











# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., January 4, 1936

No. 1

## In This Number



RELIGIOUS EDUCATION

—*An Editorial by D. W. Kurtz*

BRETHREN EVANGELISM

—*By J. H. Moore*

DHANJI RAMJI—OR A VICTORIOUS LIFE IN CHRIST

—*By D. J. and Anna Lichty*

DAILY DEVOTIONS

—*By W. W. Slabaugh*

THE VOICE OF THY BROTHER'S BLOOD

—*By Florence Studebaker*

PROGRAM OF EVANGELISM

—*Summary of a Report*

PEACE EDUCATION AND CHILDREN . —*By Mary Grace Martin*

A CENTURY AND A HALF IN HARRISONBURG

—*By J. M. Henry*

# Notice: The 1936 YEARBOOKS

ARE BEING MAILED OUT, BUT ARE  
YOU SURE OF GETTING YOURS?



It has been customary to give the Yearbook with a regular subscription to the Messenger. But who knows just how many to print? Last year we ran 18,000 Yearbooks. Then the subscription campaign succeeded so well there were not enough to go around.

This year we are printing 22,000 Yearbooks. Will 4,000 more be enough? Who knows? We can not well go to the extra expense of running a second edition of an item that is given away. So there is to be but one edition of the 1936 Yearbook, the same as last year. However, the price to nonsubscribers is now 25c.

Then, how can one be sure of getting a 1936 Yearbook? Well, it looks like the one best way would be to renew your Gospel Messenger subscription early, and before the Yearbooks are all gone. Of course 22,000 subscribers are going to get their copies, but how about you? Why not send in your renewal at once, or get that Messenger club going if you are planning one?

ORDER THROUGH YOUR MESSENGER AGENT OR SEND DIRECT

Brethren Publishing House, Elgin, Illinois—

Please find enclosed \* .....dollars for a year's subscription to The Gospel Messenger. (Sharing Observations With the Home Church, by C. D. Bonsack, is but 75c additional. Read the two offers below.)

Name .....

Street or R. F. D. ....

City ..... State .....

\* **OFFER NO. 1.** The regular price of The Gospel Messenger is \$2 per year, and the list price of Bonsack's Sharing Observations is also \$2. Ordered together, The Messenger and Sharing Observations can be had for \$2.75, or at a saving of \$1.25.

\* **OFFER NO. 2.** If your church puts the Messenger in at least 75% of the resident Brethren homes of your congregation, the club rate of \$1.25 per annum applies. Here also the Bonsack book is but 75c extra with a year's subscription to the Messenger. By our second plan you get a \$2 paper and a \$2 book for just half price, or \$2 for both! For details write: Brethren Publishing House, Elgin, Illinois.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., January 4, 1936

No. 1

## EDITORIAL

### We Are in a Crisis

WHEN the World War was on and America was facing the question what to do about it a great man wrote a very interesting book which he called *The Challenge of the Present Crisis*. He got ashamed of it afterward and withdrew it from circulation. You never see it listed any more among his numerous publications.

Shortly after the war closed another great man, this time one of our own fraternity, said we were in a crisis and that the next five years would determine whether civilization would survive or perish.

The air is full of crisis talk again. And again, the forecasters stand a good chance of being right. For we are always in a crisis. By way of preparation for all possible contingencies, we would recommend more patience, more trust in God, more sacrificial service in behalf of our fellow men.

E. F.

### Why Men Must Think

It was the man who became the gentlest of the apostles who said: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Thus it would seem that then, as now, a man is obliged to think for himself if he would escape being led astray.

Whether in times past men had greater need than today for protective thinking, it would be impossible to say. But certain it is that in our time one must use his brain if he would keep from being victimized. It is interesting to note also that man's attempts to protect himself suggest a second reason why he must think for himself.

For there is a real danger that protective thinking will tend to shut out the good and true as well as the false. Note again that the apostle writes: "Try the spirits whether they are of God." The inference is that it is quite as important to welcome good spirits as it is to reject the false.

And so there are at least two reasons why men must think. They must think lest they be led astray. This is the negative aspect of the problem. They must also think in order that they may know what should be accepted. And this last is the more important when the times are so strenuous and confusing that the easy thing is the rejection of every spirit.

H. A. B.

### Religious Education

THE Department of Religious Education of the Federation of Churches of Chicago is investigating why we are not getting better results in our Sunday-schools of the city and of the country. Many tests have been made and the results are alarmingly meager. A test was made recently among nearly two hundred high school students in the best section of Chicago on vocational preferences and interests. One of the questions was: "What influences in your life have contributed toward this decision?" Only seven mentioned religion as having anything at all to do with their choice. Other tests have shown that Sunday-school pupils do not seem to have any more conscience about cheating in school, or other moral infractions, than others. Perhaps there might have been a bigger difference on grosser forms of immorality, but we have no information on that. At all events, the results are not good enough.

What are the reasons?

Perhaps one reason is that religion is too much thought of as creed and ritual—dogmas to be believed, and formulas to be performed—instead of a life of harmony with God, as revealed in Christ. Not enough emphasis is placed upon a life of honesty, and justice, and mercy, and kindness. In short, religion as Jesus taught it, is a life of harmony with God. Our concept of God should be "Holiness and Love," and religion, the reign of God in the lives of men; and the lives of men in tune and harmony with God. It may be that the small success is partly due to an inadequate goal in the

work of the Sunday-school. Do the teachers really know what religion, true religion is? Of course, if the teachers neither know it, nor live it themselves, we can not hope for worthy results.

Another reason given for the inadequate results is the usual separation of Sunday-school and the church. The whole process should be a unified process. The Sunday-school is not a separate institution, but "the church in her educational task." Or better still, the whole task of the church is Christian education; and the Sunday-school is a specialized form of that task. All that the church does ought to enlighten, illumine, educate people in the will and purpose of God. The church can not make her total impression without more unified effort. All ought to be one great program of making the gospel effective in the lives of people. All persons—young and old—must get right ideas so as to make their actions fruitful for Christian living.

Another common reason for inadequate results is that so few of the pastors of America are efficient leaders in religious education. It is my observation that where pastors are intelligent and interested in this point of view, their churches do have a more unified program and spirit. In the great majority of the churches of the United States, the pastor is the only full-time man on the job, and the only one who has had opportunities for training. But years ago our seminaries of the country did not have departments of religious education. The pastor did learn exegetics, hermeneutics, propraedeutics, apologetics, homiletics, and apocalypics—but not religious education. For many years the trained pastor was often a stumbling block in the way of an educational program. He was trained to orate and not to teach. When the pastor is an educator in the true sense of the term, his sermons will be educational, and his influence will stimulate, educate for, and unify the whole program of the church.

The excuse of the average pastor is that he is too busy to have any part in the Sunday-school. I am not pleading for him to do the actual work which others can do, but to be intelligent, to understand the language of Christian education, to know what a generation of research and experiment have done to make an efficient educational program, and then by his interest, knowledge, advice and spiritual leadership inspire and direct the whole program to unity and efficiency. This can be done, it is being done, without adding to the busy pastor any new burden. When the pastor sees that this is his biggest opportunity to serve the church, he will find ample time to give it his support and direction.

The home is not efficient in Christian education. But, again, it is the pastor, through the educational program of the church, who must reach the home. The adult classes of the Sunday-school can do more than any oth-

er group to study this problem and give guidance to the home. There is no reason why adult classes should always use the Uniform Lessons. They have covered the Bible many times in that way. But special problems should be taken up now and then such as the *Christian Home*, *The Problems of Money and Stewardship*, *Missionary Work*, *Home and Abroad*, and many others, as interest and need dictate. Here again, the pastor is about the only one who has enough prestige and authority, and influence to change the customary for the more practical.

As far as I know, no such tests have been made in the Church of the Brethren, as I referred to at the beginning. Even then it would be very difficult to determine how much of moral insight comes from the Sunday-school, and how much from the home. But we all admit we are not as efficient as we ought to be. Our own young people have very little conscience about many things that a previous generation considered sinful and taboo. Is the Sunday-school teaching religion as life, a life of spiritual oneness with Christ, or are we also spending too much time on things that do not matter whether we know them or not. It may be of interest to know how old Methuselah was, but a year or more, one way or the other, I am sure would not matter much regarding our temptations and problems of this day. My appeal is to the pastors, who are the key to the situation. What are you doing to make the whole program more educational, more efficient? D. W. K.

### The Power of Public Opinion

MUCH has been written of the fickleness of the crowd. It has been pointed out time and again that a mob can be stampeded into strangely foolish and compromising positions.

But public opinion is quite another and more dependable thing. For by public opinion we mean that consensus of view arrived at as a result of free and deliberate consideration.

And as a general thing public opinion is surprisingly fair and wholesome. A sample to the point is the case of Ethiopia versus Italy. The dirty diplomacy attempted at the expense of Ethiopia aroused a potent storm of protest.

Public opinion is what it is because of the integrity of the human mind. Given the same set of facts, with the time and inclination to appraise them, and persons thousands of miles apart will generally come to essentially the same conclusions.

It is this fact that gives power to public opinion and makes it the chief hope in all fields of reform. Set men to thinking! Arouse public opinion if you would hold the best we have and make progress toward the better day!

H. A. B.



---



---

## THE GENERAL FORUM

---



---

### Resolution

BY VERA I. EMMERT

I didn't think it really was bad  
But a stumbling block was all I had.

I left it lying in the path one day  
And went gaily on my carefree way.

What proved to be my happiness,  
Was some one's downfall from success.

So the stumbling block I hid away  
And sought the one who had gone astray.

I promised when I'd found him then  
I'd never use that block again.

*Freeport, Ill.*

---

### Brethren Evangelism

BY J. H. MOORE

*In Five Parts—Part One*

I AM asked to say something regarding the rise, early methods and developments of evangelism among the Brethren. When preparing my article for the MESSENGER several years ago, on some *Brethren Pathfinders*, I had a chapter on this subject on my mind, but as the subjects treated grew rather lengthy for the book planned, this along with some other chapters was omitted.

Christian evangelism, in history and methods, dates from the apostolic age. In fact among the list of workers the evangelist, as well as the work of the evangelist, are distinctly mentioned in the New Testament, and to trace this line of Christian activity on down to the present generation might easily afford occasion for a most instructive volume.

Not so far from the beginning of his earthly mission we find Jesus sending out his apostles, and also the seventy, in the interest of his work, with territory very limited. But in the great commission this territorial limitation was removed, and the whole world became their field. Soon after Pentecost we find Peter, in a measure single-handed at work in Joppa at the home of Cornelius and elsewhere. Philip, entirely alone, entered upon his evangelistic work in Samaria. Later we find him as an evangelist, as he truly was, doing some fine personal work in the conversion of the eunuch.

Later still we find Paul and Barnabas, accompanied by John Mark, entering another field. Other evangelistic workers were evidently occupied in similar efforts, and so successful were the efforts in that early period, that before the close of the third quarter of the first century churches were planted and properly officered in most of the cities from Rome in the west to

Babylon in the east. For their evangelistic efforts we hear of no special methods aside from preaching the Word. There were no professional evangelists, no mission boards to give orders and supply the wherewith. With them it was simply the "go ye," disciple the people, baptize the penitent believers into the name of the Father, and of the Son, and of the Holy Ghost, then teach them how to live as they should live while observing all things enjoined on them in the gospel as taught. Somehow, and in a way we may not be able to fully understand, the necessary food and raiment, and other expenses, took care of themselves.

Following the apostolic age there came upon the scene some widely read scholars, fluent speakers, good thinkers and gifted writers. Their activities with pen and tongue had much to do in shaping and extending evangelism for the early centuries. They went so far as to establish methods for training, instructing and preparing candidates for baptism. This leads us through many changes in methods and even policy to a body of fine Christians in the Piedmont Valley of Italy, which later became known as the Waldenses. Some historians think that Paul on his trip to Spain (Rom. 15: 24) spent a few weeks or months among the people of this valley, and established a few churches among them. At any rate the Piedmont Christians in time became wonderful and even typical missionaries, carrying the gospel into distant localities. They even established Bible schools, somewhat after the order of Bethany in her early history, in which to train and prepare others for evangelistic services. The young missionary after finishing his school preparation was sent to the field in the care of some older and experienced worker. After a few years of this sort of training on the field he was considered well equipped for the work of an evangelist. In many respects these fine active valley people greatly resembled the Brethren, and by some it is thought that Alexander Mack may have gotten a few real helpful pointers from them. Their methods and fine spirit bore fruits in the Christian world for centuries. But darkness crept over the world. The Dark Ages almost obscured the light. A type of evangelism, defective as it was, swept the heathen into the Catholic Church by the hundred, and on a few occasions by the thousands, and even by compulsion. But as day follows the night, light finally broke the darkness and the Reformation dawned. That meant a better day for the world. One step followed another. The printed Bible put people to thinking, and denominations began multiplying. Out of the wreckage and state of confusion emerged the Mack reformatory movement, the Church of the Brethren. Alexander Mack, the leader of the little



group, was for that day an ideal evangelist. Even before he organized the earnest band of believers he did much traveling and preaching. After the eight had settled upon the rule of faith and practice the young evangelist, then twenty-nine, had something definite to work for. In the spread of the faith he resorted not alone to preaching and personal work, but the press as well. And so well did he do his work that shortly a number of congregations were formed, and had it not been for the hand of persecution he might easily have presented his plea to half of Germany in the days of his activities. He was the sort of an evangelist that the common people heard gladly, and he had a plea that commanded wide and earnest attention even upon the part of the learned.

But for the splendid movement there came an evil day for the work in Europe, and the only way open for success was to transplant the then twenty-one-year-old organization to American soil. While all concerned in the transatlantic move lost heavily in finances, they lost nothing in the active evangelistic spirit that their efficient leader had instilled so fully into them as we shall see in the chapter to follow.

*Died, Dec. 23, 1935.*

### Instead of Jesus

BY HENRY C. ELLER

*"Ye are the salt of the earth"*

JESUS had gone to heaven. With great joy he was talking to the angels of his work on earth. They asked what plans he had made to continue his great work on earth. His answer was that he had none other than dependence upon his disciples. There is a great truth in this little fable.

Seated on the slope of a hill, Jesus had just finished speaking of the fundamental principles upon which true citizenship in the kingdom of God depends. He knew that it must first become a reality in the lives of his disciples. In anticipation, Jesus speaks as if it were actually accomplished. To impress this truth he makes use of a word picture. He said, "Ye are the salt of the earth."

The implications of this analogy are simple and threefold, namely, the fact, the function and the formula.

Salt is so commonly known and so widely distributed throughout the earth that the very fact of its existence is commonplace.

This is likewise true with spiritual reality. Elijah concluded that he was the last grain of salt in existence in his day. The Lord showed him that there were many thousands beside himself. It is now claimed that some 37% of the people of the earth profess to be salt, that is, Christian. Of course, very few of this vast

number are refined and unadulterated with sin. However, there is no denying the fact of the existence of much good throughout the world. Jesus seeks for true righteousness; refined lives; pure salt.

Unadulterated refined salt is different in its appearance from impure salt. The truly righteous are likewise different. They are mentally different. Their insight is keen. They possess an ability to discern and choose between good and evil. They are morally different. Both in affections, thoughts, words and deeds, they give no occasion for offense or stumbling. They are spiritually different. Jesus summarizes this difference by saying that they feel their spiritual need; they are grieved over the existence of sin; they are meek and gentle in association with others; they hunger and thirst for rightness; they show mercy to those in need of it; they are pure in mind; they strive diligently to promote peace, and are willing to suffer wrong that right may prevail. The very essence of such a life is love (1 Cor. 13: 4-8a).

The indispensable and widespread use of salt throughout the world plainly indicates a universal need for it. The world was in dire need for a different kind of salt in Noah's day (Gen. 6: 5). Isaiah's soul cried out in his own behalf and that of his people for it (Isa. 6: 5). Jesus recognized a great need for it in his day (Mark 8: 38). It certainly is no secret that today men's hearts are full of corruption, stagnation and decay. Like the African, who, exhausted at the end of a fifty-mile journey, cried out to those at the mission station for salt, so the people of the earth cry out in desperation for the true "salt of the earth."

As an antiseptic, the function of salt is to arrest decay. The germs of sin are to be killed. That is what Daniel did in Babylon, Paul in Corinth, Luther in Germany, Livingstone in Africa, and what you and I are

### The Old and the New

BY ROBERT BYRD

Two books were placed upon my desk  
By some kindhearted friend,  
I hastily glanced them o'er and found  
The one just lately penned.  
I read upon its titled page:  
"Two million have been sold."  
But yet, its message for the age  
Was growing strangely old.

I picked the other up and read  
With reverence and awe.  
It was the Book that long has led  
The world's most perfect law.  
As tenderly I turned it o'er  
And leafed its pages through  
I knew that men from shore to shore  
Still find it strangely new.

*Junior, W. Va.*

to do in our own communities. Decay is not only to be arrested, but removed, as well. Salt is to purify and cleanse. And then, it preserves and keeps from possible contamination in the future. The good is kept intact. This is a work of conservation.

A second function of salt is to savor. It adds taste, flavor and quality. Peace takes the place of fear. Conversations are lifted into the realm of wholesome thoughts. Hope is aroused, courage is stimulated and life becomes a winsome adventure in goodness. Thus savored, human lives are rendered acceptable unto God (Rom. 12: 1).

Again, salt works according to a definite formula. These conditions must be met if its power to change things is released in meeting definite needs. It must be scattered. It can not salt and at the same time live a hermit's life. Its business is not to remain in a sack, but to be placed in the midst of need so that its power to save and savor can become operative. It must come into close contact with its object. Souls can not be saved apart from personal contact with "the salt of the earth." Christians must live in association with sinners to save them. Slowly, but thoroughly, the process will go on until the whole community is affected by its saving and savoring power. Then, salt must be content with working in obscurity and silence. Humble service is the first foundation principle to all Christian conduct (Mark 10: 43). The basin and towel come before lights as a city set on a hill.

In this text Jesus offers a great compliment. It is really an expression of supreme confidence and trust. He realizes that there is no way to consummate his great work on earth other than by and through his disciples. They will at last attain the ideals of true righteousness and citizenship in the kingdom of God. Annie Johnson Flint has beautifully stated what must have been the challenging thoughts of the Master on this occasion.

"Christ has no hands but our hands  
To do his work today.  
He has no feet but our feet  
To lead men in his way;  
He has no tongue but our tongues  
To tell men how to die;  
He has no help but our help  
To bring them to his side."

Boone Mill, Va.

## The Exemplary Minister as a Disciplinarian

BY H. F. KING

Read Before the Ministerial Meeting of Eastern Pennsylvania

"No relationship is more solemn and important than that existing between the Christian minister and his flock. It is a spiritual relationship; it is a dignified relationship; it is a deep, responsible relationship; it is a

relationship clearly defined in the sacred volume; and the duties both of pastor and people are comprehensively stated, and placed before us. By taking heed to the inspired oracles, the Christian minister can not mistake his duties; and the way in which they are to be discharged; and Christian churches, by the same holy rule, will at once perceive the return which they are to make to the minister God placed over them. The Christian minister—bishop—or pastor is over the church, and he labors in it; he is an under shepherd, who is to watch over the flock, and feed them; to rule over the church as Christ's servant, by enforcing the authority of the truth; and by instruction, exhortation, warning and admonition, to labor earnestly that he may present every man perfect in Christ Jesus."

*1 Thess. 5: 12:* "Brothers, we beg of you to respect those who are working among you, presiding over you in the Lord and maintaining discipline" (Moffatt).

Your minister has not been forced upon you by any bishop, or by any act of the legislature, or by any other authority. You invited him to preach the gospel to you, he has been a probationer with you: you have approved his ministry, and hence, have freely, cheerfully, and prayerfully elected him to the high and dignified office of pastor or elder over you. Then you are to know and acknowledge him in his official capacity as the man of your own approval and choice.

"You are to *respect* him; to value him; to regard him of great worth, for so the Word signifies. Do we not value our parents? Now he will have to act as a father, be filled with paternal anxiety, labor for your welfare, etc. Do we not esteem or value the physician who watches over our health?"

Now he is to have the charge of your spiritual health, to labor, and visit, and advise, that you may be strong and healthy, vigorous sons and daughters of the Lord Almighty. Is not the pilot reckoned of great value, who has the care of the vessel?

*Hebrews 13: 17:* "Obey your leaders, submit to them; for they are alive to the interests of your souls, as men who will have to account for their trust" (Moffatt).

The duty to obey them and submit ourselves to them, is here evident. It is not an implicit obedience nor absolute submission that is here required, but only so far as is agreeable to the mind and will of God revealed in his Word; and yet it is truly obedience and submission, and that not only to God, but to the authority of the ministerial office. Christians must submit to be instructed by their ministers, and not think themselves too wise, or too good, or too great to learn from them; and when the ministerial instructions are agreeable to the written Word, they must obey them.

*Motives to this duty:*

Ministers have the rule over the people. Their of-



face is authoritative. This does not mean authority to lord it over the people, but to lead them in the ways of God, by informing them and instructing them; not to make laws of their own, but to interpret the laws of God. People must search the Scriptures; and so far as the instructions of their ministers are according to that rule, *they ought to receive them.*

They watch for the souls of the people, not to ensnare, but to save them, not to gain them to themselves, but to Christ; to build them up in knowledge, faith and holiness. They are to watch against everything that may be hurtful to the souls of men, and to give warning of dangerous errors, of the devices of Satan, of approaching judgments; they are to watch for all opportunities of helping the souls of men forward in the way to heaven.

Ministers must give an account how they have discharged their duty, and what is become of the souls committed to their trust. They would be glad to give a good account of themselves and their hearers. If their work is abandoned with grief it will be their loss as well as the loss to the people. If faithful ministers are not successful, the grief will be theirs, but the loss will be the people's.

2 Tim. 3: 16: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (for moral discipline—Moffatt).

The excellency of the Scriptures is here emphasized: "Given by divine inspiration of God." The Scriptures are a divine inspiration of God—divine revelation, which we may accept as infallibly true. The same Spirit that breathed reason into us breathes revelation among us; "Holy men spake as they were moved by the Holy Ghost" (2 Peter 1: 21).

That the Scriptures were given by inspiration of God appears by the majesty of style, and the truth, purity, and sublimity of the doctrines contained; the harmony of the several parts; the power and efficacy on the minds of multitudes that read the Word; "God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will" (Heb. 2: 4).

*What use it will be to us.*

It is able to make us wise unto salvation; a sure guide in our way to eternal life. It is profitable to us for all purposes of the Christian life "for doctrine, for reproof, for correction, for instruction in righteousness. It answers all the ends of Divine revelation; it instructs us in that which is good. It is of use to all, for we all need to be instructed, corrected and disciplined. It is of special use to ministers who are to give instruction, correction and reproof.

The Christian minister is the man of God. By the

authority vested in the ministry of the church of Jesus Christ, they are authorized by the Scriptures to reprove, correct and discipline those over whom the "Holy Ghost hath made them overseers."

2 Tim. 4: 1, 2: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearance and his kingdom: preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

1 Tim. 3: 5: "For if a man know not how to rule his own house, how shall he take care of the church of God?" (Moffatt).

1 Tim. 5: 20, 21: "Those who are guilty of sin you must expose in public, to overawe the others. In the presence of God and the Lord Jesus Christ and the elect angels, I adjure you to be unprejudiced in carrying out these orders; be absolutely impartial" (Moffatt).

2 Cor. 10: 6: "I am prepared to court-martial anyone who remains insubordinate, once your submission is complete" (Moffatt). The apostle's power to punish offenders (and that in an extraordinary manner) is asserted in this verse.

The apostle was a prime minister in the kingdom of Christ, and chief officer in his army and had it in readiness; that is, he had power and authority at hand "to court-martial anyone who remains insubordinate," that is, to punish offenders in a most exemplary and extraordinary manner. The apostle speaks not of personal revenge, but of punishing disobedience to the gospel, and disorderly walking among church members, by inflicting church censures. Though the apostle showed meekness and gentleness, yet he would not betray his authority; and therefore intimates that when he would commend them whose obedience was fulfilled, others would fall under severe censures.

2 Cor. 10: 8: "For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed."

2 Cor. 13: 1, 2, 3: "This will be my third visit to you: every case is to be decided on the evidence of two or three witnesses. I warned you already, on my second visit, and I warn you now before I come, both you who sinned some time ago and the rest of you as well, that I will spare no one if I come back. That will prove to you that I am indeed a spokesman of Christ. It is no weak Christ you have to do with, but a Christ of power" (Moffatt).

As a church of the New Testament, we have as our highest court of interpretation, the General Council, known among us as "The General Conference" or "Annual Meeting" (Acts 15). In our decisions at this Conference there are no "teeth" inserted, but in the common practice of our procedure we expect all

elders, and pastors and ministers as well as the laity, to accept the decisions as handed down, as the result of Holy Ghost influence.

In the "Declaration of Principles and Purposes" adopted in 1920, Article 3, concerning delegates to Standing Committee: "I pledge my loyalty, my life and influence to the Church of the Brethren and to her doctrines and practices as taught by the Scriptures and defined by her General Conference." With anything of conviction that is here expressed and expected to be sacredly adhered to, and lived up to, the discipline in the church, among the members, and with the exemplary ministers, the church will be kept a fit body for the Christ, whose we are and whom we serve, to continue to live in the world.

Myerstown, Pa.

## Marathon Running

BY HOMER CASKEY

### The Gist of a Recent Sermon

*"Therefore let us also, seeing we are compassed about with so great cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith" (Heb. 12: 1, 2).*

TODAY marathon walking, dancing, aeroplane flying and other stunts to attract attention are very common. People are bent on a prize or popularity. If a mule, a monkey or some other animal were put to the severe physical test that some people choose for themselves, the humane society would have some one arrested for cruelty to animals.

There is a kind of long distance running, however, mentioned by the author of the Book of Hebrews (12: 1, 2), that all of us would do well to participate in. The people to whom the message was given had come to know and experience the Christian religion. The severe test of maintaining the high standards of the new religion put many of them on the verge of apostasy. They were reminded by the author of the many who proved faithful to God, bringing their hope to a realization in Jesus Christ. Much faith and sacrifice was required, but they won! The instructions given to the Hebrew brethren are in place today. Some who have been singing, "Jesus Paid It All," and "Faith of Our Fathers," have not gone the first mile with Abraham in bringing an offering to God. Some have allowed financial reverses, disappointments, social engagements, a visiting cousin or some very minor matter keep them from church attendance. All this impedes in the "race that is set before you."

Some are missing the goal because they are looking in the wrong direction. To look only at hypocrites in the church becomes a weight or handicap in the run-

ning. It is true that we must not kick them out of the race, but assist them "that the lame be not turned out of the way" (12: 13).

It is not surprising that so many give up the church when one considers the superfluous load of worldliness that is being carried. Such make the weight too great. To run requires energy. Anybody can easily go with the tide, but they who would go with Jesus Christ must work hard. White-heat earnestness is required. He is our Example in living. He also helps to do the things he taught.

Our race is more than a hundred yard dash. It is a lifetime run. We can win if we keep "looking unto Jesus." He is our inspiration and strength.

Omaha, Nebr.

## "Irreligious Voices"

BY GEORGE L. DETWEILER

IN a certain teachers' institute one of the instructors was a man from a western university. Not only did he have unusual ability as far as his subject matter was concerned, but he had the most pleasing manner of presentation, and a musical voice. While he lectured he commanded the attention of every listener. There was something about his presentation that gripped everyone present. What was it? True, he knew his subject matter thoroughly, and knew how to present it. But there was something more than that. In his speaking, he had acquired the art of possessing a musical speaking voice.

Each morning during the institute, various ministers of the town conducted the devotions. One morning a minister of the gospel appeared on the platform to read a portion of God's Word and lead the group of teachers in prayer. He had a fine strong voice for speaking, but he had never learned how to use it. When he read the scripture his voice was so loud and gruff that those in the audience felt like closing their ears. When he prayed, he literally yelled to God with a harsh voice. There could be no spirit of worship, because the voice of the minister did not permit it.

In the lobby of the hotel, after the morning session had adjourned, the professor who possessed the pleasing voice was asked, "What do you think of the voice of the minister who conducted the devotions this morning?" The instructor quietly replied: "I would call that an *irreligious voice*." It seemed a bit harsh to apply such a term to the voice of one who was to lead people into a deeper spiritual experience. Yet I felt the description was a true one.

We can not minimize the importance of subject matter, nor presenting one's thoughts in a clear, logical manner. But would it not be wise for those of us who are ministers, Sunday-school superintendents and teachers, to put forth a greater effort to acquire a



pleasing tone of voice? It is the work of the minister to help create an atmosphere of worship in our church services. Whether or not we succeed depends in a large measure upon the placement and tone of voice. We should speak sufficiently loud and clear that everyone in the audience can hear and understand every word. On the other hand, one can not create an atmosphere of worship in a service, nor comfort sad hearts, nor soothe the troubled mind, by roaring like a lion. We need to learn to speak in tones that are conducive to worship and soothing to one's mind, rather than rasping one's nerves. It is by no means easy for some of us to acquire this art. Nevertheless, it is important enough to cause every minister of the gospel, Sunday-school superintendent and teacher to put forth an earnest effort to acquire a speaking voice that is consistent with his message of good news.

Meyersdale, Pa.

## The Christian's Warfare

BY ELGIN S. MOYER

It is comforting and consoling to talk about the peace of God in our hearts. We like to think of the joy and blessedness of the Christian life. But we so often shrink from the thought of the hardships and spiritual struggles that precede or accompany peace and joy. Too often we look for flowery beds of ease and expect to wear the crown without bearing the cross. It may do us good occasionally to pause to consider the warfare that we must needs engage in as we walk with and serve our blessed Master.

Let us notice four facts about this warfare: (1) It is a spiritual conflict. (2) It is a terrific battle. (3) It is a constant struggle. (4) It is a decisive warfare.

*A spiritual conflict* (Eph. 6: 10-12). The Christian's spiritual struggles are greater and more intense than are the physical and social conflicts. The spiritual realities are those that abide eternally, and are of first importance in our lives. Our physical experiences are temporary and of mere secondary concern. It is within our innermost lives that our severest struggles rage. It is here that our metal is truly tested. It is here that the greatest temptations come. Yes, it is here that we often the most nearly approach defeat. Two great spiritual forces are pitted against each other. A spiritual devil is fighting a spiritual God. The battle rages, and we are in the fray, for the battleground is in the realm of our spirits. We must be good soldiers. To lead us aright two dependable spiritual powers are at our command—our consciences and the Holy Spirit. If we follow them we can not go astray. However, when we are challenged from within to higher reaches and to holier living, a fight is sure to ensue. Then on our knees and under the beneficent and mighty power

of the Holy Spirit we must conquer the enemy of the soul, or he will thwart the noble ideal and destroy us. The devil is ever before us with sword drawn. Yes, the greatest battles are those in the spiritual realm.

*A terrific battle.* Though a spiritual battle, our conflict is a real and terrific one. Sin is rampant everywhere, and a personal devil is ever ready to defend his every claim. A real job is before us. We must fight sin, and we need the whole armor of God for the conflict (Eph. 6: 13-18). Note the parts of this armor—truth, righteousness, good tidings of peace, faith, salvation, the Word of God, and prayer and supplication. We need every part of this armor if we are to prevail.

*A constant struggle.* It is a life-long struggle. The longer we live and the richer and holier our lives become, the more and harder we can and ought and need to fight. We are always in danger, consequently must always keep close to the Master. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10: 12). "Be thou faithful unto death" (Rev. 2: 10). "Be watchful, your adversary the devil, as a roaring lion, walketh about seeking whom he may devour" (1 Peter 5: 8).

*A decisive warfare.* Praise the Lord, we are on the winning side. Victory is sure. To be on God's side always means a hard fight, but a sure victory. Many times we may be hard put to it, but there is no reason for discouragement or defeat. If we depend solely on God, he will never fail us. The victory is ours, if, in Jesus' name, we claim it. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Philpp. 4: 6-7). Yes, peace will come—but will come by the way of fighting a hard fight. There is no room for ultimate pessimism, no need for discouragement or despair, no time or excuse for worry, no occasion for giving up. God will be on our side as long as we remain on his. Faithfulness to God in the fight against sin in our lives will be abundantly and eternally rewarded. "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him" (James 1: 12). "To him that overcometh, to him will I give to eat of the tree of life, which is the Paradise of God" (Rev. 2: 7).

As true soldiers of Jesus Christ, we dare not, must not, will not waver. We will fight the good fight of faith. We will rout the enemy of the soul. We will live victorious lives. God be praised for the warfare we can engage in for his sake, and for the victory that follows the struggle, and for the eternal reward that awaits the faithful soldier of the cross.

Oak Park, Ill.



---



---

## OUR MISSION WORK

---



---

### Dhanji Ramji—Or a Victorious Life in Christ

BY D. J. AND ANNA LICHTY

SEVENTY-TWO years ago, in a Bhil village sheltered by stately palms and nestling at the foot of the Satpura Hills in Rajpipla state, a man child was born. His parents were of the aborigines of Western India. They taught him how to farm and care for cattle. From them he learned how to collect palm toddy and how to distil strong liquor from the mowhra blossoms. By them he was initiated into all the weird superstitions, beliefs and practices of animism. Their deities were menacing gods and goddesses who had to be humored or placated. At middle age Dhanji Ramji was the recognized religious leader of his village. He maintained a shrine near his own hut. Hither came the villagers to sacrifice and for them did this man *doon*, or beat his breast with his fists and the floor with his forehead, and go through various physical contortions before the goddess.

Then came the time when famine stalked the country and there was drought for a full year. Next followed the scourge of rats which destroyed the next year's crops. Men died, women died, children died while all the cattle starved or were slaughtered for food. This man did not die. He and the remaining neighbors did all that was possible to appease the angry gods, nothing availing.

In the midst of their despair, a tall, blue-eyed and full bearded man with fair skin and kindly mien walked into the village. He was the bearer of good news. He offered relief for the starving and hope for the future through faith in the God of love, faith in the One who cares for all his children and suffers with them. They called the preacher McCann Saheb, for he was none other than S. N. McCann who, during the famine days of 1899-1902, distributed rice to the starving people and preached the gospel of Christ in Rajpipla state.

Brethren S. N. McCann, W. B. Stover and D. L. Forney made arrangements to give a weekly dole of grain at Amletha and some other places so sorely

distressed. Even in those days when people were starving, experience indicated that the people should work for what they received. The missionaries bought from them grass, then moverda flowers, next limestone, and then wood, paying the price in grain. People were hired to dig the fields and get them ready to plant. As each man and woman came for grain, he sat down and listened to scripture reading, songs, preaching and prayer. The children brought in were fed, clothed and taught. On Sunday all work closed and the people who were helped during the week were asked to come and spend the day in worship. During those famine days more than 500 persons made application for baptism, but it was felt the wiser thing to receive but eighty-two into the church. It was felt that no one should be tempted to accept Christianity because of the "loaves and fishes," and so the way was not made easy. But they were in earnest for some walked to Anklesvar, a distance of thirty miles, to be baptized. Without doubt, Dhanjibhai was among those who accepted Christ at that time.

Without hesitation this man, Dhanjibhai, transferred his allegiance from the vengeful gods to the God of Love. He practiced what he was taught and shared all he learned with his family and neighbors. He was determined to win his own family to Christ.

He was eager to learn. He sent his children to school, even to a government school in order that they might grow up to be intelligent and wise. He could not read, for he had never been to school. He asked his sons to read to him. "Father, where did you get this obnoxious leaflet?" asked the eleven-year-old boy of his father, after he, the son, had been asked to read it to his unlearned Bhil father. "Do you not know," continued the lad, "that this leaflet is put out by those foreigners who are here to destroy our religion?" The lad's



*Dhanji Ramji, the Bhil villager,  
whose remarkable story is told by  
the Lichtys*



*Four generations in the Dhanjibhai Ramabhai family of the village of Taropa. Dhanjibhai and his wife sit in the center of the picture. His son Nagarji is at his father's left hand. The daughter, Rupabai, sits beside her mother*



mind was greatly disturbed, for had he not been told by his Brahmin teacher of the government school where he attended that these foreigners had come to kidnap the children and make them slaves? The obnoxious leaflet contained the startling information that the mission was trying to help the people to keep from starving if there were any who wished to avail themselves of this help.

The father understood. He had seen with his eyes. He had heard the words of life. He had experienced those words in action in the relief which he received for his family. He saw, heard and believed.

Being the kind of Christian he thought he ought to be brought on persecution. His neighbors persecuted him. They thought he was exceedingly foolish. He had been a farmer. He continued to farm. One hundred beautiful toddy palms were on his land, and every year he had tapped them and sold the liquor. But he quit tapping trees when he became a Christian, and the neighbors thought him crazy. In Dhanjibhai's own words, some of the incidents of his life take on added interest:

"I was a wicked sinner—a heathen that worshiped idols, and very zealous in my practices of heathen ceremonies. I was fairly well-to-do. I had a hundred toddy palm trees on my farm. They brought me a liberal income, for I tapped them yearly and sold the sap they yielded. The juice of the toddy palm ferments soon after it is exposed to the air and produces an intoxicating drink. So I sold liquor and enjoyed drinking it also. But when McCann Saheb came to our village and preached Christ, I realized that I was on the wrong road. I wanted Jesus Christ as my teacher and Savior. My life has been full of joy and blessing ever since.

"What about my palms? They are standing there yet, tall and stately as ever. But I have not tapped one since the day Jesus came into my heart. With my chief source of income cut off, did I become a poor man? Did Christianity reduce me to poverty? Oh, no, the Lord has blessed me abundantly. Even when famine threatened we had sufficient to keep us from starving."

Regardless of his illiteracy and the ridicule of others, he could not but bear witness of the good things he had seen and heard. In later years he testified concerning the urge within his heart during those early years:

"With Christ in my heart and Christ in my life I was so happy I could not refrain from testifying wherever I went. But I was an illiterate man. I could not read God's Word that contained such wonderful truths. My children were small and could not read. As they grew old enough I sent them to the mission boarding school. I wanted them to have an education. Once I went to the courthouse with my Bible when court was in session. They recognized me as an ignorant Bhil and spoke sharply to me. In fact, they were about to thrust me out. But I said, 'I am God's messenger.' I showed them my Bible and told them they should read it. I asked them to buy it and read it. In order to put me off they told me to come some other time. I stepped out of the room and walked around the bazaar awhile and then I came back. They were all very much surprised to see me back so soon and they bought the Bible."

His conscience was so keenly awakened that there were times when he may have been too severe upon himself and made requirements which were a bit unnecessary. But without doubt it is far better to have a tender conscience toward God than to have a calloused heart. Once in his early Christian life he made a blunder on Sunday morning. While he was grazing his cow he noticed some weeds growing in his cotton field. He stooped and pulled a few, when suddenly he realized that it was the Lord's day and that he was desecrating it. He wondered how he could right the wrong. And to him it seemed right that he should replant the weeds he had pulled and then he hastened off to the preacher to confess his mistake. His was a contrite heart and such hearts are pleasing to the Lord.

He loved the church of Christ, rejoiced in its services, and gave liberally of his time and means for its promotion. He loved the brethren and was given to hospitality. By hard labor and good management he saved his goodly lands from the clutches of the money lender. As long as he lived, he gave the proceeds of one field to the church.

When it came to the questions of stewardship and



tithing, Bro. Dhanjibhai understood what love for the kingdom and devotion to a cause will do in the matter of giving. One day while talking to a missionary, he said: "I determined from the time I became a Christian, to give systematically to the Lord. When he was constantly showering blessings upon my family and myself, why should I not return something to express my appreciation and love of him? So I put a chalk mark around my grain bin, marking it into two equal divisions. Our grain bins in India are large earthen receptacles which we keep in our houses. The average bin contains about fifteen bushels of grain. When the bin is full it is closed at the top. The grain is taken from the bin through an opening near the bottom. Two or three bins of this size full of grain may be found in what we would consider a well-to-do farmer's house. One of my bins was equally divided into two divisions. The grain below the chalk mark belonged to the Lord. When the grain in the bin had sunk to the level of the chalk mark I would pay into the Lord's treasury the amount equal to the value of the grain. I continued that plan for a number of years. Then I tried a new plan which I think is better. I dedicated a field to the Lord. The proceeds of that field, above expenses, are given to the Lord. The cotton grows ranker and the kaffir corn yields more grain in that field than any other. In a good year I am able to give as much as Rs. 45 (\$15) to the Lord.

"Oh, the Lord has blessed me abundantly all these years. I could not enumerate all my blessings. They are too many. My children, five of them, have grown to manhood and womanhood, have married and have children of their own. Some of them are leaders in the church. Now I am an old man. Wife and I are awaiting the Lord's summons to come home. We are eager to meet our Lord face to face and serve him more perfectly over there."

One time at district meeting just before the offering for home mission work was taken Dhanjibhai went to the missionary in charge of the session and said: "I have not sold my cotton crop yet and I do not know how much cash I will get for it, but I will pledge 80 rupees as my share in the offering." Great was his faith that the God who had given him so much happiness, would give him plenty for all his needs and plenty for the Lord too.

As long as he lived he remembered that as a young man he had lived during the 1900 famine and he never forgot how scarce water was at that time. Whenever he took a drink of water he bowed his head in a word of thanks to the Giver of water and all good things.

Dhanjibhai and his wife never had the opportunity of attending school. They remained unlettered, but their children were given the best education that the father could secure for them. His children have done

well, yet as a friend of the family has said, however great the marks his children make, they can never show so fully as their father has done the contrast between a carousing, drinking Bhil and a converted Christian man.

His daughter, Rupabai, attended the mission boarding school until she had finished her elementary school work. Later on she took up the study of English preparatory to nurses' training in high school. Next came the years of training in the hospital and at the end of the course, Rupa was a trained nurse capable of ministering to the women and girls of her own land. After her years of preparation, Rupabai was called to fill a number of very responsible positions in the mission and the church.

The chief satisfactions of Dhanjibhai's life, outside of his personal experience of Christ and his service to the church, consisted in seeing his eldest son, Nagarji, consecrated to the ministry of the church and the establishment of a thriving Christian school in his village. His son Nagar received the rite of baptism just six months after his father entered the church. Although he was still a mere lad, becoming a Christian had a deep, definite meaning for him. He continued his school work with a new purpose. He had qualities of leadership and these gave direction to his new visions and hopes. He was led into paths of deep experience. He studied the Bible along with his other studies. Then he began to teach in one of the mission schools. He served at this post for six years and then after a few more years of special Bible study and training he was called to the ministry. He considered it a divine calling. Today he serves as minister to the little congregation as well as headmaster of the thriving village school of his home village. He has made the school a center of light and progress, and a blessing to the surrounding villages. Little wonder that the father should find lasting joy in seeing his own hope fulfilled in the life of his eldest son.

It speaks truly of a man's faith when all missionaries who came in touch with his life expressed joy in knowing "the Christian saint of Taropa" and when his fellow countrymen gave him due honor and respect. His neighbors had persecuted him, but he lived to win some of them and a number of their children to Christ. Dhanjibhai lived to be an old man. In the latter years of his life he awaited the call to go to be forever with his Lord.

And the summons came on May 1, 1935. "Know ye not that there is a prince and a great man fallen this day in Israel?" are the words of an ancient king, and also those of an associate missionary who passed on the word as the messenger came to the mission house door very early in the morning bearing the tidings of the death of the beloved and aged brother, Dhanjibhai



Ramjibhai, lifelong resident of the beautiful village of Taropa. And the thought flashed through her mind, "What a rejoicing there must have been in heaven when Dhanjibhai entered to meet Bro. McCann through whose instrumentality this knowledge of Jesus came to him!"

When this man passed out of this life there was a gleam of hope in his eyes and a blessing on his lips for all his family and friends. A large concourse of people, both of Christians and Bhils assembled to pay their last respects and help give back his body to mother earth. The same evening, on the little train going back to Anklesvar, some high caste Hindus were heard to say: Dhanji Ramji bhagat (priest) is gone from us. He was a good man." And so say we all.

*Anklesvar, India.*

## Women Under the Southern Cross

Missionary societies studying the book which has been chosen as the women's mission study book for 1936 will find here the outline of the second chapter of the book. For more suggestions, such as poems, ideas for maps, decorations and a playlet based on the book, secure the 56-page booklet entitled HOW TO USE, price 25c. Order the textbook, 50c; Program Outlines, 10c; and How to Use, 25c, from the General Mission Board, Elgin, Ill.

### CHAPTER II

**Chapter 2**—Facing Tomorrow.

**Worship Theme**—The old order changeth to the new.

Meeting may open with Spanish music played softly.

**Portugese Hymn**—How Firm a Foundation.

Brazil was founded by the Portugese.

**Scripture**—Psalm 96.

**Hymn**—Praise Him! Praise Him!

**Prayer**—Pray that Christian ideals may guide the emerging womanhood of South America.

### Chapter Outline.

In this program emphasize Brazil.

1. The leader should assign in advance to eight women the eight countries listed on pages 40-53. Each woman may give in the first person the outstanding facts about her country.

2. Education for women, pages 57-64.

Present-day education.

Vocational schools.

Co-education.

Medical training.

Higher education.

In 1872 Chile admitted women to its universities. Universities in the United States have only been open to women a little over fifty years.

Discussion—Do you believe that education alone will fit young women of North and South America to meet the demands for better Americans?

### The Book Changes Lives in Brazil

On a certain occasion a Bible, that had been sent out from Rio, was given to a man who had little interest in matters pertaining to religion. He soon disposed of the volume by throwing it away on the roadside. Some days

later, a group of children passed along on that country road. One of them picked up the book, thinking that it might be of value. Upon reaching home, the child gave the book to his mother, who, after reading the different passages, discovered that it contained a light brighter than the sun, and that its words to the weary spirit were most sustaining. She therefore called her children around her and read to them. By continuous reading in this way, she came to believe firmly on Christ as the true Son of God and as her personal Savior. Her will for good was strengthened, her mind was invigorated, and her faith sustained by the imperishable message of the Book. One by one she led the members of her family, as well as numerous friends, to the feet of the Master.

These lives have indeed been changed. But the matter does not end there. Just as a pebble dropped upon a smooth surface of water, radiates around itself increasing large circles, so these changed lives, in turn, exercise their own peculiar influence each in their own particular sphere. In many instances, it is the direct contact with the Bible that has been used of God to bring about this transformation.

It is no wonder that an increasing number of the evangelical churches erected in recent years in the field display prominently on their exterior, in stone or cement, a large open Bible. This is symbolic, to those who understand, of the beneficent influence of the Book among a growing number of persons in Brazil. This symbolism is both an interesting by-product and an eloquent testimony of the abiding worthfulness of the work of the American Bible Society in the land of the Southern Cross.—Bible Society Record.

Give the notes on Brazil on pages 190-191 in the text.

### Scenic Brazil

There is a government railway line running from Sao Paulo to Rio, the capital. This line first runs through a high rolling country and patches of woodland. The trees, though seldom tall, make it very pretty and there are glimpses of the mountain ranges to the west. As the train approaches the coast it begins to descend, running along the edges of deep gorges, where the bright green herbage and luxuriant growth of ferns and shrubs contrast with the deep red of the soil. Glimpses of waterfalls can also be seen. Brazilian forests are strikingly beautiful. Palms standing above other trees give a variety in tint and form. Tree ferns arising to twenty feet have around them climbing and hanging plants with beautiful flowers. Fallen trunks are covered with mosses and fern. Orchids root themselves into the living stems and make them gay with color. Forty kinds of trees are often found growing within a radius of eighty yards. Nature has been lavish in its gifts in this part of Brazil.

### Suppose Every Class Did This!

"ENCLOSED find ten cents in stamps for which please send the sheet of the missionaries' pictures to . . . . .

....., .....

"We already have one of these pictures in our classroom at the Sunday-school and it has created new interest. By the calendar, Prayer for Missions, we read the names of the missionaries and then look at their pictures and in that way we feel we can pray definitely for them before we begin our class period."—*A Sister in Ohio.*



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Golden Rule

"Thou shalt love thy neighbor as thyself"

Read Luke 6: 27-31

Monday

Mankind has always longed for a better age when all human relationships would be refined. And it has been the thought of better minds that the solution lay in a new social philosophy by which men would live. This would not be imposed from without but it would spring from an enlightened conscience. In the Jewish book, Tobit, the good man says: "What thou thyself hatest, do to no man." But it is significant that Jesus first spoke the rule in its positive form.

There is within man a sense of what is fitting. In seeking a rule of conduct toward others, he finds it within himself. Satisfaction of physical needs, an enlightened mind, social equality, access to God—these are the things he wishes for himself; and by this rule he wishes them for others.

*Our Father, thou dost love all mankind. May this love come into our hearts. Amen.*

### Perfection

"Ye therefore shall be perfect as your heavenly Father is perfect"

Read Luke 6: 30-38; Matt. 5: 48

Tuesday

It was a high ideal which Jesus set before his disciples, the high perfection of God. Surely he did not mean his words, for no one can be equal with God. But Jesus did mean them; he set up but one moral standard in his kingdom. And it was no abstract goodness to which he pointed; the goodness of God was incarnate in Jesus' life.

But would not a standard impossible of perfect attainment discourage men so that they would give up in despair? On the contrary, the perfect character of Jesus has always challenged the best in men. It has seemed such a precious and desirable thing that it were well worth dying for. And Christianity has achieved its superior ethic because its Founder has inspired men to live on the same high level with himself.

*Our Lord, help us to remember that if we are in thee, we may become new creatures. Amen.*

### "To Be Seen of Men"

"And whosoever exalteth himself, shall be humbled"

Read Matthew 6: 1

Wednesday

It was no accident that Jesus put humility first in his list of virtues, vanity was utterly abhorrent to him. But the Pharisees were victims of a system. Their legalism exalted good deeds to the place that it fostered pride. Pride of position and pride of wealth is ignoble but pride in religious performance is worse.

So compelling was this pride that the Pharisees were willing to forfeit God's favor to win men's applause. For the best of acts are spoiled for the doer if his motive is wrong. Back of righteous acts should be love and devotion for "the gift without the giver is bare." It is the motive that counts.

*O thou all-seeing God, our lives are small but we pray that they may be sincere in thy sight. Amen.*

### Almsgiving

"Though I bestow all my goods to feed the poor and have not love, I am nothing"

Read Matthew 6: 2-4

Thursday

The word, hypocrite, meant a play-actor and had an evil meaning when it referred to any one whose inner life did not correspond to a fair exterior. The hypocrites gave alms, not because they cared for the poor, but because it gave them a good name. They were willing to miss the favor of God and the joy of living out of love for the sorry price of a pampered pride.

## WEEKLY QUIET HOUR

### Motives in Good Works

**Sound a trumpet.** Not literal but symbolic of parade.

**Let not thy left hand know, etc.** Again impossible to take literally.

**What is forbidden,** to do good works in public, or to do them with a wrong motive? What should be the true motive in almsgiving? in praying? in fasting? Can you see any value in publicity for personal acts like these? Is there any disadvantage? Shall we do our good deeds only for reward from God? Would that be selfish like doing them for human applause?

Publicity is of little value to the act of charity, and may be of damage. Charity is a matter between two parties, the donor and the receiver. Public notice puts the poor man to shame, and also creates a temptation to the giver. He may lose sight of the real purpose of charity to bask in a glow of self-esteem.

*Our Master, may we follow thy example. May we give more freely, but out of pure motives. Amen.*

### Prayer

"Pray to thy Father, who is in secret"

Read Matthew 6: 5, 6

Friday

So anxious were the Pharisees for praise that they prostituted the most sacred of all religious experiences into a vulgar show. These men were saying their private prayers in public, seeking an audience of men. Public prayer has its place but it always puts a strain on the one praying, for he is conscious of his human audience and is distracted.

True prayers of devotion seek solitude that there may be full communion with God. The true disciple needs not to be driven into his chamber; he will shun the crowd to be alone with God.

*Lord, teach us to pray. Amen.*

### Fasting

"Do not your righteousness before men to be seen of them"

Read Matthew 6: 16-18

Saturday

The strict Pharisee fasted twice a week. He had made fasting a good deed to be performed to win God's favor. So he went through it mechanically, missing its real meaning. For true fasting can not be done by the calendar. Men fast when they are so absorbed in spiritual things that for the moment they can forget the body.

But the hypocrites must impose their fasting upon the public. Fasting is a purely individual matter, having a vital connection with prayer and meditation. It is a transaction between man and God. But these men went about with unwashed faces and unkempt hair, in the hope that men would praise them for their piety.

*Our Father, we confess that we are pleased when men praise us for our goodness. Keep us from the sin of self-esteem. Amen.*



## KINGDOM GLEANINGS

### Calendar for Sunday, January 5

**Sunday-school Lesson**, A Mother's Song.—Luke 1: 46-58.

**Christian Workers**, The Disastrous Results of Neglected Prayer and Feeble Faith.

**B. Y. P. D.**, The World We Live In.

**Intermediate**, What Is Fun?

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in the Lynchburg church, Va., Bro. Hinegardner, pastor-evangelist.

**Five** accessions to the Ridgely church, Md., Bro. B. N. King and wife, evangelists.

**Sixteen** baptisms in the Keyser church, W. Va., Bro. Cecil Showalter, pastor-evangelist.

**Seven** baptisms in the Pontiac church, Mich., Bro. Chas. Forror of Brethren, Mich., evangelist.

**Eleven** baptisms in the Glendora church, Calif., Bro. Le-land Brubaker of Covina, Calif., evangelist.

**Two** baptisms in the Eagle Creek church, Ohio, Bro. R. N. Leatherman of Union City, Ind., evangelist.

**Eleven** baptisms in the Constance church, Ky., Brother and Sister Nicodemus of Sidney, Ohio, evangelists.

**Four** baptisms in the Reading church, Ohio, Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

**Four** baptized and one reclaimed in the Mt. Carmel church, N. C., Bro. W. A. Reed of Schoolfield, Va., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. R. H. Nicodemus** of Sidney, Ohio, Jan. 20 in the New Carlisle church, Ohio.

**Bro. C. C. Ellis** of Huntingdon, Pa., about Feb. 9 in the church at Sebring, Fla.

**Bro. J. H. Cassady** of Washington, D. C., Feb. 9 in the First church, Los Angeles, Calif.

\* \* \* \*

### Personal Mention

**Bro. Benj. S. Krupp**, Waukegan, Ill., wishes to procure a copy of Brumbaugh's History of the Brethren. Write him, if you can help him to find one.

**Mrs. M. A. Whisler**, Lowpoint, Ill., wants five copies of Training the Sunday School Teacher, Book I. The Publishing House has no more in stock. If you happen to have a copy that you would be willing to part with, write her and tell her how much you want for it.

**Sister Anna Fiant**, Springdale, Ark., is rejoicing greatly in the recovery of her daughter in whose interest the prayers of Messenger readers were requested some months ago. She wishes to express her deep appreciation of your sympathy and help in a time of need.

**Bro. Parker M. Filbrun** will have some time between now and spring to visit Southern Ohio churches which have not yet seen the motion pictures of his Palestine trip. Those interested should write him at R. 4, Dayton, Ohio. Later in the season he may be able to accommodate more distant churches.

**Bro. J. Edwin Jarboe** a few weeks since was on his way to fulfill a revival meeting engagement. In trying to make an S curve his car turned a complete somersault and was badly wrecked. He himself crawled out without a scratch and within thirty minutes was in the pulpit preaching.

**Dr. and Mrs. Howard A. Bosler**, who have been on furlough from Africa, are due to sail January 8 on the S. S. West Kebar, American West Africa Line, New York City. They were to have sailed on the S. S. Padnsay, but plans were changed. Any mail having been addressed to the Padnsay will be delivered on the West Kebar.

**Bro. J. H. Moore**, veteran retired editor of The Gospel Messenger, "passed peacefully on at two thirty-five today," at his home in Sebring, Fla. Such was the brief word from his son James which reached us promptly Monday afternoon, Dec. 23, yet too late for mention last week, as that issue, on account of the Christmas holiday, had gone to press Dec. 20. Our last word from Bro. Moore, as stated in a personal mention item Dec. 7, represented him as in his usual health and the news of his death came as a surprise to those of us who had not heard of his fall, inflicting head injuries from which he seemed at first to have recovered but which undoubtedly hastened the end. Though sight and hearing were practically gone, he had retained his mental vigor to a remarkable degree, as the reader may see elsewhere in this issue. This week we print the first of five articles on Brethren Evangelism, his final contribution to the paper he served so long and never ceased to love. In our next issue, we now hope, others will tell the story of his nearly ninety years, so full of meaning to the church and of sacrificing labor for it. Permit us here only this personal word: When the newly chosen editor came to take up his new duties, now more than twenty years ago, the graciousness with which Bro. Moore received him and helped him to understand the task he was undertaking, will always be a pleasant memory.

### Editorial—

We Are in a Crisis (E. F.) .....	3
Why Men Must Think (H. A. B.) .....	3
Religious Education (D. W. K.) .....	3
The Power of Public Opinion (H. A. B.) .....	4
Daily Devotions (W. W. S.) .....	15
Kingdom Gleanings .....	16-17

### General Forum—

Resolution (Verse). By Vera I. Emmert .....	5
Brethren Evangelism. By J. H. Moore .....	5
Instead of Jesus. By Henry C. Eller .....	6
The Old and the New. By Robert Byrd .....	6
The Exemplary Minister as a Disciplinarian. By H. F. King .....	7
Marathon Running. By Homer Caskey .....	9
"Irreligious Voices." By George L. Detweiler .....	9
The Christian's Warfare. By Elgin S. Moyer .....	10

### Our Mission Work—

Dhanji Ramji—Or a Victorious Life in Christ. By D. J. and Anna Lichty .....	11
Women Under the Southern Cross .....	14

### Home and Family—

A Letter From You (Verse). By M. B. Rumley .....	18
The Voice of Thy Brother's Blood.—Chapter 8. By Florence S. Studebaker .....	18
The Future (Verse). By Norman Utz .....	19
What to Pray For. By F. H. Crumpacker .....	19

### The Church at Work—

Program of Evangelism—New Year's to Easter; New Year's Resolutions for Pastors, Superintendents or Other "Leaders of Leaders"; Men's Work at Flora, Indiana; Does This Touch Me? Get Acquainted; Peace Education and Children .....	20-22
---	-------



### Miscellaneous Items

**Notice:** The 1936 Yearbooks are being mailed out, but are you sure of getting yours? Please read the rest of the notice on page 2 of this Messenger.

**Your Messenger club** may be set up with ease where the men of the church, the Ladies' Aid, your young people's group, or some other sponsorship gives the club the status of a local church movement. Do not expect one person, the Messenger agent, for example, to do what you should do as a group.

**In the women's number** of the Messenger for Dec. 28 we should have said that the lines from "A Sculptor's Dream" on the cover page, and the poem "On the Job," page 19, were taken from Mrs. Myra Brooks Welsh's volume of poems entitled: "The Years Between." See the note on page 19 of the issue referred to for an appreciation of Mrs. Welsh and her writing.

**Suppose** it were important for some one to certify whether or not you should be considered a member in good standing in the Church of the Brethren, what should be considered a fair test? In a certain crisis time a committee was obliged to answer just that question. The committee agreed that at least these three obvious points should be included: attendance at church, attendance at communion services, financial support of the church.

**The board of deacons** in one of our city churches of the east is endeavoring to find out just what accounts for a recession in church attendance. Do home duties interfere? Is it sickness or other infirmity? Is it a question of time and expense due to distance from church? Does the order of service need improving? Are the sermons what they should be? From frank answers of the members of the congregation to a questionnaire of this sort the board of deacons referred to is hoping to uncover the facts that will help it to do something to the point about church attendance. Perhaps you know of another deacon board that should be wrestling with similar problems.

### With Our Schools

#### Bethany Biblical Seminary

**Miss Mabel Pence** gave a music recital in the Bethany Chapel, Dec. 17, accompanied at the piano by Mrs. A. D. Yaney, organist at the First church.

**Bethany was represented** at the Student Volunteer Convention at Indianapolis, Dec. 28 to Jan. 1, by twenty-three students and members of the faculty.

**A group of students** under the direction of Professor Brightbill spent the early hours of Christmas morning singing carols at the Seminary, in the community, and in Oak Park.

**Professor A. F. Brightbill** recently made a tour of the east, holding music institutes at Troutville, Cloverdale and Daleville in Virginia; at Elizabethtown, Pennsylvania; and at Battle Creek, Michigan.

**Dr. J. W. Lear** turned poet this summer en route to the Holy Lands, and wrote an "Ode to the Sea." Have you read it? A copy will be sent you free of charge by addressing the Bethany Bulletin, 3435 Van Buren St., Chicago, Ill.

**Dr. D. W. Kurtz** spent the week of Dec. 8-15 at Elizabethtown College where he gave a series of lectures at their annual Bible Institute. During the holidays he conducted a two weeks' series of meetings at the Trotwood church, Ohio.

**When something** that has appeared in one paper is reprinted in another, it makes the editors of the first just a little bit surer that they are selecting matter of general and vital interest. The Church Advocate for Dec. 25, we are happy to say, carries some paragraphs by our own H. H. Helman on "World Problems and Preaching."

**Eastern Pennsylvania** always obliges our desk with a copy of its annual Official Directory. This staunch and populous district is served by an ample force of ministers who for the most part find their livelihood in other activities. We note however that in 1936 nine, possibly ten, of its forty-one congregations will have specially chosen pastors.

❖ ❖ ❖ ❖

### Momentous Issues in Next Session of Congress

When Congress convenes on Jan. 3 some most important bills relating to peace and war issues are certain to come up. Among these are the following:

**1. Neutrality.** The present law is being assailed by many interests whose profits it curtails. They would tone it down. Two points ought to be watched. First, that it is made mandatory (as it is now) on the President to enforce it; and, second, that it be made more inclusive rather than less in its prohibition of shipment of goods to belligerents, including oil, iron, etc., specifically.

**2. Military appropriations.** Army and navy men are already talking huge increases, using the tense world situation as an excuse. We ought to do what we can to stop this progressive race of armaments. It can be stopped.

**3. Compulsory military training** in high schools and colleges. The Nye-Kvale Bill will be up again, providing for the abolition of compulsory military training in all high schools and colleges where financial aid is given by the war department. This would not eliminate all military training in these schools, but it would make it optional. Here is a real opportunity to support a measure that I am sure every one of us favors.

**4. Tydings-McCormick Military Disaffection Bill.** This is the most dangerous bill presented to Congress for many years. On the excuse of preventing disaffection in the army and navy, it would prohibit practically any kind of opposition to war or to military training, being worded very loosely. This bill passed the Senate without a dissenting vote last session but never came up in the House.

These are only some of the issues in which we ought to interest ourselves. You may want to express your opinion on others as well as these.

Now, how work with your Senators and Congressmen?

First, write each (two Senators and the Congressman from your district) a letter or postal card asking him how he stands on (1) Neutrality, (2) Military appropriation, (3) Compulsory military training in the schools, and (4) Military disaffection laws. By putting it this way, evasion is difficult. Then, after you get a reply, you can urge your views, for or against a bill in which you are interested.

If you know of a person influential with any of these men in Congress, urge that person to interview or write the Congressmen.

Get your friends to write to members of Congress also. All this can be done without any big noisy demonstration, but is effective.

This will be some bother to you, but, remember **War is Some Bother**, too. Do it now!—Peace Commission, C. Kay Keim.



---



---

## HOME AND FAMILY

---



---

### A Letter From You

BY M. B. RUMLEY

She always asks in her quiet way,  
 "Was there any mail for me today?"  
 Do you know what she means, boy?  
 A letter from you, who are still her joy.  
 Once you were cradled in her arms, all smiles.  
 Now between you and her are many miles.  
 You are no longer a baby, with baby ways,  
 But a grown up man, who in busy days,  
 Forgetting her too often, with her quiet way;  
 So her querulous question, "Any mail today?"  
 Not much in return for those years she spent  
 With hands ever busy and a back often bent,  
 Over a tub brimful of your clothes or mine.  
 It seems too bad that she should for a letter pine,  
 Just a few lines, asking, "Are you well?"  
 Brings her more happiness than I can tell.  
 For she's always asking in a quiet way,  
 "Was there any mail for me today?"  
 Being a mother myself, I can indeed understand  
 How a token so small can seem so grand.  
 And this seems sad, but it is all too true:  
 Some morning she'll not ask for a letter from you.

*Payette, Idaho.*

---

### The Voice of Thy Brother's Blood

BY FLORENCE S. STUDEBAKER

#### Chapter 8

LIKE one in a dream, Martin followed Mr. Grant from Tony Conant's restaurant and into the street car.

"Unless you must go home, Mr. Harris, I should be glad to have you go home with me. A good night's rest in a comfortable bed will work wonders."

But Martin Harris shook his head. "No, I must get back to Newby." He took Mr. Grant's hand at parting. "Sir, I am deeply grateful for your kindness to me, a stranger. I . . . I can never tell you how much it meant to me to have some one standing by."

Mr. Grant smiled. "Don't mention it, friend. It was no more than my duty. Now here's my card . . . the address is there. If at any time I can further serve you or yours I shall be glad to do so."

"Thank you," answered Martin simply. "But there's nothing I can do for her. She's determined to go her own way."

"Well, she's young, perhaps something will bring her to see the folly of her way. Prayer is a mighty force for saving the wayward ones."

"I know." There was a long pause during which Martin could not bring himself to face Mr. Grant. How could he pray after the stinging accusations Maurine had made? "Now when your child follows in your footsteps, you object."

Deep in his heart he knew the statement was true, but pride forbade his accepting the accusation, confessing his sin and facing about. He had sown the seed, he must reap the harvest.

"How am I to tell Rose about Maurine?" Over and over he asked himself the annoying question, as rolling and tossing through the sleepless hours the train sped onward. The next morning found him pale and haggard and little prepared for the news which awaited him at home. To his surprise Violet was waiting for him as he stepped from the train. "Why, daughter, this is a pleasant surprise," he said, pressing a warm kiss upon her brow.

"Father . . . are you ill? . . . You . . . you . . . haven't heard?"

Martin started in alarm at her first query. So he had not been able to conceal the telltale lines of worry and distress which had deepened on his brow during the past few hours. Something in Violet's manner sent a chill of apprehension through his soul. Yes, somehow they had heard about Maurine and he would have to tell the truth.

"Yes, I see you have heard," repeated Violet in a dull voice. "Mother is all broken up about it since Eldon is out of danger."

"Eldon? What do you mean?" Then it wasn't Maurine after all, he reflected with relief.

Violet stared at him in wonder. "Oh, I thought the way you acted that you knew. That's why I came to meet you. Mother was afraid some one else would tell you and there's so much gossip."

"Violet, daughter!" Thoroughly alarmed, he grasped her arm with a grip which made her wince. "Don't keep me waiting, tell me what has happened, quick."

"Eldon has been injured in an auto accident. His car was smashed. At first he was quite serious but he's out of danger now."

"But how did it happen? I always thought Eldon was a careful driver."

Violet seated herself in the car and started the motor. "I . . . I hate to tell you, father."

"Violet . . . you . . . don't . . . mean?" Martin could not bring himself to finish the sentence.

Violet fought back the burning tears. "It's true, father. I . . . I smelled it on his breath."

"Intoxicated?" As Martin breathed the word it seemed to catch fire and burn into the depths of his soul. "It can't touch me," his consolation of previous years, flashed back with mocking force. But now . . .

At home the drawn shades, the subdued voices, the

deathlike stillness filled him with a strange uneasiness. The very atmosphere was suffocating.

Rose Harris looking strangely old and thin managed a smile as he drew a chair beside her couch. "Martin, I'm glad you're home. It's been terrible to go through all this alone. You say Eldon is sleeping, now. Poor boy, he's had a narrow escape but he's not to blame for the accident."

"Not to blame?" A ray of hope shone through the gloom at her suggestive words. "What do you mean?"

"I mean just this. Those who voted this terrible curse back are to blame. Then, in order to teach our boys and girls to drink, every possible scheme was employed. In Eldon's case, I guess Rothman was having a drinking contest. Some of the older men seeking entertainment put it across. They gave cards out which were punched with each drink. The one who finished punching his card first won a prize . . . nothing much, but the honor of winning appeals to youth."

"Rothman did that? Henry Rothman . . . my friend?" repeated Martin in a tone of incredibility. A terrible wrath seized his soul. His clenched fists opened and closed as he strode back and forth across the room. At last he paused beside the door, hat in hand.

"Rose, I'm going now; I can't stand this. I'd like to see that sneak. I'd like to wipe up the town with his dirty hide."

"Martin . . . don't," Rose sprang up as if to follow, but a weak heart sent her staggering back to her couch.

"Father," Violet called softly from the porch.

But Martin waved her back and strode on toward the business part of town. With unseeing eyes he passed his wondering neighbors on the street, crossed in front of his own store and never so much as glanced that way. Mechanically he opened the door of Rothman's restaurant and stood face to face with the owner.

"Henry Rothman!" His voice rose with the tenseness of his anger. He pointed a shaking finger at the glaring beer sign. "You take that sign down."

Henry smiled good-naturedly, "Why, Mart, what's wrong with you?"

"Wrong?" shouted Martin, stamping his feet.

"Don't laugh at me. You know well enough what's happened to my boy."

"Oh, that," replied Henry easily, "that's not my fault . . . he did the drinking; I didn't force him."

"You white-livered idiot. I tell you to take that sign down and keep your beer out of Newby. The town voted dry. You have no right . . ."

"Oh, haven't I? See here!" Henry produced a paper from his pocket. "Here's a copy of both permit and license properly signed by state authorities. Now, Mart Harris, you've been telling me, let me have the floor a minute. I'm running my own business in my own way . . . legalized by a popular vote, and I intend to keep on doing it too. All that I ask is that you go back across the street to your own affairs and keep your hands off mine."

*Franklin Grove, Ill.*

(To Be Continued)

## What to Pray For

BY F. H. CRUMPACKER

*Week of January 4-11*

ANOTHER harvest has been gathered. In November and December the decisions are made for baptisms and the Laymen's Training Class has been held. Bro. Iken-



BROTHER AND SISTER E. L. IKENBERRY

berry and his Chinese associates have had a short conference, and now they are scattering out to take care of the evangelistic opportunity that comes

at the Chinese New Year. This is in the latter part of January. It is a time when the folks relax from work. At this time the Bible distributors and lay evangelists are very busy. The Ikenberrys will have especially heavy work during this time for the Chinese call on their friends at this season, so will you pray that the Ikenberrys have spiritual guidance in these days of opportunity; also may their plans be so made that they may carry the note of evangelism right on through the year? The field is not only wide, but is ripe unto the harvest. The evangelistic work in the Ping Ting area really includes two counties and is a territory about 50 by 75 miles, with a population of about 500,000. There are about 1,200 Christians to nurture and the other thousands are open to evangelism. "How can they hear without a preacher?"

*Chicago, Ill.*

## The Future

BY NORMAN UTZ

The future lies unseen ahead,  
I know not what it holds;  
By faith and hope I will be led  
To see as it unfolds.

Though there be dreary nights for me,  
Though there be cloudy skies,  
I know whatever God can see  
His mercy underlies.

*Littlestown, Pa.*



---



---

## THE CHURCH AT WORK

---



---

### EVANGELISM

#### Program of Evangelism—New Year's to Easter

(Prepared by the Department of Evangelism, Federal Council of the Churches of Christ in America)

The five months from New Year's to Pentecost (Whitsunday) present a remarkable opportunity for evangelism. Each minister and church will desire to make the most of this period. It can be a time of spiritual and numerical advance in every congregation. The Department of Evangelism has prepared this suggested program in the hope that it will be freely and widely used.

**Important Dates**—The following dates are important to remember—Lent begins Feb. 26; Good Friday, April 10; Easter, April 12; Mother's Day, May 10; Ascension Day, May 21; Pentecost (Whitsunday), May 31.

**Daily Devotions**—At the beginning of the year pastors will wish to challenge the entire membership to give some quiet time to Bible reading, meditation and prayer. A devotional guide, if made available, will help enlist the members for this. The Department of Evangelism can supply an interdenominational booklet, entitled *Today*, for this purpose. *To-Day* is issued monthly and sells for 5c per single copy; 60c per year; and \$1.00 for two years. Over 50,000 copies are sold every month. Order a quantity for your church for the last Sunday of the month, thus making available to your members a valuable guide for their daily devotional program. Send for sample copy.

**Week of Prayer**—The observance of the Week of Prayer is world wide. The World's Evangelical Alliance of London is promoting the observance of the week in many lands. The Department of Evangelism has prepared a program for the churches of America. The date is Jan. 6-12, 1936. This suggested program appeared in the Dec. 14 Gospel Messenger. In many communities the Week of Prayer will be observed unitedly. Where this is not possible individual congregations will observe the week. Put on your Church Bulletin Board for this week a sentence about prayer.

**An Evangelistic Committee**—If there is not already some committee, or group, responsible for evangelism in the congregation, then the earlier in the year such a committee can be selected, the better. This group, with the minister, will formulate the program from New Year's to Pentecost (Whitsunday) and give leadership in carrying out its purposes and reaching the objectives.

**Every Member Visitation**—During January, plan to have a selected group of workers aid the pastor in an every member visitation, these calls to be made with a purpose. Seek to inform each member about the pre-Easter program of the church; try to re-enlist the disinterested; visit the sick and aged; secure prospects for church membership; find new Sunday-school scholars; and promote faithful church attendance. Some congregations may wish to plan for an every member visitation on one day or during one week in January.

**The Fellowship of Prayer**—This valuable interdenominational devotional booklet is known to thousands in all churches. For years the Federal Council has promoted and distributed it. Last year over 750,000 copies were sent out.

This booklet is prepared for the entire Lenten period beginning on Wednesday, Feb. 26, 1936. Price of the Fellowship of Prayer is 3c per single copy; \$2.00 per 100 copies. Order early.

**World Day of Prayer**—The Department of Evangelism, while not directly responsible for the promotion of the World Day of Prayer, desires to add its influence, and help in every way possible for the success of this great program. The World Day of Prayer is to be held on Friday, Feb. 28, 1936. This Call to Prayer and the various programs are published and promoted by the Committee on Women's Work of the Foreign Missions Conference, and the Council of Women for Home Missions—national interdenominational missionary organizations. The observance of the day is also promoted by the National Council of Federated Church Women.

**Evangelism of Childhood and Youth**—Three things are suggested—(1) Form a group of boys and girls into a "Pastor's Instruction Class" in order to prepare them for church membership. (2) Some churches may desire to observe a Decision Day in the Sunday-school following careful teaching and preparation in order that decisions for Christ may be made intelligently and seriously. Much depends on the teachers. (3) Parents can help greatly in the reaching of childhood and youth for Christ and the church. Evangelism should be a part of parental responsibility in the home.

**Personal Work Group**—From among the church membership, select and commission a group of laymen to conduct personal interviews with those who should be won to Christ. Several meetings with this group for prayer and counsel, are most desirable. One of the best ways to use this group from January to Easter is to send them out two by two from some central meeting place one evening each week to call on prospects for church membership. Another way to use this group, in addition to one-night-a-week calling, is to set aside one special week when interviews with the prospects are carried on each evening, making the following Sunday, Membership Day. If twenty workers were sent out each evening for one week, two-by-two, they would conduct at least twenty interviews an evening, or one hundred interviews in one week. This is one sure way of reaching individuals for Christ.

**Sunday Evenings During Lent**—There are many churches which do not hold Sunday evening services. It is suggested, partly because of these disturbed and serious days in which we live, that every church plan to hold Sunday evening services during the Lenten period. Urge the membership to make a special and a united effort to be present, bringing their unchurched friends and neighbors with them. To those churches which do hold regular Sunday evening services, it is suggested that each congregation seek to increase its attendance and also make a request of the members to bring their unchurched friends and neighbors with them to the services to hear the message and participate in the fellowship. In these services the singing of the great hymns of the church might well have a prominent place.

**Observance of Holy Week**—Many congregations hold special preaching services each evening during this week.



Other congregations join in union services in the community at this significant time. Increasingly the churches are observing the Holy Communion on Thursday evening to help prepare the minds and hearts of the membership for the Good Friday commemoration of the crucifixion of Christ. Many communities hold united noonday services during this week in a down-town church, or theatre, under the auspices of the Federation of Churches, or the Ministerial Association. On Good Friday, many communities observe a three-hour united service from 12:00 to 3:00 o'clock. Many communities, not accustomed to the above plan, would find this observance desirable and helpful, and it is hoped that many will decide to carry out a three-hour service this year.

**Easter Sunrise Service**—In hundreds of places over America, the churches are holding Easter sunrise services. They are impressively conducted and leave lasting impressions for good. There are other places where the churches have not carried on such a service. It can be done with remarkable response and success, if some one person or a group would initiate a plan and suggest a program.

#### LEADERSHIP TRAINING

### New Year's Resolutions for Pastors, Superintendents or Other "Leaders of Leaders"

1. I will try hard this year to think through the problem of who should be the "leader of leaders" in my church.

2. To this end, I will evaluate the total administrative set-up of my church, in the light of ideals now being held up for local church administration:

a. The underlying idea that "Sunday-school" and "church" should no longer be two—but one; that Sunday-school is church;

That religious education's ideals and program should no longer be in one compartment, so that we say, "Religious education, and preaching, and evangelism, and worship, and music," etc;

That we give ourselves to building, not a religious education and a church program for children, young people and adults—but rather a church program for adults, a church program for young people, a church program for children.

b. This unification of "religious education" and "church" will have these practical implications:

(1) One head for the total program—the pastor being this head.

(2) One pastor's cabinet or counseling group.

(3) One treasurer and finance board—instead of two.

c. The pastor's cabinet will be made up of the following representatives: superintendent (or assistant to pastor), Men's and Women's Work presidents (or adult adviser if you have a merged program for adults), young people's adviser, children's department director, chairmen of trustees and finance board, music director; this group to be the pastor's right-hand advisory group.

The problem of centering responsibility for the "leader of leaders" being clear, the following resolutions are in order:

3. I will make the growth of my leaders the most important thing I have to do this year.

4. I will become a student myself of the whole leadership problem—how to pick out, to motivate, to grow, and to guide potential leaders.

5. I will practice myself the rules of being a good leader.

6. I will also remember that a leader is a person first, and

a leader second; and will try to be the kind of person my leaders should be.

7. I will subscribe for the International Journal of Religious Education and will read the articles therein on leadership problems.

8. I will read at least a half dozen administrative books on religious education that deal with leadership problems.

9. I will consider seriously whether my church is spending any money on its leaders. If better leaders is the most crucial problem, is money being spent at this crucial spot?

10. I will keep my eyes constantly on the needs, problems, and experiences of the youth, adults and children who are to be served.

11. I will keep in mind the slogan, "Every church training every leader."

12. I will read this department in The Gospel Messenger week by week. If I do not like what is therein, I will constructively criticize and so far as I can, I will use the suggestions made.

#### MEN'S WORK

### Men's Work at Flora, Indiana

The Men's Work of the Flora church, Indiana, has not been functioning very actively as an organization during the past few years, and yet some real Christian work is being sponsored by the men. One of our faithful members, Bro. Irvin Kingery, has been ill for some time and was ordered by his physician to take a complete rest in bed. To a farmer, in the fall of the year, that meant much. The men of the church felt that here was an opportunity to give real Christian service and so they arranged to have a corn-husking for Bro. Kingery. Nov. 13, they, together with other neighbors and friends to the number of 51, met, with 17 wagons and teams, and husked 27 acres of corn, a total of about 1,900 bushels.

At the noon hour, Mrs. Kingery, with the help of several women, served hot soup and coffee. Everyone felt that the day had been an enjoyable as well as a profitable one.—Oren Eikenberry.

#### WOMEN'S WORK

### Does This Touch Me?

How splendid it would be if many of our women could be led away from their beautiful quilts and the crocheting they are doing (buying new material and cutting it up into tiny pieces and sewing them together into what they call "All Around the World" quilts) instead of giving their all to the people "all around the world." The world is in too serious a condition for us to be spending our time on fancy work. Some women in other churches have gone crazy over "card playing" and some of our women have gone crazy over "quilts and fancy work." This sort of thing is all too true among our sisters. So few of our women are reading and informing themselves on world problems and what they could do to help. Our women are good but they keep their goodness for themselves. We must, some way and somehow, awaken a conviction in them of the world's terrible need and help them to realize that there is something that they can do about it. They are willing to spend their time selfishly because they have no conviction, no inward urge calling them away from trifling things to this greater human need.

Our women should be taking the initiative in every community where we have churches in working for the forces of right.—A Sister in the East.



## INTERMEDIATES

**Get Acquainted**

There are many Sunday-school teachers who do not know their pupils. By this I mean they do not know their desires, problems, hopes and ambitions. Recently I had an opportunity to talk in a very frank and informal way with two of my Sunday-school boys. In the course of our conversation, I raised a number of questions, such as: Do many of the boys at school and at play swear? Do you like your teachers? Do you enjoy Sunday-school? Do you like to be with the girls? Would you like to go to a co-ed camp? Do you like your Sunday-school lessons? Do you think your parents understand you? Do you earn your own spending money? Do you buy your own clothes? Where do you get your sex information? These and other questions were brought into the discussion. The answers were interesting. Try the same idea on your group. After you have their frank reactions, your teaching can be more effective.

Get acquainted with your boys and girls!

## CHILDREN'S DEPARTMENT

**Peace Education and Children****III. Plays and Pageants**

Since the cultivation of friendliness toward peoples of other races and nations should begin in childhood, and since all normal children engage in play as a favorite activity, the leader of children who is interested in building peace-loving attitudes may be wondering how the church school can utilize the play interest. Now of course the extent to which this can be done will depend somewhat on the number of hours the leader meets with the children. Many leaders, however, find extra hours to supervise the children's "practice" for special days such as rally day or children's day. Too often the children enter but half-heartedly into the memorization of a "piece" in an "exercise," which has little or no relation to their interests. Some of us feel therefore that preparation for special days should be directed more toward educating the child than entertaining his parents. Hence the following suggestions are offered for those who may find time to help juniors play at world friendship.

1. **Creative Dramatics.** We read much today concerning the educative values of creative activities. One form of creativity which children often welcome is that of playing a story. When the story is so well played that it is worthy of public presentation, the experience becomes one of sharing with others. A number of lovely peace stories lend themselves to dramatic possibilities, and perhaps the next time the juniors are called upon for a contribution to a program, they will present some story, such as "The Christ of the Andes," dramatically. If you have never attempted creating your own dramatics, perhaps the following suggestions may be helpful:

- a. Discuss some problem with the group, the solution of which seems suggested by the story.
- b. Tell the story in the most interesting way you can.
- c. Discuss the story—the characters, why they did what they did, what they might have done, was it the best or Christian solution, etc.
- d. After purposing to dramatize the story, retell it.
- e. Select scenes and characters to be used.

f. Play it; criticize it; play it again and revise it until all are satisfied it is the best they can do.

2. **America for Americans**, by Katherine Cronk; a play requiring two boys and two girls for speaking parts, and ten or more additional boys and girls. In answer to a wish that everything foreign be sent out of America, a baggage-agent comes to strip a house of its furnishings. Requires about 15 to 20 minutes.

3. **Good Will, the Magician**, by Hazel MacKaye; in two versions, one requiring an hour or longer, the other, 20 to 30 minutes. The short version requires one adult and 15 to 20 children. Good Will, a balloon man, summons the children of all the world to play. Together they start on a pilgrimage to find friends everywhere. Long version, 10c, short version, 5c.

4. **Times Have Changed**, Boeckel. Characters, an old gentleman, a boy and a girl, and 10-50 children for tableaux, depending on the degree of elaboration with which it is presented. Children of many nations exchange radio greetings on Goodwill Day. 45 to 60 minutes. 15c.

5. **The World Is Like a Garden**, based on Ruskin's parable. Requires 20 to 50 children, and an older person to read the verse and parable. Time 20 minutes. The theme is that only in the time of peace, and when all work together, can the earth prosper and bloom. Found in Volume I, Books of Goodwill, and mimeographed, 5c.

The above plays may be secured from the National Council for Prevention of War, 532 Seventeenth St., N. W., Washington, D. C.—Mary Grace Martin.

---

---

**CORRESPONDENCE**

---

---

**THE PASSING OF SELINA JANE PENCE**

Selina Jane Bowman, was born near Johnson City, Tenn., Sept. 20, 1848, and departed this life Aug. 21, 1935, lacking but one month of 87 years. She was the sixth daughter of John Hoss Bowman, who was the second merchant to open a store in what is now Johnson City, Tenn.

In addition to public school, soon after the close of the Civil War, she went to school at Washington College which was then a girls' school.

Sister Pence was united in marriage to John Byerly Pence, March 16, 1874. Elder John Byerly Pence, was born Dec. 6, 1837, and departed this life Jan. 27, 1905. In early life he confessed Christ and joined the Church of the Brethren and became one of her very able and consecrated elders. Bro. Pence was both a born and a consecrated preacher and teacher. His memory lingers in the hearts and minds of many men and women who in their younger days came under his able instruction both in school and church.

His church work was of a pioneer nature, before the days of cars and paved roads. He journeyed often on horseback to distant places to serve the weaker churches. By him church matters were placed before the affairs of this world.

Having a good knowledge of Greek and Latin, also an understanding of Hebrew, he was an able expositor of the Bible. He was a lover of the languages, mathematics and music. His oration at his graduation from Laurel Hill Academy for boys was written in Latin. He was one of the promoters both in money and influence of the Science Hill High School of Johnson City, Tenn., and was its first principal. He had the right reserved for the holding of religious services in the building, which marks the beginning of our church work in that city.



After the marriage of Brother and Sister Pence they conceived the idea of rearing their children in the country, and to that end purchased a tract of land two and one-half miles north of Limestone, Tenn., near where Bro. Pence was reared. Their farm home then became a school; the parlor was fitted out for a hall of instruction for some years. Here young men from the country around came for higher education not furnished by the then public schools. Some few young men were taken as boarding students, and in the same room the four boys and the four girls born into the home received preparatory education for entering college.

Sister Pence united with the Church of the Brethren at about the age of sixteen years. She lived faithful to the church, never missing services when able to attend. She liked to see the church advancing and prospering and was interested in its every activity. Many ministers and church people put up at her home, and for every special church affair her home was amply prepared for the crowds that came. She fulfilled the description of the model housewife and mother as of Prov. 31: 10-31. No mind nor hand was busier than hers. Until all but her very last days, her leisure time was spent in writing many letters, sewing, reading the Bible and good literature, and in playing old and favorite hymns. She enjoyed life, and even though she spent her last three months in bed because of a fractured hip, she still seemed to find enjoyment. Her last request for scripture was for John 14; her last comment was on 1 John 5: 11, 12, which was the text for her funeral; and among the last audible words was "Jesus." Sister Pence was the last of a family of eight girls and one boy. She was a sister of Lucinda Moomaw, who a short time ago passed away in the Roanoke, Va., church. She was also a first cousin and personal friend of the mother of our lamented J. H. B. Williams.

A great host of relatives and friends mourn her departure. One daughter, Sara, preceded her in death April 18, 1922. The remaining children are: John of Roanoke, Va., Edward of Johnson City, Tenn.; Mary, David and Honoria of Limestone, Tenn.; Adam of Delray Beach, Fla.; and Mabel of Chicago, Ill.

Funeral services were conducted both at the home and the church by the writer in the presence of many relatives, friends and neighbors.

Her body was placed beside her husband in the Limestone church cemetery overlooking their beautiful home and the scenes of their earthly pilgrimage.

Blountville, Tenn.

S. H. Garst.

### YOUNG PEOPLE'S CONFERENCE

The thirteenth annual young people's conference of Northwestern Ohio, was held in the Silver Creek church on Nov. 30 and Dec. 1. The theme was Wholesome Recreation. Robert Tully, one of our leaders in the field of helpful recreation, gave us some very interesting and useful instruction along recreational lines. He said that every living individual plays. Bro. W. W. Slabaugh of Bethany Biblical Seminary gave us some inspiring addresses. He said that we need to use our leisure time for the development of all of life. Recreation should be positive and re-creative. It should be more than killing time, for when you are killing time you are slowly killing yourself.

Eleven young people took part in the Bible reading contest held on Saturday afternoon. Any passage from the

Bible could be selected for this contest. The winners were Dorothy Artrip from the Lima church and Juanita Bylerly from the Pleasant View church.

About 250 people attended this conference. The attendance banner was won by the Eagle Creek young people. After attending this conference the young people of our district should be more able to participate and lead in wholesome recreation.

Williamstown, Ohio.

Ruth Rodabaugh,  
Secretary.

### SATAN

I have heard ministers tell of Satan and of his wily ways in leading people to disobey God, but I often wondered where he came from and how and why God had placed him upon the earth.

Study of the Bible has shown that Isaiah tells us (14: 12) that his name was Lucifer, son of the morning. Ezek. 28: 12-19 helps us to understand that he was very beautiful, a great musician, created in heaven; his wisdom, beauty, power and position were given him by God.

Then in Rev. 12: 7-9: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels," and was cast out, "that old serpent, called the Devil, and Satan, which deceived the whole world, he was cast out into the earth, and his angels were cast out with him."

It seems that his influence was so great that he was able to deceive and lead into rebellion nearly half of the angels. His power to deceive man is very great, that, as recorded in 2 Tim. 2: 26, men are "taken captive by him at his will."

Christ conquered him once in heaven during the rebellion when Satan and his angels were cast out, and again when Christ was willing to come down on this earth as a little Child, grow up into a Man, teach and train his disciples, be crucified and buried, arise from the grave and ascend to heaven that we might through him be able to conquer Satan and inherit eternal life.

I have often wondered why God seemed to send terrible thunderstorms, destructive lightning, cyclones, tidal waves and other disasters. Then I read in Eph. 2: 2, "That Satan is the prince of the power of the air," so it is he who causes all these things. Only the restraining hand of God prevents him from bringing destruction to the world more awful than it has yet known.

A woman once said she felt that when it thundered it was the "voice of God" speaking to us. So it was a great relief to me to know that God does not choose to speak to us in such awful tones; for I always feel much nearer to him, and can feel his presence more, when I am alone and all is quiet, than when all is noise and confusion.

When young Christian mothers who are trying to rear their families, or young men educating themselves for the ministry are claimed by death, it was just more than I could understand. Why should God call them away and leave the old, helpless, crippled, weak-minded and indolent people who are a burden to society? I did not understand until I read Heb. 2: 14: "The devil is the power of death," and this is so because sin brought death, and Satan is the author of sin. He claims all who die as his. Only the power of God can bring them from the land of the enemy at the resurrection (Heb. 2: 14-18). It is easy to see why Satan would destroy these God-fearing people and leave the others.

In Ezek. 28: 18, 19 the Lord says, "I will bring forth a fire from the midst of thee, it shall devour thee and I will



bring thee to ashes. . . . Thou shalt be a terror, and never shalt thou be any more." Then with the stain of sin removed God will have a clean universe as free from sin as it was before the rebellion entered heaven.

Republic, Kans.

Hannah Ball.

### A CENTURY AND A HALF IN HARRISONBURG

The Brethren have had a vital interest in Harrisonburg for nearly one hundred and fifty years. This interest takes us back to the days before the Revolutionary War when two pioneering groups of early Brethren colonists settled in the Shenandoah Valley. One group located north of the trading post of Harrisonburg, while the other group settled south and west. In the year 1788 a committee of ministers met and agreed that the old Indian Trail running from Swift Run Gap west through Harrisonburg on the ground supposed to be occupied now by Market Street should be "the dividing line between the Lower Rockingham and Shenandoah from the Upper Rockingham and Augusta Brethren."

Fifty-two years passed and Harrisonburg was again in the spotlight. Three new congregations—Cooks Creek, Greenmount and Mill Creek—were organized in 1840 and it was decided to corner the three in Harrisonburg. Fifty years later the General Mission Board had a request from a Sister Hartman for preaching service in the city. This request was sent to the three congregations concerned and each appointed a committee of three to investigate the possibilities of work in Harrisonburg. The committee held its first meeting Nov. 10, 1900, and made a survey and found ten members living in the city limits, who were without preaching facilities. A second meeting was held by the committee March 23, 1901, and a building was secured where the first services were conducted on June 9 of that year by Elder J. M. Kagey of Cooks Creek.

The work has developed rapidly in Harrisonburg since the opening services. The first Sunday-school was organized July 1, 1901. Preaching services were conducted regularly by the three congregations which had opened up the work. On Aug. 29, 1905, a lot was purchased where the present church is located and the first dedication was held Dec. 9, 1906, with George W. Flory delivering the sermon. The three congregations continued the oversight of the work there until 1909, when Harrisonburg was organized as a congregation with Elder P. S. Thomas in charge. There were sixty members at the date of the new organization.

In 1917 five new Sunday-school rooms were built on the east end of the church and Elder H. C. Early preached the dedicatory sermon. From 1909 until 1918 the work was carried on by Elder P. S. Thomas and a faithful group of workers. In September of 1918 the church installed Bro. E. S. Coffman as their first regular pastor. He served the church for five years and was succeeded by Elder N. D. Cool, who continued as pastor until 1928. He has served as elder since the death of Elder P. S. Thomas.

In November of 1926 work was started on twelve modernly constructed Sunday-school rooms with a basement for recreation and social purposes. The dedication was held

April 3, 1927. Elder Charles E. Long of Mill Creek delivered the sermon. Bro. DeWitt Miller was called as pastor in June, 1928, and continued for four years. During the depression for one year the pastoral board of the Harrisonburg church provided for the preaching services. The writer has supplied the pulpit as part-time pastor since May, 1933.

During the spring of 1935 steps were taken to remodel the church and install a new pipe organ. The work was done during the summer and completed ready for the dedication services Nov. 10, 1935. The sermon was delivered by Dr. Paul H. Bowman. Former pastors took part in the services. It was regretted that Bro. E. S. Coffman could not be present because of his evangelistic meetings in the far west; however, Bro. DeWitt Miller was present and conducted the devotionals. Prof. N. D. Cool gave a brief history of the congregation. The pipe organ was dedicated at the morning services and a dedicatory recital was given in the afternoon by Vera Conrad. The services closed for the day at 7:30 P. M., with a musical concert by the Harrisonburg choir under the direction of Joseph Wine.

The pipe organ was made possible by the generous gift of Bro. W. D. Wilson and wife. The cost of installation and



Church of the Brethren, Harrisonburg, Virginia

the new choir loft with new seats, pulpit and chairs were the gift of Bro. J. D. Wampler and wife. The beautiful electric lighting was a result of gifts of a host of interested members. Through the generosity of Sister Garber Wills and Dr. C. P. Harshbarger, with other donors, new oak pews were put in. The total gifts amounted to more than \$5,000 which was raised without any high pressure drives. "The people had a mind to work." The work has grown rapidly in Harrisonburg since the first services in 1901. The outlook for a strong church in the city of Harrisonburg is encouraging.

J. M. Henry.

Bridgewater, Va.



## AARON NEWCOMER

Aaron Newcomer, born Aug. 4, 1866, fell asleep Nov. 13, 1935. Bro. Newcomer was the son of John N. and Katharine (Mentzer) Newcomer. In December of 1887, he married Ella Hoffman, and the following February united with the Church of the Brethren; his straightforwardness soon led him to usefulness in the church, as he was an active teacher, and frequently a superintendent in the Welty's Sunday-school which was started in the spring of 1886.



In 1890 he was chosen as a deacon, in 1913 as a minister, and the rest of his life continued to preach without money and without price, not only paying his own expenses,

but whenever he was able, he contributed heavily to church work.

He was a successful fruit grower in his native state of Maryland. At one time he had on his payroll over 150 employees. But though in the crash he lost his material goods, he never lost faith in God nor the church.

When lying sick in the hospital in Waynesboro, and a love feast was held in his own Antietam church, he was asked if he would like to take the communion, and after a few moments thought, he said: "While I would appreciate the communion, here in the hospital it would likely be misunderstood; it is not the sacraments, but Jesus Christ who saves."

Soon after their marriage, Brother and Sister Newcomer became subscribers to The Gospel Messenger, and continued a paid up subscription for forty-five years.

He leaves a wife and four foster children, girls, who were raised in their home, remaining until married.

He was laid to rest in the Green Hill cemetery in Waynesboro, Pa., near the scene of his activities. Services by the Elder C. R. Oellig and the writer, from 2 Tim. 4: 6.

Waynesboro, Pa.

H. M. Stover.

## DISTRICT MEETING OF NORTHWESTERN KANSAS

The conference of Northwestern Kansas was held in the Lovewell church, Oct. 18-21, 1935. The theme of the conference was "The Church and Christian Living." The conference began Friday evening, at which time a program was given by the children of the Lovewell church. This program was followed by a sermon on "Temperance and Christlike Living."

Saturday forenoon the Sunday-school and Ministerial Meetings were held, after which a very inspiring sermon was preached by Bro. Ray S. Wagoner of Burr Oak. When the meeting convened in the afternoon Bro. D. A. Crist gave a report of the Annual Conference, after which Bro. Geo. Breon gave a report of the work of the Old Folks' Home. At 3:00 o'clock sectional meetings were held for the Ladies' Aid, Laymen, and for the young people. In the evening the worship service was rendered by the Maple Grove church, after which Prof. R. E. Mohler of McPherson College gave a very inspiring educational address on the subject, "The Christian College and the World Tomorrow." In this message he presented the importance of the Christian college and the needs of the Christian college.

On Sunday morning the worship program was given by

the Quinter church. From 9:45 to 10:45 Sunday-school was held in the different divisions. After Sunday-school two very inspirational gospel messages were given, one by Bro. D. A. Crist of Quinter and the other by R. E. Mohler of McPherson. In the afternoon a splendid program and gospel message was given by a gospel team from McPherson College. On Sunday evening the missionary address was delivered by Dean R. E. Mohler of McPherson on the subject, "Why Not Try Jesus?"

The business session was held Monday. The business which came before the meeting was disposed of in a very fine spirit, Bro. D. A. Crist acting as moderator. Bro. Frank Wagoner of the Victor church was chosen member of the Standing Committee from this district for 1936 and Bro. D. A. Crist was chosen as alternate.

The entire meeting was very helpful and inspirational and a fine fellowship was also enjoyed by those of like precious faith. Although the membership of the church workers at Lovewell is not large, the people at that place entertained the conference in a very noble manner; and the way in which they so kindly and graciously cared for the conference was much appreciated by all.

W. W. Gish,

Belleville, Kans.

Writing Clerk.

## MATRIMONIAL

**Brubaker-Simmons.**—At the home of the bride's parents, Mr. and Mrs. J. W. Simmons, Waterford, Calif., by the undersigned, Nov. 24, 1935, Irvin R. Brubaker and Miss Grace E. Simmons.—W. R. Brubaker, Live Oak, Calif.

**Collins-Hylton.**—By the undersigned at the Lindsay church, Nov. 28, 1935, Bro. Orion Collins and Sister Virginia Hylton.—John I. Coffman, McFarland, Calif.

**Walker-Maust.**—By the undersigned at the home of the bride's brother-in-law and sister, Mr. and Mrs. C. K. Shober of Somerset, Pa., Nov. 7, 1935, Mr. Miller L. Walker of Youngstown, Ohio, and Mrs. Annie G. Maust of Salisbury, Pa.—R. E. Shober, Connellsville Pa.

**Weaver-Lehman.**—By the undersigned at his residence, Dec. 7, 1935, Galen Weaver of Windber, Pa., and Evelyn Lehman of Rockingham, Pa.—John F. Graham, Windber, Pa.

## FALLEN ASLEEP

**Akenberger,** Delia Smith, born Sept. 24, 1853, died Dec. 9, 1935. She married John Akenberger Jan. 12, 1873; to this union were born five children. She leaves one son, daughter, two grandchildren, three great-grandchildren and one brother. Funeral in the home of her daughter (where she lived and passed away), conducted by Eld. Geo. Garner.—Mrs. Asenath Baker, Lemoyne, Ohio.

**Broadwater,** Darius, son of Robert and Rebecca Ogg Broadwater, born in 1851 in Maryland, and died at his home at Preston, Minn., Dec. 12, 1935. His first wife, Eliza V. Broadwater, passed away in 1880. He was married July 18, 1882, to Mary J. Drury. This union was blessed with five children. Surviving are his wife, three sons, one daughter, one brother, nineteen grandchildren and two great-grandchildren. He united with the Church of the Brethren when a young man and lived a devoted Christian life for nearly sixty years; he served the church as deacon for forty-seven years. Funeral services by Bro. J. S. Flory with burial in the cemetery near the church.—Mrs. Cora M. Ogg, Preston, Minn.

**Erfkamp,** Mrs. Zylpha May, daughter of Mrs. Hartman Hovey, born March 3, 1888, died Dec. 13, 1935. July 13, 1911, she married Wm. Erfkamp. In 1909 she dedicated her life to Christ and became a member of the Church of the Brethren. She was steadfast in her devotion to the Master and her greatest joy was in service to the cause. Under her nurture the entire family has followed her example and have dedicated their lives. She was an active worker in the Aid Society and was president at the time of her death. She leaves her husband, four children, her mother and one brother. Funeral services by her pastor, D. C. Gnagy, at the Happy Hill church with burial in Double Branch cemetery.—Maud Stump, Rich Hill, Mo.

**Eshelman,** Sister Lizzie Shearer, was born Feb. 25, 1872, and died Oct. 9, 1935. She leaves her husband, two sons, one daughter and two grandchildren. She married Isaac Eshelman Oct. 11, 1894, and the following April they united with the church. Sept. 6, 1902, Bro. Eshelman was elected as deacon in the church and the following day they were installed in office. Sister Eshelman was always on hand wherever



the duties of a deacon's wife called her, cheerful in the performance of her tasks. She was a quiet, unassuming Christian woman. The three children are also workers in the church and a blessing in the community. In November, 1934, she failed markedly in health and was practically confined to her home and bed from that time. Five days before her death she suffered a cerebral hemorrhage. Funeral services by Brethren H. K. Ober and Samuel Hertzler.—Lucille V. Fike, Elizabethtown, Pa.

**Fox, Susan B.**, daughter of Andrew and Catharine Brumbaugh, and widow of Bro. Joseph Fox, was born Jan. 10, 1849, and passed away Dec. 6, 1935, at the age of nearly 87 years. She was a charter member of the Kent Church of the Brethren, having lived in the community of Kent for a period of fifty-eight years. She continued to live a devoted and consistent Christian life to the end. She leaves two daughters, two sons, one sister, six grandchildren, and four great-grandchildren and many friends throughout the community. Funeral services at the Church of the Brethren at Kent, by the undersigned, assisted by Eld. M. S. Young.—A. H. Miller, Kent, Ohio.

**Gordon, Abram Moss**, born in Clinton County, Ind., May 31, 1852, and died at Van Hook, N. Dak., Nov. 29, 1935. He married Etta Moore Dec. 26, 1880; to this union were born seven children. The family moved to Surrey, N. Dak., in 1906 and lived in that vicinity until moving to Van Hook in 1915. He was converted when a young man and united with the Church of the Brethren, living a consistent Christian life ever since. He was blind for two years and for almost a year was afflicted with heart trouble, but through it all was very patient and cheerful. He leaves a wife and six children, twenty-seven grandchildren and five great-grandchildren. Funeral sermon by Bro. Mike Petry with interment in Surrey cemetery.—Minerva Lambert, Minot, N. Dak.

**Howdyshell, Sarah A.**, widow of James A. Howdyshell, died Sept. —, 1935, aged 76 years. She had been ill for more than a year. She was a lifelong member of the Brethren church. She leaves three sons and three daughters. Funeral services at the Emanuel church by J. M. Foster and C. A. Click. Burial in the adjoining cemetery.—Beulah Rusmisl, Mt. Solon, Va.

**Klinzman, Louis W.**, Kearney, Nebr., son of Mr. and Mrs. D. L. Klinzman of Lenox, Iowa, was born in Illinois, May 1, 1889, and died in the Veterans' hospital, Lincoln, Nebr., Nov. 17, 1935. He was a World War veteran and served in the 350th Infantry, M. G. Co. He was oversea and served there about nine months. Dec. 24, 1919, he married Laura F. McCann. To this union two daughters were born. When he was about seventeen he united with the Church of the Brethren to which he belonged when death came. He leaves his wife and daughters, his parents, two brothers and four sisters. Service by Rev. V. E. Clocksin with interment in Kearney cemetery.—Lydia F. Evans, Kearney, Nebr.

**McClung, B. S.**, born March 27, 1860, and died Dec. 15, 1935, death resulting from injuries sustained in a fall about a year ago. He was married Feb. 18, 1885, to Julia Ann Rowe and to this union were born seven children, one of whom preceded him. Bro. McClung's second wife was Emma Rooks of Roanoke, Va.; they were married in 1927. He leaves his wife, six children, twenty-two grandchildren and five great-grandchildren. He was a member of the Church of the Brethren for many years and spent almost his entire life in Rockbridge County. Funeral services in the Concord church by the writer with burial in the church cemetery.—W. G. Kinzie, Buena Vista, Va.

**Macy, Albert**, son of Oliver and Matilda Macy, was born in Montgomery County, Ohio, June 24, 1869, and died at his home in Gratis on July 25, 1935. March 17, 1894, he married Elizabeth Chrismer. To this union were born five children. He united with the First Brethren church at Gratis in 1903 but later transferred his membership to the Church of the Brethren. He leaves his wife, four children, seven grandchildren and one half sister. Services at the Gratis church by the undersigned with interment in the Gratis cemetery.—Wm. M. Deaton, Eaton, Ohio.

**Reppert, Bro. John M.**, was born March 22, 1879, in Montgomery County, Pa. He was baptized Dec. 12, 1900, thus becoming a member of the Mingo congregation of Eastern Pennsylvania. His marriage to Edna Kittenger, daughter of B. F. Kittenger, occurred Oct. 9, 1906, and two daughters were born to this union. Bro. Reppert was elected to the office of deacon Jan. 17, 1916, in the Bethany congregation in Philadelphia, and discharged faithfully the responsibilities of this position until his untimely passing. His occupation was that of a mechanic for a large Philadelphia firm. His death, which occurred Oct. 23, 1935, was caused by a severe burn which he incurred a couple days prior in connection with his work. He is survived by his wife, Edna, and his two daughters. He was an efficient and skilled workman, a faithful servant of the church, a gentle and loving husband, a kind and patient father, and a noble Christian citizen. While his residence and employment were in Philadelphia he was a member of the Ambler congregation. Funeral services were held in the Ambler church by Eld. W. G. Nyce, assisted by Bro. Mahon, and the undersigned. Interment was in the Brethren cemetery at Ambler.—Earl M. Bowman, Philadelphia, Pa.

**Shively, Eliza**, died Sept. 7, 1935, aged 96 years. She had been a resident of the Aged People's Home for the past three years. Death was caused by a fall. She had been a member of the Brethren church for many years. She was a good Christian woman. The remains were taken to Delphi, Ind., for funeral and burial.—Florida Green, Middletown, Ind.

**Snyder, Anna L.**, daughter of Rezin and Barbara Stephens, was born March 31, 1849. April 18, 1872, she married Henry A. Wolf and to this union were born two sons. Bro. Wolf died and in 1898 she married Peter Snyder. In November, 1934, she was stricken and had been an invalid since. She died Sept. 7, 1935. She leaves her husband, one son, three stepsons and one grandchild, one sister and three brothers. Services from the Prices Creek church by the undersigned with interment in the Wares Chapel cemetery near by.—Wm. M. Deaton, Eaton, Ohio.

**Turner, Bro. Eston**, died Dec. 7, 1935, aged 32 years. He is survived by his widow and two children (members of the Church of the Brethren), two sisters and three brothers. Funeral services by the pastor, J. W. Hamilton, with interment in the Hill Crest burial park at Cumberland. He had been a member of the church for some time. He was taken by a lingering illness, but was always patient and uncomplaining.—C. L. Snoeberger, Cumberland, Md.

**Vanorsdale, Sister Bertie Lee**, daughter of Brother and Sister W. E. Williams, born in Hardy County, W. Va., Oct. 11, 1902. She died of throat and lung trouble at the hospital in Winchester, Va., Dec. 2, 1935. She is survived by her husband, J. B. Vanorsdale of Winchester, Va., her father, mother, two brothers and two sisters. Funeral services at the Mt. View church by the writer, assisted by Bro. W. D. Walker.—W. E. Kohne, Mathias, W. Va.

**Ward, Lois Arlene**, born Jan. 24, 1926, near Ottawa, Kans. She died Dec. 3, 1935. She was the youngest of nine children born to Mr. and Mrs. J. M. Ward. She was a regular attendant of Appanoose Sunday-school and church. The parents survive with four sisters and four brothers. Funeral services by the undersigned.—Louis H. Griffith, Lone Star, Kans.

**Weaver, Rehecca (Fuller)**, wife of Willis H. Weaver of Windber, Pa., born June 15, 1894, and died Dec. 3, 1935. An infant daughter died with her. She is survived by her husband, eleven children and three stepchildren. Funeral services by John F. Graham in the Berkey church near Windber, with interment in adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

**Wichael, James A.**, son of Peter and Martha Wicbael, died at his home Oct. 22, 1935, aged 58 years. He is survived by his wife, four sons and two daughters. He was a lifelong member of the Brethren church. Funeral services at the Emanuel church by J. M. Foster, assisted by M. G. Sanger and C. A. Click. Burial in the adjoining cemetery.—Beulah Rusmisl, Mt. Solon, Va.

**Wiley, Frank Allen**, was born Dec. 31, 1875, at Greencastle, Ind. He died at his rural home near Ottawa, Kans., on Dec. 5, 1935. As a lad of six he moved to the state of Kansas. He had lived near Ottawa for the past thirty-five years. On April 13, 1906 he married Pearl Travis. To this union were born eight children, three having died. He has one sister and one brother living. He united with the Church of the Brethren at Ottawa in 1923. His life work was that of a dairyman and farmer. Bro. Allen was an industrious worker. His home life and devotion to his wife and family were of the best. His faithfulness to the church and loyalty to the pastor were unquestioned. Though not given to much speaking, Bro. Allen found his good place in life as a diligent worker, a companion husband, a respected father, a good citizen, and a child of God. Funeral service at the Ottawa church, conducted by the pastor, assisted by W. B. DeVilbiss.—R. M. Brady, Ottawa, Kans.

**Williams, Isaac**, born April 16, 1865, at Franklin, W. Va., and died Dec. 1, 1935, at a hospital in Oklahoma City. Until 1902 he was a miller at Spring Creek, W. Va. Since that date he had engaged in farming near Coyle, Okla. April 7, 1895, he married Mary Elizabeth Brown. To this union were born seven children, all of whom are living except one son who died in infancy. Since 1905 he had been a member of the Church of the Brethren at Paradise Prairie; he served in the deacon's office since 1906. He is survived by his widow, one daughter, five sons and six grandchildren. Funeral services by the undersigned in the Paradise Prairie church and burial in the local cemetery.—John R. Pitzer, Garher, Okla.

**Wissinger, Mary Ellen (Naugle)**, wife of Thomas Wissinger of New Paris, born in Paint Township, Aug. 3, 1873, and died Oct. 9, 1935. She was a member of the Church of the Brethren, Shade Creek congregation. She is survived by her husband, two sons and three daughters. Funeral services by her pastor, John F. Graham, in the Lutheran church with interment in adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

**Wright, Mrs. Rachel**, of Middletown, Ind., died Nov. 16, 1935, at the home of her daughter, Mrs. Frank Bowman. She was the daughter of Jos. and Rehecca Wilkinson and was born Oct. 2, 1849, in Hamilton County, Ohio. She married Moses Wright Oct. 19, 1871. Her husband was accidentally killed forty-nine years ago. She leaves three daughters, two sisters, seven grandchildren and five great-grandchildren. She was a member of the New Light church. Funeral at the Methodist church with burial in the Miller cemetery.—Florida Green, Middletown, Ind.

**Yant, Isaiah**, born June 29, 1854, to Mr. and Mrs. Daniel Yant, Stark County, Ohio; he died Sept. 19, 1935, at Nampa, Idaho. He was baptized into the church at the age of twenty-one. He married Susan Emily McPherson at Altoona, Iowa, in 1877. Of ten children, seven remain. Funeral services at Nampa church by Eld. J. H. Graybill, assisted by C. E. Bontrager and the writer.—Mark Schrock, Nampa, Idaho.



## CHURCH NEWS

### CALIFORNIA

**Chico church** met in council Dec. 6. The church was glad to hear that Bro. J. H. Cassady of Washington, D. C., will begin revival meetings here Jan. 4. Since our last report Brother and Sister Fager of Falfurrias, Tex., have been in our midst and Bro. Fager has been rendering ministerial aid to our home ministers. Thanksgiving Day a goodly number of our members met at the church for services after which a basket dinner was enjoyed. Quite a number of our young people joined with Codora, Live Oak and Rio Linda in a regular quarterly service at Codora. A peace program of songs, readings, speeches and a play were given. Dec. 8 the young people of the church surprised Bro. Eldon Cripe's daughters at their home at El Camino; owing to the distance they do not get down to church very often. The afternoon was spent visiting and singing.—Mrs. Eva M. Harmon, Chico, Calif., Dec. 14.

**Live Oak church** met in council Dec. 4. Among other things arrangements were made (and completed later) whereby the final payment on our parsonage of about \$75 was raised. Bro. Jas. F. Swallow and family of Montana recently moved in our midst; he brought the message both morning and evening, Dec. 8. On the evening of Dec. 9 a number met at Bro. Swallow's new home for a fellowship meeting, each one taking some of the bounties of California as a token of goodwill. Recently our ladies' chorus gave a program of sacred songs. Dec. 8 Bro. Cecil Smith of Waterford, district director of Men's Work, met with us and organized the men into a working body with Joe Davis, president. As a first move it was decided to sponsor the temperance drama, *The Prisoner at the Bar*, in the near future.—Alburt Crites, Live Oak, Calif., Dec. 14.

### FLORIDA

**Sunnyland.**—The Sunday-school convention, held in this church May 5, was very well attended; we had some fine discussions and a profitable meeting. At our quarterly business meeting Sept. 26 we elected new officers for the coming year. We retained Bro. J. D. Reish as elder and pastor; Sister Margaret Reish, clerk; Mabel Rigler, treasurer; the writer, Messenger agent and correspondent; Sunday-school superintendent, Bro. Floyd Reish. The Ladies' Aid meets every two weeks; at one meeting we sew for needy folks or do any kind of Aid work. At the other meeting we clean and work in the church yard in the morning and in the afternoon we study the missionary hook. We met last time to make garments for the children's home at Jacksonville, Fla., as has been our custom for several years. We are trying the mite boxes this year for the first time; the children and all are very much enthused over them.—Mrs. Anna Rigler, Lake Istokpoga, Fla., Dec. 17.

### IDAHO

**Fruitland.**—During the summer the young people presented the play, *The Eleventh Hour*, twice at the home church and at our summer assembly. Aug. 18 we were privileged to have Bro. Kurtz and family with us. Bro. E. S. Coffman began a series of meetings Aug. 25. After two weeks of inspiring sermons ten young people united with the church. The Women's Work has pledged \$5 each month to home missions of the district. This fall the men's organization made several improvements on the church grounds and cut corn for a neighbor who had been ill for several weeks. At the beginning of the new church year we adopted the unified morning service. The Sunday-school has pledged \$10 the first Sunday of each month for the support of Amsey Bollinger. During father and son week a definite program was planned each day by the boys and men of the church. A father and son banquet was held and at the close a special sermon was given to the boys by Samuel Bollinger. The Girls' Pioneer club has been singing to shut-ins.—Jane Shamberger, Fruitland, Idaho, Dec. 14.

### INDIANA

**Bachelor Run church** met in council Dec. 5. Church officers were elected for the coming year, Bro. Robert Sink being chosen elder. Our Sunday-school and church attendance is good. Six have accepted Christ and been baptized recently. Dec. 9 a men's meeting was organized, Bro. Fred Meyer being chosen president. Our church rented sixteen acres of corn ground last spring which they planted and cultivated during the summer. On Dec. 6 twenty-three men shucked 650 bushels. The Ladies' Aid served dinner for the men. We enjoyed the dinner and social time together. The corn was sold and the money put in our church treasury to help with expenses. The Ladies' Aid also reorganized and elected officers for the coming year. Sister Lizzie Angle was chosen president.—Mrs. Glen Booth, Flora, Ind., Dec. 17.

**Center church** held a workers' meeting the evening of Nov. 26 with about eighty-five present. We had a fellowship supper followed by several good talks and selections of music. Bro. Ren Cross from La Porte gave a splendid message which was enjoyed by all. Dec. 5 at our regular council meeting, church officers for the coming year were elected. Bro. Joseph is elder; Bro. Burger, secretary; Bro. Ross, treasurer. We agreed to send \$10 to the Africa mission. We are having good attendance at church and Sunday-school with Bro. Thos. E. Gordon, superintendent, and Bro. Theo. Miller, pastor.—Mrs. O. W. Gordon, Walkerton, Ind., Dec. 17.

**English Prairie.**—Oct. 19 we held our communion with over 100 around the tables. Bro. Geo. Shirk officiated. The men of our church put out a thirty-acre field of corn and this fall twenty-four men

husked it out in a short day, with the women serving dinner for them. Bro. J. Edwin Jarboe came to us Dec. 1 and preached each evening for two weeks, with the result that ten young people were baptized. During the revival we very much appreciated the help of Bro. Kline and family in song service. We feel we have received much help in this revival effort. Nov. 29 the following officers were elected for the year: Sunday-school superintendent, Clemon Burger; church correspondent, Myrtle Smith; Messenger agent, Mabel Light; elder, Bro. Chas. Light.—Mrs. S. P. Bontrager, Howe, Ind., Dec. 16.

**Ft. Wayne church** had a splendid two weeks' revival which began Oct. 3 and ended Oct. 20. Much of the success of the meetings was due to the earnest prayers of the members and the wonderful sermons of Bro. R. H. Nicodemus. Many people attended these meetings and received spiritual blessings. Eleven were brought into the church and one was reclaimed. This makes a total of thirty who have been baptized in the past year. The week following the meetings all the members of our church sat together in the fellowship of communion. With the opening of the fall program a choir was organized. Our director is Miss Stella Rupp. Special music is being prepared for the Christmas holiday. This choir has been greatly appreciated. While our minister, Bro. Leo H. Miller, was holding a revival in November at Pleasant Chapel, Brethren Russell Sherman and R. H. Miller preached the first and second Sundays of his absence. On the second Sunday evening an impressive Thanksgiving program was presented by the Plus Ultra and Friendly classes and the following Sunday the Pleasant Chapel church was the guest of the Ft. Wayne church. The Men's Work of the church has been extremely busy harvesting their acre: potatoes, popcorn, beans and tomatoes were sold. Nov. 15 the annual father and son banquet was held with seventy-one present. Rev. Graesser of the Salem Reformed church was the guest speaker. The men have also rendered invaluable service in making benches and doing carpenter work in the kitchen. The Women's Work, of which Mrs. Marie Miller is president, holds a sewing circle once a month. Every month the regular meeting is held. The group has been sponsoring church suppers which have helped all to become better acquainted. At the last supper a profit of \$35 was realized. Olive Army, the newly elected president for the B. Y. P. D., will take office Jan. 1; there will be an installation service Dec. 29. We have been busy with two plays, *The Eleventh Mayor* and *What Shall It Profit?* The former was presented on Armistice Day under the sponsorship of the ministerial union, this being the first attempt of this group to make a stand for peace. Dec. 8 Judge C. R. McNabb was the guest speaker for the B. Y. P. D.—La Verne Dee Keel, Ft. Wayne, Ind., Dec. 14.

**Mexico.**—Bro. I. R. Beery conducted a two weeks' revival Oct. 20 to Nov. 3. At the close of the revival twenty-one were baptized. The communion was held Nov. 4 with a large number in attendance. The church met in council Dec. 5. Bro. Ockerman was re-elected elder. At the close of the council a service was held for Bro. A. D. Lair in appreciation of his service as head of the deacon board for a number of years. He has now retired from that position. The Aid Society president for the coming year is Sister Nellie Musselman.—Mrs. Helen Hunt, Macy, Ind., Dec. 14.

**New Hope.**—Through the untiring efforts of our Sunday-school superintendent, Bro. Cecil Ross, and other devoted workers, our church school gains in attendance and interest. The class of young married folks held an ice cream social and cleared \$23. This was used to take care of some of the obligations of the church. My wife and I spent one week with the members doing personal work; we visited most of the members and many other homes in the community. One was baptized the following Sunday.—M. Smeltzer, Noblesville, Ind., Dec. 14.

**Pleasant Chapel.**—Our communion was held Oct. 13 with Bro. Jesse Gump of Pleasant Hill officiating. On the following day we held our harvest meeting with Bro. Gump giving us two very interesting sermons. Nov. 12 our revival meetings commenced with Bro. Leo Miller of Ft. Wayne, evangelist. He gave us very inspiring sermons each night. We feel that much good was accomplished by these meetings, which closed Nov. 24. There were eleven converts. Our church met in council Dec. 15 with our pastor, Bro. Russel Sherman, in charge. Bro. Sherman was chosen pastor for the coming year and as our elder for three years. We decided to send a delegate to district meeting and also one to annual meeting. Two deacons were elected and installed, namely, Ray Skelly and Carl Thomas.—Mrs. C. E. Thomas, Kendallville, Ind., Dec. 17.

### KANSAS

**White Rock church** had the great pleasure of entertaining the district meeting, and as we are holding united services with the Methodists, the people of the community were very loyal. They helped by donating food, rendering their service, and opening their homes to help lodge the visitors. We had splendid attendance. McPherson College, besides many others of our district, gave us fine co-operation. Since our last write-up we have Rev. Fred Mead from the Methodist church as our pastor, who seems to be very faithful to the cause of Christ. We appreciated the loyal service of our student pastor for the summer, Bro. John Coffman from Ahilene, Kans. Our young people seem to have a new interest. Dec. 7 they served lunch in order to raise money to help cheer the older people and a few needy of the community at Christmas. They also have the co-operation of the W. C. T. U. We held our annual election of officers Oct. 1. Bro. Orville Switzer is foreman; Bro. Frank Wagner, elder; Sister Minnie Warren, clerk; Sister Katie Myers, treasurer; Sister Mary Switzer, Messenger agent and correspondent.—Mrs. Ben Switzer, Lovewell, Kans., Dec. 13.



## LOUISIANA

**Rosepine** church met at the home of Brother and Sister A. P. Harriman on Nov. 23 for a love feast. Our elder, Bro. J. B. Firestone, officiated. Sixteen members were present. Although we were few in number we feel we received spiritual food. We work in a union Sunday-school and are planning to have a Christmas program on Dec. 22.—Margaret Harriman, Rosepine, La., Dec. 5.

## MARYLAND

**Cumberland** church held a series of evangelistic meetings Oct. 27 to Nov. 10 under the direction of Evangelist E. M. Hertzler of Windber church. The meetings were a wonderful spiritual value to the church. Six additions were made to the kingdom. Cottage prayer meetings were held two weeks previous. The love feast was held on Sunday, the 10th, with 112 communicants present. The attendance at the meetings was good, averaging 116 nightly. A good help to the success of the meetings was the choir leader, Sister Mildred Nedrow, of Sipesville, who kindly assisted with the work. Our church was represented at district conference by the pastor, J. W. Hamilton. Nov. 26 the church sponsored a father and son banquet with forty-two present. Following the banquet and program the Aid Society and children's division which had held a separate meeting, were invited to partake of the supper.—C. L. Snoeberger, Cumberland, Md., Dec. 17.

**Long Green Valley** congregation held its regular council Nov. 30. Arrangements for the next evangelistic meeting was left in the hands of ministerial board, in conjunction with the committee appointed for summer pastor and Vacation Bible School. The B. Y. P. D., Ladies' Aid, missionary and prayer meeting committee made favorable reports. A good report was given by the delegates to the Old Folks' Home, on visitors' and donation day. Some unnecessary trees and the hedge in front of the church cemetery were authorized to be removed by the cemetery board and church trustees. Elections for the year resulted as follows: church clerk, C. P. Breidenbaugh; treasurer, J. C. Breidenbaugh. Our love feast hereafter is now regularly set for the first Saturday in June. A well attended Thanksgiving Day meeting was held with an offering of \$47 for home missions.—Mrs. J. C. Breidenbaugh, Long Green, Md., Dec. 17.

**Ridgely**.—Bro. Bernard N. King and wife closed a two weeks' revival here Nov. 10. There were five accessions to the church, one adult and four young people. Bro. King labored earnestly with us. The children's service each evening, conducted by Sister King, was an interesting feature and was appreciated. Nine of our church group attended the interdenominational leadership training school held in Denton for six weeks this fall. At our recent council Bro. Rittenhouse consented to serve another year as our pastor. Quite a few of our church attended Bro. Kurtz' lectures in the Denton and Fairview churches recently.—Mary Cherry, Ridgely, Md., Dec. 17.

## MISSOURI

**Shoal Creek**.—Our church just closed a two weeks' revival meeting which began Nov. 19 with Bro. R. L. Gass of Essex, Mo., evangelist. He gave us some wonderful sermons and we trust much good seed has been sown. We held our love feast Dec. 2 with about fifty members present. Dec. 3 at our quarterly council Brethren Gass and Adkins were present. Bro. Gripe was re-elected elder for the coming year; Bro. Martin, Sunday-school superintendent. Dec. 8 we organized a B. Y. P. D. with Sister Jewell Trenary, president.—Mrs. Wilbert Erisman, Fairview, Mo., Dec. 17.

## MONTANA

**Poplar Valley** church met in council Dec. 15 with Eld. Geo. Swihart in charge. We met for the purpose of starting our Sunday-school again now that the members are moving to town for the benefit of school. We had a very nice meeting with all present taking a good interest. We elected our Sunday-school superintendent and chorister, leaving the teachers to be chosen Dec. 22. We hope we will not have to discontinue our Sunday-school again on account of scattered members. Two members were granted letters and three new members were added by letter.—Mrs. Frank Rock, Poplar, Mont., Dec. 21.

## NEBRASKA

**Kearney** church met in council Dec. 4. All church and Sunday-school officers were chosen for the year. Bro. S. M. Forney fills the pulpit each Sunday and gives us good messages. We have a good Sunday-school and B. Y. P. D.—Lydia F. Evans, Kearney, Nebr., Dec. 17.

## OHIO

**Ashland** (Dickey) church enjoyed a series of helpful and inspiring meetings, beginning on Oct. 15 and continuing for two weeks. Bro. J. J. Anglemeyer of the Eagle Creek church, Williamstown, Ohio, conducted the meetings, basing his discourses on the Book of Luke. We feel that the church was greatly inspired and built up spiritually by these meetings, and as a direct result, five young people were brought into the fellowship of the church. Our love feast was held on Oct. 27 at the conclusion of the meetings and was well attended. On Nov. 3 our church, together with others in this vicinity, joined with a number of the neighboring Brethren churches in a get-together meeting which was held in the Ashland First Brethren church. This meeting displayed a fine feeling of fellowship and goodwill between the two denominations and will be followed up by other meetings of a similar nature in the future. On Nov. 24 our special Thanksgiving program

featured a play by the young people of the church entitled "In Perfect Peace." At this time a special offering for home missions was taken, amounting to \$32.82. On Thanksgiving Day and evening Bro. C. D. Bonsack and Bro. Spenser Minnich brought us a missionary message which was made most concrete by the use of motion pictures, taken by the missionary deputation on their recent tour of the various mission fields. This meeting was held in the Ashland City (Church of the Brethren) and was attended by the surrounding churches of this vicinity. Included in the pictures were views of Clara Harper, a member of the Ashland City church, and Corda Wertz, a member of the Black River church. This opportunity to see our own girls busy at their daily work in Africa and China respectively, was much appreciated by this audience.—Hetta Bailey, Ashland, Ohio, Dec. 10.

**Bear Creek**.—Our pastor was sick during the summer and in his absence the pulpit was ably filled by the following: Brethren John Beeghly, Dorsey Hodgen, Frank Eby and Frank Brower. At our council meeting on Sept. 3 the entire staff of officers for the Sunday-school was re-elected, with the exception of secretary. The men have been very busy this fall painting the basement of the church. A number of them worked very hard several afternoons and evenings in order to complete the task in time for the father and son banquet which was held Nov. 13. We had a homecoming on Nov. 17 and enjoyed an evening of spiritual fellowship together. Nov. 24 the mothers gave a tea for the daughters. They entertained with a play which was very well presented. Our Thanksgiving service was held on Nov. 27. At the December council a pulpit Bible was presented to the church by Bro. Frank and Sister Anna Blessing. This Bible was dedicated on Sunday morning, Dec. 8.—Maude Puterbaugh, Dayton, Ohio, Dec. 20.

**Black Swamp** church celebrated Thanksgiving Day in the usual manner. Bro. Geo. Garner, our pastor, delivered the sermon on the theme, A Practical Thanksgiving. Special music was given, also a reading by the oldest member present. Bible Sunday was celebrated the 8th. Each member was requested to bring his Bible. One family brought four besides those they carry regularly: one was a well worn Bible, one had never been used, one was a large family Bible and one was a German Bible upwards of 100 years old which had belonged to the owner's grandfather. The oldest member present was credited with having joined a Bible reading society at the age of thirteen, which necessitated reading the Bible in one year. This member has read the Old Testament through seven times and the New Testament twelve times. In the evening Sister Garner's class gave a play entitled Learning to Read the Bible.—Mrs. Asenath Baker, Lemoyne, Ohio, Dec. 17.

**Eagle Creek**.—Forty of our young people attended the Thanksgiving rally at Silver Creek Nov. 30 and brought home the B. Y. P. D. banner. Bro. R. N. Leatherman was with us in a two weeks' meeting Dec. 2 to 15 and presented the gospel message in a very plain and touching manner. He had splendid audiences every evening. Many attended from other churches from a distance. Through the inspiring messages of our brother two accepted Christ and were taken into the church by baptism. Our church met in council Dec. 18 when officers were elected for the year. The superintendent is Fred Eberhart; church clerk, Grace Decker; Messenger agent, Opal Bess Bosserman; trustee, Jesse Bibler; elder and pastor, Bro. J. J. Anglemeyer. Our pastor has accepted the unanimous call of the Toledo church to hold a meeting in February.—Mrs. Mabel Bibler, Arlington, Ohio, Dec. 21.

**Maple Grove**.—On Oct. 20 the Cartwright duo furnished music and entertainment which was very much appreciated by all. Oct. 27 the North Ashland county institute and rally was held at the Maple Grove church. About 300 persons were entertained by speaking and special music. We have elected Bro. Sowers of Lodi as our minister for the coming year. The Cross Bearers' class is working industriously on a Christmas play entitled And Myrrh, which will be presented Dec. 29. We are working on projects to raise money for our missionary offerings. We have been struggling with the attendance problem; we have no regular pastor but are striving to bring the attendance up to our proposed goal.—Mildred Hart, Ashland, Ohio, Dec. 1.

**Painter Creek**.—We convened in business session last evening. A full corps of officers was elected to direct the various activities of the church for the new year. Bro. D. G. Berkebile who had been our presiding elder for eight years resigned and our pastor, Bro. Roy Honeyman, was chosen in his place. May 17, 1936, it will be forty-five years since the organization of the Sunday-school at this place. Steps were taken for a homecoming on that date and a fitting recognition of the event. We have just completed some remodeling in our basement making a comfortable room for the children's division of our Sunday-school, thus making a place more conducive to worship and religious instruction than they have had. A brief dedication service was held last Sunday morning and the children were very happy to be in their new and permanent home. A program in the interest of peace was given in our church on Sunday evening, Nov. 10. Five young people took part in a peace declamation contest, Miss Dana Hyer, the winner, receiving a bronze medal. Next Sunday evening she will take part in the regional contest to be held in the Pittsburgh church. We expect Bro. Prather of West Dayton to be with us in a revival effort Feb. 24 to March 8.—Mrs. Levi Minnich, Greenville, Ohio, Dec. 13.

**Reading** church on Dec. 15 closed a two weeks' revival conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. The meeting was greatly hindered by inclement weather but all who were able to attend received a spiritual uplift. Bro. Austin preached the gospel



in a clear, forceful way so that all of us were challenged to greater Christian living and more loyalty to the church program. Sister Austin led the inspiring congregational singing and in her charming way brought to the old and young many beautiful gems through her stories. As a direct result of the meeting seven confessed Christ; of this group four have been baptized and three await the rite. As a tribute to the Austins' program of evangelism, the church has asked for their return in June of 1937. Our Aid held their annual thank-offering social Nov. 24 with thirty-two present. The Aid presented the play, *The Two Builders*; the offering of \$60 was for the General Mission Board.—Rena Heestand, Homeworth, Ohio, Dec. 21.

**Stony Creek.**—The interest and attendance are very good. Our church is growing in spirit and numbers. This fall our pastor, Bro. C. W. Warstler, and wife entered into an intense evangelistic effort for one week. One Sunday Bro. Warstler preached two evangelistic sermons and eleven united with the church. Our communion was held Oct. 13, the best we ever enjoyed. The Sunday-school is progressing nicely under the leadership of Bro. Adrian Derringer and his workers. Mrs. Warstler is director of the junior department. Brother and Sister Warstler are now in the seventh pastoral year at this place. These years have been very fruitful and we as a church are appreciative of their untiring labor in the church and community. The church has grown under their leadership from about 140 when they came, to over 200 at the present time, the largest membership in the history of the church. Bro. Warstler's spirit-filled sermons and visits in the home have been an inspiration to all. On Sunday morning, Dec. 8, the officers for the church year were elected. Bro. C. W. Warstler was re-elected elder; Bro. O. L. Hengsteler, clerk; Bro. L. C. Huber, treasurer. During the Thanksgiving vacation twenty-two of our young people attended the B. Y. P. D. conference at Pioneer.—Mrs. Mary Shultz, Bellefontaine, Ohio, Dec. 16.

## PENNSYLVANIA

**Ambler.**—We held our love feast and communion service on Oct. 20. It was at the close of this service that our beloved pastor, Henry K. Garman, was stricken with apoplexy and died two hours later. In his remarks on the Lord's Supper, he asked that we might continue to love one another. This love seems to be manifested as our sad congregation gathers as usual for Sunday morning worship to receive the comfort and strength we need so much. In the untimely passing of our dear pastor, we have suffered a great loss; we have indeed lost a true friend and wonderful spiritual adviser. His life will always be an inspiration to us, and help us to carry on, as he would want us to. Since his death, Bro. Wm. J. Wadsworth, Jr., of Norristown, Bro. Earl Bowman, of Philadelphia, and Bro. I. S. Hoffer of our own congregation have filled the pulpit Sunday mornings. One Sunday we had Miss Kathryn Raines, a missionary worker from the Kentucky mountains, tell us something about her work. It was very interesting to hear how her work was progressing despite all the handicaps she has to overcome. Brethren I. S. Hoffer and Silas Shoemaker of our congregation are faithfully visiting the sick and bereaved in our midst. We are enjoying a monthly midweek prayer service.—Mrs. John K. Snyder, Ambler, Pa., Dec. 5.

**Burnham.**—The organization of the various church activities is now completed and starting the work of 1936. The Sunday-school reorganized in October. Bro. Irvin Arnold is the superintendent. The B. Y. P. D. is quite active; they meet each month and always have a worth-while objective. Just now they are engaged in gathering material for boxes to be given at Christmas time to older folks and shut-ins. At the fall rally, largely through the efforts of the Sunday-school, sufficient funds were raised to pay the remaining indebtedness for our recent church repairs. Through the kindness of friends of the church a new bulletin board has been placed in front of the church. Nov. 11 Bro. L. R. Holsinger of Ohio came to us for a two weeks' revival. Bro. Holsinger's sound preaching and congenial ways won great respect for our church. All feel greatly helped and enjoyed very much this season of refreshment. As a direct result twenty-four have been baptized.—W. C. Swigart, McVeytown, Pa., Dec. 17.

**Chambersburg.**—Our church has just closed a two weeks' revival with the pastor in charge. Bro. Blain Bear directed the music. We had very good attendance and interest. Rally day was held Sept. 22 in all departments of the church and Sunday-school. The morning service was unified. The various classes and other organizations had been raising money during the year for our building fund. This was presented on rally day, the amount being a little over \$200. We are working on the same project this year. The church is looking toward purchasing a parsonage. The pastor conducted installation services for the Sunday-school officers Oct. 6. The love feast was observed Nov. 3. Our former elder, B. F. Lightner, was present. The pastor and wife represented the congregation at district conference. Sister Lillie Haldeman represented the Aid Society. Nov. 15 the male quartet from Grantbam College rendered a musical program. Nov. 24 Brethren Bonsack and Minnich were with us in a missionary conference, which was largely attended. Special interest was taken in the moving pictures of our mission fields. The offerings amounted to \$51.17. Our B. Y. P. D. is preparing the pageant, Dawn in David's City, to be rendered on the evening of Christmas Day. Our congregation is happy to receive the title to our church house from the District Mission Board. We are now taking the necessary steps to incorporate our church. The prospects for growth and progress in the future are very good.—C. E. Grapes, Chambersburg, Pa., Dec. 11.

**Coventry.**—At the annual meeting of the church Bro. Trostle P. Dick

was again unanimously elected elder and pastor. Brother and Sister Dick have endeared themselves to the membership both young and old and to the community as well by taking an active interest in civic betterment, parent-teacher association and all departments of the church. A celebration for the twenty-fifth wedding anniversary of Brother and Sister Dick was an event long to be remembered by all present. A box with twenty-five silver dollars, uniquely arranged, was the gift from the members. Bro. Clarence Kulp was re-elected superintendent of the Sunday-school with an efficient corps of assistants. The young people gave a temperance play, *What Shall It Profit?* By request the play was repeated in the First church, Pottstown, before a large and interested audience. One Sunday each month a short temperance program is given in the Sunday-school. Dec. 7 the Ladies' Aid held a sale of home-baked goods and handmade articles. The children's Christmas program will be given Sunday morning, Dec. 22, with a special missionary collection.—Mrs. Albert D. Hartley, Pottstown, Pa., Dec. 11.

**Green Tree.**—Revival services conducted by Bro. I. N. H. Beabm of Nokesville, Va., opened Sunday night at the Florin church and closed Dec. 12. Nine stood for Christ and the church; one more came on Sunday, making ten who await baptism.—Emma C. George Geib, Mt. Joy, Pa., Dec. 17.

**Maiden Creek.**—Our love feast was held Oct. 26 and 27 with B. W. S. Ebersole officiating. Ministering brethren present from other churches were Norman Frederick and Walter Hartman. On Nov. 8 Bro. D. W. Kurtz brought us a fine message on *The Four Gospels*. Our Thanksgiving service was held on Thursday evening, Nov. 28. A special program was arranged by our young people's class and the Berean Bible class. Bro. Michael Kurtz of Richland, Pa., delivered the sermon on this occasion. The offering of \$34 was given to the Jennersville Mission. Bro. D. H. Markey of the Reading church brought us an interesting sermon on Dec. 8.—Claude Weidman, Hamburg, Pa., Dec. 11.

**Manor.**—Our love feast was held Nov. 3 at the Purchase Line house with Eld. W. N. Myers officiating. Bro. A. H. Miller from Kent, Ohio, held a meeting Sept. 17-29 in the Diamondville house. The sermons were inspiring. Fifteen were added to the church by baptism and one was reclaimed. The Sunday-school and home department show a marked increase. Bro. Geo. Ober was chosen superintendent for the coming year. The young people held a campfire service at the home of Bro. A. C. Ober. Bro. Ivan Fetterman, pastor of the Penn Run church, delivered the address. Beginning Nov. 4 Bro. R. E. Sbober of Conneville, Pa., held a two weeks' meeting in the Purchase Line house. In spite of rainy weather we had a faithful attendance. There were two converts and we feel the influence for good in both meetings has remained in the community. Bro. Paul Lemmon is superintendent at Purchase Line.—Mrs. Jacob I. Fyock, Clymer, Pa., Dec. 11.

**Roaring Spring.**—Our fall love feast was held Oct. 20. Bro. S. P. Early, our elder, officiated; 286 members communed. Following the love feast one young girl was received into the church by baptism. On Sunday, Oct. 27, we held our twenty-fifth anniversary and homecoming. C. C. Ellis, who preached the dedicatory sermon twenty-five years ago, preached for us both morning and evening. In the afternoon we held a very interesting service. At this meeting we had talks by our former pastors: Bro. A. G. Crosswhite of Eaton, Ohio, and Bro. A. C. Miller of Pottstown, Pa. Greetings were received and read from Bro. O. V. Long of Fullerton, Calif.; Bro. Ross D. Murphy of Philadelphia and L. R. Holsinger of Mogadore, Ohio. The Morrisons Cove ministerium was represented by Rev. J. W. Skillington of the Methodist church. Special music was rendered by our choir at all these services. An offering of about \$500 was lifted to apply on our church debt. Our series of meetings began on Monday night, Nov. 4. Bro. Crosswhite remained here visiting among former parishoners until the meeting began and preached for us on Sunday morning, Nov. 3. Bro. Early being at New Enterprise on that day to officially install Bro. Stauffer and wife as pastor of the New Enterprise church. Bro. Crosswhite preached the first three nights of our meeting to large and appreciative audiences. We greatly enjoyed having him back with us. The meeting continued two weeks. During the meetings Bro. E. M. Detwiler of Everett, Bro. Geo. Rodgers of Leamersville, Bro. Glenn Norris of Altoona, Bro. Stauffer of New Enterprise, Bro. F. B. Byer of Williamsburg, and Bro. C. L. Cox of Claysburg preached for us. Our pastor, Bro. Early, closed the meetings Nov. 17. As a direct result of these meetings three were received into the church by baptism. On Sunday, Nov. 24, our church gave a donation of provisions and linens to the Morrisons Cove Home for the Aged which amounted to about \$43. Our council was held Dec. 4. Church officers for the new year were elected as follows: Elder, S. P. Early; clerk, Ross Berkhimer; trustee, Ira Bechtel. The primary and beginner departments of the Sunday-school will give a program Sunday morning, Dec. 22, and the choir a Christmas cantata in the evening. The Girl Scouts are planning two Christmas plays to be given at the B. Y. P. D. on Dec. 22. Our B. Y. P. D. has been giving some interesting programs. They are preparing a missionary play to be given soon.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Dec. 11.

**Rockton** congregation continues to move forward under the leadership of our elder, Lewis S. Knepper. Bro. Knepper preached the union Thanksgiving sermon in Rockton with four denominations taking part in the service. On Thanksgiving evening our elder began pre-communion services being climaxed with the love feast and communion on the following Sunday evening. Bro. Knepper preached the word with power to a group of interested hearers each evening. The Student



Volunteers from Juniata College are to be with us at the three church houses of this congregation Dec. 15. Christmas services are scheduled for: Bethel, Dec. 21, Rockton, 22, and Greenville, 23.—Stanley M. Kirk, Rockton, Pa., Dec. 11.

**Rummel.**—Our fall evangelistic meetings were conducted by Bro. Clapper of Hopewell, Pa., Oct. 7-20. His messages were delivered with force and simplicity; he presented the word in a way which all could understand. The spirit of the meeting was fine. Nine were baptized at the close of the meetings. Our love feast was also held at the close of the revival, with the largest number in the history of the church surrounding the tables. Dec. 1 our children gave a short program on the junior project, China and Japan. They also brought their offering which amounted to \$12; our Bible School offering of \$7.05 will be added to this. Nov. 25 the pastor, Bro. Galen R. Blough, delivered the Thanksgiving message at which time we lifted our offering for the Old Folks' Home. Dec. 22 we will render our Christmas program.—Mrs. Warren Hoover, Windber, Pa., Dec. 11.

**Spring Grove.**—Aug. 11 Bro. N. S. Frederick of Souderton, Pa., brought us a message. At our harvest meeting Aug. 25 Bro. Alton Bucher of Richland gave the message. The singing class conducted during the summer rendered a program Sept. 29. Our love feast was held Oct. 13 with Eld. Michael Kurtz officiating and Bro. Geo. Wolf assisting. Bro. Clyde Weaver of East Petersburg paid us a visit and preached for us Oct. 20. A series of meetings began Oct. 27 with Bro. B. G. Stauffer of Manheim, evangelist. His sermons were practical and very interesting. The attendance was good and the meetings continued two nights over two weeks. As a result six were baptized Nov. 24. Bro. Milton Hershey preached the Thanksgiving sermon. Regular church council was held Dec. 7 with Eld. M. S. Stoner presiding.—Noah W. Martin, Ephrata, Pa., Dec. 10.

**Tire Hill.**—Aug. 24 the Byler family from Lancaster gave us a very spiritual program in songs and readings. Sept. 29 Bro. Kenneth Blough of Davidsville gave a fine sermon, in the absence of our pastor. At this time our pastor conducted the installation service at the Conemaugh church for new officers of Sunday-school and church. Oct. 18 our B. Y. P. D. reorganized and now has weekly meetings. The attendance has been around forty. Oct. 20 we observed rally day and lifted an offering of \$165.83; this was set aside for our new furnace which has now been installed. On rally day all with perfect attendance for one year, twenty-two in all, were rewarded with Bibles, seals and diplomas. Oct. 26 the Volunteer Mission Band of Juniata College gave a splendid program of talks and music. Nov. 17 in the morning Bro. Boyd Lehman of Shade Creek congregation preached on The Power of God. In the afternoon six persons were baptized and united with our church. Nov. 27 we had an interesting Thanksgiving program. Our Sunday-school and church are on the increase in attendance.—Mrs. Arthur L. Rummel, Johnstown, Pa., Dec. 6.

**Waynesboro.**—Our love feast on Nov. 13 was a deeply spiritual occasion. The preparatory theme, Guests of God, was a fitting preparation for the service. Our pastor, Eld. Levi K. Ziegler, officiated. He was assisted by Elders B. F. Lightner, W. C. Hanawalt, E. J. Egan, J. I. Thomas, S. S. Blough and W. C. Wertz. Our young people had charge of the evening service on Nov. 3 when they gave a very good peace program. During the pastor's absence on Oct. 20 Eld. E. J. Egan preached at the morning hour and J. Lester Myers at the evening service. Eld. C. D. Bonsack was our guest speaker at the December meeting of our missionary association, his theme being Changes and Trends in Mission Work.—Sudie M. Wingert, Waynesboro, Pa., Dec. 9.

**Welsh Run** church held their fall love feast on Nov. 2 with a good attendance. Visiting brethren were S. M. Lehigh, H. M. Stover, Arthur Hess, Walter West, Albert Niswander and Edgar Landis. We feel we have been greatly benefited by their messages. Bro. Lehigh officiated. On Sunday morning Bro. Arthur Hess and J. Monroe Danner preached to us on The Early Church. On Thanksgiving Day our meeting was conducted by the home brethren. An offering of \$26.81 was lifted for the Old Folks' Home. We expect Bro. I. N. H. Beahm of Nokesville, Va., to hold our evangelistic meeting next May.—John D. Martin, Mercersburg, Pa., Dec. 11.

**West Conestoga.**—Our harvest meeting was held Sept. 7 at Middle Creek. Sept. 15 Bro. John Zug of Palmyra preached at Middle Creek. Our young people are holding their meetings at the homes of the aged and shut-ins at present. Sept. 29 Bro. Perry Sanger of Midway preached the regular morning sermon at Lexington. The interior of the Middle Creek house has been renovated. Oct. 20 Bro. Chr. Gibbel of White Oak preached the examination sermon at Lexington. Oct. 23 and 24 our love feast was held at Middle Creek. About thirteen visiting brethren ministers were present. Bro. Ben Stauffer of Chiques officiated. On Children's Day, Nov. 3, a short program was rendered by the Sunday-school pupils. Bro. Clayton Gehman of Springville gave a splendid talk to the school. Nov. 24 Bro. Walter Hartman of Annville started a series of meetings at the Middle Creek house. Many of the homes were visited during the two weeks. Although there were no visible results, the interest was good as shown by the excellent attendance. The sermons were powerful and inspiring.—Amanda Weaver, Lititz, Pa., Dec. 11.

## TEXAS

**Pampa** church had one of the largest crowds in its history at the program held Thanksgiving evening. After the program more than 100 stayed for the Thanksgiving dinner in the church. Every one had a good time visiting and getting acquainted. The church held their

love feast on Sunday, Dec. 8. Just before the feast one was baptized. The series of meetings, to have been held preceding the love feast, was postponed until a later date owing to sickness in the pastor's family. An effort is being made to secure a better location for our church house in the city of Pampa.—Mrs. S. E. Thompson, Pampa, Tex., Dec. 14.

## VIRGINIA

**Lynchburg** church is growing rapidly under the leadership of our new pastor, Bro. Cheslie Hinegardner, who came to us from Twin Falls, Idaho, in September. Bro. Hinegardner conducted a week's revival during October with two baptisms. We feel that the church was greatly uplifted by the inspirational sermons of the pastor. Four representatives from this church attended the second regional conference held at Bridgewater. There has been a notable increase in Sunday-school attendance during the past few months. The Women's and Men's Work groups are accomplishing much. Last month they had a contest which rewarded them over \$90. The church membership is greatly pleased and feels exceedingly fortunate in having Bro. Hinegardner with us. Many improvements are being planned and we have high hopes of an increasing membership under the earnest and diligent efforts of our spiritual and gifted leader and adviser.—Mrs. D. B. Weaver, Lynchburg, Va., Dec. 17.

**Peters Creek.**—Nov. 17 Bro. Rufus Bucher of Quarryville, Pa., began a meeting, preaching two weeks. Much good has been done. The church is built up and greatly strengthened by Bro. Bucher's work. As an immediate result seven united with the church by baptism. Dec. 4 the church met in council. At this time it was decided to make another effort to get the Messenger in every home of members. We are glad to state that the church and Sunday-school attendance has increased. All phases of the church work are active. The Aid had the church papered and painted. The men's group is planning to do some work on the outside of the church and grounds.—Galen Showalter, Roanoke, Va., Dec. 14.

**Red Oak Grove.**—Our pastor, Bro. W. F. Vest, and the pastor of the M. E. church held a revival meeting together at Stone Wall church Nov. 10-22. They preached twelve spirit-filled sermons and visited in a number of homes. Two accepted Christ as their Savior and were baptized on Sunday following the close of the revival. One united with the Brethren church and one with the Methodist. Our love feast was held at Red Oak Grove Oct. 12 with a large attendance of members. Bro. Clingenpeel, our field director, officiated. On Thanksgiving Day we had services at Stone Wall, Bro. Joel Naff of Boone Mill, Va., bringing the message. While we were there we also had our council meeting. We took a Thanksgiving offering on Dec. 1. Bro. Willie Yearout and Bro. Archie Naff had charge of the service. Since our last report one has been received by letter.—Mrs. O. R. Whitlock, Floyd, Va., Dec. 16.

**Schoolfield.**—The church observed father and son week in November, climaxed on Saturday night with a fellowship supper. R. R. West, president of the Riverside and Dan River Cotton Mills, addressed the men. The young men gave a Thanksgiving and missionary program and an offering of \$18 was taken for missions. The church appreciated the recent visits of Bro. W. M. Kahle, regional field worker, and Bro. Clingenpeel, district field worker. Delegates who attended the round table conference for adults at Antioch on Dec. 3 were the pastor, Bro. H. L. Alley, wife and the superintendent, Bro. W. C. Swift. Dec. 4 the adult adviser and the pastor, together with twenty young people, attended the round table for young people at Boone Mill, conducted by Bro. Kahle.—Mrs. W. C. Swift, Schoolfield, Va., Dec. 17.

**Valley Pike.**—The quarterly council convened Aug. 25 in the Valley Pike church. The superintendents were elected for the Sunday-school at this place: Edgar Crahill and Alfred P. Smith. Prof. Mark Roller was elected adult adviser for the B. Y. P. D. The brethren who make the annual visit gave us a favorable report. Bro. F. P. Spiggle was appointed trustee for this place to fill a vacancy. The B. Y. P. D. of the Valley Pike church elected officers, the president being Nora Holsinger. Six of our young people attended the teacher-training school held at Timberville in November. The love feast and communion service was held at this place Oct. 25 with over 150 members participating. On Nov. 23 at the quarterly council the reports of different committees were made. Bro. Luther Painter's time having expired as minister, he was re-elected for three years. The church treasurer reported \$29.60 on hand. The Thanksgiving offering received for missions was \$11.59. The Sunday-school, Ladies' Aid and the B. Y. P. D. are going to buy a curtain to be used in the church.—Alfred P. Smith, Woodstock, Va., Dec. 14.

## WASHINGTON

**Ellisforde.**—At our September council Bro. Lee Crist was retained as our pastor for the coming year. Bro. Rodney Martin of Outlook, Wash., was with us Thanksgiving Day and each evening during the week, closing the meeting Sunday evening. Our annual Aid sale on Dec. 6 netted us over \$100 which will be used for our church building. The Aid gave a chicken dinner in October to the apple harvest help at Ellisforde, netting us \$60. We are looking forward to a series of meetings to be held early in January by Bro. Paul Longenecker of Yakima.—Mrs. Alice Rothrock, Tonasket, Wash., Dec. 21.

**Olympia** church met in council Dec. 9. We decided to use the every member enlistment and envelope system to raise our budget for the coming year. Bro. Wesley Lehman was chosen Messenger agent. We



had a service at the church Thanksgiving evening. Sister Michael gave the reading, Thanksgiving Ann.—Blanche Beigh, Tumwater, Wash., Dec. 14.

### WEST VIRGINIA

**Cheat River.**—Eld. Chas. D. Cassel, wife and daughter of Manheim, Pa., were with us Oct. 4 to 8. Bro. Cassel gave a sermon at each house: Gladys, Bemis, Wildell and Bowden, which was enjoyed by all. Bro. Robert Byrd of Junior held a revival at Bowden house from Oct. 27 to Nov. 10, closing with a love feast. Bro. Byrd officiated with Brethren J. W. Row and L. W. Bennett assisting. Seventeen were baptized and six reclaimed during the revival. Nov. 16 the love feast was held at Gladys house with Pastor J. J. Scrogum officiating, assisted by Bro. Boyd Phares, Regional worker, Bro. Walter Kahle, was at the Bowden house Sunday evening, Dec. 1. He gave an interesting talk to a full house.—Edith M. Scrogum, Elkins, W. Va., Dec. 6.

**Keyser.**—The annual Brethren reunion was held on the Van Myra camp grounds Aug. 25. A fine program was rendered and a large crowd attended from the churches in the district. Our pastor, Cecil Showalter, held a revival at the Beaver Run church in September. Our quarterly church council was held Sept. 19 and our pastor, Bro. Showalter, was called for another year. Our installation service for Sunday-school and church officers was also held this month. The district meeting was held at the Keyser church Oct. 11 and 12. A two weeks' revival was conducted by the pastor Oct. 13-27. The music was in charge of Bro. C. D. Ludwick with Bro. Lynn Roderick at the organ and Sister Arnold Ludwick at the piano. Pictures were shown of great hymns and Bible scriptures by the pastor. The services were very well attended and sixteen were taken into the church by baptism; six came back by letter and former baptism. Nov. 13 our father and son banquet was held. A fine program has been arranged and a good evening of fellowship was enjoyed by all. Dr. Thos. Bess was the speaker of the evening. In November our pastor showed Bible pictures for four nights; a large crowd attended each night. A union service was held Thanksgiving morning with the pastor of the First M. E. church bringing the message. Our Thanksgiving offering was taken Dec. 1. At this time we gave one day's wages to the Lord. This offering will go toward paying for our parsonage recently purchased. The offering amounted to \$247.32.—Howard Martin, Keyser, W. Va., Dec. 17.

### WISCONSIN

**Worden.**—We have had a good attendance and we had some special work done. Early last fall our young people had a play and an ice cream social; they cleared \$21 and gave it so we could fix up the church. We painted the ceiling and papered the walls, which made the church look almost like new. In November we held our council meeting.—Mrs. Wm. Ulrey, Stanley, Wis., Dec. 9.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

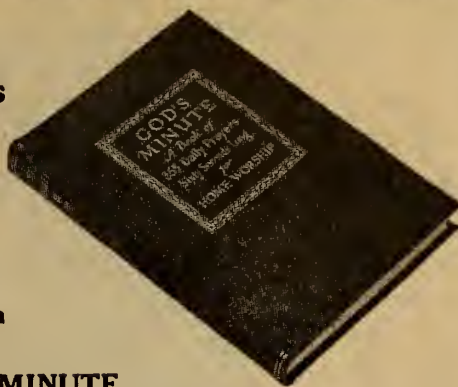
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

## Two Books

for  
Your  
Hour  
of

Devotion



### GOD'S MINUTE

A book of 365 short prayers, with a Bible verse on Prayer.

### GOD'S MESSAGE

A companion of "God's Minute." Contains 365 Bible verses with devotional comments.

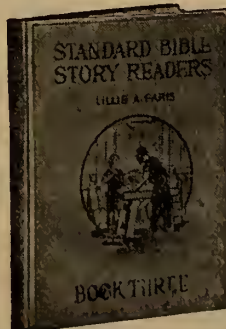
Price of each book: Cloth, 60c; karatol, \$1.00; limp art leather, \$1.50.

Brethren Publishing House, Elgin, Ill.

**The Teaching and Preaching That Counts,**  
by James M. Gray. An evangelical, expository way of interpreting the Scriptures that made Gray's teaching powerful. \$1.50.

## Beautiful Bible Story Readers

Our Standard Bible Story Readers are artistic. The print is large and clear, the pictures are colored and works of art, the entire book attracts and holds the attention of boys and girls. Here are Bible stories that will be read and reread until they become a part of life. There are six numbers in the series, graded for the several ages and the capacity of the growing boy and girl. Give your boys and girls these readers and you make a life investment.



Book One, 128 pages, .....80c

Book Two, 144 pages, .....90c

Book Three, 160 pages, ....90c

Book Four, 176 pages, .....95c

Book Five, 192 pages, ....\$1.00

Book Six, 208 pages, .....\$1.00

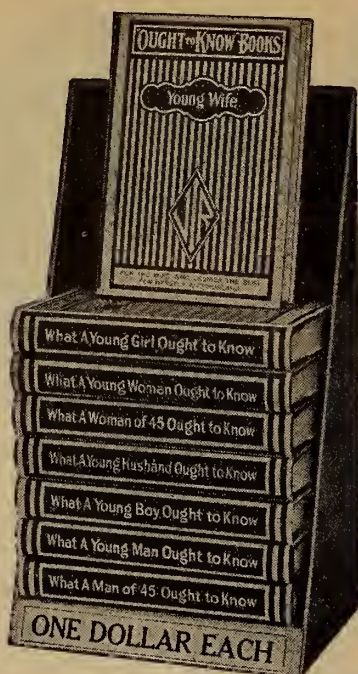
These Bible Story Readers Satisfy

Brethren Publishing House, Elgin, Ill.



Here are 8  
"OUGHT TO  
KNOW"  
BOOKS that  
you ought to  
know. That is,  
you ought to  
know the book  
that applies to  
your age and  
sex.

Sane Books  
for  
Sane People



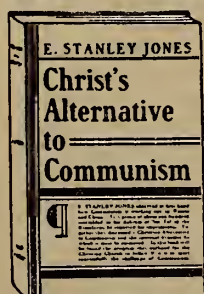
THESE BOOKS ARE POPULAR  
BECAUSE HELPFUL

Brethren Publishing House, Elgin, Ill.

## Christ's Alternative to Communism

By E. Stanley Jones

is a most challenging book to the men of today. Knowing Communism as he does—its virtues and its faults—the author faces the facts as he has seen them around the world. His stay in



Russia taught him the power of Communism as it grips that large nation with its plans to rebuild the world. He is well informed of what Communism attempted in China. But above all he knows Christ and his message not only for Russia and China but for the whole world and he

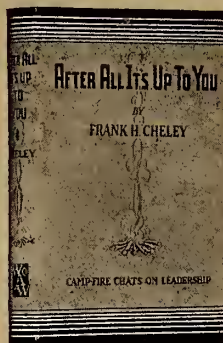
believes that this is the time for Christianity to go boldly to the front and courageously proclaim its Christ as the answer to the world's need and the solution of its many complex problems. Written in the Jones style throughout the book glows with his fervor and burns its message into the heart of the reader. 302 pages. \$2.00.

*A book for every earnest Christian to study*

Brethren Publishing House, Elgin, Ill.

## After All It's Up to You

A great book for leaders. Abounds in wholesome illustrative material. Talks that say much are found in this volume.



### Some Chapter Headings

*The Art of Leadership  
Babies That Never Grow Up  
Understanding Ourselves  
The Larger Health  
With Eyes That See  
Hearing the Truth  
Our Friendships  
Where Do We Hang Our Hats?*

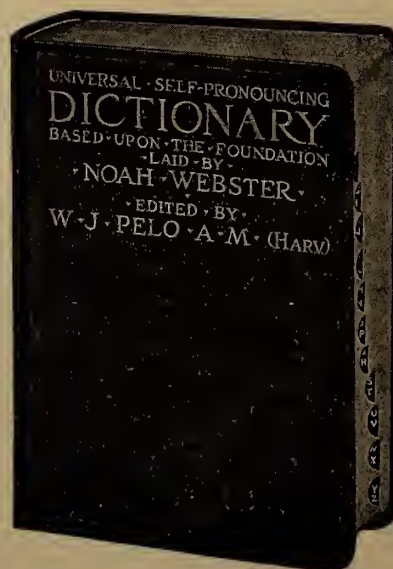
and 14 others fully as good. 256 pages. \$1.50.  
*The book you as a leader have been looking for*

Brethren Publishing House, Elgin, Ill.

## Children Need a Dictionary

As school opens your children will need a dictionary. The large ones are not convenient for them. Here is one that will serve very well.

1,088 Pages  
5 1/2 x 7 1/2 x 1 3/4 Inches



Self-pronouncing  
Thumb Index

Good, readable type. Definitions easily understood. Well bound. And it costs you only One Dollar.

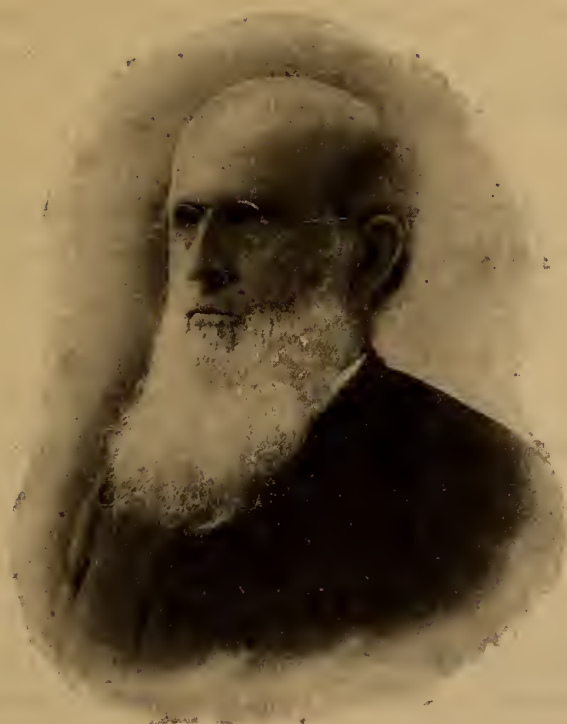
Brethren Publishing House, Elgin, Ill.

# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., January 11, 1936

No. 2



**Born—**  
Salem, Va.,  
April 8,  
1846

**Died—**  
Sebring, Fla.,  
Dec. 23,  
1935

## Main Dates in the Life of Elder J. H. Moore

(See Page 3, Elder J. H. Moore as I Knew Him)

- |   |   |
|---|---|
| 1850-- Came to Roanoke, Ill., in covered wagon.   | 1883, June 26 -- Merging of the Primitive Christian and Brethren at Work into the Gospel Messenger with J. H. Moore as managing editor. |
| 1859, August 4 -- Baptized.   | 1884 -- Because of failing health of Mrs. Moore, he resigned and moved to Keuka, Fla., where Mrs. Moore later died.                     |
| 1859 -- Began reading from: An Encyclopedia of History, Ancient and Modern.   | 1884 to 1891 -- In business and preaching in Florida.   |
| 1864 -- Up to this time farming.  | 1889, September 21 -- Married Phebe A. Brower, who died April 6, 1932.  |
| 1864 to 1876 -- Painter.  | 1891, May 1 to 1915, October 1 -- Office editor of the Gospel Messenger.  |
| 1869 -- Ordained to the ministry.   | 1898 -- Traveled in Europe and Bible Lands.   |
| 1871, December 28 -- Married Mary S. Bishop.  | 1911 -- Published Our Saturday Night.   |
| 1876 -- Began publishing and editing Brethren at Work.  | 1914 -- Published The New Testament Doctrines.  |
| 1879, July 1 -- Retired from Brethren at Work and took full charge of Children at Work for one year.                                      | 1915 -- Located at Sebring, Fla.  |
| 1880, January 1 -- Ordained to the eldership at Lanark, Ill.  | 1915 to 1935 -- Writing for the Messenger and preaching.  |
| 1880, September 1 to 1881, September 13 -- Office editor of Brethren at Work.   | 1923 -- Published The Boy and The Man.  |
| 1882, January 1 -- Began publishing and editing the Family Companion (a monthly).   | 1929 -- Published Some Brethren Pathfinders.  |
| 1882 -- Called back to edit Brethren at Work.   | 1935, December 23 -- Died at Sebring, Fla., where he was buried.  |
| 1882, December 24 -- Became managing editor of Brethren at Work at Mt. Morris, continuing the Family Companion from his office at Lanark. |   |



# Confidential To Subscribers

## FOUR THINGS TO REMEMBER . . .

**Remember** subscribers do not have to wait until their Messenger subscriptions expire to renew. They can save themselves last minute worry and the annoyance of missing issues if they will renew early.

\* \* \* \*

**Remember** that any business house can give better service if not under the handicap of special rush orders. There is less danger of mistakes resulting from confusion, or from some one failing to properly check an order.

\* \* \* \*

**Remember** that today, when you have time, it would be fine to attend to that renewal. Or if you are planning to organize a Messenger club, why not get that under way? If you want information about our club rate it will be gladly supplied.

\* \* \* \*

**Remember** it is just as businesslike to renew early, as it is to order your groceries some time before you plan to sit down to dinner. The order blank below is for your convenience. If you want the Bonsack book, just add seventy-five cents.

ORDER THROUGH YOUR MESSENGER AGENT OR SEND DIRECT

Brethren Publishing House, Elgin, Illinois—

Please find enclosed .....dollars for a year's subscription to The Gospel Messenger. (See special offers on Sharing Observations below.)\*

Name .....

Street or R. F. D. ....

City .....State .....

\* **OFFER NO. 1.** The regular price of The Gospel Messenger is \$2 per year, and the list price of Bonsack's Sharing Observations is also \$2. Ordered together, The Messenger and Sharing Observations can be had for \$2.75, or at a saving of \$1.25.

\* **OFFER NO. 2.** If your church puts the Messenger in at least 75% of the resident Brethren homes of your congregation, the club rate of \$1.25 per annum applies. Here also the Bonsack book is but 75c extra with a year's subscription to the Messenger. By our second plan you get a \$2 paper and a \$2 book for just half price, or \$2 for both! For details write: Brethren Publishing House, Elgin, Illinois.

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., January 11, 1936

No. 2

## EDITORIAL

### Elder J. H. Moore as I Knew Him

ON December 23 Bro. James M. Moore sent a telegram from Sebring, Florida, which reached Elgin, Illinois, just twenty-one minutes later. The message read: "Father passed peacefully on at 2:35 today." Last week the MESSENGER announced his death. When Bro. Moore was born at Salem, Virginia, April 8, 1846, transmission of news was not as rapid as it is today. You may recall that the battle of New Orleans was fought two weeks after peace was declared between our country and England, ending the War of 1812. The speed of transmitting news today is typical of many of the changes that came into the world between the birth and death of our beloved Bro. Moore. It was one world into which he was born; it is another world which he left. And we know it is quite a different world into which he has gone.

My acquaintance with Bro. Moore goes back to 1876 when he came from Champaign to Lanark, Illinois, and became the prime mover in founding *The Brethren at Work*, which he edited and which later was combined with *The Primitive Christian*, resulting in our present GOSPEL MESSENGER. My father's country home was seven and one-half miles from Lanark. Bro. Moore was a frequent visitor in our home and often preached at the old Dutchtown church. Our family greatly admired him and I have reason to believe that he found not a little satisfaction in visiting in the home of my parents. When my youngest brother was killed in an accident at the age of eight, Bro. Moore conducted the funeral. And thirty years later, when my father passed away, Bro. Moore again officiated. Because of our associations, which continued through the years, he was somewhat of a father to me. He induced me to write for the MESSENGER and after he left his editorial work we continued exchanging letters several times a year just because both of us wanted to.

He did not come into the world with a silver spoon in his hand. His parents were of the common class and

his early home knew not many of the few conveniences that country homes then had. As a child he was frail. Medical skill was not the best in those days. The family physician used the remedy, "Dead Shot," as a last resort, which was supposed either to kill or cure. Bro. Moore himself says of this, "Weak as I was, I survived the shock, but the treatment left me entirely deaf in one ear and with a lifelong impediment in my speech." Even the best of physicians make their mistakes. When my good wife was an infant she had what the Pennsylvania Dutch called "apnemmeda," that is, she did not grow. A good brother of the community hearing of it came to cure her. This he did by "measuring" her frail form. And presto! she began to grow. Between the superstition of the Pennsylvania Dutch and the willingness of an ignorant doctor to experiment with another's life, give me the former—there's at least no danger of permanent injury.

When I first heard Bro. Moore preach I was only eleven years old so that I became accustomed to the speech impediment and had no trouble in understanding him. But I did not know of his deafness until late in the nineties. One night while he was visiting in my parents' home he and I were talking and as dusk drew on he asked me to light the lamp, stating that he was deaf in one ear and heard largely by lip reading.

Bro. Moore had very scant opportunities for schooling in his early days. School books did not appeal to him. (Col. Lindbergh too found other work at the university more inviting than routine book study.) But he succeeded in acquiring an education in spite of this and became well informed and learned how to express himself with vigor. I have often marveled that a boy with the handicaps of poverty, deafness, an impediment in his speech and little schooling could become so well educated and such a strong leader as Bro. Moore became. He knew how to turn handicaps into steppingstones.

Those who knew him well recall his fine features and his impressive personality. On one occasion I was to



introduce Dr. Joseph Cook, famous Boston lecturer. While we were sitting on the platform before the introduction he asked me about a certain man in the audience. I told him he was Eld. J. H. Moore, editor of our church paper. Then Dr. Cook said: "His is a remarkable face, one in a thousand. Where was he educated?" Although this was under the shadow of Mt. Morris College, I replied, "In the university of hard knocks." The next day being Sunday, Dr. Cook spoke in the college chapel and in the evening Bro. Moore preached with unusual power. After the sermon I told him I thought he had preached one of his best sermons. He replied, "One must do his best if one would get a hearing after folks have heard Joseph Cook."

When Bro. Moore came to Northern Illinois the young folks as well as the older people were always glad to hear him. He was skilled in selecting his text, in naming his subject and in delivering his sermon. There was a human touch to his preaching that reached folks. Not infrequently he was dramatic in his presentation. Though the custom was to have two or three preaching at the Sunday service in those days, he did not take to it. If he was called on as a second speaker he usually responded in a few words, announced a hymn and called to prayer. That innovation shortened the meeting but there were plenty of folks who liked it.

As a writer he was a master in the use of English, and simple English is always forceful. He was clear in his thought and positive in his statement. I think his excellent use of English, considering his limited schooling, must be attributed to his study of the English Bible. The world will never forget that Bunyan and Ruskin, and many others, mastered the English language by a study of the English Bible.

His pen has left us four books. I say his pen because, though he dictated his correspondence, his own hand wrote his editorials and books. The books are: *New Testament Doctrines*, *Our Saturday Night*, *The Boy and the Man*, and *Some Brethren Pathfinders*. *New Testament Doctrines* dealt with Bible doctrines in general and those special doctrines the Church of the Brethren has ever stressed. *Our Saturday Night* appeared in the MESSENGER as the product of "Uncle John." Both the subjects and their treatment were striking. *The Boy and the Man* is his autobiography and *Some Brethren Pathfinders* deals with a number of our leading Brethren, most of whom he knew personally. I always felt that he was at his best when treating biography.

Bro. Moore will go down in our church history as a great church statesman. In the local congregation he could be depended upon at every turn. In his state district he was always a wise leader. In the general

conference his words carried weight. Because of his impediment in speech he was never chosen as moderator of the Annual Conference, but he was several times secretary. He invariably made a thorough study of the problems that were coming up at Conference and usually knew the proper time in which to make a speech, a motion or a "substitute motion." We probably never had another brother who resorted to the substitute motion as frequently as did Bro. Moore.

Bro. Moore was editor during the critical years of the church division. He belonged to that class of leaders who could see both sides of a problem even in a church rupture. It was his policy to pour oil on the troubled waters rather than to stir them up. He was influential in arranging with the Progressive Brethren editors that bitterness and harsh personalities should disappear in the church papers, believing that such references did much to engender strife. As a church man he had his ideals and his Biblical reasons for holding them, but he was ever considerate of those who did not see eye to eye with him.

Bro. Moore's great work was in the editorial chair. Before he founded the *Brethren at Work* he had been writing some tracts, the leading one being *Trine Immersion Traced to the Apostles*. He was painstaking in his research and when he found the truth earnestly and consistently stood for it. As an editor he loved his work; he loved his church and his Lord, and gave to them his very best. I have at times gone back to his early days as an editor and noted how he grew with the years. As an editor he discovered writers by looking for them, by inviting and urging them to write for the MESSENGER, even suggesting topics. He planned his paper. There may be some question as to how far a planned economy will succeed, but there is no question about the necessity of planning when it comes to editing a paper.

Bro. Moore knew church history and his Bible, and with a knowledge of these two at hand he had very definite views as to what the Church of the Brethren should stand for and what its church paper should advocate. He put his stamp upon THE GOSPEL MESSENGER as it went out from week to week.

He believed that a church paper should stress the distinctive doctrines of its own denomination. His many readers will recall that he did this. He gave the MESSENGER a wide appeal by including what people would read. Church news and personal mention were always stressed. He kept his ear to the ground and was a keen interpreter of what he heard and saw. He was a pioneer advocating Sunday-schools, missions, higher education and the trained ministry. He was not afraid to stand for his convictions even if he were in the minority. At the district meeting of Northern Illinois and Wisconsin, after the mysterious disappearance of



the first president of Mt. Morris College, they were discussing the question of what to do with the college. Northern Illinois at that time had some strong men, great church leaders. Every elder in the district (outside of the school men) favored closing the college, except Bro. Moore, who insisted that the school must go on. And he carried the day.

For more than three score years his pen was busy writing for the church. From 1876 to 1915 most of his years were spent in the editorial chair. His third of a century as our leading editor gave him an opportunity that has come to few of our people. The wide circulation of the papers he edited and the approval of his course of action are indications that his policies in general were well received.

Bro. Moore learned from yesterday, worked today and had his eye on tomorrow. Though he grew old in years he kept young in thought. The last letter I had from him was dated Dec. 3, 1935. This letter contains much of interest, especially since it was his last one to me. I will quote a few passages:

"I would like to write a series of articles, saying just how I look at the present situations in the brotherhood. But I feel that my eyes may not permit it. . . .

"I sometimes think that there may be danger of a break at a point or two in our church. In order to avoid this break, some of our very best diplomacy ought to be employed. Our people have had breaks enough and everything should be done to avoid anything of that sort in the future. . . .

"It seems to me that special efforts ought to be made to furnish a class of literature concerning the history of the Church of the Brethren and her leaders along with their labors and accomplishments. It may be that we are neglecting our duty along this line."

This last was the end of a paragraph in which he stressed the thought that our young people know too little about the prominent men and women of our own church, and that they know too little because we are giving them too little along this line. He based his hope of the future on the proper direction of the youth of today.

He passed through and never forgot the pangs of a church quarrel. A half century after the church rupture he wrote *Some Brethren Pathfinders* in which he gave considerable notice to the work of Eld. Henry R. Holsinger, leader of the Progressive element at the time of the division. The closing paragraph on Bro. Holsinger and the division deserves repeating here, especially in this day when committees from the Brethren Church and the Church of the Brethren are attempting to work out a closer affiliation of these two branches of the church. Here it is:

"Practically all the leaders of those unfortunate

years have passed over, but the churches they left still stand apart. Are they ever to get together again? If so, how and when? On this point I would like to write a whole chapter. But this part of our story is already long, too long. We can only pause to say that putting two churches together, and making one out of them, is no child's play. People can drift apart much easier than they can be won back to their former love for each other. Only wise and level heads can be entrusted with this reunion affair, and it may require years to bring about results. What we are here saying ought to serve as more than a hint to those who are so anxious to pull away from the mother church and establish something just a little different. However, we have this fortunate situation. The door of each church is standing wide open for the members of the other one to enter. It may be only a question as to which door we should all enter and become one in Christ Jesus."

And now he is gone. "Know ye not that there is a prince and a great man fallen this day in Israel?" He was great—great in faith, great in character, great in achievement, and his works do follow him. The story of his life should some day be written that it may become a beacon light for youth for it contains those very elements from which great biographies grow.

J. E. M.

### For Co-operative Individualism

DID you see that insurance company president's editorial about individualism in a current popular magazine? It was good. Things like that may help some. They should keep us from forgetting something that we do forget too easily. It is the fact that good persons come before good systems, good plans, good programs, good anything of an organized or institutional nature. It takes the right kind of individuals to make any system amount to anything. The great shortage is right there.

There is no danger of too much emphasis at this point. It can not be overdone, provided only we keep a certain other very important factor in mind. Some folks would like to be good all by themselves. They want to take their gifts to the altar and make their peace with God, conveniently forgetting all the good things they have never done about their brothers in distress. It's impossible. Nobody can get good that way.

We are strong for the insurance company president's idea. Individual character and plenty of it is the supreme need of this country, and of every other country. Can't get anywhere with the best system in the world, without this fundamental necessity. But that indispensable individual character must have a lot of brotherliness in it. And that doesn't come without practicing it. We must remember that too.

E. F.



---



---

## THE GENERAL FORUM

---



---

### Fear Not

BY W. LOMAX CHILDRESS

The tumult deepens, and the challenge comes,  
Go, gird thyself for battle at the king's command;  
Truth is the watchword on the field of conflict,  
And in its strength we stand.

Not in the outward massing of the foe to meet us,  
Is cause for fear, or for the trembling heart;  
If faith fails not, the banner shall be lifted  
When love has played its part.

Unseen, but ever near, the power that chooses changes,  
The deepening tide of right that blindness can not see;  
These are included in the purpose of Jehovah,  
In the wide sweep of victory.

The weapons of our warfare are not carnal;  
The bellowing cannon and the rifle's withering blast,  
These are but flaming momentary passions,  
That futilely die at last.

The weapons of our warfare are from heavenly places:  
Justice and mercy and the ministry of good,  
The sacrificial service for the world's redemption,  
But dimly understood.

Go forth then in the strength of God's decreeing,  
And know that through the centuries it has still sufficed,  
And will not fail in fire or flood or tempest,  
If we but walk with Christ.

Singer Glen, Va.

---

### Brethren Evangelism

BY J. H. MOORE

*In Five Parts—Part Two*

OUR last chapter closed with the transplanting of the Church of the Brethren from Europe to America, an accomplishment requiring ten years. In the transplanting of a church, like the transplanting of a tree, there must, in the very nature of the experience, be a setback in the growth of the plant, from which time is required to make complete recovery. This was the case with our people. The great move materially affected their vitality, vigor and growth. It was a few years before they showed any indications of real activity. This was the situation with the first group. The coming of Alexander Mack, later, with his large representation, and their association with each other put new life and energy in practically every member of the church.

Some evangelistic work had already been opened, but now it took on new activities. In selecting new homes in the untamed forests our early people naturally became much separated. Some settled in Pennsylvania. Others in New Jersey and Maryland, and still others pushed further south into Virginia, Tennessee, North Carolina and finally into Kentucky. Later still large

numbers found their way into Ohio, Indiana, Illinois and even farther west. As a religious body they went everywhere preaching the gospel, and to their new neighbors had much to say about the Brethren, and their faith and practice. The latchstring of every Brethren home was out for the traveling preacher, and when circumstances permitted the family would often call in the neighbors for a sermon. To look after these scattered members and their neighbors opened up an immense evangelistic field for our early pioneer preachers.

After getting a bit settled in their new location the real evangelism began. It was what may be called the group method. As many as a dozen, and even more members, would make a tour of the churches, part of them riding and others walking. They went from one church or community to another holding services, baptizing converts, organizing churches, installing ministers and holding love feasts. The method represented a whole lot of personal work, and was attended by splendid results.

Later the method of evangelism dropped to two and two. Scores of ministers, coupled off, would spend most of the fall and winter months in revival work. These preachers, with warm clothing and saddlebags, mounted on a favorite horse, meant much in those early days. In their saddlebags they carried their Bible, hymnbook, and needed change of clothing. No one thought of charging a preacher for lodging or meals. As a rule they were held in reverence wherever met. Especially was this true of the young people and children. To be a devout preacher, going about doing good, was looked upon as the most favored honor. In fact to be a traveling preacher, in those pioneer days, was a grand privilege.

The method was exceedingly fruitful and resulted in many converts, and the establishing of scores of churches. Many of our prosperous churches of today can trace their origin to one or more of these pioneer evangelists. The method admitted of much personal work, and the forming of the strongest ties of love and friendship between congregation and preacher. The purpose of these preachers was thorough conversion. They saw to it that their converts were fully indoctrinated, and knew just what they were doing when they united with the church. And among these early converts there was very little falling away from the faith.

This also led up to much individual evangelism. Well-to-do farmer preachers would wind up their farm work early in the fall and winter and enter upon revival work single-handed. Not a few so arranged mat-



ters that their wives could accompany them. Of this latter type Eld. James R. Gish was a typical evangelist. He and Aunt Barbara covered a wide field in their labors, extending from Virginia to Kansas. Bro. Gish did the preaching, and Sister Gish led in the song service. They were fine personal workers, and were the means of making many converts. Here and there were others who worked in like manner, and in this way evangelism for that day was fairly well taken care of. While this was going on among the Brethren, the other denominations were even more active in their evangelistic efforts. Among the Methodists the mourners' bench, with its often noisy excitement was everywhere in evidence. This excitement and emotionalism set many of our Brethren leaders against revival meetings of every type. But there came upon the scene another type of revivals sponsored by the Baptists and Disciples. The excitement was practically eliminated, and the meetings were characterized by straightforward and solid denominational preaching, each church emphasizing its own doctrine. Each denomination went for the mourners' bench with a zeal that was not misunderstood. Especially was this true of the Disciples and even the Brethren.

Probably no man exerted greater influence in favor of intelligent revivals than Alexander Campbell, the founder of the Disciple church. He was a marvelous man, and for pulpit ability had hardly an equal in the United States. He was well educated, broadly read, a profound thinker and a splendid reasoner. Among his own people, and many others, he was looked upon as the outstanding defender of the faith, in press, pulpit and debate against infidelity, coalition, universalism, sprinkling, pouring and infant baptism. His method in evangelism was to preach the gospel as he understood it, or tell the people just what the New Testament demanded of them, laying down the terms in plain language, and then urging men and women in full faith to accept Christ by voluntarily accepting the conditions. Thousands flocked to his standards, and among them scores of preachers from different denominations. These preachers readily adopted Mr. Campbell's methods, and wherever they went conducted revivals of like type. With the exception of a few points, such as setting up of the kingdom on the Day of Pentecost, single immersion, omitting the religious rite of feet-washing and the Lord's supper, and the breaking of the communion bread each Sunday, their teaching was almost identical with the Brethren so far as it went. This encouraged the Brethren, and here and there was a preacher who more or less adopted the same method in revival work—or rather in their series of meetings, as they at that time called their revival efforts.

While this was going on Eld. James Quinter came upon the scene. He was a preacher of the new type,

well educated for his day, a teacher in the common and graded schools. As a preacher of marked ability he ranked high, and while engaged in both farming and teaching he managed to give considerable attention to evangelistic work, with splendid results. At one of his revivals over fifty converts were reported. His sermons were along expounding and doctrinal lines. There was nothing about his meetings that was emotional or exciting. His was a straightforward, intelligent and earnest presentation of the gospel and urging men and women to accept it. His converts were of the thoroughly converted and substantial type, and from them, later in life, came some of our most efficient leaders. His method of revival work lined up with that of the Baptists and Disciples, the difference being mainly in the doctrine preached. And by the way, Bro. Quinter was a splendid doctrinal preacher, and by the time he got through with a revival the whole community knew just where the Brethren stood regarding the New Testament teachings.

In the east there was another man of a different type, a marvelous man in his day, Eld. D. P. Sayler. He was a man of rare dignity, fine poise and striking personality, and a born leader. He was not what we would call an educated man, and yet in his preaching could command the attention and respect of the most profound thinker. Up and down among the churches of Pennsylvania, Maryland and Virginia he traveled preaching the gospel, confirming the members and gathering converts into the fold. He did not pose as an evangelist, and yet he did the work of one in a most efficient manner. Under his able preaching and earnest appeal hundreds, possibly thousands were added to the church. He was not only an able preacher, but was looked upon as a safe counselor and a man of almost unprecedented tact in the council assembled. His manner of preaching was that of the most positive type. He impressed his hearers with the thought that he believed every word he said. Not a shadow of doubt ever radiated from the pulpit while he occupied it. No man in the east ever preached sounder Dunkard doctrine. He understood the doctrine as a preacher, counselor and as an adviser. As a counselor along doctrinal and church polity lines he was almost universally respected in the Brethren ranks. As a man of broad influence our people have probably never had his equal. In our Annual Meetings he often served as Moderator, and one time both Moderator and Clerk. He could make himself at home in the White House, conversing with the President with the same ease and grace that he could talk with his neighbor. True, Bro. Sayler had his faults and weak places, but he was certainly a power for good in the brotherhood.

With two such men in the evangelistic as well as other fields results for good would naturally follow.



Other preachers took notice of their methods and profited by them, and in a little while we had not a few doing splendid evangelistic work, mainly, however, along doctrinal lines. In fact that was the type of preaching for all the denominations. While the doctrine may have been stressed out of proportion to the spirit, still good and substantial people were added to the church, people who read their Bibles and were ever ready to talk about and defend the claims of their respective churches. There were then ten family altars to where there is one now. These altars had their family influence, and were the means of keeping the children in close touch with religion. In the midst of this, something of a nation-wide influence occurred, but this must be reserved for another chapter.

*Died, Dec. 23, 1935.*

## The Tide Turns Back

BY E. H. EBY

### *Kagawa and the Kingdom of God*

THE modern missionary movement had as its objective the giving of the gospel to the benighted and heathen peoples of the world. The attitude of Christians was expressed in the famous hymn: "Shall we whose souls are lighted with wisdom from above" withhold the light from the benighted souls of earth? It was wholly a matter of giving, and too often a patronizing giving of our superior religion and civilization to inferiors in matters of race and civilization.

Later a few missionaries began to feel the implications of this superiority complex. They discovered values in other cultures. They cherished these values and built upon them the structure of the Christian message. They felt that it is more Christian to maintain an attitude of *sharing*, of *give and take* with reference to other civilizations, for there are elements in our western, Christian civilization that are far from praiseworthy, some that put us to shame.

Only recently has the home church begun to feel and experience the implications and results of this attitude of sharing. The tide has turned back across the seas. From India came last year a team of native Christians to contribute to western Christianity something of oriental spiritual experience. And now from Japan, another mission field across the Pacific, the tide is rolling in on American Christianity in the person of Pastor Kagawa and his Kingdom of God Movement. That his coming is opportune will better be seen later than now.

Christians in America are halting, undecided as to what to do in the present situation. In relation to the decaying and passing order what shall be the Christian's attitude—that of utter indifference, giving full sway to the powers of evil and thus hastening the crisis and the Advent? Or shall we join the forces of com-

munism and forcibly dethrone those who rule by money power, and thus make way for the self-rule of the common people and the better day? Or shall we content ourselves with talking and preaching against the evils of the present system and take what comes, hoping for the emergence of a "drastically reformed capitalism" (whatever that might be) to take the place of the present ruthless, rugged, profit-seeking individualism? We are uncertain.

Into this perplexity is being thrust a note of *certain-ty*. Pastor Kagawa is pointing the way to a bloodless, but none the less powerful revolution. In his Kingdom of God Movement he believes he has found the way to the ardently desired new day. *Evangelism*, *education*, *co-operation* are the key words of his movement. *Evangelism*—to call men and women to personal allegiance to the individual and social gospel, as a basis for the other phase of the movement, and without which it would fail. *Education*—mass enlightenment on the fundamentals of a just social order—the principles and methods of *co-operation* which is the third phase of the movement. This last is the technique for the economic phase of the movement. For Kagawa holds that so long as body and soul live together Christianity must minister to both.

He has developed in Japan, and is promoting here a co-operation that develops mutuality. It is a co-operation that touches and embraces all of life. He names seven phases of this co-operative living, viz:

(1) *Consumers'* co-operation. This is basic. All are consumers, hence here as nowhere else is ground for common understanding and action.

(2) *Producers'* co-operation, whether of farm or of industry. Production for use, not for profit is the objective.

(3) *Credit*—co-operative banking, a very essential element in the co-operative order.

(4) *Marketing*, both national and international. It is to this phase that Kagawa looks for ultimate world peace.

(5) *Utilities*. The importance of this phase is unquestioned by those who know the results in towns and cities of collectively owned public utilities.

(6) *Benefit*—including all necessary forms of life protection—life, health, accident, old age, etc.

(7) *Aid*—care of the health, as co-operative support of doctors and hospitals, etc.

This is a comprehensive co-operative program. Put in operation in any community or nation it will quietly and unobtrusively but effectively change the social order—from that of heartless competition to one of brotherly co-operation, an order in which dwelleth righteousness, love, peace, and joy.

Kagawa is the evangelist and educational promoter of this new order. Himself a product of the poverty-



stricken slums of a Japanese city, having found Christ, he was fired with a passion to present Christianity to his people as capable of meeting every human need—economic as well as spiritual. He accepted and is promoting the Rochdale system of consumers' co-operation as Christ's program for human uplift. Thousands of co-operative societies and groups are in full operation in Japan. He comes to us with this background of experience. He has been crying across the Pacific—"Tell American Christians to co-operate." Now he comes to add the influence of his personality to his message. We sent the gospel of individual salvation to Asia. Asia comes back with a social gospel shot through with evangelism, permeated with the spirit of Christ—the spirit of brotherhood of economic security and of world peace. For a century we have given. Now that the tide has turned, and a voice, a message, comes out of the eastern mission field, in the spirit of love let us take. Let us listen and welcome all that is good, and we all shall be enriched for the sharing of what we have in our common Christ.

*Summerfield, Kans.*

---

## Ye Are the Light of the World

BY D. W. KURTZ

JESUS called his disciples salt and light. Both of these elements are what they are, and no one can mistake them for something else. The Christian should be something so definite, so specific and definable that he can be known. Salt works silently, and light openly. Salt is secret in its function, light is manifest. Salt changes the nature, light is for propaganda, promotion for others. The light is to shine that others may see, and be saved.

The light is to shine, and it is the shining that is emphasized. It is not the candle, nor even the light as such, but the shining that illumines the object that is important. It matters little whether we see the candle, or the light; we are to see an object because of the shining. Therefore, that the shining may be effective, the candle must be placed on a stand, and not under a bushel. The Christian is to shine so men may see Christ.

"Let your light so shine before men." We often hear men say: "Let your light shine." But our light always shines, whether we like it or not. Our light is always shining, but too often it is the red light of sin, the blue light of doubt and pessimism, the green light of envy and jealousy, the purple light of ambition, the yellow light of greed for gold, the dark light of indifference. Let your light so shine; let it be the white light of truth, of purity and goodness, that men may see your good works, and "glorify your Father who is in heaven." Our lights must shine in such a way, not

that men see us, but that by means of the light, they see the Christ. Our lights too often hide, or distort him, so that men do not know him aright, and are lost. A poor light is sometimes worse than none at all. A false light is sure to lead into danger. Let your light so shine.

Light shines by its own nature, without effort. The Christian life shines spontaneously, not by law, or rules, or by external compulsion, but freely, spontaneously, from forces that are within. The Christian life should be rich in good works flowing freely from a spring of truth grounded in love. The life of goodness for the Christian should be as unconscious as the services of a good mother to her child. The mother does thousands of deeds without ever being conscious of service, her deeds flow freely from her heart of love. Her services are infinitely richer than those of a hireling, and they are unconscious, spontaneous and joyous. The true Christian shines, and the shining illuminates the Father, and men will see and become converted.

Jesus once said: "For their sakes I sanctify myself." So the light is to shine before men, for the sake of men, that they may see; and seeing, believe and glorify the Father. The life of absolute devotion and loyalty to Jesus Christ will shine, and good works will flow freely from such a life, and men will be blessed. If the light is good, the shining will be there, and the blessings will come.

*Chicago, Ill.*

---

## God's Answers to Prayer

BY MAUDE C. JONES

"We know not what we should pray for" (Rom. 8: 26).

How truly Paul spoke when he uttered those words! We flounder in a maze of doubt and uncertainty and in our bewilderment we pray for what we think we want and need when perhaps the answer would only plunge us deeper into the dilemma that surrounds us; or perhaps the very experiences through which we are passing are God's answer to our prayers and we in our human blindness and narrowness do not recognize them as such.

We pray for spiritual strength and Satan comes to us in all his subtleness and with his enticing ways and ere we are aware of his intent he surrounds us with such overwhelming temptations that we see no way of escape and in our anguish we cry out for the removal of these temptations, little dreaming that God has answered our prayer in his own way and has given us an opportunity to test the strength for which we prayed.

Daily we pray, "Forgive us our trespasses as we forgive those who trespass against us," and there looms up in our pathway one who must be forgiven, one who has wronged us, whose attitude is so unchristian and



whose deeds are so contemptible as to cause us to loathe his very presence. The injury he inflicts on us is so uncalled for and so unmerited that instinctively we cry out, "Lord, must I, because I am thy follower, tolerate such persecution?" And yet perhaps this very morning in our devotions we prayed, "Teach us to forgive as we have been forgiven." Do we recognize this human obstacle as a direct answer to that prayer?

We pray for submission to God's will and suddenly all the forces of nature seem to be arrayed against us. Material losses, physical pain and suffering, death and disappointment surge over us singly or in billows and in our despair and despondency we say, "Why, oh, why am I called upon to endure all this? What have I done, Lord, to merit thy displeasure as is evidenced by my calamities?" And yet how are we to know submission with no opportunity to test it out? Mayhap our greatest need is to pass through God's refining furnace, and so he answers our prayer in his own way, which is always the best way.

We pray for unselfishness toward all mankind and before our eyes there comes a pathetic vision of humanity, thousands upon thousands of hungry, unemployed, despondent human beings in our own land, yea at our very doors, and ere the echo of their tramping feet has died away in the distance we see another picture: that of millions of benighted heathen holding out suppliant hands across the seas begging for food and comfort and education and the life-giving gospel of Jesus Christ. He answers our prayer by giving us this stirring vision through lectures and dramas and appeals and what not. But do we accept it as an answer to our prayer for unselfishness, or do we go on living our smug, complacent lives as though there were no hunger or cold or suffering or heathenism in God's fair world?

We pray for faith and clouds of adversity beset us on every hand. A member of the family becomes seriously ill; children go against our teaching; the bank fails and our savings are gone. Our best friend betrays us; some hitherto seemingly solid foundation crumbles and we find ourselves writhing in the mire of despair and despondency, forgetting that only yesterday when no cloud was visible on our horizon we prayed solemnly, "Lord, increase our faith." Did we have any to increase?

We pray for humility and are called upon to perform some lowly menial service which we at once resent as being beneath our dignity, and yet this may be God's way of answering our petition.

We pray long and loudly and earnestly for missionary zeal and insight and there moves into the vacant house next door an illiterate, filthy, obnoxious family of foreigners who need enlightenment and education and

sanitation and the wholesome life-giving gospel of Jesus Christ, as sadly as any family in the most squalid hut in the interior of Africa or of any of the teeming villages of China or India. But do we recognize their coming as an answer to our prayer for missionary zeal? Will we make the sacrifice to teach these people how to cook and clean and read and live and love our country and our God, or will we draw our blinds next to them and forbid our children to associate with them? Will we invite them to go to church or will we be deeply chagrined if they were to ask us if they might accompany us to the Lord's house? And would we be glad to introduce them to our pastor as our new neighbors whom Christ died to save? Perhaps we prayed for missionary zeal, and because the way was not open for us to go to the heathen, the Lord sent the heathen to us. What are we going to do about it?

We pray that God will make us gentle and kind and forbearing and before the day is scarce begun there comes an avalanche of temptations to harshness and crossness and unkindness and of trying circumstances and how do we meet them? Is it not true that usually we forget our early morning prayer and instead of keeping sweet with God's help, we say and do the unkind things that leave their ugly imprint on both our own and other people's lives.

We pray for temperance and God gives us the opportunity to answer our own prayers by fighting the hellish influence of intemperance everywhere about us.

We pray for love and we find ourselves coming in contact with coarse, unlovely people who may be made better and holier by the softening influence of a Christian teacher and sympathizer. And this is ours to give. How do we measure up with Paul's "love chapter"? Can we suffer long and still be kind? Is our love strong enough "to bear all things"? Will it stand the test of "believing, hoping, enduring and never failing"? As the full meaning of that chapter bursts upon us do we feel ourselves to be infinitesimally small and weak and insignificant and unworthy, feeling more than ever our need to pray, "God, show me what love really is and give me that love in larger, broader, deeper measure than ever before? Teach me to pray and then having learned to pray, teach me to let thee have thine own way in my life."

We dare not meddle with his plan; moving the hands of a clock does not change the time. Opening a rosebud spoils the flower. We must learn to leave all to him accepting the answers to our prayers as he sees fit to send them. He knows what is best.

"God bade me go when I would stay  
(Twas cool within the wood);  
I did not know the reason why.  
I heard a boulder crashing by  
Across the path where I had stood.



"He bade me stay when I would go;  
'Thy will be done,' I said.  
They found one day at early dawn,  
Across the path I would have gone,  
A serpent with a mangled head.

"No more I ask the reason why,  
Although I may not see  
The path ahead, his way I go,  
For though I know not, he doth know,  
And he will choose safe paths for me."

Syracuse, Ind.

## A Study of the Holy Spirit

BY PAUL MOHLER

### Love

How would you like to have such a striking gift of the Spirit that no one could doubt your being a Christian? Would that make it easier for you to bring others to Christ—those in your own home and others? Do you think you could do more good in the world with such a gift? You can have it—all you want of it. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 35), and "Love your enemies . . . that ye may be sons of your Father who is in heaven" (Matt. 5: 44, 45). Paul says, "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us" (Rom. 5: 5), and "The fruit of the Spirit is love" (Gal. 5: 22). Jesus gives us the command and the promise, and Paul records the fact and the means of the fulfillment. Both are as open to us today as they ever were. Let us look into all of this with some care.

Draw on your board or paper, three concentric circles: an outer, an inner and an inmost. Mark the outer, *body*, the inner, *soul* and the inmost, *spirit*. This is the whole man as set forth in the Scriptures. Notice that the soul is poised between the other two, *body* and *spirit*. It may turn its interest and attention to the body and all the material world back of it, to enrich, beautify, gratify, satisfy, protect and take pleasure in the body. It may, on the other hand, turn to the spirit and to God whom it may reach through the spirit, with interest, attention, enjoyment, obedience, responsiveness and complete submission. Or it may withdraw to a great extent within itself to cultivate and enjoy the development and exercise of intellect, emotions, esthetics, will power, etc., sacrificing both body and spirit to soul. It is, of course, impossible for the soul to cut itself off completely from influences of either body or spirit while living in this world, but it can go a very long way in either direction, as we all very well know.

Now turn to Genesis and witness the struggle for supremacy in the first man. Notice God's command in

Gen. 2: 16, 17, and the contrary pull in 3: 6a. The soul must decide which shall rule, spirit or body—God's will or the desire of the flesh. Perhaps if hunger had been the only influence contrary to God, he might have prevailed, for there was plenty of other food for the body; but the soul itself had desires, the enjoyment of beauty, and the ambition to take God's place as the one who should decide all questions of conduct. So body and soul combined to throw off God's rule through the spirit. Unfortunately, in throwing off God's control, man also cut himself off from God's gracious, beneficent nature of love, and became self-centered, greedy, ambitious for selfish aggrandizement and hateful toward everything but self.

Read the history of any nation and you will find it a long record of struggles between selfish interests, with every imaginable species of degradation manifested sooner or later, regardless of laws, statutes, institutions and philosophies. Even Israel with the finest code of all, and a religion far above the best of others, profaned the name of God before all nations, as God said in Ezek. 36: 16-20. Self, enthroned in the soul could not resist either the demands of the body or its own domineering pride, so gave itself over to fights and war and lust and worldly ambition, all to the confusion of all the world. If God had not kept on with a measure of pressure, exercising "lovingkindness, justice and righteousness, in the earth" (Jer. 9: 24), men, biting and devouring one another, would have been consumed one of another (Gal. 5: 15).

God's new program, announced in Ezek. 36: 26, 27, of giving man a new spirit in place of the disused, atrophied and petrified spirit which had died in him, and to put his own Spirit in man, gave the world its first real hope. This hope was confirmed and established in actual fulfillment in Christ and to a lesser but still emphatic degree in the apostles and the early church. Now turn to your circle diagram. In all human history before the fulfillment of this promise, what must you say about the spirit in man? If you were to write one word descriptive of it, what would that word be? Read Eph. 2: 1-3 for Paul's picture of *before* and verses 4-10 for the *after*. Gal. 5: 19-21 lists some characteristics of man under the domination of self: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like.

It was all of these that the Holy Spirit had to overcome if men were to be any credit to their Creator. Look that list over and add to it such others as you have found in yourself or other people. Now see what particular gifts of the Spirit were required to conquer and destroy all of these. Turn to 1 Cor. 12: 8-10 for a list of spiritual gifts: "wisdom, knowledge, faith,



healings, miracles, prophecy, discernings of spirits, kinds of tongues, interpretation of tongues." A wonderful list of gifts? Just what many people want? Oh, yes, but turn to chapter 13 and see how useless they are in a contest with those terrible human characteristics listed above.

If you have space, write in your diagram that list of evils, placing in the *body* circle what belongs there and in the *soul* circle what belongs there. Then in the *spirit* circle write the gifts of the Spirit listed above. Now how would any of these gifts have any power over those evils? Can you see any relation? Now write *love* in there and look again. What would this power do with those evils? Can any of them stand against love?

Now turn back to Gal. 5:22-24 and see what brings love in and what follows in love's train. Erase that evil list from your diagram, and write in this list. Yes, you can write in the 1 Cor. 12 list of spiritual gifts too if you like, but don't they look pretty small compared with this Galatians list? Yet these were the things the Corinthians were ambitious to obtain! No wonder that Paul called them carnal and said: "Many among you are weak and sickly and not a few asleep."

Stop and think: Is that why the church today is so powerless to cure the evils of the world? Have we thought only of wisdom and eloquence, and power to do things along a number of lines that do not really help people very much but make one look busy? Have we failed to prepare the soil so that the Spirit could bear his fruit of love, shedding abroad in our hearts the love of God abundantly and driving out all envy, jealousy, wrath, factions, ambitions, lust and greed? I heard a man say that the only power God gives us to work with is love, and if we shut up our love, we shut off our power. What do you think of that?

The Corinthians proved that one could have the indwelling of the Holy Spirit and still be carnal (1 Cor. 3:1-3, 10), and that he can have some spiritual gifts without having the best gifts or any evidence of the presence of Christ in his life. In such a case, the Spirit is there, but not on the throne.

I have been in churches where the generally recognized weakness was a lack of love. Is love then so hard to have? With the spirit of love dwelling in the heart, it should not be. Of course, as Jesus says, "If any man would come after me, let him deny himself." Self does have to be denied, dethroned, crucified and robbed of all control. That is the price of love.

I should like to visit a church where the cultivation of love is the first and foremost aim and object of all the church, leaders and all—love for everybody. Do you think such a church would have to prove its right to the name of Christ? I hardly think so.

Pasadena, Calif.

## A Bible Sandwich

BY GEORGE W. TUTTLE

THE fourth chapter of First Chronicles is mostly a genealogy. Dry as dust seem most of the verses to us; name upon name, generation upon generation, like soldiers in array—some were God's soldiers, and some were not! Then, in the midst of these genealogies we find the prayer of Jabez, a gem indeed, where faith and desire rise up to the Father's throne as on angel's wings. The good Lord heard, for the record says: "And God granted him that which he requested." This prayer, on account of its setting, has been aptly called a Bible sandwich.

In the first place we are told that Jabez was more honorable than his brethren. Presumably he was honoring God in his life. Has not God said, "For them that honor me I will honor?" Did not Jabez long for God's richest blessings as the thirsty flowers long for the rain? Fullness of desire flowed in the first words of his prayer: "Oh, that thou wouldest bless me indeed." He longed for no stinted portion, would he not know showers of blessing? Why should we not expect great blessings when the Master said: "Ask, and it shall be given you?" D. L. Moody once said: "What would you think of a man who had a million dollars in the bank, but who drew out but a penny a day?"

Jabez besought God to enlarge his coast. Ah, would he not have life larger, more fruitful and helpful? Why should we lead poor, stinted lives, when our God is longing to enlarge every talent and power, to increase our influence for good, and to give us of his grace and strength? No doubt Jabez desired earthly blessings, increase of flocks and herds, etc.—and why not, was not such increase promised the Israelites? But above all he desired God in his life.

How luminous the latter portion of his prayer: "And that thou wouldest keep me from evil." Is not such a prayer sure to be answered swiftly? Think of the words of our Lord Jesus Christ: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Is there any limit to our Father's keeping power. Some one has said that Satan is almost as powerful as God. I challenge that statement. Was the mountain not full of chariots and horses of fire round about Elisha at Dothan? Did not Christ say: "Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?" Did not Christ say of his own: "And no man is able to pluck them out of my Father's hand?"

This prayer of Jabez, and its answer, brings to mind this beautiful passage: "For he satisfieth the longing soul, and filleth the hungry soul with goodness."

Pasadena, Calif.

---



---

## HOME AND FAMILY

---



---

**A Friend**

BY ESTHER LINK

On a wint'ry evening  
 When the howling wind  
 Is piling high the fallen snow,  
 I love to sit and watch  
 The fireside's even glow.  
 And then above the tempest's din  
 To have a friend come walking in,  
 And join with me in quiet musing.  
 I need not hear his voice  
 To know that he is near;  
 His very presence seems  
 To speak a word of cheer.  
 And long after he has taken his farewell,  
 His peace and love within my heart will dwell.  
 So from him a lesson I would take  
 To soothe and comfort dull heartache,  
 To try to love others so dearly,  
 That they might see their way more clearly.

*Forreston, Ill.***The Voice of Thy Brother's Blood**

BY FLORENCE S. STUDEBAKER

*Chapter 9*

SOMETHING in Henry Rothman's easy and authoritative manner restored Martin to his senses. His anger died away leaving him weak and helpless in the face of the truth. He tried to speak but the words refused to come. For a long moment he stood staring at the papers Henry had so obligingly laid out for his inspection. Then he turned and slipped outside like a whipped dog.

Forgetting his intention to stop at the store to see how business was going, he walked on past.

"Good morning, Mart," the friendly voice of Mr. Clinton the banker called from the doorway, "have you time to stop in a moment?"

Mr. Harris nodded and followed his friend. Inside the private office he accepted the proffered chair and waited.

"Mr. Harris, I'm sorry to bring this new problem to your attention in the face of your trouble at home, but business is business." He spread out a note upon the table. "I suppose you received our notice regarding Joe Hinsdale's note which you signed at this bank."

Martin coughed nervously. "No, I haven't seen the mail since my return."

"Well, to make a long story short, Joe has failed and of course you know what that means."

"Yes, I know." Martin felt as if it were someone else speaking with his voice. The furniture seemed to swim dizzily about the room. "I'll have to pay," he ventured hoarsely, "but I don't know how. My busi-

ness is on the rocks and there is no more borrowing these days."

"Well," Mr. Clinton rose abruptly, "I hope you can find a way out, Mart. These are tough times for all of us."

Disturbed more than he cared to admit, Martin Harris telephoned home saying he would not return until lunch time, and that he would be at the store if needed.

Summoning all his will power, he greeted Miss Brown, the stenographer, and Stacy Brown, the head clerk, with unusual cordiality and hurried on to his desk. With a frown he pushed the offending letter from the bank into the background and wished he might keep it there forever. A letter from his life insurance company met his eye. He slit the envelope and spread out the heavy paper.

Pittsburgh, Pa.  
 June 8, 1934

Mr. Martin Harris,  
 Newby, Ohio.

Dear Mr. Martin:

In reply to your letter of May twenty-eighth regarding the increased premium on Policy No. 018560 held with our company, we have been forced to make the increase in payment on account of the rapidly growing number of accidents due to the return of intoxicating liquors.

Sincerely,

William Penn Life Insurance Co.

Months dragged by during which conditions went from bad to worse. Repeal results became a national scandal. Groups of earnest men and women everywhere urged the promotion of a unified program for alcoholic education, along with a thoroughgoing study of the question of taxation as it affects the average citizen. Youth throughout the land were challenged to enlist in the fight upon graft, liquor corruption and saloon politics.

Martin Harris saw his financial structure rocking uncertainly with the failure of the bank at Newby. He saw his son through one expensive escapade after another, for Eldon was led on by constant association with companions whom Martin had thought were too well trained to fall victim to such debauchery. Jimmy had developed into a movie fiend from which interest no amount of pleading could shake him.

"Children are not like they were in my day," exclaimed Martin wearily. "There is little or no respect for authority. Each goes his own way regardless of consequences."

Violet, now a graduate nurse, took up her work in an Austin hospital hoping somehow to contact Maurine from whom they had not heard in months. And Rose Harris knew that her pillar of strength had gone with her last daughter and daily grew weaker under the



strain of uncertainty which hung over the household like a funeral pall.

Then a letter from James Corwin brought a gleam of hope in the opportunity for financial assistance which it offered. "Mart, I thought you seemed quite interested in the munition factory enterprise when you were here. Now in this new poison gas which has been discovered, there's a chance to make a fortune. I wondered if you'd be interested in making an investment."

Martin sat long deliberating over the problem. It was the chance of a lifetime. "No one need ever know of my interest," he defended himself. "It can't touch me," he caught himself repeating the words unconsciously.

Across the room the glaring headlines of the daily paper stared temptingly at him.

### WAR IMMINENT IN EUROPE!

Yes, there would be a ready sale for poison gas, the profits would be certain; his financial affairs could be placed on a sound basis again. That night he wrote two letters, one to the William Penn Life Insurance Company in which he asked for a loan on his policy, the other to James Corwin thanking him for his interest and stating his intention of sending the money for the investment at an early date. Then he placed the letters in a conspicuous place so that he might not overlook them when he went to the office.

Joining his wife for a moment's chat before bedtime, he remarked, "Things are looking better for us now."

"I'm glad," she answered simply. "If only the girls were home and Eldon was like he used to be, I'd be so much better satisfied. Then there's Jimmy. He's out every night. I can't keep him away from the movies. Martin, I don't like the swing the country has taken. It seems the dependable foundations we always builded on are tottering to ruin." Her voice trailed off in a half sob, a habit which was becoming more frequent with the passing days.

"There, there, Rose, you must not worry like this. It's the worst thing you can do. Now go to sleep. Things will seem better in the morning."

*Franklin Grove, Ill.*

(To Be Continued)

### A Personal Experience

BY JULIA GRAYDON

A DEAR one was to be operated on for a certain eye trouble and we both dreaded it. The morning of the day of the operation the dear one in reading her verses from the Bible read first of all, "In thee, O Lord, do I put my trust," and when I read my little devotional book the verse for the day was, "He maketh the storm a calm."

Trust carried her through safely, trust in God and his guiding of the surgeon's hand. And I who was on a great strain had the storm in my heart calmed by the same blessed One.

We did not *chance* upon those verses that day. The One who was watching over us gave them to us for our comfort and courage. "When thou passest through the waters, I will be with thee."

*Harrisburg, Pa.*

### "And Few Are They That Find It"

BY R. H. MILLER

WHAT does Jesus mean by these words? That few are saved and many lost? Is he predicting the destinies of men? Is he forecasting the number of the sheep and of the goats? I think not.

These words are the expression of a great soul as he thinks of the two ways of life and of those who travel them. The one road seems narrow but includes every good, seems hard but is easy, and leads to life. The other road seems broad but leaves out every lasting good, seems easy but is hard, and leads to destruction. He sees so clearly and loves so passionately that it is just unthinkable that any soul should choose the broad way. To the eye of his love even one seems like a multitude. When the Shepherd looks upon the ninety and nine in the fold he is pained with the thought of how few they are.

Lord, thou hast here thy ninety and nine;

Are they not enough for thee?

But the Shepherd answered, "'Tis of mine  
Has wandered away from me."

The father of seven children has lost one of them in the woods on a dark night. I seek to comfort him by telling him that he still has twice as many as I do. My words are a cruel offense to his broken heart. With feeling closely akin to that of the Good Shepherd he replies,

... "'Tis of mine

Has wandered away from me."

We do not have here an estimate of the number of the saved and the lost, but a revelation of the heart of our Lord; it is not arithmetic but love, not an answer to our curiosity but the passionate outcry of one who dies rather than see men go the broad way to destruction. He calls them many whom he sees in the broad way, not because he counts them, but because he *loves* them.

The most essential qualification for the understanding of Jesus' words here as always is to share the passion for men out of which they were spoken. Without this a mere numerical prophecy is all one can possibly see in Jesus' words. Love songs, poems and stories are best understood by lovers. Books on child-training are of especial interest to parents and no one can



understand them so well and so profitably as parents. Books on building are chiefly of interest to builders and they can understand them as others can not. Jesus loves his own unto the end. His words are understood only by those who share his love. Everyone who has had visions of nobler living, and has given his best to lift men up to the greater height, has felt the loneliness, the yearning, the heartache of these words of our Lord. "And few there are that find it." He is not counting, he is *loving* men.

*North Manchester, Ind.*

## The Family

BY ADDIE GILLET KURTZ

THE origin of the family in the remote past was the result of a growth. There had to be common interests to hold the group together. The discovery of fire was a great factor in building a family unit. The woman kept the embers alive, while the man hunted rations to supply the need of the woman and dependent children. Thus all steps toward civilization had the same influence of strengthening the family tie. In early Hebrew history the tribal unit is emphasized, and the family unit is built largely around the heads of the family, the patriarchs. However, in the stories of Hagar and Ishmael, and the concealment of Baby Moses, mother love and influence is very apparent.

The founding of the home, or courtship, has also had its development. In the barbaric tribes it is often mere propagation; again it is a union, but only for physical instincts. In more civilized tribes marriage customs are similar to those of the patriarchal age in Hebrew history. The heads of the families choose companions for their sons. Later, in the history of the Israelites, personal choice and fitness was a factor. This is illustrated in the story of Ruth and Boaz. The tendency, however, throughout the entire Old Testament period was to stress the end of marriage relationship, rather than the use of it as a means to the end. In all genealogy given the idea was the perpetuation of the seed of Abraham.

The ideals of the family and home changed with the dawn of Christianity. The tendency of the Jewish people to think of children as chattels, the property of the nation, where teaching and training came from the priest and synagogue, is well expressed by the story of Hannah. She did the noble thing. It was sacrificial. But the normal Christian mother would receive just criticism for such a thing. She would be shirking her God-given duty. Family life or home life can not be institutionalized. Perhaps the highest type of a home in the Old Testament is described in Prov. 31. But here the duty of the virtuous woman is chiefly servile, supplying the physical need, which is now done most-

ly by machines outside the home! Not until Christ taught the Gospel of Salvation was the proper emphasis placed on the home, and not until then was marriage given the full rounded meaning, for which it was instituted. It was Christ who placed a little child in their midst. Christ taught equality in dealing with a sinful woman. Moses permitted the men to give bills of divorce to women; but that was not the situation intended by the Creator. Christ always taught the perfect plan. He said, "They twain shall be one flesh," expressing unity as the ideal of the home. Paul said, "There is neither male nor female," also the holy office of teaching is given to the home, to women to replenish the earth. Statistics show one-half child per college graduate is the average. It seems the illiterates, and underprivileged are having the children. Surely it is essential and a service to civilization for homes of normal heritage to have children. The second and third functions of the home are mental and moral training. The outside elements of school and church are aids, but the home is directly responsible for this training. The fourth function is the social training. It is at home the child is taught social obligations, his duty toward society in general, and is prepared to meet the world.

The fifth function is religious training that should result in Christian living. These things can not be on a wholesale basis. The home relates them to the individual child or adult, in a specific way, depending on the disposition of the person. Any home, with or without children, operating with these fundamentals, gives the correct basis for any church or civic activity.

It certainly should be a challenge to the mothers and fathers of today to raise the moral standard of their homes equivalent to the standard of the modern equipment. The many labor-saving devices, even in homes of limited means, should take away much drudgery, giving more time for thought and study. A mother has more time to help in activities outside the home, that are directly related to the child and home. There is a greater possibility of contact with the conditions of the world. The horizon of interest has been broadened until the opportunity for study of other nations and people is almost without limit. Good music and good literature are within the reach of almost every one. Religious activity is always possible for any one interested. Surely there is no need of lacking the best surroundings if we look for the best. But the problem of maintaining a home of the highest type still rests on the fundamental principle that helped in creating family life, common interest and sacrificial service. The task is a stupendous one, and calls for the best in any person to make it a success, and there is no work in state or church that demands better equipped individuals. May this generation accept the challenge and prove worthy.

*Glendale, Ariz.*



## KINGDOM GLEANINGS

### Calendar for Sunday, January 12

**Sunday-school Lesson, A Prophetic Vision.**—Luke 2: 25-35, 40.

**Christian Workers, "Lord, Teach Us to Pray."**

**B. Y. P. D., The World in Which We Live**—America 1936.

**Intermediate, My Own Adventures.**

\* \* \*

### Gains for the Kingdom

**Two** baptisms in the Plymouth church, Ind.

**Three** baptisms in the Pittsburgh church, Pa.

**One** baptism in the Bethany church, Ohio, Bro. Otto Laur-  
sen, pastor-evangelist.

**One** baptism in the Roann church, Ind., Bro. B. D. Hirt of  
Winamac, Ind., evangelist.

**Twenty** baptisms in Tinker Creek church, Va., Bro. Guy  
West of Roanoke, Va., evangelist.

**Six** additions to the Cumberland church, Md., Bro. E. M.  
Hertzler of Windber, Pa., evangelist.

**Two** united with Wesley Chapel church, Va., Bro. F.  
Alonzo Carter, Jr., pastor-evangelist.

**Three** united with Valley Bethel church, Va., Bro. F.  
Alonzo Carter, Jr., pastor-evangelist.

**Eleven** accepted Christ, Westernport church, Md., Bro.  
Newton D. Cosner, pastor-evangelist.

**One** baptism in the church at Spokane, Wash., Bro. Rufus  
McIntosh of Weston, Ore., evangelist.

**Sixteen** baptisms in the Donnels Creek church, Ohio, Bro.  
I. D. Leatherman of Lanark, Ill., evangelist.

**Four** baptisms in the Snake Spring Valley church, Pa.,  
Bro. Tobias Henry of Johnstown, Pa., evangelist.

**Twenty-one** baptisms in the South Brownsville church,  
Md., Bro. John Glick of Bridgewater, Va., evangelist.

**Six** baptized and one reclaimed in the Beaver Run church,  
W. Va., Bro. Cecil Showalter of Keyser, W. Va., evangelist.

**Sixteen** converts in the Union Center church, Ind., Bro.  
H. A. Claybaugh of Pine Creek, evangelist; two more bap-  
tisms since.

**Three** received into the Pipe Creek church, Ind., Bro.  
Ralph Rarick of Mexico, Ind., evangelist; one previous to  
the meeting.

\* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray  
for the success of these meetings?

**Bro. J. H. Cassady** of Washington, D. C., March 29 to  
April 12 in the church at Glendale, Ariz.

**Bro. Oliver H. Austin and wife** of McPherson, Kans., at  
Syracuse, Ind., Jan. 15; at Milledgeville, Ill., Feb. 9.

\* \* \*

### Personal Mention

**Eld. James M. Moore** of Lititz, Pa., Mr. George Moore of  
St. Louis, Mo., Mrs. Etta Long of Wichita, Kans., three of  
the four children of Eld. J. H. Moore were in attendance at  
the funeral of their father at Sebring, Fla., Dec. 26. Mrs.  
Alice Suter of Dixon, Ill., could not be present.

**Bro. O. H. Austin and wife** are giving January and Febru-  
ary to evangelistic work in Ohio, Indiana and Illinois. They  
have an open date in March. Any church interested may  
write them at Syracuse, Ind. Or at Milledgeville, Ill., after  
Feb. 5. Their permanent address is McPherson, Kans.

**Bro. Ezra Flory** has been keeping count of the baptisms  
reported in the Messenger. He finds a total of 5,406 for the  
year 1935. States reporting more than 100 are: California,  
108; Washington, 110; Illinois, 112; Kansas, 120; Iowa, 126;  
West Virginia, 220; Maryland, 262; Ohio, 708; Virginia, 744;  
Indiana, 797; Pennsylvania, 1,449. The net gain in member-  
ship according to the 1936 Yearbook was 1,287.

**Bro. P. F. Eckerle** of Lanark, Ill., has so far recovered his  
strength that he and Sister Eckerle are making a visit with  
friends in Ohio. Their temporary address is 336 Lincoln  
Ave., Troy, Ohio. Bro. Eckerle's condition, however, does  
not permit him to answer the hundreds of letters and cards  
which have come to him since the beginning of his illness.  
But he would like the writers to know that he is grateful  
for them and appreciates them every one.

**The Brothers Winger** from Manchester breezed into the  
Messenger offices and out again early last week. The  
younger one told us how a neighboring congregation was  
making a success of the Messenger club plan. The older  
explained why he and another prominent Manchester man  
have agreed to say nothing more to each other for five  
years about a certain financial plan. Then they are to meet  
and see which one has the laugh on the other.

**Bro. N. J. Miller** of Mount Solon, Va., had a very rare  
privilege recently when he was holding meetings at Nokes-  
ville, Va. He visited seven homes in the congregation where  
golden weddings have been celebrated, and another almost  
ready for a like event. Crossing the boundary into the ad-  
joining Valley congregation he might have found still an-  
other with fifty-six years of wedded life behind it. See  
next week's paper for more details about this fine picture of  
home life, an encouraging contrast to so much that we see  
today.

### In This Number

#### Editorial—

Elder J. H. Moore as I Knew Him (J. E. M.) .....	3
For Co-operative Individualism (E. F.) .....	5
Kingdom Gleanings .....	16, 17
Daily Devotions (W. W. S.) .....	18

#### General Forum—

Fear Not (Verse). By W. Lomax Childress .....	6
Brethren Evangelism.—No. 2. By J. H. Moore .....	6
The Tide Turns Back. By E. H. Eby .....	8
Ye Are the Light of the World. By D. W. Kurtz .....	9
God's Answer to Prayer. By Maude C. Jones .....	9
A Study of the Holy Spirit. By Paul Mohler .....	11
A Bible Sandwich. By George W. Tuttle .....	12

#### Home and Family—

A Friend (Verse). By Esther Link .....	13
The Voice of Thy Brother's Blood. Chapter 9. By Florence S. Studebaker .....	13
A Personal Experience. By Julia Graydon .....	14
"And Few Are They That Find It." By R. H. Miller .....	14
The Family. By Addie Gillett Kurtz .....	15

#### Our Mission Work—

Prayer (Verse). By Modena M. Studebaker .....	19
What to Pray For. By F. H. Crumpacker .....	19
Sharing Through the Share Plan. By Anetta C. Mow .....	19
Share Plan Supporters .....	21
Share Letter 45. By Elsie N. Shickel .....	22
Junior Worship Program .....	23

#### The Church at Work—

Books to Meet Needs; God's Purpose Found in Christian Missions; Christian Missions After a Century; Unchanging Realities in the Missionary Enterprise; Sacrifice .....	24-26
--	-------



### Miscellaneous Items

**Christian Workers' Topics** for the month of February will be found in the Church at Work department of this issue, pages 24 and 25. Save for use when needed.

**To Middle Pennsylvania:** All queries from churches, all reports of district committees and boards, and all programs for District Conference should be in the hands of the undersigned by March 1.—Foster B. Statler, Acting District Clerk, Huntingdon, Pa.

**Secretary M. R. Zigler**, on whose office rested the burden of gathering most of the material for the Yearbook, wishes to thank all who assisted in securing its early publication by sending in their reports. Oh, yes, some failed to report and some reported entirely too late but our genial "Bob," with his usual smile, is trying to forget that and trusts that next year even these will be on time.—J. E. Miller, Editor of Yearbook.

"Our congregation is again using the club rate plan to keep the Messenger in the homes of its members," writes the church correspondent from Astoria, Ill. Astoria happens to be one of a half dozen congregations in which the club rate was used experimentally for one year before the plan was launched as a brotherhood project. That is how this comes to be the third year for a Messenger club in the Astoria congregation.

**The Bonsack book**, Sharing Observations, is going nicely as Messenger subscriptions pour in. Bro. Warren Ziegler of the shipping department estimates that to date at least 500 copies have gone out. For recent subscribers who may have forgotten to order this fine new premium book we have this word of comfort: Just drop us a line of explanation and 75c and a copy of Sharing Observations will be mailed you. This is a regular \$2 book priced at 75c per copy with a year's subscription to the Messenger.

"The District Ministerial and Young People's Conference that was scheduled to begin here yesterday (Dec. 26) was on account of unusual weather conditions called off," writes Bro. S. H. Garst of Blountville, Tenn. Explaining what he means by unusual weather, Bro. Garst adds: "For the past ten days we have had around and below zero temperatures, and snow each day falling, sometimes reaching blizzard proportions, with highways very dangerous to travel. These conditions made it impossible even for many of the leaders from distant points to make the trip."

### Financial Statement of Giving for the Conference Budget

December giving for the general missionary and service work of the brotherhood totaled \$19,405\*. This compares with \$15,757 in 1934, and \$16,126 in 1933. For the ten months, March 1 to Dec. 31, 1935 receipts totaled \$116,336 as compared with \$117,836 in the corresponding period of 1934. Because all this year we had been below last year there is real rejoicing at the good report for December.

The important Achievement Period is before us. The Achievement Offering date is Feb. 16. In reality we should use all of the period between now and the close of February, the end of our fiscal year, to supply the General Mission Board treasury with funds adequate for the support of our brotherhood work. The Messenger in forthcoming issues will present information of the need and plans for the Achievement Offering.

\* Subject to final audit.

"Our church people here have simply been wonderful to us. They have been so appreciative of our work and have constantly shown it by sharing produce with us. During the week before Christmas they made this more evident by surprising us with a food shower that completed the filling of our food cellar. That certainly makes one feel like doing even better work."

It is not too late to organize a Messenger club. A few seem to have the impression that a club must be formed by Jan. 1. But this is not the case. A club order, like a single subscription, can be sent in at any time of the year. Indeed, it would be to our advantage in the office if we could distribute the subscription work throughout the year. So go ahead and organize that club if you want to take advantage of our special rate. What you need is at least seventy-five per cent of the resident Brethren families. We will be glad to do anything we can to make your Messenger club campaign a success. Write for information. We welcome your inquiries.

❖ ❖ ❖ ❖

### At Bro. Moore's Funeral

Funeral service of Elder J. H. Moore held in the Church of the Brethren, Sebring, Florida, December Twenty-Six, Nineteen Hundred Thirty-Five. In charge of Elder D. E. Miller, pastor.

The following introduction was read to the hymn announced: When Bro. Moore was interviewed one time as to why he liked the hymn, Sweet Hour of Prayer, he said, "Why do I like Sweet Hour of Prayer? Well, it is a bit like the woman when asked for her reason for the conclusion she had reached regarding a certain matter. She said there was no reason. It was so. She knew it was so, and that was all there was to it. I simply like the hymn, possibly above all others, and were the musical conference of the skies to promulgate a decree allowing each person but one song while upon the earth, I would, more than likely, make choice of Sweet Hour of Prayer. About the song there is something inspiring, purifying, comforting and restful. It is the song that I wish to keep fresh in my memory until I reach the end of my earthly pilgrimage, and when the angel band appears upon the scene, and invites me to be seated in the music chariot of heaven, I may then be heard singing, 'while passing through the air, farewell, farewell, sweet hour of prayer.'"

Margaret Bixler Garrett then led the congregation in singing, Sweet Hour of Prayer.

Scripture Reading, Psalm 90, and prayer by Elder H. A. Spanogle, associate elder of the Sebring church.

Mixed Quartet, Jesus, Lover of My Soul.

An appreciation of Bro. Moore's work, by Elder J. D. Reish, member of the District Mission Board and also of the District Ministerial Board.

The following by Elder D. E. Miller, pastor of the Sebring church for the past eight years:

Reading of a telegram from Elgin, Ill.: "Representatives of Publishing House, church boards, editors and other associates of your father unite in testifying to his wise leadership, fine Christian character, high ideals and splendid work as editor and church leader. We share with you a deep sense of loss, but rejoice in his great contribution to the church. We cherish his memory."

Reading of obituary.

Sermon from 2 Tim. 4: 6 and 7, by Pastor D. E. Miller. Prayer.

The service at the grave was conducted by Elder S. W. Bail and the pastor.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Two Kingdoms

"For the things which are seen are temporal, but the things which are not seen are eternal"

Read Matthew 6: 19-21

Monday

Man lives in a material world, but another exists alongside the material. It is not objective to the physical senses for it is a spirit world. Jesus called it the kingdom of God. And man since he is also spirit is native to this world as well. The values which this world offer are of a higher order; they appeal to the spiritual instincts of man. As a child of God, he cherishes these higher values of love, beauty, service and the like. He does not despise the physical but makes it subordinate to the spiritual.

*Give us a true perspective of life, our Father, that we may choose the things which abide. Amen.*

### The Two Masters

"Ye can not serve God and mammon"

Read Matthew 6: 22-24

Tuesday

Man finds himself in a quandary. His physical needs are so insistent that he is prone to make material things his treasure. On the other hand, his higher nature seeks after God. If he attempts to give allegiance to both, he finds this impossible. As the physical eye can not hold two objects in focus at one time, so man can not serve God and mammon. And men do worship mammon. For worship is trust and men are prone to put their trust in wealth. "Thou shalt have no other gods beside me," was the first of the decalogue. Man is equipped to walk in the light of the presence of God. What a tragedy when he loses this vision and gropes in materialism!

*Free us, our God, from the lure of the material. May we rise above the sensuous to the spiritual. Amen.*

### The Righteousness of the Kingdom

"But seek ye first his kingdom and his righteousness"

Read Matthew 7: 27-34

Wednesday

In the beatitudes Jesus spoke of those who desired righteousness as thirsty men. They care little that they are poor if only they can feel that they are in favor with God; that out of

that fellowship and power their lives will blossom into beauty and strength. Though the kingdom includes all of life, the unseen spiritual realities are the most precious. For the kingdom is not eating and drinking, but righteousness and peace and joy in the abiding presence of God.

Jesus had the deepest sympathy for the poor, to whom the securing of the bare necessities of life was a problem. But he would have them learn the lesson of faith in the goodness of God, who in his care for his children would establish a new society, where the material things of life are not hoarded, but are used and shared.

*Help us, our Father, to learn the lesson of simple childlike faith. Keep us from the sin of worry. Amen.*

### Unrighteous Judgment

"Can the blind lead the blind? Will they not both fall into the ditch?"

Read Matthew 7: 1-5

Thursday

The Pharisee considered himself the best of men, and thought it his duty to set all other men right. But Jesus reckoned sin and righteousness by a different rule. For him the spiritual sins of pride, contempt and selfishness were worse than the sins of the flesh.

So in humorous fashion he likens the Pharisee to a man with a wooden beam in his eye, solicitous over one

troubled with a mere speck of dust. Of course it is an impossible picture, but more than once Jesus used hyperbole to illustrate his truth. He did not forbid us to exercise moral judgment, for as children of God we must distinguish between the right and the wrong.

*Our Master, help us to learn this lesson, keep us from hypocritical judgment but may we out of love help bear each other's burdens. Amen.*

### Dogs and Swine

"Behold your house is left to you desolate"

Read Matthew 7: 6

Friday

Jesus was kind; kinder by far than any man of his day. He feared neither defilement nor criticism that he might help men in need. The worst thing that his enemies could say about him was that he was a friend of publicans and sinners. He gave himself freely to all who would receive his kindness.

But his generosity was not blind. With a quick perception he recognized spiritual capacity and response. If men persistently shut up their hearts to his gospel, he finally left them to their fate. The gospel of grace to all men was too precious for men to trample it underfoot.

*May we possess that fine balance of kindness and dignity which Jesus exemplified. Amen.*

### False Prophets

"By their fruits ye shall know them"

Read Matthew 7: 15-23

Saturday

There were religious men of Jesus' day who made a fine show. They were outwardly pious. But for Jesus, religion was not something external, to be put on like a garment, but was a matter of the spirit, in the heart. The test of religion was not from outward profession; the true test was in its fruits. What about the character? Is it narrow, cruel, lustful? No amount of outward profession can outweigh that. The profession of religion and culture is not enough. We will do well to remember that men with a reputation for religion have blessed war, defended an unsocial economic system and encouraged race and class prejudice.

*Our Master, may we seek thy approval in a humble spirit and a pure heart. Amen.*

## WEEKLY QUIET HOUR

### Dangers of Materialism

**A beam in the eye.** Note other examples of hyperbole (Matt. 19: 24; 23: 24).

**Dogs.** They were half wild scavengers of the streets. See 1 Kings 19: 23; Psa. 22: 16; Luke 16: 21. A degree of domestication is shown in Mark 7: 28.

**Swine.** The commonest of the unclean animals. Lev. 11: 7; Matt. 8: 31; Luke 15: 15.

**The Material.** 6: 19 ff. Materialism is the great foe of religion. Our bodies are physical, the material is objective, man has had a constant struggle to procure the necessities of life. But does material prosperity insure happiness? In what way is our materialism to blame for our individual and social sins? Would you say that the prevailing philosophy of life among us Americans is religious or materialistic?

## OUR MISSION WORK

### Prayer

BY MODENA M. STUDEBAKER

Prayer was like this to me—  
I seemed to be in a large, dim room,  
The wind blew cold outside.  
Even the corner wherein I clung  
Was dismal with what shadows betide.  
At the far side of the room there glowed  
A hearth fire's warm, red flame,  
Vibrant and living—a Spirit it was,  
The Spirit of my God—now estranged.

Long I had known God, yet he seemed far,  
Very distant, very far away.  
I was restlessly laboring in his field,  
Too rushed and too crowded to pray.  
As I gazed wearily at the radiance of him,  
At the beauty of Life and Fire,  
I cried in distress, "Oh, why am I thus?  
Why never reach my desire?"

And quite unknowing, I had taken a step  
Toward the glowing flame which was God.  
I cried again humbly, "Is this thy will?  
Oh, may I come closer, my God?"  
And as I called, I felt myself drawn  
Nearer the warmth of his care.  
And I whispered, "Yes, I did cry,  
Perhaps my cry was a prayer."

Slow, to the circle of warmth and light  
Came I, to the fire's burnished glow.  
Then close to the radiant love of Christ,  
To the warmth I had longed to know.  
So now I sit by the fire of Life,  
Warming my heart with care.  
Secure and loved, in steadfast peace,  
Led on by humble prayer.

*Garkida, Africa.*

### What to Pray For

BY F. H. CRUMPACKER

*Week of January 11-18*

SINCE the work of Bro. Myers is largely with students, this is especially an opportune time. The stu-



BROTHER AND SISTER MINOR M. MYERS

dents have been home for their New Year holidays. Now they are coming back to school and oftentimes they bring along some new associates. To renew contacts with the old students and to make contacts with the new makes a heavy pull on time and strength. Without the special leading of the Lord, how can all of this be accomplished?



LAURA SHOCK

Mrs. Myers has special opportunities with the young married women and with her family cares is rushed to the limit of her strength. They always appreciate knowing that the prayers of the church are sustaining them.

Miss Shock has lately come to this work in the city, but already she reports that she can hardly enter all the open doors of calls that come to her through the work of the long-time Chinese woman evangelist.

With the Spirit of the Lord all of these calls can be answered, but without his strength the workers are overwhelmed. Pray without ceasing certainly is appreciated by your Tai Yuan Fu workers.

*Chicago, Ill.*

### Sharing Through the Share Plan

BY ANETTA C. MOW

WHEN our foreign mission work was new and in its infancy, and when the mission schools were small and few in number, and when the churches were first organized, it was the custom for members in the homeland to give toward the support of a definite schoolboy or girl, or of a certain native work. In the earlier days of the mission that system had its merits. It appealed especially to the one in America who gave the money since it put him in more direct touch with the object of his giving. Now and again pictures of the charge were received and letters were exchanged and even personal gifts were sometimes sent to the Indian boy or the Chinese girl. In some ways it was an appealing plan.

But when mission work enlarged and the indigenous church grew, that personal system of support took on itself such proportions and dimensions that the missionaries found themselves face to face with a task too large to manage. Enough individual pictures could no longer be provided and the many letters could no longer be translated twice over, out of the one language



and into the other tongue. There were too many other duties demanding the time of the missionary.

Then, too, the personal gifts and the personal support had been placing the lucky boys and girls in a class by themselves, and some of them accepted and expected attention from the mission which the children who had no special supporters could not have. This caused situations which worked against the very spirit of the system, and proved other than a blessing to the recipients. Sometimes the supported boy ran away from school or proved unworthy, and quite frequently the girl either married or died, and many times the native worker entered a paying job and no longer needed the special support, and then there always arose difficulties in the re-assignments of support.

And hence out of those years of experience, the present SHARE PLAN of support came into practice, and during its sixteen years of use has proved itself very satisfactory indeed. Instead of a gift being given to just one child, it goes to help several children, all of whom are on the same level and treated alike. And moreover if a child drops out of school, the work of the school continues without any disturbance in the matter of financial help.

To those who give, whether they be congregations, Sunday-school classes, or individuals, three or four letters a year are sent. These letters give the most recent facts concerning the entire school, and thus the shareholders are informed and educated concerning their work on the foreign fields.

Share Letter No. 45 on page 22, written by Miss Elsie N. Shickel who is in charge of the Anklesvar Girls' School, gives a good example of the type of interesting information which shareholders receive three or four times each year. Along with this same letter, Miss Shickel sent a Christmas greeting card made by the Anklesvar schoolgirls. These cards were original and unique. The schoolgirls had carefully written the message of Luke 2: 14 in the pretty Gujarati characters. Such little gifts from the field put a delightful personal touch on these share letters. Each one of the twenty-eight Anklesvar shareholders will receive one of these cards from Anklesvar schoolgirls. See page 23 for a picture of one of these greeting cards.

Turning to page 21, you will find the names of the various mission shares held for India, China, Africa and the Conference Budget. Each group that finds itself on this shareholder's record should feel it an honor to see its name on the list. The testimonies of those who found joy in giving a share, show that they realize that their systematic way of giving brings satisfaction both to themselves and to those who receive.

The Share Plan is a plan which is simple and easily understood and one which may be used by any age

groups and by any kind of a church organization. Any individual or group may take out a share of any amount it desires. Groups usually take out a share of at least \$25 per year; however, some groups have pledged themselves for fifty and one hundred dollars. Special arrangements can be made for any supporter if he wishes to give a smaller or larger sum than those usually given. The amount of the pledge is to be paid annually for three or five years, according to the type of share selected. At the end of that period a new pledge should be made.

The Share Plan of support payment blank is printed in this article in order to show just how payments are reported.

#### THE SHARE PLAN OF SUPPORT

##### Payment Blank

Date ..... Signed .....

General Mission Board,  
Elgin, Illinois.

Date .....

Dear Brethren:

Find enclosed \$..... which is a payment on our share  
No. .... which (has been issued) (is to be issued) from  
the .....

Give name of the station from which share is issued

This share (is issued) (is to be issued) in the name.....

Signed .....

Address .....

Upon the completion of each annual payment a seal, indicating the year for which such payment has been made, will be sent to the shareholders.

The president of your group, or the one who has been appointed to be responsible for the Share Plan, can do much to make the plan vital and interesting for you. If the members of your class know little or nothing about their Share Plan, if they seldom hear a letter from the foreign field read, or if their plan runs out and no one knows why, the trouble is usually traceable back to a lack of concern and interest shown by the president and secretary of the class. Every organization needs to make sure that it has a leader who will promote the Share Plan when once it has been adopted by the group. All shareholders have the right and the opportunity to know exactly what the Share Plan means and to read the interesting reports written by the missionaries concerning the work their money is doing.

Anyone who desires further information concerning the Share Plan will be given a folder, upon request, telling the details of the plan. This may be secured from The General Mission Board, Church of the Brethren, Elgin, Ill.

Elgin, Ill.

# SHARE PLAN SUPPORTERS

(Not Including Individuals)

## INDIA SHARE PLAN

Altruistic Bible Class, Hagerstown, Md.  
 Gleaners' Class, Annville, Pa.  
 Hanoverdale Sunday-school, Big Swatara Congregation, Pa.  
 Naomi Bible Class, Washington, D. C.  
 Soul Winners' Class, Spring Run Sunday-school, Pa.  
 Sunshine Weavers' Class, Meadow Branch Congregation, Md.  
 Girls' Senior Class, Trotwood, Ohio.  
 Home and Foreign Missionary Society, Union Church, Tekonsha, Mich.  
 Living Links Class, Lewistown Church, Pa.  
 Abiding Branches Class, Los Angeles, Calif.  
 Shippensburg Sunday-school, Pa.  
 Class Number 12, Trotwood, Ohio.  
 Shining Star Class, Lewistown, Pa.  
 Adult Bible Class, Calvary Sunday-school, Calif.  
 Mabel Sunday-school, Ore.  
 Ladies' Missionary Society, Sell St. Church, Johnstown, Pa.  
 Men's Loyal Bible Class, Rummel Sunday-school, Pa.  
 Junior Girls' (Sunbeams) Class, Ridge Congregation, Pa.  
 Gleaners' Class, Palmyra Sunday-school, Pa.  
 Berean Bible Class, Pipe Creek Congregation, Md.  
 Painters Creek Sunday-school, Ohio.  
 Western Mill Creek Aid Society, Va.  
 Willing Workers' Class, Snake Spring Sunday-school, Pa.  
 Sunshine Class, Maple Spring Sunday-school, Pa.  
 White Branch Aid Society, Nettle Creek Congregation, Ind.  
 Junior and Intermediates, Pomona Church, Calif.  
 Kings' Daughters Sunday-school Class, West Dayton Congregation, Ohio.  
 Sunny Sisters, Willing Workers, Win One and Married Men's Classes, Curryville (Woodbury), Pa.  
 Character Builders Class, Midway Church, Pa.  
 First Church, Toledo, Ohio.  
 Elementary Department, Monticello Sunday-school, Minn.  
 Roaring Spring Congregation, Pa.  
 Pipe Creek Sunday-school, Md.  
 Philathea Class, Hagerstown, Pa.  
 Altruists Class, E. Dayton Sunday-school, Ohio.  
 Scalp Level Sunday-school, Hopeful Band, O. A. B. C., Pa.  
 Golden Rule Class, Maple Springs Sunday-school, Pa.  
 Hustlers Sunday-school Class, Snake Spring Congregation, Pa.  
 Busy Workers Class, Palmyra Sunday-school, Pa.  
 Denton Sunday-school, Md.  
 Good Samaritan Class, Plymouth, Ind.  
 Golden Rule Class, Lower Stillwater Congregation, Ohio.  
 Lebanon Aid Society, Va.  
 Young People's Bible Class, Salem Congregation, Ohio.  
 Willing Workers' Class, Westminster Sunday-school, Meadow Branch Congregation, Md.  
 Golden Rule Bible Class, Maple Spring (Quemahoning) Congregation, Pa.  
 Fellowship Class, First Church, South Bend, Ind.  
 Spring Run Sunday-school, Pa.  
 Sunday-school and C. W. Society, Canton City Church, Ohio.  
 Gleaners' Class, Springfield Church, Ohio.  
 Good Will Bible Class, Washington, D. C.  
 Curryville Sunday-school, Pa.  
 Westminster Aid Society, Meadow Branch Congregation, Md.  
 Primary Department, Palmyra, Pa.  
 Bible Class, Flower Hill Sunday-school, Md.  
 Bethany Bible Class, Elizabethtown, Pa.  
 The "O. C." Sunday-school Class, Elkhart City Congregation, Ind.  
 Alph Class, Carlisle Sunday-school, Pa.

Berean Sunday-school Class, Glendale, Ariz.  
 The Friendly Bible Class, Indian Creek Sunday-school, Pa.  
 Woodberry Sunday-school, Baltimore, Md.  
 Summit Aid Society, Va.  
 Loyalty Workers' Class, W. Greentree Congregation, Pa.  
 Empire Sunday-school, California.

## CHINA SHARE PLAN

Goodwill Bible Class, Washington, D. C.  
 Women's Home and Foreign Missionary Society, Muncie, Ind.  
 Onward Class, Palmyra, Pa.  
 Home Makers' Sunday-school Class, Pleasant View Congregation, Ohio.  
 Character Builders' Class, West Greentree Congregation, Pa.  
 Spring Creek Sunday-school, Iowa.  
 Mechanicsburg Congregation, Pa.  
 Willing Workers' Class, Palmyra, Pa.  
 Westminster Aid Society, Meadow Branch, Md.  
 Spring Run Sunday-school, Pa.  
 Always There Class, Waynesboro, Pa.  
 Intermediate Boys' Sunday-school Class, Palmyra, Pa.  
 The Andrew and Philip Bible Class, Lancaster, Pa.  
 Woodberry Sunday-school, Baltimore, Md.  
 Young Men's Class, Palmyra, Pa.  
 Missionary Helpers Class, Conemaugh, Pa.  
 Busy Men's Bible Class, Indian Creek Sunday-school, Pa.  
 Black Swamp Sunday-school, Ohio.  
 Hopeful Blossom Class, Palmyra, Pa.  
 Denton Sunday-school, Md.  
 Kenmare Sunday-school, N. Dak.  
 Young Ladies' Willing Workers Sunday-school Class, Bareville Church, Pa.  
 Altruistic Sunday-school Class, Hagerstown, Md.  
 Young People's Bible Class, Salem Church, Ohio.  
 Fairview Sunday-school, Pa.  
 Sunbeam Class, Palmyra, Pa.  
 Loyal Workers' Class, Palmyra, Pa.  
 Truth-seekers' Class, McFarland, Calif.

## AFRICA SHARE PLAN

Junior Department, First Church, Philadelphia, Pa.  
 Fernald Sunday-school, Iowa.  
 Hocking District Woman's Convention, Columbus, Ohio.  
 Servants of the Master Class, Morrill, Kans.  
 Willing Workers' Class, Woodberry Sunday-school, Baltimore, Md.  
 Truth-seekers' Class, Pleasant View Congregation, Ohio.  
 Forest Center Sunday-school, Wash.  
 Junior Bible Class, Beech Grove Church, Ind.  
 Young Men's Bible Class, Palmyra, Pa.  
 Class No. 2, Pleasant Hill Sunday-school, Ind.  
 Spring Run Sunday-school, Pa.  
 The Men's Bible Class, Woodberry Sunday-school, Baltimore, Md.  
 Hobab Class, Washington, D. C.  
 Cherry Lane B. Y. P. D., Pa.  
 Wayside Gleaners Class, Poplar Grove Congregation, Ohio.  
 Golden Rule Bible Class No. 3, Lewistown, Pa.  
 Sunbeams at Work and Little Helpers Classes, Codorus, Pa.  
 Altruistic Bible Class, Hagerstown, Md.  
 The Kings' Followers' Class, Mt. Morris, Ill.  
 Gleaners' Class, Palmyra, Pa.

(Continued on Next Page)

## Individuals Subscribe for Shares

The Lord has placed it on the hearts of many individuals to hear some special responsibility for the Mission and Church Service work. At present 40 individuals support shares. Their names are not published for some prefer no publicity.

A family share, the children joining the parents in paying the annual sum, becomes a matter of

splendid missionary education and stewardship. The certificate, framed and hanging on the wall, is a reminder of the world mission of the church.

Members isolated from a church organization find it a great joy to feel they have pledged themselves to some definite responsibility for the work of the Kingdom.



## Share Plan Supporters

(Continued From Previous Page)

Women's Willing Workers' Class, Altoona, Pa.  
 Germantown Young People's Society, Philadelphia, Pa.  
 Young People's Class and Class No. 7, West Manchester  
 Congregation, Ind.  
 Mothers' Class, Hatfield Congregation, Pa.  
 Young Men's Bible Class, Ephrata, Pa.  
 Willing Workers' Class, Palmyra, Pa.  
 Grater Missionary Class, Norristown, Pa.  
 Primary Department, Palmyra Sunday-school, Pa.  
 High School Class, Mt. Morris, Ill.  
 Woman's Bible Class, Long Beach, Calif.  
 Women's Goodwill Bible Class, Washington, D. C.  
 Eversole Aid Society, Ohio.  
 Men's Bible Class, Mt. Morris, Ill.  
 Primary Department, Elgin, Ill.  
 Worthington, Minnesota, B. Y. P. D.  
 Young People's Christian Endeavor Society, San Bernardino,  
 Calif.  
 Men's Bible Class, Ottawa, Kans.  
 Bow Valley Sunday-school, Canada.  
 Free Spring Sunday-school, Lost Creek Congregation, Pa.

### HOME MISSIONS SHARE PLAN

Church Builders' Class, Lower Miami Congregation, Ohio.  
 Hermosa Beach Missionary Society, Calif.  
 Golden Deed Sunday-school Class, Barren Ridge Congrega-  
 tion, Va.  
 Class No. 8, Pleasant View Sunday-school, Ohio.

### CONFERENCE BUDGET SHARE PLAN

Progressive Bible Class, Ninth Street Church, Roanoke, Va.  
 Geiger Memorial Sunday-school, Philadelphia, Pa.  
 United Workers' Sunday-school Class, Quinter, Kans.  
 Ladies' Aid, Quinter, Kans.  
 Golden Rule Sunday-school Class, Lower Miama Congrega-  
 tion, Ohio.  
 Gideon Bible Class, Walnut Grove Congregation, Pa.  
 Helping Hand Class, Eel River Congregation, Ind.  
 Willing Workers' Class, Delphi, Ind.  
 Acme Bible Class, West Manchester Congregation, Ind.  
 Men's Bible Class, West Manchester, Ind.  
 The Home Makers' Class, Pleasant View Sunday-school, Ind.  
 Alpha Class, Elgin, Ill.  
 Sequoia-Fram Sunday-school Class, Elgin, Ill.  
 Volunteer Class, Eel River Congregation, Ind.  
 Young People's C. E., Lindsay Congregation, Calif.  
 Rock Run Church, Ind.  
 Fellowship Sunday-school Class, Barren Ridge Congregation,  
 Va.  
 Willing Workers' Class, Barren Ridge Congregation, Va.  
 Lindy Class, Barren Ridge Congregation, Va.  
 Black Swamp Sunday-school, Ohio.  
 Myrtle Point Congregation, Ore.  
 Golden Deed Class, Barren Ridge Congregation, Va.

\* \* \* \*

## Share Letter 45

Anklesvar, Broach District, India.  
 November 22, 1935.

To the Share-holders of the Anklesvar Girls' School,  
 Dear Co-workers,

The crispness in the air these November mornings makes us think of autumn at home, with its frosty tang in the air and its riot of color in the trees. But India, too, is beautiful now. And how could weather be more delightful?

Our school has been in session for some months now. Some of our older girls are not back this year, but new ones have taken their places. The boarding school is such a new world to girls who have always lived in the villages. Sometimes they get homesick, and often it takes awhile for them to fit in. This year all went unusually well. It hardly seemed like the beginning of school. I was so glad for this, since Miss Warstler, who has been my co-worker, is supervising religious education throughout the mission this year, and Miss Grisso had not yet returned from furlough.

One of our girls has had an especially difficult time getting adjusted. She first came to us last year from a village

school, ready for the fifth standard. A Bhil girl who climbs to the fifth standard in such a school has ability. So we felt that this girl was likely material for leadership among her folks. But she was soon homesick, and in a few days was weeping continually and pleading to go home, saying she would go to school in her village and come back for sixth standard. After our efforts to help her failed, the Christian teacher from her village came and did all he could to get her to stay, but to no avail. As she left us it seemed we had lost all opportunity to help this girl. Our prayers followed her, but I fear we did not work very hard to answer our prayers, for it seemed almost impossible that she could come back again.

This year Jadi came back. She had done fifth standard work in her village as she had said she would. She seemed happy and said she was determined to stay. Her father, who is illiterate but rather intelligent, and evidently a thrifty farmer, seemed so glad to bring her back, and agreed happily to pay about half her school expenses.

Jadi had grown and developed so much during the year, and had the pluck and determination to come back, so we felt sure she'd fit in well this time. But just a few days later I heard some one crying in one of the cottages. I found it was Jadi. The girls told me she cried every day and said she just couldn't stay this year either. I called her to the office and tried to find out whether there was any real cause for her being so unhappy. She said she was just homesick and couldn't keep from crying. I did what I could to help her to face the situation and get control of herself.

Things went much better for several days. Then her father, who was so anxious that she keep happy and satisfied, came to see how she was getting along. When she saw him the difficulty began all over again. She was determined to go home. The girls and teachers did all they could to show her what an opportunity she was giving up, and how fortunate she was to have a father who wanted her to go to school. She wouldn't hear. Our folks finally said they supposed there was nothing to do but let her go. I went to see about getting her ready to go, but still I felt that somehow we must not lose her.

"Jadi, are you sure you're doing the right thing by going home?" I said.

No answer.

"Have you talked to the Father about it?"

No answer.

"Do you ever talk to the heavenly Father, Jadi?"

"Na (no) ji (term of respect)."

"Don't you believe we have a heavenly Father who cares what we do?"

"Ha (yes) ji."

"Do you believe that if we ask him he'll show us just what you should do about going home?"

Sobs, but no answer.

Then, there followed a talk about doing the things the Father wants us to do day by day, and the responsibility of finding out what these things are. She seemed to relent a bit in her attitude, but shook with sobs.

"Jadi, do you really want to do the thing that's best for your future, the thing the Father wants you to do, regardless of how you may like it?"

"Haji."

"Then let's tell the Father about it."



I took her by the hand and led her into the school office. There, simply and humbly and intimately, we told the Father all about the situation and asked him to make us want to do the things he wants us to do. Then I asked Jadi whether she'd like to pray out loud, but no answer came.

"Then we'll go. You do what you think you should, and I'll help you."

"I want to go home."

"All right."

So we got her box and bedding and came out to her father who sat crouched under a tree waiting to see what the outcome would be. I told him she wanted to go home. He said, "What more can I do?" and started off for the train. The girl stumbled along behind him carrying her box. As I watched them go down the road she hung farther and farther behind. I prayed she might turn back, but on they went out of sight. Still, I kept praying.

Next morning as we sat in prayers, Jadi appeared at the door with a smiling face, her father behind her. I motioned them to come in, hardly believing my eyes. After prayers I asked whether they had missed the train the day before. No, they had gone home and started back early that morning.

"But why did you come back, Jadi?"

"Because I wanted to."

"Are you sure you're doing the right thing and want to stay this time?"

"Haji."

"All right. You may take your box and bedding back to your cottage and go to school." And she was off happily.

I asked her father what made her decide to come back. "It was her wish," he said, and I marvelled at the patience of this simple-hearted villager, and his interest in this mere girl. If she had been his son, it would have been different.

I said no more to Jadi about her coming back, but she told the girls that on the train going home something told her she must come back to school, and so she told her father she must come back. Some folks said her father must have beaten her and made her come back. Some said, "No, it's an answer to prayer. Somebody prayed hard." Whatever you may think about it, Jadi is here and happy.

This experience has made her a real challenge to us to discover her possibilities and help her to consecrate them fully to Christ. She's not a Christian. Neither has her father openly accepted Christ, nor any of her family. We depend upon your interest and prayers and money in meeting this opportunity, as in all the others that come. Is it worth while?

Yours for India's girls and boys,

Elsie N. Shickel.

## Junior Worship Program

(To be used as a help in the 1936 Junior Missionary Project)

**Theme:** New Chances.

**Hymn:** Ring Out the Old, Ring in the New.

**Call to Worship:** The New Year.

"Standing with folded wings of mystery,  
The New Year waits to greet us—you and me.  
Her arms are full of gifts, her feet are shod  
All fitly for rough roads or velvet sod;  
Her eyes are steady with belief in God."

**Opening Prayer:** Our heavenly Father, we ask of thee to lead us through the New Year, day by day, directing every step we take on the new road. Show us the opportunities for living in a fine, friendly way. Help us to know how we can serve each other and thee better. Make us earnest and true. We ask all in the name of Jesus Christ. Amen.

**Leader's Thought:** A gateway is a symbol of the New Year and of new chances. The pathway of the past is closed and the gateway of the future stands open. The gate stands open for new chances to make life finer and richer, for a new shining, glorious adventure faces the traveler. There are new opportunities to improve or lose. There are lives to influence in a fine, big way. The chance is given to bring out the best that is in us ourselves, for showing new kindness toward all our fellow travelers is one of the grandest challenges we can face. "He sincerely cares for others," is one of the highest tributes we can pay to anyone. It is a great resolution to purpose in our hearts to be really interested in every person we meet. It is love that will win this world. We all need more love. Love never faileth.

**Story:** Break a Twig.

"They have a custom in certain parts of Africa," says a missionary, "of asking every chief for his 'losako' or life motto. I met one day an old chief who asked for my losako. I repeated in the African language, 'Love the Lord with all thy heart,' and then asked for his losako. The old chief slowly and reverently repeated, 'When you pass through the jungle be very careful to break a twig, that the next man can find his way.'"

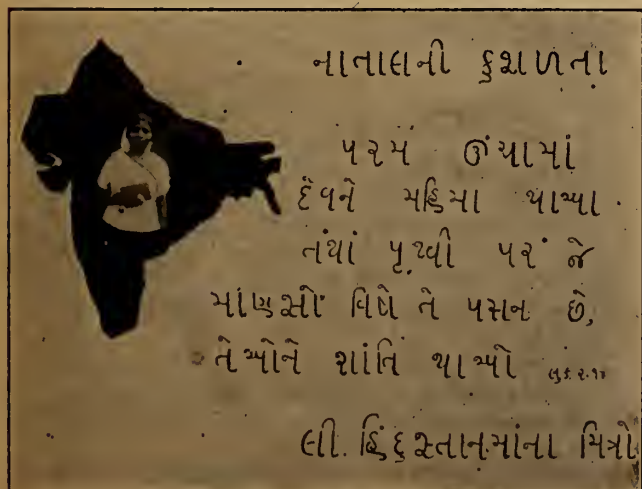
**Poem Promise:**

"And I have made my promise to the year,  
God help me keep it through the years ahead:  
I shall be braver, I shall banish fear;  
I shall not leave a kindly word unsaid."

**Offering Thought:**

"O Christ, give me  
A motto true,  
To help me sing  
The New Year through;  
That I to men  
Thy love may show."

**Benediction.**



A picture of the shareholders' greeting cards mentioned on page 20, toward the bottom of the first column.



---



---

## THE CHURCH AT WORK

---



---

## ADMINISTRATION

**Books to Meet Needs**

The Smithville church workers' conference was in session. The superintendent had a little yellow booklet in his hand, and seemed to have made a discovery.

"I never knew much about the Loan Library at Elgin before," he said, "but this leaflet was sent to me, and I borrowed three books, *How to Improve Your Sunday School* by Callarman, *Improving Your Sunday School* by Vieth, and *The Pastor at Work in Christian Education* by Smith. The pastor and I discussed this last book together, and it did us both good. In fact, I can't tell you how many new ideas I've gotten from these books, and how much clearer they have made my thinking about my job. I knew I ought to read more, but I just didn't have the books."

"What kind of library is that?" asked the intermediate superintendent. "We're always needing material for programs and worship services."

"Yes, here is a section on worship, and there is one book of intermediate services, *Pioneering with Jesus*. And here are some books of stories, and both volumes of *Quotable Poems*. Then there are several hymnals which have good worship services. Have you seen *The New Hymnal for American Youth*, or *Singing Pathways*?" The young people's adviser was leafing through the booklet as he spoke.

"I feel the need of books that help me to grow, personally. That class of mine keeps me on my toes." This was a teacher of seniors. "I've been wanting to read some of E. Stanley Jones' books and some good psychology."

"I believe all of Jones' books are listed here under *Personal Development*. About *Ourselves* by Overstreet and *What Life Should Mean to You* by Adler ought to help you understand yourself and your pupils better," remarked the young people's adviser.

"The children's department has been urging us to use this service for some time," the director of children's work said, "and I think we ought to get some of the latest books here for our children's workers. The *Hymnal for Boys and Girls* is an excellent hymnbook for juniors and younger children, too, and it has a special section for junior choirs. And I think all of our children's leaders should read *The Church and the Children* by Jones, and *Children of the New Day* by Glover and Dewey."

"Look at this splendid recreation section," said one of the younger teachers. "I wish we could help our boys and girls get started in hobbies. *Home-made Games* by Lawson and *Hobbies for Everybody* by Lampland look good to me."

"Now, what I was going to suggest was this," the superintendent said: "Let's order a number of books for our school—the postage will be less that way—use them for two or three weeks, and then later buy copies of those we will want for frequent reference."

"I'm heartily in favor," the pastor agreed immediately. "And I certainly do not feel that we have wasted the time spent in this open discussion. I wish all our workers' conferences could produce as practical results."

Your church, too, can use the Loan Library to help solve

your problems. Ten cents per book, or, on group orders, the actual amount of postage, is the small cost of bringing the books to you. New books in the field of religious education, missions, and other subjects related to church work, are being constantly added to the library. If you wish more information, write to the General Boards, 22 So. State St., Elgin, Ill.

## CHRISTIAN WORKERS

**God's Purpose Found in Christian Missions**

BY ANETTA MOW

February 2

**I. God Calls His People to Be a Blessing.**

The main purpose—that they may bless the nations  
(Gen. 12: 1-3; 18: 18; 22: 18; 26: 4; 28: 14; Acts 3: 3: 25; Gal. 3: 8).

**II. God Brings Them to Himself.**

Brought them not to a national life.

Brought them unto himself (Ex. 19: 4b—6a).

**III. God's Desire.**

And ye shall be unto me a kingdom of priests,

And an holy nation (Ex. 19: 6; 1; Peter 2: 5).

His name to be declared throughout all the earth (Rom. 9: 17; Psa. 66: 4).

**IV. God Wins the World Through Jesus Christ.**

He gave his son (John 3: 16, 17).

Whosoever believeth on him shall be saved (John 3: 16, 17; Acts 2: 21; Rom. 10: 13).

**V. God's Commission to Us.**

Go ye . . . and make disciples of all nations (Matt. 28: 19, 20; 1 Cor. 9: 16).

**Christian Missions After a Century**

BY ANETTA MOW

February 9

**I. Facts Concerning Christian World-Wide Missions.**

1. Modern missions began a little over a century ago. They began practically within the lifetime of one man.

2. What about Mission Boards? At the beginning of the last century there were six mission boards and they had just started. Today there are 700 mission boards.

3. The number of missionaries has increased greatly. One hundred years ago there were about 100 missionaries. Now there are 25,000 men and women who represent the Christian Protestant churches in the foreign fields.

4. Native Preachers? A century ago, there were no ordained native preachers. Now 110,000, ordained and unordained, are preaching and teaching among their own people.

5. The Growth of the Church. From no churches at all, the work has grown until now there are 27,000 organized churches and 33,000 other places organized, but having regular services.

6. Schools and Colleges have increased. Then there were none; now 406 colleges and Bible schools with about 10,000 students in training for Christian work.

7. Christian Doctors have arisen. Whereas one hundred years ago there were no doctors or nurses on foreign fields, now 750 men and 320 women have gone as missionary doctors, and 550 nurses are serving as missionaries. At present 250 native doctors and 2,200 trained assistants help in the medical work abroad.

8. Concerning Medical Work. A century ago there were no hospitals in foreign lands; today there are 710 hospitals with 18,000 beds; then no dispensaries, now there are 1,150. In these hospitals and dispensaries 3,200,000 individuals were treated within one year, with a total of 9,000,000 treatments.

9. Missionary Offerings. One hundred years ago about \$75,000 annually were given by all Protestant churches; now \$40,000,000 annually. And whereas native churches did not exist and did not give, now they give \$5,000,000 every year.

## II. Facts Concerning Our Own Missions.

Turn to the June 1, 1935, Gospel Messenger and find the facts about the same points as listed above in the Church of the Brethren.

Perhaps your group may wish to present a pageant or play on this evening in place of the regular program. **The Challenge**—a missionary pageant, is suggested as being a play bearing a splendid missionary message and appeal. Price, 30c per copy, or \$3.00 per dozen. Order from the General Mission Board, Elgin, Ill.

## Unchanging Realities in the Missionary Enterprise

BY ANETTA MOW

February 16

### I. The Purpose and Love of Christ (John 3: 16; Eph. 3: 19; Titus 3:4-6; 2 Cor. 13: 14).

The purpose and love of Christ are unchanged.

The gospel of the missionary enterprise was born of the love of God for men.

Men constrained by this love: Paul, Peter, Livingstone, Carey, Morrison, Stover.

### II. The Essential Value of Humanity (Matt. 10: 29-31; 16: 26).

Christianity alone places high value on man.

Holds the supreme worth of personality.

Christian missions awaken social unrest, because new hopes are aroused.

Peoples in other lands feel a new sense of personal worth. Such increase in self-respect makes "unequal treaties" seem obnoxious.

### III. The Fundamental Need of Humanity.

The break of fellowship between man and God (Rom. 3: 23).

Sin has many forms; its results appear in many ways (Jer. 14: 7).

Poverty, pain, hunger, sorrow, ignorance call for relief.

Other nations need the gospel of Christ, not mere western civilization.

### IV. The Power of the Gospel of Christ (Rom. 1: 16; 1 Cor. 1: 18; Heb. 4: 12).

Christ is faithful and just to forgive (1 John 1: 9; Heb. 9: 28).

The gospel of Christ changes men and unworthy conditions under which men live. Give examples of change on our mission fields. Turn to June 1, 1935, Messenger.

### V. The Christian Duty to Proclaim the Gospel (Mark 13: 10; Matt. 29: 19, 20).

Christians are under orders.

Christ's command can not be abrogated without abrogating the faith itself.

### VI. The Ability of the Christian Church.

Today the church should be more ready to carry on Christ's program than in earlier ages.

In intelligence, financial ability, personnel and means of communication the church today has the advantage. How about her devotion?

### VII. The Need of the Church to Express Its Life and Love (Luke 9: 24).

To save its own soul the church needs to seek the souls of all men.

If the church is dull at home, it will be dumb in other lands.

The church needs its foreign missionary enterprise in order to do its duty at home.

### VIII. The Certainty of the Coming Kingdom (Luke 1: 32, 33; 1 Cor. 4: 20).

The kingdom of Christ will prevail.

The conquering Christ (Rev. 6: 2b; Isa. 11: 9b).

What part have I in bringing in his kingdom?

## Sacrifice

BY F. E. MALLOTT

February 23

### Scriptures.

Gen. 4: 1-8; Gen. 12: 1-7; Ex. 20: 22-26; 2 Sam. 24: 18-25. Mal. 1: 6-14; Matt. 5: 23, 24; John 3: 16; Philpp. 2: 5-8; Rom. 12: 1.

### Discussion.

The Bible nowhere offers an explanation of sacrifice. It assumes the rightness or necessity of sacrifice.

The first instance of sacrifice in the Bible is the story of Cain and Abel. If you read carefully you will see there is offered no explanation of their sacrifices. It is such a natural thing for man to offer to God that their bringing sacrifices to Jehovah calls for no explanation.

For milleniums men offered bloody sacrifices. The pagan religions frequently made human sacrifices the center of their worship.

The Hebrews adapted the system of animal sacrifice to the worship of the one true God—Jehovah. Their inspired leaders led them away from the practice of human sacrifice.

The need for sacrifice is founded in the nature of man, not in the nature of God. Awe, reverence, fear and love must find some expression.

Students of religion do not agree on the predominant motives in the heart of ancient men when they offered sacrifices. In most cases of pagan religion, fear seems to have been the ruling motive. But a mysterious awe and reverential veneration have at all times been a real factor.

Under the revelation of Jesus Christ, the highest motive that moves men is declared to be love. "Through love all things are born again. Love alone is all-powerful. Love creates, rears, leads. Love alone is eternal. Love created the world and love maintains the world. Love is the very essence of God."—Kagawa, Love the Law of Life, page 47.

The supreme sacrifice of love was that of Jesus Christ when he gave himself to redeem men. Since that event the symbol of religion has ceased to be a smoking stone altar and become a cross. Every Christian is called to the cross (Matt. 16: 24, 25) i. e., to live a life for the saving of a needy world.



**Questions to Discuss**

A boy drops a coin into the church offering which his parents gave him. Is that a sacrifice?

How and when can giving money to worthy efforts be called sacrifice?

A man said he had sacrificed for Jesus. He specified bad habits he had given up. Do you think that was a sacrifice?

Soldiers die on the field of battle for their nation. We pledge our allegiance to the kingdom of God. Does this ideal kingdom expect less than an earthly nation?

Calvin Coolidge said the missionary movement was the most Christian thing the church ever did. Can you see the relation of such a statement to the subject of sacrifice?

What shall we do in 1936 which shall be really sacrificial? As individuals? As a society?

## CORRESPONDENCE

### PEACE MEETING FINDINGS

**Findings of the Annual Meeting of the National Council for Prevention of War Held in Washington, D. C., Oct. 16, 17 and 18, 1935, and Embodying Policies Which Are Recommended to Affiliated Organizations**

The fundamental foreign policy of the United States is the Paris Pact as has been repeatedly declared by our state department. Our government has given its pledge to more than sixty other nations, large and small, that we have renounced "war as an instrument of national policy" and agreed that the settlement of our disputes "shall never be sought except by pacific means." In fulfillment of this basic policy we support:

#### 1. Reduction of Economic Tensions

Co-operation by our government with other governments and with the League of Nations for reduction of international tensions through such measures as stabilization of currencies, lowering of tariff barriers, improvement of inferior labor standards and adequate access to raw materials.

#### 2. Mandatory Embargo Legislation

Enactment of legislation, before the present embargo law expires, embodying the following provisions:

(a) Mandatory embargo, as to the parties to an armed conflict, of arms and munitions of war, of loans and credits, and of such secondary munitions as minerals, oil and cotton; the carrying out of the provisions to be entrusted to the domestic civil authorities at ports of departure and not to military or naval action.

(b) Shipment of goods not otherwise prohibited to be at the shipper's risk during periods of armed conflict, and U. S. citizens traveling abroad to do so at their own risk.

On this question of embargo legislation the N. C. P. W. recognizes sincere differences of opinion about methods of preserving or restoring peace, and acknowledges them as valuable contributions to the process of finding the right solutions of unsolved questions of great importance and difficulty.

#### 3. "Peace in the Pacific" Program

(a) Recognition of the fact that provision for the relief of the present world economic situation is fundamental to the maintenance of peace in the Pacific. The "gentlemen's agreement" on trade relations recently negotiated with Japan by the state department is heartily commended.

(b) Early repeal of the Oriental Exclusion Acts, placing China and Japan on an immigration quota basis (Japan's

annual quota, 185; China's 105), as an expression of justice and recognition of fundamental racial equality.

(c) Acceptance in principle of the recommendations of the Lytton Commission of Inquiry and continued non-recognition of "Manchukuo."

(d) Recognizing that it is not the policy of our government to protect by armed force our investments and interests abroad, insistence at the scheduled Naval Conference upon drastic reduction of tonnage and expenditure with no increases in the name of parity or any other arbitrary ratio.

(e) Widespread education concerning the entire Far Eastern problem, including all available data regarding the internal struggle in Japan between militarism and liberalism, and the internal situation in China towards reconstruction and national unity.

(f) Study of the problems of the second generation Chinese and Japanese on the Pacific Coast and in Hawaii and sincere co-operation in their struggle for social adjustment and for the rights of citizens.

#### 4. Amendment of the Philippines Independence Act

Revision of our tariff agreements with the Philippines on a reciprocal and equitable basis, abandonment of the U. S. naval base in the Philippines, and negotiation with other nations for perpetual neutralization of the Islands.

#### 5. Universal Draft Bill

Emphatic opposition to any universal draft bill.

#### 6. Military Disaffection Bill

Emphatic opposition to the proposed Military Disaffection Bill as curbing the right to criticize our military and naval policy and an intolerable interference with free speech and free press.

#### 7. Increased Expenditures for Army and Navy

Emphatic protest against the steadily mounting and ominous increases in expenditures for our army and navy as conducive to war and not to peace.

#### 8. World Court and League of Nations

Membership in the World Court, and in the League of Nations on the basis of Senator Pope's resolution which excludes commitment to the use of armed force and calls for recognition of the obligations of the Pact of Paris as the fundamental principle of the League Covenant.

#### 9. Military Training and Supreme Rights of Conscience

Support of the Nye-Kvale Bill to eliminate the compulsory feature of military training in civilian educational institutions, and encouragement of the rising tide of opinion and action, especially in the churches, to maintain the supreme rights of conscience (a) through seeking revision of our citizenship requirements, (b) through making military drill optional in educational institutions where it exists, and (c) through aiding students who seek exemption from compulsory drill because of conscientious objections. We further declare our opposition to the entire program of military training in educational institutions as being a systematic cultivation of the military mind and the perpetuation of a type of education which, when tested by its physical, moral or intellectual results, does not justify its cost.

#### 10. Freedom of Teachers and of the Press

Recognizing that the establishment of peace in the world requires an intelligent public opinion, to which a free press and adequate educational institutions with free teachers are prerequisite, emphatic protest against curtailment of ex-



penditures for public education and against any and all steps, such as the teacher's oath, designed to abridge the freedom of teachers and of the press.

Submitted by:

Washington, D. C.

Rufus D. Bowman.

### OUR CHILDREN AND MISSION GIVING

"Whenever I know the offering is going for missions, then I want to give an extra amount," said our nine-year-old Harold. Now the Christmas season is with us. When I think of the 160,000 members of the Church of the Brethren at this season, I pray that in each heart this same spirit may inspire to joyous giving. It was said by one of our local mail clerks, that never in his experience have the mails been so crowded at Christmas time. Should this not indicate that our contributions to the cause of Christ, whose birthday we celebrate, will increase this Christmas beyond our expectation and experience? If we do not give abundantly to the Christ at this time, what will happen to our mission work? Let us think of the missionaries giving their lives in loving service in India, China and Africa, who will be inspired to know that we Christians in America will give generously and sacrificially to continue the mission program of the church. Where are our Student Volunteers who pledged their lives to the mission cause? My husband and I are in a class with many others who did not reach the foreign field in person. However, our interest, prayers and many friends are there, and we pledge our support to help this great work. May each Volunteer remaining here in America be loyal and true and wholeheartedly support our mission program with a determination to wipe out the mission deficit.

Our Miriam, now six years old, was much delighted to get her dime card filled with dimes and a dollar in the place for bills, all from her own money. We learn much from our children that will teach us to be more generous in our giving, if we will only think about some of their splendid ideals and phrases. Baby Laurie, now seventeen months old, has been saying frequently for more than a month, "Go bye, bye, church; take a pocket bookie." Her childish voice can be heard all over the church each Sunday. "Pocket bookie." That voice reminds us to give from the pocket-book as the Lord has prospered us. Fellow Christians and Student Volunteers, let us think prayerfully and determine if we gave Christ on his birthday an acceptable gift. May we also encourage each one in the local churches to increase his mission giving so that the Prince of Peace may through the coming year triumph in each life.

Manassas, Va.

Mrs. O. R. Hersch.

### OSCEOLA CHURCH IMPROVEMENTS DEDICATED

The Osceola Church of the Brethren, Northern Indiana, held dedication services in the new basement on Sunday afternoon, Dec. 15. Members of the district mission board were present and took part in the service, Bro. J. S. Zigler of the board delivering the dedicatory address. About 150 persons were present. An offering of approximately \$100 was lifted.

Much of the progress of the past year has been due to the co-operative efforts of the Men's Work organization. Of course there was the whole-hearted support of the pastor and the entire congregation. Of the occasion the Elkhart Daily Truth said in part:

"The dedication service culminates the work of the

church building committee, which began last spring with the raising and moving of the church building. A basement, 63x38 feet, was excavated, and a hot-air blower type furnace installed. Much of the work was donated by men of the church and the community. The committee members are David Wisler, chairman, William Anglemeyer, William Frederick, Allen Weldy, Perry Botorff and Jacob Motts (deceased). Charles Mullin is a newly elected member, replacing William Anglemeyer. The committee hopes to be able soon to build an addition to the front of the church to provide a vestibule, cloak rooms, and a gallery.

"Osceola Church of the Brethren was organized as a separate congregation in 1895. Previous to 1895 the members were a part of the Baugo church. The church building was built in 1854 by the Methodist denomination, and was sold to the Church of the Brethren members when the present Osceola Methodist church was built. The building itself remained as it was originally, except that a small addition was made at the rear, used at first as a woodshed and to house a furnace for cooking. Later the addition was converted to classrooms.

"In the early history of this congregation, the church was served by a free ministry. For a period of about two years, beginning in March, 1929, the Rev. Earl Nusbaum of Wakarusa served as part-time pastor. On Sept. 1, 1931, the district mission board of Northern Indiana began to give support to the work and the present pastor, the Rev. Ervin Weaver, was placed in charge.

"The church had a membership of about 60 persons, with an average Sunday-school attendance of 58, in 1931. The membership has grown steadily, the last count taken on Sept. 30, 1935, showing the membership to be 144 persons, with an average Sunday-school attendance of 131. The Sunday evening services are attended by about 80 persons."

Elkhart, Ind.

Allen Weldy.

### YOUNG PEOPLE'S RALLY

On Sunday, Nov. 10, the B. Y. P. D. of district No. 10 met in the Oakdale church for a group meeting. This district includes Glade Run, Plum Creek and the Oakdale young people.

The theme of the program was, Christ in the Life of the Individual, and the scripture motto, Christ liveth in me (Gal. 2: 20). A large banner bearing the theme and motto was put on the wall. These were repeated several times by the group. The church was beautifully decorated with flowers and leaves which added much to the services.

The devotions were in charge of Bro. Wimmer. Special music was furnished by the Wimmer sisters, Shumaker sisters and Florence Nelson. Grace Nelson gave the reading, If the Master Should Come. Bro. W. C. Sell preached the sermon of the afternoon. His subject was, What Young People Need Most. He said for our physical life we need oxygen, water, food, and sleep. We can not live without these. Other necessities are rest, recreation, friends, work and an ambition to do something worth while. More than all these we need God. We need to see Jesus as the One who can forgive our sins, give us a new nature and challenge us to live the highest and best life. The greatest need is to see Jesus; it is the greatest individual, social, economic and spiritual need of man. Bro. Sell challenged the young people to live the Christ life, which is the highest and noblest life we know.

At 5:30 a fellowship supper was served to 125 people. At 7 o'clock the young people of the Glade Run church pre-



sented the play, Christie's Organ. It was well rendered and was inspirational to all who heard it.

The next group meeting will be held in the Plum Creek church on Feb. 9. Christ in the Life of the Home will be the theme of the meeting.

Ruth Nelson.

New Bethlehem, Pa.

### HONOR TO WHOM HONOR IS DUE

This article is affectionately dedicated to our elder-pastor and his wife. Brother and Sister D. A. Crist have faithfully and untiringly served the Quinter church for a number of years. Bro. Crist was elected to the ministry April 17, 1894. In 1901 he was elected foreman of the church and in 1903 ordained to the eldership. Since that time he has been acting elder and adviser except for two winters spent in California and one in Florida and Cuba. On Sunday, Dec. 15, which was his sixty-ninth birthday, the community met at the church and all spent the preaching hour in showing their appreciation of his labors. There were fitting addresses from people of other denominations, followed by special songs. Appreciation also was extended to Sister Edna Metsker, who has been our chorister for twenty-two years. She has faithfully filled her place. So also to Sister J. F. Blickenstaff, who is the only charter member yet living in the Quinter church. She is yet in reasonably good health. They were all awarded a little token of appreciation of flowers, fittingly chosen for the occasion.

We would not forget our aged and esteemed Bro. H. F. Flora, who is now eighty-two years of age, who has so faithfully served as usher for at least fifteen years. As the psalmist says, "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

A pastor who is human is always glad to hear words of appreciation from the people to whom he ministers. The best way to make a pastor happy, however, is to give him your fullest and heartiest co-operation in the work which he is attempting to do. Stand close by your pastor, sharing his burdens, uniting in his prayers and getting his point of view. Let your pastor see that you are interested in the work of the church and you will not only make his heart happy and his work effective, but you will add years to his life. A pastor's burden of responsibility is heavy; it crushes many a pastor. So get close to him and show him you are his friend.

Mary M. Bishop.

Quinter, Kans.

### SHALL WE BE LESS FAITHFUL?

It was a dark and stormy night. The most of the sheep had come back to the fold, but two were missing. The faithful watch dog was lying in one corner of her kennel, with her new puppies, perhaps thinking her toils were over, when suddenly the shepherd called to her saying, "Two are missing, go!" She gave one sad look at her little ones and an obedient look at her master, and out into the darkness she plunged. She was not gone long when she returned with one. Thinking she had done her whole duty, she crawled back into her kennel with her little ones, and was soon fast asleep.

But once again the master called with his gentle, but stern voice, saying, "Another is gone, go!" She gave another sad look at her young, a kind look at her master, and out into the darkness she went. She was gone long this time, but late in the night a feeble scratch was heard at the door. The shepherd rose and opened it; there she lay

crouched at the door half dead, with the torn and bleeding sheep beside her.

She gave an obedient look at her master this time, as much as to say, "I have loved you better than my life," and crawled off into her kennel. She was soon cold in death. She had loved her master so much she was willing to die for him.

If a poor dumb brute can love like that, with no eternity in which to receive a reward, no heaven to obtain, what should he expect of us for whom he has given his life already, and for whom he waits to give a recompense that can not fade away? Shall we be less faithful than a dog?

Middlebury, Ind.

Mrs. J. L. Mishler.

### JUST THINKING

For some time I have wondered, if I should need any help from neighbors, would any one come? I have wondered because my life has seemed so fruitless, so little have I done in his name for my fellow men. Being unable to attend church services since early in September, I have had plenty of time to think and count my blessings.

Last week our men folks butchered a beef. Caring for the meat was impossible so far as I was concerned. But next day, here came a few church and neighbor women. I say a few, for here again "others" was their theme. They feared that too many would not aid my slow return to health. And so assisted by our younger daughter, these few good women canned and cooked our winter's supply of beef.

And now at this blessed yuletide I am happy, because God's spirit was manifested in the lives of unassuming women in our community.

Mrs. Irvin Royer.

Hollansburg, Ohio.

### TWENTY-FIFTH ANNIVERSARY

At our last women's auxiliary meeting the Empire Ladies' Aid gave a short program in commemoration of their twenty-fifth anniversary. Mrs. M. M. Beekly, a member who was present at the time of the organization, was present and is still an active member.

The sewing of carpet rags was the first work done by the Aid. Since then it has grown and recently completed the quilting of thirty quilts in one year. They have record of 310 quilts being finished. For comfort making and quilting the Aid has received more than \$2,400. Besides some mission work the Aid has paid that amount on the parsonage, pastor's salary, building and other bills.

The first meeting was held in a home. Later meetings were held in a room of the church. For some time the Aid has had its own house and holds meetings each week in it.

A poem was written by the pastor's wife, Mrs. M. S. Frantz, who is the president of the Aid.

#### TWENTY-FIFTH ANNIVERSARY, EMPIRE AID

For twenty-five years did I hear you say?  
And in each week you have given a day  
In loving service to the Master's work;  
Hot weather or cold you didn't shirk.

At home sometimes tasks were crowding, too,  
But at the Aid was quilting to do  
And many hands working, it counts up fast;  
So a beautiful quilt is finished at last.

But quilting is not all that you have done;  
Flowers have been sent to many a sick one;  
Fires have destroyed homes of our neighbors  
So warm comforts have been the result of our labors.



A sister is sick and can not can peaches,  
That is another place the Sisters' Aid reaches.  
Perhaps a mother is behind with her sewing:  
What's to hinder this group from going?

Meals and meals you cooked for hungry people;  
Stacks of dishes have been washed (high as the steeple),  
You polished the windows and mopped the floor  
And our dear old church was clean once more.

Ever busy is the Ladies' Aid,  
Working hard for the money you've made.  
Helping the church in many places,  
Here at home and far distant races.

Thus week after week and year after year  
You work together, laugh and sometimes shed a tear,  
And so we learn to love and understand,  
Growing into a fellowship that's grand.

There are many of our workers who have gone:  
Their labors are ended, the victory won.  
They served faithfully and are at rest.  
With them as an example, let's do our best.

O Lord, our Lord, let us not take pride  
In the work we have done with you at our side:  
But in all humility let us say,  
"Thine be the glory forever," we pray.

Modesto, Calif.

Mae Kappler.

### PASSING OF DAVID BRUBAKER OVER

David Brubaker Over, son of Bro. Lawrence (deceased) and Maude Over, born June 12, 1916, died Dec. 2, 1935, aged 19 years, 5 months, 20 days. He had undergone an operation in the Nason hospital, Roaring Spring, for appendicitis and was improving nicely when embolism developed which caused his death.

David was a young man of fine Christian character and a most cheerful disposition who made friends wherever he went. He was a graduate of Martinsburg high school, class of 1934, and was at the time of his death a sophomore at Juniata College. He was a member of the Church of the Brethren, a worker in the Sunday-school and B. Y. P. D. He was one of the outstanding boys at the college, a member of the "Y" there and served on the editorial staff of the Juniatian.

He was energetic and ambitious and will be sadly missed in his home, in Sunday-school, and in his college. He is survived by his mother, one sister, and two half brothers, and his grandfather, Bro. A. D. Brubaker.

Funeral services were held in the Memorial Church of the Brethren by his pastor, Bro. A. R. Coffman, and by Dr. C. C. Ellis and Bro. W. S. Long. Interment was made in Fairview cemetery here.

Martinsburg, Pa.

Kathryn L. Lehman.

### MATRIMONIAL

**Fish-Price.**—By the undersigned, at the Church of the Brethren in Plymouth, Ind., Mr. Clifford Fish, Argos, Ind., and Miss Leona Price, Plymouth, Ind., Oct. 20, 1935.—G. G. Canfield, Plymouth, Ind.

**Lehman-Canary.**—On Dec. 21, 1935, by the undersigned in the First Methodist church of Manhattan, Kans., John Howard Lehman of Abilene and Vivian Virginia Canary of Manhattan, Kans.—V. F. Schwalm, McPherson, Kans.

**Hutchinson-Ebling.**—By the undersigned at the bride's home near Ridgely, Maryland, Dec. 7, 1935, Earl Hutchinson of Cordova, Md., and Caroline Ebling of Ridgely, Md.—J. S. Rittenhouse, Easton, Md.

**Kennedy-Gerdes.**—By the undersigned at the Church of the Brethren, Lindsay, Calif., Dec. 1, 1935, Bro. Stanley P. Kennedy of Woodville, Calif., and Sister Dorothy Gerdes of Strathmore, Calif.—W. M. Platt, Lindsay, Calif.

**Kesner-Gans.**—By the undersigned, Oct. 6, 1935, at the South Mill Creek Church of the Brethren, near Mozer, W. Va., Bro. Howard Kesner and Sister May Gans.—J. Galen Wampler, Bergton, Va.

### FALLEN ASLEEP

**Baughner.** Sister Bertha Lucabaugh, born March 16, 1893, died Dec. 7, 1935, following an operation at the Hanover hospital. Surviving are her husband, Joel W. Baughner, three children, her father, a sister and two brothers. Funeral services at the Black Rock church by J. M. Stauffer and J. E. Myers with interment in the adjoining cemetery.—A. P. Hetrick, Hanover, Pa.

**Bowman.** Bro. John, born Dec. 26, 1846, died at his home, Oct. 19, 1935. He married Elizabeth Bower in 1899. Sister Bowman was born Aug. 5, 1853, and died Aug. 23, 1933. They both united with the Church of the Brethren while quite young and lived faithful and useful lives. To this union were born thirteen children, six of whom preceded them.

Bro. Bowman attended the love feast on Oct. 12. Funeral at Red Oak Grove church by Eld. A. N. Hylton and the home ministers with interment in the church cemetery.—Mrs. O. R. Whitlock, Floyd, Va.

**Brumbaugh.** Josiah H., died Nov. 2, 1935. He was born June 23, 1864, being the fifth in a family of eight children of John Dougherty and Hannah, nee Holsinger, Brumbaugh of Martinsburg, Pa. He married Catherine Gochnour and moved near Ridgely, Md., about forty years ago. His wife died and he later married Mattie Sanger who survives with two daughters, one brother and a sister. He united with the church in early youth and lived a loyal, consistent life. He was intensely interested in the music program of the church and will be best remembered as a director of music in Ridgely and Easton churches. At different times he conducted singing schools. Funeral services at Ridgely by Eld. H. H. Ziegler, Jos. S. Rittenhouse, Bernard N. King and Norman A. Seese. Interment in the church cemetery at Fairview.—Mrs. Roy Cherry, Ridgely, Md.

**Dibert.** Chas. Willis, son of Joseph and Daisy Grimes Dibert, born May 17, 1933, and died Nov. 16, 1935, from the effects of an attack of influenza. He is survived by his parents and two brothers. Funeral services at the home by Alva Shuss, assisted by Adam A. Snyder. Interment in the Ritchey cemetery in Snake Spring Valley.—Fannie E. Snyder, Everett, Pa.

**Fuhrman.** Bro. Edw. W., born Aug. 25, 1870, died Dec. 12, 1935, after an extended illness. He was a son of Jesse and Susan Wareheim Fuhrman. Surviving are his wife, who before marriage was Minnie Miller, two daughters, four sons, nine grandchildren and one brother. Funeral services in the Hanover church by Brethren J. E. Myers and J. M. Stauffer.—A. P. Hetrick, Hanover, Pa.

## CHURCH NEWS

### CALIFORNIA

**Glendora.**—In commemoration of the four hundredth anniversary of the printing of the first English Bible, the church here gave a program on Nov. 17 on the influence of the Bible in the lives of the English and American people in the past four hundred years. Our Bible Director of the Women's Work arranged a display in a store window, one feature of which was a group of old Bibles; one was an old family Bible, one used by a missionary couple, others well worn and used by ministers, mothers, Sunday-school teachers and pupils. Hundreds of leaflets were distributed, and the celebration closed with a union meeting in the Methodist church, Bro. Roy Crist, Bible instructor at La Verne College, giving the address. Following the young people's peace rally at our district conference our B. Y. P. D. conducted a ten-weeks' study on Peace, using the book, Christian Fellowship Among the Nations. On the last night of the study, Prof. Jesse Brandt of La Verne College, our District Peace Director, addressed the young people, who later gave the peace play, "They Just Won't Talk." Our revival of two weeks, with Bro. Leland Brubaker, evangelist, was a season of blessing. At times the house was filled to capacity. Eleven were baptized, seven of whom were adults and four Sunday-school pupils, and two await baptism. The meetings closed with the love feast, when almost 200 communed. Bro. Brubaker officiated, assisted by Bro. Herman Landis, pastor of the Santa Ana church. On Dec. 16 Bro. Brubaker gave an illustrated lecture, showing the pictures taken while on his recent tour of our mission fields. Since our last report, two letters have been received and five granted.—Lulu N. Miller, Glendora, Calif., Dec. 17.

**Los Angeles.**—First church met in council Dec. 11 with Bro. D. B. Miller, our elder, in charge. Our church has been doing some repairing and decorating with a committee in charge. This committee was continued as there is need for a new baptistry. We are looking forward to a great spiritual uplift as we are expecting Bro. Cassidy from Washington, D. C., to hold a meeting for us beginning Feb. 9.—Mary U. Early, Los Angeles, Calif., Dec. 22.

**McFarland.**—We are happy to announce that our new pastor, Bro. J. I. Coffman, has regained his health and is zealously engaged in the work of the church. His sermons are most inspiring and the interest is good. Our September fellowship supper was postponed until October on account of the pastor's illness. A special invitation was sent to the school faculties and neighboring church pastors, therefore giving our pastor the opportunity to meet other community workers. Recently the Ladies' Aid and Friendship club were joint hostesses to the father and son banquet being sponsored by the county Y. M. C. A. secretary. More than 100 were in attendance and a nice sum was realized for the treasury. However, we feel the greater good comes from the mingling of fathers and sons; and the fine address given by Harold Wagoner, executive secretary of the Y. M. C. A. of Los Angeles, has sown seed that makes us feel the effort was worth while. At present a financial campaign is on for repairing our church and parsonage. Over \$700 has been raised and the work is in progress under the direction of a building committee working jointly with the church trustees. Plans are arranged to hold services in the schoolhouse while the auditorium is being repaired. Dec. 3 our church joined Bakersfield in the revival being conducted by Bro. J. H. Cassidy. The men's chorus, directed by Bro. Clarence Bowman, gave several numbers. We are glad to announce that Bro. Ora Weddle who has been in our midst while recuperating, was able to take up pastoral work at Macdoel. Dec. 3 H. H. Johnson of the Anti-Saloon League gave us a timely address which was well received.—Mrs. Ed. Baker, McFarland, Calif., Dec. 20.



## COLORADO

**Haxtun.**—Our pastor and some of the members attended the love feast services at the Sterling church on Dec. 6. Through the efforts of the W. C. T. U. a drama, *The Deluge*, was presented by Judge Summers and wife of California on Dec. 10. A beautiful picture of Jesus in Gethsemane was recently presented to the church, the picture itself being a gift from Sister W. L. Decker; the framing of it was sponsored by the Ladies' Aid. At our regular council meeting on Dec. 2 church officers were retained for another year, with several exceptions. Chairman of ministerial board is Bro. S. O. Switzer and treasurer, Bro. A. C. Heaston. It was voted at our previous council meeting to use the budget plan and envelope system, so at this time it was decided to rescind a former motion made to use three-fourths of the Sunday morning offerings for the pastor's salary and one-fourth for church expenses. A committee was chosen to arrange for purchasing new songbooks. The total membership, including both active and inactive members, was reported to be 212, a committee having been appointed to revise the list. A union Thanksgiving service was held at this church on the previous Wednesday evening. Bro. Drake of the Nazarene church delivered the sermon. Bro. S. O. Switzer who recently visited the Denver church brought back greetings to our school from Bro. Long who is superintendent of the Denver Sunday-school. The Wednesday evening class is having some very interesting studies and discussions on the Sunday-school lessons. Dec. 5 the Ladies' Aid held an all-day meeting at the church and spent the time in quilting.—Mrs. Warren D. C. Wood, Haxtun, Colo., Dec. 21.

## FLORIDA

**Miami.**—We held our monthly meeting at the home of Sister Verda Weaver Campbell. Bro. Amza Price taught the Sunday-school lesson and Bro. S. W. Bail from Arcadia kindly consented to come and preach for us. After the sermon we enjoyed the basket lunch and social hour. Our next meeting will be at the home of Sister D. Watts at 739 Sunset Road, West Palm Beach. We hope Bro. Bail will be back with us then. We also want to announce our love feast which will probably be March 15 at the Noah Cripe home on Yetter Road at Homestead.—Doris Price, Homestead, Fla., Dec. 20.

## ILLINOIS

**Astoria.**—The regular business meeting of the church was held Dec. 3. Reports were given by the various committees. The ministerial committee was instructed to continue trying to secure an evangelist for the fall of 1936. Bro. I. J. Gibson will continue his pastorate for the coming year. Our congregation is again using the club rate plan to keep the Messenger in the homes of its members.—Mrs. Rosella Sullivan, Astoria, Ill., Dec. 20.

## INDIANA

**Howard church** met in business session Dec. 5. Sunday-school officers were elected, Bro. Luther Dishon being superintendent and Bro. Earl Lybrook, assistant.—Mrs. Ella Flora, Kokomo, Ind., Dec. 20.

**Mt. Pleasant (N. Ind.).**—Oct. 27 we held an all-day meeting in honor of our new pastor, Bro. Frank Kreider of Goshen had charge of the services in the morning and the afternoon services consisted of songs, poems, talks and the introduction of the various officers and committees of the church to the pastor. An offering was taken at Thanksgiving time for home missions. Some of our junior boys made a number of the old people in our community happy on Thanksgiving Day by giving them a gift of fruit. At our council meeting Dec. 6 our pastor, Bro. N. H. Miller, was chosen elder; Bro. Welcome Roose, clerk; Sister Ethel Price, Messenger agent; Sister Flossie Kitch, church correspondent. Sunday morning, Dec. 22, we enjoyed a Christmas program given by our children. In the afternoon the children made the people in the Marshall County Home happy by giving a program and a treat of oranges and apples. Christmas Eve we enjoyed the play, *A Sign Unto You*, given by our young people. Almost \$20 was given for the Christmas missionary offering.—Lillie Markley, Bourhon, Ind., Dec. 26.

**North Liberty.**—The business session of the congregation was held Dec. 2 and officers were elected for 1936, with Eld. C. C. Cripe to serve another year. Bro. E. N. Heim, Eaton, Ohio, formerly of this place, came here asking to be reinstated in fellowship, also in the office of the ministry which he had been neglecting for business for a period of years. The ministerial board asked the consent of the church which was heartily given.—Mrs. J. H. Markley, North Liberty, Ind., Dec. 23.

**Pipe Creek church** held a two weeks' revival closing Nov. 3. Bro. Ralph Rarick of Mexico, the evangelist, brought us very interesting and helpful sermons. Three new members were received into the church and one just previous to the meetings. A combined Thanksgiving and harvest meeting was held Nov. 24. Bro. Ira Kreider of West Manchester gave the morning sermon and a group of missionaries from North Manchester gave the afternoon program. An offering for home missions was taken. A basket dinner was enjoyed at the noon hour. At this time our elder, T. A. Shively, was presented with a birthday cake. When the cake was cut it was found to contain a nice sum of money. This present was given in appreciation of Bro. Shively's services to the church. The Aid Society furnished the Thanksgiving dinner again this year for the Mexico Welfare Home. The council meeting was held Dec. 13. T. A. Shively was re-elected elder; Thurman Hopper, clerk; Arthur Hessong, trustee. A Christmas pro-

gram was given Dec. 22 by the Sunday-school. The generous offering was sent to the General Mission Board. A supply of provisions was also given and these were distributed by the young people. They also sang carols at a number of homes. The Aid Society sent a box of clothing and four comforters to the Hastings Street Mission; two comforters were given to the Mexico Home.—Martha O. Hessong, Peru, Ind., Dec. 26.

**Union Center.**—In our recent revival meeting conducted by Bro. H. A. Clayhaugh of Pine Creek, assisted by Cora Stahly of Nappanee, as chorister, we had sixteen converts. Since the revival two more were baptized. All the members were spiritually advanced by the inspired religious messages of word and song. The quarterly council meeting was held on Dec. 13. We had our Christmas program on Dec. 22. Part of the evening was spent in congregational singing of Christmas songs. Bro. Le Roy Fisher of Turkey Creek gave us an address on *The Christmas Spirit*.—Cathrine Miller, Nappanee, Ind., Dec. 23.

## KANSAS

**Quinter church** met in council Dec. 14. O. A. Lahman was retained as church clerk; Chas. Starkey, treasurer; Messenger agent, Dorothy Williams; correspondent, Mary M. Bishop; Sunday-school superintendent, Milford Porter. Our love feast was held Oct. 26. Our elder, D. A. Crist, with their two daughters spent the summer vacation of two months in California with their children who reside there. During their absence our young ministers ably filled the vacancy. We appreciate their willingness and desire to do what they can for the Master. Our young people are striving to do a greater work in the future than in the past.—Mary M. Bishop, Quinter, Kans., Dec. 21.

## OHIO

**Constance (Ky.).** church enjoyed a wonderful revival, starting Nov. 17 and closing Dec. 1. Brother and Sister Nicodemus of Sidney, Ohio, spent two weeks with them there. Dec. 8 eleven were taken to the Cincinnati church and baptized by Bro. H. H. Coppock, pastor of that church. Bro. Nicodemus has conducted three series of meetings at this place. The folks greatly appreciate his wonderful sermons and the unique and simple way in which he presents the truths of the spiritual life. The church at Constance has grown under the leadership of Sister Kathryn Royer. Since her leaving in October the work has been cared for by a representative of the District Mission Board.—Orion Erbaugh, Trotwood, Ohio, Dec. 20.

## MICHIGAN

**Pontiac.**—On Oct. 6 we had our rally day program by the primary department. Oct. 12 the Ladies' Aid gave a chicken supper for the men and boys who decorated the church. Following the supper Judge McGaffey gave a talk. Other guests of honor were Miss Elma Rau from Beaverton and Sister Mote from Detroit. Oct. 13 Sister Rau gave two inspiring talks. Oct. 26 and 27 Bro. Virgil C. Finnell gave two lectures. Nov. 4 to 14 Bro. Chas. Forrer held revival meetings. On Nov. 18 seven were baptized by Bro. L. H. Prowant. The quarterly birthday supper was held Dec. 7 with special honor given to those having a birthday during the quarter. Dec. 15 was observed as Bible day. One Bible was brought by Bro. Wilt from Ferndale, Mich., that was over 100 years old. Several others were nearly that old. Our pastor, Sister Cook, who has been ill for some time has returned and taken up her work again. During her absence Bro. Shafer preached Nov. 17 and Bro. Sherman Nov. 24. Dec. 1 the Home Builders' class took charge of the preaching service and Dec. 8 the young people's class had charge. Dec. 12 Brother and Sister Bosler, missionaries from Africa, gave an interesting talk on their work.—Mrs. Paul Shafer, Pontiac, Mich., Dec. 18.

## MINNESOTA

**Guthrie congregation** gave a farewell dinner to Bro. O. Stern and family on Sunday, Oct. 27. Bro. Stern is moving to Illinois and the brethren are grieved to have them go. After the dinner the Ladies' Aid presented a program centered around a mite box opening. The B. Y. P. D. presented a special program at the Rev. F. K. Allen home on Sunday night, Dec. 1. The chief feature was the individual pantomiming of Bible characters. The B. Y. P. D. has adopted a new element, namely a number of boxes, one for each member. For every slang expression a penny goes into the box. The B. Y. P. D. is broke and in debt already. The Comrade is still flourishing as the Guthrie B. Y. P. D. paper. A Christmas special will be published this month by the editor and an associate.—Evelyn Saathoff, Guthrie, Minn., Dec. 20.

## NORTH CAROLINA

**Mt. Carmel.**—Bro. W. A. Reed came to us Sept. 8 and conducted a two weeks' revival; the church was greatly helped by his splendid messages. Four were baptized and one was reclaimed. Our love feast was held at the close of the meeting with seventy members present. Bro. W. H. Handy officiated. Oct. 11 we met in council and elected church and Sunday-school officers for the year. We have recently painted the interior of our church.—Mrs. L. A. Jones, Scottville, N. C., Dec. 20.

## VIRGINIA

**Brick.**—Our members met in the September council and elected delegates to district meeting. The Vacation Church School which was directed by Bro. Kermit Flora closed Aug. 7. We were glad to have Bro. Raymond Peters talk for us the fourth Sunday of August. Our



church was well represented at the training school at Boone Mill. The ministers' conference of Franklin County held their August meeting at the home of Bro. J. B. Peters with a splendid attendance. The music class, under the direction of Sister Elizabeth Peters, closed Sept. 1 with an impressive candlelight service. Membership day was observed in our church with a large attendance; the consecration service was conducted by Bro. Enoch Bowman. A business meeting was held in the afternoon. All officers were elected for the new year. Bro. Cleveland Sink was elected superintendent and Bro. J. B. Peters, elder. Oct. 6 Sister Kathryn Ikenberry celebrated her ninetieth birthday with her family and many neighbors and friends. A program was given by the family. We are glad she has good health and can attend church regularly. Our love feast was on Oct. 12 with Bro. John Showalter officiating; he also gave an inspiring message on Sunday morning. Nov. 24 the young people had charge of the preaching service. Bro. Jack Overfelt gave a talk in connection with the program on Why We Are Thankful. On Thanksgiving Day Bro. Wilfred Peters preached for us using as his text, Let's Be Thankful.—Thelma Flora Lefue, Boone Mill, Va., Dec. 23.

Staunton church met in business meeting Nov. 29 and elected officers for the coming year. Bro. Garber was re-elected elder; Lurty Grove, clerk and trustee; Bro. Kenny Flick, treasurer; the Aid Society, Messenger agent. The father and son banquet which was held in November was well attended. The junior board is sponsoring some painting on the inside of the church which will be done in the near future.—Mrs. Frank Kiracofe, Staunton, Va., Dec. 20.

### WEST VIRGINIA

Bethel (White Pine).—Bro. B. W. Smith of Burlington, W. Va., began a series of meetings for us Nov. 3, lasting two weeks. His sermons were very uplifting. Special music was rendered throughout the meeting by the Petersburg singers and also White Pine which was much appreciated. Our love feast was Sunday evening, Nov. 11, with Eld. A. S. Arnold and Bro. Earl Cunningham officiating. We had a very quiet and spiritual feast together. We miss so much Brother and Sister Raymond Martin's work among us and feel that our church is suffering for lack of leadership. We are hoping to get a worker in the spring to help us along.—Mrs. Mary Hinkle, Old Fields, W. Va., Dec. 24.

### WISCONSIN

Stanley church met in council Dec. 10 with Bro. Lewis Hyde, our pastor, presiding in the absence of our elder. The following officers were elected: Bro. D. D. Funderburg, re-elected elder for one year; Sister Freda Miller, church clerk; Bro. Earl Edwards, trustee for three years; Bro. Wm. Flora to succeed himself as treasurer; the writer, Messenger agent and correspondent. The church treasurer gave a report showing a balance. The Ladies' Aid served the chamber of commerce on Nov. 26 and the Bible class held a turkey supper prior to Thanksgiving, each supper yielding a neat profit.—Mrs. Jacob Winkler, Stanley, Wis., Dec. 17.

## On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ..... dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
Elgin, Illinois

## Christian Education in the Church of the Brethren

In Christian Education one must not forget his own denomination and what it has produced. To read the story of its leaders and the principles for which they stood should be the policy of every member.

**Missions in the Church of the Brethren** by Elgin S. Moyer.

A complete history of our mission enterprise. Reduced to \$1.40.

**The Boy and the Man**, by J. H. Moore

The story of the author's own life and struggles. \$1.25.

**Character Stories**, by Ezra Flory

A collection of stories for moral teaching. \$1.00.

**Builders of the Church of the Brethren**, by J. S. Flory

A portrait of some of our great leaders. \$1.00.

**Charlie Newcomer**, by W. B. Stover

A great story of a small boy. 35c.

**The Lost Brothers of the Alleghanies**, by James A. Sell

The pathetic story of two boys who perished. 15c.

**Christian Heroism in Heathen Lands**, by Galen B. Royer

Thrilling stories of great missionaries. 75c.

**The Christian Way of Life**, by C. C. Ellis

A fine presentation of the Jesus way of life. 65c.

**The Conquest of Peace**, by H. A. Brandt

A plea for reason rather than force in national and international adjustments. \$1.25.

**Cultural Changes in the Church of the Brethren**, by Frederick Dove

A sociological study in our church development. \$2.00.

**Life of D. L. Miller**, by Bess Bates

The story of this great church leader. Regular edition, \$1.00; special edition, 60c.

**The Lost Bible**, by Minor C. Miller

Shows how the Bible was lost in past periods and may be lost today. \$1.50.

**History and Doctrines of the Church of the Brethren**, by Otho Winger

The story of our church growth historically and doctrinally. \$2.00.

**African Stories**, by A. D. Helser

The folk-lore of the African people as told by themselves. \$1.75.

**The Beatitudes**, by S. N. McCann

A sane exposition of these great fundamentals. 75c.

**The Lord's Prayer**, by R. H. Miller

A classic of the great prayer of our Lord. 75c.

**Flashlights from History**, by J. S. Flory

A new approach to our denominational history. \$1.50.

**The Prayer Life and Teachings of Jesus**, by A. C. Wicand

An ideal book on prayer for those who would know its secret and power. \$1.50.

**God's Means of Grace**, by C. F. Yoder

A discussion of aids divinely appointed and a plea for fidelity to their scriptural form and purpose. \$2.00.

**Some Brethren Pathfinders**, by J. H. Moore.

Thrilling stories of pioneer preachers. \$1.50.

**The Symphony of Life**, by D. W. Kurtz

One of the author's best lectures. 50c.

**The Teacher's Appreciation of the Old Testament**, by J. Hugh Heckman

Our latest leadership training book. 90c.

These are books you can not afford to miss.

Brethren Publishing House, Elgin, Ill.



## New Life in Your Work

**will follow if you use  
the right kind of helps**

### A Year of Primary Programs

By Lucy Stock Chapin

in which your **Primary** leaders will find the help they have sought but so far failed to find. **\$2.00.**

### Forty Missionary Stories

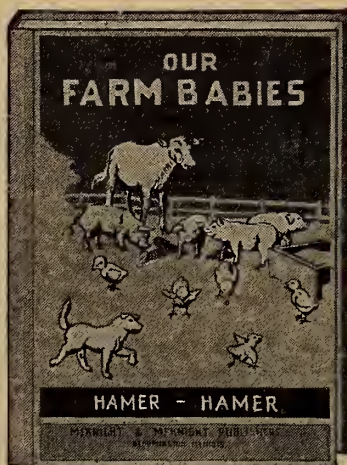
These are new stories told as only the author can tell them. Your **school** and **church** will **wake up** under the spell of these stories. **\$1.50.**

### Bible Plays, by Reta Benton

This collection offers you a **Christmas Play** and **7 Old Testament Plays**. Full directions for rendering these most effectively. **\$1.50.**

**Brethren Publishing House, Elgin, Ill.**

OUR  
FARM  
BABIES



OTHER  
FARM  
BABIES

City business men and city church folks are discovering that they must go to the farm for food and leaders. For that reason the farmer should implant a love for the farm in the heart of his child. Here are two farm books for farm children that will do that very thing. Written by teachers who know and love the farm, our own O. Stuart and Anna M. Hamer, for supplementary reading for those in the second and third grades, in winsome language and with attractive pictures, the books are receiving a welcome everywhere. A number of states have adopted them as part of their Pupil's Reading Circle. Let your children have the joy of reading them and the farm will mean more to them. **Price of each, 80c.**

**Brethren Publishing House, Elgin, Ill.**

## Books Are Not All Alike

Books like people differ. No two are alike. Readers are not all alike. Some read only what they like and accept; others read, rejecting parts and accepting parts. These books are different—

### God in These Times

By Henry P. Van Dusen

This is a Religious Book Club selection in which the author sets forth his views and attempts to interpret modern life and the character of God and his works. It's a book for the man who knows how to read, how to interpret and what to accept. 208 pages. Price, \$2.00.

### The Man Who Said He Would

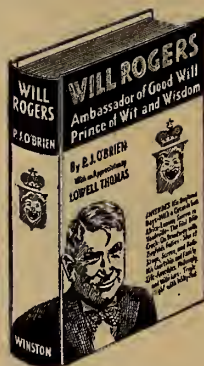
By William Biederwolf

Here are twelve sermons, evangelical and evangelistic, by a man who thoroughly believes his message. Old themes treated in a new way. Uplifting, refreshing dynamic messages. It helps even a good preacher to read and study the sermons of others who hold their congregation. Price \$1.00.

## WILL ROGERS

### Ambassador of Goodwill

Prince of Wit and Wisdom



The story of Will's life, his days of obscurity, his family life, his anecdotes, his humor, his philosophy. His failure as well as his triumph. Some of this you already know—much you have yet to learn. With much you will agree, but some you will not accept. A book of more than 300 pages written by P. S. O'Brien, with an introduction by

Lowell Thomas. More than two dozen full-page photographic illustrations. You get it all for **\$1.00.**

*Humor that's keen and clean sweetens life*

**Brethren Publishing House, Elgin, Ill.**

## Many Are Using These

### Guiding the Experience of Worship

By Marie Cole Powell

What worship and its aids are, how it makes God real, how to plan a worship period, what materials enter into worship, music and prayer in worship and how to get ready for worship are among the problems clarified in this remarkable book of 263 pages. Worship leaders can well afford to spend some time with this author's work. **Price, \$1.10.**

**Brethren Publishing House, Elgin, Ill.**

# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., January 18, 1936

No. 3

## In This Number



### EDITORIAL—

More Than Working Together (E. F.) .....	3
Always in Place (E. F.) .....	3
Our Old Folks' Homes and Orphanages (H. A. B.) .....	3
Your Church Membership .....	5
Kingdom Gleanings .....	16-17
Daily Devotions (W. W. S.) .....	18

### THE GENERAL FORUM

Visit Our Homes and Orphanages (H. A. B.) .....	6
Brethren Evangelism.—No. 3. By J. H. Moore .....	11
Elder J. H. Moore. By H. C. Early .....	12

### HOME AND FAMILY—

A Prayer (Verse). By F. E. Poister .....	14
The Voice of Thy Brother's Blood.—Chapter 10. By Florence S. Studebaker ....	14
Whatsoever Things Are True. By Rebecca Foutz .....	15

### OUR MISSION WORK—

World Day of Prayer. By Nora M. Rhodes .....	19
What to Pray For .....	19
Monthly Financial Statement (C. M. C.) .....	20
Achievement (H. S. M.) .....	20
Missions and Church Service Thermometer (H. S. M.) .....	21

### THE CHURCH AT WORK—

A Statement Regarding the New Standard Leadership Curriculum of the International Council of Religious Education .....	22-23
--	-------



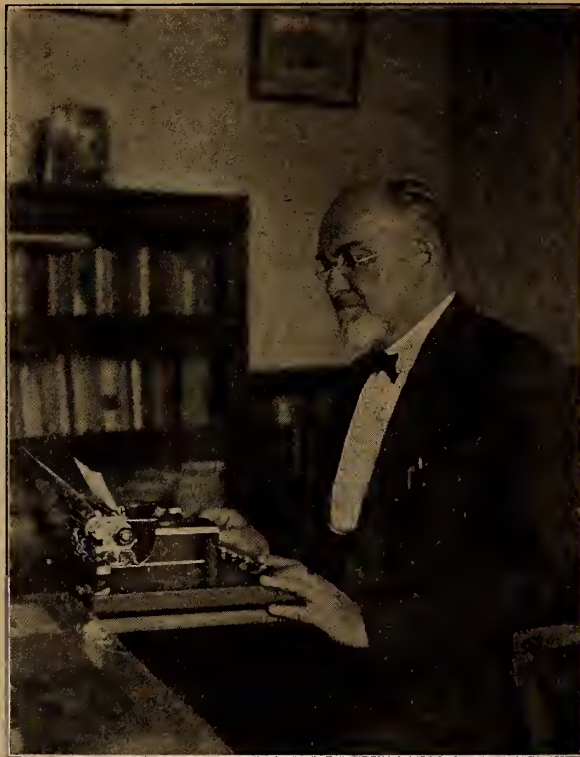
# YOU CAN TAKE A TRIP TO AFRICA WITH THE MISSION DEPUTATION..

Eleven Chapters in Bro. C. D. Bonsack's Sharing Observations tell of the visit to our mission field in Nigeria, and of the long sea voyage around Africa and on to India.

This fine new mission travel book contains 288 pages, including 16 pages of pictures. It was printed from new easy reading type on high grade book paper. Sharing Observations is a book you will find easy to read and easy to own.

Sharing Observations is a big \$2 value as books are published today. But it can be had with a year's subscription to the Messenger (either regular or club rate) for but 75c extra!

So you can take a trip to Africa, and all for 75c! Who can't afford six bits for a pleasant and educational visit to the Dark Continent?



Here are some of the stops you will make on that trip to Africa with the mission deputation: Freetown, Grand Bassam, Takoradi, Accra, Lagos, Ibadan, Jos, Torro, Damaturu, Marama, Biu, Garkida, Lassa, Dille, Miango, Kafanchan, Minna, Douala, Walvis Bay, Capetown, Port Elizabeth, East London, Durban, Lourenco Marques, Beira, Mozambique, Dar-es-Salaam, Zanzibar, Tanga, Nairobi and Mombasa.

ORDER THROUGH YOUR MESSENGER AGENT OR SEND DIRECT

Brethren Publishing House, Elgin, Illinois—

Please find enclosed \$2.75 for a year's subscription to The Gospel Messenger and Sharing Observations With the Home Church, by Chas. D. Bonsack.

Name .....

Street or R. F. D. ....

City ..... State .....

☐ If interested in details about our special club rate on the Messenger where at least 75% of the resident Brethren families subscribe, please check here.

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., January 18, 1936

No. 3

## EDITORIAL

### More Than Working Together

THEY called themselves The Co-workers. It is a fine name and the luncheon they set out was of like quality. Let us hope the work they do measures up to this excellent advertising.

If it does they are working toward some one common end. They may not all be doing exactly the same thing. They may not all be using the same method. But they can not be co-workers and work at cross purposes. One motive must inspire them. Their activities may be varied but their several products must fit into one greater whole. Knit together by that which every joint supplieth they must grow into a holy temple of the Lord.

That is, if their society is at all like that older one we read about in First Corinthians three. Its most illustrious members were Paul, Apollos and Cephas. They were co-workers also and they not only worked with each other but they worked together with God. We are not told what they had for luncheon though there are hints that these affairs were none too sumptuous.

Co-workers are at their best when they are working with God. Besides being sure of working with each other, they will also be sure of doing something worth while.

E. F.

### Always in Place

WHEN you do not know what else to talk about, write about, sing about, pray about, just talk, write, sing, or pray about courage. More people need that than any other one thing.

If you think you can not give any to anybody else because your own stock is so low, just give some anyway. Instead of diminishing your own scanty store the operation will increase it.

Courage is built on faith, faith in God and faith in your brother, and you still have a little of both. Don't

try to save it. Use it upon somebody who needs it worse. You'll find this the best way to build up your reserve fund.

E. F.

### Our Old Folks' Homes and Orphanages

#### *The Brethren and Human Need*

THE poor book of the mother church at Germantown provides eloquent testimony to our early and practical interest in human need. For in this book is to be found the record of help for widows and others in their affliction. Over a period of fifty-nine years it lists spendings for food and fuel, and even such contingencies as money to a poor woman whose child burnt itself, and for a coffin for Sister Charitas.

In 1812 Conference was asked "Concerning a woman whose husband is dead; and having several children and no property, and her hands too weak to provide for them." The answer as recorded: "It was considered that the church should provide for her, and at the proper time to put out the children in good places, and to good people, and thus supply their wants."

The doctrine of church responsibility for the poor was reaffirmed in 1852. The record is as follows: "Whether members have a right, by the gospel, to go begging for money through the different churches?" The answer: "Considered that they have no right, according to the gospel, and where there are poor members that are in a suffering condition, it is the duty of the church in which they live to see to it, and to supply their wants, and if that church is not able to support them, the church has a right to apply to the neighboring churches for help, and not the brother that is in want."

But it is unnecessary to multiply proofs to show that the Brethren had an early, lively and continued interest in the needy. For how could the Brethren be brethren indeed without a kindly and practical interest in suffering mankind?



Yet the fact remains that as a people we have never had to face up with need quite like some. Several factors characteristic of our culture, or way of living, have tended to minimize need amongst us and thus delay our consciousness of and interest in the wider aspects of the problem of poverty. Generally speaking our people have had a rural background, with a heritage of thrift, family solidarity and certain convictions about the material requirements of the abundant life. And these have tended to minimize need amongst us. That is, being an agricultural people, coming of thrifty and wholesome stock, living by the great simplicities of life, we have actually obviated many of the attitudes and situations which lead to poverty. So much for culture in relation to the problem of poverty.

#### *But Old Folks' Homes Had to Come*

Basic changes in the nation's life, and their impact upon our own, began to show in our Conference decisions just after the Civil War. For example, in 1870, the question was asked: "Is it the duty of the church to support a widow after she is sixty years of age, having nephews who are able to support her?" What had happened to family solidarity under changing economic conditions? The church's answer was still: "It is, provided the nephews have not the will or means to support her."

Seventeen years later, the problem of who was to care for the poor among the aged had become acute enough to be framed thus: "Inasmuch as our Brethren have been under the necessity of going to the almshouse, will not this church petition district meeting to petition Annual Meeting to appoint a committee to adopt some plan to organize an old folks' home until next Annual Meeting? Decided to send it to Annual Meeting." So a committee of three was appointed with instructions to report the next year.

Did that committee ever report? Available Minutes of Annual Conference for 1888 do not show that it did, but in the MESSENGER for May 20, 1888, there is an editorial headed, Old Folks' Home. It begins as follows: "We understand that the Committee to whom our last Annual Meeting referred the question of establishing an Old Folks' Home in the Brotherhood, will not report in favor of a national home, but recommend that the question of locating such homes be referred to districts and states." The writer of this editorial had some reservations about such a policy, feeling it might result in too many homes, in view of the resources available. He would have preferred fewer homes, each sponsored by groups of districts, or by sections corresponding somewhat to our idea of regions.

Naturally one wonders why Annual Meeting turned back to the districts what might well have been given some direction. But the problem of what should be

done for the poor amongst the aged would not down. Here and there in districts individuals began to wrestle with the question and to answer it by founding homes and orphanages. To this day the old folks' homes have been left to district supervision; but the orphanage or child problem, curiously enough, has had Conference supervision!

#### *Orphanages and Child Rescue Work*

It is doubtful if the inside history of what stirred our people to keen interest in child rescue work will or can ever be written. But at that meeting in 1870, already mentioned in our review of Old Folks' Home history, there was also a query about orphan children. The question was: "Is it the duty of the members of the church to take special care of their orphan children in getting homes for them among the brethren, and in having them raised up in the faith of the gospel?" The answer was short and supported by scripture: "We think it is according to Eph. 6: 4."

Then there followed a long quiet spell so far as Annual Meeting Minutes go. But our church interests were broadening, especially those touching the child. Schools were being founded, the Sunday-school was coming into its own and our mission work in India got its big start in famine relief—in this case another name for child rescue work. All these were favoring conditions. And then down in Oklahoma something happened. In 1901 at district meeting a paper was passed and a committee appointed seemingly out of a sudden burst of interest in an orphans' home. Limited means forced attention to the home-placing method of work. Energetic spirits pushed the plan in the district, petitioned Annual Meeting of 1905 to recommend similar methods for adoption by all state districts, and shortly we had child rescue work headed up under a Conference appointed committee.

What may have given the movement an extra fillip was a growing feeling that something needed to be done to save our children to the church. At any rate, while Conference chose to leave the Old Folks' Home to district supervision, child rescue work, gaining attention somewhat later, was taken over for general brotherhood supervision.

It will be recalled that as a result of the movement to reduce boards and committees, the child rescue work was one of the many interests turned over to what is now our Board of Christian Education. In 1931 this board formulated a policy, which so far as we know, still stands as a summary statement of direction for child rescue work. The statement is as follows:

1. That we request districts where this work is not being adequately cared for to charge the District Board of Religious Education with the responsibility for child rescue work (in case there is a District Welfare Board, this Board should carry on the child welfare work).

Yes. But unparaphrased.  
 See Full Report 1888. pp. 12-13. J.E.M.

2. That we urge district boards to co-operate closely with county and state child rescue agencies in order to avoid duplication of efforts.

3. That we provide for our district boards and local churches good literature and teaching plans which will bring our people more effectively to realize the importance and the service of providing good homes for orphan children.

4. That we advise our present orphanages to become in the largest possible way receiving stations for the purpose of providing good homes for these children.

5. That we advise our present orphanages to discuss the advisability of enlarging their territory of support and service.

6. That we discourage the building of any more orphanages in our church but encourage district boards to do more active work along this line.

### *Existing Homes and Orphanages*

One who stops to make up a list of our old folks' homes and orphanages as given in the 1936 Yearbook can hardly help but be impressed with the number of such institutions we possess, the investment of life and funds they must represent, the good they are doing, and the greatness of the field for this type of service. The list of homes and orphanages as gleaned from the Yearbook is as follows:

*Old People and Orphans' Home*, Mt. Morris, Ill.

*The Home*, Girard, Ill.

*Mexico Welfare Home*, Mexico, Ind.

*Aged Persons' Home*, Middletown, Ind.

*Old Folks' Home*, Marshalltown, Iowa.

*Brethren Home and Child Rescue Society*, Darlow, Kans.

*Fahrney Memorial Home for the Aged of Washington County*, San Mar, Boonsboro, Md.

*Maple Grove Child Rescue Home*, Oakland, Md.

*Old Folks' Home*, Fostoria, Ohio.

*The Brethren's Home*, Greenville, Ohio.

*Brethren Home*, Neffsville, Pa.

*Children's Aid Society*, Akron, Pa.

*Morrison Cove Home*, Martinsburg, Pa.

*Brethren's Home*, Carlisle, Pa.

*Receiving Home for Children's Aid Society*, Carlisle, Pa.

*Old Folks' Home*, Windber, Pa.

*Orphans' Home*, Timberville, Va.

*Brethren Old Folks' Home*, Timberville, Va.

### *Some Problems and Their Solution*

It is not in the scope of this brief story of our old folks' homes and orphanages to attempt much in the way of defining problems or to suggest their solution. Our homes and orphanages are probably as sacrificially and efficiently handled as any of our church institutions. But even so, it is to the common advantage to know more about them and what can yet be done to extend their usefulness. Thus the chief aim of this paper

is to furnish a bit of information and stimulate interest in these worthy and carefully managed institutions.

But that there are problems, too, must be apparent to all. Annual Meeting's disinclination to give general guidance when homes were being founded has perhaps resulted in the situation forecast in the MESSENGER editorial for May 20, 1888. At least some homes have ceased to be, we know of at least one attempt at consolidation, and it would seem that a ratio of one home for every ten thousand in church membership is pretty high. But who shall say just what should be done when Conference has pursued a hands off policy? And yet, the problem seems big enough to have special attention. What is needed might be gained through the formation of an association of Brethren homes and orphanages for the exchange of ideas and information. Or the Board of Christian Education, already charged with general responsibility in this field, might assemble more exact information for the guidance of our homes and orphanages. Or Conference might canvass the situation in some way. Our point is that these institutions are big enough and vital enough to warrant the best thought we can give them. We should help them to render the largest possible service to the church and the needy of our land.

H. A. B.

### **Your Church Membership**

SUPPOSE the membership of your church was limited to 100 members, would you be in or out?

Suppose this membership was good for one year only, and that re-election depended upon the good you had done in the church during the year. Would you be re-elected or not?

Suppose you had to "run" for church membership as a candidate "runs" for office. Would you win?

Suppose your re-election depended upon your winning one person to Christ during the year. Would you be sure of re-election or not?

Suppose you were called on to give just two reasons why your name should be kept on the church roll. Could you give two valid reasons?

Suppose every member of the church was just as faithful as you are. Would we need more seats?

Suppose your church had this set of rules: (1) Financial support must be according to financial ability. (2) Regular attendance at all services is required, sickness being the only acceptable excuse. (3) Each member is required to be identified with at least one organization. Could you qualify?

Suppose you were called upon to explain what it means to be a Christian, to define his duties and privileges. Could you give satisfactory answers?

Suppose some one wanted to buy your church membership for cash. How much would you ask for it?—

*Editorial in the Toledo Chronicle.*



## THE GENERAL FORUM

### Visit Our Homes and Orphanages

EARLY last summer Bro. M. R. Zigler suggested some one ought to gather information for an Old Folks' Home and Orphanage number of the MESSENGER. Well, the writer seemed nominated for the task and it was not long before the project was under way. Some unexpected delays in assembling matter and in finding an open date for such a number account for the time that has elapsed between acceptance of the idea and its present realization in black and white.

In the editorial department the reader will find the story of the growth of our interest in Old Folks' Homes and Orphanages in the Church of the Brethren. In the pages that follow here we are inviting the reader to visit each of the seventeen such institutions now in operation in the brotherhood. The following will explain why the number is not eighteen: "Southern Indiana has decided to discontinue the use of their Aged Persons' Home. The personal property has been sold. The farm of 148.06 acres with improvements is for sale. Our endowment fund will be for the benefit of the dependents the same as it has been in the past."

On this page we begin with the Home at Mt. Morris. Note that there is a picture, and just opposite a brief write-up. This is the arrangement for the seventeen short calls. The order followed is that of the listing in the *Yearbook*. There was much variation in the amount of matter submitted in response to identical and rather specific requests. From that which was submitted we have selected what seemed the best suited to the apportioned space. Much of this additional matter might well have been published but for space limits and the aim to treat all alike.

We hope that this visit to our Homes and Orphanages may prove as interesting to the reader as it has to your reporter. To be frank, we did not know until now that the Church of the Brethren has seventeen—or is it eighteen?—such institutions; that their present

value is certainly not less than one half million dollars; that we have one such institution for every ten thousand of our membership; that all in all they are surprisingly substantial and well managed institutions.

For the basic materials from which this article was prepared we desire to thank the following for generous co-operation: W. C. Kreider, Superintendent, Old People's Home, Mt. Morris, Illinois; H. V. Stutsman, Secretary, The Home, Girard, Illinois; Ralph G. Rarick, Superintendent, Mexico Welfare Home, Mexico, Indiana; Frank E. Hay, Treasurer, Aged Persons' Home, Southern Indiana; G. W. Keedy, Superintendent, Old Folks' Home, Marshalltown, Iowa; John Newton, Superintendent, Kansas Brethren Home, Darlow, Kansas; S. R. Weybright, President and A. M. Horst, Secretary, Fahrney Memorial Home, San Mar, Maryland; Isaac Coblenz, Superintendent, Old Folks' Home, Fostoria, Ohio; B. F. Studebaker, Chairman, Brethren's Home, Greenville Ohio; John C. Zug, Secretary, Brethren Home, Neffsville, Pennsylvania; S. N. Wolf, Secretary and Superintendent, Children's Aid Society, Neffsville, Pennsylvania; G. S. Batzel, Superintendent, Morrisons Cove Home, Martinsburg, Pennsylvania; A. S. Baugher, Secretary, Brethren's Home, Huntsdale, Pennsylvania; Frances M. Leiter, Executive Secretary, Children's Aid Society, Carlisle, Pennsylvania; A. D. Rowser, Superintendent and G. E. Yoder, Pastor Scalp Level Church of the Brethren, Old Folks' Home of Western Pennsylvania; J. D. Wampler, Secretary, Orphans' Home, Timberville, Virginia; Samuel D. Lindsay, Pastor at Timberville, Old Folks' Home, Timberville, Virginia; Emra T. Fike, Secretary-Treasurer, Maple Grove Child Rescue Home, Oakland, Maryland.—H. A. B.

#### OLD PEOPLE'S HOME, MT. MORRIS, ILLINOIS:

The first action by Northern Illinois and Wisconsin "to equalize the burden of churches in the caring for the poor" was taken at West Branch, April 29, 1890. A paper from the Chicago church was passed providing for the appointment of a board of trustees to receive funds for a home for old people and orphans. This committee consisted of Joseph Amick, M. S. Newcomer and Edmond Forney. The home was located at Mt. Morris and opened Feb. 1, 1893, with D. B. Puterbaugh as superintendent. Children have not been cared for since 1925. The present home is valued at \$12,000. A farm at Gridley is valued at \$8,500. Twenty-five residents may be cared for, although at the present time there are but eleven in the home. The board of trustees consists of C. W. Stauffer of Dixon, Ill., and Mrs. F. E. McCune and G. C. Emmert of Mt. Morris. The superintendent and matron are Brother and Sister W. C. Kreider. In the picture, Bro. Kreider is the second man on the right. Sister Kreider is the second in the first row standing, on the left.





**THE HOME AT GIRARD**, Southern District of Illinois, was built in 1905. As the picture shows, it is a large two-story brick structure with slate roof. It was originally built for both orphans and old folks, but for several years only old folks have been at the Home. The plant is spacious enough to accommodate seventy-five inmates. The Home is located in the northwest part of Girard on an eighty-acre tract of ground, with good barn and poultry yards. There is city water and a sidewalk to the city. Present inmates number five. Brother and Sister George Brubaker are the superintendent and matron. The trustees are: A. B. Gibbel, chairman, Girard; H. V. Stutsman, secretary, Girard; S. J. Snell, treasurer, Auburn; Martin Brubaker, Waggoner; D. J. Blickenstaff, Oakley. The Home is supported by the Southern District of Illinois churches.

**MEXICO WELFARE HOME OF MIDDLE INDIANA** is located in the edge of Mexico on Highway No. 31. Concrete beginnings date from 1889 with the donation of a building and fifteen acres of land. The Home opened with Brother and Sister Frank Fisher in charge, and with seventeen inmates. An orphanage was opened in 1892. In the old folks' department there are now twenty-four. The orphanage at the time of this report, contained forty-nine wards of the county, ranging in age up to seventeen years, for which the Home has its own grade school. As mutually beneficial arrangements can be made children are placed in homes. In addition to a campus of twenty-two acres, there is a farm of ninety acres furnishing fruit, vegetables and dairy products. The trustees are: Walter Balsbaugh, president, Macy; William M. Eckerle, secretary, Flora; Marion E. Miller, treasurer and business manager, Peru; G. A. Snider, North Manchester; Jacob H. Miller, Laketon. Ralph G. Rarick and wife are superintendent and general matron.

**OLD FOLKS' HOME, MARSHALLTOWN, IOWA.** In 1903 Middle and Southern Iowa joined in locating a Home on an eighty-acre farm five miles east of Marshalltown. In 1905 Northern Iowa joined in the project. The present two-story brick structure was erected in 1907. There are sixteen rooms available for members. At present there are fourteen in the home, one having passed away recently. The territory of the Home includes Southern Iowa, with W. H. Brower and A. Wonderlich as trustees; Middle Iowa, with G. E. Goughnour, R. W. Bentall and A. G. Bowles as trustees; Northern Iowa, including Minnesota and South Dakota, with Samuel Fike and Joseph Albright as trustees. Bro. Brower is president and Bro. Bentall secretary of the trustees. The equipment and farm are valued at approximately \$16,000. The present superintendent and matron are Brother and Sister G. W. Keedy.

**KANSAS BRETHREN HOME, DARLOW, KANSAS,** was founded in 1890. It is located ten miles southwest of Hutchinson in Reno County. The Home serves the Church of the Brethren in Kansas. However, when not crowded, individuals from other states may come on the boarding plan. The board of directors is as follows: D. A. Crist, president, Quinter; Vernon Hornbaker, vice president and business manager, Hutchinson; G. E. Shirky, treasurer, Madison; John Metsker, secretary, Lawrence; George Breon, Portis. The superintendent and matron are John Newton and Martha Newton, respectively. At the time of this report the Home had thirteen inmates. It can care for twenty-four comfortably. The Home farm has 200 acres. The buildings have electric light and the Home is steam heated. The property is valued at approximately \$40,000.







\* Fahrney Memorial Home officials, left to right, seated: D. Earl Neikirk, treasurer; S. R. Weybright, president; A. M. Horst, secretary; standing: H. Edgar Royer; W. E. Burall; Samuel Ausherman, vice president; W. H. Miller; D. Frank Miller.

**THE FAHRNEY MEMORIAL HOME** for the Aged of Washington County, is located eight miles south of Hagerstown and three miles north of Boonsboro, Md. The property was originally acquired in 1904 by gift from Dr. Peter Fahrney of Chicago. It is held by a corporation formed in 1905 by the church districts of Eastern and Middle Maryland. The management is vested in a board of six trustees. For Eastern Maryland: Samuel R. Weybright, president, Walter E. Burall and H. Edgar Royer; for Middle Maryland: Samuel Ausherman, vice president, William H. Miller and D. Frank Miller. A. M. Horst is secretary; D. Earle Neikirk, treasurer; Miss Mary R. Weybright, matron. The property consists of a well equipped farm and buildings, including the Home, the latter extensively enlarged twice. Home property has an appraised value of \$83,019.27. Though church owned, and preference given to members of the Church of the Brethren, the Home is open to others.\*

**THE OLD FOLKS' HOME** of the Northwestern District of Ohio is located in Fostoria. It was erected on sixteen acres of land, and dedicated in the year 1904, at a cost of \$12,000. An addition was built in 1929 at a cost of \$16,000. The Home also has a nice endowment. The first board of trustees was as follows: S. B. Newcomer, president, Carey; J. B. Light, secretary, Old Fort; H. E. Witmore, treasurer, Findlay; J. F. Weaver, Lima; A. B. Witmore, Longly. G. A. Snider was the first superintendent and Mrs. G. A. Snider, the first matron. At this time there are twenty-one inmates; the Home could care for approximately thirty. The present trustees are: N. I. Cool, president, Lima; L. V. Rodabaugh, secretary, Williamstown; Claude G. Vore, treasurer, Lima; Geo. F. Bishop, Defiance; Jacob Weaver, Deshler. Isaac Coblentz and wife are in charge.

**THE BRETHREN'S HOME, GREENVILLE, OHIO.** In 1901, at the district meeting, Eld. Joseph Longenecker was appointed to solicit funds. He reported \$16,622.69 on hand at a special meeting held Feb. 25, 1902. The same year a forty-two acre site in Greenville was purchased for \$7,792.25 and building commenced. Aug. 6, 1903, two substantial brick structures were dedicated, one for the aged and one for orphans. However, the first need proved most pressing and it was not until 1904 that orphans were received. Thirty is the average number of aged persons cared for. The yearly budget of the Home is \$8,500. Five trustees serve as a board of control. B. F. Studebaker is chairman and S. C. Gnagey secretary. Carl McGowan is superintendent of the Home.

#### **BRETHREN HOME, NEFFSVILLE, PENNSYLVANIA.**

April 1, 1897, the first inmates were placed in the Home, then located near Manheim, Eastern District of Pennsylvania. The need of additional room resulted in the relocation of the Home on a ten-acre plot of ground, donated by Bro. Nathan Brubaker of Neffsville, Pa. The present building was erected during 1910, and dedicated Nov. 17, 1910. In the Home accommodations can be had for eighty-six guests. The Home is filled to capacity. The institution was founded before Southeastern Pennsylvania, New Jersey and Eastern New York was made a separate district, but the division did not affect the status toward the Home of the two, both districts enjoying the privileges and responsibilities of the same. The trustees are Charles D. Cassel, president; John C. Zug, secretary; E. K. Brubaker, treasurer; John H. Gingrich; E. G. Hershey; Jacob M. Neff. Eld. H. L. Hess is steward, and his wife, Emma, stewardess.



**THE CHILDREN'S AID SOCIETY** of the Church of the Brethren, Neffsville, Pa., is owned by the Eastern District of Pennsylvania, and the District of Southeastern Pennsylvania, New Jersey and Eastern New York. The society was incorporated May 1, 1914, to receive, care for, and find good homes for children. These come through court order; the aim is to find good homes for them near by. The number of inmates is twenty-five, the capacity of the Home. The value of this Home is \$10,000. Sister Nora Dotterer is matron. Each district elects five trustees. As organized last June, H. S. Replogle of Oaks, Pa., is president; Harry H. Ziegler, Md., vice president; H. B. Yoder, Lancaster, Pa., treasurer; S. N. Wolf, Akron, Pa., secretary and superintendent. The last two named with H. B. Markley constitute the executive board. The other trustees are: Trostle Dick, Sister W. H. B. Schnell, Sister Earl M. Bowman, Sister Amanda Kratz, Eld. Jacob Myer.

#### **MORRISON COVE HOME FOR AGED AND INFIRM.**

After some years of interest in the need of a home for the aged and infirm of Middle Pennsylvania, in 1894 a building was purchased in Shirleysburg, Pa., for \$2,000. But this site proved unsatisfactory. A few years later the first property was sold and what is now the Morrison Cove Home for Aged and Infirm located at Martinsburg. The first building erected was 32 x 64 feet and cost \$7,145.12. In 1912 an annex was added, total cost for the two being \$11,156.25. The Home has rooms for forty-six guests, now all occupied. The Home has an endowment fund of \$9,500, a maintenance fund of \$3,500 and assets amounting to \$45,293.11. Trustees are as follows: Joseph Clapper, president; I. Harvey Brumbaugh, A. E. Wilt, Geo. B. Wineland and Paul A. Strayer, secretary. The superintendent of the Home is G. S. Batzel; matron, Mrs. G. S. Batzel.

#### **BRETHREN'S HOME, SOUTHERN PENNSYLVANIA.**

Several years of growing interest finally resulted in the founding of a Home located near Huntsdale, Cumberland County. A building and grounds, also an adjoining farm of sixty-five acres, were purchased in 1908. The Home opened with the building and farm paid for, \$1,650 endowment, and ten inmates for the first nine months. In 1910 an annex was built, the Home now containing twenty bedrooms. It was in 1925 that a lot was purchased in Carlisle, Pa., and considerable funds solicited toward a new building. Since then changed economic conditions have led to the decision to remain at the Huntsdale site for the present. Members of the board of directors are: S. S. Miller, president; L. H. Leiter, A. S. Baugher, secretary, G. W. Harlacher, Daniel Bowser, H. B. Rinehart and Ed. O. Spidle. The Harshmans are the present steward and matron.

**THE CHILDREN'S AID SOCIETY** for the Southern District of Pennsylvania, located at Carlisle, dates from 1913. The first child was received in 1914. The need for a receiving home becoming acute, a suitable house was purchased Nov. 23, 1922, for \$15,000. Improvements have been made as the work has grown. The Society receives children from Cumberland and adjacent counties, the total since 1913 being 328. The capacity of the Home is twenty-five children. The board of trustees is as follows: J. J. Bowser, president, York; H. M. Stover, vice president, Waynesboro; Michael Markey, treasurer, York; Mrs. Mary Spangler, secretary, Carlisle; M. E. Sollenbarger, Waynesboro; Mrs. J. E. Myers, Hanover; Paul Lehman (resigned), York. Frances M. Leiter is executive secretary; Mrs. Frank Kline, superintendent of the Home.







**THE OLD FOLKS' HOME** for Western Pennsylvania is located on a twenty-two-acre farm at Scalp Level. In addition to the Home the farm is improved with a house, barn and other buildings. This farm contributes much toward the needs of the Home in the way of vegetables, fruit, meat and dairy products. The present value of the Home is estimated at \$50,000. The Home has thirty-three inmates, but could accommodate at least fifty. The Home has Sunday-school each Sunday with preaching every other Sunday. The Home was opened in June of 1922 with W. J. Benner as superintendent. Bro. A. D. Rowser became his successor in February of 1923, serving until 1929. He is now serving his second term. Trustees are as follows: Frank Norris, president; E. G. Bowman, vice president; J. E. Murphy, secretary; H. J. Koontz, treasurer; R. N. Haynes, bookkeeper. The superintendent and matron are Brother and Sister A. D. Rowser.

**THE ORPHANS' HOME, TIMBERVILLE, VIRGINIA.** The Orphans' Home of the Church of the Brethren for the Second and Northern Districts of Virginia is located at Timberville. It was chartered in 1905. For a few years the children received were cared for at the Old Folks' Home, but in 1909 a building for the children was erected on a piece of ground purchased from the trustees of the Old Folks' Home. Seventeen children are in the Home at the present time. The main field of work is finding homes for orphans and dependent children. In its thirty years of history more than 200 children have been placed. The property owned is worth approximately \$12,000. Brother and Sister Levi Flora are superintendent and matron. S. D. Miller, Mt. Sidney, Va., is president of the board of trustees; J. D. Wampler of Harrisonburg, Va., is secretary.

**OLD FOLKS' HOME, TIMBERVILLE, VIRGINIA.** The Home that serves the needs of the Northern and Second Districts of Virginia and the missionary jurisdiction of said districts, is located at Timberville, Va. The Home was built on a thirty-acre farm on the south side of the river in Linville Creek congregation, in what is now the Timberville congregation. The purchase price of the ground was \$3,750. On this plot a Home was erected, and opened on March 1, 1892, with Bro. Daniel Wine and wife in charge. Twenty-five is the number the Home is able to care for. The present value of the Home is \$20,000. There is an endowment amounting to \$16,000. The directors of the Home are seven in number as follows: D. R. Miller, president; I. C. Zimmerman, John H. Hoover, Benjamin Cline, D. C. Craun, Roy Mason and D. A. Cline. J. W. McAllister and family have charge of the Home.

**MAPLE GROVE CHILD RESCUE HOME**, founded in 1921, is located near Eglon, W. Va. Incorporated under the laws of West Virginia in 1926, the Home is owned and controlled by the First and Second Districts of West Virginia and by Western Maryland. The present directors are: B. W. Smith, A. R. Fike, Wm. Bane, A. L. Sines, J. E. Walls, Wm. Cosner, E. Lodge Ross, W. J. Rowe and D. F. Hines. E. M. Slaubaugh is general manager; Emra T. Fike, secretary-treasurer; Harvey M. Fike, superintendent; Pearl Fike, matron. The Home originally cost \$7,000 and was stocked for \$1,500. Later a modern Home costing \$8,000 was built. More recently to the farm of ninety-three acres a beautiful grove was added. Here stands the tabernacle where the largely attended annual Home reunions are held. About 150 children have been cared for in the Home. At the present time fourteen inmates are in the Home.



## Brethren Evangelism

BY J. H. MOORE

### *In Five Parts—Part Three*

OUT of the business ranks of Chicago, in the sixties, came a man destined to stir the religious circles, both in the United States and Europe—D. L. Moody. In a mod-



STEPHEN H. BASHOR  
At the age of about twenty-six

est way, as a layman, he entered upon religious work mainly personal in the start, but soon reaching the stage of sufficient popularity to command the attention of the city dailies. His labors were extended to other cities, and inside of a few years practically all of the papers of the United States were saying something about Moody and his meetings. In fact, everybody, especial-

ly in religious circles, became interested in Moody and Sankey, his song leader. So great was the evangelistic spirit radiating from his revival efforts that it more or less affected every church from the Atlantic to the Pacific, and kindled a new spirit in the hearts of hundreds of preachers.

There was nothing about Mr. Moody's meetings of the excitable or emotional type. His methods were sensible, logical and in deep earnest, showing profound respect for the Word of God. No man was allowed to sleep while he was in the pulpit. He claimed to have a message that should interest every one present, and saw to it that his congregation was wide awake. His method of preaching was of most simple type. He had a straightforward way of telling what the Bible taught. His sermons were of good common sense, and always reverent. He scorned everything of the tricky nature in evangelistic methods. The church has probably never had a more sensible and highly respected evangelist. His sensible and straightforward way of conducting his meetings greatly pleased our people and inspired not a few of our own preachers.

While the people all over the country were talking about Mr. Moody and his revival work, something happened that resulted in revolutionizing the Church of the Brethren in evangelistic work. In 1875, in a small congregation, at Whitesville, Andrew County, Northwestern Missouri, an election was held for a minister.

All told the congregation did not consist of more than about 60 members, so I was advised by one of the members present who took part in the election. Instead of one minister being called, two were chosen—Stephen H. Bashor, and his brother, Samuel C. Bashor. The former took the lead in the number of votes cast. This was shortly after Stephen had united with the church, and when he was twenty-two years of age. Born in Washington County, Tennessee, he came from a fine Dunkard family, and had behind him a splendid ancestry. He was raised on a farm and was a farm hand when called to the ministry. In less than two weeks after his call he went to Mexico, Ind., to visit his cousin, Bro. J. B. Lair. It was soon rumored that the young man visiting in the home of Bro. Lair was a preacher from Missouri, just recently elected. The news of the boy preacher spread quickly. On Sunday, the regular time for the services in the large meeting-house, at the edge of the village of Mexico, there were more than the usual number of people present, enough to fill the house. Everybody had a feeling that possibly the young man might do some talking, for a young preacher in those days was a rarity.

Behind the long table sat a least a half dozen preachers and among them the young man from Missouri, not having any resemblance to a preacher. Among them was the elder, who was in charge. Devotional exercises over, the elder as usual, extended the liberty, but none of the ministers seemed disposed to lead out. The moment of hesitation was intense with the congregation, for a hundred per cent of them wanted to hear from the young preacher. After a bit of urging the young man arose, and without a text, or even a subject, so far as anybody could observe; began talking. His evident embarrassment and timidity aroused general sympathy, as the occasion naturally would. However, he kept on talking for possibly a half hour. Years later he told me that he could not recall a word he said, nor what he talked about. After a few remarks by other speakers, the meeting closed, the elder announcing services for the evening, saying that the young brother will preach for us again.

During the afternoon he composed himself, got his bearing, selected a subject, and to a packed house is said to have preached a real creditable sermon. At the close the elder announced services for Monday evening, with the young brother, as he called him, to preach. Repeating a like announcement for each evening. The first thing the congregation knew it was in the midst of a genuine revival with a number of applicants for membership. There were other meeting-houses in the congregation at the time and all the services were not held in the same house. At any rate the meetings closed with thirty-five baptized. The news spread concerning the growing ability of the young



preacher and his success, and soon he was in other meetings with even greater success, and soon reports of these meetings began appearing in the Brethren paper, those in the east, along with the one in the west. While still busy with his meetings the young man got down to a close study of the doctrine and claims of the Brethren, and the reason for such doctrines, tenets and claims, reading such books and pamphlets along these lines as were then available. Much of his early preaching was of the doctrinal type, and in his meetings he made a pretty free use of Brethren tracts. I was then living near Urbana, Ill., and published several tracts along with pamphlets dealing quite fully with the doctrines of the church. He used to send me orders for such literature as appealed to him. In fact he was the best customer that I had. The ones he used most largely were: *Trine Immersion Traced to the Apostles*, *The Origin of Single Immersion* and the *Perfect Plan of Salvation*. In those days church doctrines were more than ordinarily stressed and kept well to the front by most of the active churches, and it was the willingness of the young evangelist to take care of the outstanding principles of the Brethren that rendered him especially popular among our churches. And then the idea of well indoctrinating the young people coming into the church, and there were hundreds of them, appealed to the rank and file of the well established members everywhere.

The Moody influence was still at its height, and Bro. Bashor was as full of the newly created revival spirit as any of them. He studied Moody's methods and then as far as practical applied them to the Brethren principles. His success stirred a lot of our own preachers, and in a little while, real revival meetings became common all over the brotherhood, and resulted in putting into the field some splendid workers. For the time these strong and aggressive efforts put new life into many if not the most of the churches.

The popularity of the young preacher, as a revivalist, and even a defender of the faith, increased from year to year. Aside from the dress question, he was quite generally considered quite sound and safe regarding the New Testament doctrines as interpreted by the Brethren, and in his preaching could take care of them in a real creditable and convincing manner. In the matter of dress he was regarded as liberal, but not any more so than ninety per cent of our present-day evangelists. After preaching a few years there fell into his hands a book of twenty sermons, mainly doctrinal, *The Gospel Preacher*, by Benjamin Franklin of the Disciple Church, a man who had a clean-cut and systematic way of presenting the doctrine and claims of his church. These sermons, with few exceptions were almost in perfect line with the views held by the Brethren on the same questions. From the study of these sermons Bro. Bashor fell into Franklin's keen and striking way of

saying things. In fact, he simply adjusted the methods of the book to the Brethren principles, and thus acquired a keen, forcible and clear way of setting forth and defending the faith and practice of the Brethren.

All of this was more than fifty years ago, but it notes the beginning of the evangelistic wave that then swept over the Church of the Brethren, and has with first one change and then another, continued until the present day. The preaching in most of our revival efforts, like that for a number of leading denominations, was largely along doctrinal lines and this was continued by Bro. Bashor and those following him. I have heard him in the very midst of an enthusiastic revival deliver a strong discourse on the New Testament condition of pardon, trine immersion, the religious rite of feet-washing, and associate doctrines, and at the close extend a most earnest call for converts, all with a fitness and

(Continued on Page 15)

## Elder J. H. Moore

BY H. C. EARLY

I LEARNED to know Bro. Moore during the Annual Conference of 1879, held at Broadway, Va. He was then thirty-three and I twenty-four. At the time he was editor of the *Brethren at Work*, a weekly founded by him and Bro. M. M. Eshelman, published at Lanark, Ill. During these fifty-odd years I have had many contacts with him in person and by correspondence. In fact, I have been in almost constant contact with his thought and plans during these years. I feel that I knew him, and knew him to admire him and love him. I wish, therefore, to speak of him briefly from two points of view. First, as a churchman; and, second, as a personal friend.

### As a Churchman

Bro. Moore was distinctly a churchman. To this field he gave his life without stint. It was his all-comprehensive, all-absorbing interest. Every other interest at all worth while in his judgment merged into the church idea. To him it was all church, and to this field he dedicated his powers as a writer and preacher—his brain and soul—his complete self without reserve. And everybody who knew him at all knew him first and most of all as a churchman. Nobody misunderstood him.

In his early years he became a member of the Church of the Brethren under whose influence he grew up. He was of Brethren stock. He loved his church. And while he was always courteous and showed himself the Christian gentleman in speaking of others of different beliefs, he was a most devout, faithful member of the church of his choice. Without bigotry and narrowness, he was planted like a pillar in the belief of her principles and doctrines. And what he did from first



to last to advance her interests—the unselfish service he rendered through the multitude of his years—gives him first rank among the Brethren.

He became a minister at the age of twenty-three. He was called to the ministry by a vote of the congregation according to the old rule. He became active at once, and although he had an impediment or deformity in his speech which was a serious handicap, he measurably overcame it and became one of our ablest preachers of his day. His sermons were original, of the intellectual type, pointed, not lengthy, with the flavor of what our people call the doctrinal sermon, and in his younger years were delivered with energy and force, in the spirit of convincing honesty. He used to say to me, “Nobody can tell what the listeners think about during the first thirty minutes of the sermon, but anybody can tell what they think about during the last thirty minutes of the sermon.”

As editor and writer Bro. Moore did his most notable work. In this field he made his largest contribution to the church and common good. Here he attained his highest efficiency. Here he found his most congenial service. Here he was most at home and appeared to best advantage. He was an editor and writer.

He had the editorial instinct; he was so born. And it may be said, I think, that he was a typical Brethren editor. He knew the genius of the Brethren faith as few men knew it. He knew the people he served. He could sense trends and anticipate situations with remarkable correctness. He knew the kind of paper the church wanted and did his best to provide it without sacrificing his independence as editor and leader. In all, from first to last, he served as editor of the *Brethren at Work* and THE GOSPEL MESSENGER for thirty-two years—the longest service as editor given by a Brethren editor, I think.

It was as writer he achieved his greatest success. He wrote much in editorials, tracts, pamphlets and books. He was a prolific writer. In this field he had marvelous ability. He wielded a nimble pen. On almost any religious subject he wrote with fluency and interest, so much so that if you read the first line or two you read the rest. He had the rare ability to discuss the most weighty subjects in the simplest manner, keeping within the comprehension of the common people. He seldom used uncommon words, not often words of more than two or three syllables. Few writers have so displayed the fertility of the English language. He is in this respect a close second to the author of Pilgrim's Progress which is the monument of simple speech for the ages. And he wrote with such directness and clearness that it was next to impossible to misunderstand him. He also wrote with marvelous appeal. He knew what to say and how to say it to win his contention.

Whether or not you were with him in the beginning, you were usually with him at the close, when he was done with you. He had a large, admiring following. Through his pen he wielded tremendous power and influence—second to none in the brotherhood.

He was conservative in his views—conservative without opposing progress. He was what would be classified as a middle-of-the-road man, inclining neither to the right nor the left. If, however, he did now and then swing a bit beyond the center of the question, it was usually in favor of the old line of defense. He was considered a wise and safe leader by the most of his readers.

He was an accomplished Christian diplomat. Here he had few equals in the church, perhaps no superiors. He was a prince in the art of diplomacy on the Conference floor. He seldom failed to get what he wanted. He was quick, keen, shrewd. He knew the art of winning. And he who joined issue with him found in him a foe worthy of his steel.

Bro. Moore had little schooling in the common sense of the term. He felt it a handicap all through his long and useful career. Training, of course, would have multiplied his powers, but he is an example of what one can do for himself without the help of schools if he puts himself to the task. Bro. Moore was what we call a self-made man. One man once said to another: “You are a self-made man.” The man smiled and said: “As if they are made any other way.” But the fact that a small number of men do succeed without training except as they provide for themselves does not necessarily mean that education would not have been a help and blessing.

#### As a Personal Friend

I counted Bro. Moore one of my personal friends. Our friendship covered about fifty-five years. During these many years we had many close contacts, some of them under rather trying circumstances. During 32 of these years he edited all the matter I sent in for publication. It was in the relationship of editor and contributor that we had our most intimate exchanges. We did not always agree. Of course not. But we were always friends, nevertheless. He was always most considerate of the contributors to the paper.

Bro. Moore was one of four men who had much to do with my life in my early years. The other three were D. L. Miller, Jacob Oller of Pennsylvania and David Long of Maryland. I loved them much and looked to them for counsel. They were true friends, and spoke to me as fathers. I owe them a debt I can never repay. I cherish their memory. The Lord bless them according to the abundance of their good works!

Dayton, Va.



---



---

## HOME AND FAMILY

---



---

### A Prayer

BY F. E. POISTER

This prayer was read at an aged people's service

To thee, our God, we give the praise  
 For souls like these who gave their days  
 In building up the church they loved  
 That all may have a home above.  
 We thank thee, then, for all the good  
 That they have done, and that they stood  
 For peace, for loyalty, goodwill,  
 And all the qualities that fill  
 The soul with ecstasy and praise;  
 Again we thank thee for their days.

*Morrill, Kans.*

### The Voice of Thy Brother's Blood

BY FLORENCE S. STUDEBAKER

*Chapter 10*

MARTIN sought his own room and comfortable bed, but he could not sleep. A strange uneasiness which had disturbed him so much of late left him wide-eyed and restless. He tried to concentrate on the prospects of the future when he should realize a goodly profit from his new investment.

"Ten, eleven," the little clock on the stairs sounded a warning note. At last he fell asleep. But scarcely had he closed his eyes until he was rudely awakened by Jimmy's urgent voice.

"Hurry, dad. Come on, or we won't get a seat."

"Where are you going, son?" he asked sleepily.

Jimmy laughed uproariously. "Why to the show, of course."

Once inside, Jimmy explained in a whisper: "Handley picked this because he says it's a dandy. It shows what the next war will be when it comes. Let's see, it is supposed to be in 1946, isn't it?"

"War!" Martin almost shouted.

"Sh, sh! Not so loud. It's a talkie. Folks don't like a disturbance in a theatre."

It was some time before Martin could adjust his eyes to the glimmering light, but when the picture itself swept upon the screen he lost himself in the fascinating scene before him.

He saw a complete fleet of enemy submarines come to the surface twenty miles off the eastern coast of the United States. The hatches opened. The seaplanes assembled on the decks and were loaded with gas bombs. Like a flock of wild geese they rose for the flight.

"Washington is their destination!" a strange voice called out. "There is the seat of the United States government . . . there the beautiful buildings which most likely contain the President, his cabinet,

the heads of the War and Navy Department. Straight as an arrow they fly on their mission of death."

"To Washington," gasped Martin in alarm. "Send a wire to the President! . . . Sound the alarm! Send a fleet to meet them before they reach there!"

"Dad, do sit down. Everyone is looking at you. It's only a picture!" scolded Jimmy in disgust.

"But, Jimmy, it's poison gas. It means death if it touches the skin," he cried. "Oh, can nothing be done?"

With wild stricken eyes he saw the beautiful city of Washington flooded with gas. And the ominous voice went on.

"Gas masks won't help. Everybody in that city who has been working below the sixth story is dead. On they go to the next city . . . Baltimore . . . New York . . . Philadelphia . . . Pittsburgh . . . Austin . . ."

"Austin!" Martin sprang up, exclaiming: "My God, Maurine and Violet are there! Oh, merciful Father, save them if thou canst. Send thy strong arm to rescue." Then Maurine's face seemed to appear on the screen. She smiled and looked straight into his eyes. Then he heard her voice: "Never mind about me, father. Death is welcome. Life is nothing to me now."

"But, Maurine, I can't bear to see you killed with this awful poison gas . . . and Violet . . . sweet patient Violet . . . where is she? Oh, I never dreamed the horrors of this awful thing could reach my loved ones!"

"Don't worry, father; it is the modern way of waging war. You can't help it," urged Jimmy.

"Can't help it! My God, I wish it were true, but I have invested in the terrible stuff. I've used hard earned money to do so. I thought the profits would help me on my feet again. I didn't dream . . ."

"Dad, you've got to settle down. There's an usher coming this way now."

"Very well, I'll be quiet," promised Martin and he slumped obediently into his seat again. He listened in horror to the voice again.

"No one will need to go to the front. In this new war let the soldiers kiss the family good-by. There is no guarantee they will be alive to greet him when he returns.

"In the new war there will be very little fighting as we have known it in old wars. The poison gas will sweep clean a city as with the broom of death.

"This is not a fancy picture. The stuff is all ready. By the end of 1918 we had all primed for action the diabolical Lewisite gas. A few drops of mist of this



gas kills through the skin. It does not have to be inhaled into the lungs."

"Jimmie, they're coming this way. They're coming fast. They're coming to Newby. Nothing can save us. Let's warn the people. Come!

"There, dad, I told you so, the usher is right behind you."

Martin Harris found himself being ushered uncereemoniously from the theatre. Outside in the cool air he felt better. He looked about him in amazement. No familiar sight greeted his eye.

A great crowd of people were hurrying down the street. "Oh, they are fleeing from the poison! Perhaps they have found a place of refuge!"

"Where are you going, sir," a strange voice sounded at his elbow.

"I'm going with these people to escape the poison gas."

"Poison gas! You must be dreaming. These are the thousands of poor, hungry and distressed who have been made so by King Alcohol. See, yonder goes your neighbor's children. Their father was a good man and an excellent provider until liquor was flung into his face at every turn.

"Father now has booze,  
Children without shoes."

The stranger made a wry face. "You've heard that rhyme before. It would be amusing if it wasn't so tragic."

"Then who are these coming here?" queried Martin eyeing the crowd wonderingly.

"Those are the blind and the insane who have been driven to this deplorable condition by the use of alcohol."

"But here comes a fine army of young men. What have they to do with these others?"

"They are the youth of our country on their way to great achievement, noble ideals and princely service. See, your son, Eldon, is in the front row."

"Eldon?" gasped Martin. "Yes, he was a princely lad once. But see, they're turning aside. They're not all going the same way. What's wrong?"

The stranger arose and pointed to a huge sign fluttering above the roadway where the boys were turning.

PERSONAL LIBERTY . . . REVENUE  
FROM BEER . . . RETURN TO PROSPERITY!

"The citizens of this country deemed prosperity, revenue and personal liberty of more value than saving their boys and girls. So all those are hopelessly lost."

Martin bowed his head and wept. "And I am one of the citizens who shared those sentiments. I thought it couldn't touch me or my neighbors, yet my boy is there. Eldon, Eldon, come back quick!"

With a start Martin awoke and stared about the room.

"Dad! . . . Did . . . you . . . call? I . . . I'm here."

Eldon's voice had never sounded thus. Martin sprang to his side and shrank back. Eldon was hopelessly drunk and his clothing was stained with blood.

*Franklin Grove, Ill.*

(To Be Continued)

## "Whatsoever Things Are True"

BY REBECCA FOUTZ

No one has ever seen or handled life. But who doubts its existence? It is everywhere evident.

No one has ever seen or handled growth. But because of this, does anyone say there is no such thing? It is accepted as a fact because of its manifestations that are all about us.

No one has ever seen or touched time. Yet who says that it is not a reality? It is too much ever present and inescapable to doubt.

No one has ever seen God. Because of this there are some people—some consider them brilliant—who say that he does not exist. He is more evident and more of a reality than all these other unseen things because they are only one thing and he is manifested through the whole universe. Why will men accept the separate parts and not the sum of them all? Are even fools as foolish as that?

Truly, "the things which are seen are temporal but the things which are not seen are eternal."

*Philadelphia, Pa.*

## Brethren Evangelism

(Continued From Page 12)

spirit that was decidedly impressive. And what was then true of his methods was more or less true of a score of others engaged in evangelistic work. To these calls hundreds responded. Among these converts were very few children, but there were a lot of young people and men and women of more mature type, all of whom knew just what it meant to become members of the Church of the Brethren. Our people forty and more years ago were deeply concerned about converts being spiritually well born, and in this way having in their early experience a firmly laid foundation on which to build life and character. The method gave us a fine substantial well indoctrinated class of members, and in the years past there was very little backsliding among them. Later there came a change in our evangelistic methods, and it is about these changes, and more fully the story of Bro. Bashor, that I speak in the next chapter.

*Died Dec. 23, 1935.*



## KINGDOM GLEANINGS

### Calendar for Sunday, January 19

**Sunday-school Lesson,** Jesus Prepares for His Work.—  
Luke 3: 1—4: 15.

**Christian Workers,** Some Essentials for Soul Winning.

**B. Y. P. D.,** What Is the Church For?

**Intermediate,** Playing Together.

\* \* \* \*

### Gains for the Kingdom

**Ten** baptisms in the Shamokin church, Pa.

**Four** baptisms in the Clovis church, N. Mex.

**Eight** baptisms in the Santa Ana church, Calif.

**One** baptism in the Grand Rapids church, Mich.

**Ten** baptisms in the West Green Tree church, Pa.

**One** baptism in the Hatfield house, Hatfield congregation, Pa.

**Three** baptized and one reclaimed in Lancaster church, Pa.

**Six** baptisms in Roxbury church, Pa., Bro. G. E. Yoder of Scalp Level church, evangelist.

**Seven** added to Hopewell church, Va., Bro. Samuel Harley of Richmond, Va., evangelist.

**Seven** baptisms in Miami church, N. Mex., Bro. Lester Fike of Clovis, N. Mex., evangelist.

**Seven** baptisms in Buck Creek church, Ind., Bro. A. P. Musselman of Lima, Ohio, evangelist.

**Three** baptisms in the Larned rural church, Kans., Bro. L. A. Walker of Omaha, Nebr., evangelist.

**Five** baptized and two restored in the Tyrone church, Pa., Bro. John R. Snyder, pastor-evangelist.

**Four** baptisms in Sugar Creek church, Ohio, Bro. Edw. Stump of North Liberty, Ind., evangelist.

**Eighteen** accepted Christ in East Fairview church, Pa., Bro. Paul B. Myer of Lititz, Pa., evangelist.

**Eighteen** baptisms in the Waterford church, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist.

**Fifty-eight** baptisms in the Meyersdale church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

**Fourteen** baptisms in the Hermosa Beach church, Calif., Bro. J. F. Baldwin of Modesto, Calif., evangelist.

**Fourteen** baptisms in the Outlook church, Wash., Bro. Paul S. Longenecker of Yakima, Wash., evangelist.

**Eight** baptized and one reclaimed in Dunning's Creek church, Pa., Bro. D. I. Pepple of Woodbury, evangelist.

**Four** accepted Christ in the Longmeadow church, Md., Brother and Sister S. S. Blough of Greencastle, Pa., evangelists.

**Three** baptisms in the Miller house, Lower Cumberland church, Pa., Bro. Robert Ditmer of New Bloomfield, Pa., evangelist.

**Twenty-one** confessions in the Pleasant View church, Kans., Brother and Sister H. L. Ruthrauff of Hutchinson, Kans., evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Oliver Royer**, the pastor, Jan. 12 in the Pleasant Hill church, Ohio.

**Bro. Jos. Whitacre** of Harrisburg, Pa., Feb. 24 to March 8 in the Shamokin church, Pa.

**Bro. McKinley Coffman** of Troutville, Va., Feb. 9-23 in the Juniata Park church, Pa.

**Bro. W. N. Zabler** of Lancaster, Pa., Jan. 19 in Shady Grove house, Falling Springs congregation, Pa.

**Bro. Rufus Bucher** of Quarryville, Pa., Jan. 26 at Ziegler house, Little Swatara congregation, Pa.

\* \* \* \*

### Personal Mention

**Bro. Ira C. Snavelly** of Carthage, Mo., writes: "How much I appreciated Bro. J. H. Moore as elder of the church while I was pastor at Naperville. His counsel and help I will never forget."

**Bro. E. A. Edwards** has taken up the pastorate of the Cherry Lane church of Middle Pennsylvania, along with which he is also serving the Artemas, Glendale and Amaranth churches. His address is R. 2, Clearville, Pa.

**Friends** of Mrs. E. S. Coffman, who has shared with her husband in evangelistic work in so many of our churches in recent months, will be happy to know that an operation, undergone Jan. 4, gives her promise of much better health.

**Sister Lulu Deitch** and her brother Alonzo of New Lisbon, Ind., are greatly enjoying the Messenger, and appreciate the kindness of the Nettle Creek church of Southern Indiana in sending it to them. Does this suggest a way in which other congregations or individuals might make somebody happy?

**Bro. Samuel Gearhart**, elder-in-charge of the Falling Springs congregation of Southern Pennsylvania, has entered into the reward of his earthly labors. We assume that our correspondent meant Jan. 6 instead of Dec. 6 as the date of death with funeral and interment the following Thursday.

**Sister Myra Brooks Welch**, our La Verne poet laureate, has been asked by the New York Times Book Review for a copy of her best known poem, "The Touch of the Master's Hand." The Times has been receiving so many requests for it the publishers thought they would better look it up. Well, they better would.

**To Brother and Sister Herman Heilman** of the South Keokuk church of Southern Iowa the Messenger extends congratulations on their golden wedding. Our correspondent says truly: "It is a wonderful thing to live among the people of a neighborhood for as long as fifty years, at the end of which they plan such a testimonial as that at the Brethren church, Friday, Dec. 20."

**Bro. W. H. Greenawalt** of Tacoma, Wash., writes as follows: "We will be able to keep our Messenger subscriptions to 100 per cent of our membership, adding two new members to our list and also listing two non-resident subscribers, one in the Philippine Islands. We expect to add Bro. Bonsack's book to most of our subscriptions as we think it to be of value in missionary information."

**The Messenger desk** appreciates the Christmas and New Year's greetings which came within the last week from the Minor Myers and E. L. Ikenberry families in China. They are copies of letters sent to friends in America, full of news about mission experiences during the past year. They both note the twenty-fifth anniversary of the China mission which was celebrated last June while the deputation from the Mission Board was with them.



From India, to arrive about Jan. 20 at New York, American Merchant Lines, are missionaries A. S. B. Miller and family and Chalmer Shull and children. In some Messenger homes this information may arrive in time to send a letter of welcome.

**Prof. Alvin F. Brightbill** of Bethany Biblical Seminary last week successfully passed his examination for the Master's degree in church music, and was thereupon made a member of the Board of Counselors for the Church School Union of the Graduate School of Music of Northwestern University. Other members of this Board are Clarence E. Dickinson, musical editor of the recently published Presbyterian Hymnal, Dean Robert G. McCutchan of De Pauw University and Charles A. Boyd of the Pittsburgh Institute of Music.

\* \* \* \*

### Miscellaneous Items

If your **Vacation Church School** of last summer has not been reported to our office as yet, will you please send in a report at once to the Board of Christian Education, 22 South State Street, Elgin, Illinois? Blanks for the report will be furnished upon request.

**Central West Regional Conference** will be held at McPherson College, McPherson, Kans., Feb. 16-21. The conference is for ministers, Sunday-school officers, young people's leaders, children's workers, or for workers in any field of Christian activity. An exceptionally strong program is promised. Details will be published in an early issue of the Messenger.

The new educational unit of the First Church of the Brethren, 616 N. Pacific Ave., Glendale, Calif., will be dedicated on Sunday, Jan. 26. There will be a full day with a unified service at 9:45 A. M.; dedicatory service at 2:30 and evening service at 7:00 o'clock. Guest speakers will occupy the pulpit both morning and evening. Eld. J. J. Yoder of McPherson, Kans., will give the dedicatory address. An earnest invitation is extended to members and friends from the church communities of the district.

### New Gish Fund Books

**No. 212. John Frederic Oberlin, a Protestant Saint** by Marshall Dawson.

Oberlin, born in Strasburg, became the second pastor of the desolate parish of Waldsbach, in the French Vosges, in 1767. During his pastorate of sixty years he transformed the life of the valley, spiritually and economically.

**No. 213. Preaching and the Mind of Today** by Gaius Glen Atkins.

A sympathetic and devotional study of the minister's supreme opportunity in the modern world. The book embraces a history of preaching and sermon planning. The contents of the books are divided into chapters as follows: The Strange Vocation of Preaching; Preaching Under Fire; The Changing Phases of Christian Preaching; Empty Throne-Rooms; The Roots of Preaching; The Challenge of Secularism; Craftsmen of the Soul; Base Lines; The Geography of a Sermon; The Preacher's Forgotten World: With Some Consideration of Craftsmanship.

**No. 214. Doran's Ministers Manual for 1936.**

This manual offers suggestions for the church year.

Gish List prices to Ministers of the Church of the Brethren: John Frederic Oberlin—35c; Preaching and the Mind of Today—45c; Doran's Manual for 1936—45c.

"He is not one of the emotional, thundering, sob-story, long-winded, palpitating type. He is a very interesting, thought-provoking, inspiring speaker. He mixes science, history, philosophy and religion, relating it in splendid language and seasoning it with years of experience." This is what one of our correspondents thinks of one of our successful pastors.

**Northwestern University** announces its Fourth Annual Conference on Church Music to be held in Evanston, Ill., Feb. 11, 1935. The phases of church music to be stressed are: the characteristics and the proper use of a good hymnal, the relationships that must be maintained between the pastor and his church musician, and the proper objectives of a church music program. Among the speakers are Dr. John Timothy Stone of the Presbyterian Theological Seminary; Rev. George Craig Stewart, Bishop of the Episcopal Diocese of Chicago; Dr. E. E. Harper, President of Evansville College, Evansville, Indiana; Dean R. G. McCutchan of De Pauw University; Dr. George L. Tenny and Herbert E. Hyde of Chicago. The evening session will center in a choral festival and the address by Bishop Stewart. A detailed program will be mailed upon request. Address: Department of Church and Choral Music, Northwestern University, Evanston, Ill.

\* \* \* \*

### Student Volunteer Movement Convention

Reported by C. David Ensign

The **Twelfth Quadrennial Convention** of the Student Volunteer Movement was held at Indianapolis, Ind., Dec. 28 to Jan. 1.

**Lodging was provided** for our college students by the local church. Some stayed in the church building, and others roomed in members' homes.

It is estimated sixty delegates from Brethren church schools attended the Twelfth Quadrennial Convention of the Student Volunteer Movement, an international student group interested in missionary work.

This **Twelfth Quadrennial**, marking the fiftieth anniversary of the Student Volunteer Movement, had a registration of 2,765 delegates from 43 American states, 8 Canadian provinces, and various other countries of the world. The delegates represented 458 colleges, universities and seminaries.

A **Christian co-operative** movement and a Christian World Community were features emphasized as being vital to the world mission of Jesus Christ. Never before in the history of the world were foreign peoples more ready to hear the gospel than they are now, mission authorities asserted.

**Some of the outstanding** Christian leaders of the world participated in the conference as speakers, and as heads of the seminars, or discussion groups. Robert E. Speer, John R. Mott, Toyohiko Kagawa, Reinhold Niebuhr, Archbishop William Temple of York, T. Z. Koo, Mrs. Induk Pak, John A. Mackay and Richard Roberts were among the more significant speakers.

**Brethren delegates met** for a supper at the Indianapolis church Dec. 29. Fellowship between the various Brethren college groups was again enjoyed Jan. 1, when members of the United Student Volunteer Movement of the Church of the Brethren met for breakfast in the Y. M. C. A. building. Nevin Zook, of Elizabethtown College, its president, presided over the meetings. Other officers are: vice president, Ira Petre of Bridgewater College; and secretary, Naomi Kensinger of Juniata College.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Two Builders

"But be ye doers of the word and not hearers only"

Read Luke 6: 46-49

Monday

Jesus' ministry was attended by great popularity. But he sensed that many who came were drawn by curiosity, and had neither the capacity nor inclination to put the truth into practice. Mere possession of the truth will not save. Such a man is marked as a fool. He had received the good treasure but he did not avail himself of its benefits. He is likened to a man who built a house of stone upon the earth without foundation. The sudden flood which swept the valley made havoc of his house. Not so his neighbor who built the same type of house with the important difference that he digged deep and laid the foundation on bed rock.

*Our Master, may we accept the implications of thy truth for our lives. Amen.*

### A Gentile's Piety

"For he loveth our nation and himself built our synagogue"

Read Luke 7: 1-10

Tuesday

In this story we have a sample of how God was working to bring the knowledge of himself to the gentiles. This Roman officer like Cornelius was worshipping the God of the Jews. He had shown his respect by building a synagogue. But the ceremonial requirements of the law kept him apart from those whom he had helped and whose God he worshiped; it kept him out of the house he had built.

It is a notable fact, however, that the Jews of the Dispersion were more liberal and did invite gentiles into their synagogues. Paul found these God-fearers wherever he preached and they became his first converts.

*We rejoice, our God, "that thou art not a respecter of persons but in every nation he that feareth thee, is acceptable to thee." Amen.*

### A Gentile's Faith

"I have not found so great faith, no not in Israel"

Read Matthew 8: 9-13

Wednesday

The Jews had put the pious gentile to shame. They had made him to feel

that his presence and his house would defile them. So he was kept at a distance but his faith surmounted the obstacle. It was not necessary that Jesus touch his servant to heal him. He believed that Jesus had supreme authority in the field of the miraculous analogous to his authority as a soldier. And Jesus honored his faith. He rejoiced that here was a man and a gentile at that, who had a simple and yet intelligent faith, that spiritual forces need not conform to the limitations of the physical.

*Our Master, we pray for the release of spiritual forces that our lives may be enriched. Amen.*

### John in Doubt

"Go and tell John the things ye have seen and heard"

Read Luke 7: 18-23

Thursday

The hardy man of the desert was shut up in Herod's dungeon. Yet he did not repine for he felt that his work was done. But finally grave doubts assailed him. The day of the Lord had not come. The only news which came was that the Nazarene was content to go about preaching and healing. The whole tenor of his ministry was marked by meekness rather than by strength.

But John had not understood. Jesus had sought the Father's will and was following it, though he had been sore tempted to do otherwise. His prophetic preaching, his deeds of kindness, his life of spiritual power, these

were the true signs of the Messiah. The kingdom had indeed come.

*May we learn with John that the kingdom consists of spiritual forces rather than physical. Amen.*

### More Than a Prophet

"Among them that are born of women, there hath not arisen a greater than John the Baptist"

Read Matthew 11: 7-15

Friday

There was an implied rebuke in Jesus' words to the messengers of John. But he would not have the multitudes think that John was a weakling. Many of them had heard him preach and had a vivid recollection of his vibrant personality. There had been no hint of weakness when he rebuked the Pharisees to their face and demanded that all repent. There had been no hint of softness in him who lived a life of hardship. They had come away, as it were, from the presence of one of the great prophets of Israel. Under the spell of his preaching, they had pressed into the kingdom as men take a city by storm.

*Our Father, help us to know that true greatness lies in faith and devotion to thy cause. Amen.*

### Childishness

"And wisdom is justified by her works"

Read Matthew 11: 16-19

Saturday

John had had enemies before he fell under the suspicion of Herod. Though the common people heard him gladly, the leaders were indifferent to his message and resented his frank condemnation of their pretensions. And already they were hindering Jesus' ministry by their suspicions and criticisms. Their insincerity and prejudice were apparent. Jesus likened them to children who cannot be pleased. They would neither play at the joyous game of wedding nor the sober game of funeral.

So the Pharisees in childish fashion had set themselves against the new movement. John had been too ascetic to suit them. Jesus was too social; he ate and drank too much and was careless of the company he kept.

*Our Father, keep us from the sin of little prejudices. May we always be sincere. Amen.*

## WEEKLY QUIET HOUR

### John in Doubt

For examples of gentiles who were worshipping Jehovah but had not accepted the Jewish religion, see Acts 10: 1, 2; 16: 14; 17: 4, etc. They were called proselytes of the gate.

**Sit down with Abraham.** Literally recline at meat. The Jews pictured the kingdom in terms of a feast. See Luke 14: 15ff; 16: 22.

**John's doubts.** What was his conception of the kingdom? See Matt. 3: 7-12. What was Jesus' conception? Does this account for his doubts? Or was he affected by his imprisonment?



## OUR MISSION WORK

### World Day of Prayer

BY NORA M. RHODES

MARK Feb. 28 the first Friday in Lent on your calendars, for on that day the Christian people of the world will unite in fellowship of prayer. More than fifty countries are now preparing for this most important event and will use the program "On Earth Peace, Goodwill Toward Men." It is very fitting that this program should have been prepared by a South American woman, Senorita Laura Jorquera of Santiago, Chile. You will recall that on the summit boundary line between Chile and Argentina stands the statue, *The Christ of the Andes*, a monument to international peace.

Let us pray that peace may prevail throughout the earth and that the Prince of Peace may dwell in the hearts of all mankind. Pray that there may be an outpouring of the Holy Spirit. May each church group in our brotherhood be a link in this chain of prayer reaching around the world.

Begin making preparations early for this service by using the pulpit, bulletin boards, posters in public places and newspapers for publicity.

The programs are 2c each, \$2 per hundred. Each participant should have a program. The Call is free. The poster like the accompanying cut (11 x 17 in.) is 5c. Order all supplies early from the General Mission Board.

Dallas Center, Iowa.

### What to Pray For

Week of January 18-25

VERY shortly after Dr. Raymond Cottrell and his wife, Dr. Laura Cottrell, landed in India in 1913, people began to come to them for help. While the doctors were still busy with their study of the Gujarati language, folks

came to their doors asking for medicine, and so a little dispensary was opened in a small room across from the doctors' home. This

room was not more than eight by ten feet, but it served well as the beginning of the medical work at Bulsar which has grown to such proportions that there is not only a dispensary, but medical lines of rooms where patients come and live during the time they receive treatment. Since those early days when people came by the dozen the medical work has developed until today between fifteen and twenty thousand come during the year.

Just recently the report comes that the Bulsar Hospital has been fitted up with electric lights. This is good news and means a wonderful blessing for the hospital and especially for the operating room. Many times during the past ten years, the question has been asked: "What would a doctor in America do if he had to perform all his operations by day, or when an emergency case comes in at night if he should be forced to operate by the light of a flashlight, or a



Doctors Raymond and Laura Cottrell



Ruth Glessner, R. N.



coal oil lamp, or at the very best, near a gasoline light?"

So heavy have been the duties on the medical compound that Doctors Cottrell have had no time for any rest during the past three years. Such a constant drain on the time and strength of a doctor tells on his health.

Miss Ruth Glessner, R. N., has lived at Bulsar in the past two years, carrying on the duties which always fall to the lot of a trained nurse. The nurse, as well as the doctor, is always on duty. There is never an hour, either during the day or the night, but what the nurse must be available. Many times in the midst of a much needed hour of rest an urgent call comes and the nurse must respond. Miss Glessner has not been well for some time and it has been hard to diagnose the trouble. There are times when malaria is so deep seated that it is very hard to find the real cause of illness. Let us petition the Father's blessing upon her.

Let us remember also the Indian nurses, attendants and evangelists who work in the Bulsar hospital, praying that their lives may be a continual testimony of the love of the Great Physician.

## Monthly Financial Statement

### Conference Budget

During the month of December contributions for the Conference Budget and agencies within the budget totalled \$19,600.61. Total cash applicable to the Conference Budget for the year beginning March 1, 1935, \$116,412.78, detail as follows:

	For the month	For the year
General Mission Board .....	\$17,240.39	\$68,604.17
Board of Christian Education .....	30.16	2,121.54
Bethany Biblical Seminary .....	481.73	5,865.57
General Ministerial Board .....		20.50
General Education Board .....		32.54
Ministerial and Missionary Relief .....		2.00
American Bible Society .....		4.79
Conference Budget Undesignated .....	1,848.33	39,761.67
	\$19,600.61	\$116,412.78

### General Mission Board

During December contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-35
World Wide Missions .....	\$5,593.36	\$17,817.38
Student Fellowship Fund .....	91.45	530.29
Women's Work Project .....	845.28	6,102.44
Home Missions .....	4,232.02	5,440.76
Greene County, Virginia, Mission .....		5.00
Foreign Missions .....	719.92	3,214.20
Junior League Project .....	559.53	1,314.86
B. Y. P. D. Project .....	183.00	686.89
Intermediate Project .....	14.59	19.59
India Mission .....	104.12	860.89
India Native Worker .....	65.00	171.00
India Boarding School .....	75.00	468.82
India Share Plan .....	232.00	1,452.60
India Missionary Supports .....	1,683.52	10,933.41
Stover Memorial .....		500.00
China Mission .....	100.05	958.11
China Native Worker .....		147.26
China Boys' School .....		19.24
China Girls' School .....		18.00
China Share Plan .....	68.75	466.25
China Hospitals .....	5.00	15.00
China Missionary Supports .....	1,584.60	7,450.58
South China Mission .....		84.36
Sweden Mission .....		10.00
Sweden Missionary Supports .....		500.00

Africa Missionary Supports .....	902.50	7,530.78
Africa Mission .....	102.98	1,344.17
Africa Share Plan .....	54.72	428.08
Ministerial and Missionary Relief .....		2.00
China Famine Relief .....	8.00	8.00
Africa Leper .....	23.00	114.22
Conference Budget Undesignated .....	1,754.87	39,448.05
Conference Budget Designated for—		
Board of Christian Education .....	30.16	2,121.54
Bethany Biblical Seminary .....	227.15	3,449.03
General Ministerial Board .....		20.50
General Education Board .....		32.54
American Bible Society .....		4.79
Conference Budget Share Plan .....	93.46	313.62

The following shows the condition of mission finances on December 31, 1935:

Income since March 1, 1935 .....	\$ 95,367.56
Income same period last year .....	97,754.44
Expense since March 1, 1935 .....	136,509.12
Expense same period last year .....	137,849.46
Mission deficit December 31, 1935 .....	51,296.79
Mission deficit November 30, 1935 .....	56,199.22
Decrease in deficit during December, 1935 .....	4,902.43

## Achievement

ACHIEVEMENT is one of the good words not spoiled by improper use. Jesus steadfastly set his face toward Jerusalem with the idea of achieving a definite goal (Luke 9: 51). Paul pressed on toward the goal unto the prize of the high calling of God in Christ Jesus (Philpp. 3: 14).

Of course, we recognize that Jesus and Paul, in the references quoted above, did not have in mind immediately such a general church program as we now have.

But the Church of the Brethren seeks to know the mind of Christ and to feel about human need as he felt and to act as he would act were he here in body. And the present program of the church has been developed with this in view. This thermometer calls to our minds the work of our general brotherhood. It includes missions, Christian education, the ministry and many phases of work all formed to bring souls to an acceptance of God through Christ.

During our fiscal year, which began March 1, 1935, we have fallen in giving below last year. December offers encouragement because giving was markedly above December a year ago. The Conference has authorized a work estimated to cost \$275,000. We ought to reach that goal. Since experience of the recent years makes reaching it improbable, the thermometer this year has been graduated toward a goal of \$203,580. This is the average in giving during the past four years. It is a goal \$8,204 above what we gave last year. Surely, God has blessed us enough so that we can and will go above our past four-year average.

*Plan for the Achievement Offering February 16.*

## SPIRITUAL HEART THROBS

To see an old man bent with years of toil, yet earnestly aspiring for growth in the kingdom inspires us. How does this affect you? "Please accept this \$5. I have sent \$55 annually the past four years. If I live until July I will send \$50 more. I am now one month over 90 years. The good Lord has been good to me these many years. I can walk a



mile yet, but I'm not very strong. May God bless everybody the world over. Read Philpp. 4: 7."—A brother in Virginia.

"Find a ten dollar bill to help carry the load of missions. The mission cart wheels too need chains. The Gospel Messenger has always had a place in my home."—A 91-year-old sister in Ohio.

"Through a business deal we are sending \$10 for world wide missions. Please credit this to our congregation."—A husband and wife in Michigan.

"Although we live isolated we love to help the church and to keep in touch through The Gospel Messenger. We are sending \$10."—A husband and wife in Oklahoma.

"In April, 1935 I entered into the fourscore class. On New Year's Day, 1936 I put in much time spading garden. Thank God for his wonderful care and keeping and for wonderful health and strength all through life practically without pains and aches. I praise God for his goodness. I am sending \$10.50."—A sister in California.

"Enclosed is a \$20 money order. Should have been sent long ago. I am so forgetful. I am almost 76 years old. Think I can send more before long if the Lord spares me. Please credit this to a brother and wife even though she is gone and her chair is empty. She helped to make it possible that I can still give."—A brother in Pennsylvania.

"I am sending \$50 for missions. Please do not tell anyone. This is my secret."—A good sister.

A faithful contributor sends \$25. Her record the past four years for this Pennsylvania sister reveals the following amounts: \$50, \$10, \$15, \$27.50, \$15, \$10, \$25, \$25, \$25, \$5, and \$25.

"Just received our mission annuity. If it were not for the \$4,000 we gave to the Mission Board on the annuity plan and the income we now receive, I fear we could not hold our home. We could just as well have given \$10,000. Please accept this \$6.60. My good wife will be 80 her next birthday. We are milking 7 cows so as to pay off as much of our mortgage as we can. May our dear Lord bless all who work to build up the kingdom."—A brother in Iowa.

"We send \$40. How we wish it were more. Please credit this to two sisters in Nebraska."

These heart throbs are gleaned largely from letters by older people. It is a natural way for older people to express the feelings of their hearts. But young people also have a way of expressing their feelings about building the kingdom. Over the year end about sixty young people, members of the Church of the Brethren, went to Indianapolis to the Quadrennial Student Volunteer Convention. The purpose of this great gathering of nearly 3,000 was to consider afresh how Christ might be made known, loved and obeyed throughout the world.

While just a few of our youth were at Indianapolis, a great multitude of them in their home congregations were sending a generous Christmas offering for the missionary work of the church.

The Southern Ohio young people were in district session at the Salem congregation. To them it was proposed that during the next year they seek to give \$500 toward the general brotherhood program. This amount would carry the expense of the whole missionary and service work for 1,000 minutes. As the young people considered the worth-while-ness of the task and measured their strength they decided that \$500 was not enough, and voted to try to raise \$720, enough to carry the whole general program for full 24 hours or 1,440 minutes.

## MISSIONS AND CHURCH SERVICE (CONFERENCE BUDGET) THERMOMETER

The mercury shows cumulative receipts by months.

### Average Four Years

Amount Raised  
Years Ending Feb. 28, '32,  
'33, '34, '35

### This Year

Amount Raised  
Year Ending Feb. 29, '36

### Conference Budget \$275,000

Feb. 100% \$203,580

Jan. 71.6% \$145,815

Dec. 61.1% \$124,410

Nov. 52.2% \$106,460

Oct. 48% \$97,695

Sept. 42.4% \$86,380

Aug. 38.6% \$78,641

July 35.1% \$72,531

June 31.5% \$64,231

May 10% \$20,375

April 5.6% \$11,472

Mar. 3.4% \$6,942

Dec. 57% \$116,336

Nov. 47.5% \$96,812

Oct. 43.4% \$88,422

Sept. 37.8% \$76,986

Aug. 33.7% \$68,713

July 31.5% \$64,289

June 27.5% \$56,004

May 7.5% \$15,272

April 4.3% \$8,882

Mar. 2.3% \$4,726

Annual Conference has authorized a BROTHERHOOD missionary and service program estimated to cost \$275,000. Our average giving for the past four years, \$203,580, seems attainable this year. The brotherhood program is going forward on this basis. Let us strive this year or as soon as possible to reach the full \$275,000. At least let us all share the joy of running the mercury out the top of this thermometer.



## THE CHURCH AT WORK

### LEADERSHIP TRAINING

#### A Statement Regarding the New Standard Leadership Curriculum of the International Council of Religious Education, January, 1935

##### Introduction

Because of the long-time importance of the content of this statement, will you as pastor, superintendent, elder, or other interested leader in your church read this article word for word and think it over carefully?

During the last several years there has been in the making a new program of leadership education sponsored by the denominations co-operating in the International Council of Religious Education.

The demand for this new program was based largely on the fact that the Standard Leadership Training course which has operated for some years (since 1922) offered the same level of instruction for every one—beginner teacher and advanced, college graduate and non-college student. The same diet was offered to everybody; the feeling was that nobody was served well because of this. Three bulletins from the International Council describe the new program in full. (Bulletin 501, First Series Courses; Bulletin 502, Second Series Courses; and A Manual for Deans Who Administer Second Series Courses.)

Now since October, 1935, the New Standard Leadership Curriculum is before us. Many of you are learning about it through interdenominational conventions and institutes, and through the International Journal. Some of you have already begun to promote its use among local churches and in district conferences.

It may—or may not—have occurred to you that you have not yet seen this new Standard Leadership program announced in the materials of your denomination. The reason for this is that the General Board of Christian Education, after twice reviewing the general plan of the new curriculum, has not yet seen its way to a complete endorsement of the plan.

The major reasons for this are two:

1. The seemingly very complex nature of the new set-up, with an elaborate credit system.
2. The question, on the part of some of our leaders, as to whether "standard" leadership training is the best way of getting high caliber leadership.

If the new curriculum were adopted, it would of course be adapted to our own denominational needs as was done with our standard curriculum now in use. Those of you who are familiar with it will know that in certain courses our own denominational textbooks have been written. J. Hugh Heckman's book "The Teacher's Appreciation of the Old Testament," and "The Teacher's Appreciation of the New Testament," by Slabaugh (in preparation) are the two most recent adaptations. This point is mentioned here, because this problem of adaptation was not one of the two major criticisms raised on the new program. If these two major problems were cared for it would likely be felt that in other ways the plan could be adapted to our own denominational needs.

This rather extensive statement is given, neither to promote nor to hinder the use of the new leadership curriculum, but rather to answer questions that have risen from many of you as to the place of this new program in our denominational program.

##### Some General Principles of the New Leadership Curriculum

1. Every leader in every church needs to grow—pastor, elder, finance and trustee board members, members of the pastor's cabinet or counseling group, personal workers, teachers, age group advisers—all workers.
2. Leadership training should be for a program that is unified—not Sunday-school and church, but rather the church program for adults, young people, and children.
3. Each leader ought to be allowed to grow from where he is in his own development rather than being ahead of, or behind, the class.
4. The best leadership growth rests on "learning to do by doing." The person who is both working and studying will learn faster than the person who only studies.
5. No leader should feel he is a finished product. He must continue to grow throughout life.
6. Every possible means of leadership education should be utilized—reading, observation, experience, institutes, workers' conference, and all other available channels.

##### What Is the New Plan?

Briefly, the new plan is this:

There are four series of courses:

- First series—easiest.
- Second series—next easiest.
- Third—harder.
- Fourth—semi-professional.

In each of these series there are seven different kinds of courses:

- Group I. A group of general courses (numbered in 100's), such as—Personal Religious Living; The Bible and Other Religious Living; The Church; Psychology and Method for Church Leaders and Others.
- Group II. Children's Division Courses (numbered in 200's).
- Group III. Young People's Division Courses (numbered in 300's).
- Group IV. Adult Division Courses (numbered in 400's).
- Group V. Leadership Development (numbered in 500's).
- Group VI. Administration Courses (in Second Series Courses, numbered in 600's).
- Group VII. Field Work Courses (in Second Series Courses, numbered in 700's).

The general outlines, as well as specific details of the new Standard Leadership Curriculum (together with lists of textbooks and guides) are given in the following bulletins:

- Educational Bulletin, No. 501, "The First Series Courses of the New Curriculum." (Issued 1934, price 10c.)
- Educational Bulletin, No. 502, "The Second Series Courses of the New Standard Leadership Curriculum." (Issued 1935, price 20c.)
- A Manual for Deans Who Administer Second Series Courses of the New Standard Leadership Curriculum. (Issued 1935, price 10c.)

All of these can be ordered from the Board of Christian Education at Elgin, Ill. If ordered directly from the International Council of Religious Education, 203 North Wabash, Chicago, Illinois, cash should accompany the order.

Two articles in the International Journal of Religious Education this last year also gave information on the new courses. They were: "The New Leadership Curriculum"—April, 1935 issue, pages 18-19; and "The Accrediting Pro-



cess of the New Leadership Curriculum"—May, 1935 issue, pages 20-21.

### Some General Remarks

The Second Series in the new plan is very like the present standard course in difficulty. The number and type of courses included are also very similar.

The Third and Fourth series courses are still in preparation. The third series may be ready by next October, 1936.

The new curriculum has courses and departments touching fields that have not been dealt with as yet in our present program. Examples:

A course on "Personal Religious Living" in each series.

The courses on Leadership Development—such as:

510b. A Local Church Program of Leadership Education.

512a. Planning and Conducting a Series of Workers' Conferences.

520b. Helping Leaders Improve Their Work.

510a. Enlisting and Developing Workers.

511a. Improving Workers' Conferences.

512a. How Jesus Developed Leaders.

520a. How Can Church Workers Get Help?

The leader's Guides, texts (where texts are available) and outlines of courses can be used in many ways, aside from a regular course for credit. Week-end conferences and institutes, and workers' conferences particularly, have been found good places for offering the First Series Courses.

### What Shall You Do in Setting Up Your Leadership Program?

"Shall we follow the new leadership program, or our own denominational program?"

The answer is: If you have students or classes pretty well started or half-way through the present leadership curriculum and looking forward to their diplomas, or an individual doing work by correspondence, then it will be best to go on with the present plan remembering that the final date when credits from the present denominational courses will no longer be accepted is Oct. 1, 1939.

Every church leadership planning committee—or perhaps it is one individual planning the program—should keep in mind constantly that there is more than one way of growing good leaders. A recent statement suggests the following:

1. Simply growing "on the job"—learning by one's own experience. (Not all people grow—some just have experience.)

2. Personal supervision—pastor, superintendent, age group adviser, or department head.

3. A library.

4. Utilization of periodical literature.

5. Demonstrations of good leadership.

6. Workers' conferences and similar opportunities for sharing experience.

7. Visits to other churches and in public schools.

8. Summer leadership schools and camps.

9. Individual study with guidance by correspondence.

10. A broad range of courses regularly offered—either on a local church or community basis.

11. Minimum standards for all workers.

The leadership program for your church should fit the need of your church.

### Conclusion

For the present, we ask that all individuals and classes desiring to take up the new Standard Leadership Training Curriculum—either First or Second Series—write to the International Council of Religious Education, and that teachers become accredited through them. The Elgin office is not set up at present to handle accrediting of teachers and filing of credits for these new courses.

If you are pastor, superintendent, or responsible for leadership growth in your church, or if you are interested in these courses as an individual, you should order and read

carefully Bulletins 501, 502, and our own free Standard Leadership Training leaflet of April, 1935 (also the Dean's manual if you are concerned with that problem)—and then make your plans accordingly. The exact titles and prices of these are mentioned above.

The normal time for launching new plans for leadership growth is Oct. 1, the beginning of the church school year. The highly desirable time for beginning to plan for Oct. 1 is Jan. 1. Begin now!

## CORRESPONDENCE

### ELD. J. H. MOORE AS I KNEW HIM

"One by one our loved ones leave us,  
One by one they cross the tide."

A mighty man in Israel hath fallen.

My first memory of Bro. Moore goes back to a special meeting of some kind held in the M. E. church at Mt. Morris, Ill., where Bro. Moore was the speaker. It must have been in 1882 or 1883, it seems to me. Little did I think then of what was ahead in connection with him.

Then followed a time when he was in the south, during which years I knew little of him, except through his writings. After that there followed his return and taking up the editorship of The Gospel Messenger.

I was in and out of the office much until 1898, when I went in to give my whole time to the work. That was the year in which Bro. Moore took his trip to Bible lands and I was left in charge of the Messenger. Our correspondence dates from that time and was continued until a short time before his death. It was pleasant and helpful, and his letters show that he seemed to enjoy it as much as I did.

Through the columns of the Messenger he was widely and favorably known. One did not need to be in doubt as to his position on any question which he chose to discuss. He was conservative through and through, and yet was always ready for change where he could see it would be improvement. He was essentially a student, and continued his studies to the very last. He never expressed himself rashly or without considering what he was saying. And that fact led his readers to accept what he wrote for them.

He did not know what it was to be without some subject to which he was giving study. Our last meeting, which was at his home in Sebring on Nov. 18, was a most pleasant one. We visited most of the forenoon, and then after attending to some matters I went back and we continued our conversation in the afternoon. He told me what he was doing, his plans, and gave me outlines of the subjects which he wanted to write up as he could for the benefit of the church. Some of it was partly written at the time. We do not realize the effort it required for him to do as much as he did. He preferred to write out his articles a little at a time, as his defective sight would permit, rather than to dictate. There was a connection between the pencil slipping along the lines and his brain which seemed to be missing when he dictated. But he had to dictate much also, for his eyes would not permit his hand to write all the mind wanted to express.

We had not met for some years before this last meeting, and when I met him at the home of Bro. A. N. Kuhns in Sebring I was shocked at the change in him physically. He had failed so much. The end was nearer than any of us suspected. But it was not a worry to him to think about it. He felt he had a work to do, and he was busy at it until



the call came. Happy is such a life. And blessed to the possessor of it and to those with whom he comes in contact. His work is done, and well done. It remains for those of us who are still here to study his words. There is much to be gained by so doing. He did not speak or write to no purpose: he had something to say, some instruction to give, and he did it as best he could until the last.

But the longest earthly friendship must end; one or the other must precede to the long home, and the one who is left has only his memories of the days that are no more. But they are blessed memories. And there are still the letters written through the years, and the books which contain so much that is good counsel. It is all clean and pure and helpful: it is all Christian. And how much such thought is needed by the world and by the church which he loved so much and to which he gave the best of his life for a longer time than most men live! There have been others like him. They are gone. But their letters, their books, their counsel still are ours if we will accept them. Nothing would give these departed ones greater pleasure than to know that their lives lived after their bodies here on earth, are leading young and old to a better, a higher, a more Christlike life. It was their heart's desire and prayer that Israel, their Israel, might be saved. God grant that the desire may not be in vain; that as we think of these men and their work we may resolve that they shall not have lived and striven in vain.

Our days, too, are passing; a few more days or years, and we shall be numbered with those who were but are not. What will our record be? What has been and is our influence? These are critical days for the church and for the world. Which will save or destroy the other? Christ is coming again; we know not how soon. And when he comes will he find more or less true faith because of our having lived?

Homestead, Fla.

Grant Mahan.

### MOTHER

Some one has said, and well said, that the three sweetest words are mother, home and heaven. Even to those who have been through colleges and universities, and who have all sorts of titles and letters before and after their names, the greatest name in all the world is a very simple word, with more meaning than any other—mother. There is one thing I am thankful for above anything else in this world, it is that I still have my godly mother. Even though she has passed her threescore and ten years she grows dearer each day. A mother worthy of the name is the greatest asset a child can have.

At Christmas everything centers around mother and child. Usually we all go home, but this year I had to be away from all those who are near and dear to me by flesh and blood. Yet my Savior stood right by me and gave me strength to wear a little smile, sing a little song, and speak a few kind words to lonely and sick people. The great poet, Robert Louis Stevenson, fought this battle; and in "The Little Book of Courage," by Edwin Osgood Grover my mother sent me are these four little lines by Stevenson:

"Oh, for faith and strength to win  
Every battle we begin!  
Oh, for patience to put through  
Every task we plan to do!"

I want to thank all the readers of The Gospel Messenger for the beautiful cards showered on me this Christmas. I appreciate every one of them and there are so many it is

impossible for me to answer each one separately as I would like to do. There is only a little time to sit up and write, as we have to stick close to our beds—our battlefield to health. Will the readers pray that I may live up to what my children expect of me and that I may have strength, faith and patience to win this battle back to health, happiness and home? I would like to dedicate the following poem to my mother, Mrs. S. G. Cline, Staunton, Va. I clipped it from the Roanoke Times. It is called: Boyhood Privations. I have changed it some and made it read, Girlhood Privations, for my dear mother.

### Girlhood Privations

She was just the doting mother, of her children found and proud,  
Half defending, half excusing little freedoms she allowed,  
And she gave the same old reason: "I have always hoped to spare  
My children from the burdens which my shoulders had to bear."  
And I know that when she said it she believed she spoke the truth,  
As she thought about the trials and the hardships of her youth.

"I would keep their childhood happy," she repeated, and I smiled,  
For most women who have succeeded think they suffered as a child.  
And I said: "I do not doubt you. In those days of long ago  
You had many little duties which your girls will never know;  
But today you're hale and hearty and for business prime and fit,  
So those hardships you remember didn't hamper you a bit."

Boys and girls are merry-hearted; it's the grownups as a rule  
Who remember, oh, so sadly, that they had to walk to school,  
It's some fond and doting mother who sits weeping o'er the list  
Of the real or fancied pleasures which she really thinks she missed,  
And those grim and dreadful duties which the mothers today recall  
Were the simple tasks of girlhood and the common lot of all.

Catawba Sanatorium, Va. Mrs. Tenney Cline Wolfrey.

### PHARES W. BAKER

"A prince in Israel has fallen." Bro. P. W. Baker died at his home in Landisville, Pa., Dec. 10, 1935. His remains were interred in the Landisville cemetery on a sunny slope of green to await the second coming of our Lord and the first and glorious resurrection.

Funeral services were held at the home and at the Church of the Brethren, Salunga meetinghouse. The occasion was a most impressive one amid a thousand appreciative and sympathetic relatives and friends. Brethren P. J. Forney, H. K. Ober and I. N. H. Beahm officiated. The scripture text used was: "And devout men carried Stephen to his burial, and made great lamentation over him" (Acts 8:2).

Sister Elizabeth Swarr Baker, the bereaved wife and widow, remains to bear her great loss, along with the following children: Mary S., wife of J. Miller Eshelman, Paul S. and J. Urban, all of Landisville. Also a sister, Mrs. Emma Kauffman of Landisville, and a brother, David W. of Pittsburgh, and grandchildren.

On Dec. 3 Bro. John Eshelman and the writer called to see Bro. Baker. He evinced clear interest in his farms and varied business activities. But especially did he show deep interest in the Sunday-school lesson. Seldom, if ever, have I seen such ample library and Sunday-school equipment for study. As a Sunday-school teacher and as the supporter of Bro. Baxter M. Mow, husband of Sister Anna Beahm Mow, he has served well both in the homeland and abroad.

Bro. Baker had a great family heritage in David and Mary Witmer Baker and their forbears. He was born July 7, 1865 and passed the threescore and ten mark. His education included graduation from the Millersville State Normal School in 1885. He taught for years and always took an active part in educational work.

In 1890 he married Elizabeth M. Swarr and in this happy union, their good home and wide influence in business and church were established. Some seven or eight of the best



farms in good old Lancaster County and other interests proved and tested his business sagacity.

Bro. P. J. Forney, who knew Bro. Baker best of those officiating, told of how he loved nature, how he applied choice Bible mottoes in business relations, and how he dealt with men everywhere in a sympathetic manner. He told of Bro. Baker's love for men as the image of God, and hence his great interest in missions. Who will take Bro. Baker's place?

I. N. H. Beahm.

Nokesville, Va.

### THE DEATH OF ELDER DAVID C. GLICK

On Dec. 3, 1935, Eld. David C. Glick was called from his earthly labor at his home in Empire, his age being 71 years, 5 months and 19 days.

Bro. Glick was born June 17, 1864, at Flag Springs, Andrew County, Missouri, to Eld. Daniel and Susan Glick. He comes from a long line of Brethren ancestry, there being four ministers and one deacon in his father's family.

Bro. Glick united with the Church of the Brethren on his nineteenth birthday. Later he was elected a deacon, was ordained to the ministry on Aug. 12, 1899, and advanced to the eldership in 1913. He spent much time and effort in the work of his church, always eager to serve wherever possible. During his life he filled many capacities, serving as teacher, Sunday-school superintendent, minister and elder.

While completing his college education at Warrensburg, Mo., he met Miss Ida B. Fultz, who became his wife on Feb. 23, 1905. Immediately after being married Brother and Sister Glick left for their new home at Fruita, Colo. The family remained in Colorado five years during which time two sons, Norman N. and Earle D., came to bless their home. Because of Sister Glick's failing health the family moved to Newberg, Ore. During the ten years spent in Oregon the youngest son, Royal D., was born.

The family then moved to California where they have resided since. After living at several locations they moved to Empire which has remained their home.

The rearing and training of his family in a godly home was Bro. Glick's chief concern and delight. His children were a source of great comfort during his last illness.

Bro. Glick's health began to fail early in 1935 and the latter part of June he took his bed. He called for the anointing service but continued to grow weaker until he passed quietly to his rest on Dec. 3, 1935. Bro. Glick is survived by his wife, three sons, two grandchildren, one sister, Mrs. Anna Umphlet, and two half brothers, Geo. Andes and John Glick.

Funeral service was held Dec. 5, from a funeral home, Modesto, Calif., in charge of his pastor, M. S. Frantz.

Empire, Calif.

M. S. Frantz.

### MATRIMONIAL

**Byerly-Halterman.**—On Dec. 24, 1935, at the home of the writer, Mr. Warren P. Byerly, Mt. Solon, Va., and Sister Grace E. Halterman.—W. W. Cox, Mt. Solon, Va.

**Fiedler-Haas.**—By the undersigned, at the home of Brother and Sister B. H. Shank, Navarre, Kans., Christmas Eve, 1935, Everett L. Fiedler of Woodbine, Kans., and Helen G. Haas of Navarre, Kans.—W. A. Kinzie, Navarre, Kans.

**Hartsough-Kolb.**—By the writer at his residence, Nov. 14, 1935, Bro. Frank Hartsough and Mrs. Etta Kolb, both of Seville, Ohio.—Arthur L. Dodge, Spencer, Ohio.

**Matz-Kintzel.**—By the writer at his home, Nov. 27, 1935, Earl H. Matz, of Cressona, Pa., and Miss Susan E. Kintzel, of Pine Grove, Pa.—Nathan Martin, Lebanon, Pa.

### FALLEN ASLEEP

**Beanblossom,** Levi, born June 6, 1850, in Darke County, Ohio. He died at the home of his son, Elmer, St. Joseph, Mo., Dec. 19, 1935. He was the father of eleven children; his wife and five children preceded him several years ago. He was a member of the Church of the Brethren for many years, being a charter member of the Bethel church, Nehr., said church being organized April 7, 1875. He later moved to St. Joseph where he was a member for about thirty years; he was a most faithful worker in this church, being in the office of deacon at his death. Services by the writer with burial in Ashland cemetery.—E. N. Huffman, St. Joseph, Mo.

**Becker,** Sister Emma L. (Gelsinger), wife of Harvey J. Becker of Ephrata, died of heart failure at her home, aged 52 years. She is survived by her husband, five sons, three daughters, twelve grandchildren, one brother, one sister and her stepmother. Services at the U. B. church at Denver by Brethren Clayton Gehman and John Myer. Interment in Swamp cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

**Bowser,** Carey W., son of Henry and Elizabeth Bowser, born near Dayton, Ohio, Feb. 27, 1871; he died Dec. 17, 1935, at the hospital in Dayton after a brief illness. He married Sarah Ramsey on Feb. 15, 1894; to this union were born six children. His widow and the children survive. Funeral services in the home by the writer, assisted by W. C. Niswonger. Interment in the Bear Creek cemetery.—Parker M. Filhrun, Dayton, Ohio.

**Byerly,** Oscar Kenneth, son of Brother and Sister Oscar Byerly, was born in Fostoria, Ohio, Dec. 31, 1911, he being at the time of death 23 years, 11 months and 28 days old. He spent his entire life in and about the city of his birth except one year which he spent in Uniontown, Pa., where he finished his high school work in 1932. He became a member of the Fostoria Church of the Brethren in early childhood. At the time of his death he was employed as a truck driver and was struck by a passenger train on Dec. 27; he never regained consciousness, dying on the morning of the 28th. Those of the family remaining are the father and mother, five sisters and three brothers. The funeral was held in the Fostoria church. Interment was made in Fountain cemetery. Funeral was conducted by the writer, assisted by Rev. L. E. Lee of the Church of Christ.—Walter Swihart, Fostoria, Ohio.

**Carpenter,** Sister Elizabeth, born Aug. 29, 1856, in Highland County, Va., the daughter of Wm. and Eliza Curry Stephenson; she died Nov. 18, 1935. She married Chas. Franklin Carpenter. They made their home at Bolar until a few years ago they moved to Hot Springs, Va. She was a loyal member of the Brethren church. Her husband survives with seven children, one brother and several grandchildren. Funeral services by C. B. Gibbs at Valley Bethel church with interment in the cemetery near by.—Mildred E. Bussard, Bolar Springs, Va.

**Christner,** Willard L., son of Almon and Florence Mohler Christner, was born May 16, 1913, in Cerro Gordo, Ill., and died at Champaign, Ill., Nov. 14, 1935. At the age of twelve years he united with the Church of the Brethren and entered at once into earnest and devoted work in the Sunday-school and young people's group. He taught three years in a rural school and then desiring to finish his college course, he entered the University of Illinois in September. While attending school he was young people's leader of the Champaign church. For a number of years he assisted and conducted Vacation Bible Schools and served as recreational leader in camp. His parents survive with one brother and two sisters. Funeral at the church in Cerro Gordo by Eld. I. D. Heckman and Bro. Merlin Garher. Interment in the Cerro Gordo cemetery.—Hazel A. Turney, Cerro Gordo, Ill.

**Collet,** Robert Leroy, son of Schuyler and Katie Collett, died Dec. 14, 1935, at his home near North Manchester, aged 24 years. He had been afflicted with a heart ailment for several years. He accepted Christ as his Savior several years ago and was a member of the Walnut Street Church of the Brethren. Funeral services at the church by Bro. Moyne Landis, assisted by the writer. Interment at Lower Union cemetery.—Geo. W. Deaton, Claypool, Ind.

**Davidson,** Nancy, daughter of Samel and Perthinia Early, born Aug. 6, 1879, near Cherryvale, Kans., and died at her home in Fairview, Mo., Dec. 3, 1935. She married Noah Davidson June 13, 1897. In April, 1895, she united with the Church of the Brethren by baptism. Fourteen years ago while in very poor health she called for the elders of the church and was anointed and God saw fit to restore her to normal health and usefulness. Nov. 27, 1935, she again called for the anointing which brought satisfaction and consolation. She lived a consistent Christian life and was always ready to render service in any way she could. She leaves her companion and five children, one brother and ten grandchildren. Funeral service at Shoal Creek church by A. W. Adkins, assisted by Eld. N. S. Gripe. Interment in the Fairview cemetery.—A. W. Adkins, Cabool, Mo.

**Dennig,** George A., son of Ferdinand and Catherine Shickley Dennig, was born in Pennsylvania, Feb. 20, 1864; died Nov. 29, 1935, aged 71 years, 9 months, and 9 days. He was married July 29, 1911, to Mrs. Mary Celia Yeager. Death came suddenly while he was at work. He leaves his wife, two stepchildren, one brother and three sisters. He was a member of the Methodist church. Services by the writer at the Marion Church of the Brethren, Marion, Ohio. Interment in the Marion City cemetery.—S. L. Cover, Marion, Ohio.

**Faulk,** Georgia Mahel, daughter of Brother and Sister Carey Faulk of Kensington, Md., was born May 4, 1912, and died Dec. 30, 1935.



She was stricken with infantile paralysis when five years old and was crippled to the time of her death. She was baptized five years ago and remained steadfast in the faith. Surviving are the parents, two brothers and two sisters. Services in the home by the pastor, G. L. Baker, with burial in the Flower Hill cemetery near Gaithersburg, Md.—Mrs. G. L. Baker, Germantown, Md.

**Grissinger**, Bro. Perd A., son of Joseph and Phoebe Grissinger, born in Wayne County, Ohio, Feb. 12, 1882, and died Dec. 5, 1935. At the age of two years he moved with his parents to Medina County, where he lived the remainder of his life. Jan. 1, 1908, he married Miss Lena Buchanan. To this union were born four children, two of whom died in infancy. There remain his widow, two sons, one brother and two sisters. He was a member of the Black River Church of the Brethren. Services in the home by the writer with interment in Black River cemetery.—Arthur L. Dodge, Spencer, Ohio.

**Helt**, Sister Matilda B., wife of Bro. John K. Helt, died at her home in Manheim, on Dec. 7, 1935, at the age of 48 years. She was a member of the church for many years. She is survived by her husband and eight children. On the day previous to her departure, an infant grandson, Gerald Clinton, died unexpectedly. Funeral services for the grandson were held from the funeral home by the writer while the remains of the grandmother lay in the adjoining room. Services for Sister Helt were at the Manheim church by the writer and Eld. Harry G. Fahnestock. Burial in Hernley's Mennonite cemetery.—H. A. Merkey, Manheim, Pa.

**Hoke**, Sister Hannah E. Mow, was born in Elkhart County, Ind., Dec. 20, 1856. At the age of seven her parents, John and Elizabeth Burkett Mow, moved to Kosciusko County, Ind. She united with the church at the age of twenty-two and was baptized by Eld. J. H. Miller, of Milford, Ind. On March 22, 1900, she was united in marriage to Eld. Levi Hoke of Goshen, Ind., which union was terminated by the death of Eld. Hoke on Sept. 23, 1912. Sister Hoke lived in Indiana until 1919, when she removed to Homeland, Florida. In order to be nearer a church, she moved to Avon Park, Fla., in 1922 and thence to Lake Istokpoga (Sunnyland church) where she lived until shortly before her death at Sebring on Nov. 29, 1935. Sister Hoke was a faithful member of the church and was always found at her post of duty so long as she was able to work. She was buried in the Pinecrest cemetery near Sebring, the services being in charge of the writer, assisted by Elders Jos. D. Reish and H. A. Spanogle.—D. E. Miller, Sebring, Fla.

**Hollinger**, Jane Condit, daughter of Martha and William Condit of Pataskala, Ohio, was born Dec. 15, 1855, and died suddenly at her home near Hillgrove, Ohio, Nov. 14, 1935. She was the eldest of eleven children and spent her early life on the home farm twenty miles east of Columbus, Ohio. Feb. 7, 1889, she was married to Emanuel W. Hollinger. About 1900 she was baptized into the Church of the Brethren. Through a period of forty-seven years she served her God, her church, her community, her devoted husband and children most wholeheartedly. She is survived by her husband, two sons, one daughter, five grandsons, two granddaughters, one brother and one sister. Funeral services at the Poplar Grove church by Eld. R. N. Leatherman, assisted by Eld. Theo. R. Eley. Interment in the Brethren cemetery north of Union City, Ind.—Bessie Huffman, Union City, Ind.

**Jordan**, George B., son of Skinner and Susannah Jordan, was born near Gratis, Ohio, Sept. 9, 1862. After an illness of only two days, he departed this life Oct. 24, 1935, at his home in Eaton, Ohio, aged 73 years. He was united in marriage to Nora M. Brubaker, Dec. 25, 1892, who preceded him in death two years ago. To this union one daughter was born. He and his wife united with the Church of the Brethren more than twenty-five years ago. He leaves one daughter, Mrs. Pearl Deaton; one granddaughter, two brothers, Henry of Alexandria, and Joe of Gratis. Burial in the Gratis cemetery, close to the place of his birth. Services conducted in the Eaton church by the undersigned.—N. B. Wine, Dayton, Ohio.

**Lamb**, Sister Elizabeth J., born April 20, 1868, and died Sept. 24, 1935. She married Geo. W. Lamb who preceded her. She is survived by three daughters, two sons and several grandchildren. She was a faithful member of the Brethren church and called for the anointing a few days prior to her death. Funeral services at Wesley Chapel by C. B. Gibbs with interment in the cemetery near by.—Mildred E. Bussard, Bolar Springs, Va.

**Latschaw**, Mrs. Mary, daughter of Noah and Elizabeth Gochenour, was born in Clinton County, Ind., May 2, 1854, and died at her home in Rossville, Ind., Dec. 22, 1935. The greater part of her life was spent in the vicinity of Rossville. March 15, 1893, she married Jeremiah Latschaw. Besides the husband, she leaves a stepdaughter, three sisters and two brothers. She was a member of the Church of the Brethren for many years. Funeral services at the church by Bro. Walter Replogle. Burial in Pleasant View cemetery.—Clara Metzger, Rossville, Ind.

**Martin**, Laura Eanes, born in Pittsylvania County, Va., Sept. 15, 1900, and died in the hospital, Charlottesville, Va., Dec. 5, 1935, following an operation. When she was eighteen years of age she accepted Christ and became a member of the Christian church. She married W. L. Martin Sept. 20, 1923; three years afterward they united with the Church of the Brethren and have been faithful in the service of the church. Her husband survives with one daughter, three sons, her mother, three sisters and two brothers. Funeral services at Boones Chapel by her pastor, S. H. Flora, assisted by J. A. Naff and Z. E. Mitchell. Interment in the church cemetery.—Mrs. S. H. Flora, Penhook, Va.

**Miller**, Mrs. Lucy H., daughter of Henry and Eliza (Beck) Buck, was born near Polo, Ill., Feb. 21, 1877. Her death on Dec. 11 terminated a lingering illness, which followed a surgical operation in May. She was the wife of Evangelist E. C. Miller of South Bend, Ind., and since 1912 accompanied him in his work, taking charge of the women's and girls' work. In this field she became favorably known as a strong and effective speaker; her winning personality, her calm, absolute faith, her warm sincerity drew her audiences and made personal friends of her hearers. For hundreds of women and girls whose paths she illumined with her own life and example, and for those many closer friends who knew her in her home and social life, Mrs. Miller will remain a symbol of true Christian ideals and gifted womanhood. A devoted Christian from early girlhood, her entire life was one of unselfish love, and her devotion to her husband, home and loved ones singularly true and beautiful. Mr. and Mrs. Miller were the parents of a son who died at the age of fourteen years. She leaves her husband and five sisters.—Ella M. Brubaker, North Manchester, Ind.

**Peterman**, Jesse B., died at his home Nov. 29, 1935, aged 76 years. He is survived by one daughter, two grandchildren and one sister. Funeral services at New Freedom Church of the Brethren by Bro. S. C. Godfrey and Bro. Obed Fry. Interment in the Bowser cemetery.—Esther B. Hartman, York, Pa.

**Rash**, Wm. Richard, born near Jennings Mill, N. C., July 10, 1854; he died at Waterford, Calif., Dec. 10, 1935. At the age of sixteen he went to Indiana with an uncle. Later he married Eliza Ann Wampler of Noblesville, Ind. To this union were born seven children; the wife and two children preceded him. He is survived by five children, twin sisters, twenty-nine grandchildren and thirty-five great-grandchildren. In 1885 he with his family moved to Johnson County, Mo., and four years later to Benton County where he and his wife helped to start a Brethren church, known as Spring Branch. He also lived in Washington, moving to Empire, Calif., in 1912 and to Waterford in 1923, where he lived until death. He united with the church in his early twenties. He was a good loyal worker in the church. He joined the Dunkard Brethren a few years ago. Services by Mose Peters and the writer with interment in the Modesto cemetery.—W. C. Gammon, Waterford, Calif.

**Smith**, A. J., born in Ogle County, Ill., Dec. 6, 1856, died near Boise, Idaho, Dec. 17, 1935. March 8, 1885, he married Nannie Rink; to this union were born four children, three of whom died in infancy. When a young man in Marshall County, Kans., he was baptized into the Church of the Brethren. Soon after he was called to the ministry and later advanced to the eldership. He labored in the ministry in Kansas, Nebraska, Oklahoma, Texas, California, Oregon and Idaho. Many were brought to Christ through his ministry. Surviving are his wife, one son, three grandchildren with their families, also two brothers and two sisters. Funeral in Boise by the writer.—S. F. Niswander, Emmett, Idaho.

**Snare**, Sister Minnie, born on May 1, 1871, died at her home of a heart attack on Dec. 19, 1935. She was the daughter of Jos. K. and Harriet Gates. She married Isaac Snare on Sept. 9, 1888. She is survived by her husband, one daughter, five sons, her mother, three sisters and four brothers. She accepted Christ and was baptized in the Fairview Church of the Brethren. She moved to Williamsburg where she was a faithful attendant at church services and active in Aid Society work. Funeral services in the Williamsburg church by Bro. F. J. Byer, assisted by Bro. C. O. Beery.—Mrs. Sarah Shelly, Williamsburg, Pa.

**Snider**, Henry David, son of Israel and Jane Kissick Snider, was born June 9, 1866, in Perry County, Ohio; died Dec. 20, 1935, at Marion, Ohio, aged 69 years, 6 months and 11 days. Death came suddenly, due to a cerebral hemorrhage. Mr. Snider united with the Church of the Brethren when still a young man. He never married. He is survived by two brothers and two sisters. Services by the writer at the Church of the Brethren, Marion, Ohio. Interment in Marion City cemetery.—S. L. Cover, Marion, Ohio.

**Wilttrout**, Mrs. Rachel, born in Kosciusko County, Ind., Aug. 25, 1863, and died Nov. 29, 1935, at Grants Pass, Ore. Her parents were David and Mary Bechtelheimer, pioneer members of the Church of the Brethren. In her teens she gave her heart to the Lord and never enjoyed herself more than in attending church services. She was faithful to the last. In 1884 she married Wm. Wilttrout and together they pioneered in western Nebraska where her husband was an influential and useful citizen. Surviving are five sons and one daughter. Four children died in infancy and a daughter at the age of sixteen. Her husband died March 27, 1934, since which time she had made her home with her daughter. Burial at Granite Hill cemetery.—Mrs. Martha Harlachner, Grants Pass, Ore.

**Wogoman**, Ellen Becknell, born in Starke County, Ohio, Nov. 30, 1853; she died at the home of her son, Nicholas Wogoman, in Goshen, Dec. 21, 1935. At the age of about fourteen months she was taken into the home of Nicholas Reith where she lived until her marriage to Geo. Wogoman Sept. 22, 1870; he preceded her Jan. 10, 1923. To this union were born four children; one daughter died several years ago. She was baptized into the Lutheran church but a number of years ago united with the Church of the Brethren. Although not privileged to attend church regularly she was much interested in the church and loved her Bible. During her sickness she called for the anointing, which service she enjoyed very much. Surviving are three children, twelve grandchildren and twelve great-grandchildren. Services by Brethren Wm. Hess and Foster Berkey.—Mrs. Glenn Cripe, Goshen, Ind.



## CHURCH NEWS

### ALABAMA

**Oneonta.**—Four of our members attended the district conference at Meadow Branch, Tenn., and received much inspiration from the splendid sessions. Our revival meetings were held in September. The sermons preached by the evangelist were full of inspiration and help for all. Dr. Howard Bosler from Africa visited our church this fall and gave us a lecture on Africa. His talk and exhibit of articles brought from Africa were very interesting. On Thanksgiving night we had an interesting service consisting of volunteer talks, prayers and songs.—Edna Ritchie, Oneonta, Ala., Dec. 28.

### CALIFORNIA

**Butte Valley.**—Since the loss of our church house by fire in 1931, we have been holding services in the basement of the Macdoel grammar school. A homecoming service was held Sept. 15, on a green meadow at the foot of the mountain, four miles west of Macdoel. Most of those who formerly worshiped here, now live some distance away and were unable to attend. Some were represented by letters containing church history of interest to all. An item of special interest was an article taken from The Gospel Messenger of 1908, giving in detail the founding of the Butte Valley congregation. The church met in council Oct. 6, at which time church and Sunday-school officers were elected. Bro. M. C. Lininger of Ashland, Ore., was retained as elder for another year; and Bro. Roscoe Snider was chosen to serve as Sunday-school superintendent. Bro. Lester Huffman was chosen delegate to district conference. A request was sent to the District Mission Board, asking that Bro. Ora E. Weddle be sent to take charge of the work here. This request was granted. A very interesting report of the meeting was brought back by Bro. Huffman. During the month of October Brother and Sister Chas. Fager spent a few days visiting in the community, with Bro. Fager bringing the message on a Sunday morning. A committee was appointed to arrange for a welcome and food shower for Bro. Weddle and family upon their expected arrival Nov. 16. But due to stormy weather and sickness they did not arrive until the following evening. This was a disappointment to all; but those who had met for the occasion, at the home of Mrs. Alice Ott, enjoyed a watch party instead, and the gifts were given to the Weddles upon their arrival. On Dec. 8 we met in business session with Bro. Weddle in charge. Following the transaction of business, plans were laid for the various activities of the church for the coming months. Our Sunday evening services are being held in the homes of the community, and take the form of a "community sing." To these services both members and neighbors of the community gather for an informal fellowship. The young people are very loyal to these evening services, and interest is increasing. From the very first the attendance has been excellent. On Thanksgiving Day the children and young people presented the playlet, "The First Thanksgiving," and a program of readings and songs. Following the program Bro. Weddle brought an inspiring message on the subject, "The Stimulus of Gratitude." A Thanksgiving offering was taken. On Sunday, Dec. 22, the pastor preached the Christmas sermon, using for his subject, "The Christmas Gladness." A committee has been appointed to secure new hymnbooks for the church. The assistance of the District Mission Board in the support of a pastoral program here has encouraged us very much and we feel there are great things in store for us in the future.—Mrs. Leo Shoemaker, Macdoel, Calif., Jan. 3.

**Glendale (First).**—A sufficient number of subscribers has been received enabling us to take advantage of the special Messenger club offer. The new Sunday-school building which we are so badly in need of is nearing completion. The brethren did most of the work while the Ladies' Aid Society prepared the meals for them. Nov. 10 E. M. Studebaker led the devotions after which Pastor H. A. Frantz preached a sermon entitled "Building for the Future." Nov. 17 the intermediates had charge of the morning service. Sister Shaffer, director of girls' camp work, talked. The members were glad to have Bro. J. H. Cassidy talk at the regular prayer meeting services Nov. 12. The usual missionary offerings have been taken on several different occasions. Pictures of China were shown Dec. 12 by Bro. Leland Brubaker of Covina. This is one of a series of three to be shown. Tables of home construction have been built and served well at the successful fathers and sons' banquet held Nov. 26, and also for the love feast Dec. 1. The tables are of the collapsible type and very handy and the brethren are justly elated over their splendid work. The Christmas program was put on by the young people and the Sunday-school children assisted by the choir. "Bethlehem in Our Town" was the name of the play presented. The evening of Dec. 8 Sister Della Lehmer of Los Angeles gave a talk of her trip around the world.—Lulu Terford, Glendale, Calif., Dec. 30.

**Hermosa Beach.**—The morning of Dec. 22 a Christmas program was presented by the younger Sunday-school children. In the evening there was a candlelight service by the intermediates, seniors and young people with white gifts, and an offering for the needy; \$15 was sent to the General Mission Board. Following this service there were slides of the Christmas story and songs. Some of the young people went caroling on Christmas Eve. The Pioneer Girls' Club helped the cradle roll superintendent to make toys for the babies. Since our revival meetings there was a special service for the new converts and the pastor presented them with baptismal certificates and a little booklet for Christmas.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Dec. 31.

**Live Oak.**—On Sunday evening, Dec. 15, the subject of the B. Y. P. D. was The Cross, followed by the play, The Challenge of the Cross, given by seven young ladies. The Christmas program was given Sunday night, Dec. 22. We have succeeded in getting the Messenger into 85 per cent of the homes. The writer has taken it for thirty-five years and thinks the per cent should be 100. Dec. 27 we met at the church for singing. The entire evening was given to request numbers; the result was so satisfactory that we shall try it again.—Albert Crites, Live Oak, Calif., Dec. 28.

**Long Beach.**—The most of the past month has been engaged in Christmas activities. Several of the classes had social gatherings. Several groups of young people filled baskets for the poor. The Sunday-school gave a program the evening of Dec. 20. The following Sunday evening the choir gave a musical program. Special offering of money was taken for world-wide missions and of provisions for the poor. One young mother gave herself to Christ for a Christmas offering. The Protestant churches of Long Beach are working in an evangelization campaign as planned and directed by Dr. A. Earl Kernahan, Washington, D. C. It is planned that every home in Long Beach will be visited by some Christian and testimony be given. Our church is joining in this movement.—Maud M. Trimmer, Long Beach, Calif., Dec. 31.

**Pomona.**—Bro. Lorell Weiss is our new pastor, following the splendid work of Bro. A. O. Brubaker. A reception was given in honor of the new pastor on Sept. 11. Mr. and Mrs. Dan West spent several days visiting in our community and Bro. West spoke at the young people's evening service on Sept. 15. M. P. Noll was chosen general Sunday-school superintendent for the coming year. Oct. 15 we greatly enjoyed a program presented by the La Verne children's choir under the direction of Mrs. A. J. Beckner. Oct. 24 Bro. Leland S. Brubaker of Covina gave an illustrated lecture on his recent visit to the India mission field. He will return on Jan. 16 to show his pictures on China. A special program commemorated intermediate day Nov. 17. Our communion service was held on Nov. 21 with Bro. Herman Landis of Santa Ana officiating. Many members and friends gathered for a basket dinner and homecoming day program Nov. 24. A play, entitled Bread, written by Fred Eastman, was given in the evening by the First Brethren church of La Verne. Bro. Geo. Carl spoke at the morning service, Dec. 8, in the interest of district missions. Dec. 22 our choir joined with the Pomona Baptist in presenting the cantata, The Prince of Peace. A new young people's group has been organized recently for those of high-school age. This group, the older young people's group and the adult group have organized for work in the Christian Endeavor.—Mrs. Lois Fasnacht Noll, Pomona, Calif., Jan. 2.

**Santa Ana church** held a very successful homecoming Oct. 27. President Ellis M. Studebaker of La Verne College was the speaker in the morning. Eld. S. W. Funk, who started the work, gave an address. Eld. D. L. Forney had charge of the church in 1904-5. He was present and told of the work at that time. Two former pastors, Edgar Rothrock and Roy Hilton, were present and spoke briefly. Four charter members were present; Mrs. Hattie Rexroad of Long Beach; Mrs. Pierson of Glendora; Mrs. David Moomaw of Long Beach and Eld. John M. Wyne, who is still in the local congregation. The day closed with a communion service. Our intermediate day was observed Nov. 3, with the intermediates in charge of the evening program. Mrs. Paul Teter is adviser of the department and Ruby Royer, president. The young people's Christian Endeavor presented "The Eleventh Mayor" to a full house Nov. 24. The play was well received. Harry Whitney is president of the group and Mrs. Gorman Rensberger coached the play. The men's brotherhood held two special meetings. On Nov. 12 Pastor W. T. Luckett of Long Beach spoke to the group. The ladies were invited and a potluck supper served. A month later the brotherhood held an evening meeting in the church basement, with games as the main event. The evening ended with a sing and a short devotion. The women of the church have organized a missionary society with Mrs. W. B. Stover as president. Since our last report there have been twelve additions to the church; eight by baptism and four by letter. We have changed our system of prayer meetings. The church area has been divided into three regions, with a prayer meeting being held in each region. We feel that more people will take part in this way, since the church is widely scattered. Recently Bro. Cleo Beery and Fred Butterbaugh preached for us. Their messages were much appreciated. On Dec. 11 Elders Jacob Boaz and A. O. Brubaker of San Diego attended our members' meeting. After the business session, they ordained into the eldership Bro. Simon Davis and our pastor, Herman B. Landis.—Mrs. H. B. Landis, Santa Ana, Calif., Dec. 30.

### FLORIDA

**Sebring congregation** has been experiencing much sadness during the past few weeks due to the deaths of three of her aged members, namely Eld. J. H. Moore, Mrs. Etta Hoke and Mrs. Hannah E. Sanger, all of them having reaching the fourscore mark, and Bro. Moore in his 90th year. Our regular council met on Nov. 5, at which time Bro. D. E. Miller was re-elected elder for one year. Other church officers were elected as follows: Clerk, Elsie Lininger; treasurer, Henry Boyd; Messenger correspondent, Anna Stutsman; Messenger agent, Mrs. L. L. Lininger; trustee, W. H. Roger; the writer, prayer meeting director. On Nov. 10 (Armistice Sunday) a peace program was given under the direction of the women's organization. The following ministers have assisted in the pulpit work since last report: L. L. Lininger, Harry Swank, Charles Cassel and Amos Kuhns of Pennsylvania, D. W. Miller of Iowa, Russell West of Virginia. On Dec. 8 we had a special service in recognition of the 400th anniversary of the printing of the Coverdale



Bible. A group of our young people gave a play at the life conference at Eustis, entitled "In Perfect Peace." Bro. Raymond Peters rendered valuable assistance at this conference. We are eagerly looking forward to our evangelistic meetings to be held in February by C. C. Ellis of Juniata College, Huntingdon, Pa. Many visitors have come to Sebring for the winter months and still more are coming in each week. The work of the women has been reorganized with the writer as president and Kathryn Rinehart, vice president. The Aid Society will be directed by Mrs. H. A. Spanogle and Mrs. Henry Fasnacht as assistant. Appropriate Christmas exercises were given by the Sunday-school with a liberal offering for world-wide missions.—Mrs. D. E. Miller, Sebring, Fla., Jan. 3.

### IDAHO

**Twin Falls.**—The church had a good revival the middle of November with Bro. Ernest Coffman as evangelist. Splendid sermons were heard by appreciative audiences during the two weeks Bro. Coffman was with us. The Thanksgiving rally of the district was held at Twin Falls with a large crowd attending. On Thanksgiving Day a basket dinner was given by the ladies of the church at which there were over two hundred guests. In the evening a banquet was arranged by the young people of the Twin Falls church at which there were about ninety young people and guests. We had a Christmas program at the church Dec. 22 and treats were given the children. Each month the missionary society meets and inspiring programs are planned by the president. As yet this church has no regular pastor, but we hope to have one as soon as we can be in a position to employ some one; in the meantime the resident ministers of the church fill the pulpit very nicely.—Ethel Hempleman, Twin Falls, Idaho, Dec. 31.

### INDIANA

**La Porte.**—We had a large attendance at our all-day Thanksgiving service, with a nice program in the evening by the Sunday-school. Our offering for missions was \$42. Sister Nettie Weybright of New Paris was here sometime ago and gave a good talk in behalf of our young people which was enjoyed by all. Christmas exercises were held Sunday evening, Dec. 22. The juniors, intermediates and Ever Ready classes had been saving up for the Christmas mission offering, which helped make it some over \$16. In November Brother and Sister Wilbur Shreve's house burned down while they were away from home. The members all helped them to such an extent that they are now keeping house again. Our church is working to secure the Messenger club rate this year and we will try to get the paper in more homes.—Mrs. Nathan B. Cross, La Porte, Ind., Dec. 28.

**Maple Grove church** met in council on Dec. 21. It was decided last fall to paint the church but on account of bad weather it was postponed. Bro. Browning preached a splendid sermon on Sunday morning following which the Sunday-school treated the children to candy and nuts. The school decided to take from the treasury an amount equal to the cost of the treatment and add it to the Christmas offering for the General Mission Board. Our pastor, Bro. Ira T. Hiatt, and family have been very faithful in meeting with us every Sunday although they have to drive fifteen miles. The Women's Work and missionary society held their monthly meeting in the church on Dec. 17. At 10:30 an interesting program was given followed by our exchange of Christmas gifts. At 2 o'clock the W. C. T. U. from Clay City gave us a program after which an opportunity was given to join the society; five of our members signed the pledge. We are happy to have an opportunity to help in the cause of temperance.—Mrs. Alfred Campbell, Center Point, Ind., Dec. 31.

**Michigan City.**—The Christmas supper, sponsored by the Come and See class, was largely attended and greatly enjoyed by all. This class held its regular monthly business meeting and social Dec. 20 when officers were elected for six months. Israel Gordon is president. A new year watch party was held at the church on Dec. 31. Bro. Lantis will continue to serve our church until Sept. 1. Subscriptions for the Messenger are coming in and we will soon have our full quota.—Mrs. H. E. Joers, Michigan City, Ind., Jan. 2.

**New Salem.**—At our recent council our pastor, Bro. Howard Kreider, was chosen elder for one year; Bro. Earl Ulery was re-elected clerk. At this meeting also a resolution was passed: "Whereas, so many of the members of the Church of the Brethren have departed from the teachings of the church, and have to a degree forgotten the covenant they made with God at baptism; and whereas, we have some in our local congregation who no longer attempt to observe the teachings of the New Testament and the church, the official board presented a paper," urging the loyal observance of these principles as published in the Gospel Messenger, Jan. 4, page 31. The Sunday-school is moving along nicely with Bro. Herbert Morehouse as superintendent. We had a nice Christmas program. While our pastor was away in a revival we were favored with good sermons by Bro. L. U. Kreider of Blue River, Bro. John Metzler of Bourbon and Bro. Russell Stout of Etna Green, Ind. The Aid Society has reorganized for work with Sister Ruth De Fries, president. We are sending the Messenger to all our members this year.—Dora A. Stout, Milford, Ind., Dec. 30.

**Plymouth church** met in council Dec. 1. Church officers were elected as follows: Elder, Bro. Clyde Joseph; clerk, Sister Flossie Snyder; treasurer, Bro. Floyd Burket; president of Women's Work, Sister Mary Snyder; president of Men's Work, Bro. Clyde Joseph; Messenger correspondent, the writer. Our young people gave the evening service Nov. 17 in the absence of our pastor who was away in a revival meeting. Bro. Canfield is back in the work again after conduct-

ing two revivals recently. The church work is moving along nicely and the seed which has been sown is still bringing forth a harvest of souls, two having recently been added to the fold by baptism. By an arrangement of the ministerial association, the pastors of six of the churches of our city exchange pulpits the first Sunday evening of the month. Our church has arranged for a pre-Easter meeting with our pastor as speaker. On the morning of Dec. 22 the children's department gave a Christmas program. In the evening the play, The Lost Star, was given by our young people. Baskets of provisions were taken into several needy homes at Christmas time by our Sunday-school classes, thus bringing joy to both receiver and giver.—Mrs. Emma Fogst, Plymouth, Ind., Dec. 30.

**Roann church** held her communion Nov. 9 and the homecoming on the 10th; both were well attended. Manchester College ladies' quartet favored us with some songs in the afternoon. Dec. 2 we met for a fellowship supper and to celebrate, for with much work and sacrifice we paid off our larger church note. Later the note was burned before the Sunday-school. We had talks on pledges, sacrifices, etc. Then Bro. Kintner, our pastor, encouraged us for what we had done and urged us to make an effort to meet the other note by next Christmas. Dec. 8 Bro. Hirt began a series of meetings which closed Dec. 22. The attendance was good throughout the meetings; the church was strengthened and one was received by baptism. Dec. 15 Bro. John Winger, wife and seven children gave a half hour of song which was much enjoyed.—Mary A. Heeter, Roann, Ind., Dec. 28.

**Salamonie.**—On Dec. 27 our church enjoyed a fellowship service. Preparations were made by our Board of Christian Education and our elder, Wm. Ulrich, presided. The program of music and readings gave us a greater appreciation of the talent which our church has been using during the past year. Good reports were made from the various church departments and plans announced for the coming year. A member of the financial board made a fine appeal that every one use the systematic plan of weekly offerings. Our Messenger agent, Frank Mulligan, urged that we make it our goal this year to get the church paper in every home. Refreshments were served afterward in the church basement and the occasion proved to be one in which there was much spiritual inspiration as well as social enjoyment.—W. C. Stinebaugh, Huntington, Ind.—Dec. 31.

**Wawaka church** held their December business meeting and elected officers for the next year. Recently the Men's Work organization of Northern Indiana met at our church. The meeting was well attended. Helpful and interesting addresses were given. We enjoyed a Christmas program by our children and young people on Sunday night, Dec. 22. Our Aid Society with thirty-five members had an average attendance of thirty for the year. The sum of \$336.65 was received during the year and \$323.02 paid out; \$75 has been placed in the building fund. The Aid also gave donations of food to different families.—Blanche Blosser Frick, Wawaka, Ind., Dec. 30.

### IOWA

**Des Moines Valley.**—We had a very nice Christmas program on Sunday evening, Dec. 29. A play was put on by the young people and some of the children took part in recitations. Our stage has been enlarged which makes it much more convenient in putting on a program. The men's organization of the church sponsored the collection of a Christmas gift for our pastor, Bro. Wingerd. Feeling that the bountiful harvest with which the Lord has blessed us should be shared with our pastor, the men's organization gathered in two trucks such things as corn, oats, barley, potatoes. They found a willing spirit on the part of all. The total collection amounted to about \$70.—Mrs. Mary Abuhl, Slater, Iowa, Jan. 2.

**English River.**—A father and son banquet was held the evening of Oct. 28 with about 100 present. The guest speaker was Bro. Earl Russel of Marshalltown. The evening of Nov. 24 was given over to a home mission program rendered by the men's organization. At the close an offering was taken. A Christmas program was given Sunday morning, Dec. 22. It consisted of songs and readings by the primary and junior departments, a short talk by Bro. Will Brower and the white gift service in which each class took part. The peace play, The Eleventh Mayor, was given on Sunday evening, Dec. 29. The Ladies' Aid has been busy quilting and doing other sewing. Early in the fall they sent several barrels of canned fruit and vegetables to the American Home Finding Association in Ottumwa. A short time before Christmas they filled several boxes and barrels with apples and fresh vegetables and sent them to Bro. Albin in Ottumwa to be given to some of the needy.—Virgil S. Coffman, South English, Iowa, Jan. 3.

**Greene church** met in council Dec. 22. Church officers were elected for the new year as follows: church clerk, Bro. Frank Shook; Messenger agent, Sister Clara Swab; correspondent, Sister Irma Smith. The treasurer's report shows that our church finances are very encouraging to start the new year. The children of our Sunday-school presented a Christmas program on Dec. 22 prior to the members' meeting and our pastor, Bro. C. E. Schrock, delivered a Christmas message. Afterward an offering was lifted for world wide missions. Sister Beulah McRoberts, superintendent of the children's department of the Sunday-school, reports \$9 sent to the children's project in China. They are now looking forward to helping in the India project. Our Messenger agent is making an effort to get the Messenger in 75 per cent of our church homes. The home department of our Sunday-school gave \$6 as a Christmas offering to the China mission.—Elsie A. Pyle, Greene, Iowa, Dec. 31.



## KANSAS

**Appanoose** church met in business meeting Dec. 14. Sister Minnie Shoemaker was chosen superintendent of the cradle roll department. J. M. Ward was chosen elder for two years. The young people gave a Christmas program and a short play which were much enjoyed. A short Thanksgiving program was also given on Nov. 24.—Mrs. J. M. Ward, Pomona, Kans., Dec. 29.

**Conway Springs.**—Bro. Harry Clark of West Wichita church was here Dec. 8 and gave us a program of chalk talks and songs which was much appreciated. We had our Christmas program Dec. 22. The readings, songs and pageant were very impressive. We had our business meeting the afternoon of Dec. 29. We voted to co-operate in a union revival meeting in our city to begin about the middle of March and continue until Easter. We are changing the kitchen and making it larger in the basement of the church. We do not have a pastor yet but we have a live Sunday-school and plans may develop for the local church to use the worship hour to advantage. A committee was appointed to arrange for a program of the fiftieth year of the church building to be held sometime in 1936. The Ladies' Aid with the help of the men and others had a stand for two days at the fair in Conway Springs and cleared about \$40. They have been quilting and made a comfort for donation. We need a men's organization in our church. Bro. Clinton Trostle is the leader of Men's Work in our district. We will try to get the club rate again for the Messenger.—Amos O. Brubaker, Conway Springs, Kans., Dec. 30.

**Independence.**—The Sunday-school had a good attendance on Dec. 22 with 183 present. The total collection for the day was \$36.57 which included all the different branches of the church budget. During the morning worship hour the children rendered a splendid Christmas program and in the evening the adults gave the pageant. At the Door of the Inn, to a good-sized and appreciative audience.—Mrs. Amanda D. Griffiths, Independence, Kans., Dec. 31.

**Morrill.**—Bro. Harvey Hostetler of Rocky Ford, Colo., with his family arrived here Sept. 18 to take up the work as pastor. He preached his first sermon Sept. 20. In the way of a reception, a basket dinner was served after which a program of music, readings and talks was given. The pastors of our local sister churches and members of the school faculty assisted in the program, extending a welcome and expressing a desire to co-operate with Bro. Hostetler in the work of the Lord. At a called business meeting Bro. Hostetler was elected presiding elder of the church. Bro. Hostetler held a two weeks' meeting the forepart of November in Wichita and in his absence the pulpit was filled by our local ministers—Brethren A. Sawyer and Ed. Slater. Our communion service was held Nov. 25 with Bro. Hostetler in charge. The McPherson College deputation gave an excellent program on Nov. 30, consisting of music, readings and a sermonette. A successful drive was made during December to increase our Messenger subscriptions to the required quota for obtaining reduced rates. Sunday evening, Dec. 22, the Christmas pageant, The Promised One, was well given to an appreciative audience.—Mrs. W. A. Argo, Morrill, Kans., Jan. 3.

**Pleasant View.**—Nov. 24 Bro. H. L. Ruthrauff of the Hutchinson church began a two weeks' revival meeting at this place. The meetings were inspirational and well attended. Bro. Ruthrauff labored earnestly for the building up of the church and the enlisting of new recruits for the kingdom. Much interest was taken by both old and young in the early evening service of Brother and Sister Ruthrauff with the children. About forty children of five to fifteen years were present nearly every evening. Half hour prayer meetings were held each evening preceding the service with the children. At the close of the morning service Dec. 1 an invitation was given and seventeen responded. Also several others came forward to renew their allegiance to their Lord; many others came to consecrate their lives. It was a time of general rejoicing. Twenty-one made the good confession including children, young people and one man well up in years. Baptism was administered the afternoon of Dec. 8. Dec. 11 we held our communion service, with Bro. Ruthrauff officiating. The majority of our members were present, including the new converts and some from the Hutchinson church. Dec. 22 Bro. Fred A. Flora of Dallas, Tex., gave the morning address. In the evening a short Christmas program was given in the form of a vesper service. It included a candlelighting service, songs and the bringing of gifts for Christmas boxes to be distributed to needy families. After the program Bro. Frank H. Crumpacker of China, now home on furlough, gave us a wonderful message on the past, present and future possibilities of China. An offering was received for missions. Bro. Crumpacker is supported by Southwestern Kansas. At present we are in the midst of an interesting series of Bible lectures by Bro. Fred Flora who during the holiday vacation is visiting his daughters here.—Mrs. Barbara Showalter, Pleasant View, Kans., Jan. 3.

**Wichita (First).**—We had a very spiritual revival in November with Bro. Harvey Hostetler of Morrill, Kans., evangelist. Seven were baptized and nine received by letter. We remodeled and redecored the interior of our church this fall which gives us more and better room in which to care for the work. At our council meeting officers were chosen for the coming year, with the writer, correspondent. The work has gone forward with increased interest under the able leadership of Bro. James Elrod.—Mrs. D. H. Heckman, Wichita, Kans., Dec. 26.

## MARYLAND

**Brownsville.**—Fifteen of our folks attended the regional conference at Bridgewater, Va. Bro. Z. E. Mitchell of Wirtz, Va., preached at

West Brownsville Nov. 17 and Bro. John Glick of Bridgewater preached here and at night began a series of meetings at the South Brownsville church which continued two weeks. His sermons were taken from the Word of God and were filled with the spirit of conviction. He did much effective personal work while visiting in the homes. Three were restored to fellowship and twenty-one received into the church by baptism. Bro. Glick preached our Thanksgiving sermon on Sunday, Nov. 24. Our Thanksgiving-Home Mission offering amounted to \$50. Our women's organization gave a short Thanksgiving-Home Mission program on Nov. 20 at the South Brownsville church. Our young people gave the play, One of the Nine, at the U. B. church in Robbersville, also at the Beaver Creek church recently, making seven presentations in all. The children of our Sunday-school gave a very nice Christmas program on Sunday morning, Dec. 22. This was followed by a worship program in our church service conveying the Christmas message in scripture by our pastor and carols by the choir. Our Christmas-Mission offering was taken at this service. The West Brownsville church gave an interesting program on Dec. 25. In the absence of our pastor and wife who spent their holiday vacation in North Carolina and Virginia, Bro. Elmer Rowland of Hagerstown preached for us on Sunday morning, Dec. 29.—Mrs. Ira L. Kaetzel, Brownsville, Md., Dec. 31.

**Longmeadow.**—Sept. 15 we held a local Sunday-school meeting. On the evening of Oct. 6 an installation and recognition service was held, climaxed by an impressive candlelight service. In November the Women's Work presented a public program on Stewardship. Our love feast on Nov. 16 was well attended. On the following day Brother and Sister S. S. Blough of Greencastle, Pa., began an evangelistic meeting of two weeks. Four accepted Christ and the members were spiritually strengthened. The worship programs by the B. Y. P. D. and the special music from adjoining congregations were greatly appreciated. Bro. Blough delivered the Thanksgiving sermon. At this time the B. Y. P. D. sponsored the bringing of donations for the needy and as a result the congregation responded in a most liberal manner. The Student Volunteers from Bridgewater presented an interesting program on Nov. 27.—Pauline Rowland, Hagerstown, Md., Jan. 3.

**Westernport.**—At a recent recognition service our young people's organization received the ten point seal for work done last year. They have accepted the sixteen point as their goal this year. The pastor, N. D. Cosner, held a meeting for us beginning Nov. 3. Eleven accepted Christ, seven of whom were baptized Nov. 17; one was received by letter. The attendance during the meeting was exceptionally good. Sunday evening, Nov. 17, we held the largest love feast that our church ever experienced. Quite a number were present and communed for the first time. We were very happy to see all our recently baptized members present. Our pastor, Bro. Cosner, officiated. For our prayer meeting we are studying the gospel of Matthew. Each Tuesday night we are learning more about this book and a new light is shown in our group. The West Bible class has purchased paint for the exterior of both church and parsonage. We were hoping to get this done in the fall but due to cold weather it was postponed until spring. The Ladies' Aid is quite busy this winter quilting and baking doughnuts. For our first Christmas program Dec. 15 we combined Christian Workers and evening worship. A play, O Come, All Ye Faithful, was given by the young people.—Mrs. R. F. DeVore, Westernport, Md., Dec. 31.

**Westminster.**—The B. Y. P. D. presented the peace play, The Eleventh Mayor, on Sept. 8 to a large audience. They repeated the play later in several of the surrounding churches. At the fall church council Bro. Paul Niswander was elected superintendent of the Sunday-school with Bro. Earl Beard, assistant. Promotion day was observed Sept. 2. At the evening service of Sept. 29 Bro. M. R. Wolfe of New Windsor gave a talk on Prayer, using the picture of the Angelus as his subject. Oct. 16 the Men's Work entertained their wives in the social room of the church. Bro. Wm. Kinsey of New Windsor gave an interesting chalk talk. We were fortunate in having Bro. D. W. Kurtz with us Oct. 24 to 27; he delivered seven inspiring sermons to large and appreciative audiences. Sunday evening, Nov. 10, the young people of the Brownsville church presented the play, One of the Nine, which was greatly enjoyed. The union Thanksgiving service was held in our church this year. Dec. 6 the annual meeting of Women's Work was held. A report was given from each women's organization, after which the play, Why We Organized an Aid Society, was given by the Aid. Sunday evening, Dec. 15, the missionary society held a public meeting using the December missionary program which was most inspiring. The Sunday-school gave an interesting Christmas program on Dec. 22. An impressive midnight service was presented by the B. Y. P. D. on Christmas Eve.—Mrs. H. Edgar Royer, Westminster, Md., Jan. 2.

## MICHIGAN

**Grand Rapids** church observed their annual rally day Nov. 11. Owing to inclement weather we did not quite reach our goal in attendance but went over the top in our offering. One of the main features was the vested choir of the Burton Heights Christian Reformed church who gave us several numbers which were very much appreciated. Bro. Wright, our pastor, has been chosen chairman of the ministerial association of the Burton Heights district; he was also chosen as the speaker for the union Thanksgiving service. Brother and Sister Bosler were with us Nov. 17 at the evening service. The Men's Work reorganized with Harvey Royer, president. The father and son banquet was held Dec. 13 with Judge Bolt, speaker. The Men's Work sponsored the home mission offering at Thanksgiving, also the Mes-



senger club. The men's group and the Ladies' missionary society enjoyed a Christmas party at the church Dec. 18. Our Christmas program was given Dec. 22 after which the young people went caroling and later enjoyed refreshments at the parsonage. The young people's Sunday-school class has reorganized. We have adopted the unified program for the Sunday evening service, that is, the young people and older ones share equally in the service. So far good interest has been shown. One has been baptized since our last report. At our last-members' meeting held Dec. 18 it was decided to buy a mimeograph.—Grace Oaks, Grand Rapids, Mich., Jan. 3.

### MISSOURI

**Deepwater.**—Bro. D. C. Gnagy of Warrensburg, Mo., field secretary of Middle Missouri, was with us Dec. 16 and 17. The first evening he preached for us; on the following evening we had church and community night under the direction of Bro. Gnagy. Dec. 22 in the morning the young married folks' class of Leeton, Mo., gave the play, *Who Is My Neighbor?* Following a basket dinner we held our regular council with Eld. Jas. M. Mohler presiding. In the evening a miscellaneous Christmas program was given by the different classes.—Mrs. W. R. Argabright, Deepwater, Mo., Jan. 1.

**South St. Joseph church** held their Christmas service Dec. 22. Our Sunday-school is progressing in interest but we are hindered for want of more efficient teachers. We served a public dinner to about 300 of our poor on Christmas Day, sponsored by friends of our church and prepared by our Aid Society and others. We had quite a surplus of food after the meal and about thirty families were served with lunches sent to their homes; still there was plenty left which was distributed the next day. There is much sickness and distress among our people at present, many of them being deprived of the necessities of life. Our church work is going very well in spite of hardships and not once during the year did we fail to have Sunday services morning and evening. We very much regret the departure of our Bro. Beanblossom who in the past was so much help to our work.—E. N. Huffman, St. Joseph, Mo., Dec. 27.

### NEBRASKA

**Falls City church** met in council Dec. 2 with Brethren Paul K. Brandt and Homer Caskey of the united boards of the Nebraska District present. Since no regular services are held in the church building it was decided to sell the property but retain the church organization pending future developments. Bro. Paul K. Brandt of Holmesville was elected elder for the ensuing year.—Mrs. Anna Peck, Falls City, Nebr., Dec. 29.

**Omaha church** met in a business session on Dec. 3. Bro. Meck was retained as elder. We had to dispense with the Christmas program for the children, on account of a scarlet fever epidemic. The young people presented a pageant, *Follow the Star*, which was very ably given. We are endeavoring to get the Messenger into 75 per cent of the homes.—Mrs. A. J. Fry, Omaha, Nebr., Dec. 28.

**South Loup.**—Dec. 1 we closed two weeks of inspiring revival meetings held by Miss Pearl Severn. The community enjoyed an oyster supper on Thanksgiving night, sponsored by the B. Y. P. D. After the supper a program was given followed by a sermon by Miss Severn. Bro. John P. Kelley took charge of the promotion service during which seven were promoted. The Udell Sunday-school gave South Loup a visit Sunday evening, Dec. 8, and presented a splendid program. A program was given Christmas Eve. A group of young ladies presented a play, *Christmas Eve on the Poor Farm*. Some of the B. Y. P. D. members are rehearsing the play, *The Eleventh Mayor*, to be given in the near future.—Ruby E. Cherry, Litchfield, Nebr., Dec. 28.

### OHIO

**Donnels Creek church** met in members' meeting Dec. 4. Bro. Roland Flory was elected elder for three years. Nov. 5 Bro. I. D. Leatherman of Lanark, Ill., began a revival effort continuing until Nov. 17. The church as well as the members of the community appreciated his efforts in a special way, since this is his home church. Interest and attendance were good. Sixteen were baptized, six of this number being heads of homes. On the following evening our love feast was held with Bro. Leatherman officiating. Other visiting ministers were Brethren Roy B. Teach, R. N. Leatherman, H. M. Coppock and John Good. Dec. 22 we appreciated a short Christmas program given by the children and a play, *Keeping Christmas*, by the young people.—Ruth Dresher, Springfield, Ohio, Dec. 30.

**East Dayton church** met in council Dec. 3. Bro. Hugh Cloppert was re-elected elder for another year. Our Sunday-school officers were elected in September. Bro. Henry Barnhart was re-elected superintendent. The Dorcas society met Dec. 4 for election of officers. Sister Ruth Coy was re-elected president. The primary department gave the Christmas program the morning of Dec. 22 and the young people gave an interesting play in the evening, *What's the Matter With Christmas?*—Mrs. Hugh Cloppert, Dayton, Ohio, Dec. 31.

**Fairview church** (Ohio) met in business meeting Dec. 17. Church officers were elected for the coming year, Bro. Guthrie being retained as elder. Each department of the church is working nicely with an average Sunday-school attendance of eighty-five. At present we are refinishing our church floor. Recently Bro. V. C. Finnell gave us his lecture and filled the pulpit on Sunday morning in the absence of our pastor. Over the week-end of Jan. 12 Bro. D. W. Kurtz of Chicago

will be with us for a series of lectures with an all-day meeting on Sunday.—Gertrude E. Guthrie, Blissfield, Mich., Dec. 31.

**Four Mile.**—The B. Y. P. D. group met Sept. 22 and planned our evening programs. One Sunday evening the group met at the home of Calvin Cheek and held a program by the firelight. In November Mr. and Mrs. Everett Druley and daughter were to move to a farm in Ohio. The members planned a surprise for them on Sunday evening, Nov. 3. They were also presented with a floor lamp in appreciation of their services here. The young people had charge of the peace program Sunday, Nov. 10. Talks included the following: National Student Strike by Edith Hammer; Church Responsibility for World Peace, Genevieve Rinehart; Church Position on Peace and War by Miley Sheets. Our communion service was held Nov. 17 with nearly every member present. Dec. 4 Brother and Sister Bosler gave interesting talks concerning their work in Africa. International Bible Sunday was observed Dec. 8 and several members displayed their old Bibles. Nearly 100 members and friends met Dec. 10 for the church night social. A short program had been arranged by the committee.—Elma Snyder, Camden, Ohio, Dec. 28.

### OREGON

**Portland.**—Sept. 30 we had a joint installation and promotion service during the morning church hour; promotion services for the Sunday-school children and installation of new church officers for the year. Also seven boys and girls received Bibles for perfect Sunday-school attendance for the year. The mothers and daughters' organization had a silver tea Oct. 3 and added \$11 to their treasury. Our love feast and communion service was held Oct. 25 with a good attendance. Bro. J. B. Miller officiated, assisted by Bro. Jesse Barnett. Bro. J. U. G. Stiverson of Omak, Wash., brought us the morning message on Sunday, Nov. 24. He was en route to California and stopped here for the day. We greatly enjoy such visits, especially since we are still without a resident pastor. We have been having regular Sunday morning services and a prayer service on Sunday evening, also the midweek prayer meetings have been resumed. The Ladies' Aid held a bazaar, rummage and bake sale combined Oct. 19 and cleared \$27. The church auditorium has been newly recalcimined through the initiative of Sister Margaret Long. Some of the members together with the Ladies' Aid contributed to the expenses. The Sunday-school had their Christmas program on Sunday morning, Dec. 22, and in the evening the B. Y. P. D. dramatized the Christmas story.—Mrs. Fred C. Williams, Portland, Ore., Dec. 31.

### PENNSYLVANIA

**Altoona** First church has just finished another season of joy and progress for the Lord. Revived spiritual interest has been shown in all our meetings and trained leadership among our people has been prevailing in all church departments. Our choir rendered an inspiring Thanksgiving cantata and our young people held two sessions of devotional and consecration meetings. Our Christmas programs by the Sunday-school were unusually well attended this year. The church services are well attended and varied subjects and forceful presentations have given strong Biblical convictions, even to our visitors.—Homer A. Fether, Altoona, Pa., Dec. 31.

**Annville.**—Since our last report the Christian Workers' Societies of the Annville and Midway churches have exchanged programs: on Sunday evening, Sept. 29, the Midway church rendered a fine program in the Annville church and on Oct. 27 our church gave a program at Midway. Oct. 20 the Apollo Four from East Petersburg gave a splendid program of music which was much appreciated by a large audience. Nov. 9 and 10 a large number of ministers were present at our love feast, including recently elected ministers and some who have served in the ministry as many as fifty years. Bro. G. N. Falkenstein officiated during the evening services. All of these guest speakers brought us inspiring messages. The evening following our love feast Bro. H. F. King from the Heidelberg congregation opened a series of revival efforts at the Annville church. These meetings continued for two weeks and were well attended. As a result one applicant was admitted into the church. A carol service conducted by the B. Y. P. D. was held at Annville church on Dec. 24.—Esther G. Bucher, Annville, Pa., Dec. 30.

**Hanover.**—At our council meeting Sept. 18 Bro. E. E. Baugher was re-elected Sunday-school superintendent and Claude Miller, assistant. Brethren E. E. Baugher and Horace Walker served as delegates to district meeting. The B. Y. P. D. sponsored a program on the evening of Sept. 29. Bro. A. C. Baugher of Elizabethtown College, the guest speaker, used as his subject, *The Man Grinding at the Mill*. This was an interesting and helpful service. Oct. 13 special recognition was given to the sixty-four members of the Sunday-school who had perfect attendance for the year. We held our love feast on Oct. 20. Bro. Levi K. Ziegler of Waynesboro, besides preaching the preparatory sermon in the morning and a doctrinal sermon in the afternoon, officiated at the evening feast. Nov. 3 the chorus under the direction of J. E. Myers rendered a musical program at Mechanicsburg. Bro. R. W. Schlosser of Elizabethtown conducted a Bible institute here on Nov. 23 and 24 which was an incentive to spiritual growth. The week of Dec. 1 was the time set for receiving provisions, which were transferred by Bro. Geo. Shriver to the Children's Home at Carlisle. At the council of Dec. 13 Bro. M. M. Baugher was retained as director of the B. Y. P. D. Bro. Geo. Shriver was re-elected trustee for five years. A drive for placing the Messenger into seventy-five per cent of the Brethren homes was successful.—A. P. Hetrick, Hanover, Pa., Jan. 3.



## TENNESSEE

**French Broad** church met in council Dec. 7. Bro. Reuel B. Pritchett was re-elected elder; Pearl E. Rodeffer, clerk and treasurer; the writer, Messenger correspondent. Plans were made at this time to improve the church grounds and cemetery, also to paint the church roof. The union Thanksgiving service was held at our church with Rev. Browning, pastor of the M. E. Church South, in charge of services. An offering was lifted to be used for home missions. A pageant, The Heavenly Host, was given Dec. 25 by the Sunday-school. On Dec. 29 a celebration of the 400th anniversary of the printing of the English Bible was held at our church; this being a union service, members of other churches took part. A history from each church was read, including Brethren, Baptist and M. E. South. Several old Bibles were on display, some being more than 200 years old. Interesting talks were made by Bro. Pritchett, Miss Mary Dean Allen and Alfred Swann, Jr.—Ethel M. Jones, Dandridge, Tenn., Jan. 3.

## VIRGINIA

**Mt. Carmel.**—During the year we have had seven series of meetings, and during these meetings Miss Laura Mayer of Brooklyn, N. Y., conducted the Bible work. Bro. Carl Zigler of Annville, Pa., conducted six of the meetings, being here most of June and all of July and August. Twenty-four people, including young and old, were added to the church. This indeed is a big field of 1,000 members as we find in making up our new roll.—H. S. Knight, Geer, Va., Dec. 28.

**Tinker Creek** church met in council Sept. 13; all officers for the coming year were elected. On Sept. 15 Bro. Guy West began a series of meetings lasting until Sept. 29. During the first week Bro. West sought to revive the membership to a more active life for Christ. The second week the messages were evangelistic, given to the lost, calling them to accept the gospel of love brought by a glorious Savior to men. At the close of the meetings twenty were baptized; one was received by letter and others had become friends to the kingdom work at Tinker Creek. Bro. Bernie Caldwell and his wife came into the church during these meetings and Dec. 1 found Bro. Caldwell in the sleep of death, having suffered only a few days from pneumonia. During the fall the ladies of the church made apple butter; they thus raised money to help in paying off a deficit in our pastor's salary. A number of programs and plays have been in preparation. The young people have given two plays: on Dec. 13 the peace play, The Eleventh Mayor, was rendered and on Dec. 15 the missionary play, Slave Girl School Girl. Dec. 22 a program full of the Christmas spirit was rendered. Our pastor presented the devotion with which consecrated souls had looked forward to the coming of our Savior. More Christmas carols were then sung, followed by the presentation of white gifts and the candlelighting service.—Kenneth S. Kinzie, Roanoke, Va., Dec. 28.

## WASHINGTON

**Omak.**—We enjoyed a harvest home and Thanksgiving service Nov. 24. Bro. Lee Crist, pastor of the Ellisforde church, brought us the morning message. Theme, In Everything Give Thanks. There was a basket dinner at noon and a program in the afternoon. We were glad to have with us Bro. Crist's parents from Missouri, also Brother and Sister Luther Shatto and Bro. James Arbogast and family, who added to the inspiration of the meeting. The offering amounted to \$6.64. Dec. 22 the Sunday-school rendered a short Christmas program and Bro. B. E. Breshears brought the message. Our Christmas offering was \$9.24. Bro. Earl Swallow brought us a challenging and helpful new year's message on Dec. 29. On New Year's Day we met at the church—the men to saw wood and make some repairs while the sisters prepared dinner and held their Aid meeting in the afternoon. Officers for the coming year were elected with Sister B. E. Breshears, president. The writer was re-elected missionary director. We decided to use the book, Women Under the Southern Cross, as a basis of study this year.—Florence L. Breshears, Omak, Wash., Jan. 2.

**Spokane.**—Bro. Rufus McIntosh came to us on Nov. 18 and held a three weeks' revival meeting resulting in one baptism. Communion was held the last week of the services. Edythe Colony was chosen as young people's delegate to the midwinter conference at Wenatchee.—Edythe Colony, Spokane, Wash., Dec. 30.

**Wenatchee Valley.**—During the first two weeks in November our pastor, H. S. Will, assisted by Mrs. Will, conducted a series of evangelistic meetings at Olympia, Wash. Our pastor gave the message, "Three Thanksgiving Thoughts," at the union Thanksgiving service held Nov. 28 at the M. E. church. The sixth anniversary dedication service for our church was held Dec. 1. The message in the morning was "The Place of the Church in Society." A potluck dinner was served to about 200 members and friends of the church. Matt Hill, a Christian layman from Seattle, was the principal speaker for the afternoon and evening services. His messages were very inspiring and gave us much to think about and to work towards. The young people have been showing more interest the past weeks. Their class teacher, Mr. Ulrey, started a pre-prayer service which is held just before their evening group meeting. They have divided their members into four groups. Once every two weeks one group prepares and serves a meal which is followed by a program and a social hour. A cast of characters from the young people, under the direction of Glenn Harmon, their adviser, has gone to ten of the churches in the valley with the temperance drama, "What Shall It Profit?" The women's organization with splendid co-operation on the part of its officers and members has started the year right, making definite plans for the year's work.—Mrs. Glenn Harmon, Wenatchee, Wash., Jan. 1.

## FOR BUSY PASTORS

## PASTOR'S POCKET RECORD

A leather bound Pocket Record book  $3\frac{3}{8} \times 5\frac{3}{8}$  inches. 195 pages. Space for recording church officers, membership, pastoral calls, communion occasions, baptisms, marriages, funerals, sermons, addresses, new members and other matters of interest. Just the kind of record live pastors wish to keep, but seldom know where to find a suitable book. Will last many years in a congregation of ordinary size. Brief, at hand and always up to date. 75c.

\* \* \*

## CHRIST ETERNAL

By Frederick F. Shannon

One of Dr. Shannon's striking messages. Eight great sermons that lift men to Christ and bring Christ to men. Busy pastors seldom hear others preach, but they can read what others have preached. 153 pages. \$1.50.

\* \* \*

## THE SHADOW OF THE BROAD BRIM

By Richard E. Day

One hundred years ago Charles H. Spurgeon was born. He was one of the world's great preachers. Preachers today will become better preachers as they become familiar with his fruitful life. This book tells what he did and how he did it. Shows his debt to Calvin and the Puritans. Brings to light his power as an expository preacher. And doesn't forget to give due credit for the part his wife had in all his work, invalid though she was. A fine biography of a great preacher. 246 pages. \$1.50.

\* \* \*

## MINISTER'S WEEK-DAY MANUAL

Written and Compiled by G. B. F. Hallock

A help for the pastor whose services are so often demanded throughout the week. Furnishes material addresses for church and civic activities. The author has overlooked nothing that the busy pastor is looking for in this kind of a book. Something for all sorts of special days and occasions. Toasts and anecdotes are included. 300 pages. \$2.00.

\* \* \*

## THE CHURCH AND PRINTER'S INK

By Ralph V. Gilbert

The author's experience in the Publicity Department of a large denomination taught him the value of the printed word in spreading the influence of the local church. What he proposes is applicable to the country and small town church as well as to the large city church. Every pastor can follow much of what is suggested and by so doing will make his other work much more effective. 130 pages. \$1.25.

The above will be appreciated by every live pastor.

Brethren Publishing House, Elgin, Ill.



## HAVE YOU BUDGET TROUBLE?

### Try the Weekly Envelope

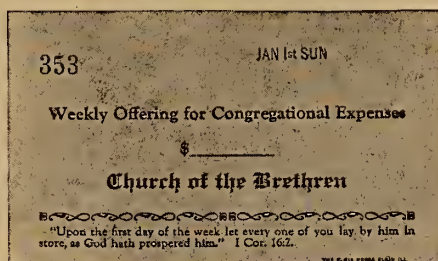
The Council of Boards recommends the Envelope System as an efficient and economical plan, teaching regular giving to all legitimate church expenses.

### What the Envelope System Does

1. Encourages regular, systematic, liberal and cheerful giving.
2. Simplifies the problem of raising church funds.
3. Offers a plan by which all can give.
4. Makes it possible to meet bills regularly.
5. Simplifies accounting for the church treasurer.
6. Places giving on a Christian business basis.
7. Follows the scriptural plan. 1 Cor. 16: 2.
8. Each week recalls the blessings of God, and what one should give to the Lord's work.

The Council of Boards believes there are none better than

### Perpetual Envelopes



Perpetual Envelopes are economical, always good—no waste—and can be shipped at any time. They are dated thus—Jan., 1st Sunday, 2nd Sunday, etc., throughout the year. Each carton contains five extra envelopes for fifth Sundays. Envelopes are numbered consecutively, but orders can not be filled for any special numbering.

Should you wish to begin using these envelopes any month after January, you can save those preceding for the year following. If your year begins with September or October just start with those envelopes.

State whether you desire **Single or Double Pocket Perpetual Envelope.**

Special price, 10 cents per set

**Brethren Publishing House, Elgin, Ill.**

## Worship Through Music

Do you know that there is nothing better than the stately old hymns sung by the entire congregation when it comes to public worship? For our churches and Sunday-schools we recommend Church of the Brethren Hymnal, and Worship and Praise. Both of these abound in selections that lift the soul to God—hymns for every worship occasion.

If you have not used these books you should examine them and discover their merits.

If you are thinking of changing books give these your first consideration.

Whatever good songbook you may desire you will find it to your interest to consult us. We can furnish you any of the good songbooks at publisher's price. Write us your needs.

**Brethren Publishing House, Elgin, Ill.**

## BOOKS FOR YOUR CHILDREN

Yes, this entire column is for the children, your children who like stories—nature and Bible. Help them to select what appeals to them most.

**SLEEPY-TIME TALES, .....Each, 40c**  
Arthur Scott Bailey.

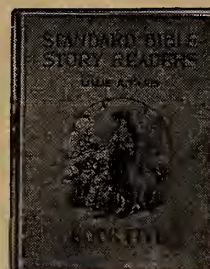
These books of animal stories for children from about three to eight years of age relate the adventures of four-footed creatures that inhabit our American forests and fields. Children take to these animal stories and are always asking for "another." The books are written in simple language and portray the shortcomings of these animals in such a manner that the youngster readily gets the lesson and applies it to himself. You will find in this series many illustrations of the virtue in obedience and the folly in disobedience. Each volume is bound in cloth, is covered with a striking jacket in colors and contains 128 pages. If you would have your children know these animals in a way that they will enjoy and remember, here are the books that will help you in your effort.

### Titles of Books

Frisky Squirrel.  
Tommy Fox.  
Fatty Coon.  
Billy Woodchuck.  
Jimmy Rabbit.  
Peter Mink.  
Sandy Chipmunk.  
Brownie Beaver.  
Paddy Muskrat.  
Ferdinand Frog.  
Dickie Deer Mouse.  
Benny Badger.  
Timothy Turtle.  
Major Monkey.  
Grumpy Weasel.  
Grandfather Mole.  
Master Meadow Mouse.  
Nimble Deer.

### STANDARD BIBLE STORY READERS.

Lillie A. Faris.



An unusually fine set of Bible Readers, in every way fully up to public school readers. Large print, good paper, full-page colored illustrations.

Book One, 128 pages, ..... 80c  
Book Two, 144 pages, ..... 90c  
Book Three, 160 pages, ..... 90c  
Book Four, 176 pages, ..... 95c  
Book Five, 192 pages, ..... \$1.00  
Book Six, 208 pages, ..... \$1.00

**TELL ME A NOAH'S ARK STORY, .....\$2.00**  
Mary Stewart.

Eighteen complete stories told in the author's delightful style so that the children are won and held attentive to the very end.

### TUCK-ME-IN TALES.

Arthur Scott Bailey.

Colored wrapper and illustrations drawn by Harry L. Smith. A delightful and unusual new series of bird stories for boys and girls from three to eight years old. Bound in cloth. Each 40c.

Other titles in the series:

The Tale of Old Mr. Crow.  
The Tale of Solomon Owl.  
The Tale of Jasper Jay.  
The Tale of Rusty Wren.

We take pleasure in supplying your family book needs.

**Brethren Publishing House, Elgin, Ill.**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., January 25, 1936

No. 4



*At the Anklesvar, India, Farmers' Institute. The picture shows teachers and preachers, as well as farmers, learning how to make soap. This is just one of the many practical angles to such an institute.*

## ANNUAL INDIA NUMBER

### Editorial—

Take According to Directions (E. F.) .....	3
One Prophet to Another (H. A. B.) .....	3
India and the Answer (E. F.) .....	3
Cut the Missionaries! .....	4
Kingdom Gleanings .....	16-17
Daily Devotions (W. W. S.) .....	18

### General Forum—

1936 Annual India Number. By Olive Widdowson	5
Daily Happenings in the Bulsar Mission Hospital. By Dr. A. Raymond Cottrell .....	5
The Summer School of Rural Reconstruction at Anklesvar. By Edward K. Ziegler .....	6
Building a Village Christian Community. By Ida C. Shumaker .....	7
"I Am Shocked." By D. J. Lichty .....	8
A Pastor's Work. By N. V. Solanky .....	9
The Mission's Place in the Program of the India Church. By A. F. Bollinger .....	10

Camp Life in India. By Alfred N. Solanky .....	11
Food for Awakening Minds. By David P. Mak- wana .....	13
Vyara Rural Church School .....	14
Better Chickens—Better Babies .....	15

### Home and Family—

God Planted a Garden (Verse). By Vera I. Em- mert .....	19
The Voice of Thy Brother's Blood.—Chapter 11. By Florence S. Studebaker .....	19
What to Pray For .....	20

### The Church at Work—

Visual Education; An Ethical Code for Ministers and Congregations of the Church of the Breth- ren; Christ Is Not Valued at All, Unless He Is Valued Above All; Meetings; Youth Serves; The Junior Missionary Project for 1936; Conse- crated Gifts .....	21-23
---	-------



## OFFICIAL DIRECTORY

## GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.  
 J. J. Yoder, Vice-Chairman, McPherson, Kans.  
 H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.  
 Leland S. Brubaker, Covina, Calif.  
 Rufus D. Bowman, 337 N. Carolina Ave., S. E., Washington, D. C.  
 J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.  
 B. F. Studebaker, Union, Ohio.  
 General Secretary, C. D. Bonsack, Elgin, Ill.  
 Assistant Secretary, H. Spenser Minnich, Elgin, Ill.  
 Home Mission Secretary, M. R. Zigler, Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.  
 Manager and Treasurer, R. E. Arnold, Elgin, Ill.  
 Secretary, L. T. Miller, Elgin, Ill.

## BOARD OF CHRISTIAN EDUCATION

C. S. Ikenberry, Chairman, Daleville, Va.  
 R. E. Mohler, Vice Chairman, McPherson, Kans.  
 L. W. Shultz, N. Manchester, Ind.  
 H. K. Ober, Elizabethtown, Pa.  
 C. Ernest Davis, 210 N. 16th St., Independence, Kans.  
 J. M. Henry, Bridgewater, Va.  
 Mrs. L. S. Shively, 2110 W. Jackson, Muncie, Ind.  
 Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.  
 G. A. Cassel, Ashland, Ohio.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.  
 Eastern Representative, Rufus D. Bowman, Washington, D. C.  
 Director of Young People's Work, Dan West, Elgin, Ill.  
 Director of Children's Work, Ruth Shriver, Elgin, Ill.  
 Editor, E. G. Hoff, Elgin, Ill.  
 Assistant Editor, Maud Newcomer, Elgin, Ill.  
 Assistant Editor, Edith Barnes, Elgin, Ill.

## GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.  
 V. F. Schwalm, Vice-President, McPherson, Kans.  
 J. I. Baugher, Secretary-Treasurer, Hershey, Pa.  
 H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.  
 W. W. Peters, 906 S. Locust St., Champaign, Ill.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 E. C. Bixler, New Windsor, Md.  
 Paul H. Bowman, Bridgewater, Va.  
 R. W. Schlosser, Elizabethtown, Pa.  
 E. M. Studebaker, La Verne, Calif.  
 Otho Winger, North Manchester, Ind.

## GENERAL MINISTERIAL BOARD

H. L. Hartsough, Chairman, N. Manchester, Ind.  
 Paul H. Bowman, Vice-Chairman, Bridgewater, Va.  
 W. H. Yoder, Treasurer, R. 1, Waterloo, Iowa.  
 M. J. Brougher, 554 Stanton St., Greensburg, Pa.  
 S. J. Miller, 2017 5th St., La Verne, Calif.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.

## CONFERENCE PROGRAM COMMITTEE

H. L. Hartsough, Chairman, N. Manchester, Ind.  
 H. Spenser Minnich, Secretary, Elgin, Ill.  
 M. R. Zigler, Elgin, Ill.  
 W. W. Peters, 906 S. Locust, Champaign, Ill.  
 D. W. Kurtz, Moderator Elect, 3446 Van Buren St., Chicago, Ill.  
 J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

## RESOLUTIONS COMMITTEE

Paul H. Bowman, Secretary, Bridgewater, Va.  
 V. F. Schwalm, McPherson, Kans.  
 W. W. Slabaugh, Chicago, Ill.

## COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.  
 Vice-Chairman, P. H. Bowman, Bridgewater, Va.  
 Recording Secretary, Ruth Shriver, 22 S. State St., Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## NATIONAL COUNCIL OF WOMEN'S WORK

Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.  
 Mrs. H. L. Hartsough, Aid Societies, N. Manchester, Ind.  
 Mrs. E. G. Hoff, Mothers and Daughters, 1073 W. Chicago St., Elgin, Ill.  
 Miss Nora M. Rhodes, Missions, Dallas Center, Iowa.  
 Anetta Mow, Secretary-Treasurer, 22 S. State St., Elgin, Ill.

## NATIONAL COUNCIL OF MEN'S WORK

G. A. Cassel, President, Ashland, Ohio.  
 Levi Minnich, First Vice-President, Greenville, Ohio.  
 Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.  
 L. M. Davenport, Third Vice-President, Los Angeles, Calif.  
 C. M. Culp, Recording Secretary-Treasurer, Elgin, Ill.  
 R. E. Mohler, Executive Secretary, McPherson, Kans.  
 P. G. Stahly, South Bend, Ind.  
 J. K. Miller, Cedar Rapids, Iowa.  
 D. M. Sell, deceased.  
 E. G. Bowman, Greensburg, Pa.  
 B. F. Stauffer, Rocky Ford, Colo.  
 J. N. Via, Roanoke, Va.  
 Clifford Drescher, McPherson, Kans.  
 Ross Heminger, Wenatchee, Wash.  
 Elmer Leckrone, Ravenna, Mich.  
 Elmer M. Hersch, Elgin, Ill.  
 Allen Weldy, R. 2, Mishawaka, Ind.  
 Chas. E. Resser, Washington, D. C.

## PASTORS' ASSOCIATION

D. D. Funderburg, President, 2709 W. State St., Rockford, Ill.  
 Ross D. Murphy, Vice-President, 2260 N. Park Ave., Philadelphia, Pa.  
 Galen T. Lehman, Secretary-Treasurer, 1219 Fifth Ave., S. E., Cedar Rapids, Iowa.

## AUDITING COMMITTEE

E. M. Butterbaugh, 525 E. Indiana Ave., South Bend, Ind.  
 C. J. Kistler, Elkhart, Ind.

## ANNUAL MEETING TREASURER

E. J. Stauffer, Paris, Mo.

## MEMBER ADVISORY BOARD, A. B. S.

M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.

## RAILWAY TRANSPORTATION AGENT

J. W. Lear, 405 S. Trumbull Ave., Chicago, Ill.

## OUR MISSIONARIES

Supported by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for the first ounce and 3c for each additional ounce or fraction.

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

Liao Chow, Shansi, China  
 Hutchison, Anna, 1911.  
 Oberholtzer, I. E., and Elizabeth, 1916.  
 Sollenberger, O. C., and Hazel, 1919.

## Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.  
 Ikenberry, E. L., and Olivia, 1922.  
 Metzger, Minerva, 1910.  
 Parker, Dr. D. M., and Martha, R. N., 1933.  
 Pollock, Myrtle, R. N., 1917.  
 Schaeffer, Mary, 1917.  
 Wertz, Corda L., R. N., 1932.

## Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
 Neher, Minneva J., 1924.  
 Smith, W. Harlan, and Frances, 1919.

## Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.  
 Shock, Laura, 1916.

## Tsinchou, Shansi, China

Senger, Nettie M., 1916.

## On Furlough

Crumpacker, F. H., and Anna, 3435 Van Buren St., Chicago, Ill., 1908.  
 Horning, Emma, 3435 Van Buren St., Chicago, Ill.  
 Wampler, Ernest M., 1918, and Elizabeth, R. N., Edom, Va.

## AFRICA

Garkida, Nigeria, West Africa, via Jos  
 Bittering, Desmond, and Irene Frantz, 1930.  
 Bosler, Dr. Howard A., and Edith, 1931.  
 Heckman, Clarence C., and Lucile, 1924.  
 Moyer, Edna Faye, 1931.  
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa  
 Burke, Dr. Homer L., and Marguerite, R. N., 1923.

Horn, Evelyn J., R. N., 1930.  
 Kulp, H. Stover, 1922, and Christina, 1927.  
 Royer, Harold A., and Gladys S., 1930.

## Marama, via Damatura, Nigeria, W. Africa

Beahm, Wm. M., and Esther, 1924.  
 Harper, Clara, 1926.  
 Utz, Ruth, R. N., 1930.

## Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lola, R. N., 1922 and 1923.

## INDIA

Ahwa, Dangs, Surat Dist., India  
 Bollinger, Amsey, and Florence M., 1930.  
 Ebbert, Ella, 1917.  
 Royer, B. Mary, 1913.

## Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.  
 Lichty, D. J., 1902, and Anna, 1912.  
 Moomaw, I. W., and Mabel, 1923.  
 Shickel, Elsie N., 1921.  
 Warstler, Anna M., 1931.

## 82 Esplanade Rd., Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

## Bulsar, Surat Dist., India

Cottrell, Drs. A. R. and Laura, 1913.  
 Glessner, Ruth Lucille, R. N., 1931.  
 Mow, Baxter M., and Anna B., 1923.  
 Shumaker, Ida C., 1910.

## Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.  
 Nickey, Dr. Barbara M., 1915.

## Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.  
 Miller, Sadie J., 1903.

## Palghar, Thana Dist., India

Swartz, Goldie E., 1916.

## Umalla, Broach Dist., India

Miller, Eliza B., 1900.  
 Ziegler, Emma K., 1930.

## Vyara via Surat, India

Blough, J. M., and Anna, 1903.  
 Widdowson, Olive, 1912.  
 Ziegler, Edward K., and Ilda, 1931.

## Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Alley, Howard L., and Hattie, 14 Pelham Ave., Schoolfield, Va., 1917.  
 Blickenstaff, Verna M., R. N., 6541 Perry Ave., Chicago, Ill., 1919.  
 Miller, Arthur S. B., and Mae W., R. N., % General Mission Board, Elgin, Ill., 1919, 1922.  
 Shull, Chalmers, % General Mission Board, Elgin, Ill., 1919.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., January 25, 1936

No. 4

## EDITORIAL

### Take According to Directions

HERE is a good tonic for times when the circulation gets sluggish and the deep red of life's blood begins to grow pale.

An earnest church worker was doing a good job. It was of the frontier variety. It involved winning souls for the kingdom, smoothing out wrinkles and sometimes worse than wrinkles, putting new life into weak struggling churches. It involved many material discomforts, not the least of which was the impossibility of having a settled place to live. He just had to live here and there and everywhere and sometimes almost nowhere.

There came to him a call to a regular pastorate in an old and well established community. It meant having a home among the best sort of people. It meant twice as much salary as he had been receiving. It meant normal living. He considered the needs of the two fields of service, and turned down the offer.

You get the tonic effect of this little story from present-day real life in the Church of the Brethren by trying to figure out why men act that way. E. F.

### One Prophet to Another

It was a prophet of the west, speaking of the artists and thinkers of the world, who said that they "ought to know one another, to understand one another, to work together at the formation of . . . a league or society of those who live the life of the intellect and through the diverse channels of art or science aim at the attainment of beauty, truth and human brotherhood."

It was a prophet of the east who replied, calling attention to the little that has been done, and the terrific odds the way of goodwill faces in the current temper of the world. Improved means of communication often augment external differences, and nationalism magnifies and exploits them. And yet the hope of our time,

and of the days to come, is not in giving up, but following the radiant vision of those who have glimpsed a better way.

And so the prophet of the east and the prophet of the west really agree, though the one is not so optimistic as the other.

H. A. B.

### India and the Answer

LAST night my blood almost boiled within me. The dramatizing of the day's news was on the air and somebody was impersonating a little girl of Italy saying her evening prayer. It was not against her—poor innocent victim of lying propaganda—that my wrath rose to such fever heat. It was against the devilishness which had conspired to put such sacrilege on the lips of plastic childhood. She was praying that God would bless the armies in their effort to carry to "barbarous Ethiopia the civilization of Rome and the cross of Christ."

It was the reference to the cross of Christ that riled me. In such a connection! But isn't it always the way of war to do just that? It tries to glorify its own hellish business by labeling it with the name of Christ. The shameless blasphemy of it! Hypocrisy is indeed the tribute which vice pays to virtue. How terribly true it is that "barbarous Ethiopia" and the "civilization of Rome" both need nothing so much as the real cross of Christ. And all the world besides.

That means Italy and India, Japan and America. It means such an application of the cross of Christ as a great Japanese is just now preaching in this country. And such as our own India cross-bearers are telling about in this issue of the MESSENGER.

Wilbur Stover, pioneer missionary to India, wrote a book which he called *India, a Problem*. He knew the problem well and he also knew the answer. The problem is still there, though the answer is as surely known as when Bro. Stover wrote his book. The missionaries have it and they are slowly and patiently preparing the



way for its wider recognition. The reason for the slow and halting progress lies not in any doubt as to what the answer is to India's problem but in certain facts about human nature which make the way of the cross seem either foolish or too difficult.

Without his knowledge we are commandeering the services of Editor Dan Poling to finish this editorial. This is only the introduction. Go on now and let him tell you how to "Cut the Missionaries!" and carry the cross of Christ to anywhere. And so to answer the little Italian girl's prayer in a larger and better way than she knew.

E. F.

### Cut the Missionaries!

SHE had received the special courtesies that missionaries joyously put themselves out to show their guests. How she could have missed the significance of the comforts that were hers is difficult to understand, for she was a woman of relationships and affairs—but she did. Before she returned to America she cabled her Board saying that missionaries could stand another cut in salaries!

The "She" of this editorial is a composite of both men and women, some men and women, who have "surveyed" the mission field as of a few days or even months spent in the comparative "luxury" of missionary hospitality.

Visitors eat the *one* turkey of a season—if there is one—and eat it off the wedding silver, if there was such. They ride in hired carriages distances that the missionaries in the regular station routine always walk, and it is when visitors come that routine and drudgery are modified and relaxed.

I sat down to a sumptuous repast in Arabia with another former associate and found the table appointments faultless, the service perfect, and the conversation far removed from "the heathen." But that home had one child in America, another in a rather distant mission school, and two babies under the sand of a station the parents formerly served. The husband, who greeted his wife rather facetiously and who exchanged jokes with me, had suffered torture and all but death from an unknown fever and the wife could have at any time a doctor's certificate ordering a change of climate.

I enjoyed a seven-course dinner in India that was served from a missionary kitchen, but it cost considerably less than the hurried lunch I buy when I go out from my New York office at noon. Even so, that dinner would have involved downright sacrifice and later skimping for one missionary home had I forgotten to leave a modest—indeed too modest—sum behind me when I traveled on. And as to that "modest sum" there were tears in a dear friend's eyes when I abso-

lutely refused to have it otherwise. "Why, man," he said, "I've waited twenty years for you to come out, and now—." But one must be adamant and brutal in such a case. You are not paying your board; you are retaining your self-respect and also in many cases saving your friends from a bit of added worry and care. I know of one globe-trotter who came in after hours, parked his special case of beer in the hallway, and left in the morning without even a tip for the servant who had spent half the night trying to make the complainer comfortable.

Yes, "Cut the missionaries," for there must be cuts and how else can the budget be balanced? Yes, "Cut the missionaries," for the churches are tired of "this begging," and anyhow we need the money at home. Yes, "Cut the missionaries," for who ever heard of a missionary leaving his job because of a cut? Yes, "Cut the missionaries," for they will take it!

Yes, "Cut the missionaries"—but over my eternal protest. Never have I seen one who was overpaid, though often I have met those who were using private funds to keep the work from suffering too greatly. But only a few missionaries are bankers' sons or millionaires' daughters, or have married such as these. These few have sometimes, by their very generosity and unselfishness, compromised the position of their less opulent comrades.

Certainly some missionaries have some compensating returns in the way of living conditions, small comforts that are mixed with the ordeals and limitations of their unique ministry. Thank God for that! But shame on the church at home if she reduces salaries for this.

Before this editorial closes let it include one man's testimony, not only to the character but to the physical, intellectual, and spiritual caliber of foreign missionaries. As a class they are fully the equal of church personnel at home—indeed, there are fewer misfits and failures overseas; while among them again and again I found individuals who are equipped by training and personality to fill the most responsible educational and scientific, as well as religious, positions of leadership in America.

Should this editorial be criticized as entirely commendatory, I shall offer no defense, for it will have achieved its purpose. I have a few negative criticisms for particular cases, but they do not belong in this writing—they have their own place.

Finally, Brethren and Sisters, do not visit the mission field without a sense of humor and until you have read some intimate missionary story from your own church history. Then go, resolving as a guest to do your level best to match the tolerance, the courtesy, the generosity, and the faith of those whose guest you are.

—*Editorial in January Christian Herald.*



---



---

## THE GENERAL FORUM

---



---

### 1936 Annual India Number

BY OLIVE WIDDOWSON

As field editor, Miss Widdowson has supplied the articles contributed by India missionaries and church leaders for the special India number of *The Gospel Messenger*.—Editor.

WHEN I think of the past year's mission work, the words, *taking stock*, come to my mind. In this year, perhaps to a greater extent than previously, we have considered our aspirations and expectations for the work and counted the cost even to the extent of consenting for some of them to fade out of the picture.

During the year there has been a thorough educational survey and a valuable Board Deputation visit. The former helped us in our stock taking especially; the latter helped to determine the scope of the goal towards which we are directing our efforts. When I say we, I include our Indian fellow workers and those we have the privilege of following in the work, and the home church which is so faithfully standing by us in these trying times. Our aim, leading back to Christ and the Father the other sheep, has never changed. When changing methods of work, and having to carry on with decreasing material resources, there is always danger of misunderstandings arising. The Deputation from the Board sent by the home church vitally helped the India church to a better understanding of the financial situation both on the field and in the homeland.

Because of a lack of funds the mission has been pressed to the point where some schools and stations have had to be closed. The closed work at these places represents many years of sacrificial service, and the turning away from these fields brings heartache to those who have labored untiringly and loved unstintingly. But in the spirit of trust and faith, the mission and the church hope that even this may work out for good. Perhaps it is not just receding. Perhaps this action may be the move in preparation for a more definite effort toward the goal.

For a few days during the past hot season I went to Dumas, a town on the seacoast near the city of Surat, to shake off a little of the hot season fatigue. I watched the tide coming in, receding only to gather force to come farther. Being led by a victorious Savior we shall do that if we are good followers. The joy, peace, confidence and power of the Christlike life are the precious possession of a great many Indian Christians. But some lack courage and spiritual power because that full surrender is yet to be made.

During this special evangelistic effort, when in India the workers are claiming the Spirit's power to help free the people from the bonds of superstition and sin, let

us surround them with such an atmosphere of prayer and spiritual help that many more may have a message to give through their own spiritual experiences—through seeing the Holy Spirit's work in other lives and by experiencing a complete consecration and a real revival in their own.

*Vyara, India.*

---

### Daily Happenings in the Bulsar Mission Hospital

BY DR. A. RAYMOND COTTRELL

ONE day a sick woman was brought to the hospital by one of our village Christian teachers. In getting the patient's story we found that she was very poor, and in addition to having been sick for a long time she had been deserted by her husband because she was unable to work. Inquiry as to how she was getting her food brought out the fact that out of pity the Christian teacher and his wife from their small pay of about five dollars a month had been supplying this woman and her two small children with food and a place to stay. Hoping to have her cured, the teacher had arranged with a neighbor to bring her in his cart to the hospital, saying that he would pay for the cart hire and the medicine. On hearing this the cart owner, a non-Christian, said he would accept no pay for the use of his cart since the Christian teacher was doing so much for one who was neither a relative nor a Christian. Out of their poverty this teacher and his wife are giving proof that the love of God does dwell in them and their lives are bearing fruit in conversions (1 John 3: 17).

One day a letter came asking if we could do anything to help a poor old woman who was having a miserable existence because of a large breast tumor. She had had the growth for several years; it was increasing in size and weight, and gave her so much trouble she wished she were dead; moreover her husband had put her out of his home saying he thought there must be some kind of a devil in the tumor because it troubled her so much.

After seeing the patient we sent word she could be cured by an operation. After many days of discussion her friends collected the small amount of money necessary and though fearfully afraid she finally came to the hospital and the growth was removed. She made a rapid recovery and after some days was a regular attendant at our daily morning worship services which are held in the hospital chapel. She was overjoyed by the friendly attitude of the hospital staff and the other patients in the hospital. She said many times that in this place everyone treated her just as if they were her



very own relatives. While with us she had a real experience of Christian love in her life and we hear that since returning home she delights in telling her friends and neighbors about it. We also hear that her husband who thought there was a "devil" of some kind in the tumor says that now since the tumor is gone the "devil" is gone also and that he may consent to take her back into his home. Is it not a joy to follow in Christ's footsteps and seek the release of those bound by Satan (Luke 13:16)!

A certain patient we were asked to visit was found to be seriously ill with tuberculosis and also was having some hysterical attacks following the birth of a child some days previously. The family wanted to know if she could not be kept in the mission hospital as they believed the hysterical attacks to be caused by some evil spirits, and they were sure that those spirits could not remain in her if she were in the mission hospital.

"Here in our home" they said, "the spirit does much foul speaking and gives much abuse to everyone, but it could not do that in your place because God is there."

A few days after the above incident we had another testimony that the forces of evil do not like nor abide where the Spirit of Christ is.

The work of the day was done and we were eating our evening meal when some excited people came, saying that a patient had just been carried to the hospital. She was a young woman and very sick indeed, delirious and giving every appearance of not having long to live. It was difficult to get an accurate history though quite a number of friends had come along to help carry the bed on which she was lying. One thing that made the case especially interesting to us was that while the patient was being carried along the public highway she was quiet, but immediately on entering the hospital grounds she cried out wildly, saying that there were devils disturbing her. By the time we arrived a number of the friends and relatives of patients who were staying in the hospital had gathered around to see what was going on. On hearing the sick woman talking about devils being present several of those who were staying with patients (themselves non-Christian), said to the woman's friends that they should not be afraid because this hospital was a Christian place and evil spirits and devils could not stay here. Another bystander said, "Yes, that is the truth. No evil spirit can stay here because Jesus lives here."

How our hearts rejoiced that these non-Christians had absorbed enough of our Christian teaching to immediately and voluntarily give testimony to the fact that "Jesus lives in this place" and that "devils can not stay where Jesus is." The Son of God came that he

might destroy the works of the devil, and we as his followers are workers together with him. What is your share in making this possible (1 John 3:8; 2 Cor. 5:20)?

A fisherman walked many weary miles to get to the mission hospital. After his needs were attended to some conversation was being carried on and he was asked what happens to a person after he dies? He replied, "We take the body to the seashore and burn it." "Yes," we said, "that is what you do with the *body*, but what becomes of the *LIFE*, the *SPIRIT* that was in the body?" "That I don't know," he said. "Well, we know," we replied. "Oh! do you?" he said with a somewhat puzzled expression. Then we had opportunity to give the Christian explanation of life and death and to tell of the Christ who is Life Eternal. It was all new to that man, and that is why we are here, that we may bring the Good News to such as he—a saving knowledge of Christ the Savior. Are you having a part in this great work (Rom. 10:14-17)?

These few incidents will give you a glimpse into one phase of the work we are doing in the Bulsar mission hospital. Some of you in the homeland are giving of your means that we may be here. We have need of some of your money, but above all we have daily need of your prayers. Of necessity the greater part of our time is spent in dealing with things physical, nevertheless the most vital part of our work has to do with things spiritual (Eph. 6:12), so remember us often that we may be true and faithful witnesses for our Lord.

*Bulsar, India.*

## The Summer School of Rural Reconstruction at Anklesvar

BY EDWARD K. ZIEGLER

A UNIQUE summer school was held at the Vocational Training School, Anklesvar, Bombay Presidency. Refresher courses for educators, spiritual life conferences for preachers, and conventions of many other sorts are the usual order of the day, but this was a summer school for farmers. It was the second to be held at this great center of practical agricultural training. A small beginning was made last year, but by this year it had become a lusty infant indeed.

For several months, A. S. B. Miller, the rural reconstruction missionary of the Church of the Brethren, had been making careful plans, tirelessly urging farmers to come, and carefully picking a staff of teachers. Anklesvar was chosen as the center because of its fine traditions of agricultural and vocational training, its practical demonstration of the best methods of rural uplift work, and good accommodations for all who might come. The school was not subsidized. All who





*At this farmers' institute, not only farmers but teachers and others are learning how to grade and pack eggs for market.*

came, whether farmers, teachers or others, came entirely at their own expense, and acted as if they were getting far more than their money's worth!

Who were the students? About fifty attended the classes. Of these, there were more than twenty actual "dirt" farmers, men who came to learn how to do things on their own farms, some of them educated, others not. Then there was a group of about fifteen made up of rural teachers and preachers, who were just as eager to learn and to get practical ideas to carry back to the villages as the farmers. The rest were the young lady teachers and some students of the School of Practical Arts, which is just a half-mile away. Some of these men had come as much as eighty or ninety miles, even though the frost had destroyed their money crops. And they came cheerfully at their own expense.

The program of the summer school was planned to meet all aspects of village life. A glimpse of a day's program will indicate the range of interests dealt with:

- 6:30, Morning Prayers, with the Training School Students.
- 7:00, Practical Work (actually done).
  - Group 1. Poultry Feeding and Care.
  - Group 2. Constructing Pore-Hole Latrine.
  - Group 3. Soap-making, or Making Itch Medicine.
 (Students were given time in each of these groups so they could get some experience of doing each kind of work.)
- 8:00, Deepening of the Spiritual Life. Prayer, Village Worship, Stewardship, Christian Village Home Life, Christ's Message Concerning Frosts, Earthquake and Illness and Clean Living.
- 9:00, Poultry Keeping, alternating with Co-operative Credit Society Work.
- 10:00, Agriculture. Lectures and discussions by the agriculture teacher of the Vocational Training School, a farmer by inheritance, training and inclination.
- 11:30, Noon Meal and Rest.
- 3:30-5:30, Cattle Judging, Cattle Feeding, Goat Keeping, Egg Packing and Marketing.
- 5:30, Recreation.
- 7:30-9:30, Campfire and Inspirational Addresses.

This daily program was carried through eight days, from Saturday to the following Saturday. Easter Sunday was a day of real worship. The morning service was held in the beautiful Anklesvar church, with the local congregation. The chaplain of the summer school, Edward Ziegler, conducted this service, as well as the morning worship periods each day and the hour on the Deepening of the Spiritual Life. One evening one of the village preachers led a vesper service out under the sky, with an unusually superb sunset giving added grandeur to it all.

The success of this school and the deep interest which every farmer and student took in it were very largely due to Bro. Miller's tireless efforts. His vision and his perseverance have wrought a real change in the atmosphere of the church in a large area. The preachers, teachers and farmers are all uniting in a common program of service, and this summer school was a long step forward in strengthening that movement.

With Bro. Miller were associated a group of men with vision and enthusiasm who made splendid contributions also. Mr. Patel, the teacher of agriculture at Anklesvar; Eshvarlal Leraji, who has made a fine effort at poultry-keeping along with teaching a village school; Devji Ramji, who is an ideal combination of rural pastor, farmer and village reconstruction worker; Brethren Moomaw and Bhagat of the Vocational Training School and others.

This was a school without findings, in the formal sense. After the certificates were awarded, the men expressed their gratitude and their determination to go home and apply their new knowledge.

*Vyara, India.*

## **Building a Village Christian Community**

*"Build Up Yourselves" (Jude 20)*

BY IDA C. SHUMAKER

To build up a village Christian community, much depends upon the builders. To build up is a high calling which challenges the best that is in one. It is a task big enough to engage all of one's powers. It is no easy job. It takes hard work. It also takes labor of love and patience of hope. Therefore, one should magnify his calling and build very carefully and circumspectly if he would prove to be a "workman that needeth not to be ashamed."

However well we build, what good is it if we do not "build up ourselves in that most holy faith"? We must have a mind to work and take a firm stand on the Rock, Jesus Christ. Then the Almighty God will be in our midst as a Mighty Fortress. We must magnify the Christ in our lives and in our teaching. We must try not to argue or tear down. We must build not only without, but within; then we shall be very conscious of



the very presence of Jesus, for upon that foundation we must build—"build the whole community on the whole foundation of Christ." This can not be done in a day. It is line upon line and precept upon precept.

We must be willing to pay the price that it costs to be a true builder. We must go where the people are and live among them. We must begin where they are and then lead on gently, but firmly and resolutely until the desired goal is reached, then move on to higher ground and keep growing.

There will be many discouragements and disappointments, but, with the presence and help of Almighty God we are bound to succeed if we "lift up the Christ" (John 12: 32), if we "put first things first" (Matt. 6: 33), and have a burning desire to really help people to help themselves.

As we live among them as real lovers of their souls, we dare not attempt to change everything in a day, or to turn their little world upside down. We must share their joys and sorrows, taking lively interest in all the little details of their daily lives.

As you may know, an Indian village is often far removed from the railroad or even good roads and a post office; so we must be prepared to put up with many inconveniences and varied experiences, and learn to "take joyfully the spoiling of your goods."

According to the last census, six-sevenths of the people of India live in villages. Over 90% of India's 360,000,000 people are engaged in agriculture; while less than 10% are employed in industry. Every year about 3,000,000 more souls are added to India's population. At present only 5% of the area under the plough is sown with crops which are to be sold. The recent fall in prices makes it unprofitable to increase the percentage. The farmer grows his crops with the object of supplying his own needs first, then the government demands, and then the money-lenders. So, in order to understand the situation, we must begin at the root, for the real task that stares us in the face is economic and social reconstruction. One of the most pressing social problems is indebtedness which hangs like millstones about the neck of most Indian farmers.

We must again go to the root of village life and attempt to foster the spirit of self-help and self-improvement. In order to build up a community, we must raise the standard of living and make a determined effort to improve sanitation and decrease wasteful and uneconomical methods of agriculture. Then education must be fostered. We must have a church home and a church school, along with its community reading room and dispensary, as well as a co-operative credit society, and co-operative store, if possible. Such helps encourage thrift and are some of the essentials to help raise the standard of living.

We must encourage the taking up of a plot of land for a house, and farming, and arrange for the purchasers to pay on easy, yearly installments, for the majority of these with whom we have to deal come empty handed, have no capital at all, but are in debt. We must encourage also such occupations as dairy farming, poultry raising, and the growing of fruits and vegetables.

Staying right by the job, helping to lend a hand and giving encouragement in trying times has worked like magic. Many, if not all, have to be taught and shown many times how to utilize the many resources at hand. Sir Frederick Sykes says in *Manual of Village Improvement*: "If we can keep in mind the whole time that the main problem in getting the villager to co-operate in schemes of improvement is a psychological one, we shall avoid much mistaken zeal and shall be prepared to adapt our plans to circumstances; always remembering that that is the best work, not necessarily which looks finest on paper or which yields the speediest or most striking results, but which draws us one step nearer to our final objective—namely, that of implanting in every village the desire for its own improvement."

*Khergam, India.*

## "I Am Shocked"

BY D. J. LIGHTY

MANY people of India, after reading their morning papers for Oct. 14, 1935, in a very excited manner informed their families and neighbors that they had just received a great shock. They wondered if their neighbors had not also received a shock. After some weeks, the discussion of this so-called shock still vies with Italo-Abyssinian war news for space in the various newspapers and periodicals of the country. No, there was no subsidence or slipping of the substrata of the earth's surface. Instead, the disturbance was located in the nether strata of Indian society.

Dr. Ambedkar, born an untouchable, but educated and cultured, the recognized leader of millions of other untouchables more unfortunate than himself, and their representative in the London Constitutional Round Table Conference, in addressing an assembly of ten thousand of his followers, had solemnly declared that the very basis of the Hindu religion and its ethics are such that the depressed classes can never acquire their full manhood. As for himself, he had decided he would not die a Hindu. He refused longer to live under the ignoble and humiliating conditions thus far imposed upon them in the name of religion, and had resolved to join a religion which he considered a true standard for the regulation of his conduct and as the source of inspiration for his advancement and well-being. He ad-



vised his audience to take similar steps. And there rolled back a mighty echo of assent, the vibrations of which extended the length and breadth of the land.

What religion Dr. Ambedkar and his followers will join is not yet known. The Sikhs, Moslems, Buddhists, Arya Samajists and others have made a public bid to receive them *en masse*. At the same time they are flooded with advice and implorings with some threats, not to forsake the ancestral faith. Dr. Ambedkar is not unacquainted with the tenets of the Christian religion, having been in contact with it in England and America as well as in India. Most of the depressed classes of India know that the door of the Christian church stands ajar for them, and for years they have been pressing through in ever increasing numbers. It is quite possible that the above mentioned incident will furnish impetus to join with the Christians.

Whether it will be for their own benefit or for the good of the church will depend on two things: First, they must come with right motives. If it is merely a change of community they make, instead of a change in themselves through the leadership and teaching of our Christ, their coming will be in vain. Secondly, facilities will have to be made for their teaching and development in the church.

Without doubt, we have arrived at the most crucial moment of Christian missions in India. It is the time of greatest opportunity, and at the same time of greatest danger, if we neglect our opportunities or fumble in grasping them. It is a challenge for the best missionary statesmanship and one well worthy of the continued support of Christians in the homeland.

Anklesvar, India.

## A Pastor's Work

BY N. V. SOLANKY

I CONSIDER a pastor's work the greatest in the world and to claim such a greatness the man who wants to step into the place must needs have adequate preparation and proper qualifications. The pastor is God's man, teacher, servant, leader, shepherd and warrior. The above words are representative of his work.

As a guide of his flock he has two important tasks to perform. Firstly, he has to preach; and secondly, to bring up those who are dependent upon him. Through both these he has to win lost souls and strengthen them in Christ. For this great burden he has to know his Bible, his people, his Christ and himself. He has to understand the world of his age, and its theories so that he may rightly guide, build, teach and lead his people to vision the winning of the whole world.

Isaiah has said: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach

good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the openings of the prison to them that are bound."

Jesus preached, healed, freed and gave liberty to millions, and a pastor has to keep on doing these to the best of his ability. Who can say this mission is small?

The pastor should keep himself clean before God, so that he may say with Paul: "Men and brethren, I have lived in all good conscience before God until this day."

The pastor should begin his work at Jerusalem because if he is not clean himself how can he clean others? First he must, like Paul, live in good conscience before God and men, live in the love of God, have faith in his power and consequently strengthen himself and his work.

All great preachers who have risen in the world did it through prayers. Abraham was called the friend of God by prayer. Moses was in prayer till a new light came to him. Through prayer David talked with God on his difficulties. The life of our Christ was a perfect life of prayer. Martin Luther was successful through prayer and Moody changed his whole life through prayer. A famous preacher has said: "If my efforts are without success and I am without strength it is mainly because of my lesser degree of earnestness in my prayers." I am fully convinced of the fact that if I want to be a pastor of my church I have to do it through faith and prayer. John Wells used to pray for his church and his wife objected to it. He replied: "The responsibility of 3,000 people is on my head and I am not sure whether each of them has his salvation. Prayer changes things."

"Feed my sheep." The pastor, too, has to furnish food for his flock. The work of a true shepherd is given in passages of the Twenty-third Psalm and John 10. There we read of his labor, his plans, and his difficulties. In India, the preacher has to build a new church amid new surroundings with new materials over a new foundation, and hence has to go through a very rigid test. He has to break old habits and form new, and he has to put in great efforts and show capacity in habituating his people to a new spiritual food. He must have the knack of serving different food at different times in the capacities of prophet, priest, shepherd and director. Nor is it done when the food is served. He must have prearranged to create a hunger for it. In India we have to break new ground—try to divorce from all that is old—and a preacher to be lifted up before his people and live through it must fulfill all the conditions of a man like Paul, pure in the presence of God. Our churches have a great need for such men.

The pastor should learn the character of each member of his flock through close contact, and try to understand their feelings and needs. This close heart to



heart contact is a great help. Often when he is prejudiced and inclined to give importance to his own selected, he creates big rifts in the church and reaps bitter fruits in the end. In this respect the pastor should be broad-minded and just.

*Khergam, India.*

## The Mission's Place in the Program of the India Church

BY A. F. BOLLINGER

### 1. In the Past

IN the beginning the mission was the church. The mission was the only organ in existence, and it represented the church at home. New converts joined the mission—quite literally. Many of them had to break off all former family and caste relationships. They were outcasted, so the missionaries felt a natural responsibility to help them establish themselves, and brought them to the mission compound. That mission complex has rooted deeply. In spite of an ever growing national and church consciousness a large proportion of Christians will still tell you, "I belong to the Brethren Mission," instead of, "I belong to the Church of the Brethren."

When the church was organized, it was at first quite naturally overshadowed by the mission—the church was weak and the mission was strong. The missionaries, with their rich Christian heritage and their wide Christian experience, were the church leaders. Their word was law, in a large measure. Most of the new Christians were mission employees in one way or another—evangelists, teachers, masons, carpenters, gardeners, cooks and laborers. They had a wholesome respect for their employers—and spiritual leaders. Most of the church problems of that day were moral problems.

### 2. In the Present

Then came increased membership, nationalism, and the well-known depression to change the picture. It is no longer possible—or desirable—for the mission to employ a large part of the Christian community. Many are now independent teachers, farmers, merchants and artisans. They are no longer being supported by mission funds. They have a greater freedom of thought and expression. They do not always express their thought diplomatically, so there are growing pains in the church. Many have been affected by nationalist teaching and the desire for "swaraj," self-government. The church is becoming more important in their thinking, and also in the thinking of those who are still in mission employ. This is all to the good. Among the membership is a growing feeling of loyalty, also, and responsibility toward the church. This is especially noticeable among the educated young men. On the

part of the missionaries, there is an increasing desire to see the church stand on her own feet, even though they may be a bit weak. They feel that that is the only way in which new life and greater strength will come into the body of the church. We are almost a unit in our desire that the church should be "independent." The chief differences of opinion lie in our definitions of what we mean by an independent church, and in the discussion of ways and means for bringing her to that happy state.

### 3. In the Future

The mission's place in the program of the church has changed and will continue to change. What should be the ultimate relation? It has been an axiom in mission circles that the church must increase and the mission must decrease. I think we will all agree that ultimately the mission, as such, should cease to exist, and the church should carry on, nurturing those who are in the fold, and proclaiming the good news to others. But how, and when? Dr. Pickett in his report on mass movements says, "That mass movements would result in the establishment of self-supporting churches has apparently been the hope of all missions associated with them. . . . In conceptions of the process by which this hope would be realized, in plans and programs for its promotion, and in the time estimated as required, the records show striking differences between and within the missions."

In the meantime, as Bro. C. D. Bonsack so happily described it, the relationship between mission and church is that of mother and child. When the child is tiny the mother assumes all responsibility for it. She feeds it, bathes it, clothes it and carries it about. But as the child grows it begins to assume some responsibility, and soon reaches the place where it walks alone, or at least toddles along. When the child takes its first steps, the mother's arms are around it, almost touching it. Soon such precautions are unnecessary, and finally, when the child is full grown, he not only feeds himself, bathes himself, and walks alone, but he goes out to make his own way in the world, and in her old age he even supports his mother.

Some one has said, "You can not train a person *for* responsibility, you must train him *in* responsibility." A wise mother of five sons once told me that the way she trained her boys to eat was to give them a plate, a spoon and some food, and let them begin. Oh, yes, they messed up the tablecloth considerably at first, but they learned. Perhaps one of the greatest weaknesses of both missionaries and Indians is that we want to train and be trained *for* responsibility. We are afraid they might "mess up the tablecloth." They fear they might not get enough to eat.

When the missionaries first came to India they of





*Sometimes a missionary can do a community a good turn by disposing of a tiger. The picture shows Bro. A. F. Bollinger and a "good" tiger; also Bro. Anand Kishen who serves acceptably in the free ministry and works for the government for a living.*

number of schoolteachers are doing splendid service as lay leaders of the local congregations, and I believe there are still more men willing to give their services to the church in that way if they are encouraged to do so.

What should be the relation of the individual missionary to the church? The day is past in most places when the missionary needs to shoulder the whole burden of the church. He should seek out potential leaders and help them to grow. As one of our Indian brethren has expressed it, "Let the missionary be at the back and push the Christians in front in every way; be a helping friend and not a boss missionary." The missionary with specialized training can also render a great service in his special field.

To summarize, let me quote from a letter from Bro. J. M. Blough: "I should say that the mission's place is to supplement the work of the church—to give training, guidance, inspiration, teaching, subsidies if needed, but not to control or dominate or impoverish in any way. When the mission overshadows the church the latter grows pale and weak like a shrub in the shade of a big tree. The church needs the sunlight of responsibility and hardship."

*Ahwa, India.*

## Camp Life in India

BY ALFRED N. SOLANKY

(Alfred N. Solanky is the son of Eld. Naranji V. Solanky of Khergam. He is a student in Wilson College at Bombay, India.)

I DID not know camping was such a wide-awake movement in India before I entered college in 1932. Even now it is not the common thing for boys and girls of high-school age; nevertheless it is a very important factor in the Indian Christian student's life at college.

Most of the camps for men and women students of the different colleges are being run under the auspices of the Student Christian Movement of India, Burma and Ceylon, affiliated with the World Federation and having affiliated bodies in different sections of the country representing the Christian youth of college age. The college where I study falls under the Western India branch of the S. C. M. It has not been many years since the movement was started in western India, and yet it is well on its way. Of course the Y. M. C. A.

course organized the church on the model they knew. No one has yet got very far away from that model, but there is a widespread feeling that India has not yet found the type of organization that is best suited to her needs. In speaking of a self-supporting church, for instance, we usually think in terms of a substantial building, a salaried pastor, and most of the other machinery of a western church. Is it not possible that our India brethren can work out something better than the organization we have given them? This problem requires Indian initiative and sympathetic missionary understanding. Sometimes we have trained our native brethren to be even more tied to our western forms than we ourselves are. Here at the Ahwa church we have always been having Wednesday evening prayer meetings, as most churches in America do. Last year the church decided to have daily prayers, but in the morning instead of the evening. One old brother objected to it on the ground that we are doing away with the time-honored Wednesday evening prayer meeting. In his mind that seemed to outweigh the advantage of having a prayer meeting every day.

Dr. Pickett in his study of mass movements in India was convinced that among ordinary village people, such as most of our Christians are, a church must have a minimum of about 100 families to be able to adequately support a pastor. He also points out that in many places the Christians are so scattered that it is impossible for a pastor to adequately care for that many families. As an alternate plan, Bro. C. D. Bon-sack has encouraged the free ministry, especially for the villages. This is in line with the traditions of our church. Here is another field in which we need sympathetic co-operation between mission and church.

There are certain forms of service which are needed, but which the church is not yet able to supply for herself. This applies especially to Bible schools and teacher training schools. I think one of the best ways in which the mission can serve the church is to help train her leaders—teachers as well as preachers. A



existed long before this, but naturally it was not mainly interested in the college students. Our branch was started by Rev. Dr. B. P. Hivale, a Ph. D. of Harvard University and at present professor of philosophy in our college.

In the beginning it must be noted that camps are not indigenous to India. Hence it will take some time before they become popular with the Indian student. India is slowly going through a huge social and political evolution, and institutions which savor of the west are often unwelcome. But if these are adapted to the Indian needs of spiritual freedom, students are sure to make them their own. And there is no better time for this than the present, for the mind of the youth is pliable and receptive. We are in the midst of what may very well be called the Indian renaissance, a revival in all walks of India's life, and especially in her fine arts; a revival of a spirit of love for the old culture that existed in ancient times. Education, too, is being more and more adapted to Indian needs and becoming more a revival of the old-time ashramas of our great forests where the Rishis used to impart their wisdom to their pupils amid natural surroundings. Every young man had to go through this training period of the most simple life in preparation for the next of the four periods into which the span of life was divided. Rabindranath Tagore's *Shantiniketan* is a fair representative of the revival in this direction. In my experience, camps which have adhered to the broad principles of our native ashramas, at the same time adding something beautiful to it as the spirit of Christ which wiped away the differences of colors and races, have been more successful and more inspiring.

In my first year at college we had a mixed student camp at a very beautiful hill station in the Western Ghats. Nearly all the colleges of western India where Christian men and women study were represented and it was as heterogeneous a group of students as one could gather in our polyglot land, with as many denominations and a generous sprinkling of the Salvation Army, the Syrian Church and ashramites of the Christa Seva Sangh. One or two Hindu collegians too had come as visitors. The first term of the college and the inevitable examinations were over, together with the heavy monsoon rains, and everybody was ready to relax mentally and physically. Professors who accompanied us were professors no more, and after the brain work all of us awakened to realize that we had a soul, too. This feeling was made more acute by the beautiful natural surroundings where we were individuals again after being mere numbers during the handing in of our examination papers. I felt this individualizing power of camp life as the most important. It is almost a test for a man's Christian character and his ability to get along with other people. In camp all the reserves

of college classes and the special halos built around some during the college session were broken down while the abundant spirit of Christ overflowed laying bare each individual in the presence of God and his companion. The language prejudices were all forgotten. Everybody joined in common worship. The perfect spirit of fellowship and harmony that reigned all throughout the camp days can encourage any pessimist to believe in the future generation of India. This could only have been possible because of the uniting power of the spirit of Christ and the feeling of a common God, our Lord.

The program too was inspiring. After the early morning prayers there were, every day, interesting talks on all sorts of subjects closely connected with religion. Most interesting were the discussion groups led by student leaders in which the problems of the relations of the church and the young people were fully discussed. One interesting episode of my discussion group was the keen debate carried out by two senior missionary friends on the respective advantages of their different denominational forms of worship, one emphasizing the spiritual values of the religious ceremonies gone through in his church and the other the symbolic values.

A well-known Hindu Nationalist opposing Christianity, not on religious grounds, had said that already we had too many castes in India to hamper a true nationalistic spirit of oneness, and if Christianity came in it would only give us one more caste, one more stone in the way. I wish that gentleman had come to our camps. He would have surely felt that the hope of India lay in the uniting spirit of Christ. And just as surely a Christian leader would have felt that the hope of the Indian church lay in its staying Indian in spite of the western forms of worship.

When the camp was over we were loathe to part for our different destinations. I came back much revived in body and spirit. And I am sure nearly everyone of the youthful campers felt in his or her innermost heart, as I did, the distinct call to service for the glory of our Lord, in spite of the dampening effects of the pervading unrest and the education which makes those who lack Christ either materialists or pessimists. After that camp I feel cheated out of something very strengthening to my moral well-being if I miss any of our annual camps and so far I have gone to all the camps of our Bombay branch and hope never to miss any before I graduate.

Besides this I had an opportunity to attend a young people's camp of our own church held near Vyara under the leadership of E. K. Ziegler. Considering all the difficulties in the way, the camp was very successful. Mrs. Ziegler has written more about this camp in the July 27, 1935 issue of *Our Young People*.



This kind of work has a bright future in India and especially in our mission work. With correct guidance and enthusiastic leaders it will hold a very important place in the well-being of our church which is likely to get unwieldy for the church alone to cope with, when the members are fast increasing every year.

*Khergam, India.*

## Food for Awakening Minds

BY DAVID P. MAKWANA

ON Oct. 13, 1935, India was thrilled by Dr. Ambedkar's bold move. Speaking as the chairman of a meeting of about 10,000 people of the depressed classes, he dwelt for about an hour and a half on the ill treatment the untouchables are receiving at the hands of the high caste Hindus. He pictured to his hearers, with fresh incidents, how all the efforts on the part of the untouchables, such as entreaties, fasts and passive resistance, had proved futile so far as winning the goodwill of the caste people was concerned. He said that by birth he inherited the stigma of an untouchable Hindu. Because of this he was compelled to lead a life of shame and contempt. It was not in his power to change this at his birth. He could not avoid being born that way. But it is in his power not to die a Hindu, and he is determined not to die a Hindu. He also asked his own caste-fellows to adopt any other religion which would give them religious, social, political and educational equality with their fellow-religionists. Some weeks later the same depressed classes, assembled in a public meeting, made a bonfire of the Hindu scriptures which uphold untouchability.

There have been awakenings in India during the past one hundred years. Formerly the women and untouchables were forbidden to learn to read and write. They were even forbidden to read the Hindu religious books. Widows could not marry again, though widowers could do so as many times as they chose to. A man had to be a tanner if his father was one, and so on with all the trades. But things are changing now. Dr. Ambedkar, although born an untouchable, has received a doctorate. Many untouchables and women have acquired letters and degrees. Widows do remarry, though not a large number. Formerly there was a strong antagonism against Christianity, but Christians are now being recognized as the highest type of religious teachers. The untouchables were really forced to be untouchable, but their presence is arousing less contempt now.

It is hard for my friends in America fully to understand the dire inequality the depressed people have had to put up with for thousands of years past. Their spirit has been deadened. The Hindu religious books say that an untouchable can not remove his untoucha-

bility in this life; for that he must be born again in the family of a high caste Hindu. Twenty years ago Dr. Ambedkar could not have said the things he says now. He says his people are treated very unequally socially and that they should either be treated equally or leave Hinduism. Big are the awakenings we have had in India—educational, industrial and religious—but this seems to be bigger, having both a social and a political background. Leaders of Sikhism, Buddhism and Mohammedanism sent telegrams, inviting Dr. Ambedkar to their respective faiths. It is a wise step on the part of the Christians not to have sent a telegram, because what they have been doing for the depressed people ought to be more than a mere telegram.

With such an awakening and turmoil what does India need, if not our beloved Christ? Who else can give real transformation in this life, and equality and peace?

Christian saints in India have, for more than one hundred and fifty years past, been giving India benefits like those mentioned above by preaching and by printing. For eighty-one years the Gujarat Tract and Book Society has been giving its services by publishing Christian literature. Missions in Gujarat are united in making this society their medium for this noble cause. During 1934 the society sent out about Rs. 6,300 worth of literature: books and tracts totaling 95,000; about 42,000 leaflets and 36,000 colored-picture handbills. Christian phonograph records and newspaper evangelism in Gujarati are new methods and they are proving a success. Thanks to the Religious Tract Society of London, which gave us free 80,000 pictures (8 sets of 10,000 each), so that we, by printing on them suitable Bible stories in Gujarati, could use all these as handbills in our evangelistic campaigns.

Our own church is supporting the work of the society by giving it the help of Bro. J. M. Blough (literature missionary), Bro. B. M. Mow (Moslem literature maker), Sister Eliza B. Miller (treasurer) and Bro. David P. Makwana (secretary). There are seven other members on the executive committee, representing different missions. Picture leaflets, picture cover tracts, and picture storybooks have done much to speed the cause of evangelism.

It would be hard to over-emphasize the fact that any individual or group who will help us to publish a Life of Christ of the following type (we have two "Lives of Christ" but they will not do for a wide circulation among non-Christians), will do as much good as sending a missionary to a non-Christian land. A cheap, simple, illustrated Life of Jesus in Gujarati, an edition of about 10,000 is a necessity. Pictures as suggested below would make the project really worth while.

1. One picture connected with the birth of Jesus.



2. A parable—The Sower, The Lost Sheep, The Lost Son, The Good Samaritan, etc.

3. Teaching the Multitude—Sermon on the Mount.

4. Teaching only one—Nicodemus, the Samaritan woman, etc.

5-7. Three pictures of miracles of different kinds, e. g., Calming the Sea, Feeding the 5,000, Healing Bartimeus, Raising a Dead One, etc.

8. Crucifixion.

9. Resurrection.

10. Ascension.

This is merely suggestive, but a gift of beautiful pictures of any eight or ten sets of 10,000 each will make the book really attractive. Then a friend of Jesus who can afford to part with \$500 will make publishing a life as suggested above possible. The society can arrange to get a life written, but it can not finance the book.

Those who know how much influence Rev. C. F. Andrews commands in India will readily see what a tremendous effect a Gujarati edition of his book, "*What I Owe to Christ*," would make. But this will remain an impossibility with us until the Lord sends us one to help us with \$500—one who himself has an understanding of what he owes to Christ and has a mind and means to make it good.

Perhaps a little explanation is necessary why this help is needed. The Indian attitude has been antichristian. It is changing some now, thanks to the Lord. Some would even care to read Christian literature. But there are very few who would pay a high price for it. But we must seize the opportunity. We must put good, illustrated literature in their hands. And that we shall have to do at a greatly reduced price, as we are doing at present with nearly all our tracts and books.

*Vyara, India.*

## Vyara Rural Church School CHURCH OF THE BRETHREN

### I. Staff

Edward K. Ziegler, Principal.

Rev. G. K. Satvedi.

Mrs. Edward K. Ziegler, Women's Work.

Rev. Jivanji Haribhai, Field Work.

### II. Aim

Practically all of the congregations of the Church of the Brethren in India are in rural areas. To bring the abundant life which is in Christ to the people of these rural districts is our task. The church school aims to train men through study and practical experience for this task. Whether they become pastors, teachers or farmers, our ideal is that they shall go out from here trained to be leaders in the truest sense of the word for the church in the villages. Men who shall be followers of the Christ of the village road; and women who are trained to be their true helpers and comrades in the task—these, we trust and pray, shall be the products of the training at Vyara.

### III. The Course

The course of study shall be of two years' duration. Each year is divided into three terms: (1) June to September—Class Work. (2) September to December—Class Work. (3) January to May—Field Evangelistic Work.

### IV. Rural Bias

As stated above, in presenting the aims of this Bible School, we are putting chief emphasis on training for rural church work. To achieve this end, courses on the Nurture of the Village Church, Rural Reconstruction, and Religious Education for the Villages are included in the curriculum. A rural reconstruction center on a small scale will be a part of the plan. In addition, every student will be given the opportunity to make a close and thorough study of village life. In groups of two students each, they will have charge of all religious work in a number of villages. Out of this project, much of their training will grow, and there will be ample opportunity to put into practice all they have learned in the more formal work of the classroom. This work will be carried on throughout the year. The four months of the third term will be spent in touring with the principal in Vyara district, where they will receive intensive practical training in rural uplift work, village church work, and rural evangelism.

### V. Women's Work

Women who are qualified educationally may enter the regular classes. For all women, there will be classes in Bible, Religious Education, Home-building, Child-training, Household Arts and Health.

### VI. Students

Students are selected by the Evangelistic Committee of the Mission, from among the applications received from workers in service. No one with less than Vernacular Final training may be admitted, and trained teachers are given preference. Married students are given  $\frac{15}{16}$  of their previous wage, as support in the school. Unmarried students are given a scholarship of Rs. 10 per month. According to the mission decisions, increment on wage will not be given for this training. Medical expenses are cared for as for regular workers. One-half of book and stationery expense will be paid by the school.

## THE CURRICULUM

### The Curriculum

**Periods.** A period means one period per week, forty-five minutes in length, for fourteen weeks, the duration of one term in class. Thus, a course indicated as a five-period course, runs daily through the term.

### Outline of the Curriculum

#### A. BIBLE STUDY, 40 Periods.

##### I. Introductory study of the Bible.

##### II. Old Testament.

1. Historical Portions.

2. Devotional Literature.

3. The Prophets and Their Messages.

##### III. New Testament.

1. The Life and Teachings of Jesus Christ, Synoptic Gospels.

2. The Gospel of John and the Character of Jesus.

3. Life of Paul and the Founding of the Christian Church.

4. Study of the General Epistles and Revelation.



**B. RELIGIOUS EDUCATION AND WORSHIP, 20 Periods.****I. Religious Education.**

1. Principles of Religious Education.
2. The Child and His Religion.
3. Materials and Methods of Religious Education.

**II. Worship.**

1. Principles of Public and Private Worship.
2. Materials of Worship.
3. Building Worship Programs and Seminar in Leading Worship.

**C. THE CHRISTIAN MESSAGE, 20 Periods.**

**I. First Year, First Term—The Christian Message About God, Jesus and the Holy Spirit. Second Term—Man's Relation to God, Prayer.**

**II. Second Year, First Term—Salvation and Christian Experience. Second Term—The Doctrines of the Church of the Brethren.**

**D. OTHER RELIGIONS, 10 Periods.****I. Hinduism.****II. Mohammedanism, Jain and Parsi Faiths.****E. CHURCH HISTORY, 10 Periods.**

This course given in both terms of the second year.

**F. CHURCH MINISTRY AND EVANGELISM, 12 Periods.****I. Church Ministry.**

1. The Nurture and Development of the Church.
2. Christian Ethics.
3. Preaching.

**II. Evangelism. Lectures, Methods, and Practical Work.****G. RURAL RECONSTRUCTION.**

Village surveys, and rural life projects. Thorough study of village life, rural sociology and education.

**H. ENGLISH LANGUAGE.**

English will be optional; but only those whose work in other subjects is of high quality will be admitted into the English classes.



*Where Vyara Rural Church School was held. See article beginning on page 14.*

**3:00-4:30—Games and sports.**

Chairman—Jivanji Jarsandas.

For pupils of Mission Schools, prizes to be given the following day.

**4:30-6:00—Exhibit at the exhibit tent.**

Chairman—Mr. Iswerlal Lehraji.

Educational exhibit—no prizes to be given for these but for showing different kinds of grains, vegetables, charts, etc. Special kinds of new grain will be exhibited.

Poultry exhibit—prizes are offered as listed below:

1. Pure bred White Leghorn: pair of fowls; cock and hen; cock only; hen only. Prizes to be given for first and second best in each class.

2. Mixed bred of White Leghorn and Country, prize for best hen only.

3. Rhode Island Red, first and second prizes for best cock and hen; best cock only; best hen only.

4. Country, first and second prizes offered for cock and hen; best cock only; best hen only.

5. Eggs, first and second prizes to be given for the best eggs, eggs to be judged for weight, cleanliness and freshness.

Evening meeting, Chairman, Rev. Margarji Dhanjibhai.

**7:00-8:00—Health Lecture, illustrated.****8:00-11:00—Drama and gayan (singing) competition among the different village schools.**

**Nov. 29, Chairman, A. S. B. Miller**

**8:00—Prayer service.**

**8:20—Essay contest, essays to be written on any of the following subjects: Agricultural, Cattle or Poultry Improvement, Health, Women's Education, Temperance. Two divisions: Junior, up to the 4th standard and under fifteen years; Senior, above 4th standard and any age. Length of essays: junior, not less than 300 words; senior, not less than 500 words.**

Essays to be sent to Miss Eliza B. Miller not later than Nov. 20. Prizes will be given for first and second best essays in each division. These essays only will be read at the meeting on the 29th. While essays are being read the baby exhibit will be conducted. Babies will be examined and prizes given.

9:15—Address, Rev. I. W. Moomaw.

10:00—Prize giving.

10:45—Announcements and closing meeting of the Melavado.

## Better Chickens—Better Babies

### Exhibit and Fair

When the King-Emperor spoke at the Calcutta University convocation he said: "It is my wish that there may be spread over the land a network of schools and colleges, from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all the vocations in life. And it is my wish, too, that the homes of my Indian subjects may be brightened and their labor sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart."

Without doubt, had the King-Emperor been present at the little village of Umalla on last Nov. 28 and 29 he would have rejoiced that his wish was surely and certainly being fulfilled over his beloved land of India. And had most of us, as members of our church, been permitted to attend this exhibit held in the far northern station of our India mission, we, too, would have been proud that such an occasion could be possible. How pleased we would have been to see the progress in agriculture, in poultry raising, in stock improvement, in laws of health and sanitation, and in the evidence of finer and better babies.

The program below will give us some idea of the fair and exhibit held at Umalla.—A. C. M.

**ANNUAL MELAVADO (EXHIBIT)**

To be held on the Mission Compound, Umalla  
Instruction and Fun for All—Welcome!

**Nov. 28, Chairman, Rev. Devjibhai Ramjibhai**

**2:00-3:00—Prayer—Song of Welcome.**

Address—I. W. Moomaw.



## KINGDOM GLEANINGS

### Calendar for Sunday, January 26

**Sunday-school Lesson,** Jesus Declares His Purpose.—  
Luke 4: 16-30.

**Christian Workers,** Daring to Live Dangerously.

**B. Y. P. D.,** The Church at Work—Locally.

**Intermediate,** What Shall We Sing?

\* \* \*

### Gains for the Kingdom

**Four** baptisms in the Lima church, Ohio.

**Two** baptisms in the Flint church, Mich.

**Two** baptisms in the Yakima church, Wash.

**Two** baptisms in the Danville church, Ohio.

**Two** baptisms in the San Bernardino church, Calif.

**Six** baptisms in the Toledo church, Ohio, Bro. Hatton, pastor-evangelist.

**Seventeen** added to the Lititz church, Pa., Bro. Jas. M. Moore, pastor-evangelist.

**Five** baptisms in the West Branch church, Ill., Bro. R. E. White of Naperville, Ill., evangelist.

**Five** added to the Crab Run church, Va., Bro. Ernest L. Miller of Woodstock, Va., evangelist.

**Twelve** accepted Christ in the Blue River church, Ind., Bro. A. H. Miller of Kent, Ohio, evangelist.

**Three** accepted Christ in the Harrisburg church, Pa., Bro. Jesse Whitacre of Shamokin, Pa., evangelist.

**Eight** baptisms in the Center church, Ohio, Bro. J. Oscar Winger of North Manchester, Ind., evangelist.

**Three** baptisms in the Wabash City church, Ind., Bro. R. H. Miller of North Manchester, Ind., evangelist.

**Four** accepted Christ in the Ft. McKinley church, Ohio, Bro. R. H. Nicodemus of Sidney, Ohio, evangelist.

**Six** baptisms in the Fairview house, Peachblossom congregation, Md., Bro. M. A. Jacobs of York, Pa., evangelist.

**Six** baptisms in the Mt. Hope house, Chiques congregation, Pa., Bro. I. W. Heisey of Fredericksburg, Pa., evangelist.

**Twelve** baptisms in Elkhart Valley church, Ind., Bro. Dewey Rowe of Bryan, Ohio, evangelist; three more baptisms following.

**One** baptism in the Indian Creek church, Pa., Bro. Geary, pastor-evangelist; ten baptisms during the summer; three baptisms during meetings held by Bro. J. Lloyd Nedrow.

\* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. T. F. Henry** of Johnstown, Pa., Feb. 2-16 in the Huntingdon church, Pa.

**Bro. H. K. Ober** of Elizabethtown, Pa., Feb. 9 in the Walnut Grove church, Pa.

**Bro. Dewey E. Rowe** of Bryan, Ohio, Feb. 9-23 in the Florence church, Mich.

\* \* \*

### Personal Mention

**Bro. E. H. Eby and wife**, formerly missionaries in India, are now living at Summerfield, Kans., with the former's mother who is nearly eighty-eight, "caring for her, keeping house and saving rent and fuel elsewhere." Speaking of some recent difficulties on the material side, Bro. Eby says:

"I am not in the least discouraged. The darkest days often come just before the dawn of better ones, and I believe it will be thus with us. It has been a time of testing of our faith. I have had a calm abiding trust through it all. There is something better ahead for the cause and incidentally for us."

**Bro. Homer Caskey**, pastor of the Omaha and Council Bluffs churches, after about two weeks in the hospital, is "gradually gaining in health," but will not be able to resume his usual activities for some weeks. Meanwhile Sister Pearl Severn, who has been serving as associate pastor at Council Bluffs will supply the Omaha pulpit and oversee the other work there also.

**Bro. J. J. Yoder**, Vice-Chairman of the General Mission Board, was the preacher at the morning service in the Calvary church of Los Angeles, Jan. 12. The pulpit motto for that church this year is: "I will preach the sovereignty of God, meaning that nothing in this world or out of it has any meaning apart from God. I will preach the love of Christ as a love that carries a cross."

**Bro. Chas. A. Colyn**, pastor of the Salem church of Southern Iowa, and his family have been living in the basement of the church since their home was destroyed by fire. They are evidently looking for the bright side of their misfortune. "As Christians we accept these things as Christians . . . are adjusting ourselves as quickly as possible and going right on with the affairs of life. . . . We are seeing the good results as they come from it."

**Mrs. Jennie Weber** of 35 Langdon Park Road, Highgate, London N. 6, England, has been a great friend and hostess to our missionaries going through that metropolis. A letter to the mission rooms indicates that she is quite ill and was entering a hospital. We know that our missionaries in India and Africa particularly will pray for her recovery. With this information in her letter she informs us that for the present they can not care for their friends going through the city. We know this will be a personal loss to those who have shared the hospitality of this cheerful Christian family.

**Were you left out?** Those who suggested the names of "distinctive" women mentioned in our issue of Dec. 28, were under no illusions that the list was even comprehensive, not to say complete. There are many others, as some of our correspondents have reminded us, quite as worthy as those named. And didn't you see the items about "the forgotten woman," and "our missionary sisters"? For a more complete list we would refer the interested reader to the woman's section of "the Lamb's book of life." For checking up purposes one might compare also the roll of guests invited to "the marriage supper of the Lamb."

**Bro. Sam'l H. Hertzler** of Elizabethtown, Pa., now in his eighty-third year, "can walk, but not fast; can go up and down stairs; go to church when they meet me at the door of my home and unload me at the door of the church; teach a Sunday-school class and preach once in a long while." And here's something about his teaching method suggestive to younger teachers: "Instead of telling those who answered incorrectly, I followed an old rule of teaching, which is to find the level of the pupil and lead him from that to where he can see his error. With possibly three to a half dozen questions I led those who gave the incorrect answers to see that they were mistaken and at the same time they also saw the correct answer."



**Bro. J. H. Cassady**, writing from the Pacific Coast under date of Jan. 15, says: "Wife and I started on this evangelistic campaign Sept. 1. Have been constantly in meetings since. We are now in Chico, Calif., in our seventh meeting. Have five more until we will turn our faces east."

**Sister Hattie Price Heckman**, wife of Eld. John Heckman of Polo, Ill., and mother of Africa Missionary Clarence Heckman, passed on from the scenes of earth on Thursday morning, Jan. 16. While we are awaiting further particulars about the homegoing of this good mother in Israel we can offer our friendly sympathy to the sorrowing, whether near at hand or in the land across the sea.

\* \* \* \*

### Miscellaneous Items

**Correction.**—In Messenger of Jan. 4, under Cheat River, there were nine reclaimed instead of six during Bro. Byrd's meetings.—Edith M. Scrogum, Elkins, W. Va.

**Bro. J. H. Moore's** series of articles on Brethren Evangelism had to be interrupted to make room for the special India matter. Part Four of the series will appear next week.

**At Daleville, Va.**, Feb. 2-7, is to be held the Special Bible Institute and Training School under the auspices of the First and Second Districts of Virginia. Look on page 24 of this issue for the detailed program.

**Washington Summer Assembly and District Meeting** will be held July 29-Aug. 3, near Yakima, Wash. This information was not available when the 1936 Yearbook went to press. Those interested should write in the date on page 5 of their Yearbooks.

**The Annual Pacific Coast Regional Conference** (formerly Bible Institute) will be held at La Verne, Calif., Feb. 4-9 inclusive. The day sessions will be held in the college chapel and the evening sessions in the church. The theme of the conference is: Jesus in the Life of the Church. A fine program is in prospect. Besides leaders of the region, Brethren Otho Winger and J. J. Yoder will each speak a number of times. Governor Merriam is to speak at the New Era Banquet scheduled for the evening of Tuesday, Feb. 4. Sunday, Feb. 9, will be young people's day with the district young people's committee in charge.

### Finish the Church Year

**At the finish** of a year it is a real satisfaction to know that all bills are paid and the slate clean for the days ahead. And what gives satisfaction in personal finance holds also for local and general church work. It is great to finish a church year with all bills paid!

**Leaders must present** the need to members if they are to know and share in such opportunities for worthy achievement. Feb. 29 is the date when our brotherhood church year closes, and Feb. 16 is the suggested date for the Achievement Offering. Helpful materials are being mailed out to many, but if you fail to receive such, or desire more information, write: General Mission Board, Elgin, Ill.

**But achievement depends on you and you.** It is quite as true in church affairs as in all else, that results depend on the loyalty and sacrifice of the rank and file of Church of the Brethren members. And to the last giver there is the assurance of the Master's commendation. For did he not note the widow's gift and praise every Good Samaritan act? Then let us finish the church year with a worthy Achievement Offering.

**Notice to Ministers.** The Feb. 16 Achievement Offering plans were sent from Elgin, Jan. 21, addressed to the pastor. Where there is no pastor the letter was mailed to the elder in charge. We realize that in a few congregations some person other than the pastor or elder, whose names appear in the Yearbook, is responsible for the Achievement Offering. A postal request to us asking for the Achievement Offering Plans as sent out to ministers will be given prompt attention. The letter to ministers was sent third-class to save postage. Otherwise each letter would have cost six cents. Will ministers please consider this letter as important as if it came first-class?—General Mission Board.

\* \* \* \*

### With Our Schools

#### Manchester College

**The famous Westminster Choir** will give a concert at the college Sunday afternoon, March 8.

**School opened** after the holidays with a full attendance, except one young man who was killed in an auto accident while at home during vacation.

**A convention of teachers** of history and social science was held at the college Jan. 18. Hundreds of visitors were present. Some of the leading lecturers of the country were on the program.

**A large number** of students and faculty members attended the Student Volunteer Convention at Indianapolis. They have given impressive reports of this meeting to the students in chapel.

**Plans are now made** for most interesting meetings at the close of February. On Feb. 28 there will be an all-day conference of peace workers. In the evening, U. S. Senator Gerald Nye will lecture. On Feb. 29, the great Japanese Christian, Kagawa, will conduct conferences during the day, and speak at a mass meeting in the evening. Those interested in attending should write L. W. Shultz, North Manchester, Ind.

#### McPherson College

**Dr. J. W. Hershey** read a paper on synthetic gases before a meeting of the American Association for the Advancement of Science at St. Louis during the Christmas season. Oxygen and laughing gas were the two most important of those discussed by Dr. Hershey.

**The Annual Regional Conference** of the Central West Region of the Church of the Brethren will be held at McPherson College, Feb. 18 to 21. The following people have been chosen as speakers and group discussion leaders: Paul H. Bowman, Charles D. Bonsack, Miss Ruth Shriver, Harold Case and F. H. Crumpacker.

**McPherson College** was represented at the Student Volunteer Convention at Indianapolis, Ind., by five people. These delegates are very enthusiastic about the meeting and received much inspiration. It was estimated that 3,000 delegates were present representing practically every country of the world and every state in the Union.

**Construction** has begun on the new Student Union Room at the college which is to be located on the ground floor on the south side of Sharp Hall. The room is for social and recreational purposes. The estimated cost for the remodeling is \$1,000. Students, faculty and friends of the college have pledged their support both financially and in donating their services. Student labor is to be used as much as possible. The goal of the committee is to have the room completed or near completion by Regional Conference time.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Servant

"A bruised reed shall be not break, and smoking flax shall he not quench"

Read Matthew 12: 15-21

Monday

Perhaps no portion of the Scriptures influenced Jesus so much as the great servant section of Isaiah. Perhaps here is found the high point of spiritual vision before Christ. It was in texts like this that Jesus found the ideals of his life and kingdom rather than in the popular expectation of a material and political kingdom. So the writer of the Gospel sees in Jesus the fulfillment of the ideal of Isa. 42.

Instead of human pride, Jesus substituted humility and service. He served out of love, not for human fame. He sought out men in their need, he ran away from their praise.

*May we free ourselves from the belief that selfish interest and pride are proper motives for advancement. Amen.*

### The Easy Yoke

"For I am meek and lowly of heart"

Read Matthew 11: 28-30

Tuesday

The law as a revelation of the kindly will of God was intended for man's good. But the rabbis in their interpretation imposed on the consciences of men a weight of traditions. There were indeed burdens heavy to be borne. Life was hedged about with restrictions until it was choked. And the leaders, like their system, were without mercy.

Jesus did not waste time making rules, but the spirit of the law was incarnate in him. His gentleness exhibited the mercy of God. The yoke of the rabbis was galling. In Jesus' presence men were encouraged to lift their heads in a new sense of freedom.

*We rejoice, our Lord, that we too may share in thy gracious promise. Amen.*

### The Multitudes

"Pray ye the Lord of the harvest that he send for laborers into his harvest"

Read Matthew 9: 35-38

Wednesday

The multitudes thronged to Jesus in pitiable eagerness. They were poor; many were sick with no hope of cure;

their hearts were sick from hope of better things long deferred. Their leaders were false shepherds. They neglected their charge, caring only for their own glory and despising the people as accursed.

The people went out to John, thrilled at his proclamation of the kingdom. And now they followed Jesus, eager for sympathy, won by his love, stirred by his teaching.

And Jesus was deeply moved at the sight. He pitied them in their poverty and pain, he was indignant at their wrongs, he wanted to minister to each one. But the task was too much for him alone.

*Our Master, give us eyes quick to see and hearts quick to respond to human need. Amen.*

### Choosing the Twelve

"And he appointed twelve that they might be with him"

Read Mark 3: 13-19

Thursday

The burden of the work pressed heavily on Jesus. Every day the thronging crowds reminded him anew of the need. He could not throw off the burden when the day was done. He went into the mountain where he prayed all night. And out of that prayer came assurance that the good news would be preached to all men. He had begun the work but others would carry on. And the first of this army of witnesses were twelve of his disciples.

We may wonder at his choice, but they were the best men he could find. He did not expect perfection; he

## WEEKLY QUIET HOUR

### The Servant Section of Isaiah

Read Isa. 41: 8, 9; 42: 1-7; 49: 5, 6; 52: 13-53: 12. Note (1) that Israel is the servant, (2) that there is no hatred for gentiles here, (3) that in chapter 53 service and vicarious suffering go hand in hand. This is perhaps the high point of the Old Testament.

Would it make any difference in our world if service was the supreme motive? Would it change conditions where there is need in the face of plenty? Is private profit, or graft, or exploitation of human beings in accord with the motive of service?

looked for men who had faith and loyalty, who were capable of spiritual growth.

*Our Master, may we share thy concern for a needy world. Amen.*

### The Twelve

"Ye did not choose me, but I chose you"

Read Matthew 10: 2-4

Friday

No men ever had such honor as came to the twelve. They were trained by Jesus, and commissioned to carry on his work. True, spiritual union is more important than mere acquaintance in the flesh. But it was a unique benefit which came to these men who accompanied with him.

Who were these men that were the first of a mighty host to preach the gospel through the centuries? Always first in the list is Simon; rough and impulsive, yet his love for Jesus carried him through a life of service to a cross. And Andrew, who with his companion was the first to follow Jesus; a man of faith, he brought Simon to Jesus.

*Our Master, thy faith in these men inspired them to be great. We long to be worthy of thy faith. Amen.*

### The Rest of the Twelve

"Seeing that we are compassed about with so great a crowd of witnesses"

Read Luke 6: 12-19

Saturday

James and John are next, named Sons of Thunder, because of their fiery spirit. James was the first martyr of the twelve. John lived long, to become the great presbyter of Ephesus. There was Philip who lacked faith in contrast with Andrew. But he brought Nathanael to Jesus. And doubting Thomas. And Matthew, the publican, who followed Jesus and became a saint. Bartholomew, perhaps Nathanael, James of Alphæus and Thaddæus, we know only their names. Simon, the Zealot; did he hope that Jesus would bless his party's program of revolution? Always last is Judas, the only Judæan of the group; was this prophetic of his behavior? And what black forces hardened his heart to betray his Master?

*Lord, thou hast enabled us to share with thy witnesses through the centuries the joy of serving thee. Amen.*



---



---

## HOME AND FAMILY

---



---

**God Planted a Garden**

BY VERA I. EMMERT

God planted a garden  
 Right here in my heart;  
 Shall I let the weeds  
 Make the good to depart?

God planted a garden  
 All free from dark sin.  
 I'll keep it in beauty  
 By asking him in.

*Freeport, Ill.***The Voice of Thy Brother's Blood**

BY FLORENCE S. STUDEBAKER

*Chapter II*

WHEN Martin saw Eldon's plight his first thought was to keep him quiet so that Rose need not be disturbed.

"Eldon, come, let's get into bed," he whispered, catching hold of his arm.

"Git out of here," shouted Eldon, plunging toward his father as at an imaginary enemy. "I'll knock your block off too," he insisted belligerently.

Martin snapped on the light and fell back in dismay. Eldon's clothes were in rags, the outer coat was missing. Telltale bloodstains spattered here and there on what had once been a snowy shirt stared back at him like great accusing eyes.

Martin shuddered. "My God," he covered his face with his hands. He dared not voice even to himself the terrible thought which sent his brain reeling. Ah, he had seen his son clean and pure marching in the front ranks with as fine lads as ever walked the earth. The memory of his dream pictured the turning point leading to destruction. Remorseless fingers of accusation pointed at him and his selfish neighbor. But that was only a dream. This was a reality.

He gazed at the sodden creature and loathed to touch him . . . bone of his bone, flesh of his flesh. How could he place Eldon as he was between snowy sheets? He saw that he was growing more quiet and would soon be asleep. He managed to half drag him to the bathroom. To his dismay Eldon defied any effort to remove the soiled and tattered clothing. He refused to wash his hands and face.

Fearing that the unusual commotion would arouse the sleeping mother, Martin finally coaxed Eldon to his room and induced him to lie down.

He was about to turn away when a footstep sounded on the stair.

"Martin, are you sick? What's wrong?"

Martin paled. If Rose should see her son thus it

would kill her, he thought. As an extra precaution he turned the key in the lock and hurried to the head of the stairs. "It's nothing, my dear," he called down summoning his cheeriest tone. "I . . . guess I worked too hard yesterday. I had a terrible dream. I think that's what awakened me. I'm all right now."

"Are you sure?"

Martin started down the stairs. "Rose, don't be foolish. I'm all right. See. You are climbing the stairs and Dr. Hays has forbidden you again and again. Please go back and lie down. You only make it harder for me if I worry about your overexerting yourself."

With a sigh of relief he saw her turn and slowly descend the stairs.

"Is . . . is . . . Eldon all right? I . . . thought I heard his voice."

"He's in his room asleep," declared Martin, scarcely able to keep the tremor from his voice.

Rose sighed happily. "I guess I must have been dreaming, too. I was sure I heard his voice. Good-night, dear. I hope you can go to sleep now."

"Oh, sure. I never let a dream bother me. I'll soon be off again. Goodnight."

But Martin strove in vain to throw off the horror of his dream and the stern awakening to the reality. Every time he closed his eyes, he saw the flock of planes bearing the poison gas away and distributing death throughout the world. He saw again Maurine's deep brown eyes and once again he cried: "I never dreamed it could touch my loved ones!"

At last he rose, walked to the table and tore his letter to James Corwin into shreds and dropped it into the waste basket. Then to ease his mind he picked up a Bible lying near and opened it to read.

"And God warned the man of God in a dream." The startling words seemed to spring forward to meet him while the answering thought flashed back: "Can it be that God has been warning me?"

At that instant the hum of a speeding motor broke the stillness of the early dawn. Martin walked to the window and looked out curiously. To his surprise an array of motorcycles and cars were moving around the corner and stopping in front of the house. A burly cop started up the walk. A loud knock echoed through the house.

"Eldon!" gasped Mr. Harris, and knew instinctively that the expedition had something to do with his plight. His thoughts raced on to Rose. "She must not know of this!" he breathed and in another moment he was into his bathrobe and hurrying down the stairs.

He opened the door and raised a warning finger. "Sh, sh! Please allow me to step outside. My wife is seriously ill with heart trouble."



"Sorry, Harris," interrupted the policeman. "Jason, here says that you have sprung that gag long enough. It won't work now. We're after your son. He's killed a man in a drunken brawl, at Stacy Corners road-house."

"No, it can't be," breathed Martin, horror-stricken. His mind raced back to the bloodstained tattered clothing. With sickening horror he knew it was true. He grasped the door for support. His trembling knees threatened to collapse beneath his body.

"Come on, now, where is the boy? We've no time to lose," warned the officer pushing through the door.

And still Martin Harris stood powerless to move. His lips were parched and dry. "Revenue from beer is of more value than saving boys and girls," the warning accusation rang remorselessly in his ears.

The angry words of the officers aroused him from his lethargy. "Snap out of it, Harris. Show us the way. We've orders to search the house."

"Up there," Martin lifted a shaking finger toward the stairs.

And then they saw her, white-faced and trembling, standing in the bedroom door. Rose Harris stared from one to the other in wild horror. "I heard what you said," she cried, "every word!"

Martin groaned and stood watching her with an anxious eye. He was amazed at the serenity of her bearing, the calm even tones of her voice. Like some ethereal being from another world, she stood, her long, black hair trailing over her silken robes.

"I know it is not true. My son would not do a deed so base. I know he would not."

"Madam," the officer advanced to the stairs, and bowed deeply. "We are sorry to contradict your word but, nevertheless, facts are facts. Bill Royal is dead. We must arrest his murderer." At a signal from the chief the man started to mount the stairs.

But Rose was too quick for them. In a flash she was on the landing blocking the way. Her dark eyes flashed angrily. "Stop," she cried, "You dare not arrest an innocent man. My son did not kill Bill Royal, but I know who did it. . . . Alcohol . . . beer . . . all this filthy stuff so-called statesmen deem necessary for real living. Go rather and arrest the men who gave it to my boy . . . go fasten in chains the indifferent souls who let the abominable curse loose again. Go . . ."

Suddenly the voice trailed off. She swayed and fell. When Martin reached her side and took her in his arms his worst fears were realized.

"God save my son, my poor, poor boy," she whispered, and fell asleep to wake no more in this world.

*Franklin Grove, Ill.*

(To Be Continued)

## What to Pray For

*Week of January 25-February 1*

To the missionary who gets out much among the people of India, many strange incidents occur. Sister Sadie Miller, during the thirty-two years she has been

on the field, has always been known for her friendly association with all classes. Naturally she has met with a great many interesting events and had rather striking contacts.



SADIE MILLER

Once when riding on a train in the women's third-class compartment, Sister Miller was talking to the women seated around her. They were asking her every manner of

question, finding out how old she was, why she was not married, where she lived, where she was going, and when she was returning. There were questions without end.

Across from her and a bit to one side, sat a row of nicely dressed Parsee women. They wore their beautiful silk saris, and presented a sharp contrast to the poorer Hindu women around them. Although charmingly clad, these Parsee women were thoroughly orthodox as shown by the peculiar triangular fold of white cloth tied over their heads. Every time the train passed over a river bridge, these women shook the sacred cords tied loosely about their bodies, and tossed coins and offerings into the water below.

Now it so happened that as the train was passing over the long bridge which spans one of India's hallowed rivers, Sister Miller was hit suddenly on the side of her face and her glasses were torn off and thrown across the coach. On the instant she was so stunned that she could not imagine what had happened, but presently when she saw a coconut lying on the floor near her feet, she realized what had hit her. And then she knew that the Parsee women in tossing their coconut offering out of the car window had struck a bridge girder, which in turn forced the coconut back into the train at just the right angle to strike her. She and all the women were thankful that no real damage had been done for even her glasses were not broken.

Sister Miller returns home on furlough this spring. Since Dec. 1 Harlan J. Brooks and wife are living at Jalalpor and have charge of the work at the station and surrounding villages.

Pray for the churches, the schools, the Christian communities and the Christian workers, as well as for those they hope to reach. Pray that it may be said of Jalalpor that it is as a righteous city set on a hill.



## THE CHURCH AT WORK

### ADMINISTRATION

#### Visual Education

A number of splendid stereopticon slide sets are available from the Board of Christian Education. Lectures accompany each set. Visual education is recognized as one of the most interesting as well as helpful methods of instruction. In order that you may have some idea of the type of each of these lectures, we are giving a bit of descriptive material along with the name of the lecture.

**A New Approach to Alcohol Education.** This set of 50 slides was issued in 1934 and has been used in many churches.

**Hymns and Their Authors.** Colored and illuminated slides. Time required, 45 minutes to one hour.

**The World's Ten Most Famous Hymns.** Colored and illuminated slides. Time required, 45 minutes to one hour.

**The Life of Christ in Masterpieces of Art.** 49 slides and lecture prepared by E. G. Hoff.

**The Old Book Finds New Friends.** This is a set of 50 slides provided for us by the American Bible Society. Each year our denomination contributes to the support of this organization and in return they furnished this set, and The Book Goes Forth, for use among our churches.

**The Book Goes Forth.** 46 slides and lecture also given us by the American Bible Society.

No rental charge is made for slide lecture sets, but the user is expected to pay transportation both ways. The slides are sent by express collect unless the user prefers shipment by parcel post.

Requests for slides should be made as far in advance as possible. Lanterns are not rented.

Write the Board of Christian Education, 22 South State St., Elgin, Ill., if you are interested in any of the above slide lectures.

### MINISTRY

#### An Ethical Code for Ministers and Congregations of the Church of the Brethren

1. The church should honor the ministry as a high and holy calling. Faithful officials should be respected and esteemed.

2. The minister should maintain the dignity of his profession in all his relationships, both within the church and in the community at large.

3. The minister should keep physically fit. The church should make it possible for him to have a weekly holiday and an annual vacation for rest and improvement.

4. The minister should nurture his own spiritual life and strive for professional growth and efficiency in his calling.

5. There should be clear and just contracts between a church and its pastor. Both parties should abide scrupulously by the terms of the contract until its expiration unless it is revoked by proper procedure or mutual agreement.

6. The church should recognize that a minister is entitled to an adequate remuneration but the service of a minister should never be limited by financial consideration.

7. The minister should scrupulously guard all confidential

and official information. He should not be swayed by "community gossip" nor take sides with factions in his church. A church should protect its minister from "factions" and "cliques."

8. The minister should not act as an agent or salesman for any commercial enterprise. The pulpit should not be used as a medium of political, personal, or commercial propaganda.

9. The minister should manage his own financial affairs with dignity and honor. He should avoid speculation and debt and pay his bills promptly.

10. A church should not tolerate "loose" and "slipshod" business methods. It should meet its obligations to the pastor and others promptly.

11. The minister should be frank, courteous, and co-operative with the ministers of his own and other churches. He should not proselyte. He should not render professional service in the congregation of another minister without the consent of that minister except in an emergency.

12. The minister should give his time unstintingly to the spiritual service of his people. A church should not permit its pastor to be the "handy-man" of the congregation.

13. Pastoral calls should not be hastily extended by churches nor hastily accepted by ministers. The voice of the church should be taken by ballot and no call should be extended unless it is supported by three-fourths of the membership. Christian courtesy requires that the minority move to make a call unanimous and to support the minister "heart and hand."

14. A minister should not seek nor consider a call from another church whose pastor has not yet resigned.

15. Electioneering or campaigning either for or against a candidate for a pastorate should not be tolerated either by the church or the minister. Hostile or unfriendly criticism of the church by the minister or of the minister by the church is unethical.

16. Under no circumstances should a church consider or even negotiate with two men at the same time. It is also unethical for a minister to bargain between churches.

17. When starting on a new pastorate, the minister should begin by feeding the flock. He should learn to know his people as soon as possible. He should be slow in setting up new machinery and in upsetting established customs.

18. A minister should not go into a church to replace former workers, but to take his place at their side. The other ministers in the local congregation should be made to feel that they are partners in the task of saving souls. The pastor must be creative in discovering definite tasks for them to undertake.

19. It is unethical for a minister to "meddle" in the affairs of a church after leaving its pastorate or to keep up contacts which hamper the new pastor in winning the hearts of his people. When a pastor leaves a church, he should leave it.

20. The minister should give due attention to politeness, neatness, and the refinements of life without being mechanical, exclusive or coldly formal.

21. It is unethical for a minister to speak ill of a fellow



minister, especially his predecessor or successor. It is unethical for churches to constantly laud the good qualities of former ministers.

22. The church should recognize that many demands claim the time and energy of a minister. He should not be expected to do the impossible. The minister must not allow unworthy or unimportant interests to deprive the church of his time and service.

23. The minister should consider that "work well done" and duty faithfully discharged is in itself "partial recompense for labor."

24. The minister and his people should show by their own lives that the gospel which they proclaim "is the power of God unto salvation."

#### WORSHIP

### **Christ Is Not Valued at All, Unless He Is Valued Above All**

"HIS NAME SHALL BE CALLED MIGHTY GOD"  
PRELUDE AND HYMN OF ADORATION—"The Glory of God" to be read. Rev. 4: 8-11; 15: 3; 7: 12.

Holy, holy, holy is the Lord of hosts:

The whole earth is full of his glory.

Holy, holy, holy is the Lord God, the Almighty,

Who was and who is and who is to come.

Worthy art thou, our Lord and our God,  
To receive the glory and the honor and the power:  
For thou didst create all things,  
And because of thy will they were, and were created.

Great and marvelous are thy works, O Lord God, the Almighty;

Righteous and true are thy ways, thou King of the ages.

Who shall not fear, O Lord, and glorify thy name?

For thou only art holy;

For all the nations shall come and worship before thee;

For thy righteous acts have been made manifest.

Blessing, and glory, and wisdom, and thanksgiving,  
And honor, and power, and might, be unto our God forever  
and ever. Amen.

HYMN: "O Worship the Lord"—Number 4.

HYMN: "Holy, Holy, Holy is the Lord"—Number 11.

LEADER: O God, all thy works praise thee in all places of thy dominion and thy Son hath glorified thee upon the earth. Therefore we adore thee. Amen.

RESPONSE (selections from the Psalms, in unison):

Whoso dwelleth under the defense of the most High shall abide under the shadow of the Almighty. I will say of the Lord:

Thou art my hope, and my stronghold, my God in him will I trust.

In thee, O Lord, have I put my trust: Let me never be put to confusion. Bow down thine ear to me, and make haste to deliver me.

For thou art my strong rock, and my castle, my house of defense.

Be thou also my guide, and lead me for thy name's sake.

HYMN STORY: "This Is My Father's World"—Number 94.

A PERIOD OF SILENT MEDITATION: "Ask and it shall be given you."

My soul wait thou in silence for Jehovah only, for my expectation is from him.

They that wait upon the Lord shall renew their strength.

Thou art coming to a King, Large petitions with thee bring,

For his grace and power are such, None can ever ask too much.

SALUTATIONS: If God be for us, who can be against us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. All power is given unto me in heaven and earth. Go ye therefore.

CLOSING STANZAS: (Tune: Arlington)

O thou who dost the vision send

And give to each his task,

And with the task sufficient strength,

Show us thy will we ask.

Give us a conscience bold and good,

Give us a purpose true,

That it may be our highest joy

Our Father's work to do.

"The Lord thy God in the midst of thee is might."

#### YOUNG PEOPLE

### **Meetings**

Some things we can do well alone, but most things can be done better if we have the help of a friendly group. Perhaps that is why we have meetings. But often they are not planned in relation to other meetings.

Time was when Sunday-school was not. When it started some good people opposed that kind of meeting. Now it is the most popular meeting we have.

Within twenty-five years special meetings for youth have been developed. In many cases they have had no relation to Sunday-school, church, camp and other meetings intended to help youth, and in some instances it seems that the whole set of meetings have become more important than the youth they are intended to help. We must get the meaning clear here also. "The sabbath is made for man, and not man for the sabbath."

To do that we need to look at all the meetings we have and make every one a part of a greater whole. Also every meeting must give some real help. If it becomes chiefly a habit it may even damage life. Suppose you ask other youth leaders what their meetings are for, and help to plan the whole pattern so that it works to one great end.

#### INTERMEDIATES

### **Youth Serves**

Every local group should be interested in supporting the program of the brotherhood. No group should be satisfied to limit its work to the local church and community. At Annual Conference each year a program is set up whereby the efforts of the local church can be extended—money is needed to carry on this program.

The Conference Budget at present is \$275,000. The agencies receiving monies from the Conference Budget are: General Mission Board, Board of Christian Education, General Ministerial Board, General Education Board, Bethany Biblical Seminary, and Missionary and Ministerial Relief.

It is possible for intermediates to share in this program. Your group can decide on a share of this budget, any



amount, just what you think you can give. Write to the General Mission Board and they will send you a "Certificate of Support." The certificate can be placed in your classroom. When you have sent the total amount to Elgin, you will receive a seal which can be placed on your certificate, which will indicate that your share has been paid.

Twenty-five dollars will support the entire Conference Budget for fifty minutes. You will enjoy working on this project.

#### CHILDREN'S DEPARTMENT

### The Junior Missionary Project for 1936

Each year a large number of children's groups over the brotherhood participate in the Junior missionary project. The enrollment this year has been two hundred and twenty-seven distributed as follows: Pennsylvania, 60; Indiana, 41; Ohio, 41; Virginia, 20; California, 18; Kansas, 15; Illinois, 11; Michigan, 11; Maryland, 9; Idaho, 6; Iowa, 6; and twenty states had five or less Junior groups working on the project.

During the new year 1936 the Junior missionary groups are to go to India by way of Mexico and South America. It will be a long journey and there will be many interesting things to see along the way.

If you wish to have your children participate in this project, write the General Mission Board for the Enrollment Blank. After filling this out and sending it in, you will receive a number of free materials, among them:

1. A folder which explains in detail the Junior missionary project for 1936; order so that each member of your group can have one.

2. An opening Junior missionary program (ready in January).

3. A closing missionary program (ready in July).

The Sunday-school papers will have stories about South America. The Gospel Messenger will have a worship service once per month. The book, "Jumping Beans," (75c) will tell about the Mexican people.

The Children's Leader magazine and the Elementary Magazine—for you who have it—are rich with program materials along these lines.

#### WOMEN'S WORK

### Consecrated Gifts

Recently a sister, who is a great-grandmother, came to me and said: "I read a statement in the Messenger that if every member in the Church of the Brethren would give two dollars for the Conference Budget, or the general program of the church, all immediate needs could be taken care of with money to spare." She further said, "I wanted to pay two dollars at once, but I did not have it and began to think how sorry I was, and then it occurred to me that I could pay fifty cents and trust the Lord to show me how to find the rest."

She gave me the fifty cents and the next week another fifty cents followed and by the next week the remaining dollar completed the gift. I carried this gift with me to Elgin and pondered much upon the various ways by which God is able to answer prayer and how he delights when we take one step with a desire that he may make the next one possible.

Another sister told me how some months ago she began to save all of the pennies that came into her possession and did not count them until Thanksgiving time, so when the

church presented her with the regular Thanksgiving envelope she opened her box of pennies and was surprised to find two hundred and seventy-five. She was also delighted to realize that she could make a very acceptable Thanksgiving Offering, which otherwise might have been impossible.

If we can somehow inspire all of the women who have not given to our project to do as these women did, "purposed to give what they can and trust the Lord to make it possible for them to give more," there will be no question about reaching our goal of \$15,000 by March 1. This will increase the return on the General Conference budget by \$15,000, or as much as we are able to raise. May we work and pray that the entire Conference Budget be realized.—Mrs. R. D. Murphy.

## CORRESPONDENCE

### A TRIBUTE TO THE MEMORY OF J. H. MOORE

Bro. J. H. Moore was truly a wonderful man. His early life was spent as a pioneer in a new country. His advantages for education in the schools in both the common and higher institutions were very limited. His training was in the severe school of experience. To him life was real and practical. He was self-made.

Personally I came in close touch with him but a few times. While editor of the Messenger he solicited my contributions to its columns, and he published every article sent. So through correspondence and his own writings I knew him for fully sixty years.

He did more in his day with his pen to proclaim and defend the fundamentals of the Church of the Brethren than any of his contemporaries. And his work was orthodox and above criticism. He was no diplomat. He was straight out. He believed that the ordinances instituted by the Savior in the upper room in his last meeting with his disciples were both symbols and commands, and on that position he stood as on a rock.

With him the baptism of the New Testament was triune immersion, and in its defense he marshalled an array of arguments and historical facts that defied contradiction. He was free from prejudice, was friendly and kind-hearted, and while he did not court controversy he was always ready and prepared to defend with his pen when his position was assailed. He could keep cool and collected under the most exciting and trying circumstances. He never darkened counsel with words without meaning.

In an editorial or article he once said that in his literary work he was all his life handicapped by his lack of a college training. While this was no doubt true on his part, yet on the part of his readers it was an advantage. He wrote in the language of the common people and the common people heard him gladly. His writings had a powerful influence in the brotherhood due largely to their simplicity.

He was a strong advocate of mission work and evangelism. And along with the Savior's command of "Go ye" he thought that the command to teach and observe all things was just as important.

His work is done. He lived to an extended age and has left a wonderful record. Truly he "came to his grave as a shock of corn cometh in its season." His life was clean. He passed out without a stain on his character. He left a record worthy of imitation. And while we pause in silence and sadness as we think of his going from us, we rejoice that we will meet again in a fairer land where the friend-



ships formed on earth will be renewed and perpetuated where sorrow will never intrude.

"Though our hearts are sad and lonely,  
All our fears are laid aside,  
If we but remember only,  
Such as he has lived and died."

Hollidaysburg, Pa.

Jas. A. Sell.

### A FEW WORDS

For me the year 1935 has memories of visiting more homes, and of preaching more simple sermons than any other year of my short life. So I bid adieu to an eventful church year. This humble service may mean little; yet one can not tell what it may all mean, for as one has said: "The returns of Paul's work are not all in yet."

In the morning service on the last Sunday of 1935, I became deeply interested in a challenging sermon by one of our ordinary preachers on: "Jesus, the Supreme and Unchangeable Leader" (Heb. 13: 8, 9). From this humble message on a super theme, and a little meeting the day before, I feel greatly encouraged to greet another year.

I pray 1936 may prove a great year for true Brethrenism everywhere, especially may it be to the "unfeigned love of the brethren," for the simplicity of the gospel, for "the faith once delivered to the saints."

Let there be a new consecration to the great and holy cause we so ardently represent!

I. N. H. Beahm.

Nokesville, Va.

### BIBLE INSTITUTE AND TRAINING SCHOOL

The Special Bible Institute and Training School under the auspices of the Council of Boards, First and Southern Virginia, will be held at Daleville College, Daleville, Va., Feb. 2-7. Theme: Christ in the Life of the Church. Daily program as follows:

#### Sunday Evening, February 2

- 7:00- 7:15—Registration.
- 7:15- 8:15—Training Classes.
- 8:15- 8:30—Worship.
- 8:30- 9:00—Lecture—Religious Art (Illustrated)—Russell G. West.

#### Monday, February 3

- 9:15-10:00—Peace and the Present World Crisis—Earl W. Fike.
- 10:00-10:50—Bible Hour—M. G. Wilson.
- 10:50-11:05—Worship—M. Guy West.
- 11:05-11:40—The Meaning of Church Membership—Carson M. Key.
- 11:40-12:15—Rural Church Life—A. R. Showalter.
- 1:30- 2:20—The Basic Principles of Our Faith—C. D. Bonsack.
- 2:20- 3:00—Forum—(a) Ministers and Laymen—C. G. Hesse.  
(b) Women, Their Contribution to Missions—C. D. Bonsack.
- 7:30- 8:30—Training Classes.
- 8:30- 9:30—Lecture—Religious Art (Illustrated)—Russell G. West.

#### Tuesday, February 4

- 9:15-10:00—The Place and Value of the Church—C. D. Bonsack.
- 10:00-10:50—Bible Hour—M. G. Wilson.

- 10:50-11:05—Worship—M. Guy West.
- 11:05-11:40—Parish Visitation—Guy E. Wampler.
- 11:40-12:15—Effective Church Advertising—C. H. Hinegardner.
- 1:30- 2:20—Building Churches in the Mission Field—C. D. Bonsack.
- 2:20- 3:00—Forum—Ministers and Laymen—C. G. Hesse.  
Pageant—"She Hath Done What She Could."
- 7:30- 8:30—Training Classes.
- 8:30- 9:30—Our Deputation to the Mission Fields—(Illustrated by Moving Pictures)—C. D. Bonsack.

#### Wednesday, February 5

- 9:15-10:00—Changes in the Last Eight Years in Missions—C. D. Bonsack.
- 10:00-10:50—Bible Hour—Guy E. Wampler.
- 10:50-11:05—Worship—M. Guy West.
- 11:05-11:40—Promoting a More Effective Education Program in the Local Church—Cecil C. Ikenberry.
- 11:40-12:15—The Advance of the Church in Week-day Christian Education—Harold Rowe.
- 1:30- 2:20—Independent and Denominational Missions—C. D. Bonsack.
- 2:20- 3:00—Forum—(a) Ministers and Laymen—C. G. Hesse.  
(b) Program—Women of Southern District in Charge.
- 7:30- 8:30—Training Classes.
- 8:30- 9:30—Our Deputation to the Mission Fields (Illustrated)—C. D. Bonsack.

#### Thursday, February 6

- 9:15-10:00—Basic Principles in Christian Giving—C. D. Bonsack.
- 10:00-10:50—Bible Hour—Guy E. Wampler.
- 10:50-11:05—Worship—M. Guy West.
- 11:05-11:40—The United Church Program—M. G. Wilson.
- 11:40-12:15—Revitalizing Our Church Doctrines—H. W. Peters.
- 1:30- 2:20—Plans and Methods in Christian Giving—C. D. Bonsack.
- 2:20- 3:00—Forum—(a) Ministers and Laymen—C. G. Hesse.  
(b) Women—Business Session.
- 7:30- 8:30—Training Classes.
- 8:30- 9:30—Our Deputation to the Mission Fields (Illustrated)—C. D. Bonsack.

#### Friday, February 7

- 9:15-10:00—The Missionary Imperative—C. D. Bonsack.
  - 10:00-10:50—Bible Hour—Guy E. Wampler.
  - 10:50-11:05—Worship—M. Guy West.
  - 11:05-11:40—The Christian's Use of Money—M. E. Clingenpeel.
  - 11:40-12:15—The Pastor and the Local Mission Budget—H. L. Alley.
  - 1:30- 2:20—Distinctive Contributions of the Church of the Brethren—C. D. Bonsack.
  - 2:20- 3:00—Forum—(a) Men's Work—Laymen and Pastors—G. L. Bowman.  
(b) Report of Local Church Activities—Mrs. O. L. Garber.
  - 7:30- 8:30—Training Classes.
  - 8:30- 8:50—Convocation (Awarding Certificates).
  - 8:50- 9:50—Address—C. D. Bonsack.
- For information write the undersigned.  
Daleville, Va. C. S. Ikenberry.



## A YEAR OF EVANGELISTIC WORK

Another year of evangelistic work has closed and rich experiences and helpful fellowship have been ours. We have been in some wonderful Christian homes during the past year and the fellowship in these blessed homes will ever be a pleasant memory to us. Our work for the year just closing has taken us into the dust ridden fields of Oklahoma and Kansas to the well-watered ones of Ohio and Indiana.

The visible results of our meetings have not been so outstanding but we have served a number of the weaker churches and have learned of their problems and tasks. In these places we have had personal contact with God's struggling souls who are making noble sacrifices in order that the work of the Lord may prosper. Some of us can not realize just what it is to serve a church on a salary of twenty-four dollars a month with a wife and baby to feed and clothe. "Shall we throw our hats in the ring?" I fear that a number of our smaller churches are not going to be able to exist much longer unless they receive help from some source.

Yes, I like to think that we are growing spiritually, and I really believe that we are, but still we have too many who are interested in bridge, movies and the dance to make very rapid growth spiritually. "Great souls are not developed at such places."

Financially most of our churches seem to be better off than a year ago, but the giving to missions and the Conference Budget has decreased. Why? Have we been buying too many expensive cars and other luxuries?

Now, the year 1936 is upon us, may it bring us nearer the Lord and may we all be willing to make greater sacrifices for him and his cause.

McPherson, Kans.

Oliver H. Austin.

## MATRIMONIAL

**Deardoff-Esbensen.**—By the undersigned, at the Church of the Brethren, Freeport, Ill., Cletus Deardoff of Chicago, Ill., and Esther Esbensen of Freeport, Ill., Jan. 1, 1936.—Niels Esbensen, Freeport, Ill.

**Gillman-Mellinger.**—At the home of the bride's sister, Dec. 28, 1935, Forrest Gillman of Lafayette, Ind., and Sister Dorothy Mellinger of Buck Creek, Ind., by John W. Root.—Mrs. Raymond Wagoner, Ross-ville, Ind.

**James-Irwin.**—At the parsonage, by the undersigned, Dec. 24, 1935, at Tyrone, Pa., Mr. Edgar J. James and Miss Annie Irwin, both of Tyrone, Pa.—John R. Snyder, Tyrone, Pa.

**Klotz-Metzler.**—By the undersigned at the bride's home at Nappanee, Ind., Dec. 25, 1935, Mr. Clifford Klotz and Miss Hazel B. Metzler, both of Nappanee, Ind.—David Metzler, Nappanee, Ind.

**Lanning-Olinger.**—By the undersigned, at the home of the bride's parents, Mr. and Mrs. A. T. Olinger, Rohins, Iowa, Jan. 1, 1936, Arthur Lanning of Alburnett, Iowa, and Sister Hazel F. Olinger.—O. A. Myer, Rohins, Iowa.

**Masterson-Stitzel.**—By the bridegroom's father, in the First Church of the Brethren, Lanark, Ill., Bro. John I. Masterson of Chatham and Sister Esther Stitzel of Lanark.—J. M. Masterson, Chatham, Ill.

**Ross-Leonard.**—At the bride's home, by her cousin, the undersigned, Aug. 21, 1935, Mr. Kenneth Ross of Danville, Ohio, and Miss Ruth Leonard of Fredericktown, Ohio.—W. D. Keller, North Canton, Ohio.

**Ross-Moyer.**—By the undersigned at the Church of the Brethren, Denver, Colo., Nov. 27, 1935, James R. Ross and Miss Luella A. Moyer, both of Englewood, Colo.—I. J. Sollenberger, Aurora, Colo.

**Simcox-Hall.**—By the undersigned at the bride's home, Nov. 30, 1935, Walter Simcox and Sister Flora Hall, both of Elkhart, Ind.—G. W. Phillips, Elkhart, Ind.

**Strohm-McCune.**—At the home of the bride's parents, Mr. and Mrs. Wm. McCune, of near Worthington, Minn., by the undersigned, Dec. 23, 1935, Ray W. Strohm and Miss Florence McCune.—J. Schechter, Worthington, Minn.

**Wolfe-Echert.**—By the undersigned at the parsonage, Dec. 31, 1935, Bro. Norman Wolfe and Miss Josephine Echert, both of Elkhart, Ind.—G. W. Phillips, Elkhart, Ind.

**Woodring-Foust.**—At the parsonage, Tyrone, Pa., Nov. 18, 1935, by the undersigned, Mr. Jesse C. Woodring and Miss Foust, both of Tyrone, Pa.—John R. Snyder, Tyrone, Pa.

## FALLEN ASLEEP

**Berry, Dessie May,** died at Fostoria, Ohio, Dec. 30, 1935, aged 52 years. She was the daughter of John C. and Sarah Yontz of New Salem, Ohio. She married Earl F. Berry of Pleasantville, Ohio, Aug. 10, 1905. To them were born four children three of whom, with the father and one grandson, survive. She was a member of the United Brethren church, but was a friend of our people. The funeral was conducted in the Church of the Brethren by the writer. Interment was made at Sycamore, Ohio.—Walter Swihart, Fostoria, Ohio.

**Blough, Randall Eugene,** son of Mr. and Mrs. Irvin Blough of Tyrone, Pa., died Dec. 24, aged 4 months and 23 days. Beside the parents he is survived by two sisters and one brother. Funeral by the undersigned. Burial in Grandview cemetery, Tyrone.—John R. Snyder, Tyrone, Pa.

**Daubert, Bro. Chas. W.,** aged 72 years, died Dec. 31, 1935, at the home of his daughter, Mrs. Wm. Buck, Pinegrove Township. He was a member of the Big Dam Church of the Brethren. His wife, the former Sara Tobias, died three years ago. He is survived by three sons, three daughters and one sister. He was a trustee of the Big Dam church. Funeral services from the church by Elders S. K. Wenger and S. G. Meyer. Interment in the adjoining cemetery.—Mrs. Arnold Zechman, Pine Grove, Pa.

**Dotterer, Bro. Orren J.,** died Nov. 1, 1935, at his home in York, Pa., aged 69 years. He was a member of the Church of the Brethren and an active worker in the Sunday-school. Surviving are his widow, Sister Fannie (Smith) Dotterer, two sons, three sisters and two brothers. Services at his home by Eld. L. Elmer Leas with interment in Mt. Rose cemetery.—Florence L. Keeney, York, Pa.

**Driver, Bro. Benj. A.,** died at his home near Harrisonburg, Va., Nov. 15, 1935, aged 76 years. He was the son of Eld. Samuel A. and Anna Myers Driver of Augusta County. He spent his entire life in farming, the early part in Augusta County and later in Rockingham County. Bro. Driver lived in the Cooks Creek congregation for twenty-eight years. He was a faithful member of the church for forty years. In 1883 he married Miss Barbara Flory. In his last illness he called for the anointing. He is survived by his wife, daughter, four grandchildren, three sisters and four brothers. Services at the Garbers church by Bro. S. I. Bowman and associate ministers. Interment at Bridgewater.—Ruth Bowman, Harrisonburg, Va.

**England, Sister Elizabeth,** daughter of James and Ida Lake, died at the home of her son, Nov. 27, 1935. She was born in Fulton County Oct. 23, 1854. She married Henry England who died Dec. 21, 1891. She is survived by one son and five grandchildren. She had been a member of the church for sixty years. Funeral services by her pastor, E. M. Detwiler, with interment in the Reformed church burial grounds in Friends Cove.—Mrs. Chas. R. Laher, Everett, Pa.

**Evert, John D.,** son of Geo. Evert, born March 1, 1847, died Dec. 27, 1935. He was the last of the family to pass over. He served in the Union Army from June 20, 1862, to May 29, 1865. He married Margaret A. Knepp Sept. 21, 1871. To this union were born four children, all of whom survive with ten grandchildren and twenty-seven great-grandchildren. His wife preceded him in death. In 1880 he united with the Church of the Brethren, Fairview congregation, Md. Soon after he was called into the ministry but never exercised very much in this office. Funeral by Eld. Emra T. Fike in the U. B. church with interment in the Fairview cemetery near Wilson, W. Va.—Flora Ellen Harsh, Egton, W. Va.

**Firestone, Sister Edna Moser,** died Jan. 1, 1936, at the York hospital, aged 31 years. She was a faithful member of the Church of the Brethren and a former Sunday-school teacher. Surviving are her husband, two daughters, two stepchildren, her father, Bro. John Moser, one brother and one sister. Services in the first church by Eld. L. Elmer Leas, assisted by Bro. Ralph Lehman. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Flory, Anna Belle,** daughter of Cyrus and Mary Susan Mowry, was born in Augusta County, Va., Oct. 9, 1866, and died at her home in Keota, Iowa, Nov. 19, 1935. Nov. 25, 1883, she married John H. Flory. To this union two children were born; a third child was adopted. She is survived by her husband, three children, six grandchildren and one great-grandchild. Services in the English River church by Eld. John Brower. Interment in the cemetery near the church.—Virgil Coffman, South English, Iowa.

**Fulk, John G.,** aged 86 years, died Dec. 26, 1935, at his home in Cerro Gordo. Funeral services from the church in Cerro Gordo by I. D. Heckman, assisted by W. T. Heckman. He was the son of John and Martha Fulk and was born near Broadway, Va., Nov. 9, 1849, being the last survivor of ten children. He married Sarah Wine in 1874 and to them three children were born. His wife died in 1933. He was a devoted and active member of the Church of the Brethren. His ambition in life was to see how much good he could do. He was honest, industrious and conscientious in his dealings; he believed in and practiced the golden rule in his daily life.—Hazel A. Turney, Cerro Gordo, Ill.

**Giller, John B.,** son of John H. and Catherine Giller, was born in La Porte County, Ind., Sept. 13, 1845. Bro. Giller enlisted in the Civil War at the age of seventeen years and spent twenty-three months in the service. At the close of the war he came to Marshall County and resided in this county the rest of his long life. On Sept. 13, 1866, he was united in marriage to Hannah A. Cross, daughter of Liberty and



Jane Cross, of North Township. They moved to Plymouth in 1871. Bro. Giller had been a member of the Church of the Brethren for a good many years and was a true devoted Christian, though quiet and unassuming. His wife passed away Oct. 9, 1934, not quite a month after they had celebrated their sixty-eighth wedding anniversary. They were so devoted to each other and her passing had left such a void in his life that many wondered that he was able to keep up his courage, and he said that he could not, only for Jesus who sustained him daily. Bro. Giller passed away Jan. 6, 1936, at the hospital, Plymouth. He leaves two children and one sister. Funeral services were held in the Plymouth church with the writer officiating. Interment was made in the Oak Hill cemetery.—G. G. Canfield, Plymouth, Ind.

**Heckman, David**, born near Rossville, Ind., Jan. 13, 1850; he died Dec. 16, 1935, in Cerro Gordo, Ill. He had been in failing health for some time and welcomed the end of life's journey which came peacefully at the home of his son, Eld. I. D. Heckman. He married Elizabeth V. Miller Sept. 21, 1871; to this union were born ten children, six of whom grew to maturity. Four of the sons were elders in the Church of the Brethren and one a deacon; the daughter, Ellen H. Wagoner, a missionary to India. Perhaps the best known of these were Prof. J. Hugh Heckman, teacher in Bethany Biblical Seminary and McPherson College, and B. F. Heckman, one of the first of our missionaries to lay down his life in China. Elders W. T. and I. D. Heckman are prominent in church work in Southern Illinois. He married Catherine Eisenbise in 1915 who recently passed away in their home in Kansas. Services by Elders G. W. Miller and D. J. Blickenstaff.—Hazel A. Turney, Cerro Gordo, Ill.

**Hermann, Chas. Frederick**, born Aug. 14, 1860, died Dec. 28, 1935. He united with the Church of the Brethren at Ivester, Iowa, about forty-five years ago and remained faithful until death. He was born at Baldentine, Germany, and came to America in 1885. He married Gertrude Kile at Grundy Center, Iowa, Jan. 2, 1889. To this union two children were born; besides these one brother and one grandson also remain. His wife preceded him three months ago. Services in the Minot church by the undersigned, assisted by Eld. D. A. Miller.—M. W. Petry, Minot, N. Dak.

**Houser, Sister Barbara**, widow of John H. Houser, died of chronic bronchitis on Nov. 12, 1935, at the home of her brother, Bro. David W. Thompson, of near Waynesboro, Pa. She was born May 6, 1863. She is survived by one brother and two sisters. Funeral services were held from the late home in charge of Eld. Samuel Gearhart, assisted by Eld. Welty Smith. Interment was made in the Quincy cemetery, Pa.—Grace E. Smith, Waynesboro, Pa.

**Hunsicker, Sister Lizzie**, nee Berkey, died Dec. 18, 1935, aged 76 years. She was the widow of Christian Hunsicker who died many years ago. She was a faithful member of the Brethren church for many years. Services at Ziegler's meetinghouse by the home ministers.—Elizabeth Meyer, Myerstown, Pa.

**Jenkins, Bro. Wm. Loring**, died Nov. 25, 1935, at the York hospital, aged 23 years. Death was caused by an automobile accident. He was a member of the Church of the Brethren. He is survived by his parents, one brother and two sisters. Services by Bro. Arthur Hess with interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Karns, Eliza Jane**, aged 83 years, widow of Adam Karns, died at the home of her son, Joseph, in Columbiana, Ohio, Dec. 2, 1935. The body was brought to the Betbel church where funeral services were conducted by Bro. David Stayer. Burial in the cemetery adjoining the church.—Mrs. Chas. R. Laher, Everett, Pa.

**Laughman, Edward**, oldest son of Willis and Essie Laughman of Mitchellville, Iowa, departed this life at the age of twenty-nine years at the State hospital at Clarinda, Iowa. He united with the Church of the Brethren when ten years of age and continued faithful to the close of life. He was united in marriage to Pauline Mason and to this union were born two daughters; one preceded him to the eternal world. Funeral services in the church at Dallas Center by the writer, assisted by Elders C. B. Rowe and D. D. Fleishman. Burial in the cemetery east of town.—M. W. Eikenberry, Dallas Center, Iowa.

**Leedy, Mrs. Ellen E.**, died at her home in Cerro Gordo, Nov. 30, 1935, aged 82 years. She had been in failing health for some time. She was the daughter of Geo. W. and Barbara Cripe and was born Nov. 4, 1853, near New Paris, Ind. She married Wm. D. Leedy Nov. 12, 1874; he passed away Sept. 12, 1912. To this union were born seven children. The family moved to Cerro Gordo in 1896 where she had since resided. She was the oldest of a family of twelve children of whom four survive. Besides these she leaves seven grandchildren. She united with the Church of the Brethren at the age of twelve and lived a devoted Christian life until the end. During the last few years she was unable to attend services, but was always interested in the work of the church.—Hazel A. Turney, Cerro Gordo, Ill.

**Lundgren, Laura**, youngest daughter of Barnet and Elizabeth Trimmer, born in Bader, Ill., Jan. 2, 1879; she died at her home in Bonaparte, Iowa, Dec. 22, 1935. She was married June 16, 1915, to Chester L. Lundgren. They had one daughter who with the husband survives; also two brothers and two sisters. She had been ill with heart trouble the past five years. A few days before her passing she suffered a cerebral hemorrhage and a stroke. She was a member and worker in the Methodist church. She was laid to rest in the country churchyard at South Fulton, Astoria, Ill. Services by J. D. Miller.—Mrs. Ida Fowler, Prairie City, Ill.

**McBath, Frank**, born in Center County, Pa., died at his home in

Tyrone, Pa., Sept. 10, 1935, aged 60 years. He is survived by his wife and one daughter. Funeral from the home conducted by Rev. John P. Harris and the undersigned. Burial in Grandview cemetery, Tyrone.—John R. Snyder, Tyrone, Pa.

**McLanathan, Sister Annie R.**, aged 76 years, wife of Bro. Boyd McLanathan, died at her home on Nov. 22, 1935, of complications. Sister McLanathan had been almost entirely helpless for five years due to arthritis. Surviving are her husband and three children by a former marriage, one sister and one brother. Funeral services were held in the Hade house in charge of Brethren Samuel Gearhart and William Hollinger. Interment was made in the Green Hill cemetery, Waynesboro.—Grace E. Smith, Waynesboro, Pa.

**Markley, Bessie Floy**, daughter of Frederick and Lydia Rohrer, born Sept. 18, 1887, near Onward, Ind., and died at her home near Plymouth, Ind., Dec. 29, 1935. Being reared in a Christian home she accepted Christ as her Savior and at an early age united with the Church of the Brethren. Oct. 4, 1904, she married Harvey S. Markley. To this union were born three children; these survive with her husband and three grandchildren, three brothers and two sisters. She served with her husband in the office of deacon since Oct. 7, 1923. She was active in the work of the church as long as health would permit. Funeral services in the church by the pastor, assisted by Eld. Clyde Joseph. Interment in the Oak Hill cemetery.—G. G. Canfield, Plymouth, Ind.

**Messersmith, S. C. Y.**, died Nov. 12, 1935, at his home in York, Pa., aged 59 years. Death followed several years' illness. He is survived by his widow, Sister Clara (Hellerman) Messersmith, four daughters, one son, his mother, four sisters, one brother and four grandchildren. Services by Eld. M. A. Jacobs with interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Meyers, Sister Lizzie M.**, daughter of Eld. and Mrs. Samuel P. Maust, was born in Elk Lick township, Pa., and died at her home Oct. 26, 1935, aged 62 years. She was accomplished in art and music and for a number of years served as leading soprano in the Meyersdale church choir and was a teacher in the Sunday-school. Her husband, Daniel J. Meyers, preceded her Oct. 4, 1934. She is survived by two sons, one daughter, brother, sister and three grandchildren. Funeral services in the church by the pastor, Geo. L. Detweiler. Interment in the Union cemetery.—Delta Arnold, Meyersdale, Pa.

**Miller, Amos B.**, son of Levi R. and Delila Bigler Miller, was born in Harrison Township in 1870; he died Dec. 25, 1935. He married Jennie Domer Nov. 11, 1897, who preceded him July 12, 1914. He spent his entire life in Harrison Township on and near the old home place. He was a helpful and sympathetic neighbor. He leaves one sister. Services by the writer at Yellow Creek Mennonite house.—Frank Kreider, Goshen, Ind.

**Myers, Sister Bertha**, daughter of Andrew and Mary Holloway, was born in Benton County, Ind., March 8, 1887; she died at the home of her mother, Sister Mary Mahoy in Tippecanoe County, Dec. 16, 1935. July 19, 1903, she married Henry Myers and to this union one son was born. She united with the Church of the Brethren about ten years ago. She leaves her husband, son, mother, two sisters and one brother.—Olive Harshbarger, Buck Creek, Ind.

**Noel, John T.**, born in Canoe Valley, Blair County, Pa., Dec. 25, 1865, died Dec. 23, 1935. He died very suddenly at his home, Tyrone. He was married Sept. 13, 1885, to Miss Margaret Aurandt, who survives with two sons and one daughter, one brother and two sisters. He was a member of the Presbyterian church. He was a retired railroad employee and a member of the city council at the time of his death. Funeral from the late home by the undersigned with burial in Baughman cemetery.—John R. Snyder, Tyrone, Pa.

**Noffsinger, Ruth Maurine**, daughter of Bro. Guy and Esther (Wolfe) Noffsinger, was born Jan. 18, 1931, near Eureka, Ill., and died at the farm home near Roanoke, Ill., Nov. 14, 1935. Pneumonia was the immediate cause of her death. She leaves father, mother and one sister. Funeral services by the writer, with interment in the Brethren cemetery near the Panther Creek church.—J. E. Small, Roanoke, Ill.

**Ogden, Louise**, daughter of John and Jane (Painter) Thompson, and wife of Theo. Ogden, died Dec. 19, 1935, at her home in Gladys, aged 75 years. She became a member of the Church of the Brethren a few years ago. She is survived by her husband, four sons, four daughters, one sister and grandchildren. Funeral services in the Gladys Presbyterian church by Bro. V. L. Bennett with interment in the Gladys cemetery.—Edith M. Scrogum, Elkins, W. Va.

**Orr, Christian Wallace**, born June 11, 1867, near Selma, Ind.; he died at his home, Anderson, Ind., Dec. 29, 1935. On May 16, 1891, he married Bertha Luellen Graham who preceded him about a year ago. To this union were born five children. Besides rearing his own family he gave a home to four other homeless girls. Early in life he united with the Presbyterian church but later was baptized in the Church of the Brethren. He leaves three daughters, one son, nine grandchildren and a brother. Services in the Anderson church by the writer, assisted by Eld. E. O. Norris. Interment in the Brick cemetery near Hagerstown, Ind.—C. H. Hoover, Anderson, Ind.

**Wilson, Mrs. Ada Florence**, widow of Bro. W. F. Wilson, Westminster, Md., died of a heart attack on Dec. 26, 1935. She was aged 74 years. She is survived by one daughter and one sister. She was a daughter of Lewis L. and Margaret Arey Byrd of Dayton, Va. Funeral services at the home with Rev. Paul W. Quay, Lutheran, in charge, assisted by Eld. Geo. A. Early. Interment in the Westminster cemetery.—Mrs. H. Edgar Royer, Westminster, Md.



## CHURCH NEWS

### CALIFORNIA

**Reedley church** met in council Dec. 10 and elected officers for the coming year. Anna Furnas is clerk; Grace Fike, Messenger agent; the writer, correspondent. Our communion services were held Dec. 1. After the lunch at noon Bro. Paul Miller spoke to the members. The communion service in the evening was in charge of our elder, D. F. Sink. Visiting members were present from Fresno and Chowchilla. The women met at the home of Sister Fike on Dec. 11 and organized a missionary society which will meet the second and fourth Wednesdays of each month. Mrs. Grace Fike was elected president. A Christmas program was given by the children on Sunday evening, Dec. 22, which included recitations, pantomimes and a short pageant, One Holy Night. We are expecting a visiting group and Bro. Studebaker to be with us on Feb. 25.—Nelle B. Furnas, Reedley, Calif., Jan. 6.

**Waterford.**—When a revival these times seems to get the best of a church as it has here in Waterford, it is evident that previous planning, praying and working are fitting prefaces. Dec. 15 Eld. J. H. Cassidy from Washington, D. C., began a revival effort here at this church. Following so close on one held by Bro. Cassidy two years ago, for a few nights it looked a bit doubtful as to the wisdom of such an attempt; but the attendance and interest began to grow until, from 175 in attendance at the start, it increased to nearly 300. The average attendance was over 200. There were no accessions the first week, but by the end of the second week eighteen came forward; all were children and young people of our Sunday-school. On Sunday one more came for baptism and three for rededication. Thirteen were baptized on Sunday. Since we were to have our love feast on Monday evening baptism for the one who had come on Sunday night was to be administered at 6 P. M. that day. To our surprise and joy two others came; so the trio was baptized and partook of the Lord's Supper for the first time. At the close of the service at 9:30 two young men came forward and were immersed at 10:00 P. M. Unless we can not discern the Spirit's manifestations, the revival is not ended. Indeed we would feel badly to think that it had. Bro. Cassidy officiated at the feast. From the number present, both of members and spectators, it betokened the working of the Spirit of the Master now among us. Knowing how the attendance at revivals throughout the land has a tendency to fall off, we are to buckle the armor a little tighter and hold all ground gained. While Brother and Sister Cassidy did their part in making our revival such a success, the members, both young and old, did their part nobly. Thus closes another fine revival effort.—John R. Peters, Waterford, Calif., Jan. 7.

**Waterford.**—On Nov. 24 the Waterford church had a marvelous day with consecrated speakers and music. This being a harvest meeting, the products of California were on display, flowers, fruits and vegetables, the most of which were grown here. Six children had seats of honor, our greatest harvest. Bro. W. R. Brubaker of Live Oak, Calif., delivered the morning sermon. During the afternoon service there were many readings and songs. Bro. H. R. Livingston of Modesto explained the purpose of our district expenses. A special Thanksgiving offering was \$38.79 for the General Mission Board. During the C. W. hour Bro. Dayton Root from our young people's class delivered an inspiring message on the Missions of the Christ. Bro. Andrew Blickenstaff of McFarland gave us a fine message on Peace and War. Nov. 30 the Ladies' Aid sponsored a bazaar and food sale; they earned \$54. Dec. 8 our pastor, John Peters, brought us a special message on Bible history. Dec. 14 the Women's Work held a banquet ending the first year of our organization. Our church has just closed a two weeks' series of meetings held by Bro. J. H. Cassidy. Sister Cassidy assisted in the singing. The church experienced some inspiring services.—Maude Sesser, Waterford, Calif., Jan. 4.

### COLORADO

**First Grand Valley.**—B. N. King and wife who served as pastors for one year left us to enter Bethany Biblical Seminary. We enjoyed them so much in the splendid work and encouragement they gave. Bro. O. H. Feiler and wife of Portis, Kans., were called by the church to serve for three years. Our Sunday-school is larger than in many years. Our pastor held a consecration service for all officers for the year. He has an enrollment of thirty young people in his class. Promotion day was observed and the children gave readings and songs. Bro. J. S. Zimmerman, pastor of the Fruita church, gave our Thanksgiving sermon at the morning hour after which we had a dinner and a program of songs, readings and a talk by our elder, Ralph Hoover. Our young people put on the evening program two weeks ago which they had given at our district meeting. An interesting Christmas program was given. During the holidays Bro. Feiler took his pictures to the small church in Grand Junction; they appreciated them and his message. An impressive candlelight service was given in our church to a large crowd as the old year went out and the new came in.—Mrs. C. L. Heiny, Grand Junction, Colo., Jan. 6.

**Fruita.**—On Sept. 29 Brother and Sister J. S. Zimmerman of Long Beach, Calif., began their pastoral work in this church. The members of the church have been diligently working to furnish and make comfortable and cheery the new parsonage which was recently purchased. Oct. 6 installation services for the pastor and other new officials of the church were conducted by Eld. Ralph Hoover. Also during October the love feast was held with Bro. Zimmerman officiating. The district meeting occurred Nov. 29 to Dec. 1 with good attendance at

all the meetings. Especially at the all-day meeting on Sunday was the attendance large and the meetings were particularly inspirational in each of the various groups. The men's group met to plan activities and aims and presented some hope of functioning as an organization. The business session on Monday concluded the convention program. Now that we have our resident pastor we look forward with anticipation to the possibilities for increased interest and activity.—Clara Austin, Fruita, Colo., Jan. 6.

### FLORIDA

**Winter Park church** enjoyed hearing echoes from a goodly number of our young people and others who were in attendance at the annual district life conference for young people and ministers, held Dec. 29-31 at the Seneca church. This conference had the pleasure of hearing several inspirational addresses from Brethren Raymond Peters of Bethany, Philip Lauer of Tampa, Fla., and from others, all of which will prove very helpful to all present. The love feast of the church was held Thanksgiving evening and was a very impressive service. Our regular church and Sunday-school services are maintaining good interest and attendance. Several Brethren families are here from the north. We appreciate their interest and helpfulness. At the services this evening one young man came forward to unite with the church. Several local brethren are busy on our new church building which they intend to have ready for us about March 1. The date for its dedication will be announced in due time. The building is made possible from the bequest of a respected and wealthy citizen of Winter Park.—J. W. Chambers, Winter Park, Fla., Jan. 7.

### ILLINOIS

**Mt. Morris.**—The men's group of the church here sponsored a father and son banquet Nov. 20. It was held in the church basement and there was a large attendance. Bro. Ralph White of Naperville gave the main address, his topic being Tips to Dads and Lads. On Sunday, Nov. 24, the men had charge of the morning services. The conference for leaders of children and intermediates, held Dec. 6 and 7, under the able leadership of Raymond Peters and Miss Blanche Carrier of Chicago and Miss Ruth Shriver of Elgin, was very beneficial to all attending. Dec. 8 we had appropriate services celebrating the four hundredth anniversary of the English Bible. We had an interesting display of Bibles, commentaries, testaments and hymnals. There were a number of German Bibles, two Chinese Bibles and a Greek New Testament. The oldest Bible was an English one printed in 1816. There was a German Bible printed in 1829. At the worship service we had 1 Cor. 13 read in German and the Lord's Prayer read in the original Greek. We had two Christmas programs, one by the children and one by the adults. On Christmas Eve a group of young people went out and sang carols. New Year's Eve we had a fellowship supper at the church, followed by a program under the direction of the men's group. After the program we held our regular business meeting. At the close of the evening service our pastor and wife, Brother and Sister McCune, were presented with a supply of food stuffs. We started a six-weeks' course in mission study Jan. 5. There are four groups and we meet Sunday evening prior to the preaching service. The children's group, under the direction of Miss Jane Wingard, is studying "The Flying Boat." The young people will study "Christian Youth in Action," led by E. R. Henricks. The men's group has chosen "Toward a Christian America" and our elder, Bro. W. E. West, is the leader. The women's group is being led by Mrs. Harvey Long, using the book, "Women Under the Southern Cross."—Bertha Vetter, Mt. Morris, Ill., Jan. 9.

**Panther Creek.**—We held our love feast in October with Bro. M. A. Whisler of the Oak Grove church officiating. Bro. W. E. West and wife of Mt. Morris, Ill., were also present, Bro. West assisting. The installation services for the church and Sunday-school officers were conducted by Bro. West. At Thanksgiving time the young people's class of the Sunday-school gave the play, The Only Day That I Have. The Home Builders' class with some of the boys husked 600 bushels of corn one day for a class member; the remuneration for this work was \$20. The women served dinner at the church for the men. The Aid Society cleared about \$40 at a recent church supper. An offering was taken at Christmas time for world wide missions. The Home Builders' class and others gave their teacher, who is the pastor, a surprise at Christmas time, which consisted of groceries, etc., which were much appreciated. Our attendance at both Sunday-school and worship service has been fairly good this winter.—Alta Small, Roanoke, Ill., Jan. 5.

### INDIANA

**Bethany.**—The young people gave us a fine Christmas program. Bro. Robert Ryman is Sunday-school superintendent. We are having good attendance. Sister Neva Niles is president of the C. W. M. We are expecting Bro. D. W. Kurtz of Chicago to be with us Jan. 18 and 19.—Mrs. Bertha B. Weybright, Syracuse, Ind., Jan. 6.

**Buck Creek.**—Our revival of two weeks began Nov. 25 with Bro. A. P. Musselman of Lima, Ohio, evangelist. Seven were baptized and one reconsecrated. Bro. Musselman's sermons were helpful and the church was strengthened and encouraged by having him with us. Dr. and Mrs. Howard Bosler of Africa lectured for us one evening during the revival. On Dec. 14 we met in council. We decided to have a week of pre-Easter services. Our Christmas program, White Gifts for the King, was given Sunday evening, Dec. 22. Besides the mission offering six baskets were given to families in the community. Our Sunday-school is planning a separate opening for beginners, primaries



and juniors with Jessie Hoover, superintendent. Bro. Perry Hoover assisted by twelve young people gave a candlelighting service Dec. 29.—Mrs. Neva Cross, Mooreland, Ind., Jan. 4.

**Fairview.**—At our council meeting on Dec. 30 officers were elected for the Sunday-school, the superintendent being Bro. Russell Miller. Bro. Jos. Fisher was re-elected church treasurer; Bro. Chas. Pearson, trustee; Messenger correspondent, Sister Olive Harshbarger; Bro. Clarence Idle, clerk. The Ladies' Aid has taken over the Messenger agency. Teachers were chosen for six months. It was decided to install a baptistry in our church. We hope to have a pre-Easter meeting. The young married people's class gave the play, *In Perfect Peace*, as a Thanksgiving program. We are repeating this play at Pyrmont Jan. 12. The young people's class gave the play, *The Lost Church*, Jan. 5. Both plays were given before a full house and were very much appreciated. The Ladies' Aid has done some charity work and also has given \$15 to the General Mission Board. The president of the Aid is Sister Lula Root. The young married people's class entertained the young people's class at an enjoyable watch party at the home of Eld. John Root and wife.—Mrs. Albert Harshbarger, Buck Creek, Ind., Jan. 7.

**Indianapolis** congregation had an unusual privilege during the last week of 1935 in helping to entertain the Student Volunteer Convention, meeting here for their quadrennial assembly. A number of our members were able to attend the main lectures, but all of us had the pleasure of entertaining the Brethren students in our homes. Unfortunately, there was not room for all in our homes, so about twenty boys occupied cots which were set up in the social rooms of the church. The cots and bedding were supplied by Camp Mack and transported by several of the faculty of Manchester College. Our morning worship on Sunday, Dec. 29, was led by visiting students. J. Herbert Miller, of Elizabethtown, conducted the devotions. Prof. Lloyd Hoff of Manchester College led the singing and Miss Dorothy Hartsough, also of Manchester, furnished special music. Nevin Zook of Elizabethtown, President of the Brethren Volunteer Movement, and Ira Petrie of Bridgewater, vice president, then gave challenging addresses. In the evening a light supper was served to the Brethren delegation in the dining room of the church. Our members were delighted and inspired by the presence of this large body of students from nearly all of the Brethren colleges. We enjoyed also the fellowship of faculty members and sponsors from the colleges, as well as representatives from the Mission Board staff.—Wilbur S. Barnhart, Indianapolis, Ind., Jan. 6.

**Ladoga.**—On Oct. 6 Miss Minevra Metzger, missionary returned from China, gave us a very interesting and helpful message on our mission work in China. In the evening the church met in a very quiet and spiritual communion service. Thanksgiving morning our church joined with the churches in the community in a union service. The Men's Brotherhood programs are proving very helpful again this winter. At our last all-family night program Dr. and Mrs. Howard Bosler, missionaries from Africa, gave us a challenging and helpful message on life and mission work in Africa. Our Sunday-school joins with the Southern District of Indiana in helping support Dr. Bosler on the field. The women's organization met Dec. 10, and reorganized with Mary Rogers as president. We gave our full quota for the women's missionary project, and are enjoying some very helpful meetings. The junior class sent posters to China as a part of their missionary project. On Dec. 22 our church school gave the Christmas pageant, "Good Will Among Men." A very impressive consecration service for Sunday-school teachers and officers was conducted by our pastor on Dec. 29. At this time the junior class promoted to the intermediate department were presented with Bibles. Our church is organizing for a Messenger club this year again, and the women's group has been asked to secure subscriptions. On Dec. 19 members and friends of the church met at the parsonage and surprised the pastor and family with a Christmas shower of good things to eat. Our pastor has recently been chosen a member of the executive committee of the county young people's organization.—Mrs. Sue R. Heisey, Ladoga, Ind., Jan. 6.

## IOWA

**Iowa River** church met in council Dec. 29. The question came up and was thoroughly discussed as to our hiring a part-time pastor for the coming year. It was voted to try this plan out and the ministerial committee was instructed to secure a pastor.—Mrs. Lulu E. Duft, Marshalltown, Iowa, Jan. 6.

**Salem.**—Since our last report the church and Sunday-school officers have been chosen. Bro. H. F. Caskey was chosen elder for the coming year and Sister Hazel West, Sunday-school superintendent. The Christmas program was given on Sunday evening, Dec. 22, by the children and young people. The house where Bro. Chas. Colyn lived burned to the ground. Everything downstairs was saved and they are now living in the church basement. The community as well as our Aid have helped to replace a part of the family's loss. Sister Florence Wray is now president of our Aid. A series of Bible lessons to be given by our elder, H. F. Caskey, has been planned for a later date.—Mrs. Fred J. Riley, Lenox, Iowa, Jan. 6.

## KANSAS

**Fredonia.**—The first unit of the leadership training course, Music in Religious Education, was conducted by Prof. A. C. Voran, McPherson, in our church Nov. 29 and 30. The churches were well represented and the course proved very helpful. The second unit was held Dec. 26 and 27 under the leadership of Bro. C. Ernest Davis, Independence. The topic for study, *Prophets of Israel*, was very interesting and in-

spiring. Those who have taken the course have been blessed and inspired. Our church met in council Dec. 17. Officers were elected for the coming year. Bro. C. Ernest Davis was elected elder for a year. The Independence church has chosen our pastor, R. E. Loshbaugh, to serve them as elder for a year. Resignation from the ministerial board was granted to Bro. E. Studebaker who has been with the Fredonia church from the first and has served faithfully and loyally all these years. A short Christmas program was given by members of the different Sunday-school classes. The Ladies' Aid meets every two weeks and is busy piecing and quilting. Our Aid is well attended and much is being done. The Junior Band met throughout the summer months and saved their offerings to send to China missions. Their offering was sent and an appreciation of thanks has been received from the Chinese children. Our children have been blessed in their efforts to help the Chinese children to learn about Christ.—Ruth Fiscus, Fredonia, Kans., Jan. 5.

**Ozawie** church met in council Dec. 18 when church officers for the coming year were elected: Elder, H. L. Brammell; clerk, G. H. Brammell; treasurer, Ella Statler; Messenger agent, Charlotte Johnson; the writer, Messenger correspondent. Dec. 22 we, with other churches of our town, had an interesting Christmas program. Our young people have been exchanging Sunday evening programs with some neighboring churches which have been quite helpful. Our pastor's wife, Sister Judith Brammell, has been seriously ill for six months and we desire an interest in the prayers of the Messenger readers in her behalf.—Naomi Puderbaugh, Ozawie, Kans., Jan. 6.

## MARYLAND

**Pipe Creek** church met in council on Sept. 12. Sunday-school officers were elected with John Young, superintendent. Sept. 22 the Westminster B. Y. P. D. gave the peace play, *The Eleventh Mayor*, at Pipe Creek which was greatly appreciated. Our love feast was held Oct. 13 with Bro. John D. Roop officiating. The men's Bible class sponsored a father and son banquet on Nov. 21 when the mothers and daughters were invited guests. It was an enjoyable occasion with Bro. Keiper of Baltimore, guest speaker. The Sunday-school presented the Christmas pageant, *The Bells of Bethlehem*, on Dec. 19. The sick and shut-ins in the community were remembered at Christmas when thirty baskets of fruit were given out by two of the Sunday-school classes.—Mrs. H. Paul Hull, Linwood, Md., Jan. 6.

## MICHIGAN

**Battle Creek.**—Church activities have been varied and numerous. District conference held here in August was a real blessing. Since we still need to worship in the basement, we were most fortunate in the loan of the Lincoln school auditorium for the meeting. Brethren Winger, Bonsack and Brightbill, each in his particular line, brought strength to the programs. The financial proceeds of the meal tickets were used to improve our church plant. In the November revival conducted by Bro. Ralph Rarick nine were added by baptism, and a real spiritual uplift of the church was experienced. Our evangelist also officiated at the love feast at the close of the meeting, which was the largest ever attended by our own congregation. Eight from our church participated in a city leadership training course held for six weeks. On Thanksgiving Day our group rallied for a program sponsored by the Men's Work, led by Bro. Harold Porter. The men have also recently taken music groups to the tubercular hospital, where two of our number are patients. Our church also shares in filling the appointments for religious services at the veterans' hospital. In December Bro. Alvin Brightbill of Bethany brought us a full day of music emphasis at which time new choir books were dedicated. The young people, choir and Women's Work are functioning regularly and contribute to the life of the church. Christmas brought a full program of helpfulness and goodwill. Both programs on Dec. 22 were of high spiritual content. Many also joined in the two groups who went caroling on evenings preceding Christmas. We raised \$30 for foreign missions; more than one-third of that amount came from the elementary department who for weeks were motivated by the Christmas spirit in giving. One method worth mentioning was large cardboard designs of camel, star and stable—being covered with pennies awaiting the climax day. It was beautiful as well as beneficial. Our Sunday-school superintendent, Bro. Homer Klingman, who gives himself unreservedly to his task, gave each child of the school a token of his goodwill at the close of the program. We launch the new year with many tasks but with our optimistic leader, Bro. Mallott, who makes of every Sunday a special day with his practical sermons.—Mrs. David P. Schechter, Battle Creek, Mich., Jan. 6.

**Flint** church was favored with three lectures Oct. 24 by Bro. Floyd Mallott, on *History of the Christian Church*. Nov. 24 we had an all-day meeting ending with a communion service. Bro. A. Taylor officiating. We were favored with two peace sermons on Armistice Day by Brethren A. E. Taylor and L. H. Prowant. We also observed Bible Sunday with sermons and special music. Bro. L. H. Prowant will continue to serve as pastor and elder during 1936. Two have been baptized since our last report. We are looking forward to a visit to the Flint church by our district children's worker, Sister Elma Rau. Our young people are busy these days with sliding parties, taffy pulls, class meetings, caroling, selling mottoes and song practice. Our choir has been practicing a cantata under the direction of Mrs. C. Leckrone, who has recently been chosen music director. We will be glad to call on your friends who have moved to Flint and have not found the church. Drop us a card giving name and address.—Mrs. L. H. Prowant, Beecher Rd., Flint, Mich., Jan. 7.



## MINNESOTA

**Worthington.**—The Christmas story was brought to our church in program given by the primary department on Dec. 22. In the evening a play entitled *The Christmas Voice* was presented by a group of young people, assisted by a chorus from the adult department. Both services were well attended and enjoyed very much by all. On New Year's Eve the adult classes of our Sunday-school gathered at the home of our superintendent, Bro. Metz, for a watch party, with our elder, Bro. J. Schechter, and wife as the honor guests. A purse of silver was presented them as a token of appreciation for their untiring efforts among us. The evening was spent in a social way until 1:30 when a season of devotions was led by our elder. Our church is to entertain the 1936 district conference and at our last council considerable time was spent in planning some needed improvements on our church building. We are glad to report that the Messenger goes into 75 per cent of the homes in our congregation again this year.—Mrs. H. H. Hauenstein, Reading, Minn., Jan. 6.

## NEW MEXICO

**Miami.**—Our people had a spiritual treat for two weeks in October, when Bro. Lester Fike of Clovis, N. Mex., conducted a very fine evangelistic meeting. Seven were baptized into the church at the close of the meeting. The same evening we had our love feast which we so much enjoyed. Thanksgiving was observed with an all-day service at the church. The Ladies' Aid Society held a bazaar and food sale in Springer, N. Mex., on Dec. 7. At our council meeting Dec. 8 some offices were filled which were left vacant by members moving away. Dec. 23 the campfire girls' class went from house to house singing carols. On Christmas Eve an interesting play was given at the church by the Sunday-school. The offering is to go for world wide missions.—Iva Wray Lapp, Miami, N. Mex., Jan. 3.

## OHIO

**Marion.**—Sept. 29 we had our promotion day with 125 present. Installation of officers and teachers was held the same day using the candlelighting service, which was very beautiful. Oct. 6 we observed our rally day with 140 present. Bro. L. D. Young from the Logan County Children's Home gave the address, giving us a challenge to rally and work harder during the new Sunday-school year. Workers' meetings have been organized with good attendance and good interest shown. At 9:15 each Sunday morning a consecration service for teachers and workers is held. Junior League has been organized with Mrs. Grace Blessing leader, and Robt. Cahill president. B. Y. P. D. organized with Walter Cover, president. Good interest is shown in both. Attendance at prayer meeting has more than doubled in the past year. We have lost two members by death and released one during the past quarter. Attendance at Sunday-school and church has been good.

Bro. S. L. Cover held revival meetings at Black Swamp and Bryan churches and during his absence Mrs. Cover had charge of the service. The B. Y. P. D. and Gleaners' class had charge of the morning and evening services while Brother and Sister Cover attended the pastors' conference in Chicago. Officers for Women's Work for 1936 have been chosen; president is Mrs. Cover. We have had very good meetings and large attendance at all our Women's Work meetings. Thanksgiving eve a union service of the Presbyterian church and ours was held at the former with Bro. Cover giving a splendid address. Our Christmas program was given Dec. 22 by the Sunday-school and Dec. 29 a play, *Song in the Air*, was given by the church. Our Sunday-school attendance for Dec. 22 was 175. In our December council meeting Bro. J. L. Guthrie was elected elder for another year. Plans are made to redecorate and remodel the interior of the church. Over \$100 has been raised by different classes and by donations toward the fund; work on the church will begin the first of the year.—Mrs. Grace Blessing, Marion, Ohio, Jan. 2.

**Owl Creek.**—On Dec. 22 a very inspirational and encouraging letter from our missionaries, Brother and Sister A. D. Helsner, was read at the close of the Sunday-school hour. On the same day our pastor brought us a challenging message from the subject, "The Treasury Test." In the evening the young people presented the Christmas pageant, "Follow the Star," in a creditable manner, to an appreciative audience. Following this service our Christmas offering was lifted and amounted to \$45.67. This was sent to the General Mission Board. We miss from our regular services a number of our young people who are attending college at North Manchester, also Brother and Sister S. J. Workman who are spending some months with their daughter and family at North Manchester. Jan. 3 our regular council convened. Reports from the various boards were heard and accepted. It was decided to have a week of special services at the Easter season with the pastor doing the preaching, also to have a two weeks' series of services in August and to secure Bro. A. H. Miller of Kent, Ohio, to assist us in these meetings if possible. Some improvements have been made on the parsonage recently that are much appreciated.—Mrs. Della M. Long, Ankenytown, Ohio, Jan. 4.

**Ross church** met in business meeting Dec. 28. Election of church and Sunday-school officers for the coming year resulted as follows: Bro. A. P. Musselman, elder; A. L. Coil, pastor; C. F. Detrick, church clerk; A. L. Coil, delegate to district meeting; the writer, Messenger agent and correspondent; T. C. Ross, Sunday-school superintendent. Bro. Shellabarger has composed a song for our home church which we expect to have in print. The following Sunday, teachers were selected for the respective classes. A missionary offering of \$16.48 was raised by our B. Y. P. D. on Dec. 8. An effort is again being made to secure 75 per cent of the members to take our church paper. A systematic plan of giving for the church repair fund has been devised and seems to be working successfully from primary to adult

## VISIT INDIA with the DEPUTATION

Six full chapters in Bro. Bonsack's *Sharing Observations* deal with India. See India through an experienced traveler's eyes. With a year's subscription to the MESSENGER this fine new two dollar mission travel book will cost you but 75c. If you renewed your MESSENGER subscription recently, but forgot to include the book, 75c will bring it to you.



BRETHREN PUBLISHING HOUSE, ELGIN, ILL.—

Please find enclosed \$2 for a year's subscription to The Gospel Messenger. (If you want a copy of Bro. C. D. Bonsack's *Sharing Observations*, add 75c.)

Name .....

Street or Route .....

City .....

State .....

☐ If interested in details about our special club rate on the Messenger where at least 75% of the resident Brethren families subscribe, please check here.



classes. Our average attendance for the past quarter has been above average.—Frances Bendure, Spencerville, Ohio, Dec. 31.

**Sugar Creek.**—Revival services were held in the church from Dec. 9 to 22 with Bro. Edw. Stump of North Liberty, Ind., evangelist. We had a good, spiritual meeting and five were added to the church by baptism. Four of these were heads of families. At our last council all church and Sunday-school officers were elected. Bro. W. D. Landes was again chosen elder; Bro. Homer Kiracofe, re-elected Sunday-school superintendent. We observed watch night at the church by spending the time from 9:30 to 12:00 in song, prayer, testimony, etc. We believe all present felt it a fine way to use the last few hours of the old year. The Sisters' Aid with Sister Sara Miller as president has been doing practical work. At the Christmas season many needy families of Lima were supplied with clothing which the women made during the past summer and fall. Our Messenger agent, Sister Gertie Kiracofe, reports that enough of our members have subscribed for the paper to enable us to get it at the reduced price. Our Sunday-school and church attendance has been keeping up well during the fall and winter months, and we are looking forward in this new year to doing better work for Christ and the church.—Mrs. Nina Landes, Lima, Ohio, Jan. 3.

### PENNSYLVANIA

**East Fairview.**—Our love feast was held on Oct. 12 with Bro. P. J. Forney officiating. The following morning Brethren W. W. Hartman, Irvin W. Heisey and David Gible brought us the message. Our revival was held Dec. 1 to 17. A charge in the sermon on the Power of Pentecost proved to be a great challenge to our congregation and the spirit of God was among us from the beginning. Bro. Paul B. Myer of Lititz preached nineteen evangelistic messages and labored earnestly for the saving of souls. The results of these meetings were a strengthened congregation and the joy of seeing eighteen accept Christ. It was a great meeting. Our Sunday-school rendered a fine Christmas program on Dec. 22 to an appreciative audience. Efforts are now being made to organize a teacher-training class during the winter months.—Mrs. H. A. Merkey, Manheim, Pa., Dec. 31.

**Greencastle.**—Four members from this congregation attended the ministerial and Sunday-school meetings of the district in the Black Rock church in August. In September the council was held to elect Sunday-school officers. Bro. L. H. Leiter was re-elected superintendent, with Olin Fox, assistant. Bro. Blough, the pastor, conducted installation service for all officers and teachers on Sept. 29. The men of the church reorganized with J. W. Hartman, president. One of their activities was to sell scripture calendars to raise funds for their work. They also made a financial drive of the entire membership for the benefit of the church treasury. Quite a nice sum was raised which was much appreciated by the church treasurer. S. S. Blough and J. C. Beahm represented the church at district meeting in October. On the evening of Nov. 6 we met for communion service. The tables were well filled. Visiting ministers were L. K. Ziegler and C. R. Oellig, both of Waynesboro. Bro. Ziegler officiated. We feel that we had a very spiritual feast. During the pastor's absence in a revival meeting in the Longmeadow church, Md., the pulpit was filled by W. C. Wertz of Waynesboro, and J. C. Beahm, a local minister. On the morning of Dec. 22 children of the Sunday-school gave a short Christmas program in an acceptable manner. On Christmas evening the young people gave the pageant, "The Bells of Bethlehem." It was well given and conveyed a message to all. Quite a number of new homes are subscribing for The Gospel Messenger and we hope to reach the goal of 75 per cent of the resident homes in the congregation. The young people who are away at college have been home for the holidays and we appreciated having them in our services. On Jan. 13 the church will meet in council to elect church officers for the year.—Mary W. Blough, Greencastle, Pa., Jan. 3.

**Hatfield** congregation on Dec. 1 closed an inspiring series of meetings conducted in the Hatfield church house. Our effort was a little different than usual as we had several speakers. The following ministers took part in the order named: Joseph Cassel, Norman Frederick, Samuel Hess, A. A. Price, Ralph Jones, Elmer Moyer, Michael Kurtz, Clarence Holsopple, Wm. Delp, David Cassel, Clarence Holsopple, Reuben Brumbaugh and Diller Myer. Michael Kurtz and Diller Myer had charge over the week-ends; the others were all local ministers from our church and neighboring congregations. One soul stood for Christ and was received by baptism.—J. Herman Rosenberger, Souderton, Pa., Jan. 3.

**Huntsdale** church met in council Dec. 10. Sunday-school officers were elected for a term of nine months, the superintendent being Cleatus S. Myers; assistant, E. L. Mellinger. Hereafter we will elect Sunday-school officers in August so they can take office Oct. 1—the beginning of the Sunday-school year. Florence Cohick resigned as corresponding secretary and Esther Clopper was elected to fill the unexpired term of two years. The ministerial board was asked to secure an evangelist to conduct a revival in the spring. H. G. Sheaffer, church treasurer, reported a balance of \$20.22; and the trustees, a balance of \$151.—Esther Clopper, Carlisle, Pa., Jan. 6.

**Lancaster.**—This congregation appreciates the services of Bro. R. P. Bucher as elder for the past ten years but since he desired to be relieved of some of his many duties, our pastor, Bro. M. J. Weaver, was elected to succeed him Sept. 1. Oct. 6 was rally day but it was a very rainy day so the Sunday-school attendance was not as large as we had hoped it would be. The sermons by the pastor for the month of October were on Stewardship. Special pre-love feast services were held Wednesday and Thursday evenings with baptisms of three per-

sons and reclaiming of one. Our love feast and communion was held Sunday, Nov. 3. Bro. R. W. Schlosser officiated. We had a very inspiring service. Our pastor, Bro. Weaver, held revival meetings at Mountville during November with five decisions for the Lord. Nov. 24 the B. Y. P. D. group gave a peace pageant called The Court of Justice. Our Thanksgiving service was held in the morning and the offering went to missions. We were very fortunate in having Bro. C. D. Bonsack with us on Dec. 12. He was one of the speakers at the Bible institute at Elizabethtown, which made it possible for us to secure him. He gave us information and inspiration first hand from the mission field. Dec. 22 was our Christmas service in the evening. The children furnished the first part of the program and a pageant called "The Story Beautiful" was given by the young people. The white gift service concluded the program. Early Christmas morning the young people went caroling for the sick and shut-ins. They also gave us the Christmas songs and a program on Sunday evening, Dec. 29. The church is planning for a school of missions to begin Jan. 19 to continue for six weeks, which will consist of six classes for various age groups and closing with a devotional service and sermonette.—Rebekah G. Myer, Lancaster, Pa., Jan. 2.

**Lower Cumberland** (Mohler house).—At our love feast Oct. 6 three deacons were elected, namely, Brethren Frank Brinton, Ervin Holtry and Chas. Dittmer. Our revival service held Oct. 27 to Nov. 9 was very well attended. Bro. Graybill Hershey brought us instructive and helpful messages. We feel that the church has been greatly benefited and souls revived. In the company of one of our brethren the evangelist visited in many homes of members and friends. During last winter and spring months we remodeled the interior of the Mohler house, painted the floors and the outside of the building; we changed the seats and the pulpit and replaced the pulpit with a new one. This adds much to the interior of the building. Bro. Robert Dittmer held a revival meeting at the Miller house, Lower Cumberland, in November. As a result of these meetings three were admitted to the church by baptism.—Ethel Snyder, Mechanicsburg, Pa.

**Mechanicsburg.**—Our regular council was held on Dec. 3. We are pleased with the interior of our church since it is repapered and varnished. The basement classrooms were cared for by the children's division of the Sunday-school. We are looking forward to a week-end Bible institute to be directed by Bro. Schlosser of Elizabethtown. The Christmas program was given on Dec. 22 by the children's department with special music by the choir. We held services in our church on Christmas morning at 6 o'clock with a fine representation of members present. An offering was lifted on Christmas for missions. Our Sunday-school was reorganized on Oct. 1, Bro. J. W. Whorley being re-elected superintendent. Our revival will be held in the near future, the date to be announced later.—Jessie Steerman, Lemoyne, Pa., Dec. 31.

**New Enterprise.**—Our members' meeting for the election of church officers was held Dec. 11, with Bro. D. T. Detwiler presiding. Bro. Detwiler has passed his 81st year and is yet very active in his duties to the church and Sunday-school. He has served our congregation as presiding elder for more than twenty-three years, and it was his urgent request that the church relieve him of this duty. This was done, though reluctantly, and Bro. D. P. Hoover was elected in his stead. Other officers elected were: Clerk, Bro. Ernest Replogle; Messenger agent, Sister Sara Replogle; trustee, Bro. Wm. Over; the writer, corresponding secretary. Our pastor, Bro. Stauffer, has been bringing us rich spiritual messages from Sunday to Sunday. It was decided to have midweek prayer services and Bible study, in charge of our pastor, beginning with the new year. Our missionary society was reorganized and Sister Stauffer was elected president. The Aid Society was also reorganized with Sister Rosa Reasy as their leader. These societies have been active during the year and have given of their earnings toward different missionary projects. Sister Stauffer has been elected Women's Work director. They have been giving a program once a month using the Women's Work programs prepared by the General Mission Board. Our church enjoyed two programs at the Christmas season. The children gave a well rendered program Dec. 22. Sunday evening, Dec. 29, a chorus of about thirty voices presented, in a very efficient manner, the cantata, "The Prince of Peace." These programs were both well received by large audiences. Our evangelistic services will begin March 15, and will be conducted by the pastor. The B. Y. P. D. held a watch night service at which time officers for the coming year were elected. Bro. Wilson Kagarise will again serve as president, and Bro. Stauffer as adult adviser.—Mrs. Ruth C. Hoover, New Enterprise, Pa., Jan. 1.

**Pittsburgh.**—Beginning with a month of rally activities in October, our church took on a real zest for revival of interest. As a result, three more young people were received by baptism before our love feast on Nov. 10. While we missed a number of our faithful workers, absent because of illness or having been called by death, this service was very impressive and as usual represented by most of the membership from outlying districts of the county and city. The service was in charge of our pastor, assisted by the home ministers. Our congregation was surprised by a visit by Bro. D. W. Kurtz one Sunday morning; he gave us a talk on the theme, Ideals of the Church of the Brethren. He was engaged in a series of lectures in a neighboring church. The united Bible class, taught by the pastor, Eld. N. M. Shideler, has been doing some helpful service; by special efforts they have earned a nice sum to help in supporting our pastor, whose teaching they appreciate. A beautiful and most impressive Christmas pageant was rendered by the Bible School Dec. 22. Our B. Y. P. D. quartet rendered the beautiful pageant music. Our church will unite



h five others of the community in a week of prayer beginning Jan. M. Elizabeth Barnett, Pittsburgh, Pa., Dec. 31.

**Quakertown.**—Our evangelistic meetings held in October were very l attended; the church house was filled almost every night during entire two weeks. Two accepted Christ, a young husband and e. Our young people's society has been giving splendid programs ing the fall months and our prayer meetings continue to grow in mber. Our Christmas program was rendered Sunday night, Dec. 29. er Winnie Fretz had charge of the singing. Dec. 31 we had a busi- s meeting which started at 8:30; following that we continued with weekly prayer service and Bible study until midnight.—Mrs. Ray- d Bleam, Coopersburg, Pa., Jan. 1.

**Shamokin.**—During our church council, which was conducted Oct. 5, officers of the church and church school were elected; Eld. P. J. ney was in charge of the meeting. On Sunday, Oct. 6, the love t was reverently observed by visitors and members. Ten more sons were baptized after the midweek prayer services on Nov. 6. group of six volunteers from Elizabethtown College presented a ndid program at our morning services on Sunday, Nov. 24. At the ning worship on the same day, the young people of the church ctively enacted the "Missionary Awakening of Elm Grove." The gressive Ladies' Aid Society elected new officers for this year on . 4. On Dec. 15 the men of the church formed a Men's Work anization; already this group has financed the installation of a new ting system in the church auditorium. The children of the Sun- school helpfully displayed their talent on Sunday morning, Dec. 22, n they rendered a fine program composed of recitations, dialogues, songs. On the evening of Dec. 22 two Christmas plays, "A Song he Air," and "A Night in Bethlehem," were impressively presented ore the largest audience that ever was in the church. A watch t service which began with the prayer meeting on Dec. 31 lasted il 12:30 New Year's morning. Revival meetings will be held in church from Feb. 24 to March 8, inclusive, by Bro. Joseph Whit- e of Harrisburg.—Emma Dilliplane, Shamokin, Pa., Jan. 2.

**Spring Run** church held their love feast Oct. 19 with a good attend- e. Interesting and appropriate programs were given by the Sun- school for rally day, Thanksgiving, Christmas and watch night vice. The Thanksgiving offering from the Sunday-school for home sions was a little over \$21 and for world wide missions, \$84.46. The rch offerings at the same time for these purposes also were good. church met in council Dec. 31 at which time the various officers e elected. After careful and prayerful consideration the church ded- to support a missionary on the foreign field for one year. The Y. P. D. with Sunday-school classes and individuals distributed ages to the isolated, the shut-ins and needy families at Christ- time. The Sisters' Aid Society has reorganized with Sister Rettie bert president.—Mrs. Maggie Gill, McVeytown, Pa., Jan. 2.

**Springville** church opened a series of evangelistic meetings at the uler house Nov. 17 with Bro. Phares Forney of East Petersburg as ngelist. His messages were spirit-filled and uplifting. One young a gave his heart to the Lord. Our council was held Dec. 14. It decided to have our fall love feast on Saturday instead of Tues- , starting at noon. Dec. 15 our B. Y. P. D. had a joint program n Mountville at Mohler church. Dec. 24 we had a Christmas pro- m in the evening at Mohlers after which some sang carols to the t-ins. We are again trying to put The Gospel Messenger in at t 75 per cent of the homes, as we did last year.—Mrs. Lida M. Zug, coln, Pa., Dec. 31.

**Tyrone.**—While not much publicity has been given, the Tyrone ch has not been idle the past year. Many activities of a far- ing nature have been projected and carried on to at least partial pletion. In June a Vacation Bible School was held which was well nded and profitable to those who were present. The B. Y. P. D. d a number of outdoor vesper services which were enjoyed. We e represented at the district Sunday-school conference at Roaring ing by several delegates; also at the Bonsack-Minnich missionary ference at Martinsburg by fifteen representatives. During the year t our men have been busily engaged in excavating the basement preparing it for use as Sunday-school rooms. When completed ill increase our facilities for Sunday-school work at least fifty cent. It will give us other advantages also. This will be ready use in a few months. The men have done most of the work dur- spare time otherwise unemployed. We will be able to finish the k without incurring a heavy indebtedness. The improvement will resent a labor and material outlay of approximately \$1,000. A faith- group of men are to be complimented upon their accomplishment. women also come in for their share of praise for they were instru- tal in supplying financial help in no small amount. The year 1935 ked the fortieth anniversary of the building of the original church Tyrone and also the tenth anniversary of an addition to this original cture, and in commemoration of these events an anniversary ecoming and dedication service was held, beginning Oct. 27 and tnuing for one week. On the first day of the celebration we had speakers Brethren Walter S. Long of Altoona and D. P. Hoover New Enterprise, both former pastors, and D. B. Maddocks also of ona, for many years elder of the church. The following week was of "special nights" with Bro. Glenn Norris of Altoona, Rev. John College, pastor of the local United Brethren church, C. C. Ellis, sident of Juniata College, a young people's night, when they pre- ted the pageant, "When Christ Comes Again," and Sunday-school ht with Bro. A. E. Wilt of Altoona as speaker. These services

were all well attended and gave us new inspiration to press on for larger and greater accomplishments for Christ and the church. Fol- lowing these services the pastor led in a revival effort with Phil Hall and Earl Harshbarger assisting in the music. As a result of these meetings there were seven additions to the church, five by baptism and two by restoration. Altogether the special meetings were a blessing to all and enlarged our vision of service. At the annual election of officers the pastor was again chosen as elder; G. V. Fagley, church clerk and Sunday-school superintendent; Albert Uhl, church treasurer, with a complement of other officers. Our Sunday-school has reached an attendance of around 200 and interest and attendance have been maintained throughout the year. The pastor held evangelistic meet- ings in North Carolina, Pennsylvania and Ohio during the year. Plans are being made for further enlargement of the work here at home. The membership of the church has more than doubled during the past eight years. We pray for a larger degree of holiness as well as an increase in numbers. Our offerings for missions last year, district and general, were the largest in the history of the church. At our love feast held Nov. 10 there was the largest attendance of communicants ever known. This is an encouraging sign.—Ezra R. Snyder, Tyrone, Pa., Jan. 3.

**West Green Tree** church met in council Dec. 17. Sunday-school offi- cers were elected for the three schools in our district: Green Tree house, Bro. Samuel Ober, superintendent and Bro. Abram Eshelman, assistant; Florin house, Bro. Wm. Longenecker, superintendent and Bro. John Eshelman, assistant; Rheems house, Bro. Jacob Williams, superintendent and Bro. Aaron Shenk, assistant. On Dec. 22 ten young people were received into the church, being baptized in the afternoon.—Mrs. Henry E. Breneman, Elizabethtown, Pa., Dec. 31.

## VIRGINIA

**Antioch.**—There have been a number of interesting events in church work this quarter. The visiting brethren made a favorable report at our church council Oct. 5. A very impressive installation service for all Sunday-school and church officers was conducted Oct. 6. We were fortunate to have Bro. D. C. Naff and wife with us at our quiet and reverent communion service held Nov. 2. The tables were surrounded with a large number of members. On Sunday Bro. Naff delivered a message on The Home which was uplifting to a higher plane of living for every person present. Nov. 10 a worth-while peace program was rendered by the young people. We had a splendid sermon Thanks- giving morning by Bro. B. O. Bowman, New Windsor, Md., after which an offering was taken for home missions. On Sunday morning Sister Bowman conducted the worship period of the Sunday-school hour. A large number attended the regional conference at Bridge- water. At our recent church council a motion was passed to have a representative from each of the major organizations serve as a build- ing committe on enlarging the church. Bro. David Wampler has been conducting a vocal music class, meeting once a week, during this quarter. In appreciation of his work the Sunday-school had a com- munity singing Dec. 16 at which time Bro. Wampler and wife were pleasantly surprised with a shower of many household necessities. Dec. 22 the B. Y. P. D. sponsored a program entitled "Christmas Tid- ings," which portrayed the birth and early life of Jesus in song and story. The women's Bible class sent Christmas fruit baskets to sev- eral of their aged shut-in members. Dec. 24 the music class gave a story cantata entitled "His Christmas Star." Bro. G. W. Bowman, Jr., Boone Mill, brought us an inspiring message on Christmas morning which was appreciated by an attentive audience. The men's organiza- tion is making an effort to put the Messenger into seventy-five per cent of the homes of our members. The Ladies' Aid is progressing nicely due to the co-operation and willing efforts of all members.— Eunice Naff, Boone Mill, Va., Dec. 30.

## WASHINGTON

**Outlook** church had a very successful and inspirational series of meetings the first two weeks of December, with Bro. Paul S. Longe- necker of Yakima, as evangelist. The attendance and interest were good. Since the close of the meeting, fourteen have been received into the church by baptism. We have succeeded in getting seventy- five per cent of the families to subscribe for The Gospel Messenger again this year. We had a Christmas program by the children, and a play, Snowbound on Christmas Eve, by the B. Y. P. D. Five from our church attended the midwinter conference at Wenatchee during the holidays. During November the Ladies' Aid gave their an- nual bazaar, which netted about \$50. This was used for church im- provement.—Mrs. S. A. Shockley, Granger, Wash., Jan. 1.

## WEST VIRGINIA

**Beaver Run.**—At our council meeting Dec. 27 the following officers were elected: Elder, A. S. A. Holsinger; secretary, Bessie A. Hol- singer; treasurer, Worth Ludwick; Sunday-school superintendent, Pres- ton Miller. It was decided to begin our evangelistic meeting the lat- ter part of August. Our church sent five representatives to the re- gional conference at Bridgewater, Va. The reports of this meeting by the young people were very inspiring. Bro. Cecil Showalter of Keyser, W. Va., conducted a revival meeting for us in September. As a result of this meeting six young people were baptized and one was reclaimed. Our B. Y. P. D. meets regularly each Sunday evening. Bro. Preston Miller is leader of the young people's work.—Bessie A. Holsinger, Bur- lington, W. Va., Dec. 28.



## If You Are Satisfied

with present attainments do not read this, which is distinctly for those who long for something better.

### TWO BOOKS BY KAGAWA

#### Songs From the Slums

In which the poetic genius of the author makes its appeal to the human heart. \$1.00.

#### Meditations on the Cross

Here the reader discovers the secret of Kagawa's life and power. \$1.50.

#### Adventures for Happiness

By S. Parkes Cadman

A tonic for pessimism and all forms of disillusionment. The author finds happiness in health, family, friendship, books, music, beauty, useful work, an alert imagination, social service and religion. \$1.90.

#### Drama in Education—Theory and Technique

By Grace Sloan Overton

For those who direct and use drama as a medium through which great truths are firmly fixed. \$2.50.

#### Guiding Nursery Children in Home and Church

By Eva B. McCullum

Successor to Guiding Nursery Children, this new book is fuller and richer than the older book which proved so popular. \$1.50.

#### Ways of Working in the Nursery Department

By Mary Sherburne Warren

A useful handbook for superintendent and teacher. Stresses equipment, administration, principles and teaching. 75c.

#### The Modern Parent

By G. C. Myers

By a father and Christian psychologist who understands both parents and children. A book that will help you to understand them better. New price, \$1.00.

#### Living Together in the Family

By Lemo T. Dennis

Excellent for high school boys and girls, and equally good for their elders. \$1.10.

#### Toward Understanding Adults

By Earl F. Ziegler

A straightforward approach to the adult problem. Adults see themselves as they really are. 75c.

Our facilities enable us to secure for you any good book that you may desire. Write us when in need of any books.

Brethren Publishing House, Elgin, Ill.

## The Power of Non-Violence

By Richard B. Gregg

If you believe that there is a power greater than physical force you will be mightily interested in what the author has to say after his residence of four years in India, of which seven months were spent in personal touch with Gandhi. The introduction by Rufus M. Jones commends the book in the strongest terms. Its 359 pages are a powerful argument against the war system. Price, \$2.50.

A book for those who would banish war

Brethren Publishing House, Elgin, Illinois

## Discovering God in the Beautiful

By Nathana L. Clyde

As a leader of the younger generation you have sought to help them find God. This book leads the way. Shows you how to find God in nature, in music, in pictures, in sculpture, in architecture and in Christian personality. Starts with Biblical material and associates it with material things at hand. 205 large pages, all helpful. Prepared for Vacation Church School Curriculum it is suitable for other purposes as well. Price, \$1.00.

Brethren Publishing House, Elgin, Ill.

## Paul's Secret of Power

By Rollin H. Walker

A study of Paul showing how he became master of himself and by full surrender to the passion of his life was able to write and travel and accomplish so much. Fresh, vigorous, stimulating, the book presents Paul as a man among men but far in the lead. Not a life of Paul but a forceful character study portraying him as he really was. \$1.50.

Brethren Publishing House, Elgin, Illinois

## Teaching Helps

### BRETHREN TEACHERS' MONTHLY

Five keen writers present the lesson for Primaries, Juniors, Intermediates and Seniors, Young People and Adults. The editor gives the general presentation. Splendid articles for leaders in Religious Education. Many of our best schools provide this magazine for their teachers. 75c.

### Follow the Above Study With—

Tarbell's Teachers' Guide, \$2.00.

The Lesson Commentary which has found a place in so many homes for 28 years. This year the Guide is better than ever. Copious helps for each lesson. Many illustrations that help fix the teaching.

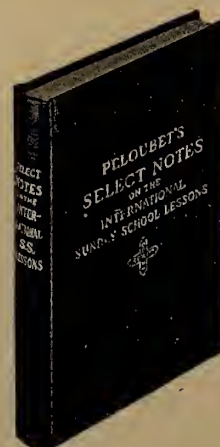
Peloubet's Select Notes, \$2.00.

For 59 years this great lesson help has been used by a vast number of teachers who have found in it the material that has helped them to make the lessons live in the lives of their classes.

Torrey's Gist of the Lesson, 35c.

Here is a vest-pocket lesson help that is easily carried, always at hand and wonderfully helpful to the busy teacher.

Brethren Publishing House, Elgin, Ill.





# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., February 1, 1936

No. 5



Photo by E. G. Hoff

## MEMORIES OF JANUARY

## IN THIS NUMBER

### Editorial—

Looking for Security (E. F.) .....	3
Data on Questionable Entertainment (H. A. B.) .....	3
The Moral Equivalent of Pioneering (E. F.) .....	3
How the Messenger Came to Pampa (H. A. B.) .....	4
Kingdom Gleanings .....	16-17
Daily Devotions (W. W. S.) .....	18

### General Forum—

Self-Cheated (Verse). By W. L. Bone .....	5
An Autopsy on Pride. By Robert Henry Miller .....	5
The "Nuts" Come to the Top. By Forest S. Eisenbise .....	5
Brethren Evangelism.—No. 4. By J. H. Moore .....	6
Apt Illustrations. By Samuel H. Hertzler .....	7

### Home and Family—

The Door (Verse). By Mrs. Tenney Cline Wolfrey ...	8
The Voice of Thy Brother's Blood.—Chapter 12. By Florence S. Stuebaker .....	8
Past Golden Gates. By Arlo Gump .....	9

### Our Mission Work—

A Man of Integrity .....	10
Dear Brother Minister .....	10
Life on the Africa Mission Field. By Mrs. Modena M. Stuebaker .....	10
A Fallen Foe. By C. C. Heckman .....	11
What to Pray For. By H. Spenser Minnich .....	12
Women Under the Southern Cross (Mission Study) ....	12

### The Church at Work—

Cumberland Valley B. Y. P. D. Institute; Presbyterian Youth Use the Eleventh Mayor; Bookshelf of a Leader of Leaders; "Jesus Christ the Same, Yester- day, Today and Forever"; History of Women's Work; Building Groups; Recreation Suggestions; Music in the Children's Department .....	13-14
--	-------



# Achievement Offering, Sunday, February 16

## Examination Day for Churches

As the student is tested on examination day and rejoices in a good record, so every congregation faces its test Feb. 16 and will rejoice in making a good record. The Annual Missionary Achievement Offering is dated for Feb. 16. The purpose is to give every member in the brotherhood one more opportunity to give the general brotherhood work another boost before the year is over.

## The Offering for the Total Work

This offering is asked in behalf of the whole general work authorized by Annual Conference. It will be used for the purpose indicated by the face of the clock. At other occasions the appeal is made in behalf of certain phases of the program. But the program is one even though there are many parts. In Paul's letter to the Corinthians he says, "But now they are many members but one body" (1 Cor. 12:20). The Remittance Blank on page 29, if used, will get your money placed for the whole general program.

## Designations Strictly Honored

Some people have a special interest in some certain phase of the work. The General Boards believe the giver has the right to indicate a preference as to use of his money. While designations are not desired nor encouraged, yet they will be strictly honored. You may be sure your money will be used in the cause indicated by the receipt that is issued for every remittance sent to the General Mission Board.

## Why Give?

Neither the date, Feb. 16, nor the idea of making a good record for your congregation, nor the



Children of a Christian Family, Vyara, India

## Our WORLD MISSION Work



INDIA, CHINA, AFRICA and AMERICA

Christian education, evangelism, training workers, guidance for children, young people and adults, peace, temperance and ministerial relief.

TOTAL NEED FOR  
THE YEAR, \$275,000

**SUPPORT  
IN TERMS OF TIME!**

**One member** can carry the **whole work** alone at a cost of \_\_\_\_\_

12 seconds . . . . .	10c
30 seconds . . . . .	25c
1 minute . . . . .	50c
2 minutes . . . . .	\$1.00
20 minutes . . . . .	\$10.00
50 minutes . . . . .	\$25.00

To aid my church in her world work, I give \$ \_\_\_\_\_

to support the cause for \_\_\_\_\_ minutes.

Name \_\_\_\_\_

Sign if you desire \_\_\_\_\_

action of Annual Conference are incentives strong enough to enlist a generous response. The real incentive is love, love for Christ and our fellow men; love for little children such as are in the picture. How can we portray what the church means to human beings? Only by contrasting the purity, the peace, the joy and radiant spirit of a truly Christian person with an unredeemed, selfish, mean, unsaved sinner can we realize in full the mission of the church. Do you love enough to carry the whole program for a minute, or two or twenty or at least as long as Christ would be pleased for you to carry it? Remember the cross he carried for you.

See page 17 for a list of Achievement Offering helps.

**GENERAL MISSION BOARD, ELGIN, ILLINOIS**



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., February 1, 1936

No. 5

## EDITORIAL

### Looking for Security

THE struggle for security goes on. It should. It is a most worthy object of pursuit. We must find better ways of protecting people against the hazards of old age and of unemployment, to mention only two urgent lines of endeavor in this field.

So many hopes are doomed to disappointment. So many promising avenues of investment prove false to the promise. So many plans go wrong, that one almost despairs of finding anything secure. Material things are like that.

The moral of which is that one must not think more highly of material security than he ought to think. Doing the best we can for that, we'd better not forget to build for the soul more stately mansions, and more stable.

And we'd better not forget that nobody can build his own spiritual house on a rock, if he doesn't care what kind of material houses other people have. There is no security of any kind for anybody who refuses to be a brother.

E. F.

### Data on Questionable Entertainment

It was at Quincy, Ill., and eight days before Christmas, that Police Chief John A. Connerty decided to count up the score for a local walkathon that had just closed. Here is what he found as reported in the Chicago Daily Tribune for Dec. 18:

"One contestant turned over to federal authorities for prosecution in Tulsa, Okla., on white slavery charges; one seventeen-year-old girl sent home to her parents in Northern Illinois; one couple fined for vagrancy for living together illegally; one contestant run out of town because, living with a girl entrant, he had refused to give her her luggage.

"One girl halted in the act of leaping from the memorial bridge into the Mississippi River because she had been disqualified from the show; one arrested for

swearing falsely to a marriage license application (he had married the same girl twice before as a show feature); and one—winner of fourth prize—who assaulted a special policeman after the show closed, and was fined today."

The only reason for rehearsing such facts here is that they seem to us to present pertinent data on the moral cost of questionable entertainment.

H. A. B.

### The Moral Equivalent of Pioneering

OF all the snares that lie in wait for us by the way, what one is more enticing than that which offers us a new soft way for making Christian character? Or even whispers that this old rock-hewn product is outmoded? For character, as the word itself reminds us, is something cut, engraved or chiseled. It isn't ladled from a pot of mush.

Living standards do change. We are not going back to Gandhi's oxcart and spinning wheel, nor even to the President's horse and buggy days. But this makes our problem more imperative, not less, the problem of finding in our use of modern conveniences the moral equivalent of the privations endured by our fathers.

We shall never do this by turning profligates and spendthrifts. We can not do it by throwing old virtues to the winds. After several thousand years of honorable history in producing the strongest and finest personalities the world has known, economy and hard work have not suddenly become marks of weakness. Even simplicity still has claims to respectful consideration.

When mother made Johnny a pair of pants out of father's old ones the boy liked it none too well, but it did not hurt him a bit and when he got his first suit of store clothes he appreciated it all the more. And the world has room yet for housewives old-fashioned enough to know how to make one dollar do the work of two.



Dollars are of value only as they are put to use, but this obvious fact should be carefully laid away alongside two other qualifying facts. One of these is that the value of dollars depends not on just using them but on using them wisely. Some uses of money contribute much to human happiness, other uses contribute very little, and still others are positively harmful. Many fine folks seem not to realize how threatening to character this last named use can be, nor how real the menace is in much present agitation. The second qualifying fact is that saving dollars for the proverbial rainy day will be an element in good management for a long time to come, much longer than the misguided zealots of our day can foresee.

The story of pioneer days makes interesting reading. With a book, an apple and an easy chair and the cozy warmth of the winter fireside, how our hearts can thrill over the struggles and privations of our fathers as they carved out their homes in the wilderness. What great souls came out of those woods! That was real character building. That was when industry, economy, self-denial and all the other primitive virtues commanded the highest premium. But no more, the siren voices tell us. The frontier days are gone. This is the age of ease and plenty. Let spending take the place of saving, and thrift give way to extravagance. Eat, drink and be merry for tomorrow never comes!

But tomorrow does come and it will come again. Bubble blowing is a pretty pastime but an indispensable part of that game is bubble bursting. And when the day of reckoning confronts us it will be found that sacrificial suffering has not been educated out of the character growing curriculum. The etymology of the word will still hold good. Character can not be pasted on. It will have to be cut in with an incision deep enough to hurt.

Granted the vast difference between the hardships and privations of pioneer days and the conveniences and comforts of our own, the basic principles of moral and spiritual health do not change. Life is still found by losing it. Just as "the moral equivalent of war" must be sought in the personal sacrifice involved in the struggle to establish world peace and brotherhood, so the moral equivalent of pioneer privations will be found in pioneering in another realm.

There are forests of "entrenched greed" to be cleared and that job will not be done without plenty of agony for somebody. There are commanding heights of special privilege to be leveled and fever infested swamps of degradation to be ditched, that healthy home sites may be had for all. There is enough cross bearing in all this to try anybody's mettle. There is in fact in the wider reaches of human relationships a great expanse of unconquered territory, a region to which the spirit of Christ is almost a stranger. And within the

inner chamber of every man's own soul the battle between the coarsening allurements of the flesh and the refining satisfactions of the spirit grows fiercer every day. Unless indeed one weakens and gives up the fight.

The point is that the chance for pioneering in enduring hardships is not less than it used to be, but greater. This very multiplying of "creature comforts," this constant call to softer living, makes it so. To make character now we must fight harder, cut deeper, than our fathers did. No, we are *not* done with hard work, sacrifice, saving, self-denial, simple living and all the other pioneer virtues. Our own souls need them and our own times need them worse than ever.

The moral equivalent of pioneering is more pioneering. We can easily find it by carrying the fight into the unexplored fields that lie all around us and within us.

E. F.

### How the Messenger Came to Pampa

"I HAVE something good to write you. The Pampa church, as you know, is not a very old church. Her members are badly scattered. Some of them who are regular in attendance live at a great distance and it requires an effort and sacrifice for them to get to church although we do have good roads.

"I became pastor of the Pampa church October last. Recently I asked how many of our people were getting the MESSENGER. To my great surprise there was but one family getting it. . . . I became interested at once and explained to the church your offer, that where congregations secure enough subscriptions to equal 75 per cent of the resident families in the membership, a special rate of \$1.25 applies.

"We discussed the proposition for a while and when I saw they were becoming interested, I then told them that even as fine as that proposition was, I was not satisfied with only 75 per cent, but wanted 100 per cent. Knowing that many of our people are poor, and could not pay even \$1.25, we asked for donations and visited every family, traveling over 200 miles to get into their homes.

"We are now sending you the names and addresses of 100 per cent of the resident families in our church to whom you are to send the MESSENGER. This took a lot of work and a lot of patience but I am sure we will see great benefits derived from it."

So that is the story of how the MESSENGER came to the Pampa church of Texas. Twenty-nine families are on the list as against but one before. Bro. S. E. Thompson did not write this for publication. But it is right to the point on how and why our people should take their church paper. And that is something another ten thousand Brethren families should be thinking about.

H. A. B.



---



---

## THE GENERAL FORUM

---



---

### Self-Cheated

I found a dollar in the street,  
And then I strove to find another;  
I missed a friend I hoped to meet,  
And passed a chance to help a brother.

Thenceforth I stooped to search the way  
For dollars hid in dirt and dust;  
All round was beauty, earth was gay,  
I lost it all in money-lust.

Long, long my being bent to try  
To gather coins in roads I trod;  
I lost the glow of hills and sky,  
And greed quite hid the face of God.

—W. L. Bone.

---

### An Autopsy on Pride

BY ROBERT HENRY MILLER

THE early church fathers made a list of what they called, "The seven deadly sins." Pride stood first, as public enemy number 1. This sinister distinction was won, as always, by a notoriously evil record. The fathers observed that record, saw what pride did to good character, and set it at the head of the list.

An autopsy of this premier sin will show it to be a composite of nearly every form of evil.

1. Pride centers one's interest upon one's self. It does not believe that, "He that would save his life shall lose it, and he that will lose his life shall save it." Pride puts self above all else.

2. Pride excludes love. When others are considered it is for the sake of the contrast which sets off self to a better advantage. The proud man, if he does good at all, does it with an air of patronage and condescension. Inwardly he despises the man he helps. The proud man can not love sincerely.

3. Pride is self-deceiving. It brings into view only those qualities which make us appear better than another, while it blinds us to those points of character in which another might be our example. Pride selects the false comparisons it feeds on; it ignores the facts which do not support its preconceptions. The proud man may be sincere, but thoroughly in the dark as to his own moral and spiritual condition.

4. Pride deadens the desire for self-improvement. It is impossible for one who gloats over his own goodness to develop the enthusiasm which is necessary to improve himself. If he can look with selfish satisfaction upon those who are beneath him it is not likely that he will get much inspiration out of the vision that is above him. The proud man looks down, not up, backward and not before. Therefore, he can not grow; his life is closed to all improvement.

5. Pride prevents high vision and original thinking. The proud man never gets out of the beaten track. He does what others do, and tries to make a bigger show in doing it. He never rises above mediocrity. The crowd which he despises sets his standards for him. He never sees nor utters the new truth. Among men he is always in the rear, never a leader.

6. Pride seeks to justify, never to enrich, one's self. It is more concerned about appearing noble than about being noble. It would trade character for reputation. It takes care of the outside of the cup but has little concern for the uncleanness within. Pride would appear right rather than be right.

7. Pride is the one form of evil to which good people are liable. Some who would not stoop to sensuality or dishonesty have been found guilty of pride. It is as though Satan should roll many sins into the one sin of pride, and with it beguile those who, until that time, had resisted his wiles. The proud man commits *en masse* many of the sins which he has severally resisted. Let Christians beware of pride.

So we can understand and respect the wisdom of the fathers who named pride first among the seven deadly sins.

North Manchester, Ind.

---

### The "Nuts" Come to the Top

BY FOREST S. EISENBISE

THE illustration for the Junior sermon was a glass jar half filled with white beans, with three or four walnuts well down in the bottom of the jar. A bit of shaking soon brought all the walnuts to the surface, thus helping the preacher to emphasize the lesson that bigness of character elevates one in the business of living.

After the morning service a man with a sense of humor came to the pastor and said, "Well, I learned something new this morning." And to the prompt question, "What's that?" he replied, "Why, the *nuts* come to the top!"

Funny? Sure! But a bit of reflection will quickly reveal that this waggish comment contains more truth than humor. Indeed, here is the first and fundamental principle of all success, made but the more pungent by the catchy character of its facetious delivery.

For, to be sure, the *nuts* do come to the top. And not only so, but the *nuts* are the only ones that ever do actually get to the top. Think it over, and you will readily agree that this is true in whatever field you care to make the test. Who is the young man at the head of the college chemistry class? Why, a chap who is simply a *nut* about queer mixtures and formulas. And the



leading debater is a *nut* about public speaking. And the best all around athlete is some sort of *nut* on the subject of physical culture.

Ask anyone who knew the Wright brothers in the days when aviation was only a dream. I've no doubt they will tell you the boys were "simply nuts about flying." And so are Colonel Lindbergh and Amelia Earhart. Get the testimony in regard to Prof. Einstein, Admiral Byrd and President Franklin D. Roosevelt. But remember, they are at the top! Try checking up on the best mechanic you know, the best business man of your acquaintance, your city's leading surgeon. You will find that their application to detail and their tireless industry in their chosen lines have often caused friends as well as enemies to accuse them of being more than a little *nutty* about their profession.

The finest characters the world has ever known have been misunderstood by the rank and file who could not appreciate their high idealism and absolutely unselfish dedication to a great cause. Call the roll of names of those who have made the greatest contribution to the welfare of man. Social workers and prophets, philanthropists, preachers and missionaries, all have been accused of being queer. Yet when their service is rendered and they have passed from this present shifting scene men erect tablets to their memory. The great Apostle Paul knew that men used the epithet, *fool*, in speaking of the followers of the Christ (cf. 1 Cor. 4: 10). The Master himself was so pointed out, not merely by enemies, but friends and family thought him "beside himself" (Mark 3: 21).

Would you stand at the top in your chosen field of work or service? Do not try it unless you are strong enough to bear with the chaffing of friends and the sneers of envious enemies. For the sort of endeavor and earnestness needed to balance on the top rung of the ladder will earn for you many a gibe. Would you truly be a follower of Jesus of Nazareth? Would you know "the exceeding greatness of his power to us-ward who believe" (Eph. 1: 19)? Do you "desire earnestly the greater gifts" (1 Cor. 12: 31)? Then be prepared to be considered peculiar. Make up your mind to be counted foolish by those who are merely worldly-wise. For the consecration necessary to enter the inner circle will bring about just such an attitude on the part of those who are ever ready to standardize all men on the level of their own mediocrity.

But remember, the *nuts* do come to the top. And what successful man or Spirit-filled Christian would renounce his experience for the sake of being merely well spoken of by those who never can comprehend and never will pay the price? "Woe unto you when all men shall speak well of you." Truly, "It is enough for the disciple that he be as his Teacher."

*Pasadena, Calif.*

## Brethren Evangelism

BY J. H. MOORE

*In Five Parts—Part Four*

OUR last chapter closed with a reference to the change in methods relating to our evangelistic activities. As already stated our methods from the very beginning partook largely of the doctrinal nature, but later, possibly twenty-five years ago, there came a dropping out of the doctrine, and adopting of the non-denominational methods, until now in many a revival you could not by the theme treated tell whether the preacher was of the Brethren or some other denomination. This may not be general among the evangelists, but it is far too much the case in order to bring into the church well-born converts. It is a question in my mind as to whether it is a fair and square deal to bring into the church, under excessive emotional influence, a lot of unindoctrinated people, whether they be the younger or older class, who really do not understand just what they are doing. A careful reading of Acts in the New Testament, along with some of the epistles, would indicate that the early churches were composed of people who were volunteers, capable of acting intelligently on accepting the faith.

There is another change that needs at least some consideration. From the days of Mack on down it was fairly common for young people to unite with the church, but not until the effort of Bro. Bashor did they come in great numbers. But among them there were very few children. Now we have evangelists who in their revival work are simply making a specialty of children, often very small children. In some of our revival meetings children far outnumber the other converts. This is sometimes accomplished by methods decidedly questionable to thinking people. No one, of course, wants to place the slightest hindrance in the way of a child who volunteers to come to Christ, and enter the church through baptism; but candidly does the evangelist not owe the children a much higher duty than the emotional influence so often evident in some of our revival meetings? These children need teaching often far more than emotional influence, and it is the first duty of the evangelist, it seems to me, to see that this is done. A little reading in the church history of the early centuries will show how careful the church fathers were in regard to the teaching and preparation of the young people before being admitted to baptism. It would probably be wise in some of our present day evangelists to give some of the methods of those early fathers a bit of consideration.

At this point permit me to say that it seems to me that the method, and we might almost say, science of Christian evangelism has not been given that close and broad consideration that the question deserves. Es-



pecially is this true upon the part of the professional evangelist. It ought to have the same careful, scientific study that is given in the interest of well-born and properly educated children and young people. We have a whole lot to say about well-born children. Why not do some thinking and talking about those entering the church being well-born? Speaking of nature, we say that every child has a right to be well-born. Why not talk that way about each child of the kingdom having a right to be well-born spiritually? The world is full of people ill-fitted for life just because intelligent consideration for their future was not given by their parents. Go to the rescue and reform schools for children, and there you will see the results of ill-born boys and girls. Going up and down among the churches you will find similar spiritual results, kingdom children not well born. Our early evangelists were not as well educated as those of the present generation, but they certainly understood the fine spiritual art of bringing well-born converts into the kingdom. In no sense whatever is what we are here saying intended to reflect against children coming into the church, provided they understand what they are doing, and further provided unreasonable methods that excite are not employed. My idea is to make a revival educational as well as the means of bringing into the church those who gladly receive the Word. This is the method employed on the Day of Pentecost, and it will apply to the conversion of children as well as to young people, and those who have reached the manhood and womanhood of life.

No group of men among us ought to know more about the doctrine, policy and underlying principles of the Church of the Brethren, than the active evangelist; and no brother ought to be more concerned about the real Brethren fundamentals being fixed as fully in the heart, soul and brain of converts, be they of the younger or older type. Possibly what I have so far said in this chapter may be plain talking, but surely something ought to be said on the subject.

Following the divide in the eighties, when two groups, possibly four thousand each, of well-meaning members became separated from the mother church, there was a lull, for a few years in the evangelistic work. Among the number, in the Progressive group, was S. H. Bashor, along with several real efficient evangelists. In due time the mother church recovered from the broken ranks, consolidated her church papers and soon had in the evangelistic field a score or more efficient and loyal workers, who were generally speaking, in perfect accord with the doctrine, claims and policy of the church. So impressed were our people at this time with the importance of keeping the underlying principles of the church well to the front that special Bible terms were held in connection with most of our schools with a view of reaching as many of the students

as possible. Bethany Bible School coming upon the scene was quite a help and inspiration along this line.

I have already said something about S. H. Bashor's brief and active evangelistic career among the Brethren, and will now devote the major part of the next and closing chapter to the further story of his life. I have already said much that may be new to the average reader, but the remaining chapter will probably contain some things that have never appeared in print. The story of the evangelist will strike the future historian as an unique meteor, brilliant for a season, flashing across the brotherhood, and then disappearing.

*Deceased, Dec. 23, 1935.*

### Apt Illustrations

#### *No. 5—A Poor Standard of Measurement, or Taking a Man for Your Measurement*

BY SAMUEL H. HERTZLER

Text: 1 Cor. 10: 12: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

THE illustration is a picture that I saw in *The Ram's Horn*, a religious paper that is now out of print. It was that of a man looking at a neighbor through a telescope. The neighbor was quite diminutive, while the man with the telescope was big and tall. He had a look of contempt for the little fellow. On closer observation, I noticed that the big fellow had the wrong end of the telescope at his eyes, which made the neighbor very small, while he regarded himself as very tall.

The second illustration is a personal experience. When a young member of the church, I was interested in Sunday-school work. With a few of my friends I organized a Sunday-school in town by permission of the church. I had a neighbor who was bitterly opposed to the movement. He was a generation ahead of me in age. He didn't hate me, but he didn't like my activities. I didn't hate him, but I didn't like some of his conduct. He had a habit of visiting the hotel and drinking some whisky and beer, and possibly I looked at him with the wrong end of the telescope to my eyes. I am even now willing to concede that he looked at me in the same way. After thinking of some of his good points, such as his word being as good as his bond, strict honesty with his neighbors, regular church attendance, doing his share in the forwarding of the work of the church, and then thinking of some of my weaknesses and imperfections, I got along fine with this neighbor of mine. So far as I know, he did the same with me.

Might it be well for us to see which end of the telescope we turn on the other fellow?

*Elizabethtown, Pa.*



---



---

## HOME AND FAMILY

---



---

### The Door

BY MRS. TENNEY CLINE WOLFREY

God sometimes shuts the door and shuts us in —  
That he may speak perchance through grief or pain,  
And softly heart to heart above the din,  
May tell some precious thought to us again.

God sometimes shuts the door and keeps us still,  
So that our feverish haste, our deep unrest  
Beneath his gentle touch may quiet till  
He whispers what our weary hearts love best.

God sometimes shuts the door, and though shut in—  
If 'tis his hand, shall we not wait and see?  
If worry lies without, and toil and sin—  
God's world may wait within for you and me.

*Catawba Sanitarium, Va.*

---

### The Voice of Thy Brother's Blood

BY FLORENCE S. STUDEBAKER

#### Chapter 12

"BACK, men!" ordered Mr. Jason. "Throw open the windows."

Martin lifted a grief-stricken face. "It's no use, chief, she's gone . . . gone!" he repeated again and again; "and I have helped to kill her . . . I who loved her more than life have had a part in this. O God, spare my selfish soul!" A heart-rending wail of despair rang through the great house, piercing even the ears of those in the rooms above.

Crisp, short orders sprang from the lips of the chief. Gentle hands bore the body of Rose Harris to her bedroom below. Martin followed like one in a daze.

Upstairs a frantic young man beat upon the locked door and finally burst it open only to face two burly cops and the order, "Hands up!"

For the first time Eldon saw his tattered, blood-stained apparel. A look of startled dismay overspread his face.

"You're under arrest, sir," and the handcuffs gave a menacing click. "Oh, so you don't remember, sir, the fight at Stacy's roadhouse. Bill Royal died an hour ago. You've a hard fist, young man. Bill hit the curb with the back of his head. Well, you'll hear all the details later. Come!"

"I?" Eldon uttered the startled exclamation in a hollow voice.

"Yes, you! Don't stand there staring like a nit-wit."

"Father! he won't let this happen to me . . . he'll pay . . . sure, he'll pay. It would kill my mother . . . if . . ." His voice trailed off while his quick ears caught the sound of hurrying feet above the low grief-stricken voice of his father. He gazed at the officers and read the truth in their eyes.

"Sir!" he glanced at the chains on his wrists. "I'm not going to fight. I'll go with you quietly, but . . . now . . . father . . ." his voice broke. "He needs me . . . just a moment and then I'll go."

"Very well," the voice of the officer softened, no doubt in memory of the anxious plea of the mother who only a half hour before had defended her wayward son. He watched the culprit change clothing. "Here, Tom." He snatched the tattered garments from the floor and handed them to his assistant. "Keep these for further reference. They'll make good evidence in court."

Martin looked up at the sound of a heavy tread on the stairs. "Son, my son, how can it be true?"

But his words fell on deaf ears. Unmindful of the eyes of curious spectators; forgetting that the cold eye of the law was watching every move, waiting to bear him away, Eldon threw himself on his knees beside the bed.

Alas! the loved voice which had pleaded so earnestly before the throne of grace that her wayward son be spared was still in death.

Then a big hand slipped in gentle sympathy over the trembling figure of the youth. Reverend Winston controlled his voice with an effort. "My son, the Word says, 'The way of the transgressor is hard,' but he is not left without hope, for 'the Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.' 'If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.'"

Eldon lifted a tear-stained face. "But nothing I can do will bring her back . . . nor restore that . . . other . . . life . . . I . . ." he whispered brokenly.

"That's true," interrupted the minister, kindly. "Nothing can bring them back, but by God's grace you can rise above the fate which has overtaken you. You may be an honor to the One she loved and worshiped, no matter where you are."

Something in the words seemed to strengthen Eldon for the ordeal before him. He rose and walked to his father's side. "Good-by, dad, I'm sorry I've caused you so much heartache and trouble. I wish I could make it up to you somehow, but there's no way . . . only please don't try to get me out of this mess. I . . . I'm not worthy of it."

"I can't, my son," cried Martin. "You'll have to pay the price. There are no funds. God bless you, my boy."

Crushed and broken he saw Eldon shake hands with Jimmy who stood dry-eyed and sober near the door,



and again the menacing click of the handcuffs fell like a death knell on his ears.

Far away in the stone-walled hospital in Austin, a messenger boy hurried with a telegram.

"For Miss Violet Harris?" queried the office secretary. "Just a moment, I'll see if she's in." A moment later she returned. "Take it to Larchmont 2814; I think she is out there a few days taking the place of the visiting nurse."

Through crowded streets, dodging skillfully between speeding taxi's, street cars and rumbling busses, the messenger boy at last paused before the gloomy entrance of a grey apartment house. A white-clad nurse was entering the building. "Miss Violet Harris?" queried the lad.

"Yes," smiled Violet, her face blanching at sight of the telegram.

"Sign here," commanded the lad and then he was off.

Not waiting to climb the stairs she sank to the lower step and slit the envelope. A scrub woman at the top of the stairs paused in her work and watched the stranger.

"It's that sorry I am for ye, my bairn!" she exclaimed dropping the brush and coming down the stairs. "It is bad news, eh?"

"Bad news!" echoed Violet, and forgetting the woman was a stranger, she handed over the telegram:

MOTHER GONE STOP TROUBLE STOP COME  
STOP FIND MAURINE IF POSSIBLE STOP  
MARTIN HARRIS, NEWBY, OHIO.

"Yes, and surely it is trouble with mother gone . . . no one knows it better than me. I was but thirteen when my fair mother was laid away," cried the talkative old lady, wiping away a tear. "Yes, it seems like life is all trouble. That's what the little lady says who stays with me. Life has no happiness for her."

She paused, studied the telegram again and turned wide-eyed. "Why, that's her name, blessed flower, but she don't want anyone to know it."

"Harris? What do you mean?" cried Violet, suddenly rousing from her weary musing.

"Oh, nothing. I just noticed the names are the same. Of course, there be lots of Smiths and Joneses and there's likely many Harrises, too."

"Please," begged Violet, striving to conceal her eagerness. "For long weary months I have searched for my sister Maurine. I have almost given up in despair; surely if you know anything of her whereabouts you will not withhold it now. I must find her!"

"Your sister," the scrub woman scanned the snowy uniform of the girl before her. She shook her head.

"No, I don't think she's anybody's sister now."

"Now!" Violet could scarcely restrain herself. Her

heart throbbed wildly. What had happened to Maurine? "Tell me, please. Take me to her. Let me see her for myself."

"Not I," objected the woman. "She'd never forgive me, but I'll give you my address. She needn't know where you got it."

Torn between grief and the bad news of the morning and the thrill of the possible discovery of her long-lost sister, Violet sped away.

*Franklin Grove, Ill.*

(To Be Continued)

## Past Golden Gates

BY ARLO GUMP

IN 1577 Sir Francis Drake sailed his treasure ship up the west coast of the Americas in search of wealth. He landed in many places and returned to England by way of the Far East with about \$4,000,000 worth of loot. In his quest he had sailed boldly up the coast of California without finding what is now the magnificent harbor of San Francisco Bay. For nearly two hundred years after Drake's voyage this great wealth of nature's kindness was unknown to white men until a group of overland wanderers who had lost their way on the road to Monterey stumbled upon the site of the Golden Gate.

Late one evening a young man came to my room and talked with me and my roommate. He belonged to a church, but argued that he had little use for religion. He said that he wanted to be free from all restraint, and some of his actions would indicate as much. It is surprising how many people argue thus.

The pagan standards of success that we hold before us from the kindergarten to our one hundredth birthday seem to cause us to sacrifice our friends, our enemies, and even our religion for a few brief years in some exalted position, high or low. You know. You have seen such actions. Walk a busy city block some day and consider the ways and means men use to gather unto themselves the coin of the realm, as if it were more important than human lives. Most of us act that way a little.

I have heard that in heaven there will come no depreciation in love, the medium of exchange, nor will there be any departure from the golden standards, for only worthy deeds shall merit songs at Heaven's Gate.

How the lives of men sail east, west, north and south over a troubled sea as if they know exactly where they are going! They sail and sail for the ports of self. So long the goodness of God awaits some band of humble seekers on foot who can find the meaning of his Golden Gates.

If voyagers only knew, or cared!

*Churubusco, Ind.*



---



---

## OUR MISSION WORK

---



---

### A Man of Integrity

A MAN whom we believed to be a good brother, and whom we now know to be a man of integrity, gave a pledge of \$25 for the general work of the church. Years went by and no payment was made on the pledge. Then on the last day of December, 1935, the General Mission Board received from him \$15, with the assurance that just as soon as he can he will pay the balance of his pledge.

It is a marvelous quality of life for Christians, that they do not forget their responsibility. People deplore the fact that Christians make promises which they regard lightly and do not pay. We commend this good man who has not forgotten his pledge.

This gives occasion to express the hope that many others, who did not make a formal pledge, but who have a responsibility yet undischarged, will show the marks of their Christian sincerity by supporting the general missionary work of the church in a generous way.

If God was good to you in 1935, may it be that there is a portion of your tithe or Lord's share yet ungiven? The General Mission Board, Elgin, Illinois, needs funds to do the work authorized by the church.

---

### Dear Brother Minister

OR perhaps we should address this to the finance board, missionary committee or the church treasurer. Recently the General Mission Board received the following letter: "Jan. 6, 1936. Because the . . . . . congregation gave their members no opportunity to give money to missions, a good brother and his wife handed me \$10 to send for world wide missions."

Is there not in this letter much food for thought? In the MESSENGER of January 18, under the heading, "Heart Throbs," was published a list of comments by individuals contributing directly to the General Mission Board. It would really be better if all members could give their missionary money through their local church, thus glorifying the local congregation and giving it the dignity and missionary standing it should have. Of course, some individuals may prefer to send money direct to the General Mission Board; but in many cases, such as the one stated in the above letter, individuals are almost driven to sending their money direct. And for every individual who takes the initiative to actually send some money to Elgin, there are hundreds willing to give if they were sympathetically encouraged to do so. Recognizing that many pastors are woefully underpaid and that congregational expenses need to be met, yet would it not be well if every congregation

would keep the missionary channels freely open with frequent opportunity for individuals to give to missions through local church channels? Many are the testimonies that local expenses are more easily met where mission giving is kept in the foreground.

---

### Life on the Africa Mission Field

BY MRS. MODENA M. STUDEBAKER

#### *Field Committee Week*

This is Field Committee week, and oh, such a busy week as that means! It's like district meeting or the like at home. We are expecting the Kulp from Lassa, Dr. Burke and perhaps Harold Royer from Lassa. Then from Marama will come Brother and Sister Beahm and little Harriet, Clara Harper and we hope Nurse Utz. We are all excited and happy for you know out here, especially in the rainy season, we hardly see anyone outside our station for months on end, unless something special like this comes up.

The Lassa folks are having to trek of course, or come on horseback the eighty-some miles. We are afraid they will have a wet, muddy time of it, too. At least it has rained here some every day, for the last three days.

The field committee, which consists of Brethren Burke, Bittinger, Heckman, Kulp and Beahm, will meet for several days, or until the business is attended to. In the evenings we Garkida women have planned some reunions which we hope will be a real pleasure for all. I know this all sounds very ordinary, because you have so many things like it at home, but to us out here it is one of the high spots of the year.

#### *A Real School for Our Children*

And by the way, the business is extremely interesting and vital this time, too. We have been talking for a long time about establishing a real school for our children, and now at this meeting we are going to try and make definite plans. You see there are now ten children on the field, and all of them at or approximately at school age, excepting little Lynn Burke and Norah Ann Royer. It takes so much time for each mother to teach her own child, the long and short of it is that the education of a few of them has already suffered somewhat. Then, too, it is so far from the best way, to teach children alone, rather than in a group, that we all feel we are ready now for a definite school program. Such a plan would relieve the mothers from teaching and give them freer time for needed mission work; also give the children the advantages of group schooling.

#### *Language Examination Too*

And then, as if this week were not full enough,



Lloyd and I must take our six months' oral Bura examination. We wrote the written questions last week and sent them to William Beahm to correct. Now while he is here for the field committee week we are to either converse to a Bura or give a little Bible talk to a group of Buras. Lloyd chose the conversation and I the Bible talk.

I have given so many little Bible talks to the patients that it does not seem as hard now as it used to. We still feel terribly dumb in our Bura though. I will be glad when the first year is over. I think by that time we will have a pretty good foundation, and can enjoy learning the new words which come up. But the first six months of language are just plain ordinary work.

#### *Some Bura Customs*

Last Sunday we had the Heckmans and Faye Moyer over for dinner and they were telling us some of the oddities about the Buras' customs. Here are just a few of them: They say that to a Bura a toad is about the last thing in the world that he would touch. If you put one unexpectedly in a Bura's hands, he will jump and drop it like a hot potato.

There is a custom among the Buras which is kept inviolate. To do otherwise is taboo, or just not done. One custom is that the men and women eat separately. Also when the man is eating, no one is allowed in his presence. Even his dogs, if they are lying near by, are shooed away. It is not respectful for them to stare at the master as he consumes his food.

Another thing the Buras are very touchy about is the hair on a leopard skin. They do not even want to touch a leopard skin for fear they will breathe in some of the hairs. If they do, they think the hairs will go to their lungs and they will die. If they must handle a skin, they turn their heads, and gingerly touch the dangerous article.

Aren't they funny to us? But I wonder how some of our superstitions would sound to them, such as bad luck coming from breaking a mirror, being followed by black cats, or walking under a ladder!

#### *Leopards and Pigs*

We have been having a little excitement lately. Recently two leopards were prowling around Desmond Bittinger's pigpen. Although the pen was made of sturdy tree posts, which were quite a bit taller than a man's head, the leopards finally got into the pen. For one night the frenzied squealing of pigs was heard, and in the morning two pigs were missing. The evidences of the leopards' presence could be plainly seen.

Apparently flushed with their success, and with the remembrance of that delicate pig flavor still in their mouths, they returned several nights later, and almost cleared out the pen. They took several larger pigs and a flock of tender baby porkers. Bro. Bittinger was away at the time, bringing in the Royer party. So the next morning Mrs. Bittinger got the strychnine from Dr. Studebaker and put the poison in a partly eaten pig. She did this several times, but the leopards were wise as serpents, even though they were not as harmless as doves. They skillfully avoided the poisoned meat, and went on their destructive way.

#### *Evening up the Score*

Some nights later the leopards visited the native medical dispenser's pigpen. They captured a pig here, too. The next morning the natives found a piece of the mutilated pig, hidden out in the bush by the clever leopards. The natives brought it carefully to the doctor. He made an incision in the meat, held the incision open with forceps, dropped the strychnine in, and then carefully sewed the wound up. The meat was then returned to its original hiding place.

Alas, for smart old leopard! He wasn't quite smart enough this time. The poisoned meat was taken to the bush about 10 o'clock one morning, and the next day the natives found the leopard's stiff body, lying in the grass. He wasn't unusually large, but he had a very lovely spotted skin. There was one rather small blemish on his fur, but otherwise the body was perfect. After the doctor had paid Imaga a little for any claim he might feel he had on the skin, the beautiful creature

### **A Fallen Foe**

BY C. C. HECKMAN, GARKIDA, AFRICA

HAIR-RAISING and blood-chilling is the cry of a leopard in the dead of night. A leopard will prowl about one's house without making his presence known, until suddenly he raises his voice in a terrifying cry. Recently Dr. Studebaker poisoned two of these animals near the mission compound. The first one had killed nearly a dozen pigs. The second had killed some pigs and a sheep. The doctor planted poison in the carcass and awaited results. The animal came back to its own kill and ate of the poison and died very soon and close by. By following the tracks, the dead animal was found next day. The Buras beg us to poison all the leopards we can as they are very much afraid of them when they come to their compounds at night to steal goats or sheep. Many are the stories told of attacks by leopards on humans when they try to protect their property. The leopard shown in the picture is a medium-sized male, with a beautiful skin. But he will make a nicer decoration on some one's living room floor, than in the bush of Buraland.





was skinned and the skin dried. So the leopard now hangs calmly and flatly in our storeroom. Thus one leopard reckoned for some pig meat, and paid for it dearly, with his life.

The other leopard is still scot free, and visits Bittinger's pigpen every now and again. But the pigs are securely locked in a hut each night.

*Garkida, Africa.*

### What to Pray For

BY H. SPENSER MINNICH

*Week of February 1-8*

PRAY for the elders and pastors of our congregations. A congregation chooses as elder or pastor the most capable and suitable one to lead the people. It looks to him for guidance, for direction as well as goal. If the leader thinks wrong or fails to give the people vision the cause suffers. To be a pastor or elder is a weighty responsibility.

Let us pray for our leaders, including superintendents and teachers; pray that they may look out beyond all that is, and see something that is not yet but ought to be, and then with magnificent faith and courage strive evermore for its achievement.

The chief conflict with people is between the love that shares and the selfishness that withholds. Soon will be the time for the annual missionary Achievement Offering for the general brotherhood work. Experience shows that some leaders have a fine sense of vision and the people are inspired and respond to their better impulses and the church is strengthened. Contrast this with congregations where the leader lacks vision or is himself not free from selfishness. Let us pray for a rebaptism of love and missionary zeal for all leaders.

Let us also pray for the people. It is difficult for leaders to lead an unwilling people. O God, grant a renewed measure of spiritual hunger for the growth of Christ's spirit in the hearts of all people in the world. Begin in our own hearts.

"And, as the path of duty is made plain,  
May grace be given that I may walk therein,  
Not like the hireling, for his selfish gain,  
With backward glances and reluctant tread,  
Making a merit of his coward dread,  
But cheerfully, in the light around me thrown,  
Walking as one to pleasant service led;  
Doing God's will as if it were my own,  
Yet trusting not in mine, but in his strength alone!"

\* \* \* \*

"I thank thee, Lord, for lavish love  
On me bestowed,  
Enough to share with loveless folk  
To ease their load.  
Thy love to me I ill could spare,  
Yet dearer is the love I share."

*Elgin, Ill.*

### Women Under the Southern Cross

(Outline to be used in studying the women's mission study book.)

#### PROGRAM III

**Chapter 3—Evangelical Education.**

**Worship Theme—The Open Bible.**

**Hymn—Holy Bible, Book Divine.**

**Scripture—Jer. 15: 16; Psa. 119: 17-24.**

**Prayer—**That the schools will so train the girls of today that the open Bible may be found in the homes of tomorrow and that they may be places where Christ will love to dwell.

**Hymn—Sing Them Over Again to Me.**

**Chapter Outline.**

In this program emphasize Peru. "Unlike missions in the Orient, in Peru missions have to fight a hierarchy supported by social prestige and government sanction."

1. Beginning of evangelical education, pages 65-66.

2. State briefly the work that is being done in the six schools listed on pages 67-71. A Peruvian Missionary's Vacation Trip. (The account is in this outline.)

#### The American Bible Society Brings Light to South America

At a fair in a great Indian center, Don Carlos read and sold the Scriptures for several days. The sales were very good and included the Quecshua Testament and Gospels. While reading the Quecshua in the plaza an Indian embraced him, saying: "The blessing of God be upon you in bringing light to the Indians."

In another city the colporteur saw the greatest multitude of Indians he has ever seen. It is reckoned that 20,000 Indians come to market of a Sunday. He visited the prison and read the Scriptures to the prisoners. In the market he read in Spanish and in Quecshua. To hear the gospel read in their own tongue was a novel experience which delighted the Indians, and he could not cope with the demands for books. He had to return to this town three times with a further stock of books, and each time he was soon sold out. At another town there was a gathering of 10,000 Indians, among whom he sold hundreds of books despite torrential rains.—Bible Society Record.

#### South American Facts and Forecasts

South America is the only continent containing both a large temperate and a large tropical area capable of cultivation which still remains underpeopled. The densely populated countries may look to this continent as a place for their emigration and the world at large may look to it to reinforce its food supply.

The traveler who confines himself only to larger cities finds them much like those of Europe and North America, in their modern civilization, electric cars, beautiful parks and buildings, newspapers and business in general. But the small towns and rural districts are far behind. Educated persons are few and there are few books. Most of these countries seem to lie far away from the stream of intellectual life. There is difficulty in providing schools in the thinly populated districts scattered through the deserts, mountains or forest-covered regions. However, one may find gifted men and women in these remote places, who would be remarkable in any country.

In the more progressive states, namely, Argentina, Chile and Brazil, conditions are changing as fast as any place and no countries have more possibilities of change than those of South America. Within recent years it has begun to affect the financial and commercial movement of the world, and it may not be long until its influence is felt in other ways.



## THE CHURCH AT WORK

### ADMINISTRATION

#### The Cumberland Valley B. Y. P. D. Institute

About five years ago the lack of well-trained leadership for B. Y. P. D. work became apparent to workers in the Maryland South Mountain district. To meet this need, a forty-eight-hour institute for officers and leaders in young people's work was planned, and held in April, 1933. Classes conducted by the best available leadership, met on Friday night, Saturday morning and Saturday afternoon. Courses were offered for pastors and adult advisers, for executive officers, for those responsible for program building, recreation, and music and worship. There were also several periods for general discussion. The meeting closed with an open session on Sunday afternoon.

This institute so well met needs that it has become a yearly affair and has been held each fall since that time. The idea has been definite training of each individual for his special job, and delegates are limited to those who are officers and leaders in B. Y. P. D. work. All of the Cumberland Valley churches from Carlisle, Pa., to Martinsburg, W. Va., are now included. The institute this last fall, held in Waynesboro, Pa., was best attended of any. Leaders were: Calvert Ellis, Rufus D. Bowman, Perry Huffaker, W. M. Kahle, Lawson Reichard, Mrs. E. S. Hollinger and Miss Ruth Koons.

The institute will be held next October at Hagerstown, Md.—I. S. Wampler.

### PEACE

#### Presbyterian Youth Use the Eleventh Mayor

The January 1936 issue of "Presbyterian Young People" carried the following paragraph: "One of the most interesting and effective plays dealing with the question of war and peace is entitled The Eleventh Mayor, by Ira H. Frantz. It is published by the Board of Christian Education, Church of the Brethren, Elgin, Illinois, and costs 30c per copy. Nine copies may be secured for \$2.00. The properties are easy to secure and only ten persons are required for the cast. In an intensely dramatic way the play shows how we may successfully fight war instead of fighting men. It receives the highest recommendation."

Calls for this play are coming from various denominations and peace organizations. Have you read it and has your church had an opportunity to hear and see it? If not, order a copy for examination from the Board of Christian Education, Elgin, Ill.

### LEADERSHIP TRAINING

#### Bookshelf of a Leader of Leaders

##### Books

- \* Leadership Education in the Church, Knapp. \$1.25, 1933.
- \* Art of Leadership, Tead. \$2.50, 1935.
- \* Lay Leadership in Protestant Churches, Baker. \$2.50, 1934.
- \* Leadership in Group Work, Busch. \$2.25, 1934.
- \* Leaders and Leadership, Bogardus. \$3.50, 1935.

\* Essentials of Leadership, Horne. \$1.00, 1931.

\* Psychology of Leadership, Tralle. \$1.75, 1925.

##### Pamphlets

Leaflet No. 97, The Standard Leadership Training Curriculum, free.

A Statement Regarding the New Standard Leadership Curriculum of the International Council of Religious Education, January, 1936, free.

##### Magazines

Gospel Messenger, \$2.00 a year.

Brethren Teachers' Monthly, 75c a year.

International Journal of Religious Education, \$1.25 a year.

Reader's Digest, \$3.00 a year.

Christian Century, \$4.00 a year.

\* In Elgin Loan Library.

### WORSHIP

#### "Jesus Christ the Same, Yesterday, Today and Forever"

"His name shall be called everlasting Father"

PRELUDE AND OPENING HYMN: "Dear Lord and Father of Mankind"—Number 303. Hymn Story.

**Leader:** The hour cometh, and now is, when true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

**Response:** We praise thee, O God. We acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting.

**Leader:** God is a Spirit, and they that worship him must worship him in spirit and in truth.

**Response:** Glory be to God on high.

**Leader:** God is Light. If we walk in the light as he is in the light, we have fellowship one with another, and truly our fellowship in the Spirit is with the Father and his Son, Jesus Christ.

**Response:** Glory be to God on high.

**Leader:** God is Power. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; and we know that we have passed from death unto life because we love.

**Response:** Glory be to God on high.

HYMN: "Joyful, Joyful, We Adore Thee"—Number 91.

##### SCRIPTURE:

**Leader:** Lord, thou hast been our dwelling place in all generations.

**Response:** Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

**Leader:** For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

**Response:** So teach us to number our days, that we may apply our hearts unto wisdom.

**Leader:** O satisfy us early with thy lovingkindness; that we may rejoice and be glad all our days.

**Response:** And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon



us: yea, the work of our hands establish thou it.

HYMNS: "Our God, Our Help in Ages Past"—Number 76.  
"With Happy Voices Singing"—Number 93.

**Leader:** God is our Father.

**Response:** Like as a Father pitieth his children, so the Lord pitieth them that fear him.

**Leader:** Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

**Response:** And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

**Leader:** God is our Father.

**Response:** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.

#### MESSAGE.

HYMN: "Father in Heaven, Who Lovest All"—Number 403.

#### WOMEN'S WORK

##### History of Women's Work

Last year we decided to produce a history of Women's Work, including the interesting material developed in connection with the Fiftieth Anniversary. This is being done. In the meantime, however, you have available for us the historical sketch in the Dec. 28, 1935 issue of the Messenger and the Women's Work pageant, "She Hath Done What She Could," given at the Winona Conference. These two sources will supply historical material for all practical purposes.

We desire, in connection with the historical booklet, to include other helpful material and can not, therefore, unduly rush its production.—Mrs. R. D. Murphy.

#### YOUNG PEOPLE

##### Building Groups

It seems right that young people in a church would come in a steady stream moving smoothly from childhood into adult life. However they move neither smoothly nor steadily.

In a number of places I have watched little groups of youth develop, grow up and then hang on until a number have married. They still call themselves young people, however. Sometimes they disintegrate with an untold loss to the church.

The reasons for this bunching are many, not one. I list a few:

1. Groups form about persons, natural leaders. These do not come in a steady stream.
  2. The small group tends to demand a deeper loyalty than the larger group—not so good, but we need to recognize it, and work on loyalty to the whole church group.
  3. After a small group has formed it tends to be self-sufficient. Then there is no need to take in younger persons.
  4. Laziness that comes from the satisfaction of a friendly group not constantly stimulated by adventure.
- It takes several years to build a group.

#### INTERMEDIATES

##### Recreation Suggestions

During the winter months, the question of recreation

often comes up. The need is as great if not greater during these months.

Intermediates are always anxious to get together. It is a good plan to have the boys and girls meet together occasionally. An increasing number of people are coming to believe that the church should give more emphasis to the development of the social life of intermediate boys and girls. The program should include times when boys and girls would be together; at other times they would separate.

The Brethren Publishing House has in stock a "Recreational Unit" for intermediates, which contains suggestions for a program for each month during the year. Those who have used it have found it very helpful. The price is only 25c. Books which will be useful in preparing for socials are, "Handy I," "Handy II," and "Games and Game Leadership." All of these are in the Loan Library, and may be borrowed for a period of two weeks by sending ten cents per book for outgoing postage. Additional suggestions may be gleaned from the "Recreational Scrapbook," by Bob Tully, which is published from time to time on page 4 of Our Young People.

#### CHILDREN'S DEPARTMENT

##### Music in the Children's Department

###### Junior Department

**The Call to Praise**, a hymnal for the children's division. 50c, 1929.

**Junior Church School Hymnal**. 75c, 1927. Pupil's edition. 60c in quantities of five or more. (Twenty-one songs for Junior Choir.)

**Junior Church School Hymnal**. 90c, 1927. Teacher's edition. 75c in quantities of five or more.

**Junior Hymns and Songs**, McShields (Presbyterian). 65c, 1927.

**Singing Worship With Junior Boys and Girls**, Thomas. \$1.00.

**Hymnal for Boys and Girls**, D. Appleton-Century. \$1.10.

###### Primary Department

**Primary Music and Worship**. \$1.25 each; in quantities, \$1.10 each.

**Worship and Conduct Songs for Beginners and Primaries**, Shields. \$1.10, 1929.

**First Books of Hymns and Worship**, Thomas. \$1.00, 1922. (Also for beginners.)

###### Beginner Department

**Child-Land in Sunday School**, Jones and Barbour. \$1.00, 1915.

**Song and Play for Children**, Danielson and Conant. \$1.25, 1925.

**Songs for Little People**, Danielson and Conant. \$1.25, 1915.

**Songs for the Little Child**, Baker and Kohlsaat. 80c, 1921

**When the Little Child Wants to Sing**, Laufer, Ed. \$1.50, 1935.

All of these books are in the Elgin Loan Library, and may be borrowed for a period of two weeks by sending ten cents per book for outgoing postage. These books can be ordered from the Brethren Publishing House for the prices indicated.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### Women Who Served

"There can be no male and female: for ye are all one in Christ Jesus"

**Read Luke 8: 1-3**

Monday

Jesus honored womankind, forever abolishing any distinction of worth. Under Judaism, though she was honored, she was still below man. In the orthodox synagogues, she occupied an inferior place apart.

The ministry of Jesus was not subsidized. There was a certain amount of casual hospitality, but he depended for the more part on his friends. It is significant that the only ones mentioned in this connection were women. For some he had wrought notable cures, as in the case of Mary Magdalene. She had been a demoniac and after her cure she devoted herself to Jesus to the end. Others he had restored to self-respect through his sympathy and forgiveness.

*We thank thee, our Master, for a gospel which sweeps aside all social distinctions. Amen.*

### Simon, the Pharisee

"Who trusted in themselves that they were righteous and set all others at naught"

**Read Luke 7: 36-38**

Tuesday

Jesus loved the company of men. He ate with Pharisees and with publicans. He was kind to both though he reproved the pride and hypocrisy of the Pharisees and the dishonesty of the publicans.

Because Simon felt himself superior to his guest, he dared to withhold the little courtesies which were common on such occasions. He gave no water for his feet, no anointing for his head, no kiss. Yet he believed himself a good man, so good that the presence of the woman was defiling. He freely criticised Jesus for allowing her to touch him. It is a sad commentary on human nature that one can become so good that he is intolerant.

*Our Father, keep us from the sin of contempt. Help us to see how unlovely it is. Amen.*

### The Intruder

"Be thou merciful to me, a sinner"

**Read Luke 7: 39-43**

Wednesday

Into the banquet hall came the har-

lot, braving Simon's frowns. Perhaps she had heard Jesus teach, and had looked into his face, and a new hope of better things had sprung up. She had never met a man like him before. Men either spurned her as did the Pharisees, or looked on her with lust.

So she came bearing her gift and standing behind him she poured out her sorrow and longing in a flood of tears. And the pouring out of the ointment was a symbol of her love. She had found a friend who saw in her something worth saving and she could never go back to the old life.

*We pray, our Lord, that our love may inspire the weak to desire the better life. Amen.*

### The Two Debtors

"Which of them therefore will love him most?"

**Read Luke 7: 44-50**

Thursday

Note the scene: Simon, self-assured and contemptuous; the intruder shrinking at Jesus' feet; the Guest, reading the thoughts of Simon and the tears of the woman. He cared little what Simon thought of him, but he resented his attitude toward the woman.

So he spoke a little parable of two debtors. The woman had received much, forgiveness, self-respect, hope; and the measure of her gratitude was full. But Simon, there was nothing Jesus could do for him.

But suddenly Simon felt abashed. He saw himself the sorry figure he was. And from the woman's face, the

marks of sin were erased. The two had exchanged places. She had become the saint and Simon the sinner.

*Our Master, when we stand in thy pure presence, we cry out for cleansing and pardon. Amen.*

### Raising the Widow's Son

"The dead are raised up"

**Read Luke 7: 11-17**

Friday

The happiness of the Oriental woman was largely dependent on man. Her position was assured if she had husband and sons. When widowed, she was the object of pity and even of reproach. If in addition to widowhood, she had no son, her case was sad indeed.

Such was the case of this woman; bereaved of husband, and now her only son was dead. The tragedy of it all moved the city and many people followed with her to the tomb.

It was upon this scene that Jesus came. He could not look unmoved on her grief. His hand on the bier and a word to the dead—and a cry of amazement and joy went up.

*Our Master, we thank thee for thy gospel which brings life and healing to a dying world. Amen.*

### A Woman's Appreciation

"My mother and my brethren are these, who hear the word of God and do it"

**Read Luke 11: 27, 28**

Saturday

Her name will never be known; she likely was a stranger to Jesus. But out of her appreciation of motherhood, and emboldened by Jesus' kindness to women, she could not keep back her cry. Perhaps she was childless, and longing was mingled with her praise. An Oriental woman was happy to have a son, thrice happy when that son was great. No finer tribute to Jesus is found in the gospels.

And Jesus did not ignore her as the rabbis would have done. He acknowledged the compliment but kindly pointed her to the greater blessing, one not restricted to a favored few but for all. In the kingdom, spiritual relationships transcend the physical.

*Our Father, we would possess those qualities of character which will merit thy approval. Amen.*

## WEEKLY QUIET HOUR

### Women in the New Testament

**Sat down to meat.** Literally reclined. They followed the Greek custom of lying on a couch, resting on the left elbow. Thus Jesus' feet were accessible to the woman. Cf. Matt. 8: 11; Luke 16: 23; John 13: 23. It was the custom also to allow any one to come in and look upon the feasters. Cf. John 12: 19.

**Luke has been called** the gospel of women. In addition to the texts this week, see 1: 27, 40; 2: 36; 10: 38, 39; 18: 3; 23: 27; also Acts 9: 36; 16: 14; 18: 2.



## KINGDOM GLEANINGS

### Calendar for Sunday, February 2

**Sunday-school Lesson**, Jesus Enlists Helpers.—Luke 5: 1-11, 27, 28.

**Christian Workers**, God's Purpose Found in Christian Missions.

**B. Y. P. D.**, The Church at Work in the District.

**Intermediate**, What Is Worship?

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Stanley church, Wis.

**Five** baptisms in the Somerset church, Pa.

**Eight** baptisms in the Uniontown church, Pa.

**Two** baptisms in the Flower Hill church, Md.

**Three** baptisms in the Winter Park church, Fla.

**Nine** baptized and one reclaimed in the Andrews church, Ind.

**Five** baptisms in the Camp Creek church, Ind., Bro. Noah Miller of Bourbon, evangelist.

**Eight** baptisms in the Phoenix church, Ariz., Bro. Edgar Rothrock of Pomona, Calif., evangelist.

**Three** baptisms in the Mercersburg church, Pa., Bro. David Snader of Akron, Pa., evangelist.

**Ten** accepted Christ in the Christiansburg church, Va., Bro. M. Guy West of Roanoke, Va., evangelist.

**Nine** baptized and two reclaimed in the Heidelberg church, Pa., Bro. R. P. Bucher of Quarryville, Pa., evangelist.

**Twelve** won for Christ in the Eaton church, Ohio, Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

**Thirteen** baptisms in the North Mill Creek congregation, Bethel church, W. Va., Bro. L. S. Miller of Harrisonburg, Va., evangelist.

**Seven** baptized and one reclaimed in the Brick house, Nettle Creek congregation, Ind., Bro. D. R. McFadden of Smithville, Ohio, evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. R. P. Bucher** of Quarryville, Pa., Feb. 17 in the Salem church, Ohio.

**Bro. J. F. Baldwin** of Modesto, Calif., Feb. 12 in the Lindsay church, Calif.

**Bro. J. H. Cassady** of Washington, D. C., March 1, in the Raisin church, Calif.

**Bro. J. J. Anglemeyer** of Williamstown, Ohio, Feb. 9 in the First church, Toledo, Ohio.

**Bro. Paul Longenecker** of Yakima, Wash., Feb. 3 in the Richland Valley church, Wash.

**Bro. D. R. McFadden** of Smithville, Ohio, Feb. 16 in the Second church, South Bend, Ind.

\* \* \* \*

### Personal Mention

**Bro. W. D. Fisher**, pastor of the Trotwood church of Southern Ohio, writes: "Dr. Kurtz was at his best in our meetings, presenting the great truths in his usual convincing and forceful manner. . . . Six requested church membership, ranging in age from eight to seventy-eight."

**Bro. S. Paul Daughtery** of Augusta, W. Va., writes us that he will be available for evangelistic engagements during the summer months of June, July and August.

**Bonsack and Crumpacker** are the two strong attractions at the two-centered Southern Ohio annual missionary rally. Here's how the committee has arranged it. Brother Bonsack speaks at 2:30 at West Dayton, at 7:30 at Painter Creek. Brother Crumpacker speaks at 2:30 at Painter Creek, at 7:30 at West Dayton. And the day is this very Sunday, Feb. 2.

**Bro. A. E. Nead**, elder-in-charge of the Limestone church, Tennessee, seemed to be in his usual health on Monday of last week, retired as usual that night and was found dead in his bed Tuesday morning, Jan. 21. Bro. S. H. Garst of Blountville, who sends us this brief word, says: "Bro. Nead for many years has been considered one of our most loved and able ministers."

**Bro. Paul B. Studebaker**, the pastor, just brought Evangelist J. Oscar Winger along with him when he drove over from Franklin Grove last week. Bro. Winger was in the midst of a revival there. One possible result of their coming may be the appearance of Sister Studebaker's "Voice of Thy Brother's Blood" in booklet form. Doesn't your community need several hundred copies worth of that kind of temperance education?

**Youth Work Director Dan West** is scheduled for an address at a youth mass meeting at the First Baptist church, Joliet, Ill., Sunday, Feb. 16, 6:30 P. M. This meeting is the closing feature of the Northern Illinois Youth Conference, sponsored by the Illinois Church Council, which begins with registration Saturday, Feb. 15, 11 A. M. Some subjects listed for discussion in the Saturday afternoon program are Christian Patriotism, Building for Health, Marriage and Home, Spending Our Money, Spending Our Leisure Time, Finding Our Life Philosophy.

### Offering Helps

*Offering envelopes*, see page 2, are free to ministers and missionary committees for use of every member in the Achievement Offering on Feb. 16.

*Other materials* offered for leaders in the local congregations are as follows:

1. The Leader and the Achievement Offering. This is a sheet of best methods for presenting the Achievement Offering need.

2. An Achievement Offering Announcement, gives facts that ought to be mentioned.

3. Suggestions to Teachers in Presenting the Offering to their classes.

4. Letter for writing to nonresident members.

The above materials are offered free to aid in a generous offering to bring the brotherhood year to a successful completion. Specify the number you need of Nos. 3 and 4. Also indicate the number of offering envelopes needed. As these materials were offered by letter to ministers and missionary committees, consult these officers before ordering to avoid duplication.



### Miscellaneous Items

**The Mount Hermon Summer Assembly**, Northern California, will be held July 13-19 according to Sister Grace Veimert, Fresno, Calif.

**Messenger club lists** should be accompanied by the cash to cover the order. The terms of the club rate offer as set up by our general church boards are as follows: "(1) That the price of The Gospel Messenger shall be \$2 per year. (2) That where congregations secure enough subscriptions to equal 75% of the resident families represented in the membership, a special rate of \$1.25 per year per subscription, cash with order, no commission, is authorized." It is only in handling quantity orders on a cash basis that we can hope to offset at least in part the drastic price cut represented by the club rate.

**Attention! Lovers of Peace.** Neutrality legislation is in danger because of the controversy in the Nye Committee over the question of whether President Wilson did or did not know about the secret treaties. That issue is a matter for historians to settle from the documents. What the American people must take care of is the prompt passage of an adequate neutrality bill to keep this country out of war. We must not allow the present flare up to disturb neutrality legislation. Every citizen who wants to prevent war should write his congressman immediately a short urgent letter asking him when he is going to put through Congress the neutrality bill. Now is the time to act. Tremendous consequences hang upon prompt action.—Rufus D. Bowman.

**A Forum Institute on Christian World Order** will be held at Manchester College, North Manchester, Ind., Feb. 28 and 29. The principal speakers are to be: Toyohiko Kagawa of Japan, Senator Gerald P. Nye, Dean Harold S. Bender of Goshen College, President A. S. Rosenberger of Bluffton College and Secretary Charles D. Bonsack. The Kagawa dinner is scheduled for Saturday, Feb. 29, at 5:30 P. M. The aim is to touch leaders of thought and action in Northern Indiana and surrounding territory. Ministers, educators, business men and students of current issues are especially urged to attend. The registration fee is one dollar and should be sent in at once. Names of those who should attend and desire information will be appreciated.—L. W. Shultz, Secretary of Institute Committee, North Manchester, Ind.

**On this issue** of the Messenger 21,000 copies were ordered printed. This means that the Messenger is continuing to go out many new homes. To the readers in these homes your editors are happy to offer a word of welcome to the Messenger family. As families go, the Messenger family is made up of the sort of wholesome people we are sure you will want to meet and know. Indeed, as a church family paper it will no doubt bring you news of many you now know as members of a great Christian fraternity. New readers will not that the Messenger is now in its eighty-fifth year. But it does not aim to coast along on past achievements. The Messenger seeks to be responsive to the basic needs of its readers today. As visible evidence of this responsiveness readers of a few years' standing will recall that in 1931 the Messenger was changed from a sixteen-page newspaper style of publication to a thirty-two-page magazine type of paper. More recently department headings have been done over, two new departments added, and other changes effected. All this is leading up to the point that your editors welcome suggestions. And this includes the first impression of our new readers if they wish to favor us with an expression of the same.

**The Chico church** will hold their love feast on Feb. 9 at 7 P. M.—Mrs. Eva M. Harmon, Chico, Calif.

**If your Vacation Church School** of last summer has not been reported to our office as yet, will you please send in a report at once to the Board of Christian Education, 22 South State Street, Elgin, Illinois? Blanks for the report will be furnished upon request.

**New subscribers** and others who may have forgotten to order Bro. Bonsack's Sharing Observations when subscribing for the Messenger are reminded that they still can get this fine new mission travel book for 75c with a year's subscription to the Messenger. So if you have subscribed recently, here is another chance to get a \$2 value for 75c. Order from: Brethren Publishing House, Elgin, Ill.

\* \* \* \*

### The 1936 Hershey Conference Program

The committee building the next Conference program for June 10-17 held its first meeting January 9. In preparation for it M. R. Zigler, secretary during the past year, had asked through the Messenger for suggestions in building the 1936 program. Also request was made of representative leaders for suggestions.

The suggestions received reveal that our ideas of a program vary quite a bit. Some feel that speakers should be largely pastors having had broad experience. Others say they want college professors or whoever can give the best messages. Many prefer less instrumental music, while some appreciated last year's program. Nearly all felt dramatics as a method was overdone last year. Several felt we should go deeper in spiritual truth. Some felt the addresses were pitched too much on the level of educated people and not on the plane of the average intelligent member.

As to best methods of presentation, addresses, sermons, and forums rated high. As for content in the program, missions, temperance, Biblical exposition, Christian doctrines, church program and peace were mentioned.

One minister wrote that we needed fewer sectional groups and more sermons and addresses presented to the whole Conference. Before he sealed his letter his wife, who also has good judgment, saw what he was writing and she inserted her comment that we very much need sectional groups to discuss special interests.

Another minister wrote a most helpful letter from which we quote: "I should like to see folks go to their homes after the Conference conscious that they have had fresh contact with God. I wish they could go with new light on God's will for our times, with new information as to how best to carry on God's work, and with new enthusiasm and devotion to God and his church."

The committee felt that this year, as indeed every year, we should consider great spiritual truths as we have them in the Bible and especially from the life and teachings of Jesus. We believe these truths should be considered in the light of our own as well as the world's needs today. If you are fortunate to be at Hershey you may expect to have great themes presented such as: Jesus the Wonderful, The Philosophy of Salvation, Spiritual Life vs. Secularism, Freedom Through Discipline, The Human Body Fit for Life, The Scientific Facts of Beverage Alcohol, The Doctrine of Peace in a War Threatening World, World Conditions and the Relation of the Church to Them, The Problem of Physical Suffering and the Meaning of Church Membership.

The Committee wants to serve the church and to build a program helpful to all. Your suggestions are welcomed.

H. Spenser Minnich, Secretary.



## CORRESPONDENCE

### IN RECOGNITION OF FAITHFUL PASTORAL SERVICE

Pastor Giovanni Allegri, of the Italian Church of the Brethren, was born in Bassignana near Alessandria, from Catholic parents, who became Protestants when he was but



three years old. Under the godly influence of his parents he, too, became a Christian in his tender years.

At the age of fifteen he heard the call to the ministry, so with that in mind as a goal he went through the high school in Genova. He took up science, Italian, Greek, Latin history and philosophy for he felt that these subjects would be a great help to him in the preaching of the Word of God. He also took a regu-

lar course in theology in Rome at the Chiesa Libera Seminary with such wonderful men of God as his teachers as: Prof. Alessandro Gavazzi, Karl Roenneke, Dr. Henry Pig-gott, Rabbino Laudadio Fano and David Castelli.

At the age of sixteen he preached his first sermon and was ordained to the ministry at the age of twenty. After this he took up the pastorate in Pistora and Naples.

In the year 1893 God called him to go to Firenze where he labored most diligently for his Lord and Master. During the years from 1893 to 1906 he labored in Firenze, Livorno and Prato. During the latter part of 1906 he was called to preach to the Italians in America; so for eight years he worked in the cities of Trenton, N. J., Providence, R. I., New York City and Camden, N. J. During this time he also taught Italian and Greek at Colgate Seminary.

For the past twelve years he has been the pastor of the Brooklyn Italian church which is supported by the South-eastern District of Pennsylvania, New Jersey and Eastern New York. When he took up his pastorate here, he found very few interested in the gospel, but through his faithful service and untiring efforts the few have grown to many more. We now find a nicely organized church with a bright future.

Through his faithfulness and loyalty to the preaching of the Word of God alone, and the great love in his heart for his dear Italian people, he won the love, admiration and respect of his own people.

On Oct. 11, 1935, he celebrated the forty-sixth anniversary of his ordination to the ministry. In honor of the occasion a testimonial dinner was given him. A most beautiful and colorful room was arranged for the occasion by the young and older members of the church. A good Italian dinner was served by the faithful women, which was just another proof of their love and devotion to their pastor and adviser who has served them so faithfully in bringing them out of darkness to the wonderful light of the gospel. After the dinner many kind words were spoken by the pastor's friends and his children in the Lord. Then followed a talk by Pastor Allegri himself. His face portrayed his emotions, for he was moved by the honor and respect shown him by his congregation. He spoke words of appreciation, and

as he spoke a great hush filled the room and tears were seen on the cheeks of those present. His closing words were: "I hope and pray that the last word I write, and the last word for my lips to repeat before God calls me home, may be the name of Jesus."

Laura Moyer.

Brooklyn, N. Y.

### VISITING THE LONELY

On the way to visit shut-ins we went winding between slowly moving cars. For the streets were very slippery. And as we went we wondered why we had ventured out in traffic at such a dangerous time.

But across the city lives an elderly crippled sister. We finally got to her home without any mishap. We found the aged sister in bed. With her was her daughter who had been in the hospital for over ten weeks following an accident. She will have to go back to the hospital for a change of casts and more treatment.

The expression of joy over our coming more than paid for any inconvenience of the trip, even if our car did turn around and head back in spite of anything the driver could do, and even though we did get chilly and a little nervous.

I fear that too often we let our feelings enter in to the extent that the Lord's work suffers, and many lonely hours are spent by unfortunate shut-ins we might have visited. If we could know the joy experienced by them just to be remembered, I am sure we would want to call on them often.

Mrs. L. H. Prownt.

Flint, Mich.

### CENTRAL WEST REGIONAL CONFERENCE

The Central West Regional Conference will be held at McPherson College, McPherson, Kans., Feb. 16-21. Rooms will be provided free of charge to all out of town guests and board can be had at a very reasonable rate. Send in room reservations early and assure yourself of a place near the college. Write McPherson College for information. The day by day program is as follows:

#### Sunday, February 16

- 9:45 A. M., Sunday-school Hour.
- 10:45 A. M., Sermon: "The Meaning of Spiritualit."—Paul H. Bowman.
- 6:30 P. M., Christian Endeavor Program: "The Measure of Life."—Paul H. Bowman.
- 7:30 P. M., Sermon.—Charles D. Bonsack.

#### Monday, February 17

- 10:00 A. M., Chapel Address: "The Finest Technique."—Paul H. Bowman.
- 10:50 A. M., "The Church and the World."—Charles D. Bonsack.
- 11:30 A. M., "The Minister and His Objectives."—Paul H. Bowman.
- 2:00 P. M., "The Progress of the Gospel in China"—F. H. Crumacker.
- 2:40 P. M., "The World Outlook for Peace."—C. E. Davis.
- 3:20 P. M., "The Golden Rule Really Works."—Joseph Myers.
- 4:00 P. M., "Music for the Church."—Prof. A. C. Bran.
- 7:30 P. M., Special Musical Program.
- 7:50 P. M., Address.—Galen Lehman.
- 8:15 P. M., "Our Strategic Millions."—Paul H. Boman.



**Tuesday, February 18**

- 8:30 A. M., Pastors' Conference, led by C. E. Davis.  
Topic: "The Message of the Christian Ministry to Our Modern Life."
- 8:30 A. M., Conference for Children's Workers.  
"The Growing of Leaders in the Local Church," led by Miss Ruth Shriver.
- 10:00 A. M., Chapel Address: "Candidates for What?"—Paul H. Bowman.
- 10:30 A. M., "A Christian and His Money."—Charles D. Bonsack.
- 11:30 A. M., "The Craftsmanship of Preaching."—Paul H. Bowman.
- 12:00 P. M., "The Influence of Great Personalities in China."—F. H. Crumpacker.
- 2:40 P. M., "The Effects of the Depression on Spiritual Life."—D. A. Crist.
- 3:20 P. M., Address.—C. Ray Petry, McPherson College.
- 4:00 P. M., "Music for the Church."—Prof. A. C. Voran.
- 7:30 P. M., Special Musical Program.
- 7:30 P. M., "The Church Situation in Idaho."—C. H. Shank.
- 8:5 P. M., "The Effect of Missions on International Relations."—Charles D. Bonsack.

**Wednesday, February 19**

- 8:30 A. M., Pastors' Conference, led by Paul H. Bowman.  
Topic: "The Minister's Code of Ethics and the Placement Policy."
- 8:30 A. M., Conference for Children's Workers.  
"The Growing of Leaders in the Local Church."—Miss Shriver.
- 10:40 A. M., Chapel Address, "Youth in Other Lands."—Charles D. Bonsack.
- 10:50 A. M., "The Christian Technique for Peace."—Charles D. Bonsack.
- 11:30 A. M., "The Technique of Pastoral Service."—Paul H. Bowman.
- 12:00 P. M., "Brethren Missions in China During Twenty-five Years."—F. H. Crumpacker.
- 2:40 P. M., McPherson College Rally.
- 4:00 P. M., "Music for Church."—Prof. A. C. Voran.
- 7:00 P. M., Special Program by the Expression Department.
- 7:50 P. M., "Youth's Part in Kingdom Building."—O. P. Williams.
- 8:15 P. M., "The Cost of Moral Neutrality."—Paul H. Bowman.

**Thursday, February 20**

- 8:30 A. M., Pastors' Conference, led by C. D. Bonsack.  
Topic: "The Minister a Spiritual Adviser and a Leader of the Flock."
- 8:30 A. M., Conference for Children's Workers.  
"The Growing of Leaders in the Local Church."—Miss Shriver.
- 10:00 A. M., Chapel Service.
- 10:50 A. M., "The Home Church and Missions."—Charles D. Bonsack.
- 11:30 A. M., "The Administration of Church Ordinances."—Paul H. Bowman.
- 2:00 P. M., "China Internationally."—F. H. Crumpacker.
- 2:30 P. M., Women's Meeting.  
Speakers: Nora M. Rhodes and Ruth Shriver.

- 2:30 P. M., Men's Meeting, led by R. E. Mohler.  
Speaker: Paul H. Bowman.
- 4:00 P. M., "Music in the Church."—Prof. A. C. Voran.
- 7:30 P. M., Special Program of Music and Art.
- 8:00 P. M., "Building for Security."—Harold Case.

**Friday, February 21**

- 8:30 A. M., Pastors' Conference, led by Harold Case.  
Topic: "The Minister, A Prophet of God."
- 8:30 A. M., Conference for Children's Workers.  
"The Growing of Leaders in the Local Church."—Miss Shriver.
- 10:00 A. M., College Chapel Address: "Riddle Making."—Harold Case.
- 10:50 A. M., Address.—Charles D. Bonsack.
- 11:30 A. M., "Living Creatively."—Harold Case.

Waterloo, Iowa.

W. H. Yoder.

**PACIFIC COAST REGIONAL CONFERENCE**

The Annual Pacific Coast Regional Conference will be held at La Verne, Calif., Feb. 4-9 inclusive. The day sessions will be held in the college chapel and the evening sessions at the church. The theme of the conference is: Jesus in the Life of the Church. Gov. Merriam will speak at the New Era Banquet on Feb. 4. Young People's Day is Sunday, Feb. 9. The program is as follows:

**Tuesday**

- 10:00 Music by the Santa Ana church.
- 10:10 "Jesus in Search of Life's Meaning."—Roy Crist.
- 11:00 Music by La Verne College.
- 11:05 "Jesus Christ."—Otho Winger.
- 1:15 Music by the Pasadena church.
- 1:25 "Practical Aspects of Missions."—J. J. Yoder.
- 2:15 Congregational Singing.
- 2:20 "The Church of Jesus Christ."—Otho Winger.
- 6:30 New Era Banquet, Fellowship Hall.—Governor Merriam, Speaker.

**Wednesday**

- 10:00 Music by the Glendora church.
- 10:10 "Jesus Meeting Human Needs."—Roy Crist.
- 11:00 Music by La Verne College.
- 11:05 "The Gospel of Jesus Christ."—Otho Winger.
- 1:15 Music by the Covina church.
- 1:25 "The Conquering Church."—W. M. Platt.
- 1:45 "The Triumphant Christ."—W. T. Luckett.
- 2:15 Congregational Singing.
- 2:20 "The Bible."—Otho Winger.
- 5:30 Workers' Conference Dinner.—Otho Winger, Speaker.
- 7:30 Musical Prelude, Choral Union.—B. S. Haugh.
- 8:00 "The Kingdom of God."—Otho Winger.

**Thursday**

- 10:00 Music by the Glendale church (California).
- 10:10 "Jesus Meeting Human Needs."—Roy Crist.
- 11:00 Music by La Verne College.
- 11:05 "The Secret of Life."—Otho Winger.
- 1:15 Music by the Glendale church (Arizona).
- 1:25 "Christians According to Christ."—Leonard Birkin.
- 1:45 "The Motives of a Christ Centered Church."—Royal Glick.
- 2:15 Congregational Singing.
- 2:20 "The Secret of Power."—Otho Winger.



- 5:30 Minister's Dinner, Fellowship Hall.—J. J. Yoder, Speaker.  
 7:00 "Missions Through the Eye of the Camera."—Leland S. Brubaker.  
 8:00 "Growing Souls for the Kingdom."—Otho Winger.

**Friday**

- 10:00 Music by the Belvedere church.  
 10:10 "Jesus Meeting Human Needs."—Roy Crist.  
 11:00 Music by La Verne College.  
 11:05 "A Philosophy of Life."—Otho Winger.  
 1:15 Music by the Hemet church.  
 1:25 "Christ in the Life of the Church for Everyday Living."—Alva Long.  
 1:45 "The Ministry of the Lily in the Life of the Church."—J. M. Boaz.  
 2:15 Congregational Singing.  
 2:20 "A Faith That Saves."—Otho Winger.  
 5:30 Feast of the Nations, Cafeteria, Y. W. C. A.  
 7:00 "Missions Through the Eye of the Camera."—Leland S. Brubaker.  
 8:00 "The Christian Sacrifices."—Otho Winger.

**Saturday**

- 10:00 Music by the First church of Los Angeles.  
 10:10 "Jesus Meeting Human Needs."—Roy Crist.  
 11:00 Music by La Verne College.  
 11:05 "Jesus and the Social Gospel."—Otho Winger.  
 1:15 "Music in Worship—Discussion and Illustration."—A. H. Ackley.  
 1:35 "Finding Christ Through Fellowship."—Herman Landis.  
 1:55 "Making Christ Known Through Evangelism."—J. H. Cassidy.  
 2:25 Congregational Singing.  
 2:30 "A Witness for Jesus."—Otho Winger.  
 5:45 McPherson College Alumni Dinner, Fellowship Hall.—J. J. Yoder, Speaker.  
 7:00 "Paul and Paganism."—Otho Winger.

**Sunday—Young People's Day**

- 9:45 Sunday-school.  
 10:45 "Christian Influences."—Otho Winger.  
 1:00 Basket Dinner, Fellowship Hall (Young people from all churches invited).—Lorell Weis, Master of Ceremonies.  
 2:30 Music by the Pomona church.  
 2:50 "Christ's Challenge to Youth."—Otho Winger.  
 4:30 Recreational Period.—David Bomberger.  
 5:30 Vesper Service, College Auditorium.  
 6:30 Refreshments for young people.  
 7:30 "The Christian Race."—Otho Winger.

Maurine Moomaw will have charge of the music for the day programs, Miriam Stover for evenings.

The conference sessions are open to all people in La Verne and from other communities throughout our entire constituency who are interested in spiritual values.

La Verne, Calif.

Grace Hileman Miller.

**GOLDEN WEDDING ANNIVERSARIES**

While holding a meeting at Nokesville, Va., recently I had the pleasant experience of visiting in seven homes where the golden wedding anniversary has been celebrated, though in two homes the husband and father has been called to the home beyond since the anniversary celebration. In another

home they are nearing the fifty mark. On the last night of the meeting I learned of another couple in the adjoining Valley congregation that has lived together fifty-six years.

These folks are all members of the Church of the Brethren. Five families belong to the Nokesville congregation and four to the Valley. Of the eighteen persons, eleven were born in Rockingham County, one Augusta, one Green, two Patrick, two Montgomery, Va., and one Somerset County, Pa. There were three preachers, four deacons, others lay members. A brief of each follows, alphabetically.

Michael G. Early and Martha Ann Miller were married Jan. 15, 1878. Six daughters were born to this union; there are twenty-nine grandchildren and twelve great-grandchildren. Bro. Early served the church as deacon, minister and elder.

Samuel Henry Flory and Lydia Frances Kerlin were married Feb. 8, 1883. Eight children and eighteen grandchildren came to bless their lives. Bro. Flory has served as deacon, minister and elder.

William Franklin Hale and Margaret Frances Garber were married Nov. 14, 1883. There are four children and eight grandchildren. Bro. Hale has been an active deacon for thirty-six years.

Hasting William Herring and Sarah E. Specht were married July 7, 1881. Ten children and fourteen grandchildren blessed their lives. They are lay members, but loyal—always ready to lend a hand to support the kingdom.

Brother and Sister John A. Hooker have not quite rounded out the fifty years but lay claim to being the first members of the Church of the Brethren in Patrick County. He has been a deacon more than forty years.

Samuel Jacob Miller and Emma Rebecca Kerlin were married Feb. 9, 1882. There are four children and six grandchildren. Bro. Miller is a deacon.

Geo. W. Shaffer and Ellen Virginia Swank were married Nov. 11, 1884. One daughter and two grandchildren grace the home. Bro. Shaffer is a deacon.

James Monroe Wells and Hannah Grisso were married Dec. 18, 1879. There are five children, eight grandchildren and one great-grandchild. He has served as deacon and minister.

Isaac James Wright and Mary Alice Evers were married Oct. 19, 1882. There are ten children, sixteen grandchildren and two great-grandchildren. They are faithful lay members.

N. J. Miller.

Mt. Solon, Va.

**PASSING OF SARAH FILBRUN EBY**

Sarah Filbrun Eby (nee Garber), daughter of Jacob and Elizabeth Garber, was born near Dayton, Ohio, June 12, 1855, and died Nov. 22, 1935. Her father, Eld. Jacob Garber,

was one of the prominent elders in Southern Ohio a half century ago.

She married Daniel W. Fibrun March 30, 1876. To this union were born four children, Lizzie V., Edna May, Parker M. and Frank A. Her husband died Oct. 2, 1889; thus the responsibility of managing the home and rearing the family fell on her, and it was no small task. Nevertheless she trusted God, did her best and kept the family together until the children had grown to maturity and established homes of their own, save one.





During these years she lived just across the highway from the Bear Creek church, and because of the proximity of her home to the church house, together with her hospitable disposition, her home was a convenient and favorite place for visiting ministers and evangelists to stay during their sojourn at Bear Creek. So a great number of ministers appreciated her hospitality in this way.

Mother was of an even temper, and had a quiet disposition. She was an example of true modesty. She was greatly interested in the welfare of the church. Members of her family were regular attendants at church services. She was a staunch supporter of the church in every way. As far back as I can remember the church paper came into our home. Mother felt she could not afford to do without it, and she read it with much interest. In fact, she prized it highly that she wanted her children to be readers of it also, and for a number of years she had the Messenger sent to their homes as a part of her Christmas gift to them.

After remaining a widow for more than twenty years, she married Henry H. Eby on Feb. 2, 1909. He also preceded her on Jan. 2, 1934.

Mother was a member of the Bear Creek church for more than fifty years. For about five years her health had been failing. At the time of her last sickness and death she resided with the younger son, Frank A. Filbrun and family. Funeral services were conducted in the Bear Creek church by Elders J. W. Beeghly and Alva Richards. She was laid to rest in the Bear Creek cemetery.

Dayton, Ohio.

Parker M. Filbrun.

#### DANIEL MILLER BYERLY

Daniel Miller Byerly was born Sept. 25, 1866, and he entered the fuller life Dec. 7, 1935, at the age of 69 years, 2 months and 12 days. His birthplace was near Lima, in Allen County, Ohio. He was a member of a family of eleven children, seven sons and four daughters, eight of whom survive him. As a young man, he taught in the public schools of his home county as did five of his brothers. In 1887 he became a member of the Church of the Brethren. The next year, on Feb. 26, 1888, he was united in marriage to Miss Dorothy Husson. The young couple then came to Adams County, Ind., where they hewed out a home and reared a family.

He took an important part in the civic and church life of his community and the church district. He was one of the first of the charter members of this, the Pleasant Dale congregation, which was organized in 1889. On the day of the organization he was called to the ministry and five years later he was ordained an elder and given the oversight of the church. For over forty years, until his retirement from the active ministry due to ill health in 1932, he served this church in one capacity or another with one interruption only when he went for one year to work in the Hickory Grove congregation in Jay County. In 1909, he became a member of the Middle District of Indiana Mission Board and he continued to serve on this board as a member or chairman for ten years. He gave liberally of his time, energy and money. He was sought after as a counselor for churches and he was a source of inspiration to many young ministers in the district who looked to him as their spiritual father.

Those in trouble, or ill, or distressed, turned to him for comfort, sympathy and consolation. In the sick room he had a kind of restrained joy, a calm assurance and a sure

faith which never failed to soothe and encourage. His cheerful smile, his simple dignified language and his ready quotations of the great passages from the Bible seemed to transform pain and fear into joy and calm assurance. However, it was in his family circle that other facets of his character were most fully revealed. He was a family man, loving children and loved by them.

In the home which he and his bride built eleven children were born. Two of this number were taken by the angel of light in infancy. There are twenty-nine grandchildren and two great-grandchildren. There was a vacant chair in the family circle at the fireside when the mother passed to the life more abundant Sept. 3, 1920.

The duties laid down by the absent mother were taken up by Mrs. Lulu Pauling Mendenhall whom he married Oct. 20, 1921. She has been a mother not only to the children who were then at home but to the children who had homes of their own. She has been his devoted companion sharing in his joys, bearing his burdens and ministering to him in his ill health of the last years.

He loved to have his children about him, and he loved to join in their family circles. He had gone to visit in the home of his daughter Glennys in Fort Wayne when his final illness came on. As its seriousness became evident, it was not his own welfare that concerned him; he wanted his children about him to calm their troubled hearts and to point the way of truth and the life to his Father's house of many mansions. He expressed a desire for the anointing service, but characteristic of his consideration of others he said that perhaps it might be an inconvenience for the necessary persons to come. When the sacrament was about to be administered to him he spoke of the great number of times that he had helped to administer it to others and now it was to be his privilege to receive it.

His was a useful life. He was a man of good humor, of earnestness; he had steel in his character, but he was kindly and genial and loving. The community, the church, the world in which he lived were better places for his having been here, and he so lived that when his summons came to join the innumerable caravan which moves to that mysterious realm, he was sustained and soothed by an unfaltering trust so that he could wrap the draperies of his couch about him and lie down to pleasant dreams.

Funeral services in the Pleasant Dale church, conducted by Eld. Otho Winger, assisted by Elders J. H. Wright, Russell Weller and Grover Wine.

John Edgar Stoner.

Ft. Wayne, Ind.

---

#### FALLEN ASLEEP

---

**Buch**, Bro. Addison, died Oct. 31, 1935, at his home in Manheim, Pa., aged 77 years. He is survived by his wife, three sisters and three brothers. In July, 1935, he was united with the Church of the Brethren. Services at the Kreider house by Bro. Chas. Cassel and Chr. W. Gibbel. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Cearfoss**, Bro. Chas. W., died at his home near Cearfoss, Md., on Jan. 3, 1936. He was a faithful member of the Broadfording church for fifty-one years and a deacon and trustee at the time of his death. He was in failing health for some time but came to services as long as it was possible for him to do so. He is survived by his wife, Sister Catherine A. Cearfoss, one grandson, two brothers and four sisters. About fourteen years ago a married daughter preceded him. Funeral at Broadfording church by Brethren C. M. Hicks and Harvey J. Martin, with interment in adjoining cemetery.—Mrs. J. Richard Reid, Hagerstown, Md.

**Cramer**, Barbara, born Sept. 26, 1856, and died Jan. 6, 1936. Funeral services in the Mt. Zion U. B. church by Bro. J. M. Geary. Interment in the Mt. Zion church cemetery.—Evelyn Hostetler, Jones Mills, Pa.

**Dugan**, Henry Abram, born at Trent, Pa., Sept. 7, 1863; he died Nov. 17, 1935. He is survived by his wife, Mary Dugan, and two sons.



He united with the Church of the Brethren in early life and lived a consistent Christian life. Funeral services at the Middlecreek church by Bro. J. M. Geary, assisted by Bro. W. F. Berkebile. Interment in the Middlecreek church cemetery.—Evelyn Hostetler, Jones Mills, Pa.

**Enfield, Philip**, son of Conrad and Bertha Enfield, was born near Iowa City, Iowa, Feb. 25, 1885, and died at his home near Maxwell, Iowa, Jan. 8, 1936. At the age of twelve years he moved with his parents to Maxwell where he spent the remainder of his life. He united with the Church of the Brethren in 1906 and was elected to the deacon's office in 1915. Jan. 14, 1914, he married Bessie DeVilbiss. To this union were born two sons who survive with his wife, mother, three brothers and two sisters. Funeral in the Indian Creek church by Eld. D. W. Wise, assisted by Eld. T. U. Reed.—Mrs. Iva French, Maxwell, Iowa.

**Fike, Silas Wesley**, born June 14, 1859, in Garret County, Md., died at his home near Uniontown, Pa., Dec. 12, 1935. He was the oldest of fourteen children born to Jacob M. and Barbara Ellen Fike. In 1881 he married Mary Margaret Hall who preceded him in 1922. To this union six children were born; surviving are two sons, two daughters, four brothers, two sisters and three grandchildren. He united with the Church of the Brethren at the age of twenty-three. In 1895 he was elected to the ministry and preached his first sermon at Sand Spring, Md., near the place of his birth. For a number of years he worked on the farm during the week and on Sunday held services in one of the churches of Markleysburg congregation. In 1906 he moved to Uniontown, Pa., where he was employed as millwright at the DuPont Power Company for almost twenty years. He then retired on account of ill health. Later he took charge of a mission Sunday-school at Meadowbrook, where he also held preaching services. He continued this work until the Sunday before his death. He became ill on Tuesday with pneumonia which with a serious heart condition caused his death on Thursday. Interment in the Park Place cemetery with services by Bro. C. C. Sollenberger.—Mrs. Alta Lowdermilk, Uniontown, Pa.

**Furrey, Viola**, daughter of Ruben and Catherine Albaugh Furrey, was born near Gratis, Ohio, March 11, 1881, and died Dec. 14, 1935. When a young girl she united with the Upper Twin Church of the Brethren. She served the church well as Sunday-school teacher, chorister and in other activities. She studied music at Manchester College and later at Bethany Biblical Seminary. About thirty years ago she became afflicted with creeping paralysis and for the past ten years had been unable to take a step. For about a year she had her home at the Brethren's Home, Greenville. She leaves one brother. Services by Bro. R. N. Leatherman, assisted by Jesse Noffsinger. Burial at Gratis, Ohio.—R. N. Leatherman, Union City, Ind.

**Gordon, Eva Ruth**, wife of Chas. E. Gordon, died Dec. 16, 1935, at her home in Waynesboro, Va., aged 30 years. She was a faithful worker in the church. She is survived by her husband, father, mother and thirteen brothers and sisters. Services at the Elk Run Church of the Brethren by her pastor, D. B. Garber, assisted by W. H. Zigler. Burial in the adjoining cemetery.—Mrs. D. H. Wright, Waynesboro, Va.

**Harford, Mrs. Emma C.**, daughter of Porter and Irene Endsley, born March 26, 1863, and died at the home of her daughter, Mrs. Nellie Goodwin, near New Salem, Pa., Jan. 5, 1936. She married James Harford who preceded her seven years ago. To this union were born seven children, three dying in infancy and a son at thirty-six years of age. Surviving are two daughters, one son, one brother, ten grandchildren and two great-grandchildren. She had suffered a stroke about two years ago and later another. She was a member of the Presbyterian church for thirty-five years. Services by Bro. C. C. Sollenberger.—Mrs. Alta Lowdermilk, Uniontown, Pa.

**Heagy, Sister Mary Jane**, widow of Bro. Heagy, died Oct. 16, 1935, at the home of her granddaughter, Mrs. Carrie Van Sant, Manheim, Pa., aged 80 years. She is survived by three daughters and a number of grandchildren. She was a member of the Church of the Brethren for many years. Services in the Manheim church by Brethren Chas. D. Cassel, C. W. Gibbel and Graybill Hershey. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Jennings, Sister Eva**, a daughter of Jesse and Barbara (Noon) Hoffman, was born Sept. 16, 1856, and died Dec. 30, 1935. She is survived by her husband, John Jennings, two sons, one daughter, five grandchildren and ten great-grandchildren. Funeral service in the Locust Grove church by L. B. Harshberger, assisted by G. K. Hetrick, pastor of the Evangelical church. Burial in the Locust Grove cemetery.—L. B. Harshberger, Johnstown, Pa.

**Johns, Bro. Aaron Forester**, born Aug. 27, 1845, died Dec. 16, 1935. He was the eldest son of James and Christina (Lute) Johns and was born in the vicinity of Seward, Pa. In 1876 he married Emily Marsh whose death occurred thirty-nine years ago. They were the parents of ten children; surviving are four sons, three daughters, two brothers, two sisters, forty-three grandchildren and twenty-one great-grandchildren. Funeral service by the undersigned in the Strongstown Methodist church with burial in adjoining cemetery.—L. B. Harshberger, Johnstown, Pa.

**Kendall, Salome Catherine**, was born in Horatio, Darke County, Ohio, Sept. 23, 1866, and died in the Covina hospital, Dec. 27, 1935. She was the daughter of Henry and Susan Bashore. She united with the Church of the Brethren when but a young girl and was a faithful Christian all of her life. In late years because of infirmity she was detained from regular church services, much to her sorrow. She was united in marriage to John Kendall to which union one son was born. Her companion passed away more than thirty years ago and she took up the profession of nursing, serving for many years in this community.

After ill health forced her to give up this work she moved to Hermosa to live with her sister, Mrs. Scott, with whom she had made her home for five years. In 1931 she came back to Covina and had lived here ever since. During her last illness she many times expressed her faith in the goodness of God and was fully resigned to his will for her life. She is survived by her son, one grandson, four stepdaughters, two brothers, two sisters, and four nieces and five nephews. Services in the First church, Covina, with interment in Rose Hill cemetery.—Leland Brubaker, Covina, Calif.

**Maysilles, Henry Bowman**, born in Maryland, and died Dec. 23, 1935, at the home of his son, Henry, Jr., in Oregon, Ill. He was married in 1868 to Mary Ellen Stouffer. They moved to Illinois, Pine Creek Township, where they lived until his retirement in 1918. He united with the church early in life and was known and loved for his Christian living. Funeral services in the M. E. church in Oregon by the undersigned, assisted by the pastor. Interment in Pine Creek cemetery.—F. E. McCune, Mt. Morris, Ill.

**Merkey, Lillie**, daughter of Israel and Emma Beshore, born in Berks County, Pa., Aug. 3, 1871; she died Nov. 26, 1935, at Washington, Kans. She came with her parents to Washington County in 1880. Feb. 25, 1889, she married Jacob Merkey. In 1892 she united with the Brethren church where she remained a faithful worker. During the last ten years she had suffered much but was always kind and patient. She leaves her husband, three foster children, one sister and seven brothers. Funeral services by Bro. W. W. Gish with burial in the Brethren cemetery at Washington.—Lucy Ditmars, Washington, Kans.

**Puterbaugh, Willoughby**, born at Hagerstown, Md., Dec. 9, 1843, and died at the Home, Mt. Morris, Ill., Dec. 18, 1935. He united with the church at Cherry Grove, near Lanark, Ill., Feb. 27, 1886. He had been at the Home since 1917. His last years were years of loneliness because of being blind and quite deaf. Services at the Home by the undersigned and interment in Plainview.—F. E. McCune, Mt. Morris, Ill.

**Riley, Lydia Catherine**, daughter of James R. and Mary Holmes, was born Aug. 17, 1851, and died Dec. 16, 1935. She was born in Highland County, Ohio, near the Old Lexington church where Sarah Major preached. She was next to the youngest in a family of nine children and was the last to pass away. Her husband, Wm. M. Riley, died in 1910 leaving her and her daughter alone. Six years ago at the time of her first severe illness she was anointed. This showed her devout faith in God whom she recognized early in life by becoming a member of the Church of the Brethren; she remained faithful to the end. Funeral services at the home by the undersigned.—John M. Garst, Highland, Ohio.

**Rozell, Mrs. G. H.**, born July 30, 1847, died Dec. 31, 1935. She married Geo. H. Rozell Sept. 14, 1866, who died March 17, 1916. To this union were born five daughters and one son. Two daughters preceded her. She leaves eighteen grandchildren and twenty-four great-grandchildren. She became a Christian soon after her marriage, uniting with the Methodist church; in 1915 she united with the Church of the Brethren. She lived a very beautiful and devoted Christian life. She was a member of the W. C. T. U. for twenty-five years. Funeral services at Twin Falls church by F. G. Edwards.—Ethel Hempleman, Twin Falls, Idaho.

**Shank, Jesse H.**, died Oct. 10, 1935, at the home of his daughter and son-in-law, in York, Pa., aged 73 years. He is survived by three sons, three daughters, one brother, three sisters and ten grandchildren. Services in the church at Hampton by Eld. M. A. Jacobs with interment in the adjoining cemetery.—Florence L. Keeney, York, Pa.

**Showalter, Sister Annie E.**, aged 70 years, widow of B. Franklin Showalter, died on Nov. 16, at the Harshman Home for the Aged, at State Line. Death was due to paralysis. Sister Showalter had been helpless for over two years. She is survived by two sons, two brothers and two sisters. The funeral was held from the home of her son, J. Earl Showalter of Shady Grove. Services were held in the Broadfording church in charge of Eld. Samuel Gearhart, assisted by Bro. D. E. Stouffer. Burial was made in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

**Stroup, John Oliver**, born at Mifflin, Pa., Feb. 16, 1852, died at his home in Tyrone, Pa., Nov. 9, 1935. His first wife died in 1877. In 1878 he was married to Mrs. Annie M. Bilger, who survives with two sons and one daughter. Three children preceded him. Two sisters also survive. He was the oldest member of the Tyrone church. Early in life he united with the Church of the Brethren, being baptized at Warriors' Mark. He was faithful in attendance as long as health permitted. He was pre-eminently a man of prayer and loved the Word of God. For several years he was almost blind and could not read but he would get his Bible daily and tenderly run his hands over the printed pages and praise God for its promises. Funeral was held from his late home, in charge of the undersigned, with interment in Grandview cemetery, Tyrone.—John R. Snyder, Tyrone, Pa.

**Wagoner, Elizabeth**, daughter of John and Elizabeth Wagoner, was born near Pymont, Ind., March 16, 1861, and died at her home in Pymont Jan. 2, 1936. Feb. 26, 1885, she married Daniel Wagoner who passed away Aug. 24, 1912. To them were born five daughters, of whom four survive, also one foster son and eight grandchildren. Early in life she united with the Church of the Brethren and remained steadfast in that faith. She with her husband served the church in the deacon's office a number of years. During her illness she received the anointing and was comforted. Funeral services in the Pymont church by the writer, D. L. Barnhart, and Frank Replogle.—J. Barnhart, Delphi, Ind.



## CHURCH NEWS

### ARIZONA

**Glendale.**—The annual election of officers was held Sept. 27 and among those elected were: Harold Kurtz, elder; Frank Heatwole, church treasurer; Adeline Truman, clerk of church; Rachel Young, peace rector; Harold Kurtz, Sunday-school superintendent; Frank Sine, Christian Workers' president; Orpha Statler, Junior Christian Workers' superintendent. Sister Rachel Young has again been elected director of Women's Work. Sister Florence Barnhart was elected president of Ladies' Aid Society. The Aid reports they have had a very successful year. A rally day program was given the latter part of October by the Sunday-school. Nov. 3 Rev. Chas. Osborne of Phoenix gave us a special temperance lecture. Union Armistice services were held at the M. E. church on the evening of Nov. 10, with our pastor, Eld. E. E. Barnhart, delivering the message. Union Thanksgiving services were held in our church on Nov. 24. Our pastor brought some good messages on Stewardship during the month of December. He plans to follow more along the line of evangelism during the month of January in preparation for our meetings which we plan to hold in the spring with the help of Bro. J. H. Cassady. Jan. 5 Bro. M. Laughrun of Jonesboro, Tenn., who is in Phoenix visiting his children, gave us two very good evangelistic sermons. Our young people presented a Christmas play, "The Empty Room," to a full house Dec. 22 and were invited to give it to the Phoenix congregation which they did Jan. 5. Our Messenger agent, Mrs. Maggie Statler, has been successful in again securing enough subscribers to allow all the advantage of the club rate of \$1.25 for another year.—Orpha Statler, Glendale, Ariz., Jan. 11.

### CALIFORNIA

**Lindsay.**—There has been a marked increase in attendance and enthusiasm in the church in the last few months. The women's auxiliary has helped several needy families in the community. The men have recently organized and sponsored a community father and son banquet at which about 150 were present. Bro. M. S. Frantz and J. F. Baldwin attended, the former being the speaker for the evening. The McFarland young people presented a peace play, The Eleventh Mayor. Our Christmas program consisted of a short play and some special music. The young people of the church are taking charge of the devotionals for the church service the last Sunday of each month, and our pastor delivers a special sermon for them. The love feast was held November. Bro. J. F. Baldwin of Modesto will be with the church for a two weeks' revival meeting beginning Feb. 12.—Gertrude Leonard, Strathmore, Calif., Jan. 11.

**Modesto.**—Two very good temperance programs were presented by the welfare committee on June 23 and Sept. 8. One of the highlights of the past year was the visit of Bro. D. W. Kurtz and family. Many heard his powerful message on July 13. A large number of our members attended the Mount Hermon assembly, and report that it was the best meeting they ever experienced. Brethren Kurtz and West were the principal leaders. Aug. 23 we observed harvest day with an all-day meeting and basket dinner. Eld. Ellis M. Studebaker of La Verne delivered three excellent sermons; \$150 was received at the afternoon service. During the past year we tried the unified service plan. We have ten minutes of music and meditation, followed by a service of music, children's story, offering and sermon. At 11:05 our classes in Christian Education meet for an hour. This plan has been a great success and the attendance has steadily increased as well as reverence, interest and spirituality. Annual cradle roll day with consecration services was held Sept. 22. The pastor's subject was What Manner of Child Is This? The following Sunday was promotion day and Oct. 6 was rally day when the superintendent and all other officers were installed. Bro. Baldwin held a series of evangelistic meetings at Hermosa Beach. During his absence Prof. Beckman of Modesto Junior College, Rev. Townsley of the Methodist church, Salvation Army major and Elders Cleo Beery and F. M. Hollenberg brought helpful messages. The father and son banquet was attended by a large number on Nov. 8. Dewey Brown and L. C. McDonald, Y. M. C. A. secretaries, were the principal speakers. On Thanksgiving we held a morning service, followed by a basket dinner. We observed Bible Sunday with an appropriate program. We had our usual Christmas programs, one by the children and one by the young people. For the first year several of our classes have been meeting out of doors because of a lack of class room. We have just completed a very nice Sunday-school building which will take care of eight or ten classes. The building has been paid for completely and all the work was donated by members. Every one is very happy over this improvement, especially the teachers and pupils whom it directly benefits. We are now using the envelope system of giving and the offerings have doubled the past year. We also have a tithers' club which began with twenty-one members. During the past year we have attained twenty of the twenty-five goals set up at the beginning of the year. Our pastor is closing his second busy and successful year with us. During this time ninety-two adults and five children have been added to the church. There have been twenty-one additions since the last report. We have an active missionary society and we are beginning the study of the book, Women Under the Southern Cross. Every department is growing and we are looking forward to even greater things this year.—Bessie Heaston, Modesto, Calif., Jan. 11.

**San Bernardino.**—The month of October was set aside as rally month

culminating in decision day on Nov. 3. This Sunday was also homecoming day. Our elder, Edgar Rothrock, from LaVerne, was with us all day. Besides the visitors who were with us we received many messages of good wishes from old friends and former pastors. In the evening we held our fall love feast at which Bro. Bosserman officiated. On Sunday evening, Nov. 24, our pastor, Bro. Royal Glick, preached the Thanksgiving sermon and on Sunday morning, Dec. 1, he preached a missionary sermon, at which time our Thanksgiving offering for home missions was taken. \$33.35 was contributed. Bible Sunday was observed on Dec. 8 by special services. On the following Wednesday evening Bro. Carl from Hermosa Beach gave us a much appreciated sermon on Tithing. Bro. Leland Bruhaker of Covina was with us on Dec. 19, and showed his motion picture film on China. Our Christmas program was given as a vesper service on Dec. 22, in which was included a white gift service. Besides the many gifts of food, \$14.42 was contributed in the dime cards. A Christmas party for the children was given in the church social hall on Monday night. On Sunday morning, Dec. 29, we enjoyed a sermon by Jerry Lowe, a student at the College of the Pacific. A watch party in the social hall of the church was enjoyed by the membership on New Year's Eve. After a number of games a half hour of devotional service was held at 11:30 and the new year was ushered in by a few moments of silent prayer. Two have been received into the church by baptism this fall and we are looking forward to many more additions to the kingdom in 1936.—John B. Ries, San Bernardino, Calif., Jan. 11.

### COLORADO

**McClave.**—Bro. F. H. Crumpacker, missionary to China, was with us Jan. 12. He gave us the most wonderful and the most interesting lecture on the mission work in China and Japan I ever heard. He is doing a great and marvelous work in China. Our Sunday-school is progressing nicely, also our Christian Workers' meetings.—S. A. Overfelt, McClave, Colo., Jan. 13.

**Wiley.**—Church services have been somewhat varied for some time since we are still without a pastor. Several of our local schoolteachers are helping us considerably. At our homecoming on Nov. 3 Edwin Buck of Eads spoke in the afternoon and Rev. Settle, Baptist minister from Lamar, gave the afternoon address. We have observed men and missions Sunday and harvest day. At the latter a special offering of about \$75 was taken for the local church. The Hi-Y boys gave an excellent report of their state meeting at one service. At another the young people had charge. There was also a temperance program sponsored by the W. C. T. U. Our Christmas program was mostly music. Twice lately our children have sung beautifully groups of songs for us. The Aid has been busy quilting. Previous to Christmas they served a turkey dinner and a bazaar, clearing over \$30. Two of our active workers, Mr. and Mrs. Earl Bruhaker, with their family are moving from us. At our last council Roy Miller of Rocky Ford was chosen elder. We expect Frank Crumpacker to be with us Jan. 12. Our community which was stricken with dust storms during the past year is rejoicing with the coming of several snows.—Naomi E. Fasnacht, Wiley, Colo., Jan. 11.

### IDAHO

**Weiser.**—At a council early in October the church decided to ask Bro. Clement Bontrager to serve as pastor and elder for the coming year. He and his family are living in the parsonage next to the church. A gradual increase in numbers and interest in the church services is due to their tireless efforts. The church is also encouraged by the moving in of the Burns family, formerly of North Dakota. The four hundredth anniversary of the first printed English Bible was observed by a series of sermons and lectures by the pastor and by study in the evening young people's group. For the adult group on Sunday evening Bro. Bontrager has been giving some lessons on the doctrines of the Brethren church which are interesting and helpful. Since the coming of the pastor, our Women's Work has been reorganized with Sister Naomi Stahl, president. Other church officers are Bro. Alvin Hoover, clerk; Amos Rodabaugh, Sunday-school superintendent; Melda Rodabaugh, director of children's work. We have an earnest group of young people who are being helpful in many ways in carrying on the work here.—Emma K. Miller, Weiser, Idaho, Jan. 11.

### ILLINOIS

**Allison Prairie** church met in council Dec. 28. Church officers were elected: trustee, Guy Rich; district mission treasurer, Clara Douglass; Messenger agent and correspondent, the writer. By unanimous vote the church decided to retain our pastor for part time for three years. We enjoy having Bro. D. C. Ritchey for our pastor and enjoy the wonderful sermons he delivers. Bro. Hugh Frye, student of Manchester College, gave us a Thanksgiving message Dec. 1. The junior department gave their program Dec. 22 and turned in their project money which amounted to \$20. The young people are planning to give the play, The Eleventh Mayor, in the near future. Father and son banquet will be held Jan. 24. We are happy to say that the Messenger will go in almost every home this year. Our Ladies' Aid holds a meeting each month; they have been quilting, held two suppers and a number of markets. The Aid was reorganized with the writer, president.—Mrs. Viola Frye, Lawrenceville, Ill., Jan. 13.

**Lanark.**—Nov. 10 we observed Bethany day with Bro. A. C. Wicand preaching in the morning and delivering his lecture, Captured by Atrahs, in the evening to a large and interested audience. An offering was lifted for the seminary. The following Sunday Bro. John Master-



son preached both morning and evening. At this time our pastor, Bro. I. D. Leatherman, was holding evangelistic services in Ohio. We had our rally day and Thanksgiving service Nov. 24. A former pastor, Bro. J. Clyde Forney, and family were with us. We greatly enjoyed the messages of Bro. Forney who preached our Thanksgiving sermon in the morning and following a fellowship dinner, he gave us a wonderful talk on the subject of Life. The entire faculty of our school were guests at this service. The junior department of the Sunday-school brought cheer to a number of shut-ins at Thanksgiving by singing for them and taking gifts of fruit. Officers for the church were elected at the December business meeting. Dr. Eldon Burke, professor of history at the junior college, Mt. Carroll, was a guest speaker at our December Sunday-school workers' conference. His talk on the Ethiopian situation was instructive and enlightening. At Christmas time the ladies' missionary society remembered twenty homes of shut-ins with baskets of fruit and candy. Our Christmas program was presented by the children to an appreciative audience Sunday evening, Dec. 22. Jan. 5 our pastor gave us an excellent new year's sermon and in the evening a candlelighting service, The Procession of Life, was given by our B. Y. P. D. One accomplishment of the year was to close our books with all bills paid and a small balance to start the new year. We were successful in getting the Messenger in more than 80 per cent of our church homes.—Mrs. Clyde Broadwater, Lanark, Ill., Jan. 13.

**West Branch.**—Impressive promotion and installation services were held on the last Sunday of the old Sunday-school year by our pastor, Bro. Merle Hawbecker. Sept. 22 we had our harvest meeting. Sister Anetta Mow brought us two very fine addresses. The church was beautifully decorated with the fruits of the field and garden, which made us appreciate God's goodness to us during the growing season. We worshiped at the Haldane union church for a few Sundays this fall while our church was being redecorated. Sister Minerva Metzger was with us one Sunday and gave an interesting talk. On Nov. 3 Bro. Ralph E. White began a series of meetings which continued until Nov. 17. His sermons were helpful and we feel that the church was strengthened by his stay among us. We appreciated the delegations and special music brought to us by our neighboring churches. Five were added to the church by baptism. Our quarterly business meeting was held Dec. 15. Bro. Hawbecker was retained as elder; Mary Zigler, clerk for a term of three years. Esther Link was chosen church correspondent. The children gave a good Christmas program Dec. 22.—Anna Laura Butterbaugh, Polo, Ill., Jan. 13.

### INDIANA

**Blue River church** met in council Sept. 19. The following officers were chosen for the coming year: Wilson Frank, superintendent of the adult department; Mrs. Cecil Phend, assistant. Teachers and secretaries were also elected. Oct. 13 under the leadership of Bro. A. H. Miller of Kent, Ohio, we began a two weeks' series of meetings and closed with our communion service on Monday evening. Under the plain and forceful gospel sermons given, our attendance was unusually good. Twelve accepted Christ, four being heads of families. Mrs. Mary Kendall of South Whitley conducted the song service. The meeting was enjoyed by friends and neighbors as well as members. Dec. 4 Bro. H. A. Claybaugh of Middlebury, Ind., gave a special talk to the fathers and sons, while Sister Nettie Weybright of Goshen, Ind., talked to the mothers and daughters. Both messages were appreciated and enjoyed by the church.—Amy Frank, Columbia City, Ind., Jan. 11.

**Elkhart Valley.**—Our revival meeting was conducted by Eld. Dewey Rowe of Bryan, Ohio, from Nov. 10 to 24 with the immediate results of twelve baptized; two were received by baptism in the Goshen City church. Since then three more were received by baptism and one awaits the rite. Just the kind of revival that lasts through the year.—Frank Kreider, Goshen, Ind., Jan. 11.

**Goshen City.**—A pageant telling the story of the birth of Christ was given Dec. 22. In the evening the young people's choir told the wonderful story in song, The Christmas Vision. In this and many other things which the young people undertake, there is a fine spirit of co-operation and loyalty between the young and older people. The B. Y. P. D. had a conference at Elkhart Jan. 9. The society having the most points for attendance received a beautiful picture of Jesus praying in the garden. The women are giving a pageant in the near future to show just what the missionaries are doing especially in the girls' schools in India, China and Africa, as this is the Women's Work project. A week of prayer was held during the last week by the various churches in our city. What wonderful power and progress in Christianity could be accomplished if there were only more uniting in prayer.—Frances Rule, Goshen, Ind., Jan. 14.

**Nappanee.**—Sister Metzler, wife of our elder, David Metzler, underwent a very serious operation the first of October. She has been gaining slowly and at present is able to sit up a part of the time. Our church has been having some very enjoyable and inspirational meetings since the last report. On Nov. 6 a father-son banquet was held at the church. There were 106 men and boys seated around the tables. A very interesting program was given. The Ladies' Aid served the meal. Thanksgiving morning thirty young people were present at a sunrise breakfast at the church. Bro. Fred Hollingshead of Bethany Biblical Seminary spoke to the group. On Sunday, Dec. 1, Bro. Hollingshead preached for us both morning and evening. Preceding the worship service in the evening he talked at the B. Y. P. D. meeting. At our regular December council meeting one letter was granted and

one letter was received. From the first of December and during the entire month our members keenly felt the Christmas spirit, as our pastor, Bro. Emmert, delivered a splendid message which prepared our minds for a deeper meaning of Christmas. Dec. 21, in the morning, the children gave a program, and in the evening a candlelight service was held. Dec. 23 a social time was enjoyed at the church. Our Sunday-school gave well-filled baskets to several families at Christmas time.—Mrs. Lawrence White, Nappanee, Ind., Jan. 13.

**Nettle Creek (Brick).**—We held our revival meeting Dec. 1 to 15, inclusive, with Bro. D. R. McFadden, evangelist, assisting us. He preached powerful sermons and did not fail to preach the whole gospel. As a result of these revival efforts seven were baptized and one reclaimed. Dec. 22 the young people of the Sunday-school gave a Christmas play; we also had a white gift service. Many presents were brought to the church and several needy families in the community were remembered. We also had our offering for foreign missions at this time. The Sunday-school work is progressing nicely under the supervision of Bro. Eber J. Holler, superintendent. The church met in council Jan. 11 when officers were elected for the coming year: church trustee and Messenger agent and members on the ministerial board, endowment committee, cemetery board. At a previous council it was decided to buy chairs for one section of the Sunday-school rooms and a committee of seven was selected to attend to this. The work of the church as a whole is progressing very nicely.—Mahlon Rinehart, Hagerstown, Ind., Jan. 15.

**Pine Creek.**—Spiritually uplifting sermons by the pastor, together with a number of other inspirational programs, have made the past year an exceptionally good one for the membership here. Six baptismal services were held. Additions to the church membership were twelve by baptism, three by letter and three reclaimed. The average Sunday-school attendance was 204. Bro. L. U. Kreider preached morning and afternoon on harvest meeting Sunday. The offering was given to the General Mission Board. The birthday offerings in the Sunday-school are given toward the support of Sister Homer Burke, Africa, and Sister Mary Shaeffer, China. During the past two years about \$1,500 has been paid on the parsonage. Sister Anetta Mow was with us all day Nov. 24. She gave a missionary talk in the morning and an illustrated lecture on India in the evening. The evening service was preceded by a short missionary play. The Thanksgiving program was given the evening of Nov. 28 by one of the women's classes and included those children who had been in junior project work. The B. Y. P. D. was responsible for the Christmas program which really consisted of two programs, one entirely made up of music and the other a play, The Good Shepherd. This group, sponsored by Sister Claybaugh, meets on Sunday evening at the same hour as Bro. Claybaugh's Bible class for adults and Sister Burke's mission class for juniors. A united service follows, at which the B. Y. P. D. has been giving us some good worship programs. The election of officers at the last council resulted as follows: Elder, H. A. Claybaugh; Sunday-school superintendent, Rollo Mangus; church clerk, Daniel Stump; president of B. Y. P. D., Roy Roush; Messenger agent, Bessie Stump.—Myrtle Walter, North Liberty, Ind., Jan. 14.

**Rock Run.**—Bro. J. Edwin Jarboe of Syracuse, Ind., conducted an inspiring revival in our church Oct. 27 to Nov. 10. God manifested his power through Bro. Jarboe's untiring efforts with the result that twenty-nine were baptized. An interest was created that is still very much in evidence. We are trying to make the revival spirit a permanent one. At our quarterly council Jan. 3, Bro. Geo. Weybright of our congregation was relicensed in the ministry for another year. The church feels highly honored that one of their group has given himself to the work of the Master. We now have an active membership of 128 and sixty-three families are being reached. Dec. 1 the Men's Work group sponsored a three-hour missionary program. During this period we were supporting the whole work of missions in our brotherhood. The play, In Perfect Peace, was given and a week later was presented at the Wawaka church in return for a program they had given us. The children had their part in the program on Christmas Eve.—Reporter, Goshen, Ind., Jan. 6.

**South Bend (Second).**—Our church met in council recently. The resignation of our elder, Bro. Stump, has not been acted upon. Our attendance has been on a steady increase, close to 200 and more, for which we are very thankful to our pastor, Bro. Edw. Stump. His messages are so inspiring that outsiders as well as our own members enjoy attending. Our evening services are very well attended, the church being full each Sunday. The Ladies' Aid held a bazaar just before Christmas under the direction of our president, Sister Adah Rummel, and the superintendent, Sister Alma Finney. We took in \$77 with a little expense, mostly donations. Our Aid has been well attended. Our revival will start Feb. 16 to be held by Bro. D. R. McFadden. The love feast will be May 9. The men's organization has been busy doing things about the church which is much appreciated. We appreciate the Messenger club offer and are glad we could accept it again this year and put the paper in so many homes.—Ruth Lorenz Smith, South Bend, Ind., Jan. 15.

**Wabash City** church has had a week and a half of revival meetings conducted by Bro. R. H. Miller of North Manchester, Ind. Three were added to the membership by baptism. The meetings were followed by a communion service which was attended by a large number. Our regular council meeting was held Dec. 17. At this time we met our new elder, Bro. Roy Teach, from Huntington.—Mrs. Wilford Crumrine, Wabash, Ind., Jan. 9.



## IOWA

**Dallas Center.**—On the evening of Nov. 24 Bro. X. L. Coppock held his last sermon at this place, after which the congregation had a farewell reception for the family in the church parlors. A short program was rendered and the Coppocks were presented with a fitting expression of appreciation of their untiring efforts in behalf of the Dallas Center church during the last five years. Dec. 8 Bro. D. D. Fleishman of Tulsa, Okla., began his work as pastor and on the evening of Dec. 10 we welcomed the family into our midst with a reception and a program. During the short time they have been here Brother and Sister Fleishman have entered into the work with interest and are becoming acquainted. Nov. 17 a group of our young people presented the play, *The Eleventh Mayor*, preceding which the male quartet sang a half hour of song. Dec. 22 the young people had charge of the Christmas program, presenting *The Light Goes On*. Jan. 14-17 four churches of the town will observe a week of prayer, holding one service in each church with each pastor having charge of one meeting. The Ladies' Aid meets once each week for work and the missionary society once each month for study. The men's organization has undertaken to remodel the heating system in the parsonage and has installed a new stove in the kitchen. On Christmas day our senior elder, Bro. J. W. Rowe, and wife celebrated their golden wedding anniversary by giving a reception during the afternoon and evening which was largely attended.—Mrs. W. H. Royer, Dallas Center, Iowa, Jan. 14.

**Marion Creek.**—Our Christmas program was held Dec. 22. Following the program by the young people and several recitations by the children, the Christmas play, *In Perfect Peace*, was given by eight young people. The Christmas offering was taken for the Old Folks' Home at Marshalltown. Our society and missionary meeting is held the second Thursday of each month. We have sold a great number of boxes of jello and some sponges. Each Sunday we receive very inspirational sermons from our ministers, Brother and Sister T. U. Reed. We regret very much to lose them in the spring; they have been very faithful and

have labored earnestly for the work of the church.—Mrs. Iva French, Maxwell, Iowa, Jan. 13.

**Union Ridge** church met in council Dec. 28 when church officers were elected. Bro. Earl M. Frantz of Grundy Center was chosen elder; Mae Burn, church clerk; Gwen Schwab, treasurer; E. E. Jarboe, Messenger agent; Mrs. E. E. Jarboe, correspondent. We have recently organized the Women's Work and chairmen for the various departments were elected. The women and girls of the church presented the program, *Peace on Earth, Goodwill Toward Men*, to an appreciative audience in December. A Christmas program was given Sunday evening, Dec. 22. The young people are a wide-awake group and are all willing to do their part in promoting the cause. Our attendance has been good and the outlook is promising.—Mrs. E. E. Jarboe, Hampton, Iowa, Jan. 10.

## KANSAS

**Osage** church met in council Dec. 14 at which time church officers were chosen for the coming year. Most of the officers were re-elected. Mrs. Lena Crumpacker was elected Messenger agent and correspondent. The church has been successful in getting the Messenger club organized. Thirty-two families have subscribed for the paper.—Susie Wylie, Osage, Kans., Jan. 13.

**Pleasant View.**—Our Bible lectures were of one week's duration. They were an interesting series and were presented by Bro. Flora in a thoughtful and interesting manner. Jan. 7 the Kansas Anti-Saloon League presented the drama, *Prisoner at the Bar*, to a good-sized crowd. The cast was made up of folks from the Castleton Union and Pleasant View churches. An offering was taken for both the above meetings.—Mrs. Barbara Showalter, Hutchinson, Kans., Jan. 14.

## MARYLAND

**Broadfording.**—Our love feast on Oct. 19 was largely attended. Brethren E. S. Rowland and Mitchell Stover brought the afternoon messages; the latter officiated at the evening service. Nov. 2 Bro. W. N.

## Another Pastor Speaks a Good Word for the Messenger Club Rate Plan—

"This announcement has to do with the special subscription price offer which THE GOSPEL MESSENGER, the official publication of our denomination, is making to the churches. The regular subscription price of this splendid paper has been and is \$2.00 per year. It was felt that if the subscription roll could be substantially increased that price could be reduced. Therefore a special rate of \$1.25 per year is being made to all congregations three-fourth of whose resident families will subscribe for it. Already many of the churches have adopted the plan and the subscription list has increased from 10,000 to 18,000.\*

"At the January business meeting of the church it was decided that we would attempt this plan in our congregation. A visitation is to be made within a few weeks for this purpose. . . . Some religious magazine should be in every Christian home and the first such magazine for homes of the Church of the Brethren is THE GOSPEL MESSENGER. We can afford to save a little on food for the body that we may have food for the mind and spirit. Let's do it. It will be good for our homes, ourselves and our church."—Foster B. Statler, Pastor, Huntingdon, Pa., in *The Church News* for January, 1936.

\* Of the Messenger for February 1, this issue, 21,000 copies were printed.

### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please send me details of your special club rate offer on The Gospel Messenger. I am interested in your economical plan for getting our church paper read in at least 75% of the resident Brethren families of our congregation.

Name .....

Street or Route .....

City .....

State .....

Congregation .....



Zobler and family of Lancaster, Pa., gave a musical program which was much appreciated. Bro. D. R. Petre brought the message on Thanksgiving evening. Dec. 1 Bro. Frank Williar gave an interesting and instructive illustrated lecture. Members of our B. Y. P. D. went out in a group and sang carols to sick and shut-ins on Christmas Eve. On Christmas evening a program of songs, dialogues and recitations was rendered by the Sunday-school.—Mrs. J. Richard Reid, Hagerstown, Md., Jan. 14.

**Grossnickles.**—Our church met in council Jan. 11. On Dec. 22 our Sunday-school elected new officers for 1936 with Harry Frushour, superintendent, and Roy W. Grossnickle, assistant. Nov. 24 our young people rendered a play, *The Child of Destiny*. They are also holding interesting meetings every month. The two organized young people's classes sent Christmas boxes to the sick and to members of the home department. Dec. 23 we held our Christmas service with an interesting program. Our Ladies' Aid Society is holding monthly meetings in the homes of the members.—Mae S. Grossnickle, Myersville, Md., Jan. 12.

**Peachblossom.**—Nov. 11 Bro. M. A. Jacobs began our revival services in the Fairview house and labored earnestly for two weeks. Eight young souls accepted Christ, six being baptized the following Sunday. Nov. 18 we went to the Denton church to hear Bro. C. D. Bonsack tell of his impressions concerning the foreign fields. The talk and the pictures shown by Bro. H. Spenser Minnich helped us to understand more fully the work accomplished by our missionaries. Nov. 24 prior to the regular service, Bro. Paul Bowman of Bridgewater College gave us a forceful address on *The Problem of Man*. Thanksgiving morning the young people of the Fairview church conducted the devotional service and their short but effective program caused thanksgiving in our hearts for the youth of the church with their appreciation for the true values of life. Half of the offering taken that day was for district missions and the rest for general missions. Our Christmas program was given Dec. 22 by the children and young folks. The offerings were used towards our share of Sister Anna Hutchison's support in China. Our congregation, being isolated from the majority of the churches of the district, greatly enjoys the reports given by various ones of our number who are privileged to attend the ministerial and district meetings in Pennsylvania and the Bible institute at Elizabethtown.—Mrs. C. W. Walbridge, Easton, Md., Jan. 13.

### MISSOURI

**Bethany church** has been moving forward since the coming of Bro. C. E. Trombley as pastor, July 1. At a business meeting in October E. W. Mason was retained as elder and Mrs. Trombley was elected Sunday-school superintendent. The young people's class has been having monthly meetings under the direction of the pastor. The Men's Work organization under the leadership of E. W. Mason has been doing some much needed work on the church and parsonage grounds. They spent one day recently getting wood for fuel. Two men from our organization sang in the district men's chorus at the Men's Work program of the district conference. The Women's Work has been busy, too. Their work has consisted of quilting, serving sale lunches and making comforters for a family whose home was recently destroyed by fire. Mrs. Nellie Parks is the Women's Work president.—Mrs. Geo. C. Clemens, Norborne, Mo., Jan. 13.

### NEBRASKA

**Enders church** entertained the district meeting in October. Bro. Schwalb of McPherson College gave us four splendid lectures. The school co-operated by granting the use of the building for serving meals. Our church basement has been repaired and improved. Two new members have been added and two letters granted during the year. On Dec. 7 the church held its regular council meeting with election of officers for the coming year. We held our communion service on the evening of Dec. 31.—Vesta Wine, Enders, Nebr., Jan. 6.

### NORTH CAROLINA

**Spray church** met in council Dec. 18 to elect officers for the coming year. Since the coming of Bro. H. W. Peters about thirteen years ago our church has made steady progress. We have called him for another year. Also Bro. J. A. Naff was re-elected elder. We are looking forward to a new church for which a building fund has been started. A special offering was raised at Thanksgiving amounting to \$314.44. The official board has placed a mite box in the church in which to receive birthday and free-will offerings for this purpose. The different groups of women and young people are also working for this fund. An impressive Christmas playlet, *Ourselves and Others*, was given to an overflow audience. Our singing has been greatly improved through the efficient leadership of Bro. David Rakes.—Mrs. C. W. Agee, Spray, N. C., Jan. 11.

### NORTH DAKOTA

**Kenmare church** met in council Dec. 28. As Bro. Dierdorff, our elder, and his wife are spending the winter in Washington, Bro. Boe was requested to act in his place. We would like to have a series of meetings this summer and Bro. Boe was appointed to look after the matter and report at the next meeting. The Ladies' Aid had their annual election Dec. 12. Ada Stice is president. The Aid was organized in 1906 and continued for about six years. After a few years the work was again taken up. Recently we had a program in recognition of thirty years since the organization.—Mrs. Ida Hodgson, Kenmare, N. Dak., Jan. 14.

### OHIO

**Center.**—Nov. 2 the group Sunday-school institute was held at the Center church. The main speakers were Bro. Clyde Mulligan of Hartsville and Bro. J. C. Inman of Canton. Sunday morning Mr. Clyde Linerode, a member of the Gideon movement, explained the work of their organization for which an offering was lifted. Sunday evening the B. Y. P. D. group from eight churches met at Center with a helpful program: a number of selections of music and Rev. Orville Briner of Canton, secretary of Stark County Y. M. C. A., speaker. We bought new songbooks for the Sunday-school and church services. We have had two weeks' evangelistic services, Dec. 1-15, conducted by Eld. J. Oscar Winger of North Manchester, Ind. The attendance and interest as well as Bro. Winger's messages were very good. As an immediate result eight were added to the church by baptism. Sunday evening, Dec. 22, brought our Christmas program. In order to become better acquainted, Bro. Taylor invited both the new and old members to a get-acquainted meeting at his home on New Year's evening at which time he gave a talk on the origin of the Church of the Brethren and church polity. At the same time the members were planning a New Year's surprise for the pastor and wife and remembered them with a substantial donation which was greatly appreciated. Quarterly business meeting on Dec. 8 decided to have pre-Easter services and love feast Saturday evening. Also Vacation Bible School in 1936, and series of meetings in summer of 1937.—Mrs. Milton Taylor, Louisville, Ohio, Jan. 8.

**Cleveland.**—On Dec. 10 the men of the church had their first banquet for the year. The John Hay high school faculty quartet furnished music and Attorney Earl Hoover gave the address in which he challenged each man present to a renewed devotion to the layman's task. The second banquet is to be held Jan. 21. The Christmas services aroused a great deal of interest in spite of the fact that many were out of the city. The pastor preached a series of Christmas sermons which were well received. The choir rendered a cantata on Dec. 16, "The King Cometh." At the Christmas meditation service the offering was received at the close of a very impressive service which combined music and pageantry. The consecration service at the close saw two new members received into the church by letter and confession of faith. Our church attendance since the beginning of the pastoral year has been eighty per cent of the total church membership. Plans are being made for an intensive Lenten campaign which we trust will be productive of much good for the church.—Mrs. A. H. Burkholder, Cleveland, Ohio, Jan. 11.

**Danville.**—On Aug. 25 our church held an all-day service and farewell reception for our pastor, Bro. G. W. Phillips, and family who were taking a charge at Elkhart, Ind. In the afternoon two were baptized. Sept. 1 our new pastor, Bro. Chas. R. Zunkel, and family of Michigan City, Ind., took charge. Sept. 29 flower day was observed with a most impressive sermon on *The Message of Flowers*. We held our communion on Oct. 25 with Bro. Ira Long of Ankenytown officiating. During November we observed go-to-church month. Bro. Zunkel delivered a series of interesting sermons on *Why We Go to Church*. We united with the churches of Danville in a Thanksgiving service at the M. E. church on Sunday evening, Nov. 24. Bro. Zunkel brought the message. We also enjoyed a Thanksgiving service at our own church on Wednesday evening. An offering of \$43 was lifted for home missions. Our church folk called at the parsonage in a body recently and surprised the pastor with a food shower and cash offering to be used toward buying a heater for his car. Dec. 22 our junior department rendered a most inspiring Christmas program. In the evening we enjoyed a white gift service and pageant, *At His Throne*. An offering of \$103 was received. We are looking forward to a good year's work under the able leadership of our pastor and wife.—Vivian Shaw, Danville, Ohio, Jan. 13.

**Ft. McKinley.**—In reviewing the last months of the year, we find that there was wholesome activity for the Lord. Bro. R. H. Nicodemus closed his stirring interpretations of God's Word on Sept. 29. Four accepted Christ. On Oct. 6 rally day was observed at the morning service when officers of the church and Sunday-school were installed. In the evening the Junior League gave a message in the play, *Who Bids?* Our pastor, Bro. C. F. McKee, attended the Bethany ministers' conference in Chicago Oct. 16-23. Our love feast, held Oct. 27, will long be remembered because Christ in spirit presided in his fullest. Our mothers' quartet furnished the music along with the messages of our pastor over station WHIO on the mornings of Oct. 31-Nov. 2. This church is one of many backing the peace movement. On Sunday evening, Nov. 10, Bro. R. F. Helstern conducted a round table on Peace. Nov. 24 we were presented with a special missionary and Thanksgiving program by our women's missionary group. A union service was held Thanksgiving morning in our neighbor church, the United Brethren. Dec. 15 ushered in the Christmas season with a stirring message through a sacred pageant entitled *The Heart of Christmas*. A white gift offering was a part of this program. The classes of the Sunday-school gave us a Christmas program the morning of Dec. 22. In the evening the choir gave a very fine service of selected music.—Harry E. Heitzman, Dayton, Ohio, Jan. 13.

**Lima.**—At our council the evening of Dec. 31 church officers for 1936 were chosen. The meeting then continued into a watch night service, more than forty staying to greet the new year in a devotional service from 11:00 to 12:00. While our pastor was away in revival work our pulpit was supplied by Robert Byerly, N. I. Cool, Rev. Smith and Rev. J. H. Miller of the Calvary Reformed church. The father and son banquet in November was well attended; the speaker was Rev. L. H.



rs, pastor of High Street U. B. church, who also is our state representative. A movement on the part of the church to clean up of our church debts resulted in the paying of about \$1,400 on the during the past year, and we hope to soon burn the mortgage on the parsonage. Two Christmas programs were given, one by the , a cantata entitled "Good Will to Men," and one by the young le, a pageant, "Bells of Bethlehem." Since our last report four been received in baptism, and three by letter; three letters were ed. We are now planning our spring program.—A. P. Musselman, , Ohio, Jan. 13.

**asant View.**—This year for the first time our church was repre- ed at the intermediate camp for boys at Camp Mack; five boys their leader, Russel McDorman, driving over for the two weeks' on. Later six of our girls attended the young people's camp. young people of the Eagle Creek church were our visitors on 1 at which time they presented the play, Follow Thou Me. On 13 many of those who have worshiped here in past years were us for our homecoming. Bro. G. L. Wine of Covington was our t speaker. In the afternoon the play, The Eleventh Mayor, was ed. In the evening Bro. Wine began the second week of our gelistic services, assisted by Bro. G. D. Armantrout of Lima lead- the song worship. Two souls found their Savior and the church eneral received much spiritual food during the two weeks these ren were in our midst. The climax of the meeting came when attered on Oct. 21 to worship and fellowship together around the 's table, Bro. Wine officiating. During November our pastor ched a series of sermons on the Bible, bringing to us a better rstanding of the work involved in preserving for us the Holy tures. Nov. 13 the Sunday-school superintendent, Bro. J. A. Vore, the pastor along with their wives, entertained the teachers and rs of the school. Brother and Sister Musselman of Lima were nt as our guests, the former bringing us an inspirational mes- on the Value of the Sunday-school. Nov. 19 the Aid served the al father and son hanquet, about eighty being in attendance. We ved Christmas by telling the ever new story in scripture and song. young people sang carols for the shut-ins and aged of our com- ty on Christmas Eve. The church at large, the B. Y. P. D., the r Sunday-school and several individual families remembered the or and family with useful and beautiful gifts. Bro. J. J. Angle- r was again chosen elder, making his eighth consecutive year. Sunday-school has shown a steady increase during the past two .—Mrs. I. Clifford Paul, Lima, Ohio, Jan. 13.

**em.**—On Oct. 13 the young people again had the privilege of visit- and rendering a program at the Strait Creek mission in Southern . Eighty-one from Salem enjoyed the fellowship of the noon meal the good brethren of that church. Bro. W. R. Swinger, their r, made us welcome and we enjoyed the day immensely. We held ove feast Nov. 9 with Bro. G. O. Stutsman from Greenville officiat- Sister Katherine Royer of Constance, Ky., and Bro. Elmer Petry Hamilton were the speakers on the following Sunday morning. 17 Chas. Zellars, an Ohio Anti-Saloon representative, delivered the ing message. The annual leadership training school of Southern was held at our church Nov. 3-Dec. 8. The teachers were Roy e, Perry Prather, Wm. Baker and Mrs. Orion Erbaugh. Several ed sisters from Dayton attended the school from which they re- ed much help and inspiration. Our Thanksgiving service was held Thursday evening, Nov. 28. On Sunday morning, Dec. 8, Bro. . Stocksdale from Union City preached a good sermon on The t Commission. Dec. 22 we enjoyed a program entitled The Christ- Story in Art. The fourteenth annual winter conference of the . P. D. of Southern Ohio was held at our church Dec. 27-29. The e was Your Church and You. Calvert N. Ellis, H. H. Helman, Kneisley and Ray D. Shank, speakers of the conference, gave us ring addresses. On Friday night of the conference the young e of West Dayton put on a peace play, The Eleventh Mayor, h was most impressive. The enrollment was 350, the largest so uring the conferences. The first Sunday morning service of the year was turned into a testimony meeting, which was very im- ive. Sister Hannah Sollenberger, the oldest member of the church, has served her Lord faithfully for sixty-seven years, gave a won- l testimony. Our revival meetings will begin Feb. 17 with Bro. . Bucher of Quarryville, Pa., evangelist.—Naomi Sibert, Union, Jan. 15.

**edo church** reorganized the Sunday-school on Oct. 1. The general intendent is Bro. Roy Eherly. The school had forty-two perfect dance members for the year; eighty scholars were promoted on 29. A revival was held by our pastor Oct. 20 to 27 when six baptized. Communion was held the 25th with Bro. Hornish in ge. The Women's Work gave a missionary program on Sunday ing, Nov. 3, with a \$10 offering to missions. Anetta Mow, India onary, was with us on Sunday afternoon and evening, Oct. 6, in ssionary rally. An offering was received and the church took a hare plan in the Vyara girls' school in India. The Men's Work anized for the year and new officers were elected. A father and fellowship supper was sponsored by the organization on Nov. 26. men donated the food and the Women's Work served it. A serv- was held on Thanksgiving morning with special music and a ser- on Be Thankful, by Bro. Hatton. Dec. 10 the Women's Work en- ined their husbands. Dec. 22 each class in the Sunday-school shed a basket dinner for a needy family, twelve being supplied is way. The pastor's Christmas sermon was The Gift Divine. The ram was given by the Sunday-school in the evening. The tenth al candlelight service was held on Dec. 29, also a pageant, March

of the Months, was given. The annual watch night service was held Dec. 31, in charge of the Men's Work. This service is very enjoyahle, being both a religious and social program from 9 to 12 o'clock, closing in a consecration service for the new year. At the December council meeting new officers were elected for the coming year. Also of great importance was the assuming of full pastoral support for the Toledo church. The first attempt to be made in the history of our church, and we are happy to assume the responsibility in faith. We have pro- cured for our February revival Bro. Anglemeyer of Williamstown, Ohio. —Mrs. Noah Chalmers, Toledo, Ohio, Jan. 11.

**White Cottage.**—Since our last report our congregation has had the glorious experience of rededicating our house of worship, having com- pletely remodeled and rearranged it, until it does not look like the same building. It was done and after some hard work and sacrifice on the part of the trustees and a few others both in and out of the church, we were ready to dedicate our new place of worship Oct. 20. Bro. J. Perry Prather brought the message both morning and after- noon, the regular dedicatory service being in the afternoon. Several visiting ministers both of our own and other denominations were present. About 250 partook of the dinner at noon. We are now pre- pared to welcome any of the district meetings of our church. Each Sunday evening during November and December our pastor, Bro. J. D. Zigler, gave one of a series of inspiring sermons on Making Christ Pre-eminent in Our Lives. Bro. Zigler was ill in December and while not entirely recovered he is gradually endeavoring to take up his regular pastoral duties again for which we are thankful. Not being able to dedicate our church free of debt we have set aside the second Sunday of each month when we bring five per cent of our income for the month to be applied on the church debt. The young people and children put on the play, Bells of Bethlehem, Dec. 23. Our young peo- ple also sang carols and brought cheer to several homes. Baskets of food and small gifts were sent to the parsonage at Christmas time. The B. Y. P. D. held a service Jan. 5 when the new officers were installed with a candlelighting service conducted by the pastor. The general theme was Walking With Christ. Some of the officers of the church told of their duties, such as deacon, Sunday-school superintend- ent, member of the Mission Board. A young man told what it means to walk with Christ as a member of the B. Y. P. D. Bro. Zigler fol- lowed with a stirring sermon on the subject, The Christian Wardrobe. On the whole it was an impressive meeting. We are still holding our prayer meetings in the homes. We are following Bro. Slahaugh's "Quiet Hour" in the Messenger. We hope to have a Messenger club this year. We feel our church is growing spiritually under Bro. Zigler's leadership. The Golden Rule class of older women are studying missions at the monthly meetings.—Mrs. J. F. Shrider, South Zanes- ville, Ohio, Jan. 10.

## OKLAHOMA

**Bethel.**—Dec. 1 Bro. Harley Stump of Waka, Tex., came to us, re- maining until Dec. 9. He held services every night and each Sunday, making eleven meetings. His messages were very helpful and inspir- ing. It was encouraging to others as well as to the church to see one so young working with such zeal for the upbuilding of the kingdom.—G. P. Burrow, Griggs, Okla., Jan. 6.

## PENNSYLVANIA

**Ardenheim church** is moving forward in its work. June 25 a special meeting was called for the purpose of installing two young brethren into the ministry—Chas. Cisney and Jno. Endres. These young men are very promising and sincere in their work and are making good in their noble profession under the leadership of our pastor, W. J. Swi- gart. This service was conducted by Bro. Horst, assisted by Bro. Statler of Huntingdon. Recently the Ladies' Aid had a chicken supper in the basement of the church and cleared \$50 for missionary pur- poses. Our church always pays her full quota for missions. Sister Swigart, wife of our pastor, who has been sick for the past two months, remains about the same and would be glad to hear from her many Messenger friends. During the week of Oct. 13 to 20 Bro. H. H. Nye of Juniata College conducted evangelistic services. As a result two came into the church. Two weeks before this cottage prayer meet- ings were held in different homes each night; these were very well attended and much interest was manifested.—Mrs. Howard Rupert, Ardenheim, Pa., Jan. 6.

**Brothersvalley** congregation met Jan. 1 in council. Financially it went over the top as usual. The Ladies' Aid did a commendable work for the past year. H. Q. Rhodes, who was formerly elected for five years, is of course our elder for 1936. B. B. Dickey is clerk; T. S. Reiman, treasurer. Other officers were elected on various committees. Our love feast will be held April 12, Easter. Our young folks who were away at college or teaching were home for the holidays. The primary classes under the direction of the superintendent, Mrs. Leora Beechley, gave a fine program on Dec. 22. Rev. Heydt, president of the Lancaster Bible School, preached for us Jan. 5. The mothers and daughters of the church are active and give some fine programs.—B. B. Dickey, Berlin, Pa., Jan. 13.

**Carlisle.**—Our council was held Dec. 30 on account of the evangeli- stic meeting which was to begin in January. The meeting is being held by Bro. Rufus Bucher of Quarryville, Pa., whom we had been trying to secure for several years. We started our meetings on Jan. 5 with splendid attendance. At the council various reports were heard from our church and Sunday-school treasurers and numerous com- mittees. Elections resulted as follows: secretary, J. E. Faulkner; treasurer, Mark Roth; Messenger agent, Anna Schwenk. Our pastor



gave an interesting quarterly report which was unanimously approved. The report follows: 60 visits made, 9 sermons preached, 4 programs given at evening services. The pastor held three meetings outside the congregation and officiated at two anointings, one funeral and one wedding.—J. E. Faulkner, Carlisle, Pa., Jan. 6.

**Chiques.**—Our love feast was held Oct. 29 and 30 at the Mt. Hope house with Bro. Harry Neff from Mountville, officiating. Nov. 10 at the Cbiques house Bro. S. G. Meyer from Fredericksburg, Pa., preached a splendid sermon on Peace. Nov. 16 to Dec. 3 we held our revival at the Mt. Hope house with Bro. Irvin W. Heisey from Fredericksburg, Pa., evangelist. His sermons were well prepared and delivered. The meetings were inspiring as was manifested by the audiences from night to night. As a direct result nine have stood for Christ and the church. Dec. 8 six were received into the church by baptism and three await the rite. Our council meeting was held Nov. 30 at Mt. Hope. Bro. Ralph Z. Gible is a newly elected member on the Christian Workers' board. It was decided to hold a Bible institute at the Mt. Hope house Feb. 8 and 9 with Bro. R. W. Schlosser, director. Sister B. S. Stauffer was elected president of our Aid Society. The young people reorganized, Bro. Arthur S. Hollinger being chosen president. Services were held both on Thanksgiving and Christmas and the offering amounted to \$155.—Fanny Zug Shearer, Manheim, Pa., Jan. 11.

**County Line.**—On May 13 Bro. J. Lloyd Nedrow of Sipesville came into our midst and held a week's meeting which was successful. He preached good spiritual sermons each night. His daughter, Mildred, served as chorister which was much appreciated. As a result three were added to the church by baptism. On Sunday morning the pastor, Bro. J. M. Geary, preached the examination sermon and conducted the baptismal service. Then in the evening Bro. Nedrow conducted the love feast service, assisted by Bro. Geary and Elders I. B. Ferguson and Wm. Knopsnyder. During the summer our pastor baptized ten more applicants into the church. Our Mt. Hope mission Sunday-school on the mountain was again conducted the past summer, and it was one of the best years we ever had. It was the fifth year of services at this place. We closed services there on Sept. 1 but on Dec. 22 a Christmas service was conducted by our pastor, Bro. Geary, and Bro. R. T. Hull. On Aug. 8 the tri-county Sunday-school convention was held at County Line. It was a big success and was a real benefit to the community. Sept. 1 Eld. I. B. Ferguson preached a helpful sermon. Sept. 12 a special council was called for the purpose of taking a vote of the church. Bro. J. M. Geary was advanced to the eldership. Eld. H. Q. Rhodes, W. K. Kulp and Bro. R. E. Shober of the ministerial board were present. The vote was favorable, almost unanimous. Bro. Geary and Alva Ritenour were elected delegates to district meeting. On Sept. 18 a delegation from County Line went to Wooddale, where Bro. A. J. Beechley was the evangelist. At the present time we are building a heater room and remodeling our church basement which has been under consideration for a long time. On Dec. 31 at the yearly council meeting we elected church officers: Elder, H. Q. Rhodes; pastor, J. M. Geary; treasurer, Lloyd C. Hostetler; clerk, Chas. Yothers; trustees, L. C. Hostetler, I. B. Foust and Paxton Gray. Jan. 5 our pastor preached the installation sermon and the newly elected officers took up their responsibilities. Everything looks favorable for the new year. The pastor held our fall meeting for one week, following with the love feast at which 108 were present. The meeting was very successful. He preached the word with power and one was added to the church by baptism.—Evelyn L. Hostetler, Jones Mills, Pa., Jan. 13.

**Dunnings Creek.**—Our church met in council at the New Paris church on Dec. 12 and elected officers for the coming year: Elder, T. B. Mickle; secretary-treasurer, Bro. Jesse Smith; correspondent and Messenger agent, Mrs. Ross Calliban. We also chose Brethren Leson Callihan and Ross Callihan as deacons. The homecoming was held at the Holsinger church Sept. 22 with a large attendance. Bro. C. L. Cox from Claysburg gave the main address of the afternoon. We were glad to have Bro. C. B. Smith and wife from Bridgewater and Bro. Norman Seese, Albert Seese and their brother and sister from Denton, Md., with us to give us talks. In the evening Bro. D. I. Pepple from Woodbury started a two weeks' revival. Good interest was shown in these meetings and as a direct result eight were baptized and one was reclaimed. Our love feast was held Oct. 6 with 134 surrounding the tables, which was the largest attendance for years. Bro. Pepple officiated. Other visiting ministers were Brethren Samuel Weyant and Taylor Dively. We are starting a monthly missionary meeting Jan. 5.—Mrs. Ross Calliban, Alum Bank, Pa., Jan. 3.

**Falling Spring.**—Since our last writing three of our aged sisters have passed to their reward. At the present, our presiding elder, Bro. Samuel Gearhart, is seriously ill at his home in Shady Grove. Nov. 2 and 3 we held our love feast at the Hade house. Brethren Elmer Leas, Howard Danner, Daniel Bowser, Otho Hassinger, C. C. Sollenberger, Willis Rice, Albert Neiswander, Lewis Dettra, Frank Lightner and Maurice Mentzer were with us. Bro. Leas officiated. The day was beautiful and a packed house enjoyed a rich feast of good messages. Bro. Hiram Eshelman began a series of revival meetings in the Falling Springs house on Nov. 10. Bro. Eshelman gave us good, solid gospel messages which were enjoyed by all. The brethren and sisters were much strengthened and one soul stood for Christ. Bro. H. M. Stover preached a very appropriate Thanksgiving sermon at the Hade house after which an offering was lifted for the benefit of the home church. Bro. W. N. Zobler begins a revival meeting in the Shady Grove house on Jan. 19.—Grace E. Smith, Waynesboro, Pa., Jan. 6.

**Harrisburg.**—Our evangelistic services, Oct. 14-27, were conducted by Bro. Jesse Whitacre of Shamokin, Pa. We feel sure that it was a very profitable meeting to the members of the church; three accepted Christ. On Nov. 4 we had an educational lecture with slides on The Effects of Alcohol. Nov. 5-7 the ministerial meeting of Eastern Pennsylvania was held in our church. Nov. 15-24 our pastor, Bro. J. E. Whitacre, conducted evangelistic services at Boiling Springs, Pa. Nov. 24 the B. Y. P. D. presented a very fine program at Hershey, Pa. Nov. 25 we had a Sunday-school workers' meeting to discuss various plans for the coming year. Nov. 28 our Thanksgiving services were conducted by the pastor; he gave opportunity to those who wished to express their thanks for blessings, and after hearing the many things we had to be thankful for, it somehow made us feel our great responsibility to God. At this meeting the Men's Work lifted an offering of \$20 for home missions. Dec. 11 and Dec. 15 Bro. D. W. Kurtz of Chicago gave two inspiring lectures. Dec. 22, a world wide mission Sunday, our offering was \$74.49; to this we added a surplus from our evangelistic services of \$50.51. Dec. 22 the children rendered a very fine program. On Christmas evening we conducted our prayer meeting as usual. The children of the Sunday-school have a box they call the "do without," which is their way of contributing to missions. The past year their offering was \$21. At our council meeting Jan. 1 it was decided to pay the tuition of our elementary teachers in the standard training school of our city. The Ladies' Aid met Jan. 8 and reorganized; they have made some very fine plans for the coming year which they hope to be able to carry out.—Mrs. E. M. Byrem, Harrisburg, Pa., Jan. 13.

**Huntingdon** church met in council Jan. 6. Delegates were elected to attend the district conference which will be held at Williamsburg, Pa. It was decided that an effort be made to interest more members in subscribing for the Messenger. A visitation to the church families is planned for this purpose. In addition a fund is provided for which the Messenger may be secured by those interested but unable to pay for it. The various church groups are active with renewed zeal for the new year. Russell B. Stambaugh heads the Men's Work group. This organization gave a home mission program in November and will have a father and son fellowship supper in January. Mrs. Foster B. Statler is president of the Women's Work group. In the last year this group has turned in to the General Mission Board about \$200. Mrs. Nora Donelson was elected president of the Sisters' Aid Society for the coming year. The society has given \$97 for various benevolences. Mrs. Mae Coffman is president of the women's missionary society. This organization is just starting a study of the textbook, Women Under the Southern Cross; \$55 was given last year for missions. Eldon L. Craik is president of the B. Y. P. D. During January the young people are discussing the subject, Preparation for Marriage and Home Life. Warren D. Bowman will lead the discussions. The twenty-fifth anniversary of the dedication of the Stone church was observed Sunday, Dec. 8. I. Harvey Brumbaugh preached the anniversary sermon. W. J. Swigart and our pastor, Foster B. Statler, gave historical addresses in the evening. Prof. Paul R. Yoder officiated at the fall love feast in which 283 communicants were seated. The Middle District leadership conference was held in the church in November. More than a hundred were in attendance. The beautiful Christmas drama, "Holy Night," was given in the church Dec. 22. Mrs. L. S. Knepper directed the drama. Our evangelistic services will be held Feb. 2 to 16. Tobias F. Henry from Johnstown will be the evangelist. After the evangelistic services, the pastor's training class will again be held for all the boys and girls contemplating membership.—Mrs. E. L. Craik, Huntingdon, Pa., Jan. 11.

**Juniata Park.**—Love feast and communion were held Oct. 20. Bro. Paul Cox from Bellwood exchanged pulpits with our pastor for the morning service Nov. 3. A father and son banquet was held Nov. 15. Joseph Parks, state assemblyman, was the speaker of the evening. Nov. 17 the members of the Men's Work organization presented a program to commemorate father and son day. Nov. 24 the missionary committee gave a dramatization of a missionary play. From Dec. 1 to 8 a week of fellowship was enjoyed by the members of our church with a different speaker each evening. The speakers were as follows: Brethren Jacob Kinsel, S. P. Early, L. S. Long, E. Detwiler, D. B. Maddocks and Glen Norris. Dec. 22 a Christmas program was given by the children. A new year's pageant was presented by the B. Y. P. D. on Jan. 1. Our council was held Jan. 3. Our evangelistic meetings will be held Feb. 9 to 23 with Bro. McKinley Coffman from Troutville, Va., evangelist.—Betty Kuhn, Altoona, Pa., Jan. 6.

**Lebanon.**—The Christmas program was rendered Dec. 22. It was a beautiful and exceptionally well rendered program. In the evening carols were sung by the choir and a sermon delivered by Pastor Zuck on A Real Christmas. Dec. 24 a pantomime was given by the young people which included all scripture bearing on the birth of Jesus, angels and the shepherds and the homage of the wise men. Our love feast was held Oct. 13 with Bro. Jas. Moore of Lititz officiating. Rally day was observed Oct. 29. An offering of \$404 was given of which amount \$100 was given by the mothers and daughters' association (the full amount was added to the building fund). Following the Sunday-school period an inspiring sermon was delivered by E. S. Kiracole of Elizabethtown. He spoke on You and Your Sunday-school. Nov. 10 father and son day was observed by an appropriate sermon by Lester Royer entitled A Father's Wish for His Son. Our pastor is teaching a young people's class in doctrinal study on Wednesday evening preceding prayer meeting. Nov. 13 the pastor gave an illustrated lesson on the evil results of intemperance. Nov. 17 both services for the day were in charge of the young people, Bro. Jas. Martin being moderator



the morning and Lloyd Miller in the evening. Three fine groups in neighboring congregations lent additional interest to the evening service by vocal music. Afterward Bro. A. Stauffer Curry spoke on Abundant Life. Nov. 24 we had the pleasure of having with us F. Brightbill of Bethany Biblical Seminary, who assisted our pastor in the morning service. The evening service was in charge of the mothers and daughters' association; they rendered a Thanksgiving-observatory program. Dec. 1 an illustrated lecture sponsored by the church's Bible class was given by the pastor on the subject, In His Steps. The program was interspersed with song by the Harmony male quartet. Dec. 8 a service commemorating the 400th year of the English Bible was held, made interesting through Eld. Nathan Martin's history of the Book up to the last four centuries. Dec. 11 Bro. R. D. Bowman, one of the instructors during the Bible term at Abetbtown College, favored us with his presence at our midweek service. He spoke at 7 o'clock to the young people, following which gave an inspiring message to the mixed audience. The Harmony quartet furnished special music at this service.—Martha Z. Eckert, Union, Pa., Jan. 6.

**Lititz.**—Evangelistic services were held Nov. 24 to Dec. 2 by our pastor, Bro. Jas. M. Moore, who preached the word with power. Seven men were added to the fold and the whole church was strengthened. A beautiful union Thanksgiving service was held in the Moravian church. Bro. Moore preached the sermon. Nov. 17 the Men's Work society sponsored a father and son fellowship luncheon. Dec. 16 Bro. C. D. Mack gave a splendid message. Dec. 22 the B. Y. P. D. had an impressive Christmas candlelight service. Following that, the children's program was given. Christmas evening the birth of our Savior was portrayed in scripture, story and song. We greatly missed Bro. Moore during the Christmas season; our hearts were with him as he journeyed to Florida just a few days before the homegoing of his father, Eld. J. H. Moore. The winter council was held Jan. 8. Eld. A. C. Baugher presiding. Eld. H. K. Ober, chairman of the district Ministerial Board, was also present. Bro. Baugher, who so long led the church during the past two and one-half years, asked the church not to vote for him as elder, and Bro. Moore was chosen to succeed him as elder and pastor. The church granted the sisters the privilege of organizing the Women's Work. The following officers were elected for the coming year: church clerk, H. M. Eberly; church treasurer, M. M. Garman; president of Men's Work, J. H. Breitigan; president of B. Y. P. D., Robert Gibbel; president of Aid Society, Ella Eberly. Sister Lottie Nies is directing the children's choir. Our men's work, with Ralph Gonder, director, is making a splendid contribution to many of our services. Midweek services are in charge of Brother Moore, the latter leading the junior prayer meeting, while Bro. Moore is giving a series of doctrinal lessons. Our membership is 320.—Florence B. Gibbel, Lititz, Pa., Jan. 11.

**Swatara.**—Bro. Ammon Merkey brought the message on Thanksgiving morning at Frystown. The welfare board rendered a program in the evening at the Merkey house. Bro. Alton Bucher addressed the meeting. Dec. 21 the council meeting was held at the Merkey house. A fine program was rendered at the Frystown house Christmas Eve. A revival will begin at the Ziegler house on Jan. 26. Bro. Rufus Bucher of Quarryville, evangelist.—Elizabeth Meyer, Frystown, Pa., Jan. 6.

**Ing Run.**—Bro. Chas. Ziegler brought the message both Sunday evening and evening, Jan. 12. Prayer meeting was held last Wednesday evening by Sister Phyllis Kunkle. Young people's meeting is being held every Sunday evening at 6:30. Meetings are also being held every Sunday afternoon at the Zimmerman church.—Mrs. Quin-Kunkle, Lehigh, Pa., Jan. 14.

**Meyersdale.**—Many improvements have been made to our church. Beautiful shrubbery has been placed on the lawn and around the church. The walk and front steps have been recemented. The choir and rostrum have been revarnished and a new rug purchased for the rostrum by the young ladies' class. The men donated their time and service in building a brick driveway. Our church was represented at district meeting by four delegates. In 1930 we engaged Bro. M. J. Baugher, pastor at Greensburg, Pa., to hold our evangelistic meetings here. Beginning Nov. 11 our church enjoyed a most spiritual revival. The services were the largest attended of any of our evangelistic meetings and the crowds went away with God-given messages. Forty-two were baptized at that time and nine were gained later, making a total of fifty-eight. For a few Sundays following the meeting our pastor gave us sermons on The Christian, for the benefit of the new converts. The children of the Sunday-school gave a Christmas program Dec. 22. We are very well pleased with the reports for the year. We gained seventy-three members by baptism, eleven by profession, and lost twelve by death. We were able to pay \$1,543.69 on our church debt. We are so well pleased with the spiritual blessings received from tithing that we are carrying on this system of finance for the coming year.—Delta Arnold, Meyersdale, Pa., Jan. 3.

**W Fairview.**—We held services Thanksgiving evening. Dec. 8 we had an all-day missionary meeting, using as our theme, The Mission-Challenge. Bro. C. D. Bonsack gave two very interesting talks on foreign missions. We were favored with special music by the Gospel quartet from Palmyra, also our girls' and men's choruses gave several selections. We used as a topic, Cultivating the Missionary Spirit. Bro. Jos. E. Whitacre of Harrisburg, spoke on Loyalty to Christ through Missions. Bro. Whitacre gave an interesting sermon at the closing session. Our offering for missions at this time amounted to \$387.62. Our mission offering for the year thus far amounted to \$387.62.

We held services Christmas morning. Jan. 1 we met in council. Various officers were elected, including D. Fitz, trustee. Our church and Sunday-school treasurers gave favorable reports. We expect to hold a Bible institute in the near future.—H. B. Markey, York, Pa., Jan. 6.

**Norristown.**—We held our love feast on Nov. 10 with Bro. Bricker officiating. In December we held our council meeting with Eld. M. C. Swigart in charge. At this time we elected our church officers. On Sunday evening, Dec. 22, the Sunday-school gave their Christmas program. A white gift pageant was given. The offering amounted to \$56.45. Our local ministerial board has been securing supplies for the pulpit since Oct. 1.—Mrs. J. S. Grater, Norristown, Pa., Jan. 6.

**Reading.**—At the quarterly council on Dec. 10 our pastor, D. H. Markey, was elected elder in charge and Bro. H. H. Moyer, church clerk. The Sunday-school rendered a Christmas program Sunday evening, Dec. 22. The church chorus, under the direction of Bro. Leroy Hildebrand, presented an interesting musical program on Christmas night. Under the auspices of the Willing Workers' class baskets of food were delivered to needy families for Christmas. A hot water heating system was installed during the month of December. Our pastor started a class in Bible doctrine which meets every other Sunday evening. The B. Y. P. D. elected Bro. Joe Nies, president. We expect great things from this group. On Feb. 1 and 2 Bro. Ralph Schlosser will conduct a Bible institute in our church.—Mary L. Seyler, Reading, Pa., Jan. 15.

**Roxbury.**—Our church was represented by our full quota of eight delegates at the district meeting in Windber. Our pastor, T. F. Henry, closed his evangelistic campaign in the Scalp Level church Sept. 29. He also held an evangelistic meeting of two weeks' duration in the Snake Spring Valley church, closing Nov. 1. During these four weeks of the pastor's absence the services were conducted by the home ministers, except one Sunday when we had as our guest speaker Eld. S. J. Berkley of Meyersdale church. He had for his subject The Sin of Ingratitude. This is Bro. Berkley's boyhood home, and it was a treat to him and the church to have him and his family in our midst again. The same Sunday evening the services were in charge of the B. Y. P. D., and they had asked the writer to give a talk on The Church and Young People Sixty Years Ago, as a part of their program. The younger folks, especially, were greatly interested as they

## Achievement Offering for the General Brotherhood Missionary and Service Work

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

.....

Please place this money to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. ....

Post Office .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	\$.....



listened to the great changes that have taken place in that length of time. Our church had a large delegation at the Scalp Level revival and the choir gave a musical number. The Scalp Level church returned this with a still larger delegation to our revival which was held by their pastor, Eld. G. E. Yoder, from Oct. 28 to Nov. 10. Bro. Yoder labored faithfully, and in company with the pastor made many calls. It was also our pleasure to have Sister Yoder present in a number of the services, and join in the visiting. Six Sunday-school girls gave their hearts to the Lord and were baptized the following Sunday. Great credit is due Bro. C. S. Brallier, chorister, and Bro. J. P. Coleman, pianist, along with the choir for the excellent music throughout the meetings. Our love feast on Oct. 27 was one of great spiritual blessing to all in attendance, led by the pastor. On Dec. 22 we had our Christmas services—a program by the children, following the Sunday-school hour, and a pageant, The Bethlehem Inn, in the evening, presented by a group of young folks and a few children. A white gift service was held in connection with the evening program, gifts of money and foodstuff being received. Three large baskets were given to needy families. The evening service of the last Sunday of the year was given in recognition of a half dozen of our young folks who are attending different colleges and who were enjoying their holiday vacation with the home folks. Under the direction of the pastor, the entire program was given by them. On New Year's Eve a watch night service was held from 9 P. M. to midnight, consisting of a program, refreshments, a social hour and ending with a candlelighting service. Our Sunday-school observed rally and promotion day Oct. 6. Our parsonage has been given two coats of paint on the outside and the interior has been decorated and new shades put on the windows. Our new yearbook and directory, which is now being distributed, shows a net gain of thirty-five in membership. It also shows gains in our finances. In the fall election our city voted against Sunday movies, and we were also successful in keeping the government from locating a liquor store in our ward.—Jerome E. Blough, Johnstown, Pa., Jan. 4.

**Schuylkill.**—At our love feast Oct. 19 and 20 we enjoyed having with us Brethren Perry Sanger, Nathan Martin and Henry King who officiated. A fine young people's program was rendered Nov. 10. Bro. Cyrus Krall of Lebanon gave an interesting address. Nov. 24 the Volunteer group of Elizabethtown College rendered a splendid program. Thanksgiving services were held at the Big Dam church by Bro. Henry Bucher of Lebanon. An offering was also lifted for the benefit of our District Mission Board. At our council Dec. 16 it was decided to have the prayer meeting in the homes again. Bro. Aaron Heisy has given us a number of helpful messages at the Big Dam house recently. Dec. 25 our Christmas program was held in the evening. Eld. Norman Musser gave the address. The Sisters' Aid Society is busy quilting during the winter months.—Mrs. Arnold Zechman, Pinegrove, Pa., Jan. 8.

## TENNESSEE

**Jackson Park** church met in council Jan. 12 and elected officers for this year. Bro. S. H. Garst was re-elected elder and pastor; H. K. Kable, clerk and treasurer; the writer, correspondent and Messenger agent. Before the council, Bro. Garst preached an uplifting and inspiring sermon on the subject, How to Be Happy. The Sunday-school seems to be doing fairly well and the church also is moving along as well as could be expected under the circumstances.—Jesse D. Clarke, Jonesboro, Tenn., Jan. 15.

**New Hope** church met in council Dec. 7. The business of the meeting was electing officers for the coming year. The officers of 1935 were all retained for 1936, namely, I. T. Garst, clerk; Mrs. Mary Clark, Sunday-school superintendent; Mary Emma Morrell, church correspondent; Bro. A. M. Laughrun, elder and pastor for the second Sunday, and Bro. Frank Isenberg was elected pastor for the fourth Sunday. Bro. Laughrun filled his regular appointment on Saturday evening, Sunday, and Sunday evening, Dec. 7 and 8, with three good sermons, and Bro. Isenberg filled his appointment on Sunday, Dec. 22, with a very interesting sermon. That evening the young people gave their Christmas program. On Sunday, Jan. 5, the Sunday-school and B. Y. P. D. were reorganized.—Mary Emma Morrell, Jonesboro, Tenn., Jan. 6.

## TEXAS

**Falfurrias** church met in council Dec. 20 to elect church officers. Pearl Whitcher was chosen church clerk; the writer, correspondent and Messenger agent. On Dec. 23 we held our communion services with twelve surrounding the table. Bro. Fager is moving away which leaves us without an elder. Bro. Reist of the Mennonite church preaches for us each Sunday morning.—Emma T. Whisler, Falfurrias, Tex., Jan. 7.

## VIRGINIA

**Bassett** (Mt. Hermon).—Bro. Marvin Clingenpeel, our new field director, was with us Nov. 6 and gave a helpful talk for church leaders. Dec. 8 we moved into our new church. It was the tenth anniversary of the work at Bassett. Bro. P. E. Bowman has labored here faithfully. Bro. John Naff of Antioch preached the morning sermon. It was decided to wait until spring to finish the basement and have the dedicatory service. While we rejoice for the new church we are made sad for the loss of the Mt. Hermon church which was destroyed by fire Dec. 16. It was located about three miles north of Bassett. The people of that community are worshipping at Bassett until a new church can be erected.—Laura Stone, Bassett, Va., Jan. 6.

**Copper Hill.**—The Copper Hill Sunday-schools were organized to begin the year the first of October. D. M. Wimmer was chosen super-

intendent for Copper Hill, and Harry King for Bottom Creek. J. T. Stump continues as superintendent for Air Point. Mrs. D. M. Wimmer is leading the women this year as president of the Aid Society. The young people are moving forward under the leadership of Miss Gladys King as president and a loyal corps of other officers. Two churches are co-operating this year in the B. Y. P. D. Two programs are given each month. We have had a series of church history and doctrinal talks by the pastor, a special emphasis on peace, special recognition of the Bible anniversary; during the Christmas holidays the young people sponsored a temperance lecture illustrated by slides. Bro. C. O. Showalter was here to present the lecture which was greatly appreciated. The young people sponsored a fellowship supper and service at Copper Hill on Wednesday night before Thanksgiving. About 250 were present for the potluck supper, served cafeteria style. The pageant or play, "Sharing Our Benefits," was very ably presented by the young people after the evening meal. The entire offering was given to the church, forty per cent going to Missions and sixty per cent to local work. The women, young people, men, and the finance board were represented at the regional conference at Bridgewater in November by five delegates. The congregation received several reports of this conference through their delegates. A revival meeting held at Adneys Gap, a small preaching point in this congregation, during the early fall, was a spiritual blessing to the people. At our council meeting the church re-elected Bro. C. E. Eller as elder for another year. He has served this congregation a long time and has been a faithful and consecrated leader. The ministers of the congregation were asked to rearrange the preaching program; this has been done and we believe will prove to be a blessing because several churches are receiving one or more extra services each month. We have gone over the top in raising the quota assigned our church by the district for missions. Since our last report a small building debt has been paid off and a new floor has been put in the Copper Hill church. The last named project grew out of a Sunday-school lesson last fall and an uncomfortably cold church building that Sunday. The women are also sponsoring the Messenger club this year; at the present time road conditions have hindered the completion of the canvass, but they are confident the club will be a success, the record so far being forty-nine out of a possible fifty-four subscriptions, forty-three of these being new subscribers. Our pastor is busy encouraging the work and making calls in the homes. During the month of December he was busy soliciting for the new floor and helping with the Messenger club. A Christmas program was given at the Bottom Creek church by the Sunday-school; the program at Copper Hill had to be recalled because of the weather. The young people have recently decided to pay the amount this church is giving towards the Bible Chair at Bridgewater College.—Cassie Shaver, Bent Mountain, Va., Jan. 11.

**Crab Run** church held a series of meetings in October. The evangelist was Bro. Ernest L. Miller of Woodstock, Va. As a result of the services there were five additions to the church. Plans are made for another meeting to be held in August by Bro. Miller. On New Year's night the Sunday-school at Crab Run rendered an impressive pageant entitled The Babe in a Manger.—Mrs. H. L. Moyer, Bergton, Va., Jan. 14.

**Elk Run.**—Dec. 5 the church met in council when the regular boards and committees gave their reports. It was decided to contribute \$15 toward the support of Bible chair at Bridgewater College. An effort will be made to place the Messenger in at least 75 per cent of the families of the resident members again this year. We have decided on the card system for raising our annual budget. An interesting illustrated temperance lecture was given by Bro. F. E. Williar Oct. 25. On the following Sunday morning Bro. Alonzo Carter preached an inspiring sermon. Nov. 10 we enjoyed the love feast with Bro. O. S. Miller of Bridgewater officiating. The B. Y. P. D. is progressing very nicely with Mrs. Howard Malcolm, president. The Aid Society is doing good work and has increased in number. They have been sending cards, flowers and sunshine boxes to the sick. Some of the Sunday-school classes have taken programs to those who are shut in, which seem to be greatly appreciated.—Anna Lee Smith, Mt. Solon, Va., Jan. 6.

**Hopewell** church closed a very interesting revival Nov. 10 conducted by Bro. Samuel Harley of Richmond, Va. Seven new members were added to our little flock. Our love feast was held Nov. 24. Nov. 26 our church met in council for the yearly election of church and Sunday-school officers. The different treasurers gave very good reports. Some inspiring sermons have been given us by our pastor, Bro. Chester Harley.—Willis V. Rexrode, Hopewell, Va., Jan. 3.

## WASHINGTON

**Yakima** church met Nov. 29 in a business meeting to elect church officers for the year. Bro. Wendell Faw was chosen secretary-treasurer; the writer, church correspondent. Since our last report two have been added to the church by baptism; twelve letters have been granted. Nov. 23 a group of young people from Wenatchee rendered the play, What Shall It Profit? Our love feast was held Nov. 16 with Bro. Longenecker officiating. Just recently two men from the American Sunday School Mission showed pictures and gave talks concerning their work. Nov. 26 the men's organization gave a program and a pie social. A group met at the church on Thanksgiving for services. An offering of over \$22 was taken for the District Mission Board. We are very glad to have with us Brother and Sister Paul Longenecker of Morrill, Kans., as pastors. He also is field man for Washington which necessitates his being away much of the time. Dec. 8 Bro. Jay Eller from Wenatchee preached for us both morning and evening; Dec. 15



B. J. Fike from Sunnyside was with us. The Sunday-school gave a nice Christmas program the morning of Dec. 22. In the evening young people gave the play, *And Myrrh*. Dec. 29 the group went to Sunnyside and gave the same play. Our elder, Enoch Faw, gave a splendid sermon that evening. Our pastor and family and a few members attended the workers' conference at Wenatchee Dec. 26-27. Last week our pastor was working in the field—Wenatchee, B. Kane, Forest Center, Chewelah. We have 75 per cent of our members on the Messenger list for 1936. We reorganized our Aid Society with Sister Jessie Sharp, president. Our Aid is still active. Our year work consisted of comfort making, sewing, helping the needy; we also had a bazaar. Our Aid has met the quota and sent the money in. Our average Sunday-school attendance for last quarter was 100. —Katie Baldwin, Yakima, Wash., Jan. 6.

### WEST VIRGINIA

**Myers.**—The church met in council Jan. 2, with the pastor presiding in the absence of the elder. Mrs. Mary Myers Miller was received as a member from the Beaver Run church, W. Va. It was decided that the pastor, C. O. Showalter, hold our revival meeting again this year, at C. D. Ludwick, our minister of music, taking care of that department. The pastor was given two weeks' leave with pay, to hold a revival the last two weeks of June at Eglen, W. Va. The pastor reported the church in a fine, unified, and spiritual condition. The pastor is well pleased with the progress of the church during the past year. At the council the following organization was effected for the year of 1936: for elder, our pastor, C. O. Showalter; clerk, Otis W. Johnson; treasurer, J. W. Ebert; Otis W. Johnson was reappointed on the local ministerial board; Arnold Ludwick was appointed on the finance board; Miss Edna Fleck was appointed on the board of Christian education; church correspondent, the writer.—Mrs. C. O. Showalter, Keyser, W. Va., Jan. 9.

**Spring.**—Nov. 30 Bro. Galen Fike was licensed to the ministry. He is the youngest son of Eld. Ezra Fike and is a student at Bridgewater College. Our Thanksgiving offering for missions was \$195.14, an increase of \$79.42 over last year. Our Christmas offering was \$66. Our church co-operated in a pre-Thanksgiving series of sermons held in high school. The men recently put a new roof on the church.—Harsh, Eglen, W. Va., Jan. 6.

### WISCONSIN

**Worden.**—Early last fall our young people held an ice cream social and play and made \$21; they used the money to purchase materials and papered our church and painted the ceiling; it looks almost like a new church. In November we held our council. On Dec. 22 the young people gave a little Christmas program in the morning and each child received a bag of candy. Jan. 2 the Ladies' Aid will meet to elect officers.—Mrs. Wm. Ulrey, Stanley, Wis., Dec. 28.

## The Church of the Brethren

Formerly Called Dunkers

This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

Firmly accepts and teaches the fundamental evangelical doctrines: the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and vicarious return, and resurrection both of the just and unjust (John 5:28, 1 Thess. 4:13-18).

Observes the following New Testament rites: Baptism of penitent converts by trine immersion for the remission of sins (Matt. 28:19; Mark 16:16; Acts 2:41; 8:36-38); feet-washing (John 13:1-5; 1 Tim. 5:10); love feast (Matt. 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper observance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

Emphasizes daily devotion for the individual and family worship in the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in international and industrial controversy (Matt. 7:12; Rom. 13:8-10); intolerance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sin-amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagance and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

### Streams in the Desert

Here is a book of nearly 400 pages—a devotional book for those looking for devotional help. Something for each day of the year. A Bible passage followed by choice selections of prose and poetry helps to start the day aright. Equally suitable for individual or group use. Popular and now in its 15th edition. Price, \$1.50.

### With Honor

The fortieth book in Harper's series of monthly pulpit books. The author is Charles H. Heimath of Evanston. Timely subjects, fresh treatment, forceful presentation. Will stimulate preachers as they follow the author through the book. \$1.00.

### Thousands and Thousands and Thousands

of women have tried the Inglenook Cook Book and have found its recipes reliable, economical and wholesome. That's because the recipes were furnished by women who had a reputation from long experience of knowing how to cook. The Inglenook Cook Book was first published in 1901. In 1911 it was doubled in size and now contains 416 pages. For 35 years the Inglenook Cook Book has been a leader. It was never more popular than today. If you have not tried the Inglenook Cook Book be sure to order your copy today. As a gift to a bride or other friend you will find nothing better than our Inglenook Cook Book. This big and useful book costs you only \$1.00.



### Teaching Uniform Lessons?

Then you need the best helps. Essential for you is

Brethren Teachers' Monthly, 75c.

Other splendid helps are—

Tarbell's Teachers' Guide—\$2.00.

Peloubet's Select Notes—\$2.00.

Arnold's Practical S. S. Commentary—\$1.00.

Torrey's Gist of the Lessons—35c.

And here are books that will help every teacher and adult pupil—

Luke the Evangelist, A Study of His Purpose, by Wilfred I. Hannan.

A book that helps you see Dr. Luke, his method, purpose and message. You'll revel in the author's message. \$1.50.

The Gospel of Luke, An Exposition, by Charles Erdman.

The Life of Christ, A Harmony of the Four Gospels, by E. S. Young.

Enables you to trace the journeys of Jesus, group parallel passages and properly relate the several Gospel writers. 75c.

Any and all of these will make you a better teacher of these wonderful lessons.

Brethren Publishing House, Elgin, Ill.

## The Fine Art of Motherhood

By Ella Broadus Robertson

A grand book that exalts the position of wife and mother and helps every woman to do her best for her family. Read, enjoyed and recommended by thousands of mothers and others. Price, \$1.50.

Brethren Publishing House, Elgin, Ill.



## For Home, School and Church

wise parents and teachers seek the best guidance. The experience of other wise leaders may become accessible through books wisely selected. We recommend—

### **The Home and Christian Living, 75c**

By Percy R. Hayward and Myrtle H. Hayward

Aims to develop a home in which all-round individuals may grow to be their best selves.

### **Faith or Fear In Child Training, \$2.00**

By Margaret Eggleston

Knowing her subject as she does the author does not befuddle the reader with "creative experience," "introversion," "neuroses," "integrated personality," etc., but talks sense in terms easily understood by all.

### **Religious Education in the Small Church, 75c**

By Lewis Joseph Sherrill

Most books on such subjects are written for the large church. This one recognizes the small church and its problems. That's what makes it a good book for your church.

### **Toward Understanding Adults, 75c**

By Earl F. Zeigler

The author knows adults and speaks to them in short words, simple sentences and brings a message that strikes home.

Each of these books has a vital message for folks who would know and grow.

**Brethren Publishing House, Elgin, Ill.**

## Personally Escorted, All-expense Tours to the Sunday-school Convention in Norway

1. Around the North Capes and through Europe. Fifty-three days. Tourist, \$600.
2. Through nine European countries. Forty-two days. Third-class, \$395. Tourist, \$445.
3. S. S. Convention, Europe, Holy Land and Mediterranean. June 28 to Aug. 5. \$895.

Send for further particulars AT ONCE to

**J. W. BARWICK, 40 E. Market, York, Pa.**

## The Re-Discovery of the Spirit

By William Owen Carver

The author is a professor in the Southern Baptist Theological Seminary. In four lectures he aims to show how modern thought in the past few years is turning back to God and finding anew him whom men had largely lost. The subjects of these lectures are: Return of the Spirit, Finding the Self in a Scientific World, Gaining Truth and Reality, and Finding God. Price, \$1.50.

**Brethren Publishing House, Elgin, Ill.**

## The Passing of Elder J. H. Moore

recalls his very busy and fruitful life. He was an outstanding minister, a wide-awake editor, a popular writer and a great man.

He was a close observer and a keen interpreter of life. He understood men and was at his best when he sketched a life story. Two of his books are:

### **Some Brethren Pathfinders**

in which the author tells the story of a number of church leaders, most of whom he knew intimately. Regular price, \$1.50. Special price, \$1.00.

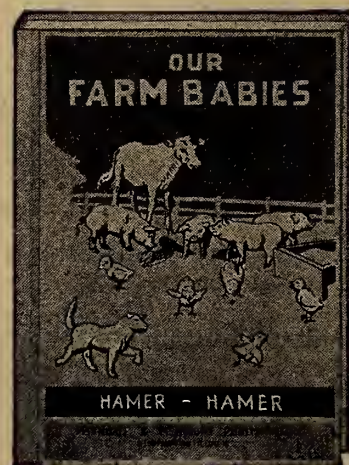
### **The Boy and the Man**

which is the story of his own life so told that young and old alike enjoy every page. Regular price, \$1.25. Special price, \$1.00.

Every Brethren home should have both of these books. At these special prices you pay only \$2 for a \$2.75 value. Order today.

**Brethren Publishing House, Elgin, Ill.**

OUR  
FARM  
BABIES



OTHER  
FARM  
BABIES

City business men and city church folks are discovering that they must go to the farm for food and leaders. For that reason the farmer should implant a love for the farm in the heart of his child. Here are two farm books for farm children that will do that very thing. Written by teachers who know and love the farm, our own O. Stuart and Anna M. Hamer, for supplementary reading for those in the second and third grades, in winsome language and with attractive pictures, the books are receiving a welcome everywhere. A number of states have adopted them as part of their Pupil's Reading Circle. Let your children have the joy of reading them and the farm will mean more to them. **Price of each, 80c.**

**Brethren Publishing House, Elgin, Ill.**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., February 8, 1936

No. 6



Photo by E. G. Hoff

## LINCOLN MEMORIAL AT GETTYSBURG, PENNSYLVANIA

*"It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. . . . That this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth."*

## IN THIS NUMBER

### Editorial—

We Need Converted Scribes (E. F.) .....	3
Getting the Music Out of Life (E. F.) .....	3
Simple Steps Toward Peace (H. A. B.) .....	3
The Church College and the Church .....	4
Kingdom Gleanings .....	16, 17
Daily Devotions (W. W. S.) .....	18

### General Forum—

Security (Verse). By Ora W. Garber .....	5
Brethren Evangelism.—No. 5. By J. H. Moore .....	5
Ministers in Politics. By Galen B. Ogden .....	6
The Purpose of Education. By Philip H. Lauver .....	7
Meeting of General Education Board. By J. I. Baugher .....	7
National Conference on the Rural Church. By W. H. Yoder .....	8
Bits of Brotherliness. By Paul F. Bechtold .....	9

### Home and Family—

God's House (Verse). By Emma Beshore .....	10
The Voice of Thy Brother's Blood.—Chapter 13. By Florence S. Studebaker .....	10
Monotony in Marriage. By Perry L. Rohrer .....	11
How Shall We Raise It? By Julia Graydon .....	11

### Our Mission Work—

What to Pray For. By Mrs. Bertha Robertson .....	12
Missions and Church Service .....	13
Junior Worship Program .....	13
News From the Field. By Corda Wertz .....	14

### The Church at Work—

Neutrality Legislation; Making Religion Real to Children; What Is the Church For? Improving in Your Work; Marriage, Parenthood, A Christian Home Atmosphere .....	19-21
---	-------



# BEWARE--LEST YOU LOSE that which is most precious

Today we possess dozens of newly invented material devices and a mastery over physical nature, even over certain diseases, far beyond the dreams of our grandfathers. We have harnessed nature and made her serve with the wealth producing power of a hundred million slaves.

But we have not found the way to win and make secure the enduring and really precious values of life. We are in danger of losing liberty, freedom of speech, freedom of conscience, tolerance and faith in God. We ourselves, and indeed all humanity, are growing conscious of a thirst for something more satisfying than multiplied invention of physical machines. They will not stop heartaches or broken lives or suicides.

Men and women are today yearning for spiritual values such as inner happiness, joy in daily work, the affection of a chosen few, the respect of all and some objective of existence which gives inner strength unconquerable by outward circumstances.

The present trend of civilization and the abundant life for human beings is downward. The tide is running strong for autocracy, for dictatorship, for censored speech and writing, for riotous intolerance and the discarding of such elementary virtues as faith, trust, in-

tegrity, thrift and altruism. A change for the better depends not on blind forces outside of our control, but upon ourselves.

The Person who can restore joy to the world of human lives is Jesus. However, we can not expect his salvation to be forced on us. "But as many as received him, to them gave he the right to become children of God" (John 1: 12). Further progress demands the acceptance of building anew upon spiritual foundations. The amazing and splendid advance in new automobiles, in broadcasting ideas by radio, in increasing corn yields and in getting hens to lay more eggs must now be matched by spiritual progress and understanding. We may think we have given generously to the church and may boast of our missionary endeavor. But stop and think. Have we put thought, time and money into spiritual building, into the church as we have done in increasing farm yields or our financial income? We must begin now to match physical achievements with a new spiritual endeavor.

Is there a better time to begin than right now? The annual February Achievement Offering for the general missionary and service work of our church is Feb. 16. Test out your sincerity as a Christian by making your missionary offering more generous than ever before.

GENERAL MISSION BOARD

22 South State Street

Elgin, Illinois

---



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., February 8, 1936

No. 6

## EDITORIAL

### We Need Converted Scribes

SCHOLARSHIP is a great asset if you can hitch it up to the right emotional drive. So Jesus said, for substance, in his remark about the converted scribe. Remember? It was just after he had finished his parables by the sea (Matt. 13). He asked his disciples if they had understood what he had been telling them, and when in their unsophisticated innocence they said they had, he replied, to paraphrase him freely:

Well, if unlettered fishermen and tax collectors can see what my kingdom is like, what a power for digging out its hidden treasures will the trained scholar be, when he gets the kingdom of heaven point of view. For he will know how to put the old and new together.

How the world needs today the "scribe who hath been made a disciple to the kingdom of heaven," the man who "bringeth forth out of his treasure things new and old." Powerful influences would have us discard old virtues. We'd better not. Some will have nothing new. They should learn that the realm of undiscovered good is still very large.

Bring on your well disciplined scribe. We want the man who knows. But we want him air-conditioned. We want him cleaned and tempered by the winds of heaven. We want him to find the place where old things fit with new, and to weld them together into a solid unit of eternal truth.

E. F.

### Getting the Music Out of Life

LISTENING to one of the great symphony orchestras there came the place where the players rest a few minutes while some learned music critic comments on the program. The listener did not care for that and so—but before he got his dial turned he caught something that made him stop. He did care for *that* and so he listened until the speaker finished, and with a thrill of satisfaction greater than that which the music had given him.

The commentator was saying that the great masters are never satisfied to test out their compositions by playing them in solitude. They must have an audience, however small. The point is not that they do not trust their own judgment. It is that they can not do their best, they can not bring out the music well, they can not tell how much enjoyment there is in their production, without the response of sympathetic listeners.

Indeed, how much of life is just like that. But your humble servant never thought of it thus in the field of music. It must be true then that in any realm, in every realm, you can not play the great symphony of life alone. You can not get the music out. We must think and feel and live and love together.

E. F.

### Simple Steps Toward Peace

THE longing for peace is widespread. It is sincere and earnest too, for the common people understand as never before how they are the real victims of greed and war. And yet, what can the individual do to bring in an age of goodwill? In his aloneness he seems so utterly helpless.

However, it should be remembered that trends grow out of just such world-wide desires. In the long run the people can have what they want if enough want it in all sincerity. And so it does make a difference what the individual thinks. There are simple yet significant steps which he can take toward peace.

#### *Enroll for Peace*

Perhaps the first and simplest of these is just to take a stand for peace. One does not need to understand all the implications of such an enrollment. It is enough at the start to see that peace is infinitely more desirable than war. And seeing this, the common man can give his individual support to those peace agencies which seem to him to be doing the things that need to be done.

Now for members of the Church of the Brethren this problem is greatly simplified. Membership in our fra-



ternity really means enrollment for peace. From the beginning our church has stressed aversion to war and urged a life of peace. Yet this is not saying but that in the interest of clarity and action we should take steps as a church to make it more distinctly understood just what is implied by membership in the Church of the Brethren.

#### *Live at Peace*

Of course, enrolling for peace means little except as the volunteer determines in his heart to live at peace with all men. And it is here that the church transcends a mere peace society. The society may or may not stand for more than the theory of peace. But the church position on peace is not a matter of theory. Beyond this it goes back to conviction and doctrine. The church stands for peace because Christ lived, taught and died for peace. In his thought there was one loving Father of all and one holy brotherhood of men. With him, peace was a way of life.

In the Church of the Brethren, as the name suggests, peace is the rule for all relations. As members approximate this ideal they will not fight, nor destroy others through predatory occupations, nor their own efficiency through intemperate living. This peace position rests upon the conviction that personality represents the ultimate in value; that peace makes possible the largest realization of this value in oneself and in others.

#### *Speak for Peace*

In so far as our people have realized the peace way of life they are in a position to offer effective testimony, or to speak for peace. Along with the fine things that have been offered, there are some incidents and situations which mar this testimony. It is with sorrow that one has to admit the flesh is often weak even when the spirit is willing.

But human failings do not invalidate the peace ideal, any more than human shortcomings discredit any other great truth. It is something to have accepted such an ideal as the goal with respect to human relations, and more to have actually tried to realize the same in everyday life. And yet, as we speak for peace, we must not forget that our strongest testimony is that of a beautiful and attractive life of peace.

#### *Explore the Frontiers of Peace*

A peace program which includes enrollment, consistent living and testimony for peace, would be incomplete without persistent efforts to explore the frontiers of peace. We have greatly erred in thinking of peace as a static, colorless, unchallenging alternative to war. Exploration of its possibilities will show that peace is the real basis of all progress. Nor does it yet appear what great things men can and will do as peace becomes the law of life and release comes through wider and wider areas of human relation.

These are the four simple steps in every man's program for the increase of goodwill: enroll for peace, live at peace, speak for peace, explore the possibilities of peace. And when enough do this we shall have peace, not alone in the intimate circle of home or community, but around the world as well.

H. A. B.

### **The Church College and the Church**

FURTHERMORE, it is important for an institution like ours to recognize that its mission is not a narrow one. Every such institution is a testimony to a principle and the expression of a fundamental necessity in the perpetuity of the Christian philosophy of life. The principle is that you can not build respect for religion into the life of youth by ignoring or depreciating it. Because of a mistaken tolerance of irreligion and even atheism in our American life there is increasing pressure upon our state schools to sidestep recognition of Christianity. This pressure will not lessen with the disappearance of church colleges. The educators in our state schools who do not share this attitude of indifference toward religion (and it is a happy circumstance that there are as yet not a few) should recognize this, and see to it that their legitimate efforts to upbuild the state system do not tend to crush what ought to be the supporting and corollary church institutions.

Beyond this, it lies as a responsibility of no mean proportions upon institutions such as ours to educate pastors and church people into a far deeper appreciation of what is included in the question of the perpetuity of Christian colleges. For any Christian to be indifferent to this matter means, whether he recognizes it or not, that ultimately he is indifferent to the cause of Christ in the world. It may be just as truly a contribution to the cause of Christian missions to pay out a hundred dollars more to send a boy to the church college, as to place the hundred dollars on the collection plate. The mission offering of today is supporting some boy or girl who was in the Christian college twenty-five years or more ago. Those who kept these institutions alive twenty-five years ago probably made a larger contribution to the mission cause of today than the person who sends an offering to the mission board now. They opened a channel through which the Christian of today can contribute to the cause of the church. Are we not obligated to do as much for our brothers tomorrow? Those of us who think deeply must realize that the trustees are doing more than maintaining Juniata College. They are offering to Christian people the opportunity to express through contributions of life and of material resource their vital interest in the future of the church of Christ in the world.—*President C. C. Ellis in His Annual Report to the Trustees of Juniata College.*



---



---

## THE GENERAL FORUM

---



---

**Security**

BY ORA W. GARBER

With thund'rous crash  
 And deep reverberation  
 The mighty waves from out the restless ocean  
 Beat on the rocky shore.  
 I calmly stand  
 And view the ceaseless conflict.  
 I do not fear the heavy waves  
 That foaming, lash and writhe  
 And reach up eager arms  
 As if to snatch at me,  
 For just outside their reach I stand  
 Securely on the solid rock.

With strong impact  
 And many gay allurements  
 The heavy waves of worldliness and sin  
 Roll in upon my life.  
 I calmly stand  
 And watch their ceaseless efforts.  
 I do not fear the waves of sin  
 That ever strive my spirit to engulf.  
 With constant vigilance  
 And firmly grounded faith  
 I can defy them, for I stand  
 Securely on the Solid Rock.

*Polo, Ill.***Brethren Evangelism**

BY J. H. MOORE

*In Five Parts—Part Five*

AFTER the divide Bro. Bashor became quite active against the mother church, and said in the excitement of the occasion, some things that he would not have said twenty years later. At this time his converts throughout the brotherhood easily numbered six thousand, and probably all told about one-third went with him when he became identified with those who separated from the church. The rest remained with the Church of the Brethren and became real substantial members. I first met Bro. Bashor at Berlin, Pa., in the spring of 1877, when he was engaged in a series of meetings. He had been preaching about two years, and was even then widely known, and quite popular as an evangelist. His sermon, when I heard him for the first time, was on the *New Birth*. He treated the subject as usually understood by the Brethren, maintaining that to be "born of water and the spirit," meant the whole process of conversion—water for baptism, the outward and visible form; and spirit representing the inward work of grace in regeneration. The next day I saw him baptize over a dozen converts, and observed that he had a graceful and reverent way of administering the rite.

From this time on I was much in touch with him and

got to know him quite well. In the fall he accepted a call for a meeting in the Milledgeville church, ten miles south of Lanark, Ill., where I was then living, and in charge of the editorial department of the *Brethren at Work*. On his way to Milledgeville he stopped at Lanark, on Saturday, near the middle of the afternoon, and was brought to the *Brethren at Work* office to tarry a few hours until he could be taken by friends to his destination. Here occurred an incident that will doubtless interest the reader.

Lanark at that time was surrounded by many farmer members, to say nothing of those living in town, where we had a commodious meetinghouse. I told Bro. Bashor that hundreds of members within easy reach of town would be only too glad to hear him in the evening, and then after church he would be taken to Milledgeville. At first he positively refused, saying that he did not propose to preach to empty benches. I told him not to worry about the benches, I would take care of them. After some coaxing he consented and was then sent to a comfortable home to rest for the evening. I then stepped to my desk and wrote the following: "S. H. Bashor, the Dunkard Moody, will preach at the Brethren church at 7:30 P. M." This I handed to Bro. Plate, our printer foreman, and told him to strike off a few hundred handbills as quickly as possible. The main street was full of country people who had come to town for their Saturday trading. In a little while the bills were being distributed in the stores, in the wagons, in the buggies and among the people on the street. They created quite a sensation, and if ever farmers rushed through with their business, these did, in order to reach their homes as soon as possible, do up their chores, and get back in time for the meeting.

When Bro. Bashor was brought in at church time he found the house packed from wall to wall, and a lot of farmers in their wagons and buggies at the open windows ready to listen to the first and last word of the speaker. To face such an audience was an inspiration and put Bro. Bashor at his best. For nearly an hour he had the closest possible attention of his splendid, wide-awake audience. To him this was a fine, unexpected, introduction to a Northern Illinois congregation. He remained at Milledgeville two weeks, with nearly three dozen accessions, and then began a meeting at Lanark with splendid results. Later he held a second meeting for us. I baptized a number of his converts. In fact, I baptized his wife shortly after they were married, she not being a member at the time of their marriage. For well onto a year he was associated with me on the editorial staff of the *Brethren at Work*. I was much with him visiting other congregations of the district, and



thus had a splendid opportunity of becoming well acquainted with him.

As a young man he was one of the most striking characters I ever met, and carried in his head an exceedingly keen eye. He passed as good looking, well-formed and independent in his movement, but not overbearing. He was fairly deliberate and perfectly at home in the pulpit. His poise before an audience was pleasing and winning. Generally speaking, he was not an orator, but was a most interesting speaker. He would not be classed as a deep, profound thinker or philosopher, but he did have a keen, pointed and often logical way of putting things. A good deal has been said about the number of converts he brought into the church. One writer says 12,000. I think this rather high. Probably 8,000 would be a conservative estimate.

For a few years after the divide, with the exception of one year in Ashland College, and one year in a school of oratory in Philadelphia, he was quite active as a pastor and an evangelist. The body with which he identified himself was probably too small to appeal to his ambition, and he went into politics, running for congress in Illinois, and later for governor of Iowa, only to meet with marked defeat. He then ventured into financial speculation with mining and other investments. Here his failure could hardly have been more complete. Having left the evangelistic field, for which he was so well fitted, and having met with disappointments in secular directions, he drifted from one thing to another, and finally died in Waterloo, Iowa, in 1922 an almost forgotten figure of prominence, as he certainly was in the day of his religious activities. And now, knowing the man as I did, it is hard for me to understand how all this should have happened. Back of him was a fine Tennessee Dunkard heritage. Only two weeks after entering the ministry he went four hundred miles and began a revival that was a success almost from the start, and from that beginning, inside of a half dozen years, gained a reputation as an evangelist that has never before or since been reached by any minister among us. To drop from this to his last level is a tragedy in human experience. It is simply a case of a brilliant man, with marvelous opportunities, turning down the mission for which God and nature had well-fitted him. In spite of his failure there is one thing for which the historian must give him credit, and that is being the pioneer of active and aggressive evangelistic work among the Brethren. He was certainly the one who started the wave that swept the brotherhood from coast to coast.

In the late years of his life he visited Elgin quite frequently, and on these occasions we had several talks. The last time I met him was in 1915. He was mentally alert, but with the last ray of hope, and the last indication of ambition departed. We talked over the past,

for we were at one time closely associated in the activities on the editorial staff. In spite of the length of this chapter, the reader may be interested in two things he told me.

He said that when he and others became separated from the mother church he was never so surprised in his life on seeing how few went with them. On getting rid of the dress problem he expected to see them coming by the thousand.

The other point was that the preachers are giving too much attention, comparatively, to what they put into their brains, and not enough attention to the training of the voice. They know plenty of fine things to say, but do not know how to say them. This suggestion is certainly worth passing on.

For much of the information relating to his early history, his election to the ministry and the story of his declining years, I am indebted to his sister, the mother of Lydia Taylor, as well as to Lydia herself, both of whom now lie buried here in the Sebring cemetery.

*Deceased, Dec. 23, 1935.*

## Ministers in Politics

BY GALEN B. OGDEN

"I DON'T think preachers have any business in politics. The preacher's place is in the pulpit." Such was the statement of one of our American citizens the other day, and we are inclined to agree with him in at least one respect. Preachers do not have any business in politics, but they do have a right and a duty to see to it that high moral standards and ideals are upheld. It is a shame that the minister has to come along and interfere with some of the workings of our politicians in order that these ends may be realized. But this seems to be the situation.

The modern saloonkeeper doesn't care a snap how ardently or eloquently the minister speaks against beer as long as he confines such speaking to the pulpit. He has learned long ago that such speaking is just another sermon and will probably fall dead within the four walls of the church. But just let the minister take the initiative in organizing his community in an effort to boycott all beer-selling business establishments, or in organizing the efforts to secure dry senators and representatives, or in petitioning congress to outlaw rotten movies and obscene literature, and immediately you will hear the cry, "The minister has no place in politics." You see, the situation begins to be a bit uncomfortable when the minister begins to practice his own preaching and work for specific ends. But as long as the minister is willing to confine his efforts to his own church, being careful never to say or do anything that will in any way actually thwart evil purposes, all is well and good. The man of corrupt ideals and warped pur-



oses pats the minister on the back and praises his virtues. But, as a matter of fact, the man who has such an ax to grind does not really care whether the minister preaches on the "Divinity of Christ" or "The Fine Art of Hoeing Weeds," so long as he doesn't interfere with his business. The man who objects to the clergy's participation in governmental affairs is the man who is afraid his business will be injured by such participation.

So again we wonder, does the minister have a place in politics? In answer, we think it is a shame if the minister is the only one who is sufficiently sensitive to the corruptness of modern government to actually do anything about it. But if he is willing to take the initiative in such matters then it appears that we as laymen certainly ought to be willing to support him to the extent that his messages from the pulpit will have a far-reaching effect in the civic and social relationships of our day.

*Conway, Kans.*

## The Purpose of Education

BY PHILIP H. LAUVER

A CERTAIN lawyer said, "It will never be worth while for that boy to get an education. He will never be able to use it." He thought for that boy the time and the money would be wasted. And perhaps, from his point of view, he was right. Perhaps that boy could never enter one of the professions; perhaps he always would be engaged in manual work, where the subjects studied in college would not add to his earning power.

And yet, even from this point of view, he may have been wrong. It is an old proverb that one can not always tell from the appearance of a frog's back how far he will jump. Probably few who knew Abraham Lincoln as a boy saw in him possibilities for any other work than that of a common laborer. Yet he trained himself and brought to the surface the powers within himself which made him a leader of men. The right training frequently uncovers abilities which have lain dormant and unexpected. But even if no such ability is uncovered—there are few Lincolns perhaps—the effort is not wasted nor are the sacrifices for education made in vain.

The true purpose of life is not to lay up treasures on earth. Neither is the true purpose of education to increase earning power. The true purpose of education is to build character. Character is the ability to live happily and successfully in the world of men and women. It is the ability to face life with poise and certainty, contented with what the present allows, and sure of the goal one desires to attain and of the direction one must take to attain that goal.

Formal or school education can supply the student

with a wealth of information about God who made the world, about the world which he made and about the people he placed here in this world. With this information he should be supplied with true standards of judgment and interpretation by which to use it.

This sort of education is not lost on any one who has the strength to get it for himself. Whatever work he may do, he will live a life joyful with purpose and understanding, a life full of benefit for himself and for others.

*Ruskin, Fla.*

## Meeting of General Education Board

BY J. I. BAUGHER, SECRETARY-TREASURER

THE General Education Board of the Church of the Brethren held its annual meeting in New York City on Jan. 14, in connection with the attendance of its members at the Conference of the Church Related Colleges and the meeting of the Association of American Colleges. Three sessions were held, forenoon, afternoon and evening. The following members were present: President C. C. Ellis, V. F. Schwalm, Otho Winger, P. H. Bowman, D. W. Kurtz, E. C. Bixler, E. M. Studebaker, R. W. Schlosser, W. W. Peters and J. I. Baugher. The members of the Board regretted that Bro. Homer Sanger, the other member, could not be present. Bro. M. R. Zigler representing the General Ministerial Board and the Elgin offices in general was also present and contributed much to the success of the meeting. The Board reorganized for the coming year by again electing the following officers: C. C. Ellis, president; V. F. Schwalm, vice-president; J. I. Baugher, secretary-treasurer.

The first question discussed was the question of placement of the graduates of our colleges who take up other fields than teaching. Seventy-seven per cent of the 1934-35 graduates in Brethren colleges prepared to teach. Sixty-seven per cent were placed. Ten per cent plan to take up other professions. Eight per cent enter vocations requiring no further training. The study clearly shows that our people take to teaching. This is due probably to comparative ease of placement, immediacy of financial returns, and to the inherent nature of our institutions from which they graduate. The colleges of our church have no carefully worked-out plans for the placement of their graduates. Students must depend largely upon their own initiative for the securing of positions. The colleges however try to develop a worthy type of graduates. Perhaps this is as it should be.

A committee appointed to formulate the "General Objectives of Our Colleges" gave a report in which the aims of our colleges were summed up under three headings: (1) to provide opportunity for young peo-



ple to get a liberal education; (2) to help provide Christian leadership for the church and allied institutions of society; and (3) to help the cause of community enlightenment.

The question receiving most attention throughout the day was the question of how the colleges can render a still more specific service to the church as a whole and to the individual congregations in the respective areas of the several college districts. In fact, this question with all of its implications was in evidence constantly. It was this question that brought Bro. M. R. Zigler to our meeting—the need for an integrated effort on the part of our General Ministerial Board, our Board of Christian Education and our General Education Board so that the work of our colleges and our congregations may be integrated and centered on the guidance of our youth in such a way that the future church may have adequate leadership to the end that the cause of Jesus Christ may be advanced in the world.

Our colleges are at this time making a very real contribution through the studies carried on in some of the distinctive doctrines of our church such as Peace, Temperance, Home Life, etc. A definite effort was made to evaluate the work done in these fields thus far by our several colleges. The expressions were unanimous in declaring the work is exceptionally fruitful and worth while. Any pastor or Sunday-school superintendent desiring further information can get splendid help by writing to the president of the local college. Good programs are available. Institutes are being held and altogether the work seems to be especially promising.

The presidents of the colleges reported that the student morale in our colleges is excellent, that our faculties are in many cases overloaded, that the work of the church college seems to be needed more than ever before; and by the way, that was also the consensus of opinion of the speakers at the sessions of the Conference of Church Related Colleges, and the viewpoint of at least some of the speakers at the meeting of the Association of American Colleges which sessions were attended by some of the members of our Board.

The following questions also came up for discussion during the day:

1. The increasing trend in the establishment of junior colleges.
2. The unethical practices in athletics in many of our American colleges together with the embarrassment caused by such practice to other colleges not following similar methods.
3. The laxity of many of our Brethren families on basic principles. Some of our church men used to lament the liberal tendencies in our colleges. Are we coming to a time when our colleges will be more truly Brethren in principle than many of our homes? At

least some Brethren families seem to think that our colleges permit too limited opportunities in social life for their children.

4. The decline of estates of wealth versus future endowments for our independent colleges.

5. The niggardly support some of our brethren of wealth give to the Christian college.

6. The neutrality policy of our government.

7. The tremendous need and opportunities for Christian men and women today who will support Christian education.

8. The entire day was devoted to the solving of educational problems of our church. A splendid spirit prevailed throughout the sessions. One could not help but feel that all of our colleges have many problems in common; that the colleges can render their biggest service in serving the church and the Christian community; that every one present benefited greatly from the meeting and that seldom does a group of men meet anywhere who attack their problems in a more intensive and sincere fashion than did the members of this Board during their recent meeting. May God bless the work of the Christian college.

*Hershey, Pa.*

## National Conference on the Rural Church

BY W. H. YODER

THE National Conference on the Rural Church was held at Washington, D. C., Jan. 15 to 17, under the auspices of the Home Missions Council. More than 300 delegates, men and women, who are interested in the rural church, came from the east and the middle west to meet in this three-day conference to discover, if possible, some trends in the situation that confront the rural church and rural America.

The theme of the conference was: *The Rural Church Today and Tomorrow*. It was difficult to let one's thoughts go very far in the direction of today and tomorrow without paying due tribute to the men and the women who yesterday planted these thousands of churches that dot the rural areas and gave them the impetus that placed them on a good foundation and sent them forth with a strong momentum. All glory and praise to the pioneers who so faithfully planted and planned. Too much can not be said in behalf of those men, though unlettered in many cases, who gave freely of their time and effort to the institution that today blesses the lives of thousands of families who live away from the roar and smoke of factory and who live close to the heart of nature and God.

The conference undertook a rather broad study of the rural church covering the following points: first, new elements in the present rural situation; second, the rural church as it is today; and third, the program of the rural church of tomorrow.



In the first place, no group of people has been so largely affected by the past and present economic crisis as the class that tills the soil. Being thus affected has brought about many changes and movements intended to meet that ailment. The consumer's co-operative is one of the most recent and perhaps one of the most telling of any theory or movement. It is not new, for it has been in use in European countries for many years; but necessity has now brought it to the forefront in America. It is "self-help through mutual action." Toyohiko Kagawa of Japan is the outstanding disciple of this movement. This plan is meant to bring back the rightful ownership of property to the man who produces. Absentee ownership of farms is declared to be the curse of the rural church. In other words, a tenant on a farm can not possibly hold the same relative importance to his church that he could if he were the owner of the land that is permanently located and definitely interested in everything the church does.

In the second place, what relation have these and other farm movements upon the program of the church? Should the church take any active interest in these movements that affect rural people's pocketbooks even though they are not wholly religious questions? Everything that affects rural life affects the church. Things that affect the church affect the spiritual life of its members. Perhaps the church should not be expected to take a fighting leadership in these matters but certainly she should preach, teach, and live economic justice, social justice and moral integrity. She can not afford to stand by without expressing her voice and influence toward justice to the people she serves.

In the third place, many wonder and ask today whether the rural church has a place and a right to live. If she renders a service to the people to whom she ministers, then most certainly the answer is *yes*. If not, then most certainly the answer must be *no*. That would be as true of the church in the urban sections as in the rural areas. Doubtless instances could be easily found in both where abandonment would be the most logical and sensible move. But so long as there are rural churches to which individuals point with pride as the oasis in their lives, where the voice of God is clearly heard and a definite call comes to service for humanity, then so long do we pray God's blessing upon the rural church. May her walls be strengthened and her borders extended by the grace of God on the men and the women who courageously labor for extension.

The rural pastor has many rare opportunities to make his message especially living. He lives close to nature. A large portion of the Book he preaches is taken from rural settings. Jesus was intimate in his knowledge of the things of nature about him. David was a shepherd; Abraham was a herdsman; and the history of Israel was pastoral. These are most likely

farm texts: "The Parable of the Sower"; "Consider the Lilies"; "My Yoke Is Easy, My Burden Is Light"; "As a Hen Gathers Her Chickens"; "Like a Tree Planted by the Rivers of Water," and many others. It was the wilderness, the garden, the mountain, the brook, the lake and the hills, that were all Jesus' familiar resorts. What an opportunity for a rural pastor to lead his people to make similar uses and draw similar lessons!

So far as we could discover there were nine Church of the Brethren men in attendance: namely, C. S. Ikenberry, Daleville, Virginia; M. R. Zigler, Elgin, Illinois; A. Joseph Caricofe, Luray, Virginia; Guy E. Wampler, Daleville, Virginia; M. G. Wilson, Cloverdale, Virginia; W. M. Kahle, Troutville, Virginia; H. H. Nye, Huntington, Pennsylvania; W. H. Row, Christiansburg, Virginia; and the writer. During the conference several brief but helpful sessions of our own denominational men were held under the leadership of Secretary M. R. Zigler.

The staff of conference leaders of the National Rural Church Conference included Warren H. Wilson, Board of National Missions of the Presbyterian Church; Malcolm Dana, Congregational Church Extension Boards; H. N. Morse, Board of National Missions of the Presbyterian Church; M. A. Dawber, Board of Home Missions and Church Extension of the Methodist Episcopal Church; Benson Y. Landis, General Chairman of the Rural Church Conference; O. E. Baker, Bureau of Agricultural Economics, U. S. Department of Agriculture; Carl C. Taylor, Resettlement Administration; and others.

At the close of the conference it was voted to hold a similar conference somewhere in the middle west next year.

*Waterloo, Iowa.*

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

A YOUNG athlete from the middle west accepted a position in an eastern metropolis. Through friends he was offered a very lucrative position with a salary larger than he had ever expected to get.

But there was a fly in the ointment! He learned that very soon he would be placed in charge of a huge construction project with thousands of men under him. As he knew nothing about the work he was supposed to supervise, and a mistake would mean the "snuffing out" of thousands of lives, he refused the offer of this political "plum."

Human brotherliness often appears in unsuspected places!

*Salisbury, Mo.*



---



---

## HOME AND FAMILY

---



---

### God's House

BY EMMA BESHORE

*Psa. 122: 1*

Why to God's house do I go?  
'Tis true that duty calls me there,  
But love makes of this duty, joy.  
Its blessings, I can not fail to seek.  
Have things gone ill throughout the week?  
Then, to the house of God I come  
To gain new courage to go on;  
There find new hope and faith again.  
Perhaps deep joy has filled the days;  
To God's house, then, I must repair  
To lift my voice in song of praise;  
To offer up a thankful prayer;  
With others join in worship there.  
Yes, duty calls me on, 'tis true;  
But joy it is, when love calls, too.

*Bradford, Ohio.*

### The Voice of Thy Brother's Blood

BY FLORENCE S. STUDEBAKER

*Chapter 13*

BUT Violet was destined to disappointment for no amount of pressure on the doorbell at the scrub woman's apartment brought a response. At last she opened a gate in a high-board fence and followed a walk leading to the rear of the building. Up the winding rickety stairs she climbed until she reached the top. To her delight she saw that the door was open. Some one was moving about inside. A faded baby carriage stood in a sheltered nook on the porch. A cooing voice beckoned her nearer.

A sharp voice of remonstrance caused her to turn swiftly. "Maurine, my dear one, at last!"

"Violet!" Maurine, looking strangely old, shrank back. "Don't, don't touch me. I . . . I . . ."

But Violet had no fears. She took the thin wasted figure, the ghost of a once beautiful girl, and pressed it close to her heart. Tears rolled unrestrained down her cheeks and fell upon the faded dress of her sister.

Suddenly a chill of apprehension caused her to draw back. There was no response from Maurine's lifeless arms. There were no tears in the strange dark eyes. "Maurine, aren't you a bit glad to see me? Surely you can't say you have forgotten."

"Yes, I wish to forget. I have no desire to meet my family. Had I done so I should have made my whereabouts known."

"Forget, dear, why?" queried Violet, wide-eyed. She thought of the little message tucked carefully away in her purse, but decided she would not produce it until everything else failed. She hoped Maurine would go home of her own free will.

"Since you insist, I may as well tell you. You're wasting precious time on me. I'm not worth it."

"Maurine," pleaded Violet. "Don't be so cold. I . . . I don't understand."

"No, Violet, you will never understand. You have always been so good and pure. I was never like that. I wanted life. I wanted to live it in my own way. I thought I could stand anything; embrace any experience and come through unscathed. In spite of the warning voice of conscience I walked into the fire. I have been burned . . . cruelly, cruelly burned." She clenched her hands and walked to the window. Then she turned and pointed toward the faded carriage on the porch. "Yonder is the scar."

Violet flushed, "The . . . the baby!"

Maurine nodded and dropped her eyes.

A breathless silence ensued, broken only by the cooing of the child as it played outside.

"I've named her Rose," offered Maurine at last. A cynical smile played across her face. "There is a proverb which says, 'One can not have a rose without a thorn.' This rose is mostly thorns to me."

"Maurine," Violet's tone was mildly rebuking, "you shouldn't feel that way. It's wrong."

"Of course you'd say that, but you haven't seen the child. Come!"

Maurine led the way to the back porch and snatching a bright rattle from the chair she held it in front of the baby, moving it slowly back and forth.

"Blind?" gasped Violet, as she saw there was no response from the sightless brown eyes.

"Blind," repeated Maurine, and stared moodily up at the oppressive grey walls.

A great wave of pity surged over Violet as she looked upon the wayward girl and the child of her sin. She thought of the loved ones at home and the sorrow which was hanging over them. Could she further add to their burden and care by taking Maurine home? Yet how could she go leaving Maurine there to face life alone, miserably alone?

"Maurine," she said at last, "I am going home to-day and I want you to go along. You can not know the pain and suffering you have caused us by hiding yourself away like this."

"Go home?" Maurine whirled swiftly. "Do you think I can go back now and let them mock me? No, I can hear father repeating his favorite saying, 'She has made her bed; let her lie in it.' No, I can not suffer those cruel words even though I know I have made a mistake."

"Maurine, your family seeks only the best for you," persisted Violet, girding herself for the ordeal before:



"We all make mistakes but, thank God, they can be forgiven. We need not go on through the years adding to our sorrow and suffering by magnifying our failures. My dear, if all the sins in one's life, little as though they may be in our eyes, yet great in God's sight, if these were to rise and throng us now, they would crush us. But God will not have us hampered by our failures. He will not have us tied to a dead past by the appalling memories of sin. He comes to you and says today, 'Thy sins which are many are forgiven.' 'Though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool.' God loves you still. He believes in you. He knows there is far more in you than all the world has ever revealed. He does not want you to be hampered. He calls you now, to face about, free yourself and turn heavenward. Oh, Maurine, will you listen to his call?"

Violet paused and studied the face of her sister but there was no hint of relenting in the hard lines.

"Do you think I can forget that?" Maurine pointed toward Rose.

"No, dear, no one expects you to do that, but this life has been entrusted to you. You have it in your power to give her a beautiful soul even though her body is deformed by sin. You can never hope to do the best for her until you let God's glorious light of forgiveness shine in and purge you and make you worthy of this great task. Aside from that, there is another call. Would it not make a difference, Maurine, if you knew your loved ones at home needed you, were they praying for your return?"

"Needed me?" Maurine laughed harshly.

"Yes, needed you," repeated Violet, drawing the telegram from her purse. For the first time she saw a glint of interest in the stern dark eyes, saw Maurine relax and shrink away.

"Maurine, I'm sorry to bring you this. I hoped you would yield to reason and come home of your own free will, but . . ."

"Violet!" In a flash she snatched the message from her trembling fingers and scanned the lines with terror-stricken eyes. "Mother . . . gone . . . and . . . I . . ." With a cry of despair the wayward daughter threw herself into the arms of her sister.

For a long time the two clung together, speechless in the face of a great sorrow. Who does not own that sorrow has its recompense, its wonderful blessing? Merciful tears of anguish and remorse washed away every semblance of the old life with its pride and selfishness. The peace of forgiveness took up her abode in the deep-scarred soul of Maurine Harris.

*Franklin Grove, Ill.*

(To Be Continued)

## Monotony in Marriage

BY PERRY L. ROHRER

HE sat beside the hospital bed holding his wife's thin hands in his. "Joan," he said, "speak to me." She smiled faintly but was too weak for words. He begged the doctor to do something. Gladly he gave of his own blood for a transfusion. There followed days and nights of anxious waiting and watching. Finally she was able to go home. In his strong arms he carried her to the car and drove carefully home.

For weeks he saw to it that she took no unnecessary chances of bringing on a relapse. Gradually she grew stronger—she began doing her own work—eventually she came to enjoy abundant health.

But here begins a new chapter: as she came to grow stronger he lessened his attention toward her until he swung to the other extreme and scarcely took time to express appreciation when she went to unusual effort to please him.

One great thinker coined the phrase, "the moral equivalent of war." Perhaps we are also in need of "the moral equivalent of sickness." How frequently we see husbands and wives who discover in times of great stress how much they love each other. But let them alone with nothing to disturb them and frequently they fall into a monotony which is stifling to creative living.

Herein lies an old truth—for this reason ministers preach on old texts—not because we have not heard them but because we so soon forget. For this very reason we keep sacred holidays, anniversaries, etc., and keep alive sacred memories. To avoid monotony in marriage we suggest frequent intervals of remembering all that has been experienced together and projecting plans into the future.

*Chicago, Ill.*

## How Shall We Raise It?

BY JULIA GRAYDON

THE missionary societies everywhere are hard pressed for money. How shall the quota be raised? By sacrificial giving, by earning a little extra money, by a supper, getting a return for the money or by some new method?

Well, one young woman in a letter to another young woman wrote as follows: "They *won't* give money but they *will* come to a card party."

And such is the trend of the times, that the card party is voted a popular way, and the money rolls in, and the members breathe a sigh of relief.

But One who stands over against the treasury watching these proceedings can not add his blessing to that way of giving, for it savors too much of the world.

*Harrisburg, Pa.*



---



---

## OUR MISSION WORK

---



---

### What to Pray For

BY MRS. BERTHA ROBERTSON

*Week of February 8-15*

THIS week we are asked to remember the Lassa medical missionaries, Doctor and Mrs. Burke and Nurse Evelyn Horn, their African assistants and the medical program which they carry on in Margi territory.

This is the dry season, the time of the year when the African will respond and co-operate with the entire mission program. At this season the hospital is crowded with patients and Doctor and Mrs. Burke make frequent evangelistic-medical tours out in the surrounding territory. This places the responsibility of the hospital program upon Nurse Horn.

Let us pray definitely for the Burkes as they go out into the villages. May they be filled with Christian courage that knows no retreat from responsibility of interpreting God to the people. When the tasks confronting them seem almost overwhelming may the knowledge that the home church is supporting them enthusiastically with gifts and prayers give them the added strength to meet each need. Let us especially remember Sister Burke while she cares for her family, home, the nursery of motherless babies and contributes her nursing skill to the emergencies at the hospital. May she continue to be a blessing to the African women as she thoroughly identifies herself with their problems and like a big sister shares with them the gospel message and brings them to Christ.

Nurse Horn needs our prayers as she carries on the training of the African assistants that is such a vital part of the missionaries' work. May we also remember the doctor as he directs this community center work. May the entire Lassa medical program continue to be carried on in the same appealing, spiritual, harmonious and worth-while manner that has been characteristic of it in the past.

*Chicago, Ill.*

---

### Supporting Hours of Service

CARRIE M. ZIGLER reports that the Rock Run church of Northern Indiana has again had the joy of an observance of their three-hour support of the whole general brotherhood program. The Rock Run church has been supporting a \$100 share in the whole brotherhood work. They have chosen the three hours at Thanksgiving, from nine to twelve, during which time they gave the play, *In Perfect Peace*, and had reports of the general brotherhood work.



EVELYN HORN



DR. AND MRS. HOMER L. BURKE



### Brotherhood Giving to the Conference Budget

January average, past four years, 1932, 1933, 1934, 1935—\$21,405.

*January this year, 1936—\$22,347.*

The 11-month average, March 1 to January 31, the past four years ending Feb. 28, 1932, 1933, 1934 and 1935—\$145,815.

*The 11 months this year, March 1, 1935 to Jan. 31, 1936—\$138,760.52.*

Rejoice for the upturn in giving. We have now caught up with our record last year which for the 11 months was \$136,114. We have been trailing below last year. To really do as well this year as the average of the past four years *we need to give \$64,820 in February.* In February, 1935 we gave \$59,262.

The Conference Budget goal is \$275,000. We ought to reach it. A few months ago our giving was down so low that reaching the full amount seemed highly improbable. For that reason the THERMOMETER goal was set at \$203,580, which was our average for the past four years.

*\$5,558 more is needed than was given during February, 1935.* This presents a real problem. The giving last February was unusually good. How can we plan to actually realize the extra money needed this year? May we suggest that every congregation do its best to increase over last year's giving? At least not to fall below that record.

Then may we call on a thousand individuals who have the cause at heart to send in such sums as they feel led of God to contribute? There ought to be a few \$500 amounts, a good many \$100 and then a large number from \$100 down to \$5. This invitation is broadcast through 21,000 GOSPEL MESSENGERS this week. Will you be one to answer in order that God's work may go forward unhampered? Send your gift of love to General Mission Board, 22 So. State St., Elgin, Ill. Make sure to reach Elgin before the close of February.

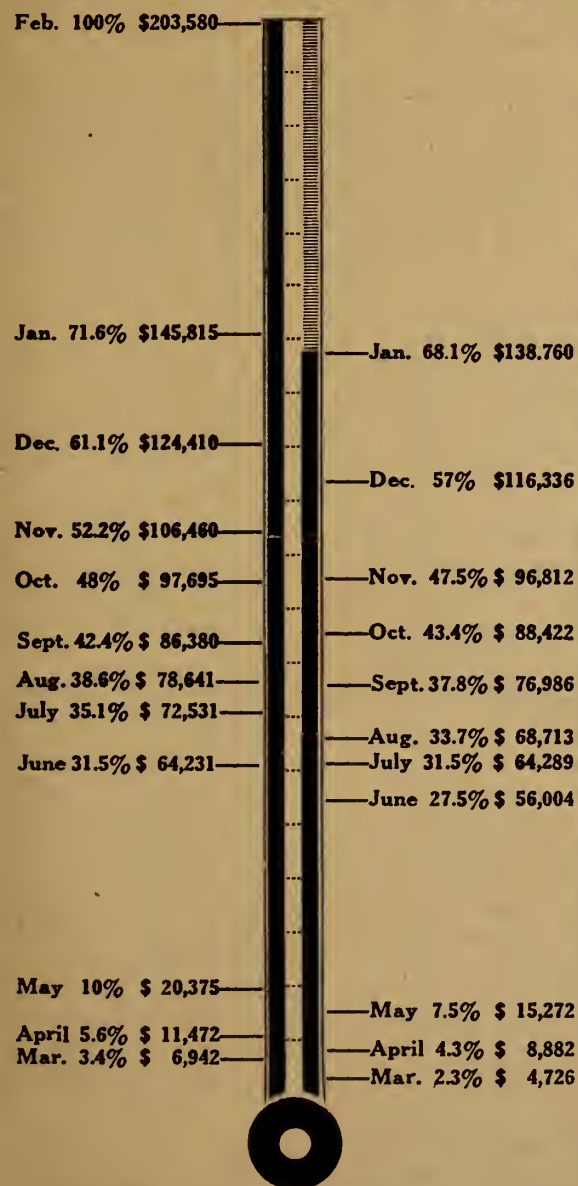


# MISSIONS AND CHURCH SERVICE (CONFERENCE BUDGET) THERMOMETER

The mercury shows cumulative receipts by months.

Average Four Years	This Year
Amount Raised Years Ending Feb. 28, '32, '33, '34, '35	Amount Raised Year Ending Feb. 29, '36

**Conference Budget \$275,000**



Annual Conference has authorized a BROTHERHOOD missionary and service program estimated to cost \$275,000. Our average giving for the past four years, \$203,580, seems attainable this year. The brotherhood program is going forward on this basis. Let us strive this year or as soon as possible to reach the full \$275,000. At least let us all share the joy of running the mercury out the top of this thermometer.

## Happy in Their Tithing

A joyous woman writes the following letter: "Dear Brethren: I am so happy to enclose check for \$23 for mission work. You are to use this to help pay the deficit or wherever you see it is needed most just now. My daughter is teaching and I have tried to educate my children to be tithers and feel happy to have her send \$13 as her tithe from her November teaching. The other \$10 is my own, but please do not mention any names. Yours in the Master's service."

## Junior Worship Program

(To Be Used With the 1936 Junior Missionary Project)

**Theme:** Friendly Neighbors.

**Hymns:** This Is My Father's World; Others.

**Call to Worship:**

"In hearts too young for enmity  
There lies the way to make men free;  
When children's friendships are world-wide  
New ages will be glorified.  
Let child love child, and  
Strife will cease,  
Disarm the hearts, for that is peace."

**Scripture:** John 4: 4-42. Jesus was friendly with people of other races. Jesus always had time for his friends. Everyone was loved by him. The woman at the well was a Samaritan and Jesus was a Jew, yet he considered her a friend just the same as if she had been of his own race.

**Poem:**

"O brother man, fold to thy heart thy brother;  
Where pity dwells, the peace of God is there;  
To worship rightly is to love each other,  
Each smile a hymn, each kindly deed a prayer."

"Follow with reverent steps the great example  
Of him whose holy work was doing good;  
So shall the wide earth seem our Father's temple,  
Each loving life a psalm of gratitude."

**Our Neighbors:** Mexico, South America and India.

At the very beginning of our 1936 Junior Project we want to get the idea that all of the people and nations in this great world belong to one big family. That means that we are all children of one Father and therefore brothers and sisters. We want to learn as much as possible about one another, and especially about the boys and girls of Mexico, South America and India, since our Missionary Project is based on these three countries. There is no more fascinating study than to find out all we can about the houses, the home life, the food and the clothing, the schools, work and play, the modes of travel and greetings, the religious beliefs and customs which relate to these world neighbors. Perhaps we shall find that although their ways are so different from ours, and seem to us so queer, we can get some very good ideas from them.

You may find many interesting stories, about Mexico and South America in your Sunday-school papers this year, and in the latter part of the year you will read the stories about India, where our own missionaries are working. It will be a joy to study about these neighbors of ours and to give



our offerings to the boys and girls who attend our Christian schools in India.

#### Sharing With Our Neighbors:

In 1935 almost three hundred Junior groups studied about China and gave their gifts of money and of handwork to the Chinese Juniors. To every group that gave a gift, a little dainty cutout from China was sent as a souvenir. These helped us to appreciate the patience and skill of the Chinese people. You will be glad to know that as this program goes to press, \$1,314.86 has been received from the Juniors for China. This will help to keep many of the Chinese boys and girls in our Christian schools, and if they could speak they would thank all who have given. Most truly this has helped to make us friendly neighbors. We shall want to work as hard for India now as we did for China.

#### Offering Thought:

"Lord, let me send thy message  
Across the deep blue sea,  
To tell those little children  
What thou hast done for me.  
Oh, show me, Lord, what I can do  
That they may know and love thee too."

**Benediction:** May the Lord watch between me and thee while we are absent one from the other.

### News From the Field

#### CHINA

Ping Ting Chow

BY CORDA WERTZ

#### Autumn in Shansi

Our summer rains have stopped and we are entering upon a practically unbroken chain of sunny winter days. As this is written it is the middle of October, and though the wailing winds say that Jack Frost is on his way southward, we have not seen his footprints as yet. The grain has all been harvested, and though not an abundant crop, it was a harvest worthy of much gratitude in view of the famine that seemed threatening during the early part of summer.

Last week I saw a tiny little bird winging its way among the trees. It had come from a colder clime than ours. I could not but wonder, "Where did you spend the summer, little bird, and where are you going to spend the winter?" As soon as he finds his breakfast he will be journeying on, covering miles and miles and miles of distance with those two tiny wings. Next year, I suppose, he will come back again, probably to the same cottage and orchard where he had his home this summer. How does he find his way between his two homes thousands of miles apart? I try to find words to express the gratitude and praise that he inspires within me, but only a poet can answer—

"He who, from zone to zone,  
Guides through the boundless sky thy certain flight;  
In the long way that I must tread alone,  
Will lead my steps aright."

#### The Ping Ting Y. P. D.

Paul Yin writes about what the young people of Ping Ting are doing: "We have about thirty members in our group; some are schoolteachers, some are nurses, and some of other occupations. It is difficult for us to meet very often, but our group has been going on prosperously this past half year, and we have done something even though it was small. We have had discussion meetings five times, on

problems current to China, such as: Does China Need to Recover Her Old Ethical Ideals? What Are the Fundamental Causes of China's Weakness? We have a chorus, an orchestra, an English class, a reading club and a Thousand Characters class for the poor boys and girls who can't go to school. The Thousand Characters class has eleven pupils, and will finish its work in about one more month. This year we plan to do some deputation work in the nearby villages, and do prison evangelistic work if the government will permit. We sent three delegates to the Youth and Religion Meetings in Tai Yuan Fu. It is the purpose of our group to put the Spirit of Jesus into the lives of young people, and to promote the thought of goodwill and brotherhood to all people."

#### City Evangelism

Bro. Bright reports that evangelism in the city among the men must be conducted on a different basis than among the women, as it is not suitable for the men evangelists to go to the homes. When the women evangelists go, men often gather with the family and friends to listen to the gospel story. The men and boys, besides doing personal work as they have opportunity, gather at prayer meetings and Sunday-school at the church. Then we have special classes several times a year in which both men from the city and from the villages attend.

Stereopticon lantern pictures are shown in the city each evening of the summer unless there is rain, and the workers who explain the pictures all give volunteer service. When the man employed to manipulate the lantern and arrange the places where the pictures are to be shown could not continue on account of the critical illness of his son, the young people's group volunteered to manage the lantern for him, so that he could stay at home and care for his only son and continue to draw his meager salary for the time he was employed. As he is very poor, the same group arranged to have his son brought to the hospital where he can be better cared for than at home.

Each Wednesday evening at four-thirty we have our church prayer meetings. Various Christians in the group are asked to lead the service thus giving them opportunity to develop in Christian leadership. At the reading room, now located in the first property occupied by the Crum-packers when they came to Ping Ting, men gather to read the news each day. Each evening of the week just before dusk there is a service here. Pastor Yin conducts these services when he is in the city, and when duty calls him elsewhere he asks some one else to take charge. Last summer he asked the writer to arrange for some one to lead these prayer services. I was glad to meet with the men each evening, and learn to know them more intimately. It helps those who have just become Christians to cultivate better friends and thus be kept from temptations that would be hard to withstand.

#### The Women's Bible School

Our Women's Bible School has opened with an enrollment of thirty-four women. Most of them are young women who have come from the city and surrounding villages. It is the young who are our future homemakers and who give us the greatest opportunity for foundation work.

Old Bro. Jung, who has been one of the pillars of the school and who has carried much of the responsibility of the school for eighteen years, has been growing feeble, and found the work too much for his frail body. He resigned from the task he has done so faithfully. This made it necessary for us to secure other teachers. We are happy to see



the places filled with eager and enthusiastic young teachers whose training makes them efficient helpers.

Some changes have been made in the classrooms, dormitories, kitchen, dining room and laundry which we think will aid in efficiency, a better school spirit, as well as promoting the health of the women.

#### Medical and Evangelistic Work in the Ping Ting Hospital

So far this year we have had about 500 patients in our hospital. That is just 500 opportunities to advance the knowledge of medical science and the kingdom of God among our people. I often think as I go from bed to bed that these are God's chosen men and women whom he has sent to us for healing of body and a knowledge of himself. Here is a brief report of the things we have been doing this month.

Miss Ko, the government schoolteacher who has been here about seven months, is able to sit up to eat her meals. She has gained nearly twenty pounds, and is looking better every day. Her temperature has remained normal for nearly a month. Five months ago we thought there was not much hope for her. During these days and weeks of patient resting and waiting she has found the Savior, and that his grace is sufficient for her every need.

Beside her lies a young woman who has active tuberculosis. The evangelist goes to her bedside every day, and during the few days that she has been hearing about the love of God, new peace and joy have entered into her heart. Last week she told Mrs. Yin, the evangelist, "When I was at home I was so lonely and afraid at night, but now since you have told me about Jesus, my heart is full of peace and I can sleep and rest." Her face is radiant.

There is a little mother that came in several weeks ago because of dysentery. She also has a fine baby boy. How happy she is that she is cured and that her baby also is well. She, too, has learned that there is only one true God. As she has learned the meaning of "I am the Good Shepherd, I give my life for my sheep," a look of deep understanding is spreading over her face. Then to fortify her against temptation she has learned to pray, "Lord Jesus, help and save me. Forgive my transgressions, and be my protector."

Today the patient in bed No. 15 had an operation on her wrist. She was here last spring a long time, and while here heaven entered into her heart and soul. Today as I taught her to repeat after me the Lord's Prayer she said: "You know I am to have an operation today." "Yes," I answered, "I know." Then tears rained down her face. Another operation on her helpless T. B. hand! What will medical skill be able to do for it? I do not know. What should I tell her? I told her we would ask God for his healing touch to restore her, but if it were not God's will she should try to find his will through her affliction. After a brief prayer together, she was called to the operating room. As she lay waiting to take the anesthetic I saw lips moving in prayer. Will her withered hand be restored? I pray that it will be, but whether or not, I feel confident that she has decided to accept God's will for any service that he may call her to render.

There are many others who have found the difference between this world's happiness and the joy that Jesus gives. Last week while telling a patient about God who cares for the sparrows and lilies, she replied, "Over on Temple Street they say that if you believe the Jesus doctrine all of your diseases will be cured and you will get rich." Just then I directed her attention to the picture of Jesus and the

thieves on the cross which was hanging above her bed. We told her about the two thieves, how one of them mocked Jesus saying: "If you are the Son of God, come down from the cross. Save thyself and us"; how the other one understood and asked Jesus that he might share heaven's joys with him. She caught the vision—this world's riches or heaven's peace. She chose the latter.

There are many, many more I would like to tell you about, but let us go to the men's hospital.

Here is a man whose thigh was cut in a coal mine. He came to the hospital with a badly contaminated wound. Day after day he suffered intensely and we wondered what would be the result. One day as I saw him suffering I could not but offer a silent prayer that if it were God's will he would restore him and lead him to know him by whose grace he was restored. He began slowly to mend. One day as I came to his bedside after the morning chapel service, with a Testament in my hand, he asked if I would leave it—the man in the next bed would read it to him. He has most eagerly listened to the old, old story—yet so new, for he had never heard it. One day I hung the picture, **Jesus, the Hope of the World**, above his bed. The next day he showed me the roll of stories and songs I had given him—and the picture! "I've wrapped it up to take it home," he said.

The other patients in the ward are also interested in the Way of Truth and Light. Two of them have bought Testaments. "Bring us the pictures again," said the man who had been reading the New Testament. "We want to see them again." This time he explained the story of the Good Shepherd, Jesus and the Children, the Parables of the Kingdom, and others, for he has read about them in the Gospels.

"Can I follow this Way, too?" says a man in a near bed. "Yes, but you must keep your eyes straight ahead, for there will be those who will laugh, and some will scorn, and some will try to persuade you not to go on. If you turn and look back you can not reach the Heavenly City." "Ahl!" he says, "If I go straight forward, I too can enter."

Here is a boy who came in a couple weeks ago with concussion of the brain. He fell from a height of about thirty feet, and since has not regained consciousness. He is very delirious at times, crying as if in pain. The red piece of cloth on his bed is to frighten away the evil spirits that seem to have possessed him. Today his mother and father came to see him. While we were talking about their son's illness, they pointed to the book that the man in the ward was reading, saying, "The Jesus doctrine is very hard to understand." This was the opportunity I was longing for—to tell them the simple story of Jesus—that God is a God of Love, that he gives peace, joy and happiness, instead of fear, suspicion and dread. "That is not difficult," replied the old man with a beaming face.

There is a boy learning the Beatitudes. He is recovering from a long siege of sleeping sickness, secondary to uremic poisoning. He and his aged grandfather who has been here with him have been learning new lessons of life.

This young man has pulmonary tuberculosis. He was a student at Shansi University in Tai Yuan, but could not go back this year because of illness. He says he does not know very much about Christianity, but he is learning. What does his illness mean? Can it be that it is meant unto him for good? As I tell him about how God wants to prepare him for his service, his big, wondering eyes open wider.

Thus is the seed being sown from day to day. And some fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.



## KINGDOM GLEANINGS

### Calendar for Sunday, February 9

**Sunday-school Lesson,** Jesus Insists on Righteousness.—  
Luke 6: 39-49.

**Christian Workers,** Christian Missions After a Century.

**B. Y. P. D.,** The Church at Work Over the Brotherhood.

**Intermediate,** The House of God.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in the Myrtle Point church, Ore.

**One** baptism in the New Hope church, Ind.

**One** baptism in the Fairview church, Georges Creek congregation, Pa.

**One** baptism at the Wolgamood house, Pa., Bro. Robt. Cocklin, evangelist.

**Nine** baptized in First church, Toledo, Ohio, Bro. Ralph R. Hatton, pastor-evangelist.

**One** baptism in the Midway church, Pa., Bro. Norman Musser of Columbia, Pa., evangelist.

**Four** baptisms in the Turkey Creek church, Ind., Bro. Howard Kreider of New Salem, evangelist.

**Two** baptisms at Purchase Line church, Manor congregation, Pa., Bro. R. E. Shober of Connellsville, Pa., evangelist.

**Eight** baptisms in Harmony church, Md., Middletown Valley congregation, Bro. H. M. Snavelly of Carlisle, Pa., evangelist.

**Four** baptized and one received on former baptism in the Auburn church, Ind., Bro. J. W. Fidler of Brookville, Ohio, evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. John E. Rowland,** pastor, March 2 in the Mechanicsburg church, Pa.

**Bro. Galen R. Blough** of Rummel, Pa., Feb. 17 to March 1 in the Twenty-eighth Street church, Altoona, Pa.

\* \* \* \*

### Personal Mention

**President Winger** did not find the editor in when he called the other day but when they met a little later the latter was glad to learn that the former had enjoyed his call anyway. This week Bro. Winger is instructing the Pacific Coast people assembled at La Verne in The Secret of Life, The Secret of Power, The Kingdom of God and kindred themes.

**Bro. G. W. Keedy,** superintendent of the Old Folks' Home at Marshalltown, Iowa, writes: "Please permit me to register my appreciation for your part in the Old Folks' Home issue. . . . I thought I knew considerable about our various homes but now we have authentic information. . . . I wish every family of our church had a copy. . . . I am preserving mine for reference."

**Bro. E. G. Diehm,** pastor of the Woodworth church of Northeastern Ohio and director of dramatics at South High School, Youngstown, is directing the broadcasting of a series of six dramatic presentations of the theme, "The Church and Home Working Together." The cast is selected from members of the Woodworth church. The station is WKBN (570) and the time is 7:30 each Saturday morning up to and including Feb. 29.

**Bro. A. J. Beeghly** of Somerset, Pa., is available for several revival meetings during the year. Correspondents will please note his new address, 303 N. Edgewood Avenue.

**Bro. H. M. Brubaker,** minister, in order to avoid confusion with another man of the same name living near him, asks his correspondents to address him hereafter as Rev. H. Melvin Brubaker, Box 291, Route 1, Citrus Avenue, Covina, Calif.

**Bro. Homer Caskey** whose recovery from illness we noted recently will confine his pastorate to the Council Bluffs side of the river, other arrangements being in prospect for the Omaha work. His new address will be 813 Avenue E, Council Bluffs, Iowa.

**Bro. Warren D. Bowman,** Professor of Education and Psychology at Juniata College, has written the Christian Workers' Outlines for the first three Sundays in March. The subjects treated are: Marriage; Parenthood; A Christian Home Atmosphere. See on pages 20 and 21 of this issue of the Messenger.

**Bro. F. H. Crumpacker's** friendly call last week left us with a specially good taste in the mouth. He had been making personal contacts with a good many of the Kansas churches lately and he found more live religion, more interest in religion and the church than he did when he visited them on his furlough nine years ago. Offerings for missions were good, adverse conditions notwithstanding. That's a bit of testimony to put alongside some other things you hear.

**Dr. R. T. Akers** of the Pleasant Valley congregation of Southern Virginia "has been one among the leading physicians of Floyd County and also a faithful and optimistic preacher. Two years ago he had the misfortune of falling and crushing one of his hips. Since that time he has never been able to walk." So Bro. H. L. Reed informs us. We regret that through some inadvertence his name was omitted from the new Yearbook. His address is Alum Ridge, Va.

**Sister Maude Mohler Trimmer** of Long Beach, Calif., well known to Messenger readers through her interesting and helpful articles, was reported to us under date of Jan. 26 as being "in a semi-conscious condition at Seaside hospital. . . . She was struck by an auto after alighting from a bus in Long Beach." In your own interest as well as that of her family and friends, you will gladly respond to our correspondent's request to "join us in prayer for her speedy recovery."

**To Bro. I. B. Niswander,** one of them, we are indebted for these facts about the Evening Glow Bible Class of La Verne, Calif.: Present enrollment is 149, men and women. Forty-nine have been taken by death in the last ten years, eleven of these being elders, four of whom were past eighty-five. Several of the present eight or more ministers are past eighty. From the families represented in past years seventeen missionaries have gone to foreign fields. One of these, Bro. D. L. Forney, is now class president with a daughter, Mrs. Harlan Brooks, in his former place in India, while the teacher, Bro. T. A. Eisenbise, has a daughter, Mrs. William Beahm, in Africa. For more than ten years Secretary Bertha Wolf has been keeping the records straight. The class has quarterly meetings for fellowship and the discussion of kingdom problems.



Bro. J. W. Lear is scheduled to speak in the Dixon church Northern Illinois Sunday evening, Feb. 16. His address will be based on his observations in the holy lands last summer. He will also preach at the morning service.

\* \* \* \*

### Miscellaneous Items

**The Brethren Home** at Neffsville, Pa., says in its financial report for 1935: "The trustees are encouraged by the steady and substantial gain in the finances of the Home, the total resources, for the first time since the Home was established, passing the \$200,000 mark. For this and all other support given the trustees by the friends of the institution make this possible, we desire to express our appreciation and thanks."

**From Garkida, Africa**, comes the news that another "happy Christmas has come and gone." Yes, you have probably forgotten about Christmas, but it takes a month for a letter to come from Africa and at least another month for matter to pass into type, be printed and reach Messenger readers. This is not allowing for any unavoidable delays along the transmission channel from writer to reader. We hope this will also suggest why in this Messenger, due to special numbers and the press of time matter, you have a chance to read out autumn in Shansi.

**The 1936 Fellowship of Prayer.** For eighteen years the Protestant churches of America have been using the Fellowship of Prayer during the Lenten period. Last year over 750,000 copies of this valuable devotional booklet were read throughout America. The author this year is Raymond C. Brooks of Pomona College, Claremont, Calif. The theme is "Building a Christian World." The series of daily devotions begins on Feb. 26, the first day of Lent, and continues until Easter Sunday, April 12. Orders may be sent to the Department of Evangelism, Federal Council of Churches of Christ in America, 105 East 22nd Street, New York, N. Y. Price 3c per copy; \$2.00 per 100.

**Twelfth World's Sunday School Convention.** The outstanding event in 1936 for religious education workers around the world will be the Twelfth World's Sunday School Convention which is to be held in Oslo, Norway, July 6 to 12, 1936. This convention promises to be of great significance as it is held in Europe in the present crisis. The delegation is now being organized. Official credentials for all delegates irrespective of the source of their nomination are issued only in the office of the World's Sunday School Association, 51 Madison Ave., New York, N. Y. Folders announcing the official routes of travel and the rates together with arrangements for pre-convention and post-convention tours will be sent upon request.

### To Ministers Concerning Gish Books

The Gish Committee has decided to discontinue Universalism Against Itself, No. 36, price 20c. There are still some copies on hand.

Also, there are still a few copies on hand of the following two books, which the Gish Committee decided should be discontinued on July 1, 1935:

No. 185—Liberating the Lay Forces of Christianity, 45c.

No. 183—Grace in the New Testament, 65c.

The prices listed above are for ministers of the Church of the Brethren only. If you desire any of these books, order once through the Brethren Publishing House, Elgin, Ill.—Gish Committee.

We like both parts of this brief message from one of our most successful pastors: "Just a word to tell you we appreciate very much your splendid paper. Are trying for the special rate plan this year."

This is one of the times of the year when correspondents will kindly exercise as much patience as they can. Every special period in church activities brings its aftermath of reports, and with that the problem of how to handle a sudden great increase in material.

**America's first peace plebiscite** was recently completed by the Congregational churches in America. The interesting results of the vote are available in a pamphlet which can be had from The Pilgrim Press, Boston, Mass., for ten cents. But in the months to come we are to hear more of similar peace polls. At least in the Christian Evangelist for Jan. 30, James A. Crain, Secretary of Temperance and Social Welfare for the Disciples of Christ, writes: "Such a project was approved by the International Convention at San Antonio and committed to the Department of Temperance and Social Welfare, and the first steps have already been taken to carry out the will of the convention. The action of the convention authorizes such a poll in co-operation with the Federal Council of Churches, should an interdenominational poll be undertaken by that body. Otherwise we are to proceed as a single communion. It is hoped that preliminary problems may be cleared before summer and that an intensive educational campaign may be begun at that time which will culminate in completing the poll of Armistice Sunday."

\* \* \* \*

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Peace Calendar**, compiled by Lowell Harris Coate. The Gift Book Publishers. 68 pages. Paper, 50c.

This compilation of statements concerning war and peace is arranged in twelve chapters following the months of the year. The selections come from all periods of the world's history and from men and women in all ranks of life. Here one finds militarists condemning war in terms fully as strong as those used by the most extreme pacifist. For January the subject is Peace Poetry; for April, Peace and the Churches; for November, Peace and the Soldier; for December, Peace and the Bible. Those seeking choice statements on this subject will find them in this collection.

**With Honor**, by Charles H. Heimsath. Harper and Brothers. 111 pages. \$1.00.

This is number 40 in Harper's monthly pulpit. The publishers have been selecting some prominent preacher and printing ten of his best sermons in one volume. The titles of the ten sermons in With Honor are: With Honor, Open Doors, Sound in the Mulberry Trees, Illusion and Reality, Buried Treasures, Power to Move Mountains, The Poetry of Action, Religion as a Value for Living, Just Beyond the Ordinary, and the Resurrection of the Soul. The minister who reads this book will have his eyes opened to new texts and subjects, to a new application of old texts and subjects and will discover a terse and simple style of presentation. One reason why busy pastors should read the sermons of other busy pastors is that they may discover how others preach, for the pastor and his family are so accustomed to hear him preach that they forget that there are other ministers doing a similar work—and perhaps are doing it as well or better than he himself is doing it.



---



---

## DAILY DEVOTIONS

---



---

BY WARREN W. SLABAUGH

### The Sabbath

"The Sabbath was made for man and not man for the Sabbath"

Read Matthew 12: 1-8

Monday

Of all the commandments, none received so much of the attention of the rabbis as the Sabbath law. They classified human action to the smallest detail as allowed or forbidden on that day. One rabbi declared that if all the Jews were to keep one Sabbath perfectly, the kingdom would come.

The Sabbath had been established for a good purpose, to give rest to men's weary bodies, and religious calm to their spirits. Jesus was in full accord with the divine purpose. But he resented the interpretations of the teachers which thwarted the purpose of God. Therefore he ignored these regulations concerning the Sabbath when in the presence of human need.

*We acknowledge, our Father, that oftentimes our little systems are blind to human need. Amen.*

### Reaping on the Sabbath

"I desire mercy and not sacrifice"

Read Mark 2: 23-28

Tuesday

The disciples were hungry; not always did they have enough to eat. So one Sabbath morning with healthy appetites they ate from the grain by the wayside. To the Pharisees, this was wrong, for it was contrary to their rules.

Jesus made a fresh approach to the problem of the Sabbath. The important thing for him was human welfare. Hungry bodies should be fed on the Sabbath as well as on other days. When it was a choice of regulation as against human need, he broke with the regulation.

Religion is a matter of values to be conserved, not a set of rules to be kept. The test of a law is its ability to serve life. It is bad if it fails in this.

*We pray again, our Master, that we may see thee anew, and that that vision may fill our lives. Amen.*

### Healing on the Sabbath

"It is lawful to do good on the Sabbath"

Read Matthew 12: 9-14

Wednesday

The rabbis allowed a minimum of works on the Sabbath. Healing was

not to be thought of, unless it was a case of life or death. Their purpose was to hedge the day about in order to preserve it. They were wrong in that they were more careful about rules than about people.

According to a tradition the man was a mason and due to rheumatism could not work and had become a beggar. His case was so pitiable that Jesus responded at once. He risked the anger of the leaders rather than wait till the Sabbath was over. His deed was more than an act of mercy: it was a symbol of a new economy where doing good is the highest law.

*May we be impatient at the wrongs and ills which others suffer. Amen.*

### At the Pool

"The blind receive their sight and the lame walk"

Read John 5: 1-9

Thursday

Certain Pharisees were on their way to the synagogue in Jerusalem when they met a man carrying a pallet. Such an act on the Sabbath was blasphemy according to the law and therefore could not go unchallenged. But the man had a strange tale to tell. A hopeless cripple, he had waited weary days at the pool, hoping in vain to be healed. But that very day a kindly Stranger had accosted him and almost before he knew what was happening, he found himself on his feet cured. Surely it was all right to go home with his bed. But the Pharisees were not interested in his remarkable

---

## WEEKLY QUIET HOUR

---

### The Sabbath

**An angel troubling the water.** The oldest manuscripts do not have these verses. The pool was fed by an intermittent spring.

**Go, sin no more** lest a worse thing befall thee. His condition was due to his own sin. Not all suffering is the result of the sufferer's sin. See John 9: 3.

**The Sabbath.** For Old Testament legislation, Ex. 20: 8-11; Deut. 5: 12-15; see also Jer. 17: 19-25; Neh. 13: 15-22. The rabbis buried the law under a mass of petty restrictions. What fault would Jesus find with our attitude to the Christian Sabbath?

cure but "Who is this man who told thee to take up thy bed?"

*Lord, keep us from sins, not only of the flesh but of the spirit. Amen.*

### Working With God

"My Father worketh even until now and I work"

Read John 5: 10-18

Friday

The rabbis taught that God had ceased to work when the six days of creation were done. Upon this they based their rigorous prohibitions of all activity on the Sabbath. And they had heard before of Jesus that he was wont to do these things on the Sabbath. They ignored his act of mercy upon the lame man because of his seeming lack of respect for their rules.

With marvelous clarity of thought Jesus defended his position. The loving Father is not idle; he has never ceased his beneficent work for his world, even on the Sabbath. So Jesus, who knew the mind of the Father in doing good was working with God

*Our Father, help us to put first things first. Too often we care more for our institutions than for our fellow men. Amen.*

### Working With God

"He that heareth my word, and believeth him that sent me hath eternal life"

Read John 5: 19-29

Saturday

In answer to the accusation of the rulers, Jesus declared that he was not independent of God; he was only working with him. But because of his qualifications, God had committed great authority to him.

This power was over life. God is the source of life but "he has given to the Son to have life in himself." The healing of the sick was but the beginning. It found its climax in the highest reaches; through the physical to the spiritual, through the present to the eternal. And this fulness is not dependent on some future date.

*Lord, we desire to realize thy promise of the larger and fuller life. Amen.*

---

**BE SURE TO READ ABOUT THE FELLOWSHIP OF DAILY BIBLE READERS. SEE AT THE FOOT OF PAGE 19.**



## THE CHURCH AT WORK

### WASHINGTON NEWS

#### Neutrality Legislation

Jan. 21.—Neutrality legislation is meeting some dangerous obstacles. The "freedom of the seas" doctrine, opposition to embargoing the sale of war materials to belligerents, and the possible exemption of Italy and Ethiopia from the restriction on the sale of war materials, are problems which may be allowed to delay enactment of worthwhile neutrality legislation. A group of senators are insisting that any neutrality bill reported out of the Senate Foreign Relations Committee should take care of all the so-called neutral rights of the United States. This policy is dangerous to the peace of our country.

The munition makers are trying to kill any portion of the neutrality bill which restricts the sale of war materials. The application of the war materials ban to Italy and Ethiopia is being attacked by Italian groups over our country. A serious attempt is being made to halt the work of the munitions investigation.

Two groups of neutrality bills are receiving serious attention. The Pittman and McReynolds are administration sponsored. The Nye-Clark and Maverick bills are sponsored by peace groups in both houses. The administration bills will have the right of way and will be reported out of the committee. The Nye-Clark and Maverick bills are preferable and should be passed or used to amend the administration measures.

Supporters of neutrality legislation should quickly inform their congressmen of their desire to stay out of war. It will be difficult to maintain peace if the "freedom of the seas" doctrine is continued, if there is no restriction on the sale of war materials to belligerents, or if exemption from restriction on the sale of war materials is made for Italy and Ethiopia. Quick and decisive action is needed.—Rufus Bowman.

### CHILDREN'S DEPARTMENT

#### "Making Religion Real to Children"

In the October, 1935, issue of the Parents' Magazine, Elizabeth Biddle Yarnall has a lengthy article on this subject. I will quote from her in part.

"First of all, and all the time, we must look to our own religion. A noted man once said: 'Religion is life or it isn't anything.' It is concerned with our whole attitude toward life, with our emphasis on immaterial values, with our sense of the vastness and mystery and the on-goingness of the reality that lies beneath the surface of life. Religion is not something separate or separable from the rest of life. It touches all the areas of human experience. We shall find ourselves learning to recognize religious, and pre-religious experiences when they happen. Often they will be in some unexpected setting. We are influencing children toward or away from religion in every minute we are with them, with every comment we make, with the tone of voice we use in speaking to them and to others, with the way we treat the poor and unfortunate and people of other races, with the way we spend our money and our time, with our attitudes toward others, and toward suffering and sorrow and anxiety."

The author goes farther and says: "What we most want to do with our own family is to help them to look at all of life with open eyes and fearless hearts, to know that we may lose our money or our houses or our health or our friends, but it can not come nigh our dwelling if the place where we dwell is deep and inward and rooted in a sense of the reality of God, and if we know that the highest good for us is inseparable from the highest good for all people everywhere."

A mother has written a little book called "Children's Prayers," a record of the prayers of her own children. She

## FELLOWSHIP OF DAILY BIBLE READERS



Board of Christian Education  
CHURCH OF THE BRETHREN  
Elgin, Illinois

upon an expression of purpose to follow regularly to October '1, 1936, the Life of Christ Outlines by W. W. Slabaugh appearing in The Gospel Messenger, is hereby enrolled in the Fellowship of Daily Bible Readers in the Church of the Brethren for 1936.

Executive Secretary

The Daily Devotions (on opposite page) are prepared by W. W. Slabaugh and offered to our people in place of the Bible Reading plans of the two previous years. All those who already have started in this Fellowship of Daily Bible Readers or who will do so at once are entitled to an enrollment card like this sample. Ask your pastor or the president of your men's or women's organization to order your enrollment card.

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.



and her husband have had themselves such radiant and overflowing religion that their children have inevitably caught it and bubbled over with it too.

This kind of religion will not grow easily and untended. We must devote to it thought and study and practice. The need of the world today is parents and leaders who are open-minded and forward looking, trying to discover and to live the truth.—Elma Rau.

#### YOUNG PEOPLE

### What Is the Church For?

Many questions are raised about the church now, by both its friends and its foes. Some young people can not recognize the church that Christ talked about in the many churches of different names and ways of living. Some of them think that organized churches as we know them will pass. Not enough of them believe strongly in the purpose and abiding vitality of the church. For that and other reasons it may be helpful to study what the church is for.

In the first place (and last too) it is to save souls. While I was writing this, a drunken man knocked at my door and asked me to take him home. He needs to be saved from drink and many other things. His soul is in bondage and the abundant life is impossible to him now. And there are millions who need saving as much as he does.

But saving a soul is no simple matter. It takes much more than going over some special words, making promises, being baptized and doing other formal things. The life needs to be made over and new habit systems built around loyalty to Christ and all that he means.

Usually this soul-saving business takes time; and sometimes it takes more than one conversion experience. This includes church members too. "If any man [this evidently does not leave them out] have not the spirit of Christ, he is none of his."

The task of the church is to build up the mind of Christ in every one of its members. Those members are not saved where this has not yet happened. It has other tasks, too.

#### INTERMEDIATES

### Improving in Your Work

It is all too often heard that intermediates do not like Sunday-school. It is true that many of them do not enjoy it, and there are often good reasons. I believe conditions can be improved. In fact, if the church school is to continue, and be a real factor in directing life, its efficiency must be increased.

The following suggestions might help:

1. Believe in yourself.
2. Believe in your pupils.
3. Believe in your message.
4. Study your pupils. Determine whether your present methods are succeeding. Learn to know their home conditions. Under what conditions do they play? What are the factors which influence their lives outside of the home and the church? See them as moving persons.
5. Study the material which you are going to present. Put it in terms of your pupils and make the truth glow for them. Help them to see how their present attitudes and conduct relate to their future.
6. See the bigness of your task. Think of the opportunity to guide adolescent boys and girls into more abundant life. Give the best you have.

#### CHRISTIAN WORKERS' TOPIC

**Note:** In connection with the following outlines on "The Home," we suggest the possibility of using a drama for the night of March 15. "The House on the Sand," by Elliot Field, is a good one act, non-royalty play along this line. A cast of nine is required. Price 35c per copy. For those who wish simple dramatizations, we suggest "The Two Builders" or "As Families Go," at 10c each. Any of the plays may be ordered from the Board of Christian Education, 22 South State St., Elgin, Illinois.

### Marriage

BY WARREN D. BOWMAN

March 1, 1936

- I. **Marriage Is Ordained of God** (Mark 10: 6-9; Matt. 19: 4-6; Eph. 5: 31).
- II. **The Form of Marriage Is to Be Lifelong Monogamy** (Gen. 2: 21-24; Matt. 5: 31, 32; Matt. 19: 4-9; Mark 10: 2-12).
- III. **True Love Is the Foundation of Marriage** (Gen. 24: 67; 29: 18-20; 1 Cor. 13).
- IV. **The Two Most Essential Factors in Marriage Are:** to choose a good mate, and to become a good mate.
  1. It is our Christian duty to help worthy young people to enter into a happy marriage.
    - (a) Parents may aid their children (Gen. 24; Ruth 3).
    - (b) Young people may be aided by sincere and understanding friends.
    - (c) An understanding minister may help by (1) counseling with young people before marriage, and (2) by counseling with the married relative to their adjustments.
    - (d) Wholesome books that treat on marriage and home life are a valuable aid.
  2. Courtships of Samson and Jacob represent contrasting types (Gen. 29: 16-20; Judges 14: 1-3).
  3. Some qualities that help one to become a good mate are: love, spirituality, understanding, sympathy, patience, industry, courage, kindness, faithfulness, unselfishness, love of children, control of temper (Eph. 4: 31, 32; Titus 2: 4, 5). Domestic qualifications suggested for such offices as bishop and deacon should apply to all (1 Tim. 3: 1-13; Titus 1: 6-9).
- V. **Christian Marriage Demands That a Beautiful and Sacred Relationship Exist Between Husband and Wife.**
  1. The married couple should continually grow in love (Col. 3: 18, 19; Eph. 5: 25-33; Titus 2: 4).
  2. Purity and faithfulness in marriage are the Christian standard (Prov. 12: 4).
    - (a) Danger in sowing wild oats (Gal. 6: 7, 8).
    - (b) The glory of virtue (Prov. 31: 10-31).
  3. Mates should honor one another (1 Peter 3: 7).
  4. There should be comradeship and partnership on a Christian plane (1 Peter 3: 7).
  5. There should be common interests, common ideals, and mutual sharing of experiences.
- VI. **The Attitude of In-Laws Should Be Helpful to the Married Couple.**
  1. Naomi is an excellent example of a helpful in-law (Ruth 1-4).
  2. Some couples are hindered in their adjustments because of the unwise interference of in-laws.



**Parenthood**

March 8, 1936

BY WARREN D. BOWMAN

**I. Parenthood Is Ordained of God** (Gen. 1: 26-28; 17: 6; Psa. 127).

1. It is a sacred privilege to pass on the stream of life. Every person should bring to this privilege the best possible physically, mentally, morally and spiritually.
2. Children should be desired and planned for months or even years in advance (1 Sam. 1).
3. The birth of a little child should bring the best out of parents. Enoch walked with God after he begat Methuselah (Gen. 5: 22).
4. Christ placed the highest estimate upon little children (Matt. 19: 13-15; Mark 10: 13-16; Luke 18: 15-17; Matt. 18: 1-8).

**II. Enjoyment of the Right of Parenthood Carries With It a Grave Responsibility.**

1. Every child should be assured a good heritage.
  - (a) Christ would honor those who give good gifts to their children (Matt. 7: 9-11).
  - (b) The sins of parents may be visited upon their children (Ex. 20: 5; Num. 14: 18; Deut. 5: 9).
  - (c) Is the mother's heritage to a child greater than the father's from the standpoint of early training?
2. It is the duty of parents to love their children, protect them, and provide for their development (1 Cor. 13: 4-6; Col. 3: 21; Titus 2: 4).
3. Parents should set a good example for their children (Luke 1: 6; Gal. 5: 22, 23).
4. The erring child should be forgiven (Luke 15: 20-32).
5. The Bible portrays several great mothers.
  - (a) The Mother of Jesus (Luke 1: 26-55).
  - (b) The Mother of John the Baptist (Luke 1: 5-25).
  - (c) The Mother of Samuel (1 Sam. 1 and 2).

**III. Parents Should Devote Much Time, Thought and Study to the Training of Their Children.**

1. Both the Scriptures and modern psychology emphasize the importance of early training (Prov. 22: 6; Ex. 2: 8-10).
2. Evaluate these statements:
 

"The most significant period in training a child is before the age of seven."

"Problem children are usually the result of problem parents."

"A parents' group should be organized in each local church for the study of childhood."
3. Parents should seek to understand the nature of their children and each stage of development. (The mother of a twelve-year-old son, Luke 2: 40-52.)
4. Children should be trained in obedience (Prov. 4: 1; Eph. 6: 1; Col. 3: 20).
5. Children should be taught to honor their parents (Eph. 6: 2, 3; Luke 2: 51; John 19: 26, 27; Deut. 5: 16).
6. Children should be taught religion in the home (Eph. 6: 4).
7. Some other important lessons that should be taught are:
  - (a) Honesty (Gen. 27; Phil. 4: 8).
  - (b) Courage (Dan. 1 to 3).
  - (c) Purity (1 Tim. 4: 12).
  - (d) Unselfishness (Luke 9: 24).

- (e) Control of temper (1 Cor. 13: 5).
- (f) Kindness (Eph. 4: 32).
- (g) Industry (2 Tim. 2: 15).
- (h) Forgiveness (Matt. 6: 14, 15).
- (i) Co-operation (Matt. 7: 12).
- (j) Sociability.

**A Christian Home Atmosphere**

March 15, 1936

BY WARREN D. BOWMAN

**I. The Home Should Be Built Upon a Firm Foundation—Christ** (Matt. 7: 24-27).

1. Children should be reared in the nurture and admonition of the Lord (Eph. 6: 4; Deut. 6: 6, 7; Prov. 3: 12).
2. There should be family worship participated in by all members of the home (1 Thess. 5: 17; James 5: 16; Luke 18: 1).
3. Grace should be said before every meal (Matt. 15: 36).
4. Mutual love should exist between members of the family (Eph. 5: 25; Col. 3: 19; Titus 2: 4; The Spectrum of Love—1 Cor. 13: 4-6).
5. Christ's help should be sought in affliction (Luke 7: 11-15; Mark 7: 25-30; James 5: 13-15).
6. They should listen to the voice of God for guidance (1 Sam. 3: 1-10).

**II. The Family Should Unite in Creating a Beautiful Home Atmosphere.**

1. The physical surroundings should be made attractive.
2. Cultural advantages should be provided through books, magazines, pictures and music (1 Sam. 16: 23).
3. The conversation in the home should be wholesome (Philpp. 1: 27; 3: 20; 1 Tim. 4: 12).
4. Harmony should exist between members of the family (Eph. 4: 31, 32).
5. Impartiality should prevail (Gen. 37: 1-4).
6. A spirit of hospitality should be manifested (Rom. 12: 13; 1 Peter 4: 9).
7. The children should manifest a beautiful attitude toward their parents (Prov. 23: 22-26).

**III. The Scriptures Give Us a Glimpse Into Several Worthy Homes.**

1. The Nazareth home (Matt. 1 and 2; Luke 1 and 2).
2. The Bethany home (Luke 10: 38-42).
3. Timothy's home (2 Tim. 1: 5).
4. The home of the disciple Onesiphorus (2 Tim. 1: 16-18; 4: 19).
5. The writer of Proverbs gives the judgment of children and husband upon a home of beauty (Prov. 31: 28-31).

**IV. Jesus Is the Ideal for Youth.**

1. Jesus was a dependable and loving Son (John 19: 26-27).
2. He was obedient to both God and his parents (Luke 2: 51; 2: 48, 49).
3. He met temptation and conquered (Matt. 4: 1-11; Mark 1: 12, 13).
4. He consecrated his life to his Father's service (John 4: 34; 9: 4; Luke 22: 41, 42).



## CORRESPONDENCE

### PASSING OF ELD. A. A. MILLER

Anthony A. Miller was born March 13, 1851, near Sangersville, Augusta County, Va. He was the oldest of the family of Joseph A. and Barbara Wine Miller, into which home



Brother and Sister A. A. Miller

seven boys and five girls were born. One of the younger brothers now lives in the house which was built 100 years ago by Abram Miller, the grandfather of this family. On July 19, 1868, he became a

member of the church and was faithful and loyal to the end of his earthly pilgrimage.

On Dec. 23, 1875, he was united in marriage to Elizabeth S. Miller of Rockingham County, Va., who preceded him over seven years, or Feb. 7, 1929. To them six children were born. Three died in infancy, and one at about five years of age. Two survive: Mrs. John W. Bussard of Bolar, Va., with whom he made his home and who faithfully cared for him in his declining years; and Adam H. Miller of Bridgewater, Va. These, with nine grandchildren and three brothers and two sisters, are left to mourn their loss.

He was elected to the office of deacon in 1878, and to the ministry on April 18, 1881, and advanced April 6, 1885. He was active in the home church and also in the outlying mission territory, making many trips on horseback fifty to seventy-five miles, and being away from his home and family for one or two weeks at a time. He was a member of the Home Mission Board of the old Second District of Virginia, which at that time included the territory now comprising the Second, Northern and Eastern Districts. Being thus interested in and connected with home mission work, he proposed to the home congregation that some one be located in the territory held jointly by the Sangerville and Beaver Creek congregations. After consideration of the matter they decided to ask him to go, so on May 9, 1899, he with his family moved to Highland County, Virginia, and settled on the farm where he spent his time, when not in the active work of the church, for thirty-six years. He preached at a number of places and was instrumental in building up the numerical strength to such an extent that the original territory now has two organized congregations, with two resident ministers in each, three of whom are elders.

He was ordained to the eldership on Aug. 22, 1902, and was elder of the two congregations for twenty-nine years, having resigned from active service in 1931. He did not preach regularly for several years, but was faithful in attendance at all church services having attended a two weeks' meeting without missing a service, just a few weeks prior to his death. He was bedfast about two weeks, passing away Oct. 27, 1935. Funeral services at the Valley Bethel church on Oct. 29, conducted by Elders C. B. Gibbs and P. E. Ginger. Text: Job 5: 26.

Bridgewater, Va.

Adam H. Miller.

### THE PASSING OF ELDER PETER KNAVEL

Peter Knavel, oldest son of Jacob and Hannah (Berkey) Knavel, was born in West Taylor Township, Cambria County, Pa., Jan. 15, 1848. He died in a sanitarium in Los Angeles, Calif., Oct. 27, 1935. When he was eighteen years of age the family moved to Paint Township, Somerset County, Pa., close to the Berkey church, in the Shade Creek congregation. He was married to Miss Maria Blough, daughter of Yost Blough, and the union was blest with two sons and four daughters: Willis C. of Windber, Pa.; Norman, deceased; Mrs. Ellen Leffler, deceased; Mrs. Ida Shull and Miss Carrie Knavel of Los Angeles, Calif.; Mrs. Emma Manges, deceased. He is also survived by one brother, Jacob of Rummel, Pa., and nine grandchildren and nine great-grandchildren. His wife passed on about thirty-three years ago. He was a great traveler. After the death of his wife, the children being raised, and his oldest daughter, Mrs. Morris Leffler having located in Los Angeles, he crossed and recrossed the continent between Pennsylvania and California seventeen times, making his home with his daughter, who passed away exactly two months before her father. The last trip to the east was made in 1926. His funeral was conducted by Rev. W. A. Ogden of the Brethren Church and Elders J. W. Cline and A. H. Ackley, and burial was made in Inglewood cemetery.

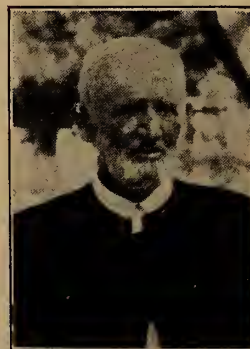
Though as a youth he had no Sunday-school advantages, yet he gave his heart to God when only fifteen years of age. In June, 1870, the Shade Creek congregation called him to the deacon office which he faithfully filled till called to the ministry in 1874. On June 10, 1902, he was ordained to the eldership, all in the same congregation. When that congregation was divided he became the senior elder of the newly organized congregation of Scalp Level. In his general church work and preaching he was energetic and zealous, always in attendance at the services as long as health permitted. In Pennsylvania he was a regular attendant at district meetings, often as delegate. He also attended a number of Annual Conferences.

Johnstown, Pa.

Jerome E. Blough.

### ELDER MARTIN B. MILLER PASSES

Martin Baker Miller was born near Spring Creek, Va., June 15, 1859, and died Dec. 5, 1935, at the home of his daughter at Cherrydale, Va. He was fourth in a family of nine children. His parents were Rebecca Heatwole and Martin P. Miller, the latter well known in his day for his fruitful gospel preaching. His grandfather, his son and his grandson were likewise named Martin Miller. Four Martin Millers have been born in the old Miller home and five have lived there.



Martin B. Miller attended the Beaver Creek graded school and was one of the first students of the Spring Creek Normal School which later became Bridgewater College. He attended this Normal School from 1880 to 1882 and later served as a member of the Board of Trustees. He taught public school at Beaver Creek for two years but gave this up to assist his father on the farm.

Martin B. Miller married Etta Elizabeth Weaver Dec.



1887. The ceremony was performed by Eld. Jacob Thomas of sacred memory. This union was blessed with four children: Mrs. E. H. Kline of Cherrydale, Va.; Mrs. Alvin Dunivin of Woodbridge, Va.; Mrs. James Firebaugh of Atlanta, Ga.; and Martin Quinter Miller of Akron, Ohio. There are eleven grandchildren. At the present time Mother Miller is living with her daughter in Cherrydale.

Bro. Miller was baptized into the Church of the Brethren in his early twenties. He was the first Sunday-school superintendent of the Beaver Creek church and enjoyed a long period of service. He was elected to the office of deacon in 1894, to the ministry on April 12, 1900, and ordained as elder in 1905.

Bro. Miller was active in the church throughout his life. Even during the last few years after ill health had overtaken him, the church was his supreme interest. He attended church when he was hardly able. During his active years he traveled on horseback, and later with horse and buggy, to do ministerial work in West Virginia. He frequently served as delegate from the local church to Annual and district meeting. He was a member of the building committee and did much toward getting the new church house at Beaver Creek.

Bro. Miller was one of the best hearted men I have ever known. To know him was to love him. He was so fond of children and they loved him too. He enjoyed a large circle of friends and the hospitality of his home was shared by many visitors. It is difficult for me to keep the personal note out of this article. The mother of the writer of this sketch was a sister of Bro. Miller. More than a sister, the two were the closest of pals during their lifetime. Faith and hope make me believe that Mary Bowman and Martin Miller are having rich fellowship again in the land beyond life's evening shadows.

The funeral service was conducted in the Beaver Creek church where he had served so long and well, by Dr. Paul I. Bowman, Elder A. S. Thomas, and Rev. A. M. Lambert. He is gone from us but the afterglow is not dim.

Washington, D. C.

Rufus D. Bowman.

### IN MEMORY OF ALMEDA CASKEY

Sister Almeda Caskey, mother of Bro. Homer Caskey, pastor of the churches of Council Bluffs, Iowa and Omaha, Mo., died Dec. 28, 1935, at the home of her daughter, Mrs. Jessie Littlefield of North Manchester, Ind., where she had made her home for the past four years. Funeral and interment were at the Salem church of Southern Iowa, Dec. 31, conducted by the pastor, the undersigned.

Her age was seventy-four years and nine months. She was born in Madison County, Iowa. In 1879 she was married to W. G. Caskey, who preceded her in death, Oct. 11, 1920. She with her husband united with the Church of the Brethren in the South River congregation, Iowa, in 1891 and remained faithful to the end. She was one of the seven charter members of the Salem church.

The following tribute to her memory was prepared by Bro. H. L. Hartsough, her pastor at North Manchester, Ind.

In bringing a tribute in memory of the departed one I do not feel like talking about death but about life. For Sister Caskey is very much alive. I feel that an appropriate text to use is the immortal words of the Great Teacher, "I am come that you might have life and have it more abundantly." The Christ filled person has this abundant life and not even the thing we call death can rob one of it.

There are three classes of people in the world: first, those who live negative life. They are constantly tearing down the high ideals and Christian purposes we try to build. They are a liability to any community. Second, there are the colorless, neutral persons, useful but not

assertive. In the third place, we have those whose lives are symbols of the finest elements we are trying to build into character. Such was the life of Sister Caskey.

The best way to help society is to stand as a symbol of the best things in life. We have not lost Sister Caskey. She will live on as long as memory lasts. She will live with us not as an active personality but as a symbol. What did she symbolize?

She symbolized faith in God. Whenever her name is mentioned in the presence of those who knew her well, there will come into their minds the memory of a living, vital, satisfying faith in God.

She symbolized sacrificial service. She was always forgetting herself and thinking of others. This will be a more unselfish world because she lived.

She symbolized the thankful spirit. She was one of the most appreciative and uncomplaining souls I ever knew.

She symbolized the dignity of work.

We have not lost her as a symbol, though we have lost her cheerful face. Who will take her place?

Corning, Iowa.

Chas. A. Colyn.

### BRO. ANDREW C. ESKILDSEN PASSES AWAY

Bro. Andrew C. Eskildsen was born in Hjørring, Denmark, July 27, 1877, and passed to the life beyond on Dec. 23, 1935, aged 58 years, 4 months and 26 days. He came to the United States in 1893, settling in the state of Kansas, where he lived for some time, then moved to Montana and thence to Idaho, and finally returned to Ramona, Kansas. On Jan. 5, 1907, he was united in marriage to Ida Anderson of Ramona, Kans., at Herrington, Kans. Here they lived for a period of seven years, then came to California, settling on a ranch in the Butte Valley Irrigation District, near the town of Mt. Hebron, where they have resided for the past twenty-one years.

Bro. Eskildsen became a member of the Church of the Brethren at the age of sixteen. His father was one of the leading ministers of the Church of the Brethren in Denmark, and for a number of years, until failing health overtook him, Andrew was an active worker in the Sunday-school and church.



Bro. Andrew C. Eskildsen and Family

To bless and brighten their home, seven children were born to this union—four in Ramona, Kans., and three in Butte Valley, Calif. All but one of these are daughters. They are Esther, Rhoda, Miriam, Adah, Cathryn, and Anna; and the son, Steve. All of them are grown young man and women, and are all members of the Church of the Brethren at Macdoel, Calif., having united with the church during a meeting held by Brother and Sister Wilbur Liskey at this place. They with their mother are left to cherish and carry on the spirit of Christian family loyalty which was so marked a characteristic of the father and the home he built.

With a host of friends present to express comfort to the family, and appreciation of the quiet, retiring life of the deceased, the body was laid to rest in Lakeview cemetery near Macdoel, with the pastor, Ora E. Weddle, officiating, assisted by Bro. Lester Huffman.

The prayer of the splendid Christian family of Bro. Eskildsen is that, inasmuch as he was a great leader, and wrote much of the time up until the brief illness preceding his death, the Master whom he loved will bless his interests in much fruit for the kingdom.

Macdoel, Calif.

Ora E. Weddle.

### MATRIMONIAL

**Clark-Newell.**—At the home of the bride's parents, Mr. and Mrs. Frank Newell of Grundy Center, Iowa, on Thanksgiving Day, Miss Maude Newell and Mr. Merrill Clark.—Earl M. Frantz, Grundy Center, Iowa.

**Geesey-Heisey.**—On Jan. 18, 1936, by the undersigned at his home, Mr. Carl S. Geesey and Miss Fannie A. Heisey, both of Lebanon, Pa.—S. K. Wenger, Roxmont, Pa.



**Kinzie-Thrasher.**—By the undersigned, at the home of the groom's parents in Clovis, N. Mex., Dec. 8, 1935, Bro. David Kinzie and Mrs. Florence Thrasher, both of Clovis.—Lester E. Fike, Clovis, N. Mex.

## FALLEN ASLEEP

**Baker, Mrs. Sarah Shank,** passed away at her home, near Geneva, Ind., Dec. 28, 1935, aged 65 years. She was the wife of Otto Baker who preceded her five years ago. She had been afflicted many years but bore it patiently. She was born in Virginia, the daughter of Mr. and Mrs. Daniel Shank. She united with the church early in life and remained a faithful Christian. She leaves two sons, two daughters, five grandchildren, one brother and three sisters. Funeral services at the Bethel church with burial in Mt. Hope cemetery.—Mrs. Homer Arnold, Decatur, Ind.

**Bantz, Mrs. Carrie Louella,** daughter of Ira and Mary Ann Oren, was born in Randolph County, Ind., April 17, 1875; she died Jan. 8, 1936. March 24, 1891, she married Cyrus M. Bantz; this union was blessed with eight children. In February, 1891, she united with the Church of the Brethren in Tennessee. In 1905 she came with her family to Trotwood, Ohio, and for the past thirty years she had lived within or near this city. She was a devout Christian and always loyal to her church, assisting her husband who took an active part in church work in Tennessee. Eld. C. M. Bantz is a minister of the Trotwood church; a son, Wilbur Bantz, is pastor of the Thornville church, Ohio. Surviving are her husband and seven children, sixteen grandchildren and one brother. Funeral services in the church by her pastor, W. D. Fisher, assisted by Eld. Wm. M. Hollinger. Burial in the Cedar Hill cemetery.—W. D. Fisher, Trotwood, Ohio.

**Bowman, Annie Zigler,** died Oct. 18, 1935, at the home of her daughter near Timberville, Va., aged 85 years. Surviving are one son and three daughters. Funeral from the Linville Creek Church of the Brethren, of which she was a member, with her pastor, the writer, in charge. Interment in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

**Britsch, Mabel,** daughter of Joseph and Jennie Burns, born at Burr Oak, Ind., Oct. 24, 1890, and died in the hospital in Minot, N. Dak., Jan. 10, 1936, of blood poison. She with her parents came to Surrey, N. Dak., in 1900. She united with the Church of the Brethren in June, 1907, and was active in church and Aid work. She was the president of the Aid at the time of her death. She married Wm. Britsch Sept. 6, 1917. She leaves her husband, one daughter, three sons, one sister, three brothers and her father. Funeral service in the Surrey church by Bro. Chas. Zook with interment in the adjoining cemetery.—Minerva Lambert, Minot, N. Dak.

**Cave, Mildred,** died Oct. 14, 1935, at the home of a son near Linville, Va. She was a member of the Unity congregation. Surviving are several children and grandchildren. Funeral from the Mt. Valley U. B. church with Elders J. S. Roller and S. L. Garber in charge. Burial in the Mt. Valley cemetery.—Samuel D. Lindsay, Timberville, Va.

**Cockrell, Simon,** born in Jefferson County, Kans., Oct. 16, 1864, and died near Cushing, Okla., Jan. 9, 1936. July 22, 1897, he married Mary Dobson. To this union nine children were born. He is survived by his wife, eight children and twenty grandchildren. Funeral services in the Big Creek church by Bro. O. E. Fillmore with burial in cemetery adjoining the church.—Abbie S. Pote, Ripley, Okla.

**Crider, Chas.,** died at the home of a son near Mayland, Va., Dec. 18, 1935, after a lingering illness of several years. Surviving are nine children. Funeral from the Bethel church near Mayland of which he was a member with Elders C. E. Nair and S. D. Zigler officiating. Interment in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

**Eby, Bro. Josiah,** died Jan. 12, 1936, at the home of his son in York, Pa., aged 85 years. He was a member of the Church of the Brethren. He is survived by three daughters, six sons, sixteen grandchildren and three great-grandchildren. Services at the home by Eld. M. A. Jacobs. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Fitzwater, Albert,** died Aug. 4, 1935, at the home of his son near Broadway, Va., aged 72 years. He was a member of the First Brethren church for many years. Surviving are nine children. Funeral from the Cedar Run Church of the Brethren by the writer, assisted by Eld. John C. Myers and Rev. S. C. Hutton. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Foust, Bro. Jacob,** 65 years old, died Jan. 15, 1936, at his home, after an illness of about three years. He was a member of the Church of the Brethren for forty-five years and was a deacon, always interested and active in the work of the church. He was the first charter member of our church to be called by death. He is survived by his widow, four sons, three daughters, a number of grandchildren, one great-grandchild. Funeral services at the home by his pastor, S. S. Blough, assisted by J. C. Beahm and Emmert Stouffer. Burial in the cemetery adjoining the Upton church.—Kate E. Gilland, Greencastle, Pa.

**Freed, George,** died at the age of 78 years. He had lived in the Ivester community since he was eleven years old, his early years having been spent at the place of his birth near Elkhart, Ind. He is survived by his widow, Ida Meyers Freed, two sons and seven grandchildren. He had suffered a great deal through ill health and other disappointments, but those things were never known by any except his very closest friends. He was a successful farmer and stock man

and a splendid Christian gentleman. He loved his church and worshiped there at every opportunity and was always an inspiration to his pastor and fellow Christians. Funeral services by his pastor.—Earl M. Frantz, Grundy Center, Iowa.

**Golden, Walter Alden,** born May 26, 1875, at Wawaka, Ind., to Benj. and Mary E. Hunter-Golden. Practically all of his life was spent in the local community. On June 16, 1900, he was married to Maude Sylvia Lindsey. To this union were born six sons. He died Jan. 16, 1936, after only a few hours of illness due to cerebral hemorrhage. In May, 1934, he with his wife united with the Wawaka Church of the Brethren. He remained a consistent and faithful member; he was a good neighbor, always willing to assist others. Besides his immediate family he leaves one brother. Funeral services at the church by Garry Brown and B. E. Hoover. Interment in the Ligonier cemetery.—B. E. Hoover, Wawaka, Ind.

**Grubb, Chalmer Marshall,** was born at Clearville, Pa., Feb. 13, 1901. He died at his home near New Enterprise, Pa., Jan. 8, 1936, of pneumonia. He was married to Sister Ella Fae Brumbaugh Oct. 8, 1925, who survives with four small children. Funeral services were conducted in the New Enterprise church by the pastor, Wilfred Stauffer. Interment in the church cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

**Heckman, Sister Hattie Price,** born in Ogle County, Ill., March 4, 1859, the daughter of John W. and Nancy Price. She attended the public schools of her home community and later spent two years in Mt. Morris College. At the age of twelve she united with the Pine Creek Church of the Brethren. In January, 1885, she became the wife of John Heckman. After seven years in Brown County, Kans., they made their home at Polo, Ill., where she died Jan. 16, 1936. She leaves her husband, Eld. John Heckman, and four children: Mrs. Ruth Forney of Polo; Mrs. Mary Blough of Waterloo, Iowa; Price of Polo; Clarence of Garkida, Nigeria, West Africa; ten grandchildren and one brother. Her life interests centered around her home and her church. Funeral services in the Polo church by the writer, assisted by C. W. Stauffer and J. W. Lear. Burial in the Pine Creek cemetery.—Ora W. Garber, Polo, Ill.

**Harpine, Mervin R.,** died at the Rockingham Memorial hospital Sept. 22, 1935, at the age of thirty-four years. Surviving are his widow, seven children, two brothers and three sisters. Funeral from the Bethel Church of the Brethren near Mayland, of which he was a member. Interment in the cemetery adjoining the church. Services were conducted by Eld. S. D. Zigler and the writer.—Samuel D. Lindsay, Timberville, Va.

**Hatton, Sister Julia Ann,** born Dec. 19, 1852, at Shanghai, W. Va. She died at the home of her son, Ralph R. Hatton, Toledo, Ohio, Jan. 11, 1936. She was the mother of five sons, four of them preceding her in death. One of them was a minister in the United Brethren church. For many years she was a member of the United Brethren church, but on Feb. 9, 1921, she was baptized by her son, Ralph, in the Church of the Brethren. She was a most faithful follower of the Christ, quietly living her life and helping in the home of her son by caring for her two grandsons. Services were conducted by Bro. J. F. Hornish of Defiance, at Toledo. Further services were conducted at Tiptecanoe City, Ohio, by Bro. Claude Coppock, with burial at Poplar Hill cemetery, near Dayton, Ohio.—J. F. Hornish, Defiance, Ohio.

**Hunn, Gerald Edward,** infant son of Geo. A. and Dorothy M. Hunn, died at the hospital, Nov. 21, 1935. Funeral services at the Church of the Brethren by the undersigned and Eld. Wm. M. Hollinger. Burial in the Bear Creek cemetery.—W. D. Fisher, Trotwood, Ohio.

**Leed, Sister Rebecca,** born Aug. 24, 1854, died Nov. 14, 1935. Surviving are five sons and five daughters. Services in the Middle Creek church by Cornwall Beamesderfer (U. B.) and Eld. Michael Kurtz. Interment in adjoining cemetery.—Kathryn Brubaker, Sheridan, Pa.

**Marks, Harve J.,** son of Wm. P. and Mary E. Marks, born Mar. 3, 1895, near Alvordton, Ohio; he spent his entire life in the vicinity of Pioneer. He died Dec. 12, 1935, at the Wauseon hospital; he had been in failing health for more than two years. At the age of twelve he united with the Hickory Grove Church of the Brethren. He was true and faithful to his trust. His father preceded him in May, 1921. Since this time he had kept the home for his mother. He leaves his mother, one brother and four sisters.—Kenneth G. Long, Pioneer, Ohio.

**May, Janet Loraine,** two months' old infant of Harry and Esther Nair May, died at the home of her parents near Mayland, Va., Nov. 6, 1935. Surviving are her parents and grandparents. Funeral from the Bethel Church of the Brethren with burial in the cemetery adjoining the church. Services in charge of Eld. S. D. Zigler and Eld. J. D. Huffman.—Samuel D. Lindsay, Timberville, Va.

**Messersmith, Mrs. Elizabeth,** died Dec. 9, 1935, in Williamsport, Pa., aged 78 years. Surviving are four daughters and one son. Services in Williamsport by Rev. Lassman of the Lutheran church, with graveside services in Greenmount cemetery, York, by Eld. M. A. Jacobs.—Florence L. Keeney, York, Pa.

**Metzger, Isaac S.,** was born near Warsaw, Ind., July 2, 1852, and died at his home near Strathmore, Calif., Jan. 6, 1936. He was married in February, 1875, to Susan Shively. They made their home on a farm near Cerro Gordo, Ill., for a number of years. The family moved to California in 1908, coming to Strathmore in 1914. Seven children were born to this union. A son died in infancy, a daughter in 1920 and his wife in 1911. He is survived by a son, four daughters, fifteen grandchildren, four great-grandchildren, two sisters and a brother. He



ed with the Church of the Brethren in his early twenties and lived consistent Christian life. Funeral at the Lindsay church by Bro. M. Platt, assisted by Brethren Andrew Blickenstaff and John Coffin. Burial in La Verne.—Gertrude Leonard, Strathmore, Calif.

oyers, Margaret Evaline, youngest daughter of Sam and Lizzie yers, was born March 21, 1917, and died at a hospital, Des Moines, Ia., Feb. 21, 1935, after four weeks' illness. She had lived her entire life in this community. She attended the Maxwell schools and was a member of the senior class of 1935. She united with the Church of the Brethren in 1933. Surviving are the parents, two brothers and one sister. Funeral at the church by Bro. C. E. Lookingbill and our pastor, T. U. Reed.—Mrs. Iva French, Maxwell, Iowa.

oyers, Susan Moore, died at her home near Mayland, Va., after an illness of one week, at the age of 90 years. She was the oldest member of the Linville Creek Church of the Brethren of which she was a life member. One daughter and several nephews and nieces survive. Funeral from the Linville Creek church with Eld. S. D. Zigler and writer officiating. Interment in the Linville Creek cemetery.—Eld. D. Lindsay, Timberville, Va.

oyers, William Albert, son of James Myers and Barbara Fishburners, was born July 5, 1851, near Carlisle, Pa. He died at Culbertson, Mont., at the home of his daughter, Jan. 2, 1936. On Dec. 17, 1879, he was married to Sarah Keller. To this union were born three sons and four daughters. One son and one daughter died early in life. In the family came west to Iowa where they lived until 1909, when they moved to Hancock, Minn., later moving to Monticello, Minn., where his companion died in 1928. He then made his home with his children. He is survived by two sons, three daughters, and eleven grandchildren. Funeral services at Hancock, Minn., by Bro. P. A. Key of Monticello, Minn. Burial at Hancock cemetery.—Mrs. P. A. Key, Monticello, Minn.

emenschneider, Joyce Elizabeth, infant daughter of Walter and Ber Riemenschneider, was born Oct. 23, 1935, and died Jan. 8, 1936. Her brothers died four years ago. Services at the Center church by Bro. M. Taylor.—Mrs. Milton Taylor, Louisville, Ohio.

oyer, Jerry, son of Joseph and Elizabeth Royer, born at White River, Mich., May 8, 1881, and died at his home near Virden, Ill., Jan. 1936. He married Esther Schwartz of Kenmore, N. Dak. While living there he became a member of the Church of the Brethren. He leaves his wife, seven sons and four daughters, three sisters and two brothers. Two sons preceded him. Services by his pastor, E. F. Low, and interment in Pleasant Hill cemetery.—Lola Brubaker, Virden, Ill.

hl, Bro. Hiram F., died Sept. 18, 1935, at his home in Lancaster county, Pa., aged 74 years. He is survived by his wife, one daughter, granddaughter, one sister; a son preceded him seven years ago. He was a member of the Church of the Brethren for a number of years. Services at the Longnecker house by the home ministers. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

l, Sister Catherine, aged 85 years, died Dec. 27, 1935, at the home of her son-in-law, Harvey Sager, of Listie, Pa. Death was due to a heart attack. She is survived by one daughter and several grandchildren. Services by the writer at the Horner Reformed church near Westtown, Pa., with interment in the adjoining cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

affer, Sister Catherine C., daughter of Brother and Sister Clarence of Stoyestown, Pa., died Jan. 4, 1936, aged 11 years. Last June she gave her heart to God and united with the church. She is survived by her parents, one sister and four brothers. Funeral services at the Berkey church by the writer, her pastor, assisted by Bro. John Am. Interment in the adjoining cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

rk, Bro. M. S., Sr., died Dec. 9, 1935, being aged 80 years. Bro. was united with the Church of the Brethren young in life and remained faithful till the summons came. At the time of his death he was a trustee of the Richfield church, and attended the services whenever possible. Bro. Shirk is survived by his widow, Sister Josephine, also five sons and two daughters. The funeral services were held from his late home and in the Richfield church by the underd, assisted by Rev. Jacob Brubaker of the Mennonite church.—Buffenmyer, Bunkertown, Pa.

ok, Virginia Belle, born Jan. 26, 1883, died Dec. 28, 1935. She had a faithful and sincere member of the Church of the Brethren for more than thirty years, and was always ready to do for her church cheerfulness anything she was asked. She leaves her husband, two sons, fifteen grandchildren, three brothers and three sisters. Funeral at the Brake church by Bro. Peter Garber and the writer with burial in the cemetery at the near-by Baptist church. —Harsh, Petersburg, W. Va.

walter, Mrs. Alice Vance, died at her home near Broadway, Va., after a lingering illness of several years, aged 64. Surviving are her husband, two sons, two brothers and two sisters. Funeral from the Spring Run Church of the Brethren of which she was a lifelong member, by the writer and Eld. A. J. Fitzwater officiating. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

e, Mrs. Gentry Topin, died at the home of her son in Harrisonville, Va., following a lingering illness, aged 84 years. She was a member of the Church of the Brethren for many years. Surviving are her daughters, two sons, nine grandchildren and two sisters. Funeral services at the Timberville Church of the Brethren with interment in the

Linville Creek cemetery, with the writer in charge.—Samuel D. Lindsay, Timberville, Va.

Sizemore, Bro. Joe I., born July 17, 1863, and died Jan. 17, 1936, near Rogersville, Tenn. He married Hulde Robards and to them were born seven children. He united with the Brethren church at Cedar Grove in his early years and was a faithful member. He was elected a minister in 1888. He was ill for six years but through it all was patient and cheerful. He leaves his widow, two daughters, three sons, eighteen grandchildren and two sisters. Funeral services at the home by Jack Cater, with burial in the home cemetery.—Martha Sizemore, Rogersville, Tenn.

Strausburg, Sister Martha E., wife of John W. Strausburg, died Dec. 22, 1935, at her home, Union Bridge, Md., following an illness of several weeks. She was 80 years old. The funeral was held from the Union Bridge Church of the Brethren of which she was a member. Services by Brethren Bowman and Metz with interment in Pipe Creek cemetery.—Mrs. C. C. Dickerson, Linwood, Md.

Sunderland, Sister Christie Ann, daughter of John S. and Nancy Snowerberger Hanawalt, died at her home near Vineyard, Jan. 4, 1936, aged 71 years. Her husband, Frederick Sunderland, a son and a daughter preceded her. She is survived by one son, two daughters, three brothers, three sisters and twelve grandchildren. She was a faithful member of the Spring Run Church of the Brethren for fifty-nine years and was a zealous Bible class teacher and religious worker until her health failed about three years ago. Funeral services in the Spring Run church by her pastor, Lawrence Ruble, with burial in Spring Run cemetery.—Mrs. Maggie Gill, McVeytown, Pa.

Sutton, Dessie Jane Throne, was born Sept. 2, 1890, in Claysville, Ind., and died Dec. 15 at the hospital, Pomona, Calif., following a brief illness. In 1898 her family moved to Red Cloud, Nebr. Here she grew up and married Ray C. Sutton; they lived on a farm northwest of Red Cloud until 1925 when they moved to Geneva in the same state and in 1926 to La Verne, Calif., a year later, and to San Dimas, Calif., the next year where she resided at the time of her death. She leaves her husband and only child, one sister and a brother in Nebraska and two brothers in California. Funeral services were conducted by Bro. Galen K. Walker and interment was made at the Pomona cemetery. Mrs. Sutton was baptized into the Church of the Brethren when a young woman and was a tireless worker, her ambition outstretching her strength many times.—Grace Hileman Miller, La Verne, Calif.

Talley, Cornelius A., died Nov. 22, 1935, at his home in Waynesboro, Va., aged 74 years. He is survived by his wife and one daughter. Services at the Brethren church by the pastor, D. B. Garber, assisted by H. Lee Scott. Burial in the Riverview cemetery.—Mrs. D. H. Wright, Waynesboro, Va.

Urias, Chas. Henry, born June 8, 1866, at Juneau, Pa., died Nov. 20, 1935, at his home at North Braddock, Pa. When twelve years old he with his family moved to North Braddock, Pa. At the age of twenty-five he married Sarah Eicher; to them were born ten children. His wife and six children survive. Funeral services in the home by the pastor of the U. B. church of which he was a member. Assisting in the service was Bro. N. M. Shideler, pastor of Mrs. Urias. Interment in North Braddock cemetery.—M. Elizabeth Barnett, Pittsburgh, Pa.

Walters, Mrs. Lydia Phillips, wife of Chas. H. Walters, died Dec. 1, 1935. She was born near Crimora, Va., Sept. 28, 1864. She was married Sept. 10, 1882, and came to Illinois soon afterward. She united with the Church of the Brethren at Woodland and lived a faithful Christian life, always taking part in the services of the church. Services by W. A. Deardorff.—Mabel Stambaugh, Ipava, Ill.

Wampler, Jonathan, died at the Timberville Old Folks' Home, Dec. 22, after several months' illness. He was a member of the Bethel Church of the Brethren. Surviving are his widow and two brothers. Funeral from the Linville Creek church with Eld. S. D. Zigler and Eld. C. E. Nair officiating. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Wenger, Mary (Pfautz), born in Lancaster County, Pa., April 27, 1852; she died at Hesston, Kans., Jan. 9, 1936. She was married Jan. 21, 1875, to Christian R. Wenger and they established their home on a farm in Lancaster County, Pa. In 1887 they moved to Hesston, Kans., where they resided until her death. Soon after her marriage she united with the Church of the Brethren and remained faithful until death. Her interest was in the extension of the kingdom. The last few years she was not able to attend church services, but was much interested in the welfare of the church. Her husband and one son preceded her. She leaves four daughters, two sons, twenty-six grandchildren and twelve great-grandchildren. Funeral services by the writer in the Methodist church in Hesston, assisted by the pastor. Interment in the Zimmerdale cemetery.—H. F. Crist, Newton, Kans.

Zapf, Anna Miller, passed away at her home near Grundy Center, Iowa, Dec. 2, 1935, at the age of eighty-five years. Mrs. Zapf had been a member of the Church of the Brethren for fifty-three years. She, with her family, lived about fifteen miles from the Ivester church, but the distance did not dampen her interest and loyalty for the church. In recent years she had not been able to attend many public services, due to advancing years and distance, but she always showed a keen interest in the work of the church and the kingdom, and contributed freely of her time, prayers and money. Mrs. Zapf was born in East Friesland, Germany, and lived there until she was twenty-five years old when she came, with her parents, directly to Grundy County, Iowa, where she had lived ever since. Funeral services by her pastor.—Earl M. Frantz, Grundy Center, Iowa.



## CHURCH NEWS

### ALABAMA

**Fruitdale** church met in council recently, and appointed officers for the year, Bro. Fred Burkepile remaining as superintendent, and Bro. Glen Petcher, presiding elder and pastor. The treasurer's report showed a surplus for the quarter, and an effort to raise money to paint the church as soon as possible was mentioned. Approval was given of an organ the B. Y. P. D. had bought, and consent given the young people to have the summer camp at our church. The young people though only eighteen in number have not been inactive; they have a working B. Y. P. D. and a reading circle; they bought an organ and door and made a bookcase for the church. Thanksgiving and Christmas programs were given and plans for the national peace program Feb. 28 are being made.—Harry E. Miller, Fruitdale, Ala., Jan. 21.

### ARIZONA

**Phoenix.**—Dec. 15 our revival meeting was held with good attendance. Bro. Edgar Rothrock of Pomona, Calif., preached inspiring sermons and eight children were baptized. One evening during the meetings the Cotton Blossom singers of Piney Woods, Miss., brought a message in spirituals. Dec. 15 about the largest group for some time took part in the love feast. Dec. 22 the primary class gave the Christmas story in pageant, and in the evening the intermediates gave a pageant. The young people again sang carols for the sick on Christmas morning. At the mother and daughter meeting on Dec. 27 sides were chosen for the contest in which a penny an inch will be given for the waist measurement. This will go toward the first half of the budget. Bro. A. M. Laughrun of Jonesboro, Tenn., has brought several worth-while and inspiring sermons recently. Jan. 5 the Glendale young people gave the play, The Upper Room, which still had a good lesson even after Christmas. At the Ladies' Aid meeting Jan. 10 officers were elected for the year. Mrs. Keith Miller is director of Women's Work; Mrs. Clyde Miller, president of Ladies' Aid.—Marion Oliver, Phoenix, Ariz., Jan. 18.

### CALIFORNIA

**Covina.**—The Wednesday night Bible study has been increasing in attendance and interest. The pastor is leading the meetings and is using the Sermon on the Mount. Dec. 22 an appropriate Christmas program was put on by the children's department of the Sunday-school. At the evening service the adults of the Sunday-school gave a cantata, Peace on Earth. Dec. 29 at the evening hour the pastor gave a talk. At the close, Christ, the Light of the World, was represented by a cross; in the center was a large lighted candle with smaller ones filling out the cross. Each person in the audience had been given a small candle and these were lighted by four girls who passed down the light from the large candle. Jan. 3 the fellowship class had a dinner, after which Mr. Fraser, a photographer from Pomona, showed some rare colored moving pictures of the Indians in New Mexico and Colorado as they live and worship in their native way. Jan. 5 the District Board of Religious Education came to us with some helpful suggestions. Bro. Edgar Rothrock gave the morning message to an attentive audience. In the evening Miss Esther Funk gave a talk and showed moving pictures which she took the past summer in her three months' archaeological studies in Peru and Bolivia. Jan. 10 the regular council meeting was held. Favorable reports from all committees were read which showed growth in all departments. The treasurer's report showed all bills paid and a balance with which to start the new year. All church officers for the coming year were elected. The school of missions opened Jan. 5. Jan. 12 Bro. Brubaker again showed his moving picture of India and gave an interesting talk.—Mrs. Tempie S. Funk, Charter Oak, Calif., Jan. 15.

**La Verne** church voted at the annual business meeting Jan. 15 to license A. C. LaFollette, La Verne college field secretary, to preach the gospel. At this meeting the members voted to retain Bro. Galen K. Walker for another year, beginning Sept. 1, 1936. Christmas was fittingly celebrated with a number of special programs: the college choral union, directed by Prof. Benj. S. Haugh, put on the nativity portion of Handel's Messiah; the Sunday-school boys and girls rendered a program featuring the children's choir singing Christmas hymns and carols directed by Mrs. A. J. Beckner; La Verne College students rendered "Birds' Christmas Carol"; the primary department entertained their grandparents and the children of the Mexican Protestant Sunday-school at a post-Christmas party, the Christian Endeavor young people sang Christmas carols at the homes of sick and shut-ins, etc. The adult Christian Workers' Society, the Pioneer (Intermediate) Christian Endeavor Society and the Junior Church League are closing an interesting mission study course. Mrs. Laura Haugh directed the adults, Mrs. Ruth Price Pobst the Pioneers, and the writer the Junior Church League. The Ladies' Aid Society recently re-elected Mrs. J. M. Frantz president and elected Mrs. Elizabeth Clark, secretary. This group of women took in from all sources \$1,257.19 the past year. This group promised to put on the New Era banquet for La Verne College Feb. 4, when about five hundred people are expected to be at the tables. The Ladies' Aid is making a friendship quilt for Mrs. Modena Minnich Studebaker of Africa to feature thirty-five blocks with twelve names embroidered on each block. The Friendship Sunday-school class is making a like one for Ruth Forney Brooks in India. The women's Bible class held their annual birthday

dinner Jan. 17 and devoted the birthday offering to the Achievement Offering of the church.—Grace Hileman Miller, La Verne, Calif., Jan. 18.

**Raisin.**—The kingdom work under the supervision of Pastor Long is moving healthfully forward. During November he co-operated with several ministers of other denominations in the town of Caruthers, six miles from the home base. A nicely arranged religious educational program was held for several nights during one week in which each minister taking part selected a line of thought that he would teach. Pastor Long had for a line of thought the Sermon on the Mount, another the Life of St. Paul, etc. The theme of each pastor announced, the congregation divided to the department each selected, to enjoy the instructions of their own choosing. The system proved highly instructive and we believe profitable. The church enjoyed a union Christmas program. Our communion was held on Sunday evening Jan. 5, Brethren John H. Price of Laton and Harvey Snell of Riverdale, visiting ministers, with D. F. Sink of Reedley who officiated, and Bro. Priest leading in the worship service. Plans are being consummated for Bro. Cassady to begin an evangelistic campaign with us March 1.—D. H. Forney, Raisin, Calif., Jan. 13.

### ILLINOIS

**Sterling.**—Our October love feast was followed by two weeks of revival services conducted by Bro. C. O. Beery. In November our pastor and wife, Brother and Sister Ezra Flory, left for New Paris, Ind., where they are now making their home. A fellowship supper in honor of Brother and Sister Flory was given shortly before their departure, at which time each was lovingly remembered with an appropriate gift as a token of esteem and of appreciation for their untiring efforts in serving this church. Two members were received into the church by baptism in Bro. Flory's last few weeks with us. Bro. Chalmers Faw of Chicago filled the pulpit on Nov. 17. Bro. Paul Thompson of Dixon was with us Nov. 24 and Dec. 1 and conducted the services. Bro. Bernard King of Chicago, who is now our temporary pastor, preached for us on Dec. 8 and 15. The children of the Sunday-school presented a Christmas program on Sunday morning, Dec. 22, followed by an address by Bro. John Heckman of Polo. In the evening a pantomime of the Christmas story was given by the young people. Brother and Sister Wayne Carr were with us Dec. 29, the former having charge of both morning and evening services. Bro. King assumed his pastorate Jan. 1. Bro. J. W. Lear of Chicago gave us two much appreciated talks Jan. 19 concerning his trip to the Holy Land. A mite box program is being planned by the Aid Society. The Aid has been quite busy. It was reorganized in the fall with Sister Clara Greager serving again as president; Mrs. J. H. Lahman, chairman of Women's Work; Miss Jennie Hoak, president of the missionary society. The church and parsonage have been repainted. Plans are now being made to raise the amount of money necessary to clear the church of all debt.—Helen Hoak Eikenberry, Sterling, Ill., Jan. 21.

### INDIANA

**Andrews** church held her fall revival meeting in October. Nine were baptized, one reclaimed and one reconsecrated. Our love feast was held Dec. 1 with Bro. I. B. Wike officiating. We also had visitors from California. On Dec. 22 we had an impressive Christmas program. Baskets were given to those in need in the community. We also had as our guests recently Dr. and Mrs. Howard Bosler; they gave a wonderful program and showed many interesting things from Africa. Our church is having a missionary program the fourth Sunday night of each month, at which time the missiongrams are read. We feel that the missionary spirit is growing for which we are very happy. Our Ladies' Aid is active; the women are keeping mite boxes to help in our achievement offering. Markets, cookie sales, fancy work, and dinners served at the court house in Huntington are also a part of the Aid work. The church bell has been replaced and it is surely a welcome sound on Sunday morning.—Mrs. Rhoda Rittenhouse, Andrews, Ind., Jan. 21.

**Camp Creek** church enjoyed a two weeks' revival service Dec. 29 to Jan. 12 conducted by Bro. Noah Miller of Bourbon, the joint pastor of the Mt. Pleasant and the Camp Creek churches. Five were added to the church by baptism and we feel that the church has been greatly benefited and souls revived. Sister Myrtle Mishler of Roann led the song services. The church met in council Jan. 13 when the following officers were elected for the year: Elder, John Metzler; clerk, Erma Shively; treasurer, Carl Danner. Sister Miller, wife of our pastor, organized a Ladies' Aid recently. The four meetings we have had have been well attended.—Mrs. Glenn Desher, Etna Green, Ind., Jan. 20.

**Pleasant Dale** church met in council in November when the following church officers were elected: clerk, Oscar Geisel; treasurer, Fred Adler; Messenger correspondent, Mrs. Homer Arnold. On Thanksgiving night our members enjoyed a supper together. A program of short talks, music and a playlet was given and a Thanksgiving offering was taken. The following Sunday evening our young people, under the direction of Miss Victoria Stoneburner, presented the play, In Perfect Peace. An offering was taken for home missions. This play was given again a few weeks later in the Ft. Wayne church. Dec. 22 we took part in a community Christmas program, given at the community hall. A church program was also prepared but was given up on account of an outbreak of scarlet fever. We are receiving many spiritual blessings through the earnest efforts being put forth by our pastor and his wife, Brother and Sister Russel Weller. Our midweek prayer services are being well attended; interest and attendance are



ood at Sunday-school and church services.—Mrs. Homer Arnold, Deatur, Ind., Jan. 21.

**Turkey Creek** church enjoyed a series of meetings the first two weeks in December, conducted by Bro. Howard Kreider from New Salem. He brought us eighteen messages that were practical and inspiring. As a result of the meetings four were baptized, three being heads of families. The attendance and interest were very good throughout the meeting. The children and young people gave a short Christmas program on Sunday morning, Dec. 29. The sisters of the Aid Society are quite busy quilting and making comforters. They recently secured a permanent Aid room near the church and are planning to furnish it and have it ready for the next meeting. During the last year we have lost six of our members by death.—Mrs. Leroy Fisher, Milford, Ind., Jan. 18.

**Walnut** church enjoyed a Thanksgiving program on Sunday evening, Nov. 24. An offering was taken for home missions. Dec. 6 we met to reorganize the church for another year. T. G. Weaver was chosen elder; Esther Rohrer, treasurer; Pearl Starnes, clerk; church trustee,

Ernest Fanning; Messenger correspondent, Martha Johnsonbaugh; Messenger agent, Ray Burrough. Our agent is making an effort to get the Messenger in seventy-five per cent of the homes. The young people and intermediates gave a fine Christmas service, the candlelighting. An offering was taken for missions. Our Sunday-school is growing in interest and attendance. The Aid Society is sewing to help the poor and has been serving at the community sales at Plymouth.—Clara Fanning, Argos, Ind., Jan. 21.

#### IOWA

**South Waterloo.**—The church held its annual business meeting Jan. 7. Bro. W. H. Yoder was elected elder for the year. An election for deacons was held and Brethren D. W. Marsan, H. H. Harbaugh and E. H. Snively were chosen. The ruling of the last Conference was followed concerning their installation. Mrs. E. H. Snively was elected church correspondent. We have taken advantage again this year of the reduced price for the Messenger. All of the different church organizations have held their annual meetings and are functioning normally.

## Both MEN'S AND WOMEN'S WORK Sponsor THE MESSENGER CLUB RATE PLAN . . .



R. E. MOHLER  
Secretary Men's Work

The Gospel Messenger subscription campaign is one of the projects sponsored by Men's Work for the current church year. See page 2 in the Messenger for Nov. 9.

In the Messenger for Dec. 28, page 25, Mrs. R. D. Murphy wrote: "The men are sponsoring club subscriptions for The Gospel Messenger. I am sure they will be glad to share this responsibility with us. Let us make the club subscription plan a project and work toward securing seventy-five per cent of the families of each church as Messenger readers. More Messenger readers among our women will do much toward developing our own program."



MRS. R. D. MURPHY  
President Women's Work

Last year a total of 370 churches adopted the club rate plan. Briefly put, the conditions are as follows: "Where congregations secure enough subscriptions to equal 75% of the resident families represented in the membership, a special rate of \$1.25 per year per subscription, cash with order, no commission, is authorized."

This year many other churches have become interested and are succeeding with our economical plan to put the Messenger in a majority of Brethren homes. Did you read, "How the Messenger Came to Pampa," in last week's paper, page 4? The club plan succeeds easily where the agent has help! Do not expect one person to do it all. Give the agent a hand! The pastor or elder with the Men's and Women's Work can help mightily. There are 10,000 more Brethren homes that should be taking The Gospel Messenger, the official organ of the Church of the Brethren.

### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please send me details of your special club rate offer on The Gospel Messenger. I am interested in your economical plan for getting our church paper read in at least 75% of the resident Brethren families of our congregation.

Name .....  
Street or Route .....  
City .....  
State .....  
Congregation .....



The Men's Work with the aid of the women's organization raised more than \$1,000 and at this time reported most of it expended on worthwhile projects. The Christmas play, *And Myrrh*, was presented by the young people on Dec. 22. The father and son banquet and the B. Y. P. D. banquet were held in November and December respectively. The moving pictures taken by the deputation team were presented recently and at that service it was voted to secure the remaining reels for some future presentation. The sermons by Bro. V. F. Schwalm of McPherson College on Sunday, Nov. 24, were much enjoyed. Following the morning service a birthday dinner, at tables decorated to represent the twelve months of the year, was enjoyed by more than 300. Birthday offerings amounted to \$162; this was credited on our apportionment due the college. Bro. D. W. Kurtz, through our welfare board, was secured to give three lectures over the last week-end of November. They were all appreciated and very favorably spoken of since, especially the one on Moral Welfare. Our church has been interested in the purchase of peace bonds of the National Council for the Prevention of War. More than fifty bonds are now in the possession of fifty individual families. The boys' athletic team is again participating in the basket ball activities of the county league.—Mrs. W. O. Tannreuther, Waterloo, Iowa, Jan. 18.

### KANSAS

**Parsons.**—Since our last report two have been added to the church by baptism. We had our love feast the evening of Nov. 16 with a homecoming Nov. 17. The regular services on Sunday morning were followed by a basket dinner. An afternoon program featured an address by L. G. Templeton, who was formerly a member of the Parsons church. Visitors were present from Galesburg, Toronto, Osage and Independence, Kans., also Hollow, Okla. Nov. 24 a delegation from McPherson was with us, J. J. Yoder being the speaker. Miss Margaret Fry and Prof. Voran gave several numbers in song with Miss Ullery as accompanist. The play, "The Eleventh Mayor," by Ira H. Frantz, was presented by the Independence B. Y. P. D. the evening of Nov. 10 at the Parsons church. On the evening of Dec. 13 Bro. Frank Crumpacker, missionary on furlough from China, gave an interesting lecture. Dec. 29 Bro. V. F. Schwalm, President of McPherson College, gave the morning address. Jan. 12 we had our semiannual birthday dinner at the church. Quite a few of the members were unable to be present to enjoy this on account of sickness. We again have the Messenger in seventy-five per cent of the homes in our church.—Mrs. D. F. Moore, Parsons, Kans., Jan. 17.

### MARYLAND

**Flower Hill.**—The work in this church continues in a promising way. An interesting Christmas program was given by the young folks on Dec. 23. An offering of \$4.26 was lifted for the Conference budget. As a result of pastoral work, two men decided for Christ and were baptized Jan. 19. The young people's class has been organized and is definitely planning to get more folks to the class and school. The loyalty of these scattered members is remarkable.—Mrs. G. L. Baker, Germantown, Md., Jan. 20.

### MICHIGAN

**Beaverton.**—We have found that a special service at the beginning of the church school year for the officers and teachers is a great inspiration. Various types of services have been held from year to year. This year our pastor used a candlelighting service for both church and church school officers and teachers. An Armistice service was conducted by the pastor Nov. 10, a group of high school girls furnishing the music. During the Thanksgiving season the pastor and family were given a shower. A songalogue, *Lest We Forget*, was given at the church on Sunday evening, Nov. 24. Dec. 15 the high school glee club gave a service of Christmas carols at our church. The children had charge of the services the morning of Dec. 22. At the close the gift bearers came bringing the white baskets containing fruit, candy and dainties to be distributed to the aged and shut-ins of the community. The smiling faces of the children that morning was proof that there is joy in giving. All classes of the school had a share in the giving part of the service. At this time a nice offering was also made for general missions. The evening of Dec. 22 we enjoyed the message of a dramatic cantata, *The Lost Carol*. Christmas Eve the younger folks of our church gathered at the church and divided into groups to go caroling. New Year's Eve a candlelighting service, *Hitherto, Henceforth*, was held, followed by a watch party sponsored by the young people. The men of our community have been caring for one of our aged brethren who fell and broke his hip.—Grace Ward, Beaverton, Mich., Jan. 6.

**Long Lake** church had a very good Sunday-school all summer. The pulpit was filled by ministers from Onkama. Brother and Sister Wm. Landis gathered eight and ten children every Sunday, children who otherwise would never get to Sunday-school. But since our folks are so scattered and the byroads are bad, we closed the school for three months. We had a good Christmas program and will open the school the first Sunday in April.—Mrs. John H. Landis, Manistee, Mich., Jan. 21.

### MISSOURI

**Peace Valley** church met in council Jan. 4. Officers were elected for this year. Sister Zella Fike was retained as church clerk and Bro. S. L. Jarboe, treasurer and Sunday-school superintendent. We also decided to hold a revival meeting sometime next spring. We are ex-

pecting Bro. Oscar Fike of Gridley, Kans., to be with us to conduct the meetings.—Minnie M. Jarboe, West Plains, Mo., Jan. 21.

### OHIO

**Beaver Creek.**—Since our last report many changes have taken place here. In our autumn council new officers elected were: Bro. Ralph Mohler, church treasurer; Bro. Chas. Garber, Sunday-school superintendent; Sister Mabel Couser, correspondent. On Nov. 10 our newly remodeled church was dedicated. Prof. J. R. Shutz of Manchester College was the main speaker of the day, bringing two inspiring and challenging messages. Bro. Roy Honeyman of Painter Creek gave a splendid illustrated message to the children during the Sunday-school hour. The building committee was fittingly honored in remarks by the pastor. Special musical numbers added to the spiritual blessings of this occasion. We now have a modern church plant with adequate facilities for Sunday-school work and an auditorium much more conducive to a worshipful spirit. We were able to dedicate this church free of debt, having had a building fund of \$4,000. Our efficient building committee not only planned well but set an example to all by working. The whole congregation joined in a co-operative spirit and it was estimated that at least \$1,000 worth of labor was donated, and a great many gifts of money and materials. We are thankful for this happy conclusion to our building program and the splendid spirit manifested by all. Our pastor and elder, Bro. J. H. Eidemiller, had previously handed in his resignation, so on Nov. 7 about 300 members of the church and community gathered to honor and bid farewell to him and his family. A fellowship supper was enjoyed, a suitable program rendered and a gift presented Brother and Sister Eidemiller by the church. Bro. Eidemiller had been at Beaver Creek since 1920 and during these years had acquired a place of high esteem in the community. He was a real pastor to the flock, especially gifted in ministry to the sick and sorrowing. He and his wife are spending the winter in California. The ministerial committee has supplied the pulpit since and the messages from different ministers have been appreciated. Jan. 11 at our regular council the church selected Bro. Hugh Cloppert as elder. They also authorized Bro. Friend Couser, a resident minister, to act as temporary pastor until a permanent one is selected. It was decided to have Bro. Leo H. Miller of Ft. Wayne, Ind., hold our revival meeting this spring. Jan. 18 the Aid Society sponsored a chicken supper, from which they realized more than \$40.—Mrs. E. F. Couser, Dayton, Ohio, Jan. 23.

**Black Swamp** church met in council Dec. 18. We re-elected Sister Ella Korn as leader for our prayer circle. Our prayer meeting is held every Wednesday evening at the church. At the meeting of our Sisters' Aid in December we reorganized. Sister Ida Garner was re-elected president. We held our Christmas program Sunday evening, Dec. 22, consisting of readings, declamations and special music. Sixteen were credited with perfect attendance during 1935. On Sunday evening, Jan. 12, we were favored with a talk by Judge Conn of Bowling Green. His subject, *Men and Women of This Generation*, was greatly appreciated.—Mrs. Asenath Baker, Lemoyne, Ohio, Jan. 21.

**Covington.**—On Sept. 29 a special consecration service was held in connection with the worship service for all officers, teachers and class presidents of the church and Sunday-school who were elected at the July council meeting. Oct. 6 was observed as Rally Day. Oct. 13 Bro. Clarence Younker delivered the morning sermon and on Oct. 20 Bro. Oran Yount delivered the message. These men spoke in the absence of Bro. Wine who was away holding evangelistic meetings. Sunday evening, Oct. 13, the missionary society gave a program. The union Thanksgiving service of the town was held in our church. Our Sunday evening Christmas program consisted of a group of hymns by the children under the direction of Mrs. Joseph Gilbert. This was followed by a Christmas story, pictures and pageantry entitled *Behold! A King Is Born*. The offering at this service, which included a white gift offering, was for world wide missions. For our Sunday evening services, Bro. Wine has been featuring a study of the gospel of Matthew by chapters, with open forum. The study of Matthew was concluded Nov. 24 and he is now taking up the study of Acts. These services have proved very interesting and instructive.—Edith Deeter, Covington, Ohio, Jan. 20.

**Eastwood.**—The men's group which was recently organized with Bro. Olin Bittinger, president, called a special meeting Nov. 23, inviting the men's groups of the neighboring churches. Bro. Kreider of Ashland was the principal speaker of the evening; he led in a discussion of the purpose of such an organization. An oyster supper was served at the close of the meeting. Thanksgiving was observed by an hour of worship at 9 A. M. On Dec. 22 preaching service began at 9:30, followed by a short session of Sunday-school, after which the younger classes gave a Christmas program. In the evening a play, *Simeon's Desire Fulfilled*, was given by the young people and adult classes. Four baskets were assembled from the white gift offering and distributed by the welfare board. The Ladies' Aid has been busy quilting and doing other sewing. We met in council Jan. 17 with our pastor acting as moderator in the absence of our elder, Bro. Ira Long. We plan to have a revival the two weeks prior to Easter. The evangelist will be Bro. A. H. Miller of Kent, Ohio.—Mrs. S. F. McLeland, Akron, Ohio, Jan. 21.

**Eaton.**—The Ladies' Aid held an all-day meeting on Jan. 1 in the home of one of the members, to which all the women and daughters of the church were invited. New officers were elected for the coming year. In the afternoon an interesting program was presented. The young people with the help of our pastor, Bro. Frank Eby, and our



day-school superintendent, Bro. Henry Ankerman, are making a canvass of the town to find how many adults and children are not attending Sunday-school and church. We are only about half over the town but the findings are very surprising. At Christmas time the Ladies' Aid collected toys and clothing and with the help of the men donated them. These with well-filled Christmas stockings were sent to the Bethany church in Adams County. A group of our young people sang carols on Christmas morning at twelve different homes. Then we were invited to the home of one of our members for breakfast. The missionary committee is sponsoring the yearly achievement offering by conducting a series of talks on the history and work of the different mission fields. These talks are illustrated by maps and pictures. The young people are working on several religious dramas. The purpose is twofold: to develop latent talent as well as bring the Christian message in this vivid form. We have presented the play, The Gift, at three different places and will give it in three more neighboring churches. The young people's Sunday-school class is having a hobby exhibit at its February social meeting. We are striving to have the Messenger in more than 75 per cent of our homes this year. The church held a revival from Dec. 29 to Jan. 12 with the help of Brother and Sister Oliver H. Austin. Each evening Bro. Austin brought us helpful and inspiring sermons and Sister Austin gave the children a message in story form. Besides having charge of the congregational singing, she also organized a girls' choir and a children's choir, one of which sang each evening. Brother and Sister Austin visited in ninety homes and the attendance at each evening service was splendid. As a result of this effort twelve were won for Christ, thirty being seventy-two and seventy-six years old; three were added to the church by letter. The church was strengthened and challenged to greater service for our Master.—Kathryn Kiracole, Eaton, Ohio, Jan. 21.

Hartville.—Dec. 15 the young people of the sub-district presented the tommye, Why the Chimes Rang. Previous to this the missionary committee sponsored a playlet entitled In Perfect Peace. In the morning of Dec. 22 the children of the Sunday-school gave the pageant, Christmas Day in the Morning. In the evening the young people presented the pageant, I Beheld His Glory. We entertained the ministerial institute again this year. The messages were inspiring and well filled. A singing school conducted by Bro. Walter Young of the Maple Avenue mission in Canton is now in progress. Our regular members' meeting was held on Jan. 2. A semi-yearly program was arranged. It was decided to hold an evangelistic meeting next fall, to elect a children's leader, to send in a call for the Sunday-school convention.—Sarah Goodenberger, Hartville, Ohio, Jan. 20.

Rock Creek.—We had a Christmas program at the church on Dec. 24, a new year evening party at the church, also prayer service and church meeting. The people of the church gave useful gifts to our pastor, Dewey Rowe, and family, a shower of groceries and other gifts. Last November Brother and Sister Edward Robinson's house was moved down and everything in it. The members and neighbors helped them to such an extent that they are now keeping house again. The church has secured The Gospel Messenger club rate this year, for which we are very thankful. Our pastor, Bro. Rowe, preaches both morning and evening. Jan. 19 our attendance was 104 at Sunday-school and church. We have visited our home department members and twenty-two of them promised to study the Sunday-school lessons. We have twenty-six babies on our cradle roll at present.—Minerva Turner, Bryan, Ohio, Jan. 21.

Prices Creek.—The church met in members' meeting Dec. 14 when various church officers were chosen. Recently Bro. J. W. Fidler Brookville gave us one of his prophetic sermons and will give us another on Sunday evening, Feb. 2. We are planning to observe the old day of prayer in co-operation with the Evangelical church.—Verna Lee, El Dorado, Ohio, Jan. 20.

### OKLAHOMA

Big Creek.—At our quarterly council in December almost all the church officers were re-elected. Sister Lottie Pippenger was re-elected president of Women's Work; Sister Beulah Kinzie, Aid director; Sister Mabel Lee Fillmore, missionary director; the writer, mothers and daughters' director. The Sunday-school rendered a good program on Sunday evening, Dec. 22. Brethren O. E. and W. A. Fillmore are fully carrying on the work while we are without a pastor.—Abbie S. Ripley, Okla., Jan. 20.

### PENNSYLVANIA

Greencastle.—The regular council met Jan. 13 at which time all church officers for the year were elected. Bro. S. S. Blough, the pastor, was elected elder for one year. Reports of the various organizations of the church were read and approved.—Kate E. Gilland, Greencastle, Pa., Jan. 21.

Leidelsberg.—We appreciated an interesting program by members of the Student Volunteer group of Elizabethtown College on the evening Nov. 17. The program consisted of talks, special music and a singing. Bro. Amos Heisey brought us an inspiring message on the morning of Dec. 8. Bro. Rufus Bucher conducted our revival meeting on Dec. 8 to 24. We feel that we have had a wonderful revival of both saint and sinner. The interest and attendance were excellent. We witnessed for Christ and were baptized and two reclaimed. As the climax to these meetings a group went out caroling for the old and sick. Christmas morning Eld. King brought the message.—Kathryn Brubaker, Sheridan, Pa., Jan. 20.

Mercersburg.—During the month of August Bro. M. C. Valentine of Antietam congregation gave us an inspiring sermon. Mrs. Harriet Balsbaugh, widow of Christian Balsbaugh, celebrated her ninety-sixth birthday on Sept. 16. She requested the Sunday-school to have prayer service in her home on her birthday. She is still very active in the Sunday-school work, having a perfect record for attendance for several years. Oct. 21 we had our annual Sunday-school meeting with interesting discussions by Bro. Frank Laughlin, Bro. David Petrie, Rev. Kauffman of the U. B. church, and Bro. J. C. Beahm. In November Bro. W. N. Zabler and family of Lancaster were with us in Sunday-school and gave several much appreciated messages in song, followed by a sermon. Oct. 10 Bro. David Snader of Akron, Pa., began an evangelistic meeting. He was with us for two weeks; he gave us very helpful, spiritual sermons and preached with great power. The congregation feels much benefited by these meetings. The last night of the meeting four young men accepted Christ, three of whom were baptized. Dec. 21 the Sunday-school rendered a Christmas program. Eld. Edgar Landis gave the address. The Sunday-school reorganized Dec. 29. Twenty-three had perfect attendance during the year, receiving the Raikes diploma and seals; several missed only one or two Sundays. Fourteen homes of the needy and shut-in were remembered at Christmas. A singing class was organized Jan. 18 under the direction of Wm. N. Spessard of Hagerstown, Md.—Sarah A. Keller, Mercersburg, Pa., Jan. 21.

Midway.—Sept. 22 Eld. Frank Carper of Palmyra brought us a stirring peace address. Bro. Cyrus Drall was advanced to the full ministry. On the eve of Armistice Day, J. M. Henry of Bridgewater College most forcibly presented a timely lecture, "The Crisis of Peace in Europe," and the Apollo male quartet from East Petersburg brought us impressive messages in song. An offering of \$42 was sent to the Elgin office for the new active peace program for youth. The following visiting ministers were present at our fall love feast: Elders Bowser, Milton Forney, Simon Bucher, Nathan Martin, Harry Fahnestock and Nevin Zook. Eld. Norman Musser of Mountville conducted our evangelistic services. One accepted Christ and the members received much spiritual help. Our young people were given permission to landscape the plot south of the church. At our recent council we decided to assume the full support of Bro. Ziegler in India. Two certificates were received and two were granted. Our delegates to the Elizabethtown Bible institute were Arlena Shearer and John Heisey.

## Achievement Offering for the General Brotherhood Missionary and Service Work

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

.....

Please place this money to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. ....

Post Office .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	\$.....



The various departments of the church actively demonstrated the Christmas spirit of love in various ways during the holidays. The Elizabethtown Student Volunteers directed our special attention toward missions during their program, "The Forward Look." During the fall the Midway church paid the Lebanon church \$2,500, which was the debt incurred by the division of church property when the two congregations were formed. Bro. D. W. Kurtz will be with us during his July tour of this section.—M. Lucille Sanger, Lebanon, Pa., Jan. 22.

**Somerset.**—Since our last report we had our fall communion with evangelistic services the week before. There were five baptized as a result of these services. In the month of November we had the father and son banquet, with a splendid attendance. Bro. E. M. Hertzler, pastor of the Windber church, was the main speaker. On Sunday, Dec. 22, we had the Christmas sermon by our pastor, Bro. T. R. Coffman. In this service we had the Christ's birthday offering which amounted to \$230. In the evening the choir had charge of the service, bringing the Christmas message in song. Dec. 23 the Church School gave the pageant entitled "Bethlehem," to a capacity house. On Sunday evening, Jan. 12, the closing service of the week of prayer, observed by the churches of the town, was held in our church with at least one thousand present. The offering during the week, which amounted to \$86, was given to our local Children's Aid Home. On Monday evening, Jan. 13, the quarterly council of the church was held. Reports for the year were given from the church and school which showed that the church debt had been reduced and after all bills had been paid, there was a small balance. On Nov. 24 our pastor preached his four thousandth sermon, having preached his first one Jan. 30, 1898, in the Marsh church near Hagerstown, Md. He has a record of each sermon, when and where preached.—Mrs. T. R. Coffman, Somerset, Pa., Jan. 20.

**Uniontown** church enjoyed a very spiritual revival meeting Nov. 3-17. Much of the success of these meetings was due to the earnest prayers of the faithful members and to the inspiring messages of Bro. Sollenberger. There was a variation of program for the first week of the meeting. Beginning Sunday night the young people presented the play, What Shall It Profit? (This has been given in seven other churches.) On Monday night the men sponsored the service entitled The Call to Service. Tuesday was the women's night, the service centering around The Home, the Family and the Church. Wednesday the theme was Jesus Knocking, with stereopticon slides. The love feast was observed at the close with about 185 surrounding the Lord's table. Eight were received into the church by baptism and four by letter. Nov. 21 a joint meeting of women and girls was held at the church with more than 100 in attendance. During the business session two important items were acted upon. One was the project to raise \$100 during the next five years to be given to Juniata College to be used in refurnishing a dormitory room. The other, a local project, that of donating a new set of tablecloths for communion services. The following night the men's organization sponsored the father and son meeting. About ninety enjoyed the delicious oyster supper that was served. At this time plans were formed to place the Messenger in seventy-five per cent of the homes; and we are happy to say they have gone over the top in this endeavor. The home department superintendent, Sister Elsie Liston, and her assistants, seven in number, have been doing a very efficient work. They now have fifty-two enrolled. Nov. 27 we had our Thanksgiving service. In connection with the story of the Pilgrims and Puritans some slides were shown. The offering amounted to \$25. The cantata-pageant, Come Ye to Bethlehem, was given on Dec. 22. The senior chorus meets once a week for practice. This chorus has rendered some very fine selections for us. Both the senior and junior chorus are under the supervision of Sister Sollenberger. As in previous years we co-operated with the various churches in the city in the observance of the week of prayer.—Mrs. Alta Lowdermilk, Uniontown, Pa., Jan. 14.

**Walnut Grove.**—October was rally month in both church and Sunday-school. The rally reached its climax Nov. 3 when our semiannual love feast was held. Nov. 17 Sara G. Replogle gave two helpful addresses. The choir on Sunday morning, Dec. 22, gave the cantata, The Herald Angels. In the evening the children presented the drama, The Star Flower. The first midwinter conference of the B. Y. P. D. of Western Pennsylvania was held Dec. 27 and 28. The play, The Eleventh Mayor, was given by the Scalp Level group on Friday evening. Dan West was the guest speaker and his addresses were much appreciated. The work at the Arbutus Park mission has been progressing nicely. Bro. Robinson held a revival there the week of Dec. 2. While there were no outward results, yet the effect was well pleasing. At present Sunday-school is conducted in the morning and preaching at 2:30. Our revival campaign is to begin Feb. 9 with Bro. H. K. Ober of Elizabethtown, Pa., evangelist, and Chester M. Strayer of Johnstown, music director. Mrs. Clinton Ott was elected president of our Women's Work. The midweek prayer service is held regularly with our pastor directing a study in the book of Hebrews. The missionary committee has been putting on a program the first Wednesday of each month.—Mrs. Waldo Strayer, Johnstown, Pa., Jan. 13.

**Waynesboro.**—The Christmas program of our Sunday-school which was given on the evening of Dec. 22 consisted of two pageants: The Children's Hour at Christmas Time was delightfully given by a mother and a group of children; The Heart of Christmas was rendered by the young people. Incidents surrounding the birth of Jesus were impressively dramatized in the latter. The true spirit of Christmas was shown to be the serving of Christ's needy ones, instead of exchanging gifts with one's friends. In the different Sunday-school

departments special programs were rendered in the morning. At the worship service on the same day seven children were presented by their parents for dedication to the Lord. In an impressive service on Dec. 29 the church officers for the new year were installed, the pastor's theme being Christian Constancy. On the evening of Jan. 5 Bro. Ziegler preached the last of a series of twelve sermons on Characteristics of True Christianity. The past week our church participated in the union week of prayer services. Bro. E. S. Coffman of Elgin, Ill., today began his two weeks' labor in evangelistic meetings with us.—Sudie M. Wingert, Waynesboro, Pa., Jan. 14.

## VIRGINIA

**Christiansburg** church has been enjoying many good things in the past few months. In August the men sponsored an old-time Dunkard service of fifty years ago. The church was filled to overflowing; a basket dinner was another feature of the long-ago day. It was a wonderful occasion for the younger folks who had never experienced a meeting of its kind. It was such an enjoyable day for all that we decided to make it an annual affair. Bro. M. Guy West of Roanoke held our revival meeting for us and as a direct result ten accepted Christ as their Savior. The church was wonderfully blessed in every way. The women have been busy making quilts and visiting the sick. We have held several all-day meetings. We met our portion on district project and made a small contribution to the national project. We met in council on Oct. 9. Bro. H. L. Reed was re-elected elder; Bro. L. C. Dunken, clerk; Bro. A. J. Reed, treasurer. Bro. Roy Nolley was re-elected Sunday-school superintendent. Our pastor brought us a challenging message on Home Missions on Dec. 22. The Thanksgiving offering was lifted at that time. A number of our young people attended the round table discussion at Topeco on Dec. 6. We have a wide-awake group who are really doing things. A Christmas program was given by the children. Our B. Y. P. D. furnished special music. The children also gave a program on Armistice Day. These programs have been enjoyed by both old and young. We are trying to meet our mission budget quarterly; so far we have gone over the top. We have on a drive now to get the Messenger in the homes of seventy-five per cent of our families. Brother and Sister Row are laboring earnestly to promote the kingdom of God in this church. The men, women and B. Y. P. D. enjoyed a spiritual feast recently. Our group started out to visit the widows, orphans and sick; thirty homes were reached during the holidays where boxes of fruit or things most needed were left and a short service held in each home. All these were members who were unable to get to church. Through these feeble efforts to serve our Master, the windows of heaven have been opened unto us; God has poured out a blessing upon us as well as on those we visited. There is a spiritual growth in the church for which we thank God and pray it may continue.—Mrs. F. M. Lawson, Cambria, Va., Jan. 15.

**Linville Creek, Timberville and Unity.**—A unified pastoral program of the three congregations began on June 1 with Bro. Samuel D. Lindsay as pastor. Bro. Lindsay devotes one-half time to the Timberville congregation and the other half equally divided between the Linville Creek and Unity congregations. The home ministers continue as they have in the past with pulpit duties and pastoral services. An installation service and an explanation of the plan was held in the Linville Creek church on the evening of June 2, with the District Ministerial Board, Elders C. E. Long, L. M. Huffman and J. W. Wampler, in charge. Oct. 2 the officers and teachers of the church schools met in a fellowship supper at Timberville church; 150 were present. J. A. Garber acted as toastmaster with the addresses given by Paul H. Bowman of Bridgewater College and M. R. Zigler of Elgin. Nov. 3 a tri-congregational hymn sing was held at the Bethel church with the music directors in charge. Revivals held during the late summer and autumn were as follows: Bethel, Bro. Jesse Zigler; Cedar Run, Bro. Luther Mason; Fairview, the home ministers. Communion services were held at the Linville Creek church on Oct. 19 and at Mt. Olivet Nov. 16, with the pastor officiating; at the Fairview church on Oct. 27, with Bro. Walter M. Kahle in charge. The Timberville church held their annual harvest offering Oct. 31, at which time members and friends of the local congregation presented livestock, poultry, fruits, vegetables and handwork which had been set aside for the church. The net receipts of the offerings amounted to \$385.51 which was applied on the building indebtedness. The men's organization of the Linville Creek church held a father and son banquet Dec. 5. Dr. Frederick Dove of Bridgewater College gave the address. Jan. 13 members of the finance boards met in the Timberville social hall. A review of the 1935 disbursements was given and budgets made for 1936. The report showed the sum of \$6,639.67 disbursed by the three congregations during last year. The boards decided to have the financial reports printed for distribution among the membership and also conducted the annual every-member canvass. A standard was set to remunerate the home ministry for some planned pastoral work during this year. We plan to observe pre-Easter worship in unified meetings with the home ministers delivering the sermons and the pastor in charge of the worship programs. The holy week worship will climax with an Easter cantata. Bro. John T. Glick, a former pastor, will hold a revival at the Mt. Olivet church, Timberville congregation, April 5 to 19. Revivals are also being arranged at Union Chapel in the Unity congregation and at the Linville Creek church, the evangelists and dates to be announced later. Recently elected presiding elders are: John C. Myers, Linville Creek; L. M. Clower, Timberville, and J. S. Roller, Unity.—Mrs. Samuel D. Lindsay, Timberville, Va., Jan. 18.



**Roanoke (First).**—Our love feast was held Nov. 3 and 4; three hundred and forty-five members communed. The mothers and daughters of our church had a banquet on Nov. 7, with an attendance of two hundred and sixteen. Seventeen representatives from our church attended the regional conference held in Bridgewater Nov. 13-15. At a job council meeting on Nov. 20, Bro. Russell G. West was elected elder in our church. A special program was given Thanksgiving evening, the offering received to apply on the building fund. On Sunday, Dec. 8, our pastor, Bro. Russell G. West, gave us two wonderful messages, making them very impressive indeed by the use of a large Bible prepared by him and partially painted just before giving his sermon of the morning, and by the use of slides in the evening. On Dec. 9 our children's director, Mrs. A. L. Weaver, sponsored a meeting of all the teachers and officers of the children's departments. This meeting was well attended. Special thought was given to our church calendar, visitation and loan library books in this meeting. There was a meeting of the Men's Work and also the Women's Work on Dec. 10. On Dec. 22 all departments and classes in the day-school participated in our annual white gift service, and our members were made glad because of the splendid spirit of sharing shown by all ages. In the evening there was a very beautiful candlelighting service, as the choir appearing in robes for the first time, sang themselves and their voices anew to the church. Immediately after this service the choir rendered a cantata of sacred Christmas music. In the absence of our pastor on Dec. 29 Bro. D. C. Naff gave us the message of the morning. In the evening the young people's organization sponsored a study of the Bible by the use of slides and a lecture.—Lillian Martin, Roanoke, Va., Jan. 15.

### WASHINGTON

**Thland Valley** church decided to have an evangelistic meeting this spring. We placed the matter of securing an evangelist in the hands of the local ministerial board and after conferring with our state administration board they were successful in getting our state man, Bro. Longenecker, from Yakima. The meetings will commence Feb. 3. We are looking forward to a splendid meeting as we feel the church is ready for such a meeting and the field is ripe unto harvest.—Ellen Miller, Ajlune, Wash., Jan. 20.

**Onyside.**—At our fall council Bro. B. J. Fike was re-elected pastor for another year; Bro. Walter Smith, general Sunday-school superintendent. In November our men's group held a father and son banquet with Bro. Longenecker of Yakima as the speaker. At Thanksgiving we held our annual missionary program. The primary department turned in their offering and also the B. Y. P. D. and adults, turning a total of \$104 to go for district missions. We have been enjoined this winter with two plays: one by the young people of the Mt. Lebanon and one by the Yakima group. Jan. 9 we held a council fellowship meeting at the church. It was decided at this time to have a bond system for raising our budget for the year; each one to take a bond in any amount he sees fit and after the bond is paid returned for a souvenir. The men's group is planning an oyster supper for Jan. 14, the money thus raised to be used for street improvements. Our Aid and missionary meetings have been well attended the past year. The missionary group has just finished studying the book, *Orientalism in American Life*.—Mrs. Harold Minkler, Sunnyvale, Wash., Jan. 16.

**oma** church met in council Dec. 29. Eld. Louis Holderreed from Seattle, Wash., recently elected elder in charge, presided over the meeting. The church officials of last year, except the treasurer, were re-elected. We will be able to keep our Messenger subscriptions up 100 per cent of our membership, adding two new members to our roll and also listing two non-resident subscribers, one in the Philippines. We expect to add Bro. Bonsack's book to most of our subscriptions as we think it to be of great value in missionary information. Our membership being few and in bad shape financially, gathering \$180 for all purposes the past year. Bro. Earl W. Roop from Seattle, Wash., will still preach for us twice each month. Bro. Holderreed once, the writer to fill in all other Sunday mornings during the quarter.—W. H. Greenawalt, Tacoma, Wash., Jan. 1.

### WEST VIRGINIA

**th Mill Creek.**—Our series of meetings began, at Bethel church on Jan. 6, with Bro. L. S. Miller of Harrisonburg, Va., evangelist. The meetings continued two weeks and as a result thirteen were added to the church by baptism. We had our communion at the close of the series of meetings with a large number attending. Bro. Miller preached inspiring and helpful sermons and we feel we have been helped very much.—Grace A. Shreve, Petersburg, W. Va., Jan. 15.

**asant Valley.**—The Sunday-school is still going along with a very good attendance, considering the weather and road conditions. We have organized a standard B. Y. P. D. and much interest is manifested. The carpet has been laid in the aisle of the church. Our Aid society has paid up its debts and has a time deposit in the bank. A Christian spirit is shown by all Aid members with each one willing to do his part. Two Sunday-school rooms have been made by using church curtains. Bro. Henry C. Sanders held an interesting service for us. Bro. Sanders is to be commended for the faithfulness he has shown our church and for his help in the community. Bro. B. Y. P. D. president, Dewey Greathouse, and secretary, Gladys Street, have been very faithful in their work.—Mrs. Oral Spurgeon, Roanoke, W. Va., Jan. 21.

## If You Are Satisfied

with present attainments do not read this, which is distinctly for those who long for something better.

### TWO BOOKS BY KAGAWA

#### Songs From the Slums

In which the poetic genius of the author makes its appeal to the human heart. \$1.00.

#### Meditations on the Cross

Here the reader discovers the secret of Kagawa's life and power. \$1.50.

### Adventures for Happiness

By S. Parkes Cadman

A tonic for pessimism and all forms of disillusionment. The author finds happiness in health, family, friendship, books, music, beauty, useful work, an alert imagination, social service and religion. \$1.90.

### Drama in Education—Theory and Technique

By Grace Sloan Overton

For those who direct and use drama as a medium through which great truths are firmly fixed. \$2.50.

### Guiding Nursery Children in Home and Church

By Eva B. McCullum

Successor to Guiding Nursery Children, this new book is fuller and richer than the older book which proved so popular. \$1.50.

### Ways of Working in the Nursery Department

By Mary Sherburne Warren

A useful handbook for superintendent and teacher. Stresses equipment, administration, principles and teaching. 75c.

### The Modern Parent

By G. C. Myers

By a father and Christian psychologist who understands both parents and children. A book that will help you to understand them better. New price, \$1.00.

### Living Together in the Family

By Lemo T. Dennis

Excellent for high school boys and girls, and equally good for their elders. \$1.10.

### Toward Understanding Adults

By Earl F. Ziegler

A straightforward approach to the adult problem. Adults see themselves as they really are. 75c.

Our facilities enable us to secure for you any good book that you may desire. Write us when in need of any books.

### Brethren Publishing House, Elgin, Ill.

## The Bible—An American Translation

This is the new, revised and popular edition of the Smith-Goodspeed translation first published at \$3.00 and \$5.00. In this revision the authors had the benefit of the very latest discoveries in Biblical antiquities. Printed in two columns with the verses designated in the margin the reader can readily compare the translation with other versions. Those who are using the various versions will find this a valuable addition to their collection. Cloth binding, \$2.00.

Brethren Publishing House, Elgin, Illinois



### Pleading With Men

By Adam W. Burnet

Five lectures on preaching delivered in Glasgow in 1935. Every page has something a live preacher will appreciate. The message is readily comprehended and will lead every preacher to do a bigger and better job. A book for inspiration, for direction and for study. 189 pages. \$1.50.

Brethren Publishing House, Elgin, Illinois

### Books Are Not All Alike

Books like people differ. No two are alike. Readers are not all alike. Some read only what they like and accept; others read, rejecting parts and accepting parts. These books are different—

#### God in These Times

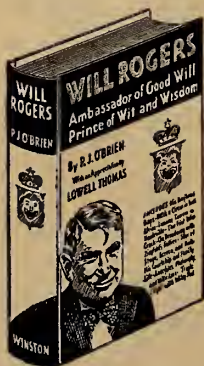
By Henry P. Van Dusen

This is a Religious Book Club selection in which the author sets forth his views and attempts to interpret modern life and the character of God and his works. It's a book for the man who knows how to read, how to interpret and what to accept. 208 pages. Price, \$2.00.

#### The Man Who Said He Would

By William Biederwolf

Here are twelve sermons, evangelical and evangelistic, by a man who thoroughly believes his message. Old themes treated in a new way. Uplifting, refreshing dynamic messages. It helps even a good preacher to read and study the sermons of others who hold their congregation. Price \$1.00.



### WILL ROGERS

**Ambassador of Goodwill  
Prince of Wit and Wisdom**

The story of Will's life, his days of obscurity, his family life, his anecdotes, his humor, his philosophy. His failure as well as his triumph. Some of this you already know—much you have yet to learn. With much you will agree, but some you will not accept. A book of more than 300 pages written by P. S. O'Brien, with an introduction by

Lowell Thomas. More than two dozen full-page photographic illustrations. You get it all for \$1.00.

*Humor that's keen and clean sweetens life*

Brethren Publishing House, Elgin, Ill.

### FREE CATALOG

If you do not have a copy of our catalog showing Books, Bibles, Sunday-school and Church Supplies, order a copy today. Free for the asking.

Brethren Publishing House, Elgin, Ill.

OPENING, March 1, for man and wife, to serve interests of Farm and Department of the Aged, at Mexico Welfare Home. Apply today.

Superintendent, Ralph G. Rarick, Mexico, Ind.

## Hold Those Boys! and Girls!

The boys and girls of today will be the men and women of tomorrow. They will be the church workers or there will be none. Reach them, hold them, win them and the church will grow and continue to do its work. Preach to them? Yes, but preach to them in language and in a manner that will grip them.

### Story Sermons for Boys and Girls

will help point the way. In it are 37 short story sermons—Bible stories and Bible sermons that will hold and win and grip the youngsters. These sermons will help every pastor to discover other story sermon material in the Bible for his own group of boys and girls. 175 pages. Costs only ONE DOLLAR.

Brethren Publishing House, Elgin, Ill.

### Six Months in Luke's Gospel

What an opportunity to study the Life of Christ as Dr. Luke tells it! Whether you teach or are only a pupil you deserve the best for these six months. The following will help you marvelously—

**The Brethren Teachers' Monthly**—48 pages every month. 75c a year.

**Tarbell's Teachers' Guide**—with its wealth of illustrative material. \$2.00.

**Peloubet's Select Notes**—of which volume 62 is fully up to the high standard of former years. \$2.00.

**Arnold's Practical Sunday-school Commentary**—abounds in usable material. \$1.00.

**Torrey's Gist of the Lesson**—a useful pocket edition for the busy man who wants something for spare moments. 35c.

**Luke the Evangelist, A Study of His Purpose**, by Wilfred L. Hannam—with a message that strikes fire in the heart of the reader. \$1.50.

**The Gospel of Luke, An Exposition**, by Charles Erdman—expositions that clarify the message of Luke. \$1.00.

**The Life of Christ, A Harmony of the Four Gospels**, by E. S. Young—in which pictures, maps and discussions help fix the journeys and teachings of Jesus. Reduced to 75c.

Select what appeals to you most. You cannot go wrong. Classes will help their teacher and themselves by placing several of these books in the hands of the teacher.

Brethren Publishing House, Elgin, Illinois



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., February 15, 1936

No. 7



PARSONAGE OF THE SPRING CREEK CHURCH, HERSHEY, PENNSYLVANIA

*The eighth Hershey Annual Conference will be held June 10-17. Visitors who want to see the new parsonage will find it located at 335 East Areba Ave., Hershey, Pa. See description by Bro. B. F. Waltz, the pastor, on page 25.*

## IN THIS NUMBER

### Editorial—

For Analysts and Forecasters (E. F.) .....	3
We Must Work While It Is Day (E. F.) .....	3
When Youth Has Strange Notions (E. F.) .....	3
A Creed for Co-operative Living .....	4
Daily Devotions (W. W. S.) .....	15
Kingdom Gleanings .....	16, 17

### General Forum—

An Answered Prayer (Verse). By Robert Byrd .....	5
The Move Should Not Fail. By H. C. Early .....	5
Youth in the Life of the Church. By Irene Mason .....	6
Our Achievement Offering. By Wm. E. Thompson .....	7
Reasons for Optimism. By Kermit Eby .....	8
Old Age Speaks to Youth. By James A. Sell .....	8
The Evil of Care. By Ezra Flory .....	9
Evangelism of the Nations. By I. S. Long .....	10
Apt Illustrations.—No. 6. By Samuel H. Hertzler .....	11

### Our Mission Work—

Supporting Hours of Service .....	12
The Children Speak .....	12

The Least of These. By Albert D. Helser .....	12
What to Pray For. By Ernest M. Wampler .....	12
News From the Field. By Frances S. Smith and Barbara Nickey .....	13
Missionary Films and Stereopticon Lectures .....	14

### Home and Family—

Four Words (Verse). By Jen Elizabeth Jenkins .....	18
The Voice of Thy Brother's Blood.—Chapter 14. By Florence S. Studebaker .....	18
My Idea of a Christian Home. By Lois Smeltzer .....	19
Such a Wonderful Thing as Prayer. By Grace Hillman Miller .....	19
Bits of Brotherliness. By Paul F. Bechtold .....	19

### The Church at Work—

Kagawa Visits Washington; Budget Your Man-Power; Personal Development; Important Stewardship Principles; Men's Work Activities in Greensburg Church; Women's Council, McPherson, Kansas; Guiding the Adolescent; The Children's Chorus at Hershey Conference; The Task of the Church .....	20-22
--	-------



# TO THOSE WHO BELIEVED ... IT COULD BE DONE ...

**Last year** the Messenger club rate was offered as an experiment. No one could tell just what the response would be. But the idea took fire. Leaders in church after church believed more Brethren homes could and would take their church paper . . . that it could be done. So it was done in 370 churches. And the Messenger list went up 8,000 names.

**This year** many other churches are succeeding with the plan. Glade Run of Pennsylvania has gone from six or seven Messengers to a list of ninety. One paper was going to the Pampa church of Texas. The pastor got busy and now twenty-nine families, every one in the congregation, have the Messenger. In the Pulaski church of Virginia practically every home now gets the church paper. So the Messenger list is going up and up.

**Readers now number** half the membership of the Church of the Brethren. That is, 22,000 copies of this issue were printed, which at an average of four readers per paper makes a good sized Messenger family. And why shouldn't half our members be reading their church paper? There never was a time when the stabilizing service of the church press was more needed. But even so, there are ten thousand more homes that should be on the list.

**But the test** is not alone the addition of the thousands of new subscribers. Even more basic is this: Will those who believed it could be done last year, and who went out and did it, will they do as well or better this year? At the Spring Creek church of Indiana "it was decided to again send the Messenger to every home, the church, the Sunday-school and the Aid Society sharing in the expense."

**To those who believed it could be done . . . let us keep faith with a great idea. . . . The Messenger, our church paper, can and should be in at least 75% of the resident Brethren homes.**

---

**BRETHREN PUBLISHING  
HOUSE, ELGIN, ILLINOIS—**

*Please send me details of your special club rate offer on The Gospel Messenger. I am interested in your economical plan for getting our church paper read in at least 75% of the resident Brethren families of our congregation.*

Name .....

Street or Route .....

City .....

State .....

Congregation .....



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 85

Elgin, Ill., February 15, 1936

No. 7

## EDITORIAL

### For Analysts and Forecasters

If all the discontent with current trends in our national government could be fused into one wise constructive proposal, we would soon be on the way to such progress and prosperity as our country has never known. If all the masterly analyses of world conditions which one sees and hears in articles and speeches nowadays would issue in a clear and feasible program of action, the profit from them would be wonderfully increased.

But no doubt that would be asking too much. We can not quite agree with those who say that one should never criticize a procedure unless he can offer something better in its place. That is a good rule, with the exceptions which customarily go with good rules. One may see that a thing is wrong without seeing what is best to do about it. And pointing out the wrong may stir up the thinking that will find the way that's right.

This fact must be the justification for analytical and critical discussions which do not quite arrive. We know of some which we are sure would be fine for congressmen, and we might even admit their value for editors and secretaries. But we question the wisdom of terrifying a popular audience with sermons and lectures which forecast impending disaster but offer no helpful suggestion, either for averting the calamity or for using it for anybody's good.

If there's nothing to do anyway but wait and take it, will our prophets of doom kindly leave us to our fate without adding to our agony by scaring us to death beforehand.

E. F.

### We Must Work While It Is Day

"Don't work too hard but don't loaf so as to lose your job," were the words I caught as I passed the two young men on my way down to the office. Both don'ts have good points in them but taken together they sound suspiciously like the philosophy of just getting by. The

practical outcome of which philosophy is not growth in usefulness to this world or the next.

One well-known philosopher taught: "Whatsoever thy hand findeth to do, do it with thy might," for there will be no chance to work, he went on to say, in the place to which you are going. Another one still better known and a more illustrious kingdom builder said his way of working was: "As much as in me is." And he wasn't afraid of losing his job either. Or was he?

The gospel of hard work has a lot of excellent reputation back of it. We recommend a careful restudy of its merits before throwing it away.

E. F.

### When Youth Has Strange Notions

RELIGION can not be forced, not the real thing. Outward conformity can be had in that way, but the secrets of the heart are too elusive to be captured by military methods. Church members can be made at the sword's point, and have been, but not Christians.

At the Des Moines Bicentennial, 1908, Dr. M. G. Brumbaugh made much of this. He was describing the conditions in Germany which gave birth to the Brethren movement, the background, the convictions, the aspirations. Over and over again came the refrain, "*No exercise of force in religion.*" Our fathers were well set on that. They had seen what force had done. They were determined it should have no place in their system.

It has not been easy always to stick to their resolve. The temptation to regimentation is very strong. Suppose a young man has strange notions—what to do? Shall he not be shown the proper place to get off? And shall it not be seen to that he gets off?

One such was shown with characteristic vigor. Out of the anguish of his spirit he told his story. It is a moving story. There are deep wounds in his heart. He loves the light. There are clouds between him and the sun. He fights for truth and the salt and pepper of



harsh misunderstanding keep the scars sore. They heal with difficulty.

Yes, let the young man be shown, if possible, not where to get off, but how to get on. If possible? It probably is possible, and if it is, patience, sympathy and insight will do the work. It may require more of these than you have in stock. Order a fresh supply. Spread them on thick.

In making the application it will be best to do it with humility. Not only are forcible measures useless but almost equally fatal to success is an air of superiority, the manner of the doctor who knows what his patient needs and whose only concern is to get him to take it. No one is fit to teach who isn't at the same time trying to learn. With all his heretical notions, it is conceivable that the young man might himself contribute something useful to the cause. This might be a case in which it is as blessed to receive as to give.

Now if the young man also will do his best to see the viewpoint of his would-be corrector, the prospect of a happy outcome is very bright. If his older adviser is unreasonably set and dogmatic, even harsh, let him consider what makes his conservative brother thus. To him the question at issue is fundamental and he is so sure that he is right. He does not mean to be harsh or unkind. He is only very zealous for the truth. And our young man will not go wrong by asking himself in all seriousness whether by any chance the other man might be right, at least partly right. In the face of such a possibility he can overlook the apparent harshness in the method of approach. Experience does count for something. Years are entitled to respect.

And so is youth. The man who has seen most of life may justly be asked to go more than half way in coming to terms with his younger brother. Not in the sacrifice of convictions but in kindness and forbearance. It should be easy for him to overlook the rash impulsiveness of youth which says more than it means and mistakes its own questions for settled conclusions.

It is good for both youth and years to hold in great respect this simple truth: there is no place for force in a healthy religious life. It can not be manufactured. It is a tender plant which thrives only in the open air of voluntary choice. Its growth can be stimulated by the fertilizing influence of a gracious persuasiveness. But it yields to no compulsion except the compulsion of love and more light.

E. F.

### A Creed for Co-operative Living

I BELIEVE in good will.

I believe that good will is the divinest activity of the spirit of man, the wisest method, and the most powerful force in the realm of human relations.

I believe in my neighbor's sacred sovereignty over his own life. Therefore, I will not trespass on his domain or seek dominion over his ideas or conduct.

I believe in the goodwill of my neighbor; I believe that he is trying, according to his light, as I am trying according to mine, to do what is right and good.

I believe that truth, like a sphere, has an infinite number of sides, that it is vaster than any man's vision, and greater than any man's opinion.

I believe, therefore, that I see some truth which my neighbor may not see, and which I must in fidelity pursue. I believe equally that my neighbor sees some truth which I may not see, so I will be open-minded and catholic.

I believe that I do not fully understand my differing neighbor's point of view. Therefore, I will seek diligently and sympathetically to do so. I believe that he does not fully understand my point of view. Therefore, I will be charitable and patient.

I believe that I have more defects in manner, speech, disposition, and temperament than I can detect or am willing to own. Therefore, it ill becomes me to be too sharp a critic of my fellows.

I believe that humor is one of the major gifts of God. I hope for my sake that my neighbor possesses it; I pray for my sake and for his that I may have enough of it to laugh at myself, and to smile at that in others which makes the solemn rage.

I believe that the happiness and success of my neighbor are as important as my own. Therefore, I will seek in behalf of others the same things that I seek for myself.

I believe that in our economic world the welfare of a part is not to be found apart from the welfare of the whole. Therefore, I will seek that order which promises to produce the fullest measure of justice, liberty and opportunity for all.

I believe that this world which science has made into a community must now be made into a neighborhood. Therefore, I will seek to be fair to people of other nations, to free my mind from narrow prejudice, and to grant to other peoples and races the same rights and privileges that I claim for my country. I will further seek to establish methods by which reason and the spirit of goodwill may be used to adjudicate differences among nations, confident that peace on earth can be maintained among men of goodwill.

I believe in the Eternal Good Will; that there is in this universe a creative Spirit which prompts, inspires and sustains men who are engaged in the adventure of brotherhood, thereby building a finer and fairer world, emptier of denial and fuller of hope for all mankind.—*Jay T. Stocking in December Advance.*

*Deceased, Jan. 27, 1936.*



## THE GENERAL FORUM

### An Answered Prayer

BY ROBERT BYRD

I met a traveler on the road  
Bent low beneath a heavy load.  
His face was marked with pain and care,  
And as he passed I breathed a prayer:  
"Lord, help that man today."  
I passed again at set of sun  
When all the toils of day were done,  
The traveler still was toiling on  
With naught of pain or worry gone.  
"What use," I thought, "to pray."

I greeted him with cheery smile  
And chatted as we walked a mile.  
I asked to share his heavy load  
Along the rough and stony road.  
And lo! the marks of care,  
Like clouds of darkness, passed away,  
And in their place the light of day!  
Then like the singing of a bird  
A "still small voice" within I heard:  
"You've answered, son, your prayer."

Junior, W. Va.

### The Move Should Not Fail

BY H. C. EARLY

EVER since that tragic day in 1882, more than fifty years ago, when the Church of the Brethren suffered division, many in each of the three groups have desired and prayed to see these branches of a common faith brought together into one body. There is a move under way at present with the hope of reuniting at least two of these bodies. The scope of the question for the present is confined to the Brethren Church and Church of the Brethren. In fact, only these two bodies have taken active steps at any time since their separation, looking toward their reunion.

For the last twenty years or more, the question has been before our General Conference repeatedly in one form or another. In 1915 a Joint Committee on Fraternal Relations between these two bodies was appointed, composed of six members, three from each of the two churches, with instructions to study the situation and report their findings to their respective Conferences. The committee met in Hagerstown, Md., in November of the same year, and after spending the day in conference, it was decided to recommend closer fraternal relations between the two bodies. The report was adopted in 1916 and spread on the Minutes of the two Conferences. It was felt that stronger recommendations at that time would be premature, and probably would close the door to further consideration of the subject.

Again, another Joint Committee on Fraternal Rela-

tions was appointed in 1934, composed of twenty members, ten from each of the two churches. The committee reported to their respective conferences in 1935, that the subject was under study, but no report was ready for Conference action. This is in brief the historical background to the present move.

Now, with the understanding that the reunion of the two bodies is the definite objective of the present effort, I wish to offer a few reasons why, in my opinion, the move should not fail.

My fundamental reason in favor of the move is the teaching of the Scriptures on church unity. The Word of God teaches a united church, not a divided church, as the following citations plainly show: That the church is *one, and enduring* (Matt. 16: 18), the pillar and ground of the truth (2 Tim. 3: 15); that there is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all (Eph. 4: 5, 6); that the church is one body with many members (Rom. 12: 4, 5; 1 Cor. 12: 20); that there should be no schism in the body (1 Cor. 12: 25); that there should be no division in the body (1 Cor. 1: 10); that all should be perfectly joined together in the same mind and judgment and speech (1 Cor. 1: 10); that as the parable runs, using the human body as an illustration (1 Cor. 12: 14-28), the body—the church—like the human body, is planned in unity, all the members interlocked, interdependent, in harmony and co-operation, working out the ends of the body.

Other scriptural passages could be cited, but these are enough. They show the unity of the church as God planned it. The church is presented as one united body with its multitude of members, built upon the one Eternal Foundation, with one God to serve, one faith to keep, one message to accept and propagate, one hope to cherish, the members united on the principles of the message in mind and judgment and speech. This is the ideal.

It was for such unity among his disciples—the church—of all generations that Jesus prayed. It was his prayer of agony of spirit and travail as he walked through the valley of the shadow of death. Jesus prayed that they may be one, even as he and the Father are one (John 17). Jesus thus prayed for unity in the body of his believers, for one body with many members; not for many bodies with few members each.

Today Christendom is divided into denominations, creeds, sects. It is split into over two hundred such bodies or fragments in our own land of America. It is a fragmentary church where competition and jealousy abound, let it be said to our shame, instead of the



one body with a multitude of members in harmony and co-operation as God planned it to be.

There is no provision in the plan of the New Testament church for division and denominations. The whole weight of divine teaching is thrown on the side of unity—the one faith, one Lord, one baptism. If differences arise, and they will, it is the responsibility of love to conciliate them for the sake of unity and peace. Unity and peace must be maintained at any cost. The sin of the church's divided state is not fundamentally outward organizations; it is the spirit that underlies it. The need is for unity of spirit which will build a body of unified spirit, of goodwill, fellowship and co-operation, if the whole of the body is not under one completely unified organization.

Dayton, Va.

(To Be Continued)

## Youth in the Life of the Church

BY IRENE MASON

IT has come to be a recognized fact that there must be a church program in order that there may be life in the church. We no longer can cope with problems of the changing world without a practical program. The church must fit its program to the changing world, especially in regard to youth, or both will suffer. A church, to work with greatest efficiency, must meet the needs of people in its community. This most certainly includes youth. We know that youth rightfully has a place in the program of a church which has life.

I am proud of the work done in the Church of the Brethren the last five years. The first recognition of the young people came at Colorado Springs in 1931. This group was quite small. We might contrast its size with that of the group at Winona Lake this last June. Preparations for an outing to Camp Mack were made for about 200. When the group came together there were about 400. As I stood watching that group I was made to think of the promise of some of those individuals as leaders; and again, I thought of the powerfulness of the mass, and the hundreds in the home churches which these represented. Surely they must be a leavening agent in our various communities. During the first two days of the Conference, these young people were alive in study and discussions of timely subjects such as World Peace, Recreation, Economics, Home Building and Training of Intermediate Leaders. The program of young people in the Church of the Brethren is growing. It needs the loyalty of all its members to be most aggressive. If a church has life, it must have youth. The maturity of age should be met with the spontaneity of youth. In years gone by, it has been a fundamental of age to recognize the sufficiency of its unchangeableness. I greatly appreciate the elderly in

our church, but I have an especial regard for those who maintain an open-mindedness in regard to present-day progressiveness. The educational and political worlds have many examples of youth's prominence. If the church is to take its place in the changing world there must be a definite place for youth in the program or life of the church.

Many important movements in the church have been instigated by young men and women. Among them we find the founding of our own church, its advent into America, missions and in more modern times a significant peace movement.

Youth's part in the life of the church is a give and take process, as is all of life. The church has an immense opportunity and obligation in giving the very essence of a spiritual life to its youth. If the church does not meet the problems of youth, they will go elsewhere for solutions which will not be nearly so wholesome. There is a great shifting of responsibility from the home to other institutions of society. The schools and churches must rise to meet the situation. Just as there is a period of concern for the physical welfare of an adolescent, just so there is often a period when spiritual and moral counsel must be carefully and wisely given. For that reason we must have leaders in our church who know youth and their problems. They must be well read, alert and tactful. Churches in which there are active B. Y. P. D.'s and wide-awake Sunday-school classes, usually consider all phases of young people's problems. The national B. Y. P. D. presents a very commendable program. It is impossible to estimate the value of the work done by Dan West and Rachel Myers.

In *Our Young People* for Aug. 17, 1935, Dan West gave some very good suggestions for planning a year's program. A leader who follows such a program will give especial study to the needs of his group. The attitudes and processes of thinking of persons are very important. Mental hygiene is of recognized importance with physical hygiene. Students may not remember as many facts as teachers wish they might, but the culture, attitudes and ways of thinking gained are of lasting importance in the personality of the individual. A wise teacher or leader will try to arouse some wholesome thinking.

Camps are of tremendous value in forming a feeling of unity among our young people from the several churches, besides helping mold well-balanced individuals. Many progressive churches are providing recreation rooms. Volley ball, basket ball and tennis have places in a church program. Socials after church on Sunday nights are wholesome and oftentimes very much in place.

One of the Greek philosophers wisely admonished each individual to "know thyself." This is a problem



which, I believe, faces every individual when he must make scientific inventories of his qualities and handicaps. Counseling and guidance have found places in our educational systems. A wise teacher must know his students. The Catholic confessional includes more than a selling of indulgences. I am wondering if we Protestants have lost something if we do not have an intimacy between the minister and his people. Our young people are going to talk over their problems with the older persons. Our leaders should be of such quality that our young people will want to discuss their problems with them. Edward Albert Wiggam recently said that there never was a time when young people wished to discuss problems with older people as much as now. Let us notice that he said *discuss with*. I believe it is foolish to even want to talk to young people without giving them opportunity to express their beliefs. We should recognize their intellects and weigh their ideas. Young people want and need information. More than once I have heard a young person say, "I didn't know that," or "I had never thought of that in that way." Once, in the course of a discussion with a younger girl in the dormitory we had the pros and cons of dancing. I said that I did not believe I could dance without first questioning or considering what effect I could have on a partner, or on the thinking of other young people in my home community. She was one who said that was a new avenue of thinking. I have faith in young people that if they know both sides of such questions their decisions will usually be fair. The policy of dictation to youth is doomed. There is a need for educating our youth as to what is right and wrong. May I say again that the home is shifting responsibility? We can not and indeed we do not want to remove all temptations from our youth. We only want to build character which will stand all the temptations of a world which is beckoning to our youth with a program which includes every device and glamour known to modern psychology and science. Let us work with our young people in helping them to know themselves and the world in which they live.

Besides helping them know themselves, the church needs to present a spiritual God. The world in which they live is full of false gods. From reading *The Five Great Philosophies of Life* and *A Life of Kagawa* by Axling I was made to believe that if our young people are led to appreciate only a theoretical, philosophical, and scientific interpretation of God's majesty they will lack that radiant spiritual beauty so essential for a well-balanced Christian character. If only a theoretical God is presented, only a theoretical God will be appreciated. The church needs to supplement and make more real these scientific and philosophic interpretations by a study of God as a Father who loves his created children. Such a study reveals a mechanical world or-

ganized with a divine purpose. In the exact words of Axling, "It is a divine revelation of revelations."

If the youth in the church will live, they must give—that is another universal law. Just as the Dead Sea is dead because it does not give anything, so the human personality who only receives and does not give anything to his fellows is negative or dead. I love our young people and high school students because of their activity. They are natural, exuberant, nonchalant and wholesome. They are going to do something, and if we do not give them opportunity for expression some one else is going to use them. I think this is particularly true of music. If we do not use those who have talents in singing or playing instruments in our church program, they will become interested in melodies and rhythm not so good. Some one has well said that if we do not use our violinists, the questionable amusement houses will. I believe there should be places on church programs for appreciation of good music, art and drama. Interest is good but interest plus activity is many times more valuable. I believe a wise minister will use his young people in many ways. Recently I heard two high-school boys give talks on the Ethiopian and Italian questions as a part of a Sunday night service. We want to watch the fact that we should use as many different young people as possible. Using and socializing the group as a whole is the ideal.

Thus we see that if we recognize the place which youth should have in the program and life of the church—then help the youth find their places in the church program and in the community in which they live—and a God to whom they can look as to a Father, the Church of the Brethren has a future of which we need not be afraid.

Norborne, Mo.

## Our Achievement Offering

BY WM. E. THOMPSON

THOSE who are trying to understand the needs of the time in which we live see an urgent need for united effort on the part of all Christian people in raising the standard of civilization. We feel that the church has not done its best in many cases in the homeland, or in the foreign fields. We have excused ourselves on account of the depression long enough. Many have money for pleasure, automobiles, and many questionable places; and yet the church must beg and plead for money in order to continue the biggest business in the world.

If our members would add to our budget the money they are now spending for tobacco and Sunday night picture shows we would raise our budget. It is a shame that members of the Church of the Brethren will spend their money at roadhouses, dance halls, card parties,



Sunday night shows, for tobacco, and perhaps other sinful pleasures when the world is dying for the gospel of Jesus Christ. Brethren and sisters, we will be held responsible. Let's rally to the need and the call of the General Mission Board and have a real Achievement Offering.

*Dixon, Ill.*

## Reasons for Optimism

BY KERMIT EBY

FOR the first time in recorded history fifty-two nations have spoken against an aggressor. True, the motives of the governing groups in each nation may not be entirely pure, but public opinion in the respective states has demanded that their respective governments seek an alternative to war for the settlement of international disputes. This is progress. Slowly but surely, man is beginning to realize that war has alternatives, and is not inevitable. When we all learn that there is no neutrality without responsibility further progress can be made. The history of man's progress has been based on the widening of the peace group. Once man fought man, family fought family, tribe fought tribe, feudal lord fought feudal lord. Now nation may still fight nation, but the last and final addition to the great peace group is in process of formation. As the peace group is enlarged, the domestic court is substituted for dueling, the World Court for war. Anarchy gives way to order.

Soviet Russia is settling down. She is demonstrating to the world the value of a planned economy, and security for workmen. Competition in the economic world is being forced to give way to co-operation. There are two ways of achieving the goal of co-operation and security. The one is a revolution (like Russia's) the other is through the co-operative (like Denmark). The democratic co-operative is no longer in the experimental state in the United States. Credit unions are increasing their membership at the rate of 6,000 per week. Gas co-operatives are operating in Indiana, grocery co-operatives in Wisconsin and Minnesota.

Kagawa's visit to the United States should give a tremendous incentive to the co-operative movement. For Kagawa, like the communist and Christ believes in giving bread before sermons.

Perhaps, there is no greater tragedy today than the failure of the Protestant church to seize the leadership in this truly Christian movement.

The government has provided legislation for unemployment insurance, and old age pensions. The amounts provided are terribly inadequate. (Witness the popularity of the Townsend plan). Nevertheless the precedent has been set.

As time passes, laws can be modified to increase the security.

Much needs to be done in this field. There are still 11,125,000 workers without employment. This is the greatest challenge to our civilization. Here the church must act as the conscience. There is as yet no real ministry to the unemployed.

The public is awakening to the moral depravity of the press and many of its advertisers. The greed of the liquor interests is forcing the return of prohibition. The liquor and tobacco advertisers are selling their wares but constantly playing on the respectability of their products. Recently a Michigan paper which was lamenting the increase in automobile accidents and advocating a safety campaign carried fourteen ads for liquor in its columns.

Intelligent public opinion is beginning to react. Now is the time to press the battle against all narcotics. Now is the time to remind the people of the fallacy of the argument of free will in the use of narcotics, for narcotics by their very nature make impossible the exercise of the will. There are many signs to indicate that the opportunity will not be lost.

Perhaps the most encouraging fact of all is the ferment within the church. There is an increasing realization that there must be an elimination of much that has passed as religion and a real application of Christ's teaching to actual situations. In this field many of the leaders of the churches are on the aggressive. As they become more aggressive, the criticism by the intrenched groups who pay much of the bill will be increased. The next few years will work a real advance in Christianity.

*Ann Arbor, Mich.*

## Old Age Speaks to Youth

BY JAMES A. SELL

ON this day, Nov. 23, 1935, I have attained my 90th year of a sojourn in this wonderful age of the world. In this protracted sojourn here I have passed through many experiences. I sensibly realize that I am nearing the end of the journey, but before I leave the stage of action I feel like pausing to give a little advice and encouragement to young men and women who are now starting on the same road that I will sooner or later vacate.

Life to you will be either a success or a failure, and while environment or circumstances play a large part in life's battles, yet the elements of success or failure lie within yourselves.

The best of all Books says that "as a man thinketh in his heart, so is he." Set your standard high and



press towards it. This is an age of specializing. Make choice of an occupation or profession and bend all your energies to fit yourself for it.

Have a hobby, and let it be something worth while and stick to it. Be a diligent reader. Read good books; read the Bible and memorize the fine things you find in it. Take advantage of the Sunday-school literature that will help you understand and apply the truths of the sacred Book. Study diligently a good dictionary.

Your name will go up or down by the company you keep. Be careful to select good companions. Lead a clean life. Never use profane or obscene language. Never use intoxicating liquor or tobacco in any form.

Getting a position of employment at the present time is rather a difficult matter. In the future it may be better and it may not. Do not be discouraged. The people who succeed are the ones who think they will and who keep up their courage.

If you can not take the position that you prefer take what you can get and when you get an opportunity show to your employer what kind of mettle you have.

Be industrious; do more than is expected of you. Be always ready and willing to cheerfully go the second mile. Do not watch the clock. Be first on the job and the last to leave. Take an interest in your employer's business and make him feel that he can not get along without you.

Be honest and truthful. If you should make a mistake or an accident should occur that might cause some embarrassment in business, go and explain before the employer makes the discovery.

Be careful about your remarks, especially about people. Be kind and social and accommodating. Seek to please. Keep on good terms with everybody. Do not sulk or pout. Avoid a swelled head. Do not try to make people think that you know it all. They will classify you.

Don't grumble, but learn at all times and upon all occasions to speak in a strong, clear tone of voice. This is an important item in the struggle for success.

Always try to live within your income and if at all possible save and start a bank account, however small it may be. Do not buy what you do not need because it is cheap. Be neat and tidy in your personal appearance, but this does not imply that you must be a fop or a dandy. Dress in neatly fitting, plain clothes.

If you sometimes fail and the way seems dark, do not give up but try again.

"The heights by great men reached and kept,  
Were not attained by sudden flight,  
But they while their companions slept  
Were toiling upward in the night."

Remember, you are living in the greatest age of the world. You must not permit it to get away from you.

Read history so that you may know something of the past and read the news of today that you may keep abreast with the times. Be sober-minded and take a common sense view of what is transpiring both in finance and politics. Leaders are needed in all departments of human endeavor; you have a right to be one of them.

Prepare for something useful and something useful will turn up. Control your passions and avoid giving offense. Be just as slow to take offense as to give it. Live peacefully with all men and seek to have all as your friends.

Aim to be somebody worth while. Build air castles. Joseph of old in his youth dreamed of future greatness and he lived to see his dreams come true, but he had to pass through a pit, slavery and a dungeon before he reached the goal. In all his trials he never forsook his God and his misfortunes turned into blessings.

"Might of the roaring boiler,  
Force of the engine's thrust,  
Strength of the sweating toiler—  
Greatly in these we trust;  
But back of them stands the schemer,  
The thinker, who thinks things through—  
Back of the job the dreamer  
Who makes his dreams come true,"

*Holidaysburg, Pa.*

## The Evil of Care

BY EZRA FLORY

JESUS lived a life free from worry. In the Sermon on the Mount he devotes attention to this subject.

The soul and body are intimately connected, and the care and worry that produces ill health in the body produces also disease in the soul. Oftentimes the Word of God is choked out of hearts by cares of this life. Sometimes men are so full of worries about the things of this life that there is no time to think about the things of the life which are to come.

Worry breaks down our health and ill health reacts upon one's mental condition until he is unfitted to meet responsibilities. A torpid liver is often responsible for doubts about the salvation of the soul. Thus worry is a sin against the spiritual life, because it substitutes doubt for faith, slothfulness for fervor of spirit, self-reliance for trust in God.

How easy it could have been for a certain lady to pine, grumble, and worry instead of trusting God when days were dark. She had a debauched husband who, after a drunken spree, one day lay down at the wharf in the hope that he might fall into the water when unconscious. He awakened to see the stars shining over him. He went home at midnight and heard his wife singing, "What a Friend We Have in Jesus," as she bent over the washtub trying to keep the wolf from the



door. Her husband declared, "If religion can do that for my wife, I shall never drink another drop of liquor." He kept that promise and became a sincere, trusting Christian.

We can quit worry by substituting something else which is better. Try to find an open door, for it exists. Learn from flowers and little birds, from others, even from little children. Be sure that One waits to come to your rescue. Call upon all your resources. It will pay.

*New Paris, Ind.*

## Evangelism of the Nations

BY I. S. LONG

*It Is Jesus' Command.* We have our marching orders, the Duke of Wellington said. Of course many folks do not want orders from any one, and do not obey orders. Some do obey, fortunately.

*Evangelism Inherent in Our Gospel.* Our obligation to spread the truth is great, even if we had no command to "Go." For it is a great salvation. It is good news. Or as Tennyson once said: "It is old news and new news and good news" that Jesus saves. A saved person has joy and peace and life and forgiveness for others, things not carnal. These are heaven-born realities. One who loves his neighbor as himself will tell the neighbor about these fine experiences. Christ is the remedy for sin, the only remedy, and every soul needs to look to him and live.

*Must Evangelize for Self-Preservation.* If one does not use, does not share, he loses even what he has! This is true of knowledge, of strength and is also true of salvation.

Missionaries are often told they are in India to keep the country happy under Great Britain. The accusation is false. Nevertheless, missionaries are apostles of peace, naturally so: for they are followers of the Prince of Peace.

Every Christian does well to be an apostle of peace, lest another war come and our civilization perish, and we perish with it.

*Must Evangelize With All Our Souls.* World population is increasing far more rapidly than the church, playing on the job, is winning. In China, there are about 6,000 missionaries, only half of whom are engaged in evangelistic work directly. That means about 133,000 to each evangelist, man or woman. What a task! No wonder our so-called civilization advances more rapidly in China than the cause of Christ! No wonder they still worship demons and ancestors, and fall for communism!

In Japan, where the population increases a million a year, the kingdom of Christ moves forward slowly, and my pen drags in writing the word *slowly*. The Japa-

nese, though educated, are not followers of an enlightened conscience.

In India, where the population increases three million a year, 83% are still illiterate, and only six out of 353 are even nominally Christian. The task is yet to do. You can go into almost any village and ask: "Do you know the living God? Do you know Jesus Christ? Do you know what sin is?" Ah, yes, gods many! But they do not know your God and Savior, and they would answer "No," to all the above, and that in the year of our Lord Jesus 1935.

*The Task Hopeful, Withal.* The Christian population of the world arose from 20% to 34% in the nineteenth century. In the year 1800 the percentage of Christians in the U. S. A. was ten in a hundred. Today, the percentage is forty to a hundred.

1,900 years ago Jesus said the gospel is like a woman who put leaven in meal, till all was leavened. The gospel, the truth, has life; it is permeating society. Moreover, there is a far greater mass movement of mind toward Jesus Christ today, everywhere, than there is of individuals. The mere counting of heads does not define the power of Christ among the nations. His teachings, his principles are more and more the standard by which we Western folks are judged, and by which others even judge themselves. And Christ has no serious rival.

*Illustrations Showing Trends.* A college principal in India, talking to a holy man, said: "I have baptized no students in seven years, but only a few ignorant jungle people." The holy man replied: "I know there are no orthodox Hindus longer. Ideas of service, self-sacrifice and brotherly love—all Christian—possess all students today. The home of every student shows kindness, something new in our society."

To a leading evangelist an Indian said: "You may be discouraged at the fewness of those who become Christians because of your teachings, but you should not be. Our lives have been utterly revolutionized by the teachings of Christ. Though not baptized I might call myself a Christian Brahman."

Two caste Hindus came West with us on our first homecoming. One passed six years in our homes and colleges in America, then returning became educational inspector at Vyara. One day he came in and said: "I have visited your schools and find a difference between them and mine." I asked for explanation. He said: "Government teachers are far better educated and are withal high caste. Your teachers are clearly of low caste and not so well educated, but your men have a spirit mine do not have." I asked how he accounted for this. "Oh, your religion, of course." "Then why don't you take it?" I asked. He replied: "Sir, if I cut this finger off it is useless to the body. So with me. If I were to become a Christian I should be cut



from my people. Rather, I shall remain with them and do my best to bring them up from idolatry and superstition into the ideals you good folks have in your Christ. Your religion is far superior to ours."

Mr. Gandhi was asked to speak once in Calcutta before 15,000 people assembled. He arose and after reading a short portion of the Sermon on the Mount said: "The Person who means the most to me was never in India at all. It is Christ Jesus." He sat down, but a deathless silence gripped the crowd.

In the book, "A Gentleman in Prison," Tokichi Iihii, a great Japanese writes: "One day I got tired sitting by myself with nothing to do, and for the sake of putting in the time I took the New Testament down from the shelf and with no intention of seriously looking into it, I was taken with the text: 'And Jesus said, Father, forgive them, for they know not what they do.' . . . Through this simple sentence I was led into the whole of Christianity."

*Early Centuries Paralleled Today.* In the first centuries after Christ the several ethnic religions became permeated with Christian ideas. Moreover, eclecticism developed, and great effort to revive old faiths was made, and certain Christian methods were adopted even.

There is no doubt that today all religions, due to the impact of the spirit of Christ upon them, are undergoing purification. The immoral is being spiritualized. Various reforms are seriously advocated. Buddhists sing: "How sweet the name of Buddha sounds in a believer's ear." Moslems are beginning to sing. Organizations and schools and hospitals and philanthropy in general are being organized. Christ is leading the way. But, "When a religion absorbs Christian teaching, it draws to itself a force which in time will lead to its own dissolution, like new wine in old bottles."

*Fulfillment of Prophecy.* The darkness is passing, for the Sun of Righteousness with healing in his wings is coming into his own. His truth fills the heavens. Folks begin to perceive his sacrifice and mission in the world. They are beginning to see he is the desire of all nations, and not simply of the West. The East searches to find Christ in us of the West. I believe they would follow us into all his teachings and will and sacrifice and service and brotherhood. The East is seeing that God has "given him a name which is above every name, that in the name of Jesus every knee should bow." "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." "The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." "That in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him."

Halleluiah, I believe. This prospect will be realized when you and I believe indeed.

Baltimore, Md.

## Apt Illustrations

BY SAMUEL H. HERTZLER

### No. 6—The Doctrine of Unity

TEXT: Eph. 4: 11-14. In this scripture, the apostle says that he gave some, apostles; and some prophets; and some evangelists; and some pastors and teachers; each working in his capacity. The purpose, he says, was for the perfecting of the saints and for the work of the ministry, and for the edifying of the body of Christ; and it was to continue until we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ.

There are other scripture references, which liken the unity of the church to the human body, by the same apostle. Jesus, in his high priestly prayer, makes a plea that his disciples should be one, even as he and the Father are One.

My illustration here is negative. It is the picture of a church represented by a wagon, the preacher in the shafts, a few feeble folk riding, others walking, and some pushing. Finally, the wagon ceases to move, the preacher is mopping his face with a handkerchief and is stalled; they have gotten into the mire. He is wondering where the pushers are now, and those who walked along. Looking back, he finds the whole congregation in the wagon expecting him to pull the whole load in the hard place. That is a negative illustration; that is, when it goes hard, they won't help. An illustration of this in a religious paper represented some of the elderly sisters on the wagon complaining that they don't have better seats; they want them to be cushioned. There are those in the church who always want to ride.

Another illustration is that of a young man who had been active in the church of his choice, but became cold and indifferent, and absented himself from the church services for possibly one year. He decided to pay a visit to the church that he had formerly helped to support, and after this visit complained to me that nobody spoke to him, and that they treated him coldly. "What do you think of it?" he said to me. "Why," I said, "I think you ought to be ashamed of yourself. Instead of your complaining about not being welcomed back, you should have been there to welcome the strangers who might have happened in. That was your place instead of complaining of the treatment you received at the hands of those who were faithful in their church activities."

Elizabethtown, Pa.



---



---

## OUR MISSION WORK

---



---

### Supporting Hours of Service

Elizabeth L. Thomasson, Manassas, Virginia, writes that she is happy to report the young people of the District of Eastern Virginia have decided to carry one and one-half hours of the general church program.

Paul Kinzel, Brookville, Ohio, a few Sundays ago brought to the attention of the young people's cabinet of Southern Ohio the plan of supporting the work of the brotherhood for a certain length of time. The cabinet immediately voted to provide support for fifty minutes and issued a check for the support of that period of time. The district is considering a much larger support for 1936.

---

### The Children Speak

(Extracts from letters bringing in offerings from the Juniors)

"I AM enclosing a check from the children of the Florence church. They decided several weeks ago that instead of having a treat this year at Christmas they would rather bring their offering and give it, because after all, Christmas is Christ's birthday. The Sunday-school decided that if the children wished to do this they would put to their offering the amount of money usually spent for a treat, and so this amount represents the offering from the children and the Sunday-school."—*From Michigan.*

"This check of \$18.42 is for the Junior Project. The children were very much interested in the mission work for the juniors. Please send us the literature explaining the Junior Missionary Project for 1936. We have 46 enrolled in this junior work."—*A Group in N. W. Ohio.*

---

### The Least of These

BY ALBERT D. HELSER

YESTERDAY we went to the Chunchuga to see a leper family. The father's hands are both off at the wrists and his feet are both off at the ankles. Leprosy has actually eaten them away. The mother's hands and feet are partly gone already. The precious girlie about 7 years old seems well, but two leper spots already show. When she was born she was perfect (leprosy is not inherited), but by living with her leprous parents she has contracted this awful disease. The tiny girlie about 2½ years old talks so sweet, and when she laughs you should see her pearly teeth, but unless we can do something soon she is almost sure to get this same disease.

Pray that some way may be found to heal the father's painful, open sores, and not only make him happy in Christ but also render him non-infectious. Pray that

some way may be found to save what the mother has left of her hands and feet before they slough off. (I can hardly bear to see those pus-filthy hands taking up that precious bundle. I have a little one, too.) Pray that some way may be found to treat the little 7 year-old girl who somehow tells us, by the way her eager eyes look at us, that she expects us (God's people) to save her from the fate of her parents who have given way to despair. Pray that some way may be found to rear the tiny tot for Jesus, the lover of little children, away from the danger of contamination. Pray for us as we try to help these least loved people in all the world.

*Minna, Nigeria.*

---

### What to Pray For

BY ERNEST M. WAMPLER

*Week of February 18-22*

THE work at Show Yang is very difficult. Sin is evident everywhere, but with the coming of the railroad and some modern improvements come more immorality



BROTHER AND SISTER HARLAN SMITH

and vice. Some of the older people of the community still remember the Boxer times when scores were killed because of their Christian faith.

These are afraid of a like persecution of the foreign religion. The Smiths, along with their co-workers, are fighting sin and superstition on every hand. They are trying to make the work indigenous and the church members conscious of their responsibility to their fellow countrymen, thus removing the criticism of this being a foreign religion.

Pray that these workers may have wisdom and strength to rightly direct the emerging church in these two counties that they are trying to evangelize. Pray that they may know the will of Christ in the problems that daily confront them in teaching the church members the real meaning of being a Christian, and in being in fellowship with the body of Christ.

Pray also for Mrs. Smith, as she along with her household duties, conducts their children's school and trains them in the Christian life. She also help in the gospel team evangelism in the city of Show Yang.

*Edom, Va.*



## News From the Field

### CHINA

#### Show Yang

BY FRANCES S. SMITH

#### Assuming Responsibility

In November the few Christians living in Yü county seat and vicinity decided they wanted to have a week's Bible class. They invited Bro. Smith to come and assist them. Accompanied by Mr. Yin Chih Hsiang he went and helped them. Those in attendance received not only the help from Bible study, but the blessings of fellowshiping together for the few days. At the close of the class four applicants received baptism and united with the other members in partaking of the love feast and communion. At that time, the group decided to elect a deacon. Bro. Wang Te Chen and wife, both warmhearted Christians, were installed. Bro. Wang at one time was a teacher in the little mission school there, later an evangelist and now a colporteur in the employ of the American Bible Society. What spare time he has, he is giving in helping the church to grow at that place. Another cause for rejoicing was the fact that this group decided to organize and assume the responsibility for its own finances and promotion. Accordingly the church there requested that their names be transferred from Show Yang to Yü Hsien and the request was granted them.

#### Searching for Peace of Mind

A recent contact with the government high school has come through their English teacher, Mr. Fang. One day he and his wife called in our homes and he was invited to attend our Sunday evening service which we Americans have in our own language. He accepted and seemed to enjoy worshipping with us. He is a graduate of a mission school but not a Christian. He told us that for two years he has been searching for peace of mind and body. This he had hoped to find in the study of art and literature but his search proved fruitless. He also says that in the singing of our sacred hymns and listening to our talks he is finding a new joy. Pray, with us, that he may be led to fully know Christ and the living water which he gives. He says he loves to study English, spending his spare time reading from English matter. He now desires a Brethren Hymnal from which to sing.

#### Home Craft School

On Nov. 9 a new venture was launched in women's work in the form of a home craft school. We feel that what the village women of China need is not so much a literary training which causes them to be dissatisfied with their homes, and to desire to get jobs aside from domestic duties, as to get the fundamentals of homemaking, child training and a few basic subjects such as recognizing characters, arithmetic, etc. Even of more importance in making a happy home, they are being given instruction in the gospel, Christian growth and singing. The women do all their own work with the exception of carrying coal and water, each having her appointed tasks a week at a time. It was gratifying to have an enrollment of sixteen, some dropping out for various reasons. Many of the women had never read a day of their lives or been in a school environment. The teachers are the Misses Clapper, Neher and Chao. The plan is to hold the school two months at a time throughout the slack seasons of the year when the women may get away from their homes easier. In connection with the school a kindergarten is conducted for the children whose

mothers are in the school. The purpose of the kindergarten is also to give practical demonstrations in child training to the pupils.

#### Classes in Village Centers

Opportunity was given a month this fall for all Christians and inquirers, who wished to know more about the Bible, to come to Show Yang and study. The teachers were Brethren Ho, Chao and Smith. A few took advantage of these opportunities, but all too few. So at the yearly meeting held in December, it was decided hereafter to hold classes at four or five village centers and hold a special revival or inspirational meeting for a few days, near the Christmas season, for all, here at Show Yang.

#### Miss Clapper Meets With an Accident

Miss Grace Clapper had the misfortune to fall, with her bicycle, into a ditch as she and Miss Chao were returning from a village where they had been teaching. In the fall her right shoulder was dislocated and doubtless injured, for after over two months she is unable to use the arm without suffering pain. In addition there is a stiffness present which makes it impossible to raise her right arm above the shoulder. So now she is in Peiping for further treatment, hoping to regain the normal use of her arm and shoulder.

#### The Evangelistic Band

The members of the evangelistic band have concentrated their efforts in the village of Chin Chuan and vicinity since the first of November. They report a good interest in the various classes for men and for women. They are also doing follow-up work with the folks who became inquirers at the revival meeting which was conducted by Bro. Yin of Ping Ting in September.

## INDIA

### Dahanu

BY BARBARA NICKEY

#### Dr. Nickey Visits a King's Domain

On Tuesday evening, I was called to Jawhar thirty-eight miles from here to see a sick child. It was a lovely motor drive for the jungle was beautiful. I had to think of earlier days when I went to the village of Kasa seventeen miles from Dahanu in a horse tonga. There is indeed quite a contrast in the traveling method and also in the wear and tear. Nurse Messer and I enjoyed this ride very much.

While at Jawhar, we cared for several cases and then we called on the wife of the Administrator of Jawhar State. She is a lively, elderly, Gujarati woman. Her husband was not at home, but she herself was a gracious hostess.

#### The King's Sister

Then we called on Changurnabai Saheb and her family. She is the only sister of the young king. She has been a patient in the Dahanu hospital several times. She is a lovely young mother, and she is much better in carrying on conversation than the average Indian woman. She is charming with her children. When she was in the hospital she would gather her little ones about her and show them pictures and read to them. In their home they live very simply.

#### The Dispensary Is Crowded

We have been very busy in the hospital dispensary. For several days in succession more than one hundred came to the dispensary in a day. We have had several cases of typhoid. They are getting along nicely now.



**Speaking of Poultices!**

Yesterday a man was brought in with a very badly crushed foot. He had the usual big poultice of leaves and dirt on the widely lacerated wound. It looks as if it would require a miracle to give him a useful foot.

**Operating by Flashlight**

Two weeks ago last night, an old lady—thin, weak, with a bad septic mouth, indigestion even when in her usual health, came in with a strangulated hernia. She had a very bad pulse and a cold, clammy skin. We operated at once. We used the flashlight and prayed that no insects would get into the wound. She stood the operation well and is getting along fine. We praise the Lord for his help and blessing.

**In a Dream, Saying . . .**

This week, a Parsee woman who has been with us in the hospital before came bringing a fine gift to the hospital. She said she had had a dream in which she was told to bring some gift to the hospital. She brought her gift and it is a very useful contribution. She gave us three best quality hot-water bags, three ice bags, one dozen bleached sheets, one dozen towels, one dozen invalid feeding-cups, one dozen stainless teaspoons, and three yards of best rubber sheeting. All of these are things which will be very useful. We appreciate them so much, and of course rejoice in the spirit in which such gifts were given even more.

## Missionary Films and Stereopticon Lectures

### SIXTEEN MILLIMETER MOVING PICTURES

When the deputation visited our Africa, India and China fields in 1934-35, Bro. Leland S. Brubaker, a member of the party, took moving pictures of missionary work in each field. These films have been arranged into lectures and are available to the churches.

- Church of the Brethren at Work in Africa  
3 Reels—About 45 minutes
- Church of the Brethren at Work in India  
4 Reels—About one hour
- Church of the Brethren at Work in China  
4 Reels—About one hour

The purpose of the films is to acquaint the church with our missionaries in their work abroad. Also to show the leaders in the new churches. The pictures deal almost exclusively with our work and conditions closely related to it.

In ordering films it is assumed that the user will agree to the following regulations:

1. To assume all transportation and insurance charges valued at not less than a hundred dollars, to the next user or to the Elgin office as you may be instructed. Transportation will be prepaid to you.
2. To assume the expense of replacing film damaged or destroyed while in your possession. Reels are valued at approximately \$35 each. By shipping them insured the user will not be liable for loss in transportation.
3. To ship films prepaid and promptly so that the next user has every possible chance of getting the film on time and in time to examine it before the date of showing.
4. To use films only in machines which are clean and in proper working condition; to permit only those people to operate the projector who understand its mechanism. We do not ship out a projector from the Elgin office. As many high schools and some churches have 16 mm projectors, it may be possible for you to get the use of such a machine. It is usually customary that you offer some rental fee or at

least pay to the person who operates the machine.

5. That you send us a missionary offering from which we will deduct a penny per member, according to your congregational record in the Yearbook, as a service charge to help maintain the picture films and whatever you send above that amount will be accepted as a missionary offering and your church given credit in the annual record of giving. In case you do not wish to take an offering at the time of the showing, send us a check totaling as much as a penny per membership. Realizing that the pictures will be shown in groups other than congregations such as district meetings, special district gatherings, etc., a fee of \$3 will be satisfactory. There may be exceptional cases about which correspondence should be exchanged. The General Mission Board wishes only to receive enough money to meet the expenses of this film service.

6. Titles appear before most of the scenes in the pictures. These help greatly in understanding them. A lecture, which the one giving the talk will do well to get well in hand prior to the showing of the pictures, comes with the film.

7. After using the film, if it is to be returned to the General Mission Board, **do not rewind the film**. We will do so as we inspect it preparatory to sending to the next place.

If you are asked to send the film direct to the next user, you **should rewind the film** and have it in good condition for the next person. Be sure to pay the postage or express when you send the film on. The approximate cost of postage from Elgin is:

- South Bend, Indiana or Franklin Grove, Illinois, 16 cents.
- Dayton, Ohio or Cedar Rapids, Iowa, 23 cents.
- Hagerstown, Maryland or McPherson, Kansas, 35 cents.
- Philadelphia, Pennsylvania or Denver, Colorado, 49 cents.
- La Verne, California, 77 cents.

**General Mission Board, Elgin, Illinois****SLIDE LECTURES**

The General Boards, Elgin, Illinois, have the following slides available to the churches:

**Africa**

- Finding Our Brothers in Africa.
- Sharing Christ With Africa.

**China**

- Christ Comes to the Chinese Village.
- Chinese Life—Christian and Non-Christian.
- From Paganism to Christianity.

**India**

- Christ, the Hope of India.
- The Growing Church in India.

**General**

- Missionary Character of Christianity.
- Friends of Many Firesides (Children's Lecture).
- Our Girls' Schools.
- A New Approach to Alcohol Education.
- Hymns and Their Authors.
- The World's Ten Most Famous Hymns.
- Life of Christ in the Masterpieces of Art.

**Instructions for Ordering**

No rental charge is made for slide lecture sets, but the user is expected to pay transportation charges both ways. We ship the slides by express collect unless the user prefers shipment by parcel post. Shipments by express are insured at no extra cost and the return rate is just one-half the outgoing charges. Lanterns are not rented.

Any church using slides and desiring to lift an offering for the cause represented may of course do so and receive credit on the Conference Budget.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Divine Witness

For the works which the Father hath given me to accomplish, bear witness of me"

Read John 5: 30-37

Monday

The rulers challenged Jesus' claims of authority. He did not quibble in answer but in calm assurance declared that his reputation rested on a higher authority than that of men. He was not despising John's testimony; it was true but it was human.

The Father was bearing witness to him. This was not in the spectacular, but rested in the moral quality of Jesus' life. The final proof of his greatness lay in the uniqueness of his life, in his words and acts, which forever set him apart from other men. These are the proofs which silence the mouths of his opponents; and by them we assure our hearts that he is the perfect One.

*Our Master, we too would strive for measure of that moral quality of life by which thou didst live. Amen.*

### Unable to Believe

They have a zeal for God, but not according to knowledge"

Read John 5: 37-47

Tuesday

The Jews refused to heed the witness of the Father and accept him whom he had sent. The truth was, Jesus said, they had gotten out of touch with God. What a tragic paradox! Devoted to their religious system, searching the Scriptures for salvation, pinning their hopes on Moses' law, they had failed.

They had developed a faulty philosophy of life. Their legalism had made them proud and intolerant. When Jesus lived and preached humility and love and service, they could not appreciate him. Had he been proud and demanded honor from men, he would have been a man after their own hearts.

*Our Father, we too are victims of our little systems. Perhaps we often fail to hear when thou dost speak. Amen.*

### By Beelzebub

"He that is not with me is against me"

Read Matt. 12: 22-30

Wednesday

The Pharisees had been critical of Jesus from the beginning. But when he multitude in their amazement at

the cure of the demoniac suggested that Jesus might be the Messiah, they were driven to desperation. Something must be done to counteract his fame. So they hardened their hearts and resorted to malicious slander. They accused him of practicing black art; he had power over demons because he was in league with Satan.

They knew that they were lying. For they believed that only through the power of God could demons be driven out. They themselves practiced exorcism of demons. So in condemning Jesus, they were maligning the power of God.

*Our Master, keep us from the blighting sin of prejudice. May we seek the good in men's lives, not their faults. Amen.*

### The Eternal Sin

"There is a sin unto death"

Read Matt. 12: 31-37

Thursday

Jesus, moved by compassion, had worked a miracle of healing. In ascribing the power to Satan, his opponents committed two sins. They despised his motives of good; that could be overlooked. They called the good Spirit evil; that was blasphemy. This was a fatal blunder on their part, for they had hurt themselves more than they could possibly have hurt another. For there is an inexorable law which operates in the spiritual realm as well as in the physical and mental. The faculty which is abused is lost. God speaks through the conscience his word of truth. If men refuse to heed

## WEEKLY QUIET HOUR

### Moral Judgments

**Beelzebub.** Name of the god of Ekron (1 Kings 1: 2). In New Testament identified with Satan. Name probably means god of flies. Their use of the name was added insult.

**Blasphemy.** In Old Testament any act or word of sacrilege against God. See Num. 15: 39; Lev. 24: 11-16. For the thought in New Testament see Heb. 10: 26 ff. 1 John 5: 16b.

**Jesus warned men** of the moral judgments which they bring upon themselves. Men bind themselves with evil habits; they are bound by faulty philosophies of life. Name some of the evils which we bring on ourselves.

that voice, it finally is stilled. There can be no forgiveness, for the faculty by which men seek God is dead.

*Our Father, we would be true to the light we have that thou mayest lead us into greater light. Amen.*

### A Sign From Heaven

"And behold, a greater than Jonah is here"

Read Luke 11: 16, 29-32

Friday

Again and again Jesus was asked for a sign. The demand came from both friend and foe. In the face of his miracles, why this insistent demand?

It came out of their extravagant hopes of the coming kingdom. The miracles of Jesus were utilitarian and were performed out of love. These therefore could not be "signs from heaven." Jesus had been tempted to leap off the temple but he put it aside as unworthy.

There was but one true sign, the sign of Jonah. In the prophetic words of Jesus which rang in their ears was ample proof of his Messianic claims. And for us as well, "he is himself his own best evidence."

*Our Master, thy spirit and power challenge our imaginations; we ask for no other sign of thy greatness. Amen.*

### The Empty House

"And the last state of that man cometh worse than the first"

Read Matt. 12: 43-45

Saturday

Deeply grieved at the behavior of his opponents, Jesus spake a parable relevant because the healing of a demoniac had provoked the quarrel. In it he described their moral condition. They had cast out the old demons of sensuous sins, idolatry and the like. But theirs was a purely negative goodness and that was good for nothing. They had made the fatal mistake of leaving the heart empty. And the heart can not remain tenantless. So there had come flooding in, spiritual sins of pride, intolerance, hypocrisy, worse than the sins of the flesh they had cast out. Instead of the Spirit of God which produces love and mercy, the evil spirit within them slandered the love and mercy of Jesus.

*Our Master, help us to know that positive goodness is the only defense against evil. Amen.*



---



---

## KINGDOM GLEANINGS

---



---

### Calendar for Sunday, February 16

**Sunday-school Lesson,** Jesus Helps a Doubter.—Luke 7: 19-28.

**Christian Workers,** Unchanging Realities in the Missionary Enterprise.

**B. Y. P. D.,** Giving to the Lord.

**Intermediate,** Worshipping Alone.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in the Freeport church, Ill.

**One** baptism in the Lincoln church, Nebr.

**One** baptism in the Huntington church, Ind.

**Four** baptisms in the Olympia church, Wash.

**One** baptism in the Bartlesville church, Okla.

**Two** accepted Christ in the Westernport church, Md., Bro. Newton D. Cosner, pastor.

**Six** baptisms in the Martinsburg church, W. Va., Bro. Harold Snider, pastor-evangelist.

**Six** baptisms in the Boones Chapel church, Va., Bro. C. M. Key of Roanoke, Va., evangelist.

**Five** baptisms in the First Grand Valley church, Colo., Bro. O. H. Feiler, pastor-evangelist.

**Two** baptisms in Yellow Creek church, Ind., Bro. Wilmer Petry of Mogadore, Ohio, evangelist.

**Eleven** baptisms in the Constance mission, Ky., Bro. Nicodemus of Sidney, Ohio, evangelist.

**Nine** baptisms in the Oakland church, Ohio, Bro. Ray O. Shank of Gettysburg, Ohio, evangelist.

**Ten** accepted Christ in the Lakeview church, Mich., Bro. A. O. Mote of Detroit, Mich., evangelist.

**Four** baptisms in the Walnut Grove church, Va., Bro. J. R. Jackson of Limestone, Tenn., evangelist.

**Nine** baptisms in the Ellisforde church, Wash., Bro. Paul Longenecker of Yakima, Wash., evangelist.

**Seven** applicants for baptism in Waynesboro church, Pa., Bro. E. S. Coffman of Elgin, Ill., evangelist.

**Fifteen** baptized and one reclaimed in the Kent church, Ohio, Bro. Wilmer Petry of Mogadore, Ohio, evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. I. R. Fletcher** of Okeechobee, Fla., Feb. 23 in the Sunnyland church, Fla.

**Bro. E. S. Coffman** of Elgin, Ill., Feb. 13 to March 1 in the Frederick City church, Md.

\* \* \* \*

### Personal Mention

**Bro. Perry L. Rohrer** of Chicago, Ill., contributes the Christian Workers' Outlines for March 22 and 29. You will find them on page 21.

**Bro. C. C. Cripe** of Auburn, Ind., made a brief call at the House one day last week. While passing through Elgin, he took advantage of a brief stop to get a few Gish Fund books.

**Editor E. G. Hoff** of our Sunday-school publications has been in Chicago this week presiding over the editors' section of the annual meeting of the International Council of Religious Education. Other members of the Publishing House staff have found profit in attending some of the sessions. The program included some strong features and personalities but the star attraction was Toyohiko Kagawa.

**Sister D. I. Pepple** of Woodbury, Pa., who has labored with her husband in evangelistic work in many churches is reported as recovering nicely from a serious tumor operation undergone Jan. 11. Her friends will be glad to learn that she now has promise of much better health.

**President Paul H. Bowman** of Bridgewater, Secretary Charles D. Bonsack of Elgin, Missionary Frank H. Crumacker of Ping Ting Chou and Director Ruth Shriver of Elgin, are out-of-state leaders in the Central West Regional Conference at McPherson College next week. If the people who attend do not have an inspiring and profitable week of it whose fault will it be?

**Bro. S. M. Miller** of Palmyra, Pa., with a remittance to the General Mission Board, sends this kind word about the Messenger: "I take this opportunity to express my appreciation of our church paper. I have read the church paper for sixty years or more. I read it in my father's home when just a boy. . . . I have read it from the Atlantic to the Pacific and still enjoy it."

**Brother and Sister Noah Priser** of Brookville, Ohio, have our congratulations and Sister Ida Ullery has our thanks for telling us about their golden wedding Jan. 24. They have "passed most of their married life in Brookville and vicinity and have been members of the Church of the Brethren for forty-eight years. Friends and neighbors gathered in the evening to congratulate them."

**Secretary Zigler's** part in the program at Peoria last week was to represent the historic peace churches. It was the meeting of the Illinois Council of Churches and it centered around the question of what the various denominations are doing for Illinois. So you see what "Bob" had to do, only he did not confine the application to Illinois, nor his remarks about the Brethren to the peace issue. Kagawa for one was much interested and wants to know more about the manner of folks we are.

**Bro. Robert Byrd**, Field Worker, writes that "the work in the Second District of West Virginia is progressing nicely. Two B. Y. P. D.'s have been organized and one re-organized. The young people manifest great interest in the work and we expect great things from them. The Goshen young people gave their first program Sunday night, Feb. 2. The program was a splendid example of what young people can do when they have a chance. The young man who had charge had never faced an audience before but did his work with such precision that one would think he had had experience. The young people enjoyed it very much and all of the thirty-five who comprise the group are anxious to take part."

"**We have lived together** for fifty-one years. Much happiness has come our way. She has gone on. I am here. She died as she lived. And she died as she wanted to die. I think she knew her life was near its end. Not from what she said but from things rather than she did. So far as she was concerned she had set her house in order. I have no regrets. Life must end somewhere. Mine too will end soon. . . . I am not discouraged but look forward to use whatever of life is given to me in some good and useful activities within my limitations and abilities." So wrote Bro. John Heckman of Polo, Ill., in a recent letter to his good friend, Bro. J. E. Miller. Though not meant for publication, we think he will not object. There's something in his words that you may need.



### Miscellaneous Items

**Who is Kagawa?** See the pointed answer by Bro. L. W. Itz beginning on page 24.

**Of course you could** not be in London, but you can share an interview with Mr. George Lansbury, the internationally known labor leader of England. Bro. J. Har- Bjorklund gives the report in question and answer beginning on page 22.

**The Ross church** of Northwestern Ohio, one of the small congregations of the district, recently celebrated the 25th anniversary of the building of their house of worship. The chief feature of this was the making of some necessary and rather extensive repairs. There seemed to be an element of mystery about it but our correspondent explains: "Our membership though small have a mind and money to rebuild." That solved the problem.

**Our church** decided to see that The Gospel Messenger be sent to the head of the home of every resident family," writes the correspondent of the Roanoke church of Louisiana. Here is how it is being done: "A committee was appointed to collect from those families that could pay for their own subscriptions and the church will assume the deficit." And here is why: "We are hoping that having The Messenger in all our homes may have the effect of joining us more firmly to the church . . . and awaken a new interest in church work."

**There are a few facts** about pastoral work that may interest you: "We are serving one church every Sunday morning and another every few Sundays. The one does not pay enough to pay for the expense of driving. The other, a long church, does not pay anything." Here are a few more facts about the same situation: "Our family has all been sick with the flu for weeks. One child is just recovering from pneumonia, the outcome of the attack of flu. Naturally this sickness put an added financial burden on us." Naturally indeed. Looks as if some well-meaning church members were not very good at seeing things.



### With Our Schools

#### Bethany Biblical Seminary

**Dr. A. C. Wieand** spent the week of Jan. 26 to 31 at Newburg, Kans., where he conducted a Bible Institute at Bethany College, a Mennonite institution.

**Bro. M. Clyde Horst**, pastor of the First church, delivered a message at the Mid-Day Devotional Service, a daily feature over radio station WGN, Jan. 17.

**Dr. H. J. Schick**, pastor of the Emmanuel church, Chicago, gave a lecture, Jan. 14, in the Bethany chapel, on "Germany Today." This address helped one to understand the political, economic and religious situation under the Hitler regime. Dr. Schick was a traveling companion to Dr. Lear on his summer on his tour of the Holy Lands.

**On Jan. 28**, a musical program was given at the First church, under the auspices of the joint lecture committee of the seminary and the church. This program was given entirely by home talent from the seminary and the First church; and consisted of vocal numbers, illustrated songs, and calls, and instrumental music by the organ, piano, violin and marimba. The First church choir sang several numbers.

**Dr. D. W. Kurtz** spent a few days in New York the early part of January attending the meeting of the Church Boards of Education, at which time the General Educational Board, also, held its meeting.

### Juniata College

**A new** hard maple floor was laid in the college gymnasium during the Christmas holidays. The cost was defrayed by contributions from trustees, administration, faculty and friends of Juniata.

**President Charles C. Ellis** was elected president of the College Presidents' Association of Pennsylvania at a meeting of that association in Harrisburg on Jan. 24. He succeeds Dean Paul H. Musser of the University of Pennsylvania.

**Jean Piccard** and his wife, world-famous stratosphere flyers, lectured on Wednesday evening, Jan. 29. Both spoke about their recent flight, which took them 57,739 feet into the air, supplementing their remarks with motion and slide pictures of the flight.

**The Juniata College choir**, on tour in eastern Pennsylvania during the last week of January, sang three of the German hymns of Conrad Beissel in the historic Cloister at Ephrata, Pa. Original copies of the hymns, one in Beissel's handwriting, are in the Juniata library.

**Rollo Walter Brown**, renowned lecturer and author, spoke at the college on Tuesday evening, Jan. 14, on "The New Deal." Lamenting the depersonalizing of life, he asserted that "a new attention must be given to individual human aspirations." Mr. Brown also spoke at the chapel exercises the following morning.



### "Peace Statement" Presented to Government

The Annual Conference held at Winona Lake, Indiana, in June, 1935, passed a "Peace Statement" to be presented to the United States government. The thought in mind was to present this statement in a time of peace so that the government would clearly understand our position. It was also thought advisable to make a personal presentation.

On Jan. 13, 1936, this "Peace Statement" was presented personally to Mr. Cordell Hull, Secretary of State, and to Mr. M. H. McIntyre, Secretary to President Roosevelt. The committee that waited upon these officials was composed of Brethren C. C. Ellis, M. R. Zigler, V. F. Schwalm and Rufus D. Bowman. Dr. Ellis as Moderator of the Winona Conference made the formal presentation. The presentation emphasized the fact that this was not a new statement, but a restatement of our position, and that our church has held this position ever since its founding.

Both Mr. Hull and Mr. McIntyre received us with courtesy. Secretary Hull chatted delightfully with us for a few minutes. One can not keep in mind everything that was said but our group left the Secretary's office with a pleasant impression of this southern gentleman and feeling that he would welcome a strong expression from the church when practical peace proposals are before congress. Mr. McIntyre assured us that our "Peace Statement" would get before the President. Unofficially he asked us what we thought of neutrality. We replied that we were heartily in favor of it.

The arrangements for the hearings were made by approaching these government offices directly. Impressions linger with me that the officials of government respect and weigh the dignified and straightforward expression of a church body, that it is better for a church group to go directly to statesmen rather than to go through organizations of a political character; and that in times of peace it would be well for our church to cultivate the goodwill of men in high office.—Rufus D. Bowman.



---



---

## HOME AND FAMILY

---



---

### Four Words

BY JEN ELIZABETH JENKINS

One day all things seemed commonplace  
And dull clouds hung o'er heaven's face;  
Then split the skies—the sun shone through—  
Somebody said: "May God bless you!"

*Mead, Nebr.*

### The Voice of Thy Brother's Blood

BY FLORENCE S. STUDEBAKER

#### Chapter 14

BROKEN in spirit over the sudden passing of his wife, the return of Maurine with her blind, nameless child, the ordeal of seeing his eldest son sentenced to twenty years in the penitentiary, Martin Harris had almost more than he could bear.

"If I could only do something to spare him," he cried again and again referring to Eldon. He paced the floor through long, sleepless nights. "But there's nothing . . . nothing," he repeated despairingly.

"Yes, there's something you can do," offered Reverend Winston, as he sat one day with the stricken father.

Martin paused in his walk and flashed an eager questioning look upon his friend. "What is it? Tell me quickly. I'll do anything in my power, I'd sacrifice the last dollar I have to spare the lad. Twenty years . . . the best of his life . . . gone . . . wasted behind prison bars. Oh, sir, as long as I live I'll never forget his pleading look that day in the courtroom.

"I'm trying to be brave, father, for your sake," he whispered, "but it's hard to face . . . so hard. I'm young, father . . . only twenty. I'll be forty when it's all over . . . forty years old."

Martin's voice broke. "It seemed he couldn't believe but that I could save him, and once he said, 'If mother was only here, she'd know a way through.'"

"Yes, a way through," interrupted Reverend Winston. "Eldon spoke more wisely than he thought. A way through our problem is what we all desire. I believe Eldon's mother found that way, through prayer and through a daily consecration of her life to the cause of truth and righteousness. Martin, for a long time I have wanted to talk with you about your personal life, but I hesitated. Now, that you have asked definitely what you can do about Eldon, I'm going to ask you a question: Do you feel deep in your own heart that you have given your life, wholly, unreservedly into the Master's hands?"

Martin stared wonderingly at his friend. "Given my life?" he echoed. "Why surely as pastor of the Main Street church, you know that I am a member. I united with the church more than forty years ago."

"Yes, I know your name is listed in the books. Perhaps you will better understand what I mean by this story: The famous artist, Gustave Doré, when traveling from one country to another in Europe, lost his passport. Very anxious to cross the border that day he said to the policeman: 'I am very sorry, but I have lost my passport. I hope you will let me pass without it; all that I can say is that I am the artist, Doré.' 'Oh,' was the reply, 'you can not deceive us. Many persons try to pass, claiming to be some distinguished character.' But Doré entreated, and an officer finally said: 'Well, we shall very soon see whether you are Doré or not. Take this paper and pencil and sketch that group of peasants standing there.' In a few minutes the great artist made the picture in such a masterly manner that the officer was at once convinced. Sometimes today I think of this story in regard to us who profess to be Christians, and it seems to me the world says: 'Let's see whether you are Christians or not; what do ye more than others?'"

Martin sat eyeing the man before him. Something in that keen critical gaze seemed to penetrate the inmost thoughts of his heart. What did the minister mean? How much did he know?

"Martin, I have been wondering about many things. I have watched many souls meet the hardships of life. I have seen them torn with sorrow which seemed unbearable; I have seen their bodies wracked with pain and suffering. It is perhaps a cruel thing to say, but I believe you have brought your suffering on by your own selfishness."

Martin's face flushed angrily. "How dare you speak thus to me?"

But Reverend Winston went on relentlessly: "I dare because I want to save your soul. Through all these sorrows you have come through unscathed. You have not yielded to God. I can not forget the cowardly way you met the issue before repeal. Because you thought it would bring financial gain, you voted for the return of liquor. You thought it could never affect you and yours. Now your son stands behind bars because of a drunken brawl; your daughter has returned with a child born blind because of diseased and alcoholic parentage . . ."

"Stop, sir!" Martin arose in a rage. "I will have you discharged from the church. Get out of my house and stay out. You've no right to judge me thus."

The minister rose. "Very well, I will go, but I must say in parting, 'The voice of thy brother's blood crieth' from the ranks of the poor and distressed . . . for those who have brought this curse upon them. God will demand an answer as he did of old. I plead with



Mr. Harris, throw yourself at his feet. Confess your sin that you may have peace."

"Go!" stormed Martin Harris trembling violently. While his lips cried out in violent denial, deep within his heart he knew the accusations were true.

Scarcely had the footsteps of Reverend Winston died away than a loud knock caused Martin to start violently. He saw Maurine admit his attorney.

Courtland, this is a surprise . . . no bad news here?"

"I fear the worst, sir," said Courtland bowing. "I am sorry to be the bearer of such things, but there is no help for a loan. Your creditors refuse to wait. It will take everything you have to satisfy them."

"My God . . . everything I have . . . everything," he breathed, scarcely believing the truth.

*Franklin Grove, Ill.*

(To Be Continued)

## My Idea of a Christian Home

BY LOIS SMELTZER

HERE is a proverb that goes something like this: "Home is the place where we act the worst, and are loved the best." Is this true with you?

To begin with, the home must have a Christian father and mother, who live a life they want their children to live. In Gal. 5: 22 it says: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, kindness, faith." These ideals both parents should live for. They are the patterns that influence the souls more than the parents ever realize. They must teach the children obedience to parents, laws, fathers and everyone in authority, before they can be expected to obey the laws of God, which is one of the essentials of a spiritual life. Faith is strongly related to obedience. Also, members of the family must appreciate the good points in the others. This may be done by eliminating the bad points, which may enlarge and increase their good characteristics. In 1 Peter 4: 1 we read: "Above all things being fervent in your love among yourselves; for love covereth a multitude of sins." This is very good advice. There must be a harmony; a consideration of other's rights.

It is good to have a plan made by the mother so that all members have an equal share in the daily tasks of the household and at the same time learn responsibility. Consider Prov. 31: 27-28: "She looketh well to the affairs of her household and eateth not the bread of idleness. Her children rise up, and call her blessed; her husband also, and he praiseth her." These are beautiful verses and ample reward for any woman.

Another important feature in the Christian home is the atmosphere. One can notice this the moment he enters. In a Christian home one is greeted with true

and sincere courtesy, and since they who dwell there abound in friendliness, you soon feel at home. In 1 Peter 4: 9 it tells us to use "hospitality" one to another without grudging. As the children grow up they learn to choose good books, music and companions, and therefore protect the future homes. From their parents children get their ideas, ideals, knowledge how to live and act, and their forms of government. Therefore, the mother and father must be just what they want their children to be. Our homes should be a little bit of heaven here on earth.

*Seattle, Wash.*

## Such a Wonderful Thing as Prayer

BY GRACE HILEMAN MILLER

THE members of the Y. W. C. A. Bud Club were on a hike when a little girl lost her footing, going down the trail and falling into a cement drain, leaving her somewhat bruised and with a sprained ankle.

This happened in a public park and the park policeman took the injured girl home. Just before the group started homeward, their leader asked what they were going to do for the unfortunate member of the club to show their Y. W. Bud spirit. "Visit her," said one. "Take her flowers," was another suggestion. Finally one girlie said: "We can pray for her."

"Let's do so before we start home," suggested the leader. "Let's have sentence prayers."

"Dear Jesus, we thank you that there is such a wonderful thing in this world as prayer," led out a sixth grade girl in a clear and earnest voice. Yes, there is such a wonderful thing in this world as prayer. Its benefits are available at all times, in all places, under all circumstances. What do economic depression difficulties amount to in the face of such a privilege?

*La Verne, Calif.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

A boy's camp official had been working under a strain in getting many activities under way. He was a new man, but already his good humor and tireless service had made him a favorite with the boys.

At dinner one day he came before the group to make some announcements. He hurried in and started talking rapidly, became mentally confused, started again, and finally walked out without giving his message.

Another official quickly jumped to his feet. Briefly he reviewed the things his friend had been doing for the camp, and called for a round of applause. The embarrassment was relieved and everyone was happy.

*Salisbury, Mo.*



## THE CHURCH AT WORK

NEWS FROM WASHINGTON

### Kagawa Visits Washington

Toyohiko Kagawa's visit to Washington on Jan. 18 and 19 was a great blessing. Great crowds came to hear him. Genuine religion is magnetic. The results of his visit to America will be felt in years to come. The world needs more leaders who have surrendered all.

There is one scene I shall never forget. Nine hundred people gathered in the Mayflower Hotel at a luncheon to hear Dr. Kagawa. There were government officials: Daniel Roper, Secretary of Commerce; Hiroshi Saito, the Japanese Ambassador; Melvin C. Hazen, Chairman of the Board of Commissioners of the District of Columbia; and other prominent officials. There were a number of bishops and hundreds of leading church men. In the midst of all the finery of the Mayflower Hotel and the display apparent everywhere, Kagawa was introduced as the man of God that he is, and as the world's leading Christian. He arose humbly and said: "I do not deserve a welcome of this fashion. I belong to the slums really." Dramatic and powerful! How different that setting was from the type of religion that Kagawa is living! And preaching!

Kagawa spoke on "New Paths to Achieve Peace Between America and Japan." He stood beside the Japanese Ambassador as he delivered his message. Calmly he stated that what he had to say might be a little embarrassing to the Ambassador, but that he had to express his convictions. This statement became more vivid to me when I realized that Ambassador Saito belongs to the military party in Japan that has been trying to suppress Kagawa. A little later it was even more interesting to study the face of Saito when Kagawa said: "Ninety-nine per cent of the people in Japan want peace. One mosquito in a room will cause a lot of trouble. A few military officials in a country can stir up a lot of trouble."

Kagawa told us that he could not understand all of this war talk between the United States and Japan. He ridiculed rumors that Japan intends to "lick up" the Philippines. "We have no idea of doing such a mischievous thing," he said. Further he expressed the conviction that "Japan can not fight against America because America is the best customer for Japanese goods." We were surprised to hear that the Japanese government has passed a law that no newspaper or public man can speak bitterness against America. We agreed with his advice that a law like that should be passed here regarding Japan.

Five causes of war were outlined: over population, need of raw materials, national loans, commercial policies, and transportation policies. All of these are economic. Kagawa expressed his conviction that a settlement of the economic problem is basic to world peace.

"Japan stepped out of the Disarmament Conference because the League of Nations did not try to solve the economic problem first. It is more important to solve the economic problem than to fix the diameter of a cannon. Though Japan has withdrawn from the League of Nations, every year Japan is sending delegates to the labor conferences of the league. Though we may fail sometimes, economic con-

ferences will bring us new understandings. It is necessary to have economic conferences based upon goodwill and idealism. Christian missionaries must foster better understanding throughout the world. But as long as they preach only doctrine that is impossible. We need more enthusiasm to apply Christian principles to industry and economy. Love is central. Many Christians preach doctrine and fight among themselves. Sunday we are Christian and on weekdays pagan. The cross of Christ will solve all problems." Thus spoke the great Christian. And the crowds were moved as they touched the hem of his garment.—Rufus D. Bowman.

### LEADERSHIP TRAINING

#### "Budget Your Man-Power"

The leader in a coaching conference for Kiwanis officers said, "Budget your man-power."

Which is a phrase worth taking most seriously in other organizations than Kiwanis.

We are slowly learning to budget our money; that is, to take account of how much we have, and to plan to spend the parts of it somewhat in proportion to the several needs we have. But we have yet to learn to budget our energy.

May we draw two applications from the "text"?

#### I. The church's responsibility for budgeting leadership.

A church could learn to budget its total leadership load. Why is Mrs. A the president of six organizations? Because the six organizations separately have usually each elected her to office, not realizing that she already has five other jobs; or knowing it, they unwisely insist on adding a sixth.

Many colleges and high schools limit the number of extra-curricular activities a student may have.

Making allowances, for the fact that some people do have more leisure than others, the leadership budget should then be carefully balanced by one of the following groups in making nominations or considering nominations already made by intra-church organizations: (a) The pastor's cabinet or official board (if this group includes representatives from all program building groups); (b) a special committee set up temporarily explicitly to consider this problem before the beginning of each church year.

#### II. The individual's responsibility for budgeting his or her own time.

Suppose the church does not use this forethought and does ask a leader to add one more task. What shall be that individual's attitude? Here are several possibilities:

1. Always say "yes" on the basis that good co-operators never refuse to do what is asked of them.

2. Consider the "most good to the most people over the longest period of time," which involves answering these questions:

(a) Do I have time to live my own life in the poised, attractive way I would have others to live?

(b) Am I a constant reader—over wide fields of interest?

(c) Is my family life and my home an attractive thing to others?



d) Do I have time to be a good "follower" in those ups where I have responsibility as a follower; or do I participate only where I am the leader in church and community?

e) Am I really doing a good job in the things I have ready taken on?

When these questions are answered, the decision to take new job may be "yes"; it may be "no."

It is the problem of the organization to find enough leadership; for most of us as individuals "one major job in church work to each person" should be a personal conviction.

#### CHRISTIAN WORKERS' TOPICS

### I. Personal Development

March 22

BY PERRY L. ROHRER

#### Personal Analysis

- A. Right attitudes (Prov. 23: 7).
- B. Forgive enemies (Matt. 5: 43-48; 5: 23).
- C. Avoiding praise of men (Matt. 6: 1-4).
- D. Intellectual honesty (Matt. 5: 6).

#### Methods of Judging One's Self

- A. Are you able to relax (Matt. 6: 25-34)?
- B. Are you growing (2 Tim. 2: 15)?

#### Freeing One's Self From Conceit

- A. Secret prayer (Matt. 6: 5-8).
- B. Secret acts (Matt. 6: 1-4).
- C. Store up treasures in heaven (Matt. 6: 19-22).

### II. Personal Development

March 29

BY PERRY L. ROHRER

#### Concern for Others

- A. Sacrificing for others (Matt. 10: 39).
- B. Concern for one's enemies (Matt. 5: 44).
- C. Concern for those who place possessions first (Matt. 19: 20-22).

#### Program of Action for Others

- A. Daily Life (Philpp. 1: 21, 22).
- B. Right living is the important factor (Matt. 7: 16).

#### Peace of Mind

- A. A new outlook on life (John 3: 3).
- B. Happy in the midst of trouble (Philpp. 4: 11).

#### CHRISTIAN FINANCE

### Important Stewardship Principles

Several of the most active denominations on the subject of stewardship meet together annually in what is known as the United Stewardship Council. Its last meeting was at Washington, D. C., on Dec. 7. A number of resolutions were stated which seem so vital that we share them with our messenger readers.

**Resolved:** In view of the prevalence of methods of raising money for Christian church purposes, methods which are doubtful and even pagan and substitutes for giving as worship, we urge a study and a facing of the whole range of Christian and individual giving, that which has no expectation of return in kind, the Christian and scriptural method of financing the work of the churches at home and abroad. We urge all churches of the Lord Jesus Christ, in all their

financing plans and methods to use only worship-giving and not to depend upon fairs, card parties, sales or lotteries of any description as methods of raising church finances.

**Resolved:** It is a matter of Christian principle as well as common sense that no individual can receive something worth while for nothing without a crucial damage to character, both moral and spiritual. We, therefore, draw attention to the danger in any "get-something-for-nothing" schemes or proposals which lend themselves to political or economic manipulation. The churches need to become aware of their function to develop fellowship tasks, such as the care of the aged, the needy and those temporarily embarrassed who are victims of any unchristian order or condition. It is our duty to emphasize the fact that to receive or expect to receive money without a proper self-investment in labor is to endanger the nation, the church and the individual.

**Resolved:** We urge on the churches the teaching of the enduring values of thrift, in times of prosperity as well as in times of adversity in order that resources may always be available for times of stress. This involves, in our judgment, a proper recognition and acknowledgment of God's ownership and our trusteeship of possessions, calling for the budgeting of each individual's resources, the separation of a first portion for God's purposes and work, and the use of the remainder for the maintenance of a wisely ordered life and the protection of the future.

#### MEN'S WORK

### Men's Work Activities in Greensburg Church

The men of the Greensburg church have been quite active during the past few months and have been successful in interesting a number of people in their church work. The proceeds from the Thanksgiving Offering for Home Missions and a penny a meal sacrifice during the months of August and September netted them between \$500 and \$600. An interesting and inspirational program during the first week of December was climaxed by their annual Fathers and Sons' banquet with nearly seventy men and boys present. They have kept active in their Men's Work program throughout the year.—F. D. Miller, 620 Green St., Greensburg, Pa.

#### WOMEN'S WORK

### Women's Council, McPherson, Kansas

The Women's Council of the McPherson church for a number of years held annual bazaars to help meet the yearly budget of more than eight hundred dollars. This year they decided on a different plan. They started with an all-day meeting inviting every woman of the church. About sixty women responded. The finance committee of the organization had a plan ready to submit which was in substance to ask for free-will cash donations and pledges. The women unanimously took to the plan.

A month later they held another all-day meeting, had a potluck dinner, a Christmas party, and a good program featuring the Christmas spirit. This time there was a much larger attendance and the report given by the finance committee showed we had more than a hundred dollars in cash and pledges—more by twenty dollars than was made at last year's bazaar. All felt good over the report. No one was overworked, and worn out, with a whole year's work. All had more time for greater and more worth-while programs of the church. Our Women's Council, under the efficient



leadership of our president, Mrs. V. F. Schwalm, sponsors missionary activities, mother and daughter programs, as well as other church activities.

We still have mite boxes which we open twice a year. It is surprising how these mites make the dollars. We raise some money giving banquets and dinners. Recently we had a father and son banquet.

We trust the annual bazaars are a thing of the past. We feel we are making greater spiritual progress by our present plan.—Sarah Witmore Harnly.

#### INTERMEDIATES

##### Guiding the Adolescent

If the leader of intermediates can learn to know and understand characteristics of this age group, he has gone a long way in solving many of the problems which arise. The Elgin office is trying to give as much help as possible along this line. A few months ago we advertised a pamphlet entitled "Guiding the Adolescent," by Dr. Thom. A large number of people ordered the pamphlet. No doubt there are many others who would like to have this help, who failed to order it then. Send ten cents to the Board of Christian Education, Elgin, Illinois, and you will receive this very helpful material.

Every parent and adult leader should have a copy.

#### CHILDREN'S DEPARTMENT

##### The Children's Chorus for Hershey Conference,

A children's choir at Annual Conference each year seems on the way to becoming a permanent thing. Each time it has been done, there has been deep appreciation from numbers of people.

So—we are making an early start this year with a belief that if the children have opportunity to sing and appreciate these hymns before Conference, they will enjoy them more; and in addition, they will have a better chorus than ever before.

Here is the list chosen by the music committee which has charge of Conference music, together with your Elgin children's department editors and secretaries:

1. Tell Me the Stories of Jesus, page 400, Brethren Hymnal. Wm. Parker, author of words. Tune: Stories of Jesus.
2. O Master of the Loving Heart, page 109 in Junior Church School Hymnal. Tune: Serenity.
3. Children of Many Lands, music by Daniel Batchellor.
4. For Christ and the Church, page 324 in Brethren Hymnal. Words by E. E. Hewitt; music, Wm. J. Kirkpatrick. (For Juniors only.)
5. The Church, words by Alice Crowell Hoffman, music by Robert Schumann.

These songs have been gotten together in a mimeographed booklet. Each church is limited to one free copy.

Send a post card asking for Children's Choir Conference songs to Board of Christian Education, 22 South State Street, Elgin, Illinois. Will you please give the name of your congregation when ordering?

#### YOUNG PEOPLE

##### The Task of the Church—2

Saving souls is the great task of the church—first and last—but it has proved impossible to get them saved in the

fuller sense if the environment is neglected. In order to save them, once they have been empowered with new life, they need to become part of a holy society, so that they have the best conditions for growth.

One of the saddest things about youth is the fading of hope and purpose among many converts to the Christian faith. I have seen them do wrong within a short time after they had joined the church, and I can not believe that they were insincere when they joined.

The early church was a holy society; it was a fellowship more than an organization. The modern church must also incorporate all of the major activities of good living: working, playing, fellowshiping, and worshiping. In modern times we have narrowed down most church activities to worship. Sometimes we have deep fellowship there, but too often young people feel that church is cold. In many places now we have the organization without the genuine fellowship. That makes church life hollow.

The local church must become a warm, friendly place if young converts are to grow up in "the nurture and admonition of the Lord." Soul-saving requires all the care and planning and patience that flowers do, possibly more.

## CORRESPONDENCE

### AN INTERVIEW WITH MR. GEORGE LANSBURY

London was at her worst the morning I called on Mr. Lansbury, but the gray-haired veteran of the Labor Party made up for the dismal, rainy weather by the kindly way he received me and answered my questions.

**Question:** What can a church Young People's Peace Organization best do in working for peace?

**Answer:** I think on all these questions of what we should do, there is only one simple answer, and that is just to preach peace, live peace, and on all occasions take your stand on the side of reasoning, and never allow yourself to give in to the demands of expediency, which come to us in most insidious manners. I think also, whenever you're faced with crying injustice and you feel that you simply must do something, there is only one course: passive resistance. I say this from experience. I've not always been as definite as now on this question, though I always have been a pacifist in a general way, and one who felt that resistance to evil could only take the form of standing still. However, on occasion I've taken a more active and less passive attitude. But the question we're now up against is wider than international; it covers the whole of our lives. So my conviction is that the duty of Christians is to see the evil which is before their eyes and sitting on their very doorsteps. Although they may not be able by themselves to overcome those evils, they must take their stand with those who suffer, and call on society to remove injustice. Christianity teaches us the sacredness of human life as expressed through all human beings, as is shown when our Lord said that it is impossible for us to love God whom we've never seen if we don't love persons whom we see every day on the streets and in our homes. This doesn't sound exciting to young people, but doing God's will is not exciting in the judgment of men. But I'd like youth to learn that it is exciting! Naaman, in the Biblical story, became very angry when he was told to do a simple, necessary thing; he wanted to be told to do some great thing. Some of us are in the same position. The simplest things are the truest things, and you serve the cause of righteousness best by doing them.



**Question:** Do you have some advice that applies particularly to America?

**Answer:** Not particularly. I think that all Christian nations will ultimately be forced to approach this question of peace from the same angle. Wilson's idea for a League of Nations was a splendid conception of unity; unfortunately, the League was formed by victorious powers and followed the line of the old Vienna Congress after Waterloo, with the result that the defeated nations (and to some extent Japan) were not included because she was not allowed to retain her colonies or other portions of the part of the world she had occupied during the war) do not accept the League at its full value. Things might possibly have been different had the United States become an active member from the start. If there is to be a world organization for peace, we must create a new League of Nations within which all nations can find a place, especially those nations like India, Egypt, and certain parts of Africa, which are not allowed to be fully represented. In fact, the whole conception of the League and its function must be changed. It must not be a League merely to keep the status quo as between the victors and the conquered of the great war, but a League that will set up an impartial tribunal before which all nations with grievances or with desires for expansion and markets may put their cases. This means that the primary objective of maintaining the League and establishing commissions for judicial inquiries and settlements must be for the removal of the causes which, at present, governments feel, compel them to arm. I have no faith whatever in limitation of armaments. Nations with grievances which become too hard to bear will fight with their hands and with clubs if they conclude there is no hope for a satisfactory agreement otherwise.

The world has reached a stage in its progress when a completely new attitude must be taken if we are to be saved from a cataclysmic upheaval. Most people can see this in their own countries. In the United States you have reached a tremendous social upheaval which you have dealt with only by using extraordinary, heterodox measures. I think this has been the experience of all nations since the beginning, including my own.

But in the world the struggle is to find a means of advancing the economic development which science and invention have placed in the hands of all nations, colored and white. It has produced the terrible contradiction of plenty in the midst of semi-starving conditions, and no one knows how to adjust the paradox.

The League of Nations which I should like to see the United States, France, Great Britain and the other great powers take the lead in establishing would be a League that would give justice to the smaller nations. From this League a body should be created which would at once set about the business of determining what is to be done to give all nations an equitable share of the raw materials of the world; and the important still, study how to share the markets, especially those of China, Africa and Asia. I believe this could be found to be quite as easy to accomplish—in fact, much easier—than the imposition of sanctions, or the preparation for war by the grouping of nations. This leads me to think that imperialism has had its day! Our civilization has reached the same point that Rome and all other past great civilizations reached when they crumbled; but we must not think that all civilizations must grow and then decay. We now have the knowledge and power for giving the fullest scope to all nations to develop their best and

highest possibilities. The coming of science and machinery wipes out all necessity for self-aggrandizement, and gives the world the opportunity for that international co-operation which has been the dream of all philosophers. We can make those dreams come true, and we can transform a brutal, cynical civilization into the harmony of that brotherhood which we Christians think is the ideal for the world. Christians, at least those of my age, believe in the second coming of our Lord to establish his kingdom. I think that the city of God is going to be here on earth! God is giving us the opportunity to build a true civilized state, and just now, black as the outlook appears, is the time when this can best be done. It will depend, not on old men like me, but on the youth of the Anglo-Saxon world. Very big things were done through faith long ago. Men and women even died for their ideals. To die for one's faith was splendid, but we want people, the young particularly, to live for it, work for it, and use it to build a new world.

**Question:** Will you list some definite steps that youth can take, Mr. Lansbury?

**Answer:**

1. Have faith!
2. Work at the job where you are, doing the simple, commonplace things well.
3. Be a propagandist for peace.
4. Get a thorough knowledge of international affairs.
5. Pass it on to others:
  - (a) By personal teaching.
  - (b) By forming organizations.
6. Join the socialists and work with them, though they may be materialistic.
7. Vote to give the right people power.

I should like to emphasize the first two: First, the necessity for having faith. It is a faithlessness and want of courage that holds us back. With courage and a real belief, we can carry the world! But it must be the faith that will move mountains! The faith that faces the blackest outlook and still carries on! The faith that knows it is God's will that we shall live at peace with one another!

Remember that common, ordinary things are what count! It's relatively easy to take the attitude that your small contribution will do no good, and then say that you will do nothing; but you never know what a tremendous influence you may have on some one else. There is no miracle that we should work toward; rather, all of us must rise together. It is the foundation of the Christian teaching that the well-being of one is the well-being of all.

**Question:** Why should we work toward socialism?

**Answer:** I don't think you can modify capitalism. That's impossible! I've worked here in London all my life, and capitalism is now as blatant as it was when I began. That doesn't mean that the capitalists are more wicked than I; but their system demands that they compete, thinking only of themselves, or else face the likelihood of bankruptcy.

All social progress that has been made is due to the work that's been done in the way of social service. I'm a socialist, and I believe we can have a just order only when we share our gifts, all of us giving to the common pool what we can give and taking out what we need. Every advance away from chaos has been through national and municipal effort. We must work collectively against all those forces and influences which cause the insecurity of our present condition. Under capitalism the earning of our bread is not by the sweat of our brows but by competition which



is crushing out our individuality. Power is in the hands of trusts and monopolies which exert a tremendous control over the government—even a Labor government!

In this country there is a growing willingness to face the need for drastic change and very soon we'll see a socialist government in power here, which will transform the great basic industries from private ownership into national ownership. I think England is the country that will do this without bloodshed. There is something about us English, which enables us, in a critical controversy, each to give a little so as to avert a catastrophe, and at the same time move ahead. We can't wait much longer for a great movement ahead! Coal, transport, cotton and agriculture cry aloud for national help, and national co-ordination, and this will carry with it national control, which will bring us to the start of true socialism. It may take us longer to reach the ultimate end, but we shall reach it, and due to the genius of our race, we will do it without a bloody revolution.

As for America it is not for me to say; it seems to me that your recent experiences have shown that the day of capitalism is over and that you, too, must unite nationally to insure advance for your nation.

**Question:** What is your opinion of the socialism of Norman Thomas?

**Answer:** I can't answer really adequately. The difference seems to be that it is based on Marxist theories. Men don't live by bread alone, though they can't live without it. You can't change society simply on a materialist basis. When one steps out to be a leader, the tendency is to forget where you've come from, and you find that psychologically you're not so determined as you were. The only thing that can save you is a feeling of moral responsibility. I work with the Labor Party—have been its leader, but all along I have used Christianity as my driving force to keep me awake to the needs of humanity.

London, England.

J. Harman Bjorklund.

### THE FIRST IRRICANA BIBLE SCHOOL

The First Irricana church held a Bible School during the Christmas holidays from Dec. 26 to Jan. 2. Eleven young people and Bro. John Wieand of Arrowwood, Alta., were our guests during this time. Two courses were studied: The Worship Class, with Sister Grace Brubaker as teacher, had an average attendance of twenty-four. Bro. Wieand taught the second class, Bible Geography, with an average attendance of twenty-six. We held five sessions of fifty minutes length each day. We opened at 10:30 and closed at 3:30.

We had a contest in Bible Geography. Bro. Leroy Graham and Bro. Edw. Beard as captains chose sides; each side had a "trapper" who caught the question missed by the opposite side. Attendance, being on time and home assignments counted in this contest also. Bro. Graham's side won by eleven points.

We learned in Bible geography that the Bible Land was equal to one-third the area of the United States. Of this area only one-eighth was inhabited. We located the physical features, such as mountains, plains, rivers and seas. Other points we studied were the divisions of Bible Land and of Palestine; the travels of Abraham, Isaac and Jacob, and also of the children of Israel; and the succeeding powers or nations of Bible history. We located the places visited by Jesus while he was here on earth. One interesting period was spent in obtaining a view of Jerusalem and the sur-

rounding country. The last day we took up the journeys of Paul, Barnabas and other early missionaries.

The worship class dealt with worship for children. Worship is anything that brings us into closer fellowship with God. Children should be brought into the atmosphere of worship in the home as well as in Sunday-school. The materials used in making up the worship program are music, prayer, offering, scripture reading and pictures. We discussed the value of each of these materials, the kinds that would best suit the child's needs; the care with which each should be selected; and the part each has in the worship program. We had the various characteristics of the beginner, primary and junior pointed out to us. We found that it was very important for the leader to worship with the children. In order to do this she must prepare by developing her own personal prayer and worship life.

The last day we had a chapel service during the last period in the afternoon. At this time the students told of the spiritual good they had received from the Bible School and reported an enjoyable as well as profitable time.

Kathryn, Alta.

Virginia Cawley.

### WHO IS KAGAWA?

Kagawa is the leading Christian evangelist of Japan. When he preaches it is necessary to have admission fees because of the large groups that want to hear him.

Kagawa is the best known social worker of Japan. The government has called upon him time and again to lead and direct in community uplift and national relief work.

Kagawa is one of Japan's outstanding writers. He is the editor of a paper serving one million readers. He is the author of fifty books. A grand rush is on whenever a new book of his comes from the press.

Kagawa is Japan's internationally famous leader of labor and leader of the co-operative movement.

Kagawa is a famous thinker and speaker. He lectures before universities, learned societies, political leaders, economists and church groups everywhere.

Kagawa is an interpreter of Christianity—unique and compelling. His writings breathe a new and striking insight into Jesus' teachings. But most of all his life rings true in dramatic form to the essence of the gospel—the kingdom of God first—sharing—love for man—world brotherhood—Christian unity.

At fourteen he entered a boys' middle school in Tokushima. At this time he came in contact with Christian missionaries.

Baptized at 15.

Entered Presbyterian college in Tokyo at 17. Entered Kobe seminary at 21.

On Christmas Day, 1909, he moved to the Shinkawa slums of Kobe where he lived and served for nearly 15 years.

Married 1914.

Spent two years at Princeton 1914-1916.

Became labor leader of Japan 1916-1923.

Secured manhood suffrage for Japan 1924.

Social worker of Japan 1924-1930.

Organized Kingdom of God movement 1930.

Organizer of co-operatives 1930-1936.

He has written the following books:

Cross the Death Line

Psychology of the Poor

Listening to the Voice in the Wall

Life of Christ for Children

The Shooter at the Sun



New Light on God  
The Religion of Jesus  
Meditations on the Cross  
Love the Law of Life  
Songs From the Slums  
A Grain of Wheat

The best biography of Kagawa is by Axling printed by  
ers at \$1.

Kagawa is spending six months in the United States. He  
be at Manchester College all day Feb. 29.

North Manchester, Ind.

L. W. Shultz.

## THE GOSPEL MESSENGER AND J. H. MOORE

From the year 1901, by a special effort on my part, I be-  
informed as to The Gospel Messenger and its editor,  
J. H. Moore. Notwithstanding I had been reading a  
years prior, in a certain religious journal, some very  
clippings taken from The Gospel Messenger. At that  
I did not know anything about the Messenger, but I  
extremely interested in those short editorial clippings;  
appeared to have the full gospel ring. I feasted upon  
weekly with pleasure, and with profit. They were in  
y spiritual food to my soul.

I was more than anxious to subscribe for The Gospel  
essenger, but did not know where to locate it. There-  
I made a special trip to the office of the editor in whose  
al so many clippings were published. I asked him to  
me where the paper was published. He gave me the ad-  
and also an old copy of the Messenger, saying: "We  
to keep the last issue; we may use some clippings  
it."

I returned home much elated. I felt as if I had found  
thing worth while, and most assuredly I had. I im-  
ately sent in my subscription and in a few days the  
came. I was exceedingly glad for the privilege to  
in full such a clear-cut defense of gospel truth. I al-  
read the editorials first; I thought they were the best  
of the paper. I began to learn that the many good  
s I had been reading came from the pen of Eld. Moore,  
office editor of The Gospel Messenger.

From that time I became a regular reader of the Messen-  
and the more I read it, the better I liked the editor and  
editorials. Eld. Moore was a plain, logical expositor of  
el truth. I admired the skill and firmness with which  
rote. He had the ability to get to the very root of his  
ct. He was trustworthy; his leadership was safe. In  
umble opinion, in the passing of Eld. J. H. Moore, a  
good man is gone. May God bless the Messenger  
ts readers.

C. J. Harris.

Kenilworth, N. C.

## TO THE WOMEN'S WORK GROUPS OF CALIFORNIA

The La Verne College Student Club members are enjoy-  
home-canned fruit and home-made jams at Miller Hall  
g room this school year through the kindness of the  
en of the churches of Northern and Southern Cali-  
a. Under the leadership of Mrs. Verna DeHart, the  
en of the Laton church canned 210 quarts; while Wat-  
d women, directed by Mrs. Ellis Martin, contributed  
quarts; Empire folks, guided by Mrs. M. S. Frantz, put  
2 quarts, as did McFarland women with Mrs. Arthur  
er as director.

Mrs. J. P. Dickey and her group at Hemet contributed  
100 quarts of apricots, and La Verne women with Mrs.  
Grace Miller as chairman of the committee of arrange-  
ments, canned 252 quarts of tomatoes and some 62 quarts  
of fruit and jam. Other Southern California women have  
remembered the Student Club. G. W. Gangey of Glendora  
presented the club with three boxes of cured figs.

These very timely gifts have meant much in way of pre-  
serving the health of the students, as well as a saving to our  
pocketbooks and providing a welcome variation in our  
menu.

Therefore, we wish to express our most sincere gratitude  
to each and every one who has participated in this project  
and assure you that such kindnesses encourage us very de-  
cidedly in our quest for better training for lives of Christian  
service.

Signed: Roy Smith, President of the Student Club.  
Don Verbeck, Business Manager.

## ON SEEING A MESSENGER

We are spending the winter at Everett with our son.  
Yesterday we met with the church at Warm Beach in serv-  
ices. The afternoon we spent with Bro. Bumgardner, one  
time of York, N. Dak. When we entered the house my eyes fell  
on the Messenger, with Bro. J. H. Moore's picture on the  
front page. I had not seen a Messenger for two months. I  
read this number with interest, and as I did so my mind  
went back to forty years ago when Bro. Moore preached  
mother's funeral. How we love to look on the faces of  
those who have served the church so well in their time  
and generation!

The weather on the coast has been most beautiful. The  
yards are green.

D. T. Dierdorff.

Everett, Wash.

## PARSONAGE, SPRING CREEK CHURCH

Hershey, Pennsylvania

(See Picture on Cover Page)

The need of following the general improvement program  
began in 1934 was keenly felt by the Brethren in Hershey.  
In the special council meeting called for that purpose on  
Monday evening, March 4, 1935, the church authorized the  
building committee, Dr. J. I. Baugher, president, Arch C.  
Shiffler, secretary, Milton S. Basehore and Forrest Lingle,  
to start the work according to the plans submitted.

Many men of the church saw the advisability of helping  
in the project. On Tuesday evening, March 12, the men be-  
gan tearing down the old shed that had been used previous-  
ly for the hitching of the horses in the days prior to auto-  
mobiles. On Monday evening, March 18, a ground-breaking  
service for the parsonage was held. Forty-three men who  
are members of the church gave 577 hours for the tearing  
down of the shed and the digging of the parsonage cellar.  
The same men gave 838 hours of labor in assisting the  
Hershey Lumber Products Company, the builders, in the  
completion of the parsonage. Twenty-nine men who are  
not members of the church donated 121 hours of labor.  
Many odd days of labor that were not computed were given  
gladly by members and friends of the church. One hun-  
dred five hours of labor were given in the leveling of the  
lawn. The Aid Society furnished the meals on days when  
a large group of men donated their time.



The completed building is a nine-room house with basement under the entire building with all of the modern conveniences customary to this section of the country. It is of klunker brick construction 28 by 36.8, colonial in design, and painted white.

Sunday-school classes, members and friends donated many permanent fixtures.

On Monday evening, July 8, the pastor and family moved into the completed parsonage which through the kindness of our good friend, Mr. M. S. Hershey, was entirely free of debt.

The Hershey parsonage is an ideal building and a credit to the building committee, the Hershey Lumber Products Company, the Eastern District of Pennsylvania, and the brotherhood at large who have been meeting here every three years in the great Annual Conference.

335 East Areba Ave.,  
Hershey, Pa.

Benjamin F. Waltz.

### A TESTIMONY

I wish to bear a little testimony to an article in the Messenger of Jan. 18. It is in regard to The Boy Preacher, by Bro. J. H. Moore. I will try not to be too personal, though I will be compelled to write somewhat that way.

I was born on a farm near Mexico, Ind, May 14, 1852, of Christian parents. I grew to manhood on the farm. March 26, 1874, I married Sarah Fouts near Denver, Ind. The next June we made application to unite with the church. The young preacher was holding meetings there.

It happened that Sunday that two other young couples were in the same notion. So all repaired to the water and while they were getting the candidates ready, the young preacher felt he should say something. We were close to an old mill. There was an old water wheel near by, partly covered with sand. He mounted this for a pulpit, and how he did preach! As stated before, my wife and I were among the three couples, six baptized that day, and all as the paper states, thirty-five or more. The administrator was my uncle, Isaac Fisher of sacred memory. He married us and also baptized us. As many know, he was opening a meeting in the church at Mexico, and when about to invite the people to prayer, he sank to the floor a dead man.

I have a picture of the young man before me now. I often think, if only we could have had that wheel mounted on a pedestal in remembrance of the boy preacher. I knew the Lairs. I lived there when they came from Tennessee. I heard Bro. Lair preach many times.

Custer, Mich.

Israel Fisher.

### AN APPEAL

Among the many measures to come up for attention at the present session of Congress are several of non-political nature. They involve moral issues or legislation dealing with the liquor problem, horse racing, and its co-partner, betting or gambling.

As many readers know Congress makes the laws governing the District of Columbia. The residents there have no direct vote, but must depend upon Congress to do the work, this to be carried on by the city councils or commissions. Thus you, as a citizen, through your congressional representative, have a hand in the local government of the District. Briefly, there are three of these important moral measures to be considered.

First, the church forces are giving their earnest backing to the Guyer Bill, which if passed, would forbid the manu-

facture and sale of intoxicating liquors within the district. As expected, the wets are spending thousands of dollars to prevent the Guyer bill from becoming a law. Also, the vote of your congressman will clearly show his stand on the wet and dry question.

Second, for a number of years, efforts have been made—without success—to legalize horse racing within the district. The Church of the Brethren has always opposed the sale of alcoholic liquors, gambling (betting) and horse racing as a professional sport. Here is an opportunity for its members to demonstrate their opposition to these things. My suggestion to the readers of the Messenger and members of the church is this: Write a personal letter to your congressman at Washington urging him as your representative to favor the Guyer Bill and similar measures, to oppose the bills legalizing horse racing and betting. State clearly, in your own language and handwriting, your reasons for your position and urge him to vote as you suggest. A clearly written, personal letter from a constituent generally has a greater appeal than a formal printed petition.

In conclusion, do not delay in writing to your congressman, irrespective of your political affiliation, so that he may know what you, as one of his constituents, desire him to do on this legislation. Be sure to sign your name and give your address. You, as a Christian, should not be ashamed of your opinions on these important moral questions.

Tyrone, Pa.

Wilbur O. Snyder.

### ALMOST A CENTENARIAN

To the reader's right in the picture is Sister Precelious Tacy who died Dec. 26, at the age of 99 years and 8 months. She was in very good health until about two months be-

fore her death, and was a regular attendant at church. She had a strong desire to reach 100 years of age, but was suddenly taken away by a stroke. She lived near Huttonsville, W. Va., and was a member of the Cheat River congregation.

To the left in the picture is Sister J.

J. Scrogum, the wife of the pastor and elder of the Cheat River congregation.

Ada Scrogum.

Elkins, W. Va.



### BROTHER AND SISTER REUBEN BENTZ WED FIFTY YEARS

Brother and Sister Reuben Bentz of South Whitley, Ind., celebrated their golden wedding anniversary at the Pleasant View church on Sunday, Dec. 29, 1935.

Dr. Otho Winger, president of Manchester College, spoke during the forenoon on "Fifty Years of Married Life." Following the services a basket dinner was served. A program of readings, talks and special music was given in the afternoon. There was a large crowd to attend the event.

Mr. and Mrs. Bentz were married Dec. 31, 1885, at the home of the bride's parents, David and Nancy Geist Kreider. Rev. Oziah Metz performed the ceremony. Mrs. Bentz' mother, present at the ceremony, attended the event Sunday. She celebrated her 93rd birthday on Jan. 31.

Mrs. Bentz was formerly Cinderella Kreider. She was born in Cleveland Township, Whitley County, on Nov. 13, 1864. Mr. Bentz, a son of John and Susan Shoemaker Bentz, was born in Warren Township,





ington County, on Sept. 1, 1859. They have lived near the Pleasant View church all their married life.

and Mrs. Bentz have eight children, twenty-six grandchildren, one great-grandchild. One son, Eugene, aged 3, died in 1903. The living children are: Mrs. Frank Reeg of Larwell, Ind.; Mrs. Clarence Zimpleman of North Manchester, Ind.; George Bentz of Marshall, Ind.; Mrs. Clarence Montz, Mrs. Charles Fisher, Mrs. Cyrus Senger, Mrs. Ray Piper all of South Whitley, Ind.; and Dave Bentz of Whitley, Ind.

Mr. and Mrs. Bentz are enjoying good health.

They have received The Gospel Messenger in their home almost all their life, for fifty years.

South Whitley, Ind.

Mrs. Cyrus Senger.

## MATRIMONIAL

**h-Coy.**—By the writer, at the home of the bride's parents, Dec. 3, 1935, Sister Nelva Coy and Bro. Jonathan Eash, both of Thomas, Mo.,—Albert Williams, Thomas, Okla.

**at-Stoops.**—By the undersigned, at the home of the bride's parents, Plymouth, Ind., Jan. 19, 1936, Russell A. Foust of Plymouth, Ind., and Edith M. Stoops.—Geo. G. Canfield, Plymouth, Ind.

**hart-Miller.**—At the parsonage, by the undersigned, Dec. 25, 1935, Harold Swihart of Argos and Miss Helen Miller of Plymouth, Ind.,—Charles C. Cripe, Argos, Ind.

## FALLEN ASLEEP

**man, Allen C.**, son of David and Elizabeth Martin Bowman, born at Lattasburg, Ohio, Dec. 3, 1872; he died Jan. 15, 1936. March 7, 1895, he married Mary Rutt. To this union were born six sons, four of whom died in infancy. He leaves his wife, two sons, two grandchildren, two brothers and one sister. In early life he gave his heart to God and affiliated with the Mohican Church of the Brethren, where he remained to the end. He seldom was absent from church service. His manhood he was elected to the office of deacon which he filled faithfully. Service by his pastor, Bro. D. E. Sower, assisted by Bro. Hahn. Burial in the church cemetery.—Mrs. J. F. Imhoff, Lattasburg, Ohio.

**le, Chas. E.**, the son of Eli and Jane Circle, was born in Kosciusko County, Ind., Nov. 6, 1872. He was the youngest of a family of five children. He spent most of his life near the place of his birth, for three years near North Manchester and the last eight years near Warsaw. April 23, 1892, he married Laura Snell. In 1893 he united with the Church of the Brethren in which he had given the remaining years of his life in service. His death occurred Jan. 11, 1936, at the age of 63, at Warsaw, following an operation. He is survived by his wife, one son, one daughter, one sister and nine grandchildren. Funeral services by Bro. Moyné Landis with burial in the Warsaw cemetery.—Bro. Warren Slater, South Whitley, Ind.

**s, Josiah, Jr.**, died Jan. 4, 1936, at his home near Uniondale, Ind. He was the youngest son of Josiah and Susanna Cook. He married

Susie A. Bash in 1888 and lived on the old Cook farm in Jay County, Ind. He united with the Church of the Brethren at Portland. In 1907 he moved to Wells County, Ind., locating near Markle. Here he lived until his death. He was a deacon in the Markle church for many years. There survive the widow, three sons and two daughters. Funeral services in the Markle church by Bro. John Eberly, assisted by D. B. Garher. Interment in the Green Park cemetery, Portland, Ind.—J. J. Cook, Buckley, Mich.

**Daily, Geo. W.**, born near Uniontown, Ind., Feb. 5, 1880; he died Jan. 8, 1936. He was the son of Ephraim and Mary Daily, both deceased. He married Stella Collins Nov. 15, 1904, and to this union four children were born, all living and members of the Brethren church. In 1918 he united with the Brethren church at New Hope of which he had ever been a consistent member. He leaves his wife, three daughters, one son, two grandchildren, three brothers and two sisters.—Mrs. Catharine Smeltzer, Noblesville, Ind.

**Eller, Laura Ella**, born near Roanoke, Va., Jan. 15, 1860, and passed away near Laton, Calif., Dec. 29, 1935. She grew to womanhood in Virginia and in 1882 came with her stepfather and mother, Mr. and Mrs. John Cawley, to Roanoke, Ill. Her father, J. Childers, died when she was small. She was the oldest of five children; one brother remains. She was baptized into the Church of the Brethren at the Panther Creek church near Roanoke, Ill. Soon afterward she married Chas. T. Eller who preceded her only nine months ago. Five children were born to this union; two sons died early in life. Three daughters remain with fifteen grandchildren. In 1910 the family moved to Laton, Calif., where the home has since been. The church and its interests were ever her greatest concern and her thought and care for others were a mark of her unselfish life. Funeral services in the Laton church by Eld. J. H. Price with burial in Oak Grove cemetery.—Mrs. Sadie B. Price, Laton, Calif.

**Frantz, Jacob H.**, born July 4, 1849, and died at Reading, Nov. 27, 1935. He is survived by six children, sixteen grandchildren and four great-grandchildren. Services at Frystown by Eld. Ira Gibbel with interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

**Gnodle, Cathryne Rebecca**, daughter of Brother and Sister Daniel Gnodle, was born in Darke County, Ohio, Dec. 17, 1916; she died Jan. 12, 1936. When fourteen years old she united with the church; she was Sunday-school secretary for five years. She leaves her mother, two sisters and three brothers. Funeral services in Troy church by the writer, assisted by Eld. L. Kreider. Burial beside her father in the Forest Hill cemetery, Troy.—Chas. L. Flory, Union, Ohio.

**Helvie, Reuben R.**, son of Wm. and Amanda Helvie, born Oct. 8, 1862, died at his home in Logansport, Jan. 4, 1936. He was a member of the Church of the Brethren since 1917. He leaves a wife and four daughters. Funeral services at the Burnettsville church by Eld. Chas. Oberlin and the undersigned. Burial in the cemetery near by.—J. J. Johnson, Logansport, Ind.

**Hyatt, Robert E.**, 66 years of age, died at his home near Connellsville, Pa., of heart trouble, Dec. 29, 1935. Surviving are his wife, Alice Hall Hyatt, and three sons, also six grandchildren. Funeral services at the home in charge of Bro. R. E. Shober, with interment in Hill Grove cemetery.—Mrs. R. E. Shober, Connellsville, Pa.

**Johnston, H. B.**, died at his home in Libertyville, Jan. 9, 1936, aged 61 years. He had been ill for some time and was anointed in the fall. From that time he became better again until just a week before his death. In 1894 he married Anna B. Rodabaugh; to this union four children were born. One son preceded him in 1932. He united with the Brethren church and remained a faithful member for forty-two years. He served in many offices of the church at various times, being treasurer, teacher and deacon for a number of years. The services at Libertyville church were in charge of Bro. Albin and W. N. Grotfelty, with interment in the Brethren cemetery.—Mrs. Helen Carter, Batavia, Iowa.

**Krall, Sister Elizabeth**, nee Gibbel, died Jan. 21, 1936, at the home of her son, aged 74 years. She was a faithful member of the Brethren church for many years. Surviving are her husband, one son, three grandchildren and two sisters. Services at the Heidelberg church by Eld. Michael Kurtz and Geo. Snyder. Interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

**Lichty, Abraham J.**, son of John and Magdalene Lichty, died Jan. 22, 1936, aged 84 years. At the time of his death he was at the home of his daughter, Mrs. W. W. Blough, where he made his home for the most part in recent years. At the age of nine he came with his parents from Somerset County, Pa., where he was born, and located in Orange Township. Jan. 29, 1880, he married Miss Mary Baer. Surviving are two daughters, three sons, fifteen grandchildren and one brother. His wife died March 9, 1914, and a daughter died in infancy. He was a member of the Church of the Brethren at Orange. He was one of five remaining pioneer members of the early church, having come to Orange Township three years after the church was organized. His uprightness and sobriety, his honesty in dealings with his neighbors have always been a benediction to all who knew him best. Funeral services by the undersigned at the South Waterloo church with burial in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

**Long, Arthur Benj.**, was born in Juniata County, Pa., Aug. 13, 1847. He was a church father and pioneer of Mesa County for over fifty years. He spent his youth in Illinois where he united with the Church of the Brethren. Later he came to the Grand Valley of Colorado. He married Jennie Depew and to this union were born four children. He is survived by his son and daughter and their children; also his sec-



ond wife and her children. Funeral services in the First Valley church by the undersigned with Brethren A. A. Weaver and J. E. Bryant assisting. Interment in Crown Point cemetery.—O. H. Feiler, Grand Junction, Colo.

**Neff**, Mrs. Mary Etta, one of our oldest members, died at her home near Hardin, Mo., Jan. 12, 1936. She was born in Rockingham County, Va., Sept. 15, 1850. In April, 1869, she married Michael Neff; he preceded her about thirty-five years ago. She leaves one son, three sisters and one brother. She united with the Church of the Brethren over fifty years ago and lived a faithful life in the Master's service. Funeral at the Wakenda church by the writer, assisted by Eld. J. H. Mathis. Interment in the adjoining cemetery.—Oscar Early, Stet, Mo.

**Newcomer**, Charley, the son of John and Mary Ann Hossler Newcomer, born in Monroe Township, Sept. 12, 1861; he died at his home Jan. 3, 1936. His entire life was spent within a few miles of the place of his birth. Feb. 1, 1885, he married Mila Campbell; to them were born two daughters and two sons. About one year ago they celebrated their golden wedding anniversary. Two years after their marriage they united with the Church of the Brethren where he had given devoted service. He served the church faithfully in the capacity of trustee for many years. He is survived by his wife, one daughter, one son, twelve grandchildren, three great-grandchildren, one brother, one sister and two half sisters. Funeral services by Bro. Moyne Landis, assisted by Bro. Lawrence Shultz. Burial in the Spring Creek cemetery.—Mrs. Warren Slater, South Whitley, Ind.

**Nichols**, Henry, born June 20, 1867, died at the home of his daughter, Oct. 28, 1935. He followed the trade of basket maker for a number of years. He is survived by one daughter with whom he lived. Funeral services by A. Jos. Caricofe at the home, with burial in the cemetery near by.—Elsie Broyles, Luray, Va.

**Peden**, Lawrence Arnold, was born July 31, 1928, near Mondovi, Wis. During the revival meetings held by Bro. Esbensen in July, 1935, he accepted Christ through baptism. He was an interested attendant at Sunday-school and always manifested his faith in the teachings of his father. He was taken sick a few days before Christmas with a cold which developed into pneumonia. He died Jan. 10, 1936, at the hospital at Eau Claire. He leaves his parents, Brother and Sister Howard Peden, one sister and one brother. Services at the church by D. D. Funderburg. Burial in the cemetery near by.—Howard Peden, Mondovi, Wis.

**Peffley**, Raymond M., son of Samuel and Mary (Meily) Peffley, of near Meckville, Pa., was born Dec. 8, 1930, and died Jan. 22, 1936. Services at the home by Eld. Ira Gibbel and E. W. Edris with interment at the Union house cemetery.—Elizabeth Meyer, Myerstown, Pa.

**Pierce**, Franklin, 83 years old, died at his home in South Connells-ville, Jan. 21, 1936. He leaves his widow, one son, one brother and three sisters. Funeral rites were held at the home by Bro. R. E. Shober with interment in the Chestnut Hill cemetery.—Mrs. R. E. Shober, Connellsville, Pa.

**Rhodes**, Beula Lucinda, died Dec. 27, 1935, aged 14 years. She was born near Martinsburg, Pa., and was the daughter of Bro. C. H. Rhodes, Jr., and Sister Martha Zook Rhodes. She is also survived by two sisters. If illness had permitted, she would have entered the freshman class in high school in September. She had been ill since August and underwent an operation at that time. She was a member of the Memorial Church of the Brethren in Martinsburg. Funeral services in the church by her pastor, A. R. Coffman, and I. C. Holsopple. Interment in Fairview cemetery.—Kathryn Long Lehman, Martinsburg, Pa.

**Schell**, Chas. Darsie, 68 years old, formerly of Connellsville, died at his late home at Jackson Heights, Long Island, N. Y., of pneumonia, Dec. 31, 1935. He was in the hardware business most of his life, having a large store in Connellsville for many years. He is survived by his wife, Lena Barge Schell, and two sons, all of Long Island, New York. Funeral services were held in a funeral chapel with Bro. R. E. Shober in charge. Burial in the Hill Grove cemetery.—Mrs. R. E. Shober, Connellsville, Pa.

**Schlagel**, Bro. Silas J., passed on Dec. 17, 1935, after an illness of several months. Bro. Schlagel confessed Christ in the Free Spring revival, soon after was taken sick and was therefore not formally received into church membership, but expressed a living hope in Christ. While young he had confessed Christ and united with another church, but had drifted into the world again. Funeral services conducted in the Lost Creek Mennonite church by his pastor, the undersigned, and Bro. Solomon Lauer of the Brethren in Christ faith. Bro. Schlagel is survived by his widow, four sons and three daughters.—J. A. Buffenmyer, Bunkertown, Pa.

**Shallenberger**, Bro. Clarence, died Dec. 5, 1935, as a result of accidental shooting while on a hunting trip into Potter County, Pa. Bro. Shallenberger was twenty-four years old. While quite young he gave his heart to the Lord and united with the Lost Creek Church of the Brethren. At the time of his death he was a Sunday-school teacher, and a regular attendant at the church services. He is survived by his widow, Sister Ruth Shallenberger, one daughter, his father and mother, two brothers and six sisters, also his aged grandmother. The funeral service was conducted in the Bunkertown church by his pastor, the undersigned, assisted by Brethren J. E. Rowland and W. J. Swigart.—J. A. Buffenmyer, Bunkertown, Pa.

**Smith**, Harriet Elizabeth, died of pneumonia, at her home, at the age of 83 years, Jan. 23, 1936. She is survived by her husband, William, and three children, one son and two daughters. Services were held

at the home, in charge of Bro. R. E. Shober, with burial in the Hill Grove cemetery.—Mrs. R. E. Shober, Connellsville, Pa.

**Yoder**, Donna Belle, daughter of Leslie J. and Mary Yoder, born July 11, 1915, died Dec. 12, 1935, at her home in North Manchester, Ind. Death followed five months of patient suffering after an operation. At an early age she united with the Church of the Brethren. During the last week of her illness she called for the anointing. She had completed two years of her college course. She leaves father, mother and one sister. Funeral services at the Walnut Street church by the pastor, H. L. Hartsough, assisted by Chas. E. Cook and A. R. Eikenberry.—Mrs. A. W. Cordier, North Manchester, Ind.

## CHURCH NEWS

### CALIFORNIA

**Oakland.**—The winter months have shown much activity in all departments of the church. Attendance and interest in the Sunday-school are holding up well. An adult class has been added with Pastor Cunningham as teacher. Our workers' conferences are held the first Sunday afternoon of each month with splendid representation; much good is derived from these meetings. On Nov. 10 Brother and Sister Ogden of Unionville, Iowa, were here and the former led the devotional service. Our school of missions began Nov. 13 with a potluck dinner. Our guest speaker was Rev. John Skoglund of the Oakland Christian Friendship Center. He spoke on the work the center is doing for the unfortunate of downtown Oakland. The mission school continued each Wednesday evening for four weeks with the pastor leading a comprehensive study on world wide missionary activities. The last night of our school we were agreeably surprised to have as our guests Bro. Ernest Wampler and family, just returned from China. We enjoyed a fellowship dinner together, after which Bro. Wampler spoke of conditions in China and other parts of the Orient. Our communion service was held Nov. 17. Nov. 22 we observed our father and son banquet in conjunction with the High Street Presbyterian church. Our church joined in an East Oakland community Thanksgiving service and our pastor was the speaker. Dec. 22 our Christmas program was given, followed by a white gift service. In the evening the choir gave a service in song consisting of carols and anthems. Jan. 7 was the beginning of our school of education and our guest speaker was Rev. D. G. Hill of the African Methodist church. He told of the hardships his people endured in the time of slavery and how the Negro spirituals were an outgrowth of conditions at that time. This school continues one evening each week for five weeks and Rev. Clark Breeze of the Presbyterian church is conducting a study on the Life of Jesus. Jan. 19 at a special council it was decided to ask Bro. J. H. Cassidy to conduct a series of meetings for us beginning March 22.—Mary A. Woody, Oakland, Calif., Jan. 21.

**Pasadena.**—Dec. 29 our morning services held special installation features for the newly elected officers. Our pastor, Bro. F. S. Eisenbise, followed this with the message, A New Way. The past quarter our C. W. hour has been quite successfully carried on by the adult classes of our church school. The young married people's class perhaps brought the outstanding program along the line of helpfulness of parent training for the home, the church and the school. Our Ladies' Aid held a bazaar in December. Our women's missionary society is holding meetings the last Thursday of each month. Our church missionary offerings for Thanksgiving and Christmas amounted to a little over \$500. Our Christmas service committee reached twenty-one homes with baskets and gifts. Some of these people expressed much appreciation to be thus remembered. The young people's division held a Christmas program in one of the CCC camps near Pasadena. Some of the hardened faces softened when hearing the sweet Christmas messages in music and devotions. The young people also took cheer to several homes through caroling. Our choir presented a cantata on Sunday evening, Dec. 22. The Sunday-school is progressing nicely under the direction of Chas. H. Harshbarger, superintendent. At present our school of missions is in progress under the efficient leadership of our dean, E. A. Calvert. The younger Sunday-school classes use part of their morning hour to get acquainted with the Latin Americans while the young people's department is studying Home Missions in America, under the teaching of the pastor. The adults are being directed in study by J. Z. Gilbert. Bro. Otho Winger is to be with us on Feb. 2.—Ida Brubaker Gibbel, Pasadena, Calif., Jan. 25.

### COLORADO

**Haxtun.**—On Sunday evening, Dec. 22, our young people presented the cantata, A Christmas Gift. The Junior League, under the leadership of Sister Weaver, is at present studying Mexico and using The Flying Boat. The Sunday evening adult class is now taking up the study of the books of Galatians and Corinthians. They re-elected Bro. Roscoe Baker as their teacher. On Jan. 5 we were glad to see our new songbooks had arrived; they are entitled Hymns of Praise. The Ladies' Aid has been quite active this winter. They recently put on their second "penny-a-spoon" supper which was well patronized and netted a neat sum. They have also been quilting and are looking forward to serving lunches at some farm sales in the near future. On Jan. 5 the young people held a joint meeting at Pleasant Valley. The theme of their program was Peace, and included special music and talks by the young people. Bro. E. F. Weaver delivered an address in the afternoon and Bro. Chas. Dumond of Sterling spoke in the evening. A recreational period was engaged in following the afternoon service.



19 we were glad to have with us Bro. Frank Crumpacker, our missionary from China. He brought us an inspiring and interesting message using as his topic, What Is Christ and the Church Doing for Today? At the close of the service a free-will offering was to help defray his expenses in coming here. He also exhibited very interesting things which he had brought from China.—Mrs. D. C. Wood, Haxtun, Colo., Jan. 25.

## FLORIDA

Myland church met in business meeting Dec. 26. We decided to have the churchyard and provide for a cemetery adjoining the church. Rev. Dowdell of the U. B. church of Ohio gave us a fine talk showing pictures on the evils of tobacco and strong drink. Jan. 9 prayer meeting about eighty neighbors and friends gathered at home of Bro. M. B. Drake to help his mother celebrate her nine-birthday. Jan. 12 we had special services for the aged folks of the community, in honor of Sister Drake. She is very active for her age and seldom ever misses a church service, prayer meeting or Aid work. We are planning to have a program and opening of the mite box Feb. 9. We hope to have Bro. Fletcher of Okeechobee, Fla., for a revival for us starting Feb. 23.—Anna Rigler, Lake Istokpoga, Jan. 31.

## IDAHO

Nampa.—We had our monthly fellowship meeting at the church last week. The intermediate girls put on the playlet, The Quilt Is In, to the delight of all present. There were various readings, songs and an address on Fellowship by Eld. Williams, who presided. After a detailed program money was raised to buy the lantern exhibited by Bro. Schrock who projected the song, Day Is Dying in the West. Refreshments were served. Our Messenger quota is being raised. We enjoy the recent numbers and the new features immensely.—H. H. Nampa, Idaho, Jan. 23.

## INDIANA

Brookville.—On Dec. 2 Bro. J. W. Fidler of Brookville, Ohio, came to our church and for two weeks preached with power the Word of God. Four were baptized and one accepted on former baptism, and the membership of the church was built up spiritually. On Monday evening of the revival we enjoyed a love feast directed by A. F. Morris of Cedar Creek church. Dec. 22 the young people gave a Christmas program. On Sept. 29 Bro. Arlo Gump, teacher in the Middlebury school, gave two excellent addresses at our harvest meeting. Sunday-school is progressing nicely under the leadership of one of our young men, Bro. Kenneth Graham. Jan. 12 the pastor began a series of sermons from Matt. 5:1-7:27, under the caption, The Constitution of the Kingdom of Heaven.—C. C. Cripe, Auburn, Ind., Jan. 24.

Brookville church met in council Dec. 20. The following church officers were elected for the year: Elder, D. W. Paul; clerk, Muriel Freds; treasurer, Dan Heaston; trustee, D. J. Ewert. Our B. Y. P. D. has been rendering some very good programs and doing some splendid work. Because of illness in the family our pastor, Bro. John Eberly, resigned which we regret very much. Oct. 27 we held our home and joint Sunday-school convention with the Portland, Hickory, Pleasant Grove, Bethel Center and Pleasant Dale churches. We had forenoon and afternoon sessions. J. G. Meyer of Manchester was the main speaker. In the morning his subject was Saved by the Blood, and in the afternoon, Getting By vs. Getting Right. Both very timely and well received. Our revival meeting began Oct. 28 and closed Nov. 10. Bro. Walter Stinebaugh, pastor of the Salamonie church, conducted the preaching services and brought us spirit-filled messages each evening. Bro. Lawrence Goodmiller, pastor of the New Hope church, was personal worker, assisted by our pastor. We had good attendance and interest at each meeting; three were baptized. Dec. 8 Brother and Sister Howard Bosler gave us a challenging and helpful message on life and mission work in Africa which was appreciated by all who heard it. An offering was lifted for the—Mrs. Flora E. Funderburg, Huntington, Ind., Jan. 30.

Hope.—Dec. 22 at the close of the Sunday-school hour a treat was given to all present. In the evening a Christmas program was given by the children and young people, consisting of songs, recitations and dialogues, under the direction of Sister Zoe Daily. Our church is going on very well in spite of the hardships—bad roads, cold weather; not once during the year did we fail to have services morning and evening every two weeks and Sunday-school every Sunday, reading every first and third Sunday evening. One has recently been added to the fold by baptism.—M. Smeltzer, Noblesville, Ind.

Brookville.—We are getting along very well with the Women's Work under the supervision of Sister Weldy. We have our business and social meetings once a month and also go and work at any time by the day. We are putting up a basement in our church; we pay \$5 a month on it and hope to continue this until the debt is paid. The women's society is putting on a program Feb. 16.—Eva Pontius, Elkhart, Ind., Jan. 21.

Brookville.—The Willing Workers' class presented a pre-Christmas program on Dec. 1 and in the evening the B. Y. P. D. very ably gave a program, Thou Fool. Dec. 2 church officers were elected with few exceptions. It was decided to send the Messenger again to every home, church, Sunday-school and Aid Society sharing the expense. Two special services in December were withdrawn so that we might attend a revival at the Christian church in our community. These services were conducted by three young women, known as the Broadway evangelistic party.

The inspiration received and fellowship enjoyed were worth while. The workers of the district met in an all-day conference at our church Dec. 14. Leaders of the various departments of the church gave talks, telling of their work and aims, giving a comprehensive outline of the district program. The Aid elected officers for the new year, renaming Sister Blanche Cole, president. The proceeds from several sale dinners this winter helped greatly with the Aid work. The carol singing and the presenting of the play, Christmas Blessings in a Blizzard, by the young people were greatly appreciated by all at Christmas time. The men of the church cut wood for a member who has been ill, and he in return furnished a treat of candy for the children of the primary department.—Mrs. Warren Slater, South Whitley, Ind., Jan. 27.

## IOWA

Kingsley.—Bro. Frank Wingert delivered two inspirational messages, one on Oct. 20 and the other on Nov. 3. Oct. 27 the young people of the Congregational church brought us a ten-minute temperance play. The Protestant churches of Kingsley united with the American Legion and Auxiliary for an Armistice service on Nov. 10. Nov. 17 Bro. Jesse Rolston brought us a spirit-filled message. Union Thanksgiving services were held on Nov. 24.—Ora Lebman, Kingsley, Iowa, Jan. 24.

North English church met in council Jan. 5 and elected officers for the year: Bro. Homer Miller, superintendent; assistant, Sister Elizabeth Miller. Church officers also were chosen: Elder, Bro. W. H. Long; clerk, Bro. S. A. Miller; treasurer, Bro. W. H. Miller; Messenger agent, Bro. S. A. Miller; correspondent, H. W. Anderson. This is a rural church with its house of worship in the city of North English. But we are handicapped because the ministry lives in the country and bad roads prevent regular services.—H. W. Anderson, North English, Iowa, Jan. 30.

Robins.—On Nov. 17 our young folks presented the peace play, The Eleventh Mayor. Nov. 24 the young people of the Brethren church of Cedar Rapids gave a play, Fine Gold. The primary and junior departments of our Sunday-school rendered the Christmas program on the evening of Dec. 22. Our young folks have reorganized the Christian Endeavor with Hazel Quaas, president; meetings are held each Sunday evening. Our organized adult class held a chicken supper in October, the proceeds being given to the church for local expenses. The Ladies' Aid sponsored a watch party and reception for Bro. Myer and his wife on New Year's Eve. All joined in welcoming Sister Myer to our church. They were presented with a gift of money. Our attendance at both Sunday-school and worship services has been fairly good this winter.—Georgia Burgess, Robins, Iowa, Jan. 27.

## KANSAS

Navarre congregation was very happy to have our former pastor, Bro. W. A. Kinzie, and wife return to us during the first part of November. We held our annual birthday Sunday Nov. 10. After enjoying a basket dinner Bro. Kenneth Rock gave us an interesting talk on his trip to Old Mexico last summer. A splendid pageant, Dawn in David's City, was given the evening of Dec. 22 by a group of our people. Jan. 5 the Norse trio, KFBI talent, gave two fine services, afternoon and evening. A large crowd enjoyed these services given by three brothers who are devoting their lives to gospel work. Mrs. Pearl Sheets is the new Messenger agent.—Mrs. Martha Eisenhower, Navarre, Kans., Jan. 31.

## MINNESOTA

Root River church met in council Jan. 2 at which time Bro. J. E. Burkholder was elected elder; Bro. Earl Lichty, church clerk; Bro. Ed. Thacher, treasurer. The B. Y. P. D. has elected new officers with Carl Ogg, president. A Christmas program was given Dec. 22 by the primary department. In the evening a pantomime was given by the junior and intermediate classes, followed by the play, Peace I Give Unto You, by the young people. We have been having good attendance at our midweek meeting when the Sunday-school lesson for the coming week is reviewed. During the week of Jan. 6-11 two special meetings were called in the observance of national prayer week.—Dorothy Burkholder, Harmony, Minn., Jan. 31.

## MISSOURI

Osceola church met in council Jan. 20. We decided to take two offerings for McPherson College, one immediately and one sometime later. We are planning to observe the seventieth anniversary of the Osceola church sometime in April, probably near Easter as it was at Easter time seventy years ago that the first Brethren came to this locality. It was also decided to have Brother and Sister Oliver H. Austin of McPherson, Kans., come to us for two weeks in April for a revival meeting. We voted to have a young people's director come in our midst during the summer as there is a great need for such a leader. Many of our girls and boys come from non-Christian homes. We are getting some new songbooks soon, for which we have money enough subscribed. Bro. Gnagy is coming and we will have a dedication service for the books. Sister H. A. Gnagy of Waterloo, Iowa, mother of our pastor, gave us \$6 to apply on the songbooks. This in memory of her husband, Eld. H. A. Gnagy, who passed away a few weeks ago. We are all very much enthused over our program for this year and hope to do a great work.—Mrs. Barnett Walker, Osceola, Mo., Jan. 24.

Wakarusa.—District meeting was held in our church Oct. 25-28. The main speakers were Prof. R. E. Mohler of McPherson College and H. Spenser Minnich of the General Mission Board, Elgin. Every one



seemed to receive great inspiration and plans for the coming year were made. The men, under the direction of Bro. Mathis, Luther Van Pelt and Joe Fifer, sponsored a father and son banquet which proved to be a great success. Men from the neighboring communities were invited which resulted in about ninety-five being present. The ladies' fellowship society held an enjoyable meeting in December. On New Year's Eve this same society entertained their families with a watch party. Nov. 1 the young people entertained the entire church with a party and wiener roast. Attendance has been good during the winter months, but we hope to improve it as weather conditions become more favorable. Plans are being made to put the Messenger in 75 per cent of the homes again this year. So many more families have an opportunity to enjoy their church paper under this plan.—Mrs. Roy E. Bowman, Hardin, Mo., Jan. 27.

### NEBRASKA

**South Loup.**—We have organized a Messenger club in our church. Our Sunday-school and church services have been well attended until recently since the roads are blocked. The B. Y. P. D. group is now presenting the peace play, The Eleventh Mayor. The first performance was given in our own church on Jan. 12 and the second in the Brethren church of Kearney on Jan. 19. On Jan. 24 the play will be given in Red Wing school and Feb. 2 at the Christian church at Litchfield. If the play continues to find good reception the group is planning to go on an extensive tour with it as they did two years ago with the temperance play, What Shall It Profit?—Ruby E. Cherry, South Loup, Nebr., Jan. 28.

### NORTH CAROLINA

**Fraternity.**—On Sept. 30 we had our fall promotion day. Thanksgiving evening the juniors and intermediates gave a program and took an offering for their mission work project. A special offering was taken for Bethany Biblical Seminary. On Dec. 14 Bro. Clingenpeel, our new field worker, outlined the program of work for the coming year. Dec. 22 the children of the Sunday-school gave a Christmas program and Dec. 25 the young people gave a play, The Spirit of Christmas. Dec. 29 Brethren E. C. Woodie and S. Earl Mitchell installed our church and Sunday-school officers. Our Sunday-school continues to grow; during the last quarter we had the largest attendance we ever had. Our B. Y. P. D. seems to be very much alive and we hope to keep it that way. The Messenger agent has succeeded in getting 75 per cent of the church families to take the church paper.—Mrs. Mary Robertson Pickett, Winston-Salem, N. C., Jan. 28.

### OHIO

**Poplar Ridge church** closed a two weeks' revival meeting with Bro. J. A. Guthrie in charge. As a congregation we were greatly blessed in this special season of worship together. On Dec. 14 the church held its regular business meeting; most of the church officers were retained for another year. The Defiance and Poplar Ridge churches are holding alternate co-operative Sunday evening services which we greatly enjoy. Plans are being made for the refinishing of the church floors. Dec. 25 being the twenty-fifth wedding anniversary of Brother and Sister J. F. Hornish, the church planned a surprise for them in the way of a gift of silverware.—Nellie Hornish, Defiance, Ohio, Jan. 29.

### OKLAHOMA

**Bartlesville.**—On Dec. 20 the young people from Independence, Kans., gave a play entitled The Eleventh Mayor. On Dec. 22 our Christmas program was given. On Jan. 19 an all-day meeting was held, dinner being served by the men's organization. There were services in the afternoon by Rev. Haymaker of the Assembly of God, Bro. Burroughs from Independence, Kans., Rev. Bolerjack of the Nazarene church, Rev. Scott, an evangelist from the Assembly of God; also a quartet from Barnsdall sang several numbers, including state contest selections, Negro spirituals and church hymns. Our cottage prayer meetings are well attended each week; other meetings also are holding up well.—Mrs. Harry Boltz, Bartlesville, Okla., Jan. 28.

### OREGON

**Myrtle Point.**—On Oct. 6 our church with the other churches of Myrtle Point observed rally day. The attendance for the morning service was 135. A harvest meeting was held on Oct. 11. A bountiful harvest supper was served in the church basement. Farmer friends brought fruits and vegetables, gifts to be sold. Following the supper we repaired to the auditorium where the pastor spoke on the subject: "Our Bountiful God." An offering was taken which along with the proceeds from fruits and vegetables was sent to the district treasurer for the benefit of Bethany Biblical Seminary. The young people served a supper Oct. 18. The proceeds, amounting to \$33, were sent to the district as full payment of their quota to the B. Y. P. D. Wm. Beahm missionary project. On Nov. 5 the women's missionary society resumed their study of the book, "Orientals in American Life." Good interest was shown. A special council was called by our elder, Bro. Chas. Wolff, Nov. 6, to adopt the church budget and plan for an every-member canvass. Sunday, Nov. 23, was designated as "Budget Sunday." On this day a Thanksgiving offering for home missions was taken which amounted to \$53. Also every-member dedication cards were filled out stating what percentage each member was willing to dedicate to the Lord's work out of each dollar earned during the year. After the pastor's message on "The Grace of Giving" the congregation filed up to the front of the pulpit and dropped both the Thanksgiving offering and the signed dedication card into a miniature church on

which were the words, "For Christ and the Church." Each member was also supplied with a packet of envelopes to be used for offerings throughout the year. The finance committee was happy to find that every family visited was willing to support the church budget. Many dedicated a tenth or a tithe of their income to the work of the Lord; one dedicated twelve and a half per cent of his income; another fifteen per cent. Thus the Myrtle Point church inaugurated the system of proportionate giving as outlined by the general boards. Weekly offerings, since, indicate that by this plan the church is doing more than was expected. The young people gave an Armistice program on the evening of Nov. 10. They presented the drama entitled "They Just Won't Talk." Talks were also given by some of the young people on different phases of the peace question. Individual petitions were signed and sent to the President of the United States encouraging the stand of neutrality in the present crisis. A Sunday-school workers' meeting was held Sunday afternoon, Nov. 17, at which time many problems of import to the local school were discussed. It was decided to have a Sunday-school workers' meeting each month. Some time before Christmas work days were announced for the improvement of the church grounds and also for the remodeling of an entrance to the rostrum, preparatory to the Christmas program. This work was done, the lawn was seeded and shrubs donated by members and friends of the church were planted. The young people presented the church with beautiful velour curtains for the rostrum. On Dec. 22 a splendid program was given, consisting of the Christmas story in pageantry and a drama of "The Other Wise Man." Mrs. Orlin Lett directed the program. On New Year's Eve the church met in a watch night service. The early part of the evening was spent in playing games in the church basement. At 11:00 P. M. the church met in the auditorium for a consecration service. The service consisted of testimonials, prayers and singing. There were several talks given on the theme: "A New Year and a New Life." At midnight as the old year broke into the new, two souls were baptized into the new life in Christ. One was a man, head of a family; the other a woman, aged 63.—Mrs. F. H. Barr, Myrtle Point, Ore., Jan. 25.

### PENNSYLVANIA

**Altoona** (Twenty-eighth Street).—C. C. Ellis was with us at the evening service Nov. 17 and gave an interesting talk on the history of Juniata College. A service commemorating the tenth anniversary of the completion of the Sunday-school annex was held Nov. 24. Thanksgiving services of the Protestant churches in our section of the city were held in our church at 10:30 A. M., Rev. Ralph J. Harrity of the Evangelical Reformed church bringing the message. Two Christmas programs were given on Dec. 22, the one in the morning by the children of the junior department of the Sunday-school. In the evening a white gift service was given by the B. Y. P. D. Revival meetings are being planned to begin Feb. 17 and continue to March 1 with Bro. Galen R. Blough, evangelist.—S. W. Snyder, Altoona, Pa., Jan. 31.

**Fairview** (Georges Creek).—Our regular quarterly council was held Jan. 3. Sister Ruth L. Frets was elected church clerk; Bro. John W. De Bolt, re-elected treasurer; Bro. C. C. Sollenberger, elder. An amendment to the charter, providing for a change in number and qualifications of directors, was effected. Nov. 26 the B. Y. P. D. of the Uniontown church gave us a fine presentation of the temperance play, What Shall It Profit? An offering was lifted, half of which was given to the Uniontown young people to apply on their quota to the young people's council of Western Pennsylvania; half was retained by our young people to apply on their share in support of Sister Marguerite Burke on the Africa mission field. A program was given on Christmas Eve. A group of the young people gave the playlet, The Road to Bethlehem. The Golden Rule class filled boxes with holiday goodies and presented them to the aged and shut-in members of the church. They plan for a greater work in this line next year. At the suggestion of our Sunday-school superintendent, John W. De Bolt, several classes have made plans for a self-denial fund to be used for others in whatever way seems best. While without the services of a pastor, a regular preaching schedule is being maintained. Brethren Albert Haught and Edw. Yanchus fill the pulpit most of the time. Oct. 27 Bro. Geo. W. Wright, pastor of the Fairchance church, preached for us. On Dec. 22 and 29 Bro. Edgar C. De Bolt brought the messages. Bro. Chas. O. Beery of Williamsburg, Pa., has accepted a call as pastor of our church and plans to come about the middle of April.—Mrs. Albert M. Haught, Masontown, Pa., Jan. 22.

**Glade Run.**—Every department of the Sunday-school and church is busy and their work is telling by the large attendance at each service. The last Sunday in November our adult ladies' class gave a Thanksgiving program to a large audience. The program was well given, each member taking some part. Dec. 22 the children under the direction of the leaders of the junior C. E., gave a splendid program. The men's adult Bible class gave our pastor, Bro. W. C. Sell, and family a telephone for Christmas and paid for its use for a year. The men's class is now planning to fix the basement for Sunday-school rooms; work is to start as soon as the weather permits. Later they intend to pay for the painting of the church. Our young people have a wide-awake C. E. and are having unusually fine programs with a different leader each Sunday. The children have a junior C. E. under the leadership of Sisters Carman Bowser and Stanley K. Bowser. About twenty-five children attend and each one takes some part. The adult C. E. is studying the book of Matthew under the leadership of our pastor's wife. They have an attendance of about fifty. Our church took part in an eight-day union prayer and praise service in which five churches co-operated. Four of these services were held in our church



our in the Presbyterian. Our people were loyal in attending these es in spite of inclement weather. We are looking forward to an elistic meeting in May. Our pastor has been instructed to get ch with an evangelist. The ladies' class had a contest to see if uld get seventy-five per cent of our members to subscribe for essenger. We succeeded in getting ninety subscriptions for the We feel it will help establish our membership still deeper in uth and give them a vision of the entire work of our church.—Carman Bowser, Kittanning, Pa., Jan. 28.

Creek congregation met in council meeting Jan. 1 for the pur- of electing officers for the ensuing year. Bro. J. A. Buffenmyer, stor, we re-elected pastor and elder for another year, with a raise ry. Other officers were elected such as trustees of the respective i houses, auditors, correspondent, and Messenger agents. Sister Shirk was elected agent for Free Spring, the pastor for Bunker- We also elected delegates to the Hershey Conference which d in electing the pastor and his wife. The Gospel Messenger aced into eighty per cent of our homes. During the year twenty- me into our church by baptism. The treasurer closed his books balance of \$554. We praise God that our people are so gener- giving to the Lord's work. The last evening of the old year a group of our people came to the parsonage and gave the pastor mily a surprise shower. These unexpected gifts encourage a pas- do greater things for God and his people. March 30 we will open re-Easter revival at the Bunkertown house, the services to be cted by our pastor. The meeting will close with the love feast ster, at 6:30 P. M.—J. A. Buffenmyer, Bunkertown, Pa., Jan. 27.

### VIRGINIA

mount congregation met in council Dec. 28. It was decided to ze Men's Work. Mr. Senger was reappointed general adult ad- or the B. Y. P. D. of the whole congregation. Oct. 6 rally day es were held at Greenmount; at this time the Sunday-school ed to D. R. Miller and wife gifts of appreciation for the faithful e which he has rendered as Sunday-school superintendent for the thirty years. On Sunday evening, Dec. 22, the young people ted the pageant, He Came to Bethlehem. On Christmas Day the m was given by the children of the Sunday-school. After the e a Christmas box, prepared by the school, was given to each of ur elders of our congregation. Bro. Ernest Wampler, wife and n, returned missionaries from China, are staying a month or this, his home community. We are looking forward to having Wampler hold an evangelistic meeting at Greenmount about 7. Jan. 12 he gave an interesting talk to the young people on e Investment Urge.—Anna Wampler, Harrisonburg, Va., Jan. 18.

Zion church met in council Dec. 29. Bro. D. N. Spittler was elder for the coming year; Bro. H. F. Sours, clerk; Bro. N. A. treasurer; Sister Elizabeth Wakeman, Messenger agent; the correspondent. Delegates elected to district conference are en J. W. Huffman, Harry Smith, J. W. Comer and Clarence s. Our finance board is making an every-member canvass which pe will greatly help our financial program by more members the envelope system of giving. At the Thanksgiving season our people presented the play, In Perfect Peace. Dec. 25 the t, The Heart of Christmas, was given to an appreciative audi- The young people are working on the project of putting a floor church basement. We feel that with the aid of the older group an soon be accomplished.—Elsie Broyles, Luray, Va., Jan. 27.

mesboro.—Dec. 22 at the regular preaching hour the children of nday-school rendered their Christmas program; the young people church gave a pageant in the evening. Jan. 1 the church met ncil. Bro. John Garber of the ministerial board held an election o deacons were chosen—J. Earle Sayre and Wm. Garber. The t of Women's Work gave a public program on Dec. 8 on the t of Christian Stewardship. We are planning another program st of February.—Mrs. D. H. Wright, Waynesboro, Va., Jan. 11.

### WASHINGTON

Hope.—A community dinner was served at the church on New Day. In the afternoon Bro. Jay Eller of Wenatchee and Bro. Longenecker of Yakima gave interesting talks to a fair-sized Several of our members are away for the winter, which leaves ll number to carry on the work. Preaching services are being ted each Sunday by our pastor, Bro. Sherman Clapper. We nning to have some special services next summer.—Mrs. Floyd art, Chewelah, Wash., Jan. 25.

opia.—Sunday morning, Dec. 22, the Sunday-school children ren- a Christmas program, also gave their white gifts. In the evening ults gave a program consisting of reading and song, His Christ- tar. The Women's Work group met recently and elected mem- or the cabinet for the coming year. Sister Laurie Kingery was ted head of this cabinet. Sunday evening, Jan. 19, four new ers were received into the church by baptism.—Blanche Beigh, ater, Wash., Jan. 27.

### WISCONSIN

ey.—Since our last report one accepted Christ and came into urch by baptism. The Sunday-school gave a Christmas program itations by the children; also special songs and music and a nt by the young people. There was also a watch night service w Year's Eve with a good attendance.—Mrs. Jacob Winkler, y, Wis., Jan. 20.

## For Your Easter Service

### "Jesus Only"—A Story of the Resurrection

Arranged to be given as a Dramatized Story Cantata with costume and scenery or as a Song Story for Reader and Chorus. Five characters: A captain of the guard, an attendant, the mother of Judas, a soldier, the voice and Mary. The music is arranged for choruses, duets and solos. 21 pages of material. 30 cents; one dozen, \$3.00.

### "The Garden of Joseph"—A Story Cantata for Easter

Arranged for music and reader. Full directions for presentation. Also arranged so that the three tableaux may be interspersed with splendid effect, showing soldiers at the tomb, women in the garden and Easter, in which a girl is the chief character with others grouped around her. 23 pages. 30 cents; one dozen copies, \$3.00.

## Easter Cards

No. 1141. Four designs each with dainty picture in colors. Scripture verse, Easter greeting and a beautiful sentiment.  $2\frac{1}{2} \times 4$  inches. Set of 10, 20c.

No. 1148. Four designs. Flowers, cross and Bible verse on each.  $2\frac{1}{2} \times 4$  inches. Set of 10, 20c.

## Easter Folders

No. 1111. Easter greetings and Bible verse. Four designs. Church and flowers neatly portrayed.  $3\frac{3}{4} \times 4\frac{1}{4}$  inches. Set of 10, 25c.

No. 1142. Four designs. Daintily colored pictures. Easter greeting, scripture verse and quotation.  $2\frac{1}{2} \times 4$  inches. Set of 10, 30c.

No. 530. An eight-page Easter folder with appropriate colored cover design. Eastertide Bible text and greeting. Tied with silk ribbon. Four designs. 6 for 30c; dozen, 50c.

## Paramount Easter Books

Paramount Easter Books continue as favorites because of the character and wide range of material they provide. Each book contains 64 pages. Each Paramount Book provides you with sufficient material for several fine Easter Services. These books are also economical—only 25c each. They contain Recitations, Dialogues, Exercises, Songs, Pantomimes, Drills, Playlets, and Pageants.

Paramount Easter Book

Paramount Easter Book No. 1

Paramount Easter Book No. 2

Paramount Easter Book No. 3

Paramount Easter Book No. 4

Paramount Easter Book No. 5

The price of each is only 25c. Order by number.

## Brethren Publishing House, Elgin, Ill.

**The Life Portrayed by the Sermon on the Mount** is a most helpful study by R. H. Miller. Helps you to grasp the meaning of that matchless message of the Master. Get it. Read it. It will do you good. **\$1.50.**



Here are 8  
"OUGHT TO  
KNOW"  
BOOKS that  
you ought to  
know. That is,  
you ought to  
know the book  
that applies to  
your age and  
sex.

Sane Books  
for  
Sane People



THESE BOOKS ARE POPULAR  
BECAUSE HELPFUL

Brethren Publishing House, Elgin, Ill.

Your Sunday-school will do its best work when  
it uses Brethren Lesson Helps and Brethren Sun-  
day-school papers because they meet your needs.

## The Fine Art of Motherhood

By Ella Broadus Robertson

A grand book that exalts the position of wife and mother  
and helps every woman to do her best for her family.  
Read, enjoyed and recommended by thousands of mothers  
and others. Price, \$1.50.

Brethren Publishing House, Elgin, Ill.

Our catalogue displays a large number of Bibles.  
We can furnish any Bible you may desire at pub-  
lisher's price. Write us when in need of a Bible  
or New Testament.

## The War Racket

is fully described and completely exposed in  
George Seldes' great book

## "IRON, BLOOD AND PROFITS"

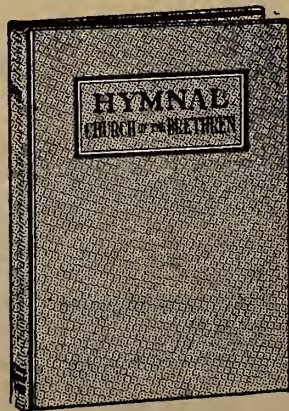
Its 400 pages are crowded with facts, figures, names, dates  
and treasonable acts that are being carried on by the MU-  
NITION MAKERS. As a result of all this comes WAR.  
Read this sensational book and learn why billions are spent  
in war, why millions die in war, why present depression con-  
ditions must follow war. Whoever reads this great book will  
soon discover that Profit not Patriotism has been a deter-  
mining factor in war. If you want to know WHY WAR  
and WHO PROFITS BY WAR read "IRON, BLOOD and  
PROFITS." \$2.50.

Brethren Publishing House, Elgin, Ill.

## Nothing Better

for your services than our own HYMNAL which has been tried and proved by  
many of our congregations.

The selections are choice, standard, inclusive. They provide for every service.  
They breathe worship and inspiration. There's a state-  
liness throughout.



Both words and music join in calling forth the best  
in the hearts of those who sing these hymns and of  
those who listen.

The responsive readings are the very best Bible se-  
lections. All printed in type so that even the oldest  
worshiper can easily read the lines.

Mechanically the book is beautiful, well made, and  
its very presence in the hands of the worshipers sug-  
gests devotion.

If you are not using the Brethren Revised Hymnal  
with its 499 hymns, you owe it to your congregation to  
introduce this great book to them.

Priced right. Single copy, postpaid, \$1.10; 12 or more copies, not postpaid,  
85c each.

State whether you desire round or shaped notes.

Brethren Publishing House, Elgin, Illinois



# **GOSPEL MESSENGER**

. 85

Elgin, Ill., February 22, 1936

No. 8



Photo by E. G. Hoff

## **ONE CHERRY TREE THAT WAS NOT CUT DOWN**

---

### **IN THIS NUMBER**

#### **Editorial—**

On Being Better Brothers (E. F.) .....	3
Breaking Into Society (E. F.) .....	3
These Famine Times. (H. A. B.) .....	3
Looks Like Another Pentecostal Baptism .....	4
Kingdom Gleanings .....	16, 17
Daily Devotions (W. W. S.) .....	18

#### **The General Forum—**

Words (Verse). By Myra Brooks Welch .....	5
The Church That Would Save Its Life. By Ira H. Frantz .....	5
The Passing of King George V. By E. C. Cawley ....	6
"Brethren" or "Dunkards." By D. W. Kurtz .....	7
The Move Should Not Fail. By H. C. Early .....	7
Apt Illustrations. By Samuel H. Hertzler .....	8
Our Abstract Virtues! By Kermit Eby .....	9
A Study of the Holy Spirit. By Paul Mohler .....	10
The New Pastor. By Helen Hoak Eikenberry .....	11
The Essential Student. By Perry Williams .....	12
Building a Church (Verse). By Pauline Good .....	12

#### **Home and Family—**

The Lord Is My Shepherd (Verse). By D. C. Stroup..	13
The Voice of Thy Brother's Blood.—Chapter 15. By Florence S. Studebaker .....	13
Fruit Salad Patriotism. By H. H. Helman .....	14
Grandma Mack Had a Big Part! By Grace Hileman Miller .....	14
Wives of Elders. By D. E. Cripe .....	15
The Nature of Man (Verse). By H. A. Brandt .....	15

#### **Our Mission Work—**

Chin Chou Farm Exhibit. By Nettie M. Senger .....	19
Prayer Suggestions. By J. M. Pittenger .....	20
Monthly Financial Statement (C. M. C.) .....	20
News From the Field. By Faye Moyer, Sara Z. Myers and Elizabeth W. Oberholtzer .....	22

#### **The Church at Work—**

Suggested Materials and Activities for Easter; Military Disaffection; Women's Work—February 29, 1936; The World's Day of Prayer .....	23-25
---	-------





## SEE CHINA WITH THE DEPUTATION . . . .

After the reader of Bro. Chas. D. Bonsack's *Sharing Observations* has seen Africa and India by way of pictures and the printed page, he can see China also! For *Sharing Observations* contains five full chapters, or more than fifty pages, on the two months spent in China. Visit Hongkong, Paak Kai, Sunning, Shanghai, Peiping, Ping Ting Chow, Liao Chow, Tai Yuan Fu, Tsinchou and Show Yang. See China with the mission deputation!

### SHARING OBSERVATIONS

costs but 75c when ordered with a year's subscription to *The Gospel Messenger*. The special price on this \$2 book may be had whether you subscribe at the regular or at the club rate.

*If you forgot to order the Bonsack book when subscribing for the Messenger, just mention this fact and send us 75c for Sharing Observations.*

BRETHREN PUBLISHING HOUSE,  
ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to *The Gospel Messenger*. (If you want a copy of *Sharing Observations*, add 75c.)

Name .....

Street or Route .....

City .....

State .....

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.





# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

WARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

. 85

Elgin, Ill., February 22, 1936

No. 8

## EDITORIAL

### On Being Better Brothers

THE sixteenth annual American Seminar is going to open next summer. The party will meet distinguished statesmen and leaders of thought in various parts of life. It is a rare opportunity to learn what's going on over there and study trends that mean future hope or woe.

The party will travel in two groups. At conferences and lectures the members will all be together but on board and in hotel accommodations the separation will be in evidence. Comfort for nine hundred dollars will be the guiding star of one group while the watchword of the other will be economy at six hundred.

This arrangement is made to suit differing tastes and desires. One wonders whether it will have any bearing on the feeling of the two groups toward each other. At least such wondering is an interesting pastime for those who will not be in either group. Will the plan lead them to be better brothers?

But why not carry the wondering to include some questions about the differing living standards of Christians who are not going on this tour? What kind of brothers do they make of us? Or doesn't it matter?

E. F.

### Breaking Into Society

MAKING "Who's Who" books must be a fairly profitable business, human nature being what it is. How artful the appeal to personal vanity.

Any man most qualified to judge you are regarded as the most worthy representative of your group, so please be careful of the degrees with which you have been honored, the clubs that you belong to and the titles of the dry and tedious theses you have written. You may of course want a book for yourself but how many would you like to have for your friends at the low special advance price of only this many dollars and just a few more cents?

No, Brother Missing Member, do not worry too much about the absence of your name. This is not the book of which it is said that whosoever is not found written in it will be cast into the lake of fire. The register for that is made up differently. The questions are, however, much more searching. They are not satisfied with accomplishments in literature and social rank. They ask whether you love God and your neighbor. They want the evidence for that.

If you are looking for something really exclusive, a "Who's Who" with class to it, this is it. E. F.

### These Famine Times

WE live in famine times. It is not so much that there is a famine of bread, though this is evident enough in every community in our land. The real famine is revealed in the widespread hunger and thirst for the deeper satisfactions of life. It is true that many are searching for these in strange regions, but this only adds to the tragedy inherent in the present world situation.

It was in a disturbed time, not unlike our own, that Jesus stopped for a rest at Jacob's well. Now there came to the well a woman, as modern as any we know in the spirit of her questing for the real satisfactions of life. To this woman the Master offered the water able to become in one a well of water springing up unto eternal life. With the eager acquisitiveness of us moderns she said: "Sir, give me this water."

If Jesus had been a mere theorist he would have begun to hedge, to take refuge in vague generalities. But he was no mere theorist. The utterly perplexing problems of life were just the situations he had set himself to solve. And so he proceeded surely and deftly with the Samaritan woman's difficulties. And the outcome was not simply that one woman found the way out, but many of the Samaritans believed as well.

Now what was it that Jesus offered this woman, and



through her all who hunger and thirst in famine times? What was this water that he said would become a well springing up unto eternal life? It would seem that some answer to this should be found in an analysis of what was said and done about the Samaritan's woman's life situation. How did the Master help her to see the way out?

First of all, he did not avoid certain ugly facts in the woman's life. She was surprised, yet not hurt by his frankness. Let us call this courage on the Master's part. But equally important was the subtle implication that the victim's first step toward release was the courage to face things as they were. It is a great thing to put courage in the place of fear, and to thus begin to open the well of life, or release one's powers.

But the woman was not quite ready for such a pointed thrust. She parried deftly with the question about the proper place to worship. Yet Jesus did not let her escape. He drove home the next requisite in the release of life. There must be conviction; yes, convictions based on real insight into ultimate values. No, it was not the place of worship that mattered so much. But worship mattered. It must be in spirit and in truth. And so to courage, the Master offered the Samaritan woman the clarification and direction for life which comes with sound convictions.

But telling a perplexed soul to take courage and clarify convictions does not mean that real help is given. For people in trouble, quite as much depends upon the way things are said, as the words actually spoken. That is, in the case of the Samaritan woman, it was the understanding and sympathetic attitude of the Galilean which won her confidence. A harsh word or an accusing look would have spoiled everything. But as it was, the Samaritan woman saw in Jesus a Prophet; One so frank, yet gentle and comprehending, that she could not help but believe.

Through subtly suggested courage, conviction and an attitude of sympathy, the Master led the Samaritan woman to a new level of faith. And when faith is achieved what a new day dawns! Then the perplexed and halting have certainty and power. Then indeed the well of living water springs up, rejuvenating the whole of one's being. Then indeed the poor have good tidings, captives release, the blind the recovery of sight and the bruised their liberty!

Yes, we live in famine times. Many are as sheep without a shepherd. Many that are hungry look up and are not fed. But in the midst is One who is the Good Shepherd. He came to seek and to save the lost. To all such, even as to the perplexed Samaritan woman, he offers the courage to face realities, the insight to reach basic convictions, the sympathy to beget faith, and the faith that uncovers the well of living water within ev-

ery child of a heavenly Father. Even in famine times, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." H. A. B.

### Looks Like Another Pentecostal Baptism

THANK you for the little line of praise. It is very encouraging to us to know that God's Spirit is evident in our lives. What little praise we receive we try to keep from letting go to our heads and earnestly attempt to keep ourselves humble.

We desire not to be men pleasers, but to do the will of God as his Spirit guides us, and he is wonderfully guiding our lives. We treasure in our hearts as a kind of motto this verse: "Study to show thyself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We are very poor financially. We lost all our cattle with disease in 1930. Had the cholera four times in our hogs. Have had over \$1,000 doctor bills, and had four deaths in our immediate family in two years. But through it all we have always felt God's guiding hand and can see the good of all our discouragement. Too poor to afford a car.

I have a nice driving team. Three weeks ago one of them took dangerously sick. The horse doctor said she would die. I stayed up three nights and gave her medicine every two hours. As she lay stretched out, groaning and dying in the early morning hours, I got to thinking of all the work for the Lord this team had done, carrying us to Sunday-school and church, taking children to Bible school, visiting sick people. Then I began to pray. I said, "Lord, I do not see your purpose in letting us lose this horse. But if it is better that she die, let your will be done. You know our financial state and this horse is dedicated to your service; if it be according to your holy will, let the horse get better." The horse got to her feet and although still a little crampy, I saw the crisis was past. I went in and went to bed. The next morning the horse started to eat and drink and now she is entirely well.

And more important prayers than this have been answered for us. Do you wonder we wish to give him possession of our lives, which he has purchased with the sacrifice of his only Son? Anything we can do in his service is so small compared to what he has done for us. But we certainly mean to offer our best. . . .

The church work here is encouraging. The young people are giving the play, The Eleventh Mayor, next Sunday night. The church was packed Christmas Eve in spite of 14 below zero weather and snowing besides.

We hope this letter finds you well and happy, as it leaves us. We are fed, sheltered, clothed, and happy in the service of the King.—*From a Frontier Minister's Letter.*



---



---

## THE GENERAL FORUM

---



---

### Words

BY MYRA BROOKS WELCH

Words, words, words . . .  
 Far-flung against the sky  
 Like a multitude of birds  
 Winging by.  
 Many like the eagle  
 Swiftly seek the height;  
 Some like the oriole  
 Glint golden in their flight;  
 Others ape the mocking bird  
 That, without song of its own,  
 Copies with gay abandon  
 Both the sweet and raucous tone;  
 Others still, big, black, swooping things,  
 Search for filth and carrion  
 Flapping noisily their wings.  
 Here, there and everywhere  
 Flitting, flitting through the air—  
 Croakers, singers, mockers  
 And the drab, colorless throng  
 That hops about and chatters  
 The whole day long.

Words, words, words . . .  
 Let mine be few alway,  
 Sent forth with sure release  
 Like the carrier pigeon  
 That wings back to me at close of day  
 With messages of peace.

a Verne, Calif.

---

### The Church That Would Save Its Life

BY IRA H. FRANTZ

Jesus said of individuals, "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." We must put our Lord with having uttered here more than a striking paradox to attract attention. He has given us statement of a great principle.

Among animals, men and institutions, those survive which serve a useful purpose. The armor-plated dinosaur became extinct. Sheep are more numerous than the lions, wolves and other animals that prey upon them. The peaceable citizen lives longer than the hardened criminal. Industries and financial institutions, in order to survive, must render service. Nations are rapidly hastening to their destruction in a mad effort to save their lives. This principle has not yet gained the recognition that it deserves, but thoughtful people are becoming convinced that it is true. It forms the basis of the pacifist philosophy of international relations.

If this be true elsewhere it must also be true of the church. The church that would save its life must lose it. Not the church that would lose its life in doing the will of God shall save it. It is the work of the church

to establish the kingdom of God upon earth. This means a broader, more comprehensive program than merely building a strong church. It means paying any price to have the will of God done in the world.

The motive of saving church life leads to serious pitfalls. In our human wisdom it is so easy to mistake relative values. Numbers and individual standing of church adherents assume disproportionate importance. There is a temptation to tone down the exacting ethical and spiritual standards of Christ. Financial support seems essential, endowments desirable. This makes it extremely difficult in church affairs not to give ear to wealthy church supporters to an extent greater than we would to those same individuals minus their wealth. With church endowment funds invested in the existing economic system, and with the strongest financial supporters of the church interested in the preservation of that system, the church dare not risk an honest, unbiased inquiry into the justice or injustice of that system. Popular approval seems desirable. When the nation goes mad with war hysteria, the church, therefore, blesses war.

After these many centuries of trying to save the life of the church, what have we? Is the church the positive, vigorous, aggressive organism we believe it should be? You know it is not. There is all too much reason for the opinion of those who believe that the church's influence is now largely a thing of the past.

"Whosoever shall lose his life for my sake and the gospel's shall find it." The business of the church is to do the will of Christ. Whatever Christ desires in this world, that the church must stand for at any cost. Let the church throw herself with complete abandon into the task of building the kingdom of God and take the consequences. That is what Christ did. If that means imprisonment or martyrdom because of opposition to war, if that means loss of invested funds or withdrawal of the support of wealthy churchmen because of insistence on justice and an opportunity for the oppressed classes, if that means the loss of many adherents because of a firm stand for the moral and spiritual requirements of our Lord, let us not forget that we are followers of him who had not where to lay his head, who was himself deeply grieved because "many of his disciples went back and walked no more with him," who yielded without resistance unto death, but who thereby lives and will live!

Not church life but the kingdom of God upon earth is the church's objective. The Russian church failed to seek the kingdom and its life is lost. Let us learn from that. I do not believe that will be the fate of the whole Christian church. For I believe the leadership of the



church is rapidly coming to see the need of risking all for Christ's sake. And if the church as an institution should die for loyalty to her Master, she would be as seed sown. Life will spring from it. God will be glorified and his will done on earth.

*North Manchester, Ind.*

## The Passing of King George V

BY E. C. CAWLEY

Memorial Address, Jan. 25, First Irricana Church, Alberta

DIFFERENT ages have given us different conceptions of the office of king. In ancient times he held his throne by the strength of his right arm and his military prowess, and was accountable to no other power. In the days of King John the king of England became in some degree accountable to the barons. It has remained for our own age to bring forth a monarch who really appreciated the truthfulness and might of the words of the Man of Galilee when he said, "He that would be great among you, let him be the servant of all."

At the beginning of his reign our late sovereign had very clearly set before him a choice of the paths of duty and pleasure. The first year of his reign was a critical time in the history of the English constitution and government. The people, through the House of Commons, were demanding that the House of Lords relinquish its age-old, but outgrown, right to veto of the acts of the House of Commons. To this the majority of the lords were in decided opposition. In the interests of the people His Majesty said to the House of Lords, in effect, "If you will not voluntarily relinquish your right of veto, the king will exercise his prerogative of creating new peers favorable to the change until there is a sufficient majority favorable to the change in your chamber to pass the required legislation." The lords yielded, and now any act passing two consecutive sessions of commons becomes of force whether the lords assent to it or not.

In this controversy between lords and commons, between barons and people, the king might have remained passive. He would have been following the accepted idea of a modern constitutional monarch's attitude had he done so. It probably would have been more pleasant for him at the time had he remained neutral. Yet had he done so, had he been the type of man and king to do so, he would today be passing into history as "just another king." He would long ago have been overshadowed by the great issues of the times and his personality by that of greater, uncrowned leaders and statesmen.

In this controversy the king clearly demonstrated three things. First, that he had the interests of the people at heart—"my people" as he often affectionately said, in contrast to the expression "my subjects"

formerly used. Second, that he was not lacking in moral courage, the courage that sustained him against the claims of an established, age-old aristocracy. Third, that he was willing to decrease that they, the people, might increase, for by his action he in a measure yielded up one of the three rights of the crown. For twenty-five years he so successfully reigned, supported by only two legal rights, namely, the right to be informed of the acts of his governments and the right to advise these governments. His wisdom and tact in the discharge of his kingly duties none will question.

Most of us are born commoners—only a few are by accident of birth born kings. But character, personality, wisdom, all the various traits that make for kingliness are largely a matter of personal achievement and are not by any means inherent with birth in a palace. George V was born a prince, but he was not born the crown prince. He probably thought but little of ever ascending the throne until the death of his older brother placed him next in the line of succession. You all know why we call him "The Sailor King." As soon as he was old enough he, as a "younger son" (that peculiar product of English social custom and inheritance laws) chose the sea as a profession and sailed as a midshipman, rising in time to the rank of captain. There he learned obedience and self-discipline, and made contacts with many lands and with all classes and types of people. Was it that Providence was shaping his destiny, preparing him to be the most democratic of all monarchs, a king who was able to strengthen his throne while others were toppling? That he, as long as his strength would permit, loved to mingle unrecognized with the crowds is well known.

Recently one of our neighbors who has come into close contact with the royal family, said, "He loved little children." He became as a little child; he found the path to greatness in the way of humility. His home life was ideal, his personal life beyond reproach. And ever overshadowing his acts were his consciousness of a higher Power, his firm belief in God the Father, his dependence upon the Guiding Hand. Most of us have heard his voice over the air, when he invoked God's blessings upon us, the people, and upon himself, the king.

As monarch he was not his own. The duties of the office were ever before his pleasure and it is said that the king is the hardest worked man in England. Literally, he gave his life for us. Almost all of you heard his voice in his Christmas message, his last official act, and many of you commented that his voice lacked the vigor and fullness of former occasions. We know now that he arose from the sick bed to deliver his message, and that he was not able to mingle with his family in the festivities of the day.

George V has given us a new conception of kingship. He has bequeathed to his successors and to the



d new ideals for monarchs. The king is an institution rather than a personage. The institution lives on as the occupants of the throne come and go. And because the ideals of the institution continue while individual rulers reign and pass on that we say, the king is dead—long live the king."

*athyrn, Alta., Canada.*

## "Brethren" or "Dunkards"

BY D. W. KURTZ

FIND an increasing use of the term "Dunkard" by people when referring to the Church of the Brethren.

I think this is more true of the younger generation than of the older. The usual excuse given for using this term is that "nobody knows what you mean when you speak of the Church of the Brethren, so one must define by saying 'Dunkard'; then everybody understands. So one might as well use that term to begin with." I heard another reason lately. The nickname "Dunkard" was given to the church by the enemies of the church as a name of contempt and opprobrium. So as a spiritual discipline to use this word of contempt, as the cross was transformed from shame to glory. For my part, I am opposed to the name "Dunkard" for the church to which I belong, the Church of the Brethren. Over in Germany our people always called themselves by the term Brethren. In this country the real name was The German Baptist Brethren till 1828, when the name was changed at the Des Moines conference to The Church of the Brethren. At no time was the term Dunkard the real name, nor was it used by our people.

The word is so far-fetched that those who used it, the most part, did not know its meaning. In Germany our people were called "Die Taufer," which means, The Baptists. Among the Pennsylvania Germans, they were nicknamed "Die Dunker," for the German "tunker" meaning to dip, or immerse. The "D" in high German becomes "D" in Pennsylvania German. The English speaking people used the term "Dunkard" from the word "Dunker" without knowing the original meaning, but the term sounded peculiar and in opprobrium spoke of "the Dunkards."

I am sure if the younger people of today had suffered the inhuman persecutions that some of us did suffer for a name that stood for no high ideal, but a name in the minds of some of our neighbors meant only contempt, they would not like it so well. I think I could be willing to suffer persecution for a word that stood for something—like Brethren—but not for a term which is not understood except as a vague term of contempt and opprobrium. Usually our persecutors called "Dumb Dunkards," and often associated the word with ideas and acts far more degrading. With my ex-

perience, the use of this term brings to mind nothing but resentment and unhappy memories.

In the first place, our name has always been Brethren, and never Dunkard; why then shall we continually use a term that is meaningless, except as a vague term of disgrace?

Again, the excuse that everybody knows us by that name is not true. I have often been asked about my church, and I always say I am a member of the Church of the Brethren. When folks were not familiar with our church, I did say, "Commonly known as Dunkards." Then with pained expression people looked at me wondering what such a name might mean, for they never heard the term; but the very sound of it suggested strange thoughts to them. I, for one, am going to use the right name for my church.

Further, some suggest that just as the cross was a term of shame and was transformed into glory, so we may take a word of contempt and lift it to dignity and beauty. I suppose if all of us were equal to Christ we might; but to court persecution is a form of asceticism, which is the worst type of hypocrisy. Jesus called his disciples "brethren" and that name stands for ideas that are worth living for, and worth dying for.

Finally, another denomination has taken this name "Dunker" and organized and incorporated under this term. We, therefore, have no legal right to use this term to designate our church, the Church of the Brethren. Q. E. D.

*Chicago, Ill.*

## The Move Should Not Fail—Concluded

BY H. C. EARLY

IN my previous article I attempted to state briefly the teaching of the Scriptures on church unity, selecting a few of the plainest and most easily applied passages for this purpose. My contention is that the present divided state of Christendom is irreconcilable with the Scriptures, and that this fact is the supreme reason for denominational merging. In the present article I wish to call attention in a few words to the common history and faith of the Brethren Church and the Church of the Brethren as reasons for their reunion.

In the first place, these two bodies have a common history. Both alike look back for more than two centuries to the work of Alexander Mack and his associates and collaborators in Germany as their beginning. Here the foundation was laid. Here the Church of the Brethren was founded by this God-fearing, truth-seeking group. And upon this foundation the succeeding generations of Brethren peoples have builded. In evangelism and church expansion, especially, the two bodies herein named, have employed the same agencies and means. They have followed practically the same lines



of procedure. Though separate in organization, it has been as the work of one body.

In the second place, the two bodies hold a common faith. They believe in the New Testament doctrines which are the foundation of the Christian faith, and hold them dear. They believe in God the Creator and Father, Jesus the incarnate Son of God and Savior, the Holy Spirit as Interpreter and Comforter, the inspiration of the Bible, man, sin, atonement, human responsibility, dispensation of rewards, final judgment, heaven and hell. Both have preached peace and goodwill, temperance and simplicity of life, honesty and personal piety. In point of church sacraments, the two bodies are in agreement. The fact is, both preach a common message.

In the third place, the conditions which led to the division in 1882 no longer exist. There was a divided feeling on higher education, salaried ministry, protracted evangelistic meetings, the Sunday-school, the order of dress, and so forth. This state of feeling engendered an unwholesome spirit which finally culminated in the tragedy of division, which both bodies now sincerely deplore.

It is to be observed that in the causes of the division, only questions of method and policy were involved. The form in which the New Testament teachings are given leaves room for the church to speak on methods of application and policies of work. But many well-meaning folks could not see why methods and policies should change to meet the requirements of new and changed conditions. Here was the rub. Out of confused understanding at this point the mischief was done. The trouble was not in the field of New Testament doctrine. Here the church has stood like a rock throughout her centuries of history. Why should we quibble about customs and traditions, methods and policies to the point of division, and, what is worse, then support the division without confession and repentance?

In the next place, it has been discovered by recent investigation that there are about one hundred and twenty communities in our land in which the two churches maintain work side by side. This means duplicating work and multiplying expenses. It means the waste of labor and money. And in many of these communities neither church has sufficient strength and vitality to operate effectively. Is not such waste inexcusable where other things are equal as in this case? Should we not make the most of labor and finance? Can't we find grace to agree and be one in answer to our Lord's prayer? Is it not true that we can accomplish more working together than separately?

Now, I have not covered the field by any means, but let me conclude by a brief summary as follows: Since the Scriptures uniformly teach church union against a divided Christendom, giving no place to sect, creed and

denomination; and since Jesus prayed in his death agony that his disciples of all generations may be one, even as he and the Father are one; and since the Brethren Church and Church of the Brethren have the same origin, history, traditions and heritage; and since these two bodies are of a common faith and religious practice believing and holding the same great New Testament doctrines upon which Christianity is built; and since the occupancy of the same fields simultaneously by the two bodies having a common faith and message is the occasion of waste of labor and money; and since the division is continued between these two bodies so related in faith and doctrine, it is the source of confusion and misunderstanding in their mission work at home and abroad; and since the division is sorely deplored by thousands in each body who have desired and prayed to see the untimely breach healed in their generation; therefore, I pray that the move to reunite these bodies in love, and fellowship, and service must not be allowed to fail. Complete organic union in all it implies, is what is wanted. God grant it!

Dayton, Va.

### Apt Illustrations

BY SAMUEL H. HERTZLER

#### No. 7.—*The Place for the Brakeman*

THE text for this illustration is 2 Kings 6: 19-23.

In the earlier days of the Elizabethtown College, the then members of the faculty made an attempt as cartoonists. They attempted to picture the college as a four-horse team with Elder Jesse Ziegler, who was then chairman of the Board of Trustees, as the driver, with lines and whip in hand. Different members of the faculty were represented by the four horses, one in the lead, one off side, one left and one right wheel. The right hand wheel horse, they said, needs to be held back somewhat. After the picture was practically completed, one of them said, "We do not have Uncle Sam on, and the outfit will not be complete without him. Where will we put him?" Another spoke up and said, "We will put him at the brakes." These boys thought they had a pretty good joke on Uncle Sam this time. My reply was that they could not coax me into an automobile unless I was sure that the brakes were working all right.

The point in the illustration is that there is a place for the brakeman. It isn't when the wagon is going up a steep grade, but it is when it is going down hill too fast. This is true whether it is in the church, or at the college, or in any other organization that is maintained for the advancement of God's kingdom in the world.

In Mark 8: 33, Jesus was telling his disciples that he was to enter into bitter persecution and be martyred, and he made no secret of it. Then Peter rebuked him. He was putting the brakes on when it was going hard



the Savior. The enemy is always drawing the lines on the Christian when he is about his Father's business, but there are times when our enthusiasm gets better of our judgment. God told Moses to stand. When Elisha led the Assyrians into the midst of Samaria and asked the Lord to open their eyes, the king of Israel asked the prophet whether he should smite them. The prophet drew the brakes. He used the gospel plan, and asked the king to feed them, and send them home.

Elizabethtown, Pa.

## Our Abstract Virtues!

BY KERMIT EBY

THE New Testament teaches us to love one another. Millions of sermons have been preached on the text. No one quarrels with the idea. In fact, nothing is more common than the minister's admonition to love one another. Nor is there any danger to the minister's position if he continues his recommendations.

Love in the abstract is quite pleasant. It is love in the specific that complicates matters. Let the minister recommend that love should be manifest toward Sister Mary who has had a past, and then the eminently respectable rebel. Or let him suggest that love should be expressed toward the B's, who are a little queer, and we question his taste. It is also embarrassing to suggest that we love our superiors. You know it is much easier to love everyone after you have been promoted, than to love the person who has the place you coveted.

For some reason I have been bothered about the ease with which we love Negroes in Africa and shun them in the United States. I never have understood why we have so few Negro members in the Church of the Brethren, nor why a Negro soul becomes valuable in direct proportion to its distance. Love in the abstract is so beautiful. I hate to disturb the reverie its contemplation brings. And yet, we might come nearer to saving our souls if we showed some specific love to a Negro person.

So few of us realize that missions are not an athletic contest with gains for the kingdoms as the scores. Nor do we preach to others less fortunate (in our eyes) than we, to save their souls. Unless we love and identify ourselves with them we lose our own. There is no more tragic blot on the American escutcheon than our attitude. If we want to preach love, why not begin with the Negro? And once we are converted treat him as an equal in every way. Such a program would do more to spread Christianity among colored races than a thousand missionaries. Oh, yes, it might also be important to mention that it might cost the minister his job, should he insist on equality of treatment.

Justice is another beautiful word. Everyone wants

justice to reign. The trouble is again our unwillingness to apply it to the specific case. Here again the abstract term is harmless. But let the minister suggest to his congregation that Brother C, who is worth a million, is paying starvation wages, and his fate is sealed. Or let him remind a wealthy farmer that he is contributing to delinquency because he is paying his hired man fifteen dollars a month and making it impossible for him to marry and support a wife, and nine chances out of ten Brother D will feel too hurt to contribute to his pastor's salary. It is scarcely good taste to remind good Christians nowadays that it is unchristian to earn above a minimum for efficiency, say a maximum of five thousand per year. Nor is it always a good idea to remind the prosperous saved that all the unemployed are not too lazy to work.

Christ once remarked about bringing good tidings to the poor. The church certainly is not doing this because forty-one per cent of the workers never go to church. They can not afford to dress well enough to go to hear the good tidings. Nor are they much interested in economic justice in the abstract. Or as one remarked to me at a labor meeting, "Preachin's just tripe, anyhow."

Communists are quite specific.

Much might be said about justice for crowded Japan, Germany and Italy. Justice can not be limited.

Charity is another overworked word; faith, hope and charity, but greatest of these is charity. No one denies that charity is a splendid virtue. Much emphasis is placed on charity around Christmas time. Christmas baskets are the order of the day. Older people sometimes tell me that in their day charity was not so seasonal.

Today, we have community funds and government relief—commercialized charity. We sign a check and the relief agency apportions it. The system is efficient, only *twelve per cent for administration*. I sometimes think that I would give five hundred dollars this year, if I could write a check for it—and then not be bothered again. (If I had it.)

Writing checks only temporarily inconveniences us. We pay for protection from reality. But it is this reality that we sunny middle class need. And it is reality that ministers must give. How can we know the terrible insecurity, the suffering and tragedy of twelve million unemployed until we see them.

The other day a starving, crippled father maddened by hunger beat out the brains of his five-year-old son. He was arrested and is to be tried for murder, by a society which makes such murders inevitable.

It takes courage to preach the specific truth involved in incidents such as the above. It takes courage to cry out against a system that pays for its charity, and remains dumb to human suffering.



And finally sin. Sin is terrible isn't it? In fact, everyone is one hundred per cent against sin. But it is very bad taste to attack a specific sin. For example, no one would suggest to the chairman of the character education committee that his children are learning to drink cocktails at home. At present, our town is quite upset about juvenile delinquency. The ministers have appointed a committee to investigate (proof of their concern). But no one will say that the home life and morals of the (best) homes is disintegrating. Nor would I tell what high school students have told me. Sin, yes; specific accusation against drinking, late parties, and carousals, no!

Materialistically-minded administrators added to the already overcrowded curriculum a course on character building, and then put a teacher in charge who has no definite religious or social philosophy, and little conviction on right and wrong.

Motive should be as important as method.

It may not be good taste to point out specific sins, but if it isn't many a prophet showed bad taste.

Love, justice and charity are beautiful words. Used in the abstract they lull us to sleep, applied to the specific they bring us persecution. Sin is an ugly word. Mentioned in the abstract, it usually means some one else; mentioned in the specific it may mean our own-selves.

Enough of the abstract! Give us some specific preaching.

*Ann Arbor, Mich.*

## A Study of the Holy Spirit

BY PAUL MOHLER

### A New Creature

ARE you discouraged with the way men run affairs in this world? Have you noticed how powerless they seem to be in the face of political, social and economic problems such as are now distressing the world? Are you impressed with the limitations in wisdom, in spite of great institutions of learning? Do you think the world needs a higher order of inhabitants? Let us see what has been promised.

We are familiar with the three kingdoms into which our natural order is thought to be divided: mineral, vegetable and animal. On your blackboard or paper, write them, mineral at the bottom, vegetable next, and then animal, leaving room at the top for something else. Look at the mineral and list some of its commonly known values: beauty, strength, solidity, fluidity and support for the other kingdoms. Do the same for the vegetable and the animal kingdoms. Do you notice any overlapping? Do you find some qualities common to all? Perhaps it will help if we list the differences also, putting with each kingdom the qualities that seem to

belong to that one alone. You will probably find that there is a very near approach between the highest forms of one and the lowest forms of the next higher, yet a great difference on the whole. Mark the outstanding qualities of each kingdom.

Look at the mineral again—how can it get into the vegetable kingdom? Is there any power or faculty in the mineral to lift it into the realms of growth and life and death and the myriad forms of beauty that carpet the earth as with a vesture? You find none; how, then, does it get into that kingdom? How do you coax the dark soil up into leaf and stem, flower and fruit? You have to take a bit of the life of the vegetable kingdom as you find it in seed or cutting, and place it where it can grasp the mineral and build it into what you want for your corncrib, haymow or pantry. And when you wish to lift that material still further, or into the animal kingdom, you have to place it where it can be acted upon by animal life and transformed into milk or butter, or eggs or beefsteak or directly into your own flesh. Always, the higher must reach down and transform the lower if there is to be any elevation. And thank God that there are the higher forms of life here on our earth at least. We, at least, are not all dead ice and stone. And what a tremendous energy is continually exerted to lift the lower into the higher, making two blades of grass grow where one grew before, and so on up the line. Death is everywhere, but so is life, catching the debris as it falls and quickly lifting it again into life and beauty.

And we find a higher, even in the animal kingdom, so that after the word *animal* on our board, we may place a brace for two sub-kingdoms: or for man and for the lower animals. Here again we find an overlapping of qualities, yet a very great difference on the whole. And again the lower can not enter the higher but by death and absorption by the higher life. Isn't it interesting to note that material that was cold, apparently lifeless mineral, can be brought up by successive deaths to the lower order and appropriation by the life of the next higher order until finally it may furnish energy to build a bridge, found an empire, paint a picture, write a poem, sing a song, or preach a sermon?

But with all the marvelous things that can be done by all these forms of life, one thing they can not do; they can not maintain peace on earth and goodwill among men. And how well we know it by the testimony of all the history of the past and our experience in the present. By now, we all must know that if these very necessary and important conditions to satisfactory human life are ever to prevail on earth, there will have to be a new and higher order of life in which are found the qualities that will produce and maintain them in full power and permanence of control.

For many centuries men have tried to secure and



tain these conditions by the exercise of the highest abilities to be found or developed in man, exerted in any way: through religion, philosophy, moral instruction, establishment of law and governments, by the persuasion of oratory, argument, reasoning and wise personal influence. Improvements have been made—great improvements, only to be followed by great depressions. It is a task inevitably too great for man and for all manhood. What, then, is to be done about it? Evidently, since beings of the lower order cannot achieve it, there must be beings of a still higher order. But, as we know, beings of a lower order cannot lift themselves into a higher order. There is only one way to rise, and that is to give up the lower and surrender to the higher life that reaches down and takes the lower unto itself, absorbs, and transforms into the new and higher form of life with all the characteristics of that life as produced by the life itself working on the material taken.

Have you room at the top for another kingdom? As time write *spiritual kingdom*. With it write its characteristics as found in Gal. 5: 22, 23: "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness and self-control." Can beings of this order obtain peace and goodwill? How can they have anything else when they develop the fullness of all their powers? Suppose that all or even a large proportion of the next order below should be absorbed and transformed by the spiritual life of this higher order, what would become of all war and strife?

And how are human beings to get into the spiritual kingdom? Jesus told Nicodemus he would have to be born into it—of water and of the Spirit. After Paul had been thus born, he said: "It is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God" (Gal. 2: 20).

And why is there still no peace in the world with so many Christians in it? Well, look over the characteristics of each kingdom as you have them listed, and examine the specimens of each kingdom which may be found. Do you not find that always there are individuals so low in the development of their kingdom characteristics that it is quite hard to tell where they belong? Plants that barely prove their right to be called plants? Animals that barely escape from the vegetable classification? Is it therefore so very strange that there should be members of the spiritual kingdom that hug the borderline so closely that it is hard to tell which kingdom they belong?

We know dogs that show more love and faithfulness than some men, still they are dogs and the men are men. It is then so strange that some members of the human kingdom should show some finer characteristics than

some members of the spiritual kingdom? What then is the advantage of belonging to the higher kingdom? It is the advantage of opportunity. The man may not live better than the dog, but he has the opportunity. The Christian may not live better than the moral man, but he has the opportunity, and with the opportunity goes the responsibility.

Pasadena, Calif.

## The New Pastor

BY HELEN HOAK EIKENBERRY

It was the minister's first sermon at the church of which he was the new pastor. The audience listened with close attention for a number of reasons. Old Bro. Brown, a deacon who prided himself on his knowledge of the Scriptures, sought for incorrect allusions to the Bible on the part of the young minister. If he noted any he certainly intended to put the young man right, for his own good of course. Sister Lawton, one of the local authorities on the English language, because she was a teacher, listened as unmercifully for grammatical errors as if she were hearing one of her classes in public speaking. She found one or two which she intended to look up when she got home, just to be sure they were errors, for she didn't want to condemn the young minister unjustly. Sister Pendle discovered to her annoyance that the new minister toyed with the lapel of his coat and jingled the money, or keys, or whatever it was he had in his pocket. But she didn't realize, of course, that her withering stare was enough to make any speaker embarrassed to the point of doing even more annoying things than that. Bro. Jones, strict to the point of abhorring fun or sports as evil practices, had his fears concerning the worldliness of the young minister confirmed when he heard from the pulpit of his own church on this particular Sunday a reference to basketball as a good clean game for healthy young people. Thankful that he had no young people of his own to come under such influence, he nevertheless determined for the sake of his neighbor's boys, who should have their minds on their farm work, to speak a word or two to the ministerial board before this thing went any further.

But in one of the seats near the front of the church sat old Sister Worthington with her face alight with joy and peace. She saw in this earnest young minister an example of perfect manhood, purity and strength. She saw in him the image of her own son when his life held so much promise, before he had been stricken, and taken by death. The eyes of the minister met the eager, friendly eyes of good Sister Worthington, and from them he gained renewed inspiration and courage to face the cold glances of the critical members. He referred to the Bible with a certainty which could not but be



impressive, even to Deacon Brown. Sister Lawton forgot to watch his English as his eloquence soared, and the truth and sincerity of his message touched even the most critical hearts. Sister Pendle was no longer conscious of annoying gestures on the part of the young minister. Even Brother Jones found things in the sermon to which he could nod his head approvingly.

Yes, it was the young pastor's first sermon to his new flock. Although the audience listened in the beginning for various reasons, it listened in the end because it was gripped by a young man's earnestness and increasing boldness as he pictured the serene courage of Christ, confronted on all sides by creatures of prejudice, by the seekers for small faults, by the narrow and bigoted; with here and there a loyal, devoted friend who caught the real import of the teachings and the examples of a lowly Christ, glorified in the eyes of those few who would open their hearts to understanding.

An open, loving heart, like that of good Sister Worthington, has inspired many to face criticism and discouragement with a courage that overcomes such obstacles.

*Sterling, Ill.*

### The Essential Student

BY PERRY WILLIAMS

THE CHRISTIAN HERALD had in a recent issue a straw ballot, which is to be used by the reader. It runs, "Should a minister preach on political-economic questions?" The paper also ran a vote on the peace question, and found four out of five answered that they believed a Christian American citizen could not enter war. That was splendid. Will four out of five answer in the affirmative on the question whether ministers should preach on political-economic questions?

In the southland, it is a noteworthy fact that thousands of students are flocking to the universities and colleges. I wonder whether these students are going because they think of education as one of the great means of grace, or are they going because education will furnish them a happy economic future? We are told that they are comparatively indifferent as to the job of getting possibilities ahead, and one may make a guess that this is true. People go to college for the adventure and to see the other students. They go for intellectual stimulus and they learn to love the social privileges there afforded. If they make fun of their professors, they also follow their influence. Nothing is more alluring than the world of the laboratory, the history text, than campus life.

Not nearly so fatal, would it be, to face life unemployed as to enter it unawakened. One wonders wheth-

er education might not claim the lives of youth, altogether aside from the profit motive.

And *Christian Herald* should go further and ask her readers whether a college graduate should preach on political-economic problems. Personally, I believe that he should.

*Plattsburg, Mo.*

### Building a Church

BY PAULINE GOOD

What does it take to build a church?

Is money the greatest need?

Do we build with only brick and stone?

With materials only, succeed?

Is the roof just so many squares of slate?

The walls merely timbers strong?

The floor some pieces of well-matched wood,

A building so wide and so long?

Do we think of the church as made by man,

Conceived by a human mind,

Erected with money unwillingly given,

Or a note, unwillingly signed?

How far we have traveled from other days,

In building a house for him!

How much we have lost of sincere desire,

And we follow only a whim!

For it seems when the first churchhouse was built,

In the long-ago days of yore;

Everyone brought to the Lord their best,

And there never was need for more.

They did not reserve for themselves a share,

To hoard for the years to come.

The very "first fruits" of their work they gave,

And not what was left—or none.

What a wonderful building a church would be,

If we built like that today!

If we counted him first in all we have,

As a debt we could never repay.

"For the earth is the Lord's and the fullness thereof,"

To worship, 'twould be our delight.

And never a hardship to build him a house,

In which we could worship aright.

Every brick, every stone, willing tokens of love,

For him and our fellow man.

Every timber a real loving sacrifice,

Our part in his righteous plan.

Yes, that's what it takes to build a church,

That will live and serve and grow.

Lives wholly dedicated, faithful and true,

For of such is his kingdom below.

And the church that is built through lives like these,

In tune with an infinite plan,

Is a gateway to heaven; here on earth,

A place where God meets man.

*Youngstown, Ohio.*



---



---

## HOME AND FAMILY

---



---

### The Lord Is My Shepherd

BY D. C. STROUP

"The Lord is my Shepherd, I shall not want"—  
How dear these words to hear,  
They thrill the heart with a promise given  
Of safety, with naught to fear.

"The Lord is my Shepherd, I shall not want"—  
How sweet it is to know,  
That we can have his tender care  
If we love him, where'er we go.

"The Lord is my Shepherd, I shall not want"—  
We repeat these words of cheer;  
It makes us glad to feel and know  
They're for us while we're here.

"The Lord is my Shepherd, I shall not want"—  
We're glad to know 'tis true,  
We have a Friend to show the way,  
To guide and help us through.

"The Lord is my Shepherd, I shall not want"—  
The hope these words inspire,  
Will help us along the rugged path  
That leads to a life up higher.

"The Lord is my Shepherd, I shall not want"—  
Can you feel the promise given?  
Those words to all bring hope and trust,  
That will help us on toward heaven.

Warren, Ind.

---

### The Voice of Thy Brother's Blood

BY FLORENCE S. STUDEBAKER

#### Chapter 15

MARTIN HARRIS watched his attorney leave the car and drive away. For a long time he sat in his chair, his troubled mind repeating again and again: "Everything . . . I'm a poor man now, business, home, money . . . family."

And then the still small voice whispered back: "From him that hath it shall be taken away; and he that is not, to him it shall be given. Martin Harris, you have sacrificed your family long ago on the altar of dollars and cents. Look well to your way lest you lose your only remaining treasure . . . your soul."

"My soul!" repeated Martin mechanically.

And then it seemed the silent finger went back into his mind and pointed out the paths of sin in which he had walked. Like one in a dream he saw himself start out in business beginning to drive sharp bargains, leading here and there into questionable enterprises, always consoling himself with the thought that no one would ever know. Outwardly he professed a religion of faith which he did not feel; he had no desire to practice it except as it affected his business interests.

"If men of bigger caliber than I seem certain of the return of prosperity with liquor, let it come." He heard again the words he had so glibly uttered one night while talking to Rose: "I can't let things go to sticks when it is within my power to do otherwise." And then the ghosts of men and women, and of precious little children, the innocent victims of heartless self-seeking men, swept before him. They seemed to point accusing fingers toward his wide, staring eyes. And then came the words: "The voice of thy brother's blood crieth to me from the ground."

"My God," he cried, "I don't know what I was thinking. I'm lost . . . miserably lost. I would have filled my coffers with the price of the blood of innocent children killed by this awful curse, alcohol. I would have increased my bank account from the sale of deathdealing poison gas. Did I do these things?"

For the first time Martin seemed to see the wretched status of his soul. His eyes turned from the picture and fell upon an enlarged photograph of Eldon and Maurine taken when they were quite small.

"Eldon, my boy. I sent you to prison. I sent you to pay the price of my sins. Maurine," he flung his arms upward in a helpless gesture, "I sent you to walk in the fire. I paved the path for your wayward feet by my selfishness."

He snatched his hat and started for the door.

"Father!" Maurine, dressed for the street, hurried toward him.

Martin put his hand on a troubled brow. From force of habit he sought to conceal the actual struggle which surged in his heart. He tried desperately to control the tremor in his voice. "For a walk, dear," he said.

"Father, you look ill; you are worried," exclaimed Maurine stroking his arm gently. "I heard what Courtland said. I know how things are with you, and I've been doing some planning. Come, I'm driving out to grandfather's old place. I want to find out if we might not start over again there. You know he willed it to us children, but we've never paid much attention. Now it is our only refuge."

Martin managed a sickly smile and let her lead him to the waiting car. Out through the countryside, on a road bordered with autumn clad trees the car sped on, its occupants silent, each busy with his or her own thoughts.

As they rounded the curve and slowed down before the little house, the slender spire of the old church across the road stood out in bold relief against the gorgeous red of the sunset skies.

"Isn't it beautiful, father," murmured Maurine, rev-



erently. "See the snowy whiteness of the gravestones against the deep green of the cedars, and beyond that the lovely sky."

Martin lifted miserable eyes. "There is no beauty when there is no peace," he agonized.

Her eyes filled with tears as she somehow sensed the anguish of his struggling soul. "I know it, father; I thought the same until God touched my heart and made me see." Then leaving him alone she slipped away to place a bouquet of flowers on a newly made grave.

Martin turned and mechanically sought the old-fashioned walk leading to the entrance of his childhood home. Years fell from his drooping shoulders as the door yielded and he found himself once more within familiar rooms. With lagging steps he climbed the stairs and stood looking at a little old cane bottomed chair which stood lonely and deserted in what had been his mother's room.

Once more in fancy he saw her kneeling there; he seemed to hear the tender cadence of her voice as she prayed: "Dear Father, keep my boys in the right way." Suddenly the fountain of tears seemed loosed, as he thought of the sins of his life. Sobbing aloud, he flung himself beside the chair and on his knees poured out the anguish of his heart.

Over and over he repeated the words: "God, be merciful to me a sinner," until the terrible pain which had gnawed so mercilessly at his heart through the long years loosed its grip. Sweet peace flooded his soul with an overwhelming joy, a peace he had been unconsciously seeking but had never found until he surrendered himself.

"Oh, happy day that fixed my choice  
On thee, my Savior and my God."

Through the open door of the little church floated the old familiar hymn in Maurine's girlish voice. He lifted his head and listened in startled wonder. "'Tis one my mother used to sing," he whispered breathlessly.

"Well may this glowing heart rejoice  
And tell its raptures all abroad."

Tears of joy streamed down his face. "I never knew its beauty until now, even though I've sung it for years with my lips."

"Happy day! Happy day!  
When Jesus washed my sins away."

And Martin Harris, his soul born anew, joined the triumphant strain:

"He taught me how to watch and pray,  
And live rejoicing every day."

He arose to dedicate his life to the rescue of those poor wandering ones whose blood cried to him from the ground.

*Franklin Grove, Ill.*

(The End)

## Fruit-Salad Patriotism

BY H. H. HELMAN

SOME one has said that is what ails America. Patriotism that knows how to bring in the tenor and the base in patriotic songs, but doesn't know how to join the efforts to bring righteousness and justice to the American people. They open their mouths wide to sing, but keep them shut against speaking a word for the underprivileged and downtrodden.

Attend the luncheon clubs of "Anytown" and you can get an earful of this tenor and base. After the chicken bones are piled by their plates and the salad and desserts mouthed away, you couldn't get them to raise their little finger against the Corpulent Power and Light Corporation, or the Association of Retail Bankers. You will come away feeling that the virtue and courage of the American male has been greatly overestimated.

At the club is not the only place to witness the fruits of bad citizenship. The supine pulpiteers and "pewsters" belong to the same group. We have emphasized the meek and gentle Galilean until those who name his name have become more meek and gentle than himself. No whip of cords would they wield to drive out any money-changers. They wouldn't go down to Jerusalem where the enemy would be met. They are peace-loving citizens, fruit-salad patriots—don't provoke their good nature!

*New Carlisle, Ohio.*

## Grandma Mack Had a Big Part!

BY GRACE HILEMAN MILLER

"SAY, mother, there are a lot of things that are not fair and really honest in this old world," ejaculated fifteen-year-old Thomas Cassel one Sunday noon after a number of folks has been baptized at the morning church service.

"Probably so," replied his mother, glancing up from the stove where she was cooking dinner.

"Right in the church too, our church, the Church of the Brethren—"

"What's on your mind, son?" interrupted his mother.

"This morning I heard six people congratulate Paul Smith because he led his Sunday-school class to Christ; you know all the boys in his class but one were baptized. One of the boys told me he just had to give up and be baptized because his mother has been praying every day that he would, and another fellow said he heard his grandmother praying in her room for him to make the good choice."

"Yes, son," spoke up his mother, "but perhaps you misunderstood; maybe they were commending Paul because he helped his class to come to a decision."



No, I didn't misunderstand, 'cause I was standing at beside him," declared Thomas. "I guess if they knew it, a small army would have to be congratulated if they would deal fairly, all their Sunday-school members from beginners up, their parents, pastors and other people."

As Thomas turned to go into the living room and read his Sunday-school paper, his mother remarked, "Yes, son, I believe Grandma Mack deserved to be congratulated; though none of those boys are her special friends, she had a big part in their making their decision to become members of the church."

How?"

Even before the pre-Easter meetings started she went around from the home of one member of the church to another inviting them to join in an 8 o'clock prayer hour each morning in behalf of unsaved souls."

"Mom, is that why you slipped into your bedroom this morning so early?" asked Thomas, returning to the kitchen.

"Yes, I was one of that prayer group."

And you get no credit!"

"That does not bother us; we are rejoicing that the boys and others heard the call of the Master. We know we tried to do our part, and best of all God knows; that is enough!"

"Well, maybe you are right; you usually are in the end," agreed Thomas.

*La Verne, Calif.*

---

## Wives of Elders

BY D. E. CRIPE

At the district conferences of the Church of the Brethren the elders who assemble there meet and organize themselves into a body to transact special work, discuss the important business of the overseers of the local churches, and what needs to be done for the welfare and prosperity of the different congregations. Such meetings are not secret and they do not work under lock and key, but they are private, as they deal with matters not ready for general consideration.

The elders' wives are probably as good a body of women as could be found anywhere. They may not have more talent than many others, but they have had more opportunity to develop their talent; they have had the privilege of many more experiences than come to the lot of others. The church has not called them to the position they occupy because of any special ability, but they hold it because they are the wives of elders. They have not been called for any special work, except to help elders, and to set a good example to all.

In some districts the elders' wives also organize and hold a separate meeting at the time the elders hold

theirs. This is right and good, for it is always in order for Christian people to come together and unite in prayer, in scripture study, in admonishing one another, and in discussing the best methods of serving the Lord and advancing his cause.

But it does not necessarily require that these women must needs be the wives of elders, for such work is fitting and becoming all faithful Christian women. Indeed, one could scarcely think of any kind of work elders' wives could engage in that would not also be good work for deacons' wives, for women of the laity, and even for wives whose husbands are not members of the church.

There have been instances, however, where elders' wives have met and organized such meetings without inviting the other sisters to meet with them, and when some who were anxious to worship, and seeing godly women so engaged, sought to join themselves to such worshipers, they were told this meeting was for elders' wives only, and were sent away.

It is a sad thing to send away any one who wishes to worship; such a discouragement may have a far-reaching effect in a life. But the effect of such an act may be still more harmful to the elders' wives themselves. If there is one thing which gives the wife of an elder power, it is the opportunity she has of making herself loved and respected by every woman in the church, old and young. To do this it is necessary that she place herself on the same level with the others. They will respect and love her in proportion as she succeeds in this. Any effort to over magnify her office, any "holier than thou" spirit will drive the sisters away from her.

The best workers of the church have nothing to be proud of, for Jesus says that if we have done all the things we should do, we are still unprofitable servants; we have only done our duty. Elders who have worked in many churches find it not unusual that the best, most dependable and efficient sister in a church is a modest woman who has never had the privilege of being the wife of an elder.

*Willows, Calif.*

---

## The Nature of Man

BY H. A. BRANDT

When chill winds bite the cheek  
And hoar frost smites the fields—  
When fear-struck birds turn south  
As all of nature yields—

There stands one puny fool  
Who fights these tides of death,  
And fighting, gains the strength  
To laugh at winter's breath.

*Elgin, Ill.*



## KINGDOM GLEANINGS

### Calendar for Sunday, February 23

**Sunday-school Lesson, People Before Property.**—Luke 8: 26-37.

**Christian Workers, Sacrifice.**

**B. Y. P. D., Dealing With Our Fellow Men.**

**Intermediate, Worshiping Together.**

\* \* \*

### Gains for the Kingdom

**Four** baptisms in the Olathe church, Kans.

**Five** baptisms in the Empire church, Calif.

**Two** baptisms in the Woodberry church, Md.

**Four** baptisms in the Middlebury church, Ind.

**Nine** baptisms in the Fostoria church, Ohio, Bro. A. P. Musselman of Lima, Ohio, evangelist.

**Nineteen** baptisms in the Syracuse church, Ind., Brother and Sister Oliver H. Austin, evangelists.

\* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Brother and Sister Oliver H. Austin** of McPherson, Kans., March 1 to 15 at Lima, Ohio.

**Bro. J. Edson Ulery** of Onkama, Mich., March 22 at the Maple Avenue church, Canton, Ohio.

\* \* \*

### Personal Mention

**Bro. D. R. Murray**, pastor of the Co-operative Brethren Church of Columbus, Ohio, has changed his street address. The new number is 495 Tibet Road.

**Bro. Walter M. Young**, Canton, Ohio, "enjoyed the recent writings of the late Bro. J. H. Moore on Brethren Evangelism. They were interesting and challenging."

**Bro. J. D. Reber**, Brooklyn pastor, is trying to get in touch with all Brethren students in the schools of the city. If you know of any in the colleges, universities, seminaries or schools of nursing that Bro. Reber should know about, kindly give him their names and addresses. Write him at 358 Sixteenth St., Brooklyn, N. Y.

**Bro. L. W. Smith**, pastor at Lincoln, Nebr., says they are "trying to get the Messenger in seventy-five per cent of the homes and hope to do so." Sister Smith had a slight stroke recently but seems to be improving. They will appreciate the prayers of the church in their personal behalf as well as in the interest of the work at Lincoln.

**Dr. J. I. Baugher**, superintendent of the public schools of Hershey, Pa., is promoter of a week-day school of Christian education. The five churches of Hershey co-operate in the administration and teaching. Our own church furnishes a teacher for a Thursday afternoon class and Pastor B. F. Waltz himself teaches a junior high school division on Friday afternoons. "All pastors report encouraging results."

**Bro. R. N. Leatherman**, pastor of the Union City (Ind.) church of Southern Ohio, after a brief illness involving great suffering, passed into his final rest on Tuesday, Feb. 4. Though still a comparatively young man his experience in both pastoral and evangelistic work had made him rather widely known and much loved. The sorrowing wife and children merit our deepest sympathy. We regret that no word of this tragic event reached us in time for earlier mention.

**Southeastern Kansas** is to be represented on the next Hershey Standing Committee by Eld. Oscar R. Fike, with Eld. J. A. Campbell as alternate.

While **Bro. L. H. Eby** of North Manchester, Ind., was musing the other day the fire burned and he fell to "gathering cream from several volumes of The Gospel Messenger and about a dozen old almanacs." He was especially impressed with the names of some three- or fourscore of the fallen asleep, "those whose lives and labors meant so much to the kingdom work and who endeavored to hold first things first." The reverse of this, he thinks, "is largely the cause of our national ills."

**Bro. J. H. B. Williams** of sacred memory, Secretary of the General Mission Board, and his good wife, also of sacred memory, came vividly into the mental picture when their two daughters, Mildred and Bonnie Pearl, called at the Messenger offices Friday of last week. With them was the former's husband, Bro. Harold Baker, for the years do bring changes. And Bonnie has blossomed into full blown young womanhood, just turning into the twenties. They now reside at Wenatchee, Washington.

**Sister Sudie M. Wingert** of Waynesboro, Pa., chairman of the committee of arrangements, favors us with a newspaper account of the unusual Bible service held in the Waynesboro church Feb. 2. "The pastor [Bro. Levi K. Ziegler] gave an illustrated lecture on The Old Book Finding New Friends. . . . The most unique part of the service was an exhibit of Bibles, artistically arranged and labeled by the exhibit committee. . . . The oldest book in the exhibit was a medium-sized German Bible printed by Cristopher Troschour in Zurich, Switzerland, in 1538." A number of other rare specimens were shown.

**Bro. A. H. Brower** of South English, Iowa, nearly eighty-two and a reader of the church paper from his boyhood, writes: "My oldest son was married in 1904. At first he subscribed for their Messenger but in a few years we commenced sending it to them and as the others got married we would start sending it to them also, so now we have been sending it to all three of them for at least sixteen years." His example may suggest to other readers a way of doing good. Bro. Brower recalls his first meeting with Bro. J. H. Moore at the Lanark Conference in 1881, and the pleasure of his long acquaintance with him. He has lately reread Bro. Moore's *The Boy and the Man*, with new satisfaction.

\* \* \*

### Miscellaneous Items

**This Sunday**, Feb. 23, 7:30 P. M., the Third Brethren and the Morrellville Church of the Brethren, both churches of Johnstown, Pa., begin a joint revival meeting. Pastor Claud Studebaker of the First Brethren church of Pittsburgh is the evangelist.

**Suggested Materials and Activities for Easter** is the title of the principal article in the Church at Work department this week. You will find it on page 23. Sunday, April 12, is the date of Easter this year. The Easter Offering is to go for Christian education.

**The West Marion church** of Middle Indiana had the misfortune of losing its house of worship by fire on Sunday morning, Feb. 9. Our correspondent does not give the cause or circumstances but says: "We were happy that no one was injured. We trust a convenient place can be arranged in the very near future so our worship may continue."



**Homestead, Fla.**, the love feast will be held March 14-15 at the Noah Cripe home, four miles west of Prince-

**Plans for a Children's Chorus** for the Hershey Conference already under way. If interested, see page 22 in last week's Messenger, or write the Children's Department, Board of Christian Education, 22 S. State St., Elgin, Ill.

**Pastors please note** that on Feb. 24, we plan to mail to our Sunday-school superintendent our suggestions for our program materials and also our Four Minute Talks which can be used on the four Sundays leading up to Easter. Ask your superintendent and start planning for your Easter program, including in those plans the offering for the Board of Christian Education to be lifted on Easter Sunday.—Board of Christian Education.

**Group meetings of the men** of Northeastern Ohio have been held recently at the following churches: Olivet, Ashland, Eastwood Mission, East Chippewa and Ashland. These meetings were all well attended and the response on the part of the men was encouraging. It is expected that the churches represented in these group meetings will do something definite in support of the Men's work in their local churches; some already have. Three meetings will be held later to provide groupings of the western and eastern part of the district at central points and to accommodate the churches in the more southern part of the district. The writer would appreciate hearing from some of the local churches at once, giving suggestions for the meetings and their programs. We ask that all take part in making these meetings a success. May I hear from pastors and leaders at once?—U. S. Kreider, 425 Ohio St., Ashland, Ohio.



### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in this column, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Meditations on the Cross**, by Toyohiko Kagawa. Willet, Book and Company. 222 pages. \$1.50.

This new book is already in its second printing, suggesting the popularity of the author who has published more than one hundred books. When Kagawa speaks folks sit up and listen. The book may be divided into two parts: chapters 1 to 6 dealing more directly with the Cross in the Scriptures, and chapters 7 to 18, with The Philosophy of the Cross. But no matter how you classify the chapters, the Cross runs through every page. At this time while the author is daily speaking throughout the land, and with Easter drawing near, these meditations will prove timely. Written primarily for his own people, one sees throughout the applications that are equally significant for America. In the latter part, The Cross in the Fourth Gospel, one is struck with the originality of the presentation by a writer who does not have the Christian background of western writers. Mystic as he is, Kagawa keeps his feet on the ground and sees the cross the message and the solution of our perplexing modern problems. Because he speaks primarily to his own people, the style and language are simple and there are repetitions to rivet the truth presented. He stresses sin and repentance, the power of love, the Saviorhood of Christ, the principle of nonresistance, fair play between labor and capital, the abolition of war and many other subjects, but always the cross stands out. The translators have done an excellent job in making the book so readable. This is a volume for the common man as well as for the religious leader.

### In the Messenger Twenty Years Ago

**Bro. W. A. Kinzie** assisted the members at Quinter, Kans., in a revival effort by which six were won for the kingdom.

**Bro. S. C. Miller** of Chicago called at the Messenger office recently to extend his greetings and renew his subscription.

**Bro. H. C. Early** was scheduled to deliver a series of sermons and lectures this week at the Daleville College Bible institute.

**Bro. J. H. Cassady** of Huntingdon, Pa., is booked for a series of meetings in the Moxham congregation, Johnstown, in the near future.

**Bro. Galen B. Royer** is at Johnstown, Pa., this week, where he is engaged in Bible institute work, along with Bro. A. C. Wieand and others.

**Bro. Geo. L. Studebaker and wife** of Muncie, Ind., have arranged to begin a series of evangelistic meetings in the church at Pittsburgh, Pa., Jan. 16.

**Bro. J. Edson Ulery** of Onkama, Mich., is at this writing holding forth the Word of Life in the Nettle Creek church, Ind., in a promising revival effort.

**Bro. Otho Winger**, president of Manchester College, has been spending the last week of the old year in Sunday-school institute work in Southern Ohio.

**Bro. Frank Carper** of Palmyra, Pa., assisted the members of the Big Swatara church in a recent series of meetings. Amid general rejoicing thirty-three made the good confession.

**Bro. J. W. Lear** of Decatur, Ill., after preaching the dedicatory sermon of the Brookville church, Ohio, continued in a series of meetings which resulted in thirteen accessions to the church.

**The enlarged church** at Lebanon, Pa., was dedicated on Saturday and Sunday, Dec. 18 and 19, Brethren H. B. Yoder, S. H. Hertzler, John Herr, Jacob Pfautz and J. H. Longenecker participating in the exercises.

**The pitiful condition** of the poor during the stormy and frigid days, now being experienced, is touchingly referred to by Bro. Chas. A. Miller, St. Joseph, Mo., in his communication published elsewhere in this issue.

**Sisters Bessie M. Rider** and Nettie Senger, appointed as missionaries to China at the Hershey Conference, will sail for China Jan. 25 from Seattle, Wash., on the steamship Tamba Maru, and will likely reach Shanghai about Feb. 22.

**The committee** on reorganization of our church boards and committees held a meeting at the Publishing House Jan. 26. The committee is composed of the following brethren: G. W. Lentz, Galen B. Royer, J. H. Longenecker, D. H. Zigler and Manly Deeter.

**The number of additions** to the church by baptism, reported through the Messenger during the year 1915, according to the record kept by Bro. Edgar M. Hoffer of Elizabethtown, Pa., lacked only eight of reaching 10,000. There were also more than 500 reclaimed.

**Bro. J. S. Flory**, president of Bridgewater College, and Bro. D. M. Garver of Trotwood, Ohio stopped off for a few hours in Elgin last Saturday afternoon. As a committee of the Educational Board, they had visited Manchester College and Bethany Bible School and were on their way to Mt. Morris and McPherson.

**Manchester College** recently celebrated the formal opening of its new Science Hall, so we learn from the North Manchester Journal. The January McColpa reports that the building of the new ladies' dormitory of McPherson College is in progress. It is a pleasure to note these evidences of growth in our educational institutions.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Request of the Disciples

"Lord, teach us to pray"

Read Luke 11: 1; 6: 12; 9: 28

Monday

All of Jesus' life was centered in God. His prayer life was but an expression of that relationship. Prayer for him was more than asking for things; it was not a matter of posture or formula; it was communion, and so was an expression of his spiritual union with God.

It finally attracted the attention of his disciples. They came to realize something of its significance; they related it to his matchless life and there is a wistful note in their request, "Teach us to pray." As a second reason, they referred to John. But the significant thing is that Jesus made prayer so real that it has challenged the imaginations of men of all generations.

*Our Father, we long to enter into a fuller communion with thee. Amen.*

### A Prayer of Praise

"Oh, that men would praise Jehovah for his loving kindness"

Read Matt. 6: 7-13

Tuesday

As Jesus put God first in his life, so he put him first in this prayer. But these petitions can not change God. They are expressions of adoration, exalted desires for the glory of God. They grow out of man's deepest knowledge and appreciation of what God is and what he does. The child of God desires that all men honor the Father, not in words only but in their lives. As the Jews longed for the kingdom, so the Christian longs for that supreme reign of righteousness on earth even as it is in heaven. Not only for the benefits it will bring to men but first of all for the glory of God.

*Give us faith, our God, that thy kingdom will come on earth. Amen.*

### Prayer for Our Needs

"Give us our bread for the oncoming day"

Read Luke 11: 2-4

Wednesday

We pray for God's honor and for his kingdom, then for our own needs. First, for bread for the coming day. It is no shame to pray for bread because the Father is concerned about

Are you interested in the Fellowship of Daily Bible Readers? If so, write the Board of Christian Education, Elgin, Ill., for particulars.

our physical needs. In our dependence, we would commit our lives into his providential care.

But more important is our need of forgiveness. We know by sad experience the blight of sin and we crave for ourselves the assurance of God's favor. And not satisfied to be forgiven only, we long to be kept from sin. Though we are assured of grace in time of temptation and know that there is a blessing in overcoming, yet realizing the power of sin we would be kept in safe paths.

*Our God, give us bread for our hungry bodies and food for our hungry souls. Amen.*

### "As We Have Forgiven"

"Lord, lay not this sin to their charge"

Read Matt. 6: 14, 15

Thursday

The petition for forgiveness is the only one which is conditioned. And the condition is a stern one. We can ask pardon only when we have forgiven those who have sinned against us. We can not do without forgiveness, but the Master has made it hard for the unforgiving one.

It is not easy to overlook slights and slander and physical harm, but that is part of the price of our pardon. Is the demand arbitrary? No, for God would have his children be like him. It is human to err; it is divine to forgive.

## WEEKLY QUIET HOUR

### Prayer

A loaf, a fish, an egg. Note in each case a substitute is suggested having a superficial resemblance, but worthless or even harmful.

Ask, seek, knock. Example of synonymous parallelism. Repetition for emphasis. See Ps. 1: 1; 19: 7-9.

What is prayer? Is it only asking for things? Is it not rather an attitude as suggested by Luke 11: 11? Is it not communion that we seek in prayer, confident that the Father knows our needs and gives?

And how shall we win men into the kingdom unless we become like our heavenly Father and exhibit his qualities in our lives?

*Our Father, sometimes we allow our petty grudges to stand in the way of divine favor. Amen.*

### Assurance of Answer

"Ask and it shall be given unto you"

Read Luke 11: 5-10

Friday

No one prays unless he believes that God hears. But he who believes that God is near and that God hears will pray. The first lesson to be learned about prayer is that prayers are answered. Jesus thrice repeats the promise.

This assurance of audience with the Father, Jesus portrays in a parable full of human interest. On one hand, the anxious host driven by his hospitality to go borrowing; on the other, his surly neighbor who not out of friendship but for peace gave him his request. Not that God is slow and must be forced; this story illustrates but one truth—the man got his bread. We shall receive our requests from God.

*Our Father, help us to come to thee, not demanding like spoiled children, but in faith trusting thy care. Amen.*

### As an Earthly Father

"How much more shall your heavenly Father give good things to them that ask him?"

Read Matt. 7: 7-11

Saturday

Jesus has forever brought God close to men in his simple term, Father. He saw the wealth of love and affection in the hearts of human parents, whatever their race or station, and found in that the truest conception of the heart of God. For this love came from God and so is a revelation of him.

Jesus took the homely things of life and glorified them. Here it is the child in a peasant home, asking for simple food, bread or fish or an egg. Would the parent refuse the request or mock it by giving evil instead of good? As a child trusts its earthly father, Jesus would have us trust God.

*Our Father, may we come to thee not only because of our needs but out of love and a desire for fellowship. Amen.*



---



---

## OUR MISSION WORK

---



---



*national conference group of village evangelistic leaders which convened in Tung Chou near Peiping. Sister Nettie Senger is in the second row, near the center*

### Chin Chou Farm Exhibit

BY NETTIE M. SENGER

AFTER an absence of two years, it has been exceedingly interesting to be in another Farmers' Fair, sponsored by the church here. We had despaired of having a good display of farm products because of the late summer rains, but after the things on exhibit were examined all expressed themselves that the exhibit for this year exceeded last year both in quantity and quality.

I note a growth in sentiment these two years. The immense crowds of curiosity seekers have dwindled away. The crowds now are made up of those interested. Also, at first, the exhibits were mainly from the Christians, where now the interest has penetrated to the non-Christians of the villages who bring their products, too. Among the exhibited products of unusual interest were: corn to compare with Iowa corn in size and depth of grains on the ear; turnips the size of a large cabbage head; millet heads a foot long; pumpkins and squashes more than one person could carry in size; Chinese cabbage heads so large they became a wonder (I did not measure them); sweet potatoes a credit to any farmer, persimmons, ginger root, lentil beans, soy beans, wheat, barley, stalks of mat rice and other products in season, all of outstanding quality. Next year I want to add a Hubbard squash, a large tomato, and perhaps something else that will start a further line of thinking.

There was also handwork. Our school wool products exhibited each year includes new designs to cre-

ate more alive thinking in the possibilities of the use of wool in the home. The government schools also had worthy handwork in the way of drawing and embroidery. Sixty-one prizes were given.

In the hygiene department we had some samples of our work in carrying out our teaching for better health of the children. On display were: a bottle of milk, a bottle of cod liver oil, a bottle of lime water, an egg, seaweed, a carrot, and some spinach. Two women were at the booth to explain the use of these things. In my lecture, given from the theatrical stage to the crowd in the court below, I had these things before me and explained the use of them and their value. In the audience was the government middle school student body entire.

Among the lecturers were the district magistrate and other able men in the government circles here at Chin Chou.

A very able presentation of the Prodigal Son in drama was given to a large audience who remained very orderly until the play was concluded.

In this type of exhibit we hope increasingly to show the gospel at work among the villages making the life of the people more abundant. We believe we can. Help us by your prayers. The folks want a practical religion for everyday life which brings heaven into their homes here and now, and thus they are automatically prepared for heaven. We spiritually starve for more praying among ourselves and among the home church people. When you pray things happen to the



glory of God that could not happen otherwise. These several days I have been lifted out of myself by realizing that prayers are being answered and God is guiding.

*Tsinchou, China.*

### Prayer Suggestion

BY J. M. PITTENGER

*Week of February 22 to 29*

THIS week's call to pray for the children of our missionaries has a peculiar challenge for the members of our fraternity. While it is recognized that they have unusual privileges in different ways, these unusual privileges involve them in unusual problems. These problems confront both the children and their parents.

Let us classify these briefly: (1) those they have on the field; (2) those they meet while on furlough in the homeland; (3) those they have after their parents return to the field, leaving them in the care of relatives or very close friends.

The time spent with parents on the field is or seems so very brief, especially to the parents. Happily this brief period is at that time of life when impressions are most easily made and abidingly formed. Soon comes school age, and that, from the beginning, means separation of the children from their parents, for most of the year, and at a distance that makes the occasions of their meeting during the school year very rare indeed.

Next they are in the homeland on furlough. What a contrast the children find in so many of their environments with other children as well as with grown-ups. So many adjustments have to be made, some of which try to the utmost the moral fiber already inculcated in home and school on foreign soil.

Soon, oh, so soon, the furlough is ended! Then for the older children and their parents comes that parting which only those who have made it can realize just what it is like.

In the first and the third periods, the children of missionaries meet many of the same problems which children of the homeland have to meet when bereft of their parents at the age of six or seven. True, missionary children have the joy of knowing that their parents are still living and that they can keep in touch with them through correspondence. By letter they can still have their parent's advice and help on any given problem, but it can be made available only after the passing of several months of time. This delay is, of course, unavoidable because of the distance which separates parents and children.

Space forbids the naming in a definite way even a few of the problems of missionaries' children but a bit of thinking will give to any one a list that reveals the

need of prayer for this group of children. Yes, and while praying for them, just ask the One who hears and answers prayer to lead each and every one of the group whom the dear Father in heaven counts worthy to become a missionary, too, to carry on the work which is the greatest work in the world. Their fathers and mothers, like Elijah of old, will be overjoyed in passing their mantles of service on to those who can still carry on after they have heard, let us hope, the Lord's "well done."

*Huntingdon, Pa.*

### Monthly Financial Statement

#### Conference Budget

During the month of January contributions for the Conference Budget and agencies within the budget totalled \$22,378.32. Total cash applicable to the Conference Budget for the year beginning March 1, 1935, \$138,791.10, detail as follows:

	For the month	For the year
General Mission Board .....	\$17,670.73	\$ 86,274.90
Board of Christian Education .....	50.97	2,172.51
Bethany Biblical Seminary .....	806.58	6,672.15
General Ministerial Board .....		20.50
General Education Board .....		32.54
Ministerial and Missionary Relief .....		2.00
American Bible Society .....	28.50	33.29
Conference Budget Undesignated .....	3,821.54	43,583.21
	\$22,378.32	\$138,791.10

#### General Mission Board

During January contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-35
World Wide Missions .....	\$8,785.43	\$26,602.81
Student Fellowship Fund .....		530.29
Women's Work Project .....	1,154.41	7,256.85
Home Missions .....	663.47	6,104.23
Greene County, Virginia, Mission .....	20.00	25.00
Foreign Missions .....	905.84	4,120.04
Junior League Project .....	441.88	1,756.74
B. Y. P. D. Project .....		686.89
Intermediate Project .....	9.00	28.59
India Mission .....	202.67	1,063.56
India Native Worker .....		171.00
India Boarding School .....	75.95	544.77
India Share Plan .....	206.00	1,658.60
India Missionary Supports .....	1,810.94	12,744.35
Stover Memorial Fund .....		500.00
China Mission .....	195.94	1,154.05
China Native Worker .....		147.26
China Boys' School .....		19.24
China Girls' School .....	5.00	23.00
China Share Plan .....	100.00	566.25
China Hospitals .....	10.80	25.80
China Missionary Supports .....	1,637.92	9,088.50
South China Mission .....	10.00	94.36
Sweden Mission .....	5.00	15.00
Sweden Missionary Supports .....		500.00
Africa Missionary Supports .....	827.02	8,357.80
Africa Mission .....	374.59	1,738.76
Africa Share Plan .....	204.50	632.58
Ministerial and Missionary Relief .....		2.00
China Famine Relief .....		8.00
Africa Leper .....	4.37	118.59
Conference Budget Undesignated .....	3,764.76	43,212.81
Conference Budget Designated for—		
Board of Christian Education .....	50.97	2,172.51
Bethany Biblical Seminary .....	307.78	3,756.81
General Ministerial Board .....		20.50
General Education Board .....		32.54
American Bible Society .....	28.50	33.29
Conference Budget Share Plan .....	38.43	352.05
Youth Serves .....	18.35	18.35



The following shows the condition of mission finances on January 31, 1936:

Income since March 1, 1935 .....	\$116,061.42
Income same period last year .....	114,124.00
Expense since March 1, 1935 .....	149,959.56
Expense same period last year .....	148,185.36
Mission deficit January 31, 1936 .....	44,053.37
Mission deficit December 31, 1935 .....	51,296.79
Increase in deficit during January, 1936 .....	7,243.42

## News From the Field

### AFRICA

#### Garkida

BY FAYE MOYER

#### Leper Institute at Garkida

The third week of October was a busy week at Garkida. A week of institute was held for the purpose of encouraging and stimulating the native teachers, dispensers and angelistic workers—especially those who are out in community centers and other places helping. All these workers have gone from Garkida and are assisting at Marama. In community centers came for the week. Together with the teachers studying and teaching here, there were about fifty in attendance. Time was given to definite instruction, time for visiting the regular school in session, and definite time for devotions and worship. One morning we climbed a small mountain for a vesper service. Looking down over the villages round about, where smoke from the evening fires was lazily curling into the air, and hearing the distant voices of the villagers about their evening work, gave one the feeling of being very much with the world of people, and yet the consciousness of having drawn apart a bit for prayer and communion with God. The beautiful sunset, showing through the straight palm trees which line the valley below, spoke to us of God's beauty and nearness. There we meditated and worshiped at the close of the day.

Nearly every member of the American staff had some part in helping make the institute a success. And we feel that it did help to revive interest and kindle new enthusiasm in our work. Mrs. Kulp had several new Bura songs which she taught. They were Negro spirituals adapted to the Bura. These songs became special favorites.

#### Communion

A love feast was held at the close of the institute. Seventy-five communed, about twenty of them being women. It was inspiring to see these colored brothers and sisters sitting around mud benches for tables at a love feast in commemoration of Christ's death; and to be one with them in this service was a joy.

A few weeks later a love feast was held at the Leper Colony for the unfortunate ones who could not come to the Garkida church. Thirty-six communed at the Leper Colony. Bro. Desmond Bittinger officiated at both places.

#### Language Examination

The language examination is a momentous time for people who are here for their first year. Dr. and Mrs. Studer successfully passed their first examination in October. They are hoping to take their second examination by the end of December.

#### Weather

The cold weather brings with it many cases of serious cold and pneumonia. This is especially true among the natives. Yesterday it was reported that three babies died in

a near-by village, and one here at Garkida the day before. The little three-month-old baby of Ngida and Kubili, one of our oldest Christian families, is seriously ill with pneumonia now. This is their fourth baby and the only one living. We as well as they hope so much that it can live. The doctor is doing all that he can for it. It has been taken into the Heckman home where it can be given every care possible. Mrs. Heckman and Mrs. Bittinger stay with it night and day, and the parents are doing all they can to save it. The improper care of babies in cold weather and the scant clothing they have make the cold season a hard one for them.

#### A Stubborn Ulcer

Miss Harper was brought to Garkida so that she could be near the doctor so that he could give constant attention to a stubborn ulcer on her ankle. For weeks it had been refusing to heal and it made her unable to go about her work. She has now returned to Marama since the ulcer is showing some signs of healing.

### CHINA

#### Tai Yuan

BY SARA Z. MYERS

#### Signed Up for Bible Study

The Bible classes organized following the Youth and Religion Movement in October are keeping up fairly well. Two hundred and forty-seven non-Christians signed cards at that time for Bible study but as usual some have dropped out. However, at a recent meeting of the class leaders it was learned that about ten classes are progressing nicely.

#### The First Women's Meeting

On Nov. 23, we had the first women's meeting in our new church property. Mrs. Chang and Miss Shock had done special visiting in preparation beforehand and on that day more than forty girls, women and children were in attendance. A very excellent talk was given by a devout Christian woman leader of the city. This meeting will be held each month.

#### Ten Are Baptized

Sunday, Dec. 1, was a day of rich experiences for our church when ten fine young people were baptized. Eight of



Ten baptized at Tai Yuan, December last



them are young men, most of them from the Bible classes taught by Mr. Myers. One young girl comes from Miss Shock's Bible class of girls. One woman is the wife of a returned student of law from America who last year became a member of our church. We desire the prayers of all who read this in behalf of these young Christians who have so valiantly stood for Christ, but who have little or no Christian background and are surrounded by temptations and evil influences.

#### **Around the Lord's Table**

Following the baptismal service we held a love feast and communion service. Thirty-four men and women surrounded the Lord's table. It was an occasion of real joy and fellowship following as it did the impressive baptismal service and having with us at the table the ten who had so recently entered the kingdom.

#### **The Y. W. C. A. Campaign**

The Young Women's Christian Association is in the midst of its annual campaign for members and money. It is not an easy task to raise money at this time as people have previously given liberally to Flood Relief, and many who receive their salaries from the government have had them tremendously cut for two months for this purpose. However, the Y. W. C. A. is pushing on in spite of difficulties and is specially emphasizing work among the industrial class of the city of which there are many.

#### **Visiting the Mission**

As mission secretary, Mr. Myers is making a round of all the mission stations yet before Christmas looking into their problems a bit and helping with special meeting.

#### **Political Unrest**

At present there is much unrest over the political situation and we wonder from day to day what the next step will be. The people of our city and of North China in general are distressed and much perturbed over the increasing encroachments of Japan upon their territory.

### **CHINA**

**Liao Chow**

BY ELIZABETH W. OBERHOLTZER

#### **Evangelistic: A Month's Village Itinerary**

Together with a small evangelistic band, Brother and Sister Oberholtzer have been out visiting towns and villages for the past month. Although the farmers have been busy, some profitable contacts have been made with small groups of Christians and inquirers in seven large towns and nearby small villages. During the daytime the women evangelists visited in homes or at threshing floors and talked to women and girls or taught small groups who came to read or listen to Bible stories. Sometimes we just sat and had heart to heart talks about the great problems of life and tried to bring comfort and cheer to many who have sorrows hard to bear.

The men evangelists preached on the streets, in the fields, or in shops. Between times many sick ones with minor ills came to be treated and several cases were cared for in their homes. In the evening larger groups met for worship and to hear the gospel preached. The needs are so great when one comes into these backward places that there is a longing to be more than one person, and how intensely we feel the need of power from our Lord and Master to cope with the ravages of sin all about us!

#### **Foot-binding Still Exists**

Three great evils seemed to be prominent as we toured the villages: opium using in all its forms; immorality or promiscuity with its attending ills; and foot-binding. We teach against all these evils and we women especially talked against foot-binding. The custom is breaking down in larger and more enlightened places, but among the hills where the people are ignorant and superstitious, even though fined for binding feet, they keep up the custom. As soon as the officers are gone the bindings go back and the poor young girls hobble around crippled and pale as ever. They are proud of their small feet with tiny shoes, but are ashamed to take off shoes and bindings and let their feet be treated for some ulcer. Two pretty young girls wanted to have us treat their sore feet but were ashamed to come. We went to their home later and helped to bathe and treat their ulcerated feet. They were very grateful and brought a few coppers and walnuts for pay. The girls were told to take off bindings and make larger shoes. They admitted that they had suffered great pain but could not make their broken feet larger. It is true the feet do not get much larger after the arch has been broken but they do spread and are more comfortable when unbound. The process of unbinding is painful and it takes patience and care to accustom their cramped feet to more freedom. Many mothers and girls said, "No, we will not bind our girls' feet." We hope they will keep their promises.

#### **Strengthening the Brethren**

Along with trying to unbind feet, we tried to open up darkened minds and hearts. We visited a number of non-Christian homes but this time our main purpose was to encourage and build up in the faith our groups of Christians and inquirers. We read the Bible, prayed and sang with them, encouraged them to keep up family worship and meetings on Sundays. We said, "If you are warmhearted for Christ, you can do much more to win your neighbors and friends than we can, as we are outsiders." One Christian mother said she had been slack about witnessing and worship and promised to be more faithful and earnest in the future. She also accompanied us into several homes and to a village a mile away. We were glad for this spirit of helpfulness as we knew she was busy with harvest work. Another mother, not yet a Christian, but a believing inquirer, said she had her faith much increased recently, because her husband had been healed of a painful ulcer through the earnest prayers of a Christian neighbor. A father of longer Christian experience wept when we had prayer together because his little group had grown cold and were not as united as formerly. He asked us to pray for them that they might be warmed up and work together more harmoniously.

#### **Home Week: Making the Home Christian**

The work of emphasizing the Christian home and parent and child training was a part of the five-year movement program instituted by the National Christian Council of China. Each year they send out material and suggestions for holding a Home Week program. During the last of October and first few days of November this Home Week meeting has been held in our Liao Chow church. Teachers of our schools, nurses of the hospitals, some of the gentry and Sister Hutchison have been leaders in the services. The following subjects have been used: Examples of Model Homes and Parents; Training the Child in the Home for the Church and for Citizenship; Hygiene and Public

(Continued on Page 25)



## THE CHURCH AT WORK

### ADMINISTRATION

### Suggested Materials and Activities for Easter

#### MATERIALS

##### General Helps

Christian Education Poster.  
 Four Four-Minute Talks.  
 Booklet entitled, "Spiritual Resources for Youth In the Easter Period," 5c each.  
 A copy of each of the above will be sent free to each Sunday-school superintendent.  
 Fellowship of Prayer—3c.  
 Slide Lecture entitled, "The Life of Christ in the Masterpieces of Art."

Set only, available for limited number of churches during the Easter season. Rental free, but user must pay transportation both ways.  
 Evangelism for Today, Cartwright—\$1.

##### Study Courses for Pre-Easter Period

Sources of Power for Everyday Living—Mrs. Wieman—

A study unit is unique in its field—that of ways of personal religious living. It is prepared for those of college age or older, but it may be used by some high school groups, and adults will also find it valuable.

Youth Action in Personal Religious Living—15c.

Finding the Way (Preparing Juniors and Intermediates church membership)—Edith Barnes—35c.

When We Join the Church (Young People)—Ryan—60c.  
 Program Units, Vol. II, Part 2—contains a series of programs on Easter and its meaning (Intermediate)—25c.

Handful of Clay—van Dyke.  
 God's Candle—Oxenham.  
 The White Lily—Stocking.

##### Resources for Poetry

Vols. I and II of Quotable Poems.  
 Christ in the Poetry of Today.

For pictures (use the book, \*The Gospel in Art, by Bailey, for interpreting pictures. Write to the Brethren Publishing House for prices, stating the size picture desired.

The Light of the World—Hunt.

The Entombment—Ciseri.

Christ on Calvary—Munkácsy.

Ecce Homo—Ciseri.

Peter's Denial—Harrach.

The Nazarene—Todd.

The Head of the Child Christ—Hofmann.

The Last Supper—da Vinci.

Holy Women at the Tomb—Ender.

For pictures from other sources may be mounted and used in class and bulletin boards.

##### Stories and Dramas

Christ in the Life of the Church—10c.

Release—February 1933 International Journal of Religious Education—15c.

The Cloth of Sendony, February 1935 International Journal of Religious Education—15c.

The Unlighted Cross—Dorothy Clarke Wilson—35c.

The Boy Who Discovered Easter—McFadden (\$5 royalty)—35c each.

Quarter—Nagel (\$15 royalty)—75c each.

Just of the Road (\$5 royalty), may be used for Easter by substituting Easter for Christmas in several instances.

Into Thy Kingdom—February 1936 International Journal of Religious Education—15c.

#### Worship Materials

\*Famous Hymns with Stories and Pictures, Bonsall.

Program of Worship, March 1935 International Journal of Religious Education.

Worship Materials, March 1936 International Journal of Religious Education—15c.

But in the Morning—Joy (sunrise service)—March 1936 International Journal of Religious Education—15c.

An Easter Sunrise Service, Averill, in The Church School Journal, March 1934.

#### Easter Music

Awake, Awake, Utter a Song—Case (anthem for mixed voices).

Hosanna!—Granier (anthem for mixed voices).

King of Kings—Simper (anthem for mixed voices).

Light's Glittering Morn Bedecks the Sky—Parker (anthem for mixed voices).

The Lord of Eastertide (cantata for mixed voices).

#### Devotional Books

\*The Hidden Years—Oxenham—\$2.

\*The Meaning of Prayer—Fosdick—\$1.15.

\*Ways of Praying—Lester—35c.

A Way of Life—Lester—2c.

A Philosophy of Life That Works—Judd—10c.

\*What Men Live By—Cabot—\$1.50.

\*Meditations on the Cross—Kagawa—\$1.50.

\*Books by E. Stanley Jones.

#### ACTIVITIES

Evangelistic effort, especially among members of the Sunday-school.

Studies to deepen spiritual life. See study course—Sources of Power for Everyday Living.

Palm Sunday roll call of members.

Communion (Use the Easter season to make this service more meaningful).

For intermediates, illustrative booklets of pictures and scripture may be made. Small colored prints of The Last Supper may be obtained for 2c each.

Easter drama or play.

Easter cantata or anthem.

Sunrise Service (community, church or young people's activity).

Present the need of Christian Education (drama, The Unlighted Cross, and Christian Education poster especially helpful).

#### Reading Circle

Most people enjoy reading books that others are reading. A reading circle before Easter might use some of the devotional books listed above. Some groups meet together, and read aloud or give reports. Others pass the books from person to person.

#### Special Suggestions for Intermediates

I. Worship for five Sundays preceding Easter based on the events of Passion Week, with pictures and scripture. Each pupil has a picture mounted on colored paper for each week, and the verse of scripture is written below. On Easter these are made into a booklet of his own, telling the Easter story.

Books starred (\*) are in the Brethren Loan Library, available for a limited number. Orders and inquiries should be addressed to the Board of Christian Education, 22 South State St., Elgin, Illinois.



**Suggestions:**

Use soft green, tan, yellow, or gray paper for mounting.

Cut away the white border from the pictures for best effect. The pupils may do this mounting in session, or it can be done ahead of time by a special group.

The leader should be prepared to interpret the picture in connection with the worship service. Pictures for use:

Entry Into Jerusalem, Plockhorst.

The Last Supper, da Vinci.

Christ in the Garden of Gethsemane, Hofmann.

Christ Before Pilate, Munkácsy.

Touch Me Not, Schönherr.

Pictures are 1½ c each and 5½ x 8 size. Order from the Brethren Publishing House.

II. A similar project to No. I, using Easter hymns. Their history, interpretation, and appreciation should be a part of the project. The material could then be woven into the Easter service. Suggested hymns:

Fairest Lord Jesus, 137 in New Hymnal for American Youth.

Into the Woods My Master Went, 119 in the same hymnal.

I Bind My Heart This Tide, 121 in the same hymnal.

When I Survey the Wondrous Cross, 143, Brethren Hymnal.

Christ the Lord Is Risen Today, 146, Brethren Hymnal.

Immortal Love, Forever Full, 147, Brethren Hymnal.

These hymns may be found in many other hymnals and songbooks.

III. The Easter season is a time for preparation for church membership and the receiving of new members. Intermediates are especially to be included in this.

IV. A study of how Easter is observed in other lands. The story of Self-Denial Week as practiced by our fellow Christians in India, when they go without one meal a day for a week and give the cost for the Lord's work, can motivate real sacrificial living and giving during Lent.

V. One year a group of Juniors and Intermediates were given three narcissus bulbs planted in a ten-cent glass bowl as a Christmas present, planted so that they would bloom for Easter. This provided much lesson material, many illustrations as well as discussion material during the whole time of their growth, as well as lovely decoration for the church on Easter Sunday when the children carried them in a processional.

VI. A Give-away Garden. Each class in the Sunday-school buys a plant. This is presented during the Easter service with a suitable poem, song or story, and placed on the platform. Later the donors take the plant to some shut-in.

VII. An Easter basket of food for a poor family. Sometimes we forget that people must eat at Easter as well as at Christmas, and at other times of the year.

VIII. The Easter season is a time of new and awakening life, which is also characteristic of the intermediate. Some helpful sex instruction might be given at this time. At least a check-up on the needs along this line would be wise, and some plans should be made to meet these needs.

Suggested books for intermediates:

Girls: "The Three Gifts of Life," by Nellie K. Smith.

Boys: "Growing Into Manhood," by Roy L. Dickerson.

IX. It was the custom at one place to give a candy Easter egg to each boy and girl. Now they are given a small plant, which they like much better.

**Special Suggestions for Children**

Children's Leader magazine, April 1936, single copy, 10c.

Picture Story: "Ecce Homo"—Charles Arthur Boyd.

Stories to Tell: "The White Doves' Story"—Ethel Patterson.

"The Day of Resurrection"—Adapted by Nan F. Weeks.

Suggestions for April for Beginners, Primaries and Juniors.

Pilgrim Elementary Teacher, March, April 1936, single copy, 15c.

Hymns: (March)—Life Out of Death.

(April)—Joys Abroad.

Story: (April)—Spruce for Billy.

Suggestions for Beginners, Primaries and Juniors.

Elementary Magazine, April 1936, single copy, 10c.

Many of these materials and books may be found in your local library or in homes.

**PEACE****Military Disaffection**

The Military Disaffection Bill, passed by the Senate one day last summer, and now on the calendar of the House, if enacted into law, will ban any criticism of the Army or Navy or their appropriations. This bill (Tydings-McCormack Bill, S. 2253) provides in brief:

"Whoever advises, counsels, urges, or solicits any member of the Army or Navy of the United States . . . to disobey the laws or regulations (any order issued by higher authority) governing such forces . . . or whoever publishes or distributes any book, pamphlet, paper, print, article, letter, or other writing which advises," etc., "shall be punished by a fine of not more than \$1,000 or by punishment for not more than two years, or both."

This bill is being urged as a means of suppressing communist propaganda in the Army and Navy. As a matter of fact it would suppress all agitation against the huge Army and Navy appropriations and criticism of the Army and Navy policies. The Hearst press is back of this fascistic drive. If the Military Disaffection Bill is passed, there will be no such thing as free speech or a free press. This bill calls for a positive expression on the part of lovers of peace and free speech.—R. D. Bowman.

**WOMEN'S WORK****Women's Work—February 29, 1936**

When this appears in The Gospel Messenger, only one week will remain in the fiscal year of 1935-1936. On Feb. 29 the books will be closed. In examining the Women's Work financial records, we find that by the last day of January \$7,256.85 had been received. This means that \$7,743.15 will need to come in during the month of February if we in our Women's Project are to reach our goal as we did last year. Last year during the month of February \$8,841.74 was sent in by the women and surely we shall be able to do as well this year. Shall we not try?

During the two months of October and November, the women's local groups responded in a splendid way to the call to send in the money which they had on hand. It is a constant joy to know that our women can be counted upon to respond to such requests for help. In the same spirit, may each local group, which has not already given according to its apportionment, bend every effort to send in its remittance to the district secretary in time for it to reach national headquarters before the books are closed.

All through this fiscal year the church has been struggling to reverse the trend in giving. For some time the trend has been downward. But somehow we are led to hope that this closing fiscal year shall have seen the trend change



in upward direction. There can be no doubt that the set by the church can be reached if the women determine to make their giving a chief concern during these training weeks of the fiscal year. Let us do our best. We have a heart to labor for the Lord, like Tryphena and Phoebe" (Rom. 16: 12). May this be said of each one of us.

How glorious it is to know that the ministry of women has been central in the life of the Christian church since the earliest days when Paul rallied his friends at Philippi and encouraged his colleagues, saying, "Help these women, for they have labored with me in the gospel."

### The World's Day of Prayer

Many orders are coming in asking for the World's Day of Prayer programs. This is most encouraging. It reveals the fact that our women are concerned for the nations of the world, and are glad to set aside a few hours for special prayer on their behalf.

Among the orders for programs, several writers have noted the fact that their local women's groups were joining with the women of other denominations in the town, and they were looking forward to having a most splendid service together. This is indeed an excellent idea and it is hoped that each year will find more denominations joining together to pray for love, understanding and good-will among all nations, for it looks as if it is one of the steps in helping to answer their own prayers.

Last year, 1,900 World's Day of Prayer programs were sent out by the women of our church. This year it is expected 2,000 will be sent out. The groups which have not yet received their supply should do so very soon before our stock is exhausted. As in the past, it may again be necessary for us to reduce your order when our stock runs low. We are glad to urge all women's groups to make Feb. 28 a day of real intercession for peace and goodwill among the nations of the earth.

### News From the Field

(Continued From Page 22)

Special Emphasis Against the Fly and Prevalent disease Trachoma, Family Worship and Making Home a Christian. Each lecture has been fittingly illustrated with simple play to make the lesson clearer. The meetings have been well attended and interest kept up. We are glad the people of the city do want better homes and we hope they may become Christian in the full sense of the word.

#### Medical, Opening or Welcome Meeting

Dr. Yang, who is our new physician, is taking hold of the work nicely and getting acquainted with our local people. On Oct. 10, China's independence day, the hospital was open to friends. Friends of city and near-by villages were invited to visit and look around. The doctor and nurses lectured on Public Health, Hygiene, Disease Prevention, Maternal and Child Care, all of which were illustrated by pictures and charts. We hope that the work of healing physical ills may grow and that fear and superstition of foreign medicine may disappear.

#### Parker Visits Liao

We are glad for the visits of Dr. Parker to our station for his help and encouragement given to the hospital workers and friends in the city and vicinity. He came to us Nov. 1

and stayed a few days, helping Dr. Yang with a serious case in the hospital and making plans for future progress of the work.

#### Mass Education: Thousand Character Follow-up Work

Recently three classes in Thousand Character were graduated with sixty-four women and girls receiving diplomas. In the two large villages where the graduating exercises were held, nine enrolled as inquirers of the Christian way of life. In two of the villages those who have read have promised to help others to read. Sister Hutchison also states that two of our Christian women workers are following up these classes by teaching, telling Christian stories and singing hymns and on Sunday a meeting is held in the village. A Bible class is being planned to meet twice a year in the different villages where women have read. Thus superstition may be broken down and a Christian foundation laid.

#### Mrs. O. C. Sollenberger Improves in Health

Sister Hazel Sollenberger who has been in the Peiping Union Medical hospital for treatment for a month is now out again and staying in Peiping. At this writing she is improving and able to walk about some. Though not yet strong, we rejoice and praise God for this partial recovery and hope that she continues to improve steadily and may soon enjoy the blessing of health and strength.

## CORRESPONDENCE

### A TRIBUTE

Another dear one has gone from our midst. There is one more pair of hands to beckon us to the golden shore, yet we can not say that her place in the home, her place in the neighborhood, or her chair is empty, for her presence filled these places in such a way for so many years that she leaves to us a memory almost tangible, like the fragrance of some delicate flower.



Brother and Sister John Bennett

At last there came the earthly end of a well spent life, a life of something accomplished, something done.

Twelve Christian children—six sons and six daughters, ranging from forty-four to sixty-one years of age are a living testimony to this.

Anna Sowers Bennett of Artemas, Pa., died on Jan. 9, 1936; she thus broke the family circle established sixty-two years ago when she was married to John Bennett, for her death was the first in the family in the sixty-two years of wedded life.

When her husband was called to the ministry fifty-nine years ago, she devoted her life not only to the rearing of her family, but in her quiet unassuming way assisted him in his church work, going many times with him on long trips over the rough mountain roads, in the horse and buggy days. Often she was called to visit the sick in the community and to assist in their care. Then when the care



of her babies and household duties held her at home, she took care of a country store and directed the work on the hillside farm for weeks at a time while her husband was away attending to the Lord's business. Surely hers was a life well spent.

Mother, grandmother, Aunt Anna have gone ahead of us for just a little while. Her weary body has received its merited rest. We turn our faces heavenward and say, "Heavenly Father, we thank thee that our lives have come in contact with one who does not have to go to her Savior and Master empty-handed." She was one who filled the cup of life to overflowing, serving her Lord, her husband, her children, her neighbors. She accepted the vicissitudes of life with calmness of mind and tranquillity of soul. To her Savior she could say in truth: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness."

Copley, Ohio.

Rosa M. Bennett.

### AN APPRECIATION

We are delighted to see Daily Devotions in The Gospel Messenger, and in our enthusiasm we ask: "Why did we have to wait so long for the studies?" They make a real Bible course, and all thrown in with the regular price of the Messenger. How unfortunate that the paper does not go into every member's home! However, we regret most that some who can afford several secular papers and magazines refuse to take the Messenger. I recall Mary Quinter once saying that every member, to be loyal to the church, should take the church paper. The Daily Devotions are a good substitute for study in a Bible school which few have the privilege to enjoy. Let us pray for the writer of the devotions and thank God for them.

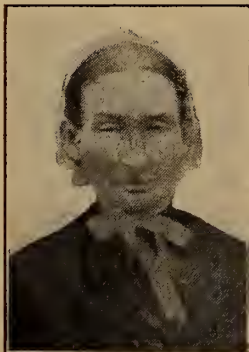
It has been truly said that there must be soul development if there would be spiritual manhood, just as surely as there must be bodily development if there would be physical manhood. In his Word God has provided means for this soul growth (1 Peter 2: 2). "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

Virden, Ill.

Elizabeth H. Bruaker.

### SISTER LAVINA ELIZABETH SHAVER

Sister Shaver was the oldest child of John and Jane Gibson. She was born March 7, 1867, in Floyd County, Va. At the age of three her parents moved to Franklin County, Va., near Boone's Mill. During her early childhood the family moved frequently. At the age of ten she was hired out to Otis Tich; one year later she hired to Edwin Tich; during the seven years spent with these two families she received food and clothing and a very limited amount of schooling for her wages. One year, following her stay with the Tichs, she spent in the home of Elder Daniel Bowman in the Bethlehem congregation. Some time during the year spent in Elder Bowman's home she united with the Church of the Brethren. She moved into the Copper Hill community and made her home with Sister Mahalley Wimmer until her marriage in October of 1887 to Isaac Shaver, the fourth child of John Adam and Nancy



Shaver. She lived in the Copper Hill congregation the remainder of her life. Shortly after her marriage her husband was elected to the ministry; she was always willing to assume the home responsibilities when his duties called him away from home. For the past year she had not been as strong as usual, but was able to be about her household duties up until a few days before her death. She suffered a stroke of paralysis which affected her throat and made speech impossible the last few days of life. Brother Isaac, her husband, realizing the seriousness of her condition, and also his own weakened condition, called for the anointing service for himself the day before she died. While some of the group were singing "My Jesus, I Love Thee," there seemed to be a moment of consciousness on the part of Sister Shaver; she raised her hand and opened her eyes for a brief second, then fell again into unconsciousness and remained in a state of coma until the following morning, when she fell quietly asleep. Funeral services were conducted the following day, Jan. 17. Short services were held in the home by the pastor, followed by a public service at the Copper Hill church with the following ministers taking part: the pastor, Eld. D. P. Hylton of Roanoke, Va.; and Eld. B. T. Naff of Calloway, Va. She was laid to rest in the Copper Hill cemetery beside the church she loved and served so long. Her husband, Eld. Isaac Shaver, a son and two daughters survive; also fifteen grandchildren. She also leaves several brothers and sisters.

Bent Mountain, Va.

A. R. Showalter.

### IN MEMORY OF A. F. MIKESSELL

Ninety-three years ago, last July the 2nd, Andrew Fridley Mikesell was born near Pleasant Hill, Ohio, into the home of John and Susan Fridley Mikesell. He served his country the last three months



of the Civil War. Jan. 1, 1867, he was united in marriage to a young schoolteacher, Jane Beery, of Mt. Pleasant, Iowa. When Bro. Mikesell went to Iowa for his bride, there was no bridge across the Mississippi River. The train stopped on the Illinois side. The river was frozen over, but fearing the ice might break, strong boards were laid on the ice and the travelers walked across single file. On the return trip the ice was solid and they crossed the Mississippi in a horse-drawn sleigh. Thus began the beautiful companionship that was unbroken for over fifty-five years. Into this home were born four sons and four daughters. One daughter, Alma Trump, died in young womanhood, and Sister

Mikesell July 8, 1922. Seven children, nineteen grandchildren and eight great-grandchildren are his direct descendants, who live to bless the world. These, with those who knew him intimately, are strengthened by his beautiful life, for it was in his early years that he united with the Church of the Brethren and his life was always an expression of his deep abiding faith. He was always ready to give himself and his money to the work of the church. He was a strong believer in missions and gave large contributions for this cause. He served for many years in the offices of deacon and Sunday-school superintendent. He was quiet, unassuming and faithful. Bro. Mikesell was a farmer, and during his long life in and near Covington he employed many workmen. Those who worked for him appreciated his Christian character and his even temper. He was industrious, but never fretful and impatient, "diligent, fervent in Spirit, serving the Lord."



he grew older in years, he kept youthful in spirit, alert to the press of the times and ever ready to accept all the good which came with the new, still retaining the worth-while experiences of the years. As his eyesight failed he found increased pleasure in the work and knew when and where to find good programs. Bro. Mike-place in the church was never vacant unless he was ill. It was a meditation to see his godly face as he sang from memory or related to the pulpit message.

His illness was of short duration. With calm resignation he spoke a last amen to his pastor's prayer, then closed his eyes and went to be with the Lord. Funeral services were in charge of his pastor, from 2 Cor. 4:17-5:1.

Wilmington, Ohio.

G. L. Wine.

#### DAVID RINEHART

David Rinehart, eldest child of Joseph and Catherine Rinehart, was born April 29, 1849, near Eaton, Ohio, and passed peacefully from this life Jan. 28, 1936. Funeral services were in charge of Bro. Everett Rinehart, pastor of the Four Mile church near Kitchel, Ind.

At the age of twelve his father died, leaving the mother with the care of three small children. The home was broken up and David went to stay with his grandfather, David Rinehart, who had migrated from Virginia to Dixon Township in Southern Indiana early in 1800. At sixteen years of age, Bro. Rinehart was compelled to start for himself on his own responsibility and for ten years he worked on the farm. These were years of bitter suffering for him and he always maintained the greatest sympathy for a child out of a home and loving parents to guide its way.

Jan. 27, 1876, he and Fannie Whitesell were united in marriage. The union was very happy and remained unbroken for nearly fifty years, having been broken only two years ago by the decease of his companion. He felt the loss of his loving companion most keenly in a most faithful and tender way, a daughter, Ottie, remained at home and cared for him, making his last two years contented and happy.

In December of 1884 he declared his faith in Christ and united with the Four Mile Church of the Brethren in Southern Indiana. He was faithful as a deacon for more than forty years. He was faithful and dependable in his service to the church and the community. With the support of his faithful companion he was able to put the same loyalty and devotion into the lives of the children, all of whom are active in church and community service, one daughter, Sue R. Heisey, having served as a missionary to China from 1917 to 1921.

His training to cherish his memory are his younger sister, Mrs. Mary Walker, of the Upper Deer Creek congregation in Middle Indiana; sixteen grandchildren and three great-grandchildren, and a host of friends who were very dear to him.

Logansport, Ind.

Walter J. Heisey.

### MATRIMONIAL

**Campbell-Bernardo.**—By the undersigned, Jan. 25, 1936, at his home, Norristown, Pa., Harry Warren Campbell of Norristown, Pa., and Della Bernardo of Bridgeport, Pa.—Wm. J. Wadsworth, Jr., Norristown, Pa.

**Bourne.**—By the undersigned at his home, Feb. 1, 1936, Mr. J. J. Miller and Miss Melba Bourne, both of Whittier, Calif.—C. S. Ziegler, Anaheim, Calif.

**Swaninger-Jones.**—By the undersigned at the Church of the Brethren, Easton, Md., Dec. 25, 1935, Bro. Eugene Schwaninger and Sister May Jones, both of Easton, Md.—J. S. Rittenhouse, Easton, Md.

**Teigen.**—By the undersigned on Jan. 2, 1936, Eugene Swihart and Mrs. Emma Teigen of Robsart, at his sister's home in Vidora, Sask., I. Ziegler, Vidora, Sask., Canada.

**Kelly.**—By the undersigned, at the Church of the Brethren, White Cottage, Ohio, Oct. 2, 1935, Mr. Robert F. Temple of Zanesville, Ohio, and Miss Edith Kelly of White Cottage, Ohio.—J. D. Ziegler, White Cottage, Ohio.

**Searles.**—By the undersigned at the groom's home, Oct. 30, 1935, Mr. J. J. Wise and Miss Dorothy Searles, both of Zanesville, Ohio. D. Ziegler, White Cottage, Ohio.

### FALLEN ASLEEP

**Amstutz.** Verna Gladys, eldest child of Mr. and Mrs. Derlin Amstutz, near Marshallville, Ohio, June 3, 1923, died of pneumonia Jan. 29, 1936. She leaves father, mother, one sister and three brothers. She loved Jesus as her Savior in August, 1935. Funeral services and interment at the East Chippewa church by the pastor, D. R. McFadden.—Blough, Sterling, Ohio.

**Chley.** Bro. Ira, born June 23, 1863, died Nov. 29, 1935, of a nervous condition from which he had suffered for many years. Although blind since childhood, he conducted a mercantile business for many years. He was a devoted church member for many years and was always ready in what he considered the best interest of both church and community.—Mrs. J. H. Hentz, Berlin, Pa.

**Buck.** Sister Ethel (Hoover), daughter of Eld. and Sister W. N. Hoover, died Jan. 21 at the Philipshurg, Pa., state hospital of a complication of ailments, aged 26 years, 10 months and 24 days. She was born at Hollidaysburg, Pa., and there at the age of eight years she was united with the church to which she was loyal until her death. She was united in marriage to Wilfred G. Buck Aug. 22, 1932, who with her father, mother, four brothers and three sisters survive. The funeral was held from the Methodist church at Warriors Mark, Pa., conducted by the undersigned, assisted by Rev. Kerr, pastor of the Methodist church. Burial was made in the Burket cemetery, near Warriors Mark.—John R. Snyder, Tyrone, Pa.

**Denlinger.** Cora Edith, daughter of Daniel and Sarah Ann Flory, born Feb. 27, 1877, near Trotwood; she died Jan. 30, 1936. When she was sixteen years old her mother died, leaving her with the duties of the home, to care for her father, two brothers and a sister. Three months later the sister died. April 12, 1899, she married Le Roy Denlinger; to this union six children were born. She united with the Church of the Brethren when twenty-one. After their marriage Brother and Sister Denlinger became members of the Lower Stillwater congregation. She lived a beautiful Christian life. Surviving are her husband, two sons, three daughters, a grandson and two brothers. Funeral services at the Lower Stillwater church by the undersigned, assisted by Bro. A. W. Oren. Burial in the Cedar Hill cemetery near Trotwood.—W. D. Fisher, Trotwood, Ohio.

**Fuoss.** John Gilbert, son of Fred and Sister Mary Fuoss, of Tyrone, Pa., died at the Altoona city hospital of a complication of diseases, aged 3 years, 2 months and 6 days. He is survived by his parents, three brothers and two sisters. Funeral was held from the home of his parents and burial was in Charlottesville cemetery, near Tyrone. The undersigned was in charge of the service.—John R. Snyder, Tyrone, Pa.

**Grimes.** Bro. H. Sherman, born Aug. 12, 1869, died Dec. 31, 1935. He was a son of Geo. and Elizabeth (Ritchey) Grimes. He was married in 1893 to Sister Mary Gochnour. He was a faithful member of the Church of the Brethren and attended Sunday-school and church regularly. He is survived by his wife, three sons and two daughters, one brother and two sisters; one son preceded him several years ago. Funeral services in the church in Snake Spring Valley by Bro. D. I. Pepple, assisted by Brethren Alva Shuss and Adam A. Snyder. Interment in the Ritchey cemetery.—Fannie Snyder, Everett, Pa.

**Harris.** Chas. W., son of Peter and Mary E. Harris, born in Des Moines, Iowa, Dec. 26, 1869; he died Jan. 7, 1936. Nov. 12, 1891, he married Sarah E. Burkhart. To this union nine children were born, four of whom preceded him. He united with the Church of the Brethren in 1904 in which faith he remained. A few days before the end he called for the anointing. He leaves his wife, four sons and one daughter, three grandchildren, six brothers and one sister. Funeral services at the Maple Grove church by Ira T. Hiatt.—Mrs. Ira T. Hiatt, Jasonville, Ind.

**Hoffer.** Leroy Kermit, son of Leo and Rella (Shaffer) Hoffer, of Windber, Pa., was born July 4, 1918, and died Dec. 25, 1935. While at work on Dec. 18 he was crushed between two trucks and died in the hospital. He united with the church July 7, 1929. He is survived by his parents and two brothers. Funeral services by his pastor, John F. Graham, in the Berkey church, assisted by E. M. Hertzler. Interment in adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

**Howard.** Marion May, daughter of Mr. and Mrs. Christopher Price, born June 4, 1870, at Lydick, Ind.; she died at the home of her sister in South Bend, Jan. 18, 1936. She was married to John Hagley Aug. 20, 1893, who passed on Feb. 10, 1914. To this union five children were born, three of whom died. June 9, 1915, she married Lewis C. Howard; he remains with her two children, three sisters, four brothers and five grandchildren. She united with the Church of the Brethren when a young woman and served her church and her God faithfully to the end. Funeral services in Buchanan church by Bro. Edw. Stump with interment in Oak Ridge cemetery.—Grace Weaver, Buchanan, Mich.

**Hoyham.** Minnie May, daughter of Mr. and Mrs. John Maugen, was born in Aurelia, Iowa, March 24, 1891; she died at her home near Creston, Mont., Jan. 18, 1936. At the age of eight years she came with her parents to Montana and they located near Kalispell where she spent the rest of her life. Dec. 1, 1915, she married Victor Hoyham. In December, 1915, she united with the Church of the Brethren and lived a consistent Christian life. For a number of years she had been almost a constant sufferer. Her father died in 1912. She leaves her husband, one daughter, her mother, two sisters and one brother. Funeral by Bro. A. R. Fike, assisted by Bro. Hostettler.—Minnie Fry, Whitefish, Mont.

**Iffland.** Ernest, son of Mr. and Mrs. Iffland, born in Germany, Dec. 24, 1867, died at his brother Henry's home, Jan. 31, 1936. He came to America in 1884 and spent the rest of his life in Lenawee County, Mich. He was confirmed as a member in the German Reformed church. He was of a quiet, unassuming disposition. He leaves one brother and other near relatives. Funeral services in the Fairview church by Eld. J. A. Guthrie.—Mrs. J. A. Guthrie, Blissfield, Mich.

**Lingenfelter.** Mrs. Julian, widow of Z. Taylor Lingenfelter, died at her home in Clayshurg, Pa., Jan. 21, 1936, aged 80 years. She was a lifelong and faithful member of the Church of the Brethren. Surviving are three daughters; one son died eleven years ago. Services in the Upper Clair church by her pastor, C. L. Cox. Interment in the church cemetery.—Mrs. C. L. Cox, Clayshurg, Pa.

**Markey.** Daniel, born Feb. 21, 1861; he died at his home in York



Township, Jan. 22, 1936. His wife, Sister Ella Striebig Markey, preceded him in August, 1927. Bro. Markey was the eldest of a family of fourteen. Three sisters and four brothers survive, with one daughter, one son and ten grandchildren. He was a faithful member for many years, always living a quiet and peaceable life. Funeral services in the New Fairview church by S. C. Godfrey and D. Edw. Keeney. Interment in adjoining cemetery.—H. B. Markey, York, Pa.

McClellan, Walter, born near Claysburg, Pa., Nov. 6, 1863; he died Sept. 3, 1935. He was married to Mary Etta Walter Sept. 30, 1885; she preceded him three months in death. He was a member of the Church of the Brethren for about twenty-five years, serving in the office of deacon for many years. Funeral services at Lower Claar church in charge of the undersigned.—D. I. Pepple, Woodbury, Pa.

McKimmy, Caroline, nee Sholl, was born Nov. 15, 1861, in Lenawee County, Mich., and died at Cleveland, Ohio, Jan. 6, 1936. Sept. 23, 1883, she married Jasper McKimmy; they were Brethren pioneers in Northern Michigan. He preceded her June 20, 1930. She had spent more than a half century in the Church of the Brethren. Surviving are four children. Funeral in the church at Beaverton with the undersigned in charge. Burial in Beaverton cemetery.—Arthur L. Warner, Beaverton, Mich.

Miller, Noah D., son of Aaron K. and Susan Miller, born in Darke County, Ohio, on May 15, 1863; he died Feb. 2, 1936. Aug. 16, 1885, he married Miss Anna Elizabeth Zerbe; nine children were born to them. About twenty-five years ago he united with the Church of the Brethren in which fellowship he continued until death. Surviving are the companion, eight children, eighteen grandchildren, four great-grandchildren and two sisters. Funeral services in the Oakland church by the writer, assisted by Elders Kinsley and Jacob Etter. Interment in Harris Creek cemetery.—Ray O. Shank, Gettysburg, Ohio.

Miller, Jane Ann, daughter of Chas. and Margaret Kiger, born in Rockingham County, Va., May 8, 1836, and died Jan. 23, 1936. She with her parents and two brothers moved in a covered wagon to Allen County, Ohio, in 1848. She was married in 1854 to Lewis F. Miller who died in 1897. Since the death of her youngest son, Charles, in 1933, she had her home with her daughter, Mrs. Mary E. Hall, in Zanesfield. She was the mother of eight children, four of whom are living. There are also twenty-eight grandchildren, forty-six great-grandchildren and one great-great-grandchild. She and her husband united with the Church of the Brethren in early life. Throughout her long and busy life she tried to be a helpful friend to others. Funeral services at the home of Mrs. Hall by L. D. Young. Burial in Zanesfield cemetery.—L. D. Young, Bellefontaine, Ohio.

Mummert, Bro. Wm. B., died at his home in East Berlin, within the bounds of the Upper Cenewago congregation, Feb. 2, 1936, aged 71 years. He leaves his widow, eight children, twenty-five grandchildren and one great-grandchild. He was a lifelong member of the Church of the Brethren. Services from the home by the writer, with interment in the Mummert meetinghouse cemetery.—W. G. Group, East Berlin, Pa.

Noffsinger, Chauncy S., born Nov. 17, 1882, died Dec. 20, 1935, of heart trouble. May 18, 1904, he married Orintha Berger. April 9, 1905, he and his companion were baptized and became members of the Church of the Brethren. He leaves his wife, two daughters, mother, four brothers and two grandchildren. Funeral services in the Defiance church by Bro. Jay Hornish, assisted by Bro. John Flory. Burial in Riverside cemetery.—Mrs. Mattie Eitnearer, Defiance, Ohio.

Noyes, Wm. Eugene, son of Mrs. Hazel Noyes, died at the St. Elizabeth hospital, Dayton, Jan. 23, 1936, aged 6 years. His father died about two years ago. He leaves his mother and sister. Funeral services and burial in the Pleasant Hill cemetery by the undersigned.—W. D. Fisher, Trotwood, Ohio.

Ohmart, Henry, born May 19, 1853, at North Manchester, Ind., and died Jan. 11, 1936. Oct. 14, 1877, he married Miss Susan Brookins. On May 2, 1878, they were both baptized into the German Baptist Brethren church by Eld. Michael Forney. He had spent more than fifty-eight years with his companion and nearly that long in his church. In 1877 the West Manchester church installed him into the office of deacon. He fell and broke a hip in November and never recovered from the shock. He leaves his widow, two children, four grandchildren and seven great-grandchildren. Funeral from the West Manchester church by his pastor, the undersigned.—Arthur L. Warner, Beaverton, Mich.

Paul, Williams, born in Elkhart County, Ind., May 12, 1868, and died at his farm home near Waterford at the age of 67 years. He spent his entire life in this community. He married Mary Clark in 1888. He was a member of the West Goshen Church of the Brethren. Surviving are his widow, a son and a grandson; one son preceded him. Funeral services at the Waterford Christian church by Rev. Wm. Hess with burial in Violet cemetery.—Mrs. Glenn Cripe, Goshen, Ind.

Ritchie, Benjamin, was born in Rockingham County, Va., Dec. 28, 1851, and died Jan. 1, 1936, at the home of his son, George, near Middletown, Ind. He was the youngest of a large family, all having preceded him. He married Rebecca Fogel March 8, 1878. To this union ten children were born, two of whom with his wife preceded him. He was a member of the Church of the Brethren for many years and served faithfully as a deacon as long as his health would permit. His love for the church and its work continued to the end. Services by Bro. Ira T. Hiatt, assisted by Bro. McCullough at the Middletown church.—Mrs. Ira T. Hiatt, Jasonville, Ind.

Sanger, Garnett Earl, son of Earl and Faith Sanger, born Sept. 2,

1922, and died at the Rockingham Memorial hospital Nov. 25, 1935. He had been ill for more than six weeks and suffered from a complication of diseases. He united with the Church of the Brethren in April and the anointing service was administered during his illness. He is survived by his parents and one sister. Funeral services at the church by the pastor, C. G. Hesse, and Minor C. Miller. Interment in Sangerville cemetery.—Mrs. O. F. Foley, Bridgewater, Va.

Shaffer, Phoebe May, wife of Bro. Chas. K. Shaffer of Windber, Pa., was born April 23, 1892, and died Jan. 6, 1936. She was the daughter of Henry A. Berkey of Paint Township. She united with the Church of the Brethren July 27, 1907, and was an active and consistent member. Her first husband, Lyman C. Blough, passed away Oct. 2, 1920. On June 29, 1925, she married Chas. K. Shaffer. In 1927 he was called to the ministry and she proved a helpful and faithful helpmate to him. She was active in Sunday-school, Vacation Bible School and the Women's Work. She will be greatly missed in many phases of our church work. She is survived by her husband, two sons, two stepdaughters, father, three sisters and three brothers. Services by her pastor, John F. Graham, assisted by E. M. Hertzler at the Berkey church with interment in adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

Spitzer, Mrs. Rebecca Miller, aged 82 years, died Nov. 19, 1935, after several months' illness. She was a daughter of Daniel and Katherine Kessinger Miller and was born near Broadway, Va. She had been a devout member of the Church of the Brethren since girlhood. She always took an active part in church work, responding to any call of need where she could give assistance. She married Medford Spitzer in 1882; he died last April. She is survived by one daughter, one son and one sister; another daughter died last August. Funeral services from Linville Creek church by Brethren C. B. Smith and A. J. Fitzwater. Burial in the Linville Creek cemetery.—Emma Shaver, Bridgewater, Va.

Stauffer, Abram C., died suddenly of a heart attack at his home at Vernfield, Montgomery County, Pa., on Jan. 13, 1936, aged 64 years. Mr. Stauffer was a son of the late Levi and Priscilla (Cassel) Stauffer. He was a veteran of the Spanish-American War. He is survived by his widow, two daughters and three grandchildren, also four sisters and two brothers. Services were conducted by E. M. Moyer and A. A. Price. Interment in the Indian Creek Brethren cemetery.—Mathias P. Landis, Vernfield, Pa.

Steffen, Henry, son of Casper and Martha Steffen, was born in Bremen, Germany, Feb. 11, 1838, and died Dec. 16, 1935, at the J. H. Dotson home in Udell, Iowa. He was 97 years old. He was the eldest of nine children. When a lad of six he came with his parents to the States, crossing the Atlantic in a sailboat. In 1863 he married Emma Lyerly and to this union seven children were born. His wife and four children preceded him. In 1910 he married Symantha Jane Morgan. He united with the Church of the Brethren when a young man and had been a devoted member since. In his early married life he moved from Illinois to Steffensville, Mo. He was ever ready and willing to help others even though it meant a sacrifice for him. He was especially interested in the people of his community having the gospel preached to them and did much to make this desire come true. He retained his mental faculties remarkably well. Services by the writer with burial near the old home at Steffensville, Mo.—Mark Burner, Udell, Iowa.

Stinebaugh, Daniel, youngest child of George and Elizabeth Stinebaugh, born June 17, 1843, on a farm near Dayton, Ohio; he died Dec. 7, 1935, at the home of his daughter-in-law, Mrs. J. G. Stinebaugh, in Flora, Ind. When he was six years of age, his parents moved in covered wagons to Carroll County, Ind., where he had since made his home. In 1861 he entered the service of his country, joining the Indiana Volunteer Infantry and for the next three years served under Grant along the Mississippi and the adjacent states. He received an honorable discharge Dec. 1, 1864. On March 1, 1869, he married Malissa Stonebraker who died Jan. 31, 1923. To this union eight children were born, three of whom survive, with twelve grandchildren and fifteen great-grandchildren. He was a faithful member of the Church of the Brethren and was always found in church services when health would permit.—Mrs. Oren Eikenberry, Flora, Ind.

Stover, Wm. Edward, son of Joseph and Barbara Stover (deceased) was born in Nebraska, March 6, 1874, and died in Garden City, Kans., Jan. 27, 1936. He gave his heart to the Master in early manhood and was a faithful worker in the Brethren church. He was elected to the deacon's office a number of years ago and remained faithful. March 25, 1895, he married Sara M. Metz; one son was born to this union. Funeral services by E. Weaver and J. E. Crist with burial in Prairie View cemetery.—Minnie Dague, Scott City, Nebr.

Taylor, Mrs. Anna B., of near Metamora, Ohio, died at the home of her son, Jan. 7, 1936, at the age of 83 years. She leaves three sons and two daughters. Funeral services by Bro. J. A. Guthrie with burial at Sylvania.—Mrs. Gertrude Guthrie, Blissfield, Ind.

Wagoner, Effie May, daughter of Daniel and Elizabeth Wagoner, was born near Oakley, Ill., Aug. 9, 1892, and died in an Indianapolis hospital, Jan. 28, 1936. On Aug. 23, 1903, she united with the Church of the Brethren and remained a faithful Christian. She leaves three sisters and a foster brother. Her father, mother and sister preceded her, the mother only three weeks before. Services in Pymont church by the writer, assisted by Eld. John Root. Interment in the Pymont cemetery.—D. L. Barnhart, Rossville, Ind.

Wilson, Mrs. Katherine, was born Oct. 4, 1838, in Grayson County, Va. She died at her home near Copper Hill, Va., Jan. 14, 1936. She



the oldest member of the Copper Hill Church of the Brethren, 97 years, 3 months and 10 days old. She was united in marriage to T. Wilson to which union fourteen children were born. Four daughters and one son survive her. Fourteen grandchildren and one great-grandchild also survive. Funeral services were conducted at her home by the undersigned and interment was made in family cemetery near her home.—A. R. Showalter, Bent Mountain, Va.

**Wogoman.** Nathan J., aged 76 years, died Jan. 24, 1936, at his home, Ellettsburg, Ind. He was the son of Mr. and Mrs. Geo. Wogoman and was long resident of this community. His wife, Mary Jane Wogoman, died April 16, 1935. He was a member of the Church of the Brethren. Surviving are two sons, four grandchildren, a sister and a brother. Funeral services at the West Side church by M. D. Stutzman and Wm. Hess with burial in the West Side cemetery.—Mrs. C. Cripe, Goshen, Ind.

## CHURCH NEWS

### COLORADO

**Canon.**—A mother and daughter banquet was held at the church on Jan. 17 with about 100 present. The program consisted of musical numbers, readings and appropriate toasts, concluding with a candlelight service. The title of our new songbooks is Devotional Hymns and Hymns of Praise, as the writer previously stated. A short story service for them was held by Bro. Weaver. On Feb. 2 Grabbill gave an interesting missionary reading at the close of the Sunday-school. Our pastor being out of town, Bro. Roscoe Baker read us a message at the morning service.—Mrs. Warren D. C. Haxtun, Colo., Feb. 3.

### IDAHO

**Payette.**—Jan. 28 there was an all-day meeting and program of the church and boards of the district. There were several very helpful sessions by visiting pastors. Bro. A. R. Fike, Bro. Lyon and Bro. Cripe came nearly 400 miles from their work. The Sisters' Aid Society furnished lunch. Over 100 were in attendance and all felt it was a very profitable day.—H. H. Keim, Nampa, Idaho, Feb. 1.

**Payette Valley** church has had both joy and sorrow in the last few weeks. A beautiful wedding ceremony was performed in the church on Christmas morning, and on Jan. 5 our pastor, E. J. Glover, gave a memorial for the writer's mother, who attended this church each year of her stay in this community. She passed away at her daughter's home in Twin Falls. Our church gave two fine Christmas programs. We are trying to get the Messenger in each home of the Brethren but have not yet succeeded, although more and more are becoming interested in it.—Marvel Bowers, Payette, Idaho, Jan. 31.

### ILLINOIS

**Batavia.**—Looking backward through the years, we see the birth of the first little Church of the Brethren in our city. It came into existence through the efforts of two faithful Christian workers now deceased, Bro. S. E. Netzley and Bro. Henry Barkdoll. It was dedicated in the year 1896 by Bro. J. G. Royer, also deceased. It is a strange coincidence that now, after many years, Sister June Barnhart, a daughter of J. G. Royer should grace the same pulpit that her grandfather dedicated. She and her husband, Bro. S. L. Barnhart, came to Batavia as leaders in our midst. We warmly welcomed them with affection and a generous donation of many useful gifts. The evening was pleasantly spent in playing games and partaking of dainty refreshments. Sister Barnhart is a gifted singer and her beautiful voice has added a charm to the many church programs. Brother and Sister Barnhart are young and this is their first charge together, but they are standing, they both exhibit talents of leadership. Circumstances, however, limit their possibilities since they can be with us only on Sundays. Our Aid Society also deserves a word of commendation for they so faithfully and loyally support the church program. In our recent business meeting the church treasurer expressed his appreciation of their efforts to help meet expenses. Though we, like all churches, have suffered through the depression, yet we have been able to feel encouraged. We are still alive and functioning, largely due to the enthusiasm of our young, gifted and wide-awake Sunday-school superintendent, Harold Maves. He has an unusual talent for leadership which the Lord has generously used and graciously blessed. —E. K. Norman, Batavia, Ill., Jan. 31.

**Franklin Grove** church held a two weeks' revival, closing Jan. 26. Bro. O. Winger of North Manchester, Ind., the evangelist, brought messages full of truth. One new member was received into the church. The birthday supper held Jan. 8 proved to be an enjoyable affair. The tables were arranged to represent each month. March was the honor of presenting the missionary project, which was the theme of the gathering, as Mrs. Mae Wolf Miller, our missionary, celebrated her birthday in that month. The birthday offering totaled over \$50. An interesting program was given in which representatives from each table contributed something appropriate to the month. On Feb. 2 Brother and Sister Miller had charge of the morning service. At noon a basket dinner was served in their honor, followed by a program in the afternoon. We are very happy to have Miller family make their home in our town while in the homeland. —Margaret Lehman Hicks, Franklin Grove, Ill., Feb. 3.

**Girard.**—On Sunday evening, Dec. 22, the Christmas cantata, Holy Night, was given in the Baptist church by a large choir with representatives from all the churches. Dec. 29 we were privileged to have with us Bro. A. O. Mote and family of Detroit, Mich. Bro. Mote brought us a much appreciated message in the morning service. At our quarterly council held early in December we elected church officers for the year. Eld. I. J. Harshbarger was chosen elder; H. V. Stutsman, clerk; G. S. Watson, treasurer. For the past few months the attendance at all our services has been considerably below the average on account of weather conditions and an epidemic of scarlet fever in the community.—Mrs. H. V. Stutsman, Girard, Ill., Jan. 31.

### INDIANA

**Blissville.**—Our church activities are moving along very well this winter. In spite of the severe winter our attendance has been good. Our Christmas program, given by the children, was much appreciated by all. Our elder's wife, Mrs. John Markley, has been confined to her home since last fall with a broken ankle and is improving very slowly. She is lonely and would appreciate the prayers of her friends.—Mrs. Mae Pippenger, Plymouth, Ind., Feb. 5.

**Huntington.**—Evangelistic services were held from Nov. 11 to 24 with Bro. E. H. Gilbert, evangelist. His messages were spirit-filled and uplifting and seven were added to the church by baptism. Nov. 24 we held a birthday celebration with a basket dinner at noon and a program in the afternoon. The birthday offering for missions was \$58.70. Nov. 26 a union Thanksgiving service was held in the Reformed church, with our pastor, Bro. H. H. Keim, Jr., as the speaker; his subject was The Spirit of Thanksgiving. Dec. 1 our budget for the coming year was presented with every-member dedication. Dec. 5 our father and son banquet was held with Bro. E. H. Gilbert, speaker. Dec. 16 the Sunday-school athletic association of our city organized a basketball team from each Sunday-school and we have a very fine team. Dec. 22 we had our Christmas program, a pageant of the nativity. Gifts were brought for needy families. Our pastor presented each family of the church with a new church directory. Our Messenger club has been completed. Jan. 16 we held our regular council meeting. A deputation team from Manchester College gave the evening program on Jan. 26. One has been added to the church by baptism. Manchester College alumni held a banquet in our church Jan. 29. Feb. 4 to March 10 the Huntington County leadership training school will be held in the high school. Our pastor is one of the instructors, teaching the contents and value of the Old Testament. April 19 we will hold our communion.—Mrs. E. E. Hoon, Huntington, Ind., Feb. 5.

**Yellow Creek.**—Our quarterly business meeting was held Nov. 29. Nearly all the former church officers were reappointed for another year. Bro. Wilmer Petry of Mogadore, Ohio, with Sister Mishler of Roann, Ind., as song leader, began our revival meeting Dec. 1. It was an uplifting, spiritual service. Two were baptized. The children gave a Christmas program. On Feb. 2 the young people of the Rock Run church gave the missionary play, In Perfect Peace, which was very impressive.—Amanda Miller, Goshen, Ind., Feb. 3.

### KANSAS

**Hutchinson.**—We had an impressive communion service in November with a large number in attendance. An illuminated cross and semi-illuminated room provided a sacred atmosphere. The children's department gave a Christmas program the morning of Dec. 22. In the evening a group gave a pageant drama, Simeon's Desire Fulfilled. We also had a white gift and candlelighting service. Nine baskets of food were received and later given out. A group of young folks went caroling after the services. On Dec. 15 the Home Builders' class went to our Old Folks' Home at Darlow. They had prepared a Christmas tree with gifts for each inmate and a program which the elderly folks appreciated very much. This class goes to the Home the third Sunday of each month with a program and a birthday cake, if there are birthdays during the month. Our Sunday-school offering on the second Sunday of each month goes for missions. So far this church year it has amounted to \$37.62. Our treasurer reported the Sunday-school finances in the best shape in six years. Our regular business meeting was held Jan. 6. Plans were made to start a fund for a new heating system. Our Ladies' Aid reported one-half of their pledge to the church budget paid up. An offering of \$55.55 was raised for McPherson College. Jan. 12 Bro. Ruthrauff conducted an impressive consecration service when a number of parents brought their children. A prohibition play, Prisoner at the Bar, was given at our church by three neighboring churches, directed by the Anti-Saloon League superintendent from Topeka. Bro. Ruthrauff attended the ministerial convocation at Wichita Jan. 15-17. Jan. 20 the men and boys met to organize. Wesley Danon was chosen head of the men's organization and Emmet Rathburn, leader for the boys. Bro. Mohler of McPherson and Bro. Clinton Trostle of Salem were guests. One Sunday evening service was given over to the pageant, Church of My Dreams. We hope it helped our folks to a better understanding of the church and her work. Our young people are making plans for a young people's conference to be held in our church Feb. 2. A number of our group plan to attend the regional conference at McPherson.—M. Vivienne Moyer, Hutchinson, Kans., Jan. 30.

### KENTUCKY

**Constance.**—Since Kathryn M. Royer discontinued her work at the mission, Orion Erbaugh, Trotwood, Ohio, has acted as pastor. Bro. Nicodemus held a revival during November when eleven people were



converted and baptized. During January Bro. Erbaugh has been in Florida. In his absence Alfred Flora of Trotwood, Ohio, and C. G. Erbaugh of Ebersole, Ohio, have assisted in church services and Sunday-school. The Ladies' Aid re-elected officers Jan. 11. A supper will be given by the organization Feb. 22.—Lawrence Rodamer, Constance, Ky., Feb. 1.

### LOUISIANA

Roanoke church met in council Jan. 11. Our church decided to see that The Gospel Messenger was sent to the head of the home of every resident family. A committee was appointed to collect from those families that could pay for their own subscription and the church will assume the deficit. We are hoping that the Messenger being in all our homes may have the effect of joining us more firmly to the church, though we are few and far away, and awaken a new interest in church work. Our church choir joined with the United Brethren in Roanoke to present a Christmas cantata, That Glorious Song. There were thirty voices in the choir and the presentation was well attended. Our church has invited Bro. Chas. Bame to come and hold evangelistic services here. The Board of Extension and Supervision of the District of Texas and Louisiana is publishing quarterly a news bulletin and sending it to all families in the district. It carries news of the churches, personal items and letters. If any one interested in the work of the district wishes to know about the bulletin, communicate with Glenn Harris, Jennings, La.—Helen Longanecker, Roanoke, La., Jan. 31.

### MARYLAND

Frederick City.—In October our pastor, Bro. R. L. Sherfy, and wife attended the pastors' conference at Bethany Biblical Seminary in Chicago. Nov. 3 our pastor gave a preparatory service in the morning and officiated at the communion service held in the evening. He was assisted by our elder, Marshall R. Wolfe. Nov. 10 the members of Women's Work held a meeting in the church. Ten people from this church attended the Regional Conference held at Bridgewater, Va. Nov. 17 our pastor began a series of meetings in the Thurmont church during which time our pulpit was filled by Rev. E. A. G. Herman of the Evangelical Reformed church, Capt. Morris of the Salvation Army and Bro. Clarence Bowman of Myersville, Md. Nov. 27 the union Thanksgiving service in which our church joined with the United Brethren and Southern Methodist churches was held in the Methodist church. The choir from our church furnished the special music. Nov. 29 the fathers and sons' fellowship supper was held. Fifty-six men and boys attended. Rev. Ralph Sharp of the Southern Methodist church gave the address, and John W. Wolfe acted as toastmaster. Dec. 1 the deputation team of Bridgewater College filled our pulpit in the morning. Dec. 15 under the auspices of the Women's Work a Christmas program was given at 6:30 P. M. under the direction of Mrs. R. L. Sherfy of the missionary department. The men also held their meeting for planning and checking on activities and projects. One project is sponsoring an effort to get The Gospel Messenger into seventy-five per cent of our homes. On the evening of Dec. 22 the young people assisted by the choir presented a Christmas pageant entitled "I Beheld His Glory," after which white gifts were presented. The young people are to be commended on their fine work and interest. Their attendance has been very good. Some of the topics they have studied have been: Christian Use of Leisure Time, Friendships of Youth, Home Missions, Christian Stewardship, War and Peace, also the proportionate sharing plan suggested by the regional program. They also held a Christmas social at the home of the pastor. On Christmas evening the Sunday-school gave their program. A new broadcast station (WFMD) was opened in Frederick on Jan. 1. Daily devotions are broadcast at 9 A. M. Our church had charge on Jan. 21 and Jan. 31. On Jan. 19 our evening worship was held in co-operation with the other churches of the city in the Cavalry Methodist church, under the auspices of the Young Men's Bible Society of Frederick County. Jan. 26 our elder, M. R. Wolfe, filled our pulpit and gave us a splendid talk on Christian Sharing. Under the auspices of the Women's Work a program was given at 6:30 P. M. under the direction of Mrs. John W. Wolfe in charge of the Home Enrichment department. A program was given entitled "The Story of the Brides." This department has donated a year's subscription to the Parents' Magazine to our library. The Men's Work meeting was also held at 6:30 P. M. They have elected Roy L. Leatherman as president for the new year and are now holding their meetings every two weeks. They have succeeded in placing The Gospel Messenger in seventy-five per cent of our homes. Plans were made for a week of visitation among the members, also to learn of prospective members, preceding our revival meetings, which are to be held by Bro. E. S. Coffman Feb. 13 to March 1.—Mrs. John W. Wolfe, Frederick City, Md., Feb. 1.

Westernport.—Our missionary program was given in October. The pageant, Challenge of the Cross, was given by the young folks of the church, sponsored by the missionary superintendent, Mrs. W. O. De Vore. The offering, amounting to \$11.90, was given to missions. Dec. 22 the children of the Sunday-school gave their Christmas program at the worship hour, and in the evening a pageant was given, On the Road to Bethlehem. Following this the adult choir gave a cantata, The Christmas Vision. Jan. 10 the Volunteer class held a pie supper and a comic program was given; they cleared \$8.77 for the building fund. Jan. 17 the young people's organization held a social and entertainment; the money made at this time, \$9.85, was for their mission work. Jan. 31 the Volunteer class held a supper, clearing \$6.70. Jan. 19 the pastor started a series of sermons as follows: The man who said he would, but wouldn't; the man who said he would but couldn't;

the man who said he would and didn't; the man who said he would and did. Each Sunday evening the pastor asked the congregation to venture a guess as to who these Bible characters were. Quite a few donations are being made to the building fund at this time: Ladies' Aid, \$15; Friendship Bible class, \$10; Volunteer class, \$25; Paul Dorcas, \$20; building project, \$10. At a recent board meeting this project was assumed by four of the deacons and each given a territory to work in. They will see every member of the church and ascertain the amount they can give each week to the building fund. Our goal for the year's work is \$1,000.—Mrs. R. F. De Vore, Westernport, Md., Feb. 3.

### MICHIGAN

Buchanan.—Our attendance has been good considering the very cold weather and icy roads. Jan. 12 Bro. Cross of La Porte, Ind., gave us an inspiring message both morning and evening. We appreciate the effort our deacons have put forth in conducting our worship period after Sunday-school in the absence of a minister. We hope that in the near future we may have some ministerial help in our congregation. We are looking forward to having a resident minister soon. Our regular council will be March 7.—Grace Weaver, Buchanan, Mich., Feb. 3.

Lakeview church held a series of revival services Dec. 8 to 15. Bro. A. O. Mote, pastor of the Detroit church, delivered some very inspirational sermons. Ten accepted Christ and one church letter was accepted. There was a very good attendance at the services. Bro. Mote and our pastor, Bro. Forror, called in many of the homes of the community during the week. Bro. Forror has held two anointing services recently. The Christmas cantata, given on Sunday evening, Dec. 22, was very well attended. Sunday-school and church attendance has been very good this winter. Much planning is being done in preparation for the district meeting to be held at our church next August. The Ladies' Aid held a baked goods sale recently and plans are being made for a pancake supper on Feb. 7. Other organizations of the church are also working on projects. The church has decided to finish sealing the basement and make some classrooms soon.—Mrs. Roy Hillsomer, Brethren, Mich., Feb. 1.

### NEBRASKA

Lincoln.—Since our last report one has been added to the church by baptism and two await the rite. Bro. Len Smith of Oklahoma came to this church as pastor for the coming year. Our Sunday-school and church services are well attended. Bro. Smith preaches the word of truth with power. Sunday night, Dec. 22, our Christmas program was given by the primary departments and a pageant by the young people. Our love feast was held Jan. 5 with about sixty members surrounding the tables.—Mrs. Lillie West Treadwell, Lincoln, Nebr., Feb. 3.

### OHIO

Brookville.—Report of Mothers and Daughters' Society for 1935 as follows: There were fifteen meetings held during the year with a total attendance of 434, with an average of 30. The total yearly offering was \$74.89. Our ladies are enjoying helping in the Women's Work project and have given \$30 for same this year. Our February meeting was a family night service to which all the families of the church were invited. There were 158 present. Bro. J. Perry Prather of Dayton was our guest speaker. He gave us a wonderful message. The home was stressed this past year, and a number of fine programs concerning the home and family life were enjoyed, and we feel the women and girls of our church are much richer for having heard these programs. Mrs. Roy Kuns is president.—Mrs. Mac. Mote, Brookville, Ohio, Jan. 31.

Kent.—On Oct. 6 an all-day meeting was held at the church with Bro. Otho Winger of the General Mission Board and Eld. Ora De Lauter of the District Mission Board as the speakers. The church enjoyed a splendid revival with Eld. Wilmer Petry as evangelist; he brought us sermons filled with truth and spiritual power. Fifteen were received into the church by baptism and one was reclaimed. The regular business meeting was held on Dec. 13. The church granted the pastor leave to hold a revival at the Eastwood congregation the two weeks preceding Easter and also decided to hold a two weeks' revival after Easter. It was voted to purchase a number of copies of Studies in Doctrine and Devotion, to be used in the midweek services. The mothers and daughters held a banquet which was well attended and the fine program was thoroughly enjoyed by all. The fathers and sons are planning for such a program in the near future.—Averie Brumbaugh, Kent, Ohio, Feb. 5.

Olivet church cabinet convened Jan. 5. Favorable reports of the various organizations were given for the past quarter. Bro. Wilbur Bantz during that time attended district conference, conducted a group institute at Ashland, made 60 pastoral calls, preached 23 sermons and two funeral sermons. The superintendent attended a group institute and helped sponsor the Christmas program. Our Sunday-school enrollment was 155 with an average attendance of 108; offerings amounted to \$51.81. The young people sent two delegates to the youth's conference at Dayton and sold Christmas cards. A harvest homecoming held Nov. 3 was sponsored by the men. They also husked corn for a sick member, and both husked corn and cut wood for the parsonage. They had a fellowship meeting and reorganized. The women had three Aid meetings, took a mite box offering for Esther Mae Helser and held two markets. Three missionary offerings were taken amounting to \$67.81. The board of Christian Education is selecting a list of



books for the church library. A canvass for the church budget was made by the finance board. Some work done on the furnace in installing of a new pump at the parsonage was taken care of by trustees. Bro. Bantz officiated at our love feast which was held on the evening of Nov. 3. One of our number participated in the contest sponsored by the Ohio council of churches. Christmas carols were sung to some shut-ins. Our Christmas program was given on Monday morning, Dec. 22. The first part of the program was rendered by the children's department. This was followed by a playlet. Another Wise Man, presented by a group of young people and a group of adults. At this same service a rug was presented to Brother and Sister Bantz by the Ladies' Aid. The cabinet supported the pastor's printing folders containing a quarterly review of the church. An effort is again being made to have our church paper in the hands of 75 per cent of the members.—Mrs. Chloe De Rolph, Thornville, Jan. 31.

**Dayton.**—A number of things have been taking place in our congregation recently which keeps the interest going. We had a Christmas entertainment entitled Another Wise Man, directed by Bro. Edw. Fox. The poor also were remembered. A school of missions is being conducted by our pastor every Sunday evening during the regular preaching hour. Dec. 12 we enjoyed a program on the life of Jesus, illustrated by slides. Jan. 12 Bro. Bonsack gave one of his talks, showing moving pictures to a large and interested congregation. The Southern Ohio mission rally was held at West Dayton. Bro. Crumpacker talked in the afternoon and Bro. Crumpacker in the evening. Much interest was manifest. The mothers and daughters, under the direction of Mrs. Nora Neff, served about sixty at a silver tea; the sum of \$30 was raised. Miss Cordia Murry was the speaker.—Dorsey Hodgden, Dayton, Ohio, Feb. 1.

### VIRGINIA

**Chapel.**—In July Bro. C. M. Key and family of Roanoke came to our midst and held a two weeks' meeting which we feel was a blessing to all. Six were received into the church by baptism. At a meeting on July 21 the church voted unanimously to retain Bro. H. Flora as our pastor for another year. At our regular meeting Oct. 6 church officers were elected for the coming year. Bro. Naff and wife were with us in October for our love feast. Following Sunday morning Bro. Naff delivered a spiritual message. During this winter our Sunday-school attendance has been due to extremely bad weather; however, the school is moving nicely under the leadership of our efficient superintendent, W. L. Our Messenger agent, Sister S. H. Flora, has been successful in getting the paper in 75 per cent of the members' homes.—Mrs. Adams, Sago, Va., Feb. 5.

**Grove church** met in council Dec. 4. We decided to give \$10 a month to the Bridgewater Bible Chair. We are planning to have a love feast in the spring, which will make two a year instead of one as in the past. The women of the church sent a basket of food to a widow on Christmas. The men of the church are visiting a brother who has been sick, helping him pass the long winter evenings; also they have been helping with his work, cutting wood, etc. We are having Bro. Wampler again this year to assist us with our singing; he has been once a month and has been a great help to us. The church play on Thanksgiving which was largely attended. Although it was a bad night, the Christmas play was well attended. We have had with our Messenger club again this year, putting the paper in twenty-five per cent of the homes of the church.—Mrs. Ruth Spanoanoke, Va., Jan. 23.

**at Grove.**—Thanksgiving Day was observed by a program given to young people and children of the Sunday-school. Dinner was served at the church and all who attended enjoyed the program. Bro. Jackson from Limestone, Tenn., just completed a series of meetings. He preached the first sermon Dec. 30 and continued for three weeks. He did a great work in that time. Four young ladies were added and one was reclaimed. Much interest was manifested by the whole community.—Mrs. Ruth Lewis Warden, Taylors Valley, Va., Jan. 23.

### WEST VIRGINIA

**Martinsburg.**—Concluding a series of evangelistic services conducted by pastor, Harold Snider, the church held its fall love feast on Sunday. During the evangelistic services, which were held on Sunday and Wednesday nights for eight weeks, there were twelve accessions, and many were baptized. Both the Martinsburg and Van Clievesville churches sponsored Christmas programs. In our church in DeWitt, B. Y. P. D. presented a play, In Perfect Peace, prepared by R. E. Gingrich. Because of the true missionary message of the play, the young people were requested to repeat it at the Van Clievesville and Lettown churches. The congregation seems to be joyously and heartily the Crusaders' club which has been organized for the year. The objectives are: to spend a few moments each day in meditation upon the scriptures and in prayer; to do my best to attend the Sunday-school, church and if possible prayer meeting and other service of the church; to give until it hurts and to ask God's guidance in all matters pertaining to the spending of my money; once a week to invite one to our services; to endeavor by the help of God to win souls to Christ. At the beginning of the year our pastor put out a questionnaire from which he has planned a series of sermons on love, marriage, home, divorce, to be given in February. A committee has been appointed and a fund started toward the building of a new church.—Valeria Lightner, Martinsburg, W. Va., Jan. 23.

## The Modern Encyclopedia

An outline of everything from A to Z. Over 1,300 pages, 22,000 articles, 1,250,000 words, 1,160 illustrations—all a miracle of completeness. Brief but pointed in every way.

A book for the home, the school, the office. A book for men, women and children. **Yes, the book for you.** Prepared for busy people who want accurate and ready information on many subjects.

Biography, history, literature, science, invention, religion, fine arts, government, geography, flowers and animals.

Five pages explaining the federal "Alphabetical Agencies." These pages alone clarify the many recovery agencies inaugurated in recent years.

Here's a one-volume encyclopedia that will answer many of the questions that daily arise in home, school and office.

The price is \$1.95, and it's cheap at that.

Brethren Publishing House, Elgin, Ill.

## Two Timely Books

### Problems of Christian Family Life Today

By George Walter Fiske

A study of the Christian family for parents of today. Six live chapters by a live author for live parents. Every page abounds in good common sense. The problems treated are the ones which you as Christian parents meet every day in your own homes. Just 100 pages. Suitable for individual or group study. Bound in paper, 40c.

A book for Christian parents who would build a Christian home.

### Your Church Group Needs

to study evangelism upon which depends the continued growth of your congregation. The book that will serve your purpose well is

### Evangelism for Today

By Lin D. Cartwright

Only 190 pages—pointed, simple, thorough. Written so we common folks can understand, appreciate and practice. Get your supply of books, organize your group and study this most helpful treatise on the subject of Evangelism. Price, \$1.00.

The book live men and women will enjoy

Brethren Publishing House, Elgin, Ill.

## Christ Speaks From the Cross

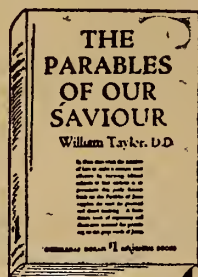
As the Lenten Season draws near pastors will stress the Cross and its message. In Christ Speaks From the Cross they will find a new approach to the life of the Master. The author groups his messages around the Seven Words From the Cross. Pastors will find the book helpful whether they are planning a series of sermons for Easter or for Holy Week or for a Three-Hour Service on Good Friday. 10 chapters. 108 pages. Price, \$1.00.

Brethren Publishing House, Elgin, Ill.



# Good Books for Church Workers

Any of the following books may be had for \$1.00



The Modern Parent, by Garry Cleveland Myers  
 The Life of D. L. Miller, by Bess Bates  
 The Business of Being a Mother, by Maud Wilde  
 The Gospel of Luke, by Charles Erdman  
 Christ and Human Suffering, by E. Stanley Jones  
 Know Your Bible, by Amos R. Wells  
 The World's Best Poems  
 The Bible Story, by William Canton



Life of Christ, by Giovanni Papini.  
 Church Finance, by William H. Leach.  
 The Parables of Jesus, by George A. Butterick.  
 The Training of the Twelve, by Alexander Bruce.  
 The Impatience of a Parson, by H. R. L. Sheppard.  
 Paul of Tarsus, by T. R. Glover.  
 Jesus or Christianity, by Kirby Page.  
 A Guide to Preachers, by A. E. Garvie.  
 Personal Power, by William L. Stidger.  
 Constructive Citizenship, by L. P. Jacks.  
 Fast Hold on Faith, by Henry Howard.  
 A Quest for Souls, by George W. Truett.  
 What to Preach, by Henry Sloane Coffin.  
 The Mind of the Master, by Ian Maclaren.  
 The Wicket Gate, by G. A. Studdert Kennedy.  
 Not Slothful in Business, by Herbert A. Bosch.  
 The Parallel New Testament, by James Moffatt.  
 Cyclopedia of Evangelism, by Charles L. Godell.  
 The Public Worship of God, by J. R. P. Selater.  
 New Tabernacle Sermons, by T. DeWitt Talmage.  
 The Cross in Christian Experience, by W. M. Clow.  
 Putting the Church on a Full-Time Basis,  
     by A. W. Beaven.  
 My Message to Sunday-school Workers,  
     by Marion Lawrance.  
 Leaves From the Notebook of a Tamed Cynic,  
     by Reinold Niebhur.  
 Greatest Thoughts About Jesus Christ,  
     by J. Gilchrist Lawson.  
 Illustrative Incidents for Public Speakers,  
 Poems of Pep and Point for Public Speaking,  
     by Will H. Brown.  
 Funeral Sermons and Outline Addresses,  
     by William E. Ketcham.  
 Many Mansions (Sermons on Immortality)  
     by John MacNeill.  
 The Making of the Christian Mind,  
     by Gaius Glenn Atkins.  
 Apostolic Optimism,  
 The Preacher—His Life and Work, by J. H. Jowett.

My Life and Story of the Gospel Hymns,  
     by Ira D. Sankey.  
 With Mercy and With Judgment,  
 Lord, Teach Us to Pray,      by Alexander Whyte.  
 Men Whom Jesus Made,  
 Bible Types of Modern Women, First Series,  
     by W. Mackintosh Mackay.  
 Ever Open Door,  
 Gateways of the Stars,  
 Highways to the Heart,      by G. H. Morrison.  
 Sermons on Biblical Characters,  
 More Sermons on Biblical Characters,  
 Sermons on Old and New Testament Characters,  
     by Clovis G. Chappell.  
 100 Prayer Meeting Talks and Plans,  
 100 Revival Sermons and Outlines,  
 100 Great Texts and Their Treatment,  
 1,000 Thoughts for Funeral Occasions,  
     by Frederick Barton.  
 1,000 Evangelistic Illustrations,  
 300 Evangelist Sermon Outlines,  
 Cyclopedia of Sermon Outlines,  
 1,001 Illustrations for Pulpits and Platforms,  
     by Aquilla Webb.  
 Contrary Winds,  
 David, King of Israel,  
 Paul, the Missionary,  
 The Miracles of Our Savior,  
 The Parables of Our Savior,      by W. M. Taylor.  
 The Evangelistic Encyclopedia,  
 100 Choice Sermons for Children,  
 300 Five Minute Sermons for Children,  
 100 Best Sermons for Special Days and Occasions,  
 Cyclopedia of Sermon Outlines for Special Days and  
     Occasions,      by G. B. F. Hallock.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

## Cultural Changes in Church of the Brethren

By Frederick D. Dove

A thorough study of the development of our church, including both its growth and changes and the reasons for the same. \$2.00.

Brethren Publishing House, Elgin, Ill.

## Child Rights by H. K. Ober

A statement of these rights and plea that every child secure them. A book for the home and the teacher. Paper, 50c; cloth, 75c.

Brethren Publishing House, Elgin, Ill.



# GOSPEL MESSENGER

85

Elgin, Ill., February 29, 1936

No. 9



THE CHRIST OF LENT

## IN THIS NUMBER

### Editorial—

A Growing Religious Experience (E. F.) .....	3
Great Living and Great Simplicities (H. A. B.) .....	3
There's a Reason (J. E. M.) .....	3
A Different Five-Year Program (E. F.) .....	4
There Is No Money in Beer (H. A. B.) .....	4
Kingdom Gleanings .....	16, 17
Daily Devotions (W. W. S.) .....	18

### The General Forum—

I Shall Walk Softly (Verse). By Myra Brooks Welch ..	5
Race Prejudice. By Forrest L. Weller .....	5
Why the Women Should Join in the Fight Against Alcohol. By Margie John Garst .....	6
Is the Road Blocked or Open Between Your Brother and You? By A. B. Miller .....	8
The Power of Choice. By Roy Honeyman .....	9
It Is Surprising. By I. S. Long .....	9
A Study of the Holy Spirit. By Paul Mohler .....	10
Conscientious Objectors. By J. Harman Bjorklund ..	11
Modern Trends. By Ezra Flory .....	11
The Scaffold. By Ada Scrogum .....	12
He Lived a Life (Verse). By H. N. Fifer .....	12

### Our Mission Work—

His Love, Then Yours (Verse) .....	13
Youth and Religion Movement Meetings in Tai Yuan. By Minor M. Myers .....	13
What to Pray For. By C. G. Shull .....	14
A World's Broadcast. By Mrs. Ralph White .....	14
News From the Field. By Lucile Heckman .....	15

### Home and Family—

The Sweetest Home Found Yet (Verse). By Norman Utz .....	19
It Cost Too Much. By Elizabeth R. Blough .....	19
Christ in the Home of Tomorrow. By Mrs. B. F. Waltz .....	20
Home (Verse) .....	21
Instrumental Music. By Hariette Warstler .....	22
Apt Illustrations. By Samuel H. Hertzler .....	22

### The Church at Work—

The Christian Church Must Act; Methods of Leadership Education for the Local Church; The Motive of the Sharing Life; Mothers Who Dream Dreams; Men's Work in the Osceola Church; The Task of the Church; Which Teacher Am I? Sunday Morning Worship .....	23-25
---	-------



## OFFICIAL DIRECTORY

## GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.  
J. J. Yoder, Vice-Chairman, McPherson, Kans.  
H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.  
Leland S. Brubaker, Covina, Calif.  
Rufus D. Bowman, 337 N. Carolina Ave., S. E., Washington, D. C.  
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.  
B. F. Studebaker, Union, Ohio.  
General Secretary, C. D. Bonsack, Elgin, Ill.  
Assistant Secretary, H. Spenser Minnich, Elgin, Ill.  
Home Mission Secretary, M. R. Zigler, Elgin, Ill.  
Treasurer, Clyde M. Culp, Elgin, Ill.

## PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.  
Manager and Treasurer, R. E. Arnold, Elgin, Ill.  
Secretary, L. T. Miller, Elgin, Ill.

## BOARD OF CHRISTIAN EDUCATION

C. S. Ikenberry, Chairman, Daleville, Va.  
R. E. Mohler, Vice Chairman, McPherson, Kans.  
L. W. Shultz, N. Manchester, Ind.  
H. K. Ober, Elizabethtown, Pa.  
C. Ernest Davis, 210 N. 16th St., Independence, Kans.  
J. M. Henry, Bridgewater, Va.  
Mrs. L. S. Shively, 2110 W. Jackson, Muncie, Ind.  
Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.  
G. A. Cassel, Ashland, Ohio.  
Executive Secretary, M. R. Zigler, Elgin, Ill.  
Eastern Representative, Rufus D. Bowman, Washington, D. C.  
Director of Young People's Work, Dan West, Elgin, Ill.  
Director of Children's Work, Ruth Shriver, Elgin, Ill.  
Editor, E. G. Hoff, Elgin, Ill.  
Assistant Editor, Maud Newcomer, Elgin, Ill.  
Assistant Editor, Edith Barnes, Elgin, Ill.

## GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.  
V. F. Schwalm, Vice-President, McPherson, Kans.  
J. I. Baugber, Secretary-Treasurer, Hershey, Pa.  
H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.  
W. W. Peters, 906 S. Locust St., Champaign, Ill.  
D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
E. C. Bixler, New Windsor, Md.  
Paul H. Bowman, Bridgewater, Va.  
R. W. Schlosser, Elizabethtown, Pa.  
E. M. Studebaker, La Verne, Calif.  
Otho Winger, North Manchester, Ind.

## GENERAL MINISTERIAL BOARD

H. L. Hartsough, Chairman, N. Manchester, Ind.  
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.  
W. H. Yoder, Treasurer, R. 1, Waterloo, Iowa.  
M. J. Brougher, 554 Stanton St., Greensburg, Pa.  
S. J. Miller, 2017 5th St., La Verne, Calif.  
D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
Executive Secretary, M. R. Zigler, Elgin, Ill.

## CONFERENCE PROGRAM COMMITTEE

H. L. Hartsough, Chairman, N. Manchester, Ind.  
H. Spenser Minnich, Secretary, Elgin, Ill.  
M. R. Zigler, Elgin, Ill.  
W. W. Peters, 906 S. Locust, Champaign, Ill.  
D. W. Kurtz, Moderator Elect, 3446 Van Buren St., Chicago, Ill.  
J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

## RESOLUTIONS COMMITTEE

Paul H. Bowman, Secretary, Bridgewater, Va.  
V. F. Schwalm, McPherson, Kans.  
W. W. Slabaugh, Chicago, Ill.

## COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.  
Vice-Chairman, P. H. Bowman, Bridgewater, Va.  
Recording Secretary, Ruth Shriver, 22 S. State St., Elgin, Ill.  
Treasurer, Clyde M. Culp, Elgin, Ill.

## NATIONAL COUNCIL OF WOMEN'S WORK

Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.  
Mrs. H. L. Hartsough, Aid Societies, N. Manchester, Ind.  
Mrs. E. G. Hoff, Mothers and Daughters, 1073 W. Chicago St., Elgin, Ill.  
Miss Nora M. Rhodes, Missions, Dallas Center, Iowa.  
Anetta Mow, Secretary-Treasurer, 22 S. State St., Elgin, Ill.

## NATIONAL COUNCIL OF MEN'S WORK

G. A. Cassel, President, Ashland, Ohio.  
Levi Minnich, First Vice-President, Greenville, Ohio.  
Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.  
L. M. Davenport, Third Vice-President, Los Angeles, Calif.  
C. M. Culp, Recording Secretary-Treasurer, Elgin, Ill.  
R. E. Mohler, Executive Secretary, McPherson, Kans.  
P. G. Stahly, South Bend, Ind.  
J. K. Miller, Cedar Rapids, Iowa.  
D. M. Sell, deceased.  
E. G. Bowman, Greensburg, Pa.  
B. F. Stauffer, Rocky Ford, Colo.  
J. N. Via, Roanoke, Va.  
Clifford Dresber, McPherson, Kans.  
Ross Heminger, Wenatchee, Wash.  
Elmer Leckrone, Ravenna, Mich.  
Elmer M. Hersch, Elgin, Ill.  
Allen Weldy, R. 2, Mishawaka, Ind.  
Chas. E. Resser, Washington, D. C.

## PASTORS' ASSOCIATION

D. D. Funderburg, President, 2709 W. State St., Rockford, Ill.  
Ross D. Murphy, Vice-President, 2260 N. Park Ave., Philadelphia, Pa.  
Galen T. Lehman, Secretary-Treasurer, 1219 Fifth Ave., S. E., Cedar Rapids, Iowa.

## AUDITING COMMITTEE

E. M. Butterbaugh, 525 E. Indiana Ave., South Bend, Ind.  
C. J. Kistler, Elkhart, Ind.

## ANNUAL MEETING TREASURER

E. J. Stauffer, Paris, Mo.

## MEMBER ADVISORY BOARD, A. B. S.

M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.

## RAILWAY TRANSPORTATION AGENT

J. W. Lear, 405 S. Trumbull Ave., Chicago, Ill.

## OUR MISSIONARIES

Supported by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for the first ounce and 3c for each additional ounce or fraction.

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

Liao Chow, Shansi, China  
Hutchison, Anna, 1911.  
Oberholtzer, I. E., and Elizabeth, 1916.  
Sollenberger, O. C., and Hazel, 1919.

## Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.  
Ikenberry, E. L., and Olivia, 1922.  
Metzger, Minerva, 1910.  
Parker, Dr. D. M., and Martha, R. N., 1933.  
Pollock, Myrtle, R. N., 1917.  
Schaeffer, Mary, 1917.  
Wertz, Corda L., R. N., 1932.

## Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
Neher, Minneva J., 1924.  
Smith, W. Harlan, and Frances, 1919.

## Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.  
Shock, Laura, 1916.

## Tsinchou, Shansi, China

Senger, Nettie M., 1916.

## On Furlough

Crumpacker, F. H., and Anna, 3435 Van Buren St., Chicago, Ill., 1908.  
Horning, Emma, 750 Molino Ave., Long Beach, Calif., 1908.  
Wampler, Ernest M., 1918, and Elizabeth, R. N., Edom, Va.

## AFRICA

Garkida, Nigeria, West Africa, via Jos  
Bittinger, Desmond, and Irene Frantz, 1930.  
Bosler, Dr. Howard A., and Edith, 1931.  
Heckman, Clarence C., and Lucile, 1924.  
Moyer, Edna Faye, 1931.  
Studebaker, Dr. Lloyd R., and Modena, 1934.

## Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.  
Horn, Evelyn J., R. N., 1930.  
Kulp, H. Stover, 1922, and Christina, 1927.  
Royer, Harold A., and Gladys S., 1930.

## Marama, via Damatura, Nigeria, W. Africa

Beahm, Wm. M., and Esther, 1924.  
Harper, Clara, 1926.  
Utz, Ruth, R. N., 1930.

## Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lola, R. N., 1922 and 1923.

## INDIA

Ahwa, Dangs, Surat Dist., India  
Bollinger, Amsey, and Florence M., 1930.  
Ebbert, Ella, 1917.  
Royer, B. Mary, 1913.

## Ankdesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.  
Moomaw, I. W., and Mabel, 1923.  
Shickel, Elsie N., 1921.  
Warstler, Anna M., 1931.

## 82 Esplanade Rd., Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

## Bulsar, Surat Dist., India

Cottrell, Drs. A. R. and Laura, 1913.  
Glessner, Ruth Lucille, R. N., 1931.  
Mow, Baxter M., and Anna B., 1923.  
Shumaker, Ida C., 1910.

## Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.  
Nickey, Dr. Barbara M., 1915.

## Jalalpur, Surat, District, India

Brooks, Harlan J., and Ruth, 1924.

## Palghar, Thana Dist., India

Swartz, Goldie E., 1916.

## Umalla, Broach Dist., India

Miller, Eliza B., 1900.  
Miller, Sadie J., 1903.  
Ziegler, Emma K., 1930.

## Vyara via Surat, India

Blough, J. M., and Anna, 1903.  
Grisso, Lillian, 1917.  
Widdowson, Olive, 1912.  
Ziegler, Edward K., and Ilda, 1931.

## Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Alley, Howard L., and Hattie, 14 Pelham Ave., Schoolfield, Va., 1917.  
Blickenstaff, Verna M., R. N., Oakley, Ill., 1919.  
Miller, Arthur S. B., and Mae W., R. N., Box 46, Franklin Grove, Ill., 1919, 1922.  
Shull, Chalmer, Route 1, Waterloo, Iowa, 1919.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

ARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

85

Elgin, Ill., February 29, 1936

No. 9

## EDITORIAL

### A Growing Religious Experience

The implications of the subject are impressive. One wonders what the speaker made of it. He was to tell of the "growing religious experience" of men in his profession.

Whatever he said about it we know that it grew if it was healthy. With all the forces playing on a man's mind in these times, his religion is bound to undergo a change, assuming that the man is really alive. If it doesn't grow it will explode. Growth is better.

Growth is increase and where the new material comes in is always the marvel of it. The soil and the air are the two best guesses and even then the mystery isn't solved. In the case of religious experience the element seems to come from the interaction between the atmosphere of the changing times and the soil of permanently fixed convictions.

One would like to know too what the speaker did with his religious experience as related to the rest of his life. Did he set that off in a corner all by itself with a distinction between it and his business experience or his social experience or his family experience or whatever other experience he has mostly?

Is he possibly one of the not too many speakers whose religious experience is simply the net result of all his experience boiled down into an answer to the meaning of life? If so, it is most likely to be true and may his tribe increase. E. F.

### Great Living and Great Simplicities

From the number of laws that are made, and from the number of books and speeches devoted to the problem of how to live, one would imagine that great living is a pretty complicated affair. And it is.

But there is another side also. Great living is essentially a matter of great simplicities. This is the simple back of the statement that no man can serve two masters. It was Paul who said: "This one thing

I do." However, the simplicities of great living touch more than interest or goal.

A certain prophet reduced the complications of the Mosaic Law to a sentence of thirty-one words. Here is what he said constitutes the quintessence of the Law: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

The Master's own summary is as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

But why multiply proof texts? You who have known the great know that they live by the great simplicities. It was Channing Pollock who said: "I've known a good many of the great, and the near-great, and without exception, their simplicity has been in proportion to their greatness."

H. A. B.

### There's a Reason

THE champion dairy cow for 1935 in our country is Carnation Ormsby Butter King. This cow in 365 days produced 38,606.6 pounds of milk and 1,752.5 pounds of butter fat. Every two weeks she more than produced her weight in milk, and during the year the butter fat weight exceeded her own. The average butter production of our American cows is 197 pounds per year. "Daisy," as this prize cow is called in the barn, exceeded that by more than eight times. She's some cow.

There's a reason. In fact, there are several reasons. She belongs to a milk-and-butter-producing breed of cattle. In her breed she belongs to a family that has an outstanding record for milk and butter production. Yes, she belongs to a good breed and a superior family. But more than that. She has the best of care. She deserves it. She is not an ordinary cow. And her feed.



Wonderful what and how they fed Daisy. They always kept in mind the kind, the quality and the quantity of feed that would best serve her. And the regularity. No train ever ran on a more regular schedule than the schedule that timed her feed and milking and care.

But the MESSENGER is not a dairy magazine. The story of Daisy is merely a starter for something more important. My second story is about a doctor. I do not know that doctor. Don't even know his name. You see he's only a man, so does not have a pedigree as does Daisy. Daisy has special value because she produces milk and butter. We do not assign value, material value, to men. Hear what his pastor has to say about this doctor:

"I once knew a beloved physician. His practice was large and very exacting. But he was almost never absent from the prayer meeting and from his large Bible class. He was always bringing in sheaves. I never knew a drought in that class. I had had six months of earnest discussion with a skeptical young friend on the fundamentals of religion. At length I got him to go with me to the doctor's class. He was converted, and has been a consistent Christian ever since. He said that the doctor was the argument he couldn't get over."

Again I say there's a reason. That doctor does not belong to the common class. He is outstanding among doctors. In fact, he is outstanding among church members. I don't know anything about his family but I suspect his is an outstanding family too. I do not know all about his spiritual rations, but I have my "suspicions." He was regular at prayer meeting. He taught a Sunday-school class. He allowed nothing to interfere with his class and prayer meeting. Regularly sinners were brought to Christ through his consecrated efforts. Even a skeptic whom the pastor could not reach found his Savior through this irresistible Christian physician. He must have had a wise and devoted pastor, for that pastor had a prayer meeting and labored to convert folks. When the skeptic stumped him that pastor thought of his unusual Christian doctor.

The world can use more champion cows, but she must have more pastors and doctors of the right sort.

J. E. M.

### A Different Five-Year Program

A PROMINENT Presbyterian layman, nationally known as a religious journalist, proposes a five-year moratorium on church machinery. Here are the main points in his program:

1. Close all theological seminaries and religious training schools. He would justify this on two grounds, the quality of the current output and the oversupply. Too many paid workers now, such as they are, he thinks. If anybody feels irresistibly called to preach,

let him, making his own preparation as best he can, in his own way. There is to be no moratorium on books.

2. Dismiss most board and secretarial staffs, after many mergers and consolidations. In mission work, for instance, maintain only enough office force to send to the fields whatever is voluntarily contributed. There would be no promotion work whatever. Each one would give or withhold, according as he had purposed in his own heart, without any outside pressure.

3. Hold no general conferences and conventions. Let each local congregation work out its own salvation, without overhead direction. Let individual responsibility be stressed to the utmost.

What would be the result of such drastic procedure? Do you know? Would the church life be imperiled to the point of complete collapse or would there be a new birth of spiritual power?

E. F.

### There Is No Money in Beer

PUBLICITY was recently given to a study of profit and loss in the brewing industry of our land. A summary of this study concludes sadly: "While it is certain that some brewers are making money, . . . it is equally true that many new companies which had looked upon repeal as an avenue to fortune have been gravely disappointed."

Of course it has been common knowledge for a good while that the beer drinker makes no money out of his avocation. If he drives a car, he is a menace to life and property. If he works, he is less efficient as a result of his drinking. The beer drinker's moments of release are expensive indeed if he has a wife and children. They certainly make no money out of beer though they adjust themselves to a reduced budget for the commonest necessities.

As for the laborer, we understand that the up-to-date brewery has all but eliminated him. Brewing is now a machine process. From the brewers' standpoint the laborer's chief usefulness is faithful guzzling on the business end of a bottle. So as we figure it, there is no money in beer for the laborer. Nor is the situation appreciably better for the farmer, the salesman, the profession or business man. All of these are suffering from reduced purchasing power and bad debts to the extent that customers waste their money on beer.

Then who does make money out of beer? The report referred to claims that "Uncle Sam is the only real profiteer." But alas, we have heard rumors that the returns here are far from what was expected. And this is taking no account of the fact that there is no real profit, even to a government, in allowing a traffic that not only lowers efficiency, but destroys the property and lives of its citizens. And so there is really no money in beer for any one, though in the hope of profit the children of greed continue to sell it.

H. A. B.



---



---

## THE GENERAL FORUM

---



---

### I Shall Walk Softly

BY MYRA BROOKS WELCH

I shall walk softly, for this is an age  
That differs from any history's page  
Has ever recorded. This is the time  
When men's hearts fail them; the dark wave of crime  
Sweeps recklessly onward; there is a dearth  
Of steadfast faith on the quivering earth.  
A question mark trembles upon the air—  
Which way shall we take and for what prepare?  
Will the highway's turn bring smooth pavement, or  
Will the road be steep and rough as before?  
Will temporal things be shaken until  
Nothing remains save a cross on a hill?  
Ah, this is the night! but the glow of dawn  
Strikes faith's high peaks . . . I shall softly walk on.

*La Verne, Calif.*

---

### Race Prejudice

BY FORREST L. WELLER

As soon as we begin to learn, we begin to classify people and phenomena; we attach emotional attitudes and affections toward these objects; we begin to develop prejudices. As one author, Dr. Park, has indicated, a person without prejudices is a person without character. Our affections and attachments to our families, our religious organizations, our nation are more firmly developed than for those who hold no such relationship. Our lives are somehow sustained by these ties.

In order to understand race prejudice, one of the first considerations is the method by which we build our categories. The process of education is largely a process of classifying data and people so that we know how to deal with them. A physician who fails to properly diagnose the symptoms will fail to prescribe the proper remedy. He has the patient in the wrong class. A social situation which is improperly classified will not yield to treatment given. But we think in categories not merely for scientific analysis but for practical convenience. We do not deal with people as individuals, except those of our most intimate friends. We deal with them according to classes or stereotypes. If a stranger is found to be a doctor, a minister, a criminal, a lawyer, a musician, a farmer, an African, a Hindu, or of some other classification, we immediately know what attitudes to take, for they are defined. A hotel manager once rather fluently apologized to a Hindu because he had mistaken him for a Negro. He had failed to properly classify him. These stereotypes are further sustained by news and daily observation. In fact, it is difficult for newspapers to convey to us news which does not come in terms of these stereotypes. We ex-

pect certain colored people, certain nationalities, or certain classes to act in a certain manner, and the information which we secure must somehow sustain those attitudes. Hence we do not merely classify people, but we also surround these classifications with emotional attitudes.

There are stereotypes that we admire as well as those which fall under our disfavor. If one wishes to promote a cause he may well do it by conforming to some stereotype which already has favor among those with whom he wishes to further his interests. Note the number of articles which were sold by utilizing the popularity of "Red" Grange, Babe Ruth, or Colonel Lindbergh. But causes are also killed or hindered by utilizing unfavorable stereotypes. Our daily newspapers do this very frequently. The World Court is pictured as a group of scheming gentlemen attempting to rob a trustful but ignorant old gentleman. The question which the average reader fails to ask is whether the situation is pictured accurately. It is sufficient for those opposing a cause or person if they have raised doubt and developed disfavor. Recently, one of our leading newspapers carried a front-page cartoon picturing a blindfolded hunter shooting in all directions hoping that eventually he would hit something. Behind a bank, and in a direction the hunter had not yet shot was a wolf, a symbol of the depression. All about the hunter, a symbol of the present administration, was wasted ammunition. It was clearly an attempt to put a cause into disfavor by using an unfavorable stereotype. Causes are killed by getting people to laugh at them.

Races have been objects of this process. We have our stereotype for the Jew, the Negro, the Oriental, and others. We do not ask if our conceptions are true; we merely ask whether they are satisfactory. Once stereotypes are established we attempt to sustain them by myths, that is, by stories or supposed facts that would justify our categories. Time after time, after very painstaking work, scientists have proved that there is no indication of the races being innately different so far as their ability is concerned. But, our prejudices tend to hold them in a position where they can not have an opportunity to compete on an equal basis. As a result they indicate certain inferiorities. We then sustain our myth that they surely must be inferior. When we can get no other basis, we sustain class lines by stories of unequal origin, or the special favor of Deity. Prejudice is thus essentially an instrument by which people are kept in their places. Hence it tends to be conservative.

Our stereotypes are also maintained by social and physical distance. We are all aware that once we form



friendships with people of other classes or groups we discover that they do not conform to the stereotype we had always held of that group. But we reluctantly hesitate to drop our stereotype. "Our friend is just different from his group." But was he, or had we failed to properly understand his group? Hence "Jim Crow" cars and other means of keeping classes and races apart tend to do two things. First, they prevent the two groups from mingling. If they should mingle the *superior* would certainly change its stereotype of the *inferior*. But just as truly the *inferior* would change his stereotype of the *superior*. Hence the result would occur; raw and uncontrolled competition would ensue. Hence prejudice tends to keep people in a position where those who control can compete with them. Prejudice differs from conflict in just this, that prejudice tends to hold people in their places. But they get out of their places and then conflict results. Conflict is an attempt to place people into their formerly accepted categories.

We see the above mentioned processes well illustrated in the Civil War South. Prejudice was very strong during the flourishing days of slavery. There was little conflict because people did not usually get out of their places. But when emancipation came the Negro got out of his place. Laws can not give people freedom when those laws are far from the prejudices of people. There followed lynchings, mobs, and the Ku Klux Klan. Prejudice had given place to conflict in which the sole effort was to restore the Negro to his former social position. Even many northerners who had fought to preserve the Union and free the slaves were unwilling to accept the Negro as a fellow human being with equal rights and privileges. After he was freed, they considered he should stay in the appropriate social position.

This process is further indicated by our forms of ceremony and social etiquette. These are forms for keeping people at the appropriate distance. Even in areas of strong prejudice a Negro woman may ride in the same car with a white woman, provided she is the nurse for the white woman's child. This is illustrated by a story from *Who Is My Neighbor?* Some white women were quite embarrassed to find in their intimate association a colored woman. The feeling was quite tense until a southern girl had a happy thought and suggested that she was perhaps somebody's nurse. They were all put at ease. There was an etiquette for nurses of a colored race which permitted them to socially approach only so close, and still the social distance be preserved and raw competition be prevented. Such illustrations could be many times repeated. In all fairness, it should be said that, whereas in many cases etiquette and ceremony prevent raw competition, in a very large number of cases they define how we may act

in relationship to one another and still avoid conflict and emotional strain. We are at ease if we conform to what society expects people to do in such situations.

What should be the attitude of the Christian toward race prejudice and racial relations? The above analysis has quite frankly pictured the situation as it exists. We are all permeated with prejudices but a person is not hopeless if he becomes aware of his prejudices and makes due allowance for them. The Christian church reclassifies men and women. It attempts to discover qualities on which all men are relatively equal. It does not thereby fail to recognize the deep-seated prejudices of society. Christ always reclassified men and women. This is very fundamental, that once he had put them into a different class, when he had diagnosed them anew, he treated them differently, just as a doctor makes a new diagnosis and prescribes a treatment appropriate to the new diagnosis. It was essentially the fact that Christ did reclassify men that he brought down upon his head a large amount of condemnation. When people are taken out of their conventional categories they must compete with their fellow men on a new basis.

Can the race problem be solved? We must first recognize the character of prejudice and our categorical method of thinking. A final illustration may indicate at least one way out. A few years ago at the Quadrennial Convention of the Student Volunteers at Buffalo, it was our privilege to mingle quite freely with a large number of people of other races. Most of the people thought little about it for were not all of them primarily concerned with Christian work? But one day I was walking down the street with a colored friend. We met a colored worker of the same race. For the first time I became fully aware that I had been walking and talking with a colored man. But I had found him no longer a person of a different race; he was a human being like me. I had redefined him and I was treating him according to my new definition.

Chicago, Ill.

### Why the Women of the Church of the Brethren Should Join in the Fight Against Alcohol

BY MARGIE JOHN GARST

"YESTERDAY is a dream; tomorrow is a vision; today only is ours." We are here, Christian women, for a purpose, not to dream or drift; for we have loads to lift and that lifting needs to be done now—not tomorrow, for tomorrow never comes.

In journalism we are taught that our first news paragraph must answer who, where, why, what and when. If every woman of the Church of the Brethren would ask herself the personal question relative to the temper-



ance cause today, who should join the fight and where and why and when, perhaps a new sense of personal responsibility would dawn upon us and no doubt a new day would dawn in our progress against alcohol.

Some one has said, "The citizen is a caretaker of the community in which he lives." We may not like to admit this as a fact. We may shrink at the idea of assuming such responsibility, and yet dare we neglect the issue? Dare we sit idly by because that is the easy thing to do? Do you believe Edwin Markham when he says?

"There is a destiny that makes us brothers,  
None goes his way alone;  
All that we send into the lives of others  
Comes back into our own."

The question was recently asked, What are the standards of American womanhood these days? Has the time really come when we must answer this question? If so, do we know just how to answer? Will womanhood accept the standards as set up by a group of eastern women who presented a medal to a leader of the repeal movement as an award for "eminent attainment"?

Did you read these startling words in the Nov. 20, 1934 issue of *New York Times*? "Mrs. Charles H. Sabin, founder and president of the disbanded woman's organization for national prohibition reform, received the American woman's association award for eminent attainment, as the able, courageous and victorious leader of the campaign for repeal." Think of awarding a medal to an American woman for having loosed a power which in one year has increased drunkenness from 50 per cent to 1,000 per cent in the larger cities; doubled deaths from alcoholism in St. Louis and other cities; increased number of cases of delirium tremens 400 per cent; increased 177,000 saloons of pre-prohibition days to more than 400,000 retail dispensaries!

Is there a need why we should join the fight, Christian womanhood? And, too, when we have to know to our sorrow of drinking increasing to an alarming extent among our girls and women of our own country? What could be more pathetic than the sight of young maidens acting as sales ladies for beer and wines, which is the means of bringing back to the Christian America—we like to boast of—the same old tie-up of whisky, politics and prostitution? Must we laughingly make it a joke that we serve wine, or beer, or fermented cider, and feel that's a privilege? Might we ask the question, Can there be a lowering of standards, if America is to endure?

"Yesterday is a dream; tomorrow is a vision; today only is ours." Will we, the Christian women of the Church of the Brethren, be willing to be used in the

battle? And *why* did we say? Or shall we ask another question, *Why not?*

Do you read the newspapers and then think back through the centuries to Isaiah's writings? Then as now liquor cheapened the personality of men. It dethroned good judgment. It dissipated physical and mental strength. It cheapened music.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night that wine inflame them. And the harp, and the viol and the tabret and pipe and wine are in their feasts. But they regard not the work of the Lord, neither consider the operation of his hands."

In their hands music which was intended or could be used to lift the spirit became a means to further inflame the wine crazed passions.

Yesterday in the temperance world is a dream. For tomorrow we may have a vision. But today we must act, and why?

First, because alcohol is a habit forming drug. When it has gained possession of one's will power there is nonresistance to temptation, the urge to drink more, neglect of responsibilities, no choice of companions, sexual misbehavior, violence and destruction, squandering of wages.

Do we realize that 30 per cent of those who begin the drink habit become addicts?

Second, alcohol is a social problem, because of its effects on the individual, on the human mind, on the human body, on the individual spiritual life. What are the reapings of saloon sowing? Poverty, with all of its suffering and debauchery, crime in all of its blackness.

Third, alcohol is a depressant drug. It causes disease and death from poisoning; reduces resistance to infection; reduces endurance and accuracy; decreases expectation of life; reduces chance and survival of offspring. Is there a need for a teaching program for the youth of our day?

"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy and such are ye" (1 Cor. 3: 16, 17).

And, too, we need the teaching of mental deterioration. Even one drink dulls the mental faculties until the talk becomes nonsensical, the vision doubled, one's attitude shameless and careless.

Then comes distressing moral and spiritual deterioration, and to the extent that all one's finer moral principles may be dragged in the dust.

What can we do? What must we do? Must we be neutral? If we remain neutral we make ourselves willing to let the whisky business alone. That is what it



wants, just let the objectors be indifferent. But what does this easy way mean to the children of this age? To those yet unborn?

Surely this is the time when we must not keep still, when we will be brave for the rights of our fellow man, when we need to be courageous for the Master's sake and his kingdom on earth.

There is need for an educational program for the following purposes: *First*, to give the individual an understanding of what alcohol means to him and to society. *Second*, to help the individual reach his own conclusion regarding a consistent Christian attitude on the alcohol problem. *Third*, to create in the Christian a sense of individual responsibility concerning this problem. *Fourth*, to stimulate adult groups in our local churches to assume leadership in planning and carrying through not only church-wide but inter-church and community programs of temperance education.

Will we assume any of this responsibility?

"Yesterday is a dream; tomorrow is a vision; today only is ours."

*Salem, Va.*

### Is the Road Blocked or Open Between Your Brother and You?

BY A. B. MILLER

Two roads, vital to the spiritual, social and personal life, exist for every Christian. One is the road of communion between man and his Lord. The other is the road of fellowship between man and his brother. Sin blocks either of them, and we can not have the former open when the latter is closed. "We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, can not love God whom he hath not seen" (1 John 4: 19, 20).

The Scriptures tell how to open the former: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." They also tell us how to open the latter (Luke 17: 3-5; 23: 34; Matt. 18: 15-17; 5: 23, 24).

"Is the road blocked or open between your brother and you?" is a universal question. It is also timeless. And its blocking brings disastrous results: it destroys a man's peace of mind with his Lord, separates brother from brother, disturbs conscience, disrupts homes, starts neighborhood feuds, and wrecks churches. It imbeds itself deeply in the soul, contains a seed with power to grow and becomes a "root of bitterness . . . defiling the man" (Heb. 12: 15).

The Scriptures are clear as to what to do, and failure to act is not so much a matter of the intellect, as it is a matter of the will. Pruning is futile. The axe must be laid to the root of the trouble.

Study these Scriptures carefully. They deal with reality, not with suspicion or ungrounded reports. They refer to "heart" conditions, rather than head disagreements. They point to personal sins against an individual in particular—not sins against the church or society in general. And they concern not your brother and some other brother, but "your brother and you."

(1) "Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in a day, and seven times turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith" (Luke 17: 3-5). The offended is put to the test of getting himself right through a spirit of forgiveness put into action.

(2) "And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church; and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican" (Matt. 18: 15-17). The emphasis here seems to be on the duty of the offended to help the offender get himself right.

(3) "If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5: 23, 24). I always think of this passage as dealing with the offender and the offended, both getting fit to worship. Of course, this is true in the other cases also in some degree, at least.

(4) "And Jesus said, Father, forgive them, for they know not what they do" (Luke 23: 34). If one truly believes the offense was in ignorance—unintentional, that the cause may be set forward further, and the offender better work out his confession alone in time, if left to himself than with outside help—then, use the prayer Jesus used on the cross in all its beauty and tenderness.

"Is the road blocked between your brother and you?" If so, do you know how to clear it and remove the obstruction? If you are aware it is closed, and if you do know how to open it, are you willing to take steps to do it? That is the test.

What a way is his way! I never saw anything but evil come of neglect, or the use of any other way, including "between thee and him alone" as the order of procedure given—not to the church or to two or three first, but "between thee and him alone" first; also, I never saw anything but good come of his way.



And I believe it is fine to make clear at baptism the implications of Matt. 18: 15-17; and to continue to make men and women face this question regularly: "Are you at peace with all the brethren as far as you know?" It is invaluable to both the individual and the church.

"Is the road blocked or open between your brother and you?" If blocked, open it now!

*Hagerstown, Md.*

## The Power of Choice

BY ROY HONEYMAN

*An Object Lesson*

So far as getting or not getting anything out of life is concerned, folks readily and conveniently fall into three groups. The following easily acquired objects will be necessary to illustrate the point and make it really stick. 1—A sandglass. An egg timer will do nicely. Just so it is of the hourglass variety. 2—A jelly bag through which jelly has been strained and in which the refuse still remains. 3—A sieve of some sort and a pint jar of fine sand and dust mixed, in which you have previously hidden some valuables such as coins, rings and jewels.

The sandglass represents the class of folks who get nothing out of life. In one ear and out the other. They retain nothing either good or bad. They are a mighty hard group to do anything with. Preachers sometimes find them in the audience, even as pretty consistent church goers. Dealing with them is like the proverbial pouring of water on a duck's back. One wonders what will move such people. (As you have made this speech or likely a better one that is original with you, you have displayed the sandglass and have shown how cleanly and surely the sand has slipped from one compartment to the other, leaving not a trace behind.)

Then there is that group of unfortunate folks who select from life all that is bad. How well and long they remember a filthy story. They chew for days on some bit of choice, devastating gossip. They have their mind fixed in the mud. How about the blue of the sky, the gold of the sun and the sweet melody of the birds? Well, these folks entirely miss all that. (At this point turn the jelly bag inside out. Show what worthless stuff has been accepted and retained. And you might have at hand a small attractive jar of jelly to show what has slipped through the bag and what "might have been.") What a sad loss this group has sustained.

Now pick up the sieve. (I made one easily enough by simply tacking a square of screen wire over a small box from which the bottom had been removed.) Pour the jar of dust and sand into the sieve. You can say something like this, "Lo! and behold! how grand this

is. Why, the dirt passes right on through in a hurry. And just look what's left. All these beautiful and valuable things," etc. Thank goodness, we have people just like that, bless them. They exert rightly their God-given power of choice. And what a wealth of good they get out of life, and what a boon and blessing they are to other people! And how badly the most of us need this lesson! Shall we not all of us be gold miners, washing out the gravel and refuse and retaining the gold? For God knows there is enough beauty, joy and goodness in the world to go around, so that we may all receive our share.

*Greenville, Ohio.*

## It Is Surprising

BY I. S. LONG

OUGHT the U. S. A. not enter the World Court and the League of Nations? It greatly surprises me that we have not done so. Is it really not to our interest to do so? Would the world not be safer if we were in them?

The League covenant needs rewriting, no doubt. Its bylaws are likely not equitable and fair to all. Why not help to rewrite it and then go into a concerted effort to promote the peace of the world? Oh, how I am shocked again and again to read of the inevitableness of war! Great statesmen say it is coming. And the nations are with one purpose preparing for it too! And war is not heaven! Nor is it Christian. Nor is it love.

Better co-operate for peace than jump in and try to end war as we did in 1917. Co-operation for peace is more Christian, and is cheaper, too. What with the cost of the war, loans to Europe that we may never recover and the expense on veterans to date, we have spent fifty billions, not to mention the lives maimed and lost.

A very well-educated man said to me the other day, "Japan is insanely jealous of white supremacy, and she is challenging it. See if within ten years China will not be wholly within her grasp! Then will follow Malaysia and India, and the *races of color* will challenge the white races to show their heads or to open their mouths."

The U. S. A., the great giant of the west, lying over here on a bank to herself, not taking part in the workings of the League, really makes the League weak. Had we been in the League in 1932, and the League had told Japan to keep out of Manchuria, I believe the order would have been effective. War will never end war. But co-operation of all good folks for peace will end war. The Lord Jesus wills it. Through us, that is through Christlike brotherliness, the kingdoms of this world are to become the kingdom of our Lord and of his Christ and he shall reign forever and ever.

*Baltimore, Md.*



## A Study of the Holy Spirit

BY PAUL MOHLER

### Reactions

How often have you wished that you hadn't spoken quite so soon? If you had been just a bit more deliberate, would you have acted differently? Have you and those whom you love best suffered much from your hasty words and actions? I wonder if you are like some other good people I know, controlled too often, not by deliberate purpose but by reactions to outside irritants, and these reactions not of the right kind. Perhaps that was the case with Paul before he became spiritual, "I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members" (Rom. 7: 22, 23). That must have been reactions. Since reactions are so important, can the Spirit control them? If so, how?

Draw our circle diagram: one large circle, a smaller one within, and the smallest within the second. Mark the space between the first two, *body*, between the second and third, *soul*, and within the third one, *spirit*. Soul includes intellect, emotions, will and other faculties. If you are a Christian, spirit is both the organ of communication between the soul and God, and the abiding place of the Holy Spirit. Body is both the organ of communication between the soul and the outer world, and the abiding place of numerous natural instincts. Here is where Paul seems to locate "the law of sin in my members," but elsewhere we find him referring to "the mind of the flesh" (Rom. 8: 7) by which he means the mind that is dominated by the flesh. In fact, he considers both soul and body as *flesh* in the unregenerate man and even in the Christian in whom the Holy Spirit is not allowed to reign. This accounts for the inclusion of "idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings" in his Gal. 5: 19-21 list of "the works of the flesh," along with the more definite body sins of fornication, uncleanness, lasciviousness, drunkenness, and such like.

Now draw a fist making contact with one side of the body circle, drawing enough short lines to indicate a good heavy blow with intention back of it. From what you know of such things, list the reactions that ordinarily result from such a blow. In the body, list pain, of course. Anything else? In the soul, what do you list? Surprise? Fear? Anger? Resentment? Revenge? Determination? Anything else?

Now suppose the spirit is dead, or "weak and sickly," or "asleep," what reactions are in control? In that case, what is likely to happen? Will there be words? What tone of voice? What facial expression? What

gestures? May there be return blows? Is anything good likely to result? May the evil results be very serious, lasting for years? Do you see the importance of reactions?

Now suppose the spirit is alive, and the Holy Spirit in full power; will the impression of that blow reach the spirit? If you think so, draw a dotted line from the fist through body and soul to spirit. Now what reactions are likely? Surprise? Any other of the former list? Where will you find a likely list? Will you try Galatians again? How about 5: 22, 23 with its "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control"? Will there be words? What kind of words? What tone of voice? What facial expression? What gestures? What actions in return? Is anything evil likely to result? May the good results be very important, lasting for years? Is that what Paul is talking about in Rom. 12: 20, "If thine enemy hunger, feed him, . . . thou shalt heap coals of fire on his head"?

Now picture a Christian world in which all the reactions come from the spirit; how would you like to live in it? Picture a local church like that; how would you like to belong to it? Picture a home like that; how would you like to live in it? Picture a person like that; how would you like to be him? Can the Holy Spirit control your reactions? If not, what is he in you for? If he can not control anything but our thoughts, he has but little practical value, for we are too often ruled by our reactions before thought can function. How often we say, "If I had just thought," when we might better say, "If my reactions had only been different." Take care of the reactions and the thoughts will line up of themselves. I never know a man when I know his thoughts; I only know him when I know his reactions.

Since the possibilities for good or evil in reactions are so great, what can we do about it? Paul, after reminding the Corinthians that they were still carnal in spite of the fact that they "were enriched in him, in all utterance and all knowledge," reminded them that each was a temple of the Holy Spirit, which was in them. Undoubtedly any improvement in spiritual reactions must arise from a full acceptance of that great fact, that the Holy Spirit is in there waiting for faith to give him control. Then comes James' admonition: "Be swift to hear, slow to speak, slow to wrath." Swift to hear what? What can it be but the voice of the Spirit? That Spirit that is to "teach you all things and bring to your remembrance all that I said unto you."

Being swift to hear is very important. When our own spirit is alive and keenly sensitive to Holy Spirit stimuli, we are swift to hear and to react with the "fruits of the Spirit." But this quick sensitiveness is no mere accident; it is the result of fulfilling conditions



that are definite and certain in their results. These appear in other studies, but a very fruitful suggestion comes down the ages from the old prophet: "Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Jesus waited much before Jehovah, and his reactions were so fully under God's control that he could say toward the end of his ministry: "I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak" (John 12: 49). He was "swift to hear," so "when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously" "leaving you an example that ye should follow his steps."

Pasadena, Calif.

### Conscientious Objectors

BY J. HARMAN BJORKLUND

As I was reading the book, *Conscientious Objectors in the Civil War*, by Edward Needles Wright, I found that he had quoted from David H. Zigler's book, *A History of the Brethren in Virginia*. Bro. Zigler, referring to the action taken by conscientious objectors from our church in connection with the Virginia State draft of 1861, says:

*Some secured substitutes among those who were willing to go to the army and were not included in the draft, paying for their services from \$800 to \$1,500 each. Others were carried off to the army. A few were literally bound and hauled away from their homes. While there they were obedient to every command, save to shoot down their fellow man.*

To criticize the heroic action of those conscientious brethren would be a crime against their physical and mental suffering and against their faith, for they lived up to their duty as they saw it. Yet, all of us will agree that no thinking Brethren of the present time could meet the war problem in the same way, were it to occur. We would have to refuse to do two things:

Firstly, if any of us young men of today in war time were to "secure substitutes, . . . paying for their services," we would be committing a grave error. We would be sending other young men, carrying within them sparks of divinity, to kill and perhaps to be killed. Far better would it be for us to go to prison or even be shot as slackers than to pay others to kill by proxy for us.

Secondly, if we were "literally bound and hauled away from our homes," we could not, in the light of our present knowledge of what modern war is, be "obedient to every command, save to shoot down our fellow

men"! We now realize that no matter what we might do in the way of service for the army, whether it be cooking for the soldiers, driving trucks, bringing in the wounded, or any other noncombatant service, we would be helping the war machine. We could obey no command that in any way, indirectly or directly, assisted in the barbaric business of killing.

London, England.

### Modern Trends

BY EZRA FLORY

Not so long ago a venerable brother contributed an article along this line. After reading it with great interest I concluded, "There is a man growing older with a beautiful sunset."

We endorse every proposition but wish he would have included others of which, doubtless, he is as much aware as ourselves. May I venture to add a few others?

First, there is a tendency today to be so much engrossed with Christian religious education that the trend is to look upon this part of our work as a way to climb into Christianity subjectively. No one can follow Christ nor the early church leaders without being impressed with them as great torchbearers of education. We have not done enough in teaching religion. But we must ever be conscious of the fact that Jesus imparts his life. We speak of Christian religious education as a way of life, or as the Jesus way of living. If it is anything it is life itself. Always a free people must be taught and educated. The framers of our national constitution knew that. We shall not minimize religious teaching. We desire that this modern trend shall not blur the great fact that Jesus is himself our portion and that he indwells us if we are his.

Another modern trend is the revolt of adults. No, I made no mistake in saying adults. You think I should have said, "youth." It is the adults who have revolted. Everything old is doomed and must be turned over to the antique shop. Ritual, traditions, ordinances (some of them), books, articles of dress, discipline, kneeling in prayer, and a long list of other things. It is the adults who have revolted; mind that!

Dr. Henry Sell one time told me that at a certain place they built a half million dollar church plant. They had everything they wanted. If they lacked anything they bought it. "But," said he, "something was lacking. I can not say what it was."

Again we are no exception today to the fact that the church partakes of the age in which we live. Always it has been true that the church has been colored by the age in which she lived. We are living in an intensely intellectual and commercial age. It is an age



of rush and restlessness. Some time ago a professor of Northwestern University preached at a large church located on a boulevard in Chicago. Some one counted the cars and estimated the people who passed the church door in automobiles while Dr. Richardson spoke. About three thousand people passed, but a mere handful was present to hear the able man.

I think there is another trend worthy of note. More preachers are now trying to be teacher-preachers and are giving spiritual food than previously. President Wilson went to a small church one Sunday to have his soul fed after a strenuous week of duties. The preacher was flattered by the presence of the President and began to laud his administration. At the close of the services Wilson shook hands with the minister and chided him for the stuff he was given when he wanted spiritual help.

"Now the natural [the Greek says *psychical, intellectual*] man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he can not know them, because they are spiritually [apprehended] judged."

*New Paris, Ind.*

### The Scaffold

BY ADA SCROGUM

"WE have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5: 1).

Life may be compared to the work of a carpenter in building a house. The main object of the carpenter is to build the house, but as the work proceeds he must erect a scaffold to aid him in his work. The scaffold is not the main thing, only a means to an end. If a workman would take great pains in erecting a scaffold, would use finishing nails to make his work look neat, and then paint it with the utmost care, you would say he was foolish. That work and energy should have been used in something more permanent—the house itself. For when the building is completed, the scaffold is torn down, and the house alone remains as the finished product.

Now in life, we are the carpenters, building our homes in heaven. Material things, such as money, possessions, homes, clothes, automobiles and books are the scaffold to help us in our building. These are not the important things of life, but are only to serve as a means to an end. Our end is a beautiful mansion in heaven, built by service in the kingdom of God. As in earthly buildings, so also in this heavenly mansion, when the work is finished the scaffold is torn down. Many people in our life today have lost the sense of values. They think the scaffold is the important thing, and so they spend their time in getting money, material possessions, and things of this world. But some day

the scaffold will fall, and then they will find that they have neglected the first great work of life.

A rich man, who began his life as a poor boy, was one day telling his friend how he had made a grand success in life. He named many farms and acres of land that were his, and a long list of houses for which he held the deeds. His little grandson heard the conversation and was much impressed with the many houses that his grandfather owned. A few days later, the rich man fell sick and soon reached the point of death. He sent for the minister. The man of God told him that he was going to a beautiful land—and he described to him the glories of heaven. The grandson, when he heard the words of the minister, ran to the bedside and said, "Oh, grandpa, do you have a house in that beautiful country, where you can live when you get there?" Great scalding tears filled the rich man's eyes, and as they fell upon the pillow, he sobbed, "Oh, no, darling. I was so busy building houses here that I forgot about that house over there."

Now that man had built a magnificent scaffold, but what about his house? When he was buying his lands and building his houses, he was making his scaffold out of expensive material, and, as it were, painting it with beautiful paint. But the great and mighty work of building a home in heaven was utterly neglected. At the moment of death the beautiful scaffold fell and then what was left? Remember, dear friends, the scaffold is only for this world, only to help us prepare for eternity. So why spend needless time on scaffolding? It is the house we build, our mansion in heaven, that will last throughout the endless ages.

*Elkins, W. Va.*

### He Lived a Life

What was his creed?

I do not know his creed, I only know  
That here below, he walked the common road  
And lifted many a load, lightened the task,  
Brightened the day for others toiling on a weary way;  
This, his only need; I do not know his creed.

What was his creed? I never heard him speak  
Of visions rapturous, of Alpine peak  
Of doctrine, dogma, new or old;  
But this I know, he was forever bold  
To stand alone, to face the challenge of each day,  
And live the truth, so far as he could see—  
The truth that evermore makes free.

His creed? I care not what his creed;  
Enough that never yielded he to greed,  
But served a brother in his daily need;  
Plucked many a thorn and planted many a flower;  
Glorified the service of each hour;  
Had faith in God, himself, and fellow men;  
Perchance he never thought in terms of creed;  
I only know he lived a life, in deed!

—H. N. Fifer.



---



---

## OUR MISSION WORK

---



---

### His Love, Then Yours

Love is the sacrament of sacraments;  
 For God is love, and love is God  
 Who loves knows him, and in him all the heights  
 And depths of these high rapturous delights  
 Which for love's soul are very soul of life,  
 And through the troubled ways—through stress and strife,  
 Bear the soul upward to that final goal  
 Where life and love make one full-rounded whole.  
 Love tints the grayest life with rose,  
 Love kindles fires 'mid winter snows.  
 Love draws the fallen from his sin;  
 Love helps the sinner grace to win.  
 Love lifts the fringes of the night,  
 Love gifts the eyes of faith with sight,  
 Love to all loveliness is kin,  
 Love moulds all life—without—within,  
 Love is the mightiest power on earth;  
 Love to eternal hope gives birth  
 Love—the Beginning and the End—  
 All life and death doth comprehend.  
 Love lived in death upon the tree  
 Love lives again, for you and me.  
 Love through eternity endures,  
 For God is love,  
 And love is God.  
 Thank God for love—his first—then yours.

—OXENHAM.

### Youth and Religion Movement Meetings in Tai Yuan

BY MINOR M. MYERS

THE Christian groups in Tai Yuan had a feast of good things during the second week of October when the Youth and Religion meetings were conducted, under the auspices of the Y. M. C. A., by some of China's outstanding Christian leaders. The team was composed of Dr. W. Y. Chen, Professor of Psychology in Foochow University, Dr. T. C. Tu, Professor of Physics in Shanghai University and Miss Tseng Pao Swen, Principal of a Girls' Middle School and a member of the Executive Committee of the National Christian Council. All of them have studied in England or America and are specialists in their particular fields, and are zealous Christian leaders of youth. Miss Tseng descends from one of China's most prominent families, followers of Confucius for generations. Her great-grandfather is almost worshiped by educated classes. He was a remarkable general in the army saving the country from invaders in the north, and he was also an outstanding man of letters. Miss Tseng was the first member of her family to become a Christian and unite with the Christian church. Because of her family connections she was easily introduced in our city and aroused wide interest. Marshall Yen withdrew from an important meeting to visit with her an hour one

day. All the leading officials and citizens were glad to have interviews with her. She had calls for more addresses in high schools and colleges than she could accept. The other leaders were not known so well, but they were equally able by their training and messages to win a place for themselves.

Last year Dr. Sherwood Eddy was here in a similar campaign. That was a part of the first year's program of the Youth and Religion Movement. This year it was thought best to have all Chinese leaders who would appeal to young people with a message suitable for them. To all the public meetings admittance was by tickets. And for the five consecutive meetings each evening we tried to have largely the same audience. Dr. Chen led these meetings, which were largely for those who were somewhat interested in Christianity, and he led them with great success. He is a master speaker, leading his audience step by step to know something of Christ. The last two nights he asked for decisions to study the Christian religion further. Two hundred and forty-seven non-Christians signed cards to study further and one hundred twenty Christians signed also to look more deeply into the gospel teaching. The very last night all the speakers were present and spent the evening answering questions, each along his line, which had been handed in beforehand. This was handled in a masterly fashion with good results.

Besides this series there were a number of other meetings with Christians, educational groups, women groups and addresses to many students in the several schools of the city, and with much appreciation. One day Dr. Tu went to Taiku, forty miles from here, and met the students and faculty of Oberlin Shansi Memorial Schools in five meetings. Miss Tseng spoke to the women's groups and also had two public meetings in the large church. That these very busy and highly trained leaders should leave their families and their work to travel to ten important cities of China, spending three months working for the youth in this strenuous way, made a deep impression. And being specialists in their respective fields and at the same time zealous Christians elevated the standing of Christianity in our city.

The follow-up work is always very important and often exceedingly difficult when most of the students are in government and private schools, with no religious atmosphere, and with very few Christian teachers. Immediately after the evangelistic team left some fifteen classes were organized. We lack Chinese Christian leaders for students largely because Tai Yuan has no Christian middle schools or colleges or other Christian institutions which demand able Christian leaders. Not-



withstanding this, the outlook this year is better than it was last year for leaders, for there are several who are willing to take classes that were not last year. In our own group we are much pleased to have Rev. Chang from Liao to work with us for three months. We are trying hard to conserve all the results possible from these meetings, knowing that there is always a wide margin in the number signing cards and those earnestly continuing in Bible study. It is a rare treat to have come to our midst a group of able leaders like these were to present the claims of the gospel to students and the educated classes. It certainly is a hopeful sign for the success of the Christian cause in China when we see men and women of the caliber and position of these leaders leave their regular work and travel over the country speaking and leading young people of China to a knowledge of God in Christ. May the Lord bless their efforts and that of all others who sacrifice and serve in his cause.

*Tai Yuan, Shansi, China.*

### What to Pray For

BY C. G. SHULL

*Week of February 29 to March 7*

ON Christmas Day the children of the various village schools in the Dahanu area came together for some simple literary and athletic contests. In the beginning a devotional service was held at which one of the primary schoolboys, whose parents have never known of Jesus, led in prayer. Praise God for boys like this who are



GOLDIE SWARTZ

learning to pray, and let us pray that these village boys may continually increase in wisdom and in stature and in favor with God. Pray that the masters may teach faithfully and by example and word lead their boys to know and love Jesus.

Miss Swartz is spending the winter touring in the villages where schools are located and in other villages also. Pray that the masters may receive new inspiration and vision through her efforts.

The Dahanu church has recently decided to increase by sixty-six and two-thirds per cent the amount they will give toward the support of their pastor. This was made possible by the adoption of a new plan of giving which calls for liberality on the part of all. One feature of the plan is that all members of the church on a regular salary shall give at least one anna per rupee of their monthly income to the Lord's work. The Dahanu church, though poor from our viewpoint, was greatly

surprised at their giving strength according to the plan they adopted. Pray for the Indian pastor as he ministers to the church each Sunday, and especially for his efforts in encouraging the church in this new plan of giving. Pray, too, that every member of the Dahanu



HAZEL MESSER



DR. BARBARA NICKEY

church may lead a consistent Christian life, worthy of the gospel of Christ.

The medical work at Dahanu is touching more lives, and in some respects rendering a greater service to the people, than any other department. Let us praise God for the efficient service of Dr. Nickey and Nurse Messer, and for their faithful helpers on the staff. Their work is often strenuous. Pray that they may have strength and wisdom sufficient to meet every demand, however arduous.

*Waterloo, Iowa.*

### A World's Broadcast

BY MRS. RALPH WHITE

Good afternoon, radio listeners. This is station B. C. F. M., the voice of the Missionary Department of the Church of the Brethren, transmitting on a wave length of 1,000 kilocycles by authority of the Divine Commission.

For many months the officers of the Women's Work of the Church of the Brethren have desired to let their members know firsthand about some of the things that have happened in the rest of the world, especially news from the places where they have so loyally helped in the work. So now, through the courtesy of station B. C. F. M., a world-wide hook-up has been arranged. It is our hope that all over America many women will tune in and listen as the women in the various countries broadcast this program. The first speaker will be Mrs. I. E. Oberholtzer, missionary in China for her third term, who will speak to us upon the subject, "Two Women Witness With Magnetic Influence." All right, Mrs. Oberholzer.

*Mrs. Oberholtzer will speak, which will be some one reading the article in the June 1, 1935, Gospel Messenger, p. 23, or some other interesting China article from The Gospel Messenger.*



Thank you, Mrs. Oberholtzer. I am sure the many women listening in this afternoon have enjoyed your account of Christian women in China, yes, more than enjoyed, they have greatly appreciated it. Now we will listen to a Chinese mother and a schoolteacher.

*Dialogue by two women. Gospel Messenger, Jan. 5, 1935, "The Curtain Rises," p. 13. Or have stories told from article, "Teaching and Healing," Gospel Messenger, June 1, 1935, p. 34.*

You will now stand by while we hook up with India. Our representative from this country will be Dr. Laura M. Cottrell, who will speak on "Our Medical Work in India." All right, Dr. Cottrell, the women of America are eagerly awaiting your message.

*Dr. Cottrell speaks; some one will give a report from the article written by Eld. Govindji Satvedi, Gospel Messenger, June 1, 1935, p. 36.*

We thank you, Dr. Cottrell, for this very interesting talk. And after listening to this we are glad that our lot is in America. We who live in a Christian country where we have the gospel light should feel more keenly our responsibility to our Indian sisters. Next we will hear from a real Indian schoolgirl. Marthabai will now step to the microphone and tell us a little of her life.

*Marthabai will speak, giving facts about her school experiences. Use Miss Shickel's article in Gospel Messenger, June 1, 1935, p. 31 as source material.*

You will now wait just a moment until we transfer the hook-up to Africa, the Dark Continent. Now listen carefully as Mrs. Wm. Beahm in Africa speaks to us upon the subject, "African Women and Children."

*Mrs. Beahm speaks, basing her talk on the two articles in Gospel Messenger, June 1, 1935, p. 24, Mayoksa and on p. 27, Jenatua.*

Thank you, Mrs. Beahm. I am sure your very interesting talk has been appreciated by all the women who are listening in this afternoon. Perhaps the actual work of the women and children in India, China and Africa is no less strenuous than that of women in civilized countries, but the tasks of the former seem heavier because of their darkened lives. The women and children of Christian lands have a joy and a hope in their lives that make labor seem lighter, while the women of non-Christian lands are held down by fear and superstition. We, with our knowledge, our improved conditions, and the light of our gospel of Jesus Christ can in many ways help to lighten the burdens of our more unfortunate sisters of other lands. At this time another missionary, Miss Moyer, will tell us about our schools in Africa.

*Miss Moyer tells the story based on "Our Mission Schools in Africa," Gospel Messenger, June 1, 1935, p. 32.*

Thank you, Miss Moyer. We in America, who have named the name of Christ, should certainly be as sincere and faithful as those about whom we have heard today. And now, dear listeners, I am sure we would not want to close this program without a prayer for the women of the world; so, seated where you are, let us pray for these countries as they are named. First, let us pray for the women and families of war-torn China.

*Silent prayer.*

Next, let us pray for the teeming millions of India in their search for the true God.

*Silent prayer.*

Let us pray for the people of the Dark Continent who are held down by fear and superstition.

*Silent prayer.*

Last of all, let us here dedicate ourselves to the unfinished missionary task of the church.

*Silent prayer.*

In the name of him who died that all men might have eternal life, we ask it. Amen.

After listening to these stirring and inspiring messages right from our own fields, I am sure your interest in missions will continue and your giving will increase so the Lord's work in these needy places can go forward.

For the past hour you have been listening to station B. C. F. M., broadcasting from the Brethren Publishing House, Elgin, Ill. Our motto is "The Whole Gospel for the Whole World." With thanks to all who have listened in, B. C. F. M. is now signing off and bidding you all "Good afternoon."

*Naperville, Ill.*

## News From the Field

### AFRICA

Garkida

BY LUCILE HECKMAN

#### Christmas

Another happy Christmas has come and gone. The fragrance of its joy will linger many days, and we feel we have indeed been drawn closer to the Christ Child. Each succeeding year finds the Bura Christians putting more of themselves into the celebration of the day and we rejoice to see their appreciation of the Christmas season. As in America, not only Christians celebrate the day, but the whole community joins in the festivities. At the church service every inch of space was filled and there were nearly as many folk outside in the church yard as there were inside. Most of them came to worship, or out of respect to friends who were among the worshipers. Naturally, some were present out of curiosity.

Five scenes were dramatized from the Christmas story, and that very effectively. These people are so much closer to the times of the birth of Jesus than are we Americans, that they have no difficulty in presenting a clear picture of

(Continued on Page 25)



## KINGDOM GLEANINGS

### Calendar for Sunday, March 1

**Sunday-school Lesson**, Vision and Service.—Luke 9: 28-43a.

**Christian Workers**, Marriage.

**B. Y. P. D.**, Dealing With Our Fellow Men.

**Intermediate**, The Symbols of the Church.

\* \* \* \*

### Gains for the Kingdom

**Seventeen** baptisms in the Pleasant Hill church, Ohio, Bro. Royer, pastor-evangelist.

**Four** baptisms in the Arcadia church, Fla., Bro. A. D. Crist of Middleburg, Fla., evangelist.

**Fifteen** baptisms in the Live Oak church, Calif., Bro. Edgar Rothrock of Pomona, Calif., evangelist.

\* \* \* \*

### Our Evangelists

**Bro. R. P. Bucher** of Quarryville, Pa., March 1 at the Ziegler house, Little Swatara congregation, Pa.

**Bro. X. L. Coppock**, the pastor, will begin a series of meetings March 1 in the church at Rocky Ford, Colo.

\* \* \* \*

### Personal Mention

**Bro. T. S. Fike** of Thurmont, Md., now in his eightieth year, writes of the serious and prolonged illness of Sister Fike, though we are glad he could say: "She is some better, can sit up in a chair a little." Perhaps you will be glad to join in the response to his final request: "Remember us when you pray."

**Sister Maud Mohler Trimmer** of Long Beach, Calif., referring to her recent accident, said under date of Feb. 16: "I believe it is due to divine intervention that I am now on the way to a slow recovery. It is my earnest desire to be in such good health that I may serve my God and my church better than in the past. I thank the Messenger readers for their kindness."

**Bro. J. H. Cassady** of Washington, D. C., is just closing his evangelistic meetings in the First church of Los Angeles and beginning at Raisin City, Calif. March 17 he goes to Oakland. Of the meeting at Gerber, Calif., he says: "We had thirty-three confessions there and all were young people in their teens. A fine spirit there and one of the most active churches I have seen for some time."

**Pastor J. D. Reber**, Brooklyn, N. Y., is preaching a series of sermons on The Great Ideals of the Church of the Brethren. The first issue of The Brethren Messenger, published by the Brooklyn church, says: "The ideals which our forefathers especially cherished, and which have proved such a blessing to our people, are being discussed in these sermons, of which there are to be seven or eight."

**To Bro. D. C. Campbell** of Colfax, Ind., and his faithful companion of threescore years, the Messenger offers hearty congratulations. Friday, Feb. 14, they celebrated the sixtieth anniversary of their marriage. The greater part of these sixty years has been spent on the farm five miles west of Colfax where they still reside. Until years began to pile up too fast Bro. Campbell was active in the ministry. He is now in his eighty-first year, with Sister Campbell less than a year behind him. They have nine children, seventeen grandchildren, two great-grandchildren.

**To Virginia Bales** of Ottawa, Kans., aged eleven, our thanks are hereby extended for a very kind and unique tribute to the Messenger. It is about her "Grandmother and Grandfather Moyer" that she is writing and here, in part, is the way she tells it: "In 1897 a young husband and his wife, sat on the couch together to make their plans for life. They hoped no necessary thing their home should ever lack, so the Gospel Messenger each week was found upon the rack. . . . Since they determined to subscribe upon their wedding day, the Messenger is found in both our home and theirs today."

\* \* \* \*

### Miscellaneous Items

**The revival meetings** in the Painter Creek congregation, with Bro. Prather, evangelist, announced to begin Feb. 24, have been postponed until March 2, on account of the continued cold weather and icy roads.—Mrs. Levi Minnich, Greenville, Ohio.

**District meeting** of Eastern Pennsylvania will be held in the Ephrata congregation on Wednesday and Thursday, April 29 and 30. Any queries from churches should be in the hands of the writing clerk of the district meeting not later than March 15.—F. S. Carper, Writing Clerk, 315 Oak St., Palmyra, Pa.

"I wish to express my thanks for the many kind responses to my inquiry for teacher-training books. I could not answer all personally and I wish especially to thank those who sent free copies; it shows what fine people are members of the Church of the Brethren."—Mrs. M. A. Whisler, Lowpoint, Ill.

**Sunday, March 1**, the Fort Wayne church will celebrate with an all-day service (basket dinner at noon) their financial independence. The church is more than grateful for the assistance given in past years by the Mission Board of Northern Indiana and is eager to take the first steps alone. Members of the District Mission Board will be present and the principal address of the forenoon will be given by Bro. Galen Bowman of Middlebury. Bro. Winger of Manchester College speaks at the evening service. During the day appropriate reference will be made to the history of this congregation. We invite the presence of those who have in the past had fellowship here; or if unable to come in person, send a message by mail.—Leo H. Miller, pastor, Fort Wayne, Ind.

### Bulletin—Achievement Offering

Because of snowbound conditions, postponement in taking the Achievement Offering in many churches may be until the first Sunday in March. Local church treasurers are therefore urged to send in their remittances early in the first week of March. Our books will be held open until Thursday, March 5, to accommodate all mail from a distance. We wish longer time were possible, but the tremendous effort required to get ready for the auditors who usually appear the third week of March makes further delay impractical.

GENERAL MISSION BOARD.



"When I was a child we as a family always knew when Mrs. — was having extra fine company—preachers and such—for dinner on Sunday, because she was **not** at church."

"Thank you for making up for my forgetfulness. Yes, I sent the obituary . . . but failed to sign it. The fact is I have lived so long with these absent-minded professors that I am getting like them. In return for your kindness, when I read one of your editorials and find you have left out some fine thought I will just write it in to return the favor."—A Kindhearted Pastor.

**The Christ of Lent** is the title we felt constrained to write under the picture on this week's cover page of the Messenger. For it seemed to us that the artist's striking conception of the suffering and sacrificing Savior should serve as a fitting call to the forty-day period of fasting and penitence immediately preceding Easter. Our half tone was made from a reproduction of a lithograph used on the cover page of the World Call for April of 1931. The lithograph was purchased in Prague by an American traveler, and is the work of a Bohemian artist, Rudolph Bem.

This year's Messenger campaign was certainly going splendidly until the weather man lost control. Checking up a few days ago we discovered that almost as many churches have formed Messenger clubs to date as succeeded with the plan all last year. With the churches yet to renew who came in late last year, and with the new ones who ought to adopt the plan, we should keep that Messenger list going up and up. May we urge our people to push their Messenger subscription campaigns to conclusion as soon as weather permits. The House will be happy to co-operate in any way it can to make your campaign a success. Information and sample copies of the Messenger will be furnished gladly.

Regarding matrimonial notices, it should be remembered that the recent change in the form of the heading for this department does not mean we have discontinued the requirement of a fifty-cent fee for the publication of such notice. Remember also that the fifty cents paid may be applied on a three months' Gospel Messenger subscription for the newly married couple. Of course this means that the new address should be given with the request for the paper. And what finer touch in the founding of a new home than that the church paper should have a welcome there! Our ministers are urged to send notices of marriages which are vital news. But send also the small fee of fifty cents per notice and the complete address of the newly married so the Messenger can be sent to the new home.

The setting of new weather records has interfered with much church work. Note the unusually short Gains for the Kingdom column in this Messenger. But what can one expect when many are snowbound, and even meetings have to be recalled? In view of the unusual weather conditions, as elsewhere noted, church treasurers have until March 5 to get in Achievement Offering returns. That is, if your remittance is in by March 5 it will count on your quota for the year ending Feb. 29. However, it is ill weather indeed which brings no compensation. An eastern correspondent writes that the snowbound members of his congregation have been getting an unusual amount of enjoyment out of their Gospel Messengers. And all because weather conditions are such that they have had a chance to dip a little more deeply into the church paper. Perhaps it is unnecessary to add that such benefits are dependent upon one's taking the Messenger—or at least borrowing it from some one who does.

## Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Songs From the Slums**, by Toyohiko Kagawa. Cokesbury Press. 96 pages. \$1.00.

This little book of soul-throbbing poems opens with an introduction by Sherwood Eddy and closes with a brief story of the life of Kagawa. The poems picture slum scenes the author experienced even in earlier days, and are steeped with the conviction that God is in his universe, working through man. Listen to these lines in the first poem:

I came to bring  
God to the slum;  
But I am dumb,  
Dismayed;  
Betrayed  
By those  
Whom I would aid;  
Pressed down,  
So sad  
I fear  
That I am mad.

He pictures two painted, gaudily dressed actress girls sitting in the doorway of a restaurant singing to attract the crowd. He closes with these lines:

Then I went away  
And hid my face,  
And wept—  
Wept for the woe  
Those little singing girls  
Must know.

Seeing starved children and hearing their cry he breaks forth:

Penniless . . .  
A while  
Without food  
I can live;  
But it breaks my heart  
To know  
I can not give.

That one must be what he would create is stated thus:

I fain would be a sculptor of the soul,  
Making each strong line fine,  
Each feature faultless.  
Yet the sculptor can not carve  
In wood or stone  
An image nobler than he sees  
Within his own soul.

Wherever he is, whatever his lot, he can not forget the slum, and thus speaks as he and his bride start out in life:

By the sea  
We stand,  
My love and I,  
Hand in hand;  
And our souls would fly  
To the scarlet sky,  
Wing to wing—  
And only the voice that can call us home  
Is the cry of the poor we have left in the slum.

Kagawa loves Japan and would lead her close to God.

Unless thou lead me, Lord,  
The road I journey on is all too hard.  
Through trust in thee alone  
Can I go on.  
Yet not for self alone  
Thus do I groan;  
My people's sorrows are the load I bear.  
Lord, hear my prayer—  
May thy strong hand  
Strike off all chains  
That load my well-beloved land.  
God, draw her close to thee.

These poems are to be felt more than read. Only as you ponder them in your soul will you get the author's message.



---



---

## DAILY DEVOTIONS

---



---

BY WARREN W. SLABAUGH

### The Storm on the Lake

"Who then is this that even the wind and the sea obey him?"

**Read Mark 4: 35-41**

Monday

At the close of a strenuous day, Jesus and his disciples started across the lake. It was not on a preaching tour that they went. He needed rest for his body and quiet for his spirit apart from the noisy crowds. Thus it was in the calm and beauty of that evening scene on the lake, he fell asleep in the stern of the boat.

Suddenly the frail craft was caught by a violent wind, so prevalent in that locality. The fishermen disciples were in terror. Not so the Master. At a word the storm ceased, and their fear changed into wonder. This was more than magic. But more wonderful than his power over the elements was the calm and assurance of his own spirit.

*Our Master, we pray that we may sense thy presence when our spirits are depressed in the storms of life. Amen.*

### Demon Possession

"And the unclean spirits cried, saying, 'Thou art the Son of God'"

**Read Mark 5: 1-13**

Tuesday

Demon possession has large mention in the gospels. The idea of demons had its rise in the apocalyptic literature of the times. The cases were characterized by serious mental disturbance; they were always irrational. Sometimes physical ailments attached as in the case of the blind and dumb demoniac. But they were never thought of as sinners; they were sick people to be healed, not sinners to be forgiven. We have here a striking example of possession.

But the most notable case is that of Mary Magdalene. She had been sadly deranged but it is a slander to call her a harlot. Her bad reputation was due to confusing her with the woman in Simon's house.

*We pray, our Master, that thou wilt free us from the evils which bind us. Amen.*

### The Unwelcome Guest

"The Lord is gracious and merciful"

**Read Mark 5: 14-20**

Wednesday

Some swineherds were watching the little company. Suddenly out rushed

the demoniac. His fierceness had made him the terror of that region. But there came a swift change. He knelt before the central figure in worship. His madness left him but at the same time a panic seized the swine and they stampeded into the lake. This was the story they told in the village.

Ignorant pagans, no wonder they feared a power like this! Now for good, now for evil; where would it strike next? They could ill afford the loss, but it was their superstition that made them fear Jesus. Perhaps under the preaching of their neighbor now cured their fear changed to love.

*Our God, men have made the mistake of thinking thee cruel. But thou hast ever been kind to us. Amen.*

### Touching His Garment

"Thy faith hath made thee whole"

**Read Mark 5: 25-34**

Thursday

The poor in Jesus' time had little means of help when sick, and without it, how hopeless they were! This woman had been sick twelve years. She had spent her little all in vain. That "she had suffered many things from many physicians" is a commentary on the wretched ignorance of the medical profession.

Driven by her need, and yet shrinking from notice, she thought to steal a cure. She failed in her desire for stealth, but succeeded in her main desire. Her act was not much above the practice of magic, but Jesus who set

aside all considerations but those of need and faith, honored her, not only with a cure but publicly before the crowd.

*Our Master, may thy spirit inspire men today to bring healing to sick bodies. Amen.*

### Jairus' Daughter

"I am the resurrection and the life"

**Read Luke 8: 40-42, 49-56**

Friday

Though Jairus was rich, the best of physicians could not help him. His only daughter was dying. If he shared the resentment of his class against Jesus, he forgot it in his hour of need. But all in vain; before they arrived, she was dead.

But Jesus did not share his regret; he knew what he was about to do. But even more remarkable than restoring life was this new attitude toward death. The black despair was swept aside along with the hired mourners who symbolized it. Man who is a child of God has an immortal spirit. When physical death comes, it is only a sleep. This is the Christian faith. The very word, cemetery, means a sleeping chamber.

*Our God, life is from thee. May we glorify thee while here and confidently trust thee in death. Amen.*

### The Two Blind Men

"According to the faith, be it done unto you"

**Read Matt. 9: 27-31**

Saturday

In the stories of Jesus' healings the faith of the sick is either mentioned or assumed. It was said that at Nazareth he could not perform many miracles because of their unbelief. Why this importance of faith? Was his power to heal conditioned on it? Could he not have healed without it? Perhaps he could, but he would not. He was like God whose best gifts are not thrust upon unwilling recipients.

Thus Jesus welcomed faith and responded in blessings. He was more grieved when men in their hardness of heart preferred their ills, than when they disturbed his rest by their importunities. This is the law of the kingdom: the faith of man unlocks the door of God's favor.

*Our Master, our lives are poor because we lack faith in thy power to make them rich. Amen.*

---

## WEEKLY QUIET HOUR

---

### Miracles

**Before** the time, Matt. 8: 29; into the abyss, Luke 8: 31. The Jews believed that demons were the spirits of the giants (see Gen. 6: 5); that they were not content without a human habitation (see Matt. 12: 43); that at the end of the age they would be driven into the pit with their master, Satan.

**Miracles.** In the John Gospel miracles are regarded as signs of Jesus' claims. But they were performed out of compassion for men's needs. Do we require miracles that we may believe? or do we not rather desire that the spirit of the living Lord become incarnate in us?



---



---

## HOME AND FAMILY

---



---

**The Sweetest Home Found Yet**

BY NORMAN UTZ

*When climbing up a hill one day  
I saw a real old hut;  
The roof showed quite a downward sway,  
The door would not go shut.*

*The summer sun shone down so bright,  
I climbed on up the hill;  
I thought it such a common sight,  
It gave my heart no thrill.*

*For who could live in such a place  
Was more than I could say.  
I came to it and saw no face—  
But heard an organ play.*

*The hymn they sang so sweet and free  
I never shall forget:  
"Jesus is all the world to me,"  
The sweetest home found yet.*

Littlestown, Pa.

**It Cost Too Much**

BY ELIZABETH R. BLOUGH

WHEN Nancy Brower married, she remained at home because the house was so large. Her mother said, "You can live in the west wing of the house; then I know where to find you." Nancy was entertaining the Pierian club and her mother was welcoming the guests; they enjoyed doing things together.

The ladies drifted in, clad in velvet and furs or gay hued cloth and near furs. All were eager, all striving to keep afloat of the stream of show and pleasure. Gossiping and laughing, they came up the winding stairway in groups of two and three. All were young women of thirty years or so. Most of them were married, and showed the slight weariness that comes with doing housework and caring for children. They enjoyed the thrill of being entertained in the most beautiful home in Colmar.

A few were frankly envious; Emma Lindsay said to her neighbor: "Our home is very shabby, but we can't build this year. The air is full of failures; only the bills never fail. There is the plumbing for the kitchen sink, the new carburetor for the car; and my Edward, a carpenter, doing all he can to keep his family."

Then Mary Brower came to her: "Why, Emma Lindsay," said Mary, "I am so glad to see you! I was disappointed when you were not at home the last time I was visiting in Vine Street."

Mary was always referring to Vine Street as their old home; they had been very happy there. She was kindly and impersonal, but she insisted on having their old neighbors in her home at least once a year. She

knew that their friends of today were not more worth while because they were showy and important, and displayed great wealth. As for John Brower, he laughed at his wife's foolishness; he got along very well without going back to the loyal and friendly street where they had lived for some years. How he had worked to get away from it, planned and schemed until he owned the most imposing mansion in Colmar! All that ample means and good taste could suggest had gone into the furnishing of the new home. Nancy's soft-toned rugs, mauve curtains and frail china were exquisite.

Caroline Brower, or Cara as she was called, was in gay spirits; she liked entertaining old friends as much as her mother. Morris Weyant drove up with his mother and sister; then there was a laughing call from several ladies, "Cara, see who is here!" But Cara went up the stairway with Mrs. Logan as if she had not heard them; only her heightened color betrayed her secret. Her mother saw and understood; she had been dreading a talk with John, but she should put it off no longer. So that evening she told him that Cara loved Morris Weyant; that he had known of their boy and girl friendship when they were in school.

John replied as if some tragedy threatened: "What in the world are you thinking about? That boy from our Vine Street neighborhood! I will not even consider it."

Mother thought of the Morris Weyant, who used to come to their home, who went to college and was now well established as an electrical engineer. Fine and upright, he was one of their most faithful young church workers. She began musingly: "John, we are paying too much for what we possess. The cost is not all included in the price mark. You put off getting married for six years, until the house on Vine street was paid for and furnished. You never reckoned the full cost. I would have gladly lived in a tent and worked with you instead of waiting through lonely years. Since that time the fierce strain under which you have been sometimes made you deal unjustly; you failed to consider kindly the neighbors, who were our best friends. We dare not measure everything by gain. We both failed to seek first the kingdom of God and his righteousness."

He felt the truth of her accusations, yet he made his defense: "Sometimes I wonder whether you know what it means to succeed in business as I have. You love the beauty of this new home; you like your new friends. I alone have made this possible. It should give me the privilege to decide for Cara. And I say she shall wait a year or two until she marries."

At this instant, Cara came into the room; tearfully



she explained, "I heard some of what you said, and I am afraid to wait; daddy, you always get your own way. Jane married for money; isn't her unhappiness enough for one family? Her husband spends most of his time away from her."

Her father walked to the window overlooking their spacious, beautiful grounds. So they had paid too much for all this. Mother had said so, yet he always knew when to strike a bargain. When he brought her the new car of foreign make, she had insisted that they had no right to pay so much for mere show and comfort. "The price mark includes only the dollars and that is too high." Some of that money should have been given to the needy. Perhaps after all, mother was right. She had a broad outlook of courageous wisdom; she could see further and deeper than he could. He had helped to bring unhappiness to Jane. He turned to Cara.

"My child, your future happiness means more than my ambition. I will do what I can to help you; send Morris to me.

*Hatfield, Pa.*

## Christ in the Home of Tomorrow

BY MRS. B. F. WALTZ

Address at Women's Work Conference of Eastern Pennsylvania

IN God's plan he made use of a chosen man, a chosen family, and a chosen nation. He considered the family the social unit. God chose a family of brothers, a big family too, to show what values center in the family, and to use as a basis for the most remarkable nation that ever appeared on earth.

God made man's first home in the garden, man's last home in heaven. But God left it to man to make his own home here on earth. Right in the beginning God shows us how Satan sought to spoil the first home and sin indeed ruined it. All down through the ages the home has been attacked. Yet the Divine Law has not been repealed. God blessed man and woman and said unto them, "Multiply and be fruitful." So it is the Christian duty to build a home for love. Now love has a creative value, and when it has run its natural course we move into that most sacred world in which father, mother and child make up the eternal triangle. Not until this point is reached is love made perfect as God ordained it.

Now that we have a mental picture of God's purpose of the home, we will take a look into the present day trends and see why one out of every seven homes started goes on the rocks. And the nominal Christian home may be included. Since everything in the civilized world is continually changing, could we expect no change in the home? We are now moving in a different environment and are facing problems of which our

parents knew nothing. We and our children are quite puzzled. We see men and women losing respect for God's Word. We hear fathers pass judgment on the Bible just as they would on any other book, and in doing so they lose its spiritual force and power and are blinded to God who is the heart and life of his Word.

People everywhere are losing respect for the Lord's Day. It has become just one day in seven. Folks are indifferent to the day. Pleasure and keeping engagements fatigue and weaken the family spiritually. The members of each family have their particular views as to the keeping of this day. Let each of us ask ourselves the question: "Am I doing anything on this day that would hinder Christ from being in my home?" When reverence for the Lord's Day is gone, we have lost that which has strengthened character in all ages.

The decline of the family altar is not the only lack in the home. There is also lack of vitality in the personal religion of the father and mother, the genuineness of their working faith, their trust in God, their loyalty to Christ and the church.

The home has been shaken by modern speed. Our social standards are changing and threatening our moral ideals and crowding out the spiritual side of life for our children. The question you hear on all sides is: "What ails our youth?" And the selfsame question comes right back: "What ails our parents?" Our children are not only schooled, churching, exercised, and manually trained, but their lives are so fully controlled by outside influences that the home has a big problem to control their ideals or religious loyalties. The lack of peace and quiet, of good environment, produces an alarming restlessness which is caused by woman outside of her career. Woman needs motherhood to complete her life. She is refusing this most sacred privilege and threatening the home and the very foundations of our country.

We have with us in these days the problems of broken homes, marriage slackers, trial marriages, and divorce by mutual consent. Then the sociologist comes along and suggests companionate marriage. No wonder many are asking the questions: "What will be the goal of the family? Whither are we bound?" Let me give you an illustration of a homebreaker. A modern girl said to a real estate agent when he was trying to sell her a home: "I do not want a home. I was born in a hospital, educated in a college, courted in an automobile, and married in a church. I live out of a restaurant, and the contents of paper bags. I spend my mornings on the golf course, my afternoons at the bridge table and my evenings at the movies. When I die I am going to be buried from the undertaker's parlor. All I need is a garage for my car." This very thing is quite near us. We hear the young folks say,



"Why bother with a home? Let us board around and play around a while." A good time is their chief aim. Such make self-indulgent wives and husbands, determined to let nothing interfere with their personal pleasure. In the cities there are large irresponsible groups of young married floaters, who marry thoughtlessly, live frivolously, spend recklessly, and move several times a year. They are valueless to any community, mere spenders and wasters. They are indeed poor stuff out of which to build a nation.

Why do I mention such a group to a rural people? This is the reason: the country is not far from the small town, and the small town has practically every vice that is in the city. Your boys and girls may go to the city. Are they prepared to go?

In our work in the city we have discovered that many young married people who come to the city from

### Home

It is not just a house built out of wood or stone,  
It takes a million things, to make a home.  
A mother with a heart, filled with love,  
A father, steadfast and true, as the heavens above,  
Little footsteps pattering on floor or stairs,  
Little fingerprints on the walls and chairs,  
A shiny kettle singing over a fire so bright,  
Sun shining through windows, with curtains so white,  
Roses blooming over the doorway, with fragrance sweet,  
A yard filled with flowers, a garden so neat,  
Happy voices singing, the whole day through,  
Making the hard tasks easy to do.

A mother rocking her baby, singing a lullaby,  
A good night kiss, and now I lay me down to sleep to God  
on high,  
Little children playing, with hearts full of joy,  
It would not be a home without a little girl or boy,  
Little hands to help mother, her housework to do,  
Loving words to cheer you, when you are feeling blue.  
Toys scattered on the floor, dropped by tired little hands,  
Sleepy heads on white pillows, going to dreamland.  
Loving ones who share their happiness with each other day  
by day,  
Just as willing to bear each other's sorrow along life's path-  
way.

Dear ones bound together, with the golden cord of love,  
A happy dwelling place blessed by the Father in heaven  
above.  
A pair of warm slippers, beside an easy chair,  
In front of a fire, waiting for a tired father there.  
The cheery rays of a lamp, shining through a window at  
night,  
To the weary ones on their way home, is a welcoming sight.  
A jar full of ginger cookies, for hungry children running in  
from play,  
A mother kissing away their tears, a dozen times a day.  
A family knelt in prayer, as the evening shadows fall,  
Thanking God for their blessings, large and small.  
Add these things together and then you will know,  
What makes a home the most wonderful place in this world  
below.—*Selected.*

the country are not able to meet the temptations of city life. Our telephone would ring, and a crying voice would say: "Oh, won't you come over; my husband has been untrue." When we called she would say: "We must keep our home and children. He goes out with the office girl. Will you try to influence him not to break up our home?" This has happened a number of times. In every case we knew the parents of both the husband and wife, both having a godly heritage and coming from fine Christian homes in the country.

Need I tell you of the nudists? One can hardly conceive of any of the white race living in such a manner. There are a number of nudist colonists in the United States. Do you know that the first thing that our missionaries teach the heathen is to cover their bodies? Might the trend toward nudism be a sign of forgetting God? Why this dark picture? Simply, to make the challenge stronger to each one of us, to help keep Christ in the homes of our country.

The question naturally comes: "How keep Christ in the home?" The best insurance against broken homes is family religion, a religion that is not afraid of modern science, knowing its sources, and in living touch with God. True women want to be mothers and husbands want to be fathers. They have a conviction that the purpose of the family is not self-indulgence but the welfare of the child. The debt eternal of humanity is not our debt to parents, but the duty of parents to children to maintain a real home and to guarantee the well-being of the next generation. For it does seem that just about what goes wrong in this day is reflected to the home. It has been said that folks who have children go about asking others how to train them, and folks who do not have children go about telling parents just how to rear their children. Since practically all responsibility comes back to the parents, they indeed have the real task of bringing up the coming generation. It has been said that the only hope for a better world is to make it out of the childhood of today. The kind of world which the next generation will make depends upon the ideals which we give them. We create the homes in which they receive their first and most lasting ideals of life. Whether we like it or not, the child's thoughts of God are limited by experiences with adults with whom he lives. Is not the power of Christian living greater than the power of Christian preaching to turn people to Christ? Living opens the way for teaching.

Remember that only fifty per cent of the influence that goes into the making of character comes from the home. The other fifty per cent comes from the community, the church, the school and business. For us parents this is quite puzzling: when we have just half of the influence, and yet all of the ills and wrongs are



reflected to the home! So, we must teach, teach. The children of Israel were commanded to teach their children. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the post of thy house, and on thy gates" (Deut. 6: 6-9).

Christian parents teach their children from their earliest days. They tell of God through nature. They tell of his dealings with them personally, his perfect fairness and his tender care. They teach Christian songs and hymns, habits of table blessings, morning and evening prayers, and a sense of divine presence everywhere. Lack of this training tears away the connection from this generation with the next, and the child is robbed of the inheritance which God intended him to receive. God has so made children, that they unconsciously look for one who is greater than parents and friends. When the children shouted hosannas and the enemies tried to silence them Jesus said: "Out of the mouths of babes and sucklings thou hast perfected praise." God wants to hear the voices of children beginning with prayers. We lead them on to self-expression in their own thoughts and words. It takes constant teaching by word and deed. The child helps to build the home, and while in co-operation with the home he is building his own character. So the way is prepared for building another home, not less, but finer than the home that sent him forth. A home that is a living testimony of sacrifice and service.

*Hershey, Pa.*

### Instrumental Music

BY HARRIETTE WARSTLER

IN the ordinary church there are very few people who can lead the congregational singing without any accompaniment. Most churches of today have pianos, but have no person who can interpret the finer feelings involved in the different songs. Because too many of our church pianists are immature they neither watch the director nor put any thought into their playing.

When we have a trained pianist who can interpret the music it is remarkable what a difference it makes in the singing. During the prelude the audience may be so impressed that all are ready to express themselves in the singing. After a solemn thoughtful prelude it would be difficult to be in the mood for singing a jazzy song.

Very often an instrumental prelude such as a violin, cello or cornet number can put the congregation in the

frame of mind for worship and deep communion with God.

Music should be of a type to soften and erase any erotic feeling, so that any person who is saddened or angry will be transformed, and persons who are happy will be only more so.

An organist who plays quietly during the sermon can emphasize what is being said by creating a receptive mood.

Instruments have a very definite place in the church but sometimes they can be overemphasized to the point that no good effect can be derived by using them.

An instrumentalist should be the very best that can be procured so that he will not defeat the end to be gained by desirable music.

*Ligonier, Ind.*

### Apt Illustrations

BY SAMUEL H. HERTZLER

#### *No. 8—Two Illustrations for Young Ministers*

AFTER being called to the ministry in 1897, I attended my first ministerial meeting as a minister at Thanksgiving. Among the speakers was Elder John Herr who told of his early experience in the ministry, of the advice he received, as well as the criticisms. None of these seemed to help him, either in his gesticulation or his sermon outlines, but one person ventured the suggestion that he should regard his sermon as a tree, letting the trunk stand for the text, the branches laden with fruit, and himself as climbing the tree, following out a limb, beating off the nuts. When out on the limb he discovered some fruit that he did not see while in at the trunk. When he had beaten off all the ripe nuts from one limb, he was advised to return to the trunk and follow out another limb, and let this process go on until he had all the ripened fruit in sight gathered. This advice helped him wonderfully.

The other illustration is advice that I received as a young minister from an older minister in another denomination. At this same meeting (ministerial meeting) I referred to this particular illustration. He said, "Learn to be a wheelbarrow." When I asked him what he had special reference to, he answered, "You know that when people have a wheelbarrow, they bring it out when they want to use it, and when they have finished using it, they push it in a corner somewhere, and it stands perfectly quiet until they come for it again." In presenting this illustration at the meeting, I enlarged on it in this way: I have seen a number of wheelbarrows in the same congregation, and when one of them was called out for use, some of the others wouldn't stand quiet.

*Elizabethtown, Pa.*



## THE CHURCH AT WORK

### ADMINISTRATION

#### The Christian Church Must Act

##### The Need for Action

According to facts revealed by Dr. J. Campbell White of New York, one-half of the forty million boys and girls in the United States between four and eighteen years of age are not receiving religious instruction. The Church of the Brethren at the Winona Conference, 1935, declared it to be the duty of the Christian church to provide adequate Christian teaching for all the children of America and authorized the Board of Christian Education to give attention to this need.

##### The Program

The very first thing to be done is simple. It is a survey of the community to determine the number of boys and girls between four and eighteen who are not attending the church school. The facts discovered then should be given to the congregation and a plan to meet the need developed.

##### The Church Must Act

At this point so many excellent plans fail. It must be obvious to all that no church can succeed unless the membership is enthusiastically acting in carrying out the program developed to attain the desired results. It is very easy for a congregation to be caught in a satisfying, vicious whirlpool, surveying the field, discussing the findings, but failing to act. The leaders of the local congregation must know how many children in the community are not receiving Christian education and they must arouse the congregation to action so that the need may be adequately met. We have the equipment and personnel to double our church-school attendance. One thing is needed. It is a sincere conviction that what we are doing gives life more abundantly and that every child should have it whatever the cost.

##### Program of Action

The month of March is a good month to make a survey. Let us find out in the early days of March the number of children in the community between the ages of four and eighteen who are not attending a church school. The last of March will be a time to follow up with visits to the homes where there are children who are not attending church schools and lead them to take advantage of Christian education and urge parents to do likewise or give permission for their children to accept the invitation.

##### Easter Season

This program leads to Easter time and there is nothing we can do so fitting to celebrate the resurrection of our Lord as to come to the Easter morning with an overwhelming increase of church school attendance of those who will continue to want to understand the life of Christ and some day accept him.

### LEADERSHIP TRAINING

#### Methods of Leadership Education for the Local Church

A recent bulletin put out by the New Jersey Council of Religious Education covers the following principles:

- I. The solution of the leadership problem is with the local church.
- II. Laying the foundations of leadership.
- III. Methods of leadership education for the local church:

1. Leadership education through **systematic and guided reading.**
2. The use of the **workers' conference.**
3. The use of the **method of "coaching."**
4. Leadership education through the method of **apprenticeship.**
5. Leadership education through **local church training classes.**
6. Leadership education through **community training schools.**
7. Leadership education through **summer schools and conferences.**
8. Leadership education through **correspondence courses.**
9. **Observing in other churches.**
10. **Church visitation** by a professional or semi-professional leader.
11. Leadership education through **institutes, conferences conventions.**

IV. Other elements the program should include.

V. Training church officials.

Don't order the bulletin, because it is being revised just now—but it does furnish an inclusive picture of the local church training problem, doesn't it?

### CHRISTIAN FINANCE

#### The Motive of the Sharing Life

Love is the true motive of the sharing life. Love never asks with how little it can get by, but looks for new opportunities to express itself. Love is never idle. It is always active. John Oxenham says:

"Love ever gives—  
Forgives—outlives,  
And ever stands with open hands  
And while it lives it gives  
For this is love's prerogative  
To give and give and give."

The story is told of a sturdy fisherman, who, with his wife, had lived for many years on the Maine coast. The old fisherman had faced many a peril. Often he had risked his life to save some fisherman who was in distress. One dark night, while he and his wife were sitting together by the fire in their comfortable cottage, cries for help came from the water. They knew what it meant. Some one was in distress. The old fisherman rushed to the edge of the water. He had no fear; he plunged into the icy water. He rescued the one in distress, but, alas, the water was too much for himself. Before they could get him home, he had passed on. When they told his wife, who had been his companion for many years, she said: "He was always ready to give when anybody needed anything, and now they asked for his life and he gave it." Love gives. God loves and he gives and gives. When the world demanded his Son he gave.—W. E. Wesselman in the Stewardship Spokesman.

### WOMEN'S WORK

#### Mothers Who Dream Dreams

How many Christian mothers have come out of that mysterious valley of motherhood to pray devoutly, "O God, this child is thine. I can think of no greater glory than that thou wouldst take the child I have born, and use him richly in thy great kingdom." How many mothers have



prayed thus? Oh, I am sure there must be a vast host of us. Is it not the cherished, if unspoken dream, of every Christian mother?

But as the days hurry by, perhaps the dream fades a little. At any rate it is hard to know just what to do to lead those restless little feet toward God. God is so big. Our little one is so small and uncomprehending. "Perhaps," we reason, "his Sunday-school teacher can best lead him to God after all." To such a mother, whose dream has grown a little dim, but has not been forgotten, may I suggest that you read the first chapters of the book, "Sadhu Sundar Singh." It is a Gish Fund book, probably available to many through your pastor or library.

It is a lovely, moving story of how a mother's dreams shaped Sadhu Sundar Singh. If you have a child, and if you still dream, you should not fail to read this true story.

It may seem to you as you read, that you could never be such a mother. Perhaps none of us could fully, but read this paragraph from the book: "My mother," he wrote, "used to rise daily before daylight, and after bathing would read the Gita and other Hindu Scriptures. . . . She early impressed on me the rule that my first duty on rising in the morning was that I should pray to God for spiritual food and blessing, and that only after so doing I should break my fast. At times I insisted that I should have food first; but my God-fearing mother, sometimes with love and sometimes with punishment, fixed this habit firmly in my mind, that I should first seek God and afterwards other things."

Later in life Sadhu Sundar Singh gave his mother these beautiful tributes: "I thank God for that training, and I can never be sufficiently thankful to God for giving me such a mother, who in my earliest years instilled in me the love and fear of God." And—"I have been to the best theological college in the world—my mother's bosom."

Would it be worth while, mothers who dream dreams, to teach our children of God so that they might say similar things of us?

#### **My Little Son Has Taught Thy Love to Me**

When we two walk down the path by the willow tree,  
My sturdy little son looks up at me  
With eyes so wide with trust and love to say,  
"Mother, hold my hand, this way."  
Quietly I take his small, soft hand in mine,  
As a wild sweet joy I can not e'en define  
Surges through the mother heart of me,  
And teaches me the glory of what love can be.

At evening when walked I the path alone,  
Where shadowy patterns of blue twilight shift and roam,  
In simple need I murmured, "Father, may I feel thy hand?"  
And as I sensed his presence, I began to understand.  
"Father can it be, to hold my hand is sweet to thee?"  
And is my humble love an ecstasy to thee  
Richer even, than my little son's to me?  
God, I silent bow before the beauteous thing thy love must be."

—Modena Minnich Studebaker, Garkida, Africa.

#### **MEN'S WORK**

##### **Men's Work in the Osceola, Indiana, Church**

The Men's Work organization of the Osceola church met in the home of Bro. Herman Wenger on Nov. 4, 1935 for their regular monthly meeting. Final plans were made for the annual father and son banquet to be held on Nov. 14.

The banquet was a great success with nearly seventy-five men and boys present and a splendid program. Bro. Phillips of the Elkhart City Church of the Brethren was the main speaker of the evening. He gave a splendid talk on the relationship between father and son.

In compliance with the National Men's Work organization, we are sponsoring a project of personal evangelism. In our December meeting we made definite arrangements to make personal visitations in the homes of those members who are not attending church services regularly; also in the homes of those who have no church connection. Each member of the Men's Work group who was present at the December meeting selected a family to visit and each will report as to their success.

We trust that our project will be successful in bringing more people into regular church attendance.—Paul Singrey.

#### **YOUNG PEOPLE**

##### **The Task of the Church—3**

In order to save souls it is not enough to have them committed to Christ in a formal way; neither is it enough to develop a "fellowship of kindred minds." These souls and this fellowship must endure in an unsaved and a hostile world which does not seek "the kingdom of God and his righteousness."

Time was when the little fellowship of saved souls was painfully conscious of the tension with the world because their ways were different. In Germany now the church that dares to differ from the nazi regime knows better than we what that means. We must learn what it means.

Evil forces will not let the church alone. The church dare not let them alone. Unless the church challenges and overcomes the world, the world will destroy the present church and go back to barbarism. Meantime the souls that once committed themselves to Christ begin to weaken and die spiritually.

Where the church does not have a way of living that is widely different from that of the nonchurch world, it tends to become only a kind of indulgent grandmother whose effectiveness is negligible. It becomes less and less necessary, and it will, and should pass. "No contrast, no converts." No converts, no future church.

If Jesus had compromised with evil there would have been no cross. The cross has become a symbol of challenging that evil. We dare not lose its meaning.

#### **CHILDREN'S DEPARTMENT**

##### **Which Teacher Am I?**

If 90% of the curriculum is teacher, then we should look well to our teaching staff. Mrs. A— knows her technique of teaching, has been a good public schoolteacher, is a good Christian. She teaches a Sunday-school class, but is too busy with her social life and her clubs to give more time to her class of children than is required on Sunday morning. Mrs. B— lives on a farm, has had few opportunities of an educational nature, but reads many helpful books and magazines. She is known as a sincere Christian, willing to sacrifice time and money, of which she has a limited supply. She attends conferences whenever possible and obviously puts the things of the kingdom first in her life.

Mrs. A— many times stays out late on Saturday nights and comes to church rather tired, so the children catch her spirit and think it a bore to come to Sunday-school. Mrs.



B— makes a special effort to get her chores done early on Saturday night that she may be rested for the morrow. Her class is convinced that she loves the church for her place is seldom vacant and so when they repeat the verse, "I was glad when they said unto me, Let us go into the house of the Lord," they are convinced that it really is a joyous thing to go to church.

Whenever Mrs. B— is not at home you can expect to find her out "doing good" where some one is in need of a bit of encouragement. She gives not only of her time but gives freely of her means, being known as a generous giver. The children believe her when she says, "It is more blessed to give than to receive." Mrs. A— has more money at her command, but the strings of her purse are drawn a little tighter and her time seems to disappear with her clubs. Which teacher am I?—Mrs. A. P. Becker.

#### INTERMEDIATES

### Sunday Morning Worship

Every pastor would agree that the church school officers and teachers should attend the morning worship and sermon. A number of reasons might be given. But the following testimony from a young man who is a teacher of boys seems good to me:

"My class of boys was unusually inattentive last Sunday. I felt that they did not get a single worth-while thing from the class period. I was discouraged and seriously wondered if the church school and even the church had any value. I felt like giving up the class. But for some reason I remained for church services. The worship service was splendid, and the minister preached with a greater effectiveness than usual. I enjoyed the period of worship and fellowship. I resolved to keep the class and put more into it; after all, maybe it was my fault. My experience would have been quite different had I not remained for the eleven o'clock hour. All of us need these periods of communion through which we receive inspiration for our work."

Teachers! Let's attend the Sunday morning worship for our own good, if for no other reason.

### News From the Field

(Continued From Page 15)

the story. Costuming presents no difficulty, what with the flowing robes and turbans which are available. The simplest of staging is sufficient, and there is even a donkey to carry Mary to the Bethlehem manger. (Though yesterday the donkey got contrary and refused to start down the aisle of the church until Mary had dismounted.) Most of the dialogue, except when in direct quotation from the Bible, is original with the players. And for sheer dramatic ability and lack of self-consciousness they surely excel anything I have seen elsewhere. One of the most original scenes was when Herod called in his own "wise men" to inquire what they knew of the birth of a king. Down the aisle they came, each dressed in great flowing robes and bearing a huge book under his arm (in this case the encyclopedias from the school library). To answer the king's request there was a frenzied searching and much hurried conversation, with many references to pages, chapters, and verses where the information might be found.

The service closed with the bringing of gifts of money, corn and other farm products to the altar. Then the crowd repaired to the school playgrounds for a merrymaking.

They were joined by hundreds more. There were half a dozen drums and several native xylophones, and the whole community joined in a huge circle and sang and played their games of rhythm. Everyone was dressed in his or her best, and they all abandoned themselves to the complete enjoyment of the highest type of clean fun the Bura knows. I am sure they had just as good a time as we missionaries had the day before when we gathered as one family for our Christmas dinner and tree.

#### Cold and Sickness

November and December have both been very cold—for Africa. Early morning temperatures have hovered around 50 degrees. Several weeks ago there seemed to be an epidemic of something akin to flu, with many cases of pneumonia, especially among the small children, who are as a rule unclothed. Several babies in the Christian community died, but we were able to pull most of them through. We introduced a new type of native-made shirt for the children, and there has been a big demand for them. For a time our church attendance was very low, but now that most of the folk are well again the crowd is larger. We hope that the new impetus of the Christmas season will make us grow, both in numbers and in spirit.

#### Balance

One morning last week as I was hurrying across the compound to meet my women's Bible and reading class, I saw one of the women walking along ahead of me with the baby tied on her back as usual and some white object on her head. I couldn't think what it could be. When I got to the classroom I saw that it was a glass of milk for the year-old baby. She had been asleep when they left home, so her mother brought the milk along to school. Now you are all astonished at the feat of carrying a baby on the back and a glass of milk on the head—without spilling either. I still marvel at it, too, but in this case there was an emotion other than astonishment. Milk is not a regular part of the diet out here. The Buras do not keep milk cows, although they may own some as an investment. This baby's father earns 75 cents a week as a cook and he is spending part of his money to buy milk for his little girl. That is the kind of "balance" I am interested in. If our people learn by experience what milk and warm clothing can do for the little children, they will find some way of securing them by their own industry.

Garkida, Nigeria.

## CORRESPONDENCE

### IN MEMORY OF ELDER SAMUEL GEARHART

On the morning of Jan. 6, Bro. Samuel Barr Gearhart came to the end of his earthly pilgrimage. His was a short but a busy and useful life. He was 52 years, 4 months and 26 days old. In 1906 he married Sister Nora Fox. Three sons and two daughters came to bless this home. One son preceded his father in death. He followed farming until his death. He began schoolteaching in early manhood and was principal of the Shady Grove school for many years.

Bro. Gearhart united with the Church of the Brethren on Jan. 24, 1914. He was elected to the ministry on Oct. 24 of the same year, and advanced to the second degree of the ministry on Oct. 9, 1915. March 6, 1926 he was ordained to the full ministry and elected presiding elder the same day. His chief happiness seemed to be in his church. He and his family were present at church services in sunshine, rain, heat or cold.



Bro. Gearhart had not been feeling so well since late in September, but was about his duties as usual until Friday evening, Dec. 6, when he took his bed. He was anointed twice but finally succumbed to the effects of an enlarged and inflamed heart and liver. His suffering was so intense that he longed to go home to his heavenly Father. In his passing the Falling Spring congregation deeply feels the loss of her elder-in-charge, a forceful Sunday-school teacher, a good preacher, a man of sound judgment and a careful and conservative adviser.

Funeral services were held in the Price's church house by Elder Welty Smith, who used for a text 1 Sam. chapter 20, and the latter part of verses 18 and 25. He was assisted by Brethren William Hollinger and D. Emmert Stouffer. In spite of a pouring rain and almost impossible roads, more than 600 sorrowing friends passed the bier.

Those of us who were accustomed to meeting Bro. Gearhart in his usual place each Lord's Day, and who miss him so feel with the poet:

"I can not say and I will not say  
That he is dead. He is just away!  
With a cheery smile and a wave of the hand  
He has wandered into an unknown land.

"And left us dreaming how very fair  
It needs must be since he lingers there."

Waynesboro, Pa.

Grace E. Smith.

#### PASSING OF ELDER R. N. LEATHERMAN

Roland Nicholas Leatherman, son of John William and Mary Drescher Leatherman, was born Jan. 29, 1888, near Springfield, Ohio, and was called home Feb. 4, 1936, at Union City, Ind. He was aged 48 years and 6 days.



He was stricken on Saturday morning, Jan. 18, while making a pastoral call. "Greater love hath no man than this, that a man lay down his life for his friends."

He united with the church at the age of fifteen years. Because of his sincerity, his faithfulness, and his love for Christian service, he was called to the ministry at the early age of 21, and ordained to the eldership at the age of 29.

He spent five years in school work in Chicago, much of which was in Bethany Biblical Seminary, where he labored earnestly to prepare himself for the service of the Master whom he loved so much. While in Chicago he met and married Pearl C., daughter of Jacob and Elma Shutt.

To this union were born five children, two girls, Elizabeth and Mary Katherine, and three boys, J. R., Paul and Drue. Besides his devoted wife and children he leaves to mourn his departure his aged father and mother, who still reside in the Donnels Creek community, near Springfield, Ohio, three brothers, Otho F. near Springfield, his twin brother, Raymond C. of Springfield, and Eld. Irvin D. of Lanark, Ill., and one daughter-in-law, and many relatives and friends.

He was an active, fearless, tireless worker in the kingdom of God. The Lord wonderfully blest his pastoral and evangelistic work. He conducted 122 evangelistic campaigns and almost 4,000 souls were born into the kingdom through his ministry. He was always in demand as an elder, but he

hesitated to accept the calls which came to him because of the fact that his active evangelistic work often made it impossible for him to serve.

He held the following pastorates: Champaign, Ill., 1914-1917; Cincinnati, Ohio, 1917-1923; West Alexandria, Ohio, 1923-1929; Grand Junction, Colo., 1929-1934; Union City-Poplar Grove, 1934-present.

The Union City-Poplar Grove churches were just beginning to experience and appreciate his God-given ability and power in their midst. His untimely death brings a loss so keenly felt that it takes on almost the proportions of a calamity.

Besides his pastoral work, he was called upon for many other special services. He served as a member of the mission board of Southern Ohio. It is thought that he had preached in every Church of the Brethren in Southern Ohio, and he has conducted revivals in the most of them. He frequently served on the Standing Committee of Annual Conference. While engaged in school work in Chicago he worked for two years in the great campaign against the Red Light Districts of Chicago. He worked with Dr. Bell under whose inspiration this campaign was waged and successfully carried to the point where these districts were raided by the police and wiped out.

While in Cincinnati he spent much of his time in the factories where he held noon-hour services, doing all in his power to bring salvation to those in need.

It fell to his lot to shepherd the flock of boys of the Church of the Brethren who were called to the colors during the Great War. He conducted services each week at the Camp Sherman Base Hospital Chapel. It was there that your writer first met him and learned to appreciate his sterling Christian qualities.

While serving in the Grand Junction, Colo., pastorate his schedule of work called for four sermons each Sunday, two in the forenoon, a radio sermon in the afternoon, and a sermon in the evening. It very often happened that in addition to this he was called upon to preach Sunday funerals, often involving traveling long distances in record time.

The great host of friends whom he and his family have made during the years of his ministry is seen in the large number of telegrams, cards, letters and flowers that were sent to him and his family during his illness.

His loss will be most keenly felt by his family. He was a devoted husband and a kind, patient, loving father. When accepting the pastorate of the Union City-Poplar Grove churches he planned to restrict his evangelistic activities and devote his entire time to his pastoral work in the hope that he might be with and enjoy his family more. He was thoughtful of their welfare and always interested in their work and play. He planned carefully for his home, family and church and saw his plans through.

The funeral services for Eld. R. N. Leatherman were held in Union City, Ind., Feb. 7, at 10:00 A. M., Eld. G. O. Stutsman, pastor of the Greenville, Ohio, Church of the Brethren and elder of the Union City church, conducted the services. He was assisted by the writer, who is the elder of the Poplar Grove church. The services were held in the Christian church, where the large auditorium better cared for the friends.

A second service was held at 2:30 P. M., at the Donnels Creek church near Springfield, Ohio. Here a large number of relatives and friends of his boyhood came to pay their last tribute. Burial was made in the cemetery near North Hampton.

Theo. R. Eley.

Union City, Ind.



**PASSING OF SISTER ANNA M. BRUNNER**

Anna Mary Brunner (nee Reiff) was born March 26, 1844, at East Goshen, Chester County, Pa., and died at her home in North Wales, Pa., Dec. 24, 1935.

She united with the Church of the Brethren when she was seventeen years of age and was active in the work of the kingdom until her last and brief illness. Practically all her service was rendered in the fellowship of the congregation of the Upper Dublin church on the hill which in 1923 moved into the modern church edifice in the borough of Ambler. It is interesting to recall that about a quarter of a century ago the congregation of the church at Upper Dublin, which is outside the borough limits of Ambler, had become so small that serious consideration was given to the suggestion that the church cease activities. At this time Sister Brunner and her sister, Amanda R. Kratz, expressed very earnest objections to any such inaction and through their efforts the interest of various members was aroused to the extent that the congregation began a new and healthful growth under the guidance of Bro. M. Boaz who, a few years later, was succeeded by our late pastor, Bro. Henry K. Garman.

A large part of the recent development of the Ambler congregation must be credited to the work and financial support provided by Sisters Brunner and Kratz. The modern church house in Ambler must be recognized as having become possible mostly because of the financial support and sincere efforts put forth by these sisters.

Sister Brunner was instrumental in organizing the Ladies' Aid Society in November, 1911, and served as treasurer from the beginning of the organization until November, 1934, when she asked to be relieved because of failing eyesight. She was also the regular teacher of a class of young ladies who held her in the highest esteem and affection. Sister Brunner bore her years gracefully. Her thoughts and actions were always centered about those things most essential to spiritual growth and development. She was not contented merely with sharing her material means with others, but insisted, rather, that her duty was to render service by giving her time and talent to the work of the kingdom. She was in possession of keen intellectual power and unusually even temperament and was beloved by all who knew her. She was a decided inspiration to the young people of the Sunday-school and church, for she never permitted her age to affect her interest in the problems of youth.

Sister Brunner is survived by a son, Reiff Brunner, a daughter, Mrs. John Willis, and a sister, Mrs. Amanda R. Kratz, all of North Wales, Pa. Her husband, Samuel Brunner, preceded her in death about thirty-five years ago. The funeral service was held at her home, Dec. 28, with Bro. M. C. Swigart of the Germantown Church of the Brethren officiating. She was buried in the Upper Dublin cemetery, Ambler, Pa.

Mrs. John K. Snyder.

**PASSING OF DANIEL LUDWICK**

It was a cold winter morning in the mountains of West Virginia, on Jan. 31, 1936, when six boys stood by the bedside of their father, and saw the quiet, peaceful sleep that brought to an end a long and most useful life.

Bro. Daniel Ludwick was born Aug. 28, 1848, at Moorfield Junction, W. Va. He died at his home near the Junction on Jan. 31, 1936. He was 87 years, 5 months and 3 days old.

He was married Sept., 1874, to Miss Catherine George, daughter of the late Elder William George of Grant County, W. Va. To this union were born seven boys, George William having died when a mere child with whooping cough. The other six boys were all at their father's bedside when the end came: Berzy B. Ludwick of Quakertown, Pa.; Robert R. of Headsville, W. Va.; Wilbur, Arnold and Charley of Keyser, W. Va.; and Worth at home. His faithful wife preceded him on Feb. 8, 1919.

Bro. Ludwick united with the church of the Brethren at Beaver Run in 1874. He served his Lord and the church faithfully for sixty-two years. He was married and baptized by his brother-in-law, Elder D. B. Arnold. As some of my readers may know, Elder D. B. Arnold was the father of R. E. Arnold, who is now business manager of our Brethren Publishing House, at Elgin, Ill.

Daniel Ludwick was not a minister or a deacon in the church. He was called as deacon twice, but declined the call, as he felt he could serve the church best in some other field. This his life proved to be true. As trustee and church treasurer he was found to be most useful. Of his six boys now living, one is an elder, four are deacons and the other is a faithful layman. We have much to say about our ministers and elders, but the big need of the Church of the Brethren is for more consecrated men like Daniel Ludwick.

He was a firm believer in his church and always upheld her principles. He had a great heart of forgiveness for those who fell short. His council was sought and respected by men in the church as well as those out of the church. Your writer heard his wisdom, council and conduct spoken highly of by his neighbors. In the matter of a line fence, he always allowed his neighbors to put the fence where they thought it ought to go. He sought and kept peace and goodwill among his neighbors.

Bro. Ludwick was a hard working man. Twice during his life he lost his home by fire, with all of its contents. In spite of several setbacks, he raised his family of six boys and always supported the church with his time and money over those long sixty-two years.

Just last summer, he a man of 87 years, with pick and shovel planted a peach orchard and a vineyard. In the years to come his children and grandchildren will reap the labor of his hand. What a noble spirit of unselfish service for us as young people to inherit!

Funeral services were held Sunday afternoon, Feb. 2, in the Beaver Run Church of the Brethren. The services were conducted by Elder A. S. Holsinger, assisted by Elder B. W. Smith and the writer. His body was laid to rest by that of his faithful companion, in the Arnold cemetery near by.

Keyser, W. Va.

Cecil O. Showalter.

**MATRIMONIAL**

**Beeghly-Craven.**—At the Yakima Church of the Brethren, by the undersigned, Dec. 25, 1935, Mahlon Beeghly and Jessie Craven, both of Yakima.—Paul S. Longenecker, Yakima, Wash.

**Reed-Patrick.**—At the Yakima Church of the Brethren, by the undersigned, Dec. 20, 1935, Donald A. Reed, Jr., Yakima, and Mildred Patrick, Selab.—Paul S. Longenecker, Yakima, Wash.

**Weddle-Corum.**—At the home of the bride's parents, Mr. and Mrs. T. L. Corum, Tonasket, Wash., by the undersigned, Dec. 25, 1935, J. Carmean Weddle and Miss Lelah Corum.—C. E. Holmes, Tonasket, Wash.

**FALLEN ASLEEP**

**Collins, Pearl L.** (nee Dearolf), wife of Albert W. Collins, died Feb. 5, 1936, aged 20 years. She was a lifelong resident of Norristown, Pa., and united with the Church of the Brethren about five years ago. She took an active interest in the work of the church and was an assistant teacher in the beginners' department of the Sunday-school. She is survived by her husband, a daughter and a son (twins), her parents, one sister and five brothers. Services at the home of the parents by Bro. Wm. J. Wadsworth, Jr., her former pastor. Interment in River-side cemetery.—Mrs. Wm. J. Wadsworth, Jr., Norristown, Pa.

**Felker, Jacob,** aged 83 years, died at his home in Richland, following an illness of complications. He was a faithful member of the Church of the Brethren for many years. He is survived by his wife, Sallie, two sons, seven daughters, one brother, one sister and forty-six grandchildren. Funeral at Schaefferstown and in the Middle Creek church, Lancaster County, by Brethren Michael Kurtz, Chas. Zeigler and H. H. Yoder. Interment in the cemetery adjoining the church.—Eva A. Bollinger, Richland, Pa.

**Halle, Clyde W.,** son of V. W. and Mable Poyner Halle, was born near Thomas, Okla., July 3, 1915, and died Feb. 1936. He united with the Church of the Brethren in 1928. Funeral service at the church in Thomas by the undersigned, assisted by Brethren Haney, Forney and Gish. Burial in the Thomas cemetery.—Ed R. Herndon, Weatherford, Okla.

**Heffner, Mrs. Belle,** wife of Wm. Heffner, of Toledo, Ohio, died Feb. 5, 1936, after a two weeks' illness. Her son's death on Jan. 12 was a shock to her from which she never recovered. She was the daughter of Mary and Joel Unger and was born at Gihsonburg, Ohio, on Sept. 4, 1862. At the age of seventeen she united with the Church of the Brethren and had been a faithful attendant ever since. She leaves three daughters and one son. Funeral services by the undersigned in the First church, Toledo, with burial at Gihsonburg.—Ralph R. Ilatton, Toledo, Ohio.

**Hoover, John W.,** was the son of Joshua and Mary Hoover. He was born near North Manchester on Sept. 8, 1862, and quietly fell asleep on Feb. 1, 1936. On Jan. 29, 1882, he was united in marriage with Anna Heeter. The ceremony was performed by R. H. Miller, Sr. Thirty years ago Bro. Hoover received a slight injury on his chin; this never healed and later developed into a cancer. During the past several years he had been a constant sufferer. Through all these years Sister Hoover has been a faithful and devoted companion and comforter. During the active ministry of J. H. Wright, Bro. Hoover accepted Christ and was received into the Ogens Creek church. He had been



a faithful member of the church since his youth. His integrity and faithfulness to his home and to his Lord and his sterling character will be long remembered.—H. L. Hartsough, North Manchester, Ind.

**Jester, Alice Marie**, born March 13, 1915, died Jan. 13, 1936. She spent the first seventeen years of her life in the Roanoke community where she was born, and the last three in the Elton and Raymond communities. March 13, 1935, she married Claud Jester. At the age of eleven she united with the Church of the Brethren at Roanoke, always manifesting a lively interest in the religious activities of her church and community. On Sunday night preceding her death she called for the anointing. There survive beside the husband and infant daughter, her parents, Mr. and Mrs. J. B. Firestone, three brothers and four sisters. Funeral services in Roanoke church by J. F. Hoke with interment in Oak Lawn cemetery, Welsh, La.—J. B. Firestone, Elton, La.

**Kemp, Mrs. Frances E.** (nee Brunner), wife of the late DeWitt C. Kemp, died Jan. 1, 1936, aged 70 years. Her father, Eld. E. A. Brunner, was active in this capacity in the Frederick City church from 1890 until the time of his death in 1908. She is survived by two daughters, three sons, eleven grandchildren, four sisters and one brother. Funeral at the home of her daughter by Bro. I. S. Long. Interment in Mt. Olivet cemetery, Frederick, Md. For forty-two years she was steadfast and unmovable in the faith. Though robbed of physical sight for the past few years she loved to go to church and was a regular attendant at the Liberty Heights church. The influence of her quiet and friendly personality will live on in the hearts of her relatives and friends.—Louise Wilcoxon, Baltimore, Md.

**Lint, Sister Fannie D.**, wife of S. S. Lint, was born Jan. 29, 1871, in the bounds of the Summit Mills congregation, Somerset County, Pa., and died Sept. 14, 1935. She was the daughter of Solomon and Sally (Peck) Hershberger. She is survived by her husband, two daughters, one grandson, one brother and four sisters. Her parents and five sisters preceded her. She united with the Church of the Brethren when about nine years old and her life was a splendid example of Christian character. She assisted her husband in the deacon's office for many years. The last seven years she was an invalid and a very patient sufferer. Funeral services in the Quakertown church by her pastor, B. B. Ludwick, with interment in the Springfield cemetery.—Mrs. Raymond Bleam, Coopersburg, Pa.

**Lyon, Benj. Franklin**, born March 1, 1860, in Grant County, W. Va., and died at the home of Mrs. Ed Rice, a daughter, Jan. 11, 1936. He married Narcissus A. Weimer in 1879 in Maysville, W. Va., and to this union were born six daughters and three sons. He united with the Church of the Brethren in early life and lived faithful to his Lord and to the church. He also served in the deacon's office. He had been a patient sufferer for forty years, but was more active than his strength warranted. He was preceded by one son and his companion of fifty-five years. He leaves two sons, six daughters, one sister, four brothers, thirty-three grandchildren and nineteen great-grandchildren. Services by the undersigned in Yakima, with interment in Tahoma cemetery.—Paul S. Longenecker, Yakima, Wash.

**Miller, E. J.**, died at his home near Sangerville, Va., Jan. 14, 1936, after a lingering illness. He was the son of Joseph and Barbara Wine Miller. Death was due to heart trouble. He was a member of the Church of the Brethren since early childhood. His wife, Mrs. Emma Garber Miller, died in 1934 and his only son in 1930. He is survived by one daughter, two grandchildren, one great-grandchild, three brothers and two sisters. Funeral services at Sangerville church by J. M. Foster and D. H. Miller.—Fannie Skull, Bridgewater, Va.

**Reeb, Mrs. Jessie**, wife of Bert Reeb, of Toledo, Ohio, died Feb. 4, 1936, after a short illness. She was born at Grover Hill, Ohio, on Oct. 14, 1884. She was the mother of three children. One son and her husband remain. She was baptized in the First Church of the Brethren on Feb. 25, 1929. Funeral services by the undersigned at Toledo with further services and burial at Grover Hill.—Ralph R. Hatton, Toledo, Ohio.

**Ringgold, Mrs. Alice C.**, aged 41 years, died at her home at Montezuma, after an illness of eleven weeks. She was a daughter of the late Mr. and Mrs. T. B. Eutsler of Augusta County and was born Dec. 22, 1894. On Dec. 25, 1913, she married D. E. Ringgold. She was a faithful member of the Church of the Brethren from early girlhood. Besides her husband she is survived by six children, two sisters and five brothers. Funeral services from the Beaver Creek church by S. D. Glick and A. S. Thomas.—Mrs. S. E. Garber, Bridgewater, Va.

**Ronk, Sister Mattie**, died Dec. 3, 1935, at a Modesto hospital. She was always ready to render service wherever she could. She leaves her husband, Eld. Jesse Ronk, and one daughter. Funeral services by her pastor, Eld. M. S. Frantz, in Modesto with interment in a Modesto cemetery.—Mae Kappler, Empire, Calif.

**Shafford, John W.**, born Feb. 13, 1885, in Tippecanoe, Ohio, died Dec. 16, 1935, at Spokane, Wash. In 1910 he married Miss Alta Miller at Waterloo, Iowa, and they went to Colorado to live. He united with the church while a young man and lived an exemplary Christian life, having served in the ministry twelve years at Rocky Ford, Colo. They moved to Wenatchee, Wash., in 1925, where they resided since. He is survived by his wife, one son, five daughters and one granddaughter. Funeral services by Bro. H. S. Will, assisted by Bro. E. R. Eikenberry. Burial in Memorial Evergreen cemetery.—Mrs. O. A. Travis, Wenatchee, Wash.

**Stebleton, Bro. D. F.**, born Dec. 30, 1867, died Jan. 31, 1936. He was married to Nellie Hildreth at Ankeny, Iowa, in 1898. To this union

three sons were born. In 1900 they moved to Egeland, N. Dak., where they have had farming interests ever since. He was a member of the church for twenty years. He is survived by his wife and two sons and their families. Funeral services in Egeland by the writer with interment in the cemetery near by.—Ralph R. Petry, Cando, N. Dak.

**Steely, Sister Ella M.**, aged 71 years, wife of Bro. Wm. Steely of near Brunnerville, Lancaster County, died of a heart attack, Jan. 10, 1936. Besides her husband she is survived by two daughters, two sons, fifteen grandchildren, one great-grandchild and three sisters. Services at Middle Creek church by the home ministers.—Amanda Weaver, Lititz, Pa.

**Swinger, Ross**, met his death in an automobile accident Jan. 26, 1936. He was the son of J. C. and Minnie Swinger, born Nov. 14, 1901, near Palestine. He was baptized into the Lamotte Prairie church in 1915. He married Miss Josephine Creed and they lived at Robinson, Ill. Funeral services at Oak Grove community church by Clinton I. Weber, with interment at the Robinson cemetery. He leaves his wife, son, two brothers, two sisters and a foster sister.—Mrs. Ellen Dearing, Palestine, Ill.

**Thomas, Sarah**, died Jan. 26, 1936, at her home near Linville, Va., aged 74 years. She was born in the Cherry Grove community, where her entire life was spent. Early in life she united with the Church of the Brethren and was a woman of high Christian character. She is survived by four sisters. Funeral services from the home by Elders S. L. Garber and I. C. Senger. Interment in the Brush church cemetery near Singers Glen, Va.—Minnie Wbetzel, Linville, Va.

**Wade, Bro. Randolph T.**, born Oct. 15, 1874, died Jan. 8, 1936. In 1895 he married Miss Sarah Helms. On his sick bed he united with the church on Christmas Day of last year but was never able to be baptized. He called for the anointing Dec. 8. He leaves his wife, one son, daughter, four brothers and five grandchildren. Funeral services in Pleasant Hill church by Elders A. N. Hylton and Harvey Reed. Burial in Pleasant Hill cemetery.—Mrs. Ava M. Cannaday, Willis, Va.

**Wagner, Mrs. Rosa**, was born at Morrill, Kans., on May 19, 1868; she passed away at her home in Morrill on Feb. 6, 1936. From early in life she endeavored to make the work of her Lord first. She was an untiring worker, interested in all phases of Christian activity. Continuing to within a few months of her death she faithfully taught a class of mothers in Sunday-school. Most of her life was spent in and near Morrill, Kans. For a few years the family moved to Colorado for the health of Mr. Wagner. She was the mother of four children. She was preceded in death by her husband and two children. She is survived by a son, a daughter, a daughter-in-law and one brother. Funeral services were conducted from the church by the pastor. Interment made at Morrill.—Harvey R. Hostetler, Morrill, Kans.

**Wherley, Sister Rachael**, one of the oldest and most beloved members of the Woodberry congregation, died at the home of her daughter, Sister Mary Smith, Nov. 20, 1935. On Oct. 10 she had celebrated her eighty-third birthday. She was born in Pennsylvania of Lutheran parentage. As a girl she worked in the home of Brethren people near the Black Rock Church of the Brethren. At this place she became a member at the age of eighteen years. During all her life she maintained an unusual devotion to her church. Over a period of sixty years she missed but two times in helping to prepare the communion bread for the love feast. She was greatly interested in people, young and old alike, and they all responded to her warm and generous nature. Apart from her work as a mother of a family she found time to mother what she called her second family, a number of children left without a mother. Her husband, Daniel A. Wherley, and a daughter preceded her in death. She is survived by one brother, her son and her daughter, and by a number of grandchildren and great-grandchildren. Funeral services were held at the home and in the church. Her pastor, D. Howard Keiper, and the local ministers, H. C. Yingling and S. F. Rairigh, conducted the services. Interment was made in the St. Mary's cemetery of this city.—D. Howard Keiper, Baltimore, Md.

## CHURCH NEWS

### CALIFORNIA

**Empire.**—Since our last report there have been five baptisms. On Feb. 1 the women's auxiliary held a quarterly meeting when mystery friends were revealed. The organization was fortunate in securing Miss Bernice Wood, the Americanization teacher of Modesto, to speak for them.—Mae Kappler, Modesto, Calif., Feb. 8.

### COLORADO

**Denver** church met in council in December when church officers for the coming year were elected. Nov. 24 the Wide-awake class presented the play, *The Lost Church*. Dec. 5 it was given at one of the missions in our city, being well received by both groups. The children of our Sunday-school gave a splendid Christmas program the morning of Dec. 22. The Ladies' Aid has been doing some splendid work under the capable leadership of our president, Mrs. Verna Jarboe. Feb. 14 they are sponsoring a penny-a-spoon supper at the church. We find these suppers quite profitable. Workers' conference is held each month and our pastor is conducting a teacher-training class in connection with it. We are encouraged by the steady increase in our Sunday-school. Jan. 9 Bro. F. H. Crumpacker, missionary on furlough from China, gave an interesting lecture.—Mrs. Hazel Hardman, Littleton, Colo., Feb. 10.



## FLORIDA

**Arcadia** church held its annual love feast Sunday evening, Dec. 8, with Bro. A. D. Crist officiating, assisted by our elder, Bro. H. A. Spanogle, and pastor, Bro. C. L. Trump. Bro. Henry Hutchinson of Thomas, Okla., led the song service. Several members from Sebring joined us. On Monday following, Bro. A. D. Crist of Middleburg began a two weeks' series of meetings which resulted in four baptisms and a general soul feast to the members of the church. The ministerial committee and B. Y. P. D. executive committee met jointly for a conference on Feb. 2. Bro. C. E. Bower and Bro. Ira Arnold gave inspiring talks at the morning service. Our Sunday-school continues to grow in numbers and interest for which we give thanks. Tourists sojourning in this section will find a warm welcome in the Arcadia church.—Mrs. Cloe Tracy, Brownville, Fla., Feb. 12.

**Miami**.—We held our regular monthly meeting at the home of Sister D. Watts in West Palm Beach. Bro. C. C. Price was in charge of the Sunday-school services and Bro. S. W. Bail from Arcadia preached for us. Following was the basket lunch and social hour. The next meeting will be Feb. 16 at the home of Brother and Sister Lamar Westfall. All members visiting around Miami are urged to attend. Our services will always be the third Sunday in the month. We also wish to announce the love feast which will be March 14 and 15 at the Cripe home at Homestead.—Doris Price, Homestead, Fla., Feb. 10.

## INDIANA

**Flora**.—On Nov. 24 our pastor, Bro. D. W. Shock, suffered a heart attack and was confined to his bed for a number of weeks. Feb. 2 he was able to preach for us again, and we are indeed grateful for his recovery. During December our pulpit was filled by Bro. I. W. Brubaker from Des Moines, Iowa, Bro. Wm. Angle from the Bachelor Run church, the John Winger family from North Manchester and Rev. Rosenbarger, a retired U. B. minister who worships regularly with us. During January the pastors of the five other churches in town, First Brethren, Baptist, Methodist, Christian and Presbyterian, demonstrated what real Christian brotherliness means, by filling our pulpit on Sunday morning. In the evening our members attended services in their churches. The church appreciates these acts of kindness and helpfulness very much.—Mrs. Oren Eikenberry, Flora, Ind., Feb. 7.

**Middlebury**.—The members of the church regret very much that it is necessary for our pastor, Bro. Burton Metzler, and family to leave us. They are going in order to make a home for Bro. Metzler's parents, Brother and Sister David Metzler, of Nappanee, Ind. We appreciate

the splendid work they have done while with us. In November Brother and Sister Howard Bosler gave an interesting description of their work and the needs of the people of Africa. Our Christmas program was given on Dec. 22. The children had charge of the morning service, Bro. Metzler closing with a short sermon. The B. Y. P. D. presented a play in the evening, There Was No Room. Four were taken into the church by baptism, three being baptized on Christmas morning. Jan. 19 Bro. L. W. Shultz of North Manchester, Ind., was with us and Jan. 26 Rev. Huddleston of the Anti-Saloon League, gave us an interesting talk.—Mrs. Harry H. Eby, Middlebury, Ind., Feb. 10.

**Middletown**.—Bro. McCullough preached for us yesterday morning and last evening. We only have two ministers to labor for us now. Bro. I. W. Lewis does not get out to church much. Our attendance at Sunday-school yesterday was fifty-four; Sunday before we had sixty-two. We expect to hold a revival but the time has not been set.—Florida Green, Middletown, Ind., Feb. 10.

**North Webster** church commenced its meetings Dec. 1 and closed on the 15th. The attendance and interest were good from the very beginning and continued throughout the meetings. The old Webster church, as well as the other churches and community round about, had its very foundation shaken to bear the gospel preached by our pastor, Bro. Jones, who is not afraid to give the truth from God's Word. At the end of the first week our pastor had trouble with his throat, and we were afraid the meetings would have to come to a close. But God heard our prayers that he might be strengthened. Six came out the second week and it was a time of rejoicing. Dec. 14 our church put on a food sale, the proceeds of which amounted to over \$50; this will go toward fixing up the church inside. The young people are doing their share, too; they have put on two plays so far. Part of this money goes for the support of Clara Harper and some toward the church.—Ruth Rotbenberger, North Webster, Ind., Feb. 8.

**Pyrmont**.—On the evening of Jan. 12 the Semper Fidelis class from the Fairview church presented the play entitled In Perfect Peace, which was greatly appreciated by a large audience. The men's chorus and ladies quartet from the class also rendered several selections of music which added to the inspiration of the meeting. Jan. 25 Bro. D. W. Kurtz from Bethany came in our midst and delivered three of his spirit-filled addresses which were appreciated by all who were permitted to hear him. In the Sunday morning service the men's chorus and a ladies' duet from Pyrmont church rendered several numbers of music. We are looking forward to the coming of Bro. Summer from

## .. MORE than YOUR MONEY'S WORTH ..

Make this simple test--pick up any convenient copy of *The Gospel Messenger*--scan the paper slowly--see if you do not gain--

1. A bit of inspiration or information from the editorials . . .
2. A mental lift from some timely article in the General Forum . . .
3. Something new or challenging from the Missions department . . .
4. Relaxation or encouragement from the Home and Family pages . . .
5. A useful suggestion or two from the Church at Work section . . .
6. News of people you know from the Kingdom Gleanings, Fallen Asleep, Matrimonial or News From Churches columns.

*Is such a soul-refreshing experience worth more to you than most three or four cent articles you can call to mind? If so, you have proved anew that with every issue of your church paper you are getting much more than your money's worth.\**

\* The Gospel Messenger costs about 4c per week at the regular \$2 rate. But in churches where not less than 75% of the resident Brethren families take the paper, a club rate of \$1.25 per annum applies. This special price reduces the weekly cost of the Messenger to less than letter postage! Bro. C. D. Bonsack's Sharing Observations, the new premium book, can be had for 75c added to a year's subscription to the Messenger. Write the Brethren Publishing House, Elgin, Ill., for information, sample copies, or literature on our special Messenger offer.

BRETHREN PUBLISHING HOUSE,  
ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to *The Gospel Messenger*. (If you want a copy of *Sharing Observations*, add 75c.)

Name .....

Street or Route .....

City .....

State .....

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.



the White church in the near future with his pictures and lectures on his work in India.—Uda Wagoner, Delpbi, Ind., Feb. 10.

**Syracuse.**—While our pastor, Bro. J. Edwin Jarboe, was at English Prairie in a revival meeting we enjoyed the messages brought us by Bro. Chas. Light of Sturgis, Mich., Brother and Sister A. M. Stine of West Manchester, Ind., Bro. Walter Gibson of Brighton, Ind. Our elementary department, under the able direction of Sister Jarboe, gave a very fine Christmas program. At the morning service on Jan. 5 we had an inspiring sermon on Service. At the close our pastor presented diplomas to thirteen of our members for perfect attendance from one year to four years. Brother and Sister O. H. Austin were with us in a revival meeting from Jan. 15 to Feb. 2. During this campaign the weather was very bad and the roads impassable at times. The attendance was remarkable considering the weather. The presence of delegations from several surrounding churches was appreciated. The results of this meeting were twenty-four confessions, nineteen baptized and others awaiting the rite. We enjoyed the wonderful messages by Bro. Austin and the music which was in charge of Sister Austin. She organized a junior and senior chorus which we expect to continue. Bro. Jarboe and the Austins visited in ninety homes while Bro. Jarboe alone visited in many others. We are well pleased with the results of these meetings and are sure that much lasting good has been accomplished.—Mrs. Lillian Middleton, Goshen, Ind., Feb. 9.

### KANSAS

**Olathe.**—Since my last report four have been added to the church by baptism and one on renewal of former vow. Thanksgiving was observed on the Sunday previous with a special sermon by the pastor and a home mission offering. Christmas was observed in the same way with a program by the Sunday-school children at the evening worship hour. Our semiannual business meeting was held on Jan. 19. We frequently join the other churches of the city in union Sunday evening services, a custom which we find helpful to all. All departments of the church are functioning fairly well; especially is this true of the Ladies' Aid and the girls' club, both of which are a great help in church finance as well as in their own special endeavors. The men's organization meets monthly at the homes, putting on a special program after the business session; they are now beginning to plan for the summer activities. Achievement Sunday will be observed Feb. 9 and plans are being made now for proper observance of Easter and Mother's Day. The pastor and wife will assist the Belleville church in a revival beginning April 19. Our women, being few in number, are trying to do all the Women's Work in one organization, thus saving time and energy and possibly accomplishing more in that way than if they tried out all the different organizations. Beginning with Jan. 1 the church has been using our new songbooks which have been paid for by individual donations.—Mrs. W. W. Blough, Olathe, Kans., Feb. 8.

### MICHIGAN

**Crystal.**—Dec. 22 the children gave a short Christmas program. The superintendent and her co-workers are making the Sunday-school as interesting as possible and are having good attendance, considering the cold weather and deep snow. Nov. 16 we had the pleasure of having Brother and Sister Bosler, returned missionaries from Africa, with us; their message was an inspiration. Dec. — Bro. Chas. Spencer of Shepherd gave us the Sunday morning message. Dec. 16 Bro. S. Bollinger from Lansing gave one of his good sermons. Our elder, Bro. C. L. Watkins, was with us Nov. 24 both morning and evening and gave us two fine sermons. We had a pleasant surprise one Sunday morning when Bro. Snider and Bro. Bagwell of North Manchester, Ind., walked into the church. Words can not express our appreciation and the good it does our little band here, without a shepherd, to have the brethren remember us and give us courage and inspiration. Our Aid held its annual chicken supper and sale Dec. 12 when we realized about \$35.—Mrs. Martha E. Shrider, Butternut, Mich., Feb. 10.

**Lansing.**—Brother and Sister Bosler, missionaries to Africa, were with us Nov. 11 in an evening service which was interesting to every one present. Dec. 1 we held our love feast. Bro. Roy McRobert of Lake Odessa and Bro. L. W. Shafer, Durand, were with us. Bro. McRobert gave the message in the forenoon and Bro. Shafer in the afternoon. The latter also officiated at the communion service Sunday evening, Dec. 22. We had a very nice Christmas program by the children, followed by a play, The Waiif's Christmas, by the young people. At our regular council Jan. 3 a ministerial committee was chosen. Eld. Sam Bollinger and wife are staying at their farm at Vestaburg this winter and we miss them greatly.—Chas. Tombaugh, Lansing, Mich., Feb. 7.

### OHIO

**Ashland City.**—A group Sunday-school institute composed of the Owl Creek, Mohican, Maple Grove, Richland, Lincoln Heights, Dickey and Ashland City churches was held in our church Nov. 9. While not so well attended, this was an inspirational meeting, consisting of some good talks and group work for the different departments. The peace conference was held on Sunday evening, Nov. 9. A union service of all the city churches was held at the Congregational church on Thanksgiving morning. In the afternoon Brethren C. D. Bonsack and H. Spenser Minnich of Elgin were with us; this was also a group meeting of the aforementioned churches. Bro. Bonsack brought us a message concerning his trip to the foreign mission fields and Bro. Minnich gave us facts and helps in regard to the proportionate giving plan. This plan we are following and so far are having satisfactory results. In the evening moving pictures were shown from the mission fields. Our

pastor, Bro. C. H. Deardorff, was given leave to attend the pastors' conference at Bethany on Oct. 20. The father and son banquet was held Dec. 18. The proceeds are to be used to beautify the church grounds with shrubbery, etc. We observed the white gift service on Dec. 22. Several baskets were made up and delivered to the needy. The young people sang carols on Christmas Eve. Several of the Sunday-school classes sponsored suppers last fall which proved very successful. The proceeds were used for repair work and local church expenses. The men's organization has been donating the work. Watch night service was held at the church from 8 o'clock to midnight, different classes from the Sunday-school furnishing some special feature for the program. Our regular business meeting was held on Jan. 15. We decided to try to secure Bro. D. I. Pepple of Pennsylvania to hold a series of meetings, perhaps in April or May. We will have pre-Easter services conducted by our pastor. From Dec. 1 to 15 our pastor held a meeting in the Columbiana church; during his absence the pulpit was filled by Dr. Shively from Ashland College and Bro. W. H. Desenberg. Starting Sunday, Feb. 2, we began using the plan in the Sunday-school of assembling in the classes first, each class conducting its own devotional period. Then at the close of the school we have a combined worship for Sunday-school and church, thereby hoping to unite the two more closely.—Mrs. Fern Keefer, Ashland, Ohio, Feb. 8.

**Fostoria.**—The work of our congregation is progressing nicely. The various divisions of the work have been newly organized for the year. Our pastor, Bro. Walter Swihart, will be with us another year. We were greatly helped by the revival meetings which Bro. A. P. Musselman held. Nine were baptized and three reinstated. Our Sunday-school attendance has kept up fairly well during the cold winter weather. Sister Salome Witmore is the president of our Women's Work organization. We have an active B. Y. P. D. with Bro. Glenn Schubert, president.—Mrs. Glenn M. Snively, Fostoria, Ohio, Feb. 8.

### OKLAHOMA

**Oklahoma City.**—Our church is growing and we all think it is due to the energetic work of our new pastor and wife, Mr. and Mrs. Mark Cripe. They came to us Oct. 13 and immediately plunged into the work with such enthusiasm that the whole church has felt revived. Following their arrival the father and son banquet was held. Sixty plates were served. The program which followed included a fine talk by Dean Fred Replogle, formerly of McPherson College. We held our quarterly communion service at the church on Dec. 1 with a large representation of our membership present. Soon after our new pastor took over his duties the young people were reorganized and officers were elected. A choir directed by Mrs. Cripe presents special music every Sunday. The young people have chosen as a class name, Fidelis. This group presented a Christmas program that drew a capacity crowd. A one-act play was given; an outstanding part of the program was the presentation of living pictures. To honor the Cripes the people gave a surprise food shower shortly before Christmas. There were many contributions of food and the evening was spent in good fellowship. Jan. 21 the church met for a fellowship supper. We are going forward in the hope of raising funds to complete our church. Our resources are small but with the splendid leadership of our pastor and with faith and hope we expect our church to grow.—Mrs. John M. Miller, Oklahoma City, Okla., Jan. 31.

### PENNSYLVANIA

**Beachdale** church met in council on Jan. 1 and elected the following church officers for the year: treasurer, Ed. L. Beal; trustee, N. A. Beachley; clerk, Glen Hentz; Messenger correspondent, Mrs. J. H. Hentz; Messenger agent, Pearl Brant. We held our love feast on Oct. 20 with almost a full attendance of communicants. Since our minister, Bro. Guy Wampler, left for another field of service, we are being served by Bro. Ananias Beachley. He is a preacher of long experience; he is active and brings us very helpful messages.—Mrs. J. H. Hentz, Berlin, Pa., Jan. 31.

**Indian Creek** congregation convened in business session on Dec. 7. The report of the missionary solicitor's semiannual every-member canvass showed a total of \$20 collected. The annual financial report of the Sunday-school was very commendable; it shows the missionary offerings for the year to be \$580.94. An offering was also lifted for church expenses. Also decided to again have a week-end Bible institute conducted by a member or members of Elizabethtown College faculty some time this spring. Sunday evening, Dec. 22, the Good Cheer class of the Sunday-school was in charge of the Christian Workers' meeting and rendered an interesting and appropriate Christmas program. Jan. 12 we had the pleasure of having with us a group of Elizabethtown College Volunteers in a helpful and interesting program. We are pleased to learn from our Messenger agent that the 75 per cent quota of families as Messenger subscribers has been reached. This entitled us to the special club rate and bespeaks an increase in interest in our church paper and church activities in general.—Mathias P. Landis, Vernfield, Pa., Feb. 5.

**Philadelphia (First).**—The Thanksgiving offering totaled \$1,194.91. The white gift pageant rendered Sunday evening, Dec. 22, was very impressive. The women of the church contributed \$100 towards remodeling and furnishing a room in the girls' dormitory at Juniata College. The music school rendered a Christmas entertainment on Dec. 27. This year we held a new year watch night service. It was very impressive. As the old year passed out and the new came in, we were kneeling around the altar, praying forgiveness for all lost opportunities and



shortcomings and newly dedicating ourselves to the Master's will in service.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Jan. 31.

## VIRGINIA

**Bridgewater.**—The glee club of the college gave a program to a large audience on the evening of Dec. 15. A play, *The Empty Room*, was given Dec. 22 by the young people. The Sunday evening service the last of the year was followed by a candlelighting. We enjoyed very much having Bro. C. D. Bonsack with us both morning and evening on Sunday during the spiritual life conference. We are devoting six weeks to mission study, the classes meeting each Sunday evening preceding services. Feb. 2 a helpful program was given by the Student Volunteers of the college. We held our quarterly business meeting on Jan. 31. Two letters of membership have been received and eleven granted since our last report. Delegates appointed to Annual Conference were F. D. Dove, C. B. Smith and N. D. Cool, the last two a tie. To district conference: C. G. Hesse, S. W. Long, D. C. Craun, C. C. Wright. We have greatly improved the appearance of our church grounds by planting a quantity of shrubbery.—Mrs. O. F. Foley, Bridgewater, Va., Feb. 4.

**Troutville** congregation is progressing nicely under the leadership of our pastor, Bro. McKinley Coffman. About fifty new members have been added to our church since his coming. Our communion service was held Nov. 12 with a splendid attendance; it was an impressive and very spiritual feast. We were represented at the regional conference at Bridgewater in November by seventeen members. During the first week of November Bro. Coffman conducted evangelistic services at New Bethel. Fred Showalter directed the music. Special services were held at Thanksgiving when \$1,000 was raised on our church note. In addition to that a hot water furnace has been installed in the parsonage and other improvements made. During the Thanksgiving season we were fortunate in having with us Alvin F. Brightbill of Chicago; he conducted a ten-day musical institute which has greatly strengthened our church music. Since this we have been featuring both organ and piano in our worship services. Two other organs have been added to the church. Our B. Y. P. D. is growing under the leadership of our president, Raymond Kinzie. The church met in council Jan. 27 with the pastor presiding in the absence of our elder, Bro. W. M. Kahle. A number of our members are attending the Bible institute at Daleville this week. Pastors of Daleville, Cloverdale and Troutville exchanged pulpits on Sunday, Feb. 2. We enjoyed having Bro. Guy Wampler of Daleville preach for us.—Edna H. Rader, Troutville, Va., Feb. 7.

## WASHINGTON

**Ellisforde** church has just closed a ten-day series of meetings with Bro. Paul Longenecker, pastor of the Yakima church, as evangelist. His messages as well as his object lessons for the children were of great spiritual value. Nine persons were baptized at the close of the meetings, including one entire family of three. Communion services were held on Monday evening following the close of the meeting, with Bro. Longenecker officiating and Bro. C. E. Holmes of the Whitestone congregation assisting. Our attendance has averaged over 120 all winter, until last Sunday. Our pastor, Bro. Lee Crist, gives his entire time to the work and growth of the church. This winter, in preparation for stuccoing the church, netting has been put in place. Our church building is progressing nicely; we have been paying all expenses as we build and are keeping out of debt. Our two Aids have recently reorganized, Mrs. C. E. Verbeck being re-elected president of the senior group and Mrs. Ernest Longenecker, re-elected president of the Junior Aid. Our attendance at the Aid is very good. We have again succeeded in getting the Messenger in over seventy-five per cent of the homes and hope to have it in more homes in the near future.—Mrs. Earl Longenecker, Tonasket, Wash., Feb. 9.

## WEST VIRGINIA

**Morgantown.**—Bro. J. D. Ellis of Johnstown, Pa., began a series of meetings in this church Jan. 5, closing Jan. 19. This was a spiritual revival for the church. Bro. Ellis' sermons were instructive and founded on gospel principles. The attendance was large despite weather conditions, and much interest was manifested. At the regular council held Dec. 31, it was decided to hold a love feast in the spring. Other matters of a financial nature were discussed. A Thanksgiving program was given in the church and an offering of \$73 taken; of this amount \$12 was sent to the Mission Board to be used for foreign missions and the balance for home missions. A play was given by the young people at Christmas time together with readings and songs by the children. This church has services at the county home every month. Bro. Hamstead preaches the first Sunday in each month at Bakers Ridge, a mission point. The work is progressing nicely here; the Sunday-school is increasing in interest and attendance. Bro. Thomas of Mt. Pleasant, Pa., paid us a visit; he believes in organizing the men for more effective church service.—Mrs. Samuel Hayes, Morgantown, W. Va., Feb. 3.

## WISCONSIN

**South Worden.**—Jan. 16 the Ladies' Aid met at the home of Mrs. Wm. Ulrey. Election of officers was held, Rozella Christenson being chosen president. The treasurer's report included from the time she took office, May 23, 1935, up until January; the Aid made \$54.45. We all think we did well, considering that there are so few members.—Mrs. Wm. Ulrey, Stanley, Wis., Jan. 31.

## The Bible—An American Translation

This is the new, revised and popular edition of the Smith-Goodspeed translation first published at \$3.00 and \$5.00. In this revision the authors had the benefit of the very latest discoveries in Biblical antiquities. Printed in two columns with the verses designated in the margin the reader can readily compare the translation with other versions. Those who are using the various versions will find this a valuable addition to their collection. Cloth binding, \$2.00.

Brethren Publishing House, Elgin, Illinois

## If You Are Satisfied

with present attainments do not read this, which is distinctly for those who long for something better.

### TWO BOOKS BY KAGAWA

#### Songs From the Slums

In which the poetic genius of the author makes its appeal to the human heart. \$1.00.

#### Meditations on the Cross

Here the reader discovers the secret of Kagawa's life and power. \$1.50.

#### Adventures for Happiness

By S. Parkes Cadman

A tonic for pessimism and all forms of disillusionment. The author finds happiness in health, family, friendship, books, music, beauty, useful work, an alert imagination, social service and religion. \$1.90.

#### Drama in Education—Theory and Technique

By Grace Sloan Overton

For those who direct and use drama as a medium through which great truths are firmly fixed. \$2.50.

#### Guiding Nursery Children in Home and Church

By Eva B. McCullum

Successor to Guiding Nursery Children, this new book is fuller and richer than the older book which proved so popular. \$1.50.

#### Ways of Working in the Nursery Department

By Mary Sherburne Warren

A useful handbook for superintendent and teacher. Stresses equipment, administration, principles and teaching. 75c.

#### The Modern Parent

By G. C. Myers

By a father and Christian psychologist who understands both parents and children. A book that will help you to understand them better. New price, \$1.00.

#### Living Together in the Family

By Lemo T. Dennis

Excellent for high school boys and girls, and equally good for their elders. \$1.10.

#### Toward Understanding Adults

By Earl F. Ziegler

A straightforward approach to the adult problem. Adults see themselves as they really are. 75c.

Our facilities enable us to secure for you any good book that you may desire. Write us when in need of any books.

Brethren Publishing House, Elgin, Ill.



### Pleading With Men

By Adam W. Burnet

Five lectures on preaching delivered in Glasgow in 1935. Every page has something a live preacher will appreciate. The message is readily comprehended and will lead every preacher to do a bigger and better job. A book for inspiration, for direction and for study. 189 pages. \$1.50.

Brethren Publishing House, Elgin, Illinois

### Kagawa's

#### Meditations on the Cross

is doubly timely as we near the Easter season. Here are the titles of a few of its 18 chapters—

The Secret of the Cross

The Cross in the Fourth Gospel

The Cross and the Blood of Christ

The Cross and Social Life

The Cross and Religious Life

The Cross and Daily Life

The Cross and Social Movements

Thousands have heard Kagawa speak. Millions are reading what he writes. You can get his message on the Cross in full in this new book of 222 pages. Price, \$1.50.

Meditations on the Cross is a book of the hour.

Brethren Publishing House, Elgin, Ill.

### Six Months in Luke's Gospel

What an opportunity to study the Life of Christ as Dr. Luke tells it! Whether you teach or are only a pupil you deserve the best for these six months. The following will help you marvelously—

The Brethren Teachers' Monthly—48 pages every month. 75c a year.

Tarbell's Teachers' Guide—with its wealth of illustrative material. \$2.00.

Peloubet's Select Notes—of which volume 62 is fully up to the high standard of former years. \$2.00.

Arnold's Practical Sunday-school Commentary—abounds in usable material. \$1.00.

Torrey's Gist of the Lesson—a useful pocket edition for the busy man who wants something for spare moments. 35c.

Luke the Evangelist, A Study of His Purpose, by Wilfred L. Hannam—with a message that strikes fire in the heart of the reader. \$1.50.

The Gospel of Luke, An Exposition, by Charles Erdman—expositions that clarify the message of Luke. \$1.00.

The Life of Christ, A Harmony of the Four Gospels, by E. S. Young—in which pictures, maps and discussions help fix the journeys and teachings of Jesus. Reduced to 75c.

Select what appeals to you most. You cannot go wrong. Classes will help their teacher and themselves by placing several of these books in the hands of the teacher.

Brethren Publishing House, Elgin, Illinois

### General Foods Cook Book

Here's a Cook Book of nearly 400 pages with hundreds of recipes that can be used in every home. When the housewife is tired and she does not find what she wants in her other cook books it is a relief to turn to this one and note its complete index which tells her the exact page of an old dish or the page where a new dish is suggested. The 25 pages in "Market Lore" will be especially appreciated by the young wife to whom buying for the table is a new problem. The pages on planning meals and suggested menus are especially helpful. This large book costs only \$1.00.

Brethren Publishing House, Elgin, Ill.

### The Passing of Elder J. H. Moore

recalls his very busy and fruitful life. He was an outstanding minister, a wide-awake editor, a popular writer and a great man.

He was a close observer and a keen interpreter of life. He understood men and was at his best when he sketched a life story. Two of his books are:

#### Some Brethren Pathfinders

in which the author tells the story of a number of church leaders, most of whom he knew intimately. Regular price, \$1.50. Special price, \$1.00.

#### The Boy and the Man

which is the story of his own life so told that young and old alike enjoy every page. Regular price, \$1.25. Special price, \$1.00.

Every Brethren home should have both of these books. At these special prices you pay only \$2 for a \$2.75 value. Order today.

Brethren Publishing House, Elgin, Ill.

### Discovering God in the Beautiful

By Nathana L. Clyde

As a leader of the younger generation you have sought to help them find God. This book leads the way. Shows you how to find God in nature, in music, in pictures, in sculpture, in architecture and in Christian personality. Starts with Biblical material and associates it with material things at hand. 205 large pages, all helpful. Prepared for Vacation Church School Curriculum it is suitable for other purposes as well. Price, \$1.00.

Brethren Publishing House, Elgin, Ill.



# GOSPEL MESSENGER

Vol. 85

Elgin, Ill., March 7, 1936

No. 10

## In This Number



THE LENTEN PARADOX

—*An Editorial*

A LOYALTY THREEFOLD

—*Paul B. Studebaker*

COUNTERFEITS OF WORSHIP

—*Robert Henry Miller*

ABOUT OVERCOMPENSATION

—*Gareth Barnes*

AN ACTIVE CHURCH MEMBER

—*J. Clyde Forney*

THE PART OF THE PASTOR'S WIFE

—*Mrs. Galen T. Lehman*

DAILY DEVOTIONS

—*Warren W. Slabaugh*

RURAL EVANGELISM

—*A. S. B. Miller*



## ANY CHURCH at ANY TIME..

can take advantage of the special club rate on THE GOSPEL MESSENGER. All that is necessary is to get not less than 75% of the resident Brethren families to subscribe for the MESSENGER.

The decision making the club rate possible, and approved by the Council of Boards, is as follows: "(1) That the price of The Gospel Messenger shall be \$2 per year. (2) That where congregations secure enough subscriptions to equal 75% of the resident families represented in the membership, a special rate of \$1.25 per year per subscription, cash with order, no commission, is authorized."

If you have any question or problem that needs clearing up, please write for information. We will be glad to share with you the experience of the 370 churches that succeeded with the plan last year. Many more churches will use the plan this year.

Remember that any church at any time during the year can take advantage of the special rate by meeting the conditions as listed above. Write the MESSENGER office or the Brethren Publishing House, 16-24 South State St., Elgin, Ill.

### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to The Gospel Messenger. (If you want a copy of Sharing Observations, add 75c.)

Name .....

Street or Route .....

City .....State .....

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.



## Bethany Biblical Seminary

What does Bethany mean to the church? What is life at Bethany like? Just what would you find were you to come to Bethany? No doubt questions like these have often come to your mind with a desire to visit your Seminary.

In case you were to visit Bethany you would perhaps be impressed first of all by the Bible teaching which is characteristic of Bethany. From the very beginning the curriculum has been Biblical-centered, and in keeping with the traditional emphasis of the Church of the Brethren upon Bible study. The inductive method of Bible study is used in which the student goes directly to the Bible itself for his knowledge of theology and ideals of Christian living. And the emphasis is upon the spiritual and practical values of the Bible rather than upon scholarly criticism.

In the second place you would be impressed with the practical work which Bethany students are doing as a part of their training. During the present year students are serving as pastors at Springfield and Batavia, Ill., Michigan City, Ind., and Flint, Mich. One student is serving as assistant pastor and director of music at one of the churches in the city. The evangelistic work at the Gospel Loop Mission has continued with interest, as has also the personal work at Cook County hospital and Oak Forest Infirmary. The Chinese Sunday-school gives a unique opportunity for practical service to many of our students. And a large number are serving in the religious education program of the First church, and the Douglas Park Mission.

Finally, a wholesome homelike atmosphere is characteristic of the social life of the institution. And the fine spirit of fellowship which our students enjoy with each other, and with the members of the faculty leaves a lasting impression upon all who attend the Seminary.—Ira D. Scrogum, Chicago, Ill.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., March 7, 1936

No. 10

## EDITORIAL

### Sad News for Some

IF there is anyone thing the current dreaming about a better world order is bound ultimately to reveal, it is this: that, like it or not, there are some things which every individual must do for himself. That is, he must do them if he is to have health and happiness.

To put it even more bluntly, there are some things which even the government can not do for the individual. The writer has four children, and he has had occasion to tell each in turn that the vegetables he eats will not make them strong; the exercise he takes will not make their muscles hard; the problems he works will not develop their mental powers.

We are not blind to the fact that there are some things the church, the government or society must do. But real life has still a pretty large place for discipline. So if you do not want to lose your sight like the fish in a cave, or become as dependent as the typical parasite, just remember that there are some things which every person must do for himself.

H. A. B.

### Beliefs and Health

IN a very excellent article which came to my desk a few days ago, there is this curious statement: "What is the test of spiritual health? Not beliefs—they are too personal."

This is as interesting a case of thought confusion as one sees in many a day. The good man does not say what he means. He seems not to know just what he thinks. Beliefs are too personal? Bless you, brother, isn't spiritual health personal? What this writer wanted to say was that it doesn't matter what you believe about certain things which he considers unimportant. He is greatly interested in getting his readers to believe what he is telling them. Else he would not labor through five thousand words to do it. But this is something important! To believe this would be a sign of good spiritual health, wouldn't it?

You see, there are beliefs and beliefs. Some matter and some do not. And of those that do matter, some matter tremendously. They lead to action, good or bad, or to inaction, good or bad. They lead to life, or death. They foster spiritual health, or they destroy it. The issue is not between beliefs and something else; it is between beliefs that deaden and beliefs that make alive.

We are as much out of patience as this man is with fine spun creedal statements which have nothing to do with making life more abundant. But men of Christian culture, such as he is, ought to leave off this nonsense about the insignificance of beliefs. They *are* the test, the supreme test, of spiritual health.

Are beliefs about fidelity and integrity, for instance, too personal? Some sleek looking fellows in high place are saying even this. And they are rotten at the heart.

E. F.

### The Lenten Paradox

ELSEWHERE in this issue a young college sophomore writes "About Overcompensation." A good mouthful of a theme like that is characteristic of—well, some other folks besides young men in college but seldom do discussionists either in or out of college deal with a principle so vital to all sound religion. His references to Bible characters and the note with which the article closes show that the author appreciates this, though he could hardly have seen in his remarks the stimulus for a Lenten editorial.

And yet what is self-denial as Jesus taught it but the finest kind of overcompensation? It is exchanging a lesser for a greater good. It is doing without that one may have. It is losing that one may find. It is losing life so-called that one may find life that really is.

Self-denial is self-realization. Self-denial is self-discovery and self-discovery is the attainment of the abundant life. When the younger of two sons went into the far country and there "came to himself," he



found along with a new self a new father, a new home, a new fullness of all good things.

Self-denial is self-control in which the self is both subject and object. It is the control of the self which the young man thought was all there was to him when he went into the far country, by the self which he came to after he got out there. It is the assignment of the outer, superficial, shallow sensuous self to its proper subordinate place, and the elevation of the inner, deeper, spiritual self to the seat of authority.

Self-denial is the release of the eternal forces hidden in the subconscious depths of the human personality, and their enthronement as director and dynamic in the mastery of life.

Jesus never heard of overcompensation by that name but he was himself the completest illustration of its reality the world has ever seen (Phil. 2: 5-11). And so he could teach it with an authority based both on his divine insight and on one hundred per cent experience. He knew that if one had to sacrifice every material possession and break every human tie in devotion to his ideals, many times more than the value of these things would come back to him (Matt. 19: 29).

Riches in poverty, strength in weakness, life in death, self-fulfillment in self-crucifixion—this is the great Lenten paradox. It is much more than this. It is the very heart of all true religion.

For religion is life, the life of God in the soul of man, and that is a spiritual fact. It is the triumph of the spirit over every kind of adverse condition. It is the vindication of the spiritual interpretation of the universe.

Lent is not a period for living under miserable restraint that one may give himself to the sweet luxury of license afterward. It is a pressing invitation to learn the secret of living victoriously all the year round.

E. F.

### Brotherhood Day Is Here Yet

DID you forget all about Brotherhood Day? It was Feb. 23. In fact you were supposed to begin feeling brotherly on Saturday, Feb. 22, and carry it through until Sunday night, so it was really two days. Guess we were all too busy thinking about George Washington to give this day or double day its due measure of respect. Here's how we should have done it:

"The special emphasis on Brotherhood Day this year is to be laid upon the American heritage of civil and religious liberty. Threatened or denied in many parts of the world today where, in some instances, they have been only precariously established, these principles have been from the very first integral elements in America's most cherished tradition. Those whom we call the fathers of the republic, whether in colonial or revolution-

ary days, were instant in their proclamation and practice of them. Lord Baltimore in Maryland, Roger Williams in Rhode Island and William Penn in Pennsylvania were alike their champions, and later, on a national scale, Patrick Henry, Adams, Madison, Jefferson and Washington were their consistent advocates."

With all of which, and much more, we heartily agree. As an atonement for our remissness we suggest even yet that we renew our allegiance to these principles at once and proceed to cherish them all through the year and on indefinitely, and thus avoid making the same mistake next time. But do you realize how large an order that's going to be? It means more than feeling sorry for the misfortunes of other races and social groups. It means claiming them as brothers and acting toward them from now as a true brother would.

E. F.

### The Brewers Want More Dupes

IF you do not know it now, it is time that you understand the brewers are looking for more and younger dupes. At the recent United States Brewers' Association Convention held in Los Angeles, the makers of drink listened to Mrs. Norman V. Young discuss the essentials in an effective sales approach to women. The National W. C. T. U. release for Dec. 28, 1935 contains the following:

"Here is the way to win women to beer, this expert in feminine psychology told her beer-making auditors:

"1. Dramatize the brewery industry.

"2. Bring out the latent romance of your famous beer gardens.

"3. Supply mothers and housewives with a wealth of up-to-date recipes.

"4. Color beer advertising with smart appeal.

"5. Underscore beer's health giving qualities.

"6. Praise its tonic qualities.

"7. Invite women to your plants.

"8. Make your gardens attractive for their patronage.

"9. Teach them that serving of beer means holding together of the home—not the breaking of the home."

"Mrs. Young concluded with the assurance that, in their cultivation of women's interests, appeal to their eye, to their vanity, and your battle is won."

So there it is in black and white, and just as brazenly as can be stated. The brewers want more dupes—not only masculine morons of the land, but women as well. The brewers were told to appeal to eye and vanity—not to reason or conscience. On the brewer's list you are down as just one more sucker. But men and women of America, you have it in your power to say whether or not you propose to be just one more brewer's dupe! And you can say it with such vehemence that the brewers will be put in their proper place.

H. A. B.



---



---

## THE GENERAL FORUM

---



---

### The Voyage

BY MINNIE B. SHERRICK

When your ship and my ship go sailing out to sea,  
With sunrise streaming on their white sails floating free,  
They are airy fairy ships adorned with fantasy;  
Out-bound; full-rigged; tall-masted;  
Manned by spirits blithe and bold,  
And visions and dreams, is the cargo in their hold.

When your ship and my ship come plowing in from sea,  
Sunset is brooding and twilight is o'er the lea;  
Storms were upon the waters and their sails have been close-furled;  
They are weathered rough and beaten, by the gales of all the world;  
And their prows ride low the waters for they're weighted down with gold—  
Life and reality is the cargo in their hold.  
*North Manchester, Ind.*

---

### A Loyalty Threefold

BY PAUL B. STUDEBAKER

#### I. To Our Task

THE church has been at work for many centuries. She had her beginning in a very small way, but she has grown exactly as Jesus said: "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matt. 13: 31, 32).

The gospel has wrought many changes everywhere it has gone. It brings a higher type of civilization. Lives and natures have been transformed through its power. This transformation is so evident that one of our missionaries writes that a certain native mother came asking that her daughter might be admitted into the boarding school. She admired the beauty and grace of the native Christian students. She warned, "I do not want my daughter to embrace the Christian religion, but I do want her to have that look which makes your Christian girls so lovely."

E. Stanley Jones relates the pathetic story of a Chinese father, who lost an entire family of six children in a landslide. After the experience, with Christianity to buoy him up, his face shone triumphantly. "He had heaven in his face because heaven was in his heart."

Knowing the great power of the church and her message, the Christian ought to give himself more diligently, first to his task; second, to his church; third, to his Christ. Since the past has proved what the gospel can do, we have great reason to believe in what it can do for the future.

This is indeed a plastic world, capable of being molded and shaped. The form it takes depends largely upon the force that is to be exerted over it. A better economic system is being sought for; social justice is crying for its place. The world is sick of war with all its tragic aftermath. It is heartsore and sick. Now is the time when the Christian should come forth and show the better way. Christ is the Way, the Truth and the Life.

We have a great responsibility toward the thousands of boys and girls and young people in schools, colleges and universities and in our Sunday-schools and homes. As General Foch is reported to have frequently said: "The battle is won the day before." So these young people, wherever they are trained, there is opportunity for molding them for life, in day-before work, teaching the better way.

Irving Bacheller in his book, *The Light in the Clearing*, tells of the powerful influence of an old woman, Roving Kate, on the hero of the story. She came to the imaginative boy and told him of his future, "I hear guns," she said, "and many voices. You will be strong. The powers of darkness shall fear you. You will be a lawmaker and friend of many peoples. Great men shall bow to your judgment." Now that wandering old woman could not read the future any more than you or I, but she put into the soul of that boy that day a vision, and he never stopped until he had realized it.

If we are going to be of service to a sin-sick world we must "let our manner of life be worthy of the gospel of Christ." To do this there are three avenues into which we must throw our loyalties: task, church and Christ. First, our task. Many people think they are working pretty hard. They may feel as did Sambo Jones, a colored man who got a job. The boss worked him pretty hard all day. He was very tired when night came and went to the boss and asked:

"Boss, is you sure you has my name right?"

"You are Sambo Jones, are you not?" asked the boss.

"Yes, suh! But the way you all worked me today, I thought maybe you thought I was Samson," replied Sambo.

We need to find a new place of emphasis for the things that enter into life. We have been emphasizing material things at the expense of the spiritual. We have taught our children that in order to be successful they must have a big salary. Then the profit motive has been the big factor. True, out of this system has come our modern way of doing things that we enjoy so much. These are good, but they have been enemies to the best.



The family needs more from the father than merely his money with which to pay bills. While this is his duty, it is not his only responsibility. He likewise owes to them his love, devotion and companionship; so the task of Christian living needs the prayer, time, voice and talents of every church member. It is not enough merely to be a member. One should be an enthusiastic worker.

*Franklin Grove, Ill.*

## Counterfeits of Worship

BY ROBERT HENRY MILLER

COUNTERFEITS are of many kinds. The most familiar is that by which a crook passes bogus paper for real money. The period of the World War made us familiar with several new genii of this ancient species: camouflage is scrambled color which hides armaments from the enemy; a substitute is food, more or less of the consistency of sawdust, which is vended in lieu of our usual delicacies. A hypocrite is one who covers a wolf's heart with a sheep's skin. Camouflage, substitute, hypocrite—the strategy is the same all through, hiding reality by a deceptive appearance. It is the art of warriors, crooks, and wild animals.

But these are not the most deadly types of counterfeiting. They are meant to deceive others and, therefore, they call against themselves the hostility of vast numbers of people.

The most deadly type of counterfeiting is that by which a man deceives himself, for in this case he is the victim of his own devices.

It is the purpose of this paper to point out certain self-deceiving counterfeits of worship. The harmfulness of these counterfeits and the importance of detecting them is clearly seen when one considers the place of worship in one's life. When one worships one sees with heightened moral insight; evil shows itself to be the essentially empty thing it is; good shines forth with its own intrinsic worth; one finds power to do the right; larger meanings and applications of truth lie plain; love is the breath of one's spiritual life.

You can count upon it; an experience so rich in possibilities for good will be counterfeited. All the incentives that lead to the counterfeiting of things of value will operate here.

1. Beauty is a possible counterfeit for worship. Rightly used, beauty is a high road into the fellowship of God, but it can be, and often is, a substitute for that fellowship. In the presence of pictures, architecture, music, pageantry, one may experience a reaction which is less than that which an hour of worship should supply. This experience, mistaken for worship, leaves one's moral practices uncensored. The feeling of divine approval upon one's life is carried away by him

whose attendance at church has been nothing more than a certain sensuous reaction to beauty. The result is moral deterioration.

2. Reason is sometimes made a substitute for worship. To those who have given themselves to intellectual pursuits, the fascination of this activity need not be enlarged upon. To men who, as Dostoevski says, desire above everything else to have their questions answered the shining of new light upon areas of life which, up to that moment, had been shrouded in darkness, is one of the most thrilling of all possible experiences. Yet the world by its wisdom has never been able to find God. The intoxication of an intellectually expanded horizon has more than once caused men to lose sight of God. The satisfaction of a new stride toward truth must not be allowed to cover up this deepest of all of man's needs.

3. Lip service is another subtle deceiver. Some one has said that the Greeks showed that men could talk very nobly and live very meanly. Paul was aware of the danger that, when he had preached to others, he himself should become a castaway. When one has either preached or listened to a sermon, he has experienced a certain emotional reaction. The sensory-motor arc, as the psychologists call it, has been run. It was completed while one sat quietly in the house of worship. There was no opportunity for those acts of service which a Christian should do. A thought, a tear, a thrill down the spine—that was all. Unless men are tremendously in earnest and thoroughly masters of themselves, the act of worship may end right there.

4. So crude a thing as one's hatred of another's faults may become a means of self-deception. It is quite certain that one who bales against the faults of others will give his own a too small amount of attention. He will soon become unaware of their existence, so that his fury against the world's corruption will make him think that he must be a pretty good fellow. How, otherwise is it possible for him to get himself all het up over the evils of society? Some such concoction as this must have been seething in the pot when it called the skillet black. Hatred of evil is no proof of goodness. The vindictive man is often guilty of the vice he would punish.

5. Intense feeling may be a substitute for worship. This danger has dogged the steps of Christianity from the days of the apostles. There is a kind of emotional luxury which shallow people demand in every hour of worship. Tears, shouting, tongues, seizures of ecstasy are the *sine qua non*, so these people think, of true worship. Now feeling is right in its place; many of us have too little of it. But the extreme emphasis upon a particular type of feeling, which makes it the infallible mark of acceptable worship, is wrong. It would seem far more desirable to govern the expression of one's



emotions in worship so as to preserve their power for the actual business of Christian living.

Counterfeit currency may destroy wealth, adulterated foods may destroy health, but, when worship is unreal, the very breath of our spiritual life is gone. "True worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

*North Manchester, Ind.*

## About Overcompensation

BY GARETH BARNES

IF you have ever felt afraid to make a speech, and then plunged ahead only to experience a glowing success amidst the plaudits of the audience, you have overcompensated. If you have been desperately afraid to sell yourself to others, and then found that it was easy, you have overcompensated. If you were sure that you could never swim, or ride a bicycle, or drive a car, and then forced yourself to try and mastered the technique in a miraculous manner, you have overcompensated. At first a paralyzing inferiority gripped you, but that was soon wiped out by a wash of superiority. You did better than you dreamed of. An internal force energized you and drove you. Every time you put yourself in an inferior situation and succeeded, it was like getting up in the morning, easier the oftener it is done. Overcompensation did it.

There are several rules to follow in overcompensating. First, we have to summon enough dogged determination to disregard our inhibitions and begin. Our inferiority pulls us by the coat tails, but we must shake it off and go ahead. So, shut your eyes and jump; to hesitate is to lose. Essentially the mind is a machine, composed of thought and action centers, connected by reflex arcs. So says modern psychology. Every time we think or act, reflex arcs are involved. Use them often and they become strong; neglect them and they become flaccid.

A piano illustrates our case. The strings are "reflex arcs" between the thought and action centers, the keys and the music which represent completed thought and action. Weak strings fail to give good action. They need tuning and respond as long as kept in condition. Similarly our reflex arcs in the brain need tuning by use. When unused they become weakened and produce discords in the personality. Since we can not use them we are inferior in some respect. To rid ourselves of these inabilities, we need to use and use and use these reflex arcs. The longer we wait to begin their use, the more difficult it will be to strengthen them, the same as with a piano string. So from this we get the second and third rules. Begin now to overcome your handicaps and keep on repeating these actions to strengthen the reflex arcs.

The mastery which results must not be misused or its negative results nullify its positive values. Napoleon mastered leadership and military strategy, having been driven to these through overcompensation for short stature. But he became a tyrant, forgot the purpose of his leadership, and ended life with Europe and his own soul in shambles. Overcompensation may lead us to ruin, and we can see it on smaller scales today.

So this is overcompensation, you say, and perhaps add, it is not new. You are correct. The force within us has been known since Adam was sensitive enough to miss a part of his anatomy. It is interesting to note how modern psychologists "discover" old facts. This is merely the isolation of an old process and the naming of a new piece in the jigsaw of psychological nomenclature.

Bible lovers should be interested in this, for many of their heroes overcompensated to fame. One of the best examples is Saul, son of Kish. First he had a marked inferiority complex which drove him to hide under his father's baggage when the anointing time came. The last thing to his notion was to be elected king. But after being forced into the kingship he decided to act. Where he had previously been shy and negative, there grew a domineering pride. He was overcompensating in the only way he knew. He became angry at his handicaps and released enough energy to make himself superior. And disregarding the fact that this later led him into trouble, we must give him credit for overcompensating. It made a king out of an inferior country lout.

Moses and Jonah are other examples. Both heard God's voice urging them to important duties and both felt unequal to the task. But God told them to go ahead anyway, and he would guide them. Sufficient to say that they did this, took the first step, and succeeded beyond expectation.

Coming up the years we find case after case of overcompensation. Columbus labored under the derision of nations, but this intensified his efforts to his rash deed of discovery. Napoleon was jeered by schoolmates into becoming a military giant. Helen Keller overcame staggering difficulties. Other illustrations are familiar to everyone. But we must not forget that these individuals possessed inherited ability without which they would not have risen to such heights. However, overcompensation did make them immortal.

Overcompensation, then, is a key to hidden resources. Its value lies in developing each of us as a personality rather than in the incidental mastery of things. We must try ourselves. And now that we are conscious of this ability to grapple with handicaps, it becomes doubly valuable, for we both have the ability and can apply it. The last point is simply this: handicaps which may result in inferiority troubles are to be



considered assets. We may actually develop these handicaps into abilities far superior to those of the normal person. The conscious weakness is potential strength (2 Cor. 12: 10).

*Bridgewater, Va.*

### **An Active Church Member**

BY J. CLYDE FORNEY

THE Christian church is a group of men and women who have accepted Jesus Christ as their personal Savior and who have gladly taken as their responsibility the promotion of the kingdom of God upon the earth and the establishing of the rule of Christ in the hearts of men. It is in this sense that the term church is used in this presentation. What is said here could easily be applied to any unit of the Christian church. It can well have significance in any local group whether it be in the city or in the rural section.

The truth of the matter is that a great many are asking what do we have in mind when we say active and inactive members. Then, too, both laymen and ministers are having experiences which are deepening their convictions on the question of the meaning of church membership. It is well that the standards be set high, and that there be a real distinction made between members and nonmembers of the Christian church. First, so that the church may have a growing importance in the thinking of both those who are members and those who are not. Second, so that the members may be stimulated to live on a higher level and to experience more deeply the Christian way of life.

Here are a number of attitudes of mind and acts of service which have come to be highly important in the life of the active Christian and the growth of the wide-awake church. They are acts of faith and good works.

The active church member will support his church by his moral attitudes. His conversation in the home, in the school, on the street, in the shop, in the store and at all times will tend to create the atmosphere of righteousness and goodwill. He may not mention the church once in his conversation, but those who associate with him will come to have a high regard for him and the church to which he belongs and will most likely select his church as a place to worship and fellowship. His attitude toward others and the times is wholesome and uplifting. Men desire to be in his presence because of the atmosphere that he creates. He is friendly and he is challenging. This man is interested in the welfare of others and holds a high regard for the lives of all men. His business dealings are clean and clear-cut; they are above reproach. There is no mistaking his honesty and fairness. Men are happy to transact business with him. He is known throughout the land for his high moral and Christian behavior.

So we do see that an active church member is one who strengthens the influence of his church through his moral relationships with men at all times. The church is made to have real meaning for all because of the way the members live and work.

The active church member will support his church by regular attendance. He will see to it that he is present at as many of the regular services of worship as is within his ability. He will be present because he needs just the kind of spiritual food that the church has to offer. He will present himself at the church for spiritual food as he presents himself three times a day at the table in his own home for physical food. It is the only way that he can keep alive and continue to grow spiritually. Here is another reason why he will be regular in church attendance; his presence will have real meaning for others. The children imitate adults and the young people follow in their footsteps. Neighbors and friends are pleased to observe he is present when they drop in for a service of worship but are made to wonder when they find that he is not present and does not attend regularly. There is confusion of mind when the man outside discovers that the member of the church does not take attendance seriously. Few persons have any appreciation of what their presence or absence means to the "man of God," who stands in the pulpit Sunday after Sunday.

Church attendance does have meaning in terms of active Christian living. The church that has given service to the family and to the individual at times of baptism, marriage, and in the burial of the dead does have some claim upon the life of its members in terms of attendance. Apart from counting those present on a given Sunday morning, the presence or the absence of a single member does have high importance in the work of kingdom building.

The active church member will support his church by giving liberally of his time and strength in the sort of service that he is capable of giving. Good men and women are needed in every department of the church program. He will not hesitate to accept all the responsibility that he can well carry within his time schedule. He will be ready and willing to serve on boards and committees and to take the task of instructing any group in the church school which the church feels he can handle. It is his duty as a Christian and he will always be ready to respond to active service within his ability and time. His understanding of the message in chapter twelve of First Corinthians will help him to see the dignity of every position within the church of the Living Christ.

The active church member will support his church spiritually. In the first place, the active church member is very much in earnest about his own spiritual life. He



has a regular program of Bible reading and study. First, he desires to master the material. Second, he purposes to deepen his spiritual life through a devotional reading of the Holy Scriptures. He holds a very lofty regard for the Word of God. Prayer has a very great meaning for him. And through hidden fellowship with God he enriches his personal life and prepares himself for greater service. The church and its officers are helpless unless the members of the church pray for them. So the active member is not a critic, but he does such acts of Christian worship as will strengthen the church of Christ. He is interested in the total program of the church in all departments both at home and overseas. The active member supports his church by his own spiritual life and through his prayers.

The active member will support his church by his money and his wealth. He will in no sense forego the divine opportunity of sharing his income with the Lord through the church of the living Christ. He will give until he is reminded of the sacrifice of the Lord upon the cross. The offertory service in the service of worship will have most significant meaning for him. He does give until he is aware that he has sacrificed food, clothing and shelter—needs and not wants. The active member is very desirous that his church shall be able to meet all obligations on time and in order, so that the standing and the influence of the church may be kept on a high spiritual level.

It must be kept in mind that there are some who would not be able to fulfill all these requirements. But, it is within the ability of most members of the Church of the Brethren to accomplish most of them in part and with a growing spiritual experience. Let us make the church to have more meaning and power.

*Elgin, Ill.*

### **Apt Illustrations**

BY SAMUEL H. HERTZLER

#### *No. 9—Commendable Selfishness*

PROBABLY forty years ago, at the request of Elder D. L. Miller, who was visiting in our town, I took him to see C. H. Balsbaugh, the great pen-preacher. We had to go over a very rough, sixteen-mile road requiring five hours going, and the same time returning. On the way to our destination, I made this statement to Bro. Miller: "I have searched the best actions of my life to find a purely unselfish act, and failed to find it," upon which Bro. Miller replied: "I can't see anything selfish in your taking me on this journey on this cold wintry day for which you are not expecting any compensation." To this I replied, "It is not entirely unselfish. There are two outstanding reasons for my making this trip with you. First, I love your com-

pany; secondly, I should like to listen to what you two men have to say to each other. According as some one should have asked me to make this trip today other than yourself, the probability is that I would have found some excuse."

I then told Bro. Miller the following story about Abraham Lincoln. When he was serving several counties as judge in the State of Illinois, as he was going on horseback on the public highway he saw a pig by the side sinking in the quicksand. He rode by, but soon turned back, found a rail, threw it in to where the pig was, walked in on the rail, took the pig by the ear and by the tail, and, giant that he was, threw the pig out on solid ground. He then mounted his horse and rode on, saying to himself, "For once in my life I have done an unselfish act. The pig couldn't thank me, and nobody saw me do it." But on reflection said, "But after all, I did it to ease my conscience for if I had failed in helping the pig out of his distress it would have haunted me all night long."

On arrival at Bro. Balsbaugh's, Bro. Miller requested me to repeat that Lincoln story, which I did, upon which Bro. Balsbaugh said, "If the easing of one's conscience has to be taken into account, then indeed you can say that he has done an unselfish act." This possibly is an example of commendable selfishness.

*Elizabethtown, Pa.*

### **It Is Surprising**

BY I. S. LONG

I HAVE overheard young people, members of our own church, say: "I don't see any difference between our church and —, for instance. It looks to me as if we had as well join up with others and be one." Also, I have engaged in discussions of this sort, showing the difference.

When I was a boy, I thought there was a big difference between our church and some others. Has that difference faded today? I say *no*. The Church of the Brethren promotes great and fundamental principles that are sorely needed in the distracted world.

But if some do not see any difference between churches, what is wrong? They have not been taught, that is all. They are not to blame.

Is it not absolutely safe to baptize by trine immersion, to wash the saints' feet, to eat the love feast, and take the holy communion, to anoint for healing of the body, etc.? All these are scriptural too.

The teaching of the Church of the Brethren is that we should not go to law; not go to war against brothers who may be our enemies, but promote peace by all we know. Our church has always advocated a life of honesty and integrity. Our people have a rare record for happy homes and fine children, with divorces far, far



rarer than one in fifty, the rule for ordinary Christian people, as over against one in six for the country as a whole. Say, boys, I say a church of that sort has a right to live, and a red-blooded fellow ought to be glad to be a member of such a group.

You boys and girls who have thinkers ought to put them to work.

*Baltimore, Md.*

## Partaking of the Divine Nature

BY D. E. CRIPE

PETER encourages gentile Christians because to them as well as to the early disciples is given the exceeding great and precious promise that they may partake of the divine nature. This is the nature, the disposition of God and of Christ.

Perhaps no man ever knew better than Peter, the great and supreme blessing of this divine nature. In his early life Peter was rash, hasty, unguarded in his words. This followed him even to the sad night when he denied his Master. Now in old age he had partaken of the divine nature, the disposition Jesus ever manifested.

Peter tells those who had not yet partaken of the divine nature how it can be obtained (2 Peter 1:4). The first thing necessary is to have knowledge of Jesus our Lord. At that time it was not so easy to obtain that knowledge, for they did not have the written record of that life in every house as we have now. Yet it was only through the knowledge of Jesus that they could understand what was the divine nature. His divine power had given to them—and also to us—all things that pertain to life and godliness. They had escaped the corruption that is in the world through lust. The lust of the flesh, the lust of the eye and the pride of life, are not of the Father but of the world, and whoever gives place to these lusts is too full of the things of this life to have room for the divine nature.

Peter admonishes that those who have all these blessings give all diligence and add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. Then he says: "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Peter called this an "exceeding great and precious promise," and he well knew the value of it. To Jesus in this earthly life this divine nature gave him the serene calm, peaceful confidence that followed him all his days and never left him when he was betrayed, mocked, tried and crucified. To the faithful martyrs of old it secured the same blessing.

This divine nature is a great blessing to every child

of God, and is intended for every follower of Jesus. It is also the duty of every one who would be a citizen of the kingdom of heaven, to make every possible preparation to become fitted for the society of heaven. Those who are still possessed with the nature and disposition which Peter had until he became converted (Luke 22:32) would be out of their element in the society of Jesus and the angels.

There are people who are disciples of Jesus, though they may follow him afar off, who struggle through the best years of their lives with the depraved nature and disposition they inherited, who make no effort to partake of the divine nature and disposition of Jesus. If happily they are spared to a ripe old age their disposition may mellow, like fruit left long on the tree, and they become serene and pleasant. This is a happy, blessed change, even when it comes at the eleventh hour.

But it would have been much better, if the change had come early in life—much better for themselves, for their lives would have been more calm and joyful. It would have been much better for those with whom their lives had been spent. Children who are born before the parents have partaken of the divine nature or disposition are apt to partake of that depraved nature which ruled the lives of the parents in that earlier portion of life. This may prove an injury to them all their lives.

The promise of the divine nature is as great a blessing to us in this age as it was to the faithful gentile Christians when Peter gave them this admonition.

*Wichita, Kans.*

## Friendship

BY NORMAN UTZ

I've traveled many miles,  
I've watched the flowers and bees,  
I know that Nature smiles  
On those beneath her trees.

I've wandered by the brook,  
Heard music soft and low.  
I saw the sweet moon look—  
It lights my world below.

I've walked beside the lake,  
I've watched the gay rainbow;  
Some friend my hand will shake  
Most every place I go.

I've crossed the mountaintop,  
I've watched the sun go down;  
But if I ever stop  
And gaze upon your town—

Don't show me wealth or fame,  
I care not those to see,  
For friendship is a name  
That sounds more sweet to me.

*Littlestown, Pa.*



---



---

## HOME AND FAMILY

---



---

**Lent**

BY ADA SELL

Lord, may our thoughts be Lenten,  
As we the time approach  
When nails were pressed in a Savior—  
May we his garments touch!

There is so much of sorrow  
Across the world tonight.  
Surely we need an Easter.  
God can make all things right.

In spite of all the anguish,  
God is still on his throne;  
His unseen hands are holding  
So tenderly his own.

Lord, may our thoughts be Lenten,  
As we the time approach  
When nails were pressed in a Savior—  
May we his garments touch!

*Altoona, Pa.***Mignonette**

BY MAUD MOHLER TRIMMER

WARM sunbeams poured into the Aid Society room lighting on heads gold, grey and brown, bowed over the quilts where hands smooth or gnarled made infinitesimal stitches. One by one each little stitch did its part toward making some dark-skinned girl in a foreign land happy in a friendly mission school. It was for this, and the knowledge that some woman would be rejoiced by their exquisite work, that the women toiled.

As the needles flew tongues were busy with gay chatter, jokes and innocent fun, kindly talk, all of it, for these women were Christians and it was their unwritten law that there should be no gossip.

Not that those who sat at the quilts were perfect; far from it! Little human frailties, bitternesses, jealousies, indifference, laziness and some selfishness at times would crop out, but on the whole the good in their natures far overshadowed the bad, and they were an unusually noble lot of women.

It was an important day in the society, a time of endings and beginnings, for this was the last time the old officers would serve. Next time the newly elected ones would take office. But everything went on just as on any ordinary day and there was absolutely no indication that this would be a day of unusual happenings.

The old president, who was really quite young and very sweet in personality, moved here and there, determined to be faithful in her duties to the last minute; but in her heart she knew it would be a great relief to

shift her burden to other shoulders. It had been a year of trials, a testing time, with ups and downs. Now that it was over she was glad she had given her best to the work; and looking back, she rejoiced in the little kindnesses she had received from women in this group and was glad to remember how well all had co-operated with her.

The second vice-president, who served also as assistant superintendent of work, was feeling ill as she often did. When the pain was too bad her voice took on gruff tones but none was deceived. It was well known to all that she had a warm and tender heart, and that no one of them all was better loved or worked harder than she. She felt that next week she could breathe freely. But on this day she was too tired to think. The superintendent of work was absent again, and the work fell on this assistant's shoulders as it often did, as the superintendent was a very busy woman and often could not leave her post at home.

One day was the same as another to the first vice-president for she was of placid temperament.

The recording secretary picked up the record book to be ready to read the minutes in business meeting. She was glad, but not that she had been painstaking about jotting down all the little items that might interest the others. She wondered if any one noticed. The corresponding secretary was the pastor's wife and engaged with too many church problems to think much about her office.

The former pastor's wife, a gay little creature, was bubbling over with good humor. At the end of the yellow quilt, making fairy-like stitches, sat a pretty woman. She was the oldest in the group, yet she urged the others to please hurry so that the quilt could be rolled again. She smiled to herself at the remembrance of pretty compliments paid to her for the good butter-milk biscuits she had made for the Aid Society luncheon of the past week.

The treasurer was going over her book the last time, happy that the auditor had found no errors.

The new officers had their own thoughts, brave plans for the next year's work. There was a stir and one of the women rose to put a teakettle on the blaze to get hot water for the coffee. This was part of the regular routine. As hostess it was her duty to see that the tables were set and the coffee made.

Flitting quietly about the room was the unselfish little woman who always washed the dishes because no one else was willing to stop quilting to do it. She was so unobtrusive that one scarcely noticed her presence in the group, yet when she came it was as if some one had



brought mignonette into a room of dahlias and poppies. Her sweet thoughtfulness was like the fragrance of that modest flower. She did not quilt or sew but spent the day assisting the home department superintendent as she went on errands of mercy to the poor and sick or called on those who might be interested in the church. She came and went from the room as she wished without attracting much attention.

She was absent from the room when the hostess announced the luncheon hour. Instantly there was a stir and bustle as each woman sought her paper bag of lunch. A few of the women delayed long enough to pare their fruit before sitting down. The mother of the two children prepared proper food for them. Then with the usual jokes the women were seated. Grace was said and the meal begun.

In the midst of chatter and banter, Magdalene, the little dishwasher returned, carrying two large pasteboard cartons.

"I've brought you some work," she said.

An inaudible groan rose from the group. It would be only by a miracle that the quilts and work on hand could be finished in the time promised. Magdalene sometimes brought in sewing to be done for the poor. The women liked this work but now they were so rushed.

"What is it, Magdalene?" asked the treasurer.

"Oh, just some work for you to do."

"But can't you tell us what it is?"

"We'll look at it after we go back to the quilts," the president said firmly and that decided it.

After the rest had finished their luncheon, Magdalene lingered to do the dishes. Apparently her boxes were forgotten.

"I brought some work for you," she began.

"We'll look at it now," the president assured her.

A cry of delight brought the whole group around the boxes. The president held aloft a beautiful flower with a tag marking it for the first vice-president. Within the box could be seen bouquets and beautifully wrapped parcels. There were gifts for all the old officers, the new officers, the pastor's wife, the children and their mother, the coffee maker, and in fact every one who had rendered any service to the society, and this took in every one present. With each present was a loving message cleverly written. There was work, too, as she said: a tiny doll's comfort to be made by the superintendent of work, a tea towel for the one who wiped dishes, coffee for the coffee maker and stationery for the corresponding secretary to use. Each gift was appropriate to the one who received it. The new treasurer was given a dollar for the treasury. The quiet little dishwasher had moved about saying little but with eyes open for every

lovely trait to be seen in the character of each woman. Self-effacing as she had been, the love and thoughtfulness of Magdalene shone out for all to see, a light that could not be hid under a bushel.

The oh's and the ah's of the group indicated their pleasure. Gone were the drooping spirits! Smiles wreathed the faces of those who had been discouraged or worried. Shoulders squared and laughter rang out as they went to work with a will.

And the recording angel added a good deed to the long list credited to Magdalene whose life was like the fragrance of mignonette.

*Long Beach, Calif.*

## The Part of the Pastor's Wife

BY MRS. GALEN T. LEHMAN

THE right sort of a minister's wife can not "make" the minister—her achievements along that line will naturally be conditioned upon the quality of material with which she has to work; but the wrong sort of a wife can very nearly "unmake" the most promising type of minister.

According to Charles R. Brown, "Young ministers sometimes make the most momentous decisions of their lives sitting in the back parlor dimly lighted, or on the porch in the moonlight. No man of sense would think of buying a house, a lot, or automobile by moonlight. All the real estate he may ever own, and all the cars he may ever acquire, will have very little influence upon his happiness and usefulness, as compared with the kind of woman he marries."

The minister's wife should have a definite interest in the Christian life as the highest of all earthly interests. I now think of two ministers of my own acquaintance whose usefulness was crippled and destroyed by the opposition of their wives. It makes no difference how beautiful they may be to look at, or how charming they may appear in public—if their interests are not in spiritual values, they will be a greater hindrance than help to the minister.

Charles Wesley was one minister who accomplished a great deal regardless of the handicap of an unsympathetic wife. The story is told that once while preaching a sermon, he stopped because of the confusion and commotion made by his wife, and said: "Brethren, I am unfortunate enough to have that woman for my wife."

So it is very important for the pastor's wife to take a wholesome, helpful attitude toward his work as well as toward life in general.

Furthermore, the minister's wife should not be lacking in tact, taste, and good common sense. She stands in a conspicuous place in the church and in the community. Her mistakes will stand out like a bonfire against the dark sky. It has been said that the doctor



can bury his mistakes, but the minister's wife's blunders and failures will be carefully noted and discussed; and they will go down in the history of the church as sure as fate.

Then, too, the minister's wife should not be worldly, frivolous, or gossipy. This does not mean that she should be homely or even unpleasant to look at, but that real beauty is more than skin deep. Minister's wives do not spend as much money on personal adornment as women in many other professions; but, in general intelligence, in true culture, in reliable character, and in personal attractiveness, they will compare favorably with the wives of any other single class of men to be named.

But, if she is gossipy, she can mess things up beyond all hope, for she will be present at many an occasion when the affairs of the neighborhood are being discussed. She may be bursting with inside information; but, if her tongue is loose, her husband might as well be looking for another call. In the home, she will naturally talk over the problems of many people with her husband, but let it be remembered that if a minister's wife does not know how to keep her counsel she can tear down the work of the kingdom faster than it can be built up.

Then, too, it is better if ministers' wives do not talk too much about themselves, about their likes and dislikes, their plans and hopes, their former pastorates, or their husbands.

Their conversation should be so that when they leave a place, where they have visited, the people will know but little more about them than they knew before; but will know more about themselves, their possibilities and responsibilities.

The pastor's wife who has good sense will not make intimate friends too rapidly. She will not tell the wives of Thomas, Richard and Henry all she knows during the first six months of their pastorate.

The pastor's wife holds no official position in the church; she is not paid a salary for any service she may render. Her home, her husband, her children and her domestic activities are private and should be directed by her own judgment as in any other family.

For the good of the church, she should not be at the head of everything—the Ladies' Aid, the Missionary Society, the Sunday-school, or other organizations too numerous to mention. If she is at the head of half of them, friction will arise. She will sometimes make mistakes—we all do—then the pastor will have to take sides. The chances are, he will take his wife's side even if she has blundered.

Furthermore, it is better to develop the Christian womanhood of the congregation by enlisting leaders from the church membership. I have never yet seen a

church that has not had capable women leaders who would make good presidents of Aid Societies and Missionary Societies; so why should the pastor's wife monopolize these offices? It is better to have ten people working, than for one to do the work of ten. Do not misunderstand me. I do not believe a pastor's wife should be lazy—far from it—but it does take her just as long to perform her household duties as any other woman with a family. I believe she should be interested in all the activities of the church and be willing to help out when and where no one else can. You may think there will be nothing left for the pastor's wife to do. Pastors' wives know there is plenty to do. There are plenty of tasks to be done that are never assigned to anyone. These are not likely to get done if the pastor's wife's time is taken in things that others could be doing as well as she.

Perhaps there is a lonely old lady that needs some help and cheer. Perhaps a new family has moved close by but do not seem interested in the church. Perhaps Johnny and Billy have been attending Sunday-school but their parents are not interested. Perhaps some young people have left their homes and are living in your town and need the touch of a Christian home. Perhaps the Sunday evening programs need a little revising. There is talent to be discovered and developed. There are the ill and the bereaved to call upon.

But I do not think it necessary or even advisable for the wife to go with the pastor to make all of his many calls. If a pastor averages one-hundred or one hundred and fifty calls per month, it would be necessary for the wife to neglect many duties if she were to go along. Let me say again that it takes just as much time for the pastor's wife to perform her household tasks as for any other woman. Frequently, people tell their problems, their sorrows, and their disappointments to the pastor. It is much easier for them to confide in him if they are alone with God rather than if his wife is present. It is only human to confide in one individual but not a family. These matters, therefore, are confidential, and not to be discussed at the dinner table. How can we expect our children to exhibit tactful silence and use better judgment than we ourselves use?

There may be a tendency, too, to keep our husbands busy with odd jobs. They are around the home more than the average man. I recall a minister of our denomination who was looking for a church to serve. When his congregation was asked for a recommendation, they said his wife kept him so busy around the house that he didn't have time to prepare a good sermon.

Then, too, the minister's wife, where she possesses the right qualities of head and heart, can render her



husband aid which is priceless. She can help him to see himself as others see him. No man knows how he looks by glancing in the mirror; he is on his best behavior then. The best of men fall into pulpit mannerisms. They make bad breaks in words and tones of voice. Here is a place for constructive criticism; but we must be careful in doing this that we do not get into the habit of nagging.

If we go to the butcher and buy meat and it is not good, we return and tell him about it; if we go to a merchant and buy goods that are not as represented, we tell him about it; if the editor of our paper writes something we do not like, we tell him about it; but this is not so with the pastor. Instead of telling him, people tell everybody else of his faults and blunders, so it is up to his wife to see these and help him overcome them. It is wholesome, also, for any man to have a chance now and then to get a square look at a woman's point of view.

Another way the minister's wife may help is in the financing of the home. The average congregation expects its minister to live in better style than the salary paid permits, and also to keep out of debt. Many parsonages are large with antiquated heating apparatuses that create alarming coal bills. Our houses are to be well furnished, with books and magazines on the table, a telephone on the wall, a car in the garage, and the door open with free and cordial hospitality; a wife well dressed; children never shabby; a generous response to all church and community appeals; and regular attendance at conferences and conventions—all these on a minister's salary.

Other employers pay the wages and let the man live as he chooses. Not so with the church—the wife must learn to be a good financier; she must economize in many places. I have known families who thought they could not pay anything to the support of the church, whose grocery bills were twice as large as that of their pastor. A man can borrow money on his insurance or borrow at the bank without impairing his standing in the community, but he must not have little bills around town that are unpaid. How annoyed parishioners are when asked: "Does your minister pay his bills?" "Do you pay your minister his salary regularly?" Quickly, they answer, "Always on the first of the month." "I should think then that he would pay me." The situation may be even worse when the bill is due some contributor to the church. This militates strongly against him. The church becomes restless. He looks for another field, but this does not help, for some one may ask, "Does he pay his bills?" Ten bills totaling fifty dollars (\$50) will do ten times as much harm as one bill of fifty dollars (\$50). It is not the amount, but the delay, that causes the difficulty; so let us as minis-

ter's wives keep out of debt. Some one has said: "If you become curious to know exactly what kind of an institution hell is, accumulate a miscellaneous assortment of unpaid bills."

Last, but not least, the minister's wife has a great responsibility in the home. More is expected of minister's children than other children, and I believe it should be so. The minister and his wife are servants of God, and their daily effort is to do his will and become more like him. At home, their conversation should be most sincere and natural. They would not attempt to hide their hearts. If, in their thoughts, God stands first, their loved ones know it. If he is assigned a secondary place, the children soon know that, too. Jesus lived what he taught, and he lived it first; so let us strive to make ideal home life, bathed in the fine ether of love; a holy of holies for our husbands; a place of joy for our children; and a place where Jesus may abide.

*Cedar Rapids, Iowa.*

## Back of the Songs and Sermons

BY MILDRED MICHAEL

I heard a beautiful song  
And it thrilled me through and through.  
"Oh, God," I cried, "if I had a voice like that,  
The good I could do for you!"

I heard a splendid sermon,  
One that showed me Christ anew.  
"Oh, Jesus, could I proclaim your message thus,  
The souls I could win for you!"

I saw a marvelous painting  
And it showed Christ on the cross.  
"Oh, Savior, if I could portray you like that,  
To souls who are tempest tossed!"

I read a sacred poem  
Which told of the terrible cost.  
"Dear Lord, could I write them the story of that,  
And teach them none need be lost!"

Then I heard a gentle voice  
And my heart was stirred anew.  
"My child," it said, "if your life is clean and holy,  
The world sees Jesus—in you.

"The life you live for Jesus  
Is a message fine and true,  
A song, a sermon, a poem, a painting,  
It's old yet it's ever new.

"Back of the songs and sermons  
And the things that you would do,  
Is Jesus healing the blind, the lame, the fainting,  
The soul-sick and hungry, too.

"It's the life you live in service,  
Wheresoever you may be,  
Through which God reaches men and brings them back  
To the cross of Calvary."

*Flora, Ind.*



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The True Kindred of Christ

"A man's foes shall be they of his own household"

Read Mark 3: 20, 21, 31-35

Monday

The story of opposition is a sad one. The rulers opposed him, the multitudes were apathetic to his spiritual message. But the greatest tragedy was the attitude of his own family. His brothers did not believe in him. Strangest of all was the attitude of his mother. We do not have all the facts but it seems evident that during the early part of his ministry she was influenced by the family and fell short of other women in appreciation.

They did not understand him. He had left home and established a spiritual brotherhood. This higher affection would deepen filial love if the subject were responsive; it became a divisive force when there was a lack of sympathy.

*We thank thee, our Lord, for the great spiritual brotherhood in which we may have a part. Amen.*

### The Nature of the Kingdom

"The kingdom of God cometh not by observation"

Read Luke 17: 20, 21

Tuesday

The Jews were longing for a new world order; they thought that God would intervene either through human revolution or by apocalyptic means. Jesus believed himself to be God's agent to set up the kingdom, but in the face of their insistent demands, he declared that they were mistaken.

It is not objective in its coming but subjective. It is the spiritual rule of God in the hearts of men which transforms life. Its law is the principle of love; love for God and for men. Such a power and rule will not only change individual lives but transform society, destroying outworn and evil systems and building in their place agencies by which God's will shall be done.

*Give us faith, our God, in the unseen forces at work in the world destroying evil and promoting the good. Amen.*

### The Seed Growing of Itself

"But God giveth the increase"

Read Mark 4: 26-29

Wednesday

The parables of Jesus are marvels of

beauty and models of skillful teaching. The subject matter was taken from the things about him and the truths they taught were clear even to the humblest hearer.

There is a mystery about the growth of seed. Men sow it, but it is the forces of nature which produce the growth. "The earth beareth fruit of herself."

So is the kingdom of God. The forces which produce growth are not physical and from without; they are silent, working from within. Slowly but surely the seed grows in the hearts of men, and the harvest comes in the perfection of character and service, in a new society.

*Help us, our Father, to see thy power at work in thy world, accomplishing thy beneficent purpose. Amen.*

### The Mustard Seed

"Thy kingdom come, thy will be done, as in heaven; so on earth"

Read Mark 4: 30-32

Thursday

The kingdom began small. Jesus knew that its start would be disappointing to men, when he refused to follow the popular demands, but chose instead to build it by spiritual forces from within. These methods could not win the enthusiastic support of the multitudes nor the favor of the leaders.

It was to assure men of its success that he spoke this parable. The smallest of all seeds by a strange providence becomes the largest of plants, almost a tree. Thus would the kingdom grow. It mattered little if the start was small

if the conditions for growth were right. Given the fruitful soil of faithful hearts, watered and warmed by the power of God, the kingdom will grow till it fills the earth.

*We thank thee, Lord, for the growth of thy church. Give us faith to believe in its victory. Amen.*

### The Leaven

"The kingdom of God is come nigh unto you"

Read Matt. 13: 33

Friday

This parable teaches the same lesson as the mustard seed. Leaven is not always typical of evil in the Scriptures. The use of unleavened bread at Passover was only a memorial of their haste in leaving Egypt. The Jews like us preferred yeast in their bread.

Just as with proper conditions of moisture and warmth the leaven works till the last particle of flour is leavened, so the forces of the kingdom work. Silently they go on, giving new life and form. There is a compulsion of the spirit of Jesus which transforms all that it touches into its own likeness. And the transformed life becomes a channel by which the contagion spreads. Thus the kingdom grows.

*We thank thee, our Master, for all the good influences which have touched and moulded our lives. Amen.*

### Kingdom Values

"He went and sold all that he had and bought it"

Read Matt. 13: 44-46

Saturday

The two parables teach one lesson. The man who stumbled on a lost treasure, mute evidence of tragedy to its former owner, and the merchant finding the gem, both had one reaction. Here was something of such value that the sacrifice of all each had was small price to pay.

So the kingdom offers values; not material but rather in all the areas of life. Jesus offers a new life based on fellowship with God. When this proffered gift is appreciated, and it is a gift, there can be but one desire, that of possession. There will be a joyful putting away of those lower affections which stand in the way of the grace of God.

*Our Father, forgive us when in our blindness we prefer the dross and baubles of the world to the treasure of the kingdom. Amen.*

## WEEKLY QUIET HOUR

### About the Kingdom

**His brethren**, see Matt. 13: 55, 56 for their names. See also John 7: 5.

**The kingdom**. Matthew prefers the term, kingdom of heaven. For exceptions, see 19: 24; 21: 31, 43. The other gospels have kingdom of God. No distinction is to be made.

**How has the kingdom** grown in the world, by outward force or by moral and spiritual forces? The kingdom has not come in apocalyptic form as the early church expected. Is that proof that it has failed? What do we mean by the petition: "Thy kingdom come on earth"?



## KINGDOM GLEANINGS

### Calendar for Sunday, March 8

**Sunday-school Lesson,** Jesus Teaches Neighborliness.—  
Luke 10: 25-37.

**Christian Workers,** Parenthood.

**B. Y. P. D.,** Building a Church.

**Intermediate,** "This Do in Remembrance of Me."

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Freeport church, Ill.

**Seven** baptisms in the Monocacy church, Md.

**One** baptism in the Lower Stillwater church, Ohio.

**Five** baptisms in the First Grand Valley church, Colo.

**Six** baptisms in West Nimishillen church, Ohio, Bro. Oliver Royer of Pleasant Hill, Ohio, evangelist.

**Five** baptisms in the Topeka church, Kans., Bro. L. H. Root, pastor-evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. H. S. Replogle** of Oaks, Pa., March 15-29 at Lancaster, Pa.

**Bro. D. R. Petre** of Boonsboro, Md., March 22 at the Rouzerville church, Pa.

**Bro. Wm. T. Luckett** of Long Beach, Calif., March 8 in First church, Glendale, Calif.

\* \* \* \*

### Personal Mention

**Bro. Geo. R. Eller** of Oklahoma is taking up the pastorate of the Bartlesville church and his address is changed accordingly from Aline to Bartlesville, Okla.

**Bro. S. S. Brubaker** of Virden, Ill., wants to "give a very hearty approval of Brother Kurtz's article on Brethren or Dunkards." He thinks it is timely and hopes it "may have the proper effect."

**The Studebakers** of Franklin Grove dropped in for a few minutes the other day. Bro. Paul shepherds the flock there while Sister Florence along with household duties writes stories like *The Voice of Thy Brother's Blood*. Referring to this an inquirer says: "Do you have it in book form? If so, how much is it? I would like to get several books."

**Bro. A. S. B. Miller** and family got the most attention of all our last week's visitors. They have lately returned from India and then too before she went to India Sister Miller was just Mae Wolf and now Frances was with her. So there was plenty of reason for all the excitement. If you'd like to get in touch with them write them at Franklin Grove, Ill. That is to be their home while on furlough.

**Bro. S. W. Bail** of Arcadia, Fla., says our Conference programs and church life in general have "too much entertainment and not enough devotion, too much ease and elegance and not enough sacrifice, too much worldly bearing and not enough cross bearing." And there is more in his letter to the same effect, for instance, this: "I love our church but unless we put more of Jesus Christ in we will have no excuse for existence." What if he is right?

**Bro. "Withhold My Name,"** eighty-five, lately able to see again with one eye through an operation for cataract, received "the prettiest valentine I ever saw." It was "a bright and shiny Messenger showing that some one had subscribed for me for a whole year." It made him so happy he had to celebrate by sending a dollar out of the very few at his disposal to the General Mission Board for the Conference budget. What if all the brethren with fewer years and better eyes and more dollars would get correspondingly happy?

"**One advantage** of the Lenten season is that it gives pause for meditation. Meditation is the powerhouse of the soul. Each Thursday evening we shall meditate upon a devotional theme." It is the Woodworth church of Northeastern Ohio speaking and the themes of these Thursday evening meditations all have to do with "essential" things. Last week it was *The Essential Fact—Christ*. This week it is *The Essential Demand—Faith*. Next week it will be *The Essential Gift—Life*. Pastor E. G. Diehm's sermon subject Sunday morning, March 8, is *The Power of the Divine Ideal*.

**According to the records** kept by the late Bro. R. N. Leatherman the number of persons won through his evangelistic ministry to a decision for Christ was 1,395. The number was incorrectly given in the biographical sketch published last week and this correction is made by request in the interest of accuracy. Also in the personal mention item of two weeks ago, it was overlooked that at the time of his decease Bro. Leatherman was giving pastoral service to the adjoining Poplar Grove church, as well as to the Union City church, both of Southern Ohio, though the town for which the latter is named is mostly on the Indiana side of the state line.

### In This Number

#### Editorial—

Sad News For Some (H. A. B.) .....	3
Beliefs and Health (E. F.) .....	3
The Lenten Paradox (E. F.) .....	3
Brotherhood Day Is Here Yet (E. F.) .....	4
The Brewers Want More Dupes (H. A. B.) .....	4
Daily Devotions (W. W. S.) .....	15
Kingdom Gleanings .....	16, 17

#### The General Forum—

The Voyage (Verse). By Minnie B. Sherrick .....	5
A Loyalty Threefold.—No. 1. By Paul B. Studebaker .....	5
Counterfeits of Worship. By Robert Henry Miller .....	6
About Overcompensation. By Gareth Barnes .....	7
An Active Church Member. By J. Clyde Forney .....	8
Apt Illustrations.—No. 9. By Samuel H. Hertzler .....	9
It Is Surprising. By I. S. Long .....	9
Partaking of the Divine Nature. By D. E. Cripe .....	10
Friendship (Verse). By Norman Utz .....	10

#### Home and Family—

Lent (Verse). By Ada Sell .....	11
Mignonette. By Maud Mohler Trimmer .....	11
The Part of the Pastor's Wife. By Mrs. Galen T. Lehman .....	12
Back of the Songs and Sermons (Verse). By Mildred Michael .....	14

#### Our Mission Work—

Rural Evangelism. By A. S. B. Miller .....	18
Isa and Nafi Meet at the Hospital. By H. L. Burke, M. D. ....	19
What to Pray For .....	21
Women Under the Southern Cross .....	21

#### The Church at Work—

Self-rating Questions—The Pastor; Self-rating Questions—The Church Member; Answer Senator Pittman; Program of Evangelism; Dr. F. J. McConnell's New Book; Men's Work at Greenville; Southern Ohio Men's Work Conference; The Task of the Church—4; Parents of Intermediates .....	22-24
---	-------



### Miscellaneous Items

**The revival** at Mechanicsburg, Pa., which was to begin March 2 is postponed until sometime after Easter, because of road conditions.—John E. Rowland, Mechanicsburg, Pa.

**Notice to Churches of Northwestern Ohio:** The annual district conference will be held in the Dupont church, Ohio, on March 17-19. Elders will meet Tuesday, March 17, at 1 P. M.—Jay F. Hornish, Writing Clerk, Defiance, Ohio.

**Three hundred and seventy churches**, just the number that used the Messenger club rate plan last year, have already succeeded with the plan for 1936. We say already, for Messenger lists are coming in every day, and all this in spite of the fact the country has been in the grip of unusual winter weather. The day this was written the biggest list received so far this year came to hand. It contained more than one hundred and fifty names. So it looks now as though five hundred churches would use the club rate this year. Remember that any church at any time can take advantage of the club rate. See the statement on page 2.

**The Hebrew-Christian Alliance** of America will hold its 22nd annual conference this year in the Moody Memorial church during Holy Week, beginning Sunday, April 5, and continuing until Good Friday, the 10th. The opening session of the conference, April 5, 3 P. M., will be of the nature of a mass meeting of Jews and Christians. Special efforts are being put forth to make this gathering widely known in the Jewish community and it is hoped as on former occasions that many of its members will be present. During this week, which is sanctified by the remembrance of many hallowed scenes and events in the Land of Israel, man's thoughts inevitably will be drawn to the people

through whose travail salvation has come to us all. Let us, therefore, observe this week as "Jewish Week," and may our chief emphasis be on mercy and forgiveness. From the cross our Savior prayed, "Father, forgive them; for they know not what they do," and the Apostle to the Gentiles, writing to the believers in Rome, earnestly reminded them of the mercy of God shown to them and pleaded that in their turn they should also show mercy.

\* \* \* \*

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Pleading With Men**, by Adam W. Burnet. Fleming H. Revell. 189 pages. \$1.50.

These are the Warwick Lectures on Preaching delivered in Glasgow in 1935, by a man who evidently knows what preaching should be and how to do it. I am especially impressed with the author's common sense, his simple and forceful style, his understanding of the preacher and the audience, his comprehensive grasp of the field and the deep spiritual tone throughout. Scholar that he is, his message is understandable. He stresses the Bible as the great source to which the preacher must go and then show his hearers the will of God. The five subjects under which he presents his thesis are: (1) The Christian Fellowship. (2) The Significance of Worship. (3) The Prayers and the Preacher. (4) The Sermon—Preparation and Construction. (5) The Sermon—Writing and Delivering. Drawing on his own experience and the testimony of other preachers he presents not theory, but things that have been tried and found to work.

## TEN TO FIFTEEN THOUSAND SHORT

On Feb. 28 Achievement Offering receipts totalled \$41,235. Last year February brought \$59,262. The books are being kept open until March 5, but very probably the final shortage for the year will be around \$15,000.

### Snowbound Roads Widespread

Our members, especially in many of our strongest Brethren sections, were prevented from going to church on Achievement Sunday. What an Iowa pastor writes is typical. "Feb. 27, 1936. Dear Brethren: I feel certain that these are rather anxious days for you folks at the office. You no doubt are wondering just what a lot of us out in the field are doing. And we are wondering just what we can do. This terrific winter has just about 'wrecked' things in our church work. Two Sundays we could not have any services at all. Last Sunday we had service but it was small. Next Sunday we hope for a better day, but even yet there are many roads that are badly blocked. We have sent letters to each church family concerning the Achievement Offering and we hope for a substantial offering the first of next week."

And in Pennsylvania and throughout much of the east a similar situation prevailed.

### What Shall Be Done?

Shall we not turn defeat into victory? Dare the

Lord's work suffer because we have had a heavy snowfall? Thousands of our members were and are wanting to participate in the final missionary offering of the year.

### Lift a March Achievement Offering

The pastor of an Illinois church, unable to meet in February, says they will lift their offering March 15. It is a good idea. We therefore propose that every congregation which was unable to lift an Achievement Offering in February do so in March. Even if you did lift the offering with only part of the members present, give the others an opportunity in March.

### Credit in Annual Report

Although the books for the fiscal year were closed March 5, we are planning honorable mention of congregations lifting a delayed March Achievement Offering. Use the blank on page 29 to send in the money and mention will be made in the annual record of giving to appear in the June 6 Messenger.

### A Word to Those Who Did Give

Although you who read this may have already given generously are you able to help meet the emergency? Thousands of members whose normal contributions range from 25c to \$5 were not at church and may not be reached. To meet this crisis would you like to give an extra boost?

**General Mission Board, Elgin, Illinois**



---



---

## OUR MISSION WORK

---



---

### Rural Evangelism

BY A. S. B. MILLER

As this paper is being written a nation-wide evangelistic campaign is being launched under the auspices of the National Christian Council of India, Burma and Ceylon. We, as servants of Christ in India, need to pause and think about this important phase of Christian endeavor. Not that we, as a mission, have not been doing so, but because now that a united campaign is being organized by all the Christian forces of India, we need to be prepared to work as we have never done before.

Most of us, no doubt, are aware that there are three main types of thinking in regard to the missionary enterprise. There are those who claim that the missionary's job is to preach the gospel and let it go at that. Evangelism to this type of mind is to preach the gospel in every nook and corner of the world. Once the gospel is proclaimed in a certain village or among a certain group, evangelism has had its sway. Others would not put it as superficially as this, but would still insist that the missionary's job is, primarily, that of preaching the gospel to every creature. Having heard the gospel the responsibility ends there. But the great upbuilding of India has not been accomplished on that basis.

Then there is the other extreme, viz., the worker who would do only social work without doing any direct religious work whatsoever. He would fear being accused of proselytizing. He claims that we should serve in a Christlike spirit and gradually the leaven will permeate the entire life structure of the nation. While we would not wish to minimize the necessity of serving in the Christlike spirit, we believe that through service only the desired goal of a regenerated people can not be attained, that the permeation theory does not work out in practice.

Again, we find a third type of workers composed of those who believe in preaching, teaching and exhorting as well as every type of service which touches the life of the people. The missionary of this type confines his work neither to teaching and preaching alone, nor to service alone; but he seeks for the regeneration of the whole life of the people, helping them in their every problem whether it be economic, social, mental, physical or religious.

One of the strong exponents of this type of service is Dr. Kagawa, that great Japanese Christian statesman who is recognized by some as the world's greatest

Christian. Whether we agree to this applied name or not is another question, but we must agree that he is a great soul and is an example of a flaming evangelist and a practical rural reconstructionist, who has done much for the upbuilding of Japanese rural life as well as for the industrial life of Japan. We should not forget that Dr. Kagawa was one of the central figures in the kingdom of God movement in Japan. His was a wholehearted, abundant life, practical gospel. But he protested vigorously because many of the evangelists of that movement were narrowing down the message to a nonsocial gospel. His own methods were born out of much experience and suffering. His experiences have been exceedingly fruitful in strengthening the Christian church of Japan. His methods are worthy of our consideration as models to follow.

Dr. Kagawa tells us that the trouble with many theological students and workers of Japan is that they forget to be practical. Is this not also one of our difficulties? He says: "I make a practice everywhere in rural districts of preaching the three principles: Love of Soil, Love of Neighbor, Love of God. When I begin with Love of God as first topic, they think it is too much Christianity and lose interest. But if I begin with Love of Soil, and then follow it with Love of Neighbor they say it is good teaching. And so when I end up with Love of God as the third topic they have already been won as eager listeners and many of them accept Christianity." The interesting thing is that he is not only a successful evangelist, but also a successful rural reconstructionist. It may be that being a success in one field makes him successful in the other.

Dr. Kagawa has a very definite aim in his program, viz., one million souls for Christ in order that the entire structure of Japanese life and society may be remolded. Whatever the kingdom of God movement may mean to other workers associated with it, to Dr. Kagawa it means the reconstruction of the whole man, and through him the whole life of Japan. This is well exemplified in the program of the Peasant Gospel Schools of Japan which have been organized largely through his planning and efforts. Let us note the program: Nearly one-half of the time is devoted to the religious side of rural life and thought, including morals and ethics, and the other half is devoted to the economic, social and physical phases. It is an attempt to create a Christian rural leadership which shall work for the upbuilding of rural life. The insistence upon religious and moral instruction in these schools is an indication of the importance he places on the funda-



mentals of rural betterment. At the same time he does not neglect the other phases of rural reconstruction, from which some stand aloof. His program aims to touch the life of the people at every point.

On this point of a broader gospel Dr. Stanley Jones, in his book *Christ's Alternative to Communism*, tells us that Jesus announced a comprehensive program beginning in the synagogue at Nazareth. "The Spirit of the Lord is upon me, because he hath appointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives; and recovering sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of our Lord." This program is analyzed by Dr. Jones as follows:

"Good news to the poor—the economically disinherited.

"Release to the captives—the socially and politically disinherited.

"The opening of the eyes of the blind—the physically disinherited.

"The setting at liberty of the bruised—the morally and spiritually disinherited.

"The Lord's year of jubilee—a new beginning on a world-wide scale.

"The Spirit of the Lord upon me—the dynamic behind it all.

"It is significant that Jesus made 'good news to the poor'—the economically disinherited, the first term in his program. This item comes before 'release to the captive'—the socially and politically disinherited, and rightly so. For almost all our relationships depend

upon the economic relationship. You can not right the other relationships unless you right the economic relationship." These lines were written following Dr. Jones' visit to Russia where he observed at first hand the workings of Russian communism. He was much impressed with many of the things he saw in Russia and comments that they have everything there which was practiced in the early Christian church, except religion. In India where the economic condition is so serious we need to consider some of these great economic problems which are so appalling.

It is a significant fact that in these days of financial depression, some of the Christian groups have been able to organize, develop and carry on co-operative banks for relieving the villagers from the oppression of the moneylenders. Is it unfair to assume that the reason for this success is due to faithful management and co-operation which are based on character? I know chairmen and secretaries of these societies who, without financial remuneration, have worked night and day to make their societies a success. They have worked tirelessly, faithfully, unselfishly under conditions and difficulties which would have discouraged the fainthearted. Why? Because they have that "dynamic behind it all" and character. All honor to those who have so faithfully done their part in years past in implanting the seed of truthfulness and honesty into these lives which now yield fruit, some twenty, some forty, some sixty and some one hundredfold. This I call evangelism of the highest type, the training of people in character—people who are capable of doing great things for rural



### Isa and Nafi Meet at the Hospital

BY H. L. BURKE, M. D.

WHEN Isa came to the Lassa hospital he had a very bad ulcer. He said he had had this condition for more than a year. His wife had deserted him, all his substance was gone. He was an outcaste; even his friends no longer cared for him. His case was a stubborn one, for the doctor tried every known remedy and yet his ulcer refused to heal.

Sometime later, Nafi came to the hospital for an operation. She was cured of a terrible ailment. Then things happened, as things have a habit of happening. Isa and Nafi were married. Shortly after the wedding, Isa came to the missionaries and said: "I have seen the way that Christians treat folks. I have been a Moslem all my life, but I know that Moslems do not do works of mercy as Christians do. If I had stayed with my people I would have died long ago." Nafi agreed with him and they confessed Christ as their Savior.

The gospel of Jesus Christ is different. Prayers are being earnestly made that Isa, too, shall be healed completely. He should bear a powerful witness for Christ.

*Lassa, Africa.*



India—people who can be trusted. I make bold to proclaim that no greater challenge awaits any of us than this.

Then again let me refer to that group of Christian villagers who have been moving toward better things. In addition to their thriving church, Sunday-school, day school and night school, they have gone in for poultry, better seed, iron plows, village sanitation, health, co-operative marketing, all within three years' time. Is this an accident? Not for a moment. The soil was ready. They have more boys and girls in our central schools than any other group. More of their village people were present in our summer school for villagers than any other section. They are already looking forward to the next one. Some one sowed the seed. Some one tilled the soil. We are building on others' foundations. All honor to those preachers, teachers and evangelists who faithfully sowed and tilled making these advances possible.

We are merely trying to say that there must be a foundation—an abiding foundation—upon which to build. My very limited experience has taught me that nothing very abiding will be accomplished anywhere in a rural program of betterment until some very definite spade work is done in advance. This is one phase of rural evangelism. So it is quite clear that we need to co-operate in this nation-wide campaign in doing a lot of the foundation building on a larger and wider scale.

Another illustration of this splendid spade work comes from Burma, as shown on the occasion of the presentation of the Kaiser-i-Hind medal to our rural colleague, Mr. Case of the Baptist Mission, for conspicuous service in practical rural work, which is described thus: "The medal was presented in the eastern audience hall of the palace of the old Burmese kings. As I came before the throne I thought of how old Dr. Roberts of our own mission had crawled on his hands and knees up to that same throne fifty years before to get permission from the Burmese king to start mission work among the wild Kachins on the north of Burma at Bhamo. On the day when I came before the throne, a battalion of the same Kachin race marched to the palace entrance in parade. They are the most trusted soldiers of Burma and mission work has changed this people from bandits and robbers into protectors of the peace."

There remains one point which needs clarification; it is regarding the "don't preach" attitude. On this point I wish to quote again from our good friend Mr. Case and his experience when he was on a visit to a certain village in Burma. "I asked Burmans (Buddhist priests) to come to the schoolhouse and hear what was to be said, since I would speak in Burmese, and they could understand. The man replied, 'I don't dare

leave the house with only women, our neighbors are so bad.' When asked if they had read a Christian book or attended a Christian meeting to find out why the Christians in their village were so different in their behavior from people in other villages they said they had not.

"As I walked away a pack of fierce dogs came bounding out after me. 'Why do you keep such fierce dogs? Are you afraid the Christians will come and steal from you?' 'No, we are afraid of the neighboring Burmans. The dogs are all we can trust.' 'But the Christians near by can trust each other. . . . Don't you want to learn how it is?' 'Yes, yes, that is so,' they blankly replied, to save the argument and further thinking.

"As I went away I thought of some people who say, 'Don't preach, don't try to evangelize. Just set a good example and people will become Christian. Christianity will spread by permeation.' These Burmans had sat beside a remarkable Christian village for thirty years, but Christianity had not permeated."

We understand that Mr. Gandhi pays no attention to caste rules and regulations. He practices the plan of social freedom in his everyday life. Yet he has carried on a vigorous campaign to do away with untouchability. Why was this necessary? Suppose that we should say to Mr. Gandhi: "Now do not preach your doctrine of the removal of untouchability. Just exemplify it in your own life and practice it daily. Others will take the example. It will gradually permeate among the orthodox and high caste Hindus."

If it has not already been made clear we ought to get it clear now that an evangelist needs to be a rural reconstructionist and vice versa. So we are brought face to face with the clarion call which comes through the chairman of the executive committee of the National Christian Council to co-operate in this nation-wide campaign in evangelism, which reads: "The object of this effort may be summarized in a few words. We desire to call the churches of Christ to this primary duty of the church to witness for Christ. We wish to appeal to every Christian man and woman in India that he is lightened to lighten, saved to save, reconciled to God to reconcile men to God. Indifference in this duty indicates a deadness of spiritual life. Moreover, when India is rising to a new national life, how can Chris-

## A Splendid Way to Become Acquainted

*Let Every Church Try It*

"Please send five more sheets of pictures of our missionaries. The groups in our church will keep them posted on the wall during our School of Missions. We will use arrows to indicate the missionaries for whom the church is asked to pray each week."—*From a Church in Virginia.*



tians remain quiet, who know full well that Christ is indispensable in this time of renaissance and all the problems of this great continent can find solution only in and through Jesus Christ? He is as ever, and everywhere, the great regenerating Factor for the individual and society. One part that Christians must play in the rebuilding of India is to bring Christ to bear on all India's dire needs."

This call is signed by the Bishop of Dornakal, a staunch Indian patriot, and a dynamic Christian statesman. To this call the Church of the Brethren in India is responding. May it bring a great revival among us! May God help us to be faithful to the commission entrusted to us!

*Umall, India.*

### What to Pray For

*Week of March 7-14*

By turning to your GOSPEL MESSENGER of Feb. 15, you will find a letter written by Bro. Albert Helser requesting prayer for their work. He has asked that we pray for the piteous state of the lepers and that they as



ALBERT AND LOLA HELSER

missionaries may have wisdom and strength to minister unto them.

In every letter which comes from the Helsers, they speak of the many evidences of God's blessing on their work. Speaking of the whole of Nigeria, Bro. Helser says: "God has been doing far above our hopes and expectations in the leper work. We praise his name for the part he has given us in it. Our deep desire is that God may bless and use each one to the saving of precious souls. Our first business is to preach Christ and to give him right of way in our own lives and in the lives of those who seek to come under the power of his cleansing blood. Putting the fruits of Christianity ahead of getting the gospel out into every village means chaos. The most successful work I have seen in the Congo was where every missionary spends approximately half of each year in the villages preaching the unsearchable riches of Christ to needy souls. Under the blessing of God many are coming to Christ through

the work which he has put into the hands of missionaries doing leper work. We are carrying forward an active preaching program for the present and God is giving us souls and new insight into how he can and does save men and women through preaching and prayer."

As in the words we find in the wonderful book entitled, *Day Break in Livingstonia*, may we not pray that soon, with God's help, and through the glad tidings of the gospel, from these enslaved, fear-ruled regions, there may arise an evangelized, freed, glorified country, with its swarthy races civilized, its plains cultivated, its lakes and rivers covered with ships, and the gospel of Jesus everywhere known? Who will not pray for this end?

### Women Under the Southern Cross

#### PROGRAM IV

**Chapter 4**—Protestant Women Organize.

**Worship Theme**—Service.

**Hymn**—Savior, Thy Dying Love.

**Scripture**—Psalm 68: 11 (revised); Matt. 25: 35-40.

**Prayer**—For those who are giving their lives in service that the women of South America may live the more abundant life.

**Solo**—O Master, Let Me Walk With Thee.

#### Greatness in Giving

There are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best that you have,  
And the best will come back to you.

Give love, and love to your heart will flow,  
A strength in your utmost need;  
Have faith, and a score of hearts will show  
Their faith in your word and deed.

For life is the mirror of king and slave,  
'Tis just what you are and do;  
Then give to the world the best that you have  
And the best will come back to you.—Bridges.

#### Chapter Outline.

In this chapter emphasize Argentina.

1. Progress of women's work, pages 95-104.  
Organization beginning.  
Definite aims.  
Missionary organizations.  
See "Among the Mapuches of Chile," in *Missionary Review of the World*, May, 1935.
2. Methods, pages 112-114.  
Gleam of the Cross.  
Work of the Salvation Army.
3. Young women and children, pages 117-119.  
Y. W. C. A.  
Children's societies.
4. Transforming results, page 125.  
Some pastors.
5. Temperance reforms, pages 126-129.

**Discussion**—Would you become a member and worker in a church if you knew it would mean loss of friends and even persecution? Select a Bible verse which expresses your ideal of service.



## THE CHURCH AT WORK

### ADMINISTRATION

#### Self-rating Questions—The Pastor

Nothing is more likely to build a wall of self-complacency and contentment around a pastor than the very devotion and loyalty of his people; themselves supreme marks of his success as a worker. Only by sounding the depths of his own spirit with inescapable, self-evaluating questions in the quiet of his closet or in the sympathetic fellowship of his praying brethren will he bare his soul to the deeper needs of his fellow men and to the higher call of God as he should. With that thought in mind, these questions are presented for answer by the pastor.

(The par value of each question is 10)

#### I. As to my mind: how do I rate my

1. Desire and diligence in enriching my intellectual life....
2. Faithfulness in thoroughgoing sermon preparation .....
3. Interest and success in listening profitably to others....
4. Attitude and interest in art and music .....

#### II. As to my heart: how do I rate my

1. Practice of meditation and secret prayer .....
2. Sustained interest in Bible study .....
3. Enthusiasm and intelligence in private devotional use of hymns .....
4. Response in my emotional life following my acceptance of and surrender to Christ .....

#### III. As to the outward expression of my religion: how do I rate

1. The genuineness and stability of my moral earnestness. ....
2. My effectiveness in bringing men to decision for Christ .....
3. My purpose and ability to capitalize my social contacts for Christ .....
4. My leadership with young people .....
5. My helpfulness in hours of great sorrow .....
6. My patience and willingness to serve the poor, the aged, and the needy .....
7. My freedom from social prejudices .....
8. My freedom from envy of my brethren .....
9. My moral courage with a needed pulpit message likely to give offense .....
10. My zeal for preparation in word and spirit for public prayer .....
11. My personal joy and good cheer in my religion .....
12. My willingness to accept criticism .....

(Signature, if desired)

#### Self-rating Questions—The Church Member

By having characters talk to themselves in dialogue involving frank questions and just as frank answers, authors often arouse those same characters from moments of paralyzing indecision and nerve them to action at a crisis. This is not merely some literary trick of clever writers. This talking to oneself seriously is an ordinary Old Testament method of giving God a chance with a man's personality. When an old prophet began to soliloquize then the people knew God was working in his soul toward some great pur-

pose. A church member may at times profitably talk to himself. He ought to do so! He may ask himself very direct questions, some of which may have embarrassing answers, but it is a healthy spiritual process. No one can be offended by what you say to yourself, no matter how blunt the query! The following questions make up a program of spiritually helpful soliloquizing. If these questions start a process of self-examination in any earnest church group and the questioning is followed by renewed dedication, a Pentecostal season is not far away! May it prove to be so for many churches!

(The par value of each question is 10)

#### How would I rate:

1. My sincerity and vitality with relation to my church vows .....
2. My attendance at, participation in, and appreciation of the worship services .....
3. My intellectual and spiritual response to the preaching message .....
4. My loyalty to the communion service .....
5. My presence at and interest in the midweek services....
6. My part in the Christian education program of the church .....
7. My sharing in the organizational life of the church....
8. My cordiality and co-operation toward young people and their work .....
9. My interest in and care of the poor, sick, and troubled .....
10. My contribution to the unity and mutual happiness of our church people .....
11. My interest in and efforts to win inactive members.....
12. My personal activity in leading others to Jesus Christ..
13. The form and quality of my systematic and proportionate giving .....
14. My intelligence concerning and support of our denominational Boards .....
15. The presence of some form of family worship in my home .....
16. The value of my personal devotional life .....
17. My prayers for my church and for the progress of the kingdom .....
18. My reading of religious literature .....
19. My relation to co-operative Christian organizations and ventures in the community, the nation and throughout the world .....

(Signature, if desired)

Issued by the Field Committee on United Promotion of the General Council, Presbyterian Church in the U. S. A., Room 1205, 156 Fifth Avenue, New York, N. Y.

### WASHINGTON NEWS

#### Answer Senator Pittman

Senator Key Pittman, Chairman of the Foreign Relations Committee, made a speech on the floor of the Senate, Feb. 10, in which he advocated in effect that we build up our naval and air forces to a point where we can cross the



Pacific and fight a war against Japan for the protection of our interests in China.

This speech must be answered. Speeches like this put us one step closer to war. Write your own senators stating your protest and asking their position. Write the President asking whether Senator Pittman speaks for the administration. Ask for prompt action giving us a stricter neutrality law.

The American people are overwhelmingly in favor of staying out of war. Our investments in China amount to \$130,000,000. A member of the President's cabinet stated that a war with Japan would cost \$40,000,000,000. The world depression which would follow a contest between the East and West would make the depression through which we have just passed look like a period of prosperity.

Interests which profit by building up war scares are now stimulating fear of war in the Pacific. They are trying to build up the idea that war is inevitable. It helps them get a bigger army and navy and air force. An attack by the Japanese on the shores of America is recognized by naval officials as impossible. Further, there is no excuse for the United States attacking Japan. The Japanese people as a whole do not want war. The American people as a whole do not want war. Are we going to allow the military officials and munition makers to lead us into one? It is time for Mr. Everyday Citizen to speak!—Rufus D. Bowman.

#### EVANGELISM

### Program of Evangelism

First Church of the Brethren, Brooklyn, N. Y.

#### I. Catechetical Instruction.

1. Classes to run from the beginning of the public school year until Palm Sunday (at least 26 weeks).
2. Two classes:
  - a. A junior class. Text: Yesterday, Today, Tomorrow, by O. Fred Nolde.
  - b. A senior class to be taught by the pastor. Text: To be written by the pastor.

#### II. Evangelism Through the Sunday Church School.

1. Special emphasis during Lent.
2. Prepare for a united front in the workers' conferences of January and February.

#### III. Personal Evangelism.

1. Preparation: organize a study group to study methods in personal work.
  - a. Class to meet biweekly from January until Lent.
  - b. Class to meet weekly from the beginning of Lent until the third week before Easter.
2. Friendly Visitation and Prayer Campaign (during third week before Easter): Visit every home in the parish, either members of the church or friends of the church; make personal contacts, leave a friendly message from the church, invite people to the services especially during Holy Week, have prayer whenever advisable.
3. Personal Evangelistic Campaign (during week preceding Palm Sunday).
4. Services during Holy Week.
  - a. These shall be definitely evangelistic.
  - b. Opportunity to be given for all decisions to accept Christ, made privately, to be declared publicly.

#### IV. Receiving Candidates Into Church Fellowship.

1. Easter: receive into church fellowship all those who have accepted Christ and have received catechetical instruction.

2. Run a class during the period from Easter until Pentecost, to meet at least once a week, for all those who have decided to accept Christ but who have not received catechetical instruction.
3. Pentecost: receive into church fellowship all who are prepared.
4. New members are welcome at all times and special arrangements for receiving them will be gladly made under the supervision of the executive board.

#### V. Follow-up.

1. See to it that new members make contact with one of the several organizations of the church.
2. Give new members a definite responsibility if possible.
3. Every new member shall be assigned to some active member of the church whose responsibility it shall be to befriend the new member, to help him or her to become acclimated and to give encouragement in Christian living.

#### CHRISTIAN FINANCE

### Dr. F. J. McConnell's New Book

Bishop McConnell's new book, "Christian Materialism," with subtitle "Inquiries Into the Getting, Spending and Giving of Money," will be ready soon.

This is probably the most "different" book on stewardship that has ever been published. It is certainly not much like some of the good old standbys such as come quickly to one's mind when the word stewardship is mentioned, but just the same it is one of the finest things on the topic that has ever been written.

Bishop McConnell is never content to remain on the surface. To him a study of stewardship is much more than presenting a series of arguments for systematic and proportional giving. In his opinion stewardship can be understood only when one comprehends the fundamental principles underlying the getting and spending of money. When these are understood it is possible to discuss intelligently the places for giving money. For this reason the bishop divides his book into the three topics mentioned in the subtitle.

Because of these three topics do not think that the book is a dry treatise on economics. There is a wealth of spiritual fire throughout the entire volume and the third section on Giving will inspire you in a way that possibly few recent books have done. It may be secured from the Brethren Publishing House, Elgin, Illinois, cloth, \$1.25.

#### MEN'S WORK

### Men's Work at Greenville

During the last five years our basement has been greatly improved and fitted for use by the Sunday-school; the house has been redecorated and fitted with modern lighting fixtures, and a modern heating plant has been installed.

The latest improvement has been the building of modern rest rooms. An addition built to the church formerly had no basement. It was decided to excavate and use this space. Money was raised for the purpose and a call was issued to the men for volunteer labor. Thirty-five men responded and gave their time. Some could give only a few hours. Others gave more. There was a little donated material. The women under the inspiration of Mrs. Buhr, Mrs. Wenrick and others, contributed a great deal to the



success of the project by furnishing hot meals to the workers for more than a week. Bro. John Wenrick, the chairman of the improvement committee, was on the job nearly every day for about two months, supervising the work, and doing more than his share of the actual labor. Our pastor, Bro. G. O. Stutsman showed that he could excavate and concrete as well as preach. Men who ordinarily handle no tool heavier than a fountain pen used a pick and shovel side by side with those more used to that sort of work. Sore muscles and blistered hands were a matter of pride.

The last day of the old year saw the task completed except for a few minor details. The job is not only completed but paid for. The cash cost of about \$480 was paid as the work progressed according to a previous agreement that no debt was to be incurred. A record of the donated labor shows that at correct prices this item would total approximately \$300. But better yet than the money saved was the fine spirit of fellowship and co-operation shown in the work. Our women have been organized for years, but for an organized men's group to take hold of a project was a new thing. The men of the church are proud of the accomplishment. A men's fellowship supper is planned in the near future to celebrate the achievement. We do not have a highly organized men's group, but we do have men who are willing to give of their time as well as of their means in the service of the church.—Floyd H. Miller.

### Southern Ohio Men's Work Conference

Simultaneously with the meeting of the women of Southern Ohio, the men will also meet in the interest of the men's work of the district. This meeting will be held in the Congregational Christian church, at Pleasant Hill, beginning at 9:30 A. M. Any church having a men's organization, or a committee responsible for this work in the local church, is urged to send them as delegates. Any and all men of the churches are welcome and urged to attend. It is the purpose of the committee to permanently organize the district at this time. The program has been arranged as follows:

- 9:30 A. M. Worship.—J. M. Wise.  
 Special Music.  
 Address.—Member of National Committee.  
 Special Music.  
 Discussion.—Led by H. H. Helman.  
 Noon—Luncheon
- 1:30 P. M. Worship.—J. M. Wise.  
 Special Music.  
 Address.—C. D. Bonsack.  
 Special Music.  
 Business.—E. M. Fox.

The luncheon will be served by the ladies of the Congregational Christian church at 35c per plate.

### YOUNG PEOPLE

#### The Task of the Church—4

If we believe the Lord's Prayer, we must believe that it is possible for God's kingdom to come and his will to be done on earth. Everyone knows that in America—not to mention any other country—God's will is not done, in the sense of controlling the interdependent living of men.

There are those who think that it is impossible for God's kingdom to come until the present earth is done away. That seems to indicate a poorer faith in human beings than

the Master had. He had deep faith in ordinary people. So should we have it.

In order to save souls—the first and last task of the church—the environment beyond the church must be changed so that people can live effectively as Christians. To do this the church must be committed to the task of transforming its local community, after it has developed the holy society within.

There are many people who want to change the world—fascists, communists and others. Some of them have high hopes to build their own kind of world. It is too bad when Christians have less of hope and determination. If communities can not be transformed into the kingdom of God, then our situation is hopeless. But the Master never talked like that. The parable of the yeast indicates hope, and so does the one about the mustard seed.

If your local church begins to transform your community into a little part of the kingdom of God, it will take all the ability that you have and all the ability that God can release through you. Only when that is being accomplished can new-born souls have a fair chance to develop into personalities of full-grown stature. Then they can be really saved.

### INTERMEDIATES

#### Parents of Intermediates

Parents who have children of the intermediate age are usually glad to get all the help and information they can. It is a great task to guide adolescents and help them get a proper philosophy of life. In many cases, it is a good thing to get the parents of intermediates together for a conference. The following is taken from a letter received from the intermediate leader at North Manchester, Ind., Miss Gletha Mae Noffsinger:

"Two weeks ago on Sunday night after church we called a meeting of all the parents and teachers of intermediates. 'Twas a bitter cold night, and I almost called it off at church time, but we had about forty there. It was one of the finest meetings I've ever been in. I presented a number of problems concerning our socials, our worship programs, our Sunday-school class work, certain undesirable attitudes that were becoming evident. We all entered into a frank discussion, and understand each other much better. Many of the parents who had never been in close contact with the work of our group have expressed personally their appreciation of that meeting, saying they had never realized before that the Sunday-school work had so many problems that they could help solve. I'm an enthusiast about such meetings."

Why not try a similar meeting in your church?

## CORRESPONDENCE

### THE OLD RAG DOLL

"Shall we take it along?" I asked.

"Sure," said mother.

Among other castaway things in the clothes closet lay the old rag doll—cold and naked and dirty, and with one arm gone. Perhaps microbes are hibernating in her sawdust inards. Just an old rag doll, not worth a cent in money, but worth its weight in gold in memories! Each of our children (and Ruth too, who has gone to live in a beautiful mansion) in turn, owned and loved and played with "Sally," the old rag doll. All of the children are grown up now and gone out into the world to do for themselves. Only



mother and I are left to carry on. Lonely? Well, you know how it is, if you have traveled the westward road sixty milestones or more.

In 1930, eighty-two per cent of Kansas farmers were tenants—many more now. In the past three years over 100 farmers lost their homes in this county alone. This is moving time in Kansas. After twenty-two years of "equity" we say good-bye to the old home and once again join the throng of tenants. A lump in my throat, foolish tears! Yes, we are going to take the old rag doll along.

Altamont, Kans.

Byron Talhelm.

### LET US DO IT

We are the youth of the Church of the Brethren of to-day. When an opportunity for service comes, we are ready and eager to answer the call, and give our best, no matter what the task may be.

Many have been the times in the past when a vacancy needed filling, that our souls burned within us to respond with words and deeds; but because we are youth, our timidity held us back.

We are young, strong and ambitious. We will gladly give our lives that we may be of service in Christ's name. Yes, we are youth. We have heard a call. Won't you help us? Let us do it.

Calvin Cheek.

Kitchel, Ind.

### VISITING DR. KAGAWA'S HOME

An energetic little Austin motored us through the rainy, electrically-lighted streets of Tokyo one evening in November to a neat, moderately styled Japanese home on the outskirts of the city. As the door to the home of a great modern Japanese saint opened to us, we met the friendly, smiling face of Mrs. Kagawa. Having had already a number of contacts with Japanese people, we began to feel quite at home with bowing, and bowing, and bowing again in beautiful Japanese fashion. In the vestibule we found several pairs of neat house sandals which we slipped into as expeditiously as we could with our western feet.

Mrs. Brooks and I had not previously announced our coming to Dr. Kagawa, so we did not find him at home. He was away, as he is much of the time, delivering lectures on the subject of Christian Rural Uplift. A booklet which he had written on this theme was creating considerable interest in Japan. Washed grapes, solid but delicious Japanese persimmons and green tea, without sugar or cream, were served us by a little Japanese maid in a small dining room with tables and chairs after the western style. We were informed that the Kagawa family keeps no motor car although they could afford several. This to practice the principle of simplicity.

While maintaining her feminine reserve, Mrs. Kagawa showed considerable delight upon hearing of the interest in America in "Christ and Japan" and others of Dr. Kagawa's challenging books which have been translated into English. Her hospitality, general alertness and friendliness exceeded that even of the typical Japanese. Upon hearing that Betty Jeanne would be leaving us in March for Woodstock School in the Himalaya Mountains, she presented a Japanese doll for her use.

The warming atmosphere of simplicity, sincerity, friendliness and reverence almost made us forget that we were in the home of one of the greatest citizens of the world. The wide range of subjects covered by numerous volumes on the

shelves of his study suggested great breadth in his thinking. We have not forgotten the spirited message in a motto on the wall near his desk where, with scarcely any eyesight, day by day he spends hours trying to open the eyes of humanity. The motto was: "The fight is on today, tomorrow, forever. We win as we stay on our knees." It made us take a new grip on ourselves, as we return to the task in India.

A mighty little man, with scarcely a healthy organ in his body, has put a tremendous amount of red blood into the lives of drunks, prostitutes and numerous others of the down-and-outs or backward classes of Tokyo and other cities and hamlets of Japan. One expects to find Dr. Kagawa first, last and all the time speaking, writing, contacting and using his influence to frankly front and help solve the pressing problems of life. His unique grasp of Christ's viewpoint and the significance of his gospel has made him a great Christian pioneer leader of our day. His great passion is to make the principles of Christian love and redemption so real that these will transform the whole social and economic order. His earnestness in seeking for Christ first place in the individual life, as well as in the social order of Japan and throughout the world, can not but command the highest respect and enlist the greatest enthusiasm of sincere Christian people. We do not marvel that at a great gathering of Christian youth Dr. Kagawa was named unanimously to be the most outstanding Christian leader in the world today. All of you who may be in reach, on his speaking tour through America, will profit by the impact of his radiant Christian life and message.

Jalalpur, Surat District, India.

Harlan J. Brooks.

### THE LIFE OF ELDER JOSEPH B. HYLTON

Eld. Joseph Byerly Hylton, son of Elijah W. and Hannah Bowman Hylton, was born July 10, 1863, near Floyd, Va., where he grew to manhood. Oct. 9, 1884, he was united in marriage to Orlena Belle Collier. To this union ten children were born, six sons and four daughters. Two died in infancy and the youngest daughter, wife of Eld. Ramie Gass, passed away three years ago.



With his wife and one son he moved to Douglas County, Mo., early in the year of 1887. For forty-eight years they resided near Ava, Mo., in the bounds of the Fairview congregation.

At the age of twenty-one he accepted Christ as his Savior and united with the Church of the Brethren and in 1887 was elected to the office of deacon. In 1892 he was called to the ministry, in the church where he held his membership, and faithfully served for nearly a half century. He was perhaps a charter member of the Fairview church since the date of organization is approximately the same as his location in Missouri. The house of worship was erected shortly afterwards.

In 1892 he was advanced in the ministry and was ordained to the eldership in 1900. He gave much time to the work of the ministry, traveling many miles walking or horseback, giving his time and effort free to the preaching of the gospel



in many surrounding communities. No record was kept of the sermons preached and the number baptized. He performed a marriage ceremony during his last illness, making sixty-two in all. When called to the ministry he expressed a very deep feeling of insufficiency, but recognized the call of the church as a high calling from God to a greater service. He humbly accepted, believing that God would help.

His sympathetic nature and ability to express himself in a pleasing manner won for him many friends both in the church and in the neighborhood. When a neighbor was facing difficulties he would almost invariably go to "Uncle Joe" for advice, feeling sure that he would know some way to meet the situation. He met life with a smile and had words of cheer for every one. He was a man of sterling character and excellent judgment.

He served his district twelve times as moderator of district meeting and six times on Standing Committee at Annual Conference. He served faithfully for many years on district boards and committees where his counsel and judgment were invaluable. He also served as elder in charge of two congregations besides his home church where he held this relationship for nearly thirty years.

Oct. 9, 1934, he and his faithful wife celebrated their golden wedding anniversary with a surprise dinner brought in by a host of neighbors and friends. For the past year or so his health had been failing at times, but in the fall they were able to make an extended visit to California, returning Dec. 17. On this trip they visited with all their children and a host of grandchildren, relatives and friends.

After about four days' illness the Master called him to his heavenly home on Christmas evening, Dec. 25, 1935, at the age of 72 years, 5 months and 15 days. He is survived by his faithful wife, four sons, three daughters, thirty-two grandchildren, six great-grandchildren, two brothers, Granville and Eld. A. N. Hylton of Virginia, three sisters, a half-brother and a half-sister.

Truly a great soul has been called to be with his Master whom he dearly loved and faithfully served. Funeral services were conducted in the Fairview church by Eld. A. W. Adkins from the text Rev. 14: 13. He was assisted by Eld. P. L. Fike. The body was buried in the cemetery near by.

Clovis, N. Mex.

Lester E. Fike.

#### ELD. D. W. WISE

Eld. D. W. Wise, the fifth child of Andrew and Susan Shank Wise, was born in Franklin County, Pa., April 17, 1874; he died at Fernald, Iowa, Feb. 3, 1936. His passing was very sudden; he was ill for only ten or fifteen minutes.

He moved with his parents to Carroll County, Ill., when he was one year old and to Dallas County, Iowa, nine years later. On Feb. 10, 1895, he married Flora S. Stech; to them were born three sons and two daughters. In 1912 the family moved to Beaver, Iowa, where later his wife died. In November of 1916 he married Mrs. Adeline Fogelsanger; after her death he married Mrs. Eva Dumbauld, on Oct. 3, 1926. He is survived by his wife, five children, eight grandchildren, two stepdaughters and three step-grandchildren; also two brothers and two sisters.

He united with the Church of the Brethren at the age of fourteen and was called to the ministry when thirty-three years old. Later he was ordained to the eldership. The funeral was in the Fernald church, where he had labored so zealously for the past twenty years. The service was conducted by Eld. C. B. Rowe assisted by Elders D. D. Fleishman and Morris Eikenberry.

For a number of years Bro. Wise served almost continuously, in a way that has merited credit, in positions of trust in the community. As a minister he served the church with rare ability and untiring zeal, free and without charge. He also contributed materially as much as any member to the finances of his church.

The undersigned has been his colaborer in the ministry since the spring of 1930. He was always courteous and considerate. Our minds were one, our relations congenial and very intimate; it was a rare pleasure to labor with him. The Fernald church and community have suffered a distinct loss.

Lee Dadisman.

Nevada, Iowa.

#### IN MEMORIAM

Judith Jane Harnish was born at Virden, Ill., Sept. 27, 1872, and died at Ozawkie, Kans., Jan. 31, 1936. When eight years of age she went with her parents to Jefferson County, Kans., settling near McLouth. Eight years later the family moved to Ozawkie where the remaining years of her life were spent. At the age of sixteen she united with the Church of the Brethren, being baptized in the Delaware River by Eld. A. Pearsol.

It was in her church associations she met H. L. Brammell who became her husband on Feb. 28, 1892, and who survives the passing of his companion. Together they reared to maturity five boys and two girls, all of whom survive their mother.

A host of people, and especially those of her own household, have felt the force of the love and example of this righteous woman. Those who witnessed her steady service and triumphant faith can not escape the proof in her life of the Christian's hope.

The funeral was held Feb. 4 and was in charge of Eld. H. F. Crist of Newton, Kans., long-time friend of the family. Surely she was all that a companion, mother and friend could be to her family and those in need.

Storrs, Conn.

P. Roy Brammell.

#### IN MEMORIAM

George Warren Prentice, son of George and Elsie Prentice, was born in Oshen, Steuben County, N. Y., April 8, 1867, and died Feb. 2, 1936. He was left an orphan when a small boy. In 1889 he came to Kansas and on Aug. 28, 1892 he married Hulda Keffer. To this union were born four children.

He accepted Christ and was baptized into the Church of the Brethren in March, 1893 and six years later was called to the ministry. He with his family moved to Oklahoma in 1906. In 1908 he was ordained and began active ministry and continued in this work until ill health made it necessary for him to retire. One of the crowning joys of his life was to be able to baptize all of his grandchildren. He leaves his wife, four children and seven grandchildren.

For over twenty years he was a source of inspiration to many young folks in his community. Those ill or in trouble turned to him for comfort and sympathy, and a faith which never failed to encourage. His was a useful life. The community, the church and the world in which he lived were better for his having lived.

Funeral services were conducted by the undersigned, assisted by J. S. Ayres at the church near Helena. Interment was made in the Aline cemetery.

Geo. R. Eller.

Aline, Okla.



## MATRIMONIAL

**Harvey-Murr.**—At the home of the bride's parents, Jan. 26, 1936, Ralph Harvey of Lafayette, Ind., to Sister Cleone Murr of Heath, Ind., by Bro. John W. Root.—Mrs. Raymond Wagoner, Rossville, Ind.

**Butler-Remaly.**—At the home of the officiating minister, Albert E. Harsbarger, Feb. 1, 1936, Donald Butler of Rossville, Ind., to Sister Ruth Remaly of Heath, Ind.—Mrs. Raymond Wagoner, Rossville, Ind.

## FALLEN ASLEEP

**Alderman,** Jacob B., son of Jacob and Catherine Barringer Alderman, born Feb. 28, 1858, died of paralysis Feb. 5, 1936. He married Laura Harter April 3, 1884. To this union eight children were born. He united with the Church of the Brethren twenty-one years ago. He was a great lover of music and taught vocal music from the time he was a young man, doing a great work along this line. He is survived by his wife, two sons, six daughters, twenty-three grandchildren, one sister and three brothers. Funeral services at Topeco church by Elders A. N. Hylton and L. M. Weddle. Burial in Topeco cemetery.—Veda A. Weddle, Floyd, Va.

**Allison,** Sister Malinda, born Sept. 30, 1856, died Dec. 4, 1935. She resided at the Old Folks' Home, Scalp Level, Pa., for the past thirteen years. She is survived by one son, four grandchildren and three sisters. Her husband preceded her a number of years ago. Funeral services by Bro. Galen R. Blough in the Rummel church with interment in Ogletown cemetery.—Mrs. Warren Hoover, Windber, Pa.

**Brackney,** Bro. John W., was born July 20, 1877, in Lake View, Logan County, Ohio, and died Jan. 25, 1936, in Newport News, Va. He was a faithful, efficient section foreman. Death was the result of an accident when the yard engine backed without warning and crushed him instantly. He was baptized in the Richmond Brethren church about twelve years ago and lived in a devoted and exemplary way. I was led to love him for his patience, cheerfulness, quietness, faithfulness and brotherly love. I baptized him and served in the funeral hour. He was laid to rest in the Richmond View cemetery. Three children and five grandchildren survive, also four brothers and three sisters.—I. N. H. Beahm, Nokesville, Va.

**Brubaker,** Sister Susie Flora, daughter of Elizabeth and Riley Flora, was born near Rocky Mount, Va. She died at the home of her son, Dec. 30, 1935, after a brief illness. At the age of sixteen she united with the Church of the Brethren. She lived a prayerful, Christian life, always interested in the things of the kingdom. In her home she loved and labored with a great devotion. Oct. 20, 1892, she married Daniel B. Brubaker; to this union were born three daughters and two sons. She is survived by her husband and children, her mother, one sister, three brothers, and seven grandchildren. Funeral services by Bro. S. H. Flora, assisted by Bro. J. A. Naff at Antioch church. Interment in the church cemetery.—Eunice Naff, Boone Mill, Va.

**Carson,** William Henry, was born in Hamilton County, Ind., Jan. 28, 1855, and died at Hartford, Kans., Feb. 10, 1936. As a young man he with his parents moved to Kansas, making the entire trip by oxen. He was a member of the Church of the Brethren since the early nineties. His wife and three children preceded him; five children survive. Death was caused by a cancer of the face. A few days before his death he called his pastor to his bedside and asked him to conduct his funeral, stating that he was still trusting in the Lord. Funeral services were held in the Hartford Christian church by the writer, assisted by Rev. Gary of the Christian church. Interment in Baker cemetery.—Oscar R. Fike, Gridley, Kans.

**Cripe,** Sister Elizabeth Fouts, born in Illinois, June 3, 1857, died at Kendall, Fla., Feb. 12, 1936. She married Noah Cripe June 17, 1883. To this union one son was born. The husband died Sept. 12, 1919. Later she married Geo. Mohler of Rossville, Ind., who died three years afterwards. Jan. 19, 1927, she came to Homestead, Fla., and married Noah Cripe who with the son of the first marriage survives. She was a consistent and faithful member of the Church of the Brethren for many years. Services at Homestead by Brethren J. H. Garst and S. W. Bail. Burial in the Memorial Park cemetery near South Miami, Fla.—Curtis Cripe, Homestead, Fla.

**Crites,** Barbara Ellen Life, was born Dec. 28, 1846, at Jane Lew, W. Va., and died at Cherokee, Okla., Feb. 12, 1936. She married John H. Crites Jan. 3, 1869; to this union were born eight children. The husband died Sept. 13, 1921, and a daughter in 1933. A short time after they were married they moved to Iowa and in 1879 to Harper, Kans. They made the run in the Cherokee Strip in 1893 and homesteaded near Goltry, Okla. In 1911 they moved to West Plains, Mo., and in 1917 returned to Cherokee, Okla., where she lived until the time of her death. She leaves seven sons, twenty-three grandchildren and twelve great-grandchildren. She united with the Church of the Brethren when a young girl and remained loyal to Christ and the church. Services by Geo. R. Eller in the Congregational church in Goltry with interment in the Goltry cemetery.—Geo. R. Eller, Aline, Okla.

**Culley,** Mary Louise, daughter of Silas Perry Culley and Barbara Mohler Culley, was born in Kansas City, Mo., Sept. 21, 1893. Early in life she was deprived of paternal aid by the accidental death of her father, but by dint of the self-sacrificing efforts of her mother and her own industry, she obtained a good education, culminating in her graduation from the University of Southern California. This was

made remarkable because of a severe attack of tuberculosis which stopped her progress for years, but which was finally mastered. After her educational preparation had been made, she was again hindered from following her chosen career by very serious deafness. Then again, probably due to great exertions which she made to better herself during the recent financial depression, she again became subject to the old disease, to which she finally succumbed, Feb. 8, 1936. Mary was a woman of very high ideals, strong purposes, and brilliant intellect. Through all the years of struggle, suffering and disappointment, she maintained a strong, cheerful, optimistic attitude toward life and immortality. She came into baptized fellowship with the Church of the Brethren early in life, and died without fear, but in the strong hope of salvation through Christ. Memorial services were held in Hollywood, Calif., Bro. F. S. Eisenbise officiating. Her only brother, Perry Mohler Culley, passed away June 13, 1930. Her now childless mother, Barbara Mohler Culley Banes, lives in Wapato, Wash. Great as is this trial, her faith holds firm.—Paul Mohler, Pasadena, Calif.

**Davis,** Susan R., of Hanging Rock, W. Va., died Aug. 19, 1935; she was born July 28, 1855, a daughter of Isaac and Mary Ann Vannmeter. The father was killed in the Civil War. She was born in Grant County, on North Mill Creek and lived in that section until she was about eighteen years old. Then she married Cornelius Davis and they went to housekeeping in Grant County, where they lived until his death forty years ago. About seventeen years ago she and three sons, unmarried, sold their farm in Grant County and bought one in Hampshire County near Hanging Rock. This was in the Tearcoat congregation of the Church of the Brethren in which she had been a member for forty-six years. She leaves eight children, one brother and one sister. Funeral sermon by Bro. Emra T. Fike.—Davis Brothers, Hanging Rock, W. Va.

**Fahnestock,** Sister Nellie, died at her home near Boiling Springs, after a lingering illness, aged 59 years. She is survived by her husband, three daughters, three sons, a sister and two brothers. She was a member of the church for a number of years, and when health permitted was found in church service. A few weeks previous to her death she called for the anointing service, which was administered, and she seemed to rally somewhat for a few weeks. Services were held in Boiling Springs church by Bro. Otho Hassinger, assisted by Bro. Robert Cocklin. Interment was made in the Springville cemetery.—Mrs. O. J. Hassinger, Carlisle, Pa.

**Hare,** Abbie Grace, born Oct. 29, 1888, in Mossville, Ill., and died Feb. 12, 1936, at a hospital, Peoria, Ill. May 14, 1908, she married Wm. C. Hare to which union were born two sons and seven daughters, all of whom survive. She united with the Oak Grove Church of the Brethren Sept. 28, 1926, and was a loyal worker. Funeral services by her pastor, Bro. M. A. Whisler, at the Oak Grove church.—Mrs. M. A. Whisler, Lowpoint, Ill.

**Hedrick,** Chas. Gordon, born Nov. 13, 1883, died at his home near Streby, W. Va., Feb. 12, 1936, after an illness of several months. Sept. 23, 1903, he married Nora Aurelia Rohrbaugh. To this union six children were born who survive with his widow. He was converted at the Brick church during a revival in 1919 and remained faithful to the end. During his illness he was anointed three times. Funeral at the Brick church by Brethren Peter Garber and Alva Harsh with burial at the home place.—Loretta Idleman, Scherr, W. Va.

**Herr,** Sister Elizabeth Balmer, born June 2, 1849, died at the home of her daughter, Mrs. Ira Herr, Jan. 8, 1936. She is survived by two daughters, one son, five grandchildren and seven great-grandchildren. She was a loyal member of the church and Sunday-school. Bro. Herr died three years ago. She with her husband served the church since 1883 in the deaconship. Services at the Salunga church by Elders M. G. and P. J. Forney with burial in the adjoining cemetery.—Mrs. Emanuel Seifert, Manheim, Pa.

**Hinegardner,** Eva Joan, passed away at Lynchburg, Va., Feb. 6, 1936. She was born at Twin Falls, Idaho, July 30, 1935. She was the only daughter of Mr. and Mrs. C. H. Hinegardner. She is survived by her parents and three brothers. A brief service was conducted at Lynchburg by Rev. F. L. Norris after which the body was taken to Midland for burial.—Mrs. D. B. Weaver, Lynchburg, Va.

**Hollinger,** Eli, son of Moses and Susannah Hollinger, died in his home in De Graff, Ohio, Feb. 15, 1936, aged 68 years and 11 months. He united with the Church of the Brethren at the age of eleven and lived in that faith all his life. He married Miss Una Schmitt March 23, 1893; three sons and one daughter were born to them. The companion, children and six grandchildren survive; also four brothers and one sister. He taught school for almost thirty-six years. In early life he was elected to the ministry. He served in various public offices and at the time of his death was serving his third term as mayor of De Graff. He was held in high esteem by all who knew him. Funeral in the Presbyterian church by the writer, assisted by Rev. Whitley. Burial in the De Graff cemetery.—C. Walter Warstler, Bellefontaine, Ohio.

**Hottenstein,** Sister Sybilla, died at the home of her daughter, Jan. 23, 1936, aged 80 years. She was a loyal member of the church and with her husband, who preceded her twelve years ago, served the East Petersburg church for many years in the deacon's office. Services at East Petersburg church by Elders M. G. and P. J. Forney, assisted by the home ministers. Burial in the Graybill cemetery.—Mrs. Emanuel Seifert, Manheim, Pa.

**Howell,** Virgia Garst, born near Jonesboro, Tenn., and died at her home near Cloud Chief, Okla., Feb. 4, 1936, aged 65 years. In 1897



she married John D. Howell; to this union were born five children. She united with the Brethren church in 1904 and was a loyal member at the time of her death. She leaves her husband, one daughter, three sons, two brothers and six grandchildren. Funeral services by the undersigned, assisted by Geo. Eller. Burial at Washita cemetery.—Floyd L. Jarboe, Cordell, Okla.

**Humphreys**, Virginia Mae, died Oct. 20, 1935, after an illness of only a few hours. She was 16 years old. She was a faithful member of the Brethren church. She leaves her parents, Mr. and Mrs. L. M. Humphreys, three sisters and three brothers. Funeral by Bro. Kahle with burial in the Green Hill cemetery at Union, W. Va.—Clara Yerkey, Assurance, W. Va.

**Katherman**, Solomon B., born near Bradford, Ohio, Dec. 19, 1849. After preliminary schooling and normal training, he taught in the county schools in Ohio for a number of years. In 1873 he married Barbara Kauffman. In 1880 he moved to Lawrence, Kans., with his family, this location having been chosen because of the educational advantages which he wished for his children. He lived continuously in Lawrence for the past fifty-five years, during a major portion of which time he engaged in teaching in the Douglas County schools. The past six months he spent at the Brethren's Home at Hutchinson, Kans. Here he died Feb. 2, 1936, having succumbed to an acute attack of pneumonia. He is survived by one son and three daughters.—Chas. A. Katherman, Sioux City, Iowa.

**Kincaid**, Viola, daughter of Scott and Elizabeth Miller, was born Oct. 31, 1866, and died in her home in Sparland, Ill., Jan. 23, 1936. In December, 1886, she married Wm. Wright; two daughters were born to this union. Oct. 11, 1895, she married Chas. Kincaid; one son was born to them. She is survived by the husband and three children. She united with the Church of the Brethren, Sparland mission, Oak Grove church, Nov. 15, 1934, and was very devoted to her Lord. Services by Bro. M. A. Whisler, assisted by Bro. J. H. Hardman.—Mrs. M. A. Whisler, Lowpoint, Ill.

**McCrickard**, Marian Bishop, born in Henry County, Va., March 25, 1862, and died at her home near Sago, Va., Jan. 30, 1936. She married B. T. McCrickard Feb. 12, 1880. Six years ago they celebrated their golden wedding anniversary. She united with the Church of the Brethren about thirty-five years ago and was always interested in attending all of the services of the church. The main interest of her life was that of service to others, both in her home and the church. She is survived by her husband, three daughters, five sons, thirty-two grandchildren, eleven great-grandchildren, one half sister and two half brothers. Funeral services at Boones Chapel by her pastor, S. H. Flora, and interment in the church cemetery.—Mrs. S. H. Flora, Penhook, Va.

**McCrickard**, Samuel Addison, infant son of W. Matthew and Ida McCrickard, died at the home of his grandfather, Feb. 7, 1936. Surviving are the parents, four sisters and two brothers. Funeral services at the home by S. H. Flora with burial in the near-by cemetery.—Mrs. S. H. Flora, Penhook, Va.

**Mummert**, Sister Amelia Gobrecht, born Jan. 14, 1851; died Jan. 30, 1936. She was a daughter of Henry and Elizabeth Zumbun Longletz. She is survived by four children, eighteen grandchildren, twenty-three great-grandchildren and four great-great-grandchildren. Funeral services by Jacob Stauffer and Paul Miller with burial in Mt. Olivet cemetery.—A. P. Hetrick, Hanover, Pa.

**Noffsinger**, Frank, third child of Amos and Fianna Noffsinger, born near Dayton, Ohio, June 27, 1884, died Jan. 3, 1936, following an illness of several years' duration. Practically all his life was spent near the place of his birth. He was united in marriage May 6, 1906, to Adah Swope. To this union were born seven sons and three daughters, all of whom survive him, all members of the church. He is also survived by his faithful companion, two brothers and one sister. His mother passed on just one week after his death. He united with the Church of the Brethren at the age of fourteen under the preaching of Joseph Spitzer and had been a faithful member since that time. In the church he was happy to work at tasks where few could see but many would benefit. As a contractor, business man and farmer he was competent and commanded the respect of all by his integrity. Funeral services were held at the Lower Miami church, conducted by Lawrence Garst. Interment was in the Lower Miami cemetery.—Jesse Noffsinger, Dayton, Ohio.

**Noffsinger**, Fianna, was born to Samuel and Susan Neidich, Jan. 15, 1860, and died at her home near Dayton, Ohio, Jan. 10, 1936, lacking only a few days of being 76 years old. At the age of nineteen she united with the Church of the Brethren and she remained a loyal and faithful member until her death, ministering to human needs and extending the hospitality of her home freely. May 6, 1880, she was united in marriage to Amos Noffsinger. Four years later they were installed into the office of deacon. Four sons and two daughters came to bless this home. Of these, two sons and a daughter survive her. One son, Frank, passed on only a week ahead of his mother. The father died twenty-six years ago. Her two surviving sons, Jesse of Dayton, O., and Dr. J. S., of Washington, D. C., are in the ministry of the church. She is also survived by nineteen grandchildren, all members of the church, and four great-grandchildren. Funeral services were held from the Lower Miami church by Eld. J. O. Garst, and she was laid to rest beside her husband in the Lower Miami cemetery. Jesse Noffsinger, Dayton, Ohio.

**Penrod**, Sister Belle, born Sept. 24, 1875, died Jan. 12, 1936. She was

the wife of Lewis Penrod, a deacon in the Rummel church. Surviving are her husband, daughter, two grandchildren, her father, three brothers and two sisters. She was a charter member of the Rummel Aid Society. This past year she received her seal for fifteen years of perfect attendance in the Sunday-school. As a deacon's wife she was faithful to her duties. Funeral in the Rummel church by her pastor, Galen R. Blough, assisted by Rev. Karns.—Mrs. Warren Hoover, Windber, Pa.

**Riches**, Henry, born in Norfolk, England, Oct. 22, 1861, and died June 6, 1935. He was married to Catherine Aker in 1893 who died two years later. On June 19, 1899, he married Amanda Kenaga who preceded him Aug. 25, 1931. He was a faithful member of the Church of the Brethren. Funeral services by Elders Chas. Light and Carl Yoder.—Mrs. Chas. A. Light, Sturgis, Mich.

**Scroggins**, Chas. F., son of S. F. and Jane Scroggins, born Feb. 1, 1876, and died Jan. 15, 1936. He spent his entire life at Crimora, Va. He united with the Church of the Brethren in August, 1921, and was faithful in church attendance. He was a deacon and held other offices in church and Sunday-school at the time of his death. He is survived by his wife, who was Ivory Walter, three children, one grandchild and two brothers. Services at Forest Chapel by Eld. J. T. Glick with interment in Mountain View cemetery.—Luella Cale, Crimora, Va.

**Seese**, Mahlon, son of Ephriam and Lucinda Seese, born at Pleasantville, Pa., June 18, 1874, and died at his home in Nokesville, Va., Nov. 25, 1935. He moved here with his parents in 1892 and had lived here since. He married Nannie R. Hinegardner in 1895. He leaves his widow, five sons, seven grandchildren, one sister and three brothers. He united with the Church of the Brethren and served his church faithfully, as a deacon and also as a trustee. Funeral services at the Nokesville church by Bro. G. W. Beahm, assisted by Eld. A. K. Graybill. Interment in Valley View cemetery.—Mrs. E. C. Spitzer, Nokesville, Va.

**Shaffer**, Sister Clara Grace, daughter of Eld. Jos. Shaffer, born Nov. 27, 1913, died Jan. 6, 1936. Her mother died when she was very small and she was taken into the home of Brother and Sister Samuel Knavel. She was a real inspiration to these people who had no children of their own. She was a good Christian girl. Funeral service in the Rummel church by her pastor, Galen R. Blough, with interment in the Berkey cemetery.—Mrs. Warren Hoover, Windber, Pa.

**Smith**, Edwin E., born Oct. 1, 1872, and died at a hospital, Muscatine, Iowa, Feb. 4, 1936. He was born near Eldon, Iowa, and spent his early life on a farm near Keota, Iowa. Oct. 6, 1897, he married Louie Snider; to this union were born two sons and three daughters. They moved to Muscatine about seventeen years ago. He leaves his wife, one son, three daughters and six grandchildren. He was the last of his family, his parents and sisters having preceded him several years ago. He had been a member of the Church of the Brethren for many years and was a deacon for about thirty-two years. Funeral services by the undersigned with interment in the Memorial Park cemetery.—J. A. Wyatt, Muscatine, Iowa.

**Weaver**, Bro. Guy, born near Everett, Nov. 28, 1898, and died Feb. 9, 1936, at his home in Snake Spring Valley. He was a son of Wm. and Rebecca (Hymes) Weaver, both deceased. Sixteen years ago he married Sister Estella Snyder who survives with one son, brother and two sisters. He was a faithful member of the Church of the Brethren. Funeral services at the Bethel church in Yellow Creek by Geo. Batzel, assisted by Paul Dilling and Adam A. Snyder. Interment in the Bethel cemetery.—Fannie Snyder, Everett, Pa.

**Wine**, John F., born Oct. 27, 1862, in Rockingham County, Va., died Nov. 22, 1935, in a hospital in Long Beach, Calif. When a lad his parents, Brother and Sister Samuel Wine, moved to Nebraska, later to Kansas where he lived most of his life. About eight years ago he moved to Yucaipa, Calif. He was a lifelong member of the Church of the Brethren and attended the church of his choice in San Bernardino, Calif., twenty miles away. He was a lover of the Word of God. Bro. Wine was never married. One brother and one sister preceded him in death. He has two sisters still living. Funeral services were held in the Baptist church in Yucaipa by the pastor, Rev. J. N. Bowling, assisted by the undersigned. Interment in the cemetery, Redlands, Calif.—John M. Wine, Santa Ana, Calif.

**Wirick**, Bro. Joseph, born May 15, 1864, and died Dec. 20, 1935. He is survived by his wife, five sons, two daughters, three brothers, and one sister. Funeral services in the Rummel church by the pastor, Galen R. Blough, assisted by Rev. Wm. Karns. Interment in Rummel cemetery.—Mrs. Warren Hoover, Windber, Pa.

**Wissinger**, Sylvester J., aged 68 years, died at his home Jan. 26, 1936. He was a son of Archie and Sarah Blough Wissinger. He was a member of the Walnut Grove church for many years and affiliated with the Men's Bible class. He is survived by his wife, six children, seventeen grandchildren and three sisters. Funeral services by J. A. Robinson at the home, with interment in Richland cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

**Worrel**, Le Roy Merlie, born at Burr Oak, Kans., Aug. 19, 1881, and died at the hospital, Pasadena, Calif., Dec. 20, 1935. He was a faithful member of the Church of the Brethren and always ready for service in any way in which he could be of help. He is survived by his wife, Ora L. Worrel, a sister, one daughter and two sons. Funeral services at Pasadena by his pastor, assisted by Eld. C. F. Rupel. Burial in Mountain View cemetery.—Forest S. Eisenbise, Pasadena, Calif.



## CHURCH NEWS

### CALIFORNIA

**Live Oak.**—The church was much strengthened by the recent series of meetings held by Bro. Edgar Rothrock of Pomona, Calif. Fifteen were baptized, one awaits the rite and four associate members were received. Jan. 28 the drama, *The Prisoner at the Bar*, was given in the high school auditorium. I know of nothing more effective in the way of temperance education. The men's organization is doing some much needed repair work in the church annex. The ladies' and men's chorus work is progressing nicely.—Albert Crites, Live Oak, Calif., Feb. 11.

### COLORADO

**Fruita.**—Sunday morning, Feb. 9, memorial services were held for Bro. R. N. Leatherman, former beloved pastor of our church and respected minister of the community and valley. Fitting tributes to the memory of him as a friend, citizen and man of God were given by John Austin, W. T. Brumbaugh, C. R. Stephens, representing the Baptist church, and by Ralph Hoover. Tributes which brought to mind the cheery and jovial disposition and kindly, helpful spirit of him who is now dead; the ceaseless activity in promoting the kingdom of God up and down the valley and beyond, with the steadfastness and courage of conviction characteristic of him. These things, in spite of his going, make of him still a living reality not to be measured in common terms. The evening service was devoted to a missionary program conducted by our pastor's wife, Mrs. Zimmerman. Glen Austin spoke on the subject, *The Business of Missions*; Mrs. J. E. Hornhaker on *The Enriched Status of Womanhood Through Missions*; Omar Brown gave a short poem suggesting our personal responsibility in the kingdom work, and Ralph Hoover spoke of *The Missionary Challenge to Our Young People*. The pastor concluded the evening program with a short sermon on *Our Responsibility in Support of Missions*, followed by the annual missionary offering.—Glen Austin, Fruita, Colo., Feb. 11.

**Rocky Ford.**—Our quarterly council was held Dec. 11 at which time church officers were elected for the coming year: Elder, Roy E. Miller; clerk, Jesse D. Weybright; treasurer, W. R. Bish; Messenger correspondent, Viola L. Heckman. Dec. 15 we had the pleasure of having with us Bro. Ernest Wampler and family, missionaries on furlough from China. Bro. Wampler was pastor here before his return to the mission field. A basket dinner was served at the church in their honor. In the afternoon they exhibited many interesting things brought from China; they also served each one present with a cup of Chinese tea. We were glad to have Bro. Frank Crumpacker, also missionary from China, with us Jan. 13; he gave vivid word pictures of the mission work there and portrayed the Chinese-Japanese situation quite clearly. Two interesting programs were presented Dec. 22, the children of the Sunday-school gave one in the morning and the adults in the evening. Feb. 13 the mothers and daughters enjoyed a fellowship supper with about seventy present. We plan to begin a series of meetings March 1 with our pastor, Bro. X. L. Coppock, evangelist.—Viola L. Heckman, Rocky Ford, Colo., Feb. 18.

### DISTRICT OF COLUMBIA

**Washington City.**—Dec. 1 our B. Y. P. D. was favored with a message from Bro. Dan West. The following Sunday evening a study course was begun on "The Christian's Relation to Material Things." This course was directed by Bro. Charles E. Resser. At the same hour the pastor led the young people in a discussion on *Peace*. A consecration service was held on the morning of Dec. 22 at which time nine babies were consecrated to the Lord. At this service an offering was taken for world-wide missions. Jan. 5 a mission study class was begun under the direction of Mrs. Rufus Bowman. The book studied was "Women Under the Southern Cross." Mrs. Bowman presented these lessons in a most interesting manner. Our pastor delivered a series of Sunday evening sermons in practical lessons from Old Testament characters. The pastor also led the discussion on "The History and Doctrines" of our church in connection with the young people's Sunday evening program. On Jan. 16 the women of the church served a dinner. Three members have been received by letter since our last report. On the evening of Jan. 8 Bro. F. F. Holsopple, our former pastor, gave an illustrated lecture on the Bible. Jan. 30 Brother and Sister E. M. Wampler, returned missionaries from China, gave us an interesting message. Jan. 28 our pastor and his wife, Brother and Sister Rufus Bowman, entertained the young people of the church at the parsonage with ninety-four present. We have at present the largest group of young people we have ever had in connection with our work here and their activities are proving an inspiration to the entire congregation. Our junior choir, consisting of approximately forty members, continues to be a valuable asset to our public services.—Mrs. Jacob H. Hollinger, Washington, D. C., Feb. 12.

### IDAHO

**Nampa.**—Sunday at regular services Bro. Ernest Wine preached. He had been a licensed preacher and he and his wife and son withdrew from our denomination five years ago. They came requesting the Church of the Brethren to restore them to fellowship. This was done at a called council, Eld. C. A. Williams in charge. They return home to Albion, very happy. There are other homesick ones we would gladly welcome to our fellowship.—H. H. Keim, Nampa, Idaho, Feb. 13.

### INDIANA

**Blue River church** met in council on Dec. 31 with Eld. L. U. Kreider presiding. Four letters were granted to those having moved within the territory of other churches.—Amy Frank, Columbia City, Ind., Feb. 19.

**New Hope church** has decided to discontinue the church service until the first of April, on account of icy roads and weather conditions. They will continue with the Sunday-school, however, as the weather will permit.—M. Smeltzer, Pastor, Noblesville, Ind., Feb. 17.

### IOWA

**Coon River.**—In December our church entertained the district Sunday-school convention. A little later the young people from the Panther Creek congregation gave a program at our church. At Christmas time our young people gave a fitting program for the occasion. Services have been well attended, considering sickness, severe weather and blocked roads. One of our ministers has been away all winter and another has not been able to attend services for four months, making the work rather heavy for the other ministers, but they have filled the pulpit nobly. In September it became apparent that the writer could not get up his winter wood. Unbeknown to us, thirty friends met at our timber, cut, sawed and delivered ten cords of wood before the close of the day. The women furnished and served a hountiful dinner at our home for all. That is an act that we term true friendship.—Irving Haughtelin, Panora, Iowa, Feb. 12.

### MARYLAND

**Monocacy.**—The church here is moving along nicely and gradually increasing in numbers. On Jan. 5 an entire family, father, mother, and three sons, were baptized. None of this family had been raised in our church. At the same time another young girl united with the church. In October a young man asked admission to the church and was baptized, making seven new members since our last report.—Elsie A. Eigenhrode, Rocky Ridge, Md., Feb. 19.

### NEBRASKA

**South Beatrice.**—The church began her new year in October, officers and teachers in both church and Sunday-school having been

## Delayed March Achievement Offering

- Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

Please place this money to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. ....

Post Office .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	\$.....



elected at our business meeting in September. Communion was held Oct. 27. The annual wood cutting for the church took two days, on both of which the ladies served dinner to a large group of men. This group also shucked the corn for our Sunday-school superintendent, Bro. Ross Beckner, who was ill. Our Aid Society sent a box of clothing and food to the Nebraska Children's Home Society of Omaha. Our pastor and Sister Bertha Frantz represented our church at district meeting. Thanksgiving services were conducted at the church and an offering lifted. McPherson College deputation team filled the pulpit one Sunday in November and were greeted by an appreciative audience. A new feature of the church is the junior choir which gave us an excellent program Dec. 22. They appear occasionally in place of the regular choir. The choir of some thirty voices presented a Christmas cantata to a full house. Carols were sung through the community on Christmas Eve. The B. Y. P. D. under the leadership of Melva Jenkins brought cheer to a number of families of the community by presenting them with well-filled baskets. This same group adds regularly to the evening service.—Mrs. J. H. Heiny, Blue Springs, Nebr., Feb. 17.

### OHIO

**Akron.**—We feel that the church here in Akron is moving forward nicely under the leadership of our pastor, C. H. Petry. In the past year one of the buildings on the church property—heretofore a rental property, was set aside as a parish house to be used for Sunday-school, Aid work and general church activities. In July the Vacation Bible School was a decided success. Average attendance of pupils was fifty-six and average attendance of pupils, teachers and helpers was over eighty. A new driveway adds to the appearance and convenience of the church property. The pulpit platform has been raised and enlarged. Recently we had an impressive note and mortgage-burning service, when the deed to the Eastwood mission was turned over to the Mission Board of Northeastern Ohio, represented by D. F. Stuckey. Eastwood mission is a child of the Akron church and is progressing nicely, having overcome some serious difficulties and spiritual hardships. We feel that there is a brilliant future for this little mission, now under the conscientious leadership of their pastor, Wilmer A. Petry. This past summer our Aid Society paid the pastor's expense to the pastors' convention in Chicago. During the year twenty-nine have been added to the church by letter, two by former baptism and sixteen by baptism.—Rosa M. Bennett, Copley, Ohio, Feb. 13.

**Pleasant Hill.**—There was a Thanksgiving program on Sunday, Nov. 24. Many farm products were given to our pastor and family. There was also a union Thanksgiving service when Rev. W. G. Kershner of the Congregational Christian church gave the message. Dec. 22 the young people gave a message through a playlet. This was followed by the white gift service; some of this offering was given for foreign missions. Before the revival Bro. Royer gave a series of sermons from the Epistles of John. The revival began Jan. 12. The first three sermons were given by different ministers of the town, followed by spiritual sermons by our pastor. There was good attendance for two weeks, except the night of the blizzard when the services were recalled. Jan. 26 seventeen young people confessed Christ and received baptism a few nights later. Those who were present each night of the revival received a copy of the New Testament from Bro. Royer. Feb. 8 Bro. Frank Crumpacker of China gave us a missionary message. Feb. 12 our church entertained the District Aid conference of Southern Ohio. There was a large attendance and it was a spiritual meeting. Two messages were given by Bro. Bonsack concerning the foreign mission work of the church. Sister Ida Larsen, one of our home missionaries, informed us of the work in Adams County. Since our last report two letters of membership have been received and six granted.—Mary West, Pleasant Hill, Ohio, Feb. 15.

### OKLAHOMA

**Pleasant Plains.**—Our new songbooks, Triumphant Service Songs, have arrived and we are enjoying them very much. In December thieves broke into our church and took fifty dollars' worth of our nicest fixtures including two lamps. Our Women's and Men's Work have made some improvements. Feb. 5 Bro. Geo. R. Eller, our elder and pastor, resigned to take up pastoral work at Bartlesville, Okla. We chose Bro. J. S. Ayers as elder for the rest of the year and to act as pastor until such time as we can fill the vacancy.—Mary P. Wilson, Aline, Okla., Feb. 15.

### PENNSYLVANIA

**Akron church** enjoyed the labors of Eld. I. N. H. Beahm from Jan. 5 to 19 inclusive in a series of efforts for the saving of souls. While no results were in evidence, we feel that much good has come to all present. On Sunday morning, Jan. 26, the Student Volunteers of Elizabethtown College rendered a very fine program which was greatly appreciated. An offering of \$25 was lifted for the support of the Bit-tingers in Africa. A Bible institute is being arranged for in the near future.—David H. Snader, Akron, Pa., Feb. 19.

**Bellwood.**—Since the last report, five have been added to the church by letter. Through pulpit exchange and a guest minister, Bro. Roy Miller of the Juniata Park church, Bro. Alvin Cox of Warriors Mark and Bro. Chester Baird of Converse, Ind., spoke on various helpful subjects during the fall months. The pastor of the local colored congregation, Rev. Ivory Weldon, was engaged to speak at a Sunday evening service and brought a very impressive message on "Weighed in the Balance." On Dec. 22 "The Beautiful Story of Christmas" was

presented in the morning by the children and "Starlight of Peace" in the evening by the church choir. The local W. C. T. U., of which several of our women are members, broadcasted a peace program over WFBG, Altoona, supervised by the writer. Ernest Miller of the Altoona Twenty-eighth Street congregation, showed his lantern slides on the Holy Land and interesting pictures of the various countries which he visited on his trip to Palestine. Our church and school are very much interested in the new first series leadership training class, just started in our congregation. The class meets during the Sunday-school period and is for people who expect to be leaders in the work at this place. It is a joy to see folks entering the class from all over the school, showing that they are interested and will be responsible for the work of tomorrow. Mrs. Harold Evans, who has had much experience in teaching, has been secured to teach the class and the first unit is "The Life of Christ." The pastor put out a questionnaire to the entire membership, beneficial to both pastor and church. A lot of general information came in besides a number of requests for sermons on particular subjects. The attendance has been good in spite of the extreme cold and deep snow. Finances are improved due to a better working program.—Mrs. H. Paul Cox, Bellwood, Pa., Feb. 17.

**Falling Spring.**—Bro. W. N. Zobler of Lancaster, Pa., began a series of revival meetings at the Shady Grove house on Jan. 19. A blinding snowstorm the same day closed most of the roads for many days. Bro. Zobler and the brethren in and close to Shady Grove plodded bravely on and the Shady Grove meeting proved to be a rich blessing to the Falling Spring congregation. It was a beautiful sight to see four young sisters and three young brethren, all Sunday-school scholars between the ages of ten and eighteen years, being led down into the waters of the Falling Springs on a bright sunny afternoon of a day that registered ten degrees below zero in the morning.—Grace E. Smith, Waynesboro, Pa., Feb. 11.

**Quakertown.**—At our council meeting Jan. 7 we elected officers for the church and also the B. Y. P. D. Bro. S. S. Lint is clerk; Bro. Edwin Rotenberger and Bro. Raymond Bleam, trustees; Bro. Steve Margus, B. Y. P. D. president. Bro. I. D. Shaffer has been a trustee for a number of years and was voted in as an honorary trustee for life. The Co-Workers' class presented the church with a new pulpit as a Christmas gift. This same class held services in the Doylestown jail Jan. 26. This consisted of special numbers by different groups in song, instrumental music, readings and a short talk by our pastor, Bro. Clarence Holsopple, also scripture and prayer. During the past few months pastors from various sections of the country have filled the pulpit; Bro. David Cassel of Hatfield preached for us the morning of Jan. 26 and Bro. A. A. Price of Harleysville on Feb. 2.—Mrs. Raymond Bleam, Coopersburg, Pa., Feb. 10.

**Sipesville church** met in council Jan. 7. After all the expenses were paid a nice balance was left in each treasury. Since our last report each department in the Sunday-school has been engaged in various activities. Dec. 24 the cantata, Unto One of the Least, was given. The young people are doing a splendid work under the leadership of their advisers, Bro. Roy Critchfield and Sister A. G. Maust, and the cabinet members. Dec. 12 a district rally was held in the Methodist church at Somerset. These rallies are to be held quarterly and much interest is shown. Our young people just closed a contest in which enough money was raised to pay their mission quota. The group holds a social each month at which time a program is given and an evening of entertainment enjoyed. They held their last social at the parsonage Feb. 14. On the last Sunday of each month our young people present a fine worship service at the opening of the Sunday-school period. The ladies are enthusiastic in their work, doing quite a bit of quilting this winter. At present they are financing the remodeling of the church basement while the men are donating their labor. They are putting in a kitchen, social room and an auditorium for the primary department. The junior department is selling jello to raise money for camp expenses. The Sunday-school is planning to send every member of the department to Camp Harmony next summer. The young people are planning a program to be given Palm Sunday and the primary department will present a program on Easter morning. Our evangelistic meeting will be held in May.—Mrs. J. Lloyd Nedrow, Sipesville, Pa., Feb. 18.

**Waynesboro.**—Our evangelistic meetings with Eld. E. S. Coffman of Elgin, Ill., as evangelist, began on Jan. 12. Much interest was manifested in the two weeks' services, even though many were hindered from attending because of the slippery streets and zero weather. In his characteristic manner Bro. Coffman effectively presented the gospel in its simplicity. One afternoon a parents' meeting was held when Bro. Coffman gave an address on the Christian Home. There were seven applicants for baptism. For the younger folk baptism will be postponed a few weeks, during which time they will pursue a course of instruction on the meaning of church membership. Feb. 2 our pastor gave an illustrated lecture on The Old Book Finding New Friends. The young people had charge of the worship program at this service. Afterward the congregation viewed a large exhibit of Bibles dating from 1538 to the present time. Among these was a Saur Bible of 1743 and two of the 1776 edition. Hymn and prayer books were also exhibited, the oldest of which was published by C. Saur in 1752. This service was held in commemoration of the 400th anniversary of the printing of the Coverdale Bible. Our pastor also traced the Bible from the originals to the present time. Recently our Board of Christian Education set up an organization for a leadership training school by electing a dean and registrar for the school; they plan to have the first session in March.—Sadie M. Wingert, Waynesboro, Pa., Feb. 8.



## VIRGINIA

**Montezuma** church met in council Feb. 1. Those appointed to lift the offering for Montezuma: Iven Evers and Chas. Click; for Beaver Creek, Edwin Shirkey and DeRay Miller. It was decided to increase our budget \$50 over the amount paid last year. The offering of the first Sunday of each month has been taken for missions; this was not adequate so it was decided to take out of the general fund to meet this deficit. The Beaver Creek congregation will give their quota of \$21 toward the Bible Chair sponsored by the alumni association of Bridgewater College. The first Saturday in April the visit council will be held in the Beaver Creek church at 10 o'clock. The annual old folks' singing will be held in the Montezuma house Feb. 22.—Mrs. S. E. Garber, Bridgewater, Va., Feb. 7.

**Pleasant Hill** church appreciated the coming of our new field director in October, even if only a few of our members were permitted to hear him. The committee came to our church Nov. 9 and ordained Bro. Hampton Marshall to the eldership. Jan. 11 we met in council. Elders A. N. Hylton and Hampton Marshall were elected joint elders in charge. The old church officers were retained for the year as were the Sunday-school officers.—Mrs. Ava M. Cannaday, Willis, Va., Feb. 11.

## WEST VIRGINIA

**Brick.**—Since our last report Bro. Earl W. Fike, who was our elder, resigned to accept a call as pastor of the Ninth Street church, Roanoke, Va. Bro. Ezra Fike of Eglon, W. Va., was elected for a year as our elder. Bro. Fike and his wife made many friends while in our congregation and we were sorry to see them leave the community. In July Bro. Newton Poling, formerly of Philippi, W. Va., was licensed to preach. A young people's meeting was organized and held regular meetings during the summer months with splendid co-operation of the different churches in the community. On account of so many of our young people going away to college or to teach, it was deemed best to discontinue the meeting. A Vacation Bible School was held in the Methodist church at Maysville, with the Baptist and U. B. churches assisting. Two of the teachers were students from Elizabethtown College. We are glad to have with us Bro. Perry Parker and family who spent five years in the west. Our pastor, Bro. Alva Harsh, and four others attended the regional conference at Bridgewater in November. The Brick church and Petersburg Sunday-schools with Sister Harsh, director, gave a cantata, *The Story of a Christmas Gift*, at both churches during the holidays. In January Bro. Harsh attended the Foreign Missions Conference at Asbury Park, N. J., as one of four representatives of the Church of the Brethren. He gave a splendid report of the conference the following Sunday. We have organized a Women's Work council and hold meetings monthly. Much interest is manifested. We now have an enrollment of twenty and hope to accomplish many things during the year. We are planning to celebrate the seventieth anniversary of the building of the Brick church by a homecoming on July 12.—Loretta M. Idleman, Scherr, W. Va., Feb. 19.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

THE NAZARENE—  
A PICTURE FOR EASTER

In thousands of homes you will find this new interpretation of the Christ as a modern artist painted him. Critics speak of this picture in the highest terms. The picture will radiate a new atmosphere in your home. We furnish it either in "Printed Reproduction" or in "Genuine Photographic Print."



## Printed Reproduction

The sizes here given are for the sheets on which the picture is printed.

No. 1. Sepia or black halftone 8½ x 11 inches .....	\$0.35
No. 2. Sepia gravure 12 x 16 inches .....	.50
No. 3. Sepia gravure 20 x 26 inches .....	1.00
No. 4. Colored print 12 x 13 inches .....	1.50

## Genuine Photographic Prints

The sizes here given are the sizes of the oval.

No. A. Sepia unmounted 7 x 8½ inches .....	\$1.25
No. B. Sepia unmounted 16 x 20 inches .....	9.00
No. C. Sepia unmounted 24 x 28½ inches .....	12.00

Brethren Publishing House, Elgin, Ill.

## The Music of Literature

## The World's Best Poetry, \$1.00

More than 350 of the world's best loved and most helpful short poems, old time favorites and the most popular of the newer poetry. You will never tire turning to its pages. 477 pages.

## The World's Great Religious Poetry, \$2.00

A well balanced collection of religious poems including both ancient and modern. Its many indexes enable one to find desired poems readily. A marvelous anthology. 876 pages.

## Heart Throbs, 75c

Such a wise selection that yearly this book finds a ready sale. These poems do touch the heart. Those who care little for poetry will wake up as they read these selections.

## More Heart Throbs, 75c

The popularity of "Heart Throbs" simply made it necessary to bring out this second book of great poems.

## Quotable Poems, \$2.50

Poems that are quotable, have a modern tone and spiritual qualities, touch common human needs, and possess fine poetic qualities. Abounds in poems for great days. 386 pages.

## Quotable Poems, Volume II, \$2.50

A new collection of superior poems by known and unknown authors. Poems that strike at the heart of things and urge you to the best. 370 pages.

## The Golden Book of Faith, \$2.00

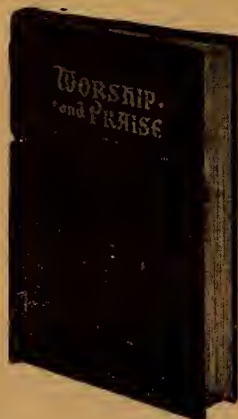
Not the least helpful selection of poems is "The Golden Book of Faith" in which the reader finds those soul-stirring messages that one so often needs in these days of doubt and depression.

Brethren Publishing House, Elgin, Ill.



## Good Music a Strong Factor in Building Your Local Work

Whether you are trying to build a large Sunday-school, a live Sunday-school or a growing Sunday-school (and you should strive for all of these) you will find good music a mighty factor in drawing, holding and quickening your folks. The Song Book that will help you most in this is—



### WORSHIP AND PRAISE

Cloth Binding

Single copy, postpaid .....\$ .50  
Per dozen, not prepaid .... 4.80  
Per hundred, not prepaid.. 40.00

Bristol Paper Binding

Single copy, postpaid .....\$ .35  
Per dozen, not prepaid .... 3.60  
Per hundred, not prepaid.. 25.00

**The Song Book for  
which your congregation  
has been looking.**

**Brethren Publishing House, Elgin, Ill.**

## Wedding Bells

Ministers always find joy in presenting the bride and groom with something that will remind them of their wedding day.

**Marriage Certificate, No. 24.** 15 by 19½ inches. Each, 25c; per dozen, \$2.75.

**Bridal Bells.** A book that always pleases. Boxed, 75c.

**Bridal Blossoms.** Printed in a style that wins. Boxed, 75c.

**Lovers Always.** Its nine chapters on the marriage relation have made this very popular. \$1.25.

**One for Life, No. 35.** A beautiful 80-page booklet. Very popular. \$2.00. Cheaper editions are No. 35A, 85c, and No. 35B, 50c.

**The Bride, No. 120.** A charming illustrated book for 70c.

**A Garland of Wedding Memories.** Provides for all the essentials for such occasions. \$1.00.

**Cokesbury Marriage Manual.** Contains a number of marriage forms, informs on anniversaries and abounds in timely suggestions for wedding occasions. \$1.00.

**Brethren Publishing House, Elgin, Ill.**

## You'll Find Nothing Better

for your Sunday-school than the Brethren Literature. Graded and Improved Uniform Lessons for your classes. Brethren Teachers' Monthly, Our Young People, Our Boys and Girls, and Our Children bring to each and all the very things needful for good and efficient work. Ask for samples.

## A New Pictorial Chart of the Life and Journeys of Jesus

This is a New Pictorial Chart that simplifies teaching the Life and Journeys of Jesus. The map notes the essentials and passes over the rest. Twenty-three beautiful colored illustrations in chronological sequence picture great events in the life of the Master. All so arranged that it becomes easy to associate time, place and event with Bible record. **Helps learners to see.** This wall Chart (22 by 36 inches) creates a new interest and puts new life into Bible teaching. Price of this Helpful Chart is \$1.50.

We can also furnish this Chart in small size for pupil's use (9 by 14 inches) at \$1.20 a dozen.

**Brethren Publishing House, Elgin, Ill.**

## Kagawa's Two New Books

When Kagawa speaks folks listen: when he writes they buy and read. These two new books are read far and wide.

### SONGS FROM THE SLUMS

contains choice poems that were born in the slum life of Japan. These poems of deep passion reveal the author's understanding of and sympathy with the less fortunate. Price, \$1.00.

A book that will stir you to help the down and out.

### MEDITATIONS ON THE CROSS

is doubly timely as we near the Easter season. Here are the titles of a few of its 18 chapters—

The Secret of the Cross

The Cross in the Fourth Gospel

The Cross and the Blood of Christ

The Cross and Social Life

The Cross and Religious Life

The Cross and Daily Life

The Cross and Social Movements

Thousands have heard Kagawa speak. Millions are reading what he writes. You can get his message on the Cross in full in this new book of 222 pages. Price, \$1.50.

**Meditations on the Cross is a book of the hour.**

**Brethren Publishing House, Elgin, Ill.**

## Two Books

for  
Your  
Hour  
of  
Devotion



### GOD'S MINUTE

A book of 365 short prayers, with a Bible verse on Prayer.

### GOD'S MESSAGE

A companion of "God's Minute." Contains 365 Bible verses with devotional comments.

Price of each book: Cloth, 60c; karatol, \$1.00; limp art leather, \$1.50.

**Brethren Publishing House, Elgin, Ill.**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., March 14, 1936

No. 11



Photo by E. G. Hoff

## JUST CRAB APPLE BLOSSOMS

*Yet "Solomon in all his glory was not arrayed like one of these."*

## IN THIS NUMBER

### Editorial—

In the Pre-Natal Period (E. F.) .....	3
Strengthening Mutual Loyalties (E. F.) .....	3
Peace Instruction (D. W. K.) .....	3
Putting New and Old Together (E. F.) .....	4
Helen's Secret (H. A. B.) .....	4
Kingdom Gleanings .....	12, 13
"The Curtain Falls" (H. S. M.) .....	13
Daily Devotions (W. W. S.) .....	18

### The General Forum—

"The Earth Is the Lord's (Verse). By May Allread Baker .....	5
Christian Counseling as a Method With Adults. By H. H. Helman .....	5
A Loyalty Threefold.—No. 2. By Paul B. Studebaker ..	6
The New Birth. By Lester E. Fike .....	7
"Christ's Invitation and Promise." By H. B. Heisey ...	8
"To the Work." By Leonard Birkin .....	9
The College Prospect Asks Some Questions. By J. G. Meyer .....	11
Footprint of Yesterday—Our Fathers. By Robert L. Sink .....	11

### Home and Family—

God's Messenger (Verse). By Hubert Miller .....	14
The Trade-In. By Ada Cassell Sell .....	14
Sacrifice (Verse). By Mrs. Irene Baldrige .....	15
Our Children and Their Sunday-school Lessons. By Joy U. Hamstead .....	15
Bones. By Roy Honeyman .....	16
The Sunday-school of the East Dayton Church. By Henry T. Barnhart .....	17

### Our Mission Work—

What to Pray For. By Emma Horning .....	19
Developing a Missionary Minded Church. By Roy G. Engle .....	19
News From the Field. By Goldie E. Swartz .....	20
Junior Worship Program .....	21
News From the Field. By Elizabeth W. Oberholtzer ..	22

### The Church at Work—

A Pastor's Letter; War-Peace Vote; "We Don't Have Enough Leaders to Go Around"; Self-rating Questions for Church School Leaders and Teachers; Tobacco and the Christian; April 12—Easter Program; Four Overnight Camps for Boys; Easter Evangelism and Children .....	23-25
---	-------



# EASTER

## and the

# Gospel Messenger!

\* \* \* \*

The Easter season is at hand. New members are coming into the church and the loyalty of the regular membership is being renewed. Now is the logical time to put the church paper into the homes of your congregation and thus conserve the Easter church interest throughout the year.

This can be simply and economically done. There is a special club rate where at least 75% of the resident Brethren families of a congregation become subscribers. That special rate is \$1.25 per year as against the regular rate of \$2. Details of the plan will be gladly given on request.

Last year 370 churches used this economical club plan, adding at least 8,000 subscriptions to the Messenger list. This year the number of participating churches should increase to 500, or half our congregations. And the number will so increase if our people keep up subscription interest through the Easter season.

Please remember that any church at any time can form a Gospel Messenger club. There is no time limit to the offer; all that is required is the reaching of a certain per cent. Why not be one of the 500 churches succeeding with the plan for 1936? And in doing so you will help carry the hope of Easter through the whole of another year!

For information, write the Messenger office or—

**BRETHREN PUBLISHING HOUSE**  
Elgin, Illinois

## Blue Ridge College

Since Blue Ridge College is completing its ninth year as a junior college, it seems advisable to set forth the functions and advantages of the junior college. These may be discussed under two headings: First, the special needs of youth during the adolescent period; second, the training offered.

The junior college deals with the molding period of plastic youth. Youth are impatient and are anxious to reach the more serious business of life, yet before they are properly prepared for life, habits are formed, moral and religious standards are set up, vocations are selected, and mates are chosen. Youth's pathway is thickly strewn with perils and pitfalls. Since these conditions are inevitable, they give the junior college not only opportunity but also its responsibility in guiding the development of maturing minds. When boys and girls enter the junior college, they are not only passing through the stage of violent and intensive impulses within, but they are leaving the restraining influences of the home. Since the release of parental restrictions brings new responsibilities in conduct and self-control, the junior college has the strategic opportunity of helping young people to make the proper adjustment to group control and community activities. Because in youth there is a maximum of enthusiastic interest, a minimum of cynicism and bitterness, and a devotion to others and to duty, the junior college tries to keep the fires of love, reverence and devotion burning with a steady flame and to send forth the educated youth with an unfailing ambition to attain their goal in life and with an undying faith in themselves and humanity.

The junior college performs the following distinct functions: First, it provides semi-vocational and semi-technical training for the young men and women who probably can not and who will not attend school beyond this two-year college period; second, it provides two years of the traditional college curriculum required for advancement to the specialized fields of the senior college and university.

Blue Ridge College is endeavoring to realize these functions and advantages. While the two-year curriculum preparing for life is the most promising field for the junior college, Blue Ridge College has enrolled most of the students in the course which prepares them for continuing their education in the senior colleges and universities. About two-thirds of its graduates have continued their education with recognition of their work in Blue Ridge College and a satisfactory record in the senior colleges and universities. The religious atmosphere of the college and the close faculty contact with the students have been helpful in giving the guidance necessary to young people and in helping them to meet and to solve the problems of youth.—Edward C. Bixler.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 85

Elgin, Ill., March 14, 1936

No. 11

## EDITORIAL

### In the Pre-Natal Period

"THE whole creation groaneth and travaileth in pain." That was nearly nineteen hundred years ago, and the child hasn't been delivered yet. He is to be an unusually fine specimen of humanity. He is to be the new age, the new order of social justice, the new world that aspiring youth is always building. And so the birth pangs must be of corresponding duration and severity. They must be worthy of such a superb product of gestation.

Let no one be discouraged therefore, least of all the young. Many generations of youth have been just as sure as this one that the new order was just emerging. Well, it was, but this emerging business is a big job when the emerging thing itself is so big. One of your present writer's chief boyhood anxieties was that it would all be over before he would get a chance at it. He is willing to admit now that there will be plenty of opportunity for distinctive service open to all who come after him.

A new venture in the field of religious journalism carries the startling news that we are at the end of an epoch. The confusion we see around us in every field of enterprise, political, industrial, religious, means that we are on the threshold of something different in human civilization. We are, of course, but don't imagine for a minute that this calls for something different from the love of Christ and the faith in God which have sustained you to this day. "Whereunto we have attained, by that same rule let us walk." E. F.

### Strengthening Mutual Loyalties

DOESN'T this state the trouble pretty well? "We have built a world in which peoples and nations have become increasingly dependent but without the loyalties which enable people to live together with mutual goodwill and mutual advantage."

Of what real benefit is it that we have improved so

greatly our means of communicating with each other, if we are to go on fearing and hating each other? We were better off not to see and hear so much of other nations, if we must keep on forever treating them as actual or potential enemies. But think how useful they could be to us and we to them, if we could become real friends.

And so it comes back to the primal necessity of knowing and trusting each other. Nationalism gone mad acts just like individualism gone mad. The remedy is mutual understanding and appreciation. And there is no way to bring this about except to will it and do it. No way but actually to begin being friendly and to keep on until we find out how foolish we have been all these centuries. E. F.

### Peace Instruction

I AM informed that during the last war our boys from the pacifist churches were, in some places, grilled in four points.

(1) Are you a regular attendant of your church? Evidence had to be given, over the signature of the pastor that this particular person was a regular attendant at the Sunday services.

(2) Do you support your church financially? How much? I wonder how many pastors would be embarrassed in trying to satisfy this demand for certified evidence.

(3) Have you attended your communion services? Which, in the Church of the Brethren, means the love feast.

(4) Finally, if one claimed that his request for exemption from war service was religious, what are the texts on which he could base his claim?

I think people who claim exemption from war service on religious grounds can not object to these four questions. Further, it is not only the young men, but the young women who will face conscription for some



kind of war service in a future conflict. Has every pastor in the Church of the Brethren taught the young people so that they can, without embarrassment, go before a notary public and certify that these young persons have fully complied with the religious demands for exemption?

I suggest that all our young people learn by heart at least a few of the great texts of the Bible that are diametrically opposed to war. Ex. 20: 13: "Thou shalt not kill." Matt. 5: 21, 22: "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment."

Matt. 5: 43, 44: "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven."

Rom. 12: 14: "Bless them that persecute you; bless and curse not."

Rom. 12: 17-21: "Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."

Rom. 13: 8: "Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law."

Rom. 13: 10: "Love worketh no ill to his neighbor; love, therefore, is the fulfillment of the law."

Matt. 5: 9: "Blessed are the peacemakers: for they shall be called sons of God."

Also everyone should be familiar with Isaiah 53 and thus get the insight into the meaning of vicarious suffering which was so perfectly demonstrated by our Lord. He who has redemptive love toward his fellow men will gladly suffer to save them, instead of trying to destroy them. This is the philosophy of the cross (John 12: 32).

D. W. K.

### Putting New and Old Together

IF we never learned anything new we could make no progress. Nor could we if we threw away everything old. Progress comes through building something larger and better, but the new structure must have a solid foundation and that must come out of the past. There is no other place to get it.

It's very commonplace to note that if you let fall as

many apples as you pick up, you gain nothing in apples, but the present age is forgetting just such simple things. It is throwing away too much precious treasure.

New truth must not supplant the old. It must be joined to it. The new and the old can be fitted together. The great need of our time is men and women so clear-headed and clean-hearted that they can do just that.

E. F.

### Helen's Secret

THE first time that I saw Helen she was the capable and obliging person in charge of the reference room in a convenient public library. But she was not just another young woman. On her cheeks was the glow of health, in her step the sure movement of one who loves the out of doors, and in her eyes the light of intelligence and understanding. She was a true person; therefore, she had an attractive personality.

It was perhaps two years later that I noted Helen did not look so well. She had grown much thinner. Something of the old buoyance was gone. There was an expression on her face that suggested trouble somewhere. But for all these signs of change she was still the obliging head of her department. Then one noon when I went to the reference room I found no one in charge. A library helper from downstairs hurried up to see what I needed.

It was that very evening that I read in the paper a brief account of Helen's death. It seemed she had gone to the hospital for treatment, but died before the first week had passed. Naturally I wondered about her sudden passing. Finally Helen's secret was out. A friend told me that she died of cancer of the breast. But strange as it may seem, not even her sister with whom she had lived, knew what was the matter until after the examination at the hospital.

And so it was understood that month after month Helen had worked at the library, knowing full well that she was about to die. Month after month as the horrible thing ate into her breast she had said no word to her sister. But why tell Helen's secret? Why add to the sad mystery of life by telling the story of another useful person struck down in the very prime of life?

Well, just because Helen is really a symbol. What came to her, must sooner or later come to us all. And it may be worth our while to observe that even though she was obliged to live with death, yet she did not falter. The daily task was done. She did not add to the world's sorrow by lamentation. Hers was a brave spirit. She was one of the courageous ones who daily triumph over the material. And in that there is surely something that will not perish, that can not die!

H. A. B.



---



---

## THE GENERAL FORUM

---



---

### "The Earth Is the Lord's"

BY MAY ALLREAD BAKER

He prays, who looks upon the sunset's gold;  
 No artist's palette, anywhere, can hold  
 Such lovely colors. No mere mortal man  
 Can measure or divide its wondrous span.  
 He trusts, no matter what his race or creed,  
 Who sows with faith, the tiny, sprouting seed;  
 He serves, he that is good and kind and true,  
 And does what loving hands may find to do.  
 He hopes, who sees the leaves in autumn fall,  
 To know they'll bud anew in early spring;  
 He hears, who listens to the songbirds sing;  
 Or thrills, responsive, when the wild geese call.  
 There are no atheists. Though man may sin,  
 God's hand rests visibly on everything.

*Lewisburg, Ohio.*

### Christian Counseling as a Method With Adults

BY H. H. HELMAN

JESUS was essentially a counselor. A great deal of his active ministry was taken up with personal counseling. We have carried his method over into young people's work, particularly in camps, institutes and conferences, and in some instances into the young people's work in the local church school. But we have not extended the method very definitely among adults.

Obviously there are difficulties in the use of this method with adults. Their attitudes and convictions are more definitely fixed. Experience has established habits and modes of thought. A certain amount of self-confidence has been cultivated. A feeling that all adults are on a common level prevents an open-minded attitude essential to the success of the method. Yet adults are not prejudiced against counsel if it comes from a person in whom they have confidence. A farmer goes to the County Agricultural Agent for counsel. A merchant gets advice from the Merchants' Association or from the Better Business Bureau. Adults consult their physician and their attorney. They seek counsel and adjust their lives to whatever counsel helps to solve their problems.

The complexity of life today creates a particular demand for personal counseling for adults who seek to make life more fully Christian. Jesus did not lay down rules which apply specifically to all the recurring problems of life. If life is to be kept on a high level the need for counseling is apparent. It is needed from those who have had experience and special training. Normal individuals need it, and those whose experiences have been abnormal or who have been thrown into abnormal or unusual circumstances need it most. For several years now life has been cast into very un-

usual and exceptional circumstances. It has therefore been a period rich in opportunities and needs for personal counseling. Quite likely most pastors today and most teachers of adult classes have before them situations that reveal the need of counseling and people whose immediate and future success in life require Christian counseling. There is often a reticence in making an approach in the matter of giving or seeking counsel on part of both pastor or teacher and the individual needing help. The development of a Christian may for this reason be retarded, and an opportunity for a real Christian service passed up. This reticence must be overcome.

Obviously the pastor will feel that he must be above the average in experience and training to merit the privilege of being a counselor to his fellow adults. Quite true. However, being chosen as a pastor is a recognition of superior ability. Being qualified to instruct in matters of religion also qualifies the teacher to counsel. If not in a professional way, surely in a practical way, as a fellow disciple seeking the Christian way of life. That there may be situations beyond the wisdom and ken of a pastor or teacher is conceded. When that happens, or when it is recognized that it may happen, it is not an occasion to avoid the matter, but to help find adequate counsel for the individual. Besides this, often the individual needs little more than a strengthening or bolstering of an attitude or conviction already held, which may be supplied by an affirmative contact. This a pastor or teacher can readily furnish.

Counseling may achieve several things. First, a counselor may help discover elements in a harassing situation which are hidden to the individual needing counsel. A typical case is an actual one in which a husband was exceedingly irritated by his wife, the mother of his six children. So much did he dwell upon one single phase of his problem that his eyes were blinded against another phase which more than balanced the difficulty. His wife was not neat. She lived a sort of secluded life. She naturally was unusually aged in looks. She was also nervous and irritable. She did not try to please him. He dwelt upon these matters until he was obsessed with the necessity of a radical adjustment in the marital relationship. Then came a counselor. He saw and pointed out the children in the situation, bright, intelligent, beautiful and industrious children. They were a credit to their parents. Thrown against the dark picture which the husband and father had painted for himself, the presence, the blessing and the future of these children was the element that saved the situation. When the counselor injected them into the



man's troubled thinking, it was the means of saving the home. It did not take a professional counselor to do this thing. It was a type of service any sensible pastor may render to distressed individuals. Seeing things in a better perspective, the pastor can help the troubled one to see new visions.

Another type of service which may be rendered by helpful, personal counseling is assisting a distressed adult to discover hidden powers within himself. A neighbor very definitely rendered such a service to another when the latter was passing through sorrow. Neither of them knew that the thing that happened represented a splendid technique in personal counseling. The only son, the stay and hope of the farmer, had died. The man was at the point of abandonment and collapse. He attempted to confess that life had no more interest or meaning for him. But this neighbor, sitting with him in the twilight of the setting sun, actually prevented the confession. "Raymond, you have always been a man of remarkable judgment, and you have taken the knocks as few of us can. Otherwise I would be afraid that this sorrow would down you." It was just what the man needed to save him. He knew he had this power of endurance; he summoned it under the challenge; and was remarkably reconciled in his sorrow. An elderly couple, always known as congenial folks, who could always see the humorous side of things, became quite irritated by a loud, rasping radio next door, where young people found it a means of satisfying entertainment. The more this couple thought about it and allowed themselves to be annoyed by it, the more exasperating the matter became. They reached the place where no sleep came until the radio ceased. It contained all the elements necessary for a "neighborly" clash. The clash didn't come, however, because a friend of the wife came in and remarked in her conversation that she herself couldn't possibly stand such a nuisance, and wished she had the capacity to see the humor of a thing like this, as she knew the couple did. Thereafter the "humor of the thing" released the tension, so that the annoyance was dissolved and the tension released, though the radio clamored on. These are practical examples of such personal counseling as may be done in a nonprofessional way by pastor, or even teacher.

Similar to these two types of service is another in which the troubled adult is helped to stand under trial. Many such cases were evident during the depression. The prolongation of it caused many folks to want to give up, make no attempt to hold their property, or to maintain their standing as industrious, frugal, honest citizens in the community. To stand under the trial of continued distress was exceedingly difficult. One such family was just at this point when the pastor happened in. The matter was introduced when they were

invited to attend church. Their church pride had been hurt by their inability to give. They frankly said they couldn't come so long as they couldn't give. The pastor had not been untouched by the same condition. Out of his experience and wisdom he told the hard-pressed family that in denying themselves the privilege of church worship, they were denying themselves one service religion should render them—helping them to stand up under trial. Of course there was a tinge of accusation in the statement and the family saw that to yield to disaster would be to confess that religion failed in their lives. They carried on and in due time the "break" came, the family saved their credit, their respectability and their Christian faith.

There is one more suggestion for the pastor who would exercise the privilege of counseling. It comes nearer requiring professional counseling than those mentioned above. But it may be done by the intelligent, practical-minded minister. It is helping to work out a technique for meeting a difficult situation. A case in point is one in which a parent had a problem which involved the almost grown son and the family auto. It is a common problem, as our readers will agree, and one which, though it is not a religious problem, has religious implications. A friend had discovered a happy solution to the problem and happened to be in conversation with this particular parent. The technique was to have the son adopt a reasonable schedule of hours and miles per week which he felt should govern the use of the car. He was then to record very carefully how much the car was used by himself and how many miles covered. The technique of co-operation here suggested, was just what the parent needed.

Let the pastor make it known that his counsel is available for whatever it is worth. But let him guard against a lack of purpose, and against offering solutions without getting at the fundamental causes of difficulties. Finally, remember that the best help is not in solving problems, but in helping others to solve their own. Note how Jesus did it just that way.

*New Carlisle, Ohio.*

## A Loyalty Threefold

BY PAUL B. STUDEBAKER

### II. To Our Church

In the second place, we must be true to the church. I think we recognize that the church is not perfect. But there are many unnecessary attacks made upon the church and her ministers. Unless one has something better to offer, it would be better not to criticize so loudly.

In a certain city a free lance evangelist set himself up to be the only gospel preacher in town. The churches,



according to him, were nothing but clubs, entirely void of spiritual power. Her ministers were the objects of his prayer before his audiences. He declared none of them were converted. He succeeded in drawing many people away from the churches and making many others dissatisfied. A few months later he proved to be immoral in his living. His work came to naught, leaving many people bewildered and stranded with no certain church home and ashamed to return to their former faith. This picture is all too true in many cities today. Some so-called independent Bible schools are producing many of this type of leaders, not all immoral, but they are hurting many churches.

Certainly the church has her faults and makes her mistakes, but that is because her membership is made up of humans and not angels. She will not be perfect as long as this is true. Sometimes parents in the home make the sad mistake of criticizing the church and her leaders. A family of this type made detrimental criticism a part of the table conversation after attending the service on Sunday. As a result the children grew up with a growing disrespect for the church and her leaders. Too late the parents realized their mistake, for the children are now out in the world and scorn the church. Her appeal falls on deaf ears.

While the church may stand a great deal of criticism, there is a deadlier enemy in our midst, namely, indifference. Some one has related the story of the devil and his angels who one day were asked to yield certain keys to the hearts of men and women. Satan pondered a moment, then said: "I am willing to give you all the keys but one, and that is indifference. With its influence I can do as I please with the life of any person."

It is estimated that about one-tenth of the population of our country attend church. Many churches are struggling along because of the indifference of her members. Why all this indifference? Can it be that we ministers are not challenging the multitudes as we should? It might be well for us to examine our pastoral and pulpit program.

However, the ministry can not be altogether to blame. Jesus said: "He that hath ears to hear, let him hear." Not that we should merely hear but we are responsible for acting upon what we hear. People prefer to be entertained, rather than receive the sound gospel. One has only to advertise a special program aside from the regular sermon to experience the truth of this statement. The church will be well filled.

One stands amazed upon reading a recent newspaper article which stated that half nude dancers were being brought into some fashionable city churches to dance while gospels hymns were being sung. "Large crowds clamored for entrance in churches where dancers per-

formed during the singing of gospel hymns. Hundreds were turned away." No Christian could possibly approve of such ungodliness. However, wholesome entertainment with a message that lifts and builds character is good in its place. Just as pie and cake proves harmful to the body if eaten as a regular diet, so too much entertainment proves detrimental to spiritual growth.

Again, indifference is another form of atheism. The atheist believes that there is no God. The indifferent Christian lives as if there were no God. What is the difference? The church needs men and women who are true; who will give their best, not only in finance but in warm-hearted service.

Could we but place some of the energy that has gone into material things, into the upbuilding of the spiritual, the church would be much better off. But men have become so absorbed in business that they have no time for kingdom interests. Notice the small boy playing with his new train; he is so absorbed that the house could almost fall and he would not know it. Many churches have almost gone while men were wrapped in the material world, and, as they say, were too practical to do otherwise.

William Carey was a business man, a shoemaker. "My business is serving the Lord. I cobble shoes to make expenses," he declared. Jesus emphasized our loyalty to the church in: "Seek ye first the kingdom of heaven." Are we really doing this? If we were, I believe the church would be making a greater impression on the youth of our land.

*Franklin Grove, Ill.*

---

## The New Birth

BY LESTER E. FIKE

*John 3: 1-15*

Sermon Written for the Isolated Membership of the Clovis Church

THERE is a decided difference between the life of an unregenerated person and that of a genuine Christian. This difference is not possible in our own strength. It is impossible to live the real life in our own strength. Paul says, "I buffet my body and bring it into subjection" (1 Cor. 9: 27). Only as we are subjected to the will of God and the power of his Spirit can we live as we should.

God intended that men should be perfect. Jesus gave us an example of a real man. He gives us to understand that we are to be perfect, "as our heavenly Father is perfect" (Matt. 5: 48). In order to attain perfection it is absolutely necessary to "be born anew," "of water and of the Spirit."

Everything has its beginning, except God who was in the beginning. We observe the beginning of a new



year, a new month, a new week and a new day. There is the beginning of a new life in the flesh and so also of a new life in the Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." As birth is the beginning of the physical life, so we call the beginning of the spiritual life a birth, the new birth.

The new birth is necessary in order to live aright. To accept Christ as a great Teacher only will not save us from ourselves nor for eternity. Nicodemus did that, but Jesus told him: "Except one be born anew [from above] he can not see the kingdom of God." So we must be born again, and only after we experience this new birth will we be able to live the life of the Spirit.

Paul clearly teaches that one born anew is "a new creature in Christ, old things are passed away; behold they are become new" (2 Cor. 5: 17). The new birth changes one's nature, desires and interests. "The mind of the flesh is enmity against God" (Rom. 8: 7), while the mind of the Spirit yields to God. One's spiritual life can be judged by his interests. The sinner is interested in sinful pleasure, the dance, drunkenness, the immoral movie and a so-called good time. One who has experienced the new birth is interested in Bible study, prayer meetings, worship services and every phase of Christian service.

The new birth helps us to know God better. We become his children. It helps us to love him more; and so of course we desire to serve him better.

There is a certain mystery about the new birth. We can not see the Spirit, but we can see the effects in the life. Jesus illustrates this by the wind. We can not see the wind nor explain where it comes from nor where it goes. We can, however, see the waving of the trees, the moving of the dust and the turning of the windmill. Electricity is also an invisible force which we understand only as we observe its work through light, heat and power.

"So is every one that is born of the Spirit." We can see the work of the Spirit in the lives of those who are born of the Spirit, and led by the Spirit. We can not explain all about it, yet we understand by the illumination of their lives, the warmth of their love towards God and their fellow men, and their zeal and power in Christian service that they have been born from above.

The outward recognition of the new birth is baptism preceded by faith and repentance. These three things are parts of the same experience often called the new birth. It is all made possible through the atonement of Jesus (John 3: 14, 15).

Jesus' teachings were perfect. He gave us a perfect law, the gospel, and then gives us power to live a perfect life. When we compare ourselves with him we

feel our littleness. It is then we realize how impossible it is for us to live perfect in our own strength and so are made to long for the power of his Spirit and that we might truly be born anew.

*Clovis, N. M.*

## "Christ's Invitation and Promise"

BY H. B. HEISEY

Thoughts From a Sermon

"COME unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28). This is a loving invitation, because it comes from a heart of love. It is a gracious invitation, because we do not deserve to receive it. It is a wonderful invitation, because it comes from "our great God and Savior, Jesus Christ." It is a saving invitation, because all who respond are redeemed thereby.

In this invitation, we behold Christ's compassion for the needy soul. As he stands there with outstretched arms and says "Come," I can feel the longing of his heart; I can hear the tenderness of his voice; I can see the appeal in his eyes. Hear him say: "Come! Come from your wayward past. Come from your sin and defeat. Come from your broken plans and scattered hopes. Come from your weaknesses and doubts. Come from your troubles and sorrows. Come! Come, and I will give you rest."

If only this old world would come to Jesus, there would be no more panics and business depressions; there would be no more poverty and starvation; no more wars; no more crime waves. Blame these conditions on any faults you wish, yet if you look far enough, you will discover that the fundamental cause is that mankind is out of harmony with God. Let everybody look to the Lord, and these conditions will vanish as the darkness of night flees before the rising sun. Jesus is the answer to the world's great need.

Remember Peter's answer to the Lord when many persons were turning from Jesus, and Jesus said to his disciples: "Will ye go also?" Peter said: "To whom shall we go? Thou hast the words of eternal life." Yes, Peter, you spoke the truth. It is Jesus who has the way of eternal life. It is Jesus who has the power of eternal life. Search throughout the whole universe; look throughout all eternity; and you will never find eternal life apart from Jesus.

Behold, Christ's power! When Jesus healed a man in the synagogue, who was possessed with an unclean spirit, the people said: "What thing is this? For with authority he commandeth the unclean spirits, and they do obey him." When Jesus stilled the tempest and calmed the wild sea, men were astonished and said: "What manner of man is this, that even the winds and the sea obey him?" Oh! when you come to Jesus, you



do not come to one who means well, but can not do well. You do not come to one who merely gives good advice, but can not give strength. When you come to Jesus, you come to One who is able to meet your every need; One "who is able to do exceeding abundantly above all that you can ask or think." Is it forgiveness you need? He will forgive to the uttermost. Is it victory over sin you desire? He, who cast out the unclean spirits, will give you a power before which Satan himself must retreat. Is your soul swept as with a tempest? Jesus will speak peace to your troubled breast. Is your heart broken by sorrow or disappointment? Jesus will make it whole again. Is it strength for a task you need? He will equip you with his own power. However dark the day, however black the night, however bad the reverses, never say: "Vanity of vanities, all is vanity!" But look up and hear Christ say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Lewistown, Pa.

## "To the Work"

BY LEONARD BIRKIN

*Neh. 4: 6; Matt. 21: 28; John 5: 17; 6: 27-29; 9: 4*

A Sermon on This Well-Known Hymn

A MAN said to me not long ago: "Mr. Birkin, you know I do not sing the hymn, *I Love to Tell the Story*, anymore." I asked him why. His answer made me think. It was this: "Because it isn't true. I don't love to tell the story, and every time I sing it I lie." He also asked: "How many of your members who sing that song do love to tell the story of Jesus and his love?"

In thinking these things over I decided he was right and that we may tell many a lie to God unconsciously, so I determined to preach on the hymns we sing.

The hymn, *To the Work*, is a good hymn to sing, and it is also a challenge to every Christian to be up and doing. For, Mr. Christian, when you have joined yourself to Jesus Christ, you belong to no shirker; and when you look at the world you live in and the universe, you may know it was no idle hands which made them.

Who can conceive of idle men or women being friends of Jesus? Could an idle man follow him through Galilee, and even unto Samaria? Could an idle man climb the hill into the Garden of Gethsemane, just to pray and there find the will of God?

The Scriptures we have chosen speak of a working God and a working Christ. This tells me that any idle man or woman will be entirely out of place in their company. The idle rich may have a hard time trying to convince the Savior that he is entitled to a place in

heaven. May we ever keep in mind that once we have decided to follow Jesus, we have gone into the building business; we have brick to lay and walls to raise.

To the work! To the work! We are servants of God;  
Let us follow the path that our Master has trod;  
With the balm of his counsel our strength to renew,  
Let us do with our might what our hands find to do.

There is something to think about in these words we sing so easily. Things I fear we have so far failed to think through. Notice the first thought. It speaks of servants. I know we are an independent people; we hate the very idea of anything that savors of service or servant. Yet most of us have once covenanted with Christ to be faithful in his service even until death. Think, too, to whom you are servants! To the One who was tactful and loving enough to say: "I call you not servants, but friends." You are servants of God, but Jesus has made of you friends; you have only to accept his friendship. He became a servant, too, despised and rejected of men, that he might be the friend he is to you.

Brethren, I think you know that servants are supposed to work and to earn their wages. Can you conceive of any servant in any profession drawing wages for idleness? Yet in the church of Jesus Christ, they live in multitudes, believing that Jesus has done all the work and singing that he has paid it all. Their labors shall follow after them. These shall tell the story of their lives. Let none of us be parlor sitters in the kingdom of God, not parasites on God's bounty; but let us work out our own salvation in fear and trembling.

Some one has told the following story: "A gentleman advertised for a gardener. A friend sent him a letter in answer, in regard to a man he might use. Let us call this man John Smith. The letter ran: 'John Smith has an excellent record and knowledge of gardening; he can manage a kitchen wonderfully and bring an ornamental garden to perfection.' The letter rambled on, and the reader thought he had found just the man he needed. But he turned the page on his letter and there at the end of all the excellencies of what that man could do, were just three words that spoilt it all—'but he won't.' What does this mean for us? Just this: there are in every church those who could revolutionize the church and open a way for the Spirit of God to take control. They could, but—they won't. The kingdom of God will not be for them until they know how to work for Christ.

"Let us follow the path that the Master has trod." Look over that pathway. It was rough and stormy and it led to a cross; but it was the pathway of the overcomer; and the pathway of great tribulation. He who walks that way with Jesus need fear no future. Who are these who are arrayed in white robes and whence come they? These are they who came through great



tribulation and have washed their robes and made them white in the blood of the Lamb.

"With the balm of his counsel our strength to renew, let us do with our might what our hands find to do." On that way of the cross you walk; his counsel, like a great healing balm, will heal the wounds from the stones and give courage to work without ceasing. The challenge of this verse of the hymn is summed up in the words, "Do with our might, what our hands find to do." The tasks are everywhere about us and Jesus is depending on us to do them. May we sing that verse with a new resolve to carry it out.

To the work! To the work! Let the hungry be fed;  
To the mountain of life let the weary be led;  
In the cross and its banner our glory shall be,  
While we herald the tidings, "Salvation is free!"

Again we are urged to work. There are hungry people in this world, with a hunger both physical and spiritual. Never have we seen a day such as this when Christians had a greater challenge to live as Christians. I am not thinking of milksop Christians nor easy road Christians, but copies of Jesus in human words and action. There are broken lives and broken homes, and ruined dreams. Nobody but Jesus can heal these broken pieces and he is depending on you and on me. "To the work! to the work!" The fountain of life is still sending out its healing stream. These weary need a helping hand as they stand by their pool of Siloam, longing for the healing waters to reach their need. Work, but not for the food which perisheth; but which abideth unto eternal life. Tell me if you can, why we should fear this work; or why we should shun it and turn away from it. There is glory in the cross and its banner has proved victorious. The greatest tidings in all the world are ours to spread, the tidings that salvation is free. Friends, if you believe in Jesus, you have a wonderful story to tell; a story you ought to share. To that fountain of life let the weary be led. You may lead there, brother, another Livingstone or Moody, and start a work that shall never stop. Somebody had to lead Peter and some one had to lead the Wesley boys, and Grenfell. What if these had shirked?

Friends, that same Jesus is depending on you. What if you fail, fail with such a message to give, with such a feast to offer? May we put meaning into our hymns by putting them to practice.

To the work! To the work! There is labor for all;  
For the kingdom of darkness and error shall fall;  
And the name of Jehovah exalted shall be,  
In the loud swelling chorus, "Salvation is free!"

"My Father worketh hitherto and I work." Shall I see Jesus work and stand idly by? Shall I say, "God, give me my daily bread, I do not feel like earning it"? The Creator is a working Creator, he is working even until now; and if he should cease to work, the universe

would crush about us. In the same way if we fail to work, somebody's universe may crush about him. Let me remember that somebody's future is in my hands; somebody's feet are mine to guide aright; somebody's soul is mine to lead to Jesus.

The great task God has put in your hands and mine is to help to bring about the fall of that kingdom of darkness and error. And we are promised that work shall not fail; there is no power more mighty than our Christ. Nehemiah said: "So we built the wall, for the people had a mind to work." Is that true of us, that we have a mind to work and build those walls? Is it true that what we do holds Jesus up before the world that he may draw people unto himself?

A story is told of a minister coming out of a building softly whistling. An urchin asked him, "Is that the best you can do?" "No," said the minister, "but can you beat it?" The boy demonstrated his ability; then insisted the minister do better. He did and the boy acknowledged it, but he said: "Well, if you can whistle better, mister, why weren't you doing it?" Now Mr. Christian, can't you whistle better for Jesus? And if you can, why aren't you doing it? The world, and Jesus too, has plenty of slipshod third-class workers, who could do better if they would. In it, in the name of Jehovah and for his glory, we are urged to work. Just what does Jehovah mean to you? Is he worth your best or your second best? Let us raise our voices to that loud swelling chorus which tells mankind that salvation is free!

To the work! To the work! In the strength of the Lord;  
And a robe and a crown shall our labor reward;  
When the home of the faithful our dwelling shall be;  
And we shout with the ransomed, "Salvation is free."

His power and his might are at our command. If we do not claim this power, then all we do for him or others will be in vain. We say we are weak, too-weak to work for God. Shall we despise the strength that lies in him? His strength made the first Gethsemane possible; his strength gave power to climb the hill to Calvary and say: "Thy will be done."

That strength of God is just as mighty, just-as powerful today. In it I, instead of a weakling, may become a man of strength, and overcome.

I stood one day on the deck of the great Lusitania in midocean. We were surrounded by fog. So an ocean liner lay helpless with sixty-five-thousand-horse-power engines, until the sun broke through the fog.

It is with God that we can labor on, in fog or sunshine; for he is Master of them all. In his strength we are urged to labor, and not in our own.

We can not get away from the word, *Work*. We find it in the words of Jesus; we find it in his life, and God himself is not a retired world maker, but he worketh even until now. That robe and that crown our



hymn speaks of are the reward. But they will not come to an idler, or a shirker, or a parasite on God's bounty. As I look at Jesus toiling on, I wonder how my life is measuring up; will it be worthy of that robe and crown?

That home of the faithful is for those who have gone through great tribulation and whose robes are washed in the blood of the Lamb. I know we want that home when this home no longer can serve us; we want all the good things that only God can give. Then let us toil on for him, till the crown we've won, that we may have some labors to follow on. Let us hope, let us watch and toil till at last the Master come. We must work the works of him that sent us while it is day, for the night cometh when no man can work.

*Bakersfield, Calif.*

## The College Prospect Asks Some Questions

BY J. G. MEYER

1. *Who should go to college?* (1) Those who definitely plan to enter one of the professions. (2) High school graduates who have sufficient aptitude to pursue advanced study. (3) Those pupils who have made good in high school and who are earnestly seeking to be of the largest service possible in life. (4) Those who really want to broaden their outlook on life.

2. *Does it pay to go to college?* (1) That depends on how much better a college graduate is able to do those socially desirable things which he would do anyway, and what important activities are revealed and made possible by a college education. (2) Yes, it pays if the college student profits from the best to which he is exposed in college; and if in turn he develops a finer loyalty to God, to his church, to his home, to the needs of mankind and to life at its highest and best. (3) Yes, provided the college helps the student to form worth-while friendships, to become interested in humanity and to learn to solve the large problems of life. (4) Sometimes a person does not "find himself" until he has gone to college, where he receives a broader outlook on life and its needs, and where college teachers encourage him to analyze himself and to seek guidance which enables him to find his place in life.

3. *Which college should I attend?* (1) It is always wise to attend the college which will conserve and develop spiritual as well as intellectual capacities. (2) The college in which the professors are proficient, and Christian in their interpretation of life. (3) The college that offers the best opportunities for preparation in one's chosen field at a cost within reach. (4) It would be best to attend the college that places most of its graduates in responsible positions and "follows up" the work of its alumni for several years after

graduation. (5) Other things being equal, a fully accredited college is more desirable than one that is not fully accredited.

4. *Should a high school graduate who is a member of the Church of the Brethren attend one of our own colleges?* (1) If one wishes to be a leader or an efficient worker in the Church of the Brethren it is highly desirable to attend one of our church colleges. (2) Students attending other colleges may lose their loyalty to the Church of the Brethren, whereas attendance at one of our colleges is likely to increase their appreciation of the church. (3) High school graduates who are members of the Church of the Brethren should support our colleges in every way possible. (4) Loyal members of the Church of the Brethren would likely find a more congenial and more wholesome atmosphere, and they would undoubtedly receive more sympathetic help and guidance at one of our own colleges than in other colleges or universities.

*North Manchester, Ind.*

## Footprints of Yesterday—Our Fathers

BY ROBERT L. SINK

It is an easy matter to make footprints, but sometimes they are difficult to follow, and the following oft-times may mean disaster to the tottering child that can so easily be led into forbidden paths. The untrained mind and inexperienced step is dependent upon the leading of another. And every boy knows that the greater influence and main source of guidance has been the father, and will be for some time. I believe an expression from each boy today would be an acknowledgment of gratitude for what his father has done.

One can hardly be a true son who fails to express his gratitude in obedience, who does not appreciate his own father who has sacrificed his own enjoyment for the happiness of his son. The boy who does not appreciate his childhood home, humble as it may be, can scarcely be a true citizen. The boy's pal is his dad, whom he sincerely endeavors to imitate through his childhood days. Usually and unconsciously, the son develops a likeness to his dad in action, deed, character and general personality. His footsteps are instinctively directed across the sands of time by the father.

The things dad does or says, and seemingly even his very innermost thoughts, are the great pride of the boy's heart. With pride in his heart a son will follow the trail blazed by the father. So beware, father, how you sow a seed, do an act or start a custom, for in the course of time that boy of yours to manhood grown may be standing in the midst of an undesirable harvest, all from the seed of your own sowing.

*Bringinghurst, Ind.*



## KINGDOM GLEANINGS

### Calendar for Sunday, March 15

**Sunday-school Lesson**, Jesus Teaches His Disciples to Pray.—Luke 11: 1-13.

**Christian Workers**, A Christian Home Atmosphere.

**B. Y. P. D.**, Evangelizing—1920 and 1936.

**Intermediate**, "That Ye May Be One."

\* \* \* \*

### Gains for the Kingdom

**Six** baptisms in the church at Bassenger, Fla., Bro. I. R. Pletcher, pastor-evangelist.

**Five** baptized in the Sidney church, Ohio, Bro. R. H. Nicodemus, pastor-evangelist.

**Thirteen** added to the Nokesville church, Va., Bro. N. J. Miller of Mt. Solon, evangelist.

**Ten** baptized in the First church, Toledo, Ohio, Bro. J. J. Anglemeyer of Williamstown, Ohio, evangelist.

\* \* \* \*

### Personal Mention

**Bro. John E. Moore** of Citronelle, Ala., was a last week's visitor at the Publishing House. With more years to his credit he may claim your acquaintance in his own right, but for the present you may know him as the son of Pastor James M. Moore of Lititz, Pa., and the grandson therefore of our departed Bro. J. H. Moore, long-time editor of The Gospel Messenger.

**Bro. B. F. Wampler and wife** of Carthage, Mo., observed Leap Year Day by celebrating the fifty-sixth anniversary of their marriage. His letter doesn't say which one made the original proposal. It did show however that the Messenger of Feb. 29 had special interest for him. The question at the close of the editorial, A Different Five Year Program, he would answer by saying yes to the second alternative.

**To Bro. W. L. Desenberg** of Ashland, Ohio, who, "by reason of strength," on Feb. 25 rounded out his fourscore years, and to his good wife, congratulations. And to the Ashland City church for not forgetting about it. Bro. Desenberg, with over a half century of ministerial service to his credit, is still active in church work, teaching in the Sunday-school and preaching on occasion. The congregation is now under the pastoral care of Bro. C. H. Deardorff.

**Brother and Sister N. E. Neiderheiser** of Mount Pleasant, Pa., are the happy father and mother of our Mrs. Dr. Parker in China, just as they are of all their other daughters. Remember the Neiderheiser sextette at Hershey? Two of the daughters, Mrs. Wall and Mrs. Vought, the latter accompanied by Bro. Vought and their little son, were with their parents when they visited the Publishing House last week and honored the Messenger offices with a friendly call.

**Sister M. Edith Riley** of Highland, Ohio, whose mother passed into rest at eighty-four just before Christmas last, says that her mother's mother began taking the Messenger before that was its name. Naturally her own interest in the church has always been keen. Her letter with its substantial enclosure proves that this interest is still the liveliest thing in her life. She also mentions the passing on Feb. 26 of Prof. J. E. Ockerman, "retired pen artist and teacher of more than fifty years' experience." Do you recall the reference to him in the Messenger for Oct. 12, 1935?

**Bro. Samuel D. Lindsay** is giving pastoral care to the Linville Creek, Timberville and Unity congregations of Northern Virginia. Other ministers make this possible by assisting in the preaching. The three churches unite in occasional musical programs and other special services.

**Eld. Samuel H. Hertzler** of Elizabethtown, Pa., came to the end of his long life and faithful ministry last Saturday, March 7, according to the brief word which has reached us this (Monday) afternoon, just in time for this hurried mention. There will of course be more to say of him in these columns in a later issue.

**Cablegrams** from the mission fields do not always bring unpleasant tidings. The one received last Saturday morning from Bro. Minor M. Myers of Tai Yuan Fu said: "We anticipate very little trouble." It was undoubtedly occasioned by newspaper reports of threatening communist activities in China, including the Shansi province where our missionaries are. This word is reassuring. Let us be thankful and continue to pray for the safekeeping of our representatives.

\* \* \* \*

### Miscellaneous Items

**There was** a mistake in the names in the death notice of Mrs. Minnie Haylman in the Feb. 22 paper. The name read Mrs. Minnie Hoyham; the maiden name should read Mongan. We are glad to make this correction.

**Will all churches** of Southern Ohio, which have business for the 1936 conference, to be held at the Georgetown church April 30, please send same to the secretary, H. H. Helman, New Carlisle, not later than April 1.

**The Annual Report** of the Morrellville church, Johnstown, Pa., gives also a summary of progress for Bro. Galen B. Royer's five-year pastoral period closing Oct. 1, 1935. It shows 129 accessions during the five years, with a net gain such as to bring the total membership to 451. Concerning this the pastor graciously says: "The accessions listed above are due to the consecrated work of teachers and laymembers."

**The District Meeting** of Northern Virginia will be held in the Mill Creek congregation on Friday and Saturday, April 17 and 18. Elders will meet on Thursday, April 16, at 2:00 P. M. All reports for the auditing committee should be in their hands by March 15. Queries, reports and other business for the meeting should be in the hands of the undersigned by March 31, in order to appear in the booklet.—S. I. Bowman, District Secretary, R. 5, Harrisonburg, Va.

\* \* \* \*

### With Our Schools

#### BETHANY BIBLICAL SEMINARY

**The Inter-Seminary Conference** was held at the University of Chicago, Feb. 12, at which Dr. Kagawa was also a special speaker. A large delegation of Bethany students attended this conference.

**Professor A. F. Brightbill** served as a member of the Program Committee of the Fourth Mid-West Conference on Church Music, which was held at Evanston, Ill., Feb. 11. These conferences are sponsored by the department of church and choral music of Northwestern University. Professor Brightbill has been vitally connected with these conferences from their inception.



A number of our students had the privilege of attending the Convention of the International Council of Religious Education, Feb. 10-12. Dr. Toyohiko Kagawa gave several lectures at this convention.

Professor Perry L. Rohrer has been appointed chairman of a committee to study methods of counseling in problems of life-adjustment. The aim of the committee is to develop leadership capable of giving more specific help in personal problems. The committee was appointed by the Board of Christian Education, and held its preliminary meeting Feb. 8, at the Seminary. Other members of the committee are: Dr. Charles Flory, Dr. Warren D. Bowman, Dr. J. G. Meyer, Dr. O. S. Hamer, Dan West and Miss Bernice Fowler.

\* \* \* \*

### In the Messenger Twenty Years Ago

Bro. E. F. Sherfy of Abilene, Kans., is booked for a series of meetings in the Larned church, six miles south of Larned, beginning March 12.

Bro. H. S. Replogle of Scalp Level, Pa., was with the members at Hazelton, W. Va., in a series of evangelistic services. Fourteen put on Christ in baptism, three were reclaimed and four await the initiatory rite.

The First Church of the Brethren at Ashland, Ohio, having outgrown her present quarters, is making arrangements for the construction of a new house to cost about \$6,000. A canvass of the membership is now in progress.

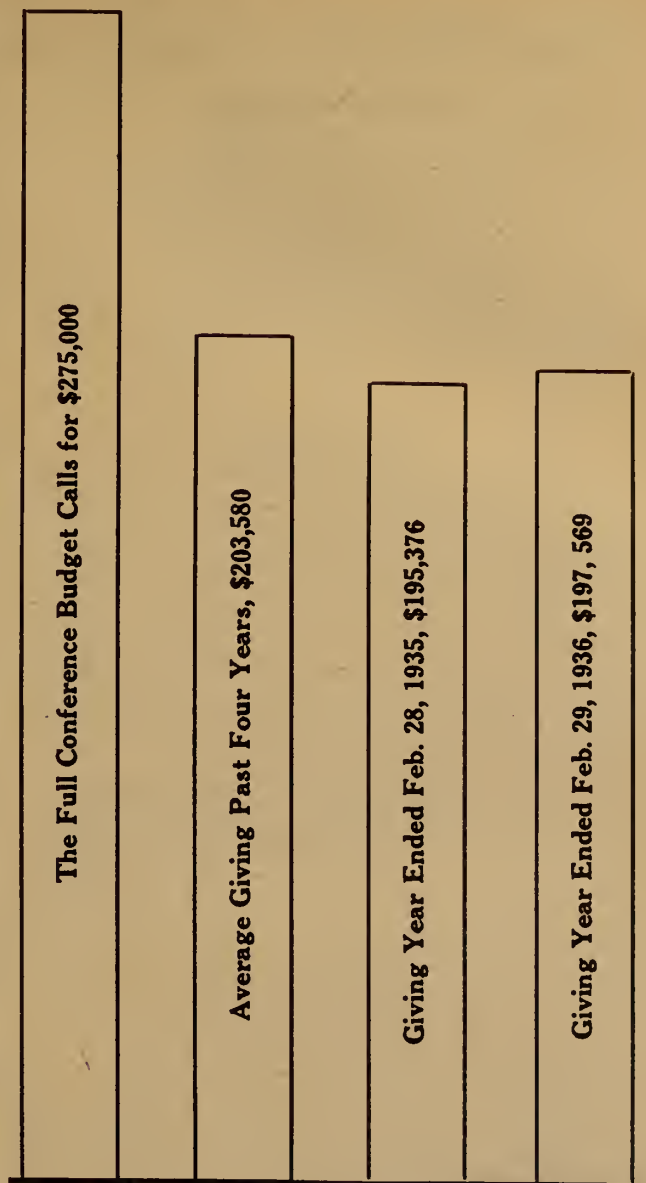
The little band of members at Overbrook, Kans., have just enjoyed a refreshing from on high. Bro. Oliver H. Austin of McPherson labored for them in a series of evangelistic services and amid general rejoicing thirteen made the good confession.

McPherson College has entered upon an active campaign to enlarge its work and usefulness. Bro. W. O. Beckner has been secured as the college field representative since his return from the Philippine Islands, and is now engaged in soliciting students and endowment, and holding Bible institutes.

The District Mission Board of Northern Indiana does not sit around waiting for opportunities to come to its door. It goes out after them. It has recently placed The Gospel Messenger in the public library of twenty-nine cities and towns in its territory. Good examples are worthy of imitation. A hint to some kinds of people is sufficient.

Occasionally we receive requests from contributors to have articles which have been submitted for publication, returned for revision or reconsideration. Circumstances sometimes make this necessary. In other instances it could be avoided if writers would carefully look over their manuscript before sending it, to make sure that they have not said something they would not like to see in print. Some articles, like some letters, should be slept on before they are mailed.

We learn that the remodeling of the Cherry Grove church, Ill., is progressing rapidly and that ere long they hope to have a house fully adapted to the needs of their flourishing Sunday-school. This old meetinghouse is of peculiar interest, historically, from the fact that there Nov. 12, 1875 a special district meeting was held, in which the Spirit of the Lord moved mightily upon the hearts of the people. This gathering marked the beginning of our foreign mission work, by the election of Bro. Hope to the ministry and his appointment as a missionary to his fellow countrymen in Denmark.



### "THE CURTAIN FALLS"

So writes a district treasurer as he sends his final remittance for \$2,298.22. The Conference Budget for the year ending February 29, has come to a close. Our giving is done. The church has again made her record. The curtain falls and God will bless and multiply our efforts in his name.

The record of our giving this year is interpreted better when we have the comparison with others years.

	February Receipts	Total Receipts Year Ending Feb. 28
1928 .....	\$ 48,484	\$278,811
1929 .....	54,322	276,047
1930 .....	111,488†	361,079†
1931 .....	70,218	288,363
1932 .....	60,518	233,379
1933 .....	55,693	201,716
1934 .....	55,583	183,847
1935 .....	59,262	195,376
Average above four years	57,745	203,580
1936 .....	58,778	197,569*

\* Subject to final revision.

† Large amount due to debt raising campaign.

(Continued on Page 20)



---



---

## HOME AND FAMILY

---



---

### God's Messenger

BY HUBERT MILLER

Take heed, and listen to the word,  
As through the scripture it is heard;  
For here you'll surely find a way  
To live a godlike life today—  
And by so doing, others will see  
That Christ is truly shown in thee.

*Roanoke, Va.*

---

### The Trade-In

BY ADA CASSELL SELL

BRO. THOMAS WHITE was really eminent in the ministry; but sometimes it was hard for his congregation to realize the fact, because of their minister's eccentricities. Every one of his flock respected him highly and had affection for him, for who could help it? He gave all his time and energy to his ministry. He never seemed to have a selfish thought for his own comfort or convenience. His sole aim was to help others.

One thing in particular gave his parishioners concern, and no little annoyance to a few trustees. Bro. White made all his pastoral calls with the aid of a horse and buggy. To be sure, the town was small, but so was the number of rigs like the one the pastor used. He did not own an automobile. He knew how to operate one, and got satisfaction from doing so on rare occasions, but had never invested in one.

The congregation paid him a good salary. They could not understand what became of the money. They knew he was a generous giver, but never dreamed that two-thirds of all the pastor received went back into the budget, or for other worthy causes. Bro. White carried in his heart the many needs for money that were presented to him daily. He usually responded generously, whether to send relief to famine-stricken China, to the Near East, or to victims of a flood or any sudden disaster in his own country; once he had given abundantly to help finance *The Princeton*, a Sunday-school boat which visited fishing camps in Alaska to spread the gospel. Princeton had been his own university.

Ellen was the housekeeper at the parsonage; she mothered the pastor, and scolded him as she would a small boy, when too much exasperated at something the pastor had done; usually it was something he had not done.

One of the trustees came to call on Bro. White. In leaving, he gave a hint as to the real reason for his call.

"I believe, sir, there is considerable more than we need for our budget in our treasury this year. We have decided to add that to your salary. And how about getting yourself a car, doctor, with it? Wouldn't it

make your work easier? Here you are, calls early and late; it takes a lot of your time on the road."

However, the kindhearted trustee did not exact a promise from the pastor to purchase a car. The suggestion had not made any impression, really. The next month the trustee noticed a lot of new books in the Sunday-school library. He knew what money had paid for them.

The Ladies' Aid tried their luck at strategy. The most talkative one of the number mustered up nerve to approach the parson. She had with her a check for a considerable amount. As she rang the parsonage bell, she hoped she would find the right words to say to Bro. White.

Ushered into the sitting room by Ellen, she was soon joined by the pastor. After a polite exchange of a few general remarks, she made the plunge:

"Bro. White, our Ladies' Aid Society does so much appreciate the faithfulness you put into your work. We are very much pleased with your work as our pastor. We have raised a lot more money than usual during the past year, and have decided to present it to you. You work too hard; don't you think a car would give you more leisure time?"

Bro. White thanked her for the money very sincerely, and by that time an idea came to him that possibly there was some connection between these extra gifts of money and these repeated suggestions about his getting a car. Yet he said nothing to the good woman that she could take as a promise to follow her suggestion.

After she had gone, he really did sit down and think about the car business, but his old habits of putting himself last, so long as others needed the bare necessities of life, won over his desire to own a car.

Ellen, who was in the secret, was furious, and rated Rev. White soundly. He did feel sheepish. If his flock handed him any more unexpected gifts of this kind, he would get a car.

One afternoon the daughter of the trustee mentioned earlier in the story drove up in front of the parsonage in a shining new coupé. She hurried in and asked if the minister would go with her to visit her mother, who was ill. After this call had been made, the young woman remarked casually:

"Bro. White, have you any more calls for today?"

"Yes, four or five, Anna."

"Well, I can take you around; I've nothing to do," she said.

Accordingly, she whisked him from one place to another. He felt relieved to accomplish the work in so much less time than usual.



"Thanks, Anna!" he called to her, as she rode away from the parsonage in the delectable little motor car. "Dear me!" he thought, "I would enjoy one just like it! And to think of having a good hour before dinner to read."

Ellen had seen Anna come for the pastor, and bring him back; she suspected a plot to entangle the pastor; Anna had asked Ellen for the key to the parsonage garage.

Late that night, after Bro. White had retired, Ellen heard a stealthy approach to the garage; and the doors opening and closing.

The next morning when the pastor went for his horse and buggy, he failed to find them. Ellen sent him to the garage for something, quite innocently. There was a brand new coupé like the one Anna had used. What was that tag on the fender? Ha!

"Will this pay for your horse and buggy?"

Ellen had a good laugh as she saw the pastor leave for his calls that day. Indeed, she began by laughing, and ended by wiping tears on her apron. Then she relieved her feelings by remarking to herself: "Shure, an' th' loikes of him nade ither folks to take care o' thim!"

The following Sabbath morning found Bro. White resplendent in a new suit. Ellen had insisted upon its purchase, to go with the new car. Bro. White received no information as to the donor. No speech of presen-

tation was given that morning. The hard part about the whole thing for him was to have to make a speech of acceptance in the absence of the thing that usually preceded it. He asked no questions about the car. In a stumbling schoolboy style, red of face, he hastily stammered out a few words of thanks. He could not have told anyone afterwards what he had said, nor did anyone else know or care. He was able later, in the course of time, to express his appreciation.

As a congregation, their theory in the matter was the same as Ellen's.

*Altoona, Pa.*

## Our Children and Their Sunday-school Lessons

BY JOY U. HAMSTEAD

JESUS said, "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven." Is some one forbidding our children when they are not helped in their spiritual life at home? Many parents who see that the children are at church and Sunday-school each Sunday feel that their duty is fulfilled.

What a wonderful difference it would make next Sunday morning in Sunday-schools if sometime this week every father and mother who expect their children to be in Sunday-school next Sunday would spend half an hour reading and discussing the child's lesson! And what would be the result of a year of such help? There is no measure in this world whereby we can judge the good that would be done.

Do you say, busy mothers, that you do not have time? But you have time to feed, clothe and shelter the body which is mortal. Do not misunderstand me. I do not minimize the value of proper food and suitable clothing, but simplicity in food and clothing will bring many good results not the least of which would be more time for the mother to spend with her children. It will make no difference in eternity whether our meals were plain or fancy, but consider the difference on an immortal soul which was not nourished so it could withstand the world! We feed our children properly so they may withstand disease. Let us spend some time each day feeding the soul so that it will be strong enough to withstand the temptations that come.

Do you say that it is the work of the Sunday-school teacher to teach the Sunday-school lessons and the way of life? When you send your child to a music teacher do you send her once each week, have no practice at home, and expect to have an accomplished musician in a few years? Rather, we are very conscientious in seeing that the child practices at least half an hour each day between lessons. When your child is ill you expect the doctor to cure your child, which he usually does, but you do not refuse or neglect to carry out any

## Sacrifice

BY MRS. IRENE BALDRIDGE

Within the busy paths of life  
We meet with faces plain or gay,  
Yet in each life, behind the mask,  
The individual has to pay.

The Master gave his only Son  
To pay the price of mankind's sin,  
That all might live beyond the grave.  
Say, mortal, do you give for him?

For if you walk the path he trod  
Your cross you'll carry too,  
Or if you will not pay his price  
You crucify your Lord anew.

Some long for wealth, but walk in rags  
For their Redeemer's sake;  
While others loving home and friends  
Their place in foreign countries take.

And some in illness wish for health  
To sing the Savior's praise;  
But still according to his plan  
He orders all our days.

He gives to those who pay his price  
The finer things of earth;  
He sends to them both peace and joy  
When they have learned its worth.

*Bonanza, Ky.*



directions he asks you to follow at home. All of us help our children at home with their day-school lessons if it is needed or permitted. Shall we be less vigilant in the matter of training the young souls that are so plastic, so willing and ready to learn? One of our great educators has said: "You can do now with the touch of a feather, what you can not do later with a hundred weight."

Another compelling reason why we should take time to help the children at home is because the children are born imitators, and if they see that the parents pay no attention to what they are doing and studying in Sunday-school, never discussing this with them, or asking about it, as they most certainly do about all the other activities of the child, what will be the natural outcome? Only one: if the parent gives this phase of the child's life the least attention, so will the child in time, and the result will be another adolescent or adult who may drift away from the church.

Let us try spending some time each week, better still each evening, discussing our children's lessons with them. Maybe our good editor will allow us to exchange ideas on how to do this in an interesting way, and tell of results gained.

*Greenwood, Del.*

### Bones

BY ROY HONEYMAN

#### *An Object Lesson*

For this object lesson you will need four bones—a wishbone, a jawbone, a soupbone and a section of backbone. Three of these bones can be easily procured from the average dinner table after the meal is finished,

while the lower jawbone of a pig can be gotten from a butcher or from any farmer who does his own butchering. After these bones have been cleaned, they need not be at all offensive to any audience. And do not present these objects apologetically, but show them boldly and confidently, and be assured of the fact that you have a real lesson to offer.

(As far as possible, always keep your objects under cover until they are presented. After your talk is finished, it is usually best to promptly put your material away again.)

1. First we present the wishbone. How little is accomplished by just wishing! Have you not heard that old saying, "If wishes were horses, beggars would ride"? If we were to put this in present-day language it would be, "If wishes were autos, the roads couldn't hold them all." Well, we do not get autos or anything else worth while that way, you know. It takes something else besides wishing. Coming home from school, you may wish your arithmetic lesson all worked out, and you can just wish and wish until you are red in the face and all tuckered out, but the lesson is still to get. Something more is required.

2. Now comes the jawbone. Jawbones are all right to talk with, but how much depends upon what we say and how we say it. The Bible says our words may be "like a tempest," "vain," "hasty," "seditious," "deceitful," "a snare," "softer than oil" and "wounds to the soul." Since Jesus said men give account of every idle word in the day of judgment, it is quite necessary that we watch closely these jawbones of ours. There is plenty of opportunity to exercise them rightly, for the Bible also tells us how fine it is to speak a word "in season," and gives us the beautiful word picture of how





a word fitly spoken is like apples of gold in pictures of silver.

3. Next the soupbone. Yes, there are plenty of people who live to eat. There are those who are very willing to take all the blessings God so graciously bestows without ever trying apparently, to give anything in return. The ancient Epicureans tried the soupbone method and failed. There are times when stones had better not be turned to bread. A little more fasting and prayer would be good for the most of us.

4. Now for the backbone. It isn't at all wrong to use the wishbone if we couple it up with a good solid backbone. In fact, the wishbone is quite essential in making up this unbeatable combination. How we admire folks who do things. Alexander Mack wished he might organize a new church. Not only did he wish, but he made use of a whole lot of backbone, and as a result, he, with his seven Christian associates started the Church of the Brethren of which we are all justly proud. Yes, it takes backbone to stand for what is right. Sometimes it is more difficult to pronounce the little two letter word "no" than some long word with many times that number of letters in it. The same difficulties sometimes surround the little word "yes," especially when some hard task knocks on the door to be done.

Thus these bones have spoken. May we have profited in some way by their teaching.

Note. I realize this MESSENGER article will be read mainly by adults. In presenting this lesson to children, the language should be simplified and you have the fine privilege of substituting and elaborating, if you choose.

Greenville, Ohio.

## THE SUNDAY-SCHOOL OF THE EAST DAYTON CHURCH

(See Picture Below)

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1: 3).

On Sunday morning of June 16, 1935, the attendance at Sunday-school was 216. After feasting on the spiritual good things of the Lord, during the Sunday-school period, and also the preaching hour, the group picture was taken. There are 219 members enrolled at the present time, and we are praising God for the continued increase in attendance from year to year. During 1935 the average attendance for each Sunday was 162, and at the date of this writing, Feb. 25, the average for 1936 has been still higher, even though the winter has been unusually cold, with subzero temperatures and much snow. When we think how God is causing the school to grow, surely it is as the Apostle Paul was speaking in 1 Cor. 3: 6: Some have planted, others watered, but it is truly God that giveth the increase.

At this time the Sunday-school is engaged in a special campaign to interest folks in coming to Sunday-school and church, and many workers are busy in the great white harvest field (John 4: 35). This we believe will aid in making the pre-Easter evangelistic campaign a success in bringing souls to Christ.

Bro. Hugh Cloppert is the present pastor of the church. He and Mrs. Cloppert may be seen in the picture near the center, seated in second row from the front.

The midweek prayer meetings have been especially well attended this winter, using the homes of the members instead of the church. Often from forty to fifty are present and a glorious time in the Lord is had by all. We feel that the Holy Spirit is working in our midst and we are praying that our people may all with one accord be as Paul said in Rom. 12: 1, and then we can expect the windows of heaven to open, and that God will pour out his precious Holy Spirit upon us, such as many have not seen, and we can all together rejoice, with joy unspeakable and full of glory (1 Peter 1: 8).

Henry T. Barnhart, Supt.

Dayton, Ohio.





---



---

## DAILY DEVOTIONS

---



---

BY WARREN W. SLABAUGH

### The Little Ones

"It is not the will of your Father that one of these little ones should perish"

**Read Matt. 18: 5-10**

Monday

Jesus had a passion for human personality; it was the most precious thing in the world. With what tenderness he spoke of the little ones who believe!

It is a tragic thing when men lightly esteem their own souls; better sacrifice hand or foot or eye than be lost. And it is even more terrible to so act toward another that he be lost. Better never to have lived than to commit such a crime.

It was a beautiful belief that each person had a guardian angel; what dignity must attach to a human soul if he has continued audience with God!

*Our Father, hold us back when we are tempted to sell our souls for a mess of pottage. Amen.*

### Publicans and Sinners

"The Lord is merciful and gracious, slow to anger and abundant in lovingkindness"

**Read Luke 15: 1, 2**

Tuesday

The Pharisees could not understand Jesus' attitude toward the common people. They looked down on them as defiled. For Jesus, they were not to be despised, but to be respected and helped.

For the Pharisees, goodness was measured by observance of rules, and the common people could not qualify. Jesus was motivated by love; he regarded men as potentially good. They were not entirely to blame for their failures, but if they were, that was no reason to reject them. For they were capable of redemption.

The Pharisees' goodness was negative, and to be safe must be kept in cellophane. Jesus' goodness was positive and could not suffer by contact with sinners.

*Our Father, help us to build a society in which men no longer exploit their fellows. Amen.*

### The Lost Coin

"For the Son of Man came to seek and to save that which was lost"

**Read Luke 15: 8-10**

Wednesday

It was a tragedy for a poor woman

"There were ninety and nine that safely lay,  
In the shelter of the fold;  
But one was out on the hills away,  
Far off from the gates of gold."

to lose a coin. It represented a day's wages and its loss probably meant lack of food for hungry children. No wonder that she would not give up finding it. How tenderly Jesus regarded the woes of the poor, and how appreciative he was of their kindly sympathy, one for another!

Thus out of the poignant feelings of the human heart Jesus drew this illustration of the love of God for the sinner. For salvation is not a theological something done merely for the glory of God. It is inspired by his love for something of infinite value to him.

*Thou God of love, when we see thee as thou art, we'll praise thee as we ought. Amen.*

### The Lost Sheep

"The good shepherd giveth his life for the sheep"

**Read Luke 15: 3-7**

Thursday

This parable belongs to the east. There a sheep is more than mutton. Through centuries of pastoral life there grew up an affection for their sheep which became a tradition.

This sense of worth was not money value, which we of the west put on things. To the men of the east, it was not what could be gotten out of a sheep, but what it was worth in itself. Such a sense of value is moral and inspires service, rather than exploitation. The shepherd did not weigh the money value of the lost sheep against his toil;

---

## WEEKLY QUIET HOUR

---

### God's Love for Sinners

For the Oriental's concern for sheep, see 2 Sam. 12: 1-6; Isa. 40: 11; Psa. 23.

What do these parables teach about God? What is his attitude toward sinners? Is God always the same, or must he be changed? Primitive man thought of him as a god of terror. The legalist thought of him as one who kept accounts, condemning those who fell short. What is your conception of God?

he could not do other than seek it. Its present danger made it worth more than the sheep safe in the fold.

*Our God, we live in a society which sells the labor of little children. Teach us the true lesson of values. Amen.*

### The Lost Boy

"Though your sins be as scarlet, they shall be white as snow"

**Read Luke 15: 11-24**

Friday

This is the greatest of all the parables because it deals with the most vital things of religion. Here is the gospel of redemption, not in theological terms, but in terms of human experience. The prodigal knew only his unworthiness and his deep longing for his father's house. And he said, "I will arise and go to my father."

And the father, whom he had wounded by his conduct, had never ceased to love him. His love waited for his return; it recognized him afar off. It asked no questions; it made no demands. He took the ragged tramp into his arms and rejoiced. "For this my son was dead and is alive again."

*Our Father, we are thrilled by this beautiful story for we, too, have experienced thy forgiveness. Amen.*

### The Elder Brother

"This is my commandment that ye love one another"

**Read Luke 15: 25-32**

Saturday

The elder son had indeed kept the commandments of his father. And what he said about his brother's sins was true. But he was blind to the fact that, bad as this record was, he himself was guilty of a greater sin. For the prodigal was his brother; even his denial could not change that. And he had come back as it were from the dead. "It was meet to make merry and be glad."

What a picture of the Jewish church! That which was most important in religion, love for men in need, they despised. And how often the church of Christ has denied him, when concerned only for their own interests, they have no care for those for whom the father heart of God yearns!

*Our God, if ever in our smug self-conceit we would shut men out of thy kingdom, rebuke us. Amen.*



---



---

## OUR MISSION WORK

---



---

**What to Pray For**

BY EMMA HORNING

*Week of March 14-21*

SHOU YANG is a city on the railroad halfway between Ping Ting and the Shansi capital, Tai Yuan Fu. It is surrounded by a high wall, but its homes and shops have overflowed the confines of the wall and form

a large east suburb where the missionaries live. The surrounding district consists of beautiful, terraced hills and fertile valleys.

In this city and the hun-

dreds of villages of the surrounding country are the thousands of Chinese people, chiefly of the farmer class, to whom these two sisters (and the Smiths) have come to teach the way of life. It is these thousands of souls for whom they daily labor and pray. It is a difficult task to lead the people to decide for Christ, because so many Chinese Christians, as well as the missionaries, were killed at this place in 1900 before our mission took over the former work of the English Baptists. Although they know that Christianity is better than their religion, still fear grips their hearts, lest persecution break out again.

Sister Clapper has charge of the school work and directs the teaching in the homes of the city and near-by villages. With the aid of the teachers and Christian women she is able to bring the gospel to a large number of women and children through the school, Sunday-school, church and visitation and Bible classes in the homes.

Sister Neher has charge of the Evangelistic Band which travels from village to village presenting Christ to the masses. Here they often hear of Christ for the first time. She also holds Bible classes and other meetings in the various Christian groups throughout the two counties of their district. Life and travel in this work are very difficult but she shares equally with the Chinese workers in all the hardships.

1. Pray for Shou Yang with its school, hospital, church, Sunday-school and Bible classes in the homes.

2. Pray for the village Christian group that they may form strong churches, and for the volunteer band that is bringing Christ to the masses.

3. Pray for the "Home Craft School" that has just been organized to train mothers to make better Christian homes.

4. Pray for Sister Clapper and Sister Neher that they may have health, strength and wisdom to direct this great work.

*On Furlough, Long Beach, Calif.*

**Developing a Missionary Minded Church**

BY ROY G. ENGLE

THE command of Jesus, "Go ye, therefore, and teach all nations" has become so thoroughly instilled into our church life that it is no longer a question of whether we ought to do mission work. The predominant question facing the majority of the churches of our brotherhood seems to be: "How are we to raise the necessary missionary funds?" The fact that conscientious pastors and boards are considering and praying about this question is a hopeful indication that missionary-minded churches are being developed. The work of creating and developing such an attitude within the local church needs renewed emphasis if the Conference Budget is to be raised and if the church expects to maintain or eventually expand its mission program as the Spirit may direct. The local church unit is the logical point at which the renewed emphasis is to be placed.

In the study of a certain church which has been very commendably doing its share of missionary giving, it was found that one secret of liberal giving for mission purposes was that a high percentage of the membership consisted of really converted and consecrated individuals. These devoted followers of Christ seem to have caught the vision of the great need, have responded well to the call, and have experienced that abiding joy which is found only in sacrificial Christian giving. As a result, their giving has not been done from any motive of self-ostentation nor for publicity's sake, but to promote the work of the kingdom and to honor God with the substance he had provided. The young people as well as older ones are giving the tenth or more of their incomes, instead of resorting to church suppers and other methods of raising money which are too often prevalent in some churches.

It was also found that an important origin of liberal missionary giving lay in the fact that the Sunday-school has for many years contributed to both home and foreign missions, two Sundays of each month, until regularity in giving has become fairly well grounded into the church life of the community. The children of the primary age also understand that all the money con-



GRACE CLAPPER



MINNEVA NEHER



tributed in their Sunday-school offerings is used for missions.

A number of years ago one of the young men of this church offered himself to serve on the foreign mission field. His zealous service on the foreign field at the present time and during past years brings a far greater challenge to the home church than it may realize.

Many more of our churches could very well assume the support of a missionary. This would tend to greatly increase the missionary interest. It does seem that in this local church, as has been true in many others, the missionary inspiration must be gradually and continually generated from within, rather than depending too much upon rare mountaintop meetings to maintain the missionary spirit throughout the year. Missionary literature, returned missionaries and other outside inspirational agencies all have their place in the local church, but should be used only as a means to the desired end.

Regular missionary meetings, mission study classes and frequent reference to the subject of missions in the Sunday-school and from the pulpit all require much effort and systematic planning in order to be of interest and to accomplish the greatest amount of good. Using *Missiongrams* and the *Prayer for Missions Calendar*, relating missionary articles and stories and encouraging the reading of a good missionary magazine can all be used to good advantage in keeping our people informed as to the progress of missions. Presenting the very cream of missionary inspiration to a group of consecrated stewards of God will encourage liberal giving for missions.

Every church might very profitably examine its "missionary thermometer" to see if the church is doing its best. How true it is that the church really interested in missionary work is alive and growing. "Seek ye first the kingdom" applies to the church quite as much as to the individual. Bro. Wilbur B. Stover's statement, "Missions is the great first work of the church" presents for us a ringing challenge today.

Clayton, Ohio.

---

### "The Curtain Falls"

(Continued From Page 13)

#### Did We Reach Our Goal?

The full measure of service from our church to the world calls for \$275,000, according to the program set forth by Annual Conference. Our giving this year, \$197,569, indicates we have fallen short by \$77,431.

When the depression was at its worst the Conference Budget goal was not reduced even though it seemed improbable of attainment. Then we developed the habit of doing the best we could, trying to hold our own with previous years. This year, emerging farther out of the depression, it seemed that as a very minimum we ought to do as

well as we averaged the past four years, viz., \$203,580. But there was no forgetting that our real goal was \$275,000. Our year is now ended with an attainment of \$197,569. This is \$6,011 below our four-year average. In last week's Messenger we indicated that in all probability we would fall ten to fifteen thousand dollars short of our four-year average. We now rejoice to tell of the generous and enthusiastic giving the last days of the year. The books were kept open until March 5. Many churches write, however, that their church attendance and giving was greatly reduced by closed roads. Congregations hindered from giving a satisfactory February Achievement Offering should recover the lost ground by giving their members an opportunity at a Delayed March Achievement Offering. In sending such money use the remittance blank which appeared in the March 7 Messenger and recognition will be given in the Annual Record of Giving to appear in the June 6 Messenger.

#### Commendation Is Due

Would that every member of the church could share the heart throbs in the letters bringing the Achievement Offerings. Ministers breathing earnest hope for God's kingdom and hunger for their members to rise up in increased missionary spirit! Individuals who are isolated from a local church, sending in various sized amounts but invariably accompanied by earnest prayers! Larger gifts, just a few of them, \$500 and \$1,000 amounts as memorials to departed loved ones or in expression of their deep desire to be faithful co-workers with God!

While we are far from reaching the full program, yet many individuals and congregations have surely given commendably. We only hope that their joy and enthusiasm is contagious and other congregations will raise their missionary sights beginning with this new year. We still have closed schools on mission fields, hundreds of pupils who would gladly take Christian training, and missionaries who should be returned to their fields. Many important phases of our work must continue to wait until there is an increase in giving.

When the June 6 Messenger appears we will indicate in the Record of Giving all congregations and districts that merit a place on the Honor Roll by having done better than the average of the past four years.

As the curtain now falls and separates the old from the new year we want to express the joy that comes in working with our congregations all over the brotherhood in this world-wide ministry of our Lord. We pray for the leading of the Holy Spirit as we advance into the new year.

General Mission Board.

---

### News From the Field

INDIA

Dahanu

BY GOLDIE E. SWARTZ

#### The Price of Three Pumpkins

Narsi was tethering the oxen out to graze near the house in which Babu lives. In Babu's garden some pumpkins had been planted. The vines leaped over the garden fence quite beyond and there produced three pumpkins in the deep grass. Seeing the oxen being tethered in the vicinity of his pumpkins Babu, instead of lifting up the pumpkins and vines and placing them within the bounds of his garden, rushed out of his house with a stick in hand and with harsh



words challenged the tying of the oxen there. Narsi retaliated that the oxen belonged to the Mission and that the land on which he was grazing them belonged to the Mission; that if he (Babu) wanted his pumpkins he should lift them over into his garden. Babu's response was an active use of his stick, the strokes coming hard and fast. Another hearing and seeing the incident from an upstairs window rushed to the scene, stopped the blows, picked up the wounded man and carried him to the dispensary. No bones were broken but there were bad cuts and bruises which the doctors treated and bandaged. To settle the matter at once before a big feud should develop the church committee was assembled with the wounded man lying on a rug, suffering, and the beater and his wife standing close by. The latter two were at first very angry but seeing the bandaged and suffering man Babu's anger soon turned to pity and penitence. The church committee asked him what he thought should be done to repair the matter. He admitted that he was the one at fault, and asked Narsi's forgiveness, even voluntarily stooping down and kissing the forehead of the injured man. The committee questioned further if he thought that asking forgiveness would fully remedy the matter, calling attention to the expense of the medical care, and that the man, now disabled for work probably for some days, had a wife and three children dependent upon his daily earnings. Finally, Babu agreed to pay the medical bill and the daily wage of the injured man so long as incapacitated for work. The closing scene of reconciliation in this hasty quarrel was a very touching and heartening one.

#### **Riding on a Cart Tongue**

To visit two of our village schools one must pass through the khadi, (a hand of the sea). A recent experience of this was an interesting one. It was just following high tide. The water had receded and was no longer deep, but there was a superabundance of mud at the approach. I dismounted, but even with great effort could scarcely push the bicycle because of the mud. Seeing a man on the opposite shore fishing, I beckoned to him. He came, showed me a shallow place to wade across, picked up my bicycle and carried it over and placed it under a tree, then returned to where I was sitting on a stone washing off the mud before again putting on my shoes, and even helped to remove mud which I had not seen. A mile or so beyond the khadi another small stream had to be crossed. At that time there happened to be a number of empty carts going into the jungle for logs. The drivers had stopped to allow their oxen to drink while crossing. Seeing my need, one of the men carried my bicycle across, then returned and gave me a ride across in his cart. These lumber carts consist only of the axle, two wheels and a tapering two-piece tongue. I was about to sit on the axle on which was tied a little ox-feed, but, no, he bade me sit on his blanket on the tongue for greater comfort. Why do I cite these experiences? Just to show the hospitality and readiness to help of these simple-hearted aboriginal people.

#### **Mission Schools Have Provided All Their Literacy**

Recently a fortnight was spent in camp in the vicinity where the Mission has two village schools. The teachers of these schools are both from the tribe among whom they work and both are products of our mission schools. Of the 200,000 population of this Warali tribe according to the census report, only about 500 are literate. It is most probable that these 500 literates received their learning in our mission schools, for government has done very little in providing schools in rural areas. These school are not all

that we would like them to be, but frequently some heartening circumstance occurs which encourages us much. One of these teachers is still unbaptized. Nevertheless he is teaching the children to sing and pray.

### **Junior Worship Program**

(To Be Used With the 1936 Junior Missionary Project)

**Theme:** And Who Is My Neighbor?

**Hymn:** In Christ There Is No East or West.

**Call to Prayer:**

"It makes no difference, north or south,  
Wherever we may be,  
God loves his children everywhere,  
And guards us with his tender care;  
He loves both you and me."

**Scripture:**

"God hath made of one blood all nations of men to dwell on the face of the earth" (Acts 17: 26).

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves" (Luke 10: 25-37)?

**Meditations:**

And this is the mark of those who walk the way of Friendly Hearts. They wear no purple to distinguish them. They are not known by the greatness of their riches, or the depths of their knowledge, or the height of their fame. "By this shall all men know that ye are my disciples, if ye have love one to another."

**Story: Neighbors All.**

There was a woman of America who stood and said fervently, "Thee, Lord, I love with all my heart and soul and mind and strength." But he answered, "That is not enough. You are also to love your neighbor as yourself." "Who is my neighbor, Lord?" she asked. And the Lord replied:

"There are little children wearing out their lives in factories in every state in your nation. 'They are not my children,' you say, and pass by on the other side.

"There is a woman in your town who fell among unfriendly folk who stripped her of her reputation, and lashed her with their tongues, who froze her with their scorn and left her half dead in her soul. And all the respectable women went by on the other side.

"There was a foreign woman who came to live in your town, homesick, baffled by strange customs in a strange land. And you, who were so busy with many things, looked at her and went by on the other side.

"There was an intelligent girl trying to get an education in order that she might live more abundantly, and you laughed at her efforts because her skin was different in color from your own.

"There was an industrial girl striking for a living wage for her family and friends, and you yawned over the newspaper account of her efforts and deplored the inconvenience the strike caused you.

"There is a woman in your kitchen who is a human being; a man in your garden; a woman who lives in your street; a church seeking in its way to bring in the kingdom—but it is not your church!

"There are backward races groping for life and freedom; confused nations great and small, trying dimly to find the way to give their gifts to the common life of the world. Human beings! Neighbors all!

"And you are to love your neighbor as yourself."



**Poem:**

"O hearts of the nations,  
List, list to the call,  
And welcome the World-man,  
Great brother of all.  
Where, where shall we seek him?  
My vision is true!  
O hearts of the millions,  
He liveth in you."—Morgan.

**Offering Song:**

"Lord, I want to be more loving  
In my heart, in my heart,  
Lord, I want to be more loving  
In my heart.  
In my heart, in my heart,  
Lord, I want to be more loving  
In my heart."

Benediction: The Lord bless and keep us and all our neighbors.

## News From the Field

### CHINA

Liao Chow

BY ELIZABETH W. OBERHOLTZER

**A Present Day Miracle**

Near the city of Yu She, a Chinese mother of fifty years was very ill, suffering from an abdominal blood tumor which caused her much pain and often hemorrhages. Her family had tried the home cures and invited the old-fashioned doctor for advice, but the woman was not helped and they gave her up to die. Near the city of Yu She two young men, with three years of nurses' training had opened a small hospital and dispensary. The sick woman had heard of the work of these two young men and begged to be taken to their dispensary. Mr. Li and Mr. Wang looked the patient over and said they had never attempted a major operation before, but the sick woman pleaded with them to do something for her as she had been a sufferer for ten years and was very miserable. She said: "Cut me open and do what you can; I will die in this state, but you may be able to help me." The two young nurses consulted their medical books and decided to try the operation. Their equipment was small, their instruments were not sufficient, and they had only a gate boy as a helper. They got the patient ready and without an anesthetic began the operation. Because of a lack of forceps they would have to stop and tie off blood vessels as they proceeded, but at last the operation was finished and a four-pound tumor was removed. The nurses sewed up the wound and applied dressings. The sick woman was taken back home. Those young men expected her to die as they had little or no hope for her recovery. Nevertheless, shortly afterwards, Mr. Li called at the home of the sick woman and asked how she was doing. The family said, "Oh, she is better. She is able to eat, and move on the kang." Either Mr. Li or Mr. Wang called to see her every few days and changed the dressings until she was well. The young men said: "Surely this cure was through the grace of God. His power helped where we were lacking."

**Bible Classes**

The last of November and the first week in December our evangelistic group visited Shih Wen Kow a small mountain village and held several days' meetings with the friends of

the church in that place. This was the first time women evangelists had been to this town. Men evangelists had been working here for several years. The people were friendly and came out to meetings and engaged in singing which they seemed to enjoy. Our next town was Han Wen Chen where we helped in a week's class using Mark's Gospel and Genesis as texts. We women talked on "Religion in the Home," Family Worship" and "Child Training" to the women and twice to the whole group. During this week, the Han Tou Brethren elected four deacons to carry on the work of their small church. On Sunday the deacons were installed by the laying on of hands and prayer. That afternoon fifty members were present at the love feast occasion.

**Flood Relief**

The schools were very busy some weeks before Christmas preparing entertainments. The boys' school gave Shakespeare's "As You Like It"; "The Kind Little Shoemaker," which was a lesson on giving; and several Chinese plays. The girls' school gave several pretty Christmas plays, and the women's school gave "Queen Esther." They charged admission and had an entertainment three nights, Monday, Tuesday and Wednesday. The attendance was very good and quite a number of tickets were sold. The receipts, after expenses were paid, are to be sent to the China International Flood Relief. The students were glad to do this work to help their own people, who are in dire distress because of the terrible floods of this past summer and autumn in the Yangtze and Yellow River valleys.

**Faith and Prayer Rewarded** (Mrs. Hutchison writes.)

A widowed mother, who was in our women's school last year wrote a letter to one of this year's pupils. In it she said: "While traveling with my two children one day last summer, a severe thunder and lightning storm arose as we were stopping at an inn for dinner. The rain came down in torrents and we were greatly frightened. Then it occurred to me to pray to the true God, whom I had learned, would hear and answer our petitions. My two children and I knelt on the kang (brick bed) and prayed to God to clear away the storm. We had scarcely arisen from our knees when the storm abated and the thunder and lightning ceased. We then went on our way rejoicing and praising God for his goodness."

**When Affliction Proved a Blessing**

The psalmist says, "It is good for me that I have been afflicted, that I may learn thy statutes." Many Christians and seekers after truth could give a similar testimony. Such was the recent experience of one of Liao Chow's most respected citizens, Mr. Wen Tzu Mu. Daring to rebuke publicly injustice and oppression of the poor, he incurred the ill will of the Liao official, who shortly afterwards ordered Mr. Wen's arrest, and for eight months he was confined in prison. Later he was transferred to the provincial capital, Tai Yuan Fu, and finally acquitted and set free. Although not a confessed Christian, while in prison, Mr. Wen read his Bible and learned lessons that would not have impressed him so deeply under other circumstances. On his return home, he witnessed publicly and to sympathetic friends, saying: "Jesus died on the cross at the hands of his enemies; I have not yet suffered as he did." In a public meeting he referred to the 59th Psalm, saying: "God was indeed my high tower—There is none like him. David suffered from his enemies, so have I. But David pronounced curses on his enemies while Jesus teaches us to forgive and pray for our enemies."



## THE CHURCH AT WORK

### MINISTRY

#### A Pastor's Letter

(The following letter was sent by one of our pastors to the members of his church.)

Dear Friend:

You find enclosed in this letter our program and other literature with regard to the Lenten and Easter season. It has all been planned for a very definite purpose. That purpose is described by four words. Might I request that you read this letter aloud to all the members of the family, or at least have each member of the family read it and then consider the program in light of the four words of our purpose?

The first word is **LOYALTY**—loyalty to Christ and that for which he stands. This means loyalty to the church which is his agency in the world. Not as a favor to me, but in behalf of the highest interests of humanity, express that loyalty by constant church attendance throughout the Lenten and Easter seasons.

The second word is **DEVOTION**. Prayer is the act of setting in tune with the Infinite. We need prayer and meditation for our lives and in behalf of our church program. The devotional guide which is enclosed is presented as a help in your devotional life in private or in the family circle.

The third word is **SACRIFICE**. While the church always seems to need all the money it can get, it is my desire that the sacrifice offering during Lent mean more than just another contribution to the church. Give up something desirable and necessary to your enjoyment of life and learn the deeper joy of sacrifice. You will understand the meaning of this season better if you do.

The fourth word is **CONSECRATION**. Every member of this congregation ought to make a rededication of their lives. Easter should mark a renewal of our lives, an avowal of deeper devotion and loyalty to the real spirit and meaning of Christ and his message to the world. For some there should be an act of rededication symbolized in the transfer of letters of membership. There are also those who should not let this Easter pass without an acknowledgment of God's goodness symbolized in the rite of Christian baptism.

In closing let me ask each one of you to ask yourselves this question: What more can I do to make Easter mean the most to me? If you do all that is suggested in this letter and then follow the Spirit's leading in answer to the above question I predict for you a most joyous Easter.

### PEACE

#### War-Peace Vote

The vote of readers on the war-peace ballot published in the Capper Publications:

	Yes	No
Should the United States keep out of all foreign wars?	90,746	964
Do you favor giving the people a vote on the question before going to war?	87,714	2,542
Do you favor taking the profit out of war by drafting industry and wealth as well as men in case of war?	89,333	2,444
Do you favor world disarmament?	81,422	7,930
Do you favor the manufacture of munitions at government plants instead of at private plants?	82,095	8,087
Do you favor the United States or any of its citizens or institutions lending money to foreign nations to be used for war purposes?	2,067	89,558
Do you favor the people of the United States selling supplies to warring nations?	3,598	87,046
Do you favor compulsory military training in colleges?	12,077	78,257

Copied from Household Magazine, March, 1936.

### LEADERSHIP TRAINING

#### "We Don't Have Enough Leaders to Go Around"

"We know it isn't good judgment to overwork our best leaders; but we don't have enough good leaders to go around."

This is one of the most real reasons for overloading. What can be done about it?

1. Don't feel that your church has to have every organization that every other church has. It's the people being helped—and not the number of organizations—that matters.

2. Begin now to grow the leaders you will need five years from now.

3. See that your church budget shows up the cruciality of the leadership problem. Is growing good leaders as important as paying the coal bill? The lights? Does the statement of expenditure of money for the current year show that getting good leaders is being taken seriously?

4. Is there a "leader of leaders" (pastor, superintendent, or specially appointed person) who is becoming an expert in this field?

5. A "pledge of service" might help. Suppose this spring or early summer the pastor should have a dedication service during which each member would receive a slip of paper listing all the kinds of service that are needed during the coming year (teachers, committee members, friendly visitors, everything); and would check (indicating the order of preference) the three or four things he would like most to work on. A plea could be made for every one to give a tithe of his time to the church program.

A certain completely competent man had a desire for ten years to work with junior boys. No one ever asked him to do it, until it was accidentally found out.

6. Every "good" leader was once a "green" leader. Don't be afraid to try out raw recruits on tasks that are not too important.

### ADMINISTRATION

#### Self-rating Questions for Church School Leaders and Teachers

Who more than any others outside the home hold in their hands the spiritual destiny of our church youth? The church school workers! Who more than pastor or elder is given of God the opportunity to create the attitudes and outlook of the church's leadership for tomorrow and fire the moral earnestness of future church workers? The church school teachers! Let the whole group of officers, teachers, and helpers gather for a prolonged and well directed season of searching inquiry as to personal and organizational conditions. If these questions can be sympathetically and calmly discussed before a quiet period of self-rating is called for, the answering will register deep spiritual reactions in all hearts.

(The par value of each question is 10)

#### I. As to spirit and purpose: how do I rate?

1. The spontaneity and willingness of my service .....
2. My persistency and enthusiasm in face of obstacles .....
3. My ability for co-operative group program .....
4. My initiative and courage in leadership .....
5. My sympathetic outlook toward youth .....



**II. As to personal equipment: how do I rate?**

1. My personality as a church school worker .....
2. My knowledge of the Bible .....
3. My acquaintance with history of the Christian church .....
4. My familiarity with discussion of Christianity and modern life .....
5. My understanding of church government and history .....

**III. As to technique: how do I rate?**

1. My understanding of childhood and youth .....
2. My acquaintance with teaching standards .....
3. My acquaintance with books on religious education. ....
4. My familiarity with teaching materials .....
5. My willingness to take advantage of church school conferences .....

**IV. As to objectives: how do I rate?**

1. Mastery of Bible facts and truths .....
2. Application of Christian principles to concrete situations .....
3. Developing of tastes and capacity for worship .....
4. Increase of facility and joy in Christian service ....
5. Stabilizing and developing Christian character .....

(Signature, if desired)

Issued by the Field Committee on United Promotion of the General Council, Presbyterian Church in the U. S. A., Room 1205, 156 Fifth Avenue, New York, N. Y.

**CHRISTIAN WORKERS****Tobacco and the Christian**

TOPIC PREPARED BY VIRGIL C. FINNELL

April 5

**I. As a Follower of the Christ I Should Spend My Money Wisely.**

- (a) Since tobacco is neither food nor medicine, how can I justify its use? Last year this nation spent nearly four times as much for tobacco as for bread (Isa. 55: 2).
- (b) It is estimated that American church members waste twenty times as much money on tobacco as all denominations spend for home and foreign missions. Surely saving souls is more important than satisfying an unnatural appetite (Luke 19: 10; Matt. 22: 37).

**II. My Body Is the Temple of God.**

- (a) God expects a holy temple for his use (Rom. 12: 1).
- (b) This temple was purchased at a great price (1 Cor. 6: 19, 20).
- (c) This temple should be free from habits that make it unclean. Tobacco is a poison that shortens life and lessens efficiency (2 Cor. 7: 1).

**III. Christian Like an Athlete Must Keep His Body Under Control.**

- (a) Christian life is a race (Heb. 12: 1).
- (b) The prize is of great value (1 Cor. 9: 24, 25).
- (c) I should keep free from habits that would bind me down and hinder progress (Gal. 5: 1).
- (d) Real freedom from sins that so easily beset us is to be found in Christ (John 8: 36; 2 Peter 2: 9; Luke 4: 18; Gal. 5: 15, 16, 17).

**IV. Sin Brings Death.**

- (a) Breaking law brings punishment (1 Cor. 3: 17).
- (b) Judgment will find me as I lived (Rev. 22: 11, 12).
- (c) There is enmity between flesh and spirit.

**V. Strength to Overcome Temptation.**

God is a refuge (1 Cor. 10: 13).

**April 12—Easter Program**

Special Easter program: The suggestive materials listed in the Feb. 22 Gospel Messenger have been sent to church school superintendents.

**YOUNG PEOPLE****Brotherhood**

The past four articles dealt with the task of the church. This one and a number of those following will deal with the activities of the church in accomplishing its task.

According to Dr. Richard Cabot, a spiritually-minded physician and philosopher, there are four things that men live by: work, play, love and worship. Although this simple division can not tell the whole story, it may be useful in making clear the necessary activities of the church.

Much as we may have missed it at times, there has been the constant assumption that we are to live by the law of brotherhood. We are brethren, and our church is the Church of the Brethren. The real meaning of this law can be seen best in the natural activities of the good home. Part of this is done alone, but most of it is done together. Out of those co-operative activities comes the fellowship that gives the real meaning to home.

Likewise the members in the church will work, play and worship alone. But much more they will work together, play together and worship together. Out of these activities comes the "fellowship of kindred minds."

**INTERMEDIATES****Four Overnight Camps for Boys**

We are running a series of four articles on overnight camps. These camps were held in Virginia during July, 1935, and were sponsored by the Board of Christian Education, Elgin, Ill. J. Harman Bjorklund directed the camps and wrote the articles which follow. If you are interested in this type of program for your boys, write to Raymond R. Peters, 22 S. State St., Elgin, Ill.

**I. Bunker Hill**

The second battle of Bunker Hill was taking place; but this was not the historic Bunker Hill, nor was it the same kind of a battle. Thirteen Church of the Brethren boys and their five leaders were hiking up the Bunker Hill near Boone Mill; and the battle was with their blankets, skillets, pans and food—these get heavy enough before one gets to the top of a mountain. Presently we had chosen a camp site, locating ourselves for the night.

Supper! All were on the spot when the call came! Many mothers would have exclaimed in horror had they seen our cooking methods; yet those same mothers would have had to admit that their boys never ate more heartily at home. Skillets full of fried potatoes, ham and scrambled eggs disappeared in a hurry.

We saw that evening as pretty a sunset as God ever painted. It was impossible for us to face the sun directly, for trees obstructed. The clouds in the southwest reflected



delicate reds and purples, making the sun itself unnecessary. Though the idea of spending twenty minutes simply looking at a sunset was new to the boys, they gave rapt attention, realizing this was a worship period.

Bed making is a more important feature in the success of an overnight hike than many leaders realize. If one rolls up in his blankets properly on smooth, well-chosen ground, he can spend a comfortable night almost anywhere. That's why we took some pains in getting our beds ready.

At the very highest point of the mountain we dragged in a supply of firewood; shortly the crackling campfire was lighting up all the surrounding space, especially the happy faces of the boys. Enthusiastically, we sang, musical and nonmusical notes blending to make—well, I shan't attempt to describe that sound. The point is that we enjoyed the singing. A period of storytelling followed. Just before we broke the mysterious enchantment that a campfire creates, we worshiped, giving praise to our Creator, the One who has made in us humans a longing for such association as we were then having, both with him and with each other.

I was surprised that the boys slept as well as they did! The fact should give comfort to those mothers who are prone to worry overly much when their sons are out of doors for a night.

Breakfast was early, being prepared by both boys and leaders. Boys—and old people, too—find cooking in the open fascinating!

Rain interrupted the classes as they were in process, one of which dealt with Brethren pacifism and the other with natural science. The dilapidated roof of an old settler's cabin gave us shelter during the worst of the rain; then we descended the mountain, leaving for our respective homes.

**Leaders:** Henry C. Eller, J. Hollace Bowman, J. Maurice Bowman and Kermit Flora.

**Campers:** Wendell Eller, Jack Stanley, Galen Brubaker, Lowell Brubaker, Shirley Peters, Kenneth Bowman, Marshall Flora, Clinton Anderson, Ralph Altice, Frank Layman, Jr., Paige Stanley, Bruce Bowman and Ray Bowman.

**Churches:** Bethlehem, Antioch and Brick.

## CHILDREN'S DEPARTMENT

### Easter, Evangelism and Children

The third year Junior material of the Brethren closely graded curriculum has in it a unit on "Finding the Way." It is hoped that every junior who is eagerly hoping to become a church member will have a chance to think with his teacher or pastor through this course. The lesson themes are as follows:

1. How Do We Find the Way?
2. Jesus Shows Us How.
3. Learning to Know God.
4. What Is the Church?
5. How the Church of the Brethren Began.
6. What the Church of the Brethren Stands For.
7. How Our Church Does Its Work.
8. The Church at Work in the World.
9. The Church at Work in the Community.
10. Church Symbols.
11. Becoming a Member.
12. What One Can Do As a Member.
13. How to Grow.

If you are not using the Brethren closely graded materials in your church and wish to order for the pre-Easter season

only, write the Brethren Publishing House for the following:

Combined Edition of Teacher's and Pupil's Book, "Finding the Way." Each, 35c.

Pupil's Book, "Finding the Way" (one for each pupil). Each, 14c.

## CORRESPONDENCE

### BRIDGES ALL THE WAY

A little girl not used to traveling was taken on a long train journey by her parents. She sat with her face toward the window, always looking out and ahead, and always alarmed when she saw rivers to be crossed. She could never understand how the train was going to get across the water, but as it drew near to the river a bridge always appeared and the crossing was easy. After this had happened several times she leaned back on the seat with a great sigh of relief, and said, "Isn't it splendid? Somebody has put bridges all the way!" So the Christian finds it on the journey of life. He finds many rivers to cross, and sometimes he is likely to be afraid, but always he finds that God has provided a bridge over the greatest and most hopeless difficulty.

As we journey this everyday road of life we should have the same faith as this little girl, that God will build the bridges for us as we go. Some days the sun will shine and we hear laughter; other days it rains and it seems we see only pain. Still, as we trudge along, if we say each day as the little girl said, "Isn't it splendid?" and live each day as it comes, we find joy and happiness. "Today well lived makes all our yesterdays a beautiful dream and all our tomorrows a vision of hope." Faith produces joy. Sometimes I think the people who suffer on beds of affliction are the most joyful people. Only after we put absolute faith in him, and trust him with our lives, do we find real joy. What a Friend We Have in Jesus has always been my favorite hymn. Jesus will gladly bear all our sins and griefs. He wants us to cast all our burdens on him.

I'm joyful today to tell our readers that Jesus has been very near me. I am now home and hope by spring to be entirely well. I am very thankful for all prayers in my behalf, and pray God will be very near each one and help you over your difficulties. I hope he will build your bridges as he has helped me so wonderfully to bear my sickness and brought me home to loved ones. I would be so glad to hear from my friends.

Mrs. Tenney Cline Wolfrey.

209 Thornrose Ave., Staunton, Va.

### HANNAH ELLEN SANGER

Mother was born near Fincastle, Botetourt County, Virginia, March 20, 1849. She died at her late home in Sebring, Florida, Dec. 28, 1935. She passed away without apparent illness or pain, while at her accustomed place and time for morning prayer. It seemed fitting that she should spend her last moments beneath the picture of a praying child which she had bought with the first money she had ever earned.

First, last and always for the church, mother was gratified to see nearly all of her fifty-two living descendants actively serving the church. There are six living children, twenty-one grandchildren and twenty-five great-grandchildren. Although these are widely scattered she kept in close touch with each one through a "family letter"



to which she was one of the most enthusiastic contributors. That letter covered a circuit of some 11,000 miles each round trip and has traveled well toward a million miles in twenty-two years.

Those who knew mother will remember that she derived great pleasure from the visitors to her home. They will recall the clearness of mind and memory and the physical vitality that she always enjoyed. When in childhood her home, between two contending armies, was turned into a hospital it was her pleasant if trying duty to nurse both "yankee" and "rebel" soldiers. Incidents of those days, when her father, Elder George Crouse, was taken away from his family by soldiers and later released, were vividly recalled.

It was in those Civil War days that a romance developed and she was married Jan. 2, 1867 to Joseph Franklin Sanger, whose passing in the home at Sebring was nearly nine years ago. During their long family life they always supported the church and were especially interested in good care of church property. They had worked in the Chestnut Grove and Pleasant View congregations in West Virginia and the Thomas church in Oklahoma. For the last seventeen years they had lived in Sebring.

The sons and daughters remaining are Alice McAvoy, Fayetteville, W. Va.; Ida McAvoy and Ella V. Hutchison, Thomas, Okla.; Minnie B. Rhodes, Clovis, N. Mex.; Homer F. Sanger, Oak Park, Ill.; Shelburne S. Sanger, Seattle, Wash. Two brothers, living, are John Crouse, Oak Hill, W. Va. and Elder Joseph M. Crouse, Fayetteville, W. Va.

One of mother's sayings was: "I have never come to a mountain that strength was not given me to cross."

Oak Park, Ill.

Homer F. Sanger.

#### A TRIBUTE TO R. N. LEATHERMAN

"He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15: 5).

When a man gives his life into God's keeping, and wills to be used, God can work wonders. So it was with Bro. Leatherman. Much of his education came through the burning of midnight oil, as it was his habit to have a book at his bedside, and if he awoke at night and could not go back to sleep, he would read and study.

He could touch rich and poor, educated or ignorant alike; for in preaching, his thoughts were so simply stated that all could understand, and yet his language was so far above reproach as to set many an educated man to thinking.

It was the writer's privilege to be the song leader during one of his evangelistic campaigns, and many of his methods will continue to help through the years to come. He insisted that there be a mutual understanding between the evangelist and the song leader. Before he began a sermon they both knew what invitation song should be used. He announced the song as he closed the sermon and he insisted that not one thing be done to attract unnecessary attention. Everything moved quietly and in such a way as to carry the theme of the sermon into the singing. He once made this statement: "There may be some one just on the verge of giving his heart to Christ, when the song leader gets up to lead the invitation hymn; and if there is, the least bit of confusion, even so small a thing as turning a page of the songbook, may take his attention for just a second, but enough to break his train of thought—and perhaps a soul may be lost."

The last time we had the privilege of talking with Bro. Leatherman he was deeply concerned about the soul salvation of some who were near and dear, both to him and to us, whom he felt were not living as they should. If they were only as much concerned and anxious about the way of living as he was! Perhaps some who were not touched by his living may be reached by his passing! Who knows? God works in a mysterious way his wonders to perform.

Tippecanoe City, Ohio.

Mrs. Maude R. Barnhart.

#### PASSING OF JACOB FUNK

Jacob Funk was born Nov. 19, 1877, in Piatt County, Ill. He died Feb. 22, 1936. He was the eldest child of Levi and Catharine Wagoner Funk. His first marriage was to Cora Landis who preceded him Feb. 25, 1919. To this union two sons and a daughter were born, his son Lloyd having preceded him. His second marriage was to Ella Burger. To this union one son was born. Surviving him are his widow, Ella Funk, two sons, one daughter, four grandchildren, two sisters and two brothers. When a child he moved with his parents to Conway Springs, Kans. Here he was baptized and entered the ministry. As he attended to his daily tasks on his father's farm, he carried the New Testament in his pocket and committed many verses of scripture, which were always fresh in his memory. During his last illness he quoted his favorite verses, saying they were very precious to him. His first pastorate was at the home church, Conway Springs, then at Eastside, Wichita, Kans. While serving here he organized the Westside church. Then he went to the Peabody church, Kans. He was then called to the Wiley church, Colo. In 1920 the family came to Pomona, Calif., where he was pastor three years. Due to throat trouble he gave up pastoral work, but served the Lord in many ways in the church. At the time of his passing he was a member of the Glendale church. Though with this church but a short time he inspired us all by his deep spiritual life. The services were conducted at La Verne by W. T. Luckett, who was an acquaintance of many years, assisted by Pastor H. A. Frantz and Galen Walker, Pastor of La Verne. Interment at La Verne cemetery.

Glendale, Calif.

Mrs. Lulu Terford.

#### THE EVILS WE FACE TODAY

There are so many evils tempting us today that I wonder if we are accepting or rejecting them. Do we recognize Satan in all his vainglory? Are Christian people going to allow the sin that we recognize to come into our lives and homes just because others do, and we will be left out if we do not? One sin I have in mind is card playing. Some one says: "Why should you object when one of your ministers allows it in his home?" Yet our non-Christian neighbors are watching our every move.

We know that card playing is used so much in gambling that non-Christians are shocked to see one who claims to be a Christian playing cards. Sometime such conduct becomes a stumblingblock to sinners. Hence the question comes to my mind: Am I my brother's keeper? If so, why not let the card playing alone and help others to find Christ instead of being a stumblingblock to them?

A dear mother once remarked that she allowed her boys to play cards at home to keep them from going to other places to play. But today those same boys, in homes of their own, still play cards, drink and live the kind of lives



at lead to the wrong way. They also teach their children to do the same, nor do not go to church at all.

I feel that we should train up a child in the way he should go, then when he is away from home he will not forget that his parents do not approve of evil-doing. Let us pray for the parents that they will lead their children aright and help to keep sin out of the homes.

Live Oak, Calif.

Esther Gaunt.

### SUNRISE AND SUNSET

A useful life was that of Bro. Jacob Foust. He was a deacon, loved his church, and served her well.

It was a beautiful coincidence that just as his physical eyes closed in death, his spiritual eyes caught new visions of the house not made with hands." It was, indeed, a peaceful ending.

As I was asked to assist in the funeral services, the messenger said to me, "Bro. Foust died Jan. 15, 7:20 A. M.," and I noted the almanac said the orb of the day arose at 7:28. Allowing the eight minutes necessary for sunlight to reach the earth, his physical life closed at the identical minute the sun came up over the eastern horizon. "At evening the light shall be light."

Greencastle, Pa.

J. C. Beahm.

### LONGENECKER GOLDEN WEDDING ANNIVERSARY

Brother and Sister Solomon Longenecker quietly celebrated their twentieth wedding anniversary at their home in Baltimore, Md., on Monday, Feb. 17, 1936. A basket of flowers from the Woodberry Church of the Brethren Sunday-school and fifty-five greetings from friends in Baltimore and elsewhere helped make the day a momentous one in their lives.

Both Brother and Sister Longenecker joined the church early in life at the ages of fourteen years and twenty-three years respectively. They have served as deacon and deaconess for over forty-five years, serving in the Beaver Dam, Denton and Woodberry congregations of the Eastern District of Maryland. For eighteen years Bro. Longenecker served as a Sunday-school superintendent. Sister Longenecker is an active and valued member of the Ladies' Aid Society.

At the age of twenty-nine Bro. Longenecker was advised by his physician to leave the farm. During the succeeding years his health remained delicate and for years he has suffered daily periods of severe headaches. In spite of these handicaps, the Longeneckers have led cheerful and helpful lives, doing their part well in the church and in the home. The winter months confine Bro. Longenecker to his home. One of his most difficult trials is to remain away so long from the house of worship. Yet by listening to services over the radio and by much Bible reading, he maintains a live spiritual interest. The Longeneckers have made their home with their daughter for many years. She is the wife of Bro. S. F. Rairigh. Two grandsons, Nelson and George Rairigh, their wives and three sons comprise the immediate family. Bro. Longenecker observed his seventy-fourth birthday two days after the wedding anniversary. Sister Longenecker is one year younger. The Woodberry church and their many friends are wishing for these two good people many happy years together.

Baltimore, Md.

D. Howard Keiper.

### PASSING OF WILBUR SELLERS

Wilbur F. Sellers, son of Edmond and Ida Sellers, was born at the family residence near Onokama, Mich., Nov. 14, 1913. He died in the hospital, Wabash, Ind., Feb. 12, 1936.

It was while performing his duty as Manchester College postmaster that Wilbur met with the tragic accident which caused his death. Going for the evening mail on his motorcycle, he skidded on the slippery pavement in front of a large oil truck which passed over his body. He was rushed to the hospital where he died of inward hemorrhage a few hours later.

A memorial service was held at the College chapel on Wednesday evening, Bro. Hartsough speaking words of comfort. President Winger arrived from his western trip just as the service was opening, and made a few words of tribute.

The next morning the funeral car and two automobiles left for Onokama, and it was thirty-six hours before their destination was reached. In the meantime forty men worked a part of three days covering snow, thus opening the three-fourths of a mile from the church, past the Sellers home to the cemetery.

Funeral services were held Feb. 16 at the Onokama church. Willis Jeffrey, Wilbur's roommate at college, and Prof. Kintner of Man-

chester, each gave a few words of tribute to the deceased, representing the student body and the college respectively. Following the scripture reading and prayer by Bro. J. E. Joseph, Bro. J. E. Ulery gave the message.

At the age of eight years Wilbur chose Jesus Christ as his Savior, affiliating with the Church of the Brethren, and ever since that time he had been an example of true Christian character and personality, cherishing the fellowship of children. The vast number of floral and verbal expressions of sympathy received were evidences of the everlasting influence that Wilbur had over his many friends and acquaintances. He will be greatly missed in his home, church and community.

Arcadia, Mich.

Harold C. Hoover.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Harlacher-Murphy.**—By the writer and father of the bride, at their residence on Christmas Day, 1935, Eld. G. W. Harlacher of Dover, Pa., and Sister Ruth M. Murphy of Carlisle, Pa.—William Murphy, Carlisle, Pa.

**Jenkins-Montel.**—By the undersigned at his home, Feb. 15, 1936, C. Wayne Jenkins of South Whitley, Ind., and Sister Lucile Montel of Claypool, Ind.—Geo. W. Deaton, Claypool, Ind.

**Martens-Lauver.**—By the writer, at the home of Mrs. John Bowman, Chicago, Ill., Feb. 16, 1936, Sister Rebecca Lauver and Mr. Edw. Martens, both of Chicago.—Albert C. Wieand, Oak Park, Ill.

**Pellett-Weldy.**—By the writer at the Union Center church, Feb. 16, 1936, Bro. Lorenzo Pellett of South Bend and Sister Veda Weldy of Nappanee, Ind.—D. R. McFadden, Smithville, Ohio.

**McCorkle-Brammell.**—At the parsonage by the undersigned, Feb. 15, 1936, Mr. Erdice McCorkle and Miss Velva Brammell, both of Sedgewick, Kans.—H. F. Crist, Newton, Kans.

**Lancaster-Gooley.**—By the writer at the parsonage, Huntington, Ind., Jan. 26, 1936, La Verne Lancaster and Mary Gooley, both of Huntington.—Howard H. Keim, Jr., Huntington, Ind.

### FALLEN ASLEEP

**Bausman.** Lavina Isabel Hartle, born July 3, 1856, and died Feb. 15, 1936. In early life she married D. B. Maurer. After his death she married Daniel Bausman who died several years ago. She was a life-long member of the Church of the Brethren and was liberal in her support of its work. Two brothers survive. Services from the Bradford church by Eld. D. G. Berkebile with interment in Harris Creek cemetery.—J. E. Overholser, Bradford, Ohio.

**Beachy.** Silas C., was born near Accident, Md., Dec. 27, 1858, and died at his home Feb. 13, 1936. He spent his entire life on the farm where he was born. He was united in marriage to Mary Alice Bowser in 1899. To this union were born five sons and two daughters. One son preceded him in death seven years ago. He is survived by his wife, four sons, two daughters, eleven grandchildren, one brother and three sisters. Bro. Beachy united with the Church of the Brethren at the age of eighteen and was an active member until the time of his death. He was a successful farmer and stockman and was active in community affairs. His home was well known as one of hospitality. Because of the roads being blocked by snow the funeral was conducted at the home by the pastor, Arthur Scrogum, and the journey to the cemetery near Accident was made by sleds.—Mrs. Arthur Scrogum, Accident, Md.

**Beard.** Malinda Ellen Morris, born in Tipton County, Ind., March 13, 1864; she died Jan. 16, 1936. Oct. 11, 1885, she married Thos. L. Beard. Last October they celebrated their fiftieth wedding anniversary. Two sons and two daughters preceded the mother. Surviving are the husband, two sons, five daughters, thirty grandchildren and six great-grandchildren, one sister and two brothers. At the age of twenty-three she united with the Church of the Brethren and lived faithfully. Funeral services at the church by her pastor.—Leo H. Miller, Ft. Wayne, Ind.

**Breneman.** Sister Annie Baker, born Dec. 31, 1871, died at her home in Florin, Pa., Feb. 2, 1936. She was a member of the Church of the Brethren for some thirty years and a faithful member of the Sisters' Aid Society. She is survived by her husband, Henry F. Breneman, a son, one daughter, four grandchildren and one sister. Funeral services at the Florin church by the home ministers, with burial in the West Green Tree cemetery.—Mrs. Henry Breneman, Elizabethtown, Pa.

**Brown.** Anna E., daughter of John and Margret McCoy, was born in Pennsylvania, Feb. 17, 1860; she died Feb. 5, 1936. She was one of a family of thirteen children. She married Geo. Brown in 1876; to this union were born six children, three of whom preceded her. She united with the Church of the Brethren in 1893 and remained faithful until death. Funeral services in the Blue River church by the writer with interment in the Meriam Chapel cemetery.—L. U. Kreider, Columbia City, Ind.



**Hershey**, Jacob, died Jan. 18, 1936, aged 86 years. He was a member of the Church of the Brethren for many years. His wife, two sons and three daughters survive. Services from the Bradford church by Eld. John M. Stover, assisted by Rev. Gavin R. Reiley.—J. E. Overholser, Bradford, Ohio.

**Hile**, Isaac, died at the home of his daughter in Logansport, Ind., Feb. 5, 1936, aged 81 years. His wife preceded him about eighteen years ago. He was a member of the Church of the Brethren for many years. Two daughters and one son survive with twenty grandchildren and seventeen great-grandchildren. Services from the church in Bradford by Eld. John M. Stover.—J. E. Overholser, Bradford, Ohio.

**Hoover**, Carl Jay, son of Henry W. and Bessie Reynolds Hoover, was born in Elkhart County, Ind., April 4, 1925; he died at the hospital, Indianapolis, Ind., Feb. 22, 1936. For the past three and one-half years he had attended the State School for the Deaf in Indianapolis. Besides his parents he leaves one brother. Services at the Yellow Creek church by Chas. Herr and the writer.—Irvin Miller, Goshen, Ind.

**Hughs**, Sarah J., born in Knox County, Ohio, in 1839, and died Jan. 31, 1936. She accepted Christ in her early twenties and has a record of many years of faithful service for the Master. She had resided in Ft. Wayne for fifty years and was a charter member of the Church of the Brethren here. She is survived by two sons and three daughters. Funeral services at her home by the undersigned.—Leo H. Miller, Ft. Wayne, Ind.

**Latshaw**, Jeremiah, son of Isaac and Barbara Latshaw, was born near Rossville, Ind., Sept. 27, 1856; he died at his home in Rossville on Jan. 31, 1936. The greater part of his life was spent in the vicinity of Rossville. Oct. 31, 1878, he married Hannab Gochenour. To this union were born two daughters. His wife died June 8, 1892, and one daughter July 5, 1930. March 15, 1893, he married Mary Gochenour who died Dec. 22, 1935. He was a lifelong member of the Rossville Church of the Brethren. Funeral services at the church by the pastor, Walter Replogle, with burial in the Pleasant View cemetery.—Mrs. Nora Cripe, Rossville, Ind.

**Layman**, Nancy Jane, infant daughter of Brother and Sister Frank Layman, died Feb. 19, 1936. Brief services at the home by C. A. Flora, with interment in Antioch church cemetery.—Eunice Naff, Boone Mill, Va.

**Montoney**, Mrs. Mary C., born April 17, 1845, near Circleville, Pendleton County, died Feb. 4, 1936, at the home of her daughter, Sister Lora Summerfield, in Harman, W. Va. She was of a cheerful disposition and loved by all who knew her. Her mind, eyesight and hearing were good to the last; she was sick only a week with a cold. She was a member of the Presbyterian church. She is survived by one daughter, four sons, three brothers and a number of grandchildren and great-grandchildren. Services at the home by Bro. S. P. Harman.—Cora A. Harman, Harman, W. Va.

**Oblinger**, Carrie E., died Jan. 2, 1936, aged 42 years. She was a faithful member of the Church of the Brethren which was her consolation during long years of illness. Surviving are her husband, David Oblinger, one son and two daughters. Services from the Bradford church by Eld. S. E. Porter.—J. E. Overholser, Bradford, Ohio.

**Otto**, Joseph Bruce, born at McVeytown, Pa., Oct. 5, 1869, and died at Gillette, Wyo., Feb. 15, 1936, being in his 67th year. On Dec. 10, 1891, he and Laura E. Rupert were united in marriage. Five daughters and three sons came to bless their home. In March of 1895 he was united with the Church of the Brethren. He was chosen deacon in 1901. About this time the family came to Illinois where Bro. Otto engaged in the manufacturing business in and near Chicago. For the past nineteen years the family resided in Wyoming where he engaged in the creamery business. Surviving him are his companion, eight children, nine grandchildren, four brothers and one sister. He was devoted to his family, his church and his Lord. There being no church of his own in Gillette did not cause him to grow cold spiritually. As regularly as Friday evening came he made his way to the post office for his Messenger that he might have fellowship with those of like precious faith. Funeral services at Gillette were conducted by Rev. S. C. Ryland of the Presbyterian church and later at Naperville, Ill., by the writer and Bro. Ralph E. White. Burial in the cemetery near by.—J. E. Miller, Elgin, Ill.

**Ropp**, Robert Virgil, born Oct. 26, 1862, at Warsaw, Ind.; he died Feb. 12, 1936, at his home in Blackfoot, Idaho, following a month's illness with a heart ailment. He came to Henry County, Mo., when he was eight years old; in 1921 he went to Idaho to make his home. He was married to Ida A. Boggs Feb. 15, 1885, who preceded him seventeen years ago. To them five children were born. His second wife was Mrs. Mary A. Fabnestock. He was a member of the Church of the Brethren for many years. He is survived by his wife, three children, eight grandchildren, four great-grandchildren. The body was brought to Clinton, Mo., and taken to the home of his son. Funeral services by Eld. Jas. M. Mohler with interment in the adjoining cemetery.—Mrs. W. R. Argabright, Deepwater, Mo.

**Smith**, Eliza, born in Hancock County, Ohio, Feb. 10, 1863, and passed away Jan. 14, 1936, in the bounds of the Bristolville congregation, at the age of about 68 years. Her death was due to a heart attack and came suddenly. She is survived by her husband, two sons and three grandchildren. She was for many years an active member in the Methodist church, and united with the Church of the Brethren a little more than seven years ago when the present effort to establish a mission in that community was undertaken. She was a leader in everything that stood for the spiritual uplift of mankind and was faithful

and untiring in all her work in the church. Funeral services by her pastor, the undersigned, at Cortland, Ohio. Burial in the family plot at Johnson, Ohio.—A. H. Miller, Kent, Ohio.

**Smith**, Samantha, daughter of Monroe and Susanna Peters, was born Jan. 26, 1870, at Auburn, Ill., and died Dec. 31, 1935, at the Brethren Home at Darlow, Kans. She was buried at Holmesville, Nebr., near where she had spent the greater part of her life. Her first husband, Andrew Robinson, passed away some years ago. To this union was born one son, who survives with three sisters, a stepfather, S. R. Palmer, two half brothers, a brother, and her husband, Eld. J. R. Smith of the Home at Darlow. She was a faithful member of the Church of the Brethren. She lived, worked and died in that faith. Funeral services at the South Beatrice church by Elders J. W. Gish and Paul Brandt.—J. W. Gish, Beatrice, Nebr.

**Stanley**, Sister Susie Ethel, daughter of Mr. and Mrs. J. L. Stanley, born near Callaway, Va., Feb. 18, 1918. She died of spinal meningitis at Jefferson hospital, Roanoke, Va., Jan. 2, 1936. At the age of thirteen she united with the Church of the Brethren. Her beautiful life was portrayed by her kind words and deeds. She was a member of the sophomore class of the Callaway high school. She is survived by her mother, father, two sisters and seven brothers. Funeral services at the Antioch church by J. A. Naff, assisted by Rev. White. Interment in the church cemetery.—Eunice Naff, Boone Mill, Va.

**Switzer**, Oren Lee, only son of Rufus H. and Mary F. Switzer, was born near Roanoke, Ill., Aug. 3, 1912, and died at the hospital, Bloomington, Ill., on Feb. 26, 1936. He married Miss Viola Lucus April 15, 1932; she survives with his father and mother. He united with the Church of the Brethren, Panther Creek congregation, when twelve years old. Interment in the Brethren cemetery near the Panther Creek church.—J. E. Small, Roanoke, Ill.

**Tucker**, Sister Susan Orr, born in Ireland, Aug. 12, 1854; she died Feb. 2, 1936, at the home of her daughter, Mrs. Flora Zigman, near State-line, Wash. She came to America at the age of seventeen to visit a sister who lived in Denver, Colo. She married J. B. Tucker of Denver in 1874. Seven years later she came west with her husband and four children and settled at Weston, Ore. They resided on a farm there until Mr. Tucker passed away in 1898. She is survived by ten children, thirty-nine grandchildren and twenty-eight great-grandchildren. She united with the Church of the Brethren in 1909 to which she was loyally devoted to the end. Funeral services at the church at Weston by Eld. R. E. McIntosh.—Mrs. R. E. McIntosh, Weston, Ore.

**Wagoner**, Anna Marie, only child of Brother and Sister James Wagoner, born Jan. 25, 1927, and died at the home of her parents near Tonasket, Feb. 17, 1936. Death followed an illness of measles and pneumonia. She was a regular attendant at services at the Ellisforde church. Services at the Ellisforde Brethren church by H. M. Rothrock with C. E. Holmes assisting. Burial in Ellisforde Brethren cemetery.—Mrs. Earl G. Longanecker, Tonasket, Wash.

**Walker**, Jesse E., died at his home in Winchester, Idaho, Feb. 17, 1936. He had been in poor health for the past year, being afflicted with creeping paralysis and palsy. He was born in Wichita, Kans., in 1881. He moved to Idaho in 1896 and lived in Rubens for a number of years, then came to Winchester where he had been since. He was an active minister, being elected to the ministry twenty-five years ago by the Nezperce congregation. He served as part-time pastor of the Nezperce church for three years before his death. He did not wish to take the responsibility of the eldership and preferred to remain as a first degree minister. He is survived by his wife, two sons and four daughters. He will be missed by this community. Funeral services by the writer with interment in the Golden Ridge cemetery near Winchester.—Amos A. Reed, Winchester, Idaho.

**Wilson**, Mrs. Caroline, wife of W. B. Wilson, died of a heart attack at her home in Rockhill Furnace, Pa., Feb. 12, 1936, at the age of 77 years. She was a faithful member of the Church of the Brethren for forty-two years. She is survived by her husband, one sister, four sons and four daughters, thirty-four grandchildren and three great-grandchildren. Funeral services by her pastor, H. H. Hanawalt, with burial in the Threesprings cemetery.—Mrs. W. Wakefield, Orbisonia, Pa.

**Wiltrout**, Rachel, born in Kosciusko County, Ind., Aug. 25, 1863, and died Nov. 29, 1935, at Grants Pass, Ore. Her parents were David and Mary Bechtelheimer, pioneer members of the Church of the Brethren. In her teens she gave her heart to the Lord and always enjoyed attending church services. In 1884 she married Wm. Wiltrout and together they pioneered in western Nebraska. In 1929 they located near Wilderville where Mr. Wiltrout passed away March 27, 1934. Since then she had lived with her daughter, Mrs. A. B. Coover. Of eleven children four died in infancy and one daughter at the age of sixteen. Surviving are five sons and one daughter, eleven grandchildren, two great-grandchildren and one brother. Burial at Granite Hill cemetery.—Mrs. J. S. Christlieb, Grants Pass, Ore.

**Wray**, Andrew Jackson, born in Franklin County, Va., and died at his home near Centropolis, Kans., on Feb. 19, 1936, aged about 74 years. He came to Kansas in 1886. He united with the Church of the Brethren several years ago and continued in that faith until death. He married Barbara E. Beckner on March 17, 1898, who survives with one son, daughter, three grandchildren, one sister and four brothers. Services at the Appanoose church by Bro. J. M. Ward, assisted by Bro. C. W. Shoemaker. Interment in Appanoose cemetery.—Mrs. J. M. Ward, Pomona, Kans.



## CHURCH NEWS

### CALIFORNIA

**Glendale (First).**—The dedicatory services of the additional building to our church took place Jan. 26. Guests from eleven churches and four states were present; 148 were present at the basket dinner which was served and 217 at the afternoon services. The dedicatory address was given by J. J. Yoder of McPherson, Kans. Guests who contributed to the musical program were Mrs. Lucile Root, a solo; Dan and Rhoda Weaver, a duet and also a solo by Wayne Bohn. The amount of the offering received was \$125. The former pastor, Bro. Geo. C. Carl, was one of the speakers of the afternoon. There is some illness among our members, including Bro. Jacob Funk who is in the hospital at this writing. Bro. B. F. Waas of Fresno, Calif., preached for us the morning of Feb. 8. Wm. T. Luckett of Long Beach will begin a series of meetings here March 8. African slides will be shown here the evening of March 5. One letter was received Feb. 16. A number of our readers have attended the regional conference at La Verne.—Lulu Terford, Glendale, Calif., Feb. 19.

**Waterford** has a very active W. C. T. U. organization in which our church takes a leading part. Sister Esther Welsh is the president. They held an all-day meeting at a neighboring church. Jan. 22 they sponsored the temperance play, Prisoner at the Bar. Jan. 26 Bro. John Peters held consecration services for three babies. Waterford has a large and active young people's group with an increased number since the first of the year. Both the young men and girls have organized basket ball teams which compete with neighboring church teams. Since the first of the year the girls have organized a Sunshine Circle. Another young married people's class has been formed. Feb. 9 the Servants of the Master class held a dinner at the church and invited Geo. Sovern of Modesto to give a lecture on his trip to Mexico City. He told of the vast difference between Mexico and California and of the great need for Christianity. On the same evening the young people of this circuit gave a temperance play, The House on the Sand. Jan. 30 the Men's Work held their annual banquet. A young minister from the Modesto Presbyterian church gave a splendid talk. The banquet was well attended. The Sunday-school gave \$50 to the support of Minneva Neher.—Maude Sesser, Waterford, Calif., Feb. 28.

### COLORADO

**First Grand Valley.**—Since our last report we put in a platform and baptistry. Our Aid Society paid \$174 for the labor and material. The first Sunday after the work was finished, five were baptized. Our pastor, Bro. O. H. Feiler, put on a peace play at our church and Fruita. Characters were thirty young men representing those who took part in the hearings. At Thanksgiving and Christmas our offering was \$51 and the achievement offering \$37, with \$15 for Women's Work. The Ladies' Aid Society has been quite active for several years, serving in teams of four each Saturday at auction sales in Grand Junction. Mrs. W. O. Fidler was chosen president. Jan. 27 the W. C. T. U. annual meeting and dinner was held in our church. Our district president, Mrs. C. F. Grant, Bro. O. H. Feiler and Rev. R. E. Scarff, Methodist minister of Fruita, were the speakers. A silver medal contest is also to be given by our young people. We were indeed made sad to learn of the death of our former pastor, Bro. R. N. Leatherman, who had been with us five years. Feb. 9 we held a beautiful memorial service in his honor. The Gospel Messenger is being taken by 75 per cent of our church.—Mrs. C. L. Heiny, Grand Junction, Colo., Feb. 24.

**Haxtun.**—Our pastor recently had the opportunity of hearing the Japanese evangelist, Kagawa, in four different addresses at Kansas City, and on Sunday evening, Feb. 16, gave us a most interesting account of the same, using as his subject, Kagawa's Message to America. Jan. 24 the Ladies' Aid sent in their full quota to the district and general budget funds. The young people had a valentine party on Feb. 14 and enjoyed a social time together at the church. On Sunday, Feb. 23, there was a farewell basket dinner at the church, honoring Brother and Sister W. L. Decker who are leaving for Crawford, Nebr. The program consisted of musical numbers by the young people and appropriate talks by the elder, the pastor and representatives of each group with which they were especially associated, with responses by Brother and Sister Decker. The mother's class and the Aid presented her with gifts of appreciation. As a parting gift to the church Brother and Sister Decker gave the picture of Christ in Gethsemane.—Mrs. Warren D. C. Wood, Haxtun, Colo., Feb. 27.

### FLORIDA

**Miami.**—We held our monthly meeting Feb. 16 at the home of Brother and Sister Lamar Westfall in Coral Gables. Bro. Amza Price was in charge of the Sunday-school and Bro. S. W. Bail from Arcadia, Fla., preached for us. The attendance was unusually large. After the dinner we held a short business meeting concerning preparation for the love feast which will be Saturday evening, March 14, at the home of Bro. Noah Cripe, four miles west of Princeton. We will also have services on Sunday morning, March 15.—Doris Price, Homestead, Fla., Feb. 28.

### ILLINOIS

**Chicago (First).**—At our Thanksgiving service a home missions offering was lifted which amounted to \$228. On Dec. 1 Bro. Chalmers Faw brought us a very interesting report of the peace conference held

at Newton, Kans., which he attended as our representative. On Dec. 16 the church met in council and upon hearing the report of the treasurer that we had succeeded in meeting our budget for 1935, decision was reached to increase our budget for the coming year. This increase amounts to a little less than \$1,500. We are expecting this to add impetus to our giving for 1936. It was decided to hire a full-time janitor; this was immediately done and Bro. N. O. Troyer is now installed in that office. An honorarium was voted to Bro. A. F. Brightbill for his much appreciated contribution to the musical program of the services. A Sunday-school program was given on Christmas Day closing with a pageant; this was followed by our white gift offering amounting to \$76, which was used in various mission and benevolent projects. A watch service was held on New Year's Eve at which time a wonderful fellowship meeting was enjoyed. A delightful program, consisting of music, readings and many interesting talks was enjoyed by all. This meeting closed with a short playlet, "Brush Creek Church Raises Its Budget." If any church has trouble meeting its budget, this little playlet will solve your problem. Particulars may be had by getting in touch with F. N. Sargent, 3442 Van Buren St., Chicago, or A. F. Brightbill, 3435 Van Buren St., Chicago. After this play the meeting was transferred from the social room to the auditorium where a devotional service marked the passing of the old year and the birth of the new. On Jan. 12 the missionary society sponsored a program at which time we had the pleasure of seeing the moving pictures of China taken by Leland Brubaker, and exhibited by C. B. Bowman. On Jan. 17 our pastor, Bro. Horst, spoke at the mid-day service conducted by radio station WGN. His subject was "The Victorious Life." A class for mothers of young children was organized under the leadership of Mrs. C. B. Bowman, meetings to be held monthly. On Feb. 9, in observance of Race Relations Sunday, Bro. Horst spoke on the subject, "Interracial Brotherhood," and in the evening the pulpit was filled by Rev. Albert L. Scott, pastor of the Lincoln Memorial Congregational church. Feb. 16 Mrs. A. M. Hagler, vice-president of the state W. C. T. U., was the speaker of the evening. Feb. 23 Bro. M. R. Zigler spoke to us on the very vital subject, "Peace as It Affects the Church of the Brethren." On March 17 Bro. Horst will deliver an address on "Home Missions" which will be illustrated by slides and reels. This is under the auspices of the joint lecture committee of Bethany Biblical Seminary and the church.—Ray S. Dean, Forest Park, Ill., Feb. 25.

### INDIANA

**Rossville** church met in council Dec. 26. Church officers were elected: clerk, Russel Cripe; treasurer, Floyd Gochenour; trustee, Harry Gochenour; correspondent, Nora Cripe. Sunday-school officers for nine months were chosen, the superintendent being Ferris Hylton; assistant, Marvin Shedron. We decided to have preaching services every Sunday until May. On Sunday evening, Jan. 19, the young married people's class of the Fairview church gave a play, In Perfect Peace. Feb. 2 Bro. Albert Harshbarger of the Fairview church gave us a message in the evening. Jan. 16 the women met at the home of the pastor. Mrs. Walter Replogle was elected president for the Women's Work. We are to have our meetings once each month.—Mrs. Nora Cripe, Rossville, Ind., Feb. 24.

### KANSAS

**Richland Center.**—Our council convened Jan. 9. It was unanimously decided to retain Bro. Snell as our pastor for another year. Things have been moving along very nicely but owing to almost impassable roads and cold weather no services were held at the church for the past three Sundays. Our Messenger agent, Sister Snell, was successful in placing the Messenger in seventy-five per cent of the homes in our church. It certainly seems necessary to have the Messenger in the homes of members to help keep up interest in missions and all phases of church activity.—Gussie V. McPherson, Summerfield, Kans., Feb. 13.

**Topeka.**—Our pastor, Bro. L. H. Root, conducted a two weeks' revival for us beginning Jan. 12; each evening he brought us messages filled with truth and spiritual power. At the close of the meetings five of our Sunday-school children were baptized. Each Sunday evening during the meetings a special offering was taken for McPherson College. Bro. Root is working hard in his office up town and also in the church, caring for the needs of our souls and bodies. Our attendance at Sunday-school and church services had fallen off during the cold weather; since conditions are improved we hope every one will be back in God's house of worship. Several new families have moved and are moving to Topeka; we appreciate their attendance and co-operation with the church here. Our young people have been trying to raise money to build a basement under our church house; a box supper will be held March 5, the proceeds to go toward the new basement. Sunday morning, March 1, our missionary secretary plans on having a program.—Mary M. Smith, Topeka, Kans., Feb. 25.

**West Wichita.**—The congregation welcomed the new pastor, Bro. W. W. Riddlebarger, and his family with a pound social in the church basement Nov. 22. The Ladies' Aid presented Mrs. Riddlebarger with a set of curtains. The men and boys' organization has furnished the church with wood during the winter. The women and girls' organization met Jan. 10 to enjoy an interesting program on Mexico. Moving pictures and Mexican music together with a talk by Mrs. McAuley filled the evening. Two new ladies' quartets and a girls' trio have been organized. The choir presented a program Sunday evening, Jan. 26. Readings, instrumental numbers, quartets, solos, and a chalk talk were given, as well as selections by the choir. The Bur-



leigh singers, a group of Negro singers from North High school, presented a program Jan. 19. "The Greater Commandment," a three-act comedy-drama, was given by the young people Jan. 31. Several of our members took part in "Prisoner at the Bar," a temperance drama, given at the West Side Christian church. This play is being given by several Wichita churches in the interests of the dry campaign. The young people prepared a dinner in honor of Bro. Frank Crum-packer, the returned missionary from China. Afterwards Bro. Crum-packer spoke before the whole church. The young people attended the regional conference at Hutchinson, Kans., Feb. 2, having charge of the afternoon worship service. The young people's class, The Crusaders, has accepted the responsibility of printing the church bulletin weekly. They have also redecorated their classroom, having papered, washed the woodwork, varnished the floor, and bought chairs, curtains and pictures. This class is being entertained by the Joy class Feb. 13. An athletic association, a church organization, has been formed. Both a boys' and girls' basketball team have been practicing and playing for some time. The requirement in regard to church and Sunday-school attendance is at least three Sundays out of every four. The association sponsored a box supper Jan. 24, making enough money to buy a new basketball and to pay part of the gymnasium rent. Each player is assessed ten cents per week. The budget for the church year was adopted at the regular quarterly council meeting. Beginning in March Bro. Riddlebarger plans a series of Sunday evening evangelistic services leading up to a week of meetings prior to Easter Sunday. Two new classes have been formed—the Ecclesia class (younger married people), and a senior boys' class. The Ecclesia class plans to buy new pictures for the church auditorium. An Intermediate Christian Endeavor Society has been newly formed.—Dorothy Stephens, Wichita, Kans., Feb. 8.

### MICHIGAN

**Thornapple.**—We held our communion on Nov. 2. Sister Martin Scholten of Elmdale church talked to us in the morning and Bro. C. L. Wilkins and D. P. Schechter brought the afternoon message. Nov. 11 some of our number gathered at South Woodland church to hear Brother and Sister Bosler. Dec. 1 Bro. Stephen Weaver preached for us. On the evening of Dec. 13 the church folks with a few friends surprised the pastor and family; they were presented with a nice sum of money. Our members are somewhat scattered and our attendance has been small for a while.—Mrs. R. J. McRoberts, Lake Odessa, Mich., Feb. 24.

### MISSOURI

Carthage church has shown some renewed interest in the last several months. The Sunday-school attendance has increased, some class divisions and organizations perfected, until now we have seven interested classes which care for the group nicely. The older classes have monthly business and social sessions, planning to enlarge their field of influence. The workers' conference meets monthly. Bro. I. C. Snavelly who came to us last September held a very helpful evangelistic meeting in November, resulting in one conversion and increased interest for many. Our love feast was held Nov. 30. At Christmas time a musical program was given and our world wide mission offering was taken. On Feb. 16 the Willing Workers' class presented the play, The Bible in the Home, taking an offering for their mission pledge. New interest is manifested in the Aid Society which has been reorganized. The mystery sunshine plan is being used as a means of increasing friendship among the women. A pre-Easter meeting is being planned by the pastor, Bro. Galen Barkdoll. A love feast will follow. The state B. Y. P. D. cabinet was entertained recently. Bro. Barkdoll has charge of the morning worship hour and in the evening Bro. Snavelly directs a thought-provoking study of the Life of Christ.—Bernice J. Barkdoll, Carthage, Mo., Feb. 26.

**Mountain Grove** church held its council Jan. 12. It was decided to repair the church before the revival which is to be held the first of April. We will have a love feast at the close of the meeting. The achievement offering, taken Feb. 16, amounted to \$25, of which the young people's class gave \$9. Our young people's attendance has been very good considering the extremely cold weather. The young people are greatly interested in their work; they have sent both their missionary project offering and their offering to the state cabinet. They are now planning to help raise money for the repairing of the church.—Mrs. Maurice E. Rhodes, Mountain Grove, Mo., Feb. 25.

### OHIO

**Bradford.**—A Christmas cantata was rendered in co-operation with the Harris Creek church. A white gift offering resulted in a liberal supply of food for distribution. We are enjoying a midweek Bible study class conducted by Eld. John M. Stover. The Ladies' Aid was reorganized with Sister Sarah Lehman, president. Sister Nellie Helman is organizing a junior choir which shows much promise.—J. E. Overholser, Bradford, Ohio, Jan. 25.

**Lincoln Heights.**—The church work here is going nicely, and is growing. On Feb. 2 a red-letter day was celebrated: the tenth anniversary of the church's beginning. The church has grown from a humble beginning to a membership of eighty-five at present. The Sunday-school attendance on this anniversary Sunday was 126. The average attendance for the last two years has been about ninety. The sermon for the occasion was given by Bro. W. L. Desenberg, of Ashland, who was the first pastor of the mission. He is now in his eightieth year, and gave us a fine sermon on the subject, "Use What You Have." He illustrated how the power of God back of little produced great results, using for examples Moses, Joshua, Gideon, Dorcas, David, Peter,

and John, and the Feeding of the Five Thousand. The Richland church, the mother church of the mission, dismissed its services and worshiped with us. This was much appreciated. Twenty-two, who were present ten years ago, were there for this anniversary. The day will long be remembered as another big steppingstone toward a more permanent Church of the Brethren in this community.—Mrs. Eva McFadden, Mansfield, Ohio, Feb. 24.

**Lower Stillwater** (Happy Corner).—Since our last report one young man was received into the church by baptism. Feb. 5 Bro. Crum-packer gave us one of his interesting talks. Feb. 11 at our mother and daughter meeting Sister Laursen from the Bethany church in the hills of Southern Ohio, gave us a splendid talk concerning their work and experiences. Feb. 11 we held our regular Sunday-school workers' meeting preceding the church council Feb. 12. Lon Karns was chosen delegate to Annual Conference and Russel Lambert and Robert Ulrich were chosen and installed into the deacon's office. Our building fund is growing and we are hoping in the near future to remodel our church and add more Sunday-school rooms which we need so much. Feb. 23 a group from our church had services for the inmates at the Greenville Home.—Altha Bowman, Dayton, Ohio, Feb. 24.

**Maple Grove** church had a reception for our new minister, Bro. Sower, in the form of a covered dish supper. Afterward a short program was given with welcome speeches by various members of this and adjoining churches. The program was appreciated by all. Plans are progressing by the birthday fund committee for the entertainment of those having recent birthdays.—Mildred Hart, Ashland, Ohio, Feb. 22.

### OREGON

Alhany church observed the Lord's Supper and communion service on Nov. 9. The following Sunday was homecoming day with a goodly number present; also letters were read from former resident members. Dinner was served at noon in the church basement. In the afternoon we enjoyed a period of group singing and many good talks were given in honor of those who had served in this church. An impressive Christmas play was given on the evening of Dec. 22 with Florence Miller as director. We have succeeded in getting seventy-five per cent of the resident families to take The Gospel Messenger. Bro. J. D. Miller and family moved here Oct. 11 to take up pastoral work. We are having Sunday evening services now and the work looks encouraging under the leadership of the Miller family. The young people have had their Beahm quota raised now for several months. We have a splendid group of young people here and in active service. We are glad to report that under the five-year plan in our district, we have been able so far to keep up our monthly apportionments. Our Aid recently reorganized with Mrs. Harley Hoover, president.—Jennie Hall, Corvallis, Ore., Feb. 22.

**Grants Pass.**—Jan. 28 an all-day Sunday-school convention was held in this church. Members from Ashland and Williams were well represented. We had an interesting, profitable meeting and large attendance. Sixty-three members communed at our love feast. Bro. F. H. Barr from Myrtle Point, Ore., came to us Feb. 6 and spoke Thursday and Friday evenings in regard to a system of every member tithing out of every dollar made clear; some do not pay at all and the whole burden of the church rests on a few members. Bro. Barr impressed upon each individual his responsibility to God and the church. Our young people are to be highly commended for their good work in raising \$42 to support Bro. Wm. Beahm in Nigeria, Africa, on the mission field. Our Aid Society sent its quota to the state treasurer for world wide mission work.—Mrs. J. S. Christlieb, Grants Pass, Ore., Feb. 22.

### PENNSYLVANIA

**Royersford.**—Our church council convened on Jan. 21 at which time we had election of officers for the church and Sunday-school. With the exception of two changes the same officers were elected for another year. Our spring love feast will be held the first Sunday in May at 7:15 P. M. On Jan. 26 our Sunday-school had a special feature which we call Book Sunday. Books of selective reading and quality were presented to thirty-one of our Sunday-school members. The only condition required is an attendance of at least forty-four Sundays in the Sunday-school year. On this day we had a combined service of the church and Sunday-school with an appropriate sermon by our pastor, Bro. Q. A. Holsopple. His text was found in 1 Timothy 4:13, "Till I come, give attendance to reading." The Ladies' Aid held their annual social in the lower room of the church on Feb. 6 at 7:45 P. M. The program was presented by the intermediate department of the Sunday-school and the junior choir. Thank offering boxes were returned which replenished the Aid treasury. A social period conducted by Sister Neta Holsopple was an outstanding feature of the evening. The attendance, notwithstanding the unusual weather conditions, was good and a very enjoyable evening was concluded with refreshments.—Ollive Flemings, Royersford, Pa., Feb. 26.

### VIRGINIA

**Manassas.**—On Christmas Day our pastor, Bro. Byron Flory, preached for us and the choir rendered special music. Our offering for missions on that day amounted to \$100. We also had a Christmas program on Sunday evening, consisting of picture slides appropriate to the season and music by the young people of the Oakton congregation. Our council was held Jan. 26. It was decided to enlarge the basement of the church in order to provide for more Sunday-school rooms which are badly needed. Provision will be made also for a mothers' room and



an Aid room. Part of the money for these improvements has been given by the Ladies' Aid and the remainder is being raised by individual donations. We decided to give The Church of My Dreams on Feb. 23 when we lift our achievement offering. The women are studying Women Under the Southern Cross and will give a review of the book on March 8. We have recently organized a choir which meets each Wednesday evening for practice, directed by David Weimer of Washington, D. C. We are hoping that this will improve our church music and help make our services more inspiring.—Anna E. Blough, Manassas, Va., Feb. 17.

**Nokesville** church met in council Dec. 5. The regular committees gave their reports. Bro. G. E. Garman was elected to the board of trustees, to fill the vacancy caused by the death of Bro. Mahlon Seese. Bro. W. F. Hale was appointed on the board of administration. Mrs. A. D. Sines was elected as recording secretary and the undersigned as Messenger correspondent. The district meeting for the Eastern District of Virginia was held at Nokesville house Oct. 9-11. The meeting was late this year, being postponed from August on account of the epidemic of infantile paralysis through the state. Bro. N. J. Miller of Mt. Solon came to our church in October and held a two weeks' meeting which was very successful. There were thirteen added to the church. Bro. Miller preached inspirational sermons and talked to the children a few minutes every night. The meetings were well attended and much interest is being shown in the work of the church. The communion was held at the close of the meetings, with the largest number of members present for many years, with quite a few visiting members. We are looking forward to having Bro. Miller with us in the near future as our pastor. On Nov. 17 we had Bro. C. D. Bonsack and H. Spenser Minnich from Elgin, Ill., with us. We were indeed glad to have them with us and felt that the messages they gave to us were an inspiration. Bro. Bonsack showed some slides taken on his tour of the mission fields and it made the work seem very real to us to see the faces of our friends and their homes, the shining faces of people they work among in the foreign fields. We wish it were possible for these brethren to visit us more often.—Mrs. E. C. Spitzer, Nokesville, Va., Feb. 20.

**Roanoke** (Central).—The pastor, Bro. M. Guy West, came June 16. The installation service, well attended, was built around the theme of workers together with God. Short messages were given by the elder, representatives of the various organizations, and the new pastor. The challenge was given to build upon the three bases of work, co-operation and reliance on God. During the summer the pastor preached several short series of sermons. One which was received with much interest was on the theme of "The Atmosphere of the Church." Three sermons were given in this series: "An Atmosphere of Worship"; "An Atmosphere of Brotherhood"; "An Atmosphere of Achievement." The congregation was challenged to make those elements dominant in the atmosphere of our church. Some follow-up work has been done and it is our ambition to make Central church one of the most worshipful, friendly and achieving churches in the city. We feel that progress has already been made along these lines. Attendance and giving have been quite gratifying throughout the summer, fall, and even during the inclement winter season. An epidemic of infantile paralysis crippled the attendance of our children at church and Sunday-school during the summer months. We are thankful, however, that it passed without serious consequences to our children, and normalcy was restored by early fall. In our educational program we are constantly laying stress upon the deepening of spiritual life as a basis for the solution of all our problems. In addition to our regular collections for local expenditures, special offerings have been received as follows: for district funds \$61.60; general boards, \$155.20. During the summer months our B. Y. P. D. meetings were often held in the open. At a joint gathering of the Brethren youth of Roanoke on the evening of July 28 Prof. Perry L. Rohrer brought a strong and inspiring message on the subject, "King For a Day." Another speaker to our young people in July was Mr. Harman Bjorklund, who spoke on the subject, "Mexico." Having traveled extensively in this country, Mr. Bjorklund gave a most interesting and instructive talk. Our young people won second place for their work during the year at the district recognition service which was held at Camp Bethel. The religious drama, "In Perfect Peace," a four-act play, was presented by our young people on the evening of Nov. 24 in the place of the regular services. Promotion day, installation and consecration of new officers, and rally day were duly and appropriately observed in our church and Sunday-school. Visitation week was observed in our congregation Oct. 13-19. All members were urged to visit others, especially the inactive members. This week of visitation led up to dedication day which was observed on Oct. 20. At this service we launched our financial campaign for the coming year. During the dedication service members signed their pledges, brought them to the altar and there dedicated both life and possessions to the service of God. On Nov. 17 Central church observed communion service, with the largest attendance we have ever had. The Christmas pageant, "The Inn at Bethlehem," was presented Dec. 22. The special offerings received at both this and the morning service were for the benefit of the building fund, and altogether amounted to more than \$500. Regional conference, the Institute on the Home conducted at Central by Prof. Minor C. Miller and the Daleville Bible institute and training school, all had a number of representatives from Central church. Since the coming of the pastor in June there have been forty-five additions to the church by letter and baptism. The congregation is in a good working condition, enthusiastic and optimistic about the program for the year.—Mrs. W. N. Montgomery, Roanoke, Va., Feb. 22.

## General Foods Cook Book

Here's a Cook Book of nearly 400 pages with hundreds of recipes that can be used in every home. When the housewife is tired and she does not find what she wants in her other cook books it is a relief to turn to this one and note its complete index which tells her the exact page of an old dish or the page where a new dish is suggested. The 25 pages in "Market Lore" will be especially appreciated by the young wife to whom buying for the table is a new problem. The pages on planning meals and suggested menus are especially helpful. This large book costs only \$1.00.

Brethren Publishing House, Elgin, Illinois

## E. Stanley Jones' Books

One of the most widely read religious writers of today is E. Stanley Jones. His message is different. Long a missionary to India and a world traveler he has come to know conditions as few men know them. Writing what his eyes have seen and his soul has experienced he reaches and moves men's hearts. His latest book, **Christ's Alternative to Communism**, has provoked much discussion. If you are interested in world movements you will gain much from reading this book, whether you accept his conclusions or not. Here is a list of the Jones' books:

— **Christ's Alternative to Communism—\$2.00**

**The Christ of the Mount—\$1.50**

**Christ and Human Suffering—\$1.00**

**The Christ of the Indian Road—\$1.00**

**The Christ of Every Road—\$1.50**

**Christ at the Round Table—\$1.50**

You will learn much about Christ and his power in the world today as you read these books—any one or all. You will also become better informed on world conditions, what's needed and what's taking place. Regardless of your theological bias, whether for or against Jones, reading his books will drive you to a searching of your own heart and your need of the Savior.

Brethren Publishing House, Elgin, Ill.

## Kagawa Speaks to Brethren

Recently Kagawa spoke to immense crowds at Manchester College. He is one of the few men who can speak for hours and hold his audience. More than that—he stops too soon and all eagerly return for the next session. From his own choice he preached to a crowded house in the little Brethren church at Muncie, Ind., preferring a little church to larger ones with their spacious auditoriums and crowds. He is beginning to know the Brethren and the Brethren are learning something about him. Many of us can not hear him speak, but at this Lenten season we may profit greatly by reading

### Meditations on the Cross

which is his latest book on this great subject. Here are the titles of a few of the 18 chapters—

The Secret of the Cross

The Cross in the Fourth Gospel

The Cross and the Blood of Christ

The Cross and Social Life

The Cross and Religious Life

The Cross and Daily Life

The Cross and Social Movements

Thousands have heard Kagawa speak. Millions are reading what he writes. You can get his message on the Cross in full in this new book of 222 pages. Price, \$1.50.

**Meditations on the Cross is a book of the hour.**

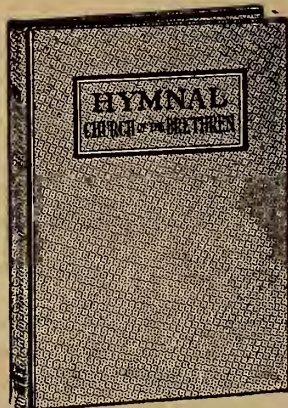
Brethren Publishing House, Elgin, Ill.



## Nothing Better

for your services than our own *HYMNAL* which has been tried and proved by many of our congregations.

*The selections are choice, standard, inclusive. They provide for every service. They breathe worship and inspiration. There's a stateliness throughout.*



*Both words and music join in calling forth the best in the hearts of those who sing these hymns and of those who listen.*

*The responsive readings are the very best Bible selections. All printed in type so that even the oldest worshiper can easily read the lines.*

*Mechanically the book is beautiful, well made, and its very presence in the hands of the worshipers suggests devotion.*

*If you are not using the Brethren Revised Hymnal with its 499 hymns, you owe it to your congregation to introduce this great book to them.*

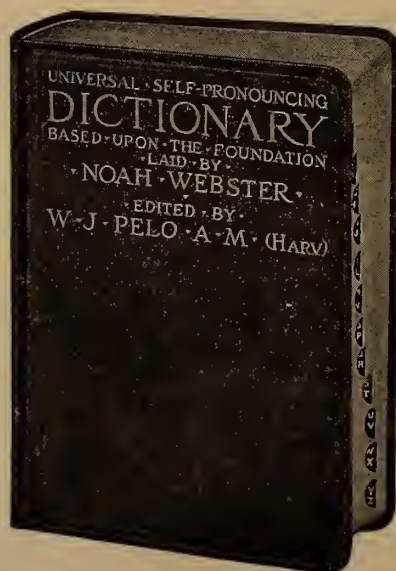
*Priced right. Single copy, postpaid, \$1.10; 12 or more copies, not postpaid, 85c each.*

*State whether you desire round or shaped notes.*

**Brethren Publishing House, Elgin, Ill.**

## Children Need a Dictionary

As school continues your children need a dictionary. The large ones are not convenient for them. Here is one that will serve very well.



1,088 Pages  
5½ x 7½ x 1¼ Inches

Self-pronouncing  
Thumb Index

Good, readable type. Definitions easily understood. Well bound. And it costs you **only One Dollar.**

**Brethren Publishing House, Elgin, Ill.**

## For Home, School and Church

wise parents and teachers seek the best guidance. The experience of other wise leaders may become accessible through books wisely selected. We recommend—

**The Home and Christian Living, 75c**

By Percy R. Hayward and Myrtle H. Hayward

Aims to develop a home in which all-round individuals may grow to be their best selves.

**Faith or Fear In Child Training, \$2.00**

By Margaret Eggleston

Knowing her subject as she does the author does not befuddle the reader with "creative experience," "introversion," "neuroses," "integrated personality," etc., but talks sense in terms easily understood by all.

**Religious Education in the Small Church, 75c**

By Lewis Joseph Sherrill

Most books on such subjects are written for the large church. This one recognizes the small church and its problems. That's what makes it a good book for your church.

**Toward Understanding Adults, 75c**

By Earl F. Zeigler

The author knows adults and speaks to them in short words, simple sentences and brings a message that strikes home.

Each of these books has a vital message for folks who would know and grow.

**Brethren Publishing House, Elgin, Ill.**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., March 21, 1936

No. 12

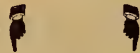


I. W. TAYLOR—S. H. HERTZLER—J. H. LONGENECKER

*The picture shows three of a group of four outstanding leaders in Eastern Pennsylvania for a generation. The four were: John Herr, I. W. Taylor, S. H. Hertzler and J. H. Longenecker. The three named first now rest from their labors. The passing of Bro. Hertzler was noted in last week's Messenger. The picture used here was made from a snapshot sent us by Bro. Hertzler when Bro. Taylor died. It was taken in 1928 when the Conference was held at La Verne, Calif.*



## The MESSENGER Goal for 1936



### THE CLUB RATE PLAN IN 500 CHURCHES!

Can we make it? Let's see. Last year 370 churches used the plan. So far this year 384 churches have succeeded. Other churches are being added daily. Thus 500 churches seem a possibility!

#### HELP BOOST THE MESSENGER

**Because** it is your church-owned paper, written by and for our people.

**Because** every subscriber home is enriched many times over for what a subscription to the Messenger costs.

**Because** there are 20,000 more Brethren homes needing the church paper quite as much as the 20,000 now getting it.

**Because** more Messenger readers means more enthusiasm for the church and for the cause of righteousness throughout the land.

**Because** the Messenger is reasonably priced at the regular rate. There is also a club rate for congregations securing not less than 75% coverage.

**Because** with church interest at high pitch this Easter season, now is the time to show how the church paper will help conserve the Easter hope for the year.

**Because** a great leader has said: "The more I reflect upon the progress and development of the church, the more I am convinced that the church paper is an absolutely indispensable element in our work."

#### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to The Gospel Messenger. (If you want a copy of Sharing Observations, add 75c.)

Name .....

Street or Route .....

City ..... State .....

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.

## BRIDGEWATER COLLEGE

The fifty-sixth session of Bridgewater College is proving to be a most pleasant and successful year. The total attendance is slightly in excess of last year with resident students showing an increase of 5.1%. The attendance of Brethren students is about 50% of the total enrollment. There are 19 ministerial students in attendance.

The second semester convocation was especially pleasant due to the fact that the trustees of the college were in session at that time. They adjourned for the convocation at which Hon. J. A. Garber made the address. He spoke upon the subject, "The Independent College." He showed how publicly supported and operated colleges and universities are subservient to "pressure groups" and frequently become the propaganda agents of political and industrial bosses. He spoke forcefully of the necessity of education being free to discover and proclaim the truth. He sees in the Christian college, under the sane and sympathetic administration of the church the hope of higher education in America.

The annual Spiritual Life Institute was especially strong this year. Dr. Charles E. Jefferson of New York City, gave four addresses which were remarkable in their clearness of insight and in their mental and spiritual vigor. Eld. C. D. Bon-sack was the additional lecturer. He brought stirring messages fresh from his travels in the mission field. Our people "heard him gladly."

The college community was delighted recently over the arrival of Missionary Ernest M. Wampler and his family from China. Bro. Wampler will reside here during his furlough. His daughter is to be a college freshman next year.

The students of the college were delighted last week in two music numbers of unusual quality: The Siberian Singers and Alberto Salvi, the harpist, with his instrumental quartet.

The basketball season ended on February 26 in a blaze of glory and excitement. The "Eagles," by which name Bridgewater athletic teams are known, triumphed for the second time during the season over American University of Washington, D. C.

Music recitals and concerts, forensics, dramatics and baseball will occupy the stage of student activity during the spring months.

The college announces "Founders Day" celebration for Friday, April 3 at eleven o'clock. Supt. Guy N. Hartman of Somerset, Pa., is scheduled for the address. The friends of the college are invited to this service.—Paul H. Bowman.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., March 21, 1936

No. 12

## EDITORIAL

### Your Neighbor Probably Knows

Do you ever ask yourself critically what you prize most? Are you sure to which realm it belongs, material or spiritual? For instance, which would you choose if you could not have both, a new article of furniture for the living room, more or less needed, or peace in the home?

You know what value is, don't you, what makes anything worth anything? The advertising men know when they guarantee satisfaction or money refunded. But they and the unwary purchaser both miss it badly sometimes in guessing what satisfaction is.

There are momentary thrills that leave aches and bitterness for a long time afterward. There are intense excitements that drain off vitality and leave what's left of you weak and thin. There are activities and experiences and possessions which appeal to this sense or that, and there are those which go down to the very roots of your being and satisfy all there is of you.

Ask yourself searchingly what you prize most, and why.

E. F.

### Build Your Own Plow

It was back in 1916 that Paul Plavan saw a large part of his lima bean ranch ruined by an overflowing river. For once again the temperamental Santa Ana had broken loose and covered acre after acre with a heavy deposit of sand. But as this California farmer analyzed his trouble, the more he became convinced that a big plow was just what he needed. Not just an ordinary plow, but one big enough to turn the sand under and bring to the surface the good soil so deeply buried.

But our bean farmer could not find a plow big enough to do the trick he had in mind. Being something of a mechanic, he finally decided to build what he needed. His latest model is a sizable instrument weighing about four tons. It cuts a furrow three feet wide

and four and one-half feet deep. It takes three sixty-horsepower tractors to pull the Paul Plavan plow. With it hundreds of acres of washed over land have been literally turned upside down, thereby increasing the bean yield on an average by something like one hundred per cent.

But why tell the story of the world's largest plow and why it was built? Chiefly to re-emphasize what is so often forgotten but yet remains the chief hope of man. If you do not have the tool you need, build it! If your plow is too small, build what is the world's largest! And the probabilities are that in helping yourself you will uncover acres of diamonds for others as well. It was Channing Pollock who recently wrote: "Everything of importance in the world was begun by one man—or one woman."

H. A. B.

### The Last Word in Power

THE "greater works" of John fourteen twelve are giving one of our correspondents some concern. He wonders what they could be. It seems so strange to think of a disciple of Jesus doing anything greater than he did himself.

Did our inquirer notice that Jesus said this would be *because* he was going to the Father? And does he remember that when Jesus charged his disciples to go out and win the world to him he said that he would be with them always (Matt. 28: 19, 20)?

These facts, with the paradox involved in them, point to interesting conclusions. Jesus was going to stay with his disciples in spirit but not in the flesh. That changed relation to them would be to the advantage of the "greater" work he had assigned them. His physical presence was practicable with a dozen men in Jerusalem or a few thousand men and women in Galilee, but not with millions in a world-wide enterprise.

A body of flesh can be in only one place at a time and near a few people only. A spirit can be every-



where at once and in vital touch with any number of persons anywhere. The only limitation is in the quality of their responsiveness.

Here is the real secret of the greater works involved in making the kingdom of God dominant throughout the whole world. The disciples of Christ do them only in the sense that they are the co-operating instruments of the invisible Christ who is working in and through them. The preface to Acts is instructive at this point. Luke's former treatise was about what Jesus did before he was received up. This book, it is implied, is about what he has been doing since then. The actual dynamic in this great business is still the power that was incarnate in Christ. That is none other than the power of God. So at last "it is God who worketh in you."

That is our only hope of ever getting this impossible thing done. But that is hope enough. We dare to believe this *because* Jesus went back to his Father. And *because* he stayed with his disciples and is still staying with them. He removed his physical presence from their sight, that in their thinking the infinite resources at their call might not be localized and limited, but might be laid hold on by anyone anywhere any time.

Spirit, not matter, is the last word in power. E. F.

### A True Measuring Rod

THERE is one side of this experience of Paul that we want to emphasize a little more fully; namely, Paul's inner appreciation of the purpose for which he lived; his feeling that the carrying out among men of the purposes for which Jesus came was so big an objective and possessed him so completely, that it gave him a measuring rod against which other things could be placed. Measured against it, many of the *things* of life became secondary. Whether he lived in comfort, or had hardship; whether he had his own home, or had none; whether he went up to Jerusalem when it was a time of danger, or whether he stayed in Ephesus where it was comparatively safe—all these things were merely incidents; the big thing was to go on with the task.

May not this attitude throw a flood of light upon our situation today? Is not our sense of values distorted? Are we not using a wrong measuring rod? Life has been easy for us in America, comparatively speaking. We have measured our progress by the number of "things" we could afford. Labor-saving devices have come to be commonplace. Methods of transportation that save walking, inventions that emphasize ease, comfort and luxury, have become purely matter-of-fact. Now, when anything happens which takes these away from us, life seems to lose its glamor. The Master said, centuries ago: "A man's life consisteth not in the abundance of the things which he possesseth." We hardly believe that; we feel that life consists in the abundance of the leisure we have, the

place where we live, the instruments with which we work, and the motors in which we ride.

Let us not forget that there was some very good living done long before we had any of these things. Some of the greatest souls that the world has ever known had none of them. Having them will not automatically make us better people. We may be able to make our voice heard around the world, and yet have nothing worth while to say when we speak. We may be able to travel two hundred miles an hour, and have nothing worth while to do with the time we save. As one has expressed it, we have "improved means to an unimproved end."

Because we have been so abject in our worship of things, we are now unduly depressed when we have fewer things, and it seems to us as though the world was coming to an end. People got so in the habit of watching the quotations of the stock market and believing that the future was glorious as long as these were going up, that now that those values are shrinking and the value of many material things is disappearing, our hearts sink, and a feeling of hopelessness settles down upon us. We need again to get Paul's viewpoint, to be able to find a scale of values that is real and that actually can stand the test of time and of life; for life does not consist in the abundance of the things that we possess. A man who had ten thousand dollars feels broken-spirited now because he has nothing; whereas most of us never even had ten thousand dollars to lose. We see so clearly the things we had and have lost, that it keeps us from seeing the even greater things we still have. How paltry ten thousand dollars are as contrasted with the values that we still have, the wealth that abides! Even on the physical side this is so, for most of us. Think of the value of a man's eyes, of a man's ears. Would we take ten thousand dollars in cash in return for the putting out of our eyes? or five thousand dollars in cash and allow ourselves to be made deaf for the rest of life? Would we be willing to accept any amount of cash, and give up the right to love our children, or to be loved by our friends?

Wealth is largely a matter of personality and of the inner attitude toward the world in which we live. There are those who have money, but no wealth; and others that have wealth, but no money. I have seen millionaires with gardens and hothouses, but with no appreciation of flowers; and I have seen poor people, who did not own a foot of ground, who could walk down the street and feel such a keen enjoyment of every flower, such a thrill over the beauty of a graceful tree or the song of a bird, that they proved themselves wealthy indeed; for wealth is not simply what exists, but how much of it we can appropriate and use and draw upon for inspiration.—*Albert W. Beaven in "Rejoicing in Hope."*



---



---

## THE GENERAL FORUM

---



---

**'Tis Not Enough**

BY VERA I. EMMERT

'Tis not enough to ask the heavenly Father  
That he should keep you safe in all you do;  
But after asking, you must do your duty  
By making safe the way for others too.

Just smooth a bit the steep and rugged pathway,  
Just scatter here and there a fragrant flower,  
Cut down the thorns that grasp with greedy fingers  
To cling till death shall bring disastrous hour.

Just let a kind word linger by the wayside,  
Just cast a smile of cheer throughout each day,  
'Tis then enough to ask the heavenly Father  
That he should keep you safely all the way.

Freeport, Ill.

**Called to Deliver Captives**

BY ROBERT HENRY MILLER

THE story of Moses' experience before the burning bush outlines the steps by which a man accepts the call to duty. Four words spoken by Jehovah guide the course of our thought.

"*I am*" (Ex. 3: 6).

"*I have seen*" (Ex. 3: 7).

"*I am come*" (Ex. 3: 8).

"*Come thou*" (Ex. 3: 10).

## I.

"*I am* the God of thy fathers, Abraham, Isaac and Jacob." Jehovah introduced himself to Moses as the God of three men whom the loyal Hebrew esteemed above all others. The adventures, virtues and achievements of these men were the admiration of all their descendants. "It is their God who calls you now," said Jehovah.

Do you honor your father for what he was and did? Well, your father's God is your God, Do you talk of the "good old days"? The God of those days is the God of this day. Do you glory in some past achievement of the Christian church? The God by whose power that victory was won is the God of our lives today. If the past thrills you, remember that the chief factor in its accomplishment was God, and that the God of that past is the God of the present.

We are inclined to be reminiscent, an inclination which must be guarded. We may indulge the reminiscent mood to such an extent as to unfit us for present duties. God would remind us that he, the God of all past greatness and glory, is our God. If great things *have been* done, greater *are yet to be* done. To deny this is to assert that God has grown weak with age, that he can no longer do what he once did. To the man who has faith in God, a look into the past is the

basis for hope in the future, for the God of past victories is the God of today's battalions.

"I am the God of Abraham," therefore the victories of Abraham's faith are repeatable!

## II

"*I have seen* the affliction of my people." Let all oppressors hear: God sees!

One-fifth of the people of the United States own nine-tenths of all the wealth. Sixteen million people are involuntarily unemployed in this, the richest country of the world. Two-thirds of our population live upon incomes which are substandard, that is, less than thirteen hundred dollars a year. The Bureau of Internal Revenue reports that, although the national income in 1933 was the lowest in eighteen years, the number of those having incomes in excess of one million dollars more than doubled over the previous year. In 1932 there were twenty such incomes; in 1933 there were forty-six.

Last summer I overheard a conversation between the doorman and a porter of one of the finest hotels in Chicago's gold coast. "Is that," said the porter, pointing to a car parked near by, "the \$23,000 car you were telling me about?" "Yes," replied the doorman. It was a sport model of one of the finest makes of car, loaded with every luxury which wealth and mechanical skill could devise.

At that very moment men were clawing scraps of food from the city's dump heaps, living in shacks in which you good Dunker farmers would not shelter your stock. Let this land of million-dollar incomes and billion-dollar relief rolls know that a just God sees! Such unreason and injustice can not endure forever in a universe which is essentially reasonable and just.

These words bring small comfort to those who are under oppression. To tell them that God sees is to mock their misery. "If he sees and cares, why does he not act? Either he does not care, or he can do nothing." Such is the defiant cry of those who suffer.

And on the other hand the rich oppressor voices the same sentiment, by act if not by word. "Where is the righteous God with whose judgments you threaten us?"

The despair of those who suffer and the arrogant cruelty of the oppressor are alike mistaken. God mercifully delays the disaster which our folly invites, that men may set things right themselves. They, who will not, have double guilt. They wrong their fellows and despise the opportunity God's mercy offers them.

## III

"*I have come* to deliver them."

There are several reasons why it is difficult for us to observe the progress in righteousness which God has accomplished in the earth.



First, our lives are short. They are but a moment compared to the eons in which God works.

Second, we are impatient. We would pass a law and begin the new day tomorrow. If an evil annoys us, and we must endure it for a moment, we wonder if God is, indeed, at work in the world.

One must get out of this selfish, impatient frame of mind if he would attain the calm faith of Jehovah's words to Moses: "I have come down to deliver them."

Take the long view. There is evil enough in the world today, God knows, but when one recalls the polygamy of former days, the slavery of women, the exposure of infants, the legion forms of man's inhumanity to man, one is inclined to thank God and take courage.

There was a day when victorious war was profitable. Today it is not. All are losers, the victors quite as much as the vanquished.

Once the laborer was a slave. He had no rights. He was the property of his master—and these inhumanities which went unchallenged. That is not so today. The Christian conscience protests against the refined forms of those ancient evils which curse modern society.

If one will take the long view, he will feel the truth of Jehovah's words to Moses, "I am come down to deliver them." The great moral and spiritual processes which have worked such deep-seated changes in respect to women, children, the manual laborer and war, are the evidence which faith produces to prove that God is at work in the world to establish justice. The Power which builds continents and mountains, and holds worlds in their places, is also set at another great creative task, and that is the deliverance of them that are oppressed. "I have come down to deliver them."

One may read this sentence again with the emphasis on the last three words, "to deliver them." God is in the world for a moral purpose, to *set men free*.

Whatever of power and wisdom is to be seen in nature must be thought of as a kind of secondary and partial manifestation of God. Not all of himself is in it. These things are but incidental to the main purpose. We see God's major concern in the history of *man's moral progress*. This is his supreme effort. All of himself is here. Everything else is incidental and contributory to this greater purpose. The man who is awed by physical wonder, but who thinks lightly of moral issues, has misread the world in which he lives. If there is vastness and power in the physical world such as to inspire our awe, let us make a more reverent acknowledgment of God in every impulse and opportunity toward holiness.

#### IV

"Come thou and I will send thee to Pharaoh." Since God has come down to deliver Israel

from Egyptian bondage, Moses must leave Midian and all its comforts, and go to Egypt and set his hand at the same task. If a man has a conviction of what God is doing, he will unite his efforts with God's to do the same. What God does I must do.

"My Father worketh hitherto *and I work*," said Jesus. "Six days shalt thou labor and do all thy work . . . for in six days the Lord made heaven and earth." A profound conviction about God will fix the character of man's conduct. The one sure support of man's effort toward righteousness is the belief that God works for the same end.

In our human relationships there are illuminating parallels to this truth. A painter was working in our kitchen. Our five-year-old son must have a brush and paint with which to redecorate some of his toys!

Nothing will recruit young men for the ministry as the magnificent functioning of some great soul in this office. The forces of righteousness are to be recruited by one supreme inspiration and that is a great faith that God is in our world working for righteousness.

When the fruit of our efforts seems to crash about us, faith says, "The work is the Lord's"—and we are glad to try again!

When success tempts us to be proud we are reminded again, "Not by might nor by power, but by my spirit, saith the Lord of hosts," and we are humbly grateful!

When we must lay down our work in the evening of life, to be carried on by other hands and in different ways from those we used and loved, we can still have confidence and hope, for, "The work is the Lord's."

"I have come down to deliver them." This purpose shall not be defeated. Those who enlist in its service have subscribed to a universal purpose. Nothing is more certain of accomplishment.

*North Manchester, Ind.*

### The Evangelistic Meeting

BY H. C. EARLY

WITH the revival of the Sunday-school, higher education and missions among our people came the evangelistic meeting. It had its beginning some sixty or seventy years ago. Although it had been in use by some of the Protestant churches, to us it was new. It was the introduction of a new method of evangelism. Some of the Brethren, especially the older ones, were in doubt as to its outcome. They feared spectacular methods and that people, under excitement, would be swept into the church without regeneration. The fathers held tenaciously to the doctrine that regeneration is the supreme condition of church membership—a doctrine which the church has always held as fundamental to the Christian life. It is not strange, therefore, that the question was viewed with grave concern. But de-



spite doubts and suspicions, the new method grew into favor with marvelous rapidity.

I. J. Rosenberger, Andrew Hutchison, S. H. Bashor and a few others were chief men among us in promoting the evangelistic meeting. They were without experience, but they grew into the work and became seasoned and successful. Their labors spread from coast to coast. Their names were household words in our churches. And it is certain, I think, that the three men named above have more converts to the credit of their labors than any other three men among us, living or dead.

In the early day the evangelistic meeting put up the most tremendous appeal. It aroused the greatest interest. It set everybody talking. It was attended by throngs of people—people of all classes. They came on foot, on horseback, farm wagon, carriage, and so forth. Some drove twelve or fifteen miles—twenty-five or thirty miles round trip—to attend a service. I once knew a mother who walked three miles—six going and coming—and carried a lusty boy baby, and kept it up for two weeks. In those early days the meetings resulted in large accessions to the church. The field had not been worked. It was dead ripe for the harvest. Sheaves, many sheaves, were gathered in with comparatively little effort. It marked a distinct epoch in the revival spirit of the church.

But the tide is changing; in fact, it has already changed. The evangelistic meeting no longer commands the favor of its early day in the church or out of it. Its lost ground it will probably never regain. It has not been eliminated. No, and probably never will be eliminated entirely from the church program. But something more thoroughgoing, something that will deal more vitally with the needs of youth and adults, must be found. A better understanding of life and the Bible must be built into the child as it grows into maturity. This is the fundamental need of our day.

Look at the early plan of religious education for youth, taught in the days of Moses. Here it is: "Hear, O Israel! The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

This is such a wonderful plan. It outlines the most intensive course of instruction and study I have yet seen. Look at it carefully.

It provides first that parents shall be godly, that they shall have the words of Jehovah in their hearts and that they shall teach them diligently to their children, making the parents responsible for the execution of the plan. And these same words shall be talked about in the house, by the way, when they lie down, when they rise up, and they shall be worn as signs and frontlets and written on the posts of their houses and gates. So with the Israelites, wherever they were or whatever they were doing, whether work or play, these same words were to be the center of their thinking and talking and seeing. This is religious education.

Children reared and trained in the midst of such an atmosphere just naturally grow into the kingdom of God. Regeneration is reduced to its simplest terms. With many the transition is scarcely perceptible. And such children have little need of an evangelistic meeting to help them into the church.

Now since such training of the youth of our generation is the great need, and since the rank and file of parents are incapable, if not indisposed, to meet the needs of their children, what is to be done about it? Since we have in our country the separation of church and state, it must become the responsibility of the church. Logically and scripturally, the duty is hers. And she does well to give it more attention.

*Dayton, Va.*

## The Need and Importance of a Historian

BY W. I. T. HOOVER

THE above caption may be somewhat misleading but it is at least dignified and rather imposing. However, this may aid in impressing upon the reader what the writer wishes to convey.

In the first place, there is need for a historian in and for the local congregation. There is so much of importance that transpires every year in the local church that is not recorded in any permanent manner, or if perchance it is in the diary of one or more of its members, it is not easily accessible when wanted. Frequently we read in THE GOSPEL MESSENGER of the celebration of the tenth or twenty-fifth or fiftieth anniversary of the organization of some local church. Most of these accounts show that several who took part in the program were charter members. This is always an interesting part of the program. But was there any permanent record made of this meeting?

Where did those who participated in the program secure their information? Usually from their memory. But the memory is often treacherous relative to events and persons and dates. Now if there were a historian who would keep in permanent form an accurate account of the important events occurring in that congregation these would constitute a valuable and reliable



source of information. Then, too, when the district decides to have a written history of itself such historian can have access to reliable sources of information from each congregation in this district.

This historian should be one on whom the congregation can rely to write up in a permanent form the "doings" of the local church at the time such events occur. This assures accuracy as to dates, names of persons, places, etc. A copy of all printed and mimeographed programs should be dated and filed. Such constitute original material of the most reliable kind.

It is well known to all that much takes place in the local church that does not get recorded on the minutes of the church. Perhaps the minutes are rarely more than a scrawled record of motions passed or decisions made at the business meeting. These reveal but little of the growing, changing thought that every live congregation exhibits. Such changing sentiments of an increasing minority are of very great importance for the future historian of that district, and perchance in numerous instances for the historian of the entire brotherhood.

This local historian should be wide awake to all that goes on relative to his church. He need not be the church clerk who keeps the minutes of its business sessions. He or she should be sufficiently critical to give a properly balanced evaluation of all significant events. This historian should give an accurate description of the methods, influence and even mannerisms of its leaders: The presiding elder, pastor, various superintendents, directors of young people's organizations, etc. Also a description of the methods, etc., of the official board, special committees, etc. Special programs, evangelistic meetings should receive mention. The pastor's annual report should be dated and filed.

The value and importance of the record of the local historian will depend upon his or her ability. This person need not do all the writing, but may call upon some others to write up some special event. But by all means appoint or elect such an officer.

In the second place, there is urgent need for a historian for the district. Much that has been said above applies equally as well to the district and its historian.

The minutes record only what has passed the meeting. But often matters of great importance take place at such meetings which are not recorded. Certain queries pertaining to the district or even General Conference are discussed and barely lost, yet go unrecorded on the minutes. They should be recorded somewhere because they show what currents of thought cut across the religious life of the district. Many districts have already issued histories, the writer having several. One, especially, contains some glaring errors due in part to sheer carelessness and incompetence of the composers and proofreaders, and in part to a lack of authentic

records and a trusting to the memory of the older brethren.

Each year every district holds a series of conferences in addition to the district or business meeting such as: Ladies' Aid Society, Laymen's or Brotherhood Organization, Ministerial Meetings, Camps, and Bible Institutes. It is becoming increasingly important that each district appoint or elect a historian.

In the third place, it is very important that each of our colleges have a historian. Each year the archives should contain a copy of the current catalogue, bulletins, printed programs, student annuals, etc. And especially a description with dates, names of persons, etc., of the trends of thought and activities of the college. The minutes of the board of trustees and faculty are too incomplete for the future historian of the college. For quite a number of years La Verne College has had such an historian. A few years ago the writer visited four of our colleges and made inquiry if there be such historian and each answered in the negative. This seems almost tragical and it is hoped this *desideratum* has been remedied by now.

*La Verne, Calif.*

## A Loyalty Threefold

BY PAUL B. STUDEBAKER

### III. To Our Christ

It is of extreme importance that we be true to Christ. It is possible to be loyal to our task and church and not be loyal to Christ. But if we are true to Christ, it is impossible not to be true to our task and church. In nearly every community there are men who attend divine worship regularly, who are found prompt to serve the church in any way possible, but who will not accept Christ as their Savior.

There are four ways in which we can show that we are true to Christ. The first is through worship. If we are really true to him, we will desire worship. At a flower show in London the prize was taken by a magnificent bloom of geranium in an old tin can. It had been brought there by a tenement child. Upon being asked how she obtained such a lovely growth, she answered: "A lady gave me a slip, I scraped a tin can clean, put dirt in it and planted the flower; then in the morning I put it in the east window and in the afternoon I put it in the west window, and sir, I just kept it in the sun." The Christian may help himself to grow in loyalty by putting himself where God can bless him. There is no better place than the sanctuary.

"Prayer is the Christian's vital breath," sings the poet. Then there is the majesty of glorious planets, gorgeous sunsets. The growing plant and animal life speak to us of One who cares and inspires us to worship. Music sweeps over our heartstrings and stirs our



deepest emotions, making worship desirable and beautiful. God is worthy of all the glory and honor we can bestow because of the great sacrifice he has made for our salvation.

Loyalty will also manifest itself in love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and thy neighbor as thyself." Love is the fulfillment of the law. It is said that one may go to heaven with a great many mistaken theological ideas, but never without love—love for God and one's fellow men.

In the third place, we manifest that love by obedience. "If ye keep my commandments, ye shall abide in my love; even as I have kept my father's commandments and abide in his love." Jesus claims that he did his Father's will perfectly. No wonder his words and deeds were so wonderful. No doubt many of us recall times in our childhood when father and mother were going away and assigned a task for us to complete before their return. How happy we were when we had finished the work! We were eager to have our parents to return and receive their word of commendation. But if we disobeyed, and left the task unfinished, we were eager to avoid their disapproving eyes.

One time the challenge was thrown out that the world has yet to see what God can do with a life that is perfectly surrendered to him. D. L. Moody said: "I'll be that man." If that be true, then Moody's life is a worthy example.

Our loyalty to him will also manifest itself in service. Jesus said to Peter: "Feed my lambs and feed my sheep." Feeding his flock is a noble work, but a tremendous responsibility. Let us not think that as Christians we can lay all the responsibility on the min-

ister. Everyone who has accepted Christ must share in the great work; thus one and all working together we may devote ourselves to bringing the kingdom in through loyalty to our task, our church and our Christ.

*Franklin Grove, Ill.*

## We Are Brethren

BY J. HARMAN BJORKLUND

TODAY I attended the "Industrial and Social Order Group" meeting of the London Society of Friends. It was said, among other things in their statement of the purpose for the meeting, that "the chief object is to call together those groups of Friends who consider the existing social order to be alienated from the teachings of Jesus and who believe in the conscious development of the kingdom of heaven on earth; . . . we are deeply conscious that the existing social order is inadequate and fails to provide the conditions under which men can live together in the relationship of friendship."

We in America have the same problem facing us! Our social order, too, is "alienated from the teachings of Jesus." And unfortunately we Christians are doing very little about it. In our emphasis upon the individualistic phase of religion, we have neglected our social responsibility. Apparently we have forgotten that Jesus spent about nine-tenths of his time in actual service to the needy, in healing and tending the sick, and in teaching. If all the Christians in the United States, including the Brethren, were at present actually carrying out Jesus' command to love not only God but also *our neighbors as ourselves*, we could not possibly have the staggering extremes of wealth and poverty that do exist. In fact, if the statement in 1 John is true, we simply can not have a love for God without this genuine love for our neighbors. He says: "But if any one has worldly possessions, and yet looks on while his brother is in want, and steels his heart against him, how can it be said that the love of God is within him?" The idea of having wealthy men and capable though poverty-stricken men in the same city as in the same country is a blot on Christianity. There is wealth enough, food enough, labor enough, and raw materials enough to supply the whole world amply and to spare. *Sharing* is all that is necessary to insure sufficiency for all!

You readers—if any—are saying: "Very true. The situation is bad enough." But your very answer illustrates what I mean. Mere talking is not enough. We Brethren must bring the social phase of our religion up to the level of the individualistic. I looked in an encyclopedia under "Church of the Brethren" and found a statement by Dr. Kurtz. Two of our doctrines mentioned were:

"Doctrine of simple life, as against luxury."

"Doctrine of brotherhood; . . . class distinc-

## The Old Church

BY A. J. SPACHT

Sweet memory recalls the green hillside,  
The murm'ring brook, the ancient churchyard wide,  
Tall towering, the sycamores so grand and high,  
The dear ones sleeping 'neath the sward close by—

The dear old country church, its hymns of love,  
Its tuneful praise to him, the God above;  
Again I hear its voices blending clear and strong  
When spirit fire so ardent touched their song.

From all the spreading country round they came  
To earnest worship in the Savior's name.  
A friendly greeting here, and words that banish woe;  
They loiter long then homeward slowly go.

Those days are gone, fond mem'ry lingers still—  
I see again the church on yon green hill,  
And clearly seem to see with spirit eyes full fair  
Loved forms not here, but waiting over there.

*North Manchester.*



tions are wrong." If these are a part of our creed, let us take practical steps to abolish luxury and class distinction, among our own church members and in our communities. Let us, like the Quakers were doing in London today, organize in our respective churches and districts to plan and actually take definite action to build a better social order, considering all men our brothers as Jesus taught!

*London, England.*

## Fear in Our Modern World

BY KERMIT EBY

MATTHEW records in one of his accounts of Jesus' experience, how Jesus freed two who were possessed of devils, and permitted the devils to enter into a nearby drove of hogs. The hogs stampeded to their destruction. The owners of the hogs then requested that Jesus depart because his activity disturbed the status quo.

There are three examples of fear illustrated in the story:

- (1) The frustrated demon-possessed or psychologically unbalanced individual.
- (2) The blind, ignorant and materialistic mob.
- (3) The satisfied conservative who fears all change.

Only a few minutes of conversation while traveling on train or bus, only a few conferences in camp or school, only a few intimate conversations with friends are needed to discover that great numbers of people are haunted by fears. A little examination of nations will show them ready to go to war at a moment's notice. Everywhere conservatives are driving out communists and other agitators.

Perhaps the most haunting fear that besets the individual today is economic insecurity. The terrible fact that there may be no milk bottle on the porch tomorrow haunts most of us. Suicides always increase in periods of economic insecurity. Professor Rubinow, in his book, *The Quest for Security*, starts his first chapter by indicating that man will adjust himself more easily to the loss of loved ones than to the loss of a job. Next to the loss of a job, there is the loss of self-respect, which comes when one is no longer able to face his loved ones and his friends as an independent member of society. My father, a farmer, feeds his pigs several times daily. Often on Sundays he spends several hours watching them grow. If they weighed two hundred pounds at six months he was successful. The pigs meant two things:

- (1) Economic security.
- (2) The expression of his personality in a task. The loss of either would mean the disintegration of his personality, and so does it, to any normal person.

The human ego (I) fears extinction. All of us are

anxious that our identity is not entirely lost in the group. Some of us write our names on barns, others name their sons after themselves, others write articles for print, and preach sermons to sway crowds. Today the faith in immortality has died in many people. They are no longer capable of becoming "God intoxicated," of losing themselves in some One greater than they. Having lost this belief, they look for self-satisfaction in sensual expression; speed, drink, drugs and sex are their escapes. Disintegration follows excess. Fear and insanity are the result.

Finally, individuals fear to face reality. Face to face with themselves, they make excuses, rationalize their actions. The same is true about facts in society. Faced by the awful truth of war and class struggle, we look for prosperity around the corner. Honest realists are scorned by boosters. We run from reality, because faced with it, we know that action is imperative. But action is the last thing we really want.

The individual fears *insecurity, extinction and reality*.

Great masses of people, like the pigs in the story, root their way through life. They look to the ground, seldom to the stars. Birth, bills and death are their everyday experience. Unable or unwilling to think for themselves, they are stampeded by French demagogues and warmongers to attack Germany, or by German demagogues and warmongers to attack France. And like pigs in the story, death has been their fate. Here in our country the pig-minded lynch Negroes, kill reds (and pacifists), form Ku Klux Klans and preserve the world for democracy!

The great masses of us, like the pigs, are purely materialist. Rooting for money is our chief reason for existence. The successful business man, as portrayed by the cartoonist, even takes on the appearance of the fat-jowled pig. Things in such a world are the justification for existence. Our great men are masters of money, able to buy whatever they desire. The dreamer and the prophet have no room in such a world.

Once beset by fear and stampeded into action there is nothing more terrible than the pig-minded mass. Struggle and death go on until the enemy is destroyed. Sadistic orgies permit no compromise. The first to perish is the sane individual, who dares to remind the pigs of their fate.

*Pigs fear other pigs.* Pigs fear *interruption in their rooting.* Pigs fear *individualists* who think like men.

Perhaps the most certain fact about all life is the certainty of change. And yet great numbers of people fear change. Particularly, change is feared by individuals and groups who stand to lose by change. Today the wealthy are afraid of the thousand voices who are crying for equalization of wealth. Advocates of



such charges are menaces to society, lazy and unwilling to work, red-bearded communists who would close our churches and ruin our homes. When such tactics fail to deceive people, the wealthy led by Hearst and his ilk use the clubs of police, and the bayonets of soldiers. The Bourbons of every age have feared change.

Priests, too, fear change. New truth often robs them of power. The witch doctors of every age have opposed the prophet and the missionary. No place is this fact more evident than in the church. Leaders of youth who go contrary to the fathers can easily become corrupters of youth, if they go too far in opposition to the vested interests.

Institutions of every kind cast their dead hands on living men. The struggle between priest and prophet, rich and poor is almost endless.

Always, the intrenched have feared change.

The cure for fear is varied. For the individual, there is no greater therapeutic than a faith in God, and abandonment in a cause. For the pigs, a change from a materialistic and acquisitive to a socially conscious and co-operative philosophy might help. For the reactionary there apparently is no cure, only death and oblivion.

*Ann Arbor, Mich.*

## Some New Things

BY OLIVER H. AUSTIN

THESE are days of new things. It seems that we have almost arrived at the place where the Athenians were when they were spending "their time in nothing else, but either to tell or to hear some new thing." However, there is one difference, as many today are not even worshipping *An Unknown God*, and those who do worship him without any degree of reverence. "The God that made the world and all things therein" is entirely too old and out of date for certain types of intellect in this modern age. The Christian conception of God, divine love and natural affection, is denied. Nothing will pass in their sight but a materialistic concept and a perverted idea of love and its expression.

Our educators are forever giving us some new method of teaching—a new theory, a new idea or a new book. It would be terrible if our children should need to sit under the sound of one teacher's voice all day—as we did in days that are past. They must have changes often and these teachers must be specialists in their line, regardless of what they are morally or spiritually. Many of these specialists know little and care less about life and character building. When a teacher turns aside from spiritual things and smokes, drinks and walks after his own lusts, can he inspire our children to noble living? Many of our modern teachers think it would be passé to read from God's Word and have prayer in the school room . . . it might imply that they had a faith in

the Bible, religion and God; and in their parlance, "That would be just too bad." And yet the teacher's life speaks more loudly than his words.

Society is looking for some new thrill, some new place to go, some new thing to do. As a result, we have tried most everything one could imagine, even to going without clothes. The movies are daily giving millions of our young people new sensations by picturing crime, dissipation, drinking, love-making, adultery and murder—thus showing very clearly how it is done. Thousands of people are seeking new pleasures on the dance floor, at the bridge table and at the bathing beach. All this is done despite the fact that happiness is not expensive; but what fearful prices people pay for the imitation of happiness! As Tolstoy says: "Joy can be real only as people have a definite object in life aside from themselves and their personal happiness."

In the religious world we are finding the same tendency—a craving for something new. We hear the cry for a new interpretation of religious truth, a new approach, a new evangelism, a new message, yea, a new gospel. Some good people become so enthusiastic over something new that they are ready to destroy all that seems to them old, regardless of its value and sanctity. It is ridiculous to discard the old traditions for the modern viewpoints of life with the flippant remark, "Times have changed; we are living in a new age." It is no wonder that so many churches are dying, when to their members, faith in God and service to man are so trivial.

What we do need is a new vision of God and his way of life—a vision that will lift us from the mire of selfishness and wrongdoing and put our feet on the one foundation. Unless we catch this vision and follow it the church will undoubtedly suffer irreparable loss. There is nothing so much needed in the world today as a great revival of life and devotion. Are we ready to meet the challenge?

*McPherson, Kans.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

DOWN the street came a little boy carrying a large cake of ice. He picked it up, ran fifty or sixty feet with it, then set it down on the sidewalk. After a series of rubbings and blowings and other activities for the purpose of warming his hands, the process was repeated.

A garage owner looked up from his work and saw the little fellow approaching. He picked up a piece of wire and a rectangular chunk of wood, then ran out to the street. Soon the boy went happily on, this time grasping a wooden handle instead of the cold ice.



As the garage man turned to me, I could see by the expression on his face that "It is more blessed to give than to receive."

Salisbury, Mo.

## Conscientious Objectors in Case of War

BY RUFUS D. BOWMAN

THE committee appointed by the Winona Lake Conference to provide counsel for conscientious objectors has requested me to set forth the present legal status of conscientious objectors in case of war. The National Defense Act, approved June 3, 1916, and amended a number of times since the World War, includes section 59 which gives exemption from militia duty. After naming various classes of government officials and employees exempted from military service, it reads, "and all persons who because of religious belief shall claim exemption from military service, if the conscientious holding of such belief by such person shall be established under such regulations as the President shall prescribe, shall be exempted from militia service in a combatant capacity; but no person so exempted shall be exempt from militia service in any capacity that the President shall declare to be noncombatant."

There are a number of things in this statement which need to be clearly understood. First, every man stands on his own conscience. While the historic position of your church will help, yet "the conscientious holding of such belief . . . shall be established under such regulations as the President shall prescribe." The conscience of each individual shall be tested and tried. During the last war the government considered for exemption from military service only those conscientious objectors of the Church of the Brethren who had clear convictions regarding war and who were loyal church members. The government considered a loyal church member one who attended church regularly, observed the communion service, and helped to support the church financially.

Second, according to the law as it now stands conscientious objectors who pass the tests mentioned above shall only be exempted from military service in a combatant capacity. They will not be exempted from military service of a noncombatant character. The type of service considered to be noncombatant is left to the discretion of the President. According to this act, conscientious objectors may be exempted from the bearing of arms, yet their noncombatant service will be within the ranks of the military system and considered useful for the promotion of war.

Third, we can not expect the government at this time to pass a law granting more complete exemption from military service. The government does not pass laws of this character ahead of war. If another war comes—

and we pray it will not—the government will deal with this question. Past experience teaches us that those who have deep convictions against war will be subjected to the most searching questioning and criticism. Past experience and present tendencies both make us feel that conscientious objectors may need to suffer for their faith.

Fourth, we should be careful that we do not give the wrong impression to our government. We love our country. We want to work for her highest welfare. It is because we consider war a sin, contrary to the spirit and teachings of Jesus, and destructive of the highest welfare of our country and all countries, that we refuse to take part in it. Let us use this opportunity to prevent another war. Our convictions challenge us to give our life blood for peace. While doing this, we will be gaining power to speak to the government.

Fifth, we must clearly think through the implications of our peace convictions. We need to answer for ourselves such questions as the following:

Can a conscientious objector consistently accept service within the ranks of the army, navy, or air force? Or anywhere within the ranks of the military system?

What types of service during war are consistent with our historic position and our own convictions?

These and other important questions are being carefully considered by the Conference Committee and more will be said later.

Washington, D. C.

## The College Prospect Asks Some Questions

BY J. G. MEYER

5. *What do you mean by a fully accredited college?* (1) A fully accredited college has full state approval, holds a charter granted by the State Board of Education, and has the right to grant degrees. (2) A fully accredited college also holds membership in the regional association of colleges and secondary schools. (3) Such a college is a member of the American Association of Colleges. (4) Graduates of a fully accredited college are admitted into graduate schools of the state university of the state in which the college is located. (5) Our colleges are located in the areas of the Association of the Middle Atlantic States and Maryland, the Southern Association, the North Central Association, and the Western Association. Those of our colleges which are fully accredited hold membership in one of these associations.

6. *Is a member of the Church of the Brethren justified in paying a slightly higher rate of tuition in a Brethren college than in a state teachers college?* (1) The answer to this question is "yes," because the religious influence and the protective environment of—



ferred by the college has cash value, and therefore he is completely justified. (2) If he gets more that is of value out of a Brethren college, he is justified to pay as much or more in one of our colleges.

*North Manchester, Ind.*

## My Impressions of Kagawa

BY SADIE I. SCHNELL

Having heard quite a bit about Kagawa, I was glad to get the opportunity to hear him speak at the Baptist Temple, in Philadelphia. He was introduced as the greatest Christian evangelist in the world. His subject was "What Christ Means to Me." I can truly say I was very much disappointed. The name of Christ was not exalted or lifted up. He had no message of Christ and Christ crucified. His message did not make plain to me that Kagawa believes "there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). He said he was baptized because the missionary said something about being a coward, and no Japanese can stand being called a coward. In no place during the service was the blood mentioned; and we know we are only saved through the blood. It is not what I think of him that counts; but what he thinks of my Christ. He gave nothing in his message that would have brought salvation to a sinner. In fact Christ was presented as a reformer of the world, but not the Savior of the soul. All he spoke about was his experience living in the slums of Japan, for the purpose of uplifting his fellow men, and in that way following the teaching of Jesus. Does Christ mean nothing more than social reform? Does Christ mean nothing more than a great Teacher?

I am not belittling social work; but can that take the place of true Christianity? I fear very much that Kagawa is putting secondary motives first. The primary motive of any evangelist, missionary, or minister of the gospel is to preach and present Christ so that men will accept him as their personal Savior and thus save souls. Christ is the "Lamb of God," which taketh away the sins of the world. Kagawa stresses the material more than the spiritual. As some one said, Kagawa's remedy for the human misery on earth is socialism, and not the gospel of Jesus Christ, a new social order (co-operative movement as he calls it), built on human foundations rather than salvation through faith in Christ, the simple faith in the gospel as the power of God unto salvation. He is trying in a human way to solve the problems of the day. The world can not be saved through a human platform. Alas, isn't that true of much so-called Christianity today?—good works, a man-made program.

Kagawa is an outstanding writer, having written over one hundred books. I have looked over some of these. In his book, "The Religion of Jesus," he says: "The true meaning of redemption is that Jesus apologized to God for all the failures and sins for mankind, taking responsibility for them on himself." He gives the impression that Christ started a movement, and says: "Jesus Christ spent all he had for his movement." Does he refer to a social gospel? He writes thus of the resurrection: "We do not know in what form the resurrection did come. Whether it was in the flesh as the gospels teach, or in the spiritual body as Paul tells us; it makes no difference. Anyway, Jesus was truly revived in the hearts of the disciples. Here is the beginning of Christianity. If you want to take it as a superstition, you may take it so. But from this, as a starting

point, the gospel of Jesus has spread over the whole world. . . . I can not come to the conclusion that Jesus did not revive." Does this sound as if he were positive? Is this sound doctrine? If Jesus was not resurrected, where is our hope?

He writes: "Jesus felt intuitively that God was his father," and, "Jesus experienced God as the Forgiver of sins."

In his book, "Love the Law of Life," he says: "I have only one gospel, only one way of salvation: It is that the cross be overpassed by love." In many of his books through which I have gleaned, and in hearing him, Kagawa speaks of Christ and his redeeming love. Are we redeemed through love? It is true, love is essential and vital and God is love. But we know we are only redeemed through his precious blood. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7). "Without the shedding of blood is no remission" (Heb. 9: 22). It is only too true, and how sad, that many are denying the blood these days, the deity of Christ, the personality of the Holy Spirit. How plain the Word interprets conditions and speaks forth the near coming of the Lord Jesus for "his Bride" (1 Thess 4: 13-18). Kagawa never makes mention of Christ's return to earth and the establishment of his kingdom as given in the Word of God.

Of course no one can deny that Kagawa is great from the standpoint of influence. He has accomplished much in Japan, and is outstanding as a tireless reformer and social worker. He is also a statesman, educator and writer. In these he is very outstanding. But, as I said before, is not all this secondary in God's plan?

*Philadelphia, Pa.*

## Kagawa at Manchester

BY L. W. SHULTZ

### His Reception

Out of twelve colleges that wanted Kagawa to appear on their campus, Manchester College was chosen as the church college to sponsor his appearing in Indiana for the territory especially north of Indianapolis. About six weeks of intensive planning was carried on in the preparation for his coming. A carefully selected registration was made. Six hundred and seventy-five were in attendance at each of the two-day sessions and over two thousand were present at the night session on Feb. 29.

The weather was ideal. The spirit of fellowship and brotherhood was very striking throughout the whole conference. Nearly every kind of Protestant denomination was present in the delegate body—Episcopalians, Friends, Lutherans, Mennonites, Reformed, Brethren, Presbyterians, Church of the Brethren, Methodists, Baptists, Disciples, Congregational Christian, River Brethren, Evangelical, United Brethren and others. The group was made up of farmers, business men, public school men, laborers, college men and students, ministers and missionaries. It was a cosmopolitan group.

Kagawa was cordially received by the audiences. He was in good physical trim—the best I have seen in twelve appearances. He appreciated the courtesy of the people at Manchester. They did not impose upon him for interviews, autographs or pictures. In fact, all the interviews (practically) were sought by him. He asked to interview President Winger to learn more of Brethren history. He asked to interview Dean Harold S. Bender of Goshen College to learn more of Mennonite history. On Saturday evening he



returned to the hotel at 9:30 o'clock and for eleven hours he had his quiet for rest and study. He appreciated it for America has placed heavy demands on his energy.

#### His Impressions

He learned to know the Brethren. On the road from Warsaw at midnight, he asked many questions and requested me to bring him some books at 7 A. M., Saturday for his reading. Brumbaugh's "History of the Church of the Brethren," "Two Centuries of the Church of the Brethren" and President Winger's books "History and Doctrines of the Church of the Brethren" and "History of the Church of the Brethren in Indiana" were placed in his hands. Later a copy of each of the last three were presented to him as a gift. He was very happy to receive them. In his opening address he traced the history of brotherhood and led up to our own church history. He keenly appreciated our background and preaches and lives its tenets: peace, temperance, no force, love, sharing, forbearance and the New Testament as a guide.

He came to love our spirit. He said at noon Saturday, "Your people listen to me very sympathetically. Though I can not see your faces clearly I can sense your feelings clearly." He did a very unusual thing Saturday evening.

First of all he requested to come early to the music hour given by the college choirs at 7:30.

On the way to the auditorium at 7:15 this interesting conversation took place:

Kagawa: How far is Muncie from Manchester?

Answer: Seventy miles.

Kagawa: How much time should we allow to get there in the morning.

Answer: Two hours.

Kagawa: When does church begin there Sunday morning?

Answer: Ten-thirty.

Kagawa: We start at eight-thirty. Where shall we attend church?

Answer: Anywhere you wish. There are several very large churches in Muncie.

Kagawa: Do you have a Church of the Brethren in Muncie?

Answer: Yes, a small city church of less than 200.

Kagawa: Let us go there.

Answer: I am sure they would be delighted to have you worship with them.

Kagawa: I should like to preach for them tomorrow.

Answer: I am sure it can be arranged with the minister who is in the audience tonight.

And so it was arranged with Dr. L. S. Shively, who was to speak in the Muncie Church of the Brethren on Sunday morning, that Kagawa would preach there. Our neighboring country churches were invited in and near-by town people so that a very large audience heard him give a masterful sermon on the Meaning of the Cross of Jesus Christ.

After the church hour a wonderful period of fellowship prevailed and he was very much impressed with our sociability and spirit of brotherhood. After the noon-day luncheon with him at the Ball State College, where he was to speak, he told Dr. Keim and myself that he was happy to have learned to know the Brethren and that he would tell their story around the world, and especially to Japan. Let us live up to his impression of us and be Brethren indeed.

#### Our Impression

Words can not express it. We felt we were meeting a

real Christian. His early first prayer was: "Oh, God, make me like Christ." Someone asked him one time: "Are you a Christian?" He answered: "No, but I am trying to be one." How much farther he has gone than I have! One quickly sensed his sincerity, devotion, utmost courtesy, keen insight, powerful inquiring mind, simple tastes, respect for every one present. His illustrations are gems of simplicity, force and clarity. His thoroughly profound and satisfying presentation of Christian faith makes dogmatic theology and higher criticism look pale by contrast and eclipse. Life—and deeds have a telling overpowering backing for words and faith. Kagawa lives the Gospel of Jesus which he preaches. He is a flaming evangel of the cross.

#### His Messages

He has an almost inexhaustible wealth of material to present. He was supposed to spend most of his time speaking on co-operatives, but he spent many of his addresses on other topics, e. g.—

Value of Meditation and Prayer

Use of Nature Study in Teaching Religion

The History of Brotherhood

The Seven Paradoxes of Christianity

International Peace

The Meaning of the Cross

What a wealth of associations and simple illustrations he had at his command to make clear his points!

Here are the seven paradoxes of Christianity taken from 2 Cor. 6: 8-10:

As deceivers, and yet true.

As unknown, and yet well known.

As dying and behold, we live.

As chastened, and yet not killed.

As sorrowful, and yet always rejoicing.

As poor, yet making many rich.

As having nothing, and yet possessing all things.

How well he impersonates these paradoxes!

For him the cross has meaning—clear unmistakable meaning.

1. God meant that there should be food, clothing, comfort and health for all. The cross was the assumption by Jesus of responsibility for poverty, disease and lack of life's needs. Our cross will be to assume that responsibility for all men.

2. God through Christ assumed the job of righting men's motives so that there would be no greed, selfishness, profiteering or wrong motives morally. Our cross is to help bring this to pass.

3. God through Christ is bringing remission of sins through the blood of the cross. As this blood—life blood—is accepted and courses through our veins—the veins of men—it heals, restores, blots out sin, and men are saved. Our cross is to aid men to share that life-giving blood and Spirit of Jesus Christ. Are we willing to assume this large task? To help remove the poverty, wrong motivation and sinfulness of men?

In him the cross is evident. He gave his best eyesight that others might know that God is Love. He gave many teeth that others might believe in love. He gives his time, his talent, and his income—all of it that others might have the gospel preached to them. He gives his energy unstintedly.

It is proved by the fact that after speaking some twenty times in a week he would ask to preach the Word on Sunday morning in a small church in Muncie.

North Manchester, Ind.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### A Brother's Complaint

"And shall not God avenge his elect who cry unto him day and night?"

Read Luke 12: 13, 14

Monday

It was not that Jesus rejected the request as unworthy. Very likely the man was crying out against the injustice of an elder brother. But to sit in formal judgment was not Jesus' rôle, nor that of the church.

But the Spirit of Jesus is not indifferent to the cry of suffering and need. He sits in moral judgment on all injustice. Deeds are judged in the light of human values. So the church can not be indifferent to the wrongs in our social order. It is not its function to set up machinery to establish order, but it must create an intelligent conscience in individuals and clearly point to a better order.

*Our Father, may we be patient under injustice; make us impatient at the wrongs done to others. Amen.*

### Covetousness

"And covetousness which is idolatry"

Read Luke 12: 13-15

Tuesday

There is always a danger when one's motives are selfish and material. Professing to demand justice, the temptation comes to get the advantage over his fellows. Thus he exchanges a material loss for a moral loss.

The Decalogue forbade the desire for that which could not lawfully become one's own. It is a far more subtle evil with Jesus. The Greek word means "to have more." It is this desire for more, more than is needed, gotten by fair means but by any means if necessary, which constitutes this sin. It is the sin of the respectable in our modern society; it is the mainspring of our economic system. Too often it is overlooked by the church.

*Our Master, may love for others, not greed, be the guiding principle of our lives. Amen.*

### The Rich Fool

"A man's life consisteth not in the abundance of the things which he possesseth"

Read Luke 12: 16-21

Wednesday

He was only a farmer. Any capitalist of our day would put him to shame in getting things. By diligence, not dishonestly, he was in possession of

### Of Interest to You

Have you heard of the Fellowship of Daily Bible Readers? Those who follow regularly the readings appearing on this page may enroll in this fellowship. Write the Board of Christian Education, 22 South State St., Elgin, Ill., for particulars.

what to him seemed a comfortable fortune.

And what was wrong with his plans? It sounds rather tame to us. His desires were too low; his highest thought was "take thine ease, eat, drink and be merry." He would have cheated himself had he lived to eat it all up.

Man was created to be more than a well-fed animal. He who lives on a sensuous plane misses the real life, for there are higher reaches of life where man walks with God.

*Our Father, may we learn what it is to be rich toward God. Amen.*

### Worry

"For the life is more than the food and the body than the raiment"

Read Luke 12: 22-30

Thursday

Worry springs from the same source as covetousness. The one grows out of lack of things, the other strives for their possession. Jesus was not unkindful of the poor for whom the lack of food and clothing was a tragedy.

But he would have men look forward to his kingdom where God's will is done and men live above a mere phys-

## WEEKLY QUIET HOUR

### Covetousness

Note that in Eph. 5: 5 and Col. 3: 5 Paul calls covetousness idolatry. Why point out this one sin as idolatry? If idolatry is worship, and worship is trust, then material things become mammon to be worshiped. Is this what makes covetousness such a subtle sin? Are covetous people regarded as sinners?

Note also 1 Cor. 6, where the lesson is parallel to Luke 12: 13-15. Is there a danger of going beyond justice in order to get the best of a rival? Are lawsuits fought for justice or advantage?

ical level. For God cares for his creatures when they obey his laws. The birds find their food provided; why can not men trust, not blindly, but in intelligent co-operation with him to create the useful things of life? In such a world worry would be banished because men would regard material things to be used and shared.

*Our Father, give us this day our daily bread. Amen.*

### True Treasures

"Make for yourselves purses which wax not old"

Read Luke 12: 31-34

Friday

These were startling words to his disciples and even more to us—to give away one's possessions in order to be rich. Yet in this paradox there is a pertinent truth for us as well as for them. For material wealth is a jealous master. It provides the necessities of the body and so demands allegiance. Thus it becomes a rival of God.

But man must not put his whole trust in anything which he can not hold against all comers. In Jesus' day robbers and moths were to be feared; and these thieving forces have lost none of their cunning through the years. The true treasures are those things which abide for all time.

*Father, help us to find our treasure in the finer things of life, truth, worship and love. Amen.*

### Watchfulness

"Who then is the faithful and wise servant?"

Read Luke 12: 35-40

Saturday

Jesus had taught against the covetousness of the rich, and the anxiety of the fearful. He would have men assume a detachment from the grip of materialism.

Important as food and clothing are, they do not constitute all of life. The important thing is a passion for Christ and his program, faithfulness to him as Lord. Then there will be an absorption in the higher things—beauty, love, service and the life, which will build a new world where mutual helpfulness will banish alike the worry of the poor and the coveting of the rich.

*Our Master, may our devotion be more than words. May it be of the quality that endures, though we wait long. Amen.*



## KINGDOM GLEANINGS

### Calendar for Sunday, March 22

**Sunday-school Lesson**, Jesus Teaches True Values.—Luke 12: 22-34.

**Christian Workers**, Personal Development.

**B. Y. P. D.**, Brethren Symbols.

**Intermediate**, A Renewed Life.

\* \* \* \*

### Gains for the Kingdom

**Three** baptisms in the Independence church, Kans.

**One** baptism in the Waka church, Tex., Bro. H. W. Forney of Fay, Okla., evangelist.

**Eleven** added to the Eversole church, Ohio, Bro. R. H. Nicodemus of Sidney, Ohio, evangelist.

**Seven** baptisms in Middle River church, Va., Bro. E. F. Sherfy of Stuarts Draft, Va., evangelist.

**One** baptism in First church, Los Angeles, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Rowland**, the pastor, April 5 in the Mechanicsburg church, Pa.

**Bro. Nevin H. Zuck**, the pastor, March 29 in the Lebanon City church, Pa.

\* \* \* \*

### Personal Mention

**Sister E. S. Coffman**, who was afflicted in months past, has recovered so that she can again accompany Bro. Coffman in his evangelistic campaigns.

**Sister Shafer**, wife of Eld. L. W. Shafer of Durand, Mich., for several weeks suffered much from shock and burns caused by an overturned teakettle. She is reported as recovering nicely and appreciates the sympathetic and prayerful interest of her friends.

**Brother and Sister J. B. Peters** of Wirtz, Va., visiting their son Raymond and his family at Bethany and enjoying the Seminary activities, wisely thought they should see the Publishing House also. It happened last week and the Messenger was pleased to have a share in their attentions.

**Bro. Chester N. Baird**, who has been assisting the Cart Creek church of Middle Indiana in the preaching services since last September, has been called to the regular pastorate of the church. He and Sister Baird will enter upon their larger duties April 1. Their address is Converse, Ind.

**Bro. T. L. Fretz**, 4912 Green St., Philadelphia, had a business transaction lately with the General Mission Board in which he sent the Board five dollars. His letterhead describes him as a "pastor at large to needy churches." That sounds rather interesting and if your church happens to be in that class and you would like to know what he can do for you, you could probably find out by writing him.

**Bro. C. Ernest Davis**, who has held a joint pastorate at Parsons and Independence, Kans., since leaving Mount Morris, has been secured as field representative and extension worker for McPherson College, beginning July 1, 1936. During the first semester, along with his promotion work, he will teach at the college three days of the week in the Department of Religious Education. Congratulations to McPherson and Bro. Davis would seem to be in order.

**Eld. J. W. Fidler** of Brookville, Ohio, will have the sincere sympathy of Messenger readers in his bereavement. The evening of March 10 Sister Fidler passed into her eternal rest. We have no further particulars at this time. Bro. Fidler is well known as a long-time leader of Southern Ohio in church activities, having represented his district many times at the General Conference.

**Eld. D. T. Dierdorff** and wife of Surrey, N. Dak., who have been spending the winter in the farther northwest had expected to return to their home by March 15. They have been detained by the sudden and serious illness of Sister Dierdorff. They are now at the Waldo hospital, East Eighty-fifth St., Seattle, Wash., where Sister Dierdorff is apparently recovering from a critical operation. They did not ask for it but they will appreciate your prayerful interest. Bro. Dierdorff is everybody's "Uncle Dan" in North Dakota.

**Three good pastors** came in last week to join two good secretaries in an all-day consultation. It was a meeting of the Committee to Study Home Missions appointed by the last Conference. It consisted of Pastors M. Clyde Horst of Chicago, Paul K. Brandt of Holmesville, Nebr., C. Ernest Davis of Independence, Kans., and Secretaries Chas. D. Bonsack and M. R. Zigler. When they have their report ready it will be published in the Messenger. Which should remind some other Conference Committees that it is time to get busy.

### In This Number

#### Editorial—

Your Neighbor Probably Knows (E. F.) .....	3
Build Your Own Plow (H. A. B.) .....	3
The Last Word in Power (E. F.) .....	3
A True Measuring Rod .....	4
Daily Devotions (W. W. S.) .....	15
Kingdom Gleanings .....	16, 17

#### The General Forum—

'Tis Not Enough (Verse). By Vera I. Emmert .....	5
Called to Deliver Captives. By Robert Henry Miller .....	5
The Evangelistic Meeting. By H. C. Early .....	6
The Need and Importance of a Historian. By W. I. T. Hoover .....	7
A Loyalty Threefold.—No. 3. By Paul B. Studehaker .....	8
The Old Church (Verse). By A. J. Spacht .....	9
We Are Brethren. By J. Harman Bjorklund .....	9
Fear in Our Modern World. By Kermit Ehy .....	10
Some New Things. By Oliver H. Austin .....	11
Bits of Brotherliness. By Paul F. Bechtold .....	11
Conscientious Objectors in Case of War. By Rufus D. Bowman .....	12
The College Prospect Asks Some Questions. By J. G. Meyer .....	12
My Impressions of Kagawa. By Sadie I. Schnell .....	13
Kagawa at Manchester. By L. W. Shultz .....	13

#### Home and Family—

In the Face of My Child (Verse). By Ora W. Garher .....	18
I Am Responsible. By Walter Swihart .....	18
Inasmuch. By Rose M. Bennett .....	19
Practical Gratitude. By Grace Hileman Miller .....	20
Some Men Can Never Love (Verse). By Norman Utz .....	20

#### Our Mission Work—

Two Crosses (Verse). By Joseph Van Dyke .....	21
Competition or Co-operation. By J. M. Blough .....	21
What to Pray For. By Emma Horning .....	22
News From the Field. By Ilda B. Ziegler, Florence Moyer Bollinger and Martha N. Parker .....	24

#### The Church at Work—

"The Art of Leadership"; Will the Signs Fail? The Evils of Alcohol; Annual Conference; The Stewardship Emphasis; "So Much to Do; So Little Done"; Easter 1936; Brethren—In Work; Four Overnight Camps for Boys; A Letter From a District Director .....	25-27
---	-------



Our ministers will not forget that Bro. M. R. Zigler is Secretary of the Gish Committee. We are simply trying to help you in your Gish Book problems.

"A Sister in the Church" who prefers to be unnamed here requests Messenger readers to remember her in their prayers that she may be restored to health again. Her affliction causes her much suffering. Yet she does not forget to say: "I have been a Messenger reader since a child and enjoy it very much."

Bro. John Mervin Fogelsanger of Philadelphia, who had been seriously ill for two months or more, came to his fatal end last Friday, March 13. Bro. Fogelsanger was one of our most widely known laymen, a trustee of Juniata College and a staunch supporter of various church activities. There will be more to say later, no doubt, concerning his influential life and his homagoing.

❖ ❖ ❖ ❖

### Miscellaneous Items

The love feast at the Woodberry church will be held April 26.—Mrs. Wm. T. Horn, Baltimore, Md.

Two Christian Workers' Topics appear in this issue, see page 25. They are for use April 19 and April 26. The writers are Brethren F. D. Dove and J. E. Miller.

Have you noticed the college write-ups on page 2 of this and two other recent issues? This feature is to continue until each of our schools has a chance to make its bow. And by way of good measure, the Messenger for next week, March 28, is to be a college number.

Bro. Claude Murray of Creston, Ohio, will give three addresses on Easter Sunday at the Mohican church, morning, afternoon and evening. A cordial welcome is extended to all who wish to come and be with us at these services.—Mrs. J. F. Imhoff, Wooster, Ohio.

Copies of the Children's Chorus songs to be used at the Hershey Conference have been mailed out to the Sunday-school superintendents in Pennsylvania. One copy has been prepared for each church over the brotherhood. Drop a card to the Board of Christian Education, 22 South State Street, Elgin, Ill., for your copy.

"We are making an effort to have every family use Daily Devotions. This effort is being put forth during the pre-Easter season." So writes J. Linwood Eisenberg of Shipensburg, Pa. If you have not become acquainted with the Daily Devotions department carried by the Messenger, it will pay you to turn to page 15 of this issue. There you will find how much Bro. W. W. Slabaugh is able to pack in brief meditations for daily use. And just before Easter is a good time to make this discovery.

The Bow Valley congregation has arranged for their third annual Good Friday service. We have found it one of the most spiritually profitable occasions of the year. What we have done, others can do. This commemoration of the crucifixion begins at twelve o'clock noon and closes promptly at three. We have prelude, invocation, hymns, scripture and prayer. Then there are seven divisions, each having a hymn, scripture reading, prayer, talk, hymn and interlude. Each division bears upon the theme of one of the last sayings of Jesus. A different person for every reading, prayer and talk insures a wide distribution of the participation. Union services may be more elaborate but hardly more effective, so those congregations not already in such a plan should prepare their own service. The Ministers' Manual will be a help.—John Wieand, Arrowwood, Alta.

**The Birth of a Missionary Spirit.** The record of giving from the Cheat River congregation, Second District of West Virginia, shows only empty spaces for many years, but during February this year, the Sunday-schools in this congregation gave expression to a new missionary vision and sent in offerings which, although small, are significant because they are pointing in the right direction. Without doubt much credit should also be given to Elder J. J. Scrogum, who is serving the congregation as minister. In 1935 forty-eight were added to this church, thirty-five baptized and thirteen reclaimed.

❖ ❖ ❖ ❖

### Around the World

The keel of a sister ship of the Queen Mary, which will be faster and larger, will be laid down in shipyards on the Tyne or Clyde before the end of the year.

In the earthquake that struck Helena, Mont., last fall, the St. Paul Methodist church was destroyed. The liquor firms of the city offered \$500 as a gift to cheer up the church. The money was refused. What would you have done?

According to Bennet Mead "The unemployed and their families, numbering at least 31,000,000 persons, can no longer function efficiently as consumers of goods. Their aggregate loss of purchasing power is at least \$9,000,000,000 a year."

The average school child who has completed the eighth grade understands the meaning of 10,000 to 11,500 words, according to the report of a study by Dr. Frederick S. Breed, associate professor of education at the University of Chicago.

Eating the proper foods, according to Dr. A. S. P. Sweet, is more important than cleaning the teeth, important as the latter is. Authorities believe that a lack of certain vitamins and minerals has a tendency to cause both tooth decay and diseases of the gums. Even pyorrhea is laid to a lack of vitamin C.

"If I were asked what in my judgment is the supreme need of the church today, I would answer without hesitation, the revival of household religion. Let us never forget that the gospel of Jesus Christ, his revelation of the nature and relation of Almighty God to us, is stated in terms of the family." So writes Bishop Alexander Mann.

The largest congregation of the Disciples of Christ is their First church in Canton, Ohio. This may have some relation to the fact Rev. P. H. Welshimer, the pastor, is in the thirty-fifth year of his ministry with this congregation. Of the second largest church of this denomination, Burris Jenkins has been pastor for more than twenty-seven years.

Do you have an inferiority complex? "People used to think of inferiority complexes as a terribly serious evil," says Mrs. Ruth O. McCarn, educational director of the Illinois Society for Mental Hygiene, "but the plain fact is that everybody has feelings of inferiority. We use the term itself too glibly and too disparagingly, for inferiorities and the recognition of them are part of everyone's make-up—and it's a good thing—for from them come real achievement."

Simple living is what Dusolina Giannini recommends for health and beauty. Speaking especially to American women, this grand opera star is quoted as saying: "Whether you have to work in an office every day or sing every night, the prescription is the same. It's sleep, fresh air, exercise, simple food and plenty of water, hot and cold. The effect of a good night's rest on the eyes, face and disposition outsmarts even the most magic cream or lotion. Fresh air is the elixir of natural beauty."



---



---

## HOME AND FAMILY

---



---

### In the Face of My Child

BY ORA W. GARBER

The heart of the Father above is revealed,  
And his love to us, tender and mild,  
Which formerly only in part had appealed,  
From my once blinded sight is no longer concealed  
As I look in the face of my child.

God's mercy and grace become daily more clear,  
Which sometimes I had scorned and reviled;  
Now I see that to him all his children are dear  
And that he is made glad when he has them all near,  
As I look in the face of my child.

I can understand better the children's dear Friend,  
Why he loved them, and on them he smiled.  
I can see why for us he his life would expend  
That the Lord's richest blessings to us might extend,  
As I look in the face of my child.

There's a new bond of feeling for all of mankind,  
And to all I become reconciled.  
Wider vistas are open to soul and to mind  
And increased understanding of life I can find  
As I look into the face of my child.

*Polo, Ill.*

---

### I Am Responsible

BY WALTER SWIHART

GOING down street I met the Greek shoe merchant.  
Knowing his wife and children had sailed for the homeland a fortnight or more before, I asked: "Brother, has your family reached its destination?"

Looking up sharply, he replied, "Yes, I had a cablegram yesterday stating they were home and well."

Knowing the family had gone for a long period, I said: "It must be a trying experience to part from one's loved ones for so long a time!"

"It is," replied he, "but I am responsible for my children being in the world, and I mean to do for them the best I know. They will be gone for perhaps four years; but there they can get their mother tongue better than here. It is a hard thing to part with them, but I am determined to carry my full responsibility—to do for them the best thing I know to do!"

Seeing his sincerity, I ask: Is a Christian justified in doing less than his utmost for his offspring? Is it right to call into being and then fail to arouse what God put there? To quicken into life, and then fail to support that life? "I am responsible," was his statement, and surely our worthiness is measured by our interest in them! Life is many-sided and no two may have the same perspective, yet we are not justified when we fail even the least one. Not all may drink from the cerulean heights; not all live on dream-life and pictures;

not all catch up the tones of lyre and lute; not all the churr of insect wings and song of birds; not all may love the art of Linnæus, nor spring of bud and flowers; not all enjoy the shepherd's call, the anvil's ring, the plowman's song; not all can limn the pulsing waves, nor sooth the burning brow, but each in place will fall if opportunity is made. But woe to me if I but crush the fragile gift God requires in turn! (Matt. 25: 14-30).

But *what* did he say? He said: "They can't get here the test I wanted placed before them, and I am responsible!" When I saw how large his soul was, mine expanded, and I responded: "*That is a man!*" A man who will endure four years of personal ostracism that his own may benefit; work all those tedious days that his boys and girls may be near the throbbing bosom of great life, to get the Homeric accent, the rhythm of the masters, the melody of Triton, the force of Plato, the power of Sophocles? That surely is a man!

Brother, what lies wrapped in that child of yours? Is not that boy vitalized clay? that daughter activated life? Shall they not design Acropolises? The Gardens of the Hesperides? Is not genius nestled in those souls of theirs, and will so lie unless you help them? If we help them right they will find their rightful realm, but if we fail them the world will the poorer be, because we felt not the weight responsibility rested upon our shoulders. *It's God's work!* And to be God's work they must have the best we can do for them!

"Dillinger's Dead!" was the cry on the morning air. You heard it, or at least I did. How it rankled on my ear! But today I am shocked again! Only a small boy he was with a toy pistol. In his mind it was smoking at the barrel and hot with shots as he skulked across the lawn. His face was knit with savage murder as he crouched behind the spiræa snow and emptied that noiseless make-believe into a receding car. A desperado? No-o! Dillinger? No-o, only training! The indulgent mother drank in the farce, and needs wait only his day, when awakening she will wonder: How? Mothers, you are responsible!

Going back to my friend, I wonder again. Is your empty home a cheap-bought fact? Your money more valueless than mine? No-o-o! It is *soul* on test! He said: "They must have the best my money can buy them. They must be busy! Their minds must be submerged in sublimest thought, in holiest art, in grandest music; with gardening and culture, with home and godliness, with noblest life and action. In such an atmosphere they will find themselves, and I shall be a thousand times repaid. Life here is too superficial. It is waste and piffle and puff. It is movie stars, bathing



beaches, nudity and nothing. With mine, God has given each a talent. They are seeking theirs, and I am responsible! I have put them in the lap of opportunity."

Those words are a challenge. Many in this land are moved with no purpose; are content to play at school for by-products; install radios to think for them; machines to do their work; push buttons and allow their muscles to grow blue and flaccid; their talents dwindle and die with disuse. They are satisfied with husks less succulent than that of the Prodigal Son. Our air is saturated with chaff. Our homes vitiated with scandal. Lawless bravado is set on every page. Screen stars, divorce and licensed impiety are flashed before the eyes of the innocent, and the general throng asks: "Whence the poison that pollutes the age?" Virtue is scoffed; faith modernized with atheism, and modesty dubbed the stupidity of Puritanism. Nudity walks brazenly along the streets, and mothers, copying, callous their little daughters against the heritage of nature, killing the fairest flowers God ever made—modesty and purity; and later ask: "How did it ever come to pass?"

I met Sister Hopegood down town recently and with her was a sprightly little gentleman of twelve. Extending my hand I asked, "Sister, who may this young gentleman be?"

"Why, Brother S—, you shock me! This is Sister Fauxpa's little lady Isabel!"

Seeing her I questioned not the drift. Masculine incivility was written in her masquerade. The concealing of her sex made her coarse, graceless and masculine. It had stolen the rarest gifts God had endowed her with—feminine grace, face and simplicity.

I go back to my Greek. His children are searching for their natural gifts—the ones God has given them, because the father feels his responsibility. Yes, he is searching, that his maidens may be maidenly, his sons like sturdy oaks.

*Fostoria, Ohio.*

### Inasmuch

BY ROSA M. BENNETT.

THE wayfarer paused again looking at the smooth broad road that ran at times almost parallel with the narrow pathway he was following. Surely the road would take him to the Beautiful City of his dreams. His feet were so bruised from the stones, his body so weary—surely this wide easy-going road would be right. But then again he remembered that voice that had come to him out of the seemingly nowhere, "And on that pathway keep thy feet, even though the stones bruise, even though the hedges grow close, even though the briers scratch and tear, even though the thorns pierce and obstruct, for that pathway is the only way that leadeth to the Beautiful City."

So many things had hindered before he had even reached this pathway. There was the little child with the tear-stained face, who was lost. He had taken it by the hand and led it along until he found the searching parents. There was the dog by the wayside, with a broken leg. He had made splints, and with strips torn from his own clothing had bandaged the leg. There was the time when a man came running, frantically crying for aid. His house was on fire and without assistance he and his family would be homeless. So he carried water to pour on the blaze, carried water until his muscles ached so he could hardly bear the pain; but eventually the fire was extinguished, and after helping repair the damaged roof he again was on his way. Then, again, a farmer rushed out asking for help. His grain was ripe, overripe, and he must reap it before the then-due rain arrived. So he helped the farmer harvest his grain and was again on his way.

So many seemingly little things had hindered him—the stones he removed from the choking stream, the tiny animal he had released from a snare, the fledgling replaced in the nest, the grass and weeds removed from a smothering flower—all these had taken time, and now although he had found the pathway he was so weary he had to rest, and the road looked so easy and pleasant.

But the desire and determination that had started him on his journey burned steadily within him and he went on, his eyes ever straining for a glimpse of the Beautiful City. The pathway was stony, the hedges did grow closely on each side, the briers did scratch and tear, the thorns did pierce and obstruct, but he went onward.

Soon he overtook a man, aged and bent, ragged and old, who said: "Son, give me thy arm for I am weary." So he assisted the aged man as kindly as he could. This would delay him, but the man really needed aid. Again the man spoke: "Son, give me thy shoes, for my feet are bruised." He removed his shoes, placed them on the aged man's feet, and helping him along they were again on their way. Yet again the aged man spoke: "Son, the wind is cold; give me thy coat." He placed his coat around the aged shaking shoulders, and again they were on their way. They came to where thorns and briers obstructed. The wayfarer tore them aside till his hands dripped blood, but he got his aged companion through without a scratch. His feet ached, cruelly hurt by the stones; his body was cold and weary, but he kept on, always assisting the aged man. He had been so busy that he had forgotten the broad easy road, but as they now paused a moment to rest he looked over to where it wound along so pleasingly—and then he saw that it suddenly came to an abrupt end. There was simply nothing at the end of that road, nothing save oblivion.

A gentle tug at his arm, the stranger was asking for



aid, for the way was very rough and very steep. It seemed as if it would take his last strength to get his companion over this steep, rough place. Suddenly, however, his fatigue left him. The weariness of his body, the hurt of his hands, the bruises of his feet were no more, for before him lay the Beautiful City of his dreams. It surpassed in beauty and splendor anything he had ever imagined. He turned to see how the aged stranger was affected by this wondrous beauty, but the aged, ragged man was aged and ragged no longer. Agelessness was on his face. His garments were wondrously clean and bright, and when he spoke the wayfarer heard again that voice that had come to him out of the seemingly nowhere, "Inasmuch as ye have done it—unto the least of these—ye have done it unto me."

*Copley, Ohio.*

### Practical Gratitude

BY GRACE HILEMAN MILLER

"WELL, there are eggs to clean, grade and pack; dishes to wash; the house to clean up, to say nothing about that basket of mending yonder," this I remarked to my husband as we finished our noonday meal one Wednesday.

Just then a knock was heard at the door. When I opened it there stood three Mexican women. "Excuse us, Señora Miller, but we are in awful trouble and come to ask you to help us. It's about these children Techa has been keeping. Some of the neighbors make us much trouble," confided the leader of the trio.

It was four o'clock when the tangle was unraveled which entailed phone message after phone message from one officer to another to straighten out a mess which some gossiping neighbors of Techa had caused, when she was doing her best to give a home to a couple of orphan children. That she took them to the Protestant Sunday-school was the secret of the trouble.

However, when I told the interpreter to tell Techa that the officers found no fault with her, she exclaimed: "Muchas gracias; you have helped us, now we will help you. Consuela can wash dishes, Lydia will sweep, and I will be glad to do this mending and take care of the babies" (the twins were little fellows then).

"All right," I enthused at the prospect of getting what had to be done taken care of after all, "and I will go and get the eggs ready for the market. I will just about have time before the truck comes for them."

As I dropped the eggs into the cases that afternoon I could not help but meditate on the practical gratitude of these women, whom I almost turned from my door because I was too busy to delve into their problem, and with a pang I remembered times when I took the services of busy friends for granted and never thought of expressing practical gratitude.

Just as I completed cleaning, grading and packing the eggs the truck appeared and took them away. Upon returning to the house I found it shining bright and clean from the kitchen to the farthest corner of the living room and the three women busy at my mending and both babies asleep in their basket.

Lydia spoke as I entered, saying: "Maybe we did not put everything where it belongs, but we tried to without bothering you. You gave us so much time."

While I was staring wide-eyed at the accomplishments of the three women in so short a time, Techa addressed me in broken English: "Me take home, fenesh, bring back next day." This she said as she pointed to the unfinished mending.

Even though it did take me weeks to find some things, I have never forgotten the second lesson this incident afforded me: "We never lose time by taking time to help a friend in need, but rather, gain time!

*La Verne, Calif.*

### Some Men Can Never Love

BY NORMAN UTZ

Some men care not to see the sky  
When sun sets in the west;  
No picture there to please their eye,  
No feeling in their breast.  
Some men can walk beside the brook  
And have no thought above  
The downward flow the swift stream took—  
Some men can never love.  
A man without love in his heart  
Then surely must  
Be living for himself, apart—  
He is unjust.

Some men look on the autumn leaves  
Red, yellow, green, and gold;  
No smile, no sigh, their heart relieves,  
No beauty they behold.  
Some fail to see the good in folks  
While through the crowd they shove;  
Their heart will beat no extra strokes,  
Because they can not love.  
A man without love in his heart  
Then surely must  
Be living for himself, apart—  
He is unjust.

Some men care not to see the rose  
That yields its sweet perfume;  
They often wonder why it grows  
To take up so much room.  
Sweet music fails to please their ear,  
Their mind floats like a dove,  
And for their friends they shed no tear—  
Some men can never love.  
A man without love to impart,  
Then surely must  
Have all the blood about his heart  
As dry as dust.

*Littlestown, Pa.*



---



---

## OUR MISSION WORK

---



---

### Two Crosses

BY JOSEPH VAN DYKE

When Christ could bear no more the bitter load  
That crushed his weakened body down;  
Black Simon lifted up the deadly cross,  
Carried the rood and won a crown.

\* \* \* \*

Called by our own crosses of sacrifice,  
Tired, discouraged, worn and spent,  
Burdened above our strength, we struggle on  
The same hard way the Savior went.

He carried on his bleeding back the weight  
Of sin no other man could bear.  
And we—our task is vastly like his own.  
We have this cross divine to share.

Yet 'round us everywhere loads are laid down.  
Not choice but stern necessity  
Has forced them down; and I who still can work and give,  
What does this mean to me?

It means that I must take up, add to mine  
Another's load and bear that too.  
*Two crosses shall be mine, O Christ, a brother's and my own—  
Borne joyously for you.  
Burt, Mich.*

---

### Competition or Co-operation

BY J. M. BLOUGH

*Is the Foreign Mission Cause in Competition With Any  
Other Activity of the Church?*

Is it in competition with our colleges, or seminary, or supported ministry, or home missions, or religious education, or training camps? Must it be subject to the pressure of competition so that in the struggle for existence it, too, must take its chance? Shall it be placed on a common level with other activities and be treated as one of many? Or are missions still the "great first work" of the church?

Do our colleges feel that foreign missions are using up money which they should have? If they give us an increasing number of church workers and supporters, they are justified and need not fear the work of missions. Does our seminary feel that the greater our emphasis on foreign missions the more difficult it is for her to survive? The seminary exists for the church to train her pastors and missionaries. The more missionaries she sends out the greater her worth and the wider her influence. Do our pastors hesitate to preach and urge missions lest their salaries can not be raised? A church that is enthusiastic for missions certainly would not let her pastor starve. Pastors are ordained to preach the "gospel," which means good news to all the

world. Less than this is not the gospel. Are home missions jealous of foreign missions? This dare not be. They are the means of building a larger church at home so she may reach farther out into the unsaved world. Home mission centers must have a world outlook and foster foreign missions. Religious education is most essential, but it must emphasize the whole gospel and put first things first. Our training camps are costing money, but if they train our young people to love all men and forsake race prejudice and promote world evangelism they are justified.

Missions must not be considered as in competition with any agency or activity of the church, but as the goal of each one. *Missions are the one fundamental work* of the whole church and should be stimulated by other work. The early church under the guidance of the Holy Spirit promoted evangelism and missions before she built institutions. Every institution and every agency or board gains its right to support if it promotes the cause of missions. The church is commissioned by her founder to preach the gospel in all the world and to bear witness unto the ends of the earth. If she fails in this she fails vitally. Her every activity should be planned and managed to this end. Therefore, we must consider missions as the one cause in which all co-operate and to which all agencies, all pastors and all members render whole-hearted devotion. We plead for co-operation. In this cause we can all co-operate without fear of damaging any justifiable church activity. If this is not true, then we have shamefully failed in our teaching. We may take a lesson from the Moravians and Mormons and Adventists.

This brings me to the decision of the last Conference on the "New Budget Division." The praiseworthy thing about it is that it is based on co-operation. The General Mission Board proposes it and the Council of Boards endorses it, and we are assured that all the Boards are pledged to help the Mission Board in raising the budget. This is fine. So now we are all working together for the accomplishment of the church's undertakings. We commend this co-operation, so that we may go forward together to the glory of God.

This part of the decision bothers me: "The General Mission Board shall remit to the several church agencies the amount agreed upon by the Council of Boards as approved by the Conference and that the other general funds be used for missions at home and abroad." It guarantees to the other agencies which have to do with needs in America the amounts budgeted for them and leaves the rest, little or much as it may happen to be, to missions. To an outsider this looks as if the "great first work" of the church was given second



place. Of course there is provision for an emergency. But when is there an emergency?

*Behold, the emergency is upon us now.* Is the strangling of the forward movement in our mission fields in Africa, China and India not an emergency? Is the retreat of our forces on the "far-flung battle line" not an emergency? Is the cry of sixty million outcasts in India for freedom and a better religion not an emergency? Brethren, the psychology of the decision seems dangerous. Missions and evangelism must be emphasized in our thinking and planning lest our light grow dim and our candlestick be removed. The Holy Spirit sent forth Paul and Barnabas long before Antioch was Christian. God called Paul into Europe long before Asia Minor was evangelized. Oh, for a world outlook! Oh, for a world love! *Missions first without competition and with the co-operation of all—this is our plea.*

*Vyara, via Surat, India.*

### What to Pray For

BY EMMA HORNING

*Week of March 21-28*

TAKE an airplane and fly over several ranges of mountains, drop down near Liao Chou on one of the broad riverbeds which has little water except in flood



O. C. AND HAZEL SOLLENBERGER

seasons, ascend a steep rock terrace on which the city is built, enter the mission compound and you will soon be in the home of Brother and Sister Sollenberger. This is a future dream. At present, if the Red Cross auto road is passable, and there are no accidents, six or eight hours over two ranges of mountains should bring you from Ping Ting on the railroad to Liao. Otherwise it will take three long days on a donkey or mule to reach this place.

The mission compound with boys' school, hospital and three missionary homes are in the east suburb, just outside the city wall. This compound faces a mountain range of rugged beauty, which constantly reminds one of David's words, "I will lift up mine eyes unto the hills." The Sollenbergers occupy one of the homes here. Fern and Howard are in college in America and Alberta is attending school at Tung Chou, China. Sister Sollenberger, who has had poor health for several years, takes care of the home and encourages each one of the family to push out in his own line of work no

matter what her own suffering and sacrifice may be.

In the mountains and villages of this district are many farming villages where the people struggle with nature for a meager living. It is among these people that Bro. Sollenberger preaches Christ, inspiring the small Christian groups in these villages and encouraging others to join these groups. He organizes mass education classes for those who can not read and Bible classes for those who can read. He is dearly loved by all as their good shepherd. He travels from village to village bringing comfort and cheer to many a sad, sick and needy home. He is eager to train leaders among the people, who will take charge of their own religious work, and he is organizing small churches wherever possible.

1. Pray for the Christian groups around Liao that they may grow into strong churches.

2. Pray for Brother and Sister Sollenberger as they labor so earnestly for the salvation of the thousands around Liao.

3. Pray for Fern, Howard and Alberta that after their preparation in the homeland they may return to aid their parents in the work they love so much.

*On Furlough, Long Beach, Calif.*

### News From the Field

#### INDIA

#### Vyara

BY ILDA B. ZIEGLER

#### Teachers' Institute

Shortly after the rains a five-day institute was held for the village teachers. About thirty teachers attended these classes every day. Anna Warstler, Premchand Bhagat and



*These are the teachers' institute instructors. Left to right: Theophil Bulsari, Anna Warstler, Premchand Bhagat.*

Theophil Bulsari were the instructors of the institute. These three have been traveling among the different stations holding institutes for the encouragement of the village teachers and giving a great deal of help along the line of religious education. This is sometimes very discouraging work, for it

is so hard to make some of our teachers see that there are better methods of teaching. Others think these new methods are too much bother. Through the influence of this faithful team and other leaders ideas are beginning to soak in and we can see improvements in the teaching methods.



**Strengthening the Churches**

In December another touring team appeared at our station. This time it was made up of Brethren Dan Lichty and Naranji Salonki. They were traveling in the interest of the churches and the pastors, trying to work up goodwill among all. They visited all the organized churches in the villages and gave much advice and encouragement.

**1,300 Gospels Sold**

One week in November was set aside by the Bible Society as Bible Week. During this week we tried to get a Gospel, a Testament or a Bible into the hands of every person in India who was able to read. At Vyara the Bible School was closed several days so that the students could go out selling Gospels. Nearly everybody, school children and all, went out as time would permit, to sell Gospels. Some of our men went out into the villages in groups, riding on bicycles for many miles. As a result thirteen hundred Gospels, eight New Testaments and one Bible were sold. Many contacts were made. Seed has been sown and as these Gospels are read by their owners a harvest is sure to be reaped.

**The True Christmas Spirit**

It has been very hard for some of us to feel that Christmas is really here when the season comes and there is no snow and real Christmas weather as we were used to having at home. This Christmas season was one long to be remembered. The real Christmas Spirit was here and we didn't need snow to bring it. In fact, it would have been a great hindrance. First, the school children had an afternoon of games and stunts, gave their program, and then went home in time to help celebrate Christmas with their folks in the home villages. Friday afternoon before Christmas we gathered for baptism. Bro. Ziegler baptized thirty-five, of whom all but one were children and young people. Some of these were from our boarding school and the rest were all from our villages, trained by our faithful village teachers. Surely, this was an occasion for praise to our heavenly Father. Will you pray for these new Christians and their teachers as they work together in their villages? Many of these children's parents will soon be ready to give their hearts to the Lord, also.

**Singing and Making Melody**

Friday evening we held our love feast. Six hundred and sixty-seven people enjoyed this feast together, all sitting on the ground enjoying the spiritual, as well as the physical blessings together. After the service was over we enjoyed a big singing contest for the village school and evangelistic groups. One hundred and fifty school children took part in this contest. As their turns came, each teacher and his group of children took their places in the center of the circle and sang the one song which they had prepared. All had their homemade musical instruments which they played with enthusiasm. Although some of the children had walked as far as fifteen or seventeen miles, they were able to put enthusiasm into their singing. They really praised God according to the one hundred and fiftieth Psalm. After the children, came the different evangelistic groups. They sang until late at night and no one seemed to be tired. The winning groups were given prizes in money which is to be used for the improvement of their singing group. This was the largest crowd we have had at this place for many years.

**Thirteen Lucky Babies**

On Saturday morning a baby contest was held. Thirteen nice clean healthy babies appeared to be weighed, measured

and examined. Some of the babies didn't seem to understand the procedure, so it turned out to be a "howling" success.

**The Bloughs Travel by Oxcart**

The next day, after the love feast, Brother and Sister Blough started out on a six-day village tour to carry the Christmas message to some of those who could not be here with us to enjoy it. They loaded their bedding and other necessities into the oxcart and away they went bouncing over the rough roads such as many of you good people at home would not recognize as such. They traveled over fifty miles, probably thinking at times that it might feel more comfortable to be seated in one of your nice cars riding over one of your well-paved roads. But what good would a nice car do here? It wouldn't get them where they wanted to go, so they went cheerfully on. They visited twelve Christian communities. They held council meeting in the Gadat church and baptized thirteen folks and installed one deacon. They spent Christmas Day in Petadara. In the evening over one hundred people sat down on the ground to enjoy the community fellowship feast together. The village folks worked this up themselves, each one providing some of the food, and all preparing it together. They found our former boarding children to be leaders of the villages and a great asset to the village churches. Where our Christians live the gods of wood and stone are falling down, due to neglect. The Christians are building better homes and living cleaner lives and this influence is spreading through the villages.

**Christmas Day**

On Christmas Day we had a service in the morning. In the evening we had a community meal together. One hundred and twenty community folks enjoyed the good and well prepared food together. After the meal we all went to the church where a community program was rendered. Thus ended the Christmas celebrations.

**Baroda King's Diamond Jubilee**

The big Diamond Jubilee celebrations in honor of his highness, the king of Baroda state, are in progress at the time of this writing. The schools of the town and the Boy Scouts are playing the big parts in the celebrations. Our Christian children are also taking part in the programs. A big tent has been put up in which these programs are held. An enlarged picture of his highness is placed in the middle of the tent. Yesterday I saw a large group of high caste men come in and bow down before the picture to show reverence and honor.

**Thousand Attend the Fair**

Next week the big Vyara Jatra will be held. This is something like a fair at home. Thousands of people come here at that time. We have meetings every afternoon and night. Thousands of people hear the gospel. Does it look as if we people here in India have places to go and things to do? We pray that our activities may lead many to Christ.

---

Ahwa

BY FLORENCE MOYER BOLLINGER

**The Bollingers in Camp**

Amsey, the children and I are out at camp at Manmodi, a place about thirty-five miles distant from Ahwa. We came two days ago and Amsey is spending the eight days of our stay here in visiting, inspecting, and encouraging the five schools in this area. It is by far the most encouraging section in the Dangs for the people are very friendly although



they are not Christians. Many of the twenty-five boys in the Ahwa Boarding this year are from this area. They are Kurnbis and so much more thrifty than are the Bhils of some other areas.

#### Where the Deputation Received a Royal Welcome

It is here that the members of the deputation last year were accorded a "triumphal entry" when they came to visit these people. The boys who come from this area are of decidedly superior stock and this fall when we had a week of meetings held by Mr. Choudari, the children's missionary of Marathi area, five boys, most of them Kurnbis, took a stand for Christ.

#### Growing Confidence

Then came our problem; the parents have advanced far enough in confidence toward the mission, that they would send their boys to school, but they are not yet willing that they become Christian, by the symbol of baptism. In reality these boys by their conduct and character are far more Christian than many who have received baptism. We want to retain the confidence of the parents for it has taken years to create this; so we do not know just what to do.

#### The Testing of His Faith

The patel (headman) of the village where we are staying, by name Manmodi village, is very strong in his faith in the true God. Bro. Miller of the deputation was much impressed with him. This patel has given up idol worship and "bhagat" (priest) work, and since then has suffered so many losses. His father, his twin babies, and his cattle died last hot season, and the people said it was because he gave up idol worship; still his faith held strong. Now, just last week, a three-year-old boy died. These are hard tests for a man like this. He needs our prayers.

#### Concerning Miss Ebbert and Miss Royer

We left Ella Ebbert holding the fort at Ahwa. It is a great relief to have her there, with strength to carry on the work. Mary Royer had wanted to spend the winter in going out through the district but she took sick after twelve days at this place and went to Bulsar for medical care. We hope she can go out into the villages again as soon as we get back to Ahwa. With the need to cut the budget again, the problem seems to get harder and harder.

#### A Garden Five Miles Distant

Just before leaving Ahwa we got permission to use a certain piece of land right by a river for a garden. This is five miles from Ahwa but it will be fairly convenient being on the main road to Waghai. We are very enthusiastic about this garden for if this succeeds, it will be a good source of our own food supply and we will also be able to sell to others. There are enough government folks at Ahwa to whom it would be a real benefit. It has been costing us more to live than at most of the other stations because we must use so much tinned goods. And the water shortage at Ahwa is such a handicap.

#### When the Dragon Swallows the Moon

Last night the moon was full. It was a glorious sight as it rose over the mountain and flooded the world with light. We knew there was to be an eclipse and the village people knew it, too. We heard the noise of a gunshot or two and the thrum-thrum of the drums, for of course the people were in fear of the dragon who, according to their belief, had seized the moon.

#### Explaining an Eclipse in Morning Prayers

This morning when we had prayers on the veranda and the patel was present, Amsey explained what an eclipse

really is. He asked Lowell, who was present, to stand between himself and the patel. Then he said, "Now, patel, you are the moon, I am the sun, and Lowell is the world. Now notice that as the world comes between us, the sun and the moon, it casts a shadow keeping the light from the moon." The patel was pleased for the explanation seemed very clear to him.

#### The Use of Simple Illustrations

Yesterday in a village school I heard the master tell the story of the prodigal son in a very graphic way. The father's wealth was estimated in terms of servants, fields and wells. And the boy having many friends as long as his means lasted was shown by the boy having gorl (sugar cane) in his hand, being pestered by flies. These simple dramatic illustrations are easy for these village people to understand.

#### As I write these lines

The woods all about us look like November in America. There is still green all about, but many of the leaves are falling, especially the big leaves of the teak trees. Some of the trees have white bark reminding me of the sycamores in Virginia along some of the mountain streams. Two years ago when we were here we had frost several nights, it was so very cold at night. It is not so cold this time.

### CHINA

#### Ping Ting

BY MARTHA N. PARKER

#### World Week of Prayer

Sunday, Jan. 5, we started observing the World Week of Prayer. Bro. Ikenberry gave the message at the morning service. This was the first Sunday for our choir to function and the music was much better with the choir to lead the congregation. Each day this week at 4:00 P. M., we continue our prayer services. The leaders are representatives from the different departments of the work here.

#### Anointing Service for Bro. Jung

Sunday afternoon a number of the Christians met for the anointing of Bro. Jung Tso. Bro. Jung will soon be seventy-six years of age. He first came in contact with the mission through our first Opium Refuge where he broke off using opium—and where he first heard the Christian message. He worked many years in the mission as an evangelist. He taught seven years in the women's school, resigning only last September because of failing health. His years of service among his own people have meant much.

#### Hospital News

Dr. Tai had his vacation during December. We have been unable to get another doctor since Dr. Yang was transferred to Liao. So during December Dr. Parker was alone in the hospital with the two internes. And we realize now how busy one doctor can be kept in a hospital of this size.

The first Saturday of the new year brought us four more burn cases from the near-by mines. We get so many burn cases from there. One section of the mines has electric lights but still a larger number of them have only the oil lights, therefore many explosions occur. Sometimes the burn cases are brought in at once but sometimes not until badly infected. The four men who came in on Saturday were brought in immediately so have a much better chance of recovery.

The hospital was full over the holidays and continues so in spite of the approaching Chinese New Year (Jan. 24) when the Chinese all like to be at home.



---



---

## THE CHURCH AT WORK

---



---

**LEADERSHIP TRAINING****"The Art of Leadership"**

A new book has come out on "The Art of Leadership." The author is Ordway Tead, a lecturer in the field of business administration at Columbia University. Although written for leaders in the field of business, it deals nevertheless with problems of church leaders. Here are the chapter headings:

- I. The Demand for Leaders.
- II. What Is Leadership?
- III. How People Become Leaders.
- IV. How Do Leaders Influence Others?
- V. The Leader's Objectives.
- VI. The Qualities Necessary in Leaders.
- VII. The Leader as an Executive.
- VIII. The Leader as a Teacher.
- IX. Methods and Manners of Leading.
- X. The Leader as Conference Chairman.
- XI. Problems of the Assistant Leader.
- XII. The Hazards of Leadership.
- XIII. Problems of Women Leaders.
- XIV. The Leader's Deeper Resources.
- XV. The Leader in a Democracy.
- XVI. How to Train Leaders.

Unfortunately, it is one of those expensive books, and costs \$2.50; but it is in the Elgin Loan Library, and might perhaps be gotten from your community library also.

**PEACE****Will the Signs Fail?**

I am not an alarmist. It is not my nature to cry, "Wolf! wolf!" Yet there are unmistakable signs pointing us toward war. They are as follows:

1. An inadequate neutrality bill was railroaded through the House and Senate. It is inadequate chiefly because it does not limit the sale of war materials such as oil to belligerents. It can not prevent the greed for profits from involving us in foreign wars.

2. The largest peace-time military appropriations in the history of this or any other nation are being pushed through Congress. The War Department Appropriations Bill, setting aside \$376,000,000 for war purposes, has already passed the House. The budget figure for naval appropriations now calls for an expenditure of \$609,000,000. If supplementary bills, already introduced, are passed, the total cost of national defense will amount to over \$1,000,000,000 for the current year.

3. The bitter anti-Japanese speech made on Feb. 10 by Senator Pittman, Chairman of the Senate Foreign Relations Committee, has not been repudiated. The senator advocated building our navy and air forces to the point where we can fight Japan in Asia in behalf of our investments in China. The huge army, navy, and air force supported by the administration can be explained only in the light of Senator Pittman's speech.

4. Our government has embarked on a program of power politics in the Far East. If this policy is pursued to its logical conclusion, it will lead to war.

The signs point toward war! Will the signs fail? Yes, if peace loving people do their best! No, if we continue our

indifference! I'm much in favor of the stronger peace program which is being launched by the Church of the Brethren.—Rufus D. Bowman.

**CHRISTIAN WORKERS' TOPICS****The Evils of Alcohol**

April 19

BY F. D. DOVE

**A. Physical Effects (Dan. 1: 1-20).**

1. A poison, depressant, narcotic drug.
2. It lowers resistance to disease.
3. It injures the vital organs—heart and liver.

**B. Mental Effects (John 8: 32; 1 Thess. 5: 21).**

1. It is habit forming.
2. It lowers co-ordination of mind and muscle.
3. It destroys true sense of values.
4. It leads to forms of insanity.

**C. Moral Effects (Luke 1: 14, 15).**

1. It lowers moral censorship.
2. It puts one in the wrong crowd.
3. It induces reckless behavior.
4. It destroys self-respect.
5. It breeds crime.
6. It causes the innocent to suffer.

**Good Sources of Information****Books**

Emerson: Alcohol, Its Effects on Man.

Pickett: Temperance and The Changing Liquor Situation.

Bogen and Hisey: What About Alcohol?

**Pamphlets**

What Alcohol Is And What It Does, Bertha Rachael Palmer.

Alcohol In Experience and Experiment, Cora Francis Stoddard.

The Liquor Problem, Amy Greene.

**Annual Conference**

April 26

BY J. E. MILLER

Secretary of Annual Conference

**Read Acts 15 and Galatians 2**

You may not find time for all of the following suggestions. Select what you believe will be most helpful to your group. Don't fail to pray especially for the churches, the missions, the delegates and the officers of our 1936 Conference.

1. Acts 15 is regularly read at the opening of our Annual Conference. Why?

2. This Jerusalem conference was the first to be recorded of the early church. Why was it held? What was the point at issue? Who were the main speakers? What did each say? What did the conference decide? What does their decision say about circumcision, the specific point at issue? What was done with the decision? How wise was this?



3. Our first Annual Conference recorded was held in the Pipe Creek church, Maryland, 1778. Let some one report on that Conference as found in our Minutes.

4. Our Conference meets annually. Why? Should it meet less frequently? Why?

5. When and where did the Conference of 1935 meet? Summarize the business transacted.

6. Where and when does Conference meet this year? Have some one state the business slated for this Conference.

7. Have some one report on our Conference held about twenty-five years ago, stating the business before it.

8. Some questions about Annual Conference: How is the delegate body selected? Who may serve as delegate? Who are the Conference officers and how are they chosen?

9. What are the advantages in holding our Annual Conferences?

#### CHRISTIAN FINANCE

### The Stewardship Emphasis

The stewardship emphasis is not "Our mission needs some money," but "My life must give to live."

"Except a grain of wheat fall in the ground and die."

After all, "A man's life consisteth not in the abundance of the things he possesseth."

A Christian should be the steward of his imponderables—his experience, his influence, his time, his capacity for friendships, his faith, vision and prayer life.

More than industrial profit and commercial gain, the steward desires that commercial and industrial relations shall be just.

Stewardship is the Christian appraisal of privilege, opportunity, prayer, talent, education and the whole underlying force of personality.

#### MEN'S WORK

### "So Much to Do; So Little Done"

At a key-workers' meeting held recently at Roanoke, Va., attended by about fifty men, short addresses and reports were given for practically all the churches in the First District represented at the meeting. These reports, dealing with past work and plans for the future, were interesting and inspiring. We believe that men's organizations should confine their activities largely to the problems and interests of the local church, and from the many encouraging reports it is evident that much in this direction is being accomplished.

For the benefit and encouragement of those not present at the meeting, it might be well to briefly review some of these reports, among which were: Making every-member canvass for local church and mission funds; church repairing and painting; building church additions; beautifying church grounds; sending boys and girls to camps; organizing men's Sunday-school classes; encouraging Bible study; stimulating church and Sunday-school attendance, and tangible results in personal evangelism.

These are only a few of the more important ones, but are sufficient to dissolve any doubts and discouragements concerning the value of organized men's groups. Let us, then, press on to greater accomplishments in these and other local projects.

Could we not exert still further effort to: Attend Sun-

day-school and church services more regularly; urge and practice greater punctuality in attendance; invite others to Sunday-school and church services and provide transportation for those who might not otherwise attend; give more liberally to Christian causes; pray more earnestly for others and ourselves, and work more diligently as we pray; live more cheerfully; be kinder, more pleasant and cooperative to work with; love more and hate not at all?

We could do more for boys and girls in the local church, who in future's tomorrow will be leaders; and let us not forget that the training they receive now will determine their quality of leadership. We could more heartily support and attend leadership and other training schools given from time to time. We could more carefully select the literature we read, which might improve our thoughts, our actions and our deeds.

An excellent task for men would be to place The Gospel Messenger in at least 75% of the homes of the local church. Some groups are attempting this now and are meeting with success. Another worth-while project is to provide a small circulating library of good books for the local church. We can not hope for our people to read the literature best for them unless we make it available.

Let us support and read The Southeastern Herald. It ought to go into the homes of all the members in the First District. The subscription rate is small and there is no excuse for our not taking advantage of the helpful information it contains.

Our National Council of Men's Work, of which R. E. Mohler is Executive Secretary, needs funds so as to continue to operate and promote Men's Work efficiently. Won't you send a personal donation for this work to our National Treasurer, C. M. Culp, 22 South State Street, Elgin, Illinois?

We quote below part of a recent letter from Secretary Mohler to District Directors of Men's Work:

"What have you done for each of the following National projects:

- "1. Church Attendance?
- "2. Home Missions?
- "3. Messenger Subscription Campaign?
- "4. Observance of Fathers and Sons' Week?

"Below are special projects that I would like to have you consider as possibilities for your church and district:

"1. Interchurch Men's Meeting. (Invite the men of several adjoining churches together for a meeting and rally. This plan is working great in parts of our brotherhood.)

"2 A Family Night at the Church, sponsored by the men. (Covered dish luncheon, games, and good wholesome fellowship.)

"3. Make plans for the planting of shrubbery and trees and general beautification of the church grounds."

When we really see the work around us that needs to be done, and meet our accomplishments face to face, should we not ponder well the thought: "So much to do; so little done"?—Curtis O. Roberson.

#### WOMEN'S WORK

### Easter 1936

In the Feb. 22 issue of The Gospel Messenger there appeared a list of Easter materials and a number of very helpful suggestions concerning their use. This same material is also to be had in mimeographed form for those who desire it and order it from the General Boards, Elgin, Illinois.



Since it is a fact that the women in the church are so many times responsible for the construction and carrying out of such programs in the various age groups of the church, it is desired that you will find these Easter suggestions of assistance as you plan your services for April 12.

During the preceding month, may each activity in your church build up and create a strong desire for the complete dedication of life to the Master of our lives and for victorious living in the resurrected Lord.

#### YOUNG PEOPLE

### Brethren—In Work

In pioneer times our people had to do most of their work by their own efforts. They couldn't depend much on others outside the home, and so learned to be rather independent. Of course they had to have help for some things; building a barn or house, threshing, and such. Then they asked the neighbors—members of the church or not—knowing the help would be given if possible.

In some rural communities this is still true, and in some cases pay is not expected. The need of a neighbor settles the question. But in many places that custom is gone, and in many churches it is gone.

In time of persecution or any other form of crisis we draw nearer to our brethren. We know we need each other. Then we bear one another's burdens of all kinds and are glad to do it. That helps to build brotherhood; that helped to build the Church of the Brethren.

In the past half century we have lost some of this sense of mutual need, but the depression and other things are driving us to study anew the fundamentals of our church.

Since money has come to be almost the lifeblood of interdependent living in economic matters, we shall have to bring our religious faith to control them too, and bear one another's burdens there. This would change many of our customary ways. Here is one:

We would study the needs of all the members on the church roll. If some baby needs cod liver oil but can not have it, that is our concern. If some brother is about to lose his home, that is our concern too. If some youth of our church can't get work that is our business. If he ought to go on to college, but can't because he lacks a few hundred dollars, that is our business, too. If some young couple who are ready to marry must postpone starting their home for financial reasons, that must become our affair, too.

Is this easy? No. Economical? No. Necessary? Yes, if we are going to be really brethren.

Other suggestions will follow.

#### INTERMEDIATES

### Four Overnight Camps for Boys

#### II. Will's Ridge

Plans for this camp were a bit muddled, some boys and leaders not knowing where they were to meet. Nevertheless, at four o'clock in the afternoon, sixteen boys and two leaders were tramping up a primitive road toward a bare spot on Will's Ridge. When we came to the foot of the ridge, Clayton Smith, who lived in the farmhouse we had just passed, acted as guide until we reached the top. Forming a single line, we climbed the mountain, winding this way and that, slipping on the moist stones in the heavy woods, frightening the belled cows that were browsing in the underbrush. As a rule boys are not overly enthusiastic about

scenery; but they did gaze with some interest and pleasure upon the panorama to be seen from that elevation.

The supper, vesper, bed making and campfire were similar to those conducted at Bunker Hill, though no two meetings are ever alike, as any camp leader will tell you.

An added activity was the popping of corn, the boys taking a round of it after supper and also right after campfire.

This time the weather didn't interfere with our classwork, and the interest of the boys was gratifying. It is surprising how well they will co-operate if the subject is fitted to them and presented in a language that they can understand.

Breakfast and classes over, we carefully cleaned the camping grounds. This must never be neglected!

Then, just before we went down the mountain for a couple hours of baseball, we encircled the campfire site, and in the sign language of the Indians, said farewell. This custom has become traditional with all Church of the Brethren camps.

**Leaders:** Maynard Hylton, J. Harman Bjorkland:

**Campers:** James Weeks, Warren Cox, Herman Clemons, D. D. Simmons, Curtis Hylton, Frederick Hylton, James Slusher, J. P. Walton, Alvis Reed, Leo Slusher, Lewis Slusher, Ward Jones, Ervin Reed, Ralph Duncan and Bobby Jett.

**Churches:** Topeco, Laurel Branch and Salem Lutheran.

#### CHILDREN'S DEPARTMENT

### A Letter From a District Director

(Katie Bowman, Callaway, Virginia)

Dear Local Director of Children's Work:

Haven't these winter months been ideal for reading and thinking? Well, the increasing significance of your job will certainly demand that, along with many and many a silent prayer for guidance in the task before you.

Hope I'm not discouraging you by making your work look too difficult. Rather, it's a very challenging one not only to you but to the whole church—in fact success will require co-operation of all departments of the church. Here are some questions you might ask yourself in the light of this:

1. Have you measured how far you can go in this work alone?
2. Or, how co-operation of the women of the church can and will strengthen whatever you attempt in your work with children?
3. Does the men's organization know what your job is?
4. Would the young people in your church be interested in the study of home building?
5. Will the director of intermediate work in church have a firm foundation to build on with the children you send to that department?

7. Have you asked your district field worker what he thinks your local church needs to do for its children?

Maybe I'm presumptuous but it seems quite evident that a program for the children of the church demands the thinking and efforts of the whole church—the fathers, mothers, future home builders, as well as all the organized forces in your local church. Though the whole church is responsible for its children, you are their key worker. May you work together that the children of your church may have a more abundant life.

Katie Bowman.

P. S. Oh, by the way, I've just learned that Miss Ruth Shriver, national director of children's work, will be glad to help you with any local problems you may have.—K. R. B.



## CORRESPONDENCE

### EIGHTIETH BIRTHDAY HONORED

Eld. W. L. Desenberg, former pastor of the Ashland City church, and still living here, was pleasantly surprised on the evening of Feb. 25 at the church, the event being his eightieth birthday.

Bro. Desenberg and his wife were brought to the church by the pastor, Bro. C. H. Deardorff, about 7:30 o'clock, where over 100 members of the church and Sunday-school were seated around heavily laden tables. The Desenbergs were greeted by the group singing "Happy Birthday to You." A special feature of the meal was a huge birthday cake covered with eighty candles, which were lighted near the close of the meal. Bro. Desenberg blew them out with one breath.

After the meal a fitting program was rendered presided over by the pastor. It consisted of a group song, two very appropriate readings, two songs by a male quartet, and a short talk by Bro. T. S. Moherman. He gave a brief sketch of Bro. Desenberg's life and work, one outstanding fact being that Bro. Desenberg had served in the ministry for fifty-one years.

Bro. Deardorff expressed his appreciation of the wonderful inspiration, counsel and help that Bro. Desenberg has been able to give him. He then presented Brother and Sister Desenberg with an electric clock, a gift from the different classes of the Sunday-school. Bro. Desenberg expressed his thanks for the gift and his sincere appreciation for the love, loyalty and kindness shown him by this event.

Bro. Desenberg is in fairly good health with the exception of his eyesight which has been poor for several years; but with the aid of special glasses he can see to read quite well. He is active in the church work, filling the pulpit in the absence of the pastor, assisting in the devotionals, officiating at both weddings and funerals, and teaching the Loyal Women's Sunday-school class, as well as giving help and time whenever and wherever needed.

The evening closed with singing "Blest Be the Tie That Binds" and a social period with Bro. Desenberg receiving the congratulations of his many friends, both old and young, who wished him many more happy birthdays.

Ashland, Ohio.

Mrs. Fern Keefer.

## MATRIMONIAL

**Loose-Christofic.**—At the parsonage, Church of the Brethren, Tyrone, Pa., by the undersigned, March 4, 1936, Mr. Donald Wilbur Loose and Miss Ada Louise Christofic, both of Sinking Valley, Pa.—John R. Snyder, Tyrone, Pa.

**McKinney-Landis.**—At the home of the bride's aunt, Mrs. J. S. Fisher, by the undersigned, Feb. 29, 1936, Guy McKinney of Fayette and Vivian Marie Landis of Pioneer.—Kenneth G. Long, Pioneer, Ohio.

**Miller-Miller.**—At the parsonage, Church of the Brethren, Tyrone, Pa., by the undersigned, Feb. 12, 1936, Mr. Charles I. Miller and Miss Myla M. Miller, both of Tyrone, Pa.—John R. Snyder, Tyrone, Pa.

**Moore-Davisson.**—At the Union Ridge parsonage by the undersigned, Jan. 18, 1936, Clyde W. Moore and Alberta F. Davisson, both of Hansell, Iowa.—Earl E. Jarboe, Hampton, Iowa.

**Smith-Kimmel.**—At the Plum Creek Church of the Brethren, Sheocta, Pa., Dec. 24, 1935, Russel Irwin Smith and Mary Corinne Kimmel.—Newton D. Cosner, Westernport, Md.

**Snyder-Hess.**—At the home of the bride's parents, Mr. and Mrs. Robert Hess, Feb. 14, 1936, Doris Hess and Basel Snyder.—Earl M. Frantz, Grundy Center, Iowa.

## FALLEN ASLEEP

**Arnett,** Rosa Ella, nee Minnich, born in Miami County, Ohio, Jan. 28, 1869; died at her home near Mill Lake in Barry County, Mich., Feb. 14, 1936. In May, 1889, she was married to Orla Arnett of Darke County, Ohio. In 1895 she united with the Church of the Brethren and lived a faithful Christian life to the end. She is survived by her husband, four sons, three daughters, ten grandchildren and one great-grandchild. Funeral service in the Dowling M. E. church in charge of the writer, assisted by the M. E. pastor. Interment in the Dowling cemetery.—Harley V. Townsend, Woodland, Mich.

**Baughman,** Geo. E., born Oct. 26, 1856, near New Stark, Ohio. He lived his entire life in this immediate vicinity. He died Feb. 11, 1936, in the home of a daughter, Mrs. Jason Thomas, Jenera, Ohio. In early manhood he made a confession of the Christian religion and lived a life of faithfulness during the years. He was a member of the Eagle Creek church at the time of his passing. Oct. 18, 1878, he married Elvira Rodabaugh; four children were born to this union. His wife died Jan. 9, 1894. April 16, 1895, he married Frances Freelove Ballard Taylor; one child was born to this union. He is survived by his wife and children, also by three stepchildren. Funeral service in the Eagle Creek church by his pastor, assisted by Rev. Henry Blosser.—Jesse J. Anglemeyer, Williamstown, Ohio.

**Boone,** Amelia, born March 16, 1862, and died at her home near Loganton, Pa., Feb. 14, 1936, after an illness of nine weeks. She was converted at the age of sixteen and became a member of the Price Evangelical church, of which she was the last charter member. On June 27, 1921, she and her oldest son, who is now a minister, united with the Church of the Brethren. She was a teacher of a Bible class until a few months before her death. She was a widow for nearly thirty-six years and reared a family of two daughters and two sons, all of whom survive. Funeral services from the Brethren church at Eastville by the pastor, Eld. Chas. Schwenk, assisted by Rev. L. A. Fuhrman. Interment in the cemetery near by.—Ada Douty, Loganton, Pa.

**Brubaker,** Bro. Sheaffer S., died at his home near Lititz, Feb. 19, 1936, aged 80 years. He is survived by his wife, who was Elizabeth Miller, one son, daughter, six grandchildren and three brothers. He and his wife had enjoyed sixty-two years of married life. He was a member of the Church of the Brethren. Services at Middle Creek church by the home ministers.—Amanda Weaver, Lititz, Pa.

**Byers,** Raymond E., born March 10, 1900, died Feb. 29, 1936, at his residence in Adams County near York Springs, Pa. Surviving are his wife, two children and four brothers. Services in the Latimore meetinghouse by J. A. Cook and the undersigned with interment in adjoining cemetery.—S. S. Sheffer, Dillsburg, Pa.

**Erbaugh,** Mary Olive, daughter of Benj. E. and Elizabeth Inman, was born Sept. 12, 1869, near Seven Mile, Ohio, and died in Easton, Ohio, March 1, 1936. In 1906 she became a member of the First Brethren church at West Alexandria, Ohio, where she proved to be a worthy and useful member. Soon after her marriage to Harvey Erbaugh, a deacon, she transferred her membership to the Church of the Brethren at Eaton, Ohio, where she remained faithful until death. She leaves her husband, one brother and one sister. Funeral services by the writer at the Eaton church, assisted by Brethren Frank Eby and Wm. Deaton.—A. G. Crosswhite, Eaton, Ohio.

**Flory,** Sarah Elizabeth, daughter of Abraham and Esther Stoner, was born in Augusta County, Va., July 9, 1843, and died at her late home, West Alexandria, Ohio, Dec. 29, 1935. She married David S. Flory in 1864. There were born to this union two daughters and five sons; one daughter preceded her and her husband died Nov. 1, 1924. There remain six children, twelve grandchildren, eleven great-grandchildren and one great-great-grandchild. She united with the Church of the Brethren when quite young and remained faithful. Funeral services by the writer from the West Alexandria church. She was anointed a number of times, always to her spiritual upbuilding and comfort.—A. G. Crosswhite, Eaton, Ohio.

**Frantz,** Mrs. Lovey A., wife of Eld. A. M. Frantz, of Springdale, W. Va., born March 10, 1858, and died Feb. 27, 1936. The cause of her death was heart trouble and dropsy. She was the daughter of James and Elizabeth Pucket. She married A. M. Frantz Dec. 9, 1880, and to this union ten children were born, nine of whom survive with the husband. There are also fifty-four grandchildren, nine great-grandchildren and two brothers. She was converted when about fourteen years old and united with the Missionary Baptist church. A few years after her marriage she united with the Church of the Brethren and lived a faithful and devoted Christian life. All of her children and a number of the grandchildren are members of the Church of the Brethren. She gave freely toward the mission work of the church and contributed toward the Frantz Memorial Church of the Brethren which now stands in sight of her home. Services at the church by Bro. J. E. Forbes with burial in the Frantz cemetery near by.—Ina M. Frantz, Springdale, W. Va.

**Holloway,** Henry, the nine-year-old son of Brother and Sister Joe Holloway, met his death in an automobile accident, when crossing the street near his home. He leaves his parents, brother and sisters. Funeral services by Bro. Ben R. Cross with burial in Patton cemetery.—Mrs. Mary B. Cross, La Porte, Ind.

**Hylton,** Grannville, son of Elijah and Hannah Bowman Hylton, was born in Floyd County, Va., Dec. 20, 1858, where he resided until the time of his death on Feb. 15, 1936. Nov. 28, 1878, he married Mary Terry and to this union were born four sons and one daughter. Surviving are his wife, five children, eighteen grandchildren and three great-grandchildren, one brother, three sisters, one half brother and sister. Funeral at Topeco church by Elders L. M. Weddle and Harvey Reed with interment in Topeco cemetery.—Veda Weddle, Floyd, Va.

**Jackson,** Ruth Lorene, youngest child of Bro. Arthur and Sister Viola Jackson, was born in McCook, Nebr., March 17, 1925; she died at the hospital Feb. 7, 1936, having been ill only a few days of septic sore throat and ruptured appendix. She was a faithful attendant at Sunday-school. Besides her parents, she leaves one sister and two brothers. Funeral services from the M. E. church of Norcatur by our pastor, Willis O. Neff, assisted by Rev. I. W. Torrence. Interment in Norcatur cemetery.—Mrs. Lizzie Miller, Norcatur, Kans.

**Klink,** Carrie (Hauger), wife of Harry Klink and only daughter of Brother and Sister Simon Hauger, was born March 31, 1906, fell asleep in Christ on Jan. 15, 1936. She is survived by her husband, one daughter, her father and mother, and two brothers. She united with the Rockwood Church of the Brethren in 1918 and was loyal to the time of her death. Services in the Rockwood church in charge of Walter F. Berkebile, assisted by W. J. Hamilton.—Mrs. Viola Walker, Rockwood, Pa.

**Longanecker,** Jacob, born at Lisbon, Ohio, Sept. 20, 1849, and died Dec. 19, 1935. He was the son of Jacob and Susannah Longanecker,



and the last surviving member of a large family of children. When yet a young man he moved to Goshen, Ind. Here he married Miss Angelina Hess Sept. 20, 1870. To them were born five children, all of whom are living; there are also thirteen grandchildren and five great-grandchildren. His wife preceded him in death forty-seven years ago. Since 1902 with the exception of a few short intervals, he made his home with his son Aaron of Roanoke, La. He was a life-long, faithful member of the Church of the Brethren, always manifesting an active interest in the affairs and progress of the church. Funeral services at the Brethren church at Roanoke, by Brethren J. F. Hoke and J. B. Firestone, with interment in the Oaklawn cemetery at Welsh, La.—J. F. Hoke, Welsh, La.

**Mummert**, Samuel Allen, a son of the late Eld. Moses Mummert, was born May 21, 1880, died Feb. 3, 1936. He was a member of the Pleasant Hill Church of the Brethren for many years. He lived in this community nearly all his life, making his home with two of his sisters. He is survived by two sons, two daughters, five brothers and three sisters, also a number of grandchildren. Services at the Pleasant Hill church by the undersigned and Jas. C. Sellers with interment in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

**Polhemus**, Mary Elva, daughter of Henry and Celia Ann Suman, was born March 17, 1898, at Gratis, Ohio; she died at her late home near Eaton, Ohio, Feb. 11, 1936. The immediate cause of her death was paralysis. She married Henry Polhemus Dec. 10, 1915; he survives with one son, two brothers and three sisters. She was one of a family of fifteen. She united with the Church of the Brethren when quite young and gradually grew in grace and a knowledge of the truth. Funeral services by the writer at the Church of the Brethren, Gratis.—A. G. Crosswhite, Eaton, Ohio.

**Pratt**, Mary M., nee Whorley, died Feb. 23, 1936, aged 100 years, 1 month and 18 days. She married Ishmael Pratt seventy-one years ago; he preceded her fifty-two years. She was the mother of five children, two of whom preceded her. Surviving are three daughters, twenty-four grandchildren, fifty-seven great-grandchildren. She had been a member of the church for about seventy-five years. Funeral services by Eld. A. N. Hylton.—Veda Weddle, Floyd, Va.

**Reedy**, Sylvester, died of pneumonia, at his home, Nokesville, Va., on Feb. 7, 1936, aged 46 years. He is survived by his widow (Annie Reading) and six children; one child preceded him. Services by W. D. Nolley and O. R. Kesner with interment in Valley cemetery.—Vernie Diehl, Nokesville, Va.

**Rettinger**, Jonas, born in Miami County, near Peru, Ind., on Dec. 23, 1863; he died Feb. 13, 1936, after two years of suffering following a paralytic stroke. When he was two years old his parents moved to Marshall County and the rest of his life was spent here. He was a well-known farmer, interested in the civic, social and business interests of the community. March 15, 1888, he married Sister Margaret Emmaline Sellers, daughter of the late Eld. John Sellers. To this union were born three sons and five daughters. All are married and live in this community; all are members of the Mt. Pleasant Church of the Brethren. He leaves his wife, eight children, sixteen grandchildren, two great-grandchildren and three brothers. Funeral services by the writer in the Mt. Pleasant church with burial in the cemetery near by.—N. H. Miller, Bourbon, Ind.

**Sease**, George, son of Abraham and Margaret Sease, was born near Georgetown, Ohio, March 1, 1852; he died Feb. 14, 1936. He was one of a family of eight children. In January, 1875, he married Mary Dittmer; eight children were born to them. Two sons and one daughter preceded him and his wife died Feb. 12, 1921. He then made his home with his youngest son and wife, Mr. and Mrs. Roy Sease. About forty years ago he united with the Church of the Brethren to which he remained faithful. Feb. 10 during his last illness he was anointed. He leaves four sons and one daughter, fifteen grandchildren, twenty-three great-grandchildren and a sister. Funeral services at the Potsdam church by S. E. Blessing and N. W. Binkley, with interment in the Mote cemetery.—Mrs. Chas. Hissong, Laura, Ohio.

**Shaffer**, Mrs. Mary E., born March 26, 1850, in Pennsylvania, and died Jan. 28, 1936, near Eaton, Ohio. She spent the whole of her life in Montgomery and Preble Counties, coming from Pennsylvania with her parents when four years of age. She married N. H. Early at the age of sixteen; he died twenty years ago. To this union seven children were born. She married Jos. Shaffer some years later. She united with the Church of the Brethren soon after her first marriage and remained a consistent member the rest of her life. She is survived by two daughters, two sons, twenty-five grandchildren and ten great-grandchildren. Funeral services by the writer.—A. G. Crosswhite, Eaton, Ohio.

**Shreve**, Willard Marion, infant son of Brother and Sister Willard Shreve, died Feb. 24, 1936. He leaves two sisters and two brothers. Funeral service at the Church of the Brethren by Kenneth W. Murphy with burial in the Kingbury cemetery.—Mrs. Mary B. Cross, La Porte, Ind.

**Skelly**, Gladys Alberta, daughter of Ray and Rebah Skelly, born in DeKalb County, Ind., Jan. 20, 1932; she died Feb. 24, 1936. She is survived by her parents, two brothers and two sisters. Funeral services at the Pleasant Chapel church by the undersigned.—Leo H. Miller, Ft. Wayne, Ind.

**Slaughter**, Sabra Banning, born March 12, 1850, died Feb. 14, 1936. She married Wm. M. Slaughter in 1870 and to this union were born seven children. Her husband and two children preceded her. She had

been a member of the Burksfork congregation for about forty-five years. Funeral in the home by Eld. L. M. Weddle.—Veda Weddle, Floyd, Va.

**Smith**, Bro. Geo. E., born Aug. 19, 1878, died Feb. 23, 1936, death being due to a stroke of apoplexy. He had attended services in the Melrose church in the morning and died in the evening. He was a son of Sister Savilla Rudisell Smith and the late Bro. David H. Smith. He is survived by his mother, wife, four daughters and three sons. Funeral services at the Black Rock Church of the Brethren by the writer with interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

**Wagoner**, Anna Marie, only child of James and Mamie Wagoner, born at Tonasket, Jan. 25, 1927, died Feb. 17, 1936, of pneumonia. Services in the Ellisforde church by the writer, assisted by C. E. Holmes. Burial in the Brethren cemetery.—H. M. Rothrock, Tonasket, Wash.

**Wheeling**, Virginia Eileen, born April 6, 1935, died Feb. 22, 1936. She is survived by her parents, Brother and Sister Geo. Wheeling, four brothers and five sisters. Services in the home in charge of Walter F. Berkebile.—Mrs. Viola Walker, Rockwood, Pa.

**Wolfe**, Elmer, was born in Ohio, in 1868 and passed away at his home in the Ivester community, at Grundy Center, Iowa, Feb. 9, 1936. Bro. Wolfe had been a physical sufferer for a number of years but he was always so patient that his friends scarcely realized how much he suffered. He is survived by his companion, six children and an aged mother. Mr. Wolfe had been a constant Christian for many years. In his early years he was a faithful member of the Christian church. When coming to the Ivester community in 1900, he cast his lot with the Church of the Brethren where he gave his best. For many years he served well in the official capacity of deacon, and in other unofficial positions. To him Christianity was something that sweetened life at all times and brought joy and abundance in living as he shared with those about him. His friends were only limited by his acquaintances. Funeral services by his pastor at the Ivester church.—Earl M. Frantz, Grundy Center, Iowa.

**Younce**, James O., a faithful member of the Sebring congregation since 1918, died Jan. 11, 1936. He was born at Muncie, Ind., on April 25, 1865. He was active in the dairy business up to within a few weeks of his death. The family moved from Indiana to Kansas, thence to Aurora, Mo. In 1896 he married Ida Crist, to which union two children were born. He married Sadie Wine in 1906; one child was born to them. He is survived by his wife, three children and three grandchildren. He united with the Church of the Brethren in 1893 and for a number of years served in the capacity of deacon. Burial in the Pine Crest cemetery at Sebring, services being in charge of the writer.—D. E. Miller, Sebring, Fla.

## CHURCH NEWS

### DELAWARE

**Wilmington.**—During the summer the following improvements were made in our church: the interior decorating of the church basement was sponsored by Mrs. J. N. Jordin's class of young girls. Concrete steps replaced the old wooden ones at the front of the church. Other minor repairs, such as roof, back door and exterior painting were paid for by freewill offerings and the work was done by free labor. Minor repairs have been made to the parsonage including back porch and steps. The Berean Bible class, made up of young married people, have purchased and installed a fine heater in the parsonage which is giving excellent service. During the Christmas holiday season the church's troop of Boy Scouts collected and repaired toys and presented them to the children of the community to brighten their Christmas season. A number of baskets were distributed by the church as part of its Christmas program. Since Nov. 28 the Ladies' Aid has been supplying free coffee and soup at a nominal fee to the WPA men working on local projects. The number of men served daily range from 80 to 175. We are conducting a leadership training class at the present time in which class there are fifteen teachers and prospective teachers enrolled. We are studying the New Testament at present. For the past four weeks we have issued a church bulletin and hope to continue this paper for some time. Three classes have been organized since the church year began. Recently two gas ranges were donated, one having six burners and the other four, and we have prospects of a third one being presented to us within the near future. Bro. E. S. Coffman held a two weeks' meeting the latter part of January and early February. The meetings were rather poorly attended due to the inclement weather; in all there were only two clear nights. There was one convert. However, we feel that we have been deeply enriched by the meetings. On Feb. 23 we had the pleasure of having Dan West and his wife. Dan led the young people in a discussion from 10:30 to 11:00 and then talked to the whole congregation at 11:00. I am sure it was a great inspiration to all to have Dan and his wife, even though their stay was short.—Mrs. Clarence M. Wickersham, Jr., Newark, Del., Feb. 29.

### FLORIDA

**Basenger-Okeechobee** (Basenger house).—Our congregation has just closed a revival. Bro. I. R. Fletcher, our pastor, preached the evangelistic messages with great earnestness. As a direct result six were added to the church by baptism. The attendance at the services was not so large because of the cold and rainy weather, but all



were helped by the pastor's efforts. The love feast was held on Feb. 22 at the close of the meetings.—Mrs. Stella Campbell, Miami, Fla., March 2.

### IDAHO

Nampa church met in council Feb. 26 to make arrangements for district meeting to be held here April 29-May 1. Delegates from Whitefish, Mont., must travel over 800 miles to reach Nampa. Bro. Elmer Eastman and Mrs. J. H. Graybill are our delegates. The Sisters' Aid Society will serve the meals and the B. Y. P. D. will furnish entertainment. One query asking permission for The Gospel Messenger to be open for legitimate advertising failed to pass. Eighty-five subscriptions to the Messenger were sent in.—H. H. Keim, Nampa, Idaho, March 2.

### ILLINOIS

Canton church presented a missionary program Feb. 23 in the interest of the achievement day offering. It was different than anything we had tried and we felt other churches might find some help in building a missionary program from our experience. We began by sending to the General Mission Board for helps such as readings, recitations, information concerning our mission fields. The missionary committee felt missions should be of interest to all, so we included children in the program, using recitations, exercises and special songs, also readings by junior and intermediate children. There were special messages in song by the adults. Splendid and informative talks were given by the following young people: Delmar Myers on Our India Field; Mary McVay, Our African Field; Harold Rose, Our China Field. The B. Y. P. D. gave the play, Tottering Idols. Following this the offering was taken and the pastor, F. A. Myers, gave the benediction. The offering was nearly \$18. Our goal for the year was \$126 and up to Jan. 31, 1936, we had sent to the General Mission Board \$105.28. We hope we may reach our goal next year.—Cecile Van Syckel, Canton, Ill., March 2.

### INDIANA

La Porte.—Though we like others have suffered through the depression, yet we have reason to feel encouraged; for we are still alive and functioning largely in our financial affairs of the church and have met our Achievement and Conference Offerings and also our district dues. We met in council Feb. 19. It was decided that hereafter the church clerk should take the enrollment of those present at each council. For the past few months the attendance at all our services has been considerably below the average, on account of the weather conditions. But we hope to improve the attendance as the weather becomes more favorable. Our committee is getting ready for our Easter program.—Mrs. Mary B. Cross, La Porte, Ind., March 2.

Union Grove.—Bro. Russell K. Showalter of Mt. Sidney, Va., began his pastorate here. On Jan. 19 we had a series of evangelistic services with Bro. Showalter doing the preaching, but because of the condition of the roads we had to postpone the meetings. We plan now to begin March 29 and continue until Easter.—Mrs. W. Carl Rarick, Muncie, Ind., Feb. 22.

White.—Our church is very much encouraged since the coming of Brother and Sister B. F. Summer. Nov. 7 we had a get-together meeting or family night. Every one brought a covered dish and the evening was enjoyed by all. Also we had a pound party for the pastor. At the regular council in December the following officers were installed: elder emeritus, D. C. Campbell; elder and pastor, B. F. Summer; ordained ministers, E. P. Dunbar and Forest Groff; deacons, Adam Loveless, Robert Bowers, Samuel Price, Levi Fisher and Roy Coyner; church treasurer, Harvey Dunbar; clerk, Mrs. Harvey Dunbar; Messenger agent and correspondent, Carolyn Price. Also the Sunday-school officers were elected at this time, the teachers having been chosen the first of the year. The pastor presented each family with a yearbook of White church for 1936 which contains many good thoughts. Dec. 22 the children entertained with a program. On account of the severe winter we have not been able to have church for a few Sundays. Feb. 27 the finance board held a business meeting. March 1 we held our regular council. We decided to hold pre-Easter services beginning Sunday night and close Thursday with the love feast.—Carolyn Price, Linden, Ind., March 5.

### IOWA

Cedar Rapids.—During the month of December on three Sunday evenings moving pictures of our mission work, as taken by the deputation last year, were shown and explained by J. K. Miller, who was a member of the deputation. Because of the interest and crowds, the pictures and lecture were repeated on Monday evenings. A campaign is in progress to increase our building fund for a new church by having the members donate one day's wages and income each month for a year for this project, with the understanding that we build the new church in 1937. On March 15 our pastor will begin an evangelistic meeting. Cyrus Metcalf, a Christian business man of the city, will conduct devotions and lead the singing. On Feb. 17 while our pastor, Bro. Galen T. Lehman, attended the trustee meeting and regional conference at McPherson College, Bro. S. B. Miller preached in the morning, and our young married people presented the play, "In Perfect Peace," at the evening service. Six of our congregation were privileged to hear Kagawa in his two-day conference at Cornell College on Feb. 27 and 28. In November a unique candlelighting service was conducted on a Sunday evening when every member was asked to bring a candle which had been given him, and this provided the only light for the church service. The songs centered around the theme of light, and the sermon dealt on the theme, "Radiant Living."—Mrs. O. A. Prather, Cedar Rapids, Iowa, Feb. 27.

### MARYLAND

Long Green Valley congregation met in council Feb. 8. Interesting and encouraging reports were given by the various departments of the church work at this place. Authorization was given to employ again for this year Bro. Herbert Miller as summer pastor, evangelist and Vacation Bible School director. Eld. C. O. Garner was approved by the church for the officiating minister at our next love feast, June 6, 3:30 P. M. The Ladies' Aid is holding its usual meetings and doing much encouraging work. The B. Y. P. D. reports progress in its work. Bro. Walter M. Kahle, regional director, gave an inspiring address here at the church on Jan. 22. Delegates to district meeting are Eld. J. M. Prigel and Sister Lillie Breidenbaugh; alternates, Brethren Melvin Gunther and Arthur Southard. Eld. Roop preached a sermon on Sunday morning, Feb. 9, on Sharing the Good News.—Mrs. John C. Breidenbaugh, Long Green, Md., March 2.

### OHIO

Eversole church was greatly inspired by the splendid sermons of Bro. R. H. Nicodemus during the month of December. As a result of this meeting eleven were added to the church. The young people presented the Christmas program, Nobody's Child. A primary department has been organized in our Sunday-school which has been very successful. At a recent business meeting Eld. John Root was chosen delegate to Annual Conference. Harvey Priser and Fred Woodie are to represent us at the district meeting. We are planning a pre-Easter service this year. The spring communion has been planned for June 6 at 7 o'clock.—Naomi Erbaugh, New Lebanon, Ohio, March 3.

Pittsburg church met in council Feb. 21. Eld. Chas. L. Flory presided, having been re-elected at a former meeting. Our delegate elected to the Hershey Conference is Eld. Chas. L. Flory; alternate, Eld. Wm. Royer. Delegates to district meeting are Eld. Wm. Royer and Eld. N. W. Binkley. A committee was appointed to plan for our Vacation Bible School. We were pleased with the report of our Messenger agent, which showed an increase of subscriptions for The Gospel Messenger over last year. During the past summer the men of our congregation repainted the church and now the mother and daughter society has funds ready for redecorating the basement.—Mrs. J. W. Eikenberry, Arcanum, Ohio, March 2.

### PENNSYLVANIA

Mechanicsburg.—Our church met in council March 3, to elect church officers for the year and some for three years. Our treasurer gave a very satisfactory report showing a nice balance in the treasury. Our pastor was elected to represent us at Annual Conference this year, with Sister Rachael Hart, alternate. We now expect to begin our revival April 5, to be conducted by the pastor, Bro. Rowland, to continue for two weeks. Feb. 29 and March 1 Bro. Schlosser of Elizabethtown was with us in a Bible institute, presenting four great doctrines: The Humanity and the Deity of Christ, The Atonement and The Resurrection. These sessions were very inspiring as well as instructive. On Feb. 23 we had the pleasure of having Bro. H. Spenser Minnich bring the morning message on the thought of missions; this was much appreciated. It was in keeping with our special effort for the achievement offering. Jan. 29 the a cappella choir of Juniata College, directed by Prof. C. L. Rowland, gave a splendid program to a full house. Our Sunday-school will give a program on Easter Sunday. Our love feast will be held May 17 beginning at 6:30 with preparatory service in the morning and a service in the afternoon. For the past few years we have been observing an early sunrise service on Easter in the church at 6 o'clock, which is well attended.—Jessie Steerman, Lemoyne, Pa., March 4.

### TEXAS

Waka.—Bro. H. W. Forney held a series of meetings for us in December. The interest and attendance were good and one was added to the church by baptism. Dec. 21 our young people gave a Christmas drama, The Empty Room. Feb. 23 Bro. Millard Hubbard brought us a message in the morning. Brother and Sister Sam Burger from Alberta, Canada, conducted the evening services. These two services were greatly appreciated as we have been without a regular pastor since August. Our Women's Work group presented a program in connection with the World's Day of Prayer Feb. 28. Our group chose the name, Loyal Friends, with Mrs. Harley Elledge, president.—Mrs. Ray G. Burger, Waka, Tex., March 3.

### VIRGINIA

Barren Ridge church met in quarterly council on Feb. 15. Financial reports showed a substantial balance in the funds of the different treasurers. Four members were received by letter. Delegates elected to district conference were N. W. Coffman, S. C. Diehl and J. H. Rodeffer. Our delegate to Annual Conference will be C. M. Driver. The church is sending one query to district conference. On Feb. 16 we had our achievement offering which amounted to \$126. Because of this liberal offering we were able to overpay the quotas for both district and Annual Conference budgets. The Women's Work group recently elected officers for the coming year with Mrs. V. A. Phillips as director. During the past year this group has given more for the national project than they have ever given before. On Feb. 28 quite a number of the women met and observed the World Day of Prayer.—Helen Coffman, Staunton, Va., March 3.

Middle River.—Since our last report Bro. E. F. Sherfy came to be with us for a week's meeting. Each evening he gave a sermon to the children which they enjoyed very much. As an immediate result seven were baptized. The Women's Work is progressing nicely under



the leadership of Mrs. Ida Cline, director. The mother and daughter banquet was held Jan. 1 with about eighty enjoying the talks given by Mrs. S. C. Miller and Mrs. C. G. Hesse of Bridgewater. This group of women is planning a home nursing course to be taught by Miss Edna Flory, returned missionary nurse from China. The B. Y. P. D. is progressing nicely under the leadership of Bro. Claude Wampler. We have succeeded in placing the Messenger in seventy-five per cent of the homes. The cantata, The Thorn Crowned King, will be given at Easter time.—Mrs. Frank Y. Garher, Middle River, Va., March 3.

Moscow church met in council Feb. 15. We decided to paint our church in the near future. The committee to send out cards in an effort to increase Sunday-school attendance reported some response, but the weather has been against success. A committee was appointed to send letters to members living away, but holding membership with the Moscow church. An offering envelope was enclosed giving them an opportunity to contribute to our achievement offering. Delegates to district meeting are Robert Clatterhuck and Glen Byerly; alternates, Paul Reeves and W. W. Cox. We decided to include in our budget a sum to be used for the teaching of the Bible in Bridgewater College. Sunday-school and church attendance has kept up splendidly considering weather and had roads. Our achievement offering Feb. 23 amounted to \$147.56. Our Women's Work offering, lifted Dec. 8, amounted to \$10.14. Dec. 11 we reorganized our Aid Society, the president being Mrs. W. W. Cox. We meet once a month and have been having good attendance. The women of the church met in an all-day meeting Feb. 28 having the World Day of Prayer service in the afternoon. It was a spiritual meeting with good attendance. We have again succeeded in getting the Messenger in over 75 per cent of the homes and hope to have it in more of the homes in the near future.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., March 3.

### WASHINGTON

Yakima.—While our pastor, Bro. Longenecker, was at Ellisforde church holding a meeting, Bro. Orvil Booth from Wenatchee church preached for us Jan. 19 both morning and evening. Jan. 26 our elder, Bro. Enoch Faw, filled the pulpit in the morning and in the evening the men's quartet gave a splendid program. The men's organization is working fine. On Jan. 31 they gave a program and a penny social which netted them \$15 which was used for repair work for the church. Feb. 2 Bro. Longenecker went to Ajlune to hold a two weeks' meeting. Feb. 9 Bro. Jay Eller of Wenatchee preached for us both morning and evening. Feb. 16 Eld. Faw gave us a splendid sermon in the morning. In the evening four of our young members gave talks on The Zeal of Christians: in Christ's time, in Paul's time, in Luther's time and at the present time. Bro. Longenecker has been with us Feb. 23 and March 1 but leaves tonight for Chicago to attend the field men's conference. Feb. 26 we had a business meeting. We are planning on having a pre-Easter meeting to be held by the pastor. Bro. Longenecker has preached ninety-four sermons besides giving lectures and talks since he came to us Sept. 15. Our love feast will be May 6 at 8 P. M.—Katie Baldwin, Yakima, Wash., March 3.

## On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ..... dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
1900  
Elgin, Illinois

## I Believe in People

is the new book by Archer Wallace who always knows what to say and how to say it. The chapter titles will tell you why you need the inspiration of this most delightful volume. They are—

Sickness Need Not Crush the Spirit

Noble Souls Are Tolerant

True Riches Are of the Spirit

Great Souls Know How to Forgive

The Truly Great Are Humble

Love Hopeth All Things

Every Experience May Be Made a Means of Moral Enrichment

Happiness Is a By-Product

Whether you now believe in people or not, one thing is certain: you will believe in them before you have read many of these pages. And believing in people will change your life's outlook. Price, \$2.00.

Brethren Publishing House, Elgin, Ill.

## Kagawa's

visit to America is winning the attention of millions. Both his addresses and his books carry stirring, vitalizing messages.

### A Grain of Wheat

his famous novel, sold in large quantities not only in Japan but elsewhere. This book shows how Co-operatives work in Japan. Even though you read it in Our Young People you'll want it in permanent form. Price, \$1.00.

### Meditations on the Cross

is timely at this Lenten Season. In it you discover this Eastern Christian interpreting the cross as he sees it. Here you see Kagawa as Evangelist, as Prophet and as Christian living under and through the cross in his daily meditations. Price, \$1.50.

### Songs From the Slums

reveals the soul of Kagawa travailing for the poor and neglected of his own land and so for those of all lands. You'll never be quite the same if you allow these poems to grip your soul. Price, \$1.00.

### Do You Know Kagawa?

William Axling gives you a most delightful close-up of him in the book, Kagawa. As you turn the pages and discover his trials, his sufferings, his persecutions, his conversion, his triumphs, you seem to live in a changing world, a new world. You owe it to yourself to become acquainted with Kagawa, the evangelist, the economist, the statesman, the humanitarian, the Christian. The meditations in this volume are choice selections. Price, \$1.00.

These books should be in your home, in your Sunday-school library, and should become a part of your life. It would be well to form neighborhood groups, order all the books, and pass them around. That would be Christian co-operation.

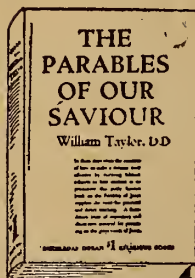
Do it today

Brethren Publishing House, Elgin, Ill.



# Good Books for Church Workers

Any of the following books may be had for \$1.00



The Modern Parent, by Garry Cleveland Myers  
 The Life of D. L. Miller, by Bess Bates  
 The Business of Being a Mother, by Maud Wilde  
 The Gospel of Luke, by Charles Erdman  
 Christ and Human Suffering, by E. Stanley Jones  
 Know Your Bible, by Amos R. Wells  
 The World's Best Poems  
 The Bible Story, by William Canton



Life of Christ, by Giovanni Papini.  
 Church Finance, by William H. Leach.  
 The Parables of Jesus, by George A. Butterick.  
 The Training of the Twelve, by Alexander Bruce.  
 The Impatience of a Parson, by H. R. L. Sheppard.  
 Paul of Tarsus, by T. R. Glover.  
 Jesus or Christianity, by Kirby Page.  
 A Guide to Preachers, by A. E. Garvie.  
 Personal Power, by William L. Stidger.  
 Constructive Citizenship, by L. P. Jacks.  
 Fast Hold on Faith, by Henry Howard.  
 A Quest for Souls, by George W. Truett.  
 What to Preach, by Henry Sloane Coffin.  
 The Mind of the Master, by Ian Maclaren.  
 The Wicket Gate, by G. A. Studdert Kennedy.  
 Not Slothful in Business, by Herbert A. Bosch.  
 The Parallel New Testament, by James Moffatt.  
 Cyclopedic of Evangelism, by Charles L. Godell.  
 The Public Worship of God, by J. R. P. Sclater.  
 New Tabernacle Sermons, by T. DeWitt Talmage.  
 The Cross in Christian Experience, by W. M. Clow.  
 Putting the Church on a Full-Time Basis,  
 by A. W. Beaven.  
 My Message to Sunday-school Workers,  
 by Marion Lawrance.  
 Leaves From the Notebook of a Tamed Cynic,  
 by Reinold Niebhur.  
 Greatest Thoughts About Jesus Christ,  
 by J. Gilchrist Lawson.  
 Illustrative Incidents for Public Speakers,  
 Poems of Pep and Point for Public Speaking,  
 by Will H. Brown.  
 Funeral Sermons and Outline Addresses,  
 by William E. Ketcham.  
 Many Mansions (Sermons on Immortality)  
 by John MacNeill.  
 The Making of the Christian Mind,  
 by Gaius Glenn Atkins.  
 Apostolic Optimism,  
 The Preacher—His Life and Work, by J. H. Jowett.

My Life and Story of the Gospel Hymns,  
 by Ira D. Sankey.  
 With Mercy and With Judgment,  
 Lord, Teach Us to Pray, by Alexander Whyte.  
 Men Whom Jesus Made,  
 Bible Types of Modern Women, First Series,  
 by W. Mackintosh Mackay.  
 Ever Open Door,  
 Gateways of the Stars,  
 Highways to the Heart, by G. H. Morrison.  
 Sermons on Biblical Characters,  
 More Sermons on Biblical Characters,  
 Sermons on Old and New Testament Characters,  
 by Clovis G. Chappell.  
 100 Prayer Meeting Talks and Plans,  
 100 Revival Sermons and Outlines,  
 100 Great Texts and Their Treatment,  
 1,000 Thoughts for Funeral Occasions,  
 by Frederick Barton.  
 1,000 Evangelistic Illustrations,  
 300 Evangelist Sermon Outlines,  
 Cyclopedic of Sermon Outlines,  
 1,001 Illustrations for Pulpits and Platforms,  
 by Aquilla Webb.  
 Contrary Winds,  
 David, King of Israel,  
 Paul, the Missionary,  
 The Miracles of Our Savior,  
 The Parables of Our Savior, by W. M. Taylor.  
 The Evangelistic Encyclopedia,  
 100 Choice Sermons for Children,  
 300 Five Minute Sermons for Children,  
 100 Best Sermons for Special Days and Occasions,  
 Cyclopedic of Sermon Outlines for Special Days and  
 Occasions, by G. B. F. Hallock.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

## Child Rights by H. K. Ober

A statement of these rights and plea that every child secure them. A book for the home and the teacher. Paper, 50c; cloth, 75c.

Brethren Publishing House, Elgin, Ill.

## Cultural Changes in Church of the Brethren

By Frederick D. Dove

A thorough study of the development of our church, including both its growth and changes and the reasons for the same. \$2.00.

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., March 28, 1936

No. 13



HIGH SCHOOL SENIORS WITH A COLLEGE ANNUAL

## COLLEGE NUMBER

### Editorial—

All Is Vanity (E. F.) .....	3
A True Yardstick (E. F.) .....	3
What Our Colleges Offer (H. A. B.) .....	3
"Working Students" (H. A. B.) .....	4
Kingdom Gleanings .....	16, 17
Daily Devotions (W. W. S.) .....	18

### The General Forum—

Dreamers (Verse). By Pauline Good .....	5
The Place of the Brethren Colleges in Higher Education. By A. J. Brumbaugh .....	5
Why Go to a Christian College? By Paul M. Robinson, R. W. Schlosser and Wilbur S. Barnhart .....	6
Financing the Christian College of the Future. By Paul H. Bowman .....	8
The Relation of the Colleges and Seminary to the Ministry of the Church. By J. W. Lear .....	9
The Meaning of Education. By V. F. Schwalm .....	10
Sonnet to Wilbur Stover (Verse). By Joseph Van Dyke .....	11
The College Prospect Asks Some Questions. By J. G. Meyer .....	12

### Home and Family—

"I Am With You" (Verse) .....	13
Radio and the Baby. By Garry C. Myers .....	13
Kate's High Resolve. By Leo Lillian Wise .....	13
Bits of Brotherliness. By Paul F. Bechtold .....	14
A Minute. By Eva Ott .....	15
The Sacredness of Clouds. By Julia Graydon .....	15

### Our Mission Work—

Significant Meetings in Tai Yuan. By Sara Z. Myers ..	19
What to Pray For. By F. E. Mallott .....	20
An Old Melody Leads to Renewed Friendships. By Mabel W. Moomaw .....	20
Monthly Financial Statement (C. M. C.) .....	21

### The Church at Work—

Panel Discussion; A New Leaflet; "His Name Shall Be Called Prince of Peace"; The Message of the Church; Women's Work in Southern Ohio; Men's Work at South Waterloo; Self-Rating Questions; Four Overnight Camps for Boys; The District Directors of Children's Work .....	22-24
--	-------





V. F. SCHWALM  
Vice-President of the Board  
President McPherson College



C. C. ELLIS  
President of the Board and  
President of Juniata College



D. W. KURTZ  
President of Bethany  
Biblical Seminary



J. I. BAUGHER  
Secretary-Treasurer of the  
Board



HOMER F. SANGER  
Secretary of Medical  
Education

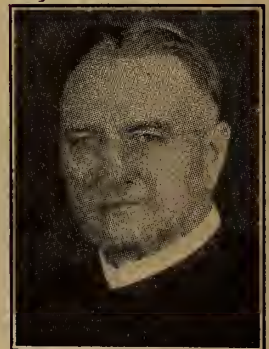
## THE GENERAL EDUCATION BOARD

The Board is charged by Conference with responsibility for the educational institutions of the church. It has as its general function "to formulate and foster a general educational policy and program for the entire brotherhood."

While therefore the Board seeks to further in every possible way the service of each institution under its care, it aims also to deal with every problem in such a manner as to unify the work of the brotherhood and to forward the cause of Christ in the world.

Because *Christian Education* is facing the severest crisis of its history, and because we believe our brethren, in common with most Christians, are not aware of this fact and of its far-reaching import for the cause of our Lord in the world, we welcome gratefully this offer of a special education number from the editors of our Messenger.

Charles C. Ellis, President.



OTHO WINGER  
President of Manchester  
College



E. M. STUDEBAKER  
President of La Verne  
College



W. W. PETERS  
Conference Member of  
the Board



E. C. BIXLER  
President of Blue  
Ridge College



PAUL H. BOWMAN  
President of Bridgewater  
College



R. W. SCHLOSSER  
President of Elizabethtown  
College



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., March 28, 1936

No. 13

## EDITORIAL

### All Is Vanity

SEEMS strange to me that I had not fallen upon this fine definition of a cynic long ago. It can not be new, surely, for it's too good. A cynic is a man who "knows the price of everything and the value of nothing."

You need not worry about his rushing into some new enterprise without counting the cost. That's all he ever does count. He sees all the objections and difficulties. He sees the giants, never the grapes, nor the resources for overcoming the former and gathering in the latter. He is sure the grapes would be sour if he did get them. Or wormy. Or poisonous. Or —. Or —. You see there *has* to be something the matter with them.

According to him, there isn't any such thing as genuine goodness. What seems like it is only a mask. If a man appears to act unselfishly, you may know there is some ulterior motive back of it. The tree may be known without reference to the character of the fruit, because all trees are bad.

It scarcely needs to be said that for the cynically minded spiritual values are simply nonexistent. Faith, hope and love, these three, can not abide and it doesn't matter which of them you call the greatest, for none of them has any basis in reality. Can you imagine any way of making life more miserable?

E. F.

### A True Yardstick

"How shall we measure the worth of a man?" That was the frequently recurring refrain with which a popular lecturer of a generation ago drove home his message. The Dean of the Chapel of Princeton University proposes an answer that we like. Putting the question in this form, "What is a man's life worth?" he says, "It is worth what he has to share."

Yes, just that, no more, whether it is money, wisdom or faith, possessions so-called or personality. The worth of his life is measured by what he shares with others. That fact creates the obligation. And the ob-

ligation is there without regard to what he has. That is, it has to do with all that **he** has.

And the one thing he always has is himself. What he sees, thinks, knows, feels, loves, is—that he must share if his life is to be of any worth. But let him not think he can share this in any helpful way, if he does not share also the substance with which God has blessed him.

There's one point here you must not overlook. It is not alone the worth of a man's life to the church, the world, society, that is measured by his sharing. The worth of it to himself is tested by this same law. It is the only way he can get any value out of it. E. F.

### What Our Colleges Offer

COLLEGE enrollment in the United States now tops the million mark. The exact number, according to Dr. Raymond Walters, president of Cincinnati University, is 1,071,320. This figure is from his annual survey of university and college registration in the 588 institutions, not including normal schools, accredited by the American Council on Education. About three-fourths of the students are full time; the rest part time or in summer school. The increase in enrollment for 1935 was 6.6 per cent.

Such enrollment figures naturally raise the question: What have our American colleges and universities to offer that bright young people are flocking to them in such large and ever increasing numbers? Of course the whole story can not be told in a few paragraphs. But as one who has been through the college mill, both as student and teacher, we may be pardoned for attempting a personal estimate of what colleges have to offer. And there is also this added interest. The writer is the father of four college prospects, the oldest looking hopefully toward college entrance next September.

We shall not say much of the money value of a college education. There was a time when figures on this



point were quoted with considerable gusto. But it is now pretty well understood that the more fundamental determinant is the student rather than the education. There are many who succeed without an education of the formal type. What an education does is to aid true learners. That is, given this type of person and a good education and one has a combination almost certain of success. This is another way of saying that an education, and especially a college education, is primarily for those whose lives can be truly enriched thereby.

Now what are some of the things our colleges offer which make for the enrichment of personality? First of all, our colleges offer to young and inquiring minds the thrill of gaining additional knowledge. Institutions of college grade offer a different and challenging approach even in familiar fields. New teachers and a wealth of detail all operate to put new life into old subjects. The writer remembers the happy hours he spent in the wonderful library of a great eastern university. Here he was able to handle books and source materials he had previously known only from footnotes or at second hand. In this library there was a priceless collection of 5,000 volumes covering just one significant period in English economic history. Here was detail that made discovery possible. But in college, the thrill of gaining additional knowledge is not just a matter of recovering what is known. Orientation is for perspective and a sense of direction with respect to new fields of truth. And so our colleges offer the thrill of recovering knowledge, and the possibility of adding one's own bit to the world's vast store.

But our colleges do more than bring one to the fields of knowledge. Facts mean little except as they can be translated into the wisdom that makes better living possible. And so our colleges offer the stimulation which comes from wider personal contacts. Not just any contacts, but generally those that lead to helpful views of life and its meaning. Of course, there is an element of shock connected with the typical college experience. Just as the fledgling comes to the point in its physical development that it must fly or fall, so every developing young person comes to the stage in the maturing of his mental powers that he too must fly or fall—must think for himself or sink to the level of the unthinking crowd. In the church college the transition from adolescent to mature mentality is made under the most favorable conditions. It is attended with less shock because facilitated with sympathy and understanding. Thus our colleges offer the stimulation of wider contacts, not only in classroom or lecture hall, but with living, pursuing personalities. College years provide a time for like-minded young people to know each other and those interested in their problems.

More particularly, and for most who pursue knowl-

edge, our colleges finish off the formal educational direction for life. They provide the last free period in which the able and sensitive young person can survey the range of life and its opportunities with a view to an enlightened decision regarding his life work. In times past this may not have mattered so much; but today education fails if it does not fit one to adapt himself to change. What we mean to say is that one's college gives the final mind-set for life. It can set standards of living and attitudes at variance with what a graduate must face as actualities. To be educated away from one's people and natural possibilities is tragedy indeed. This is not a condemnation of colleges, but a recognition of the fact that they differ. It suggests the importance of selecting a college that will give one the mind-set which will make for the greatest happiness and the utmost usefulness. Then how important it is that the outlook of one's chosen college should be wholesome, courageous and Christian! It is for this reason that we feel that Brethren colleges have most to offer to Brethren young people.

Summing up what colleges have to offer, recall that we have noted the thrill that goes with the gaining of additional knowledge, the stimulation of association with dynamic personalities, and the gaining of a proper mind-set for life. Now it seems to us that all these act together to bring out the best in young people, that they constitute a true challenge to the inmate nobility of the human soul. Of course the college formula is not infallible, but applied in the most impressionable years it tends to give us the sort of persons most likely to live together happily and peacefully in a civilized society. With the recrudescence of a mob spirit throughout the world, it is evident that we need many more than a million in training for the finer things that colleges, and especially our colleges, have to offer.

H. A. B.

### **"Working Students"**

You need not feel too sorry for the poor boy who has to work his way through school. "At the University of Chicago it has been discovered that he's a better student than the one who gets a monthly check from dad." Robert Woellner of the board of vocational guidance and placement, and John Stalnaker of the board of examiners, are sponsors of the quoted statement.

If you wonder why "working students" have such a high rating it is only necessary to recall that they are not in school to keep up a family tradition or to have a good time. "Working students" are pretty sure to know what they want and just as sure to go after it. Being in school under conditions that make it imperative to make the most of every minute, it is naturally the "working student" who proves the best in his studies.

H. A. B.



---



---

## THE GENERAL FORUM

---



---

**Dreamers**

BY PAULINE GOOD

Behold a dreamer! How much scorn and hate  
 These words have always held in every age,  
 A biting lash, a searing flame, for souls  
 Whose dreams will ever shine on history's page.

There was a Dreamer once long years ago,  
 Who lived and dreamed beside fair Galilee  
 And all who knew and heard him, were amazed;  
 His dreams, they thought, would never fulfilled be.

They killed him; he was just a Dreamer, lone.  
 Dangerous? Yes, because he caused unrest,  
 And discontent with things that were, and set  
 Men's hearts to seeking what was truly blest.

We too would kill our dreamers! Not in flesh.  
 Too civilized are we for deeds so raw.  
 We crucify their spirits, kill their souls.  
 We do all this and stay within the law.

When children dream, we feel it such a shame,  
 And are concerned with standards overmuch.  
 When young folks dream, we scoff at them and preach  
 That wealth, not love, gives one the magic touch.

And when the years have passed and left with us  
 No joy, but disillusionment with care,  
 We dare not dream; the stuff for dreams, laid up  
 By us so scant, so poor, of hope too bare.

So let us cherish dreamers and their dreams;  
 Give time for dreaming to both great and small,  
 Amid this world's wild rush and useless haste;  
 When dreamers cease, we know, the nations fall.

Youngstown, Ohio.

---

### The Place of the Brethren Colleges in Higher Education

BY A. J. BRUMBAUGH

Dean of the College of Arts, Literature and Science of the University  
 of Chicago, one time President of Mt. Morris College

THE church-related colleges are beset by problems that could not be foreseen by the educational pioneers who founded them. The outlook is not hopeless, however, for in the changes taking place in higher education some new emphases favorable to the liberal arts colleges, whether independent or affiliated with a religious denomination, are appearing. It is necessary to understand as clearly as possible the cross-currents of change now playing upon these colleges before attempting to discuss their place in the field of higher education. Consideration will be given first to some of the factors affecting the colleges adversely, then to some of the more favorable aspects.

The disappearance of the sharp lines of demarcation among religious denominations is everywhere apparent.

The bitter controversial debates which many of us witnessed in our youth have all but disappeared. The churches realize more and more that the great social issues of the day must be faced with a united effort and that the co-operation, even union of denominations, is an inevitable consequence. This trend makes the denominational college less important as a medium through which youth are to be kept within a particular church and to be trained for denominational leadership. It becomes more important, of course, as a source of leaders for the larger fields of social and religious activity.

This trend away from intense denominationalism is reflected in the student bodies now enrolled. Nearly half of all the students enrolled in most church-related colleges are not members of the church supporting the colleges that they attend. The courses they take, with the possible exception of Bible and religion, are much the same in each of the colleges. In consideration of these facts it is argued by some, and with considerable point, that in regions where a number of church-related colleges are located in close proximity the educational interests of students might be served better were several of these colleges merged. This suggestion is particularly forceful where competing colleges are all operating at less than full student capacity and are vying with one another in soliciting students. The interests of the co-operating denominations could be served effectively by maintaining on the combined college staff teachers of Bible, church history and doctrine from each denomination having a sufficient number of representatives in the student body to justify faculty representation.

A second factor affecting the church-related college is the extension of public education. Normal schools are becoming state teachers' colleges or state colleges. Most of the church-related colleges have become to a considerable extent teacher training institutions. Now that normal schools are being converted into nontuition degree granting colleges without regard for the services already being rendered in this field by other institutions, many church colleges are placed in a situation in which they must compete at a decided disadvantage. Many students these days are not convinced that there is enough difference between a free state college and a church college charging tuition to warrant their choosing the latter.

A third consideration is the indispensable matter of finance. In earlier days some, perhaps most of the Brethren colleges were operated by a group of private individuals who employed their faculty, and after paying salaries and expenses, shared in the financial



residue—generally no great amount. But times have changed. Under the influence of standardizing agencies—a good influence on the whole—better teachers, libraries and equipment have had to be provided and salaries somewhat comparable to those in other colleges have had to be paid. The demand for endowments and for larger gifts to the colleges has grown to the point at which some doubt the ability of a constituency no larger than the membership of the Church of the Brethren to support adequately all of its colleges.

Were this all that can be said, the outlook with reference to the Brethren colleges would be quite dismal. But there are some trends in higher education that are more favorable.

First may be mentioned a new emphasis upon the importance of general liberal arts education. Professional schools and associations, particularly in the fields of teaching, law and medicine, as well as leaders in business and industry, are stressing the importance of a broad general education for these fields of service. This appears to mark a turn away from early technical and vocational specialization toward the type of general liberal arts preparation that the church colleges are in a good position to supply. It must be recognized, of course, that to supply this need satisfactorily those colleges will have to provide a superior quality of work. This will mean a still greater expenditure for superior teachers, superior libraries, superior laboratories and facilities, and superior conditions under which students and faculty members work. The cost of the colleges to their church constituency and alumni will not be less but more.

A second important consideration favorable to the liberal arts colleges, especially those under denominational auspices, is the recent emphasis upon character education. A growing concern is noticeable regarding the questionable qualities of character prevailing among American citizens and especially among those in high positions of public service. Education is being looked to more and more as the corrective. If the church colleges have had one objective uppermost in their thinking, it has been the development of Christian character in their students. The shift in public sentiment in the direction of good character should bring the church colleges to the fore as important agencies through which this need may be fulfilled.

But what of the cost? Can the church constituency bear it? The point has been stressed that the cost of college education has increased and that if the colleges are to fulfill a distinctive purpose, it will continue to increase. Even this I do not consider an insurmountable problem. On the basis of contributions to education by the constituency of our Brethren colleges during the last few years, it will be impossible to continue to maintain our colleges at a level that will command respect

in the field of higher education. In fact, if we have reached the limit of our financial support to education, I see no alternative to gradually starving some of our colleges out of existence or more wisely merging some of them, concentrating our resources on a few to make them outstanding. I confess that I have despaired considerably at times as to the outlook. But when I saw within the past two years another denomination whose average wealth per member is no greater than ours at a single stroke pay debts amounting to more than \$100,000 for two of its colleges, and this during a period of depression, my hopes were raised. If we decide to make our colleges one of the greatest enterprises of the church in the name of the lay members and leaders they provide for the church, even more, the leaders and citizens they give to society at large, we will and can pay the cost. Without such a sacrificial conviction to support them some of our colleges will inevitably perish.

*Chicago, Ill.*

## Why Go to a Christian College?

### A Recent Graduate's Answer

BY PAUL M. ROBINSON

It is undoubtedly true that college years are some of the most critical of a young person's life, for they are a period of change, a time of new discoveries and a release of old prejudices. The college environment therefore obviously plays an important part in the direction of the life of each of its students in this time of unusual impressionability.

In a day when many of the institutions of higher learning have openly declared their freedom from any religious influence, the Christian college stands alone, holding aloft most cherished moral and spiritual ideals, and maintaining a scholarship which recognizes the truth of the revelation of God. I have seen a beautiful Brethren heritage of the faith of generations swept out of a student's life by an unscrupulous professor in a non-Christian institution who was too short-sighted to see any reality beyond his own mind. I have also seen the faith of fellow students in a college definitely Christian strengthened because the truths of human experience have been interpreted in the light of the eternal verities of God's Word.

One of the greatest encouragements I remember of college was the discovery that one could be both a Christian and a scholar, that there were keen, well-educated professors who were Christians, and that the finest young people I had ever met were Christians. I hold the unique and lasting friendships found in a Christian college, both with professors and students, of a value beyond estimation.

Any college will claim to educate the mind, but the Christian college seeks to educate the heart as well, and



an education which disregards the building of character is a dangerous thing. A distinguished fellow alumnus of mine one time said: "I perhaps learned more at the university, but I got my set of soul at the little college on the hill." Could a higher tribute ever be paid any institution? I am increasingly thankful that mine is a Christian college.

Princeton, N. J.

### A College President's Answer

BY R. W. SCHLOSSER

President of Elizabethtown College

BECAUSE of financial inducements by institutions of higher learning and because of a prestige and advantage thought to be associated with state educational institutions a graduate of a high school today faces a problem in determining which college shall be his alma mater. It was, however, the element of emphasis upon Christian character in the church-related college that caused President Hadley of Yale to write: "To produce Christian character, education must call to her assistance religion." What then are the advantages in attending the Christian college? The *associations*, the *teaching*, and the *product*.

In the Christian college by far the greater percentage of students come from Christian homes. This fact alone makes for an atmosphere conducive to a clean, pure college life. High ideals and a sense of honor and duty permeate the campus life through organizations such as the Student Volunteers, the Young Men's and the Young Women's Christian Association and the Ministerium. The midweek vesper service, daily chapel, and the emphasis placed upon attendance at Sunday-school and church services serve as means for moulding Christian character. The Christian college affords association with helpful friends, provides good companionship, and exercises parental concern.

Then, too, the teaching in a Christian college has a philosophy of life supporting it that is absolutely vital to the development of the life that serves. It is here that life becomes complete, well-rounded, and well-proportioned through teaching that recognizes the worth of the church and the supremacy of Christian ethics. President W. A. Thompson of Ohio State University said: "The Christian college rightly equipped and endowed has the supreme call and the supreme opportunity of the hour." Christian character will not be formed under teaching in colleges whose faculties propound paganistic philosophies of selfishness and materialism.

The product of the Christian college is possibly the most potent reason for attending such an institution. The moral and intellectual fibre of the student trained under a Christian faculty is such that it can stand up under the most trying and perplexing situations of life. Such a student comes forth knowing how to "live

simply, think rightly, and act nobly." It is from the Christian college that ninety per cent of our ministers and ninety-five per cent of our missionaries come. The hope of the world lies in the output of the Christian college. George Washington wrote: "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." The church, the family, the nation—all are utterly dependent upon the product of the Christian college.

Elizabethtown, Pa.

### A High School Teacher's Answer

BY WILBUR S. BARNHART

THE American educational structure possesses great power, not only in directing the lives and attitudes of its individual students, but in determining the social and institutional life of each generation. Brethren parents, when faced with the problem of selecting a college for their children, must consider both of these factors.

#### The College and the Personality of the Student

Christian education, as developed in the Brethren colleges, is predicated upon the assumption that we know the purpose and meaning of man's existence. With blessed assurance we set before our youth in the Brethren colleges the goal of Christian discipleship. There is the very definite challenge of the sacrificial life. They see daily the demonstration of the supremacy of the Christian culture. The result is a personality which has direction, unity and stability. Too often the result of education in a secular institution is a confused, purposeless and disintegrated personality. We select the Brethren college because we wish to develop a wholesome and a Christian personality.

#### The College and the Growth of the Church

In the larger aspect of the problem we select the church college because of the church as an institution. Christian education must continue to be the powerful ally of the church. The colleges supplement and enrich the materials used by the church in building Christian character. They train our missionaries, ministers, and Sunday-school teachers. They give to the church the strength of Christian scholarship to carry on the good fight of faith.

As interested parents and children, let there be no misunderstanding. We select the church college in order that we might *indoctrinate* our own children with a Christian philosophy of life; and by our selection we build a stronger church.

Indianapolis, Ind.

"No institution is more necessary in America today, or more deserving of support, than our colleges and universities which are free to teach the Christian religion."—Robert E. Speer.



## Financing the Christian College of the Future

BY PAUL H. BOWMAN

President of Bridgewater College

CHRISTIAN people in all ages have desired that those things which they have considered worth while should continue. During their lifetime they give effect to this desire by their moral support and the sharing of their income with those enterprises which are dear to their hearts. But how may they assure the perpetuation of these values to their children, to their children's children, and to the generations which shall follow them?

The answer to this question involves, on the one hand, the proper and effective education of children and young people; on the other hand, the permanency of those institutions which are responsible for administering the kind of education which supports the ideals and values which we consider worth while.

Inspired by the Christian ideal of life men and women of generous spirit have throughout the centuries made substantial gifts toward the endowment of institutions and causes which were precious in their sight. Such gifts have not always been wisely made or well directed. They are sometimes applied to temporary needs which soon become obsolete.

But there are certain needs which so far as human wisdom can foresee will always endure. Among these is the need for *Christian education*. If the Christian church is to endure it can never neglect its program of education either at the level of the child or at the college level where it touches its youth and moulds its future leadership. Colleges in general are among our oldest institutions. The great colleges of England are older than the British government. This is also true of the colleges and universities of France, of Germany, of the United States and of the governments of other great nations. The need for education endures forever. The need for Christian education is likewise eternal. It is concerned not with the intellectual alone, but with the moral and spiritual as well.

There are a great many ways of expressing the purposes and objectives of the Christian college. One such college expresses its purpose thus:

*To develop in young people a Christian philosophy of life which will express itself in daily conduct.*

*To develop in youth the power to think clearly and accurately on the basis of a broad and general culture of heart and mind. To inspire in youth a reverence for God and the world as his creation, and a love for the peoples and races of the world as his children whom they should serve.*

*To develop in the minds of young people a conception of the human body as the "temple of God" whose glory and service is enhanced by sound health, clean habits and pure living.*

This appears to be a service which should endure forever. It is based on permanent human needs. If Christian people fail in the financial support of such causes they fail in their duty toward God and their fellow man. Institutions which give themselves to such purposes should be in perpetuity to the decades and centuries ahead.

The Church of the Brethren needs to develop a sound and comprehensive financial policy. It is a crime to spend money carelessly or unwisely, and the Christian church is not blameless in this respect.

In applying funds to the perpetuation of great causes the church, and individuals as well, should satisfy these questions so far as it is possible:

1. Is the need to which the gift is to be applied reasonably permanent?

2. Is the organization or institution able to conserve and apply the gift to those purposes which it is expected to serve?

It is perhaps clearer to the church now than ever before that her colleges have rendered an indispensable service. It is a service for which they have received little official recognition. The church in the past has too frequently held her colleges off "at arms length." They have had urgent physical needs throughout the years, their faculties have made greater sacrifices than have ever been proclaimed, they have experienced deficits again and again and they have had reverses and demands for service which created unavoidable indebtedness. But the church as a whole has taken little or no account of them in these trying experiences.

The church must plan for her colleges just as she plans for other causes. If missions are important, if pastoral leadership is essential, if an able and enlightened pulpit is vital, if the leaven of loyal and intelligent lay service is of any account, then our colleges must be admitted wholeheartedly into the financial program and plan of the church.

It is not the purpose here to set forth a financial program or policy for the church. But the following principles deserve consideration:

FIRST: *There are certain needs and causes which the Christian church seeks to serve which constitute a universal obligation upon all members of the church regardless of their social or economic status.* Even the widow with her "mite" is not exempt. On this principle the financial support of missions in the main, and of the local church in most of its phases, is essentially the burden of each generation.

Those who endow local churches are in most cases not benefactors at all. They are short-sighted stewards and often defeat the very purposes which they intend to serve. They lift from the shoulders of the next generation the load which inspires giving and personal sac-



ricific. They unintentionally dry up the fountains of charity which should flow stronger and stronger among Christian people, and not weaker and weaker. The mission work of the church is vastly more than spending money for the evangelization of the unevangelized. The maintenance of the *spirit of missions* in the life of the church is a large and noble part of the mission program. That spirit must be kept alive. When the church at home ceases to glow with the mission spirit, then missions are dead at home no matter how many men and women we send to the field or how much money we spend abroad. Each generation needs to bear the financial burden for missions for the sake of its own soul. Those who seek large endowments for these purposes are often misguided. Let missions and the local church be supported by gifts, large and small, which come from the hands of all of the men, women, and children of the church. These should be given in sacrifice and devotion to the great central cause which the church represents and should be applied by each generation as its best wisdom dictates.

SECOND: *There are special forms of service within the program of the church which answer to permanent needs but are limited and restricted in their application.* They do not appeal to the great mass of givers and yet they are causes which must go on. They undergird all the work of the church and leaven important areas of human society with the spirit and ideal of Christ. Christian education at the college and seminary level is one of these movements.

The Christian college has always been the object of generous giving among growing churches. The large denominations spend millions upon their colleges and have usually received large dividends in return.

The Church of the Brethren must become more generous toward her colleges and the seminary. The needs of the future church demand it. Our plan for financing our colleges should at least include the following:

1. More generous allowance in the budget of the Annual Conference for the seminary and the work of the General Education Board.
2. The inclusion of the colleges in the budgets of the district conferences in each of our college regions and in the budgets of the local churches in those regions. These amounts would necessarily be small, but the church needs the stimulus which comes from a general recognition of the claims of Christian education. Furthermore, she needs in her colleges the strength and service which this additional support would make possible.
3. The colleges should be the principal recipients of funds by bequest, annuity, and gifts from estates. Such gifts should be regarded as sacred. They should be amply protected and conserved. They should be ap-

plied strictly to those purposes for which they are intended.

The point of view here set forth may be briefly summarized as follows: The function of our Christian colleges in the life of the church and in modern society demands that the church "take her colleges to her heart." There is no clever scheme for financing them. If we are going to support them, we must support them as we do other causes. The Church of the Brethren should give official recognition in her budget to the current needs of the colleges and encourage substantial gifts from those of means in each generation toward their permanent endowment and the perpetuity of the everlasting and indispensable service of the Christian college.

*Bridgewater, Va.*

## The Relation of the Colleges and Seminary to the Ministry of the Church

BY J. W. LEAR

THE whole body of believers at any given time is responsible for the marching orders of her Lord. The field of this responsibility is the world. Since the spiritual organism is made up of a number of member organizations, no one denominational member is responsible for the entire field. Duplication and overlapping should be avoided. The neglected and underworked areas should receive attention. Our church should determine what part of the field is reasonably our task. We will mean more to the whole field, if we work well a part of it. We have no right to hold any section which we are unable or unwilling to serve so long as other denominations are able and willing to do the task.

Three things deserve consideration. *First*, what are the most strategic areas? Are we prepared to undertake city work, or shall we specialize in the rural areas? In either case, is our decision based on a knowledge of the needs or on a childish desire to spread? We should not be tolled into new territory by roving, lukewarm or commercially-minded members. Our advances should be preceded by careful surveys and adequate preparation. Large open spaces between units, and especially small units, add strain and lessen effectiveness. *Second*, after deciding on the areas and their needs, an adequate program to supply the need is necessary. A church with insufficient vision and creative ability to set up a program of adequate supply of any neighborhood should feel ashamed. The church has no right to expect support if she fails to give service. The *third* consideration calls for the selection, training and management of an adequate leadership. A challenging field with a worthy program requires a capable ministry. A cramped field with a weak program invites a mediocre ministry. An inadequate system of finding, developing



and managing the ministry opens the door for mediocre talent or it may cripple the work of good talent.

The administrative agencies, both general and district, are responsible for the above considerations. A perfect realization can scarcely be hoped for. That it is worthy of all the strength of all the church is sound reasoning. Even a partial realization calls for immediate and heroic action. The Council of Boards might well set herself to a consideration which will start creative action. The colleges and the seminary of the church have a distinct relation and responsibility to the threefold problem. The faculties of these institutions should not only be interested but should proffer their services toward that end. Especially should these institutions be interested in the third consideration. But they can not do adequately the training called for in the third without a clear vision of the field of service and its need.

What right has the church school to solicit the young people of a community and educate them partly at the expense of the church in such manner as to send them everywhere else but back to the field where the church is operating? Just why should we have church schools? What are the motivating influences of these institutions? Are the graduates of our schools interested most in building the kingdom of God in a pagan world? Do they leave the halls of learning, profit-motivated or service-motivated? Is the emphasis on "room at the top" in order to obtain selfish sovereignty, or "room at the bottom" in order to give vicarious service?

In the light of these and other considerations what may our church schools do for us? What has the church a right to expect?

1. Faculty members who represent a type of Christian educators skilled in capitalizing all the resources of their departments for the promotion of the kingdom of God. To make this possible high spiritual attainments must combine with high scholastic attainments.

2. The curriculum in both college and seminary must be life-centered rather than subject-centered. It is possible to teach philosophy, science, history, etc., without teaching their meaning in relation to life at its highest and best. It is so easy to magnify the institution and fail to glorify life.

3. The professor in the department of Bible in our colleges should be a genuine Christian, a minister of experience and ability, a man loyal to the church and acquainted with her needs, a man who can select some of our best young men, both spiritual and intellectual, and challenge them to take up the ministry, giving guidance and direction in the preparation for that work.

4. The greatest of sympathy and understanding should exist between the dean of Bible in our colleges and the president of our seminary so as to articulate

intelligently in training the kind of leadership necessary to our tasks.

5. The administration department of the colleges and the seminary with the general secretaries of the home and foreign boards should co-operate in an effort to discover the needs of the fields in which we operate, to plan an adequate program covering the phases of the work to be done, and to provide for an adequate leadership in working the fields.

6. In order to augment an official ministry, there should be a definite plan to provide for a capable lay-ministry. Our ordained ministry roll should be smaller than our present nominal roll. The ordained group should be adequately buttressed by a worthy and willing lay-group of leaders.

Chicago, Ill.

## The Meaning of Education

BY V. F. SCHWALM

President of McPherson College

*A list of sayings on the value of education with special reference to the significance of the Christian college in our educational system.*

"WHERE there is no vision, the people perish."—Prov. 29:18.

"Schoolhouses are the republican line of fortifications."—Horace Mann.

"It depends on education to open the gates which lead to virtue or to vice, to happiness or to misery."—Jane Porter.

"Neither piety, virtue nor liberty can long flourish in a community where the education of youth is neglected."—Cooper.

"Educate men without religion and you make them but clever devils."—Wellington.

"Planting colleges and filling them with studious young men and women is planting seed corn for the world."—Judson.

"If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest."—Franklin.

"America's greatest need is an intelligent public opinion."—Babson.

"Our civilization can not survive materially unless it be redeemed spiritually."—Woodrow Wilson.

"Of all the dispositions and habits which lead to political prosperity, religion and morality are an indis-



pensable support. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. Promote as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, is it essential that public opinion should be enlightened."—George Washington.

"The crowning glory of man's life on earth has been the discovery of character."—Dr. James Henry Breasted.

"These colleges are beacons of light and leading. If I were a rich man seeking to benefit my country, to raise its standards of culture and morals . . . I should pick out a hundred colleges from the size of Oberlin down to colleges with 200 students and would endow each of these colleges with a million dollars."—William Allen White.

"To be at home in all lands and all ages; to count nature a familiar acquaintance and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among people of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasms and co-operate with others for common ends; to learn manners from students who are gentlemen; and form character under professors who are cultured—this is the offer of the college for the best four years of your life."—William DeWitt Hyde.

"If we work upon marble, it will perish; if on brass, time will efface it; if we rear temples, they will crumble

into dust; if we work upon immortal minds, and imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something that will brighten to all eternity."—Daniel Webster.

"Make no little plans; they have no magic to stir men's blood and probably themselves will not be realized. Make big plans; aim high in hope and work. Remember that a noble, logical diagram once recorded will never die, but long after we are gone will be a living thing, asserting itself with ever-growing insistency. Remember that our sons and grandsons are going to do things that would stagger us."—Daniel H. Burnham.

"If the concept of God and a sense of the reality of the spiritual world die out of the hearts of the children and youth of this generation, smothered beneath the doubts and negations of a godless learning, the very foundations of our faith will be broken up. If we fail to bring Christ into the buoyant and responsive life situations of the campus and classroom through the life and work of godly teachers and a new appreciation of the Bible, we have given over our youth to the possible disillusionments and the bitter despair of a pagan culture that today is blighting the hope and faith of many so-called intellectuals."—Dr. Covert, General Secretary of the Board of Christian Education, Presbyterian.

The rising generation is confronted with forces of a subtle sort that undermine the integrity of personality. In certain intellectual centers the idea of God has faded from Fatherhood to mere speculative inquiry. The Christian college, by which I mean the denominational college as now organized, is the strong citadel today for the expression of a strong, virile Christian philosophy of life and the universe. Our students will not gather spiritual idealism from those in the classroom or in current literature who make no profession of religion. A persistent neutrality in matters of religion will result in spiritual indifferentism. The Christian college is the last court of appeal in our educational system for a free and untrammelled discussion of the things of the spirit.

It is a tragedy for the church to leave her youth exposed to the forces that leave God out of all their study of philosophy, of modern science and of all the interpretation of history and human society that our children will be compelled to face. For the church to retreat is to make the secularization of education complete. The consequences of such a situation we can not contemplate but with the most profound concern.—Dr. William O. Thompson, President Emeritus of Ohio State University.

### Sonnet to Wilbur Stover

May 5, 1866—Oct. 31, 1930

BY JOSEPH VAN DYKE

And now he lies in death, his busy hands  
Quiet, his eager lips at last closed tight;  
His feet, that carried far the blessed light,  
Are journeying in distant long-loved lands.  
His heart was one that always understood,  
And ached to realize the world's hard need;  
Nothing sufficed him but the actual deed,  
Nothing could swerve him from his chosen rood.  
He lies in death, but we are rich who saw  
The intense ministry, the power, the will.  
Today we bow our heads in love and awe  
Before a spirit that no fear could still.  
Here is a man who gave his life to birth  
The brotherhood of men upon the earth.

Burt, Mich.



## The College Prospect Asks Some Questions

BY J. G. MEYER

7. *How can I investigate the standing of a college?* The standing of a college may be determined: (1) By writing to the president of the college. He will supply information on the standing of his college, in the state and with the regional association. (2) By writing to the secretary of the regional accrediting agency. (3) By writing to the registrar or examiner of the state university. (4) By writing to Dr. J. I. Baugher, Secretary-Treasurer of the General Church Board of Education, Hershey, Pa. (5) By finding out how the graduates are received and what standing they have. This can be done by speaking with the college graduates and with their employers.

8. *How can a young man without money work his way through college?* (1) He should write to the president of the college and apply for a position to work his way through college. Tell the president of his willingness to do any kind of unskilled labor unless he is skilled in certain lines of work. (2) He might apply to the president for a scholarship. (3) He should try to secure an assistantship in a college laboratory, library, or office. (4) A pupil who has done exceptionally good work in his high school laboratory courses would stand a good chance to become a laboratory assistant in college. (5) A high school pupil who is strong in English, shorthand, and typewriting would stand a good chance to obtain an office position in college. (6) He should start a thrift and rigid economy program at once. (7) He must be able to accumulate money before he goes to college. He must forego vacations, useless expenditures, and not count on being "hand-fed" with a salary that should go to some one who merits it.

9. *How do the expenses in colleges of the Church of the Brethren compare with the expenses in state colleges?* (1) There is not as much difference as one might think. Much depends upon whether or not the student can keep his living and traveling expenses down. (2) Statistics show that the average boarding student in a state college spends from \$50 to \$150 more than the average boarding student in a college of the Church of the Brethren. (3) The experience of students who have attended both types of colleges is that they spent more at state colleges and universities than at colleges of the Church of the Brethren. (4) The word tuition does not include all important expenses. The student in a church college is not likely to spend so much for other fees, room, and board as in state college. (5) Tuition and enrollment fees in the colleges of the Church of the Brethren vary from \$150 to \$200 a year. The same fees in state colleges vary from \$25 to \$100, but as a rule living expenses and expenses of the social life are considerably higher

in the state colleges than in one of our own colleges.

10. *Would it be advisable for a high school graduate to go to college if he had to borrow money?* (1) Yes, if he has unusual health, mental aptitude, clean habits, a passion to render a high type of service in one of the major professions. (2) Yes, if the graduate has a strong determination to get a college education. (3) The answer to this question depends on the high school graduate. If he has formed habits of thrift and economy, and if he really knows the value of money, he should be encouraged to go even though he has to borrow money. (4) The good student will have some money saved to start with and will be able to earn increasingly more during his college years. (5) If he has to borrow money to go to college he should have sufficient life insurance and should be able to keep up his policy while in college. (6) If the graduate is an excellent student, gives prospect of making good in college, and has some chance for vocational employment upon graduation, it is a good investment of time and money. (7) The average and below average high school graduate can not afford to borrow money for college purposes.

11. *What are the advantages of attending a small college?* (1) The small college makes possible intimate personal contacts with teachers and officers of administration. (2) The small college has smaller classes which makes possible frequent participation in class discussions. (3) Positions of leadership are more likely to be open to the average students in the small colleges. (4) The cost is less in a small college than in a large college. (5) There are more opportunities for extra curricular activities in a small college than in a large college.

12. *What courses do the colleges of the Church of the Brethren offer?* (1) The colleges of the Church of the Brethren offer general liberal arts courses leading to the A. B. or the B. S. degree. (2) They offer courses preparing high school and grade teachers. (3) They offer pre-professional courses leading to the ministry, medicine, dentistry, engineering, law, teaching and music. (4) The prospective student should secure a catalogue from the college because the courses offered are not the same in all colleges. (5) While the number of offerings in some of our colleges may be somewhat limited, nevertheless the educational opportunities in our church colleges are basic, and extremely important in the development of desirable attitudes, ideals and a philosophy of life. (6) Excepting teacher preparation, the courses offered in our colleges are limited when it comes to professional education; however the courses they do offer are extremely valuable in the cultivation of attitudes and ideals for any kind of service.

North Manchester, Ind.



---



---

## HOME AND FAMILY

---



---

**"I Am With You"**

SELECTED BY HELEN M. GASSERT, LEBANON,  
PENNSYLVANIA

*Lo, I am with you alway, even unto the end (Matt. 28:20)*

It is not always comfort to remember  
That "God is in his heaven,"  
When heavy clouds have hidden all the sunshine  
And we are tempest-driven;  
When all the world is desolate and lonely,  
Or filled with hate and strife;  
When hearts grow weary with their cares and trouble,  
And grief and sin are rife.

It does not help that God is in his heaven,  
For that seems far away;  
No voice comes down to us from that high silence,  
No answer when we pray;  
Up there, we think, the ceaseless hallelujahs  
That rise around the throne,  
Must dull the echoes of earth's lamentations,  
And drown the sad heart's moan.

But here is comfort: "I am with you always,  
The Faithful and the True,  
And I will never leave you nor forsake you,  
The long, hard journey through."  
For Jesus Christ is present help and refuge,  
Not far, but very near;  
Our Light, our Guide, our Shepherd, our Consoler,  
A Savior who is here.

**Radio and the Baby**

BY GARRY C. MYERS

THE raucous radio is about the worst enemy of the infant. It undoubtedly is doing more to wreck the nerves of babies and young children than is any other single agent. Parents and older children will have it turned on full blast, taking everything that comes for hours at a stretch. Then the family will try to talk, each shouting louder than the other to surmount the din. Where is family serenity where the radio roars incessantly?

And the maid. Left with the infant or toddler, she will turn on the radio loud enough for her to hear it in the kitchen or the farthest bedroom. The defenseless baby must be exposed to this clatter. I wonder how many nervous wrecks fifteen or twenty years from now can be charged to the radio.

No, not to the radio, but to the feeble-minded use of it. The radio is a great educational institution and medium for wholesome home amusement, when properly used. But only good, soft, quiet music is fit for the infant and young child to hear.

"How do you answer parents who seek advice concerning objectionable radio programs?" I inquired of William Doudna in his office recently. He is radio

chairman of the Wisconsin Congress of Parents and Teachers, and radio editor of the Wisconsin State Journal. He showed me the following sample letters of his to various chairmen:

"Here are a few suggestions you may find useful in your chairmanship work:

**"Listen Daily to Programs"**

"Spend a short time each day for about a week listening to radio programs designed for children, and analyze them for subject matter and for favorable effect upon the child's mind and emotions. Watch for any possibility of bad physical reaction as well.

"Then organize a committee of, say, three mothers, to work with you in your analysis, after making your individual study.

"That committee then should present its findings at a general meeting of your P. T. A.

"I should suggest avoiding mention, as far as possible, of any specific programs. Rather try to encourage the mothers to listen to the programs their children hear, and to watch the effect of such programs on the children. Then if they find ill effect, they can begin a gradual process of weaning the youngsters away from the radio. For instance, in our home, the youngster listens to an excellent program at 5:30, but leaves the radio at 5:45 (when a poor one begins) to help with dinner preparations. Other activities can be found to substitute for radio."

*Cleveland Heights, Ohio.*

**Kate's High Resolve**

BY LEO LILLIAN WISE

KATE ALSPACH couldn't help overhearing the words: "Oh, it makes me hurt right here when I hear lovely music." She had turned in time to see poor afflicted Billy Ellis put his hand up to his heart. Poor Billy was destined to have his head jerked in a continual twisting motion all his life, yet he had as good reasoning faculties as the average person.

Seated in the pleasant music room at home, Kate had to confess to herself that the past several months had not gone as she had anticipated. There had been the coming home after years of training a lovely voice. She had decisively told folks that she was not using her voice just any time or just anywhere. No, indeed, her parents had spent hard earned cash upon her voice, and now she proposed to repay them in cash.

Results had been disappointing; she hadn't secured hoped for pupils, neither had she made contacts with the folks she depended upon to aid her in securing some coveted interviews. And now to her dismay she found



that folks were taking her at her word, that they were not even asking her to sing any more. The girl was bewildered and discouraged.

"Frank," Mother Alspach had said to her husband in their room one evening, "did you expect for one moment that our only daughter was going to be a failure?"

"Now, mother," he cautioned her, "Kate is just like many another girl. She has gotten the wrong slant on things. She doesn't see things in their right perspective. She feels that her voice is her very own, a personal belonging. She knows we have spent lots of money for her training, and she has put in long hours learning. What she hasn't found out yet is that like the sunshine, the rain, the perfume of fragrant flowers, and the beauty of lazily floating clouds, a voice is given to bring joy, happiness, strength, comfort and challenge to all. Sometimes to be paid for in coin of the realm, again to be given lavishly only to know in eternity any reward for the gift."

"But, Frank," and tears stood in the mother's sweet eyes, "it hurts me to see her attitude. And it grieves me keenly to see our friends turning from her."

"I know it does," he counseled, "but since she is our daughter, and we know each other to be what we are, can we not trust that her real heart will be awakened and she will live up to our high ideals?"

"Oh, yes, yes," the mother agreed. The girl had not known of this talk. At first she had held herself aloof from any of the church programs. Later she had been compelled to see others asked to help here and there, while she was unasked. So now she was thinking rather bitter thoughts upon this last day of the old year.

"There's Hazel Myers," she mused, "never had any formal training. But sings everywhere. And folks seem to like to hear her." Then she forced herself to be honest in her conclusions, "But she puts her whole soul into it, and folks don't seem to care if she does make a mistake."

With burning cheeks she recalled the one time in the autumn when she had appeared upon a program. She had carefully rendered a brilliant selection, only to be applauded in perfunctory manner. The compliments given her had been stilted; she even recalled that poor Billy had passed her without one word.

"Yes, I wanted to show people what I could do with my voice! And I didn't reach their hearts. I failed."

And because she was the daughter of Frank and Mary Alspach, genuine good folks, she simply had to go down upon her knees in childlike confession and humility to her Lord and Master: "Oh, dear Father," she prayed in agony, "I've sinned in keeping my voice to myself. Next year I'll sing everywhere and all the time." She paused a moment; then she vowed, "My Lord, I'll not wait until tomorrow ushers in a new year, I'll begin today!"

She arose, went to the bathroom and washed her face. Just the simple act of washing her face and hands brought comfort. Then she went to the telephone: "Hello, Miss Martha, this is Kate speaking. Would you like to have me sing for you tonight?"

"Oh, my dear girl," there was such a note of sheer relief in Miss Martha's voice that it quickened Kate's heart. "I was just wondering what on earth to do about the program for tonight. You see, two of the folks I was depending upon have taken sick, and believe me, I was just ready to collapse."

"Well, then," pleaded Kate, "please don't announce that I'm singing; let it be a surprise number, or rather two numbers!"

Let it be said to Miss Martha's credit that she didn't once recall the times when Kate had insisted that elaborate attention be given to her numbers. But Miss Martha smiled happily as she arranged the program to be held in Grace church to bid adieu to the old year, and the ushering in of a new one.

As usual Billy Ellis sat down in front, for he never misses a church service. When Kate came out in costume and sang simply old folk songs, the expression upon Billy's face had turned from polite attention to exaltation. Somehow folks in the large audience sensed the soul of the girl, and it seemed as if the clouds of depression were rolling back and the sunshine of God's love was flooding the room.

Back in the last row sat a man who had curtly turned Kate down months before; now he was nodding his head in silent approval. "The girl had wakened up," he said to himself; "she will do now!" And he wrote a note making an appointment to see her in conference for work she had coveted.

After the dismissal folks crowded about Kate to tell her how they had appreciated her singing, but the one that appealed to her best, yea even beyond the note of appointment, was the one said by Billy, the afflicted: "I tell you, Kate, it was so pretty that it hurt right here!" And there wasn't a thing incongruous in his action of placing his hand upon his heart.

"Mother, didn't I tell you?" Frank had whispered to his wife. She smiled back through proud tears. Kate had stepped out of the path for self and was treading the path of service.

*Bellefontaine, Ohio.*

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

(By the Associated Press). "Tsinanfu, Shantung Province, China, Jan. 27.—An unidentified Chinese prisoner sacrificed his life for little Helen Priscilla Stam, orphaned at the age of three months by the mur-



der of her missionary parents, it was disclosed today."

Troops were about to kill the child to avoid the trouble of taking care of it, when another prisoner, a Chinese, begged that no harm be done to an innocent baby. Finally, the child's life was spared on condition that the man forfeit his.

Do you remember when we once called the Chinese "heathen"? "Greater love hath no man than this, that he lay down his life for his friend."

*Salisbury, Mo.*

## A Minute

BY EVA OTT

IN a college chapel a well-known professor was asked to talk before the students assembled there. The professor stepped before the group and said: "I hardly know what to talk about." From the rear of the auditorium came this reply from a freshman, "Talk about a minute." The freshman little knew that in his joking answer he had given the professor one of the greatest of subjects to talk about.

The biggest little thing in the world is a minute. Just think, there are sixty of them twenty-four different times a day. Life is made up of little things. How much in a time of sorrow, sickness or discouragement is a smile, a kind deed or word of encouragement!

"A ragged urchin played along the street,  
And slipped and fell upon the icy way.  
A fair-browed girl tripped by with nimble feet,  
But sudden stopped beside the boy, who lay

"Half crying with his pain. In sweetest tone  
And eyes brim full of tender human love,  
She said, "And did you hurt you much?" A groan  
Died on his lips. An angel from above

"Could not have grander seemed than she to him.  
He opened wide his great, brown homeless eyes,  
Thus to be sure one of the seraphim  
Had not come down to earth in sweet disguise.

"O precious human voice, with power untold!  
O precious human love to mortals given!  
A word or smile are richer than gold:  
Better be angels here than wait for heaven."

A grain of sand is a little thing, and yet when millions and millions of these little things are piled along the shore, they can stop an ocean from overflowing.

It is said that Napoleon once marched his army very near to the enemy's line and there he camped for the night. As you know, Napoleon's army was not very large and the attack was supposed to be a surprise.

Napoleon went out into the night and stood looking about. He saw one tiny flake of snow fall. He smiled at the insignificance of the tiny snowflake that fell to the ground and soon melted away. But as he stood there, other snowflakes fell to the ground and during

the night they fell faster and faster until when Napoleon arose in the morning, he was forced to retreat because the heavy snow had cut off his base of supplies. The first snowflake was unimportant, but the billions and billions that followed caused Napoleon's defeat.

One minute may seem insignificant, yet death often comes in a minute! A murder is often committed in a minute. A stanza of a song can be sung in a minute. A prayer can be offered in a minute, one that may change your mode of living. You can call a friend on the telephone and extend to him your sympathy or a ray of hope in time of sorrow in a minute.

How little and unimportant one minute seems, and yet did you know that time-killers kill the thing out of which life is made. That is opportunity. Are you making the best of your opportunities or are you passing them by hoping they will knock again?

"There's a time to get, and a time to give, and a time to throw away;

There's a time to do a kindly deed, and that time is today.

There's a time to sing and a time to mourn, a time for joy and sorrow;

There's a time to love; but the time to hate might better be tomorrow.

There's a time to sleep and a time to wake, a time to work and play;

But the time to speak an evil thought passed by us yesterday."

*Churubusco, Ind.*

## The Sacredness of Clouds

BY JULIA GRAYDON

As I watched the beautiful sunset clouds the other evening, all tinted with a delicate pink and moving so quietly, yet so gloriously across the sky, I said to myself, "The cloud is a symbol of sacredness in the heavens for by and by one of these clouds shall bring the Savior to earth, when he comes for his own."

The children of Israel traveled with the cloud by day and the pillar of fire by night. At the transfiguration of Christ, while Peter was asking for three tabernacles, "Behold, a bright cloud overshadowed them." And a voice out of the cloud spoke to them. And later as he stood talking with his disciples, "He was taken up and a cloud received him out of their sight." Then the angels who stood by said, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go."

Some day, from all these clouds which move across the sky, one will be chosen to carry our Lord to earth. Why then, should we not reverence them all as we realize that they have been his messengers in times past and only await his word for the future glory.

*Harrisburg, Pa.*



## KINGDOM GLEANINGS

### Calendar for Sunday, March 29

**Sunday-school Lesson,** Jesus Explains the Kingdom.—  
Luke 13: 18-30.

**Christian Workers,** Personal Development.

**B. Y. P. D.,** The Love Feast.

**Intermediate,** Money and Intermediates.

\* \* \* \*

### Gains for the Kingdom

**Four** baptisms in the Beech Grove church, Ind.

**Three** baptisms in the Bartlesville church, Okla.

**Five** baptisms in the Sebring church, Fla., Bro. C. C. Ellis of Huntingdon, Pa., evangelist.

**Four** baptisms in the Chico church, Calif., Bro. J. H. Casady of Washington, D. C., evangelist.

**Thirty** baptized and three awaiting baptism in joint meeting of Third Brethren and Morrellville church, Johnstown, Pa., Bro. Claud Studebaker, evangelist.

**Fifteen** baptisms in the Painter Creek church, Ohio, Bro. J. Perry Prather of Dayton, Ohio, evangelist.

**Three** baptisms in the Second church, South Bend, Ind., Bro. D. R. McFadden of Smithville, Ohio, evangelist.

**Twenty-two** baptisms in the Lima church, Ohio, Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. I. S. Long** of Baltimore, Md., April 13 at Westminster, Md.

**Bro. Chas. Flory** of Troy, Ohio, March 22 to April 5 in the Cincinnati church, Ohio.

**Bro. J. A. Robinson** of Johnstown, Pa., April 13 in the East Petersburg church, Pa.

\* \* \* \*

### Personal Mention

**Bro. H. Stover Kulp and wife**, en route from Africa to America, can be reached by addressing them as follows up to May 1: 35 Charles St., Farrington Road, London, E. C. 1, England, in care of J. Allison & Company.

**To "Mother Thomas,"** Phoenixville, Pa., hearty thanks for her Lenten season's greetings. Note this: "Although I am almost 92 years old I still go on praising him who did so much for us." Don't you think that "still go on" is fine?

**When Bro. Wilbur M. Bantz** of Thornville, Ohio, wrote us from Hillsboro, March 16, he was "out in the country at a little Friends church holding a week's meeting, conducting Bible study at noon, young people's meeting at 7:30 and evangelistic service at 8:00." He found "these folks very much like our own people."

**Prof. J. Oscar Winger** of Manchester will give the sermon both morning and evening at the thirtieth anniversary celebration in the Trotwood church of Southern Ohio, this very Sunday, March 29. Historical and reminiscent features will characterize the afternoon program. You are invited but please take your basket lunch and table service with you.

**Bro. John Heckman** of Polo, Ill., dropped in for a friendly greeting the other day when he was making some historical researches at the Publishing House. You will know more about it when you hear that interesting speech he is going to make at the Hershey Conference. And still more when the long-talked-of history of Northern Illinois gets itself written.

**Bro. L. H. Prowant**, pastor at Flint, Mich., doesn't want his church to be like the railroad car that two men entered and sat down in when a train was making up. "What's the matter with this car," they inquired when a train man asked them to go forward. "Nothing," he answered smiling, "only that it isn't coupled to anything that will take you anywhere."

**Bro. J. E. Rolston** of Sheldon, Iowa, is this month rounding out fifty years of faithful service in the Christian ministry most of which has been given to the Iowa community, though the call and installation came back in his native state of Virginia. Small wonder then that Sunday, March 29, is a day of special doings at Sheldon, a sort of ecclesiastical golden wedding, we imagine.

**Bro. S. M. Burger and wife** of Arrowwood, Alberta, were among our unexpected and welcome visitors last week. They thought it would be worth the extra three dollars it cost them to include us in their itinerary. We hope their valuation was not too high. Bro. Burger is a fifteen-year member of the Western Canada Mission Board and Sister Burger is the main power behind that newsy Canadian Broadcaster that comes our way occasionally.

### Peace Deputation to Colleges

The Board of Christian Education has arranged for a Peace Deputation to visit all of our college campuses this spring. The team consists of Dr. A. W. Cordier and Dr. C. Ray Keim of Manchester College. Their schedule is as follows:

La Verne College—March 24, 25.  
McPherson College—March 29-31.  
Juniata College—April 19-21.  
Elizabethtown College—April 21, 22.  
Blue Ridge College—April 23.  
Bridgewater—April 26, 27.

On these visits Dr. Cordier will give special attention to world conditions and international relationships, and Dr. Keim will outline the Peace Action program of the Church of the Brethren.

In developing the Peace Action program which will be announced in next week's Gospel Messenger, each college has been asked to appoint a member of the faculty to serve as regional director of peace work. This person will work with the general Board of Christian Education in promoting the Peace Action program through the District Peace workers and thus into the local churches. These directors are as follows:

Bridgewater—Dr. J. M. Henry.  
Elizabethtown—Dr. E. S. Kiracofe.  
Juniata—Dr. E. L. Craik.  
La Verne—Dr. Jesse C. Brandt.  
Manchester—Dr. C. Ray Keim.  
McPherson—Dr. J. D. Bright.



**Northwestern Ohio** has elected Elders A. P. Musselman and Ralph R. Hatton to serve on the next Hershey Standing Committee, with Elders J. F. Hornish and J. L. Guthrie as alternates.

**Sister Kyle Henard** of Pressmen's Home, Tenn., is very ill with a complication of diseases. She and those dearest to her will appreciate your prayerful interest in behalf of her recovery. In urging this request our correspondent says: "Some one's prayer was answered in another request I asked of the church."

**Bro. Moyne Landis** of Pierceton, Ind., "will have time for several evangelistic meetings between May 1 and Sept. 1." After an extra kind word about the church paper, he adds: "This is the second year that my church has sent the Messenger to every home. We make the subscription price an item in our budget and our people are greatly enjoying the plan." Other congregations are finding this the best plan of all.

**Sister Jas. A. Sell** of Hollidaysburg, Pa., in her 89th year, "can not see to read or sew, too deaf to enjoy public speaking," but she knows how to say a beautiful thing about the "good cheer" the church paper is bringing her. And she says it, if not with flowers, yet not with words alone, but with a lovely bit of fern, "plucked with my own hands near the monument of the Lost Brothers of the Alleghenies." Indeed we do accept this gracious "tribute of appreciation." Thank you, Sister Sell.

**Bro. Galen B. Royer's** personal letter of March 21 contained these words about the flood situation in Johnstown: "Yesterday Mrs. Royer and I were permitted to drive through the business district on our way to Huntingdon County. It is awful the destruction the flood made. Forty years ago the swift current carried away the homes. This time the water was practically as deep, did not flow swiftly and has left mud in homes and buildings anywhere from seven to fifteen inches deep; windows are broken in on first floors, plate glass in stores of first floor in business districts crumbled, foundations of many homes undermined. The broadcast this morning is that most people are sheltered but that does not bring back their homes."

### About the Flood

The two telegrams below will explain themselves. They deal only with the situation at Johnstown, Pa. While awaiting further advice we judge that our people can help most effectively through the Red Cross, and as other opportunity may be afforded in special cases. And may this sudden and dramatic need only remind us that the call for service to our fellow men is constant and always urgent.

J. A. Robinson,  
Bedford St. and Miller Ave.,  
Johnstown, Pa.

March 21, 1936.

Please send statement flood situation for Messenger Monday morning. Are Brethren suffering? Is relief adequate? Is all relief administered through Red Cross? We have hundred dollars if needed. Does need warrant Messenger appeal? If church relief is available who would administer?

General Mission Board.  
Per H. S. M.

General Mission Board:

Flood situation pathetic. Disaster equal to 1889. Estimated loss 50 million dollars. 20 lives lost. Situation well in hand. Recovery process rapid. Few heavy losses among Brethren families, and no loss of life. Ample food supply and donations for present with administration under Red Cross. Will advise later concerning donation.

J. A. Robinson.

### Miscellaneous Items

**Middle Indiana church school** workers are to meet in the Bachelor Run church in a forenoon and afternoon institute, March 28. Every worker is urged to be there.—L. W. Shultz, Secretary, North Manchester, Ind.

**The young people's rallies** of Middle Indiana will be held March 29 at Hickory Grove church for the east group and April 5 at Upper Deer Creek for the west group. All young people of the district are welcome to attend these rallies.

**The Fruitdale church** of Alabama is looking up its own history, and especially desires information concerning the connection of the late Bro. James M. Neff with that church. Respondents will please write Bro. J. C. Wine, 2351 Springhill Ave., Mobile, Ala.

**Have you relatives** or friends who ought to be getting into touch with the Chico church of Northern California? The young married group is especially anxious to make contact with any prospects. Write Mrs. Eva M. Harman, R. 2, Box 21, Chico, Calif.

**Thursday, April 9**, is the day set for the celebration of the La Verne Aid Society's fortieth anniversary. "A favorite dish dinner at noon will be followed by a suitable program." It's out in California and is to be "a homecoming event." All former members are invited.

**Consecration Service for Small Children.** Do you plan to have a consecration service for children as a part of your Easter or pre-Easter services? A new consecration service has been prepared by J. Clyde Forney at the request of the Board of Christian Education and can be secured free of charge. Write to the Board of Christian Education, 22 South State St., Elgin, Ill., for a copy.

**A correction.** In the church news from the Indian Creek congregation of Eastern Pennsylvania, published in our issue of Feb. 29, page 30, in the third line, please read, not \$20 but \$201. That is quite a difference, isn't it? We are sorry for our misreading of the correspondent's note, but glad that the larger figure is correct. Indian Creek is all right after all. Three-fourths or more of the families there get the Messenger.

❖ ❖ ❖ ❖

### With Our Schools Manchester College

**The winter quarter** closed with three busy week ends.

**On Feb. 21 and 22**, more than ninety debating teams, representing twenty-five colleges and universities, engaged in more than two hundred debates in one of the largest debating tournaments in this country.

**On Feb. 28 and 29** were held the Peace and Goodwill Conferences. We had expected Senator Nye of Washington, but he failed to come. However, Dr. D. W. Kurtz of Bethany ably took the place and gave his excellent lecture on war. The well-known Japanese Christian, Toyohiko Kagawa, made a great impression upon all who heard him. Large crowds were present at the conferences while a crowded auditorium heard Kagawa in his last address.

**On March 6 and 7** were held the banquets of Fathers and Daughters, Mothers and Sons. These meetings bring hundreds of parents to the college campus and have a most wholesome influence on all who take part.

**The spring quarter** has opened with more than six hundred enrolled. Only a few were unable to continue their work during the year.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Unrighteous Steward

"For the sons of this world are for their own generation wiser than the sons of the light"

Read Luke 16: 1-8

Monday

Jesus was teaching that wealth may be turned to good account with God. So he told the story of a steward. Because of his dishonesty or incompetence, his lord was dismissing him. Faced with poverty, he shrewdly used his authority to secure his future. Technically he was within his rights; do we not draw the same nice distinctions in modern business?

But Jesus did not condone this dishonesty. This is not an allegory where every detail is pressed into application. He told the story to illustrate but one point. The man was prudent; he used what means he had to secure his future.

*Our Master, give us a concern for the kingdom as great as the concern of the world for its little systems. Amen.*

### By Means of Money

"Make to yourselves friends by means of the mammon of unrighteousness"

Read Luke 16: 8-13

Tuesday

The sons of this world have always tried to lay up for a rainy day. Of old time they hid their money in the ground; today we trust our banker with even more disappointing results.

The sons of light should be prudent in the far look of the future. And the wealth a man has can become a means to this end. It is not the only means, nor the most important, but it is a lawful means to win the favor of God. It is not something evil to be cast aside. Wealth used selfishly brings judgment; but shared with others it will be transmuted into the true riches. Mammon must be a slave, not a master.

*Our Master, thy spirit is striving to establish a society where material things are always a blessing. Amen.*

### Lovers of Money

"For the love of money is the root of all kinds of evil"

Read Luke 16: 14-17

Wednesday

The Pharisee was not the capitalist of his day; that distinction belonged to the Sadducee. The Pharisee was interested primarily in religion. His practice was such that in order to be

Have you heard of the Fellowship of Daily Bible Readers? Those who follow regularly the readings appearing on this page may enroll in this fellowship. Write the Board of Christian Education, 22 South State St., Elgin, Ill., for particulars.

good he needed leisure and freedom from too intimate contact with the crowd. Since wealth bought this security, it was regarded as a good. He was not conscious of its moral dangers.

The Pharisee used his wealth to insulate himself against defilement. It kept him from sympathetic contact with needy men. It contributed to his pride, not to service. This was not making friends by means of mammon.

*Our Father, too often our motives are selfish. Give to us in the measure that we devote ourselves to thy service. Amen.*

### The Rich Man and Lazarus

"How hardly shall they who have riches enter into the kingdom of God"

Read Luke 16: 19-21

Thursday

Dives was not a bad man. He likely attended the synagogue. He had not cheated to get his wealth. He was a well-fed animal. A palace, choice food and drink, rich garments and good entertainment: these made life for him. He would never have known the beggar had he not stumbled over him at his door.

And Lazarus, the helpless beggar, lay at the rich man's door in hope that he might get some of the scraps. True, he had to compete with the dogs which he was not always able to fight off.

## WEEKLY QUIET HOUR

### Hades

**Hades.** This is a Greek word nearly equivalent to Hebrew Sheol. Both originally meant the final abode of the dead. See Gen. 42: 38; Job 7: 9; 14: 13; Psa. 6: 5; 31: 17; Eccles. 9: 10, 18; Amos 9: 2. In New Testament times Hades sometimes had the same meaning. See Matt. 11: 23; 16: 18; Rev. 6: 8; 20: 13.

With the rise of the hope of resurrection, Hades was thought of as an intermediate state where the dead found themselves separated, the good from the bad. This was a common picture in the apocalyptic books. (Enoch for instance.)

The picture does not belong to the past. It is a parable of our modern world—men with broken spirits, little children with stunted lives, in sight of plenty.

*Our Master, may social inequalities stir us as thou wast stirred. Amen.*

### In Hades

"Blessed are ye poor, for yours is the Kingdom of God"

Read Luke 16: 22-30

Friday

Dives had tried to keep the beggar at a distance in this life, and unwittingly he had created a chasm between them in the world to come. But the poor rich man found himself on the wrong side. He had cared only for the things of the flesh. He had made his bed and he must lie in it.

But the rich poor man who in this life had been glad to eat out of a garbage can, found himself the honored guest at Abraham's table. He was not there because he had been poor; but poverty had not kept him out of the kingdom. For the favor of God can not be bought by wealth or social rank, but is for the poor in spirit.

*Our Father, may we ever be mindful of the solemn fact that we are the makers of our own destinies. Amen.*

### The Measure of Service

"But through love be servants one of another"

Read Luke 17: 7-10

Saturday

Jesus was teaching against the wrong motive in service and he found an analogy in human slavery. The master did not serve his slave, nor was he expected to thank him for his service.

Sometimes the best of deeds is spoiled by a Pharisaic desire for notice. We want to be paid and refuse to work unless there is adequate recognition. God is more than a slave owner and his gifts to us are greater than we can possibly earn. But we need to learn the grace of serving him out of humility and love. It is a joy to serve those we love without thought of reward. How much more should our service to God be free from self-seeking?

*Our Master, in our pride we exalt ourselves and our little systems. May we take this rebuke as for us also. Amen.*



---



---

## OUR MISSION WORK

---



---



### Significant Meetings in Tai Yuan

BY SARA Z. MYERS

FOR a long time we have looked forward to buying property for a church in Tai Yuan. Since evangelistic work was started here in 1923 we have rented one place and then another making in all four different moves. Needless to say this oft changing has not been conducive to growth. We have been most thankful, however, for members added and for those who remained faithful during these years of difficult plodding.

On Sunday, Oct. 6, we reached a height never before attained when we met for the first service in our own property. Securing this place has not been an easy task by any means. Many have been the committee meetings, long have been the hours spent in planning, sometimes hoping against hope, to either raise the needed funds or find a suitable location. But the Lord has been good to us and even though the place purchased is not ideal, and neither is it yet altogether paid for, still we have made progress and are endeavoring to press on now with renewed zeal.

The property is a fairly new Chinese residence. It is therefore not a church building; but fortunately it is so constructed that the rooms can be easily adapted to our present needs. And it has capacities for future use. Only a little repair work and painting have been necessary at present.

*The picture shows the Tai Yuan church. See the accompanying article for details. Bro. M. M. Myers is to the right of the center in the back row. Sister Myers and Donald and Doris are in the second and first rows toward the left. Shown also in the picture are: (1) H. C. Yin of Ping Ting who preached the dedicatory sermon. (2) T. H. Chang of Liao Chow, but helping for a few months in Tai Yuan. (3) Mrs. Chang, women's evangelist for many years at Tai Yuan.*

We are greatly indebted to Sister Mary Kirk Spence of Philadelphia, who in memory of her mother provided a liberal donation. This together with the contribution from the General Mission Board has been a very great help. These gifts have actually made possible the purchase of the site and words are inadequate to express our appreciation to these donors. Yet we are overjoyed to report that more than half of the amount of money needed was raised in China. Our sister stations were liberal in their contributions, our local members have given as they felt they could, friends of other denominations have sent donations, business men of the city have helped us, and the money from our own English teaching has gone toward this cause. Our little group is very happy that we at last have a church home. We pray the Father that we may now seek more earnestly than ever before to bring in others to help us enjoy it.



As we met in that first service on October 6 we had another blessing for which to be thankful. The Liao Chow station has been willing to loan us their pastor, Bro. T. H. Chang, for a few months. He fortunately arrived just at the time when we were moving into the new place and on that Sunday brought us his first message.

Sunday, Oct. 13, brought another rich experience. Just at that time, the Y. M. C. A., the Youth and Religion Movement of China, was putting on special meetings in the city and one of the three speakers sent to Tai Yuan gave us a forceful message on that day. One was Miss Tseng Pao Swen, the great-granddaughter of one of China's most famous men. She is a highly educated woman of middle age and a devout Christian.

On Sunday, Oct. 20, we attained another long desired height when we held our dedicatory service for our new place of worship. The Y. M. C. A., Y. W. C. A. and neighboring churches sent in appropriate banners to be hung on our church walls, and some of them sent representatives to bring their greetings. Special music was prepared by our young people's choir. To a crowded house Pastor H. C. Yin of Ping Ting Chow delivered a strong and helpful message from his years of rich experience. Given in his fatherly way his sermon was most appropriate to our congregation which happens to be largely young people.

These three Sundays have been mountaintop experiences for our little group and we crave very much the prayers of the churches at home in behalf of this small branch of the great body of Christ. The city abounds in glaring temptations on every side. Our members have no Christian background, not even having Christian parents in almost every case, and they are easily discouraged and led astray. Being the capital city of the province this is a most strategic place to build a strong church and at the same time just as diffi-

cult as strategic. There are thousands of people here who know nothing of Christianity and we earnestly desire that this young church may become a center from which the love of Christ may so radiate that many may find through it that life more abundant.

*Tai Yuan, Shansi, China.*

## An Old Melody Leads to Renewed Friendship

BY MABEL W. MOOMAW

THE bazaar street was unusually crowded and we in our two-wheeled tonga had to stop and wait in the congested traffic for our turn to enter the main street. There could be only one-way traffic at this particular junction. The bullocks pulling the heavily loaded carts moved at a creeping pace. Beyond the last cart one could hear the muffled beat of a drum and dirge of an approaching procession following the bier that was carried by four men. A typhoid-like fever had been so prevalent that we wondered if this child form was another victim of this disease. The funeral procession had hardly passed when from a small alley-way came a line of goats that soon became a herd making clouds of dust. Three or four juvenile herdsman were doing their best to direct them toward their intended course, but the goats were determined to pick up their portion of the wayside venders' fruits and vegetables. This caused no small amount of skirmishing and threatening yells.

It was evident that there was no way of escape. We could not turn back and we could not go on. The carriage driver consolingly remarked, "Just now we shall go." It was indeed a consoling remark for he knew as well as I that we would sit there in the dust and patiently wait our turn. Suddenly, however, the strangling dust and the tedious wait were forgotten. From somewhere came the melody of that old familiar folk-

## What to Pray For—Week of March 28 to April 4

BY F. E. MALLOTT, CHICAGO, ILL.

Lassa, Nigeria is the eastern station of our African field. It is approximately seventy miles east of Garkida. It is in the midst of the Margis (Mar'-gees), a people who are cousins of the big Bura tribal family. Their numbers are undetermined, although they may be as many as 30,000.

Our mission began work in this section in 1927. A small Christian community exists, the nucleus of which was Buras who came along with Brother and Sister Kulp. Pray for them. Pray for the Kulp's as they direct a school at Lassa using some of these Buras as assistants.

Pray for the evangelistic work as this has been a particularly strong emphasis of this station since it was founded. Pray for both Brother and Sister Kulp as they work at translating, furnishing textbooks, scripture portions, and songs for the people. Lassa has never had many missionaries in residence; hence there is a wide ministry to the few who are there.



H. STOVER KULP



CHRISTINA KULP



song, "Love's Old Sweet Song." We soon realized that this melody was coming from the "purdah apartment" on the second floor of the Mohammedan home to our right. The desire to enter the home was irresistible and a second later, I found myself at the foot of the stairway leading to the room where the music was being played.

But the outside stairway of the house was locked; so I at once made my way across the crowded street to the hardware store where the men of the household carry on in one of the leading stores in Anklesvar. They did not pretend to understand clearly my request or my desire to see the women of their household, but when I said that I wanted to hear their phonograph they at once explained with pride that they were happy to have me go to their women's apartment to hear these new records just recently received.

One of the younger men of the store was sent by the old father to direct me to the upstairs apartment. He unlocked the door leading to the narrow outside stairway. The women had heard that I was coming so there was a general skirmish to put a few things in order. There was no formal introduction by the young man; he only pointed to the door saying, "They are in there." The leading woman of this joint family of sisters, sisters-in-law and other wives was a beautiful woman of perhaps thirty-five years of age. She at once recalled my visit to their home three years ago and asked why I had waited so long to call again. (The real reason was that the men of the household seemed so reluctant to welcome me to the home, and when there were so many other places where the latchstring was always hanging out I hesitated to go to this home where I had to beg from the men permission for entrance.)

Our main subject of conversation was of course our children. This little mother has been blessed with two sons, 9 and 11 years of age. She told with great pride of their brilliant successes in their studies and of their plans for them in the future. One lad is to be a lawyer and the other is to follow in the footsteps of his father in the hardware business. I turned to the four little girls in the room and inquired of their school work. Their first response was to draw their headscarfs over their faces with embarrassed smiles. Then I followed the same old story as reluctantly explained by one of the mothers, "We do not send our girls to school; they are all at the age now when they must keep purdah." They volunteered to tell me of the wedding arrangements that were being made for one of the girls who is twelve years of age. I mentioned that a law had been passed stating that girls should be sixteen years of age before marriage, but they knew nothing of this and showed little interest. In this group of eleven women and girls one was able to read and write.

After a social cup of tea and after listening again to the choice record among the lot of "used foreign" phonograph records received from Bombay I arose to go, saying that I had other calls to make. With one

(Continued on Page 24)

## Monthly Financial Statement

### Conference Budget

During the month of February contributions for the Conference Budget and agencies within the budget totalled \$59,140.08. Total cash applicable to the Conference Budget for the year beginning March 1, 1935, \$197,931.18, detail as follows:

	For the month	For the year
General Mission Board .....	\$38,644.27	\$124,919.18
Board of Christian Education .....	37.53	2,210.04
Bethany Biblical Seminary .....	356.17	7,015.15
General Ministerial Board .....	31.50	52.00
General Education Board .....		45.70
Ministerial and Missionary Relief .....		2.00
American Bible Society .....	3.47	36.76
Men's Work .....	122.20	122.20
Conference Budget Undesignated .....	19,944.94	63,528.15
	\$59,140.08	\$197,931.18

### General Mission Board

During February contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-35
World Wide Missions .....	\$ 9,485.98	\$36,088.79
Student Fellowship Fund .....	333.32	863.61
Women's Work Project .....	6,906.92	14,163.77
Home Missions .....	554.15	6,658.38
Greene County, Virginia, Mission .....		25.00
Foreign Missions .....	2,032.69	6,152.73
Junior League Project .....	451.45	2,208.19
B. Y. P. D. Project .....		686.89
Home Missions Share Plan .....	25.00	25.00
Intermediate Project .....		28.59
India Mission .....	178.55	1,242.11
India Native Worker .....	40.00	211.00
India Boarding School .....	104.50	649.27
India Share Plan .....	735.00	2,393.60
India Missionary Supports .....	4,981.92	17,726.27
Stover Memorial Fund .....		500.00
China Mission .....	427.46	1,581.51
China Native Worker .....	37.50	184.76
China Boys' School .....		19.24
China Girls' School .....		23.00
China Share Plan .....	598.89	1,165.14
China Hospitals .....		25.80
China Missionary Supports .....	3,588.77	12,677.27
South China Mission .....	80.00	174.36
Sweden Mission .....		15.00
Sweden Missionary Supports .....	500.00	1,000.00
Africa Missionary Supports .....	5,230.74	13,588.54
Africa Mission .....	1,766.89	3,505.65
Africa Share Plan .....	186.04	918.62
Ministerial and Missionary Relief .....		2.00
China Famine .....		8.00
Africa Leper .....	298.50	417.09
Conference Budget Undesignated .....	19,854.02	63,066.83
Conference Budget Designated for—		
Board of Christian Education .....	37.53	2,210.04
Bethany Biblical Seminary .....	256.17	3,999.82
General Ministerial Board .....	31.50	52.00
General Education Board .....		45.70
American Bible Society .....	3.47	36.76
Conference Budget Share Plan .....	45.99	398.04
Youth Serves .....	44.93	63.28

The following shows the condition of mission finances on February 29, 1936:

Income since March 1, 1935 .....	\$167,716.42
Income same period last year .....	161,071.15
Expense since March 1, 1935 .....	167,992.37
Expense same period last year .....	165,627.18
Mission deficit February 29, 1936 .....	10,431.18
Mission deficit January 31, 1936 .....	44,053.37
Decrease in deficit during February, 1936 .....	33,622.19



---



---

## THE CHURCH AT WORK

---



---

## LEADERSHIP TRAINING

**Panel Discussion**

"I can't see anything in them!"

"They are the best thing yet for getting a group of people to think."

During the last several years a new kind of discussion technique has been coming to the fore. It has been used often in national conventions; and in some of our larger universities it is used as a regular procedure.

Briefly, from three to seven or eight people sit up in the front of the room and carry on a seemingly informal conversation about some problem. Each person represents a different point of view, and they try as a group to weigh values and to come to a conclusion.

A panel discussion has better chances for success than an ordinary discussion in this one way: by pre-agreement the really crucial things are talked about. Too often in a "free-for-all" not all the questions raised are important ones. The audience has not had time to carefully weigh over the question ahead of time as have the members of a panel. A good panel needs a full hour, or an hour and a half, for a successful presentation. During the last part of the discussion, the audience is invited to contribute.

There is a very real reason why some panels have failed. A panel discussion, rightly carried on, is a success; but behind the seeming informality there are some rules of the game that have to be learned by the participants ahead of time. It looks easy to imitate; but should not be. A free mimeographed bulletin entitled "Panel Discussion" can be ordered from the Board of Christian Education, 22 South State St., Elgin, Ill.

## WORSHIP

**A New Leaflet**

"Dedication Service of the Hymnal" is the title of a new printed leaflet. If you have purchased new hymnals, you will be interested in seeing a copy. They may be secured from the Board of Christian Education, 22 South State St., Elgin, Illinois, at 1c per copy or 10c per dozen.

**"His Name Shall Be Called Prince of Peace"**

## PRELUDE AND OPENING STANZAS:

"Dear Lord and Father of mankind,  
Forgive our feverish ways;  
Reclothe us in our rightful mind;  
In purer lives thy service find,  
In deeper reverence praise.

"Drop thy still dews of quietness,  
Till all our strivings cease;  
Take from our souls the strain and stress  
And let our ordered lives confess  
The beauty of thy peace."

## LEADER (Call to Worship):

One is your Father, who is in heaven; and ye are brethren.

For God hath made of one blood all nations of men to dwell on all the face of the earth.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them.

For there is neither Greek nor Jew, Barbarian, Scythian, bond or free. But Christ is all and in all.

## TIDINGS OF PEACE (Unison):

1. The people that walked in darkness have seen a great light: For unto us a child is born. And his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end.

**Hymn:** "To Us a Child of Hope Is Born"—Number 106.

2. Come, behold the words of the Lord. . . .

He maketh wars to cease unto the end of the earth;

He breaketh the bow and cutteth the spear in sunder;

He burneth the chariots in the fire. Be still and know that I am God.

**Hymn:** "O God of Love, O King of Peace"—Number 364.

3. And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid.

**Hymn:** "We've a Story to Tell to the Nations"—Number 370.

## AFFIRMATION OF FAITH (In Concert):

1. I abhor wrong and strife.

I abhor selfishness.

I abhor war.

2. I love justice and mercy.

I love truth and righteousness.

I love peace.

3. I believe in God and in man.

I believe in the Kingdom of God.

I believe in the Prince of Peace.

## POEMS OF PEACE.

## HYMNS OF PEACE AND ACTION:

"Rise Up, O Men of God!"—Number 363.

"God Send Us Men."—Number 388.

## PRAYER:

Master and Lord, teach us to love our fellow men with a love that shall be thy love breaking into the world through us. Illumine our souls with a knowledge of thy divine beauty and truth that shall fill us with joy and peace. Make us messengers of thy grace, ambassadors of God among men.

Make us doorways through which thou thyself mayest enter freely into thy world.

Help us, O God, to make the life of man as lovely as the world in which he lives.

May the peace which thou gavest to thine apostles, sending them forth in thy Father's name as thou thyself was sent, be also upon us, and remain with us always. Amen.

## CHRISTIAN WORKERS

**The Message of the Church**

BY J. W. LEAR

May 3

Probably one should say the central message. In reality there is but one message with many laterals. All sources for good trace back to God the Eternal. In the beginning, God. In the consummation, God.

The world today is in dire need of God-consciousness.



The Bible reveals an interesting development of the God idea. In three great eras certain phases were prominent. All are important. But there is space for only a mere outline. Your imagination and knowledge of the Scriptures will fill it out.

### I. The Patriarchal Idea of the Sovereignty of God.

- (a) Manifested in creative power (Gen. 1: 1 ff.; Psa. 24: 1-6; 8: 3, 4).
- (b) Manifested in the disturbances of nature (Ex. 9: 22-26; 1 Sam. 2: 10).
- (c) Manifested in the attitude of the people (Ex. 15: 11, 12; Psa. 22: 23, 24).

### II. The Prophetic Idea of the Justice of God.

The continued emphasis on the sovereignty of God mighty and terrible, unknown but demanding, tended to estrangement. God was forgotten when things went well and was sought for only in times of distress. Then came the prophets who taught the people that God was present and always interested in their lives and actions. That he could be pleased with nothing less than individual righteousness and social justice. They declared:

- (a) The God of this universe is just (Psa. 119: 137; Lam. 3: 18; Dan. 9: 14).
- (b) That God is displeased with any who take advantage of their fellows (Prov. 11: 1; 20: 10, 23; Micah 6: 9-16; Hab. Chapters 1 and 2).
- (c) Some ethical standards (Isa. 56: 1; Jer. 22: 1-4; Micah 6: 6-8).

### III. Jesus' Idea of the Love of God.

- (a) Toward his enemies (1 John 3: 16; Rom. 5: 8-11; 8: 38, 39).
- (b) The Sole Motive for Service (John 13: 34, 35; Rom. 13: 10; 1 Cor. 13: 1-3).

Jesus' life and death unfolds perfectly sovereignty, justice and love. His demands and his dominion are perfectly tempered with love. Only so could he command universal allegiance.

### WOMEN'S WORK

#### Women's Work In Southern Ohio

The Women's Work organization of the District of Southern Ohio met at the Pleasant Hill church, Feb. 12. About five hundred women were present. The theme of the day was the projects of our district. We were fortunate in having Bro. C. D. Bonsack with us, who gave two very inspiring messages—in the forenoon, "Changes in the Missionary Work," and in the afternoon a little more definite information on our national project. The Girls' Boarding Schools on the foreign fields, and also helping to educate them in the different lines of work for the home were also discussed. The progress of Christianity lies in the home. There is such a difference in visiting homes. The Christian home with its culture and refinement reveals the Christ in the lives of humanity as they live in love and harmony.

Sister Ida Laursen, who with her husband is working at one of our mission points in the southern part of our district, gave a very inspiring message concerning their field and its work. There seems much to do right in our home district. Here is a challenge to teachers—one of their teachers walked three miles to be before her class. How far will we walk on Sunday morning to worship our Lord?

The other project, support of Bethany Biblical Seminary, was discussed by Bro. Ray O. Shank, pastor of the Oakland church and a representative of Bethany. He presented some

of the needs, the growth, and revealed the influence that is felt throughout our brotherhood from its strong teaching of the great truths of the Bible. We should do our part in helping to support our seminary.

The subject of peace was presented to our women by the pastor, Bro. Roy Honeyman of the Painter Creek church.

The business period was brief. The goal for next year is to support the same projects. This year we gave to the national project \$1,238.50, to the District Mission Board \$461.40, and to Bethany Biblical Seminary \$257.66. Out of the forty-five organized churches for the Women's Work all paid in their quota for the year except three.

Next year the following officers will serve us: President, Mrs. Ida K. Hoover; Vice-President, Mrs. Grover Wine; Director of Aid Societies, Mrs. Levi Minnich; Director of Bible Classes, Mrs. W. H. Gnagey; Director of Missionary Society, Miss Katie Flory; Director of Mothers and Daughters' Organization, Mrs. R. N. Leatherman; Director of Children's Work, Mrs. Orion Erbaugh; Secretary-Treasurer, Mrs. Alfred Flora.

Thus with the impressive spiritual leadership of our music leader, Mrs. Joseph Gilbert; several special numbers from the Greenville and Salem churches, including our devotional periods conducted by Mrs. Katie Crawford and Mrs. Beulah Shank; the inspiring messages, the fine hospitality of the Pleasant Hill church, and the offering of \$149.26, the program of the day came to a close. We trust that with a greater vision of our heavenly Father, we shall have a zeal and inspiration to go forth and do greater things in 1936.

Trotwood, Ohio.

Mrs. Alfred Flora.

### MEN'S WORK

#### Men's Work at South Waterloo

The Des Moines Register recently carried a very interesting picture and a brief write-up concerning Men's Work in the South Waterloo church. The picture showed some forty men clearing the road of snow to and from the church on a winter day when the temperature registered 25° below zero. As a result of the work, even though the snow became several feet in thickness, church services each Sunday morning were possible in their beloved church.

### YOUNG PEOPLE

#### Self-Rating Questions

##### The Young People's Group

There is a cruel frankness and surprising courage on the part of young people when it comes to probing to the central meanings of modern moral and religious problems. Their direct and forthright facing of the issue puts to shame our adult spirit of caution, often another name for cowardice. No group to which these questions go will drive them deeper toward the conscience nor give to them more candid and thoroughgoing discussion than our young people. A special evening may well be devoted to a serious consideration of what is involved in the answers to these questions. Controversial aspects of these questions should not divert the group from their moral meanings in the practical living of the Christian life.

(The par value of each question is 10)

#### I. As to my Christian faith: how do I rate?

1. My understanding of what I am supposed to believe as a Christian .....
2. The reality of my acceptance of Jesus Christ .....
3. My familiarity with the Bible .....
4. The use of devotional books in strengthening my faith .....
5. My courage in testifying to my faith .....
6. My willingness to serve Christ even at a sacrifice .....



**II. As to my Christian experience: how do I rate?**

1. The experience in my life of the fact and power of my religion .....
2. The directing and sustaining influence of prayer in my life .....
3. The actual uses of my religion in resisting sin .....
4. My church as a means of enriching my spiritual life .....
5. My satisfaction in private prayer .....
6. My influence in leading others to accept my faith.....
7. My missionary enthusiasm .....

**III. As to my Christian activities: how do I rate?**

1. My willingness to accept responsibility .....
2. My local church as an opportunity for service .....
3. My young people's society as an opportunity .....
4. My interest and activity in the following areas as a possibility for Christian life and service:  
(Objectives of program, "Youth Building a New World")
  - a. Developing a program of personal religious living .....
  - b. Helping other young people to be Christian.....
  - c. Assisting in bringing about world peace .....
  - d. Working to help solve the liquor problem .....
  - e. Helping build a Christian economic order .....
  - f. Providing a constructive use of leisure time .....
  - g. Being Christian with other racial and cultural groups .....
  - h. Preparing for marriage and home life .....
  - i. Developing a Christian type of patriotism .....
5. My understanding of our church's program of activity through her boards .....
6. My intelligence and persistence in building up motive power in service .....
7. My sense of obligation to Jesus Christ as leading me to service .....

.....  
(Signature, if desired)

Issued by the Field Committee on United Promotion of the General Council, Presbyterian Church in the U. S. A., Room 1205, 156 Fifth Avenue, New York, N. Y.

**INTERMEDIATES****Four Overnight Camps for Boys****III. Back Creek**

A friend had driven me from his home to Stuart's Draft, near where the camp was to be held, and we were delayed. When we did arrive at the chosen camp site, twenty boys and four leaders were more than ready to proceed with the schedule. Here we were lucky in having a "swimmin' hole." How the boys did revel in their opportunity! Nothing of less importance than supper could have even pulled them away.

Our surroundings were well suited to our needs. Water for drinking and cooking purposes was near; firewood was at hand; there was a place to play soft ball; and as for scenery, we had only to look up to view the beauteous Blue Ridge.

Right in the middle of the campfire, while one of the boys was telling a story, rain began to fall lightly. The rain and the boy were persistent; both continued. Since we couldn't stop the rain but could stop the boy, we did the latter, and went scurrying for shelter. Near by was a farm

where, beforehand, we had arranged to use the barn in case we had wet weather. Into this we ran. Inasmuch as the rain continued steadily, we spread our blankets and turned in. I had some trouble in understanding why some of the boys were restless. The explanation came when I looked up at the roof in the morning—it had the appearance of a sieve!

**Leaders:** E. F. Sherfy, D. B. Barber, W. M. Meeks, J. Harman Bjorklund.

**Campers:** Ray Pangle, Carl Pangle, Ezra Steele, John Franklin Cash, Walter Brooks, Dan Armstrong, Wade Crawford, Clyde Harlow, Guy Coffey, Dennis Coffey, C. P. Brown, John Warren Brown, DeWitt Chandler, Carl Brooks, Edward Fitzgerald, John Quick, Nathan Via, Clyde Winegard, Nelson Gibson, Minor Staples, Junior Quick and Brainard Coffey.

**Churches:** Mt. Vernon, Waynesboro, White Hall and Barren Ridge.

**CHILDREN'S DEPARTMENT****The District Directors of Children's Work**

In the Church of the Brethren at the present time there are forty-one directors of children's work. Some of these people have been appointed for at least five years. Others are just beginning.

In some denominations being a district children's worker is a full-time job. The Southern Methodists have had as many as fifty paid people in district children's work. In the Church of the Brethren we can not have salaried district children's workers. The people who are carrying this load do it out of their own personal time budgets, some of them at personal sacrifice.

During the current year a series of articles, one per month, will appear here, from these directors. Two have already appeared:

"Making Religion Real to Children."—Elma Rau, Director for Michigan, in Feb. 8, 1935, Gospel Messenger.

"Which Teacher Am I?"—Mrs. A. P. Becker, Director, Southern California, in Feb. 29, 1936, Gospel Messenger.

The quality of these two articles promises much for the rest; don't miss them!

**An Old Melody Leads to Renewed Friendship**

(Continued From Page 21)

chorus they all heartily invited me to return often to teach them some handwork and to become better acquainted. I wanted to invite them to our home, but of course they could not accept such an invitation. The customs of purdah keep the women of this conservative Mohammedan home in their apartment with very few privileges and joys outside. They accept their lot; they know of nothing else. However, when some one happens along to bring to them a bit of the outside world they are most grateful and they make one feel that you would like to give yourself more fully to the friendship of these dear women and try to bring them some of the joys of more abundant living.

*Anklesvar, India.*



## CORRESPONDENCE

### BRIEF HISTORY OF THE CHURCH IN CLOVIS, NEW MEXICO

Recently the writer was asked to present a brief history of the Clovis church over the radio station KICA. Thinking that the material gathered might be of more general interest to our brotherhood I am giving the paper with a few slight revisions and additions.

Work in New Mexico is a frontier work for the Church of the Brethren. The Brethren people are not numerous and we do not have many strong churches such as is found in the east and middle west. The congregation at Clovis and another at Miami are the only two congregations in the state. Our nearest neighbor congregation is at Pampa, Tex., 160 miles away, the one at Miami being around 200 miles away.

Before the work began in Clovis, a number of our people settled at Lake Arthur and others at Buchanan where organizations were started and for a while gave promise of becoming permanent churches. Because of drouth and other reasons, the leaders and many of the members in these places moved away and the work was discontinued. There are yet a few members living near Lake Arthur who have their membership in the Clovis church.

The work at Clovis began almost with the history of the territory. Perhaps the first member to move into the territory was Sister Nels Anderson who with her family located near Pampa in October, 1906. Elder C. H. Brown from Lake Arthur conducted services in her home before it was completed. Before the floor was laid, boards were placed on the sleepers for seats and the Andersons with their neighbors listened with hungry hearts to the gospel message. Bro. Brown then held a meeting of two weeks at Blacktower with good attendance and interest and one convert, Amy Anderson. The contact between Bro. Brown and the work here was made through The Gospel Messenger.

When he returned to Lake Arthur, Bro. Brown reported his work and the need of the new field to Bro. James M. Neff, who was so full of the missionary spirit that he could not rest so long as there were places calling for the gospel. Bro. Neff then came to Blacktower (now known as Portair) which is only five miles out of Clovis and began the work of organization.

The man who preached the first Brethren sermon in Clovis was in all probability Eld. Samuel Weimer who related his experience to me in his last sickness. His failing memory and his physical condition made it difficult to get all the details clear. According to his story he passed through Clovis early in the spring of 1907 on his way to the settlement at Buchanan where he homesteaded. He spent Sunday in Clovis and found a few members here. Either in the open air or in a temporary building he preached the first Brethren sermon in the city, then just a small village.

Bro. James M. Neff was a very enthusiastic worker who had done much effective work in the middle states. Because of his health the doctors advised him to come to the southwest. In a covered wagon which he named "The Mission Wagon," and which was used for the sake of his health, he and his family traveled to the southwest, preaching along the way. They arrived at Lake Arthur late in 1906 and then heard the call to the Clovis territory and moved here in July, 1907. In a few months after his arrival a house of

worship was being built and plans made for an organization.

June 27, 1908 the members met in the new church building and organized the congregation with 13 or 14 charter members. Two of these charter members, Sisters Nels Anderson and Minnie B. Rodes, still live in Clovis and are active, zealous workers. At the organization five counties in New Mexico and two in Texas were designated as the territory of the church. When the congregations at Lake Arthur and Buchanan were disorganized the remaining members were placed in the care of the Clovis church and some of these still support the work. At present our territory is unlimited and we have a large number of nonresident members who are being ministered to in a small way by means of an occasional news letter and a printed sermon provided by the local pastor.

The first building was a one-room structure completed in 1908. In 1914 the Sunday-school had grown until it was necessary to add some rooms. Again in 1919 the work demanded more room and an addition was started and completed the next year with main floor and basement. The next year the basement was enlarged by excavation under the original building. At present the building is not adequate for the work of the Sunday-school and two classes are being held in the parsonage near by. The parsonage, a seven-room building, was built and donated to the church in 1919 by Brother and Sister A. J. Rodes.

At first the work was cared for under the free ministry plan. The ministers serving gave much of their time to the work. Elders C. H. Brown and James M. Neff were the first elders in charge of the work. M. M. Ennis, J. R. Pitzer, E. J. Smith, F. H. Bradley, E. A. Markey and perhaps others rendered faithful service under the free ministry plan.

In 1918 Eld. C. D. Fager was elected pastor on part-time support and the next year Eld. S. E. Thompson was called to the pastorate with full support. He served until the coming of E. F. Weaver in 1923. Bro. Weaver served the congregation for ten years. The writer assumed his duties as pastor Jan. 20, 1934.

Bro. A. J. Rodes was elected the first Sunday-school superintendent. The Sunday-school at times has had an average attendance considerably over 100. If more adequate equipment and more trained teachers were available the attendance might be increased to a much larger number and draw only from homes not being reached by any church.

Along with the educational work the home Bible classes conducted by Sisters Cora Brower and Minnie B. Rodes deserves special mention. The most outstanding individual in the church today is Sister Minnie B. Rodes whose life is an inspiration to all. Without the moral and financial support which she and her husband have given in the past and which she is carrying on since his death the Church of the Brethren in Clovis would have quite a different history.

The records show that there have been 375 persons enrolled with 225 of these received by baptism. The present membership list totals more than 150 including non-resident members and some inactive ones. The local active membership is less than 100. Four have been baptized recently.

The present program includes a graded Sunday-school of fifteen classes, three department programs on Sunday evenings and two worship services each Sunday, a midweek Bible study and prayer service and a meeting for young people each Friday evening.

Clovis is located in eastern New Mexico and is on the



main line of the Santa Fe railroad. It is also on U. S. highways 60 and 70 and state route 18. We invite any of the Brethren who may be passing through to Annual Meeting or at other times to stop over and worship with us. Being isolated we all the more appreciate the visits which might be made by those who may be passing by.

Clovis, N. Mex.

Lester E. Fike.

## FALLEN ASLEEP

**Baker, Jos. Wm.**, born at Elm Springs, Va., and died at his home in Bakersfield, Calif., March 1, 1936. He came with his parents to Kansas while still young. He married Pauline Wurst March 10, 1908. Nine children were born to this union. The family came to California seventeen years ago and have made their home at Bakersfield the last fourteen years. He united with the Church of the Brethren, Salem church, Kans., in June, 1908, and had been a faithful member since. He leaves his wife, four sons, three daughters, six brothers, five sisters, and one grandchild. Services by the writer at Bakersfield with interment in the Union cemetery, Bakersfield.—Leonard Birkin, Bakersfield, Calif.

**Bateman, Harry**, aged 26 years, of Hollsopple, died at the hospital in Johnstown, of typhoid fever, after an illness of three weeks. He was a son of Chas. and Margaret (Jones) Bateman, both deceased, and was born March 28, 1910. Surviving are his widow, Grace (Brown) Bateman, two children, a brother and a sister. A five-year-old daughter died three weeks ago. Funeral services at Maple Spring church by H. C. Hess.—Nora A. Stutzman, Hollsopple, Pa.

**Brumbaugh, Bro. Aaron Hetrick**, died Feb. 9, 1936, at his home in South Martinsburg, aged 66 years. He was born at Fredericksburg, April 7, 1869, and was the son of Samuel and Elizabeth Hetrick Brumbaugh. He married Miss Rhoda Koontz Feb. 25, 1891. He was a lifelong member of the Church of the Brethren, a faithful worker in the church and Sunday-school. Surviving are his wife, three daughters, a sister, two brothers and nine grandchildren. Funeral at the home by his pastor, A. R. Coffman, assisted by D. I. Pepple and G. S. Batzel. Interment in the Koontz cemetery near Loysburg.—Kathryn L. Lehman, Martinsburg, Pa.

**Clark, Wm. G.**, died at a Staunton hospital, Feb. 17, 1936, aged 48 years. He united with the Mt. Joy Church of the Brethren in October, 1934. His wife, who was Frances Harlowe, survives, also two sons and two daughters. Funeral services from his home near Buchanan by Bro. O. L. Bryan with interment in the Mt. Joy cemetery.—Mrs. O. N. Camper, Buchanan, Va.

**Cornelius, Francis Lee**, second child of Chas. and Viola Cornelius, born Sept. 12, 1919, and died Feb. 29, 1936. He was a member of the Beech Grove church and Sunday-school. He leaves his mother, three sisters and one brother, his father having passed away seven years ago. Services by Bro. Estle McCullough and Jos. Shepherd.—Mrs. Vernie Beaver, Pendleton, Ind.

**Hollinger, J. Edw.**, aged 84 years, died at his home near Carlisle, Pa., March 3, 1936, after an illness of a year and a half. He was a member of the Church of the Brethren for seventy years. His wife preceded him nine years ago. He is survived by two sons and two daughters. Funeral services from the Huntsdale church by H. M. Snavely with interment in the cemetery near by.—Esther Clopper, Huntsdale, Pa.

**Kauffman, Sister Elizabeth**, one of the oldest and most beloved members of the Modesto congregation, died at the home of her son, Eld. Harvey A. Kauffman, Dec. 22, 1935. On Oct. 15 she celebrated her 93rd birthday. She was born at Goshen, Elkhart County, Ind., Oct. 15, 1842. Her parents were Benjamin and Elizabeth (Dell) Cripe. Sister Kauffman spent a number of years in N. Dakota and in Idaho. She together with her family moved to Modesto in 1922. For sixty-five years Sister Kauffman had been a devoted and faithful member of the Church of the Brethren. In addition to the rearing of her own family she found time to mother five grandchildren who had lost their mother. Her sterling character won her way into the hearts of all who knew her. Her husband, Joseph Kauffman, and one son, and three daughters preceded her in death. She is survived by two sons, nine grandchildren, seventeen great-grandchildren, one great-great-grandchild and three brothers. Funeral services were conducted by her pastor, J. F. Baldwin, at Sovern's Funeral Home. Interment was in the Modesto cemetery.—J. F. Baldwin, Modesto, Calif.

**Kojakian, Isabelle**, was born in Oakdale, Calif., in the year of 1914; She died Jan. 9 at the home of her parents, after a long siege of pneumonia. Isabelle had accepted Christ as her Savior, and had applied for membership in the Church of the Brethren. On account of sickness she did not have the privilege of experiencing the sacred rite of baptism. She was a talented leader in school and among her friends, having served as president of different classes and functions. She is survived by her parents, two brothers and one sister. Funeral service in Sovern Funeral Home by J. F. Baldwin. Interment in I. O. O. F. cemetery.—J. F. Baldwin, Modesto, Calif.

**Kulp, Sister Isabella H. (nee Rosen)**, of Pottstown, Pa., died Feb. 11, 1936, after a lingering illness, aged 72 years. She had been a lifelong

member of the Brethren church. Her husband, Bro. Samuel H. Kulp, and a daughter died three years ago. There survive a son and a daughter, eight grandchildren, a sister and a brother. Funeral services at the home by her pastor, Bro. T. P. Dick, assisted by Bro. A. M. Dixon. Interment in East Coventry Mennonite cemetery.—Mrs. Albert D. Hartley, Pottstown, Pa.

**Kulp, John W.**, son of Isaac and Anna Kulp, was born April 26, 1870, in Elkhart County, Ind.; he died Feb. 23, 1936, near Warsaw, Ind. He united with the Church of the Brethren when seventeen years of age. He is survived by one brother and one sister. Funeral services by Bro. Melvin Stutzman.—Mrs. Glenn Cripe, Goshen, Ind.

**Lehman, Sister Annie M.**, wife of Bro. B. Frank Lehman, died at her home, Feb. 25, 1936, aged 62 years. She was a member of the Codorus Church of the Brethren for a number of years. She is survived by her husband, one stepdaughter, one sister and one brother. Services at the home by Bro. S. C. Godfrey, assisted by Bro. Geo. Keeny and Bro. M. M. Hartman. Interment in the Prospect Hill cemetery.—Esther B. Hartman, York, Pa.

**Lewis, Wm. I.**, born Feb. 29, 1860, and died Feb. 16, 1936, of a heart condition, near Berwindsdale, Pa. He is survived by his wife and six children. He united with the Brethren church at an early age. Funeral from the home by Rev. Ralph Smith with interment in the old Zion cemetery.—Mrs. Roy Lewis, Kerrmoor, Pa.

**Miller, Harold Sylvester**, died at the age of 56 years, 5 months and 7 days. He was a member of our church. He had been an invalid for much of his life. Funeral by Bro. Geo. Daubenspeck and Bro. F. G. Handwerk.—Mrs. Quinton A. Kunkle, Leighton, Pa.

**Murphy, Sister Mary E.**, born Feb. 1, 1865, died Feb. 17, 1936. She is survived by her husband, two sons and one sister. She was a member of the Church of the Brethren from early girlhood. Services at Salem church near Stephens City by W. L. Riggelman with burial in near-by cemetery.—Ollie Cline, Stephens City, Va.

**Rairigh, Bro. Albert H.**, born Jan. 10, 1875, died Jan. 3, 1936. His wife survives with one son, one daughter, one brother, three sisters and six grandchildren. Funeral services by his pastor, Bro. E. A. Edwards, assisted by Ivan Fetterman.—Mrs. Annie S. Walker, Rochester Mills, Pa.

**Reid, John Henry**, born June 2, 1871, in Bedford County, Va., died in a Roanoke hospital, Nov. 3, 1935, with an attack of pneumonia. He united with the Church of the Brethren in 1905, and was a faithful and loyal member of Mt. Joy church; also an active Sunday-school worker. His wife, who was Amelia Johnson, preceded him. He is survived by two daughters, one son and twelve grandchildren. Funeral services from his home near Buchanan, Va., by Bro. O. L. Bryan, assisted by Sister Elizabeth Broughman and Eld. W. H. Byer. Interment in the Fairview cemetery, Buchanan.—Mrs. O. N. Camper, Buchanan, Va.

**Saxton, Mary Lydia**, daughter of Brother and Sister Daniel Ikenberry, born Sept. 21, 1880, died Feb. 24, 1936, following an operation in the Warrensburg Clinic. She married Bro. E. H. Saxton Oct. 23, 1907. To them were born two sons. She united with the church early in life and was always ready to do what she could; she was especially active in the primary department of the Sunday-school. Funeral services by the home ministers.—Jas. M. Mohler, Leeton, Mo.

**Saylor, Verd Lavelle**, son of John Wesley and Lydia Barkley Saylor, born at Hamilton, Nebr., July 3, 1876, died at a hospital in Grand Island, Nebr., Jan. 10, 1936. He united with the Church of the Brethren in his early years and was a faithful Christian. He was married to Effie Nelson who survives with one son, six brothers and one sister. His parents and one sister preceded him.—J. H. Saylor, Marion, Kans.

**Seville, Jas. C.**, died at the home of his daughter, Mrs. Angle, Sept. 20, 1935, aged 70 years. He is survived by four sons and three daughters, nineteen grandchildren, eight great-grandchildren, three brothers and one sister. His wife preceded him a few years ago. He with his wife became a member of the Church of the Brethren at Welsh Run forty-seven years ago. For some years he resided in the bounds of the Chambersburg congregation. Funeral by his pastor, the undersigned, in the Welsh Run church with burial in the adjoining cemetery.—C. E. Grapes, Chambersburg, Pa.

**Snider, Bro. Wm.**, son of Bro. John and Sister Margaret (nee Cunkle) Snider, was born in Delaware County, Ind., April 12, 1858, and spent the greater part of his life in the county and on the farm where he was born. He married Sarah Ellen Isgrig Sept. 12, 1878. To this union were born three sons and one daughter, one son preceding him in 1888. He with his companion united with the Church of the Brethren in June, 1879. He died at the hospital in Muncie, Ind., Oct. 29, 1935, after a brief illness. He leaves his wife, one daughter, two sons, eight grandchildren and seven great-grandchildren. He had been a faithful member of the Church of the Brethren for over fifty-six years. Funeral services in the Union Grove (Mississinewa) church by the writer, assisted by Brethren I. E. Weaver and R. K. Showalter, with interment in the Union cemetery near Eaton, Ind.—Geo. L. Studebaker, Muncie, Ind.

**Sweitzer, Edw. Z.**, died at the home of his brother, Henry Z. Sweitzer, Jan. 22, 1936, aged 56 years. He is survived by four sisters and two brothers. Services at the New Freedom church by Bro. Obed Frey and Bro. S. C. Godfrey with interment in the Bowser cemetery.—Esther B. Hartman, York, Pa.

**Tenley, Lawson Jonathan**, born at Mercersburg, Pa., Jan. 13, 1869, and died at his home at Stanwood, Iowa, Feb. 19, 1936. He had been in failing health for some time. At the age of twenty he came to



Lanark, Ill. In 1897 he moved to Cando, N. Dak., and in 1904 to Stanwood. Dec. 13, 1891, he married Elsie Hoover. Nine children were born to them, seven of whom survive. His wife preceded him in January, 1911. Feb. 22, 1913, he married Mintie Buckley who also survives. As a young man in Illinois he united with the Church of the Brethren. Funeral services from the Stanwood Methodist church by the under-  
 signed, assisted by Rev. Jas. Delahouke. Burial in the Red Oak cemetery.—U. J. Fike, Clarence, Iowa.

Thomas, Edward S., born Oct. 1, 1856, died at his home in Davidsville, Pa., Feb. 27, 1936, after an illness of ten days. Nov. 16, 1879, he married Lavina Berkey; to this union two children were born. These remain with two grandchildren, one great-grandchild and three sisters. He was a faithful member of the Maple Spring church for over fifty years. Funeral services at the church by C. W. Blough and I. C. Hess with burial in adjoining cemetery.—Nora A. Stutzman, Hollisville, Pa.

Thomas, Harvey, son of Charles and Libbie Trackler, born in Hancock County, Ohio, July 14, 1891; he died March 5, 1936. In 1913 he married Hazel Cloud; two children were born to them, one of whom survives with the mother. His father and mother, three sisters and a brother also remain. At the age of fourteen he became a member of the Eagle Creek church in which he held membership since. For about a year he had been ill, and at times the suffering was very severe. Funeral in the Eagle Creek church by his pastor.—Jesse J. Anglemeyer, Williamstown, Ohio.

Weddle, Lemon Cortez, son of Mr. and Mrs. G. W. Weddle, was born in Floyd County, Va., May 14, 1879, and departed this life in Dodge City, Kans., Feb. 25, 1936. At the age of three years he moved with his parents to Morris County, Kans., where he united with the Church of the Brethren Oct. 22, 1893. His schooling was obtained in Morris County and McPherson College of McPherson, Kans., where he graduated with the class of 1901. On Dec. 15, 1903, he was united in marriage to Miss Pearl Maude Martin of Larned, Kans. The young couple came to Bloom, Kans., in 1908 where they built a home and reared a family which included their own two children, Mary and Orvis, who survive, and Cecil Thomas who was like a true son in the home until the time of his death in 1916. He was a charter member of the Brethren church of Bloom, in which he had served as deacon since March 3, 1917. While not a leader in community activities, he took an interest in the affairs of the locality. His life seemed centered in his home and his church and in both he was loyal and true. There remain his wife, two children, father and mother and a brother, a brother and a sister having preceded him. Funeral services by John Sherfy, assisted by the writer.—John H. Oxley, Bloom, Kans.

## CHURCH NEWS

### CALIFORNIA

Covina.—The school of missions was continued by the pastor, showing the India pictures Jan. 12, the Africa pictures on Jan. 26 and the China pictures on Feb. 3. It was the second time the India and China pictures had been shown. Each evening before showing the pictures, he showed at the C. W. hour a number of things brought back from each mission field. A number of our folks attended the regional conference at La Verne College from Feb. 4-9, an inspiring conference. Feb. 9 Bro. M. S. Frantz, pastor of the Empire church, gave an inspiring address. Our achievement offering was over \$300. At the C. W. meeting Mrs. Margaret Fester has been leading us in some interesting discussions on such subjects as Covetousness and Stewardship. At the Wednesday evening worship hour our pastor, Bro. Brubaker, has been discussing the Sermon on the Mount.—Mrs. Tempie S. Funk, Charter Oak, Calif., March 4.

Lindsay.—The work is progressing very nicely in all departments of the church under the leadership of our new pastor, Bro. W. M. Platt. The men have organized and at their January meeting invited Rev. Carr from one of the Lindsay churches to speak. He gave a very interesting and helpful message on Ethiopia. They are planning to go to Fresno very soon to a banquet and program to be given there. On Jan. 18 the woman's auxiliary met. The program was in charge of the temperance committee, who had women and girls of all ages tell of the temperance situation as they saw it today. Another feature of the program was the giving of little gifts and letters to Miss Effie Metzger, who has been a faithful worker in the church for many years. She is now in Michigan with her sister, Dr. Ida Metzger. The young people attended the B. Y. P. D. circuit meeting held at McFarland on Jan. 25 and 26. They reported a very successful meeting. On Feb. 1 they went to the neighboring church at Poplar and rendered a program for the young people there. The choir is working on a cantata for Easter. We are looking forward to the coming of Bro. Studebaker and the Cecilian quartet of La Verne College, who will be with us soon. From Feb. 12 to March 1 Bro. J. F. Baldwin from Modesto was with us to conduct evangelistic meetings. The meetings were very well attended, and much good work was done for the kingdom. During the meetings thirty-five came into the church by baptism or letter, and fifty rededicated their lives. Each of the three Sundays during the meetings, all-day sessions were held at the church, and meetings and baptism in the afternoon. Many in the community were influenced by the messages and several homes were united in Christ. The whole church feels that they have been drawn closer to the Master, and anticipate a great future for the church.—Gertrude Leonard, Lindsay, Calif., March 2.

Los Angeles (First).—The church has just closed a series of meetings of two weeks. This has been enjoyed and we feel it was a very profitable meeting. There was one accession by baptism and three by letter. The evangelist was J. H. Cassady of Washington, D. C., whom we have learned to love and appreciate. We will miss his forceful and able sermons and his wonderful fellowship and that of his good wife.—Mary Early, Los Angeles, Calif., March 9.

### COLORADO

Haxtun.—Our local agent, Sister Lilly, is busy these days urging renewals and soliciting new subscriptions for The Gospel Messenger. March 2 at the quarterly business meeting it was decided to have a week of pre-Easter services, followed by a love feast on Monday evening, April 13. A Vacation Bible School was also decided upon, arrangements for the same to be left in the hands of the Sunday-school board. Our pastor was called for another year and accepted the offer. A committee was elected to call the men's group together and arrange for future work. Mrs. Herbert Errickson was chosen as our new temperance secretary. A suggestion was made to divide the junior hand into two groups, according to ages. This resulted in the election of Sister Grahill as leader of the new intermediate group, Sister Weaver remaining as leader of the juniors.—Mrs. Warren D. C. Wood, Haxtun, Colo., March 6.

### FLORIDA

Sehring.—Another tourist season is nearing its close and many have been the activities among our people with a view to making the winter visitors happy and also for the strengthening of the church at this place. More than a hundred visitors in Sehring attended our services while here. Quite a few of them have been ministers and other outstanding laymen of the brotherhood who contributed much toward the work. We were especially glad to have Mr. and Mrs. J. K. Miller of Cedar Rapids, Iowa, with us again, as Bro. Miller gave us a number of fine talks about our mission stations in Africa, China and India. Mr. and Mrs. J. J. Oller have also been with us and have helped in various ways during the winter. Since our last report, the following ministers preached for us at different times: Albert Pike of Cordova, Md., Clyde Weaver of East Petershurg, Pa., J. H. Murray of Boone Mill, Va., D. B. Maddock of Altoona, Pa., H. A. Spanogle of Sehring and D. W. Miller of Cedar Rapids, Iowa. Our special services conducted by C. C. Ellis of Huntingdon, Pa., proved to be a great source of inspiration and spiritual revival to our people. He gave twenty-five addresses and sermons while here, speaking to the high school, Rotary Club, Highlands Hammock vespers, and other organizations and his fine spiritual sermons will long linger in our memories. Five of our young folks were baptized at the close of the meetings. The B. Y. P. D. gave a play during January entitled "In Perfect Peace." The regular annual tourist reception was given at the Sehring Hotel this year, with the largest attendance we have ever had. A roll call by states was made, Pennsylvania leading in the number of winter visitors with over fifty present. The midweek prayer meeting attendance was frequently spoken of, by reason of the large attendance and the excellent interest. A number of missionary meetings were held, one by the Women's Work organization with the candlelighting service and opening of mite boxes, also a meeting of the men's organization with special offerings at each meeting for world wide missions. An all-day meeting was held by the Aid Society, with a fellowship dinner; the women of the Aid are also studying in connection with their weekly meetings the book, "Women Under the Southern Cross," Miss Elsie Lininger being in charge. Florida has also felt the effect of the severe winter in the north; however, nearly all the tourist places were filled to their capacity. The large hotels and rooming houses in Sehring were full during January and February.—Mrs. D. E. Miller, Sehring, Fla., March 12.

Tampa.—Since our last report we have been favored by the Sehring young people presenting the play, In Perfect Peace. At this year's observance of the World's Day of Prayer we received an offering of \$3.15 for the promotion of peace education in our district. Our church boards are perfecting their plans for a Vacation Bible School this season. We are very fortunate in having a number of trained workers and good helpers so that we need not go outside our congregation for help. Our church held its semiannual council March 7. It was decided to hold our spring communion at the close of the revival meeting to be held by Bro. B. M. Rollins and wife in the near future. On Sunday, March 8, we celebrated the tenth anniversary of the Brethren Sunday-school in East Tampa. It was begun during hoo days with a small number of Brethren children in the home of Bro. J. B. May. He and his wife and eldest daughter were at times the only workers during the early years. Our pastor and family, just out of college, assisted in the work. Some of the Lakeland church folks came to enjoy and to help in this day's service. Bro. Arnold, wife and daughter brought their message in song and pictures. Bro. S. B. Fahnestock gave the morning sermon, choosing for his theme, Christian Education. The responsibility of the church was strongly emphasized. After the basket lunch at noon we reassembled in the church for singing and an inspirational talk by our elder, A. D. Crist. Bro. Glenn Carr gave a helpful talk on ways through which a mission church can get hold of folks within its borders. Aside from the pastor's visits these contacts can best be made by the lay members through neighborly deeds in times of distress, or need of any kind, thus opening avenues through which may come calls for pastoral service even outside the immediate community. Several local workers spoke of early experiences, as well as expressing the hope for the



future growth of this church. Bro. A. D. Crist preached in the evening. Our winter visitors are planning to leave soon, and we will miss them at our services, but hope to welcome them on their return next fall.—Sarah H. Lauver, Tampa, Fla., March 11.

### ILLINOIS

**Chicago (First).**—We are holding services on summer schedule owing to the change of time in our city. Our evening service now starts at 8:00 o'clock instead of 7:30. Beginning March 1 a class in practical work studies was organized under the leadership of J. W. Lear. March 2 the missionary society had the pleasure of listening to an address by Mrs. Charles B. Lefever, a missionary from Chile, South America; she told in a very interesting way some of her experiences in that country. Many of our members heard the address by E. G. Hoff of Elgin who spoke under the auspices of the joint lecture committee of Bethany Biblical Seminary and the church. His subject was "How We Got Our New Testament," and his talk was very interesting and enlightening. At the present time we are looking forward to entertaining our friends who will attend the interchurch basketball tournament in which all the churches in this district will be represented. The games are to be played in John Naas hall on March 6 and 7. On March 11 a drama, "The Old Fashioned Mother," will be presented by the Faith Players under the direction of Prof. A. F. Brightbill. We all are glad to have Mrs. Horst with us again after her sojourn in the hospital. Our pastor, Bro. Horst, is to conduct our pre-Easter services and we are assured of extremely interesting discourses each evening. Bro. Edgar Rothrock of La Verne, Calif., filled the pulpit on Sunday evening, March 1; he gave us an inspirational address on the subject, "Putting First Things First."—Ray S. Dean, Forest Park, Ill., March 4.

**Dixon.**—Our church has been making a steady increase in attendance, showing a 15 per cent gain over 1934. Through the cold weather of this winter we have had a fine spirit of co-operation among all the members. We have enjoyed our new heating system which was installed in the fall. Our hearts are rejoicing because Bro. Paul Thompson was licensed to preach. He and his wife were duly installed by Bro. Lear on Feb. 16. In the evening Bro. Lear gave an instructive and interesting lecture and travel talk on Palestine. We have had fine interest in our prayer meetings which have been well attended by young and old throughout the winter. Our pastor, Bro. W. E. Thompson, is endeavoring to unite all the members in an effort for a closer walk with the Lord in special services during the Lenten season. Services will be conducted every evening for two weeks preceding Easter. A program has been outlined for all church departments in active co-operative work leading up to Pentecost.—Edith McWethy, Dixon, Ill., March 11.

**Kaskaskia.**—Feb. 28 Bro. Oliver Dearing of Palestine began a series of meetings which continued until March 8 with increased interest. While there were no immediate accessions, much good seed was sown which we are hoping will yet bring forth fruit. The church and community were built up through the earnest efforts and plain gospel preaching of Bro. Dearing.—D. T. Wagner, Beecher City, Ill., March 11.

**Woodland.**—At Christmas time our young people under the direction of Harvey Bubb gave the cantata, "Beautiful Story." It was given again in Astoria on Sunday evening, Dec. 29. Jan. 19 the Canton young people presented the play, "The Eleventh Mayor," at our church to both the Astoria and Woodland congregations. The regular quarterly council was held on Feb. 1. Brother and Sister Deardorff and Junior presented letters. Bro. Deardorff has been our pastor since November, 1935. Plans were made for Bro. Niels Esbensen of Freeport, Ill., to hold our revival in September. The young people were given permission to hold another D. V. B. S. and to paint the church house. The young married people's class was given permission to landscape the yard. Plans are under way for an Easter program, also Mother's Day program which will be a joint meeting between the Astoria and Woodland congregations. The B. Y. P. D. reorganized March 8, the new officers to take office in April. The same president and secretary were retained. The achievement offering on Feb. 23 was an increase of more than twenty per cent over last year. We have been having a series of sermons on "What Does Church Membership Mean?" All of these have been very inspirational.—Mabel Stambaugh, Ipava, Ill., March 11.

### INDIANA

**Beech Grove church** met in council March 1. Our love feast will be held Saturday evening, May 9. Bro. Estle McCullough is assisting with the work at this place. Since our last report a whole family—father, mother, son and daughter—have been baptized.—Mrs. Vernie Beaver, Pendleton, Ind., March 10.

**Goshen (West Side).**—On Sunday, Feb. 23, we observed achievement day. Bro. Edw. Stump brought a missionary message on the subject, Why Should the Work Cease? He held up Christ as the One who can meet all the needs of the world. Our pastoral visit will be completed by May 1 after which we will meet in council. Our communion date will be announced later. We are looking forward to pre-Easter services but the arrangements are not complete at this time.—Mrs. Glenn Cripe, Goshen, Ind., March 11.

**Goshen City.**—March 1 the women of the church presented their missionary pageant, She Hath Done What She Could. It had a cast of nearly 100 people. In taking up the offering special envelopes were used and over \$80 was received; this enabled the women to pay their 1935 and 1936 missionary quota plus a little more. The young people

are having a contest to increase their membership; the attendance so far has been around sixty. But as the contest has only begun we hope to gain many more. We are also starting to practice a play, Pontius Pilate, to be given near Easter time. The adult choir is busy on an Easter cantata. We also have an octet made up of members of the young married people's class. Thus nearly every class has some special activity or service. This is making our church nearly a seven-night-a-week one, instead of being open only one or two nights.—Frances Rule, Goshen, Ind., March 9.

**Santa Fe.**—The young people put on a play in December entitled The Lost Church, which was well worth while. We are to have our series of meetings in May with Bro. Robert Sink, evangelist. One of our good sisters has been called by death since our last report.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., March 10.

**Upper Deer Creek church** met in council March 7. Sister Lottie Ridenour was chosen to attend the training school at Camp Mack, with Sister Mary Kitchel, alternate. By solicitation by the finance board, a fund was started to clear our debt of district dues. March 8 forty members of our Sunday-school took a basket dinner to the home of Bro. James Hunter and family and enjoyed a surprise party. The Hunters are moving soon to their newly purchased home in an adjoining congregation. There are several good farms for sale in our church bounds.—Mrs. Geo. R. Murphy, Walton, Ind., March 14.

### IOWA

**Fernald church** met in council March 6. Church officers were chosen as follows: clerk, Elmer Dadisman; treasurer, Wilbur Gerlach; Messenger agent and correspondent, the writer. Bro. Lee Dadisman was chosen elder for the coming year to fill the vacancy caused by the death of Eld. D. W. Wise. Bro. Rex Needham was chosen adult adviser for the B. Y. P. D.—Mrs. Rex Needham, Nevada, Iowa, March 11.

**Waterloo City.**—For our Sunday evening meditation our pastor, Bro. Blough, is giving a series of talks on the theme, "Where He Leads Me." The choir under the direction of John Ray is preparing a cantata to be given Easter Sunday. Mrs. A. P. Blough as head of the Bible Study Department of Women's Work had organized a monthly Bible study hour. The lessons on Bible mothers and daughters and also women of history are very interesting. The women's group sponsored a chicken pie luncheon at the recreation room of the Iowa Public Service Company. We served 250, and all were pleased with the proceeds. The men of the church have organized with Dewey Strang as president. Their four objectives for the year are church attendance, personal evangelism, boys' work and church finances. March 9 they will have as speaker Fred Repass of the Y. M. C. A. The mother-daughter department of the Women's Work will sponsor the father-son banquet to be held March 20. Mr. M. R. Zigler of Elgin will be the speaker for the occasion. We also will have the pleasure of two messages from Bro. Zigler the following Sunday.—Mrs. O. W. Hamer, Waterloo, Iowa, March 10.

### KANSAS

**Appanoose church** met in business meeting March 1. It was decided to hold our love feast on May 2. A committee was appointed to arrange a program to celebrate the fiftieth anniversary of the dedication of the Appanoose church which will be this coming summer. Dr. H. B. Johnson who last summer visited in Europe and Palestine gave

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Idaho and W. Montana, Nampa, April 29-May 1.	April 25, 7:30 pm, Hermosa Beach.
Maryland, Eastern, Piney Creek, April 22.	Indiana April 25, 7:30 pm, Nettle Creek.
Maryland, Middle, Hagerstown, April 18, 19.	Kansas April 25, Maple Grove.
Ohio, Southern, Georgetown, April 30.	Maryland April 9, 6 pm, Meadow Branch.
Pennsylvania, Eastern, Ephrata, April 29, 30.	April 26, 5:30 pm, Westminster.
Pennsylvania, Middle, Williamsburg, April 7-9.	Michigan April 10, Beaverton.
Pennsylvania, S. E., N. J. and E. N. Y., Pottstown, April 22, 23.	April 13, Woodland, Village.
Virginia, First Roanoke, Central, April 15-17.	Minnesota May 10, Worthington.
Virginia, Northern, Mill Creek, April 17, 18.	Ohio April 9, Swan Creek.
Virginia, Second, Lebanon, April 22-24.	Oklahoma May 2, Big Creek.

### LOVE FEASTS

Alabama April 8, Fruitdale.	Pennsylvania May 3, East Petersburg, all day.
California April 12, 7 pm, Butte Valley.	May 9, Indian Creek.
	Virginia May 9, 4 pm, Oak Grove.



an interesting talk on Sunday evening, March 8. He said that the Bible had become more real to him since visiting the place where Christ was born and lived among men.—Mrs. J. M. Ward, Pomona, Kans., March 9.

**Independence.**—The churches of our town put on a campaign, come-church Sunday, for March 1. Our Sunday-school had an attendance 135, with over 5,000 in attendance for the whole city. The young people of our Sunday-school sponsored a supper for the benefit of the McPherson College student loan fund, and with some money on hand of \$12 to the college. A number from our congregation attended young people's rally at the Parsons church Feb. 22 and 23. Three young men were baptized recently.—Amanda D. Griffiths, Independence, Kans., March 6.

**Sabetha.**—At our last council it was decided to hold a series of meetings in August following with a love feast. The McPherson delegation gave an excellent program on the evening of Nov. 29. Thanksgiving morning we joined with other churches of the city in a service with good attendance. On Dec. 29 Bro. Leonard Lowe was elected to the full degree of the ministry. Dec. 8 the Sabetha church voted at Bro. Lloyd McWhorter receive the full ministry and on the evening of Dec. 9 the Granada church also voted unanimously and installed Brother and Sister McWhorter. Eld. Leroy Sell officiated at the installation service. The white gift offering at the Christmas program amounted to \$40.60. An offering was taken for McPherson College in December. March 1 we held our annual birthday dinner in honor of Bro. Jacob Root who was 101 years old on Feb. 28. The offering amounted to over \$60.—Mrs. Ivan Keller, Sabetha, Kans., March 6.

#### MARYLAND

**Hagerstown.**—Bro. Bonsack and Bro. Minnich presented an address and slides of the trip through the mission field to the representatives of the Middle District of Maryland at the Hagerstown church in

November. At Christmas a very impressive white gift pageant was presented by representatives from each department of the Sunday-school and the combined choirs of the church under the very capable direction of Bro. P. L. Huffaker. The church regrets indeed the illness of the pastor, Bro. A. B. Miller, which prevents him from "carrying on" with the program of advancement that he has so capably planned for the church. Bro. Miller has been ill for about ten weeks but is improving in health for which we are thankful, and we hope that he may soon be able to be about his duties again. Since his illness, the pulpit has been filled by Bro. P. L. Huffaker, Bro. Paul Yoder of Juniata College, Bro. C. C. Ellis, Juniata College, Bro. W. C. Kahle, Bro. A. M. Dixon of Spring City, Bro. E. Russell Hicks of Hagerstown, Bro. Calvert Ellis of Juniata College, Bro. Keiper of Baltimore, Bro. F. F. Holsopple of Washington, D. C., and Bro. I. S. Long of Baltimore, who was a former missionary to India. Bro. P. L. Huffaker is leading the young people in a discussion, "Choosing a Life Companion." The annual B. Y. P. D. pageant, "Whatsoever Ye Sow," was presented to an appreciative audience the last week of February. A father and son banquet, sponsored by the Scout Troop of our church, was held Feb. 19 and was largely attended. The women's missionary society of our church had charge of the evening service, Sunday, March 8, at which time Mrs. I. S. Long, who was on the India mission field, gave an inspirational address on "The Awakening East."—Alice Bittinger, Hagerstown, Md., March 9.

**Woodberry.**—Dec. 22 a Christmas play was given by the B. Y. P. D. entitled The Lost Child. On Christmas morning they also gave a candlelight service which was very impressive, a service of songs and pantomime. Bro. Carroll Yingling gave the Christmas address. The service was very well attended and enjoyed by all. Dec. 6 at our Sunday-school business meeting new officers were elected and other business dispensed with. Feb. 17 our Sunday-school celebrated the golden wedding anniversary of Brother and Sister Solomon Longe-

## EASTER and *The Gospel Messenger!*

The Easter season is at hand. New members are coming into the church and the loyalty of the regular membership is being renewed. Now is the logical time to put the church paper into the homes of your congregation.

This can be simply and economically done. There is a special club rate where at least 75% of the resident Brethren families of a congregation become subscribers. That special rate is \$1.25 per year as against the regular rate of \$2. Details of the plan will be gladly given on request.

Please remember that any church at any time can form a Gospel Messenger club. There is no time limit to the offer; all that is required is the reaching of a certain per cent. Why not be one of the hundreds of churches succeeding with the plan for 1936? In doing so you will help carry the hope of Easter through the whole of another year!

Last year 370 churches used this economical club plan, adding at least 8,000 subscriptions to the Messenger list. This year the number of participating churches should increase to 500, or half our congregations. And the number will so increase if our people keep up subscription interest through the Easter season.

#### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to The Gospel Messenger. (If you want a copy of Sharing Observations, add 75c.)

Name .....

Street or Route .....

City .....

State .....

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.



necker; we showered them with beautiful flowers and cards. Feb. 28 the mothers and daughters observed the World's Day of Prayer. March 1 Eld. Jacob Hollinger gave a very helpful message; he also had charge of our business meeting in the afternoon. Bro. D. H. Keiper, our pastor, was asked to remain with us for another year and accepted the call. We are now planning for the coming of Evangelist Ernest Coffman. Bro. Keiper called a group of his workers to plan for visiting among the members. At the business meeting March 1 Brethren Keiper, Carroll Yingling and D. C. Angle were chosen delegates to district meeting, with Bro. S. F. Rairigh and Sister Anna Smith, alternates. Bro. Keiper is delegate to Annual Conference. On Sunday, April 26, our love feast will be held.—Mrs. Wm. T. Horn, Baltimore, Md., March 11.

### OHIO

**Black Swamp** church met in council March 6. We elected our church officers for the coming year: treasurer, Bro. Walter Kurfes; clerk, Sister Ella Korn; secretary, Sister Mercedes Tiennereid; trustee, Bro. B. Myers; the writer, correspondent. Members of various committees also were chosen. Bro. Geo. Garner was re-elected elder. Bro. George and Sister Ida Garner are delegates to district meeting. We decided to have a love feast Easter Sunday evening, preceded by several sermons by our pastor. Our Sunday services have all been well attended. March 8 nearly 100 were present at Sunday-school and the offering was upwards of \$10. Bro. Garner preached a fine sermon. The achievement offering was \$23.23. Sunday evening the B. Y. P. D. gave a program at the Toledo church.—Mrs. Asenath Baker, Lemoyne, Ohio, March 11.

**Deshler** church is progressing nicely under the eldership of Bro. J. L. Guthrie. Our business meeting was Jan. 9. Our delegates to district meeting are Sisters Weaver and John Cook; alternates, J. J. Weaver and Hester Dishong.—Mrs. Esther Dishong, Deshler, Ohio, March 11.

**Georgetown** church met in council on March 7. Bro. Enos Brumbaugh from the Salem house and Bro. Granville Minnich from West Milton, visiting brethren, had charge of the devotions. The district meeting is to be held here on April 29 and 30. The delegates chosen for the meeting were Bro. Lester Heisey and Bro. A. J. Johnston. The treasurer's report showed all bills paid for which we are exceedingly glad. Bro. Foster Myers was relicensed for another year. The trustees were appointed to do some redecorating in the basement of the church and also some work on the driveway. Our Sunday-school enrollment is some over 200 and seems to be growing month by month.—Mrs. Wilbur Myers, Potsdam, Ohio, March 12.

**Zion Hill** church on Dec. 8 closed an interesting two weeks' revival conducted by Bro. Deardorff of Ashland (Dickey) church. We feel that the church was greatly inspired and built up spiritually by his wonderful messages. Our love feast was held on Dec. 16 at the conclusion of the meetings. Our pastor, G. S. Strausbaugh, held a two weeks' series of meetings at Plymouth, Ind., also one week of meetings at both Bethel and Woodworth churches. We have resumed our midweek prayer meetings in the homes. Our pastor is the teacher of our Bible study and gives us many good points and makes it a very interesting study. Our regular council meeting was held on Jan. 27. The young people's class sold \$41 worth of Christmas cards, the money being used for mission work. We are planning to hold one week of pre-Easter services.—Norma Longanecker, North Lima, Ohio, March 5.

### PENNSYLVANIA

**Chambersburg.**—March 11 our church met in semiannual council. The various reports showed the church in a healthy condition. The writer was re-elected presiding elder and correspondent. Places were filled on our trustee board, the finance committee and ministerial board. Mrs. C. E. Grapes was elected delegate to Annual Conference. Elders Levi K. Zeigler, C. R. Oellig and H. M. Stover assisted in the work. On Dec. 25 the B. Y. P. D. presented the pageant, Dawn in David's City. Dec. 29 the junior and intermediate departments conducted the worship service, O Come, Let Us Adore Him. Dec. 27 a surprise was planned in celebration of the twenty-fifth wedding anniversary of the pastor and wife. Eighty guests were present and an enjoyable program was rendered. Our Bible institute will be held March 28 and 29 with H. K. Ober, instructor. Services will be held prior to Easter beginning April 1. The pastor will be assisted by local pastors of the town. The love feast will be held on Easter, preparatory services at 10:45 A. M., the evening service beginning at 6 o'clock. The men's class is again working on the Messenger club. A group of our children are being trained by Sister H. J. Brumbaugh for the children's choir at the Hershey Conference. With the coming of spring days we are glad to see an increase in attendance and interest in our services.—C. E. Grapes, Chambersburg, Pa., March 12.

**Codorus.**—Jan. 1 our new year's council was held at Codorus house. Feb. 23 Bro. I. N. H. Beahm of Nokesville, Va., delivered the sermon in the evening at the Shrewsbury house. The opening devotions were in charge of Bro. Monroe Danner of Pleasant Hill.—Esther B. Hartman, York, Pa., March 11.

### VIRGINIA

**Salem** church met in council March 1. We decided to have a series of meetings beginning May 16. We will close the meeting with our love feast the last Saturday in May beginning at 4 o'clock. Bro. Robert Lynn and Emmertt Dettra were chosen delegates to the district meeting to be held at Mill Creek; alternates, Bro. Scott Cline and Wm. Harris.—Ollie Cline, Stephens City, Va., March 9.

## For Mother's Day

Now is the time to get ready for Mother's Day. Here is the material that will provide a good and helpful service.

### Standard Mother's Day Book No. 1

Contains complete service of 16 pages in the form of a playlet. Thirty-two pages of poems, stories, songs, a dialogue, a pageant and other material. Price, 25c.

### Standard Mother's Day Book No. 2

Here you have one complete Mother's Day playlet, "Mother Queen of Our Hearts." Also recitations, playlets, songs and worship services. A splendid collection. Price, 25c.

Part I, "Mother Queen of Our Hearts," may be had separate for 10c, or \$1.00 per dozen.

### Mother's Day Material No. 2

Gives you one short play, "A Mother's Surprise," for three characters, another, "Mother's Blessings," for six characters, as well as drills, tableaux, exercises and recitations for many programs. Provides an entire program, complete in every part. Price, 25c.

### Paramount All Year 'Round Book

A book of 144 pages with something for every special occasion. For Mother's Day you have recitations and a dialogue. You need it for your special programs. Price, 40c.

### Paramount Special Day Book

Gives you 38 pages for Mother's Day including recitations, a short playlet, a drill and an exercise. Will appeal to all. Also contains missionary material. Price, 25c.

### Honor to Motherhood

A 16-page playlet that exalts the high mission of the world's true mothers. Price, 8c; 85c per dozen.

### Mother's Day Service No. 1

A simple and effective service in three parts—(1) for Beginners and Primaries; (2) for Juniors and Intermediates; (3) for rest of school. May be used in the several departments or, if whole school meets in one body for the hour, the entire service provides a splendid program. Price, 8c; 85c per dozen.

Brethren Publishing House, Elgin, Ill.

Two  
Books  
for  
Your  
Hour  
of  
Devotion



### GOD'S MINUTE

A book of 365 short prayers, with a Bible verse on Prayer.

### GOD'S MESSAGE

A companion of "God's Minute." Contains 365 Bible verses with devotional comments.

Price of each book: Cloth, 60c; karatol, \$1.00; limp art leather, \$1.50.

Brethren Publishing House, Elgin, Ill.



## OFFICIAL DIRECTORY

## GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.  
 J. Yoder, Vice-Chairman, McPherson, Kans.  
 H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.  
 Meland S. Brubaker, Covina, Calif.  
 Rufus D. Bowman, 337 N. Carolina Ave., S. E., Washington, D. C.  
 K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.  
 F. Studebaker, Union, Ohio.  
 General Secretary, C. D. Bonsack, Elgin, Ill.  
 Assistant Secretary, H. Spencer Minnich, Elgin, Ill.  
 Home Mission Secretary, M. R. Zigler, Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.  
 Manager and Treasurer, R. E. Arnold, Elgin, Ill.  
 Secretary, L. T. Miller, Elgin, Ill.

## BOARD OF CHRISTIAN EDUCATION

S. Ikenberry, Chairman, Daleville, Va.  
 E. Mohler, Vice Chairman, McPherson, Kans.  
 W. Shultz, N. Manchester, Ind.  
 K. Ober, Elizabethtown, Pa.  
 Ernest Davis, 210 N. 16th St., Independence, Kans.  
 M. Henry, Bridgewater, Va.  
 Mrs. L. S. Shively, 2110 W. Jackson, Muncie, Ind.  
 Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.  
 A. Cassel, Ashland, Ohio.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.  
 Eastern Representative, Rufus D. Bowman, Washington, D. C.  
 Director of Young People's Work, Dan West, Elgin, Ill.  
 Director of Children's Work, Ruth Shriver, Elgin, Ill.  
 Editor, E. G. Hoff, Elgin, Ill.  
 Assistant Editor, Maud Newcomer, Elgin, Ill.  
 Assistant Editor, Edith Barnes, Elgin, Ill.

## GENERAL EDUCATION BOARD

C. Ellis, President, Huntingdon, Pa.  
 F. Schwalm, Vice-President, McPherson, Kans.  
 I. Baugher, Secretary-Treasurer, Hershey, Pa.  
 F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.  
 V. W. Peters, 906 S. Locust St., Champaign, Ill.  
 W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 C. Bixler, New Windsor, Md.  
 Paul H. Bowman, Bridgewater, Va.  
 W. Schlosser, Elizabethtown, Pa.  
 M. Studebaker, La Verne, Calif.  
 Otho Winger, North Manchester, Ind.

## GENERAL MINISTERIAL BOARD

L. Hartough, Chairman, N. Manchester, Ind.  
 Paul H. Bowman, Vice-Chairman, Bridgewater, Va.  
 H. Yoder, Treasurer, R. 1, Waterloo, Iowa.  
 J. Brougher, 554 Stanton St., Greensburg, Pa.  
 J. Miller, 2017 5th St., La Verne, Calif.  
 W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.

## CONFERENCE PROGRAM COMMITTEE

L. Hartough, Chairman, N. Manchester, Ind.  
 H. Spencer Minnich, Secretary, Elgin, Ill.  
 M. R. Zigler, Elgin, Ill.  
 W. W. Peters, 906 S. Locust, Champaign, Ill.  
 W. Kurtz, Moderator Elect, 3446 Van Buren St., Chicago, Ill.  
 E. Miller, Secretary of Annual Meeting, Elgin, Ill.

## RESOLUTIONS COMMITTEE

Paul H. Bowman, Secretary, Bridgewater, Va.  
 F. Schwalm, McPherson, Kans.  
 W. W. Slabaugh, Chicago, Ill.

## COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.  
 Vice-Chairman, P. H. Bowman, Bridgewater, Va.  
 Recording Secretary, Ruth Shriver, 22 S. State St., Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## NATIONAL COUNCIL OF WOMEN'S WORK

Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.  
 Mrs. H. L. Hartsough, Aid Societies, N. Manchester, Ind.  
 Mrs. E. G. Hoff, Mothers and Daughters, 1073 W. Chicago St., Elgin, Ill.  
 Miss Nora M. Rhodes, Missions, Dallas Center, Iowa.  
 Anetta Mow, Secretary-Treasurer, 22 S. State St., Elgin, Ill.

## NATIONAL COUNCIL OF MEN'S WORK

G. A. Cassel, President, Ashland, Ohio.  
 Levi Minnich, First Vice-President, Greenville, Ohio.  
 Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.  
 L. M. Davenport, Third Vice-President, Los Angeles, Calif.  
 C. M. Culp, Recording Secretary-Treasurer, Elgin, Ill.  
 R. E. Mohler, Executive Secretary, McPherson, Kans.  
 P. G. Stahly, South Bend, Ind.  
 J. K. Miller, Cedar Rapids, Iowa.  
 D. M. Sell, deceased.  
 E. G. Bowman, Greensburg, Pa.  
 B. F. Stauffer, Rocky Ford, Colo.  
 J. N. Via, Roanoke, Va.  
 Clifford Dresher, McPherson, Kans.  
 Ross Heminger, Wenatchee, Wash.  
 Elmer Leckrone, Ravenna, Mich.  
 Elmer M. Hersch, Elgin, Ill.  
 Allen Weldy, R. 2, Mishawaka, Ind.  
 Chas. E. Resser, Washington, D. C.

## PASTORS' ASSOCIATION

D. D. Funderburg, President, 2709 W. State St., Rockford, Ill.  
 Ross D. Murphy, Vice-President, 2260 N. Park Ave., Philadelphia, Pa.  
 Galen T. Lehman, Secretary-Treasurer, 1219 Fifth Ave., S. E., Cedar Rapids, Iowa.

## AUDITING COMMITTEE

E. M. Butterbaugh, 525 E. Indiana Ave., South Bend, Ind.  
 C. J. Kistler, Elkhart, Ind.

## ANNUAL MEETING TREASURER

E. J. Stauffer, Paris, Mo.

## MEMBER ADVISORY BOARD, A. B. S.

M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.

## RAILWAY TRANSPORTATION AGENT

J. W. Lear, 405 S. Trumbull Ave., Chicago, Ill.

## OUR MISSIONARIES

Supported by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for the first ounce and 3c for each additional ounce or fraction.

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

Liao Chow, Shansi, China  
 Hutchison, Anna, 1911.  
 Oberholzer, I. E., and Elizabeth, 1916.  
 Solenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China  
 Ikenberry, E. L., and Olivia, 1922.  
 Metzger, Minerva, 1910.  
 Parker, Dr. D. M., and Martha, R. N., 1933.  
 Pollock, Myrtle, R. N., 1917.  
 Schaeffer, Mary, 1917.  
 Wertz, Corda L., R. N., 1932.

## Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
 Neher, Minneva J., 1924.  
 Smith, W. Harlan, and Frances, 1919.

## Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.  
 Shock, Laura, 1916.

## Tsinchou, Shansi, China

Senger, Nettie M., 1916.

## On Furlough

Bright, J. Homer and Minnie, % General Mission Board, Elgin, Ill., 1911.  
 Crumpacker, F. H., and Anna, 3435 Van Buren St., Chicago, Ill., 1908.  
 Horning, Emma, 750 Molino Ave., Long Beach, Calif., 1908.  
 Wampler, Ernest M., 1918, and Elizabeth, R. N., Edom, Va.

## AFRICA

## Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.  
 Bosler, Dr. Howard A., and Edith, 1931.  
 Heckman, Clarence C., and Lucile, 1924.  
 Moyer, Edna Faye, 1931.  
 Studebaker, Dr. Lloyd R., and Modena, 1934.

## Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.  
 Horn, Evelyn J., R. N., 1930.  
 Royer, Harold A., and Gladys S., 1930.

## Marama, via Damatura, Nigeria, W. Africa

Beahm, Wm. M., and Esther, 1924.  
 Harper, Clara, 1926.  
 Utz, Ruth, R. N., 1930.

## Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lola, R. N., 1922 and 1923.

## On Furlough.

Kulp, H. Stover, and Christina, Rt. 3, Pottstown, Pa., 1922 and 1927.

## INDIA

## Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.  
 Ebbert, Ella, 1917.  
 Royer, B. Mary, 1913.

## Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.  
 Moomaw, I. W., and Mabel, 1923.  
 Shickel, Elsie N., 1921.  
 Warstler, Anna M., 1931.

## 82 Esplanade Rd., Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

## Bulsar, Surat Dist., India

Cottrell, Drs. A. R. and Laura, 1913.  
 Mow, Baxter M., and Anna B., 1923.  
 Shumaker, Ida C., 1910.

## Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.

## Jalalpor, Surat, District, India

Brooks, Harlan J., and Ruth, 1924.

## Palghar, Thana Dist., India

Swartz, Goldie E., 1916.

## Umalla, Broach Dist., India

Miller, Eliza B., 1900.  
 Ziegler, Emma K., 1930.

## Vyara via Surat, India

Blough, J. M., and Anna, 1903.  
 Grisso, Lillian, 1917.  
 Ziegler, Edward K., and Ilda, 1931.

## Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough.

Alley, Howard L. and Hattie, 14 Pelham Ave., Schoolfield, Va., 1917.  
 Blickenstaff, Verna M., R. N., Oakley, Ill., 1919.  
 Glessner, Ruth L., R. N., 236 7th Ave. So., Carrington, N. Dak., 1931.  
 Miller, Arthur S. B., and Mae W., R. N., Box 46, Franklin Grove, Ill., 1919 and 1922.  
 Miller, Sadie J., Rt. 2, Waterloo, Iowa, 1903.  
 Nickey, Dr. Barbara M., Monticello, Minn., 1915.  
 Royer, B. Mary, % General Mission Board, Elgin, Ill., 1913.  
 Shull, Chalmers, Rt. 1, Waterloo, Iowa, 1919.  
 Widdowson, Olive, % General Mission Board, Elgin, Ill., 1912.



## I Believe in People

is the new book by Archer Wallace who always knows what to say and how to say it. The chapter titles will tell you why you need the inspiration of this most delightful volume. They are—

Sickness Need Not Crush the Spirit

Noble Souls Are Tolerant

True Riches Are of the Spirit

Great Souls Know How to Forgive

The Truly Great Are Humble

Love Hopeth All Things

Every Experience May Be Made a Means of Moral Enrichment

Happiness Is a By-Product

Whether you now believe in people or not, one thing is certain: you will believe in them before you have read many of these pages. And believing in people will change your life's outlook. Price, \$2.00.

**Brethren Publishing House, Elgin, Ill.**

## Kagawa's

visit to America is winning the attention of millions. Both his addresses and his books carry stirring, vitalizing messages.

### A Grain of Wheat

his famous novel, sold in large quantities not only in Japan but elsewhere. This book shows how Co-operatives work in Japan. Even though you read it in Our Young People you'll want it in permanent form. Price, \$1.00.

### Meditations on the Cross

is timely at this Lenten Season. In it you discover this Eastern Christian interpreting the cross as he sees it. Here you see Kagawa as Evangelist, as Prophet and as Christian living under and through the cross in his daily meditations. Price, \$1.50.

### Songs From the Slums

reveals the soul of Kagawa traveling for the poor and neglected of his own land and so for those of all lands. You'll never be quite the same if you allow these poems to grip your soul. Price, \$1.00.

### Do You Know Kagawa?

William Axling gives you a most delightful close-up of him in the book, *Kagawa*. As you turn the pages and discover his trials, his sufferings, his persecutions, his conversion, his triumphs, you seem to live in a changing world, a new world. You owe it to yourself to become acquainted with Kagawa, the evangelist, the economist, the statesman, the humanitarian, the Christian. The meditations in this volume are choice selections. Price, \$1.00.

These books should be in your home, in your Sunday-school library, and should become a part of your life. It would be well to form neighborhood groups, order all the books, and pass them around. That would be Christian co-operation.

**Do it today**

**Brethren Publishing House, Elgin, Ill.**

## General Foods Cook Book

Here's a Cook Book of nearly 400 pages with hundreds of recipes that can be used in every home. When the housewife is tired and she does not find what she wants in her other cook books it is a relief to turn to this one and note its complete index which tells her the exact page of an old dish or the page where a new dish is suggested. The 25 pages in "Market Lore" will be especially appreciated by the young wife to whom buying for the table is a new problem. The pages on planning meals and suggested menus are especially helpful. This large book costs only \$1.00.

**Brethren Publishing House, Elgin, Illinois**

## E. Stanley Jones' Books

One of the most widely read religious writers of today is E. Stanley Jones. His message is different. Long a missionary to India and a world traveler he has come to know conditions as few men know them. Writing what his eyes have seen and his soul has experienced he reaches and moves men's hearts. His latest book, *Christ's Alternative to Communism*, has provoked much discussion. If you are interested in world movements you will gain much from reading this book, whether you accept his conclusions or not. Here is a list of the Jones' books:

*Christ's Alternative to Communism*—\$2.00

*The Christ of the Mount*—\$1.50

*Christ and Human Suffering*—\$1.00

*The Christ of the Indian Road*—\$1.00

*The Christ of Every Road*—\$1.50

*Christ at the Round Table*—\$1.50

You will learn much about Christ and his power in the world today as you read these books—any one or all. You will also become better informed on world conditions, what's needed and what's taking place. Regardless of your theological bias, whether for or against Jones, reading his books will drive you to a searching of your own heart and your need of the Savior.

**Brethren Publishing House, Elgin, Ill.**

## Sunday School Lesson Helps

*The Brethren Teachers' Monthly*—48 pages every month. 75c a year.

*Tarbell's Teachers' Guide*—with its wealth of illustrative material. \$2.00.

*Peloubet's Select Notes*—of which volume 62 is fully up to the high standard of former years. \$2.00.

*Arnold's Practical Sunday-school Commentary*—abounds in usable material. \$1.00.

*Torrey's Gist of the Lesson*—a useful pocket edition for the busy man who wants something for spare moments. 35c.

*Luke the Evangelist, A Study of His Purpose*, by Wilfred L. Hannam—with a message that strikes fire in the heart of the reader. \$1.50.

*The Gospel of Luke, An Exposition*, by Charles Erdman—expositions that clarify the message of Luke. \$1.00.

*The Life of Christ, A Harmony of the Four Gospels*, by E. S. Young—in which pictures, maps and discussions help fix the journeys and teachings of Jesus. Reduced to 75c.

Select what appeals to you most. You cannot go wrong.

**Brethren Publishing House, Elgin, Illinois**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., April 4, 1936

No. 14



Alvina Lenke Studio

DEAF EARS UNSTOPPED—OR JESUS MEETING HUMAN NEEDS

## IN THIS NUMBER

### Editorial—

For a Crisis Program (E. F.) .....	3
Pardon the Impertinence (H. A. B.) .....	3
The Only Way Home (E. F.) .....	3
Life on the Frontier Today (E. F.) .....	4
In the Garden of Greed (H. A. B.) .....	4
Kingdom Gleanings .....	16, 17
Daily Devotions (W. W. S.) .....	18

### The General Forum—

Mysterious Towel (Verse) .....	5
A Reverie of the Beloved Disciple. By D. Howard Keiper .....	5
The Church and a Needy World. By C. Ray Keim ..	6
"I Have Kept the Faith." By D. E. Miller .....	7
Thinking Peace. By Howard H. Keim, Jr. ....	8
The Fullness of God. By A. T. Hoffert .....	9
To One Speaking in Tongues.—No. 1. By Floyd M. Irvin .....	10
Make High the Door (Verse) .....	11

English Pacifists and Sanctions. By J. Harman Bjorklund .....	12
The College Prospect Asks Some Questions. By J. G. Meyer .....	12

### Home and Family—

My Friend. By Mary L. O'Hara .....	14
His Lovingkindness. By Elizabeth R. Blough .....	14
Our Little Traveler. By May Allread Baker .....	15

### Our Mission Work—

What to Pray For. By Dorothy Inman .....	19
A Mother Teaches Stewardship .....	19
Being Brother to a Missionary .....	19
A Leader Routs Discouragement .....	19
Women Under the Southern Cross .....	19
News From the Field. By Hazel Messer and Lillian Grisso .....	20

### The Church at Work—

Dan West Will Serve in Emergency Peace Campaign; Your Easter Offering for Christian Education .....	22-24
---	-------



# HELP BOOST the MESSENGER



*Because* it is your church-owned paper, written by and for our people.

*Because* every subscriber home is enriched many times over for what a subscription to the Messenger costs.

*Because* there are 20,000 more Brethren homes needing the church paper quite as much as the 20,000 now getting it.

*Because* more Messenger readers means more enthusiasm for the church and for the cause of righteousness throughout the land.

*Because* the Messenger is reasonably priced at the regular rate. There is also a club rate for congregations securing not less than 75% coverage.

*Because* with church interest at high pitch this Easter season, now is the time to show how the church paper will help conserve the Easter hope for the year.

*Because* a great leader has said: "The more I reflect upon the progress and development of the church, the more I am convinced that the church paper is an absolutely indispensable element in our work."

## BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to The Gospel Messenger. (If you want a copy of Sharing Observations, add 75c.)

Name .....

Street or Route .....

City ..... State .....

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.

## The Upward Trend in Education

BETWEEN 1890 and 1920 the growth in enrollment in colleges in the United States was 4.7 times as fast as the growth in general population in this country. The growth of the high-school enrollment was 1.8 times as fast as the growth in general population. That this same upward surge has continued since 1920 is evidenced by the fact that between 1920 and 1930, every year the college enrollment increased by 50,000. Today the enrollment in higher education is approximately one million.

Another bit of evidence indicating that mass education is moving upward is seen in the development of the junior college. In 1919 there were 132 junior colleges with a total enrollment of less than four thousand students. In twelve years the number of junior colleges had grown to 450 with an enrollment of over seventy thousand. In December, 1935, there were 518 junior colleges with an enrollment of more than 122,000.

The democratic urge in education is bringing serious problems to the Christian college. Shall the church adopt a policy of retreat in her work of education?

There was a time when the church sponsored elementary education. Later she retreated to the high school level. When the state established public high schools the church retreated (or advanced?) to the college level. Now that certain states are fostering a program of public junior colleges—California has 39 such institutions, Iowa has 27, Oklahoma and Texas each have 21, shall or can, the church-related college retreat to a still higher level? Or shall the church withdraw to other areas of endeavor?

The opportunities for the Christian church in the field of higher education are limited only by the extent to which the church and philanthropically-minded organizations and individuals provide adequate financial support.

A. C. Baugher, Dean,  
ELIZABETHTOWN COLLEGE.



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., April 4, 1936

No. 14

## EDITORIAL

### For a Crisis Program

REVOLUTION is the way of the mob but it isn't the way of surest progress. It wasn't the way of Jesus. His kingdom was not of this world. It was not when he said it and it is not now. It never will be. That is, it will never find its aims and methods in the kingdom patterns of this world. The kingdoms of this world will indeed become his kingdom but in his way.

"The present situation is terrible. We can't stand it any longer. Let's do something quickly."

That's the way it starts. The author of these words is right about the present situation, but wrong about standing it any longer and possibly wrong about what most needs to be done now. We know there are such things as emergencies and we concede the value, within certain limits, of so-called emergency methods. We also know their capacity to make Christians forget where their greatest strength lies, and even to tempt them into the use of questionable measures. In a certain great emergency with invasion actually threatening, the king's heart trembled and the heart of his people as the trees of the forest tremble with the wind. At this juncture a very wise counselor recommended a program that would seem pretty tame to a modern go-getter. The chief feature of it was "quietness and confidence."

In all the troublous conditions of our own times nothing is surer than that this counselor was right. And he was a young man at that. There is a lot of room for the likes of him in the world of today. E. F.

### Pardon the Impertinence

PARDON the impertinence, but there are times when one can not but wonder if Dame Nature is putting on a special demonstration to show that she is mistress and man but a fortunate beneficiary. This questioning attitude goes back to certain early experiences, one of them being the sight of an expensive cement waterway promptly buried by storm waters in rampant mood.

More recently, and in the face of man's well-intentioned efforts to control production, we have seen drouth, dust storms, unprecedented cold, snow, sleet, rain and flood. Maybe nature can be measurably controlled by gloved, adroit hands. But man must have a care not to cross her in her more violent moods. So pardon our impertinence, but we have seen too many man-made works lightly brushed aside or buried to be interested in more than the anticipation of nature's moods.

H. A. B.

### The Only Way Home

HOME is rest. Home is peace. Home is safety. Home is mutual understanding, friendly companionship. There is no place like home. There is a way to get there. The way of the cross leads home.

How hungry the heart of the world is today for the home feeling. How it longs for the sense of security, the quiet comfort of home. But the night is dark and the world is far from home. God lead it on. It doesn't know the way.

If it did, the hearts of little children and brave women and strong men would not be quaking with fear today in Ethiopia, in Shansi and in the Rhineland. If only the treaty makers at Versailles had had a little sense. With centuries of injustice and mutual vengeance behind them, it is expecting too much to think they might have loved Germany enough to treat her decently. Under such tremendous provocation one might forgive even hatred. But how can one forgive the sheer stupidity of imagining that any number of forts and guns can be stronger than millions of rebellious spirits smarting under the sense of a great wrong?

There can be no lasting world peace until the nations learn that the only security is goodwill. The only way to make sure that a dangerous person will not hurt you is to make him like you too well. That holds for nations too. Jesus wept over Jerusalem because she did not know the things that belong to peace. His follow-



ers must weep over our world today for that same reason.

Jesus knew how shallow were the shoutings of the Palm Sunday marchers. They were ready to take him then as their kind of a king, just as the lakeside crowd had been once before. It could not be done that way. It was just after this superficial triumph, when the Greeks who came to the feast wanted to see him, that he uttered those great words about the grain of wheat. The prospect of his finally and really triumphant kingdom with its world-wide harvest of human sheaves seemed to open up before him, but so did the price that must be paid for it. The grain of wheat must perish to make the larger fruitage possible. His soul was troubled at the thought, and all that it meant for him, and there was a foregleam of his heartbreaking prayer in the garden a little later. And then, with the voice from heaven sounding in his soul, he rallied and went bravely forward.

The only way home for him was the way of the cross. That is the only way home for anybody. Solid comfort, lasting peace, can be had in no other way. We must live and die together. We must share each other's fortunes and misfortunes. We must even feel some measure of responsibility for each other's sins. The differences between us are mostly differences in opportunity. We must see that others have as good a chance at life as we have.

To do this requires cross bearing. But the way of the cross leads home. At home there is peace and safety and bread and quiet joy without end. E. F.

### Life on the Frontier Today

ONE faithful reader of this paper, referring to a certain editorial about pioneering and its present moral equivalent, reminds us that frontier life of the old kind is still a very real fact in some sections. "They know what it is to clear the land of stones, trees, brush and stumps and roots . . . to raise practically everything they eat, and what they can't raise, just do without." She goes on to tell how mothers yet "make over dad's pants into pants for the boy." They don't have much time for parties and entertaining but they "rear children from four to nine or ten and they make all their clothes during preschool age" and a lot of them beyond that. Mother "knits or makes the mittens and socks for the family."

"These folks are very earnest for Christ and the church, giving of their little to help the big program of the church. . . . If these folks can't ride in a car to services, they use a team and wagon or sled, or walk, not a block but a mile or two or three or more. If it's too cold, from 25 to 50 or more below zero, they meet in homes, but they have their religious services."

Our correspondent goes on to tell of "25 boys and

girls who have finished the grades. Do they stop there? No. Of these 25 all have graduated from high school save one. . . . All save three have either taken a normal course and are teaching or else have gone on to college. . . . One has married and set up a Christian home, one is a cripple and one is helping mother in a family of nine children, though mother would gladly give her up for further schooling. Yes, and one sister, a teacher, has been licensed to preach."

"These boys and girls, the first children to grow up in this rugged community . . . have from ten to fourteen miles to the one well-equipped 1,500 pupil high school and spring and fall they drive each day to and from it, and otherwise must clique together going and do light housekeeping together, with mother each Saturday spending a hard day cooking, stewing, baking, washing and mending for them for the next week away from home again."

"These children, instead of using the movie for their recreation place, or something worse, use the woods for their vesper spot. Hiking is a joy. They do not give the parents much trouble about where the car goes, if there is one. For they walk to practically all their parties, boatings, young people's meetings, etc. Doesn't make so much difference about the mileage. . . . And how they enjoy an evening spent on the lake, singing and holding these meetings. And so far this kind of environment has not promoted a single tobacco user."

Who said the days of pioneering are gone? Here's rugged individualism of a perfectly healthy kind. And community co-operation, too. Where life is like this, there's hope for the country. And for the church.

E. F.

### In the Garden of Greed

IN our somewhat blighted garden of greed it has remained for college students to put the capsheaf on the something for nothing movement. Thus we read that Princeton university undergraduates have organized the Veterans of Future Wars which they propose to expand into a national intercollegiate organization.

Meanwhile, over at Vassar, young women are said to have organized the first chapter of the Association of Gold Star Mothers of Veterans of Future Wars. With a grand show of patriotism of the current brand, these latest veterans are rushing to demand immediate payment of a bonus of \$1,000, due June 1, 1965, to each member of the organization.

The manifesto further sets forth: "Because it is customary to pay bonuses before they are due, the Veterans of Future Wars demand immediate payment plus 3 per cent compound interest annually from June 1, 1965, backward to June 1, 1936." It all looks like the young folks would help us to see ourselves as others see us.

H. A. B.



---



---

## THE GENERAL FORUM

---



---

### Mysterious Towel

"Knowing he came from God,  
And shortly would return,  
He took a towel . . ."  
Mysterious towel!  
In thy folds lay all sweet charities  
And brotherly love  
That since have blessed the world.

—Emma Watt Easton.

### A Reverie of the Beloved Disciple

BY D. HOWARD KEIPER

My little children, you have asked me many times to tell you about our Lord—you never tire of hearing and I never tire of telling. I am now quite old and I shall soon go to meet him once more. All of those who walked with me and with him have gone on, long since—some to receive the martyr's crown. I too will soon be going.

But though many years have passed since last I looked upon his face, it seems but as yesterday that he came along the seaside, calling me and my brother to follow him. I have told you of the many wonderful experiences that were ours as we journeyed with him, but the memory of those last sad days are most vivid in my mind.

Let me tell you again of that wonderful Sabbath morning when we approached Jerusalem, and the people came rushing to acclaim him as their King. The Master was unusually quiet as we walked along, and when he paused and sent two of our number ahead. Soon they came leading a beast of burden. Just what the Master would do with it we did not know; but soon we were to learn, for he himself mounted it, and began to ride into the city. The effect of his riding toward the city is difficult to describe. It seemed as if, at last,

his own would receive him and his dreams would come true.

Men and women lost all reserve and with the greatest of enthusiasm they rushed out to meet him, tearing leaves from the palm trees and placing them in the street, together with their long flowing garments. Little children shouted for joy. Some of the happy tones of their voices yet linger in my ears. But, to have seen the Master—with calm and dignity and a little sadness—ride in through the city gates to the Temple, was something I shall never forget.

Now, my little children, I know that you can not see it as I have seen it; but yet it is possible to have him enter again his chosen city, Jerusalem. Every city is his city now and he longs to enter. He longs for the people's acclaim. He loves still the sound of the happy voices of little children. He comes riding as of old, and will enter into every city, and home, and heart—none are too lowly, and humble but what he will enter in.

But other scenes of that memorable week are also etched upon my soul. I am thinking of the last supper in the Upper Room. I lay upon his bosom as we reclined at the table. The Master had told us that it was the last time, but we could not understand. He had spoken also of denial and betrayal. It all seemed so strange and impossible. None of us dared to ask whom he meant. Already, he had done a strange thing. While we chattered and disagreed about matters, he arose from supper, found a towel and began to wash our feet. Peter was the first to express our dismay at the unheard of thing that he was doing. But he insisted on doing the same for us all, saying that afterwards we would know what he was now doing. And little children, it is true, now we know. We have learned that he wanted us to be humble, to be servants one of an-



Scenes From the Life of Christ



other. Near the close, another strange thing happened. Jesus was talking to Judas. We were not able to hear all that he said. The Master soon handed Judas the sop but it did not dawn upon us what the Master meant. Then, we heard him say, "What thou doest, do quickly." And still we did not know. We thought that Judas had been sent upon an errand. Later, we knew all too well the meaning of this strange message.

When the supper was ended, we went out into the Garden. The Master was sad, but seemed to be trying to assure and strengthen us. He said, as he walked along, "Let not your heart be troubled, believe in God, believe also in me." Then he spoke of the heavenly mansions, and of abiding in him as a branch abides in the vine. Even when we saw him agonizing in the Garden, we did not altogether understand what the hours that were to come held in store for us and for him.

When the lights began to glare, and a mob of base fellows invaded our sanctuary, calling for our Master, saying that they would place him under arrest, we began to understand. We knew more, when, in the midst of the group, we saw one who but a short time before was sitting with us in the quiet of the Upper Room. Judas could not look at us, neither could he look on the face of the Master; but he came forth with feigned devotion, and placed a kiss upon the Master's lips. Then, he slipped back into the mob. It was plain that he had betrayed his Lord, and the words that the Master used at the table became clear to us all.

After that, all is not so clear. A shameful fear came upon us all. None of us stood by our Lord as we should have done. Some of us ventured near. Peter was so frightened that all his fine faith became cowardice—the rest of us were not brave either. I have often thought that if it were possible to live through those days again, I would do differently—but we still have opportunities to stand by the Master. Many were the times since that day, when the same old test has come to me. I hope that I have done more nobly since. Surely, it can be said of Peter and the rest who have gone on, that they did more nobly in their later days. All of them were faithful, yea, even unto death.

The scene that I shall never forget is the one which ended in the awful crucifixion. To see our Friend and beloved Teacher, weary and bleeding from the cruel scourge, and fainting under the weight of the heavy cross on the way to Golgotha, was a sight which can not be erased from my memory. Several of us disciples followed in great fear. It was love for him whom we could not help that bade us follow.

Finally, the cruel soldiers nailed him to the cross and raised him up so none of us could help but see. I stood near by with Mary, his mother. I was hoping that he might look and see us there. The soldiers

mocked him, the thieves reviled him; and then, softly but clearly came the tender and lovely words from his lips. Our Lord had prayed and all heard it. One thief became thoughtful; the centurion, bold and cruel, stood with a strange wonder upon his face. The unfeeling crowd was awed for a moment. That prayer, I shall never forget, "Father, forgive them for they know not what they do." Then the thief prayed for a place in the Lord's remembrance. Finally, the Lord's eye rested lovingly upon me and his own mother by my side. Looking at his mother, he said, "Mother, behold thy son"; and he meant me. And to me, he said, "Son, behold thy mother." The Master had chosen me to take his place in the life of his own mother. That sacred trust given me from his dying lips, I never forgot.

After some little time, he spoke again, saying "Into thy hands, Father, I commit my spirit." We had thought, as we walked with him in Judea, that he was a great Teacher, the best of friends, the kindest of companions—in short, the finest Man we had ever met. At times a feeling that he was divine crept into our thoughts; but when I stood by his cross and saw him die, I knew that he was the Lord—and as the centurion made bold to say, "Surely, this was the Son of God."

When they told us that he was dead, we left sorrowfully. Kind hands laid him in the tomb. And our little group were the saddest people in Jerusalem that night. Now and again, there came to us during the long night watches bits of his teachings. "In three days, I will rise again" came to us again and again; but it seemed too much to expect.

Three days later, early in the morning, the joy that had gone down with him into the tomb returned again to our hearts; for the Lord had risen and had appeared unto us. But that is another story. Another time, we will gather and I will describe the scene which kindled the flame of hope in our hearts, which grows brighter as the days come and go. It is the light that plays its beams upon the golden spires of the City not made with hands—the City which shall be revealed when both death and the grave shall lie slain upon the field of battle. One whom we love is the Conqueror. *The Lord* is his name.

*Baltimore, Md.*

## The Church and a Needy World

BY C. RAY KEIM

ON every hand the accusation is made that the church is doing little or nothing to help people meet the present world crisis, either as individuals or as social groups. Some say Christianity is merely an opiate, making people more submissive to economic or other exploitation. Some accuse the church of being an ally of capitalism, sharing with the latter the responsibility



for gross injustice and discrimination. Still others point out that the church has done little to relieve suffering and distress and has done nothing to point a way out of our plight.

Are these charges true? If true, or partly true, what kind of a gospel are we presenting to the world through our (1) teaching and (2) service ministry? I think many of these charges are only too true, but not all criticism of the church is just by any means. We must be more concerned with the adverse criticism that is true than with what is not true.

Part of our difficulty today, as I see it, arises from an unfortunate cleavage among us on the question of a personal religion or a social gospel, just as though they were matters of "either or" and not to be joined. This has been very unfortunate for the advocates of both. There is no such division in Christ and his gospel. In him we have a gospel of a personal religion for the individual and its natural result—a social message and mission. There can not be such a thing as a social gospel in the Christian church apart from a personal faith; neither can Christianity be limited to a personal faith without a social outlook and program.

We can not preach a gospel that has no message on the problems that are so painfully evident throughout the world, such as war, economic injustice, and a pagan social life.

Jesus knew (1) God and the great eternal truths of God and (2) the needs of the world he had come to serve. He *knew*, he *cared*, he *did something* about the needs of men—of you, of me. He came to seek and to save the laborer, the employer, the farmer, the housewife, the youth or the maiden, the conservative, the radical, the white and the black—all, in all generations, in all ages.

Is it not true that we are saved from *sins*, not from *sin*, in the abstract or general sense? The only meaning of human need that is intelligible to millions today is in terms of bread, home, security, etc. We can not ignore this. Why should we, if we have any spirit of service in us? Perhaps we are more concerned that the church do not offend influential classes than we are in serving all men by pointing out the responsibilities of those influential classes.

Notice that Jesus knew and cared. He knows and cares today. How much does the church care about the suffering going on about us? Can you see any reason why the people of your community ought to look to your church for help in this time of need?

Have we become so absorbed in "activities" that we have failed to serve? What is "church work," anyway? The Russian church was debating in 1917 the relative merits of white or yellow surplices when the great revolution had already begun, and men were kill-

ing each other only a few blocks from this unprofitable debate. The leaders of the Russian church seem to have been more absorbed with the technique of services than with the spirit of service. Where is the Russian church today? It has, at least temporarily, lost its opportunity for service.

Recently I attended a meeting of peace workers, largely church representatives, with a few labor leaders present. One of the latter arose and told those of us who represented the churches that not one of us could go out and talk peace to a labor group. He was no doubt right. Can labor understand the message of the church any better on any other question?

What sort of gospel are we offering the world? Surely, it must be one that has reference to human need today, in the concrete and specific, not in glittering generalities and pious platitudes.

Christ is sufficient for every human need. We of the church must know him (by experience), know the needs of the world and care enough about them to dedicate our all to a ministry to this needy world.

*North Manchester, Ind.*

## "I Have Kept the Faith"

2 Tim. 4: 7b

BY D. E. MILLER

(Digest of sermon preached at the funeral service for Elder J. H. Moore)

DEATH is sometimes likened to a departure as in this context. These frail bodies of ours continue for a short time and crumble to dust but not so our spirits. They are eternal. As we gaze upon the giant ocean liners tied up to the wharves in our great seaports, we at once recognize that they were not built to be chained to the docks but for the bounding main. So with our spirits, they were intended for the eternal vistas. And just so the soul of the departed one was not made to be forever housed in this tenement of clay; it was made for eternity, and God in his infinite wisdom has seen fit at this Christmas time to call it to himself to enjoy the blessedness of the glory world, there to participate in the heavenly celebrations of the coming to earth of the Christ Incarnate.

As we think of the long and useful life of our beloved Elder Moore, and the manner in which he helped to shape the destinies of the church of his choice for well nigh a half a century, surely the above text is a fitting one indeed. Only a very few of his contemporaries in the work of the church are left, of whom it might well be said—

"The mossy marbles rest

On the lips that they have prest

In their bloom,

And the names they loved to hear

Have been carved for many a year

On the tomb."



During a large part of Elder Moore's ministry and labors, the church has been in a crucial transition period, a time demanding clear thinking and wise leadership. During a considerable portion of this part of our church history, he was occupying the important position of Editor of our church paper, *THE GOSPEL MESSENGER*, where he was able to wield a potent influence for the right. Those who were closely associated with him at that time have testified to his commanding leadership and marvelous tact in endeavoring to preserve the unity of the Spirit in the bond of peace.

Keeping the faith is a fine epitaph for any life. Many a war captain has come out victorious in battle only to fall prey to insidious temptations of private life. It was a great thing for the Apostle Paul to say he had fought a good fight, that he had finished his course; but best of all, he could say: "I have kept the faith." By this he meant the entire system of Christian doctrine—the doctrine once for all delivered unto the saints. Our older brethren have laid great stress upon this teaching, as over against the perils of becoming faint-hearted in endeavoring to uphold all of the precepts of the New Testament.

In this connection, I am constrained to believe that our esteemed elder labored most diligently toward keeping the church pure. He repeatedly endeavored to reaffirm the stand taken by the early fathers looking to a childlike acceptance and adherence to the fundamental doctrines of the Apostolic Church. There seems to be abroad in our land today an attitude which distrusts tradition. We view with suspicion any custom which has the earmarks of age about it. Whatever has the faintest appearance of being old-fashioned or handed down is at once open to question. To know that our fathers thought one way is enough to make some people think another. Our bright young moderns tell us—see how far ahead of our ancestors we really are when it comes to technology, but not so in real Christian character. Must we not steadfastly guard against the tendency to do things because "everybody's doing it"? Have we developed the kind of moral fibre that is proof against these insidious tendencies? When our children come home from school and tell us everybody's cribbing and that the gang will think that they are sissies unless they do the same, we are too likely to throw up our hands in cheap despair and do little about it. As I have followed the life and writings of our departed leader for at least two decades, and have rubbed shoulders with him in the Sebring church, I am persuaded that his philosophy of life and his interpretation of the Scriptures were such as to challenge us all to take a firm stand upon the simple teaching of the Word of God and follow it at any cost. Elder Moore was not narrow-minded. He placed a high value upon the rich heritage handed down by the church leaders of a generation past. He

found adventure and dynamic in the stewardship of truth and in the maintenance of noble ideals which have been entrusted to us as a church. He was not so much interested in what "everybody's doing," as he was in what "nobody's doing" that needs to be done. When a man decides to stand for something though the heavens fall, his life takes on color, and it appeals to me that one great contribution which Bro. Moore made to the church and to the world is his loyalty to the ideals and high traditions of Brethrenism. He identified himself with this cause and he stood for it to the last.

When humanity's footnotes are written and the book of life is closed for all of us, I suspect that the most glorious pages will be those about people who identified themselves with noble traditions based on scriptural truth and "*who kept the faith.*" I thank God for such people. When all around things seemed slipping, and were going from bad to worse, they kept the faith. When others ridiculed and criticised, when majorities were against them, they kept the faith. God grant us the courage to keep our faith in Christ, for then in truth we shall know the value and power of the noble traditions which have come down to us through the years.

*Sebring, Fla.*

---

## Thinking Peace

BY HOWARD H. KEIM, JR.

### Introduction

ONE of the ancient wise men said: "As a man thinketh in his heart, so is he" (Prov. 23: 7). Jesus said it is what comes from the heart that makes a man either good or bad (Mark 7: 15). The great problem of the ages is to get people to think right. When this is accomplished they are likely to act right also. One of our great modern problems is to think as we should of our fellow men, for on this basis rest all the social relationships. Since modern science has reduced the world to a neighborhood, this problem has become increasingly acute.

Primitive men thought their safety depended upon forceful protection, upon getting the other fellow first. Most moderns think similarly. For countless millenniums the human brain has been increasingly burdened with the contemplation of clubs, spears, bows, swords, battering-rams, guns, airplanes, bombs, battleships, gas, or submarines. The inevitable result of such thinking is conflict, of which the pages of history are literally full.

As the ancients sought to protect themselves from their neighbors by building great walls around their cities, so we of a more recent period have endeavored to erect protecting walls around our cities and nations: walls of tariff, nationalism, and prejudice; walls which engender hatred and lead to hostilities. Nor have any



f these walls been efficacious in protecting those who rected them. History has verified the words of Jesus: "All they that take the sword shall perish with the sword" (Matt. 26: 52). Yet we have profited little from the mistakes of the past, and continue to think in narrow and selfish terms which lead to war, ever loaded forward to conflict and destruction by the ubiquitous jingoists. Security, therefore, lies not in walls and armaments but in thinking peace.

### I. Thinking Peace in the Home

#### A. Pictures

The home is the foundation of all society. Every Christian homebuilder should seek to think peace in his home. Peace should saturate the atmosphere and be the dominant attitude of each member of the home. A good indication of the atmosphere of any home is the kind of pictures on its walls. Very often conscientious and well meaning parents have unthoughtedly given a militaristic mind-set to their children by a poor choice of pictures. We all like to honor and reverence our ancestors, which perhaps we should do, but to have on the walls of our homes life-sized portraits of father or grandfather or uncle in military uniform, tinted in glowing hues, with medals and buttons glistening, is to give the growing child the idea that war is beautiful and desirable in every way. This thinking process takes place even though nothing be said about the picture. War pictures foster war thinking in childish minds. A great variety of wholesome pictures is now available at prices within the reach of nearly everyone.

#### B. Toys

Another indication of home atmosphere is the type of toys provided for the child's entertainment. A small child will reach for anything of bright color. It is not uncommon to enter a Christian home and find the children surrounded with brilliantly colored and brightly polished instruments and symbols of modern warfare, such as a set of toy soldiers in beautiful uniforms, toy guns, tanks, battleships, bombing planes, cannons and submarines. Perhaps some well-meaning friend or relative has given them to the child, but these had better be defended than the child's mind corrupted. When the playshops are full of such things it is not easy to avoid their entrance into the home. The subtle and insidious influence of such playthings, which lead the child to think that war and the life of a soldier are bright and happy and wholly to be desired objectives, is the greater reason why they should be guarded against.

#### C. Clothing

No intelligent parent would dress his child in the horizontal stripes of a convict for fear of some subtle influence on the character of the lad, but millions of parents dress their children in imitation army and navy suits and help establish war mindedness in their offspring. Much of this is no doubt done without any in-

tention of that kind, but the subtle influence is there. In fact, it takes considerable care to avoid such a practice because of its popularity and apparent harmlessness.

#### D. Literature

In the literature of a home is another indication of its general atmosphere. If we are to think peace in our homes we need good books and magazines. As soon as children begin to read newspapers they should be helped to properly evaluate the news related therein. They should be taught the fundamental nature of the Bible: that it is a record of man's progressive discovery of God and man's proper relationship to him and to his fellow men. They should know that the various sections of the Bible are not all equally good, but that each represents the moral and religious concepts of its age. Children should be informed that the Bible all has value in showing us man's moral and ethical development, but that some of it is not worthy of our following today because it has been superseded by Jesus.

*Huntington, Ind.*

## The Fullness of God

BY A. T. HOFFERT

ONE of the greatest rewards that comes to a minister or writer is to know that aspiring souls have been lifted to a closer walk with God. As one result of sharing my Pentecostal experience with the readers of THE GOSPEL MESSENGER (see issues of Nov. 2 and 9, 1935) I have received more letters of appreciation and requests for prayer than from all previous articles. In this article allow me to share with you some of the aspirations, requests and problems revealed in these letters.

A brother from Washington writes that he believes all of God's Word and wants to experience more of it, including "speaking in tongues." In other words he says, "I wish the fullness of God," and requests definite prayer to that end.

A sister from Illinois desires fellowship with those who are seeking the promise of the Father. She wonders if this full-tide blessing will bring more answers to prayer and more results in souls saved. It intensifies one's desire to see souls saved, makes prayer life more vital and adds zeal and earnestness in all phases of Christian work. She requests prayer that certain loved ones be saved.

An aged brother from Virginia yearns for the fullness of the Spirit and requests prayer that he might experience this great gift. He receives much help from the MESSENGER but longs for fellowship with those who believe in and who seek for more of God.

A brother from Pennsylvania received much pleas-



ure from these articles, so much so that he says, "I felt I must write you. I am so glad some in the Brethren church are commencing to have the experience of the outpouring of the Holy Spirit. . . . I am seeking and tarrying for this same experience . . . and ask you to pray for me."

A brother from Colorado has been attending some Pentecostal meetings and has passed through the stage of criticism until he finds himself "shouting and praying as loud as the rest of folks." He had to adjust himself to the noise of many praying at once and to some speaking in tongues, but at last he found that "It is real. . . . Now my soul is blessed when I read how the Lord is revealing himself to the people in these days."

A brother in California found that God met him when he came God's way—met the conditions of Acts 2: 38. He believes the gift of tongues was used on the Day of Pentecost to make plain God's message through Peter to the language groups who made up that great assembly. It was a wonderful mystery then and still is. God can do this again "if in his wisdom similar circumstances would make it necessary."

From Ohio a brother writes: "I am writing this letter because we are rejoicing that another Brethren minister had a Pentecostal experience and that your two recent articles were deemed good to be published in the MESSENGER. . . . Our prayer is that there may be a great spiritual revival."

A pastor from Ohio writes: "I praise God the light is beginning to dawn in the Church of the Brethren. I am anxious to see more of your experience and knowledge of the subject appear in the MESSENGER. . . . I am also seeking the baptism."

An aged brother of California sent his handkerchief with this startling message, "I see in THE GOSPEL MESSENGER that you have the power of the Spirit to speak in tongues. The apostles who had the Holy Spirit healed the people. They sent handkerchiefs, laid the sick in the streets to be healed as the apostles passed by. I am sending you a handkerchief that I might be healed. I pray God's blessings upon you and that he will give you more power. I am past eighty. Have prostate gland and bladder trouble. I have preached the Gospel for fifty-five years." The following Sunday evening in the presence of a local congregation two handkerchiefs were anointed with oil and prayer made for the healing of those to whom they were to be sent. One went to a very sick sister in Osceola. She has recovered. The other went to our aged brother in California. May the healing virtue of Jesus Christ in the fullness of his faith give his body a real touch of healing.

From Washington a brother writes: "I just read

your article on your Pentecostal experience, given in THE GOSPEL MESSENGER, and surely felt the Pentecostal power sweep over me as I did so. I have been in the ministry for almost forty years . . . realizing the fuller experience of God's blessings, in various wonderful experiences and divers gifts of the Holy Spirit, also in visions and dreams. By his divine power. I have seen hundreds healed of almost all kinds of diseases."

A sister from Pennsylvania writes: "I thank God for your testimony and pray that the Holy Spirit will give such a hunger in the hearts of our people, so others will go deeper with the Lord."

I have been told that in one religious group where the fullness of the Spirit is emphasized that over half the membership in some churches have enjoyed a Pentecostal experience. I heard a missionary from Panama talk who reports one church of one hundred members where three-fourths of the membership have had this experience. It is simply marvelous what that missionary accomplished during one term of service.

When this experience becomes widespread in our church we can expect an intensified interest in evangelism. Increasing numbers of sick folks will be calling for anointing and healing. We will develop a group of prayer warriors in each local church who will bring the power of the Spirit to operate in the lives of men and women for victorious Christian living. The missionary program of the church will go forward with new strength and emphasis. It is not a question as to whether Christ is able to fill us. Rather, will we take hold of him through faith in such measure that rivers of living water will flow from our beings.

Osceola, Iowa.

## To One Speaking in Tongues

BY FLOYD M. IRVIN

*In Reply to a Letter—First Half*

*Dear Sister:*

I HAVE your letter at hand in which you tell of your most blessed spiritual experience and note that you desire a reply, even should I consider "it strange doctrine, as do many of your Christian friends."

No, I do not consider your experience strange or new. It is as old as the Christian church, in fact older. Anyone who has made an exhaustive study of church history knows that many times in the past there have been individuals and groups of folks in the Christian church who have had such experiences as you have had. The blessed assurance of being healed and saved and joy unspeakable upon full surrender is to a greater or less degree the experience of every Christian. Spiritual healing of the body has been experienced and practiced by Christians all through the years since the



ays of Christ. "The speaking in other tongues" is not so common, though it has been the gift of not a few many ages since the Day of Pentecost. It has also been practiced and experienced by many pagans who have never heard of the Holy Spirit, both before and since the Day of Pentecost.

No, I am not "afraid of the gift of speaking in other tongues," though like Paul, "I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue." However, I think it is a mistake to consider "speaking in tongues" as the chief outward evidence of the Holy Spirit working within. It is often mistakenly so considered because the disciples spoke in different languages when they received the Holy Spirit on the Day of Pentecost, and because the friends of Cornelius spoke in tongues when the Holy Spirit fell upon them. But some other evidence of the Holy Spirit as recorded concerning the same folks were: (1) steadfast continuance in the apostles' teaching; (2) fellowship in eating and in prayer; (3) gladness; (4) great grace was upon all; (5) favor with all the people; (6) wonders done; (7) "they had all things common, . . . neither was there among them any that lacked." So it appears to me that communism or prosperity might as well be considered the evidence of the Holy Spirit as speaking in tongues. (That is, if we just chose one of the many evidences of his presence.) Or if we were to consider Paul's experience only, we might say the evidences are good eyesight, a good appetite, and a strong body, for when he received the Holy Spirit, "he received his sight, . . . took food and was strengthened." Or conversely, if we should consider speaking in tongues as the only evidence of the Holy Spirit, we would consequently conclude that Jesus never possessed the Holy Spirit, for it is not recorded that he ever spoke in tongues. Yet he himself said: "The Spirit of the Lord is upon me."

My conclusion from a study of the Scriptures is that speaking in tongues is only one of many possible manifestations of the presence of the Holy Spirit. And that the Holy Spirit may be definitely present in one's life, as in the case of our Lord, without this particular sign or evidence. And from a study of history and pagan religious experiences, I find that there are cases when even the ungodly who do not possess the Holy Spirit, speak in tongues.

Consequently it seems to me that Paul has good reason to classify speaking in tongues as the least of the spiritual gifts; and while he does not forbid it, intimates that it is a "childish thing" to be put away as one grows unto spiritual manhood into a manifestation of love in life, "the most excellent way."

If you will read Paul's entire treatise on speaking with tongues, beginning with the twelfth chapter of

First Corinthians and continuing with the thirteenth and fourteenth chapters, you will get the best that has been written on the subject. Yes, the love chapter is included in this treatise on speaking in tongues. Love, with all its noble attributes is what Paul holds up to those speaking in tongues as the greater gift to be desired earnestly—"the more excellent way."

Now you need not feel condemned when you read that Paul exhorts the brethren who had been speaking in tongues to "be not children in mind." It is no disgrace to have a childish, spiritual experience. In fact, our spiritual life should begin that way. But to remain a child is either a disgrace or a sign of weakness. So I would urge you not to cherish too highly your blessed experience, lest you, like Peter upon the Mount of Transfiguration, should come to desire to remain there. As for Christ and Peter, there were labors awaiting down in the valley; so for you there is a good life to be lived. Being a helpful, wise and intelligent mother, a patient loving companion to your husband, and being faithful in all the duties of life—in short to radiate and express love in all your relationships of life for to excel in righteousness is to manifest the fruits of the Spirit. And our Lord says: "By their fruits ye shall know them."

I would suggest as an aid to you in growing toward spiritual maturity and perfection that you read often the Sermon on the Mount and the love chapter. Remember that the love chapter was written specifically to those who had had experiences such as yours.

*Eustis, Fla.*

### Make High the Door

"Macht Hoch die Thür," by Weiffel. Translation by Ora Garber, Polo, Ill.

Make high the door, make wide the gates,  
Outside the King of Glory waits.  
Of many kingdoms Lord is he,  
A Savior setting all men free.

A friend is he, all friends above;  
His heart is full of grace and love.  
A crown of holiness is his,  
His royal scepter mercy is.

Blest is the city, blest the land  
O'er which this ruler has command.  
Blest are all hearts and freed from sin  
If Christ the glorious King comes in.

Make high the door, the gates make wide,  
Your heart a temple pure provide.  
Then he will come, this gracious King,  
And life and free salvation bring.

Oh, blessed Savior, come to me;  
My heart is open now to thee.  
Come with the riches of thy grace  
And make my heart thy dwelling place.



## English Pacifists and Sanctions

BY J. HARMAN BJORKLUND

THE sanctions question placed many English pacifists in an extremely difficult position. If they refused to support the League on the question, their refusal looked uncommonly like approval of Mussolini's policy. Yet many have been fearless in their opposition to the League action. Naturally the objection to possible military sanctions is much stronger than to economic sanctions. Here are some arguments I have obtained in talking to various pacifists. Roughly, they can be divided into two classes: (1) arguments only against military sanctions, and (2) arguments against both economic and military sanctions.

Speaking of the former, one said: "Military sanctions are directly against the teaching and preaching of Jesus," while in a similar vein, another stated: "The first duty of a pacifist is to his pacifist convictions. . . . He must refuse to take part in fighting, whether in old-fashioned war, a sanctions war, class war, or any other kind of a war that is said to be a war to end war." A well-known Quaker teacher told me: "I can approve of any sanctions which will bring Italy back into a right relationship with the society of nations—but not military sanctions." A nationally known writer, objecting to an armed League of Nations, wrote: "The League has to win back members who break out," and goes on to say that the idea of an international justice forcing its fellow citizens back to loyalty with guns is out of the question.

Other pacifists think all sanctions to be un-Christian, the economic as well as military. At this point it is well to state that economic sanctions, as here spoken of, are something over and above an equal embargo to both belligerents on war supplies and loans to carry on their war. These English pacifists certainly do not approve of Italy's policy, but simply believe economic sanctions won't solve the problem. "It's absurd to enforce peace," a member of the British Parliament replied when I asked him his opinion on the question. Continuing he said: "In the long run nothing is gained by force; statesmen are often misled, for in the short point of view force seems to be very successful; but history proves that empires built on force always crumble." A Quaker of note, emphasizing the same point of view, remarked: "I'm absolutely opposed to any sanctions—not on a sentimental basis, but on a practicable, even nonreligious basis. Methods of compulsion produce counter force. When you use force to solve a problem, you're not dealing with the actual cause of the problem. You're simply 'buttering over' it. When you use sanctions against a nation, everybody suffers; yet, I can't regard a whole nation as criminal."

Which of these two positions should we Brethren

take? Obviously, being traditionally pacifist, we can not favor military sanctions. Can we support economic sanctions? Can we put our faith in force, even of a nonmilitary character? One's first reaction is that economic sanctions are just what is needed. Here we have a majority of the world's nations united in an attempt to force a disturber of the peace back into line. But what is actually happening? Italy, instead of becoming penitent and co-operative, is proceeding with additional determination. She is meeting force with counter force insofar as she can. Bitterness and hatreds which never existed are developing. Economic sanctions, instead of getting at the root of the problem, are complicating the whole European situation. Consider also the inconsistency of the pacifist's position if he strongly supported economic sanctions and these suddenly turned into military sanctions.

What then is our conclusion? Briefly, this: force, either in the form of military or economic sanctions, is both un-Christian and impractical. We Brethren can not support it.

London, England.

## The College Prospect Asks Some Questions

BY J. G. MEYER

13. *Should prospective college students bargain with college solicitors for special tuition privileges or for athletic scholarships?* (1) Generally speaking, the answer to this question is "no." Neither should college solicitors tempt prospective students to bargain for special favors. (2) Such bargaining tends to develop a superior attitude on the part of the student. It gives a commercial and competitive tone to education and tends to make for class spirit and cleavages in society. (3) Prospective students should be adequately warned in regard to the high pressure salesman type of solicitors who claim to have bales of scholarships in their pockets, or who offer to buy students into attending colleges. (4) Prospective students who bargain for concessions and special privileges are not likely seeking the "highest good" in education and character. (5) A prospective student might be permitted to do a little bargaining for privileges or opportunities to work his way.

14. *Should a college offer tuition, athletic, or other free scholarships in order to get outstanding high-school graduates to attend the college making such offers?* (1) A scholarship is not conducive to the development of student character. A fifty-dollar scholarship really sounds better than "you can save fifty dollars because of lower living expenses." The former makes a bigger appeal, but the latter is more nearly correct in principle and is more wholesome in its effect on the student. (2) Scholarships in the form of loans are more justifiable than free scholarships because the stu-



dents are under obligation to recognize the donor and keep in touch with the donor until the loan is paid back.

(3) There always is danger in the mad scramble for gaining students that the practice of offering scholarships will develop a "racket." (4) Free scholarships offered to athletes are almost invariably fraught with many far-reaching evils. (5) Our Brethren colleges should have a unified plan to follow in offering scholarships. They should not compete with one another in making tempting offers to prospective students. (6) Since our colleges are maintained primarily for the purpose of serving the Church of the Brethren they should attract the young people of the church, yet their policies must be sound financially.

15. *Is it ever ethical for Brethren families to ignore college districts in deciding which college their children should attend?* (1) Yes, sometimes it is a form of wise guidance for parents to ignore college districts. This is certainly the thing to do when their children can get the work they desire under more favorable circumstances. (2) If the college is of more importance than the student, then it is unethical, but if the welfare of the student is of prime importance, then parents and their children should have a voice in the selection of the best possible institution. (3) The persistence of an institution is not to be compared with the values bound up in human life. (4) If parents are convinced that a college outside of their local college field can serve better as a means of growth and development, then their children have the right to attend the college located outside of the home field. (5) The quality of work done by a college and its standing with accrediting agencies are more important than college districts.

16. *Is a college student justified to change colleges after he has enrolled at a certain college? Ever?* (1) Yes, if he finds he has been misinformed and that he can not get the work he wants and needs. (2) If his parents should move into another college district where the student can get the work he needs just as well, he could certainly be justified to change colleges. (3) A student may know more about his needs or wants after he has been at college awhile. (4) Loyalty to one's college is important, but it need not be blind. (5) Sometimes a student gets a wrong start. It may, therefore, in exceptional cases benefit the student to change to another college where he may get a new start.

17. *Why do some colleges ask for a deposit when students apply for admission?* (1) There are certain expenses in handling every application which should be shared by the applicant. (2) A payment makes one more serious about the decisions he has made. (3) The student who makes a deposit will be more desirous of learning about the college program and of getting his money's worth out of the college. (4) Such deposits tend to aid in paying current expenses and to insure

against enrolling students who may be dilatory or who may get out of paying their just dues.

18. *Should colleges require students to pay their bills in advance?* (1) Yes, generally; however, when an exception is made the student should be required to give adequate security which would be as good as cash. (2) Students required to pay in advance would take their work more seriously because they would be desirous of getting their money's worth. (3) They would realize the cost of a college education more keenly and consequently appreciate their opportunities more genuinely. (4) Possession is a sobering factor. Students who have put the money into their work will be more concerned about their work. (5) Not only will students be better off by paying their bills in advance, but the college that has a sound financial policy can serve in a much larger and in a more efficient way.

19. *In how many social and extracurricular activities should a college student participate so as to get the most out of his college attendance?* (1) In as many as he can without neglecting his scholarship. On the other hand, a college student should not stick so close to his books as to crowd out activities designed to develop his social life. (2) A person will likely be best prepared to do things in life which he did best and most frequently in school. This applies to extracurricular as well as to curricular activities. (3) The college student should elect to become active in the most wholesome activity in which it is possible for him to engage. He should aim to engage in at least two of the major activities during each term or semester.

20. *Can a college student get a job when he graduates from college?* (1) If college life doesn't narrow a person down to a one-job capacity and interest, the college graduate has a better chance than the average. (2) A college education at its best improves one's capacity and aptitude for a rather wide range of service. (3) While a college education does increase one's possibilities to land a job, it isn't probable that every graduate will find the job for which he is best prepared, but if he has a real vision of service he will find all he can do, humble though some of it may be. (4) Most college graduates get jobs provided they go after the job they have in mind. Some college graduates fail to get jobs because they wait for the job to find them. (5) Reliable statistics show that college graduates as a rule stand a much better chance for obtaining a position than those individuals who have less preparation. (6) A carefully planned college course develops the many-sided interests of students. This enables them to adapt themselves more easily to the changing conditions of life. Therefore, a college graduate is, as a rule, not so likely to lose his job, but should he be so unfortunate, he could more easily adapt himself to a new job.

*North Manchester, Ind.*



---



---

## HOME AND FAMILY

---



---



### My Friend

BY MARY L. O'HARA

THE silver grey leaves of the olives rustled softly in the faint night breeze; the gnarled branches stretched in twisted gropings heavenward. At a distance the feeble moonlight reveals three huddled forms, sleeping, undisturbed. Only the glittering stars dare look upon the figure beneath the olives. Even they grow mellowed, and their light seems softer in sympathy for the lone Figure there below.

There in the darkness my Savior kneels, brokenly praying to God. Bowed with the weight of a burden almost too great to bear, he kneels alone in his hour of trial. Those who should have been nearest and dearest have fallen asleep; the mother who bore him is not even present. There is no one to understand. And so in the darkness he wrestles alone; burdened with his loneliness and longing he pours out his heart to God.

No one to understand! Over and over again when burdens were pressing so close and companionship would have been so precious, he came to that same place, not understood; and sending all of his disciples away from him, he went alone into the wilderness to pray. It was ever thus. When he met the temptations in the wilderness, he went alone. No earthly friend was there to comfort him; no one could understand. And the heart-breaking tragedy of that night in the Garden! His longing for human sympathy and companionship is evidenced by the fact that he took Peter, James and John up with him to the Garden. They, poor faltering mor-

tals, could not understand—they slept—and the heart of my Savior was breaking that night!

No one to understand! And yet this Friend of mine could always understand. No one ever came to him in longing and was turned away, not understood. The sinful woman accused by the Pharisees and about to be stoned, found sympathy and comfort with my Friend. While they were discussing her, Christ wrote with a stick in the sand. Was it unconcern? Was it lack of interest? Ah! no, it was to attract the attention of the men about her, and to save her from that burning shame and embarrassment, because he understood.

Oh, the throbbing sympathy and understanding in that heart of his! With Mary who loved him enough to bathe his feet in precious ointment, with Pilate who crucified him, with Mary Magdalene, even with Judas, we find that kindly sympathy and pity that can come only when one understands.

Understanding, yet not understood, that was the story of his life. And the culminating act of it all came at the close, after his crucifixion, after Peter's denial, when Christ said to Mary Magdalene, "Tell my disciples *and* Peter." Oh, the sympathy of it! Knowing, understanding the intolerable ache in Peter's heart, sensing the abyss of disgust and despair into which he was plunged, Christ remembered to send a special word of greeting to that aching heart: "Tell my disciples *and* Peter."

And still that heart of love throbs on beyond the clouds, and the constant message is: "Tell my disciples *and* Peter." To any Peter who has gone astray, to any heart that struggles beneath its load of crushing guilt, to any soul that staggers beneath its load of seeming failure comes that gentle voice, repeating: "Tell my disciples *and* Peter."

He was not understood. We can not understand. But Christ never fails! He always understands. That's why he is my Friend.

*Mt. Morris, Ill.*

---

### His Lovingkindness

BY ELIZABETH R. BLOUGH

ELDER DANIEL MOHLER stood before his small congregation and said: "We will sing for our closing hymn, *His lovingkindness, O how great.*" He knew every verse of it by heart. He had come into this Indian Creek church when he was a young man and had taken deep root into the very soil of the place. His figure was as familiar and permanent as the square plain church built close to Indian Creek. His wife, Annie, was sleeping in the churchyard. After the benediction



was pronounced Elias Moore walked home with Elder Mohler.

The two men spent much time together on their Sundays. Agnes, the janitor's wife, had dinner cooked and ready on the table for them. After they were seated, she went to her own home, next door. "How we do miss Esther!" said Elias. His clear dark eyes were clouded with pain and disappointment. He had hoped to marry Esther; her going to the city had been a sore trial, which the two who loved her best, endured. Her father said: "I built this house; Esther was born here; the months can be terribly long, just waiting for her to come back." The slow tears of old age gathered in his eyes.

"I can not reconcile her going with her anxious concern for you; she must come home soon." The thought of Elias had crystallized into a resolve. He must go to Reading and bring her home. He made all his plans and got ready on Monday morning. No doubt, she was at work during the day; he was going to her room in the early evening. He parked his car a few doors away and then went to the rooming house where he had seen her name on the post-office box. She was surprised to see him; he quickly explained that he wanted to take her home.

"Your father needs you, and—I need you." He spoke hesitantly as if waiting for Esther to say something, but she gave him no encouragement; she was distressed.

"Elias, you don't understand; you don't know why I could not stay there. I was haunted night and day by the remembrance of my unkindness to my mother. I sinned against her; you needn't try to comfort me; it's the day of judgment come down into my life—I've sold my birthright, mother is gone. Oh, I intended to make her comfortable, sometime—I did truly. But suddenly she was gone. Now I can never ask her to forgive me; never make up to her for my neglect. And poor father!" Her shoulders shook with sobs, as she told her pitiful story.

Elias sat down beside her, "But, Esther, you have repented; let not your heart be troubled, neither let it be afraid."

"But the sin stays; I'd go on my knees to my mother, if I could ——"

"If any man sin, we have an advocate with the Father Jesus Christ, the righteous. And Esther, you did not mean to hurt her; you were only very busy, and so you failed as many do."

"If I could only do something for her now!"

"You can. Come home to your father. He was planting jonquils and irises on your mother's grave for Easter. And Esther, most folks are sorry that they weren't kinder to those who are gone. Most of us know the living, awful breath of remorse. We thank

God that the consequences wear out; most things wear out excepting God's love, which is over us like a banner." Esther was listening as if every word brought hope and comfort. "Remember your father's hymn, *His lovingkindness, O how great?*"

She walked slowly to her bureau and opening the drawers, she took out a few things; then she brought an old suitcase from a closet and began to pack her clothes. She turned to him with, "You have gone to all this trouble for me and father." Elias carried the pitifully light suitcase down to his car.

Esther went to pay her landlady all she owed her. The landlady said: "I saw a handsome young man go into your room, so I expect you're not coming back."

"No, I am not going to live here," replied Esther. A sense of well-being came to her; a hope that she might be forgiven; Elias had given her courage to go on.

Esther had committed the sin of being selfishly absorbed in her own plans, her own work. She had overlooked her mother's needs. Now she could not forgive herself. Through her tears she said: "If only I could make it right for mother!" The tender care of Elias, his comforting words, were her first glimpse of a beginning again; of a chance to atone by doing all she could for her father.

When they drove up to her home, Esther went in alone. The meeting between father and daughter was sacred. Elias lingered over his putting the car away; then he brought the suitcase into the living room. "Mr. Mohler, I have brought her home; will you give her to me?" He went over to Esther while he made his request.

Elder Mohler gave them his blessing in a trembling voice. "Yes, I have been alone, my hearthstone was cold; surely, Esther, you and I, can live happily here together. Esther, it is newness of life; *His lovingkindness, O how great!*"

*Hatfield, Pa.*

## Our Little Traveler

BY MAY ALLREAD BAKER

She journeyed to a country far away,  
Our little sister, darling Anna May.  
So far it is, the distance none can know,  
Nor any map its boundaries can show.  
She ventured forth one stormy winter day;  
We did our best, none wanted her to go;  
We sought with tears and prayers her course to stay;  
Our little traveler, for we loved her so!  
But, in that unknown country there was One  
Who waited for her, on the other side;  
And Anna May must cross the waters wide  
To be with him before the day was done.  
So far! So far! But yet its light was cast  
Upon our little darling as she passed.

*Lewisburg, Ohio.*



---



---

## KINGDOM GLEANINGS

---



---

### Calendar for Sunday, April 5

**Sunday-school Lesson**, Jesus Invites All People.—Luke 14: 15-24.

**Christian Workers**, Tobacco and the Christian.

**B. Y. P. D.**, What It Means to Join the Church.

**Intermediate**, The Money We Spend.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in the Laton church, Calif.

**Five** baptisms in the Des Moines church, Iowa.

**Three** baptisms in the Whitefish church, Mont.

**One** baptism in the Meadow Branch church, Md.

**Four** baptisms in the Bloom church, Kans., the pastor as evangelist.

**Seventeen** baptisms in the Frederick City church, Md., Brother and Sister E. S. Coffman of Elgin, Ill., evangelists.

**Twenty-seven** baptisms in the Lindsay church, Calif., Brother and Sister J. F. Baldwin of Modesto, Calif., evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Mark Schrock**, the pastor, April 5 in the Nampa church, Idaho.

**Bro. M. J. Brougher** of Greensburg, Pa., May 11 in the Palmyra church, Pa.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., March 29 in Warrensburg church, Mo.

**Bro. Samuel Lehigh** of Hanover, Pa., May 17 at the Green Tree house, West Green Tree church, Pa.

**Bro. A. M. Niswander** of Greencastle, Pa., April 5 at the Manheim house, White Oak congregation, Pa.

**Brother and Sister E. S. Coffman** of Elgin, Ill., March 29 to April 12 in the Woodbury church, Baltimore, Md.

**Bro. Dewey Rowe** of Bryan, Ohio, April 12 in the Florence church, Mich., this meeting having been postponed in February.

\* \* \* \*

### Personal Mention

**Bro. Chas. D. Bonsack**, General Mission Board Secretary, will be the preacher at the annual pre-Easter services next week in the Trotwood church of Southern Ohio.

**Bro. Dewey Rowe** of Bryan, Ohio, is holding a series of meetings at the Center church, northwest of Plymouth, which is to close April 5, according to present indications. Also the love feast is to be held April 4.—Theo. E. Miller, Tyner, Ind.

**Sister Anetta Mow**, India missionary now serving in the Elgin offices and particularly in the Missions department of the Messenger, takes speaking appointments occasionally in the home field. Last Sunday she relieved Pastor I. D. Leatherman of the Lanark church of Northern Illinois.

**Bro. Charles C. Brown** of Thomasville, Pa., having attained his threescore years and ten, has gone on to join the great majority. A stroke of paralysis about three weeks ago foreshadowed the end which came a week later. Bro. Brown was one of the faithful servants of the church in Southern Pennsylvania.

**Bro. O. E. Messamer** of Adel, Iowa, says many interesting things in his good letter. This is one: "From the day we established a home, Mrs. M. and I with our family have maintained family worship, following several plans for Scripture selections, but we feel—only one of our seven children with us this year, three married and three in college—this is the best we have found in over thirty years." He is speaking of Bro. Slabaugh's Daily Devotions.

**Sister Mary Polk Ellenberger** of Tekamah, Nebr., will have the congratulations of the many Messenger readers who have enjoyed her none too frequent contributions. She had another birthday not long ago and thus arrived safely at her own individual "sweet sixteen." Not indulging in this luxury as often as most people do—she has been known to do without for eight years in a stretch—she makes it count when it comes. Your congratulations are all the more in order since the accumulating years have not been able to do anything to her to make the quoted adjective any the less appropriate.

**Bro. Galen R. Blough**, pastor of the Rummel church of Western Pennsylvania, said in his letter of March 23: "In regard to the flood . . . my brother was here last evening and told his experience. He was among 18 who found refuge in an attic. He said they were pretty well worried. Some one suggested that they have a prayer meeting. Brother told them that he could pray. I guess it was pretty hard for him. He said he would pray if they would then be quiet. After the meeting some of the women began lamenting again and he reminded them that they promised to be quiet. One of the women said if she got out she was going to live better. I wonder if she remembers that."

---



---

### Missionary Crumpacker Speaks In the East

---



---

**Bro. Frank H. Crumpacker**, who went out to China in 1908, and is now on furlough, expecting to return to China in August, has a very full speaking tour between now and Annual Conference.

April 5 in the morning at Huntingdon, Pennsylvania; in the evening at Martinsburg.

April 6 in the evening with students at Juniata.

April 7-9 at Williamsburg in Middle Pennsylvania District Meeting.

April 10 at Juniata Park, Altoona, Pennsylvania.

April 12 at Roaring Spring, Pennsylvania.

April 15—Hagerstown, Middle Maryland District Meeting.

April 16, 17—Roanoke, First Virginia District Meeting.

April 18—Probably Northern Virginia District Meeting.

April 19—Piney Creek, Eastern Maryland District Meeting.

April 23—Lebanon, Second Virginia District Meeting.

April 24-26—Second Virginia churches.

April 27, 28—Southern Pennsylvania, at Carlisle and adjoining churches.

April 29, 30—Ephrata, Eastern Pennsylvania District Meeting.

May 3-8—In Johnstown and other Western Pennsylvania churches.

May 10—Bradford, Southern Ohio.

May 17—Battle Creek, Michigan.

May 31—Franklin Grove, Northern Illinois.

June 7—New Carlisle, Southern Ohio.



**Bro. Jerome E. Blough** of Johnstown, Pa., favors us with an account of the flood damage in that city which will be of more than ordinary interest to a wide circle of Messenger readers. None of our five churches were reached by the waters but some of our brethren suffered heavy losses in their places of business as well as in their homes. Incidentally Bro. Blough's graphic story reads very much like one which Literary Editor J. E. Miller found in the *Christian Family Companion*. It was written by Bro. P. H. Weaver of Lewisburg, Pa., March 20, 1865. That says the water rose to a height of five feet above that of the highest flood ever known before, which was in 1847. Sorry our columns were already too full to find place for Bro. Blough's communication in this issue. It will appear next week.

\* \* \* \*

### Miscellaneous Items

**The Munn Brothers** quartet which sings over radio station WOWO, Ft. Wayne, Ind., will give a song service at the Florence church, Mich., on April 5.

**Through an error**, announcement was made in the March 8 Gospel Messenger indicating that the Peace Action program would appear in this week's issue. Instead, it will be found in the April 11 number.

**The Committee on Resolutions** of Annual Conference "will welcome any suggestion as to matters of importance which should be included in their report." Address the secretary, Bro. W. W. Slabaugh, 3446 Van Buren St., Chicago.

**The young people** of Northern Illinois and Wisconsin in their Rally held at Mount Morris, Sunday, March 22, gave an offering of \$37 for the Peace Action Program of the Church of the Brethren. This fine step is only a beginning toward which this group and other groups of the church ought to work for the cause of peace.

**The Spring Creek church** at Hershey, Pa., will dedicate its remodeled house of worship this Sunday, April 5. The opening service will be at 10:30 A. M., with the dedication sermon at 2 P. M. Neighboring ministers and churches will participate in the week of services to follow. Pastor B. F. Valtz extends a cordial invitation to all.

**A church choir contest** will be held at the School of Music, Northwestern University, on May 11, 12 and 13 at 8:00 P. M. Those interested in entering such a contest should address all questions to the Department of Church and Choral Music, Oliver S. Beltz, Chairman, Northwestern University School of Music, 1822 Sherman Ave., Evanston, Ill.

**Change of address** notices should reach us in good time. This will assure subscribers getting all issues of the Messenger, will save the local postmaster annoyance, and will save us the expense and worry of the post-office notice and letters of explanation. So please remember that a notice of change of address sent in good time will save time and effort for three people—yourself, the postmaster, and some one in our business office.

**Another flood echo:** "It is wonderful the way the Spirit of the Christ comes forth when there is suffering. Men forget their class distinction. People all look alike when they are all muddy. Rich and poor look alike with shovels in their hands. Each one tries to help the other and asks no questions. Some tried to profit by it and sold bread at 40 cents per loaf, only to find themselves in jail. If the spirit of helpfulness could exist during normal times like it does during suffering I wonder what would happen?"

**Bridgewater College** is first this time to remember us with a copy of the 1936 catalogue. Thanks, and with the right kind of encouragement we shall be equally grateful to other colleges.

**On Bonsack's Sharing Observations**, our printing department made a very close guess as to the number required. So we are not expecting to print another edition. Subscribers who want a copy should attend to ordering soon. What is left of our supply is now in the shipping room. Remember this fine new travel book telling the story of the deputation's visit to our mission lands is but 75c per copy when ordered with a year's subscription to The Gospel Messenger. If your subscription is already in, but you failed to order Sharing Observations, you can still get a copy at the 75c rate as long as our supply lasts. Order from: Brethren Publishing House, Elgin, Ill.

**Poetry** has been sent us in unusual volume in recent months. Comments indicate that it is a much appreciated feature of the Messenger. Our aim is to select the best of the briefer items that come in. It may interest our contributors and readers to see a statement from a valued exchange announcing a new policy. Here it is: "So many more religious poems are being sent in . . . than we can possibly use, that we have decided to narrow our field of selection. We still care more for content than for form, although a good technique makes the message more effective. Henceforth, however, we shall give preference to two types of poetry: 1. Warmly human poems. 2. Truly mystic poems. We shall not use sermons in verse. We shall not use metrical paraphrasing of the Bible stories. We shall not use rhymed philosophising! These are all good to write, dear readers, but we have not room to publish them. Send them to our competitors, and save for us your simple poems of the love of God and the love of man. For on these hang the law and the prophets."

\* \* \* \*

### With Our Schools

#### Juniata College

**Professor Philip Cabot**, professor in the Harvard Graduate School of Business Administration, will be the speaker at the commencement exercises on June 1, when approximately one hundred seniors will receive degrees.

**Coming events** in the lyceum series include a concert by the Gerhart Ensemble, featuring the brilliant American flutist, Frederick Wilkins; and a lecture by Dr. Cornelius Weygandt, professor of English at the University of Pennsylvania.

**The sixtieth anniversary** of the founding of Juniata College will be observed this year in connection with the annual ministerial conference on May 4 and 5. Speakers will be Brethren Jacob I. Baugher, C. D. Bonsack and Rufus D. Bowman.

**Fifty public school** superintendents, supervisors and principals of central Pennsylvania attended the educational conference on March 13 and 14, when the principal speakers were Dr. George Drayton Strayer of Columbia University, and Dr. Lester K. Ade, Pennsylvania Superintendent of Public Instruction.

**Recent chapel speakers** have been two Philadelphians. Mrs. Donald Grey Barnhouse, an alumna of Juniata and wife of the widely-known radio preacher and editor, spoke on "Religious Aspects of Nazi Germany." The Rev. Dr. John R. ("Jack") Hart, chaplain of the University of Pennsylvania, spoke on "The New Problem in Temperance."



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### Superficial Popularity

"Unto you it is given to know the mysteries of the kingdom of God"

Read Luke 8: 9, 10

Monday

The public ministry of Jesus in Galilee was drawing to a close. For months he had gone about from town to town preaching the gospel. It had been a period of great popularity. His fame had spread far.

But most of this interest was superficial, and Jesus was not deceived for he knew what was in man. Many were coming out of curiosity or for cures and were missing his real message.

For not all men perceived the mysteries of the kingdom, for their minds were fixed on material expectations. It was only the spiritually-minded who could understand, and through these he would work to spread the gospel.

*We pray that we may have ears that hear more than the noise of this world, and eyes that see more than its glitter. Amen.*

### The Parable of the Sower

"The sower went forth to sow"

Read Mark 4: 1-9

Tuesday

Jesus pictured the fortunes of the gospel with the parable of the sower. It was a familiar story of the many soil conditions of Palestine.

For there are hearts so indifferent to spiritual things that they can not be touched by the message. There are impulsive souls who catch at everything new, but without power to distinguish or strength to hold the good. There are lives so distracted by sensuous things that they can not devote themselves to the kingdom. These several conditions are alike in that they bear no fruit. But there is always good soil in every field, responsive, sincere, undivided, where the Word of God has full sway.

*Our Master, may we belong to that select company of thine whose hearts respond to thy will. Amen.*

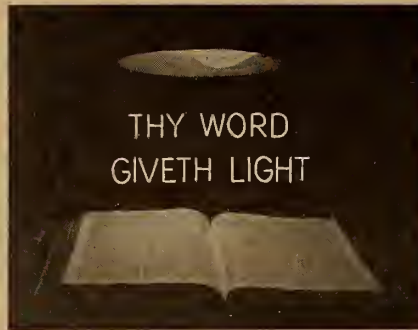
### The Seed

"Taking the sword of the spirit which is the word of God"

Read Luke 8: 11-15

Wednesday

The seed is the word. The word was not the scripture; nowhere in the New



Testament does it have that meaning; that was a later usage. But it was the message Christ was preaching.

It was the story of God who is a loving Father. And of man who was created his son; of his sin and need, as well as of his worth. And of salvation which brings man back to a normal relationship with God. And of the kingdom of God on earth in which righteousness is man's possession, and love the rule by which he lives.

This message is expressed to us in the spirit and power of Christ; he is the Word of God.

*Our Master, give us a passion to preach thy message. Amen.*

### The Hidden Lamp

"For nothing is hid which shall not be made manifest"

Read Luke 8: 16-18

Thursday

Jesus contemplated with regret the fact that his truths were hidden from men because of the dullness of their ears; too little of the seed was falling into good soil. He must be satisfied to

## WEEKLY QUIET HOUR

### By Parable

"For whosoever hath," etc., Matt. 13: 12. Reference to the law of use and disuse. Those who fail to use their powers of discernment lose them.

**By parables.** Were all the parables meant to veil the truth? What about the Good Samaritan or the Prodigal Son? Is not their message plain? Would the parable of the Sower or that of the Tares have been plain without Jesus' interpretation?

**Do all men accept** the message today? Are there not many in the church who are dull of hearing? Does the cause go forward by mass movement, or by the contagion of the few?

devote himself to his few disciples. For the present the nation could not be won.

But that did not spell failure. The truth may be hidden from men for a time, but it has a vitality that will persist. The gracious gospel was never intended only for the few, nor was the kingdom to fail. There is a note of optimism here. Truth will triumph in the end; it has within it the assurance of victory.

*Our Master, we rejoice in the assurance that thy gospel is a gospel of victory. Amen.*

### The Tares

"Let both grow together until the harvest"

Read Matt. 13: 36-43

Friday

Even in the growth of the good seed there are hindrances. Tares crowd into the field. But Jesus was infinitely kind and patient. His was no fiery zeal of the persecutor. And he wished his church to be like him. For there is always a chance of mistake; human judgment may be warped. In the attempt to root out the tares, not only will the wheat suffer, but the true may be mistaken for the false. The church has persecuted some of her best saints.

For the true disciple there is no danger. Their Master was never defiled by his contacts with sinners. For the danger to character is not defilement from without, but from within.

*Our Master, keep us from a mistaken zeal which would persecute others. Amen.*

### The Dragnet

"So shall it be in the end of the age"

Read Matt. 13: 47-50

Saturday

**The parable** of the tares taught both patience and judgment; this emphasizes the latter. To Jesus judgment was a terrible thing. God is merciful, and judgment must tarry that men may have a chance to repent. Judgment is terrible to contemplate, for it is a thing of man's own making. He is the master of his destiny.

There is but one answer to sin in a moral world. Either it must be left behind, or it brings men to judgment.

*Lord, teach us as individuals, and as a nation, to know that sin will bring men into judgment. Amen.*



## OUR MISSION WORK

### What to Pray For

BY DOROTHY INMAN

*April 4 to 11*

LET us earnestly and fervently offer prayer for Miss Ruth Utz, R. N. Hers is a large responsibility, as she administers to the sick, manages the dispensary, teaches and the natives to care for the sick and needy in the out villages. She also superintends all the medical work not only in Marama, but in the native villages many miles away.

Let us pray for the native nurses, that they may be a blessing to suffering humanity.

Pray for Brother and Sister Heckman. They have left Marama and are now living at Garkida. Pray for Bro. Heckman in his work of planning, managing and superintending the erection of new buildings. He also makes a trip to the Leper Colony daily, and is teaching the natives to carry on the work in his absence.

Mrs. Heckman needs our prayers, as there is yet much to be done among the women of the village, and many of the African girls are needing help. She seeks to find them. She also serves her Master as assistant pastor in the Garkida church.

Pray that these workers and their work may ever go forward and that their works may reap a great harvest.

*Covington, Ohio.*



Clarence Heckman



Lucile Heckman



Ruth Utz

### A Mother Teaches Stewardship

A GOOD mother, who alone has borne the burden of rearing her two children, wanted to respond to the missionary appeal. At present on account of work conditions, she must be away from her children, but she sent a small contribution and asked that we accept it in the name of her two children. She says: "It is my desire that they cultivate an interest in church work and if you write any one about this small offering, please forget me and write to them."

### Being Brother to a Missionary

"DEAR Brethren: I am enclosing a check for \$10 to be applied to the support of Missionary ——. I have a very warm heart for mission work, especially so, because my youngest brother is on the field. I wish to make a special gift above the amount I have been contributing through the local church."

It is interesting to note what having relatives abroad on the mission field does to us. Many members in the church do have a relative on the mission field. But indeed, are not all of our missionaries really spiritual blood relatives and our hearts warmed by our fellowship with them?

### A Leader Routs Discouragement

ONE of our ministers in a small scattered congregation found his people discouraged and feeling they could do nothing for missions. Debts were piling up and some able members declined to give. But the minister with a courageous spirit suggested that the church put on an effort to pay its debts and give to missions. He said that even though the members felt this impossible, yet with God nothing is impossible.

The next day after the minister had taken this courageous attitude, a sister, who makes her living over the washboard came, saying, "Brother . . . ., let us start and pay up as we get the money," and she gave to the minister \$10. The minister, writing of it says, "I could hardly believe that it was real, but the next day found me at the post office, purchasing a money order in the amount of \$16.40, which two days before looked impossible. We are \$100 behind, but we are trying to make it right with God and man."

### Women Under the Southern Cross

#### WOMEN'S WORK

#### Program V

**Chapter 5**—Daughters of Drudgery.

**Worship Theme**—The Call.

**Hymn**—Jesus Calls Us. Read the modern Macedonian call as found on page 106.

**Scripture**—The ancient call: Acts 16: 9-16; Isa. 6: 8.

**Prayer**—For the missionaries who have answered the call to serve the Indians of the southern hemisphere. Pray for the Christian Indian leaders as they endeavor to lead their people to Christ and better ways of living.

**Indian Invocation Song**—"Manitou Listens to Me" (on music sheet).

**Hymn**—I Want to Be More Like Jesus.

#### Chapter Outline

In this program emphasize Chile. On your map get the location of the Amazon, Upper Andean, Chaco, and Chilean



Indians. Indian blankets, pottery and other Indian made articles may be on display at this meeting, also Indian pictures taken from the National Geographic. This lesson should be presented by four women, each telling of a particular Indian group.

1. Indians of the Amazon, page 130.
2. Andean Indians, pages 131-137.  
Evangelical missions.  
Women toilers.  
Drudgery.  
Transformation.  
A missionary's day.  
Relayed education.
3. Paraguan Chaco Indians, pages 138-147.  
Wars in the Chaco territory.  
Religion of the Chaco Indians.  
The evil eye.  
Witches and evil spirits.  
Infanticide.  
South America Missionary Society.  
Better ways.  
The story of Celia.
4. The Araucanian Indians, pages 148-154.  
A valiant people.  
Mapuche residence.  
The women.  
Religion and medicine.  
Beginning of mission work—See note on this topic at close of outline.  
The story of Audolia.

#### **Beginning of Mission Work, Page 150**

Allen Gardiner made a third attempt to bring the gospel to the unfriendly Indians in the extreme southern part of Chile. He, with six co-workers, again arrived among the hostile Indians. They brought with them two mission boats and provisions for six months. The boats were soon wrecked by the high waves and gradually the provisions failed. The ice swept the fish net away and in June the winter storms set in. For awhile they lived on the mussels they could dig and on wild celery, while they waited for the ship that never came.

During these last days when most of his comrades were dead and he knew he would not have long to live, he kept a diary and wrote a letter to his son expressing his hope that he too would become a missionary to these degraded Indians who were in so much need of the gospel. He also wrote a beautiful message to the Toba chiefs.

One month after he had fallen asleep a ship arrived. A burial service was held for these seven brave missionaries and the letters and diaries were taken home to England. Three years later the English sent out a large missionary party with the determination to maintain this work. Allen Gardiner, the son, later on went to Chile as a missionary and made friends with one of the Araucanian chiefs. On the fiftieth anniversary of the starting of this work by Allen Gardiner, Sr., a jubilee was held in England and funds were raised to send Dr. Wm. Gardiner, the grandson, to these people. The young doctor died soon after reaching South America but the work moved on, and the Toba chiefs to whom Allen Gardiner wrote a message received the gospel.

Do you consider the Gardiners failures?

What is the difference between the South American Indians and the present-day Indians of North America?

## **News From the Field**

### **INDIA**

#### **Dahanu**

BY HAZEL MESSER

#### **The Son of a Brahman Priest**

In November Mahdev, one of our Christian young men, passed away with cancer of the nose. He had been sick since April or May and had had an operation at Miraj, but the disease had too much hold and he died in November. He was a quiet young man, who had been in the mission for a number of years. He was the son of a Brahman priest. His family was not wealthy nor were they poor. After his father died his uncles mistreated him and he ran away from home. Finally, he found his way here and became a Christian. His last few months were full of suffering and it was a relief when he was taken home. We rejoice that he had found his Savior and died knowing he was going to the "place prepared for him."

#### **He Was Made Whole**

Last March a man who was working in a well forty-five feet deep started to climb out of it, and as he reached the top he slipped and fell back in, onto the rocks at the bottom. He was brought to the hospital in a very serious condition and seemingly it was impossible for him to live. Both of his legs were broken above the knees, and one ankle was smashed, both arms were broken below the elbow and the bones were splintered. There were many injuries over the body. We tried to persuade him to go to Bombay where they have an X-ray machine, but he would not go. When the hospital here closed in April, he went home in a very weakened condition. A few weeks ago, a man came to call on us. He was walking with the aid of a stick, and was weak, but happy. It was this same man, and he had the use of all his limbs, and was able to help himself.

#### **Triplet Boys**

A very sick woman was brought into the hospital, being anæmic and in very poor condition. She was given blood injections, and we tried to get her to take the right food, but she seemed to make no progress. Today, just before I started to write this, she gave birth to triplets. They are extremely small, probably less than two pounds each, but are all living. Just what the reaction of the relatives will be we do not know as twins are considered bad luck. But perhaps the fact that these are all boys may have enough merit in it to overcome the bad luck. This is the first time triplets have been born in our hospital.

#### **Goldie Swartz Touring in the Villages**

Miss Swartz is touring the Palghar area and is having a very good response from the people there. At this season of the year there are not many crops to take the attention of the people and they have time to attend the meetings. We are so glad for the response she is getting and the many calls for books and songbooks. We pray that this may be a time of harvest after many years of sowing.

#### **Anklesvar**

BY LILLIAN GRISSO

#### **A Little Evangelist**

Sumati, one of the Anklesvar boarding school girls, went to her home for the Christmas vacation. One of the teachers in the government school in her village learned that she was a student in a Christian school. Although a high-caste



man, he asked her to sing some Christian songs to the school. Then he asked her if she could tell them something about Jesus. She told the story of the life of Jesus as she had learned it in school. The teacher was much interested and invited Sumati back a second day to tell the gospel story. At last, he wanted to know if she could teach them a Christian prayer. She taught them the Lord's Prayer and they wrote it down and the teacher said they would use the prayer in their school. Thus does the light spread.

#### **Anklesvar Young People's Camp**

During the final week of the old year, about forty young men and women met here on the Anklesvar girls' school compound for their camp. The days were filled from early morning at 6:15 when the rising bell rang until 9:30 at night when the lights were out. The instructors were Edward Ziegler, Harlan Brooks, Mr. Devy of the Irish Presbyterian mission, Premchand G. Bhagat, Anna Warstler, Mabel Moomaw, and Anna Mow conducted the morning prayers. As the camp ended the leaders, as well as the young people, felt that it had been a worth-while experience, for some had seen new visions, and some had won real spiritual victories.

#### **Attend a Christening Service**

Monday evening Miss Shickel and I went to Kosamba, several miles south from Anklesvar. We went to visit in the home of Mr. Sowrie, the Y. M. C. A. leader of the reconstruction center at Kosamba. The occasion that called us down was the christening service for their little boy. This was the first time I ever witnessed such a ceremony. The English padri came for the affair. The Sowries are so much alone at Kosamba and have such little opportunity for Christian fellowship that we felt we should go. Mrs. Sowrie is a very charming, south India woman. The whole family speaks English well. We had contacts with a number of Indians of the better classes that evening and felt the evening had been well spent.

#### **The Farmers Blame the Government**

There have been a couple of light frosts on the lower ground. However, fortunately the people planted the cotton early and some of the other crops too have been gotten out of the way so that the damage from frost now can not be as great as some other years. The cotton is not proving to be so good this year, however, as the fall rains were insufficient. A new disease has also attacked the cotton in many fields. The government put cochineal on the prickly pear all over this part of the country to kill the latter. It is rapidly dying. Seeing this the poor villagers have jumped at conclusions and are saying that last year their cotton was destroyed by frost as well as the year before, and that this year the government was afraid the frost might not come so they scattered a disease among the cotton so as to be sure to destroy it. They think the same thing that is killing the prickly pear is killing the cotton. But the cochineal does not destroy cotton.

#### **Christian Stories Appeal to Mother**

Last summer a little Mohammedan girl entered our school as a day pupil. The mother said to the teacher, "Now mind, I do not want you to make a Christian out of my daughter." The child has heard the songs the children sing

and has listened to the Bible stories the teacher told. Recently she has been singing the songs and telling the stories to her mother at home. "Those are very good stories," says the mother now. She no longer says anything against the Christian teaching her daughter hears.



*Anklesvar Young People's Camp*

#### **Good for Hindus Too**

Recently a group of Hindu students from the Baroda State Training College came to visit the mission schools at Anklesvar. The motto of the young people's department, 1 Tim. 4: 12, was written on the blackboard of the assembly room of the girls' school building. A number of the visitors noticed it. "That is very good," said one to another. One young man inquired: "May I take a copy of that?" Permission was gladly given and a Hindu student left with a verse from the New Testament in his notebook.

#### **Outcastes Ready to Become Christians**

The Lichtys are spending these fine winter days in the villages. Sister Lichty reports that in the various villages they have visited this year the Dherds (one of the groups of outcastes) are open and friendly. Many of them are asking to become Christians. There seems to be something akin to a mass movement among them. There are hundreds of them in the villages of the Anklesvar district. Is the church able and ready to teach and care for these people who now seem willing to enter the Christian fold? Will you not pray especially for the church in this time of great opportunity?

#### **A New Evidence of Progress**

The Anklesvar church took a new step forward on Jan. 1 when they chose Bro. P. G. Bhagat as their first Indian presiding elder. Our brother is devoted to the cause of Christ and the welfare of the church and we feel assured that he will lead the Christians of this community into effective service.

#### **Co-operative Mission Work**

Today (Jan. 31) Bro. Moomaw and Miss Shickel are attending a meeting of the educational board of the Bombay Christian Council. This board endeavors to correlate the educational work of the missions of western India. At present an effort is being made to revise the curriculum of elementary schools so the needs of the children may be better met.



## THE CHURCH AT WORK

### PEACE

#### Dan West Will Serve in Emergency Peace Campaign

A very urgent request came from the Emergency Peace Campaign organization for the full time service of Dan West. The Board of Christian Education feeling the urgency for peace action approved, through correspondence, a part-time arrangement until Conference time when the question of full-time service will be considered by the Board. The special field in which he will serve is Peace Education and Action in Rural Areas. Other churches and peace organizations are being asked to give similar co-operation. Rufus D. Bowman and Ross D. Murphy are serving on the Executive Committee. The following article will give in detail the program of the Emergency Peace Campaign:

Calling upon the people of the United States to make a sacrifice for peace now to prevent war and its more costly sacrifices later, a group of prominent peace and religious leaders of the nation will launch on April 21 an Emergency Peace Campaign which during the next two years will attempt to mobilize the peace sentiment of the nation into a force powerful enough to resist and relieve conditions which, it is felt, are sweeping the United States and the world into war and subsequent chaos.

The announcement of the campaign was made by Ray Newton, Secretary of the Peace Section of the American Friends Service Committee, who is the Executive Director, from the headquarters at 20 South Twelfth Street, Philadelphia. Initiated by the American Friends Service Committee, which will serve as treasurer of the movement, the campaign will have the co-operation of leaders from peace organizations, religious bodies of all faiths, trade unions and labor groups, liberal organizations, student and youth groups, Negro groups and other agencies interested in keeping the United States out of war and in improving the present serious international situation. It is headed by Dr. W. O. Mendenhall, president of Whittier College, California, who is the chairman.

The program is the most ambitious ever attempted by the peace movement in the United States. It has grown out of the conviction of outstanding national leaders that the time has come for men and women to consecrate themselves to the cause of peace as the outstanding responsibility of this generation. The campaign is asking volunteer service from ministers, college presidents, professors and teachers, peace leaders, labor leaders, young people and others.

The Rt. Honorable George Lansbury, M. P., prominent British Laborite, is coming to the United States to speak for the campaign in twenty cities from April 1 to May 18. In addition to Mr. Lansbury, many of the nation's foremost peace and church leaders have agreed to serve as members of the speaking teams which will tour the country this spring, in the fall and again the following winter. These include Harry Emerson Fosdick; President Frank P. Graham of the University of North Carolina; Bishop E. L. Parsons of San Francisco; Rabbi Edward L. Israel of Baltimore,

Maryland; Mordecai Johnson, President of Howard University; Dorothy Detzer; Norman Thomas; Bishop Paul B. Kern of the Methodist Episcopal church, Greensboro, North Carolina; Ernest F. Tittle, Pastor of the First Methodist Episcopal church of Evanston, Illinois; Allan Knight Chalmers, minister Broadway Tabernacle church, New York; Rabbi Philip S. Bernstein of Rochester; Robbins Wolcott Barstow, President of the Hartford Seminary Foundation; E. R. Bowen, General Secretary of the Co-operative League of America; Albert Buckner Coe; Jerome Davis, School of Religion, Yale University; Dr. John W.

Day, Dean of Grace Cathedral, Topeka, Kansas; Paul H. Douglas, Professor of Economics at the University of Chicago; W. E. B. DuBois of Atlanta University; Sherwood Eddy, world traveler and lecturer; Clark M. Eichelberger, National Director of the League of Nations Association; Charles W. Gilkey, H. S. Hilley, President of Atlanta Christian College; John Haynes Holmes; Hannah Clothier Hull, National President of the Women's International League for Peace and Freedom; William P. King, Editor of the Christian Advocate; Frederick J. Libby, Executive Secretary of the National Council for the Prevention of War; Edward C. Lindeman; Dr. W. O. Mendenhall; Charles Clayton Morrison; Reinhold Niebuhr; Dr. Albert W. Palmer of the Chicago Theological Seminary; Kirby Page; E. McNeill Poteat; John Nevin Sayre; Edward A. Steiner; George Stewart of Stamford, Conn.



DAN WEST

The Emergency Peace Campaign will be launched on April 21 with a nation-wide radio program over the NBC network from 10 to 10:30 P. M., on which Mrs. Franklin D. Roosevelt and Mr. Lansbury will speak. A peace rally at Carnegie Hall in New York City on the evening of April 22 will be the opening meeting of the campaign.

The campaign's purpose, as explained by Mr. Newton, and stated in its literature, is "to keep the United States from going to war and to achieve world peace by: (1) strengthening pacific alternatives to armed conflict; (2) bringing about such political and economic changes as are essential to a just and peaceable world order; and (3) recruiting and uniting in a dynamic movement all organizations and individuals who are determined not to approve of or participate in war."

The meetings will emphasize three aspects of the peace issue: the necessity for political action to prevent war and to bring about the use of pacific means for settling disputes; the necessity for economic changes to relieve the present international tensions and rivalries; and the necessity for the individual to renounce the war method as a principle of religious faith and as a means of combating the growth of militarism and the war spirit. Wherever possible, a resolution expressing the attitude of the meeting towards a particular governmental policy or proposed legislation affecting the peace issue will be passed.

A registration blank and questionnaire to determine the general attitude of the people on war and peace will be distributed throughout the country by the campaign forces.

(Continued on Page 24)



## Your Easter Offering for Christian Education

A member in good standing in the Church of the Brethren should know the work assigned to General and District Boards of Christian Education, and also what should be included in the educational program of a local church. For your information, we are listing the major activities in the general field of Christian education so that every member may more intelligently give an Easter offering. This offering will make possible carrying forward that part of the great commission—"Go . . . Teach."

### Administration

In carrying on a national program, it is necessary to maintain a central office through which the experiences of the churches are gathered together, correlated and relayed again to the churches for their use. The Board of Christian Education has authorized the following administrative activities:

1. The maintenance of an efficient central office.
2. Provision for service through correspondence.
3. A program of educating church workers.
4. The development of literature concerning music and worship, special emphases, local church school methods, etc.
5. A Loan Library for church workers.
6. Field work.
7. Assistance in church architecture.
8. Contribution to American Bible Society.
9. Visual education.
10. Evangelism.
11. Bible study.

### Peace

The normal peace program of the Church of the Brethren includes making contacts with other peace-loving bodies, the creation and distribution of literature, conducting of peace institutes, and assisting young people in peace activities. An emergency peace action program is now being promoted which is not included in the Conference Budget, but which is to be made possible by sacrificial offerings above what is normally granted to the Board of Christian Education for peace work through the Conference Budget.

### Temperance

Due to the present situation, the Board of Christian Education believes that there should be a more vigorous program of temperance education during the coming year. Definite plans are being made to provide new literature, posters, slides, etc.

### Leadership Education

Through camps and training schools to which Elgin sends leaders, through the printed page, through co-operation with local church training classes, through the Elgin Loan Library—all these and more are ways in which the Elgin office tries to co-operate with your church in the building of leaders.

### Adult Work

Throughout America, there is developing a large program known as adult education. The churches for many years have been promoting an adult program. However, leaders in the field of Christian Education believe that the program should be enlarged and very definite plans are emerging to make the adult program of the church more effective. The leaders of Men's and Women's Work are making every effort to increase the effectiveness of the work of these two groups. The most interesting development is the unifying of these two movements in a combined adult educational

program, to eliminate overlapping and to meet neglected needs.

### Young People's Work

The national program for young people requires the services of a director who looks after the special needs of the youth, and helps bring them into working relationship with the whole church. The office at Elgin helps to find and develop leaders who are worthy and able to lead youth, to make clear the aims and objectives for the young people of the brotherhood, to provide materials and to answer special needs, and to suggest organizational means for reaching the goals set.

Intermediate work is a specialized field in this department, and is under the general guidance of the director of young people's work.

### Intermediate Work

During the past three years more emphasis has been placed on intermediate work. This has been done because of the need and the opportunity. The Elgin office is attempting to do the following:

1. Create a greater interest on the part of church leaders in the early adolescent boys and girls.
2. Select and prepare materials for intermediate leaders.
3. Give guidance in setting up camps; also in selecting leaders.
4. Give suggestions through correspondence and conferences to specific needs, both local and district.

### Children's Work

The Children's Department has an important share in the Board of Christian Education budget. Among other things, it pays for a quarterly news letter to local directors, for a part of the Elgin Loan Library, for the free leaflets of this department, for travel to camps, training schools, conferences, for opportunities for your district directors to get enriching experiences, for stenographic help to answer the many letters that come to the Children's Department office, and for the time it takes for your central office to keep in touch with the many complex and everchanging trends in children's work.

### The Budget

The Council of Boards composed of the General Mission Board, General Ministerial Board, General Education Board and Trustees of Bethany have reviewed the program and askings of the Board of Christian Education and have agreed that \$19,250 should be set aside for this work for the year 1936-37.

In view of the fact that the work assigned to the Board of Christian Education is designed to assist local church schools, it is logical that the church schools do everything necessary to make the program of Christian education possible.

THE MONEY NEEDED, \$19,250

THIS MEANS 20c OR 25c PER SUNDAY-SCHOOL PUPIL

In our church we have schools with a wide variety of financial ability. Mountain churches may find 25c a goal beyond them. Congregations in fertile farming territory or in towns and cities may be able to exceed this per capita goal. Let each school do its best in the sight of the Lord by giving in the Easter offering its share toward the full \$19,250. By giving the full amount at Easter time needed for the Board of Christian Education, later offerings in the year can be used for other phases of our church work.



## Dan West Will Serve in Peace Campaign

(Continued From Page 22)

The youth of America will be mobilized by the Emergency Peace Campaign in several ways. Peace caravans of young men and women, carefully selected, adequately trained, and under mature leadership, will be organized to spend several months in strategic rural areas discussing the problems of world peace wherever possible, especially with other young people. They will also help the peace-minded people develop effective political action. The living expenses of those joining the caravans, estimated at thirty dollars a month, wherever possible will be borne by themselves, their families, or the college or group from which they come. In addition, summer work camps will be set up where young people will work during the day at some useful peace-time task in an underprivileged community and in the evening will develop the philosophy, and if possible, the technique of nonviolent leadership in the solution of conflict situations.

The plans of the campaign also include a vast demonstration of peace workers in Washington, D. C., on Jan. 1, 2 and 3, 1937, on the eve of the opening of Congress. Assemblies of previously enrolled peaceworkers throughout the country are scheduled for Armistice Day, 1936. Further activities will be developed as the campaign progresses.

Mr. Newton in announcing the campaign said: "Because the drift toward war is so rapid today, there is no time to be lost. Many people must lay down their present tasks, important as they are, and throw themselves into this great struggle. They must give themselves for peace just as in 1914-1918 millions gave themselves to war. Others must give their capital—not merely their income—just as throughout the ages, people either freely or under compulsion have laid their capital upon the altar of Mars.

"If the people of this country catch the vision of such sacrificial giving on a large scale and sustain it over a considerable period of time, we can have peace, world peace—if not we shall have war, world war. The sacrifice will be made. The only question is 'Will it be for war or for peace?'"

The budget of the Emergency Peace Campaign for the first year will be between \$500,000 and \$1,000,000. Of this, \$150,000 has been raised.

Among those on the Policy-Forming Council are: Devere Allen, Roswell P. Barnes, Joseph V. Baker, Rabbi Philip S. Bernstein, Rufus D. Bowman, Roy Burkhart, Allan K. Chalmers, Henry Crane, Addie W. Dickerson, Dorothy Detzer, Merle N. English, Dorothy Fosdick, Harold E. Fey, Rabbi Sidney E. Goldstein, Emily B. Harvey, W. A. C. Hughes, Hannah Clothier Hull, John Haynes Holmes, Emily Cooper Johnson, Frederick J. Libby, W. O. Mendenhall, Donald Messenger, Fred Atkins Moore, Homer L. Morris, Ross Murphy, Ray Newton, Mildred Scott Olmstead, Kirby Page, Clarence E. Pickett, J. Nevin Sayre, Tucker P. Smith, Monroe Sweetland and Norman Thomas.

## CORRESPONDENCE

### MASTERS OF THE FINE ARTS

Several years ago while I was in Chicago I visited the fine art gallery where I saw for the first time those wonderful paintings, "Madonna," "The Last Supper," and "The Transfiguration." They were so real and so lifelike. But even master painters can not impress one with the presence of the divine, like individuals who use their faculties and

powers to the honor and glory of God. We are the masters of the finest of all arts—the molding and building of Christian character. The most impressive and powerful language there is, is the language of a godly and holy life. Men may doubt what you say, but they will believe what you do. The eye is more ready to accept an action than the ear is to accept words.

A. M. Sharp.

Fredericksburg, Iowa.

## JOINT REVIVAL AT JOHNSTOWN

The Third Brethren of Johnstown, occupying the same field that the Morrellville Church of the Brethren occupies, invited the latter congregation to join them in a revival, Rev. Claud Studebaker, pastor of First Brethren church in Pittsburgh, doing the preaching. The first ten days the meetings were held in Third Brethren church; the second ten days in Morrellville Church of the Brethren. The general observation was that the attendance ran 50-50 with Sunday attendance resulting in packed houses. Bro. Studebaker is a member of the Fraternal Relations Committee representing the Brethren Conference. He believes in getting the two congregations together with all his heart, and he spoke occasionally in no uncertain words on the point. He visited the members of both congregations without discrimination and was received cordially everywhere he went. Not since the days of our sainted Andrew Hutchinson, has the writer heard so much scripture packed so closely and so forcibly into sermons. The marvel is that of the thirty who have been received by baptism, twenty-five are classed as children. Without stirring the emotions, invitations were given after most thoughtful lines of talk on real gospel themes, and the children gathered about him. The climax of the revival was a joint love feast at which between 265 and 270 gathered about the Lord's table as one common family in Christ Jesus. Besides the thirty baptized, three await baptism—three came forward for reconsecration. Both churches are praising God for his wonderful blessing to this community.

Galen B. Royer.

Johnstown, Pa.

## OLDEST BIBLE FRAGMENT MAY BE BY ST. JOHN

Have scholars at last recovered some of the original Bible record about Christ written by Saint John himself, author of the New Testament Gospel of St. John?

Possibility that the extremely old Bible manuscript which has come to light in Rylands Library, Manchester, may have this astonishing significance is seen by a London archeologist who is keenly interested in the discovery.

That the small fragment of papyrus is the oldest New Testament manuscript ever discovered is agreed by British experts.

Suggesting additional importance for the ancient fragment, Sir Frederick Kenyon, former director of the British Museum, and authority on Biblical research, stated in an exclusive review:

"I have little doubt that the fragment dates from the second century, possibly the early half. Allowing about a generation of time for making this copy in Egypt, one would suspect the Gospel written about the year 90 to 95 A. D. This does not exclude the possibility that St. John the apostle himself was the writer.

"Naturally, the only way to date the fragments is by an examination of the writing, but several experts on ancient manuscripts are satisfied that this is correctly described."



How the ancient fragment reached Manchester is not yet known, but it may have come from Oxyrhynchus, in upper Egypt, where sayings of Jesus were discovered in 1897. The section of the Book of John now discovered deals with Christ's appearance before Pilate. It consists of verses in Greek from the eighteenth chapter—parts of verses 31 and 33 on one side and verses 37 and 38 on the other. It was written in book form, not in a rolled manuscript.

The fragment's estimated age sets it 200 years earlier than the famous Codex Sinaiticus, which is a fourth century Greek Bible consisting of the entire New Testament and less than half of the Old Testament. It is also earlier than the Bible pages known as the Chester Beatty papyri, which have recently been coming to light in Egypt and acquired eagerly by British and American scholars. Leaves of this Bible manuscript are not generally believed to be earlier than 200 A. D.—Science News Letter, Dec. 7, 1935.

### "NO BEER"

Last summer while traveling through ten of our eastern states we encountered a problem that gave us no little concern; that was the matter of finding a place to eat where "BEER" was not printed on the window front, nor listed on the regular bill of fare. When we started on the journey our family was unanimous in the decision that we would not eat in any hotel, restaurant or lunch room where beer was sold, if it could possibly be avoided. We had no idea that this decision was to give us so much inconvenience and consume so much of our time in order to carry it out. It meant that when we stopped at meal time to eat, whether in village or city, we must walk up and down the streets reading signs, and inquiring where we might find an eating place which did not sell beer. It often meant more than that. It meant that we must choose to do one of three things: that is, eat where beer fumes mingled with the aroma of good roast beef, do without our meal, or go to a fruit stand and buy fresh fruit. We often chose the latter. Now, travelers do well to eat mostly light lunches and fresh fruits, but after several such meals the appetite seems to grow bigger and a full substantial meal is about the only thing that satisfies, especially growing boys. One day after we had eaten two meals out of paper sacks, we decided that a good meal in a quiet, restful place was the thing we all needed before continuing our day's drive. We had just entered a beautiful town in Connecticut, when one of our party noticed an attractive menu posted on a restaurant window, and not seeing the usual sign, "BEER on ICE," we entered, without inquiring whether they sold beer, and were seated at two small tables not far apart. Before we had finished eating two soldiers, carrying long guns, came in and sat down at the table at which our boy and girl were eating. Soon the boy, ten years old, got up from his table, came over and sat down by me. Thinking he was afraid of the soldiers with guns, I said, "Don't be afraid of those men. They are just dressed in uniform for the parade." Quickly he replied, "I'm not afraid of them, but I can't stand the smell of that stuff they're drinking." Each man had a large glass of foaming beer. I breathed a prayer, "Lord, give me wisdom that I may help keep alive in him this disdain for such stuff." We had failed to see the "BEER" sign.

Late one afternoon as we were driving through Pennsylvania we were attracted by a most unusual sign board, and a very welcome sign it was to us. On a very large board, well lighted and artistically designed, appeared this sign:

"NO BEER but GOOD CABINS"

It was not yet sunset and we had planned to drive longer, but this unusual sign so impressed us that we decided to stop and spend the night here. But the keeper told us that his cabins were all filled for the night. He said he had been operating under that sign for several years, and never failed to have his cabins filled every night during the summer months. He then directed us to a neighboring cabin ground which was also operated under a "NO BEER" sign. There we spent the night undisturbed by riots and hilarious carousing.

Such prosperous places as these give evidence that there are still people who do not enjoy the association which accompanies the "BEER" sign. Yes, there are many who do not approve of the "BEER" sign, but there are far too few people who demand the "NO BEER" sign. If there is a restaurant or grocery in your town which does not carry a "BEER" sign, it is the duty of every Christian to patronize that restaurant or grocery, even if they have to walk a few steps farther or pay a few cents more for what they buy. Those proprietors do not have the financial support of the liquor dealers back of them, and they need the moral support of the Christian people if they are to keep up their "NO BEER" sign.

Lula R. Tinkle.

Upland, Ind.

### JOHN M. FOGELSANGER

Our friend and brother passed away at the Presbyterian hospital, in Philadelphia, March 12, 1936, after an illness of three months.

Those left to mourn the loss beside his wife Nora Booye Fogelsanger are a younger brother Benton, a sister Mrs. Hayes Watson, both of Shippensburg, and the youngest of the family, Sister Florence Fogelsanger Murphy, the wife of our pastor—a host of friends of other faiths as well as his own, and many in his wide circle of acquaintance in the business world.

May the Holy Spirit graciously provide all needed comfort.

The funeral was held in the First church, Sunday evening, March 15, and the body removed the following day to Shippensburg for burial.

Many have given expression to the sacred beauty and impressiveness of this service, which was in charge of the pastor, Eld. Ross D. Murphy.

Bro. Fogelsanger was not blessed with children of his own, but he loved them and was deeply interested in their spiritual welfare. It was quite fitting therefore that the junior choir, which he largely sponsored from its inception, should contribute their part in sacred song.

After the pastor had invoked the blessing and guidance of the heavenly Father, and the juniors had rendered two suitable numbers, they retired, giving place to the senior choir, who followed with favorite selections.

Dr. William I. Book prefaced his reading of Scripture and offering of prayer, with impressive remarks.

In the addresses that followed, a member of the Board of Deacons spoke briefly in behalf of the congregation.

Rev. Edwin Heyl Delk presented the community spirit and spoke of Bro. Fogelsanger as a neighbor—an unflinching test of character and citizenship.

Dr. I. Harvey Brumbaugh represented Juniata College which Bro. Fogelsanger served for many years as an outstanding member of its Board of Trustees.

Dr. Charles C. Ellis, president of Juniata College, and a former pastor here, represented the brotherhood at large.



Eld. J. A. Bricker pronounced the benediction.

Prominent members of both our Hebrew and Catholic brethren, who knew him and loved him, were present at the service—a very unusual, and a striking testimony.

Bro. Fogelsanger was born near Shippensburg, Cumberland County, Pa., sixty-four years ago. His early education was by way of the community school near his home, supplemented in due course by graduation from Shippensburg State Normal. He followed the profession of teaching for a time, and eventually made his home in Philadelphia. Here he conducted a successful advertising and publishing business until the oncoming of the World War took a heavy toll of patronage from such enterprises. After disposing of these interests he devoted his attention to the conservation of his resources, and gave much time and wise counsel to the church at home and abroad.

Bro. Fogelsanger became a member of the First church Feb. 28, 1915, under the pastorate of Bro. George Dilling Kuns. Our church was in the midst of a revival at the time, following the extended campaign of Billy Sunday in our city. Not detracting from any of these influences, it can be safely said that none was the direct moving spirit that brought him to his wise decision. To this he has long since given personal testimony. He had a strong background of early Christian environment, because of the Brethren influence in his home community, and a godly parentage from the beginning. These were the drawing powers that ultimately won.

He was called to the Board of Trustees of the church Jan. 24, 1916, and elected its chairman, March 7, 1928, which he held until the end.

These positions of honor, so ably filled, did not measure by any means the extent of his interest. He was deeply concerned in every phase and activity of the church. What is more, he manifested his concern by works, because he had faith. His contributions in material gifts and personal service were more than liberal. When our saintly benefactor in the person of Sister Mary S. Geiger passed away, many questioned the secular power of the church to carry on in the usual tenor of its way. It was just at this time that Bro. Fogelsanger became active with us, and assumed the burden and initiative in many a worthy undertaking that might have been left by the wayside but for him. Thus does our heavenly Father graciously overcome our anxieties and doubts.

He carried no "substance" from home when he left it, but he took much back, and he returned frequently. An exceptional touch of filial love is borne out by the fact that on one of these occasions, as fortune smiled upon him in the course of time, he paid off the heavy mortgage on the old homestead, which had rested heavily on the shoulders of his father for so many years. What joy in such a son!

A neighbor, weighed down by financial reverses, received a helping hand and is now conducting a successful business again. Many instances of like virtue remain unpublished.

I have yet to meet another whose joy was quite so expressive on love feast and communion occasions. He entered into that part of the fitting ordinance of hum-

ble service as through it were a distinct privilege, and invariably encircled his brother with a great strong arm and a "God bless you" that touched the heart, and must have carried to the farther reaches beyond.

He was a benefactor, a sympathizer, a wise counselor and an exceptional leader. He was all of these. He was also a brother, and more than a brother, as all testimony proclaims him—he was a friend!

His interest in and support of brotherhood activities at large is well known; and as counselor and helper in behalf of Juniata College, there is left a void that will not be readily filled.

But mere words form a weak vehicle for tribute and respect, unless willingly borne out of evidence in the real. He left us a life well lived, and an abundance of facts and feeling that will abide with us as long as memory serves. If rightly entertained they should urge us on to greater things.

Let us therefore endeavor to do constant honor to his memory by added service for the Master, whom he served, and with whom his new life is now and forever bound.

He was my friend too, and he left me the better for having passed this way.

He will be very greatly missed.

Philadelphia, Pa.

Roland L. Howe.

#### IN MEMORIAM—OLIVE MAY MISHLER FIDLER

Olive May Mishler Fidler was the daughter of Henry and Mary Elizabeth Mishler; she was born Oct. 29, 1875, and died March 10, 1936. She grew to womanhood in the vicinity of Brookville, attending school in the Brookville special school district.

Forty years ago, on April 29, she was united in marriage to John W. Fidler, the ceremony being read by Eld. Jesse Kinsey. This happy couple was blessed with three children.

March 27, 1896, she accepted Christ as her personal Savior and became a member of the Church of the Brethren, being baptized by Eld. John Calvin Bright. Her one constant encouragement to her husband in his ministry was to exalt Jesus always. Her faith in the Word of God was evidenced in the fact that she was a constant Bible reader. This proved to be a great source of comfort and strength in



Brother and Sister J. W. Fidler



the last hours of her life. When she faced death the last evening it gave her a triumphant victory. She expressed her joy in the service of the Master in these words during her last moments. To her companion she said, "Of the riches of this world we haven't much, but the joy that has come to me during the past thirty-eight years that I have tried to help in the Christian ministry far exceeds all the riches of this world."

While suffering intensely she asked her companion to read to her some of the promises of God's Word as she referred to them. Some of these are as follows: *Psa. 27: 4, Psa. 33: 18, Psa. 34: 7, 2 Cor. 4: 17.* On Friday night after completing all her funeral arrangements and giving all good-by, she quoted the 23rd Psalm and various other texts. She was the superintendent of the children's department and always thought a great deal of children. From July 10 until the close of her life more than 500 friends called at her home to cheer and encourage her. Besides this she received many greetings which brought happiness to her. She seldom spoke of her intense suffering. Many times she expressed a desire to remain with her family, but her greater desire was like Paul's, to depart and be with Christ.

Surviving are her husband, one son and companion, her daughter, three grandchildren, one brother and one sister, and her mother who is now ninety-one years old.

Those who had charge of the funeral were Brethren Hugh Cloppert, Sylvan Bookwalter, Enos Brumbaugh and Paul Kinsel.

Brookville, Ohio.

J. W. Fidler.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Warner-Metzger.**—By the undersigned, at North Manchester, Ind., March 7, 1936, Donald B. Warner of South Whitley, Ind., and Sister Ruth E. Metzger of North Manchester.—Geo. W. Deaton, Claypool, Ind.

**Workman-Hines.**—By the writer, at his home, March 15, 1936, Bro. Glenn K. Workman of Danville, Ohio, and Sister Miriam Hines, North Canton, Ohio.—A. H. Miller, Kent, Ohio.

## FALLEN ASLEEP

**Anderson,** Clyde Barnell, son of Earl and Bertha Pace Anderson, born June 6, 1935, at Melrose, N. Mex.; he died Feb. 29, 1936. He is survived by his parents, four brothers and one sister. Funeral services in the Clovis church by the writer with interment in the Clovis cemetery.—Lester E. Fike, Clovis, N. Mex.

**Baker,** Daniel M., died near East Berlin, Pa., on March 11, 1936, aged 79 years. He leaves his wife, four brothers and one grandchild. Services in the Mummert church by the writer, assisted by Eld. S. S. Miller, with interment in the cemetery adjoining.—W. G. Group, East Berlin, Pa.

**Booth,** Jacob H., born in Iowa, Dec. 16, 1859; he died Feb. 29, 1936, at the home of his daughter, Mrs. Maud Jardot of Cushing, Okla. He became a member of the Church of the Brethren thirty-four years ago and had been an earnest, faithful Christian all these years. He married Dolly Foster Nov. 11, 1891; she preceded him in death. To this union ten children were born; he is survived by three sons and four daughters, nineteen grandchildren, two great-grandchildren, six brothers and two sisters. Funeral services in the Big Creek church by Bro. O. E. Fillmore with interment in the cemetery adjoining the church.—Abbie S. Pote, Ripley, Okla.

**Brown,** Bro. E. S., died at the Old Folks' Home near Carlisle, Pa., on Feb. 19, 1935, aged 78 years. He was a lifelong member of Upper Cone-wago congregation, Pa. He leaves one brother and one sister. Services in the Mummert church by the writer with burial in the cemetery adjoining.—W. G. Group, East Berlin, Pa.

**Brumbaugh,** Mrs. Harriet, daughter of Frederick and Elizabeth Young, was born at Mogadore, Ohio, on April 5, 1857. She died at her home near Hartville on March 11, 1936. On May 29, 1879, she married Daniel Brumbaugh who preceded her on Oct. 19, 1924. To this union were born two sons and one daughter; the daughter died Oct.

16, 1933. In 1896 she accepted Christ and united with the Lake congregation of the Church of the Brethren north of Hartville; to this church she remained a faithful member until her death. She is survived by two sons, three grandchildren, three brothers and one sister. Funeral services at the home by her pastor with burial in the cemetery near Hartville.—Clyde Mulligan, Hartville, Ohio.

**Claar,** Irvin P., born at Queen, Pa., on Oct. 9, 1886, died at his home in Sproul, Dec. 15, 1935. On March 15, 1913, he was united in marriage with Miss Emma Claar, who survives with two sons and two daughters. He is also survived by four brothers and three sisters. He was a faithful member of the Church of the Brethren at Claysburg. Though an invalid for several years, he was always present at services, assisting himself with crutches from car to his favorite pew, and later kind hands carrying him. Funeral services in the Lower Claar church by his pastor, Charles L. Cox; interment in the church cemetery.—Mrs. C. L. Cox, Claysburg, Pa.

**Cook,** Forrest, 14-year-old son of Harry and Sally (Fike) Cook, died at his home in Bowden, N. Dak., Jan. 22, 1936. He is survived by his parents and one sister. His mother is a member of the Church of the Brethren. Funeral at Bowden by an outside pastor.—Mrs. Walter McKee, Carrington, N. Dak.

**Creamer,** Mrs. Mary Catherine Paxton, passed away Jan. 9 at her home, Shippensburg, Pa. She was born near Mowersville on March 1, 1865. Surviving are her husband, Jacob E. Creamer, and three sons. She was a very active member of the Church of the Brethren of Shippensburg and a member of the Sunshine class of women of the Brethren Sunday-school. She was always present when health permitted and her presence will be very much missed by all.—Mrs. A. C. Harmon, Shippensburg, Pa.

**Feaster,** Jennie Virginia, of Weverton, Md., died at the hospital, Jan. 2, 1936, aged 75 years. Death was caused by shock and complications resulting from a fall and broken hip. She had been a lifelong member of the Church of the Brethren. She is survived by her husband, also a member of the church, two daughters, one son, brother and three sisters, twelve grandchildren and two great-grandchildren. Funeral service and burial at Brownsville, Md., by Earl Mitchell.—Earl Mitchell, Boonsboro, Md.

**Fike,** Jacob B., died at his home in Garrison, March 10, 1936. Funeral services at the Church of the Brethren by U. H. Hoeffe. Death was caused by a stroke of paralysis suffered March 8. He was born in Pennsylvania, Aug. 8, 1858, a son of John and Elizabeth Fike. His first wife, Mary Forney, whom he married in 1883, died in 1895. Two daughters from this union remain. Feb. 25, 1899, he married Miss Nancy Lehman who survives with one daughter and one brother. He was a deacon in the Church of the Brethren at Garrison for several years. Burial was in the local cemetery.—Ida Coleman, Garrison, Iowa.

**Firestone,** Albert, died at the home of his daughter in Dover, Pa., on March 7, 1936, after an illness of three months. He was 77 years old. He leaves one daughter, three grandchildren and one sister. Funeral from his home near Dover by Rev. Heag, assisted by the writer. Burial in the Mummert meetinghouse cemetery.—W. G. Group, East Berlin, Pa.

**Fralin,** Cynthia, born March 15, 1851, in Franklin County, and died Sept. 18, 1935. She united with the Church of the Brethren at the age of forty-five and lived a faithful Christian life until death. She was the third child of Geo. and Sallie Schilling. She married Daniel Fralin in 1874; her husband died in 1891. She spent part of her life in Franklin County and part in Roanoke County; she moved to Peru, Ind., in 1897 and five years later returned to Roanoke County where she lived the remainder of her life. She was the mother of six children; two daughters and one son have gone on before. She is survived by two sons and one daughter.—Mrs. C. P. Stump, Copper Hill, Va.

**Heddings,** Sister Edna Pearl, daughter of Bro. Adam F. and Sister Minnie F. Andes, born near Broadway, Va., Feb. 28, 1892, died Feb. 26, 1936. Her death was caused by pneumonia and complications. At an early age she became a member of the Church of the Brethren and was a faithful and active member. In 1910 she married Bro. Roy A. Heddings; this union was blessed with two daughters and three sons who with the husband survive, also her father, mother, two sisters and three brothers. Funeral by Bro. W. C. Cunningham, assisted by Bro. J. A. Hinegardner and Bro. A. W. Long at Midland church. Interment in a near-by cemetery.—Mrs. Lelia M. Andes, Bealeton, Va.

**Lee,** Mary Eliza, daughter of Thos. and Dortha Mooreland, was born Nov. 10, 1867; she died March 7, 1936. She married Geo. David Lee Sept. 26, 1889. To this union were born one son and two daughters. The husband preceded her twelve years ago. There remain one son, one daughter, two stepdaughters and one stepson, nineteen grandchildren, three great-grandchildren, one sister and three brothers. Early in life she entered the Methodist church and in 1925 she was baptized into the Church of the Brethren. She lived a very consistent life in the church. Besides the care of her own children she faithfully cared for three stepchildren. Funeral in the Lutheran church by Emra T. Fike.—Winona Fike, Oakland, Md.

**Lewis,** Willis Merle, son of Chancy L. and Wreatha M. Lewis, died March 4, 1936, aged 8 years. He was a member of the Church of the Brethren Sunday-school. He is survived by his parents; four sisters and one brother. Funeral services by W. J. Hamilton.—C. L. Snoeberger, Cumberland, Md.

**Miller,** Sister Marie Viola, wife of Archie Miller, residing in the bounds of the Kent congregation, was born Feb. 13, 1907, and died at



the hospital, following an operation for appendicitis Feb. 28, 1936. She is survived by her husband, two children, her father and two brothers. Jan. 9, 1932, she became a member of the Church of the Brethren at Kent and lived a devoted life to the end. Funeral services in the church by the pastor with interment in the cemetery at Brimfield.—A. H. Miller, Kent, Ohio.

**Mohler**, Sister Lizzie (Holsinger), widow of Adam Mohler of Lincoln, died in the Wernersville state hospital, Feb. 8, 1936, aged 78 years. She is survived by two nephews and one niece. Services at Mohler church by Eld. J. Bitzer Johns and John Myer. Interment in adjoining cemetery.—Mrs. Ida M. Zug, Lincoln, Pa.

**Myers**, Kathrine Sarah Hartman, born July 10, 1877, near Leitsburg, Md.; she died March 10, 1936, at her home in Holland, Kans. She married Emmert Myers July 23, 1902. She united with the Church of the Brethren in 1895. She was the mother of four sons and two daughters, one son having preceded her. She moved to Rice County, Kans., in 1901 and into Dickenson County, Kans., in 1902, where she resided since. Funeral from the Holland church by the undersigned, assisted by Rev. L. V. Glasscock. She is survived by her husband and five children. Burial in the Holland cemetery.—W. A. Kinzie, Navarre, Kans.

**Nicholson**, Mrs. Susan, born at Salem, Ind., Feb. 29, 1860, died Feb. 13, 1936, at her home near McCune, Kans. She married Samuel Nicholson May 16, 1877; he died March 13, 1933. Two daughters and one son also preceded her. She is survived by two sons, three daughters, eight grandchildren and one great-grandchild. She united with the Methodist church in 1876; when she came to the Osage community she united with the Church of the Brethren and was a faithful, loyal member until death. Funeral service in the Osage church by Bro. D. P. Neher and Rev. W. E. Babb.—Lena Crumpacker, Monmouth, Kans.

**Patton**, Mrs. Nancy, aged 77 years, died Dec. 22, 1935, at the Brethren Old People's Home in Marshalltown. Funeral services at Garrison by U. H. Hoeft with burial in the local cemetery. Her husband died several years ago. Two sons survive. She was a member of the Garrison Church of the Brethren and lived here many years before going to the home.—Ida Coleman, Garrison, Iowa.

**Pearson**, Mrs. Anna, daughter of Mr. and Mrs. Hans Martenson, died Feb. 25, 1936, of a heart attack. She was born in Sweden, Nov. 30, 1855. She married John O. Pearson in 1880. While living in Vannoberga she worked hard for the upbuilding of the church. The family came to America in 1900; they lived in Kansas eight years and moved to Ft. Worth in 1909. Here she was a faithful member of the Church of the Brethren. She is survived by three children. Funeral services by Bro. W. J. Homer and Rev. S. T. McKinney.—Mrs. Cora Leicht, Ft. Worth, Texas.

**Santee**, Emma Jane, daughter of Samuel J. and Rebecca Bomgardner, was born in La Grange County, Ind., July 2, 1865; she died Feb. 18, 1936, at the home of her brother, H. A. Bomgardner, at Warm Beach, Wash., where she had been visiting. She united with the Church of the Brethren when quite young and lived a consistent Christian life. She married J. W. Santee in 1893; he survives with one son, three daughters, and one brother. Funeral services at the Community church at Warm Beach by Eld. John Teeter. Burial in the Stanwood cemetery.—H. A. Bomgardner, Warm Beach, Wash.

**Scott**, Merrill Clifford, son of Tully and Elizabeth Scott, was born in Ashland County, Ohio, Sept. 13, 1909; he died Feb. 27, 1936, after a short illness. He married Edna Lucile McQuate Nov. 28, 1935. He united with the Dickey Church of the Brethren in 1925. He is survived by his widow, father and mother and one brother. Funeral services in the Christian church by Bro. Deardorff and Rev. Johnson with burial in the Dickey cemetery.—Mrs. Fern Keefer, Ashland, Ohio.

**Shoemaker**, Clara A., born to Daniel F. and Lavina A. Ebbe, on April 20, 1870; she died March 8, 1936. She united with the Church of the Brethren in 1885, in which faith she remained constant until death. She married S. S. Shoemaker July 15, 1888. To this union five children were born. There are also eleven grandchildren. The entire family met last July to celebrate the forty-seventh anniversary of this marriage. She also took special delight in entertaining the ministers of the church. She enjoyed the visits of local ministers who met in the home for Bible study for the past four years. Her greatest Christian service consisted in assuming much responsibility for the management of the home and farm during the years when her husband was engaged in church work. During her last illness she called for the anointing. She leaves two sisters and four brothers. Funeral services at the home by A. H. Miller and at the East Nimishillen church by Otho Winger, assisted by Clyde Mulligan, C. H. and Eldon Petry. Interment in the adjoining cemetery.—Forest Shoemaker, Columbus, Ohio.

**Sinkler**, Janice, infant daughter of Henry and Virginia (McCann) Sinkler, died at her home in New Rockford, N. Dak., Feb. 22, 1936, of pneumonia. She is survived by her parents, five brothers and six sisters. Her mother is a member of the Church of the Brethren. Funeral at New Rockford by an outside pastor.—Mrs. Walter McKee, Carrington, N. Dak.

**Weir**, Mrs. Olive Hansel, born near Lonaconing, Md., Sept. 8, 1877, died March 6, 1936, at her home at Lonaconing. Death was due to complications following an operation last June. Dec. 20, 1894, she married Jas. Weir. This union was blessed with one son and three daughters who survive with her companion, six granddaughters, one brother and three sisters. She was a faithful member of the church

and her Christian spirit and influence will live on in the memory of all those who knew her. Funeral services at the home by her pastor, Eld. Arthur Scrogum, assisted by Newton Cosner, with interment in Oak Hill cemetery.—Reporter, Washington, D. C.

**Zimmerman**, Bro. Frank, son of Isaac and Sarah Zimmerman, died Feb. 29, 1936, at his home, aged 78 years. He was suffering with a severe cold and had been failing in health for several months. He was a faithful and loyal supporter of the church to the last; for many years he served as the efficient financial secretary of the church and as treasurer of the Sunday-school. He was a former schoolteacher in Worcester township but had lived retired for thirty-five years in Norristown. He is survived by one brother. Services by Bro. Wm. J. Wadsworth, Jr., his former pastor. Interment in the Metbacton cemetery.—Mrs. Wm. J. Wadsworth, Jr., Norristown, Pa.

## CHURCH NEWS

### ALABAMA

**Fruitdale** church met in council March 12 and the most important matter taken up was the revival meeting; it will be held about the middle of July. The communion date is April 8. The B. Y. P. D. was given permission to use the last day of the revival to celebrate the forty years that the church has been in operation, at which time the exact date will be given and also the history of the church and of some old outstanding members. A minister from a distant church has been invited to give an address as another feature of the day. The treasury has a surplus of \$11.50 and \$2.50 due on some lots it sold. A motion that a post office be made for the church to facilitate distribution of literature was carried; also a motion that we buy new songbooks was carried over to the next meeting.—Harry E. Miller, Fruitdale, Ala., March 16.

### CALIFORNIA

**Chico**.—Now that spring is here the Sunday-school is picking up again; all the departments are growing. Jan. 2 to 19 Bro. J. H. Casady held a series of meetings; all enjoyed his messages. Four were baptized and one awaits the rite. Feb. 9 we held our love feast with Elders Wilbur Liskey and W. R. Brubaker officiating. A number of visiting brethren were present. Brother and Sister Fager of Texas have purchased a home here; at present they are helping in the morning services at the Codora church. The young people are busy putting in a lawn on the church grounds.—Mrs. Eva M. Harmon, Chico, Calif., March 17.

**Hermosa Beach**.—We were very happy to have the District Board of Christian Education meet with us one Sunday in February. Bro. Rothrock, the chairman, brought the morning message in a helpful way. Following a basket dinner at the church, there was another service with talks and helps by the representatives of the departments: temperance, peace, children's work and girls' work. Recently the drama, Prisoner at the Bar, was presented in a neighboring church for the benefit of our community. This is a most impressive way of presenting the temperance problem. On March 6 our business meeting was held and some encouraging reports were given. We expect the district officers of Women's Work to be here soon with their program. We are planning for our Easter services. On March 8 Sister Emma Horning, missionary on furlough from China, came to our church with a helpful, interesting talk to the Sunday-school and a message in the evening with many new thoughts about China.—Mrs. Vinna Bowman, Hermosa Beach, Calif., March 14.

**Lindsay**.—The revival meeting which began Feb. 12 in the Lindsay church stirred the entire community for miles around. Old settlers declared it to be the greatest revival in this valley in more than twenty-five years. Brother and Sister J. F. Baldwin (pastors of the Modesto church) labored earnestly among us for two and one-half weeks. His messages were gripping and souls were stirred. He organized the Christian people and sent them out two by two to do personal work among the unsaved. The church was filled night after night with expectant people. An interesting fact is that about one-half of the congregation were young people. All were conscious of the presence and power of the Holy Spirit among us. More than fifty came forward during the meeting to consecrate their lives to Jesus Christ and his church. Twenty-seven were received by baptism; three by letter, and five united with us as associate members. A few desired to unite with other churches. Brother and Sister Baldwin endeared themselves to all of us, and we are praising God for their splendid work in our community. The greater part of these new members being young people, we are now conducting a class each week that they may become more thoroughly indoctrinated. When the revival was over, some one said, "God did it."—W. M. Platt, Lindsay, Calif., March 18.

### IDAHO

**Nampa**.—The men of the church had a meeting Wednesday night. They decided to take care of church improvements recommended by the trustees, redecorating, etc. This is outside of our budget for expenses, but sufficient money was collected from the men of the church to do the work. Pastor Schrock has been ill with tonsillitis. Bro. Williams preached in the morning. Lantern slides occupied the time of the evening service, Grace Keim and Titus Schrock introducing the Old Book to new friends.—H. H. Keim, Nampa, Idaho, March 17.



## INDIANA

**Mexico.**—Feb. 16 we held our missionary program for the benefit of our missionary, Lillian Grisso of India. It was most interesting and the offering amounted to \$210. March 5 we met in council and elected Bro. Harley Fisher delegate to Annual Conference with Bro. Ralph Rarick, alternate. March 13 Bro. Chas. Bonsack came to us and remained over the week end, giving us five splendid interesting talks of his travels around the world and one night of pictures of India. It was a great treat to have Bro. Bonsack with us in which several of our adjoining churches shared. We received a wonderful inspiration in all that he gave us. Sunday was an all-day service. We took well-filled baskets and again we enjoyed the fellowship together at the dinner hour.—Effie E. Keyes, Mexico, Ind., March 18.

**South Bend (Second).**—The church met in council March 6. Bro. D. R. McFadden just closed a two weeks' revival. Three were received into the church by baptism and two by the right hand of fellowship. Bro. McFadden gave spiritual messages and the meetings were well attended. Our young people presented a play, The Lost Church, which was much enjoyed. They are also giving it at other churches.—Ruth Lorenz Smith, South Bend, Ind., March 16.

**Mt. Pleasant church** held their regular council March 6. It was decided to hold our love feast June 6. The sectional meeting of the B. Y. P. D. of the seven churches—Plymouth, Walnut, Blissville, Center, Salem, Bremen, Mt. Pleasant—was held here March 15, afternoon and evening. The Walnut church gave the missionary play, The Sacrifice. The junior class is planning to give a temperance play in the near future, The Trail of the Cigarette.—Mrs. Oreal Kitch, Bourbon, Ind., March 18.

## KANSAS

**Osage church** met in council March 7. Church report, Aid and cemetery reports were read and accepted. One church trustee and one cemetery trustee were elected. We decided to secure a summer pastor to hold a revival and a Vacation Bible School. We also decided to buy new songbooks and to hold the June and September councils at night.—Mrs. Lena Crumpacker, Monmouth, Kans., March 14.

## MICHIGAN

**Flint church** is putting forth an effort to make her program effective in the community and in the life of the membership. A leadership

training class, with Sister Prowant as teacher, has been organized recently with an enrollment of twenty. We are using the textbook, The Message and Program of the Christian Religion. During the winter our trustees and others have been rearranging classrooms in the basement and making other improvements. Attendance and interest in all our services are increasing. The Aid Society is very active and the results are seen in many worth-while projects in this congregation. Lenten services are being conducted and decisions for Christ are being sought. On March 11 Bro. Prowant received a letter containing a contribution of \$100 to be applied on the debt on the church building. The writer withheld his name, saying we should acknowledge receipt of same through The Gospel Messenger. The church appreciates very much this gift for advancing the cause in this great city. This reduces our debt to near \$2,300 and in a recent meeting of our trustees it was decided to continue our efforts to pay this debt as fast as possible, for we are now cramped for room and must enlarge the building soon. Your effort to keep us informed about new members and friends moving into the city is much appreciated. Sometimes some who live here also forget to inform us when they change locations.—L. H. Prowant, Flint, Mich., March 14.

**Woodland Village church** met in a business meeting on March 12. The following officers were chosen for the remainder of the year: clerk, J. W. Hoover; trustee and Messenger agent, Geo. Teeter; the writer, church correspondent. Our elder, H. V. Townsend, was re-elected for the remainder of the year. Bro. Stanley Mauker is serving as Sunday-school superintendent. Plans were also made for co-operating with the South Woodland church in a Vacation Bible School to be held in that church some time in the summer. The joint spring communion of the two congregations will be held at the Woodland Village church on the evening of April 13.—Grace E. Messner, Woodland, Mich., March 14.

**Zion.**—At our last council officers were elected with few changes. Bro. Alvin Weaver was elected to the board of trustees and Bro. M. L. Moats to the ministerial board. Last fall we put a new roof on our church. Members and neighbors alike responded very kindly to help lay the new roof and the work was speedily done. Some of the sisters met at the church and prepared a dinner for the men. Bro. Foror has promised to conduct some meetings for us over a week end in the near future. Attendance has been good considering road and weather conditions this winter. Sister Good, wife of our pastor, sustained injuries from a fall, causing her to suffer much from her injuries the past few weeks.—Mrs. Lena Atherton, Prescott, Mich., March 16.

## MINNESOTA

**Worthington church** met in council on March 11. Our communion services will be held on Sunday evening, May 10. We had church services last Sunday, the first since Feb. 1 on account of the unusual severe winter weather and blocked roads. There was a good attendance and all were happy to be at church again.—Mrs. H. H. Hauenstein, Reading, Minn., March 1.

## MONTANA

**Whitefish.**—Bro. A. R. Fike and wife came to the Whitefish church Jan. 7 and remained over until the 21st, preaching fourteen sermons. He baptized three, held one council meeting, preached one funeral and officiated at the love feast. Bro. Fike is our elder and we are always glad to have him with us. We have had Sister Minna Heckman with us the last year, assisting in the work. Her work with the young people has endeared her to a number of folks here. Bro. H. N. Webb preaches every Sunday evening and his sermons are appreciated by all who hear him.—Minnie Fry, Whitefish, Mont., March 18.

## OHIO

**Cincinnati.**—We are entering into a series of evangelistic services beginning March 22, through to April 5, with Bro. Chas. Flory of Troy, Ohio, evangelist. Our communion service will be observed at the closing Sunday night service. In preparation for these meetings there has been much revived interest in the cottage prayer services held twice weekly in the different homes of our church people. Bro. Bonsack will address this congregation on the first Sunday of May. Our quarterly members' meeting was held March 13.—Mrs. Abram Yost, Cincinnati, Ohio, March 16.

**Fairview church (Ohio)** met in business meeting March 10 with our elder, Bro. J. A. Guthrie, presiding. Our delegates to district conference are Bro. J. A. Guthrie and Bro. A. McKimney; alternate, Sister Orpha Fidler. Plans were made for a series of meetings in the early fall.—Gertrude E. Guthrie, Blissfield, Mich., March 17.

**Hicksville church** met in a business meeting March 14. Brethren N. I. Cool and Paul Garner were in charge of the service. The following officers were elected: trustees, Virgil Keener, Frank Livingston, Dearl Singleton; three members on the ministerial board; clerk, Mrs. Beulah Keener; Messenger correspondent, Mrs. Frances Livingston; Messenger agent, Mrs. Allie McKinley; delegate, Chas. Kintner; pastor, Chas. Kintner. There will be pre-Easter meetings and an all-day meeting on Easter with sunrise prayer service, program, dinner, baptism in the afternoon and communion in the evening.—Mrs. Frances Livingston, Hicksville, Ohio, March 16.

**Lima.**—Owing to the severity of the winter our church activities were greatly retarded; however, we kept services regularly at all times. The evening of Jan. 26 the Pleasant View young people brought us the play, "The Prodigal Comes Home," after which their pastor,

## ANNOUNCEMENTS

## DISTRICT MEETINGS

**Iowa**  
Idaho and W. Montana, Nampa, April 29-May 1.  
Maryland, Eastern, Piney Creek, April 22.  
Maryland, Middle, Hagerstown, April 18, 19.  
Ohio, Southern, Georgetown, April 30.  
Pennsylvania, Eastern, Ephrata, April 29, 30.  
Pennsylvania, Middle, Williamsburg, April 7-9.  
Pennsylvania, S. E., N. J. and E. N. Y., Pottstown, April 22, 23.  
Virginia, First Roanoke, Central, April 15-17.  
Virginia, Northern, Mill Creek, April 17, 18.  
Virginia, Second, Lebanon, April 22-24.

## LOVE FEASTS

**Alabama**  
April 8, Fruitdale.  
**California**  
April 12, 7 pm, Butte Valley.  
April 25, 7:30 pm, Hermosa Beach.  
**Idaho**  
April 10, Boise Valley.  
April 22, Nampa.  
**Illinois**  
April 13, Decatur.  
**Indiana**  
April 9, Peru.  
April 10, Loon Creek.  
April 25, 7:30 pm, Nettle Creek.  
May 23, 7:30 pm, Middletown.

**Kansas**  
April 10, 7:30 pm, Sheldon.  
May 17, Des Moines.  
May 20, 7:30 pm, Iowa River.  
**Maryland**  
April 9, 6 pm, Meadow Branch.  
April 9, 7 pm, Frederick City.  
April 26, 5:30 pm, Westminster.  
**Michigan**  
April 10, Beaverton.  
April 13, Woodland, Village.  
**Minnesota**  
May 10, Worthington.  
**Ohio**  
April 9, Swan Creek.  
April 9, Greenville.  
April 12, 7:30 pm, Pleasant Hill.  
April 26, Troy.  
**Oklahoma**  
May 2, Big Creek.  
**Pennsylvania**  
April 5, 7:30 pm, Aughwick at Rockhill.  
April 12, 13, Greensburg.  
May 3, East Petersburg, all day.  
May 9, Indian Creek.  
May 13, 14, West Green Tree at Green Tree.  
May 16, 17, 10 am, Hanoverdale.  
May 17, Carson Valley.  
May 20, 21, White Oak at Graybill.  
May 23, 1:30 pm, Conestoga at Bareville.  
**Tennessee**  
April 9, 7:30 pm, Johnson City.  
**Virginia**  
May 9, 4 pm, Oak Grove.  
May 16, 6 pm, Mill Creek.



I. C. Paul, preached. The evening was rich in spiritual thought. We greatly appreciated the work of Bro. Oliver H. Austin and wife who came Feb. 23 and assisted us two weeks. Her leadership in song, stories to the children, and worship were excellent, while his messages were very spiritual as well as practical. A great deal of personal work was done. Twenty-two were baptized, and the church is greatly strengthened. Our choir is preparing an Easter cantata entitled "Christ Victorious."—A. P. Musselman, Lima, Ohio, March 16.

New Carlisle church met in business meeting March 13. Delegates chosen to district meeting were Reber Studebaker, Herbert Barnhart and Herbert Funderburg. Our pastor, Bro. H. H. Helman, was chosen delegate to Annual Conference. He was also elected elder for another year and the church gave him a hearty invitation to continue his pastoral work with us. Bro. Helman's spiritual and inspiring sermons each Sunday have been especially appreciated by the congregation. It was decided to have a revival meeting beginning Nov. 29 with Bro. Prather from Dayton, Ohio, evangelist. It was left with Bro. Helman and the educational board to plan and arrange for Vacation Bible School this summer. Our choir is preparing a cantata to be given Easter evening. We tried to hold a revival the last two weeks in January during the severe cold weather. We could not have meetings every night, but when we did Bro. R. H. Nicodemus preached wonderful sermons, and although the attendance was small, I am sure seed was sown that will bring forth fruit for the kingdom in time to come. We will have a week's meeting from Palm Sunday to Easter, with our pastor in charge. He is also holding meetings of consecration every Wednesday evening during the Lenten season. Our Sunday-school work has been moving along very nicely under the direction of our new superintendent, Bro. Howard Barnhart.—Glenna D. Funderburg, New Carlisle, Ohio, March 17.

Swan Creek church met in business meeting March 6. Brethren H. H. Hendrick and Fremman Wyse were chosen delegates to district meeting with Sister Hendrick, alternate. It was decided to have a pre-Easter service with a communion on April 9. Bro. Jay Hornish from Defiance, Ohio, was with us in a revival meeting the last two weeks in December. He preached the Word with power which gave us all courage and inspiration.—Mrs. Nancy E. Dixon, Wauseon, Ohio, March 14.

Troy church met in council March 10. O. D. Biser and Mrs. G. R. Zimmerman were chosen delegates to district meeting with D. J. Grisso and Victor Smith, alternates. Various reports were given which were all very favorable, showing growth. Our Sunday-school continues to grow. Our high mark in attendance this quarter was 156. Since the beginning of the new Sunday-school year in October, our attendance has gone below 100 twice. Troy church felt the need of calling two deacons into office; the time set is April 26. On the evening of that date we will hold our love feast. We plan a sunrise Easter service to be conducted by our pastor. During the next few weeks our pastor, Bro. C. L. Flory, and wife will hold an evangelistic campaign in the Cincinnati church. Our church is growing in numbers and interest under the leadership of our pastor and wife.—Mary E. Gnodle, Troy, Ohio, March 17.

### OKLAHOMA

Bartlesville.—Feb. 23 the Home Builders' class gave a play, The Prodigal Son, written by our elder, Bro. Edwin Groff; it was based on the Bible story. The men's organization has been repairing the church on the inside and will also paint it. On March 1 a council meeting was held for election of Sunday-school officers. The same ones were re-elected. On March 3 Brother and Sister Eller came to take charge of the work here.—Mrs. Harry Boltz, Bartlesville, Okla., March 13.

Big Creek church met in council March 12. Sunday-school officers were elected for the next six months, Bro. Chas. Kinzie being re-elected superintendent. Bro. Wilbur Holderread is Christian Workers' superintendent; Sister Florence Broyles, junior band superintendent; Sister Elsie Fillmore, Cradle Roll superintendent. We are glad to report an increase in attendance. Our love feast will be held May 2.—Abbie S. Pote, Ripley, Okla., March 17.

### PENNSYLVANIA

Carlisle.—Our church attendance has kept up well, especially the Sunday-school. Our pastor and his wife have been laboring faithfully to spread the good news of the kingdom. On Jan. 5 Bro. Rufus Bucher of Quarryville, Pa., began a series of meetings and continued until the 19th. He preached some wonderful sermons and as a result several were brought into the church and the congregation was much strengthened. We are arranging for a Bible institute to be conducted by Bro. Schlosser of Elizabethtown College. We are also hoping to have Bro. D. W. Kurtz with us during his visit in the East after the Annual Meeting.—J. E. Faulkner, Carlisle, Pa., March 14.

East Petersburg church met in council March 9. Our two licensed ministers, Brethren S. Clyde Weaver and Earl C. Brubaker, were ordained in the ministry. The pre-Easter services will be at the Salunga house beginning April 8, in charge of the home ministers. The services are as follows: April 8, The Triumphal Entry by Bro. R. S. Forney; April 9, The Intercessory Christ by Bro. S. C. Weaver; April 10, The Call of the Cross by Bro. W. N. Zobler; April 11, Christ, the Great Ransom by Bro. P. J. Forney. There will be two sermons on The Resurrection on Easter morning: at Salunga by Eld. M. G. Forney and at East Petersburg by Bro. E. C. Brubaker; and in the evening an Easter program in song at East Petersburg. April 13 we will begin a

series of meetings at East Petersburg with Bro. J. A. Robinson of Johnstown, Pa., evangelist. The church decided to have the love feast on Sunday, May 3, an all-day service at East Petersburg. The delegates to district meeting are Bro. S. C. Weaver and wife and Sister Grace Brubaker; to Annual Meeting, Brethren E. C. Brubaker and R. S. Forney. We are glad to report the Messenger in seventy-five per cent of the homes of the congregation.—Mrs. Emanuel Seifert, Manheim, Pa., March 17.

Indian Creek congregation convened in regular quarterly business session March 7 with Eld. E. M. Moyer presiding. Bro. A. A. Price was elected elder-in-charge for a term of three years. Brethren Isaac Bucher and Waldo Zeigler were elected delegates to district meeting and Mark S. Moyer and Jonas N. Cassel as delegates to the Memorial Day Sunday-school and missionary meeting to be held in our church May 30. Bro. A. A. Price was elected to represent our congregation at the Hershey Conference with Bro. R. H. Brumbaugh, alternate. The annual report of the Sisters' Aid Society, which was a very interesting and commendable one, was presented by the secretary, Sister Anna Ziegler. The report showed among other things accomplished by this organization during the past year the giving of a total of \$246 to home and foreign mission work. They also placed new matting in the aisles of the church, which was a necessary and much appreciated improvement. The first annual meeting of our recently incorporated cemetery association was also held following the regular church business meeting. Among other items of business transacted was the election of Bro. I. S. Bucher as a member of the board of trustees for a term of five years. We are looking forward to a week-end Bible institute to be conducted in our church April 4, 5 by R. W. Schlosser, president of Elizabethtown College. The young people's meeting committee is arranging a program for the next meeting to be held on Sunday evening, April 19. They have obtained as the speaker for this occasion Rev. C. F. Holsopple of Telford, Pa. Our love feast will be held on the afternoon and evening of May 9, to be preceded by a week of special evening services.—Mathias P. Landis, Vernfield, Pa., March 14.

Long Run.—The evening sermon was given by Bro. F. G. Handwerk on the subject, What Must I Do to Be Saved? The morning sermon was by Bro. Geo. Daubenspeck on the subject, The Cause and Cure of Backsliding. Eld. S. G. Meyers was with us for the first time in 1936 on Sunday, March 1. He brought us an interesting message, Remember the Lord Jesus. We also have meetings in the Zimmerman church every Sunday. The evening was in charge of the young people. March 8 Bro. Chas. Ziegler, Richland, was with us for the first time this year, and his message was Looking at Our Foundation. The message at Zimmerman was brought by Bro. F. G. Handwerk; his subject was The Plant and the Sower. The evening message was by Bro. Geo. Daubenspeck, his theme being based on the voyage of life compared with Paul's voyage to Rome.—Mrs. Quinton A. Kunkle, Lehighton, Pa., March 8.

Philadelphia (First).—This is the eleventh year that the Women's Council has distributed Lenten envelopes with a prayer booklet for Bible reading. We find this a blessed way of soliciting funds and it gives every one an opportunity to contribute towards the Women's Work. We are hoping to have Brother and Sister I. S. Long with us on Palm Sunday evening and Bro. Bonsack for Mother's Day. On Jan. 29 the Aid Society held their election of officers, Mrs. H. H. Funk being chosen president. This society is the most active organization in the church. The annual Washington birthday supper was given Feb. 21.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., March 9.

Shippensburg.—This year's work was begun on New Year's eve with a social sponsored by the young people's organization and followed with a watch night service under the leadership of Dr. Eisenberg. Those who attended enjoyed a very pleasant evening and one of much spiritual growth. The publicity and advertising committee appointed Elmer Hall, Gospel Messenger agent. He has secured subscriptions for our church paper from three-fourths of the resident families of our church which means they will receive the Messenger at the special price offered by our publishing house. This has certainly been a fine piece of service. Our services have all been very well attended considering the unusual cold weather we have been having, especially our midweek prayer service; at these meetings, prayer, which is the very life of the Christian, has been so well explained, encouraged and brought out by Dr. Eisenberg, our acting pastor, in his teachings that all have been brought to a nearer and better relationship to God and their fellow brother through prayer. Our acting pastor has brought before the executive committee some fine suggestions and plans to be worked out before Easter so that all those who attend or are connected with our church may consecrate their lives more fully in service to the Master during the Lenten season. The first plan which is now being carried out is a visitation with a devotional plan by the deacons and deaconesses in all the homes during the first two weeks in March. Some special work among the Sunday-school pupils followed by a decision day, and services during Holy Week.—Mrs. A. C. Harmon, Shippensburg, Pa., March 14.

### TENNESSEE

Meadow Branch.—We had our quarterly council Feb. 22 and elected the church officers for the coming year as follows: Bro. Frank Isenberg, elder; Lucille Winkels, secretary-treasurer; the writer, Messenger agent and correspondent. The Sunday night prayer meeting is progressing nicely and the B. Y. P. D. is showing new enthusiasm as spring comes on. Plans are now being made to take a program to the French Broad church. Regardless of the roughest winter we can re-



ember, we have not missed having Sunday-school and the average attendance has been good. We have succeeded in placing the Messenger in seventy-five per cent of the homes.—Mrs. Brutus Winkels, Dean Station, Tenn., March 14.

### VIRGINIA

**Mt. Joy church** met in council Feb. 29. Two delegates were elected to represent the church at the district meeting: Mrs. Elizabeth Croughman and O. L. Bryan. Dec. 24 the Sunday-school rendered a fine Christmas program. Bro. H. A. Hoover delivered an inspiring sermon on Sunday, March 1. We have organized a financial committee for the coming year, and hope for great success.—Mrs. O. N. Camper, Buchanan, Va., March 7.

**Oak Grove church** met in council Feb. 26. The committee appointed to do some repair work on the church made its report which was accepted. A committee of five was appointed to estimate the cost of improving and enlarging the church. Our love feast will be held May 9 at 4 P. M. We are planning to observe Mother's Day as usual, a full-day service with lunch on the grounds. Our district meeting will be held at the Central church, Roanoke, April 15-17. Mrs. C. E. Miller and H. C. Spangler were elected delegates with J. R. Jamison and Mrs. Y. C. Stevens, alternates. The district mission budget for the coming year was presented and approved. We have the promise of Bro. McKinley Coffman of Troutville, Va., to hold our evangelistic meeting in September. Bro. David Wampler is helping us to prepare a cantata to be given Easter evening. The South Salem Christian church gave us a very fine program the first Sunday night.—Mrs. Ruth Spangler, Roanoke, Va., March 14.

**Pleasant Valley.**—The semiannual council meeting of the congregation was held March 7. Delegates elected to Annual Conference are L. Garber and Peter Cline; alternates, Bruce Flora and D. A. Cline. Delegates to the district conference are E. M. Grove, F. W. Wampler and W. H. Wright; alternates, D. A. Cline, Sr., E. L. Wampler, F. M. Cline and Leonard Grove. It was decided to hold the spring communion services on the Saturday afternoon, preceding Easter, beginning at 6 o'clock. The ladies of the congregation were authorized to make certain improvements about the basement of the church. The treasurer's report revealed that the local congregation had contributed the sum of \$1,200 to missions—both district and general; \$850 of this went to the General Board in Elgin, and \$350 went to the district board. This \$1,200 represented \$200 more than the quota which was set at \$1,000 for the fiscal year. The achievement day offering made up around \$150 of this extra \$200 which was contributed. The local junior Aid and senior Aid societies contributed over \$150 of the \$1,200. A number of improvements have been made to the church building during the year, but most of the money was raised by direct contributions. The usual budget of \$1,000 was again voted for general and district missions for the current fiscal year. Since the inauguration of the envelope system of giving the finances of the church have been improved. The treasurer revealed a substantial surplus on hand after paying all obligations, and it is believed that the systematic form of giving, now being observed by a majority of the membership of the church, is largely responsible for this condition.—Frank S. Driver, Weyers Cave, Va., March 9.

**Valley Bethel church** met in council Feb. 28 and elected the following officers for the year: Elder, C. A. Gibbs; clerk, R. E. Bussard; treasurer, Mrs. John Bussard; Messenger correspondent, Edna and Mildred Bussard. Delegates chosen to district meeting: Brethren B. Gibbs and R. E. Bussard; alternates, Sister Cora Bussard and Bro. Ormie Gutshall. We feel that the work of the church is going forward under the leadership of our pastor, Bro. Olden D. Mitchell. We were made very happy when a young man from our congregation decided to enter the ministry; the church was unanimously in favor of his decision.—Mildred E. Bussard, Bolar Spring, Va., March 7.

### WEST VIRGINIA

**Smith Creek congregation** met in council Feb. 16. The report of the ladies' Aid revealed increased membership and faithful service on the part of the organization. During the year they with the co-operation of the B. Y. P. D. secured new carpet and a new stove for the church. They also sewed for the orphanage and delivered four fruit baskets to the aged and sick of the community. The B. Y. P. D. report was also encouraging. The young people have charge of the evening service each first and third Sunday night. At Thanksgiving they gave the play, In Perfect Peace, and another at Christmas time. Recently they held a social at the parsonage. Last year the juniors studied the missions of Japan and China; they have already begun their project on India for this year. The report of the treasurer showed some increase in funds over last year. The council decided to adopt the budget system for this year as they felt it would stimulate interest and encourage systematic giving. The budget will be printed and an every-member canvass made. The pastor gave an interesting report of his work. He attended Bethany during the fall term and completed his seminary training. Brethren Martin Judy, Wm. and Glenn Sponaugh were elected delegates to district meeting; Brethren Wm. Sponaugh and O. F. Bowman, delegates to Annual Meeting. The writer is Messenger correspondent. The council also decided to hold an evangelistic service and Bible School during the month of August. O. F. Bowman was retained as pastor for another year. The local members and young people are assuming more responsibility for the work. Some of the young people seem to be developing fine qualities of leadership.—Mrs. O. F. Bowman, Franklin, W. Va., March 7.

## Youth and the Home of Tomorrow

By Edwin T. Dahlberg

As never before young people are eager to plan for their future homes. Not because of idle curiosity but because they would choose and build wisely for the days to come. Here is a new book that will prove a real help for it has grown out of a wide experience and avoids so much of the "trash" so commonly found in books on the subjects of courtship and marriage. Married people as well as young folks will find the book of interest. Costs only \$1.00 though it contains more than 150 pages.

A book for you and your friends

Brethren Publishing House, Elgin, Ill.

## Books Are Not All Alike

Books like people differ. No two are alike. Readers are not all alike. Some read only what they like and accept; others read, rejecting parts and accepting parts. These books are different—

### God in These Times

By Henry P. Van Dusen

This is a Religious Book Club selection in which the author sets forth his views and attempts to interpret modern life and the character of God and his works. It's a book for the man who knows how to read, how to interpret and what to accept. 208 pages. Price, \$2.00.

### The Man Who Said He Would

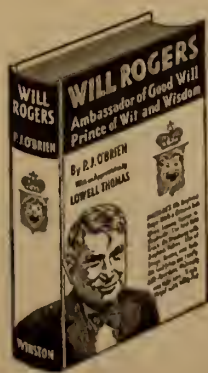
By William Biederwolf

Here are twelve sermons, evangelical and evangelistic, by a man who thoroughly believes his message. Old themes treated in a new way. Uplifting, refreshing dynamic messages. It helps even a good preacher to read and study the sermons of others who hold their congregation. Price \$1.00.

## WILL ROGERS

Ambassador of Goodwill

Prince of Wit and Wisdom



The story of Will's life, his days of obscurity, his family life, his anecdotes, his humor, his philosophy. His failure as well as his triumph. Some of this you already know—much you have yet to learn. With much you will agree, but some you will not accept. A book of more than 300 pages, written by P. S. O'Brien, with an introduction by Lowell Thomas. More than two dozen full-page photographic illustrations. You get it all for \$1.00.

Humor that's keen and clean sweetens life

Brethren Publishing House, Elgin, Ill.



### Matthew Henry's "Commentary on the Bible"

Six volumes, cloth, carriage extra, .....\$15.00



Two features of this edition call for special attention: First, the moderate size of the volumes; second, the large type (larger than in any previous edition). Other features are the excellent printing and substantial binding.

A new large type edition. Size of page approximately 5½x8½. Six volumes in a box.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

### For Home, School and Church

wise parents and teachers seek the best guidance. The experience of other wise leaders may become accessible through books wisely selected. We recommend—

#### The Home and Christian Living, 75c

By Percy R. Hayward and Myrtle H. Hayward

Aims to develop a home in which all-round individuals may grow to be their best selves.

#### Faith or Fear in Child Training, \$2.00

By Margaret Eggleston

Knowing her subject as she does the author does not befuddle the reader with "creative experience," "introversion," "neuroses," "integrated personality," etc., but talks sense in terms easily understood by all.

#### Religious Education in the Small Church, 75c

By Lewis Joseph Sherrill

Most books on such subjects are written for the large church. This one recognizes the small church and its problems. That's what makes it a good book for your church.

#### Toward Understanding Adults, 75c

By Earl F. Zeigler

The author knows adults and speaks to them in short words, simple sentences and brings a message that strikes home.

Each of these books has a vital message for folks who would know and grow.

Brethren Publishing House, Elgin, Ill.

### Need Songbooks?



We can furnish you any Songbook you may desire. We are in the Songbook business. Our plant turns out carloads of the most popular Songbooks. We can furnish you your choice at publisher's price. The profits of the Brethren Publishing House go annually to the general Church Budget. Support the House and you support the Mission work and Ministerial and Mission Relief.

Brethren Publishing House, Elgin, Ill.

### For Mother's Day

Now is the time to get ready for Mother's Day. Here is the material that will provide a good and helpful service.

#### Paramount Mother's Day Book

This is a new volume with new material. Recitations, exercises, dialogues and playlets. The selections will please your people. Price, 25c.

#### They Who Weave

#### Gold, Silver and Precious Stones

Here you have two choice plays for Mother's Day. The message of each is vital-need today. Easy to render. Lasting impressions. Price, 15c.

#### Standard Mother's Day Book No. 1

Contains complete service of 16 pages in the form of a playlet. Thirty-two pages of poems, stories, songs, a dialogue, a pageant and other material. Price, 25c.

#### Standard Mother's Day Book No. 2

Here you have one complete Mother's Day playlet, "Mother Queen of Our Hearts." Also recitations, playlets, songs and worship services. A splendid collection. Price, 25c.

Part I, "Mother Queen of Our Hearts," may be had separate for 10c, or \$1.00 per dozen.

#### Mother's Day Material No. 2

Gives you one short play, "A Mother's Surprise," for three characters, another, "Mother's Blessings," for six characters, as well as drills, tableaux, exercises and recitations for many programs. Provides an entire program, complete in every part. Price, 25c.

#### Paramount All Year 'Round Book

A book of 144 pages with something for every special occasion. For Mother's Day you have recitations and a dialogue. You need it for your special programs. Price, 40c.

#### Paramount Special Day Book

Gives you 38 pages for Mother's Day including recitations, a short playlet, a drill and an exercise. Will appeal to all. Also contains missionary material. Price, 25c.

#### Honor to Motherhood

A 16-page playlet that exalts the high mission of the world's true mothers. Price, 8c; 85c per dozen.

#### Mother's Day Service No. 1

A simple and effective service in three parts—(1) for Beginners and Primaries; (2) for Juniors and Intermediates; (3) for rest of school. May be used in the several departments or, if whole school meets in one body for the hour, the entire service provides a splendid program. Price, 8c; 85c per dozen.

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., April 11, 1936

No. 15



Photo by E. G. Hoff

THE LILIES BLOSSOM IN HOPE

## IN THIS NUMBER

### Editorial—

The Gifts of the Spirit (E. F.) .....	3
The Sacrament of Silence (H. A. B.) .....	3
God Isn't Through (E. F.) .....	3
The Why of Missions (H. A. B.) .....	4
Anti-Semitism in America .....	4
Daily Devotions (W. W. S.) .....	15
Kingdom Gleanings .....	16, 17
Conference Business .....	17

### The General Forum—

Again (Verse). By Mary Stoner Wine .....	5
The Cross and the Blood of Christ. By Toyohiko Kagawa .....	5
An Easter Sonnet (Verse). By Mrs. S. J. Thomas ..	6
Notes on Men's Work. By Chas. E. Resser .....	7
Thinking Peace.—No. 2. By Howard H. Keim, Jr. ...	8
Echo (Verse). By Vera I. Emmert .....	8
To One Speaking in Tongues.—No. 2. By Floyd M. Irvin .....	9
Brethren Tarry Meetings. By A. T. Hoffert .....	10

### Home and Family—

A Song of Easter (Verse). By Ora W. Garber .....	12
"A Cross I Saw." By Leo Lillian Wise .....	12
He Lives (Verse). By Tillie H. Johnson .....	12
Easter (Verse). By Ada Sell .....	13
The Sunrise of Easter Morning. By Margie John Garst .....	13
Bits of Brotherliness. By Paul F. Beehtold .....	14
Christ Risen (Verse). By P. L. Huffaker .....	14

### Our Mission Work—

The Peony's Message (Verse). By Mrs. Minnie F. Bright .....	18
When Juniors Have a Mind to Work .....	18
The Spirit of Giving .....	18
A Close-Up of Indian Life. By Sadie J. Miller .....	18
What to Pray For. By A. C. Wieand .....	19
Junior Worship Program .....	20

### The Church at Work—

Peace Action Program for the Church of the Brethren: Peace Action Program; Letter to Churches; Organization; Sacrificial Offering for Peace .....	21-23
---	-------





## IT IS NOT TOO LATE

It is not too late to form a Messenger club and take advantage of the \$1.25 rate on your church paper. Any time that any congregation gets 75% of the resident Brethren families to subscribe for The Gospel Messenger this special price applies.

If some in your church have already subscribed for the Messenger at the regular \$2 rate, and you want to form a club, we will be glad to help you work out an adjustment. Why not write the Brethren Publishing House, Elgin, Ill., for details and suggestions?

For example, if a club were formed those who have subscribed at \$2.00 could have Bonsack's Sharing Observations for the 75c difference, or use the difference to help send the Messenger into the poor homes of the congregation, or arrange some other adjustment.

No, it is not too late to save money on your Messenger subscription and at the same time help others take the church paper. The Messenger now goes into more than 20,000 Brethren homes, but there is still another 20,000 homes that should be taking the paper!

### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to The Gospel Messenger. (If you want a copy of Sharing Observations, add 75c.)

Name .....

Street or Route .....

City ..... State .....

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.

## STORY OF JUNIATA COLLEGE

Founded on April 17, 1876 as the Huntingdon Normal School, Juniata College was the first permanent educational institution sponsored by members of the Church of the Brethren. Its founding, therefore, represents the first substantial interest in education on the part of the church.

The sixty years of history will be celebrated on Monday evening, May 4, in connection with the annual ministerial conference. The speaker will be Dr. J. I. Baugher, superintendent of the schools, Hershey, Pa., and secretary of the General Education Board of the Church of the Brethren. The other sessions of the ministerial meeting will be held on Tuesday morning and afternoon, when the speakers will be Brethren C. D. Bonsack and Rufus D. Bowman.

The idea of founding an educational institution at Huntingdon was conceived by Dr. Andrew B. Brumbaugh, a young physician, who solicited the aid of two cousins who lived on farms near Huntingdon, Henry B. Brumbaugh and John B. Brumbaugh. These three men secured as the teacher for the new institution Prof. Jacob M. Zuck of Clay Lick, who began classes in a twelve by sixteen room on the morning of April 17, 1876.

In 1879 the school was removed from its original location to its present site on College Hill at the west end of Huntingdon. The new building was aptly called Founders Hall. Soon after the removal to the new home, however, Professor Zuck died and was succeeded by Elder James Quinter, who was president until his death in 1888. The next president was one of the founders, Elder H. B. Brumbaugh. Through the incumbency of both Elders Quinter and Brumbaugh the active head of the institution was Prof. J. H. Brumbaugh.

The next president was a man of thirty-two, a man who was to become the greatest alumnus of Juniata College, Martin Grove Brumbaugh. He continued in the presidency until 1910, though in 1901 he relinquished active administration to a relative, Prof. I. Harvey Brumbaugh, who became president in his own right in 1911. In 1924 Dr. M. G. Brumbaugh was re-elected to the presidency. At his untimely death in 1930, Dr. Charles Calvert Ellis became president and continues to the present. President Ellis is also president of the General Education Board and president of the College Presidents' Association of Pennsylvania.

From the humble beginning in 1876 Juniata has grown to a fully accredited college of four hundred fifty students. There are nine buildings and combined resources of a half million dollars. The college offers eleven curricula, grants three degrees in course, and conducts extension work and a summer session. Alumni in most of the states and in many foreign countries are making significant contributions to contemporary life.—Morley J. Mays.



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 85

Elgin, Ill., April 11, 1936

No. 15

## EDITORIAL

### The Gifts of the Spirit

THERE are diversities of them and of their workings, Paul says, but the same God is back of them all, "who worketh all things in all."

You see God wants every member of the church to work. This kingdom enterprise on which he has set his heart is so vast that he needs the help of every one. To this end he wants every one to be filled with the Spirit.

But people are so different even when they are Christians. They differ in knowledge, in temperament, in experience. The gifts of the Spirit must differ accordingly.

Some Christians of mature years are still children in mind. God is not pleased with this condition, yet he would have children do what they can. The church must have a lot of kindly patience with them.

At the same time these children should be given all possible encouragement to grow up. They should exercise vigorously in Christian service and occasionally do some hard thinking. They need food rich in vitamins.

E. F.

### The Sacrament of Silence

THERE is a sacrament that all can take with profit. It is the sacrament of silence. In the confusion of our times it does not often greatly help to read more, shout louder, drive faster or otherwise multiply stimuli and accelerate life. Almost any man knows the first steps toward doing something better and thus increasing the sum total of happiness. Then why not pause for the strength to make the start? Take the sacrament of silence.

If possible, seek a quiet place for meditation. If you can not escape the present scene, you can at least shut off the radio and find an easy chair. Sit down and relax. Practice quiet, receptive waiting. In a little while your mind will clear. Chaos will tend to resolve into

order. Meanwhile you may be surprised at what light and help can come through such a simple procedure. Do not forget to take daily the sacrament of silence.

H. A. B.

### God Isn't Through

#### *A Thought for the Easter Time*

SET the universe down as crazy if you can. Floods and dust storms do make splendid talking points, if you forget man's own folly in inviting them by his greedy destruction of the forests and breaking up the prairie sod. And if, still further, you can forget all the loveliness and requisites for happiness which nature annually sets before us, in spite of her mysterious moods and human folly. And if, yet once more, you can forget that one biggest fact of all which all of us always are forgetting.

Once we thought creation week had finished everything. Now we know that only set up the plant for business. That part *was* finished then. And then God's real task began, the work for which the shop and tools were made. That's going on as busily as ever.

Jesus justified his own strenuous activity in season and out of season on the ground that his Father had been working steadily through all the ages and had no thought of quitting (John 5:17). It was the *product* of the great machine that chiefly interested the great Creator, and that wasn't done and isn't yet. The whole creation is still groaning under the terrific strain. Consider what a stupendous and yet delicate operation it is to produce personalities after the measure of the stature of the fullness of Christ. It does not yet appear just what we shall be. We know this much, however. When it's all over, we shall be like *him*.

Two unavoidable difficulties complicate the process. One is that man is free to do as he pleases and the other is that the world is run by law. Let's look at them a little.



Man's choice of the wrong course often spoils things terribly. It causes constant delay and makes no end of trouble. And yet even infinite wisdom could not devise a detour around this ugly fact. You see the end in view is character and there is no short cut to that. There is no way to make it except through voluntary choice. Man must be persuaded to love and choose what's good for him. It takes time and patience. But God has them and, being infinitely wise, he is making liberal use of them.

The law-abiding disposition of the universe gives us a good many worries sometimes, especially when we'd like to have the relation between cause and effect set aside for our personal convenience. But the other kind of a world would be much more troublesome. It is far better to have this law working constantly, even when it brings suffering, than not to have it work at all or never to know when it would be working.

When therefore disaster destroys our homes or crops and when bereavement breaks our hearts, let us know that these things are not God's last word with us. We should understand that such experiences are involved in the only kind of a world that is of any use to God in his great work, and that he isn't through yet. Let's wait and trust him. He is trying to make something out of us that can't be touched by *anything* that may happen to us, something that can survive the "wreck of matter and crash of worlds." He is founding a family of triumphant spirits able to know him and enjoy him forever. Let's give him a fair chance to see what he can do with us.

When the disciples of Jesus saw him taken from them and cruelly done away with, they also saw their high hopes blasted. But God wasn't through with him. Nor with them. He isn't through with us. Nor with his world.

E. F.

### The Why of Missions

PERHAPS the simplest answer to the *why* of missions is that by deed and command the Master urges us to be missionary. He not only came to save lost men, but his last recorded words are the familiar command to go and disciple, baptize and teach; and after that is the promise of the power to carry the enterprise forward.

A second *why* of missions is found in what might be called an enlightened self-interest. That is, the surest way to save one's self is to be concerned for the welfare of all. Thus he who would live in a civilized community, is obliged out of self-interest to support those agencies and attitudes which guarantee such a community. So also the maintenance of a Christian community is dependent upon the general and hearty support of that which is Christian.

More altruistic than simple command and self-interest is the *why* of missions based on obligation. It was

Paul who said that he was debtor to both Greeks and barbarians, both to the wise and the foolish. And in so doing he spoke for every man of privilege and capacity. There is an obligation to share with those less fortunate, and wise and good are those who gladly respond.

But the fourth and greatest *why* of missions is that which springs from a sense of human need. It was the desperate plight of man, his utter need, that drew the Master to his side. He saw the multitudes distressed and scattered as sheep without a shepherd. So in the need of the world today there is the chief *why* of missions. There is India—the land of eternal hunger. There is China—land of patient and desperate striving. There is Africa—land of those who sit in darkness.

Why missions? Think of the command to go to disciple, baptize and teach. Consider self-interest, that one's chief security lies in light and help for all. And then there is the able man's obligation to share. Finally, there is need, such need as moves every heart not immune to pity.

H. A. B.

### Anti-Semitism in America

A YOUNG Jewish banker goes often to Trinity church, at the head of Wall Street, New York, at the noon hour to pray. Last spring during Holy Week, when noonday services were held, he heard a sermon by a visiting preacher. That night at dinner his brother noted that he was pale as a ghost and seemed utterly unnerved. When asked for an explanation he told of one passage in the preacher's sermon in which he said in substance, speaking of the Jews' rejection of Christ: "There is an hour in the lives of men and nations when they make irrevocable decisions. The Jews decided for the wrong at that time and so they have done wrong and been evil ever since."

The words were probably thoughtlessly uttered, but they hurt and did great damage. Surely any reflections upon the Jews of today as especially guilty in the crucifixion of Christ are wholly unjustified. We do not blame modern Czechs for the burning of John Huss, nor modern Englishmen for the kindling of the Smithfield fires. Why should the tragedy of Calvary bring down upon modern Jews the stigma of being "Christ-killers" when all students of the Gospels know that the mass of Jewish people were friends of Jesus and only a small cabal of religious bigots and politicians were responsible for his indictment before Pilate? Do these victims of prejudice ever remember Christ's prayer on the cross: "Father, forgive them, for they know not what they do"? Or do they have no sense of guilt for the practice of those heinous sins by which Christ in our time is being crucified afresh?—*Our Jewish Neighbors Press Service.*



---



---

## THE GENERAL FORUM

---



---

**Again**

BY MARY STONER WINE

Again . . .

The brown bare earth is green,  
The flowers and bursting buds are seen,  
The robins and the redbirds sing  
And nature blooms in glorious spring.

Again . . .

We go with Christ through days  
When friends forsake, and all his ways  
Are paths of sorrow and defeat,  
Till death makes sacrifice complete.

Again . . .

We stand beside the tomb  
And contemplate its cold, damp gloom,  
But even there, a hope is born  
Of life and resurrection morn.

Again . . .

Our faith most surely knows  
That Christ the Lord from death arose;  
Hope conquers doubts that would destroy  
And sings in glad triumphant joy.

Again . . .

Our hearts within us burned  
Till Love, immortal Love, returned  
From crushing wrong and death's brief sway  
To bring eternal Easter day.

Covington, Ohio.

**The Cross and the Blood of Christ**

BY TOYOHICO KAGAWA

*"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).*

"THIS is my blood of the covenant which is poured out for many unto remission of sins," said Jesus. In these words he taught us that his blood had a direct relation to the salvation of the human race. It is clear that Christ had this conception from the time of his early ministry in Galilee. Paul accepted this idea and also regarded the blood of Christ as indispensable for the salvation of mankind. "God set forth Jesus to be a propitiation through faith in his blood" (Rom. 3:25). We find the same thought in Peter, as for example in 1 Peter 1:18, 19: "Knowing that ye were redeemed with precious blood, even the blood of Christ." This was also the faith of Christ's disciple John.

Why is it that Christ and also his disciples believed that there was a special connection between the salvation of mankind and the blood of Christ? In the history of religion, we find that there has been that connection from earliest times. In the nomadic period before agriculture was developed, a sheep was man's most

valued possession, and by far the most precious part of the sheep was its blood. Thus the blood of the sheep came to be the most precious offering which mankind could make God and to have a supremely solemn and sacred meaning.

**The Shedding of Blood and Emancipation**

On the night when the Hebrew people were to be rescued out of slavery in Egypt, God commanded that a sprinkling or smear of blood be placed upon the doorposts of their dwellings. It was no accident that blood should thus become the mystic symbol of the freeing of the Jewish people and should be kept in memory by the Festival of the Passover. The name "Passover" was given this festival because the angel passed over the houses on whose doorposts there was a sprinkling of blood. It was a time when the Jewish people gave expression to their devotion and complete submission to God by bringing him their most precious possession and joyfully flinging it down at his feet. Thus the belief was deeply impressed upon their hearts that as blood was indispensable for the freeing of their people from slavery, so it was also necessary for the freeing of the soul from sin. As a primitive people they had no philosophy, but they felt that blood was necessary to life, and therefore blood became a symbol of life.

**The Strange Power of Blood**

Blood has a strange power. First, it cleanses the body of impurities, draws away the pus from injured tissues and restores them. Second, it even has the power of rebuilding tissues that have been destroyed. It builds not only skin and flesh, but, as in the case of the fingernail, it has the mysterious power of reproducing the structure and form as well. Third, the blood has the power of controlling the development of any part of the body, a power which reaches into the future.

Thus with the soul as well as the body. The blood not only brings redemption from sin but has the power to bring about development even to the point where a man feels himself to be a child of God. This conception of the mysterious power of blood was evidently that of Christ and his disciples. But the theological scholars of the nineteenth century were too rationalistic and rejected it. They did not see religion as related to life. They thought of the soul as an abstraction. But the soul does not exist apart from life.

The power of blood means the power of love! If blood can bring recovery to the sores of the body, love has the power to redeem the wounds of the personality. If blood has the power to restore broken-down tissues, love can make the wounded personality whole again, until it becomes a child of God. It is the teaching of



the New Testament that the sacrificial love of Christ has this power to redeem and make restitution for all the past sins of humankind. Not that physical blood can redeem the sins of the soul; but to love other men enough to be willing to pour out your blood for them, this is the acme of spiritual love. Such love has the power to redeem and in this lies the hidden reason why Christ poured out his blood upon the cross.

The scholars of the nineteenth century could not understand how Christ could die as a substitute for man, but for Christ and his disciples the concept of a substitute contained no difficulty. In Matt. 20: 28 we find Christ saying, "The Son of Man came to give his life a ransom for many." Here the blood of Christ, that is, of one individual, is regarded as the indemnity or reparation which saves many souls. In a previous chapter we noted that old question, raised perhaps by the brethren of the first Christian community, "How can one individual become the salvation of many?" and the attempt in the fifth chapter of Romans to answer it through the law of inheritance. The circulation of the blood in the human body, however, provides a sufficient explanation. The action of blood is universal; it functions throughout the body, feeding the nerve tissues, the digestive organs, the bones, the muscles and circulating throughout the whole system, having the power to restore any part of it. It is the same with love. Love is endowed with the power to redeem and heal throughout the past, present and future, every part of the whole. The supreme manifestation of that love is the blood which Christ shed on the cross. We believe it to be the manifestation of his love and are enabled to believe in the forgiveness of past sins and the healing of past offenses.

#### The Source of Future Life

But the blood not only heals past sins; it also gives fresh hope to those who are crippled, and who long to become whole again. God forgives all the failures of mankind, throughout the past, out of consideration for Christ's sacrifice. The ransom which Christ paid is not a price paid for redemption alone. For the sake of redeeming mankind, he has also met the responsibility of the human race towards God. We have allowed the debt we owe to God to go unpaid; some kind of effort is necessary to recall us, who have wandered away, to the right path, and to restore us to our true selves. This effort—an effort so great it thrills us—Christ himself put forth. This price which Jesus paid is like the work of the blood in healing old wounds. It is a costly work. The blood surrenders itself as a sacrificial ransom, fully and freely pouring itself out for the sake of the injured part of the body. So Christ died that others might be resurrected into new life.

Through the recovery afforded by this love-pattern,

mankind is thus granted the possibility of being restored once more to the status of a child of God. Faith in this possibility is indeed faith in God. This is wholly the gift of Christ for there is no reason, apart from his love, why faith towards God should spring up in our hearts.

When Christ poured out his blood upon the cross, he set mankind an example before God. To the extent to which mankind shows forth love of this sort, it becomes unnecessary for the God of heaven and earth to seek for a more perfect manifestation of love. If human beings advance to the point of pouring out their life blood for others, they are then fully restored, fully recovered.

We can not doubt that the blood of the cross is the purest and most precious blood ever shed in all history. This is the blood which is to save mankind, to redeem sinners, and make the human race into children of God. The world has seen much shedding of blood, blood shed for private advantage, or to satisfy selfish desires. But the blood which Christ shed was to save mankind. This blood is life itself. "With a spear they pierced his side, and there came out blood and water," writes John in his Gospel, and the words are full of deep meaning. For nineteen centuries this blood has been the fountain of life and healing for the souls of countless millions. We appreciate anew the lines of the hymn which William Cowper sang:

"There is a fountain filled with blood,  
Drawn from Emmanuel's veins."

Through this blood-stained love which gave up life itself, we must receive the forgiveness of all our past sins, and the healing of all the wounds of our hearts. Through this marvelous fountain of Emmanuel's blood

---

#### An Easter Sonnette

BY MRS. S. J. THOMAS

There is a sad, sweet story  
About that first Easter day,  
When the sepulchre door was opened,  
And the great stone rolled away.

Very early in the morning,  
The first day of the week,  
Three brokenhearted women  
Came their Lord and Master to seek.

But, alas, the tomb was empty,  
He was not—was not there,  
"Some one has stolen his body,"  
They cried out in deep despair.

But an angel in white raiment  
Softly but kindly said:  
"He is not here—he is risen—  
Is risen from the dead!"

Philadelphia, Pa.



we are to accept healing from all sins—sins which others see, and sins they can not see—our individual sins, and the sins of society.

#### Prayer

Our Father in Heaven: We thank thee that through the blood which thy Son Jesus Christ shed upon the cross, all the old wounds and injuries of our hearts are healed and we are cleansed. We praise thee that it has been made plain that no matter how great our sin, it is possible for us to be wholly saved. We are deeply grateful, Lord, that whether shut within prison walls, we grieve over the sin of murder, or whether appalled by the horror of the sins we have committed, we stumble out in the forests of the mountains, we can believe that through the precious blood shed on Calvary's mount, we can once more be made into men. Our sins and offenses are not thy responsibility, nor the fault of society. They are the mistakes which we have made through our own selfishness and careless conduct. We thank thee that Christ revealed such tremendous love towards us sinners. We believe in thy great love, and taking thee simply at thy word, unworthy as we are, we accept thy salvation and are born anew. With our eyes filled with tears of thankfulness, we can only long for thy love and come home to thy bosom. Amen! Amen! We offer up our praise before thee for the merit of the Blood of the Cross.—*Reprinted from the author's Meditations on the Cross, by permission of the Publishers, Willett, Clark and Company, Chicago.*

### Notes on Men's Work

BY CHAS. E. RESSER

A MAN of wide experience states that the weakest point in the church's service program is the relationship of the men to the church. But wide experience is not necessary to perceive the truth of this statement, for which reason thinking men welcome Men's Work as an opportunity to remedy the situation.

In our denomination Men's Work is a new thing, and because large sums of money are not being put into it, its evolution to a full program of usefulness is bound to be slow. However, a program of slow growth resulting from an actual attempt to meet the needs of men in the church is likely to be sounder and more useful in the end. In this connection an exceedingly important point must be kept in mind, viz., that the urban and the rural churches require distinct treatment, and further that the rural churches are growing much more slowly than those in the cities. Later on I should like to discuss this point at greater length.

Women have developed a strong organization within the church and operate in all its normal phases of activity. It may well be that the present time will be

recorded in history as the day when laymen took more seriously their proper part in the church work.

Before discussing a few details it is well to stress the fact that the church is the local congregation. General boards and even the Annual Conference can only lay down principles for the guidance of the local congregation. These agencies, as educational measures, may deplore or commend phases of the local program, but no force exists, nor is there an executive authority to see that the decisions of Conference or the policies developed by the general boards are applied to the individual member. In Protestant churches directional legislation and policies can reach the individual only by a process of education which still leaves him much room to do as he pleases about any specific matter. All this is as it should be, but the churches have been lax in developing the educational program necessary to bring these matters effectively into the life of the individual.

The church has neglected its men. There has been no program for men. The church has thought primarily about what it can get the men to do for it, and much has been said to men about their responsibility to the church, while the church has not given them sufficient chance to assume that responsibility. Men's interests and problems, as well as men's capabilities, must be understood by the ministry and program builders, if men are to take their proper place as the women have done. On the other hand, the men need to know the organic structure of the church, its unique and essential functions, its organization, history and work.

As pointed out by Weir, men have four urgent needs: (1) information about God and religion; (2) Christian fellowship; (3) leaders; and (4) a yearly program of activities. Protestant churches have no program for men. Men's movements usually have been promoted by volunteers, just as happened at Annual Conference in 1920 at Sedalia, Missouri.

At present our denominational organization is feeling its way toward an adequate program for the laymen. Thus far church attendance has been a major feature of its efforts in this direction, but it seems that this should be given a still more prominent place in all statements regarding the program. For if a man never gets to the church services, or takes part in its program of activities, how can the church benefit him? Consequently the primary and fundamental function of Men's Work must be to get men to church, and all its activities must be directed toward that end. After this is accomplished the training necessary to enable men to participate in normal church activities must be provided as well as opportunities to exercise in a sacrificial manner for others.

Washington, D. C.



## Thinking Peace

BY HOWARD H. KEIM, JR.

### II. Thinking Peace in the Church

#### A. The Bible as a War Book

WE need to think peace in our churches. Professor Ray Abrams of the University of Pennsylvania, in his recent book, *Preachers Present Arms*, declares that, "the Bible is the greatest war book known" (p. 251). In explanation he states that New Testament texts are easily "interpreted as favoring a just war (and what war is not just?), but it is the Old Testament which contains a veritable arsenal of proof-texts, bristling with the spirit of the fight. . . . The slaughter of the Amalekites and the fact that Samuel, the prophet, 'hewed King Agag in pieces before the Lord in Gilgal' (1 Sam. XV) seem perfectly proper to the average child. Christians have all but universally accepted the Old Testament teachings at their face value, believing that all the cruelty administered by the Israelites upon their enemies was justified because Yahweh was on their side, and they were his chosen people, conquering the promised land."

Mr. Abrams conclusively proves that during the World War, the great majority of Christian ministers and Y. M. C. A. secretaries used their influence, as well as the Holy Book, to agitate the blood-thirsty war fever. Imagine "Y" secretaries and divines picturing "Jesus as the happy warrior going before into battle, thrusting the bayonet through the body of the Hun as an example to others" (Ray H. Abrams, *Preachers Present Arms*, p. 175). Those leaders endeavored to allay the fears and misgivings of the more conscientious of their followers by such interpretations of the Bible and religion. Any young man who had the courage of his convictions and refused to participate in the bloody war game was immediately and thoroughly branded by the leaders as the yellow, degenerate and polluted offscouring of society. It is interesting to know that since the war many of those outstanding leaders have repented of their war-time folly and have with Harry Emerson Fosdick said: "I hate war. I hate war because I have seen it. I hate war for what it does to our own men. I have seen them come in freshly gassed from the front line trenches. I have watched the long, long trains loaded with their mutilated bodies. I have heard the raving of those that were crazed and the cries of those who wanted to die and could not. I hate war for what it forces us to do to our enemies, slaying their children with our blockades, bombing their mothers in their villages, and laughing at our breakfast tables over our coffee cups at every damnable and devilish thing we have been able to do to them. I hate war for its consequences, for the lies it lives on and propagates, for the undying hatreds it arouses, for dictatorships it puts in the place of democracies, and for the

starvation that stalks after it. I hate war, and never again will I sanction or support another."

#### B. The Bible as a Peace Book

If the Bible is the greatest of all war books because of its abuse by Christian leaders of the past, it is also the greatest of all peace books, for in its noblest sections it pictures God as a loving Father and Jesus as a true Son of God living with his fellow men on the plane of love. The heart of Jesus' message was the kingdom of God, involving a relationship of love between man and his God, and between man and his neighbor. Is it not astounding that Jesus places hatred and murder on the same level? Man's high privilege is to love, so both he who hates and he who kills is a traitor to the supreme opportunity and obligation to love. Love involves such regard for human life that one will use every means to protect and develop it, whether it be his own or his neighbor's.

The spirit of hatred which selfishly breeds ideas of narrow nationalism, racial prejudices, and social animosities, is self-destructive. Every city and nation and civilization built on this foundation is doomed to fall.

The spirit of love which teaches co-operation and mutual development of individuals and societies, which refuses to use or allow to be used in its behalf a sword or its counterpart, though it may be crucified on a thousand Calvaries will ever rise from the dead to progressively conquer the empires of hate and force.

Too often in times past the church has in the name of patriotism, baptized falsehood, robbery and murder and brought them into the fellowship of the body of Christ. How preposterous a denial of our Prince of Peace! The sin of Peter shades off into insignificance in the presence of our dismal failure to catch the true spirit

## Echo

BY VERA I. EMMERT

Have you ever heard an echo  
Shouting back at you?  
Have you ever known the pleasure  
Some one gained by things you'd do?  
  
Have you ever given service  
When it seemed a useless task?  
Have you ever given gladly  
More than others even ask?  
  
Have you ever acted bravely  
Helping some one meet each day?  
Have you lifted some one helpless,  
Strengthened him by words you'd say?  
  
Have you ever heard an echo  
Shouting back at you?  
If you have, you'll know a blessing  
When life echoes back to you.

*Freeport, Ill.*



of our Lord. Until the church can think peace, it is hardly reasonable to expect much peace thinking on the part of a pagan world.

### C. *The Church's Peace Program*

The Christian church of today needs a positive peace program. Every congregation should have a table or shelf where free peace pamphlets and materials would be before the eyes of those who attended each week. The President, congressmen and representatives should be kept informed by pledges, petitions, cards, letters and telegrams, as to the peace thinking of their people. Especially in times of crises should these things be used. Every church should have a systematic program of peace education through the pulpit, the church school and young people's society. The message should be carried to the community by dramas, parades and demonstrations to counteract the constant flow of militaristic propaganda and activities. A committee for social action can be of great value in promoting this program in the local church. Above all the church should be constant in prayer for world peace and brotherhood. "If we are aroused to what war really means and the urgency of uniting the world for peace, we can not help but pray. The task is too tremendous for us unless we lay hold of superhuman resources. We believe those resources are in God. He is the supreme motive Power behind all growth and progress to higher things. Daily prayer by Christians the world around, a great concert of prayer on Armistice Day and Memorial Day and especially on Christmas, with appropriate litanies of repentance for our lack of human brotherhood, professions of world unity and interdependence, intercession for international forgiveness, co-operation, and understanding—these are ways in which a truly Christian concern for world peace might express itself" (A. W. Palmer, in *International Journal*, November, 1935, p. 7). If the more than five hundred million Christians of the world would consistently think peace there certainly could be no war and the kingdom of God would be much nearer. "As a man thinketh in his heart so is he."

*Huntington, Ind.*

---

## To One Speaking in Tongues

BY FLOYD M. IRVIN

*In Reply to a Letter—Last Half*

*Dear Sister:*

THERE are several kinds of religious experience. There is that growing out of a formal, compromising, unmoral teaching of religion in which one finds satisfaction of soul in going through the regular services and rites of the church—Bible reading and saying of prayers and peace of mind in contemplation of Christ's

atonement. This type of religion does not become a vital controlling part of one's everyday living. It is a thing apart. Often those having such a religious experience are careless in their morals, unjust or inconsiderate in their dealings with others, and lukewarm toward any effort to help others or to bring about better world conditions. This is the sort of religion with which you have become disgusted. It is "the opiate of the people." It makes one sleep good.

There is another type of religious experience which is the outgrowth of a disgust with such powerless and cold religion and a desire for superhuman power to meet the difficulties and physical limitations of life. It is the result of a special, and usually concerted effort to be filled with the Holy Spirit. It gives much attention to physical healing, physical emotional expressions, and signs of the work of the Spirit. When one experiences such signs they are enjoyed in themselves for the spiritual thrill they afford. This blinds one to, or provides escape from the troublesome burdens of life. It is spiritual intoxication. It makes one feel good.

Yet another form of religious experience is the outgrowth of a dissatisfaction with one's self and things as they are, and an admiration of Jesus and a desire for the realization of a more abundant life in the kingdom of God. It is the result of the acceptance of Jesus and his way of life. It gives much attention to perfecting one's life and bringing all one's actions and relationships into harmony with his will. When one has such a religious experience he becomes gradually more Christlike in every phase of his life; and he continually strives to make the world about him more nearly like the kingdom of God. It is living with God and for God, here and now amid present difficulties. It is a godly life of righteousness and victorious service. It makes one be good and do good.

Now I think that you can readily see that your present experience would fall into the second class. You have asked what I think of it. Now I hope you will not be offended when I call it spiritual intoxication. It is not so bad as the term might indicate because of its frequent use in connection with alcoholic excesses. But I insist that it is intoxication because of the ecstatic emotional state and because it dulls the normal mental processes. One not emotionally inclined must lull to sleep his reason and judgment in order to enter into such an experience. The blessedness of the experience comes from being carried away from the normal processes of thought and out of the physical infirmities of the body. It is what psychologists call "an escape mechanism." In all this it is very similar in effect to alcoholic intoxication, and at Pentecost was mistaken for that. Yet I would not say that it is of the devil. It is a blessing God gives to those who are overburdened with the troubles of life and infirmities of the



body. It is an escape he provides which sometimes can be had in no other way.

There is danger in becoming so enamored with the intoxication of the Spirit that one strives for this always and as an end in itself. This leads to a shallow, irresponsible life, and to the neglect of one's health, body and mind, and to a disregard of duty. Remember, our Lord said: "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." It is sometimes a great blessing to be carried away in the Spirit, to experience physical healing, and to be so overjoyous as to speak in tongues; but to be most pleasing to God neglect not to excel in righteousness and in good deeds.

A study of the history of "the tongues movement" will show that it usually comes to those cumbered with great burdens, problems, perplexities, or infirmities—as to the early disciples stricken with grief and despair at the departure of their Lord, to some stricken by physical illness, or to others suffering from inherited bodily weakness or even by that brought on themselves by voluntary privations or fastings, and often to whole groups deprived of learning and knowledge, or as under our present depression, to groups deprived of the physical necessities of life. Such religious experience is very common among suppressed classes such as our American Negroes. To such it affords relief from unbearable burdens and impossible problems. But it seems to me that God's first and best plan for us is that we be able to solve our problems and carry our burdens naturally and successfully. As the Negroes, for example, become educated and are given civil and economic privileges it is natural and proper—and may I say more godly—for them to pass beyond their ecstatic religious experiences in which they find joy in singing, praying, shouting and physical demonstrations only, into that state of religion in which they use their knowledge and civil and economic privileges to lift one another's burdens. What applies to them as a group applies to us as individuals.

More specifically this is what I mean. You have recounted the many instances in which God blessed you with physical healing. But the very list of your healings shows that your health, on the whole, is not above the average. You have only experienced an escape when the illness came upon you. If by wholesome living in a wholesome environment you could escape the afflictions altogether, that to me would be evidence of a life more abundant. A knowledge of the laws of sexual and matrimonial harmony might enable you to attain more stable happiness. If we could all apply the teachings of Christ in our business world so that you and the many like you might not want any good thing, but could "dwell in the land and feed on his faithfulness" in providing plenty for all, that would be a more

excellent way than praying for grace to endure with joy your privations. Until those who are strong unite in a courageous effort to bring about this better economic world, and until we all attain a more perfect knowledge of the laws of God and bring our individual lives and society into harmony with them, making the abundant life more easily attainable for all, I pray God's choicest blessings upon you, be it further escape from the hard realities or strength to overcome.

*Eustis, Fla.*

## Brethren Tarry Meetings

BY A. T. HOFFERT

THE responses from those who read of my Pentecostal experience suggest an approaching need for Brethren tarry meetings in many congregations. By tarry meeting I mean a place where one or more individuals gather to pray for the power of the Holy Spirit to come upon themselves or other believers. By God's appointment Sister Sadie L. Schnell of Philadelphia had such a meeting in her own home. Prayer, a burden for young people and a life fully yielded to the bidding of God's Spirit brought the fullness of the Spirit of Jesus into her life. The praises of God began to radiate from her heart. She was sensitive to God's leadings, all necessary adjustments in her life were quickly made and as a result, the power was not long in coming. These observations are evident in her testimony as given in *THE MESSENGER*, Dec. 21, 1935, page 21. I am glad for it because she incorporated in her experience the essentials of group tarry meetings.

The tarry meeting will help meet needs as revealed in these letters. A number of these writers speak of meeting with other religious groups who make a practice of tarrying for the Holy Spirit. Several others were at one time members of the Church of the Brethren but withdrew upon receiving a deeper religious experience because other groups offered a more congenial atmosphere for fostering the Spirit-filled life. Some call for a quieter form of tarry service than that provided by other groups. Further, the tarry meeting will bring a number of the more spiritually minded together for the definite business of prayer. Spiritual power will be released not only in their lives, but those of others.

A brother from Washington complains of the ordinary Pentecostal meeting as noisy and confusing. He notes that at the first Pentecost all received the Holy Spirit and the tongues spoken reached hearers present who understood. His observations lead him to suspect all modern "speaking in tongues" is "gibberish," which no one understands. The lives of some who claim this experience at noisy revivals do not tally with their profession. He is anxious to find some one who speaks a tongue some one knows.



I am glad for the frankness of this brother as he has doubtless stated difficulties which many are facing besides himself. True, at the first Pentecost the receiving of the Holy Spirit by the church of 120 led to the mass conversion of three thousand souls. This no more proves that mass reception of the Holy Spirit is necessary than it proves mass conversions are necessary.

Further, there are those who once lived consistent Christian lives who later backslid. Yet, in spite of failures, we accept without question the abiding realities of the conversion or salvation experience. The Pentecostal experience calls for a high standard of devoted Christian living. Only through prayer and much faith in the power of God can this life be kept up to its possibilities. I am not surprised at failures. Rather, the wonder is that victory crowns the lives of so many who enter this closer walk and fellowship with the Master.

Does the gift of tongues ever find expression in some modern tongue? A sister from Illinois has some light to offer. Some years back she heard a man from St. Louis speak in her home town. "He spoke in German—read the latter part of Mark 16, and also recited a hymn in German. I understood that and so knew it was a real language. After the meeting I asked him if he could talk German. He said: 'Not except when I am talking in tongues. I have been told that I speak German when I talk in tongues.'" Further, she writes: "At one time I heard five different people sing the same tune in five different languages. We were singing 'Never Alone' when the pianist started with another language, then one after another in different tongues until all the English stopped and we listened to the chorus in five different languages. It was a great joy to me. It gave me the assurance that talking in tongues was a real experience, enjoyable today."

The noise—why do they all pray at once? There are reasons for this worthy of some consideration. Some people pray more effectively when they can hear themselves pray. When one who has never prayed comes into a room where all present are on their knees crying out to God, he will either get out or join them in prayer. While it is confusing to those not used to it, it is no more so to the Father than if those at prayer were in separate homes.

Nevertheless I favor a prayer service where the power of the Spirit is quietly working. I believe the quieter type of tarry meeting will appeal to our people. There must be present, however, an earnest and determined seeking for more of God's fullness. This suggests that the tarry meeting should not be in connection with a regular service. The prayer room in the church or a private home will draw those interested and assure a greater manifestation of God's presence.

Some pray for one, two or more years before receiving the gift of the Spirit. The tarry meeting serves as

a melting pot—a place for adjusting ourselves to conditions necessary to receive the power of the Spirit. Many homes are being made modern these days. It takes longer to modernize an old house as a rule than it does a new one. Thus it is with our lives. It may take a lot of repairing, scrubbing and cleaning to get ourselves in shape to be fit temples for the Holy Spirit. This may explain why young people frequently receive the Spirit more quickly than older ones—fewer adjustments are necessary and these more easily made.

Let there be much private prayer for more of God's Spirit. Gradually here and there groups will form with the tarry meeting objectives in view. Do not argue about this matter—pray about it. Do not try to organize a tarry meeting where sentiment will not support it. It is only for like-minded folks seeking more of the Spirit of Christ in their lives and in the church. As speaking in tongues will manifest itself in Spirit-filled lives, let this speaking be regarded as by-product rather than an objective. I am glad for the instructive articles by Bro. Paul Mohler and the editorial by Editor Frantz on the Holy Spirit. Bro. Frantz is right when he says: "The church has no greater need than a great outpouring of the Spirit."

The seeker for Pentecostal power shall frequently review the promises of God, for he is more anxious to bestow this blessing than we are to receive it. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11: 13). From John 7: 38 we have this assurance: "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." Those who repent and are baptized according to Acts 2: 38, "shall receive the gift of the Holy Spirit." Conversion in itself is a great experience. Usually our seeking for the fuller indwelling of the Spirit comes later. We fail to appropriate at one time all God has for us. The laying on of hands has brought the blessing to those who failed to get it at time of baptism. See Acts 8: 17 and 19: 6. While Peter spoke to a gentile group the Holy Spirit fell (Acts 10: 44, 45). God does not limit himself to one certain way in blessing believers.

The seeker should think on the goodness of the Lord and spend much time in praising him. United prayer will bring results in many cases where an individual praying alone fails. The Spirit seeks to honor Christ. Keep him in thought and mind; think on his sacrificial death; think of the exalted Christ ready to give the promise of the Father to believers. Have faith that God will do for you what he has done and is doing for others. Be ready to make any adjustments in your life to keep in the center of God's will.

*Osceola, Iowa.*



---



---

## HOME AND FAMILY

---



---

### A Song of Easter

BY ORA W. GARBER

Christ lives and reigns! Oh, wondrous victory!  
 He lives again despite the cruel tree.  
 By all death's bonds he could not fettered be,  
 And, rising from the dead, he set us free.  
 Exult, my soul, and sing in ecstasy,  
 Sing praises to that Man of Galilee  
 Who from the sting of death has rescued thee.  
 Come, Christian friends, oh, come and join with me  
 In praise to him who conquered Calvary;  
 He merits all our praise in high degree.  
 Oh, thou most glorious Christ, we pray that we  
 May sing thy praise through all eternity.

*Polo, Ill.*

---

### "A Cross I Saw"

BY LEO LILLIAN WISE

Good Friday. Leaves were murmuring gently. Birds were calling softly to one another. Shy little flowers were lifting their heads. The air was permeated with the warmth of spring. Everywhere was the stirring of life anew.

The woman sitting upon the park bench lifted rebellious eyes as she looked about her. She looked without seeing. For months she had gone thus, coldly proud in her grief, as if determined to prove to those who looked her way that she was able to bear her load alone. Ah! that was the trouble, she was bearing it alone. Alone without the aid of the blessed One who had said: "I will send you another Comforter."

This day she had fled from familiar scenes. She had ridden by bus to a strange city—anywhere that she might get away from home and from the Good Friday services. She had declined frigidly when asked to sing *The Holy City*. To herself she had said angrily as she replaced the receiver upon its hook: "You'd think they might know I can not sing in public!"

As she sat upon the park bench, Emily Drayer clenched and unclenched her hands. A little inquisitive squirrel came near her time and again. She did not see the tiny creature's frisky moves, nor the hesitancy with which it halted near her. By and by it almost ran across the toe of her shoe, so still she sat.

Near by a stranger sat and watched her. A man with silver hair, with a goodly face, a man whom instinctively one would trust. He saw the squirrel rush about the woman's feet unafraid. Then he himself was stirred by a sudden fear. This brooding silence upon her part boded ill unless it could be broken! He knew, for he had been a physician many years. He had seen the stress and pain, grief and joy of men. He knew that under certain conditions the strongest of charac-

ters go down in a whirlpool of despair because their endurance has snapped.

"It is a nice day," he stood in front of Emily, his hat in his hand. She looked a bit startled at being addressed. Then she looked about half wonderingly.

"Why, so it is, I believe." Her voice was low, that of a trained singer who knew the value of tone.

"May I sit here?" came the courteous question.

"Certainly." Emily moved a bit to make room upon the bench. The squirrel halted a short distance aside.

The man laid his hat down upon the bench. The soft breeze ruffled his hair easily. "I like to come here," the man spoke reflectively; "the Easter season is the hope of the whole year."

"Hope?" the woman turned in anguish. "Hope of what?"

"Of a great Creator and his love," was the grave response.

"Do you really believe in God?" she asked.

"Yes," he faced her squarely.

"Believe in a loving God," she went on, the words were pain-laden, "a God who permits hopes to be dashed to pieces?"

"Yes."

"How can you?" the question challenged him.

For a moment the two sat in silence. There was a look of compassion in the man's eyes. "I know," he began, "that it is no idle thing to say that God is loving under all conditions. I know, too, how one will turn away from friends who would console, for had I not a son, an only son!"

Emily watched him, her dark eyes filled with poig-

---

### He Lives

BY TILLIE H. JOHNSON

I know he lives;  
 The lilies say it—  
 With pure white tongues  
 In awakening spring.

I know he lives;  
 The dewdrops spray it,  
 And bluebells ring it—  
 And canaries sing.

He lives! he lives!  
 In buds and blossoms,  
 In snow white clouds,  
 In each beauteous thing.

But joy supreme!  
 He will live in our bosoms,  
 And create in our hearts—  
 Enduring spring!

*Newton, Kans.*



nant distress. "I am a surgeon, from a long line of medical ancestry. So it was with high hopes that I sent my son, my only child, to school. Surgery was his field. His hands were the sure hands of the expert, sure in touch and diagnosis. I watched over his progress with keen joy. I built for him a building wherein he could begin his practice, and carry on his experiments. For this was a mind eternally searching after new truths. I visioned the years ahead when he would forge ahead from one high victory to another. In my vivid imagination I heard the plaudits and acclaim of the entire world. Such is the belief of a parent in his progeny! And he was far upon his road; then like a bullet spent that lies in the dust, he was having the last rites of 'dust to dust' said over him. My son! And my heart lay in that grave upon the hillside."

As he paused, his fine face showing the lines of pain etched upon it, the woman's hand lifted imperiously. "And you can believe in a loving God after that?" the words were said with incredible bitterness.

"Yes," a sure look played across the stranger's face. "But I didn't at first. It took many months. Then one day I was reading again about the Passion Week. Suddenly it came to me that God had stood in heaven grieving over *his only Son!*

"Suddenly a cross I saw! A dear One hanging upon it. One who was sinless, blameless. One who had to bear a load, not for himself. But for *others*. Something melted the ice within my inmost being. The tears which had not flowed, gushed forth like a stream. Somehow, beyond I saw my son safe because of that other Youth who had borne a cross. My son would live again, because the other Youth had burst aside the bonds of death!"

The silence was heavy, pregnant with feeling. Then she asked, "And afterward?"

"I took up my daily cross," a winsome smile he gave her, "and ever since have been in my office daily."

Emily Drayer did not know when the stranger left. When she would have told him about her lovely daughter,

her all, she found him gone. She would have told that they came from a long line of folks given to singing. A concert singer her girl would have been. Almost she fancied she heard the words of the Master saying, "Mary!" The squirrel sat not far off; there was nothing for him to fear from her.

The audience that filled the large Grace Memorial church was strangely stirred Easter Sunday night when Emily Drayer stood to sing. The great organ pealed out those pain-filled triumphant sounding, love enveloping strains of *The Holy City*. The woman's eyes were tender, compassionate, yearning. "A cross I saw."

*Bellefontaine, Ohio.*

## The Sunrise of Easter Morning

BY MARGIE JOHN GARST

"AND very early in the morning the first day of the week, they came into the sepulcher, at the rising of the sun." Jesus had risen, at sunrise we are told, on this Easter morning—mankind's first Easter. What memories Easter brings! Of a Garden with olive trees, close by the Brook Kidron, a Garden inviting rest and quietness because of its shade and beauty. A Garden, too, that bespoke agony and anguish and suffering. Thus Easter memories are associated with joy and suffering, with disappointed hearts and hopes unbelievable. For isn't it true that each of us likes to think and say with Grace Noll Crowell—

"I love to think of that far Easter dawn  
And all that it portends;  
Of those three women, of the risen Christ  
Waiting for his friends.  
I love to think of sad weeping eyes  
Made joyous with surprise."

Yes, Mary Magdalene and Mary the mother of James and Salome had brought sweet spices that they might come and anoint the One they loved so much. How could they understand the meaning of all this? Is it any wonder they were affrighted? How consoling the words, "Ye seek Jesus of Nazareth which was crucified: he is risen; he is not here."

Today we are singing Alleluiahs because of these words spoken to the women in the Garden, in the Garden so early in the morning. Centuries have passed and we still have gardens and trees and beauty; gardens of moist brown earth that thrills one with expectancy as the tiny seeds are hidden by it, so soon to show forth a new life. Gay little flowers and tall mammoth blossoms vying with each other in color and size and daintiness. Gardens of life and hope! How we enjoy them!

Spring time . . . and Easter . . . the sunrise! Can you not feel Jesus by your side? By your side in the garden? In your garden? For isn't it true that—

## Easter

BY ADA SELL

*E* is for early the Marys came,  
To visit a grave with our Savior's name.  
*A* is for anthems we love to sing  
Each year as we hail him our risen King.  
*S* is for sacred each Lenten hour,  
Proclaiming to us his passion and power.  
*T* is for tears at thoughts of the cross—  
All else to a Christian should count as dross.  
*E* is to Easter itself we bring  
The dearest flowers of early spring.  
*R* is for risen, and risen is he!  
Beautiful Savior of Calvary!

*Altoona, Pa.*



"All gardens seem to hold their footprints still—  
 Their trailing garments brush the flowering sprays,  
 For women in a garden, if they will,  
 May find the Christ there, even in these days.  
 So much of growing things belong to him,  
 That dawn within a garden anywhere  
 Will quickly bring the fancy that I see  
 Three women walking there,  
 And I have looked for him and I have found  
 His footprints on the ground."

"He is risen! he is not here." Such a message Easter brings to us. A message from Gethsemane, but such hope and consolation without which life would indeed be tragic! What joy may we possess even in Gethsemane experiences if we can but hear in the stillness of the garden, God speaking to us!

There is a melody that lifts the pall of Calvary! That helps one to see the sunrise of an Easter morning, and touches the heart strings to the sweet chords of—

"I come to the garden alone  
 While the dew is still on the roses;  
 And the voice I hear,  
 Falling on my ear,  
 The Son of God discloses.

"And he walks with me, and he talks with me,  
 And he tells me I am his own;  
 And the joy we share as we tarry there,  
 None other has ever known.

"He speaks, and the sound of his voice  
 Is so sweet the birds hush their singing,  
 And the melody that he gave to me,  
 Within my heart is singing."

There is comfort in that comforting voice that promises, "And lo, I am with you all the days, even unto the end of the world." Gethsemane experiences are common to all. The darkness that seems for the time impenetrable closes about one. Even the beauty of an evening sky is hard to behold with joyous admiration when one's heart is crushed with anxiety and disappointment. A walk in one's garden might help to feel God so near, even though the presence of the flowers would have to be felt and known by the odor for the darkness of gloom makes one see only the dark. But dewdrops and sweet scented flowers and a soft carpet of grass in the garden path help—help to direct one's mind to beautiful memories: to the planting time when the seeds were so little and brown; to the joy of cultivation; to the unspeakable happiness that one possessed when the home ties had not yet been broken. But in all our anxiousness, during hours of deepest gloom, we can hear and see God, if we will. It is he who gives courage and hope. It is he who gives comfort and strength when all else fails. It is he who calms our souls when crushing experiences come. It is he who gives us undaunted faith.

Because of what Gethsemane means to us, with its

resurrection thought, we will be brave. Because the resurrection of Jesus means the rebirth of hope, we will be comforted anew and encouraged to press on with the inspiration to do our best. "Because he lives, ye shall live also."

*Salem, Va.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

A YOUNG man and young woman whom I've learned to call friends are undecided about whether or not to get married.

Will it be possible to get a job? The young man's present income is very small.

Is it ethical to bring children into the world to (maybe) be placed on relief?

How many times have young people asked these and similar questions during the last few years? Shall we advise them to remain unmarried? To resign themselves to an intolerable situation? Or shall we increase our faith and dare them to go forward with us in a heroic effort to build a new world?

I really believe they will have a better world to live in than we have had, thus far, don't you?

Can we really believe in the power of love? "O Lord, increase our faith!"

*Salisbury, Mo.*

## Christ Risen

BY P. L. HUFFAKER

In the thunder and the storm  
 Weeping hearts were torn;  
 Kneeling forms—forlorn—  
 "Christ dying."

Over the groaning spirit,  
 With dirges of sorrow we hear it:  
 "Crucified." They sneer it:  
 "Christ died."

Out of the gloom and rain,  
 Out of the room of pain  
 Whispered this refrain:  
 "Christ dead."

No, born of sorrow,  
 Dawns a triumphant tomorrow!  
 From this, new hope they borrow:  
 "Christ will rise!"

Hast'ning to the tomb,  
 Their hearts with love consumed—  
 Angels—an empty room—  
 "Christ has risen!"

New hope in faces burning,  
 The joys of souls returning  
 To abundant life, discerning  
 That Christ is risen.

*Hagerstown, Md.*



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### Sending the Twelve

"As a gift ye received, as a gift give"

**Read Matt. 10: 1-8**

Monday

The apostles had been schooled for months by Jesus, and now he was sending them out. Thus he could multiply his efforts and bring his gospel to the waiting multitudes. Their ministry was patterned after his own—"preach the kingdom, heal the sick."

Theirs had been a happy lot; many things had come to them in their intimate fellowship with Jesus. And now he was sharing his task and giving them of his power. All this had been a gracious gift to them; so they were to give "as a gift."

For blessings are not to be selfishly kept; they are to be shared. Gratitude is not shown by hoarding but by giving.

*Our Master, all the worth-while things of life have come to us without price. May we pass them on. Amen.*

### Preparations for the Journey

"The laborer is worthy of his food"

**Read Mark 6: 7-13**

Tuesday

Surely these were strange instructions Jesus gave; to go as they were with no provision for the journey save the clothes they wore and a staff. It is true this happened in the Orient where hospitality is more generous than with us in the West. And the mission was not to be long extended.

But this was no slipshod expedient; it was in keeping with Jesus' thought. For he was building a kingdom, not on money and endowments, but out of the spiritual resources of love and brotherhood. In such a society there would not be the dependence on money which we think necessary. Even Paul carried the gospel to the Roman world without a subsidy.

*Lord, give us the courage and the vision to build a Christian society on spiritual values rather than money. Amen.*

### Persecution

"Behold, I send you forth as sheep in the midst of wolves"

**Read Matt. 10: 16-23**

Wednesday

On this mission the Twelve would get a taste of the stern treatment they

might expect in the days after Jesus had departed when they went farther afield to establish the church.

For persecution would come; in the very nature of things it was to be expected. Their message was a revolutionary one. It cut across the nationalism of their day; they would find themselves out of sympathy with many of the practices of Judaism; their spiritual message would condemn the physical and material urges of men. Though the gospel was destined to succeed, it would be at the cost of suffering. The opposing forces were strongly entrenched and the gospel preachers must expect persecution to the death.

*Our Master, give us courage to attack evils even at the cost of persecution. Amen.*

### Consolation

"It is enough for the disciple that he be as his teacher"

**Read Matt. 10: 24-31**

Thursday

To suffer innocently is not easy, and may wreck one's faith. Jesus did not neglect to speak a word of consolation.

They who are persecuted in the line of duty are suffering with him. The thought of sharing hardship with Christ brings joy and comfort. And they know that the Father is not unmindful of their state. He who marks the sparrow's fall can not be indifferent to the death of his saints. Men may kill the body but the spirit is safe, and the eternal truth of God marches on to victory through the death of its

## ≡ WEEKLY QUIET HOUR ≡

### Sending the Twelve

**Take up the cross.** The Romans compelled the criminal to carry his cross to the place of execution.

**Take nothing** for the journey. Referring to the Essenes, "they carry nothing at all with them when they travel." Josephus, Wars, II, 8, 4.

**Does the modern church** depend too much on money? Paul preached without subsidy. Would Jesus approve of our endowments, especially when they are invested in the securities of an unchristian economic system? If we had more brotherhood, would we need so much money?

prophets. "The blood of the martyrs is the seed of the church."

*Our Master, we would ask no easier lot than thine when thou didst live on earth. Amen.*

### Taking the Cross

"He that loseth his life for my sake shall find it"

**Read Matt. 10: 32-39**

Friday

The demands of Jesus are paradoxical; at once preaching love for family, and yet demanding allegiance, even at the cost of that love! He came to bring life, and that life to be full must be dominated by his spirit. If life fails to include these higher interests, it becomes empty.

So the spiritual aspirations must rise above even human affection. When there is agreement in the group with regard to these higher things, then brotherhood follows. But if sympathy fails, then the break must come.

This is the cross the disciple must bear, the cross of broken ties and its attendant persecution for Jesus' sake.

*Our Master, may we rejoice in the hard things which we suffer for thy sake. Amen.*

### The Reward

"He that receiveth you receiveth me"

**Read Matt. 10: 40-42**

Saturday

But there are compensations; such sacrifice and service will not go unrewarded. Not only in the day of the Lord will the disciple be acknowledged by Christ, but here and now there will come a sense of satisfaction of a worthy work well done. For he is working in the name of Jesus and so the dignity of the Lord is upon him. The smallest act, though it be but the giving of a cup of cold water, will not go unrewarded, if it be done in his name.

We, too, should find new courage in this. We are the spiritual descendants of the apostles and their mantle has fallen on us. It is a worth-while message we preach, salvation for mankind, the will of God for individual and society. Such a goal is worth dying for.

*Our Father, may we appreciate the high honor thou hast placed on us when thou didst call us to preach thy gospel. Amen.*



## KINGDOM GLEANINGS

### Calendar for Sunday, April 12

**Sunday-school Lesson**, Jesus Triumphs Over Death.—  
Luke 24: 1-12.

**Christian Workers**, Easter Program.

**B. Y. P. D.**, Planning for Easter Sunday.

**Intermediate**, An Easter Program.

\* \* \* \*

### Gains for the Kingdom

**Three** baptisms in the Lititz church, Pa.

**One** baptism in the Lincoln church, Nebr.

**One** baptism in the Conestoga church, Pa.

**Two** baptisms in the Andrews church, Ind.

**Five** baptisms in the East Dayton church, Ohio.

**Thirteen** additions to the Lynchburg church, Va.

**One** baptism in the Council Bluffs church, Iowa.

**Twenty** baptisms in the Cloverdale church, Va., the pastor, evangelist.

**Nine** baptisms in the Shamokin church, Pa., Bro. J. Whitacre of Harrisburg, Pa., evangelist.

**Five** baptisms in the Rio Linda church, Calif., Bro. Jas. Swallow of Creston, Mont., evangelist.

**Fifteen** additions to the Painter Creek church, Ohio, Bro. J. Perry Prather of Dayton, Ohio, evangelist.

**Eight** baptisms in the Spring Branch church, Mo., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

**Fourteen** baptisms in the Twenty-eighth Street church, Altoona, Pa., Bro. Galen R. Blough of Rummel, Pa., evangelist.

**Eighteen** baptized and two reclaimed in the Carson Valley church, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

\* \* \* \*

### Our Evangelists

— Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. J. H. Cassady** of Washington, D. C., April 26 in the Lincoln church, Nebr.

**Bro. John T. Glick** of Bridgewater, Va., May 31 in the Sangerville church, Va.

**Bro. A. J. Beeghly** of Somerset, Pa., April 19 in the Perry congregation near Blain, Pa.

**Bro. Leo H. Miller** of Ft. Wayne, Ind., April 13 at Beaver Creek church near Dayton, Ohio.

**Bro. Howard Merkey** of Manheim, April 26 in the Manor house, Mountville congregation, Pa.

\* \* \* \*

### Personal Mention

**Bro. DeWitt L. Miller**, minister of the First church, Cleveland, Ohio, will be the guest speaker in the "Room Over the Gate" program over WGAR (1450) at 8:30 A. M. (E. S. T.) on Friday, April 17.

**Bro. William Kinsey** of New Windsor, Md., "will give lectures, chalk illustrations, stereopticon slides and exegesis on the old hymns of the church," each evening during the week beginning April 20, at the church in Shamokin, Pa. This is in celebration of some recently completed redecoration. The program will close with a dedication service April 26. Pastor Jesse W. Whitacre extends a special invitation to all former pastors and members of this church, as well as to any of the Eastern Pennsylvania membership.

**Bro. J. Harman Bjorklund** who has been studying with the Friends in England and has firsthand information concerning conditions in Europe, will be available for service in churches and camps beginning May 1. He may be reached by addressing him at North Manchester, Ind.

**Bro. F. F. Holsopple**, we are all sorry to know, had the misfortune to be struck down by an automobile recently in Washington City. He was cut and bruised considerably but when Bro. M. R. Zigler saw him last week he was getting on nicely with promise of complete recovery. For this we are all glad.

\* \* \* \*

### Miscellaneous Items

**Goodwill Sunday** program materials are being prepared. Order from Board of Christian Education, 22 South State St., Elgin, Illinois.

**For a much needed** new clean blotter Elizabethtown College has the hearty thanks of the Messenger editorial desk. Persons interested in the plans of this college for either the intersession, June 1 to 20, or the summer session, June 22 to August 1, should write Dean A. C. Baugher, Elizabethtown, Pa.

**Oakland church** invites former members and old friends to be present at a homecoming service commemorating the thirteenth anniversary of the dedication of the church building, on Sunday, April 26. This will be an all-day meeting with basket lunch at noon.—Mary A. Woody, Oakland, Calif.

**Notice** to the Churches of the District of North Dakota and Eastern Montana: All queries, reports or papers to be in the conference booklet for 1936 for our district meeting to be held at Minot, should be in my hands not later than May 15. Please send them to me at the following address: Rockville, Md., Box 44.—Ray Harris, District Clerk.

**Play for Mother's Day.** "The Deferred Payment Plan" is the title of a new play for Mother's Day, which may be ordered from the General Mission Board, Elgin, Illinois, at 10c per copy. Readings and poems are woven into the play and churches will find it simple yet very suitable for this special day. It can easily be adapted to suit local conditions.

**The Eaton church** of Southern Ohio will celebrate its tenth anniversary on April 19. Prof. Otho Winger of Manchester College will deliver both morning and afternoon sermons. Historical and reminiscent features as well as special music from the Trotwood, Manchester and Eaton quartets will be features of the program. We invite all who are interested to bring basket lunch and spend the day with us.—Cora M. Heckman, Lewisburg, Ohio.

**District Conference** Program, First District of Virginia, Central church, Roanoke, Va., April 15-17. Elders' conference, Wednesday, 1:30 P. M. Wednesday, 8 P. M., Sermon, What Meaneth These Stones?—Ray Showalter. The Christ-Centered Church of Today.—Russell G. West. Thursday, 10 A. M., Christ-Centered Everyday Living.—C. H. Hinegardner. Christian Co-operatives and World Peace.—W. M. Kahle; Stewardship.—F. H. Crumpacker. 1:30 P. M., Christ-Centered Youth Home Outlook.—McKinley Coffman. Jesus Meeting Human Needs.—Earl Fike; The Church Triumphant.—D. C. Naff. 8 P. M., Missions in China.—F. H. Crumpacker. Business Session, Friday, 9:30 A. M.—C. M. Key, Roanoke, Va.



## Conference Business

### Southern California and Arizona

1. The District Meeting of Southern California and Arizona assembled at Long Beach, Sept. 2, 1935, requests the Annual Conference of 1936 to grant the Annual Conference of 1937 to the Coast District.

Passed.

2. The District Meeting of Southern California and Arizona assembled at Long Beach, Sept. 2, 1935, requests the Annual Conference of 1936 to reconsider that part of our Conference decision of 1904 which grants the Annual Conference to the Coast District "As often as wisdom, gained by experience and otherwise, may direct" and decide as early as possible to hold the Annual Conference in the Coast District every seventh year.

Passed.

### Nebraska

We, the Kearney church, assembled in council, petition Annual Conference through district conference to define the voting status of inactive members.

Passed to Annual Conference by the delegate body.

### Texas and Louisiana

We, the members of the Roanoke church, respectfully petition the District of Texas and Louisiana assembled at Rosepine, La., Aug. 17-19, 1934, to consider the advisability of tendering to the Brotherhood of Falfurrias Industrial school property for the purpose of establishing a home for our superannuated ministers, missionaries and teachers, as per query (c) page 46, 1934 Conference Booklet.

Motion carried [1935] that petition No. 3, page 6, 1934 Minutes, be passed to Annual Conference.

### Western Canada

We, the Bow Valley congregation, petition district conference, assembled at the First Irricana church July 19, 1935, to ask that the Annual Meeting of 1937 be held in the northwestern region.

Answer by district conference: passed to Annual Meeting.

### Southwestern Kansas

We, the First Church of the Brethren of Wichita, Kans., petition Annual Conference, through the Southwestern District of Kansas, that: since the Church of the Brethren requires that each of its members declare himself or herself against war, to neither participate in nor learn its art, the church provide economic security for dependents of members who, because of this action, become victims of the military machine.

Passed to Annual Conference.

### Committee on Church Discipline

Inasmuch as church discipline, even for gross moral offenses, has so nearly disappeared among Protestant bodies, and since the practice of our own church in this regard has become lax and our method of procedure vague and uncertain, the Hagerstown church petitions Annual Conference of 1935, through the district conference of the Middle District of Maryland, to appoint a Conference Committee of three to make a careful study of this problem and bring to the Conference a restatement of the policy and procedure of the Church of the Brethren on this question.

Passed to Annual Conference by district meeting of Middle Maryland.

Answer of Conference: We favor a committee of five to

study the problem and report to Conference of 1936. Committee: Floyd E. Mallott, Otho Winger, J. Perry Prather, D. W. Kurtz, A. B. Miller.

### Report of Committee

We, your committee appointed by Conference of 1935 to study the topic of Church Discipline, desire to report progress.

F. E. Mallott,  
Secretary of Committee.

\* \* \* \*

## With Our Schools

### Bethany Biblical Seminary

**Editor E. G. Hoff**, an alumnus of Bethany, gave an illustrated lecture, March 3, in Bethany chapel. His subject was: "How We Got Our New Testament."

**President D. W. Kurtz** gave a masterly address on "The Problem of Peace," Feb. 28, at Manchester College, substituting for Hon. Gerald P. Nye, who was unable to meet his appointment.

**The Faith Players** staged a drama, "The Old Fashioned Mother," March 11, in the John Naas Hall on the Bethany campus. The play was given under the direction of Professor A. F. Brightbill.

**Pastor M. Clyde Horst** of the First church, gave an illustrated lecture on home missions, March 17, at the First church under the auspices of the joint lecture committee of the church and the seminary.

**Bethany was host** to a conference of the district field workers of the Church of the Brethren, March 4 to 11. A camp planners' conference was also held at the seminary, March 2 to 3. Bethany welcomes any opportunity to be of service to all such gatherings.

### McPherson College Notes

**Bro. Ray Zook**, pastor of the college church, conducts each Thursday evening a class in pastoral problems for the ministerial students of the college. This work is proving exceedingly practical and our young men are entering into the work with zeal.

**Each year McPherson College** holds a High School Seniors Festival at which time the seniors from more than a hundred high schools are invited to the college. During the day a tennis tournament and music contest are held. In the evening a banquet and program are given in honor of the seniors.

**The Sixth Annual Booster Banquet** of McPherson College was held Wednesday evening, March 18. This banquet is a benefit affair for the college. More than 600 persons attended. The principal speaker was Dr. Charles W. Gilkey, Dean of the chapel, Chicago University. The Booster Banquet has developed into a wonderful asset to the college not only from the financial standpoint but from the standpoint of co-operation and goodwill between the city of McPherson and the college.

**The Regional Conference** for the McPherson area convened at McPherson College, February 16 to 22. As a result of the severe weather the attendance was not large but the program was superior. In addition to local talent the following persons participated: Dr. Paul H. Bowman of Bridgewater, Va.; Secretaries C. D. Bonsack and Ruth Shriver of Elgin, Ill.; Dr. Harold Case of Topeka, Kans. The week was not only filled with inspiration, but with valuable and practical suggestions for all who attended.



---



---

## OUR MISSION WORK

---



---

### The Peony's Message

BY MINNIE F. BRIGHT

I walked along the crumbling walls,  
Where century unto century calls  
And echoes of a misty past  
Show brick and sinews do not last  
The ravages of time.

The tattered gods and fallen shrines,  
Where once the ancients went in lines  
To bring their homage and respect,  
Are now helpless to correct  
The change that ages bring.

I saw the sculptor's wondrous art  
Laid deep and true upon the heart  
Of flinty stone, in graceful line  
Which dust and lichen now enshrine  
In forgotten glory.

I walked upon the crumbling wall  
And pondered on the rise and fall  
Of kingdoms of this ancient race,  
Proud in glory, proud in place,  
Through the hoary ages.

And out of all this misty past  
A living breath of sweetness cast  
A magic richness in that hour  
From the proud imperial flower—  
A hidden peony.

A sacred emblem, brave and strong,  
That through the weary ages long,  
Surviving crumbling walls and shrines,  
Retains within its soul and binds  
The distant past and present.

From out the hoary age it stands  
And holds within its lovely hands  
All the beauty of the past,  
And symbol of the future casts  
A hope that's glorified.

*Ping Ting Chow, Shansi, China.*

---

### When Juniors Have a Mind to Work

THE following paragraphs are taken from a letter from Rockford, Illinois:

"Our children have greatly enjoyed the stories of Jumping Beans during the last six weeks in their Sunday-school worship hour.

"We made a poster having children of various nations building a large wall of snow together. (Snow was so plentiful this winter!) Every time a child had saved five cents from buying chewing gum or candy, the money was brought and given. Then his name was written on the balls of snow and placed on the wall. Their total gift was \$1.85 for the Junior Missionary Project.

"We will conclude the project with the slides, *Friends of Many Firesides*, and the play, *America for Americans*."

### The Spirit of Giving

A MINISTER'S wife received one of the Achievement Offering letters telling the need. In her response to the letter she writes: "This is the first time in nearly thirty years that I have fallen back in sending my annual contribution of \$20. This sum accumulated during the year from a share of wedding gifts as they are commonly called. Strenuous times seemingly have caused hesitancy over the intentions of many folks considering matrimony. Consequently the shortage. I have felt led to divide with some other cause. I enclose \$2 which is the gift from a recent wedding party. I believe the good Lord saw to it that I need not send this letter entirely empty."

Three days later a second letter from this woman came reading as follows: "Earlier in the week I sent you a small contribution. It chanced to be the day of an anniversary. The same evening our church members gave us a happy surprise. Among the gifts was some financial help. So I am enclosing check for \$10. There is so much distress all around us that one scarcely can decide what is the most important. It is almost painful keeping the house comfortable these zero days when so many are suffering. We continually pray to the One who is abundant in mercy to help each of us to share with the less fortunate."

---

### A Close-Up of Indian Life

BY SADIE J. MILLER

WE were to go to a village ten or twelve miles distant. So we rigged up the heavy cart (lumber wagon) for the trip. A top was improvised of bamboo splints over which a huge rug and then an old curtain were stretched. Bundles of hay and loose rice straw with some blankets over this made a good place to sit. A team of oxen pulled this chariot through the forest, over a jungle blazed trail.

The first ascent made us aware of the fact that the cart was not properly balanced either in size or build, for the hinder part of it hung too far back. This made hard pulling for the oxen. To remedy this we took the bag of bullock feed and placed it to the front of the wide built tongue, just by the animals' heads. The driver sat as far forward as he possibly could. We had to sit outside the shady top in order to keep the heft proper for the team to pull us along. But for the umbrella we had not forgotten, we would have had to sit



in the sun all the way. Being on a mission of evangelism and help to a band of earnest poor Christians, it mattered most for us to get there.

Few can imagine the very terrible condition of roads in these parts. The poor farmer with his heavy loads of produce has no small task in keeping his cart in repair. One sat by the roadside with the axle of his cart broken. He was on his way to market with his load of wood. He could not go on until he had hewn out a new axle. With his very crude tools his was no small task.

The dust was so deep and thick that when it was raised in the air the constant cloud of it filled ears and eyes. Soon we were as dark as the people among whom we work. The fresh lemons we carried along were better than all the bathing salts ever, in removing this jungle powder from our skin. What a retreat the bath place is when one is in such need of a bath! And a bathroom? No, not one; but only a bamboo (screen) set up circularly. The galvanized iron slab used for a blackboard in the school was brought out and put over the bare ground. Our bed sheets proved useful to hang over the opening to this bath place, and as something to which to pin our garments. In the house, the room we occupied was bare, but soon a table and chair made from the wood of the near-by forest were brought in. Again the sheets came in handy. This time to put

in the doorway, since no doors or windows had yet been made for this house. Experience has taught us to carry plenty of rope, a few tacks and nails to put up lines for clothes. Our mosquito nets were also put up. The line of clothes served as a dressing room. Yet the inquisitive kiddies of the village peep in at every crack and opening. We are a constant show most everywhere we go.

When it was noised abroad that we had come to the village, as many as could from surrounding villages where there are Christians, came on Saturday evening and Sunday morning to attend the church service and Sunday-school. And how gratifying it is to have such oases in the desert for the little flocks that are scattered here and there.

It is hardly possible to imagine the intense poverty of these simple jungle peoples. Many of the Christians are just as poor too. The bare fireplace where the cooking is done, with no cupboards or tables about, makes one wonder how they do manage. One sees baskets suspended from the roof in which they keep eatables to protect them from intruders such as rats and cats. Over the door of houses, as you enter, you often see a large empty honeycomb. This, I think, has the same significance as the horseshoe in America.

Receptacles in the house are usually made of mud, which serve as bins for the grain that is stored for eating. These are lined up through the middle of the house and become the partitions. Some of the well-to-do Christians have neat screened cupboards and bookcases in their houses. Many of our men have had manual training in the vocational training school so that they can make their own furniture.

Rajpipla State is among the backward native states educationally, so we find much illiteracy. All through this state though are to be found those who have been to our Christian institutions. It is a known fact that the indigenous educated are from these mission schools. They are in demand for organizing independent schools supported by the villagers themselves. So here we have a constant witnessing for Christ in many places, all indigenous and independent work. Did you ever think of it that in these eastern countries the Lord's Day is not taken into account? So when you find the Christians in these various places gathering on Sunday, keeping their beasts of burden tied throughout the day, it really means something. They are a good example and try to show the people the advantages of having due respect for the day on which God rested from all his labors.

We had to mourn with one of our families whose little son had died. The father was away teaching one of these independent schools and had to be called home. The child died in the early morning hours and was buried as soon as the father came. The next morning I

## What to Pray For

BY A. C. WIEAND

*Week of April 11-18*

PRAY for the Mission Board members. They carry the heaviest responsibilities of any men among us. They deal with the most vital issues of our church life and work. They are responsible for the placement of many workers. They collect and handle large amounts of consecrated money, and they must decide when and where to use it most effectively. Often they are greatly perplexed in these days of crying need and open doors, but of diminishing and paltry giving.

But "who is sufficient for these things?" Surely these men need "the wisdom from above" if anybody does. But this wisdom is given only when it is "asked of God." And he "giveth liberally, if we ask in faith, nothing doubting."

And all these responsibilities are our responsibilities, the work is our work, the problems are our problems—we have delegated them to our Mission Board. They are doing these things for us. But they can not do them aright and in "the fullness of the blessing of the gospel of Christ," unless we pray for them faithfully.

How often do you pray for our General Mission Board?

*Oak Park, Ill.*



heard a faint weeping, and learned that the mother of the child who had died was unable to keep her sobs quiet. But she was very modest compared to the heathen wailers.

Quite a group of non-Christian young men came to the house of the Christian leader asking that he teach them to read in a night school. They work hard during the day, and to be willing to spend hours at night in school shows there is a new demand and new spirit on the part of these young men.

*On Furlough, Waterloo, Iowa.*

### Junior Worship Program

For use with Junior Missionary Project—Mexico, South America and India. Much material on these lands may be found in Our Boys and Girls and in Our Children.

**Theme:** This Is My Father's World.  
The Earth Is His (Nature).  
The People Are His (Humanity).

**Scripture Verses:**

The earth is the Lord's, and the fulness thereof;  
The world, and they that dwell therein,  
For God hath made of one blood all nations for to dwell  
Upon the face of the earth.

**Call to Worship:**

Help us, O God, to make the life of man  
As lovely as the world in which he lives;  
The brotherliness of humanity  
Equal to the beauty of nature.

**The Lord's Prayer** (prayed in unison).

**Songs:** This Is My Father's World.  
For the Beauty of the Earth.

**Response** (read by leader and group):

Thank you, God, for the rain and snow  
That makes the pretty flowers grow;  
Thank you, God, for the bright warm sun  
For grass and trees and little green buds.

**Refrain:** Thank you for the happy spring;  
Thank you, God, for everything.

Thank you for the bluebirds' song  
That tells us winter is almost gone.  
Thank you for the clouds up high  
And the rainbow in the sky.

**Refrain:**

Thank you God, for the daffodils,  
Pretty tulips and yellow jonquils.  
Thank you for the lilies white  
That come from bulbs so brown and tight.

**Refrain:**

**Nature Poem: All Things Bright and Beautiful.**

All things bright and beautiful,  
All creatures great and small,  
All things wise and wonderful,  
The Lord God made them all.

Each little flower that opens,  
Each little bird that sings,  
He made their glowing colors,  
He made their tiny wings.

He gave us eyes to see them,  
And lips that we might tell,  
How great is God Almighty,  
Who has made all things well.

**Song:** The World Is Full of Children.

**Poems:** God's Children.

God's children speak in different tongues,  
With different things to say,  
And different tasks and different toys,  
And many a different way;  
And some are dark and some are fair,  
And some are scarcely known,  
But each is kin to all the rest,  
And each the Father's own.  
Touch hands around the rolling world,  
Call clear from sea to sea,  
That brothers, sisters are we all  
In God's great family.

**Our Family Neighborhood**

We thank thee, God, for eyes to see  
The beauty of the earth,  
For ears to hear warm words of love  
Or happy sounds of mirth,  
For minds that find new thoughts to think,  
New wonders to explore,  
For health and freedom to enjoy  
The good thou hast in store.

Help us to remember that to some  
The eye and ear and mind  
Bring sights and sounds of ugliness,  
And only sadness find;  
Help us remember that to them  
The world has seemed unfair;  
That through no effort of our own  
Have we the larger share.

Oh, may our eyes be open, Lord,  
To see our neighbors' need,  
And may our ears be kept alert  
Their cries for help to heed;  
Make keen our minds to plan the best  
For one another's good,  
That all the world shall be at last  
One friendly neighborhood.

**Offering Verse:**

I love to watch the people  
As they slowly wander by;  
In God's sight all are equal,  
Yet I've always wondered why  
Some seem so sad and lonely,  
Others gay and happy, too.  
I'd like to know the answer  
To this question, wouldn't you?

—Margaret Lewis (age 11).

**Prayer:**

Our Father, we thank thee for the beauties of nature. We thank thee for flowers—for all the flowers of the field and garden. We thank thee for the birds with their beautiful songs and their bright colors. We thank thee for mountains and sea and plains and woods. We thank thee for the peoples of the earth—the peoples of every race, every clime, every color. Thou art the Father of us all. Master and Lord, teach us to love our fellow men. Amen.

**Benediction**



## THE CHURCH AT WORK

### PEACE ACTION PROGRAM

for the  
CHURCH OF THE BRETHREN  
1936-1937

BY M. R. ZIGLER

This Peace Program has been authorized by the Council of Boards, outlined by the Manchester Faculty Peace Commission, and is being promoted by the Board of Christian Education. The Peace Action program and the following letter have been sent to the ministers of churches and superintendents of Sunday-schools where there is not a resident minister or pastor. Many of the churches have already sent in the names of the members of their local Peace Action Committees. It is hoped that within a few weeks we will have a Peace Action Committee in every local church. We are depending upon the ministers and the superintendents of Sunday-schools to carry on this program in churches where we have not received the names of the committee members. The local Peace Action Committees are composed of the minister, the superintendent of the Sunday-school, the resident of the B. Y. P. D., the presidents of Men's and Women's Work, or such other committee as the church may arrange.

The plan is definitely arranged to be a peace educational program and a program of action designed to do our part in preventing war by helping to create peace and goodwill throughout the world. The war clouds hang heavy and no one seems to know what the future holds. Let us be optimistic in the belief that war can be prevented. We are printing in connection with this article the Peace Action program and the letter that has been sent to the local Peace Action Committees through the ministers or superintendents.

We must work for peace now!

### PEACE ACTION PROGRAM

#### General Objectives

1. To develop a vigorous Church of the Brethren Peace program.
2. To co-operate closely with Friends, Mennonites, and other historic peace churches.
3. To maintain relationships with other churches and organizations designed to promote goodwill and peace as may be authorized by the Board of Christian Education.
4. That this special program shall be for a short period of time.

#### Purpose

1. To give special instruction through an every-member visitation regarding the peace position of the church and to call attention to the vows taken when entering the church fellowship.
2. To condition our membership in times of peace so that they shall be able to act together intelligently in case of war.
3. To inform every member that during the last war only those drafted men of the Church of the Brethren who could give an intelligent statement of their convictions regarding war and who could prove that they attended church regularly, observed the communion service, and helped to support the church financially were generally considered as members in good standing. Steps should be taken, there-

fore, to bring the realization of this fact to the attention of the church members.

4. To secure financial assistance from every member possible for the promotion of the Peace Program. This is understood to be a sacrificial action and must not disturb the giving to other church work, local, district, or general.

5. To put into action the truly Christian patriotic attitude of our church by a service of sacrifice in the promotion of peace rather than a sacrifice in waging war.

#### Peace Education

1. Literature is being prepared and more will be developed designed to give every member an intelligent understanding of the Biblical, historic and present position of the Church of the Brethren.

2. This literature should be distributed so that every member will have opportunity to study it and thus be able to uphold the peace position in time of peace or war.

3. This educational program is planned to make everyone aware of the fact that in peace time the church has the best opportunity to work for peace.

#### Peace Offering

##### I. Need

1. To create and distribute literature within and outside our church.

2. To promote the Peace Program through District and College Peace Institutes or Institutes on Christian World Order.

3. To provide a membership card for those who request it.

4. To send some of our best trained leaders and youth into other areas to proclaim the message of peace.

5. To co-operate with Friends, Mennonites, and other historic peace churches in promoting projects of common interest.

6. To assist, as may be determined by the Board of Christian Education, other co-operative movements designed to promote peace.

##### II. Plan

1. At the time of the every-member Peace Visitation, an opportunity should be given every member to give a cash offering for the Peace Program.

2. Every member or individual should be offered a sacrificial bank which will be placed on the table as a constant reminder for the need of sacrificial giving that our church may join with many Christians of the world in promoting peace.

3. In view of the fact that this program is so definitely in the interest of young people, it is suggested that the B. Y. P. D. or young people's class be responsible for collecting of the money bimonthly or at such times as the local church may decide.

4. It is of course recognized that every local church has the liberty to follow this plan or to adopt such other plans as will better meet the local conditions.

##### III. Type

1. This is to be a sacrificial offering to meet a crisis situation, and is planned to be of short duration. It is designed to give special emphasis and not to take the place of the regular Peace Program of the Church of the Brethren.

2. The gifts are not to be credited on the Conference Budget. The regular church program, which has always included a peace emphasis, must go forward. Otherwise this



would not be sacrifice commensurate with what would have to be made in case of war.

3. It is conceivable that every family and certainly some individuals would be able to sacrifice one cent a meal or one cent a day or one cent a week to do their share in creating peace in the world.

4. The Council of Boards authorized this special Peace Program with the understanding that money received above what may be needed for the Peace Program should be appropriated by the Council of Boards to other church interests, as missions, etc.

#### Organization

1. The Annual Conference has authorized the Board of Christian Education to supervise the Peace Program of the church.

2. The Board of Christian Education appointed the Manchester Faculty as the Peace Commission to study the whole question of peace and to make recommendations for action.

3. The District Board of Christian Education or the Board of Administration is responsible in the local District to promote plans developed by the General Board of Christian Education. Each District Board has been asked to appoint one person to be responsible for the correspondence and the development of the program in its district.

4. Each college president has been asked to appoint one person from the faculty to represent the Peace Program in the region where the college is located to assist the General Board and the Peace Commission in promoting this program through the college and districts.

5. The local churches are requested to follow the leadership of the elder and pastor in co-operation with the superintendent of the church school, the president of the B. Y. P. D. or some one selected by the young people's organization, and presidents of Men's and Women's Work where organized. These leaders will constitute the Peace Action Committee in each local congregation.

#### Work Schedule for Local Peace Action Committee

I. Study carefully the peace materials and begin using Peace Banks in your own homes.

II. Count homes and individuals and order sufficient literature from Board of Christian Education, 22 South State Street, Elgin, Illinois.

III. Prepare a list of nonresident members with their correct addresses and send to the Board of Christian Education, 22 South State Street, Elgin, Illinois.

IV. Arrange for Peace Visitation by selecting teams of two, composed of an adult and a young person, who have received instruction from the Peace Action Committee. If it is desired that the visitation be done by the official board, the young people should be represented on each team.

V. When the Peace Visitation is made to a family or an individual, the visitors should:

1. Clearly state their purpose.

2. Give opportunity for a discussion of the peace position of the church and need for special peace action at the present time. Enlist the sincere co-operation of every member of the church.

3. Give every member an opportunity to make a sacrificial cash offering for peace. The local church should send this peace offering to the Board of Christian Education, 22 South State St., Elgin, Ill., immediately after the visitation has been completed.

4. Give every person an opportunity to request a member-

ship card indicating that he is a member in good standing in the Church of the Brethren.

5. Give every family and individual an opportunity to request a Peace Bank in which will be placed sacrificial offerings to be collected bimonthly by the young people's organization or as the Peace Action Committee may direct. Suggest that this giving begin immediately after the visitation. Order banks requested and attempt to have them placed in the homes not later than Good-Will Sunday, May 17. The first collection of banks will be during the week of June 29-July 4.

6. Visitors should close the visitation with prayer for "Peace on Earth."

#### LETTER TO CHURCHES

To the local pastor, Sunday-school Superintendent, President of B. Y. P. D., President of Men's Work and President of the Women's Work—

Dear Friends:

Work for peace NOW!

You have been picked as leaders in the Church of the Brethren in your community to give of your time and energy NOW to build for peace, just as you may be asked LATER by the government to give of yourselves for war, if the present drift continues unabated.

You are aware that militaristic history is being written daily in the world, international tensions are multiplying, and political systems are clashing. Our Peace Action Program demands ACTION in the face of disturbing circumstances—action which will stir the people of this country to a realization that they must utilize all the energies and resources at their command to counteract the present trend toward war. Drifting means drifting into war.

The Church of the Brethren is historically a peace-minded church. With such a background a vigorous Peace Action Program has been launched. The enclosed leaflet is the redrafted program that you have helped to plan and that is being promoted by the Board of Christian Education through the local churches. Your leadership is needed.

Sit down together as a local Peace Action Committee free from the distractions of the world and very carefully study together so that you will be so well informed on the program that you can "sell" the peace program to the people of your community. Study step by step the Work Schedule for your committee that is outlined on the back page. That page is specifically for you.

Consecratedly feel the need for this educational program of peace yourself and then present the need and the program with enthusiasm to your church membership. Follow by giving a chance to do something about the feeling that has been stimulated by providing opportunity for sacrificial giving and continue the peace educational program as outlined.

Through the experience of one church, we have come to the conclusion that there are many people outside the Church of the Brethren who would be willing to give some money in the interest of peace through the Church of the Brethren if they are approached. Therefore, we suggest that in your planning, you arrange to interview those people whom you think would be willing to help and give them an opportunity to co-operate by giving a gift.

Remember to send the names and addresses of the non-resident members, who will not be reached by your visitation in the local community, to the Board of Christian Education, 22 South State Street, Elgin, Illinois.



The Church of the Brethren is not alone in this great peace campaign, but we are working in co-operation with other historic peace churches and organizations for a common purpose of nonviolence.

I have faith that there are enough good people in the world that together we can promote a vigorous program of peace and goodwill that will make our cause felt in the world of affairs. However, this program will take much work and diligent effort on the part of Christian people. Many of us will have to work harder and suffer more than we have ever done for the cause of peace.

Our program does not offer a solution nor a panacea to the war demon, but it does offer a highly constructive educational program in the fine art of Christian brotherhood. Energy as well as dollars spent now will help save the wasting of mind and soul as well as billions in another war catastrophe. We believe that by uniting the peace forces we can still prevent war.

May we together as members of the Church of the Brethren reach out to new frontiers of human understanding and establish a new pattern of patriotism as lived by the Prince of Peace.

Yours sincerely,



Executive Secretary, Board of Christian Education.

P. S. Be sure to send in as soon as possible the information requested on the card so that we can have the leaflets printed necessary for the visitation. We do not want to print more than what is needed and your co-operation will help us to avoid printing too many and at the same time meet sufficient copies for the demand.—M. R. Z.

### ORGANIZATION

In accordance with Section 4 under organization as you will note in the Peace Action Program, the college presidents have appointed the following regional peace directors:

Bridgewater—Dr. J. M. Henry.  
Elizabethtown—Dr. E. S. Kiracofe.  
Lunenburg—Dr. E. L. Craik.  
La Verne—Dr. Jesse C. Brandt.  
McPherson—Dr. J. D. Bright.  
Manchester—Dr. C. Ray Keim.

Also in accordance with the plan, the following District Boards have appointed District Peace directors. Indications are that within a short time each district will have a District Peace Director, appointed by the District Board of Christian Education. If for any reason this list is incomplete, will you please advise the Board of Christian Education, 22 South State St., Elgin, Ill.

California, Northern, J. F. Baldwin, 129 Rosemont Ave., Modesto.  
California, So. and Ariz., Jesse C. Brandt, La Verne.  
Florida and Georgia, Philip Lauver, R. 2, Box 748, Tampa.  
Idaho and W. Mont., Clement Bontrager, 709 E. Court St., Weiser.  
Illinois, No. and Wis., D. D. Funderburg, 2709 W. State St., Rock-

Indiana, Middle, Moyne Landis, Piercetown.  
Indiana, Northern, Burton Metzler, Nappanee.  
Indiana, Southern, Wilbur Hoover, 902 E. 29th St., Anderson.  
Iowa, Middle, Earl L. Russell, Marshalltown.  
Kansas, N. E., Ira N. H. Brammell, McLouth.  
Kansas, S. E., John L. Mohler, McCune.  
Kansas, S. W., James H. Elrod, 1154 St. Francis Ave., Wichita.  
Maryland, Eastern, Mrs. E. C. Bixler, New Windsor.  
Maryland, Middle, E. Russell Hicks, Hagerstown.  
Maryland, Western, S. K. Fike, Piedmont, W. Va.  
Michigan, S. A. Weaver, 126 Kirkland, S. W., Grand Rapids.  
Missouri, Middle, Ira Saxton, Leeton.  
Missouri, Northern, Bernice Hoover, Plattsburg.  
N. and S. Carolina, Fred E. Harrell, Relief, N. C.

Ohio, N. E., Wilbur Bantz, Thornville.  
Ohio, Southern, Roy Honeyman, R. 2, Greenville.  
Okla., P. of Tex. and N. M., Ed. R. Herndon, Weatherford, Okla.  
Oregon, H. G. Shank, Portland.  
Pennsylvania, Middle, Calvert Ellis, Huntingdon.  
Pennsylvania, Southern, John E. Rowland, Mechanicsburg.  
Pennsylvania, Western, Galen Hoffman, 904 Main St., Scalp Level.  
Tennessee, Dr. Etbel A. Gwin, 811 Earnest St., Johnson City.  
Virginia, First, Cecil Ikenberry, Daleville.  
Virginia, Northern, C. E. Nair, R. 1, Broadway.  
Virginia, Southern, C. A. Flora, Rocky Mount.  
Washington, H. D. Michaels, 4th and Sawyer, Olympia.  
West Virginia, First, Mrs. Alva Harsh, 22 Grove St., Petersburg.  
West Virginia, Second, D. F. Hines, Independence.

Local Peace Action Committees have been sent in from 179 churches. We are sorry we do not have enough space to list the personnel of these committees.

### SACRIFICIAL OFFERING FOR PEACE

It takes money to carry on a war. It will take money to promote a peace program. It will be necessary to dedicate our lives for the Peace Program more completely than those who take up arms. We will need many lives that are willing to serve in the interest of peace. Let us recall the days of sacrifice during the last war. May we be willing to do it again, but in the interest of peace.

If you will study carefully the Peace Action Program, you will note that an Every Member Peace Visitation is suggested at which time a liberal offering should be given by every member. This will pay for the literature that will be distributed and will aid in supporting some of our leaders in promoting peace within the church and outside. No one knows how long this program of sacrifice should be continued—perhaps a year or more. Therefore, to be sure of a continued financial support, we are arranging to offer each family and individual a bank into which may be placed sacrificial offerings which will be collected at certain times through the year. It is our hope that in every home and in the room of every individual who does not now live with his own family, will be a bank into which sacrificial offerings will be placed. The contribution of the Church of the Brethren toward the peace of the world will be largely determined by the response through sacrificial offerings for peace.

It is understood that this offering will not disturb our regular giving to the local church, the district or general brotherhood work. Therefore, credit can not be given on the Conference Budget. However, recognition will be given through the columns of The Gospel Messenger. The only credit that should be desired is that we make a united, sincere and honest effort that will indicate that we have done everything that the Church of the Brethren can do to prevent war. The mission and educational program of the church must not lag because of this special Peace Action Program.

## CORRESPONDENCE

### PROTESTING INCREASED ARMAMENT APPROPRIATIONS

"We, the undersigned voters and members of the Fruitdale Church of the Brethren do hereby respectfully protest any increase of the national debt for armament appropriations."

The above was signed and sent the President of the United States by members of our church to express our views of a gesture that can have but one meaning—that of bringing us nearer to war.



It is the privilege and duty of all churches to show how they feel when such an important issue as peace is at stake. The basic principle of our government is that the people shall rule themselves. How are the lawmakers going to know what we of the churches want if they hear only the side given by the munition makers, who will be sure to express their view because it means money to them. But what is done means something more than money to a Christian. It means that if we have failed in the things a church stands for, our peace, our property, our loved ones and maybe our very lives will be destroyed.

You may ask, "How will increased appropriations for armament cause war?" Did you ever see one who was the bully of the town who didn't have fistic ability beforehand? Why is carrying weapons outlawed if armed persons are not more troublesome than unarmed?

Again you may say, "I am only an individual. How could I do anything about such a large issue and against such a large force?" The church is made up of individuals. If they do not act the church is dead, and if it be dead, what good does it do and what commands of Jesus Christ have we carried out?

Let me urge upon the churches that some system be devised by which the churches can act in accord when any important decision is at stake, because it has been proven many times that there is strength in numbers.

Fruitdale, Ala.

Harry E. Miller.

### THE JOHNSTOWN FLOOD

Believing that many Messenger readers would be glad to read something firsthand about our latest catastrophe, I will endeavor to give a few facts learned from observation, the radio and the papers. Our city with its numerous suburbs is located in the southern part of Cambria County only a mile from the Somerset County line. Through its entire length flow the Stony Creek and Conemaugh Rivers, uniting their waters in the heart of the city, from which junction the river bears the name of Conemaugh as it rolls on towards Pittsburgh. The sources of these two rivers are in the Laurel Hill and Alleghany Mountains bordering Somerset County for the former, and in the Alleghenies of Cambria County for the latter. The main tributaries of the Stony Creek are Quemahoning, Shade, Paint and Bens Creeks. Ordinarily these are well-behaved streams, often getting quite low in summer time. They had just fairly gotten over a rampage caused by the breakup of the ice during which time they were out of their banks causing much concern and a lot of damage.

From the beginning of Brethren settlements west of the mountains this region has been Brethren territory, and for more than 125 years the name Conemaugh Valley familiar in Brethren history. Heavy rains fell almost continuously during much of Monday, the 16th, and all of Tuesday, the 17th, until 10 P. M. Melting snows in the mountains and also the melting of remaining snowdrifts added their volume to the roaring torrents down the river valleys which early on Tuesday began to overflow their banks all along their courses, wrecking villages along their way, tearing bridges off their abutments, washing away fine farming bottoms and greenhouses, leaving desolation in their wake.

The crest of this life-destroying, home-wrecking, muddy torrent was reached shortly after midnight, Wednesday morning, the 18th, when the height above the main street of our city is said to have measured eighteen feet and in lower Cambria City, twenty-five feet. This latter depth was

probably caused by the damming up of railroad cars and general debris. This is said to be as deep as were the waters in the flood of 1889, but because the waters did not come in a rush, the loss of life was comparatively small and not so many large buildings were washed away. All power went off and the city and surrounding community was in utter darkness. Telephone and radio service ceased and street cars were in some cases washed away. Thousands spent a terrible night in darkness and chilliness on second and third floors and on roofs, not knowing whether the water was still rising or ebbing. Here one could make a long and pitiful story, but I must forbear.

Readers of the Messenger will wonder how fared the Church of the Brethren, and to tell this is my main purpose in writing. All five of our churches in the city, Conemaugh, Morrellville, Moxham, Roxbury and Walnut Grove, being located on high ground, were not reached; and so we suffered no loss. Neither do we know of any members losing their lives. However, brethren engaged in business in the smitten district naturally suffered great loss. Among these should be mentioned E. P. Blough, W. L. Brougher and Harry Wertz. Members whose homes were in the flooded area of course suffered in the loss of property. The fine, large and comparatively new church of the First Brethren on Napoleon St. suffered great loss. Nearly all the large fine churches are located on the downtown district and their losses are said to range from \$25,000 to \$50,000 in each case. Also all the big stores are in the same district, and so is the P. R. R. station, the city hall, the parks, post office, Y. M. C. A., Y. W. C. A., both steel mills, most of the largest schools, dairies, banks, several cemeteries, one hospital, funeral parlors, fire halls, auto salesrooms, etc. We lost six bridges, which puts the city to great inconvenience. It will cost a million dollars to replace these, some say. Some estimate a million has been lost in automobiles. Almost all plate glass fronts have been smashed in and stores filled with mud, trees and rubbish of all kinds. A number of days we had no papers and no mail, and the streets are still dark. Hospitals are overcrowded, schools will have to be indefinitely closed in many cases, and the churches will require a general overhauling.

In the matter of losses I can only state what our papers now give since they are again functioning in a small way. Both by radio and other papers the death toll was put too high. Our county coroner announces eleven fatalities by drowning—eight in the city and three in the county area. Perhaps a half dozen more came to their end in other ways. Due to a scare created by a false alarm that the large Quemahoning Dam had broken, urging people to flee to the hills, several deaths resulted from heart failure. In money loss the figures have varied from \$30,000,000 to \$50,000,000; but the assessor places it at \$28,500,000, not counting the loss in bridges, churches and city property. Refugee centers have been established in many places and a number of commissaries are busy giving food and clothing to homeless and needy. One estimate is that 60,000 are helped in this way. About 2,000 guardsmen are on the job keeping order and from 6,000 to 7,000 WPA workers and CCC men from all around the surrounding counties are here shoveling us out of the mud. The Red Cross has charge of their end of the work and have things in good shape, food is plenty for the time being. As yet there is no epidemic, and people are cautioned to guard against sickness by boiling water and milk.

"Down, but not out!" is the slogan from the mayor on



down. We will build a better Johnstown. The morale of the people is fine, but at the same time we realize our utter inability to rebuild without help from some source. Our city had been exceptionally hard hit by the depression. Many of the business places are already open for business in a small way. A trip through the stricken area, such as I made yesterday, almost makes one's heart to fail. Such destruction of the finest and best that folks generally have in the lower story was all ruined. Fine pianos by the hundred are worthless. I think I have written enough. Maybe too much. Pray that our faith and morale fail not. This was written March 24, a week after the St. Patrick's Day Flood. Johnstown, Pa. Jerome E. Blough.

### THE MISSIONARY, EDUCATIONAL AND DISTRICT CONFERENCE OF NORTHWESTERN OHIO

The Annual Missionary and Educational Meeting of the District of Northwestern Ohio of the Churches of the Brethren was held in the Dupont church. The elders of the district met in session at 1:30 P. M., on Tuesday, March 17, with N. I. Cool as moderator and Ralph R. Hatton as clerk.

At 7:30 P. M., the church was filled for a missionary service with George Throne as moderator, and an address, "Impressions From a Trip to the Mission Fields," by Bro. C. D. Bonsack of Elgin, Ill. This address challenged churches, as well as individuals to a deeper consecration of lives and tithes to the cause of saving the world for Jesus Christ.

On Wednesday morning, March 18, the annual missionary service under the direction of the District Mission Board was held, with Bro. J. J. Anglemeyer as moderator. Bro. D. O. Cottrell, pastor at Bellefontaine gave a very strong address on the subject: "The Possibility of a Mission Church." His address gave a challenge to our district to go out and establish more mission churches, showing that in most districts the mission churches have grown much faster than some established churches. Bro. Anglemeyer then announced that the Toledo church, which has been a mission church for twenty-one years, had on Jan. 1 become a self-supporting church. This announcement caused a great joy to come into the hearts of all present. Bro. C. D. Bonsack then delivered the annual missionary address on the subject: "The Challenge of the Mission Task." After this powerful address and challenge had been presented the annual offering for the Home Mission Board of the district was received, which was \$257.46 and we are glad to report that this was the largest home mission offering for a great many years.

At 1:30 P. M. the Educational Board had charge, with the worship conducted by Mrs. S. L. Cover of Marion. Bro. Dewey Rowe, pastor of Lick Creek church, gave a fine, inspiring address on the subject: "Teachers and Teaching." Sectional meetings were held from 2:20 P. M. to 3:20 P. M. with the following groups: Missionary Education, in charge of Mrs. S. L. Cover and Mrs. Eva Whisler; Peace and Temperance in charge of Ralph R. Hatton; The Church School, in charge of H. H. Hendricks; Worship and Music, in charge of Orville Nofsinger and Mrs. Hazel Loutenizer.

The Women's Work conducted the service at 3:30 P. M. with an address, "After the Similitude of a Palace," given by Sister Anetta Mow, from Elgin, Ill. This address was illustrated with girls dressed up in costumes that had been brought from our girls' boarding schools in various mission lands. At 5:30 P. M. a Mothers and Daughters' fellowship supper was enjoyed in the church dining room in

the basement. The business meeting of the Women's Work was held and a missionary play, "Nanu Waits," was given by the young people of the Defiance church.

The annual educational address was given in the evening at 7:30 P. M. under the direction of District Board of Christian Education by Bro. C. D. Bonsack on the subject: "The Necessity for Christian Education."

On Thursday morning at 9:00 A. M. the District Conference opened with Bro. J. L. Guthrie as moderator, Bro. Ralph R. Hatton as reading clerk, and Bro. J. F. Hornish as writing clerk. The moderator for the 1937 District Conference was elected, Bro. J. J. Anglemeyer, with Bro. S. L. Cover as reading clerk.

The credential board presented their report which showed 47 delegates seated from the various churches with a total membership of 3,078 members. This total membership it was explained, entitled the district to two delegates on Standing Committee, which increase in membership caused rejoicing on the part of each one present. Brethren A. P. Musselman and Ralph R. Hatton were elected, with Brethren J. L. Guthrie and J. F. Hornish as alternates. Encouraging reports were given by the various boards of the district. The meeting closed at 3:00 P. M. with everyone feeling that the district had enjoyed one of the finest district conferences in many years. The Dupont church certainly did all in their power to make each one feel welcome, and to care for our physical needs through the days and nights of the meeting.

Ralph R. Hatton,  
Toledo, Ohio.  
Reading Clerk.

### THE PEACE DEPUTATION VISITS LA VERNE COLLEGE

The Peace Deputation sent out under the auspices of the Peace Commission and the Board of Christian Education came to La Verne March 23 and 24. The time available for publicity had been short and the actual hour of arrival uncertain up until shortly before the date set. Nevertheless a meeting had been scheduled and Dr. Keim and Dr. Cordier were rushed immediately from the train to address the group already in waiting to hear them. The students and friends had gathered in a special chapel service at eleven o'clock and the opening exercises were just being concluded as the speakers were ushered onto the platform. Dr. Keim was introduced and extended to us greetings from Manchester College. Dr. Cordier was then introduced and held the closest attention of his audience as he laid out before us the details of the development of significant world situations. The Peace Deputation was with us. Their desire and ability to lead us in intensive thought on the issues involved were evident. The two days gave promise of real help in a vital problem.

The days were busy ones for the deputation, as they spent the daylight hours and many far into the night in speaking and in conference. In all there were given four public addresses, three semi-public addresses and two group conferences on the campus and two addresses off the campus. Their remaining free time was filled by individual conferences with students and interested friends. Dr. Keim developed for us the peace philosophy and explained the "peace action" plan for our church. Dr. Cordier dealt with the international situation and its implications.

Student interest was effectively stirred. The questions at issue pervaded many of the classrooms, crowding out the lessons of the day. Again we were brought face to face



with the impending danger of conflict, with the delicate balance in a world of antagonisms, and with a need for active participation; if those who are interested in the cause of peace are really to serve that cause. The young people were anxious to know the part which they may play in the cause and it is to be hoped that their enthusiasm will not wane in the face of the reality of the struggle.

The visit of Dr. Cordier and Dr. Keim was greatly appreciated. It was the beginning of an answer to the growing desire on the part of our youth to assist in making over our present world order into one more in harmony with the teachings of Christ. May we older ones be seized with the same enthusiasm and zeal for a great cause.

La Verne, Calif.

J. C. Brandt.

### FLOOD CONDITIONS IN LEWISTOWN, PENNSYLVANIA

Lewistown was one of the cities in Pennsylvania to suffer considerable damage from the March flood. The Juniata River, which flows by the city, reached a height of fifty-one feet.

From newspaper accounts, between 3,000 and 4,000 persons were driven from their homes. Conservative estimates place the property loss at four million dollars. The loss to eight hundred private residences is tremendous. In addition to this loss, the community will suffer severely through a loss in wages, due to the heavy damage done to the Viscose Silk Company. This plant employs five thousand persons, and we are told that it will be weeks before this industry will operate again.

For a few days the city was without light. Though the flood occurred eleven days ago, the city is still without gas, and will be for at least another week. Fortunately, the water at no time was cut off, and was not contaminated. No epidemic has developed.

Fifteen families of our church had water flowing over their first floor; a few of this number had water on their second floor. One of our church families had water, not only covering the roof above the second floor, but even flowing above the chimney. Some of our families have suffered considerably in damage done to property and to furniture. A large number of our members are employed at the Viscose Company, and since it is closed for the present, the financial loss in our membership is considerable.

Relief agencies working in the city are meeting the situation, to the extent of clothing and feeding the needy. Shelter was given to the homeless, and thus acute suffering was prevented in the community.

Our church and parsonage were not in the flooded area.  
Lewistown, Pa.

H. B. Heisey.

### CRITICISM

If each of us would just pause long enough before criticising, and repeat these words, "Is my criticism just? Am I all right myself?" I think criticism would never be uttered against a soul. Too often we do not see our own faults, even when other people seem so terrible!

If only our places of worship were filled with boosters instead of knockers, there would not be so many small churches and empty pews. In order to be a booster for the kingdom, I earnestly believe we have to be filled with the love of God. It does seem sometimes that so-called Christians possess a very small per cent of this power.

Criticism does not hurt the progress of some folks; but

in the case of others, it crushes their very hearts and lives. So it behooves each of us to try and live above even just criticism, and to do our very best not to criticize others.

Coffeyville, Kans.

Mrs. Melvin Funk.

### FLOYD HOLMES SINE

Floyd Holmes Sine was born in West Virginia June 9, 1869, and passed peacefully to his quiet rest March 16, 1936. His age was 66 years, 9 months and 7 days. His death followed a brief but severe illness caused by an attack of the flu. Bro. Sine experienced much suffering for some time owing to heart trouble but bore his pain with much patience and fortitude.



Before leaving Virginia, Sallie R. Baker joined her hand and heart with his in establishing a new home. This happy union continued in unbroken fellowship for thirty-nine years lacking only eight days. As the years went by, children came to brighten the home and gladden the hearts of the parents: Leo, Zona, Eula, Eston and Paul.

Soon after marriage the young couple accepted the challenge of the pioneer and turned their faces westward, settling in Arizona in April of 1897. They lived in various places in the Salt River Valley, but most of the time they resided in Glendale. Bro. Sine engaged in

various occupations and spent much time and energy in business, becoming well known in commercial circles. However, he was not a man of the world and his chief interest was not in worldly things or worldly organizations. He was a man of God, finding an expression for his devotion to Christ through the Church of the Brethren of which he was a faithful member for thirty-five years. The church early recognizing in him a special aptness for Christian service called him to the deacon's office in 1908. He was especially active in the local congregation having served eleven years as Sunday-school superintendent and several terms as trustee. He also filled the office of treasurer for a long period of time and helped in many other ways.

He leaves to mourn his going his devoted companion, Sallie R. Sine, the children, Leo Sine, Zona Truman, Eula Kurtz, and Paul Sine, all of Glendale and Lloyd Easton Sine of Yuma, Ariz; also two grandchildren, three brothers and three sisters. Besides these, there are other near relatives and a great number of very dear friends. He was always a lover of the full gospel of Christ and trusted implicitly in his Savior. His religion meant something. He was a man of conviction yet tolerant of others' views.

The funeral was held at the Glendale church in charge of the writer. Interment was in the Greenwood mausoleum, Phoenix.

Glendale, Ariz.

E. E. Barnhart.

### PASSING OF BLANCH B. BARNHIZER

Blanch B. Hildebrand, daughter of Simon and Ann Gantz Hildebrand, was born Dec. 19, 1861, on a farm near Polo, Ill. Here she grew to womanhood. On Dec. 17, 1885, she married Chas. M. Barnhizer.



They established their home in the same community living most of the time on the home farm of her parents. In 1911 they moved to La Verne, Calif., where they built their home. The husband and father passed away suddenly on May 25, 1923. This was a hard blow, but with characteristic courage she went bravely forward. For the past eight years she had made her home with her daughter, Mrs. Lefever, at Compton, Calif.

In January, 1936, she was stricken with paralysis which left her helpless, and though she knew her family she was unable to talk. She was tenderly cared for in the hospital for six weeks, and it was here she died on March 14, 1936. She was the last of a family of nine children. She leaves three daughters: Mrs. Ira Butterbaugh of La Verne, Mrs. M. E. Garber of Pasadena and Mrs. D. Welty

Lefever of Compton; and one son, Robt. C. Barnhizer, of Pasadena.



There are eleven grandchildren and four great-grandchildren who cherish the memory of a wonderful mother and grandmother.

She had been a member of the Church of the Brethren since young womanhood, and was a loyal supporter of the church. She lived a busy, active life until five years ago when her health began to fail. She gave unreservedly of her time and strength in helping others in times of sickness or need. She always lent her support to any project for the welfare of church or community. She organized and was the first teacher of the mothers' class (now Friendship class) of the La Verne congregation.

She had a victorious faith which triumphed over trials and discouragements. Her life was an inspiration to many. She came to the end with her house in order and ready to meet her Master.

Funeral services were held at Pomona by her pastor, Bro. G. K. Walker, with Bro. E. M. Studebaker assisting. The 23rd Psalm, a favorite of hers, was used in the service. She was laid to rest by the side of her husband in Evergreen cemetery, La Verne.

La Verne, Calif.

Mrs. Ira Butterbaugh.

## MATRIMONIAL

**Bowers-Egbert.**—By the undersigned at the Elkhart City church, Feb. 23, Paul Bowers of Elkhart and Ruth Egbert of South Bend.—G. W. Phillips, Elkhart, Ind.

**Charlton-Wingerd.**—At the home of the bride's aunt, Mrs. Ruth Statler, by the undersigned, Feb. 16, 1936, Mr. William Allen Charlton and Miss Irene Virginia Wingerd, both of Pasadena.—Forest S. Eisenise, Pasadena, Calif.

**Douglas-Woody.**—At the home of the bride's parents, by the undersigned, March 20, 1936, Russell James Douglas and Dorothy Grace Woody, of Los Angeles, Calif.—J. Z. Gilbert, Los Angeles, Calif.

**Hamman-Eller.**—By the undersigned at his residence, March 7, 1936, Carl Hamman of Perrysville, Ind., and Miss Mary M. Eller of Cerro Gordo, Ill.—W. W. Peters, Champaign, Ill.

**Hoffman-Zobler.**—At the home of the bride's parents, by the undersigned, Jan. 1, 1936, Jesse K. Hoffman and Minerva May Zobler.—V. N. Zobler, Lancaster, Pa.

**Petry-Zook.**—At the home of the bride's parents, Mr. and Mrs. Horner Zook, Feb. 23, 1936, Bro. Morris Petry and Miss Mildred Zook, both of Surrey, N. Dak.—Ralph R. Petry, Cando, N. Dak.

**Phillips-Hartsough.**—By the undersigned at the Rock Run church, March 15, Paul Phillips of Goshen and Rachel Hartsough of Millersburg, Ind.—G. W. Phillips, Elkhart, Ind.

**Price-Pineo.**—By the undersigned at the church, Jan. 25, 1936, Bro. Elvo Price and Sister Evelyn Pineo, both of the Laton congregation.—John H. Price, Laton, Calif.

**Ziegler-Hewitt.**—By the undersigned, father of the groom, on March 5, 1936, Charlie W. Ziegler and Miss Marjorie Cuba Hewitt of Kelvington, Sask., Canada.—I. M. Ziegler, Vidora, Sask., Canada.

## FALLEN ASLEEP

**Bailey,** Hiram, born Aug. 25, 1858, in Yancy County, N. C., died at the home of his son, Charles, at Erwin, Tenn., March 9, 1936. His wife preceded him ten years ago; six children survive. He united with the church of the Brethren in early manhood and was faithful until death. Funeral services by the writer with interment at Erwin, Tenn.—Jesse L. Clarke, Jonesboro, Tenn.

**Bowman,** Mrs. Sadie Weller, daughter of William and Anna Sellers Weller, was born in Somerset County, Pa., July 24, 1876. In May, 1900, she was united in marriage with Calvin Bowman, then a teacher in the Crafton public schools. In this capacity and in later years as principal, Bro. Bowman served until he was pensioned over one year ago, when they made Johnstown their home. Though living eleven miles from the Greenfield church, they were regular and faithful members and loyal supporters of the church. Sister Bowman accepted Christ as her Savior when sixteen years old and lived faithful until death. She was released from pain and suffering Feb. 5, 1936. Her husband and many friends mourn her passing. Interment near Somerset, Pa. Services conducted by the writer, assisted by Bro. John D. Ellis, pastor of the Moxham church, where they so pleasantly enjoyed worship her last few months of life, and Bro. N. M. Shideler, pastor of the Pittsburgh church, where she formerly had her membership.—Alen B. Royer, Johnstown, Pa.

**Bricknell,** Mrs. Lydia Miller, died at the hospital in Rockford, Ill., March 1, 1936. Her age was 92 years, 2 months and 2 days. Mrs. Bricknell was born Dec. 28, 1843, near Mt. Morris, Ill., and lived her entire life not far from that place. For the major part of her life she was a loyal member of the Church of the Brethren. She was the mother of nine children, five of whom are still living. Mrs. Bricknell found time to read much in her Bible and the church literature. Though her eyesight and hearing failed her in late years her mind was exceptionally clear and alert until the end, which came as the result of a fractured hip. The funeral was in charge of her pastor, D. Funderburg, assisted by F. E. McCune. Burial near Mt. Morris.—D. D. Funderburg, Rockford, Ill.

**Burton,** Beatrice, daughter of Kyle and Effie Henard, was born May

31, 1910, and died March 12, 1936. She married J. K. Burton and to this union was born one daughter. In 1930 she became a member of the Cedar Grove Church of the Brethren to which she remained faithful. She leaves her husband, one daughter, mother and father, and two sisters. Funeral services at Cedar Grove by the pastor, Frank Isenberg, and M. C. Shull and Jesse Henard. Burial at the church cemetery.—Martha Sizemore, Rogersville, Tenn.

**Dellinger,** Sarah, nee Barb, born Sept. 16, 1870; she died March 22, 1936. Oct. 13, 1888, she married Bro. Wm. F. Dellinger. To this union ten children were born, eight of whom survive with the husband and forty-three grandchildren. She was a faithful member of the Church of the Brethren for many years. Funeral services by Eld. J. Carson Miller, with burial in the Powder Springs cemetery.—Mrs. J. D. Wine, Forestville, Va.

**Fish,** Marie Weimer, wife of Theodore W. Fish, died at the Elkhart general hospital March 3, after giving birth to twin girls. She was 29 years of age and was the daughter of Ellsworth Weimer of Wabash County. Her mother died some years ago. After her graduation from Manchester College in 1929 she taught music and art in her home high school at Converse, Ind. Upon her marriage in 1930 she came to Elkhart, and identified herself actively in church work, serving in various capacities. She was a member of the church from girlhood. Her husband is the choir director of the Elkhart City church. Besides her motherless babies, her companion, father and stepmother, she leaves three younger sisters. She was held in the highest esteem, and her sudden death visibly affected not only the church but entire city. Funeral services by the writer in the Elkhart City church. A second service was held at her home community at the Wabash County church with interment at that place.—G. W. Phillips, Elkhart, Ind.

**Gibble,** Sister Mary M., nee Bicksler, born March 8, 1869, and died in Palmyra, March 6, 1936. She married Harry S. Gibble Oct. 11, 1890. Two sons and two daughters were born to them; the oldest son was killed in the World War. The husband, one son and two daughters, a brother and sister survive. She with her husband united with the Church of the Brethren April 25, 1895. Funeral services in the church by Elders F. S. Carper, J. H. Longenecker and J. C. Zug. Interment in the Spring Creek cemetery, Hershey.—Mrs. Moses Groy, Palmyra, Pa.

**Gruber,** Sister Lizzie (Erb), died Feb. 22, 1936, at her home in Palmyra, aged 70 years. She was a faithful member of the church, an active member of the Sunday-school and Aid Society as long as her health permitted. She underwent a serious operation last winter. On the day of her death the husband, Bro. Amos Y. Gruber, suffered a stroke and died March 8. His age was 72 years. They had planned to celebrate their golden wedding this coming June. Five children were born to them, one son and four daughters; one daughter preceded them seven years ago. Funeral services in the church in Palmyra by Eld. F. S. Carper, assisted by the home ministers, with burial in the Spring Creek cemetery at Hershey.—Mrs. Moses Groy, Palmyra, Pa.

**Harris,** Morrison Francis, was born on Feb. 14, 1864, at Geneseo, Henry County, Ill. He passed away March 5, 1936, at the age of 72 years and 20 days. Bro. Harris was the son of Elia and Mary Harris. As a young man he emigrated with his parents to Des Moines, Iowa. He was married to Jennie Harris on March 1, 1885. To this union eight children were born; three boys preceded him. Bro. Harris united with the church of the Brethren at the age of twenty-three years and a year later was called to the deacon's office; in this office he served as long as his health permitted. He remained faithful to the Lord's cause until death. He homesteaded near Kenmare in 1897 and lived in and near Kenmare ever since. Bro. Harris leaves his wife and five children, one brother and one sister, twenty-four grandchildren and six great-grandchildren. Funeral services were held from the home of his son-in-law, Eld. Jorgen Boe, conducted by the writer, and interment was made in Rose Hill cemetery.—Chas. A. Zook, Minot, N. Dak.

**Herman,** Bro. Jacob, formerly of Mt. Joy, born March 3, 1867, died Feb. 26, 1936, in the Lancaster County hospital. He was a member of the Brethren church. He is survived by one son, one daughter, four grandchildren and three sisters. Funeral services at Landisville by Eld. Nathan Eshelman.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

**Loucks,** Bro. John E., died in his home in York, March 13, 1936, aged 63 years. He is survived by his widow, Sister Sallie Frantz Loucks, and eight children. He was a faithful member of the Church of the Brethren for a number of years, having previously been a member of the Lutheran church. He was a charter member of the newly organized Madison Avenue church in York, where the funeral services were conducted by the undersigned, pastor.—M. A. Jacobs, York, Pa.

**Rhoades,** Wm. W., aged 65 years, died on March 11, 1936, at Toledo, Ohio, after an illness of two days. He had lived in Toledo for the past eight years, being a member of the First Church of the Brethren. He leaves his wife, Emma, a son and a daughter, two sisters, one brother and seven grandchildren. Services by the undersigned, the pastor, with burial in Memorial Park.—Ralph R. Hatton, Toledo, Ohio.

**Smith,** Sister Susan (Mark), widow of Joseph Smith, died Dec. 27, 1935, aged 91 years. She was the oldest member of the Palmyra church. Her two children, a son and a daughter, preceded her. Services in the church by Elders J. H. Longenecker, J. C. Zug and F. S. Carper. Interment in Palmyra cemetery.—Mrs. Moses Groy, Palmyra, Pa.



## CHURCH NEWS

### COLORADO

**Antioch.**—On account of several families moving away, leaving vacancies in different offices, we met in council the third Sunday in February. Bro. Sollenberger of Denver, our elder, met with us and as his time was limited he was able to preach one sermon besides conducting the council. Letters of five were granted. We are sorry to lose these church workers from our midst. Our crowds have been very small during the winter months, but we sincerely hope they will increase this summer.—Mrs. Don Hylton, Yoder, Colo., March 24.

### IDAHO

**Nampa.**—The district meeting of Idaho and Western Montana will be held at Nampa April 29 to May 1. On that account the love feast will be a week earlier, April 22. All isolated members, please take notice and come. We desire a full attendance of the membership.—H. H. Keim, Nampa, Idaho, March 19.

### ILLINOIS

**Decatur.**—We will have pre-Easter services concluding with a communion on Monday evening, April 13. Bro. Grant McGuire from Bethany Biblical Seminary comes to us each weekend until June 1 and will be us for these services. During summer vacation Bro. McGuire will be us the entire time. The Sunday-school is keeping up its enrollment; the young people have a contest on for bringing in new scholars. The Aid Society has been quite active during the winter months doing quilting. We almost always have patients at hospitals in the city to visit and cheer. The union sunrise Easter services are always attended here by large numbers, being held on the hillside at the lake front.—Anna E. Shearer, Decatur, Ill., March 25.

### INDIANA

**Anderson.**—We are looking forward to the visit of Bro. D. W. Kurtz May 10. The Mary and Martha class sponsored an old-fashioned service last Sunday evening, bringing to mind the custom of the Brethren church fifty years ago. Five ministers sat behind the pulpit and five deacons occupied the long seat in front. Electric lights were discarded for kerosene lamps and the songs were lined by the song leader.—Callie Spearman, Anderson, Ind., March 23.

**Bachelor Run church** met in council March 4. The work here has been moving along nicely. The district workers' conference will be held here March 27. The men's organization decided to rent thirty-four acres of corn land which will be used for church expenses. They also have been remodeling and painting the church basement.—Mrs. Glen Booth, Flora, Ind., March 18.

**Eel River.**—The young people were divided into four groups, each group giving a program and each seeing who could have the largest attendance. As a result three groups gave entertainment and an oyster supper to the whole group. The group giving The Eleventh Mayor was asked to present the play at Wahash on March 28; they have given it a number of times. March 15 the Madrigal club of Manchester College gave an hour of music, directed by Bro. Dan Boyer. Following we had a fellowship dinner at the church which all seemed to enjoy, especially the young people. The Aid Society is doing a good work, quilting, sewing and embroidering. They have also given sale dinners and bought a new rug for the church. We have been having a good attendance with twenty-eight workers present at the last meeting. The church decided to get the new church hymnal. The treasurer's report shows the church out of debt. We missed only one Sunday service during the cold weather. We decided to have a mother and daughter meeting sometime in May.—Mrs. Emma Freed, Claypool, Ind., March 25.

**Elkhart Valley church** met in council on March 27. The love feast will be held on May 21. Our delegates to Annual Conference are Brethren Frank Kreider and Henry Roush, with Bro. Russell Stutsman, alternate.—Mrs. Anna Bechtel, Goshen, Ind., March 30.

**First South Bend church**, together with other churches of the city, particularly of the south side, is seeking to help build the moral and spiritual life of our city. We joined with the south side churches in a union Thanksgiving service. A union Good Friday service will be held in our church with the pastors and others participating. The church held a watch night service with a moving picture and social hour in the basement, followed by an impressive devotional service in the main auditorium during the last hour of the old year. Our pastor, Bro. Richards, recently had charge of a week's morning devotional broadcast over the local station, under direction of the Council of Churches. The church choir, under the leadership of Mr. Detweiler, is making a splendid contribution to the worship services of the church. The church recently refinanced its debt at a saving of a few thousands of dollars and putting its payment on a more systematic basis. Last summer the men of the church repainted the parsonage. The Ladies' Aid will soon repaper the upstairs rooms. A committee is at work preparing a local church booklet for members and others interested. It will carry information concerning the whole setup of the church, together with its background and outside relations. A number of our members are in the midst of an every member visitation. We are preparing for a pre-Easter meeting of ten days with Eld. J. W. Lear of Chicago as the speaker. To this we are looking forward with anticipation. The men of the church are planning a potluck sup-

per meeting soon, when the ladies of the church will also be present to hear Rev. L. S. Ashley, pastor of Central Christian church, Elkhart, speak on his trip to Europe.—Mrs. C. L. Miller, South Bend, Ind., March 21.

**Loon Creek church** met in council March 18. Our love feast will be on April 10. Our pastor, Roy B. Teach, is giving a Lenten program each morning and evening until Easter. The church decided to hold a Vacation Bible School this summer, the date to be determined later. Our church with five others met with the Salamonie church Feb. 28 for the national prayer day. Several from our community went to Manchester to hear Kagawa. Our achievement offering, taken Feb. 23, was \$50.48; total for the year, \$180.60 which places us on the honor roll. A new feature this year is a bulletin service which is greatly appreciated. We were favored by the presentation of a missionary program by the Garners and Bjorklunds on Feb. 23 and by the Wamplers, returned missionaries from China, on March 1. We are expecting Brother and Sister Oliver H. Austin to hold our revival campaign sometime this fall.—Mrs. Elizabeth Lahr, Huntington, Ind., March 21.

**Peru.**—Jan. 6 our church began a church loyalty campaign, uniting with the other Protestant churches in a week of union prayer meetings held in the First Christian church. Our people responded in a splendid way to the training school held in the Evangelical church. Our minister, as is his yearly practice, had a question box and sermon topic box during January for the benefit of our congregation. Bro. Holly Garner, missionary from India, gave us a missionary sermon on Feb. 16 which was very much appreciated. Feb. 26 we began our Lenten program. Pre-Easter evangelistic services will begin March 29, conducted by Bro. Ralph Rarick of Mexico. Our minister is away at present in a revival campaign near Hartford City. We will have a love feast on Thursday, April 9. As has been our practice for several years, we will have sunrise services at 6 o'clock Easter morning. We are eagerly looking forward to Holy Week with its noonday meditation period in the church. Organ music, softly played, and an abundance of flowers lead us into a closer appreciation and understanding of the suffering of our Lord, and better prepare us for the Easter season.—Mrs. Daisy Peters, Peru, Ind., March 24.

**Pipe Creek church** met in council March 12. It was decided to hold our communion June 6 beginning at 7 o'clock. The yearly report of the Aid Society showed much helpful work accomplished and a nice sum of money realized through quilting and other work. Bro. Moyné Landis of Sidney will assist in revival services in August. The five churches forming our joint Sunday-school group secured Bro. Bon-sack for a three-day meeting which was held at the Mexico church March 13 to 15. Quite a number from here attended these services and found his talks and pictures interesting and instructive. Bro. Kearney Eikenberry of Marion preached for us March 22.—Martha O. Hessong, Peru, Ind., March 23.

### IOWA

**Council Bluffs.**—We are happy to have Brother and Sister Homer Caskey and family back with us. March 4 we had a birthday service with sixty-three present. We had an enjoyable evening. Mrs. Caskey was elected Sunday-school superintendent. Our young people's group is planning a play for Easter Sunday. Since our last report one has been baptized in our church. We are planning our love feast for the Thursday before Easter.—Mrs. John Stoker, Council Bluffs, Iowa, March 21.

**Des Moines.**—The Christmas program by the children was given on Sunday morning, Dec. 22. In the evening the cantata, Music of Bethlehem, was given by our choir. A beautiful reproduction of The Holy Family by Knaus was made by our pastor; this was large enough to fill the entire space between the two windows directly behind the pulpit. Original scenes of the shepherds and wise men were also reproduced with colored cellophane, making an impressive and inspirational decoration for the church. A watch night prayer meeting was held for those who wished to attend. Bro. Shenton has participated several times in the morning worship program given over one of our local radio stations. New hymnbooks were purchased for the church through the donations given by individuals, the Ladies' Aid and Dorcas club. The dedication service for these books was given by the choir and orchestra. We are enjoying the help of the orchestra which was recently organized and is being directed by Mrs. Ray Emmert. We were abundantly blessed during the cold weather in that it was not necessary to discontinue services. After our coal supply was exhausted services were held in the church basement which is warmed by gas heaters. The Ladies' Aid has been meeting regularly throughout the winter. Our missionary meetings, discontinued for several months, will be held again beginning this month. Five new members were baptized March 7. Our quarterly members' meeting was held March 8. The consideration of a pastor was taken up and we are very happy to have Brother and Sister Shenton continue with us for the next two years, beginning Sept. 1. We have chosen May 11 for our yearly church night get-together and Sunday evening, May 17, for our love feast.—Mrs. L. L. Long, Des Moines, Iowa, March 21.

**Iowa River church** met March 15 for the regular services, after having a long vacation on account of the unusual amount of snow and the roads being hlocked for weeks. A basket dinner was served at noon and the council was held in the afternoon. Beginning April 1 Sunday evening services are to be held at the different homes. June 1 we are expecting our new pastor. The love feast was set for May 20 beginning at 7:30. Paul Nicholson was elected on the trustee board. Brother and Sister Keedy were chosen delegates to Annual Confer-



ence. Our quotas to the Old Folks' Home and the Board of Religious Education were paid up in full. Our Aid plans to meet March 25 for the first time since Jan. 15.—Mrs. Lulu E. Duft, Marshalltown, Iowa, March 24.

**Mt. Etna.**—In spite of the extreme cold weather and snow-blocked roads, services have been held each Sunday at our church, even though the attendance was small. Our pastor's son and daughter, Meredith and Ruth Rogers, who are attending McPherson College, spent the holidays with home folks. We greatly appreciated the wonderful message Bro. Meredith brought us one Sunday morning on The Philosophy of Life. At our recent council meeting Sunday-school officers were elected for six months, with Sister Doris Gossard, superintendent, and Sister Mildred Brown, assistant. Our Ladies' Aid has been meeting regularly each month with a fair attendance. The men of our church are planning to rent a piece of ground and raise corn, hoping to help out our hudget in that way.—Mrs. Clare Cummings, Corning, Iowa, March 21.

**Panther Creek.**—We met in a business meeting March 5. Dale Emment was chosen church clerk and the writer, correspondent. We are looking forward to the coming of Bro. Paul Studebaker to conduct our evangelistic services in June. Our Sunday-school, under the leadership of Roy Messamer and Martin Stine, is doing splendidly. The Sunday evening services are conducted by different classes each for a month at a time. The Ladies' Aid, assisted by the men's organization, is going to remodel the church basement, making it easier to serve at the banquets which are always largely attended.—Mrs. C. G. Vicks, Adel, Iowa, March 24.

**Sheldon.**—The church held its council meeting March 21 and elected Sunday-school officers and attended to other business. The communion will be held on April 10.—Mrs. J. R. Kimmel, Sheldon, Iowa, March 25.

## KANSAS

**Bloom.**—Since our last report we have enjoyed a season of spiritual

refreshing in a revival meeting conducted by our pastor as evangelist, and Bro. W. D. Ikenberry of Quinter, Kans., music director. Appreciative audiences enjoyed the gospel messages in sermon and song. As a visible result of these meetings four young people were baptized and one awaits the rite. In their business meeting the Ladies' Aid re-elected officers for another year: Mrs. Edith Keller, president and Mrs. Bertha Oxley, secretary. The Aid recently served a dinner to a farmers' co-operative meeting and as a result took in \$28. Our church met in council March 9 and re-elected officers for another year: G. W. Weddle, elder; A. C. Keller, clerk; C. C. Weddle, treasurer and trustee; T. C. Miller, Messenger agent; Edith Keller, correspondent. We decided to hold our love feast April 10.—Mrs. Bertha Oxley, Bloom, Kans., March 24.

**Maple Grove church** met in quarterly meeting March 7. The date set for our love feast is April 25. An offering was lifted for our county Sunday-school work. We have again placed the Messenger in 75 per cent of our homes. Since our last report a Men's Work movement has been organized. The group cut wood for the church and the pastor several days last winter. March 1 being moving time in our locality we secured a house closer to the church for our pastor and the Ladies' Aid sponsored a surprise for the pastor and family in the way of a food shower. There were many contributions of food and the evening was spent in good fellowship.—Lizzie Miller, Norcatur, Kans., March 14.

**Ottawa church** will hold its communion service Sunday evening, April 26, at 7:30 P. M. The young people recently held their annual banquet; the main address was given by a member of the Ottawa University faculty. Our Aid Society and mission study group have kept their meetings going all winter, the Aid ministering to some very needy families. At present our church is without a pastor, Bro. R. M. Brady having resigned to accept another pastorate. Our faithful elder, Bro. W. B. DeVilbiss, and Bro. Joel A. Vancil, our other resident minister, will fill the pulpit for the present. The young people will have charge of the Sunday evening service indefinitely.—Mrs. H. B. Wheeler, Ottawa, Kans., March 30.

## MARYLAND

**Meadow Branch congregation** met in semiannual council March 19 with Eld. Wm. E. Roop presiding. One was received by baptism since the last report. A number of queries were considered concerning the progress of our future church work. One was sent to the district meeting. A card index system was suggested for our clerk to keep the membership record. We will have two love feasts, one in the Meadow Branch house April 9 with Eld. Elmer P. Schildt in charge; the other in the Westminster house April 26 at 5:30 P. M., with Eld. I. S. Long in charge. Bro. Long will begin an evangelistic meeting in the Westminster church April 12 to close on the 26th with a love feast. Delegates elected to district meeting, Geo. A. Early, J. W. Thomas, Edgar Royer; alternates, Mrs. Paul Hoover, Herbert Petry and John Garner. To Annual Meeting, J. W. Thomas and L. H. Brumhaugh; alternates, Wm. E. Roop and Wm. Kinsey. Daily Vacation Bible School is to be held in the Meadow Branch church June 8 to 19 with Mrs. J. W. Thomas and Madeline Geiman, directors.—Wm. E. Roop, Westminster, Md., March 24.

## OHIO

**East Dayton.**—On Jan. 26 the sisters of the Dorcas Society gave a missionary play. At this time the mite boxes were brought in and they contained \$72.11. On Feb. 20 Bro. J. Perry Prather gave us an inspiring talk on temperance. Our Sunday-school is growing in numbers as well as spirituality. The first Sunday-school offering each month goes to the General Mission Board. March 3 we met in council. Delegates elected to Annual Conference were Brother and Sister Cloppert; to district conference, Sisters Dacie Baldwin, Alyce Miller, Laura Wilt. Bro. Cloppert was re-elected pastor for two years. We also chose two deacons: Brethren Henry Barnhart and Wm. Miller. Since our last writing we received five members into the church by baptism.—Mrs. Hugh Cloppert, Dayton, Ohio, March 23.

**Greenville church** met in members' meeting on March 11. Delegates to the Conference are G. O. Stutsman and Bro. Ira Blocher with Bro. Glen Moyer, alternate; to district meeting, Brother and Sister Stutsman, Brethren Ira Blocher and John Weimer. Bro. Stutsman was retained as pastor for an indefinite term, with the understanding that a six months' notice be given by the pastor or the church in case of any change being made on the part of either. We are to have a pre-Easter meeting April 5 to 11 with our love feast on April 9. Bro. H. H. Helman has been secured to hold our revival meeting in September. We also have the promise of Bro. J. O. Winger for our 1937 meeting. We have been very fortunate to have with us the past several weeks Brother and Sister Wampler of China. On March 8 we had an all-day meeting with missionary talks by both Brother and Sister Wampler. The latter also gave an interesting talk at our mothers and daughters' meeting on March 12. We are expecting them to be with us on Wednesday of this week to show slides of their work in China. The B. Y. P. D. assisted by the Aid served a supper to help raise funds for the young people's missionary project of Southern Ohio. Bro. B. F. Studebaker was with us Sunday in the interest of the Brethren Home.—Grace Rhoades, Greenville, Ohio, March 24.

**Kent.**—The regular quarterly business meeting was held March 6. Very fine reports were given by all the committees. The church voted to invite a speaker from the Anti-Saloon League to come to the Kent church on May 3. Since the pastor is to hold a two weeks' pre-

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Idaho and W. Montana, Nampa, April 29-May 1.  
Maryland, Eastern, Piney Creek, April 22.  
Maryland, Middle, Hagerstown, April 18, 19.  
Ohio, Southern, Georgetown, April 30.  
Pennsylvania, Eastern, Ephrata, April 29, 30.  
Pennsylvania, S. E., N. J. and E. N. Y., Pottstown, April 22, 23.  
Virginia, First Roanoke, Central, April 15-17.  
Virginia, Northern, Mill Creek, April 17, 18.  
Virginia, Second, Lebanon, April 22-24.

### LOVE FEASTS

**California**  
April 12, 7 pm, Butte Valley.  
April 25, 7:30 pm, Hermosa Beach.  
**Idaho**  
April 22, Nampa.  
**Illinois**  
April 13, Decatur.  
April 16, Girard.  
May 3, Mt. Morris.  
**Indiana**  
April 25, 7:30 pm, Nettle Creek.  
May 21, Elkhart Valley.  
May 23, 7:30 pm, Middletown.  
**Iowa**  
May 17, Des Moines.  
May 20, 7:30 pm, Iowa River.  
**Kansas**  
April 26, 7:30 pm, Ottawa.  
May 2, Maple Grove.  
May 27, Wichita, First.

### Maryland

April 26, 5:30 pm, Westminster.  
May 3, 6:30 pm, Pipe Creek.

### Michigan

April 13, Woodland, Village.  
April 18, 7:30 pm, Flint.

### Minnesota

May 10, Worthington.

### Nebraska

May 11, Lincoln.

### Ohio

April 12, 7:30 pm, Pleasant Hill.  
April 12, Trotwood.  
April 18, Kent.  
April 26, Troy.

### Oklahoma

April 13, 7:30 pm, Thomas.  
May 2, Big Creek.

### Oregon

May 9, Newberg.

### Pennsylvania

April 12, 13, Greensburg.  
April 26, 4 pm, Harrisburg.  
May 2, 3, 10 am, Back Creek at Upton.  
May 3, Parkerford.  
May 3, East Petersburg, all day.  
May 9, 10, Midway.  
May 9, Indian Creek.  
May 13, 14, West Green Tree at Green Tree.  
May 16, 17, 10 am, Hanoverdale.  
May 16, Heidelberg.  
May 17, Carson Valley.  
May 20, 21, White Oak at Graybill.  
May 23, 1:30 pm, Conestoga at Bareville.

### Virginia

May 9, 4 pm, Oak Grove.  
May 16, 6 pm, Mill Creek.  
May 16, 7 pm, Midland.



Easter meeting for Eastwood, it was decided that Kent will hold one week of meetings following Easter, with our pastor, A. H. Miller, as evangelist. Our love feast will be Sunday night, April 18. On March 14 the fathers and sons held a fellowship supper with about fifty present.—Mrs. Averie Brumbaugh, Ravenna, Ohio, March 26.

Trotwood church met in council on March 25. The church elected Bro. Fisher delegate to Annual Conference, and Brethren Fisher, Singer and Bantz, delegates to district conference. We are looking forward to the coming of Bro. C. D. Bonsack for our pre-Easter meetings; he is bringing pictures of China and India. Plans are being made for a sunrise Easter service at 6 o'clock, closing the day with our love feast at 7 o'clock.—Mrs. Mildred E. Denlinger, Trotwood, Ohio, March 26.

### OKLAHOMA

Washita.—Dec. 1 Bro. Floyd Jarboe and family of Nevada came to take up the pastorate here. They were given a surprise food shower the following week. New interest is being taken in our church program under their leadership. Dec. 22 a Christmas program was rendered by the Sunday-school children, followed by a play given by the young people. Beginning last month, under the direction of our pastor, a midweek service was started. Interest and attendance are growing. Various topics are discussed that are helpful to the group. The Ladies' Aid has been doing splendid work during the winter months; they have served dinner for five farm sales along with the regular work of quilting, fancy work, etc., a part of the proceeds being used to help with the church finances.—Mrs. Price Howell, Cordell, Okla., March 20.

### OREGON

Newberg.—Our council convened March 14. It was decided to retain Bro. J. A. Barnett as our pastor for another year. We will have a love feast May 9 with the Sunday-school convention the following Sunday, May 10. Our elder, Bro. Ritter, was with us and gave us an inspiring sermon on Sunday morning.—Mrs. Mary Crumrine, Newberg, Ore., March 26.

### PENNSYLVANIA

Altoona (Twenty-eighth Street).—On March 1 we closed a two weeks' series of evangelistic meetings with Bro. Galen R. Blough, pastor of the Rummel church, evangelist. He brought us strong spiritual messages and following the meeting, fourteen were added to the church by baptism. Since the beginning of March, Sunday evening meetings for the juniors have been provided with Mrs. Claude Miller, leader. A junior choir has been started under the direction of Sister Mary Keith. A Vacation Bible School is being planned for the early part of June.—S. W. Snyder, Altoona, Pa., March 25.

Carson Valley church held its quarterly business meeting March 1. Bro. Jacob Hoover was elected delegate to Annual Meeting and Bro. F. E. Brubaker and Chester Hoover to district meeting. It was decided that the deacons make a house-to-house visit prior to our love feast which will be held May 17, preceded by a week's meeting. Since our last report both church and Sunday-school officers have been elected: Sister Zelma Bingham, church correspondent; the writer, Sunday-school superintendent. Bro. D. I. Pepple of Woodbury, Pa., began a series of meetings Oct. 13 which continued for two weeks. Eighteen were added by baptism and two were reclaimed. The church in general was greatly benefited; the messages were forceful and contained food for each person in attendance. Our members are receiving The Gospel Messenger through the Sunday-school, each family receiving a copy weekly.—Mrs. Jeanette Hoover, Duncansville, Pa., March 24.

Comestoga.—Dec. 7 we had the pleasure of having with us Bro. D. W. Kurtz of Bethany Biblical Seminary. He gave us a splendid address on the subject, The Present Day Challenge of the Church. Dec. 15 a mixed quartet from the Akron congregation sang at our young people's meeting. Our young people have reorganized for the year's work; Melvin Poff is the new president and Eld. D. S. Myer, adult adviser. They are planning to have a course of study in church doctrine in the near future, to be taught by the home ministers. The Ladies' Aid Society officers were also elected, Sister Anna R. Good being re-elected president. Bro. W. E. Glasmire of the Lancaster church gave us a fine Christmas message on Sunday morning, Dec. 22. In the evening the Sunday-school rendered an interesting program. The offering of \$20 was divided between the General Mission Board and the rescue mission in Lancaster. Our quarterly missionary meeting was held Dec. 29. Bro. Phares Forney of East Petersburg preached an impressive sermon and an offering was taken. A group of Student Volunteers of Elizabethtown College with Nevin Zuck as their leader, gave us an interesting program on Jan. 26. It consisted of talks on Missions of Today and Tomorrow, special music and readings. The offering will be used for the work in Africa. Feb. 23 Bro. J. I. Byler of Litz brought us the morning message. Our young men's chorus is making a splendid contribution to our services; they also sang at the rescue mission in Lancaster, at the Brethren Home in Neffsville and gave a program at the county jail on March 1. Bro. Paul D. Wenger was the speaker. March 14 the church met in business session. The church and Sunday-school treasurers gave encouraging reports. Our school is growing in interest and has shown an increase in attendance over former years. In 1933 the average attendance was 184; in 1934 it was 207; in 1935 it was 227. The offerings also show a marked increase. The offering lifted on the third Sunday of each month goes to the General Mission Board. Special offerings for needy

families in the community were also taken. Delegates to our Annual Conference are D. S. Myer, Harry Heinaman; to district conference, Addie Myer, Mohler Good, Sara Groff. One young husband applied for church membership and was baptized immediately after the meeting. March 15 the Rothsville community chorus rendered a fine program of songs at Bareville. Our love feast will be held at Bareville May 23 at 1:30.—Addie A. Myer, Leola, Pa., March 21.

Elizabethtown.—The semiannual love feast was observed Nov. 10. Bro. B. F. Waltz, Hershey, officiated and other visiting brethren who brought messages were J. H. Longanecker, Nathan Eshelman, and H. B. Balsbaugh. The Thanksgiving morning service was well attended; a unique feature was a duet by "Uncle Sam" Hertzler and a twelve-year-old Sunday-school pupil, Alma Grace Snyder. The Thanksgiving offering amounted to \$88.20. The B. Y. P. D. initiated the year's work by a fellowship supper at the church Nov. 29, with an attendance of seventy. Prof. H. H. Nye of Juniata College gave an inspiring and challenging address on the theme, "Care, Dare, Share." The Christmas season was observed with appropriate programs and activities by all departments of the Sunday-school, carol singing by the young people, and a 6 o'clock service Christmas morning. The children's program was presented Sunday evening, the 22nd, and was climaxed by the annual white gift offering, the total of \$705.70 being given. This offering is the church's annual mission contribution. The B. Y. P. D. sponsored the first watch night service of the church on New Year's Eve. A varied program was well given, with talks on forward looks in the home, church, and world brotherhood by Martha Martin, John Hershman, and our pastor, H. K. Ober. It was climaxed by an impressive candlelighting service. The midweek services resumed their special feature classes Jan. 8, continuing for eight weeks. The children were directed in music and mission study by Sisters Anna Wolgemuth, Mabel Eshelman and Mrs. John Pfautz. The young people were led by Sister Martha Martin in study and discussion on the theme of The Home and Modern Social Problems; this class proved to be especially practical and much interest was shown by the active participation of a large number who attended regularly. The adults studied the Gospel of John with Brethren Ober and Hershman leading. The enthusiasm which was shown in these, as well as similar courses conducted last fall, are indicative of growing interest in vital Christian living. Our pastor, Bro. Ober, was absent two weeks in February, holding a series of evangelistic services in Johnstown, during which time the services were in charge of the assistant pastor, Bro. Hershman, and the home ministers. Feb. 2 the a cappella choir of the college presented a musical program on the theme, "Love, Hope, Charity," to a large audience. The college ministerium has conducted the evening worship service one night each month during the school term. Bro. J. I. Baugher, Hershey, preached for us Sunday, March 8, his subject being "God's Gift of Personality." The achievement day offering amounted to \$226.88, although our Christmas offering is really our annual missionary achievement offering. At the last regular council, the membership decided to use the individual communion service, the men's Good Shepherd Bible class financing the expense. Delegates to Annual Meeting will be Brethren A. C. Baugher and John Hershman, with Ralph Frey and R. W. Schlosser as alternates. The Messenger agent reported that three-fourths of the families continue to receive the Messenger during 1936. Various committees and boards reported; the Sisters' Aid Society reported last year's total receipts of \$743 and expenditures of \$598.25. The church has lost a sympathetic counselor and adviser in Bro. Samuel H. Hertzler, and our best tribute to his memory would be a life as sacrificially lived as his for the Master he loved so well.—Lucille V. Fike, Elizabethtown, Pa., March 15.

Palmyra.—On Jan. 19 the Volunteer Band of Elizabethtown College had charge of our regular church services, both morning and evening. Feb. 2 the a cappella choir of Juniata College rendered a program in the afternoon in our church. Sunday night, March 1, the a cappella choir from Elizabethtown College gave a program and members of the choir gave talks in each of the four Leagues. March 2 our quarterly council convened. Delegates to Annual Conference are Elders W. F. Garber and J. C. Zug; to district meeting, Brethren Amos Blouch, Irwin Allwein, A. C. Reber and C. E. Parsons. The writer was appointed Messenger correspondent for one year. The mothers and daughters' quarterly meeting was held in the church on March 10. An interesting program was given on Home Training. We expect to have the remodeling and the addition to our church finished this spring. We held our services in the church all winter, while the building was going on. Our revival will begin May 11 with Eld. M. J. Brougher, evangelist.—Mrs. Moses Groy, Palmyra, Pa., March 24.

### TENNESSEE

Mountain Valley.—The officials of the church met with Elders Ray Wine and Glenon Brown on March 14 in the interest of the church progress. Plans were made for a campaign to increase the regular attendance at Sunday-school and church during the summer months. Those present were in favor of a singing school being taught here at an early date. Sunday-school is held each Sunday at 10 A. M., with Mrs. Glenon Brown superintendent; preaching services every Sunday at 11 o'clock; alternately by Brethren Glenon C. Brown and Ray Wine. Men's program is every second Sunday night; B. Y. P. D. every first, third and fourth Sunday night. Every fifth Sunday night the young people attend a joint young people's organization which consists of the various leagues and B. Y. P. U.'s of near-by churches, each church contributing some part to the program.—Maxie Patterson, Baileyton, Tenn., March 17.



**Pleasant Valley.**—The members of the church met in council March 4. The budget system and proposed budget for the church were adopted for one year beginning April 1. Bro. Will Sellers resigned as treasurer on account of declining health. Fred Garst was elected treasurer by unanimous vote and will begin his duties April 1. It was decided that the new treasurer pay all accounts by check and give each member who pledged his support of the budget a receipt when he pays part or all of his pledge. The group sanctioned the invitation given by the women's organization to the women's conference which will be held in May in our church. It was decided that a series of meetings be held this summer, beginning the last Sunday in July and lasting for two weeks or longer. A committee was appointed to present the names of available evangelists to the church or selection of one to hold the meetings. Clifton Garst, chairman of the board of trustees, was instructed to sell some of the trees on the church property and use the proceeds for needed repairs around the church. A committee was appointed to obtain a speaker for Memorial Day services.—Martha Diehl, Jonesboro, Tenn., March 21.

## VIRGINIA

**Cloverdale.**—Since our last report we held our revival meeting in November resulting in twenty baptisms and one renewal of membership. The sermons each night were brought by our pastor, who also visited most of the homes of the community accompanied either by the elder, Bro. E. C. Crumpacker, or his assistant, Bro. J. S. Crumpacker. The attendance at the meeting was unusually good, averaging 212 each night. The Christmas program was "The Coming of the King," which consisted of living pictures representing masterpiece paintings of the Christmas story, together with scriptural selections and music by the choir. Father and son week was observed and a fellowship supper held on the night of Nov. 22, when Bro. Russell West gave a very interesting and inspiring message. The event was sponsored by our Men's Work and was the first time it has ever been held. A junior choir has been rehearsing under the direction of Mrs. Wilson, and gave a number at the morning service on March 22. This group also helped with the music in the Christmas program. We are happy to report that The Gospel Messenger is now coming to seventy-five percent of our homes. This was done by an organized effort of the men of the church, and enough was pledged by the individuals solicited to pay the entire amount. We are beginning the observance of Easter by a series of Sunday night sermons on the events of Passion Week. A dramatic worship service and a music program by the choir are to be given on Easter Sunday.—Lurline Showalter, Cloverdale, Va., March 25.

## WASHINGTON

**Wenatchee Valley.**—Our communion service was held in December. On Dec. 22 we enjoyed an impressive white gift service. The gifts of food and clothing were distributed on the following evening by the young people. Carols were sung to those receiving boxes and to others as well. The choir rendered a musical program on that Sunday evening. During the holidays we were glad to entertain those attending a workers' conference of Washington. Many of our workers have just finished taking training at an interdenominational leadership training school held here in Wenatchee. The men of the church are organized under the capable leadership of Bro. Willy. They have a big program. They have provided fuel, done repair work around the church, worked on church attendance, brotherhood work and have a father and son banquet ready for us. Last Sunday night they had charge of the services, conducting a round table discussion on The Function of the Church. They will continue the discussion next Sunday evening. The missionary committee is doing good work in holding the missionary obligation before us. Three one-act plays have been presented. The Friendship Circle has a box of clothing ready to be sent to the Woodstock School in India. The Women's Work committee gave a Sunday evening program on Family Worship. Other programs are planned by them for the future. The hymnals and the church music have been repaired by the music committee and the choir. Our pastor, H. S. Will, attended the regional conference at La Verne and at the same time acted as trustee of L. V. C. for Washington. Fireside meetings in the home of the pastor have proved to be very helpful socially and spiritually. A group of twenty-five to thirty were invited to each meeting and there was an effort to have a meeting each week until all the membership has been in the pastor's home. The evenings were spent in playing games, singing songs, thinking out loud, a devotional period and light refreshments. We are not having an evangelistic service at Easter time but much personal work is being done on the part of the pastor and others. Results are being felt and some have already come forward in the services.—Mrs. Glenn Harmon, Wenatchee, Wash., March 14.

## WEST VIRGINIA

**Salem.**—An all-day church council was held Sunday, Jan. 5, to plan for the church work of the coming year. There will be a revival meeting conducted by Bro. Harper S. Will beginning Aug. 10. The B. Y. P. D. of Uniontown, Pa., gave an impressive play, What Shall It Profit? which was greatly appreciated. The ministerial and Sunday-school meeting will be held at this place, the program and date to appear later. The congregation is making an enumeration of its membership. The Winners' class is taking a course in the Life of Christ.—Ida Early, Brandonville, W. Va., March 23.

## Two Timely Books

### Problems of Christian Family Life Today

By George Walter Fiske

A study of the Christian family for parents of today. Six live chapters by a live author for live parents. Every page abounds in good common sense. The problems treated are the ones which you as Christian parents meet every day in your own homes. Just 100 pages. Suitable for individual or group study. Bound in paper, 40c.

A book for Christian parents who would build a Christian home.

### Your Church Group Needs

to study evangelism upon which depends the continued growth of your congregation. The book that will serve your purpose well is

### Evangelism for Today

By Lin D. Cartwright

Only 190 pages—pointed, simple, thorough. Written so we common folks can understand, appreciate and practice. Get your supply of books, organize your group and study this most helpful treatise on the subject of Evangelism. Price, \$1.00.

The book live men and women will enjoy

Brethren Publishing House, Elgin, Ill.

## Books for Women

This being a special Messenger for women we suggest several books for women and mothers that have proved their worth.

### The Fine Art of Motherhood

BY ELLA BROADUS ROBERTSON

Meets needs of mothers and mothers' organizations. \$1.50.

### The Business of Being a Mother

BY MAUDE WILDE

Highly recommended by women's organizations. Paper, \$1.00.

### The Charm of the Well Mannered Home

BY HELEN EKIN STARRETT

Excellent for girls and for married folks. \$1.50.

### The Children's Story Garden

BY FRIENDS' COMMITTEE

Stresses the old-time virtues that produce stalwart character. \$1.50.

### Making the House a Home

BY EDGAR GUEST

Will help to transform your house into a real home. 50c.

### The Modern Parent

BY GARRY CLEVELAND MYERS

A book every parent can well afford to read and read again. \$1.00.

Brethren Publishing House, Elgin, Ill.



## Nothing Better for Christmas

than the Books by Riley and Guest. Here's the list from which to select:

In the **RILEY-CHRISTY SERIES** you have **CHRISTY'S** illustrations which adds much to the poems. The border decorations in subdued colors are highly praised. Cloth bound.

### Titles are—

When She Was About Sixteen  
An Old Sweetheart of Mine  
Out to Old Aunt Mary's  
Home Again With Me  
The Girl I Loved  
Good Bye Jim  
Riley Roses

Riley books may be had at 60c each

In **EDGAR GUEST** you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. We offer you—

Harbor Lights of Home  
Rhymes of Childhood  
The Passing Throng  
Poems of Patriotism  
When Day Is Done  
The Light of Faith  
The Path at Home  
A Heap o' Livin'  
Just Folks

Price each, \$1.25

### Other Books by Guest

You Can't Live Your Life Alone  
What My Religion Means to Me  
Why I Go to Church  
My Job as a Father  
Making the House a Home

These prose writings of Guest are equally as popular as his poetry. Price of each, 50 cents.

Brethren Publishing House, Elgin, Ill.



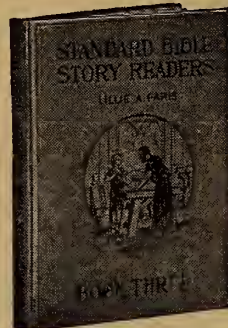
## You Need Not Apologize

when you offer the bride a copy of the Inglenook Cook Book. Should you choose the Inglenook Cook Book as a Christmas gift you will find it very appropriate. The Inglenook Cook Book is always in season. Price, \$1.00.

Brethren Publishing House, Elgin, Illinois

## Beautiful Bible Story Readers

Our Standard Bible Story Readers are artistic. The print is large and clear, the pictures are colored and works of art, the entire book attracts and holds the attention of boys and girls. Here are Bible stories that will be read and reread until they become a part of life. There are six numbers in the series, graded for the several ages and the capacity of the growing boy and girl. Give your boys and girls these readers and you may make a life investment.



Book One, 128 pages, .....80c

Book Two, 144 pages, .....90c

Book Three, 160 pages, ....90c

Book Four, 176 pages, .....95c

Book Five, 192 pages, .....\$1.00

Book Six, 208 pages, .....\$1.00

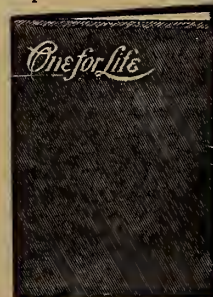
These Bible Story Readers Satisfy

Brethren Publishing House, Elgin, Ill.

## For The Wedding Day

LOVERS ALWAYS, .....\$1.00

A beautiful booklet of over one hundred pages containing a marriage certificate, a wedding service and nine chapters on various aspects of the marriage relation.



No. 35. ONE FOR LIFE.

One of the prettiest wedding souvenirs yet published. It is an eighty-page booklet, 5 x 7 inches in size, containing a wedding certificate, marriage service, and pages for autographs of guests, congratulations, bridal gifts, wedding journey, space for two photographs, at home cards, etc. Beautifully printed in purple ink. Bound in Art Leather and lined with Morris paper, boxed, per copy, \$2.00, postpaid.

No. 35A. ONE FOR LIFE.

Contents same as No. 35, but bound in white board cover; stamped in gold, .....85c

No. 35B. ONE FOR LIFE.

Contents same as No. 35, but bound in white limp leatherette, .....50c

No. 129. THE BRIDE, .....70c

A charming bride's book illustrated in floral design, has wedding records for the guests, gifts, etc., and pages for appropriate wedding verse.



GARLAND OF WEDDING MEMORIES, .....\$1.00

A book that provides for a record of all important events from first acquaintance, courtship, showers, announcements, marriage certificate, guests, gifts, journey, etc. Scripture texts neatly hand-lettered. Just the book for minister to give to newlyweds.

Brethren Publishing House, Elgin, Illinois



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., April 18, 1936

No. 16



Publishers' Photo Service.

FISHERMEN MENDING THEIR NETS ON THE SEA OF GALILEE

## BROTHERS

BY JOSEPH VAN DYKE

*Burt, Mich.*

Now Simon Peter casts his nets  
To take the spoil of Galilee,  
Turning his back, with mild regrets,  
Upon a deeper, broader sea.  
I do not blame him, nor deny  
Where Peter fishes there fish I.

Again Iscariot betrays  
His Master for a silver store,  
But I have better modern ways  
And crucify my Lord for more.  
I can not criticize the traitor  
Who copied him a few years later.

Back to the fishing, frugal gain  
But surer than a madman's schemes.  
Pocket your coins; they will sustain  
You better than his worthless dreams.  
Weak Peter, blind Iscariot,  
Know surely that I blame you not.



**SINCE  
APRIL  
OF  
1851**



The Gospel Messenger, or some one of its predecessors has been a regular weekly visitor in Brethren homes. Since 1883 our church paper has been called The Gospel Messenger, and since 1897 it has been church owned.

It is not alone on past performances but upon what the Messenger is today that your interest and support are urged. Keep the Messenger coming . . . it costs but a few cents per week. It is a good paper for good homes.

And now that Annual Conference will soon be here, why not take the Messenger and get the news? The Gospel Messenger furnishes the one best way to keep in touch with the news and aims of the Church of the Brethren.

Or better still, organize a Messenger club in your congregation and get your church paper at a reduced rate, not only at Conference time but throughout the year! Write the Brethren Publishing House for information. Read the Messenger for Conference news . . . for all the church news.

#### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to The Gospel Messenger. (If you want a copy of Sharing Observations, add 75c.)

Name .....

Street or Route .....

City ..... State .....

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.

## MANCHESTER COLLEGE

Both teachers and students would unite in saying that we have had a great year. The attendance has kept well above six hundred, although we do not desire to increase this number. Students have been unusually interested and serious in their work. Forty regular teachers and many assistants have provided a good, busy program for our students. Members of our faculty have been in large demand as lecturers, preachers and institute workers.

The interest in debate and public speaking has come to be one of the major interests of the college. Manchester is a great debate center. One of the largest debate tournaments of the country is held here each year. The high school debate league of Indiana has its center here and each year their final debates are held on the campus.

The college has had a strong program of physical education including athletics. The interest in intramural athletics has come to equal the intercollegiate athletics.

Two world-renowned preachers were with us this year. At the homecoming event, Dr. S. Parkes Cadman lectured and preached for us. Though he has appeared here many times, he never was more forceful than this year.

On the last day of February, the world-renowned Christian, Toyohiko Kagawa, spent the day in conference with more than six hundred delegates. In the evening he preached to two thousand people. Many pronounced this the greatest day of inspiration they ever experienced.

The trustees of the college met in their semi-annual meeting on the forenoon of March 28. Much business was transacted in a short time. The finance of the college was found to be good, though the college is carrying a heavy burden in helping many of our students through college. The trustees unanimously reaffirmed their stand on the vital principles of Christian conduct, in contrast to the many popular evils of the day. The faculty was re-employed for the coming year. A woman doctor, who will be a physician and teacher of hygiene and health, was employed. Another of our teachers will secure her Ph. D. degree this summer. Two others will almost complete their work for that degree.

This year will close with the commencement on May 29. It will complete twenty-five years of service for the writer as president, and thirty-five years for L. D. Ikenberry as treasurer and business manager. The alumni association is arranging for appropriate programs during commencement week. —Otho Winger, President of Manchester College.



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 85

Elgin, Ill., April 18, 1936

No. 16

## EDITORIAL

### The Lost Generations

THERE was the lost generation of World War time. Here was a crop of young men who marched away to battlefields to save democracy and end war, but whose supreme sacrifice seems but to have further imperiled democracy and spread the contagion of war.

There is the lost generation of today, the latest crop of young people coming up through our schools only to find jobs scarce and poorly paid, the country still gripped by the depression complex, and even the voices of prophets weak and low. Must generation after generation come so far short of its possibilities?

We would not feel to be quite so pessimistic. It is freely admitted that the present wave of intolerance and militarism makes it look as though one unfortunate generation suffered in vain. And yet, the disciples of peace have been multiplied and strengthened. In a hundred years we may not think of this generation as lost.

And then there is the lost generation of today. It is true that times are hard. But youth is resilient and innately resourceful. Our guess is that the present period of shock will pass, leaving youth on more solid ground. Our young people should and will find in their hearts the courage and faith necessary to bring in a better day.

H. A. B.

### A Call for Interpreters

ONE among a thousand, he said, but are they really that scarce? He was speaking of interpreters. Perhaps his estimate was not far from the mark, however, when you know the precise kind of rare creature he was honoring with the dignified title of interpreter. By that person he means "one man who makes many see."

See what? Whatever is most worth seeing. The significance of events and trends. The true values of the multiplying things that daily press upon us for attention. The latter end of the alluring path which

beckons us. The solid fact hidden behind the pretentious front. The real purpose of this and that. The meaning of life.

How would you like to be the "one man who makes many see" all this? The need for him is great enough, surely. The cause is worthy. And if he is only "one among a thousand" now, the opening is ample. There would be no appreciable competition for a long time.

Afraid you could not qualify? Well you may be, but the proposal is so attractive that you can not afford to pass it by without trying. Not when you know how many of life's best things have been hidden from the "wise and prudent" and revealed unto "babes."

E. F.

### The Printer Who Saved a Church

IN April of 1851 the first copies of the *Gospel Visitor*, Henry Kurtz as editor, were mailed from Poland, Ohio. The *Visitor* was a little sixteen-page monthly prepared and printed in the springhouse on the editor's farm. Though the paper represented much dreaming and planning on the editor's part, he was still so far ahead of his day that the first years in the *Visitor's* life were precarious indeed.

But as time passed the paper grew in circulation and influence because it was the answer to a real need. Shortly the editor found an able assistant in James Quinter who became acting editor in 1864. Quinter is usually thought of as a preacher and editor. However, he must have been something of a business man as well, for the *Gospel Visitor* prospered under his direction. One by one competing ventures were merged until by 1883 the publishing interests of the church had been tied into one going paper, THE GOSPEL MESSENGER.

But to return to Henry Kurtz, let us see why it is no exaggeration to think of him as the printer who saved a church. Recall that Kurtz was a young and well educated man who had served as a Lutheran minister.



Certain convictions on matters of doctrine led him to cast his lot with the Brethren in 1828. He found them a scattering rural people without schools, publishing interests or any very definite church organization. They were a diffident though democratic people, with little to bind them together but a common faith, family ties and big yearly meeting.

As one from the outside, Henry Kurtz could see what was happening to the Brethren even better than they could see themselves. He could see there were forces of disintegration at work which would soon spell the end for our group unless something heroic was done in the interest of unity. Our group was in process of being caught up and borne along by the general westward movement of the American people. Means of communication were slow and difficult. The hard conditions of pioneer life left little time or energy for the cultural interests of life. At the same time our people were in the midst of a language change from German to English which was serving to blot out memories of beginnings.

What would have become of the Brethren but for the work of Henry Kurtz is not hard to guess. Before he could get his project started a fine group in Kentucky was lost as a result of broken contacts. The far western Brethren were all but out of the orbit of attraction by 1851. The general conditions indicated above were favorable to loss and disintegration. Now Elder Henry Kurtz, even in his time saw "thousands of presses . . . daily working in this our country, . . . issuing a multitude of publications, some good, some indifferent, and some . . . absolutely bad and hurtful. They . . . find their way into every family or cabin of our land. Every denomination almost publishes a paper of its own." The gist of the reasoning of Kurtz is clear. He saw the dilemma our people were in. He appraised the forces of disintegration. The answer was a church paper.

For perhaps twenty years he toyed with the idea. But with all his convictions he had patience. Contrast Kurtz and Holsinger at this point! Though Kurtz was doubtless the best educated man in our church in his time, yet he was possessed of a humility that obviated antagonism. He held to his point content to win inch by inch. It is plain that by temperament he was fitted for the important rôle he assumed. In background and training also, he was the man for the crisis. At home in the English language as well as in his native German, he provided the bridge to close the cultural gap that was dividing our ranks.

His *Gospel Visitor* was the medium for unifying our people, while his busy mind and hands provided the carefully selected stream of matter required for the task. So he wrote, he gleaned and he translated. And not the least significant was the latter, for through the

translation of Mack's writings and the Minutes of Annual Meeting he was able to further recovery and co-ordination. With Kurtz and his paper the tide was turned. A new light burned in our wilderness. We found each other and the way out.

Another mark of the real greatness of the man who recovered for us the lost art of printing is to be found in his careful choice of a successor. He watched for a young man who would be able to carry on. He found that man in James Quinter, another leader who is rated at less than his real worth to the church. And so in another April it is fitting to remember the services of Elder Henry Kurtz, founder and editor of our first church paper in the modern sense. He appeared on the scene in a crisis situation. He met the demands of his hour in a magnificent way. But he worked with such quiet and consummate skill that the real significance of what he did has yet to be fully recognized. H. A. B.

## Two Live Men and One Dead Hog

THE story is about a farmer preacher and his Irish neighbor. Their farms joined. They were good friends. They both raised hogs, not just ordinary hogs but hogs of quality.

One hot August day two of the largest masculine specimens, one from each side of the line fence, engaged in mortal combat. Disregarding the damage to the fence, the outcome was that the preacher's hog killed that of his Irish neighbor.

Late that evening the Irishman knocked at the door of the preacher's home. The preacher opened. The neighbor told him in the fewest possible words what had happened, asked him to come over and walked off in the darkness.

Early next morning the preacher went to see his Irish neighbor. He asked him why he had gone off the night before so abruptly without explaining or giving him a chance to talk.

Well, said the Irishman, I will tell you. "You and I have been good neighbors and great friends, and I was so angry last night that I was afraid I might express myself in a way that would offend you, so I thought I would better go home and cool off before I'd say things that would cause me many regrets afterward."

You know that in such an atmosphere the settlement was easy. They agreed to divide the loss between them equally. They could not allow a dead hog to destroy their fine friendship.

They are still good friends and the preacher wishes that all the church people he knows, even all the members of the Church of the Brethren to which he himself belongs, were moved in all their human contacts by as fine a Christian spirit as that shown by his outsider Irish neighbor.



---



---

## THE GENERAL FORUM

---



---

**Compensation**

BY PAULINE GOOD

Today, I listened to a friend whose heart  
 With grief and sorrow overflowed,  
 And mingled with her tears, my tears,  
 Shaking and tearing my very soul.  
 She went her way, her load was lighter  
 For having shared it with a friend;  
 And I took up my work a great deal sadder,  
 Than ere her grief my heart had touched.  
 But life is like that; in our keenest sorrows,  
 Somewhat of solace somehow always comes;  
 And in our joys, however joyful,  
 A touch of pain, to show us—God.

Youngstown, Ohio.

**The Roamer Looks at Forgiveness**

BY JOSEPH VAN DYKE

PICTURE it for yourself: the low mountain, naked and hot under the broiling sun; Gennesaret stretching out below and ending in a faint haze on far-away shores; and on the mountainside a man seated among his newly chosen Twelve, talking to them and to the silent multitude before him. It was a scene for a great artist to paint—the mount, the pale gold sand, the blue water, and the rapt look on a thousand faces. But no artist could paint the face of the speaker. His art would fail him there.

The man is telling them how to pray. He gives a specimen prayer to illustrate what he means. It is an ideal prayer, including everything, complete. "Forgive us," he said in it, "as we forgive." And after he had given them the prayer that his followers have used for centuries since, he took time to make clear the only passage that he knew his hearers might not understand. "For if you forgive others when they offend you, your heavenly Father will forgive you, too," he explained. "But if you do not forgive others when they offend you your heavenly Father will not forgive you for your offenses."

It was not empty rhetoric, the words this man was saying. He believed it. He practiced it. A few years later, deserted by his friends and hounded like a deer by a pack of blood-thirsty wolves, he was being led outside the city to die. It was not one person, or a certain Twelve, or even a particular mob that needed his forgiveness that day. A whole nation, a world, was committing an offense the like of which was never seen before or since. A man blameless, without sin, who had used his life to relieve suffering of body and soul, was being done to death by the evil passions in men's breasts. Would he forgive?

Now he is nailed to the heavy cross; he is hanging

high, between a darkened heaven and a darker earth, with no friend, it seems, in either. Sweat pours down his face. His muscles are taut. Then the watchers see his lips open. He moistens his parched lips. He is about to speak. Will he blame weak Peter, curse traitorous Iscariot? Will he call down anathemas on his murderers? Or will he blaspheme God himself for allowing this thing to be done?

He speaks: "Father . . . Father forgive them for they know not what they do." *Forgive them.* It took a gentle Christ to say that word. It took love in the form of a man. By that prayer he put the seal of validity on the idea of forgiveness. It was not a hypothesis any longer. It was proved. It could be done. It *had* been done.

To forgive is a beautiful thing, but the doctrine of forgiveness is a hard one. Perhaps of all the acts a religion of love asks us to do, none is so difficult as this. For it seems to run counter to our human instincts. It is hardly normal, one thinks, for a red-blooded man to forgive. When an offended person says, "That is something I can never forgive," he speaks proudly, and we do not think the less of him for saying it. It is weak, we feel, to forgive a wrong deliberately done to us. A virile man would resent it and avenge it, not meekly condone it. To most people, Christian or non-Christian, forgiveness seems unnatural.

I think the reason why we feel as we do, the thing that makes us tardy in annulling our debts, is not perversity but an inability to understand what forgiveness is. The human brain finds it too hard to accept a new and unfamiliar principle—the principle of love in all its inferences and implications. For forgiveness is a logical sequent to a conversion to love. It is inevitable. The central element in the Christian concept of love is a greater concern for another's welfare than for one's own. It means forgetting one's self. It means sacrifice. It means humble service. And it means forgiveness.

No injury can hurt me if I forgive it, for when I do I cancel its effect on me. I erase it. No slight, no affront can cause me pain, because I have used the antidote that neutralizes the most poisonous words or hostile acts. Forgiveness is nothing more or less than saying to one's self, and the whole world if necessary, that we will not allow this thing to be; that it has not really happened but only seemed to happen; that it takes at least two people to make an injury; that any person who forgives is forever inviolate against all unfriendly fortunes.

If a man strikes me a blow and I receive it and return him a harder blow, I am not living on the level of



love. Or if he doubles his fists and hits me and I keep control of mine but return him anger, I am far below the plane of love. But if I give him forgiveness, I have saved both him and myself from festering wounds, and I have come a little closer to heaven on earth.

I am glad that I feel uncomfortable when I should forgive and do not. I am glad that my conscience pricks me until I write a letter, or say a few stumbling words of apology. I have hopes for myself when I am able to forgive. For I know that it is still true, and will always be true, that he who forgives will himself be forgiven. And I often need forgiveness.

Yet it is a hard lesson to learn, and we are all dullards. The disciples asked to be taught how to pray. I wonder if, afterwards, they petitioned their teacher, "Teach us how to forgive."

*Burt, Mich.*

### Our Message—A Testimony, Not an Argument

BY C. RAY KEIM

TODAY I read about a radical speaker who said that all Christians are hypocrites. In his audience was a man who could not be told that; so he asked the speaker what he thought about a certain preacher who had long served as secretary of a local labor organization. The speaker frankly replied that he had nothing against religion as he found it in the preacher.

There is no argument *against* such a preacher. There is no argument *for* the preacher who is not his own argument by his own life.

A certain infidel was said to have asserted that he could meet all the arguments of the theologians, but he could not answer the life of a saintly woman in the community. What causes us to wonder is that the infidel could not say for the theologians what he could for the woman. They ought to be their own arguments in a very real sense.

A good brother used to contend that our church was superior or "nearer right" than others because, as he said, we had a "better baptism." To him his church seemed to be sort of an insurance company, offering her members a better form of policy than others. The only thing he forgot was the payment of the premiums, without which the form of the policy availed little. The right kind of a sermon on baptism is a testimony of what trine immersion has done to us as an experience. I am not arguing against trying to find the best form for observing rites. I am saying that when we have settled that we have only started. Perhaps, instead of boasting about a better form, we ought to testify to the spiritual experience which we have had, having availed ourselves of symbols which Jesus knew would make possible a richer and finer spiritual understanding.

The world tires of argument. It never wearies of the testimony of the living. The world will never be won by argument; it will be won by demonstration.

Although the intellectual content of the messages of Jesus is most profound, he will win the world through a great love rather than an unanswerable logic. His explanation of God is sufficient, but his demonstration is compelling. Men followed him not because of his eloquent preaching, but because of what he was.

There is no argument *against* the life of service and sacrifice, witnessing to the Spirit of Jesus. There is no argument *for* the life of selfish indifference to human need, be it ever so piously masqueraded in the cloak of formal, orthodox religion.

*North Manchester, Ind.*

### Why Vote?

BY ROY WHITE

AT our county morgue, visitors may see tier upon tier of tiny coffins containing nameless infants who died or were killed at birth. Not treated as individuals, they are hauled away in carload lots into oblivion.

Some parents who contribute to this situation are paupers, and some are victims of calamity, but many parents deny even the fact of their parenthood. Despite their denial, no power on earth can destroy the fact that they are parents. Later abandonment of the child, or murder, or adulteries only go to complete the description of some people who are parents whether they like it or not. By their attitude such parents turn the responsibilities and opportunities of parenthood into a shameful secret which they hope to bury.

The position of a voter involves a similar responsibility; for example, we are citizens entirely apart from how we feel about it. Renouncing our obligation does not change the facts. We are citizens of heaven when we accept Christ; at the same time, most of us are citizens of the United States when we reach maturity. In our earlier years as Christians we should support such Christian virtues as peace, justice and temperance by our testimony and our example. Then at maturity we receive the right to vote, and we will be called to account for the use of this third talent. The world may never be saved, but I must testify or be lost; my neighbors may never be won, but I must live as a Christian or fail to be one; Christian ideals may never dominate our country, but since my vote is a part of our government I must use it to support the things Christ taught, or face God's condemnation for burying this talent.

Every evil in our land has two mainstays: Bad people promote it, and Christian people tolerate it. Long ago unworthy congressmen learned slyly to maintain national evils by being absent when alternatives to them needed support to win. Today God has given into the



hands of Christians the deciding vote on many an issue and they respond by looking for a spade.

In the communities predominantly Christian, dens of vice flourish on the decaying morals of young people. National programs of greed, violence and injustice are planned and executed while the very men in charge admit that they could not succeed without the consent of the Christians. Like mothers of shame, many professing Christians yearn for a moment over a beautiful ideal, then abandon it to its fate at the hands of those who are out to destroy it. Behind the shroud of the past lie murdered a host of Christian ideals for churches, for communities and for larger areas—killed by voters who did not care enough to vote.

Sin is inevitable, but woe to the person who helps maintain it. We do not have to win, but if we chose to avoid failure and abuse by failing to use one of our talents, how can we claim to follow Christ? Jesus spoke words to this effect: "When I return, I wonder if there will be one Christian in the whole world" (Luke 18: 8); then he set his face toward Jerusalem to be tortured to death. Today is the situation so hopeless, or is it so difficult to vote intelligently that Christians are justified in taking the easiest way out? How would a true follower of Christ decide? Does God judge us by what we say, or by what we do?

Living under the domination of a despot, Paul told Christians to pray for favorable conditions in their country (1 Tim. 2: 1-2). In a democracy where we determine our own conditions, can we obey this scripture if God knows that we will not support our prayers with our vote?

Any person who fails to use this talent should examine his motives carefully. He is treating his vote exactly like other people do because they are lazy, or selfish or indifferent. While his motives could conceivably be excellent, he evidently saves himself much time and worry, just as he does when he avoids other Christian responsibilities. After all, God may pronounce his argument a cheap excuse. God may expect

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

A NOTED educator is convinced that just as kings and queens are passing, so will the czars of industry.

Then he adds a beautiful thought: We should entertain no hatred toward them as they have rendered a valuable contribution to the world.

Even though "capitalism is its own gravedigger," yet capitalists are human beings and their abilities can be used (if they readjust themselves) in the new world now in the making.

Salisbury, Mo.

us to use every talent given us, and leave the outcome to him.

The future of our church, our community and our country is yet undetermined. We can disclaim our responsibility but we can not remove it. The question we face is whether we will be followers of Christ, after all.

Chicago, Ill.

### Thinking Peace

BY HOWARD H. KEIM, JR.

#### III. Thinking Peace in the World

##### A. Thinking Peace in the Economic World

OF course the people who constitute the home and the church are in the world and should lead the peace thinking of the world, but let us now look at the problem of war and peace from the viewpoint of the world. Since this is an age in which everyone counts the cost, we should consider peace economically. If we could visualize the tremendous cost of war, even to the winner, before we entered the conflict, perhaps we would not be so easily engaged in international strife. There is a limit to the number of wars which any nation or civilization can endure. Wars inevitably lead to bankruptcy. A modern war, besides sapping the economic strength of even the strongest of nations, also throws a pall of debt over at least two succeeding generations. Have we any sufficient reason to believe that the destiny of our western civilization will be different from that of the civilizations of a few thousand years ago which followed the same general policies that we follow, civilizations which have long since fallen into decay? In this commercial age the economic ties of the world are so interwoven that any important crisis is very likely to draw into the maelstrom most of the industrial nations. As long as more than seventy per cent of our federal income is absorbed by the militaristic leviathan, how can we hope to extricate ourselves from the ever recurring periods of economic depression? How can we call ours a Christian nation when in a year of tremendous suffering and want, a year of unemployment and closed schools, \$792,484,000 has been appropriated for the destructive uses of war? The same dollar can not buy both guns and food, both ammunition and education, both battleships and universities. Alfred Noyes has drawn a vivid picture of the armament racketeers in his little poem, *Knives*:

"Their dens are ankle deep  
With twisted knives; and in their sleep  
They often cut themselves; they say  
That if you want to live in peace  
The surest way is not to cease  
Collecting knives; and never a day  
Can pass unless they buy a few.  
And as their enemies buy them too,  
They all avert the impending fray  
And starve their children and their wives  
To buy the necessary knives."



### B. *Thinking Peace in the Social World*

As the prehistoric dinosaurs died with the changing climate of the earth, so we must change the social climate in order to accomplish the demise of this most terrible of all monsters. We must think in terms of peace till war appears as the horrible crime that it actually is. World peace is a co-operative undertaking. No individual or church or nation can alone bring about world peace. We must rely on world-wide co-operation and upon social agencies for international harmony. The League of Nations, the World Court, and the Paris Pact are not without their faults, but that should not prevent our using them till something better is devised. In the unified world of our dreams there is no room for such old assumptions as national honor, racial superiority, social, economic or cultural supremacy.

Future generations will no doubt look back upon this period as the age of narrow nationalism much as we look back with amusement upon an earlier age of feudalism. Apparently civilization's most crucial conflict today is in this field of narrow nationalism and overemphasized patriotism. We can see where it is leading Italy and Germany, and unless we can broaden the thinking of people to international and world terms, our hope for the future can merely be more butchery of human bodies, more ravishing of all cultural and religious idealism, more famine, disease and poverty for future generations.

### C. *Thinking Peace in the Intellectual World*

Even the intellectual world has not been free from erroneous thinking on the problem of war and peace. During the World War colleges and universities played important roles in the conflict. In every country the intellectuals "gave the war its passionate spiritual significance and drive" (Abrams, p. 53). President Wilson coined the significant slogan which placed the war on a holy plane, teaching the American people that the purpose of the struggle was to "make the world safe for democracy." Many adherents to the war were gained through the idea that it was a war to end war. Many high-ranking professors laid aside the scientific and scholarly approach to problems, in favor of emotional propaganda, writing pamphlets and books or going on speaking tours to aid the war cause. Many of those intellectuals, including ministers, professors and editors have since become outstanding leaders for peace action.

The wise Old Testament prophet of righteousness believed that the creation of permanent and genuine peace would depend upon the development of the spark of divinity within the human heart. He says: "God will teach us of his ways, and we will walk in his paths . . . and he will judge between the nations and will decide concerning many peoples; and they shall

beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 3, 4; cf. Micah 4: 2, 3).

Huntington, Ind.

## Associate Membership

BY CLEMENT BONTRAGER

WILLISTON WALKER, in his *History of the Christian Church*, quotes a German authority to the effect that by about 50 A. D. he was of the church that had received baptism, the Holy Spirit, and that called Jesus, *Lord*. By about 200 A. D. he was of the church that accepted the New Testament canon, the authority of the bishops, and the creed. Demands for church membership in that early day were not fixed but subject to change.

There are many kinds of church membership. There is everything from counting only communicants to that of counting every member in families as members. There are groups who allow all believers to partake of their communion, while certain others refuse the communion to members of their own persuasion unless they are members of their particular congregation. Apart from membership as it is usually considered, is a type our own fraternity has been compelled to reckon with in recent years: it is called *associate membership*.

Associate membership assumes different forms. There is no uniformity of practice nor commonness of fact. Many churches accept as members any who present letters of membership from other denominations. There have been cases in our own denomination where people have been received as members before they had received the rite of baptism. In some such cases it was understood that baptism was later to be administered. In other cases rebaptism was dependent upon "more light." In either event such persons have been accorded the privileges of membership. There is the system of merely associating with a local congregation, but retaining denominational membership in the church originally joined. It is this later type to which we confine ourselves in this discussion.

There are various arguments in favor of associate membership. First of all, such membership would tend to unify believers. Some inconsistencies appear whenever we frankly face such problems as the one before us. Most of us have communed with members in our own fraternity who have been anything but "ornaments of divine grace," to say the least. "Has a person been baptized by trine immersion?" is the deciding question with many of us, not "Is this person a child of God?" In many places it would be very embarrassing to have either Kagawa or E. Stanley Jones ask to share with us the blessings of our love feast occasions. This becomes meaningful when one considers



that in his most recent book, Jones speaks in highly commendatory terms of the agape. But we would, in many of our congregations, refuse to let him partake of it with us.

One of the places where our inconsistency appears is in connection with our belief in the Scriptures. But how we have wiggled and dodged in attempts to disregard or to misinterpret those passages which deal with the doctrine of Christian unity. Unity is a vital Christian doctrine. The apostle Paul warned the Corinthians against faction makers and schism promoters. He taught them in simple terms that Christ is not divided. Jesus taught that "he that is not against us is for us"; and his prayer in John 17 has many allusions to his desire that all believers should be one. Moreover, a unified Christian program would save money. What waste of money takes place because every Christian group thinks it must have a certain organization, a certain program and a certain territory! Some are sitting behind office desks, proclaiming denominational viewpoints, who ought to be out in needy places proclaiming the gospel from the standpoint of Jesus Christ. Again, unity would be desirable inasmuch as it would present to the world a united front. To a greater extent than we know, many are refusing to enter the Christian fold because they do not know which "fold" to enter. Associate membership would be only one of the many things that need to be done to bring the day when "they all shall be one."

In the second place, such membership would give a church home to some who otherwise would have no church home at all. This is especially true in some sections. How would we feel, living in a community where there is no congregation of the Church of the Brethren? We love our church, her history and doctrines, but we have children in the home who need a vital something which only church membership can give. Shall we sever forever the ties that bind us to Brethrenism, or isn't there another way out of the dilemma? There are some who think there is, who find in associate membership at least a partial solution to such a problem. And while we want such privileges for ourselves, let us remember that there are earnest Christians

in other groups who love their churches as really and truly as we love ours.

There are others who believe in certain practices which we maintain, and who want an associate membership for the sake of practicing such things. They do not care to be rebaptized, but they would like to be members of a congregation, so they might have the privilege of, say, washing feet. Shall we refuse them spiritual help so long as they refuse to come all the way? Brethren, this is not the first time in the history of our fraternity that we have faced such problems. And possibly some of our older Brethren found a solution more nearly Christian than is the solution many of us are finding now. There are those with a very definite conscience against rebaptism. Paul speaks about not wounding the conscience of our brethren. Are we justified to force conscience here?

Thirdly, such membership becomes a feeder for the church. At least it is so claimed by some who have practiced associate membership in their churches. This would seem the normal thing because people always tend to be influenced by the atmosphere in which they find themselves. If a person finds himself in some way vitally connected with a church, even as an associate member, isn't it reasonable to suppose that reading the literature of that denomination, listening to the sermons, regularly, and being in a general position where he can become aware "of the hope that is within," such a person will more readily come all the way than will some one who has no such connection?

This subject has two sides, however. The immediately foregoing may be true *up to a certain point*. It is well, however, to remember that anything may reach a saturation point. If this point is reached the opposite fact might easily result, and instead of associate membership becoming a feeder of the church it might prove to be a disintegrating force. If the sum total of influence tends to be exerted, not by people with a full membership, but by people with only a partial connection, it is easy to see what could happen. All reasons for distinctiveness could disappear, and all reasons for denominational demands could become "null and void." It is possible to stand for too much, but it is equally possible to stand for nothing at all, or else, to be utterly ignorant of what one stands for.

Some have found that when they faced the problem, people who cared for any fellowship at all usually were willing to go all the way after some personal work had been done. Some of our trouble is theoretical rather than practical.

Such membership would have a tendency to exalt numbers rather than quality. There is still value in a person standing more or less alone, or, at least, to be connected with a minority. Majorities are not the things they are "cracked up to be." Minorities usual-

---

### Answer

BY VERA I. EMMERT

Sometimes I wonder and I say,  
 "Oh, what's the use, at all?"  
 But then I hear that still small voice,  
 I know it is God's call—

His call to service, noble, true,  
 His call that can not wait;  
 So then I stop my grumbling  
 And go before too late.

Freeport, Ill.



ly contain the germs of progress. Prophets are noted for being with groups not numerically strong. Some of our people would have us take the popular road. Others contend we ought to be prophetic.

Restriction, constriction and concentration usually mean power in a given direction. There are those of us who would like for our church to become like a lake, broad, shallow and attractive. Some, indeed, would have us become a cesspool, taking in most everything but excluding nothing. Others would like for us to become a mighty river, restricted indeed, sometimes, but powerful. To become a powerful church it would seem that we ought to follow in the steps of our Lord, who, though he had a world within his grasp, nevertheless came from a very small nation, and from a country much confined and narrow. The very narrowness of Jesus, in part, accounts for his power over the hearts of men in every age.

Unless corresponding changes and adjustments are made, associate membership would complicate records. Membership lists are woefully inaccurate as it is. Consider what would be the case if it would ever become general for numbers of people to have membership in several denominations.

Moreover, such membership would hardly be fair to those desiring it. It isn't too pleasant to be asked to jump on the running board on a cold day and ride. True, the good man of the car may crank down a window and ask the hapless fellow to put his head inside. Still, it seems too bad to give him such a "cold reception." If God has received others into his family, just what process of reasoning makes us keep them at arm's length? If they are God's children, who are we to refuse them admission into full fellowship with us?

Finally, and this is possibly the biggest reason against the emphasis on associate membership now, associate membership does not go far enough. Yet there are places where a denominational program could meet with nothing but utter failure. Those of us in the west know of such places; vast untouched fields where people have different religious backgrounds. In such a place one would need to minister to each out of the background of each. This would involve much risk. It would be a venture worthy the name. Leadership in such communities would need to be mighty big, and very close to the Lord. "Green carpet" experiences would be in store for those who would dare venture boldly. Serious problems might arise, and once again the followers of Christ would need to decide between ecclesiastical authority and the will of God.

There is a growing number of Christians who feel that our present competitive denominational program has about spent itself. In other words the kingdom of God will never come via our petty denominational programs and aims. Denominationalism, as we know

it, has too many weaknesses. True, we think our little groups so all important, but when the final count is made, I wonder what the records will show? In reading history it is interesting, sometimes, to note how the worth-while events of half a millenium are recorded on less than a page. I seriously wonder whether in some remote day all the worthy contributions of denominationalism may not be relegated to less than a page? Some of us do not act like it, but actually, there was vital godliness long before there were any denominations as we know them.

Sometimes I feel in my bones the kingdom of God pressing upon me, and making demands of me that I can not quite understand—nor meet. I feel within me that we are at the end of a religious era, and at the beginning of a new day! There seems to be need for a brand new setup, utterly different from anything most of us know anything about. What the form of that fuller kingdom will be I know not. I think it will be more like Jesus; more in keeping with his principles and teachings. Until that kingdom comes in fuller measure I remain loyal to the best my denomination progressively has to offer—and when that kingdom comes, I pray God I may have my eyes open and be able to recognize it, and that I shall have boldness to enter into the larger life it provides.

In other words, is associate membership the pressing problem we think? Is not our problem more truly, one of complete religious readjustment and reorientation?

However, this may be (the problem is debatable) it seems that our best thinking ought to be given to the solution of the problem while it remains a problem with us.

*Weiser, Idaho.*

## To See Bro. Hertzler

BY I. N. H. BEAHM

Now it came to pass in one of those joyful days recently spent in Pennsylvania, as Bro. Abram Eshelman and I journeyed on daily visitation, we came near Elizabethtown. The Spirit said unto us, "Go to see Bro. Hertzler, and peradventure he will answer three pertinent Scriptural questions."

Now, also, this same Bro. S. H. Hertzler was far famed for his keen and discriminating powers in logic and exegesis. Immediately, therefore, we conferred not with the crowded program of that November afternoon, but yielded to the gentle wooings of the Spirit.

We were soon knocking for admittance into the comfortable home of the Hertzlers. His good wife, Mary, our sister in the Lord, greeted us and bade us welcome. This good woman of the house informed us that her husband was busy at his accustomed siesta, or afternoon nap, but that he would soon appear on the scene of interrogation. Very soon he came.

After the usual greetings and felicitations of Christian fellowship, we approached this genial "Uncle Sam," as he is familiarly called, as a veritable bureau of information



concerning things of Holy Writ. He was ready with his habitual smile and that joyful and intellectual twinkle of the eye so becoming to the Sage of Elizabethtown.

Bro. Hertzler squared himself. We faced him. Everything seemed ready for the purpose of our call. We informally opened up by appreciation we then had in brief reminiscence and fellowship. "Dear brother, we are cumbrered with a certain issue of sacred moment, and we have come to sit at your feet on the matter. Now the scripture under consideration is 1 Cor. 11: 16, and is as follows: 'But if any man seem to be contentious, we have no such custom, neither the churches of God.'"

Question 1—What is the meaning of the word "contentious" in this connection?

It means, brethren, if anyone is inclined to argue against what Paul has just taught in the chapter up to this verse regarding praying and prophesying, about the bared head of the man and the veiled head of the woman, it is entirely useless. No debate is in order. Paul has spoken direct from the Lord. Notice Paul prefaces the teaching on verse one, "I follow Christ, therefore, follow me." Then you will be on the right track. The issue and the teaching are positive and practical. It is not any more open for discussion. It remains only to be taught and lived.

Question 2—What is meant by the word "we" in the verse?

I feel to say, brethren, it means us teachers, pastors, preachers, apostles, evangelists, prophets of the New Israel. Dare any one venture it means less?

Question 3—What is the meaning of the words, "such custom"?

My dear brethren, I am frank to say with our holy brethren of the past in our priceless heritage that they mean the "topsy turvy," disorderly appearance in praying and prophesying concerning the human head dedicated to following Christ and Paul as seen among the membership at Corinth. I say specifically at Corinth, for such disorderliness is to be found nowhere else. It was the only church thus out of order on head appearance in praying and prophesying extant then. For Paul expresses himself thus exclusively and generally when he climaxes his holy teaching of the kind, "neither the churches of God." Corinth was the only greatly-out-of-order church then, but today their name is legion.

Popularly speaking, for a man to bare his head, one feels the impress of courtesy and respect.

For a woman to veil her head, one receives the impression of modesty, which is the chief virtue and purity of woman.

Paul presents fundamentals in human psychology. Still more does he touch the vitality and fundamentality of unity through gradation of authority and through a happy combination of co-ordination and subordination.

Bro. Hertzler's exposition is simple and straightforward. He hits the mark. It may be revolutionary in some localities. If so, let the practice roll back to scriptural status. The Brethren stand for the Christ Way, and not simply for what "takes."

When Rebekah subjected herself to the man Isaac, she veiled her personal head. The ideal woman is veiled. The "Messenger" once upon a recent time, in order to honor Mother's Day, gave on the front page the motherly woman with head simply and modestly and beautifully veiled. Then "Uncle Sam," the government, used the same ideal to grace Mother's Day thus on a postage stamp.

Sister Elizabeth Myer of Bareville, Pa., went through her full four-year course of study at Millersville State Normal school with headveiling all the while and won the respect of all while she lived the Word.

Doctor White in his New York Bible School in teaching this scripture said: "Sister Elizabeth Howe's headveiling fulfilled the spirit and letter of Paul." Sister Howe Brubaker was then in his class.

Let us keep the faith once delivered unto the saints!

Having written on "the covering," or veiling, Paul teaches for the sake of pure religion. Perhaps one should also note just now "a covering" that nature provides. As a wise teacher on the religious difference of headship of man and woman and the tangible and concrete expression of this difference, he appeals to nature to illustrate this distinction of rank even in nature. He scores his point well.

In nature, man is shamed by long hair, while woman is glorified by long hair. We see nature and religion joining on a distinction of rank of the sexes. The natural covering is hair, the beautiful tresses, while the religious is the veil, the beautiful sign of modesty and purity. Proper faith and teaching on the several phases of sublime headship issue guarantees unity and paves the way for the Lord's Supper, unity, and the bread and cup after supper, or "when he had supped."

When Paul sets in order the true differentiations on the unity of the divine headship gradation and sets in order the Lord's Supper and communion disorders, he hits the top of his epistle.

This teaching and practice of Paul will make for real beauty and spirit impress of the Christian woman. The barber shop for women, and the beauty shop for them will not be properly used by them any more.

Apostolic estheticism is widely different from the drug-store, barbershop and the beauty-shop beauty. Let the Christian women everywhere choose the spiritual way instead of the fashionable.

It has been said a good cook can prepare white potatoes in sixty-five different ways, and likewise the modern devotee of fashion can have her hair fixed in sixty-five different ways. "The lust of the eye and the lust of the flesh and the pride of life" have a great control in human affairs rather than the Holy Word of God. The fashions of this world lead folks to do many things very costly and inconvenient. The shingled hair, the bobbed hair, the frizzled and frazzled hair, the bleached hair, the finger-waved hair, the permanent-waved hair do not lead to that meek and quiet Spirit, which is in the sight of God of great price.

This nonconformed life of the New Testament must come from the deeper and spiritual life. The worldly way, however, is likely to lead the unaware to the worldly life in other respects. The plain and orderly New Testament woman will not be wanted in the hall of revelry, frivolity and shame. The cigarette, the dance and the stage will be foreign to her. Our religion saves our women—men, too. Shame on those teachers and preachers and apostles and pastors and evangelists who would make church members and Christians popular with the ways of sinful men!

"Prove all things. Hold fast to that which is good." And so this simple message goes on and out in good wishes and earnest faith in its somewhat unique presentation. "Be ye followers of me as I also am of Christ" (1 Cor. 11: 1). Amen.

Nokesville, Va.



---



---

## OUR MISSION WORK

---



---

### Things That Never Die

The pure, the bright, the beautiful  
That stirred our hearts in youth,  
The impulses to wordless prayer,  
The streams of love and truth,  
The longing, after something lost,  
The spirit's yearning cry,  
The striving after better hopes—  
These things can never die.

The timid hand stretched forth to aid  
A brother in his need;  
A kindly word in grief's dark hour  
That proves a friend indeed;  
The plea for mercy softly breathed,  
When justice threatens high,  
The sorrow of a contrite heart—  
These things shall never die.

Let nothing pass, for every hand  
Must find some work to do,  
Lose not a chance to waken love—  
Be firm and just and true,  
So shall a light that can not fade  
Beam on thee from on high,  
And angel voices say to thee—  
"These things shall never die."

—Charles Dickens.

### Education and Evangelism in Margiland

BY H. STOVER KULP

H. Stover Kulp and family are homeward bound for their year of furlough. In the same letter which brought this word, Bro. Kulp sent the following account of their work at Lassa, Nigeria:

THE last census gives a Margi population in Nigeria of over 150,000. These live in an area of about 1,200 square miles. There is one mission station to serve these and several thousand people of other tribes living in their midst. From eight to twelve miles in every direction from the Lassa station messengers black and white go out more or less regularly (weekly) with the gospel message. In some of these villages little groups of interested folk are developing. These become centers where classes for farther study and fellowship develop.

One important feature which has sprung up is the desire of several communities to have Christian thanksgiving and prayer services in the place of former heathen rites. Thus the name of Christ is being honored and given a place in their lives. But much teaching is needed that they may more fully understand his will for them and their communities.

The school which serves all this community has an average attendance of about a hundred. Many more than that number are enrolled. For several months now the Royers have taken over the responsibility of the school. They are helped by Mr. and Mrs. Minso,

certificated teachers from Calabar, and by two Bura lads trained at Garkida and four local Margi lads. In addition we have three young men who spend most of their time in evangelistic work in the villages and at the Lassa station.

The local church at Lassa has between forty and fifty members, and about double that number are under instruction for church membership, having already made a profession of Christianity. Classes for men and women are held in addition to special classes for this inquirers' group.

### What to Pray For

*Week of April 18-25*

WHEN Jesus said, "But I have called you friends," he gave one of the deepest and keenest secrets of a successful missionary program. Friendship is the first essential requirement in working among any peoples—whether they be our next-door neighbors or folks in distant lands. In an intensely real sense this is true for the missionary who works and lives among the Moham-



Brother and Sister Baxter M. Mow and Children: Lois, Joseph and Merrill

medans of India. Those of the Moslem faith can not be touched in any other manner than by love, goodwill and patient friendship. And these must continue to be poured out for years before results are seen.

During the past ten years, Baxter and Anna Mow have been living among the Mohammedans. Along with their Indian helpers, they have tried to show to the followers of the prophet, Mohammed, something of the life of Christ as they have visited in their homes, as they have talked of the Christian way of life in their rooms and on the street, as they have called upon the sick, and as they have opened the doors of the Christian reading room, extending a welcome to every Moslem who passes by.

Although no one from the Islam ranks has as yet accepted Christ as his Savior, and none have been baptized into the Christian church, nevertheless this work has not been in vain, for friends have been made and



fellowship and understanding have been built up which will most surely bear fruit in the years to come.

The efforts of the Mows have not been confined to the Mohammedans alone. The regular round of duties has brought many types of work to hand. There have been many villages to visit, Bible school classes to teach and supervise, tracts to write, translations to make, young people to direct, and passing friends to entertain. When appointed examiner of the I. S. S. U. (India Sunday School Union) examination papers, the missionary must give hours of time to the task of correcting papers sent in from neighboring missions along with those from our mission stations. And when placed on the N. C. C. (National Christian Council) Moslem Committee, trips must be made and days consumed in giving one's best thought to the work of the committee. Usually these tasks are so hidden among the regular duties at a mission station that they are seldom mentioned and rarely taken into account, and yet they all add to the heavy program which fills the missionary's schedule.

Let us pray for Brother and Sister Mow that they may have the outpouring of Christ's own spirit and his constant guidance as they work in India. Pray also for Lois, Joseph and Merrill as they attend school.

## Unsung Heroes

BY ANETTA C. MOW

AMONG the members of our church it may be a commonplace remark to say that mission stations are scattered about to the farthest corners of the earth, that they are to be found in the most out of the way places of the globe. Students of church and mission history know this to be a fact, but many times the general public knows nothing about it and it is only in times of great crisis or catastrophe that the people at large even so much as hear that missions and missionaries are a most vital factor in the busy, challenging life of our present-day world. In the Sept. 14, 1935 GOSPEL MESSENGER, we were reminded that Charles and Anne Lindbergh found friends and fellowship among the missionaries in the far northern settlements of Greenland and Labrador. The Lindberghs were happy to give due recognition to the servants of God in these distant outposts.

On Aug. 15, 1935, many of our readers will remember that over their radios they heard and in their newspapers they read, about the tragic death of Will Rogers and Wiley Post near Barrow, Alaska. And perhaps you may recall that in a line or two the information was given that the broken bodies of these two famous men were taken to a mission hospital at Barrow and there prepared for sending to the United States. One of the largest papers in the country mentioned this fact

in no more than one dozen words and not one word of comment was made concerning the blessing of having a missionary doctor near at hand to prepare the bodies for removal to their homes. But in his devotion to duty, the missionary was there to stand by and to do the thing which was necessary in an hour of terrible tragedy.

By an interesting coincidence a personal letter from Barrow, Alaska, written by Dr. Greist of the Presbyterian hospital at that place, has come into my hands and I am glad that I may share this with you. The doctor wrote the letter a couple of weeks after the accident had occurred.

Barrow, Alaska,  
August 28, 1935.

Dear Friends of Barrow Mission and Hospital:

Your boxes and packages, great and small, have been received. Just forty-three arrived on the *Patterson*, with Capt. C. T. Pedersen in command as usual, and those boxes were again unloaded far out upon the ice of the frozen sea. Then they were brought ashore

## Monthly Financial Statement

### Conference Budget

During the month of March contributions for the Conference Budget and agencies within the budget totalled \$4,561.25. Total cash applicable to the Conference Budget for the year beginning March 1, 1936, \$4,561.25, detail as follows:

	For the month	For the year
General Mission Board .....	\$2,761.13	\$2,761.13
Board of Christian Education .....	2.25	2.25
Bethany Biblical Seminary .....	226.50	226.50
Conference Budget Undesignated .....	1,571.37	1,571.37
	\$4,561.25	\$4,561.25

### General Mission Board

During March contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-36
World Wide Missions .....	\$ 922.18	\$ 922.18
Women's Work Project .....	485.03	485.03
Home Missions .....	20.00	20.00
Foreign Missions .....	22.60	22.60
Junior League Project .....	18.50	18.50
India Mission .....	54.00	54.00
India Boarding School .....	35.49	35.49
India Share Plan .....	55.00	55.00
India Missionary Supports .....	666.30	666.30
China Mission .....	6.59	6.59
China Share Plan .....	17.50	17.50
China Missionary Supports .....	247.09	247.09
Africa Missionary Supports .....	62.39	62.39
Africa Mission .....	62.56	62.56
Africa Share Plan .....	60.90	60.90
Africa Leper .....	25.00	25.00
General Flood Relief .....	60.11	60.11
Conference Budget Undesignated .....	1,521.37	1,521.37
Conference Budget Designated for—		
Board of Christian Education .....	2.25	2.25
Bethany Biblical Seminary .....	40.00	40.00
Youth Serves .....	50.00	50.00

The following shows the condition of mission finances on March 31, 1936:

Income since March 1, 1936 .....	\$ 4,761.13
Income same period last year .....	8,518.00
Expense since March 1, 1936 .....	15,106.87
Expense same period last year .....	18,760.61
Mission deficit March 31, 1936 .....	20,776.92
Mission deficit February 29, 1936 .....	10,431.18
Increase in deficit during March, 1936 .....	10,345.74



somewhat perilously by our brave Eskimo lads by sledges and boats. The parcels were unloaded from one to the other and back again, not once, but two or three times. However, the ice this year was more solid than that with which we contended last season, and there were fewer open leads, long narrow channels through the ice, in which sleds may upset, fewer necessitating the use of a boat, and everything reached us dry.

The children worked like little Brownies in helping to carry packages from the big tractor sled which brought these boxes from the post office to the mission, carrying them up the front stairway, and thence up another long stairway, to the loft or attic of the hospital. And the doctor rewarded them later by giving every small boy and girl a generous handful of candy, and that was "plenty much" as the Eskimo would put it. They had worked much of the day and seemed not to weary of the really hard work, and we thought they merited their treat. And when they lined up on the "Germantown Porch" to receive their "pay" each one spoke clearly and distinctly, "Thank you." They had been helping Santa Claus, they said.

We were in the midst of cataloging, unpacking and sorting and again cataloging these various boxes when we, as well as the whole village, were stunned by the report that the plane of Messrs. Rogers and Post had crashed not fifteen miles from Barrow. We dropped everything and forgot it all, in the hasty preparation for such emergency relief as might be necessary with the return of the motor boats from the scene of the wreck. The surgery unit was hastily heated, two operating tables were gotten ready, hot water bottles filled, and hot blankets, sterilized instruments and everything needed for the seriously injured was ready at hand, when, alas, the boats returned slowly and the men with solemn mien, and in hushed voices said, "There is nothing much to do—both are dead, crushed." That was at two o'clock in the morning. We had waited anxiously for hours. And from that moment on we were busy doing all we could with preparations for the removal of the bodies of these noted men to their far homes within the States.

Mission boxes were completely forgotten in the appalling disastrous moment. Days were required for the recovery of our norm. It has seemed that this year has produced a series of events at once testing our utmost strength and casting shadows upon our otherwise happy lives of service. First, the epidemic of influenza with the serious losses of lives taking nearly a score in number, and then this sad and shocking event in which Messrs. Rogers and Post, en route to Barrow for a visit, lost their lives in the twinkling of an eye.

But to refer once more to your generous support of our enterprises on this far north coast, we do appreciate

your kindly interest, your generous assistance, and we wish all of you could occasionally enjoy a look-in upon us, busy with these kiddies, their mothers and the old people. Thanks most kindly,

Dr. and Mrs. Greist.

A few years ago, in *The American Magazine*, was an article entitled: "Unsung Heroes I Have Known." It was written by E. Alexander Powell, a world traveler and writer of note. The contents of this article have remained in my mind most clearly because this was a most unusual account of present-day missionaries. In one of his paragraphs he said: "Perhaps my impartiality as a witness will be more apparent when I remark that I am not a frequent, much less a regular, church attendant. But I have known missionaries, and have observed the results of their labors in every great field of evangelistic endeavor, from Persia to Polynesia, from the Congo to the China Seas, and it irritates and angers me to hear missionaries and their work condemned and derided by persons who are speaking from malice, prejudice, or ignorance. I am a roving writer, and my job takes me to the four corners of the earth. That's why I can speak firsthand about so many missionaries."

Then he proceeded to tell several outstanding incidents in the lives of some six or eight missionaries he knew. Dr. Ira Harris of Tripoli, Syria; Rev. Father Brandsma of the Upper Congo; Dr. Grenfell of Labrador; four American men and their wives living at Bolenge, Africa; Doctors Daniel and Howard Bliss of Beirut; and William Ambrose Shedd of Persia, all pass before the reader in a procession of honor which demands respect. As if in summary, he declared that the missionary "must be tactful and diplomatic, he must be as it were, self-contained, an administrator, a teacher, a preacher, a doctor, an architect, a carpenter, a machinist, a farmer, an engineer, and a practical business man in one. It has often seemed to me that no class of public servant has been so persistently and so generally misunderstood, as the missionary."

And so with words of thanks and also of due apology to the great English master singer, we may apply the words of his poem to missionaries who are unknown except to those they serve, to missionaries who count not their lives dear to themselves, to missionaries who find no greater joy than making the life and spirit of the Christ real to peoples in the far recesses of the earth:

They preach in advance of the army,  
They skirmish ahead of the church,  
With never a gunboat to help them  
When they're scuppered and left in the lurch.  
But they know as the cartridges finish,  
And they're filed on their last little shelves,  
That the Legion that never was listed  
Will send them as good as themselves."

*Elgin, Ill.*



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### Herod's Interest

"Who is this about whom I hear such things?"

**Read Luke 9: 7-9**

Monday

The popularity of Jesus, augmented by the preaching of the Twelve, brought him to Herod's attention. His courtiers freely expressed their opinion about the wonder worker, "John the Baptizer has risen from the dead." Herod was shaken. Of course such a tale was not true, yet his troubled conscience and his superstition made him fearful. He wished to see this person to make sure, but he held back, fearing it might be true.

Even if Jesus were only a prophet, Herod felt he had to keep in mind his duties as ruler. Rome had given him power and expected him to administer it in capable manner. No movement must be allowed to get out of hand.

*Our Master, may our religion be so dynamic that men can not be indifferent to it. Amen.*

### John in Prison

"And they knew him not but did to him whatsoever they would"

**Read Mark 6: 17-20**

Tuesday

It was small wonder that Herod was alarmed at the reports of Jesus. He had just had a sorry experience with another prophet. It had seemed a small thing to seduce his brother's wife, but he had hardly brought his bride home, when John struck fear in his heart with a bold denunciation of his sin. To please Herodias he shut up John in the dungeon, but she could not induce him to murder.

For the man of the desert held a strange power over Herod; he was able to make his guilty conscience tremble. For even in prison John had lost none of his old fire; sin would bring judgment even to kings. And in his heart Herod respected him.

*Our Father, give to us the courage of John to condemn sin in high places. Amen.*

### The Death of John

"Among them that are born of women there hath not arisen a greater than John."

**Mark 6: 21-29**

Wednesday

But Herodias did not share these kindly feelings. The spirit of revenge

"The cup of water given for thee  
Still holds the freshness of thy grace;  
Yet long these multitudes to see  
The sweet compassion of thy face."

burned in her heart. John had dared to criticize her, and though her weak husband might be inclined to overlook the fault, not she. She nursed her anger and bided her time.

Then came the feast with many notable guests present. Herod was half-drunk; her own daughter, she put forth in the rôle of a dancing girl. It was easy to get Herod's promise, but sorry though he was, it was hard to break his oath.

And so through the spite of a woman and the weakness of a man, the life of John was snuffed out. He died as he had lived, a hero.

*Our Father, "precious in thy eyes is the death of thy saints." Amen.*

### Across the Lake

"He leadeth me beside waters of rest"

**Read Mark 6: 30-34**

Thursday

The end of Jesus' work in Galilee was in sight. The opposition of the rulers had not been without effect. Herod's murder of John and his curiosity about Jesus were prophetic to the Master that he could no longer work there in safety. He would go away out of the country for a time to be alone with the disciples. But first they would take a short trip across the lake. The Twelve had just returned from their mission and Jesus would have them take a well earned rest.

## WEEKLY QUIET HOUR

### By Bread

**Green grass** (Mark 6: 39). It was springtime before the grass was burned by the heat of summer.

**In ranks** (Mark 6: 40). Word means garden plots. Bright colored garments and green grass reminded writer of a flower garden.

**A kingdom of bread** (See Luke 4: 4; Rom. 14: 17). Jesus refused to build his kingdom on material plenty alone, nor was he ascetic, despising the material. What kind of world would he have us build? If the higher interests of life prevail, will the physical needs be supplied?

But it was not easy to slip away from the crowds. Perhaps they had a suspicion of Jesus' plan, and thus their reluctance to see him go.

*Our Master, we too would go apart with thee that we might find refreshing of spirit in thy presence. Amen.*

### Feeding the Five Thousand

"Thou preparest a table before me in the presence of mine enemies"

**Read John 6: 1-14**

Friday

The crowds intruded on the seclusion of the little company, but Jesus refused to run away from those who had gone to such pains to find him. Forgetful of his ease, he gave himself in gracious ministry to them.

But it was not enough to teach and to heal. Though the disciples were insistent that he dismiss them, he refused; he would feed them, himself. Taking their scanty store, he multiplied it by his power and all were filled.

This becomes a parable for us. We do not need to produce food by miracle, but we need the miracle of his love and vision that will make it possible to bring out abundance of food to hungry bodies.

*Our Master, when we contemplate want in the face of plenty, we are ashamed. Amen.*

### In the Mountain

"I will lift up mine eyes unto the mountains; from whence shall my help come?"

**Read John 6: 15-21**

Saturday

To the crowds the miracle was proof that Jesus was Messiah; they would make him king, thus assuring plenty for the future. And the disciples were not unaffected. Therefore, he hurried them away by boat, while he himself slipped off into the mountain to pray. It was an hour of perplexity; he had taught a spiritual kingdom, but their highest thoughts were of material things. He had been tempted once to build his kingdom on bread alone, but that was past.

Thus reassured that he was in the Father's will, he left the prayer room and came to the disciples, and in the comfort of his presence, they forgot the night's toil.

*Our Master, sometimes our lives seem at a standstill. May thy spirit release new forces within us. Amen.*



## KINGDOM GLEANINGS

### Calendar for Sunday, April 19

**Sunday-school Lesson**, God, the Forgiving Father.—Luke 15: 11-24.

**Christian Workers**, The Evils of Alcohol.

**B. Y. P. D.**, The Early Christian Church.

**Intermediate**, The Money We Save.

\* \* \* \*

### Gains for the Kingdom

**Nine** baptisms in the church at Garrett, Pa., Bro. A. J. Beeghly, pastor-evangelist.

**Six** baptisms in the Salem church, Ohio, Bro. R. P. Bucher of Quarryville, Pa., evangelist.

**Five** baptized in the Raisin church, Calif., Bro. J. H. Casady of Washington, D. C., evangelist.

**Four** baptisms in the McPherson church, Kans., Bro. J. O. Winger of North Manchester, Ind., evangelist.

**Ten** baptized and one reclaimed in Manor church, Md., Bro. E. C. Woodie, pastor of Beaver Creek church, evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. S. E. Thompson**, pastor, May 3 in the Pampa church, Tex.

**Bro. J. A. Robinson** of Johnstown, Pa., May 19 in First church, York, Pa.

**Bro. E. O. Norris** of Richmond, Ind., May 25 in the Castine church, Ohio.

**Bro. S. G. Myer** of Fredericksburg, Pa., May 24 in the Lane house, West Conestoga, Pa.

**Bro. Ira E. Long** of Ankenytown, Ohio, April 13 in the Silver Creek church, Ohio, Walnut Grove house.

\* \* \* \*

### Personal Mention

**Brother and Sister F. C. Everly** of Bruceton Mills, W. Va., have our congratulations (and yours?) on the recent celebration of their golden wedding. Their entire married life has been spent on their farm near Bruceton Mills. Their six children are all living. There are twenty-eight grandchildren and nine great-grandchildren.

**Bro. Jerome E. Blough** has made us his debtor for a recent copy of the Johnstown Tribune containing a section devoted to flood details and recovery activities. Bro. Blough's own story, as told you last week, observed that the flood of 1889 by reason of its suddenness was more destructive, especially to life, but it now appears that this one rose to greater heights by thirteen inches and was accordingly more widespread.

**Bro. J. O. Barnhart** whose poems have graced the Messenger columns in former years is not so young as he once was and his sight is poor. He has put twelve of his best poems into a booklet called Songs of the Sunshine. For fifteen cents he will be glad to send you one of the copies still on hand. His address is Cerro Gordo, Ill., Box 503. The specialists say that cataracts are forming in Sister Barnhart's eyes also, but they are praising the Lord nevertheless. They will be grateful for your prayers.

**Bro. E. E. Barnhart's** address is incorrectly given in the Yearbook. It should be 504 N. Third St., R. 2, Glendale, Ariz.

**Dr. D. W. Kurtz** will spend Mother's Day, May 10, in Anderson, Ind., being scheduled to speak at 11 A. M., 2:30 P. M. and 7:30 P. M. B. Y. P. D.'s of Southern Indiana are requested to note that his afternoon address will be especially for them.

**Through a lack** of mutual understanding the story of our departed Bro. Samuel H. Hertzler's life and labors has been delayed in reaching us. We now have it in hand but it came too late to find a place in this week's already overflowing columns. It will appear in our next issue.

**All honor to the memory** of Brother and Sister S. S. Brubaker of the West Conestoga church of Eastern Pennsylvania, who have lately gone home to rest. They both lived out their fourscore years, sixty-two of them together, and were separated in death by only one short month. They will be remembered for their devotion to the church and support of its activities, and for their special interest in the young.

\* \* \* \*

### Miscellaneous Items

**The General Ministerial Board** is scheduled to meet in Elgin near the end of this month. The dates are April 28 and 29.

**Bethany Biblical Seminary** favors us with a copy of the annual catalogue issue of the seminary bulletin and thus becomes the second of our institutions for higher education to have our this year's thanks in this particular matter.

### In This Number

#### Editorial—

The Lost Generations (H. A. B.) .....	3
A Call for Interpreters (E. F.) .....	3
The Printer Who Saved a Church (H. A. B.) .....	3
Two Live Men and One Dead Hog (E. F.) .....	4
Daily Devotions (W. W. S.) .....	15
Kingdom Gleanings .....	16, 17

#### The General Forum—

Compensation (Verse). By Pauline Good .....	5
The Roamer Looks at Forgiveness. By Joseph Van Dyke .....	5
Our Message—A Testimony, Not an Argument. By C. Ray Keim ...	6
Why Vote? By Roy White .....	6
Bits of Brotherliness. By Paul F. Bechtold .....	7
Thinking Peace.—No. 3. By Howard H. Keim .....	7
Associate Membership. By Clement Bontrager .....	8
Answer (Verse). By Vera I. Emmert .....	9
To See Bro. Hertzler. By I. N. H. Beahm .....	10

#### Our Mission Work—

Things That Never Die (Verse) .....	12
Education and Evangelism in Margiland. By H. Stover Kulp .....	12
What to Pray For .....	12
Unsung Heroes. By Anetta C. Mow .....	13
Monthly Financial Statement .....	13

#### Home and Family—

Our Religion (Verse). By O. P. Thomas .....	18
Why Live With Trouble? By Emma Gary Wallace .....	18
Memories of Elder John Kline .....	18
Confidence (Verse). By Minnie B. Sherrick .....	19

#### The Church at Work—

The Elizabethtown Church Starts a Workers' Library; A Suggested Order of Service for Rural Life Sunday; Using the Lord's Acre Plan; Our 1935-1936 Giving; Men's Work in Washington; Four Overnight Camps for Boys; Brethren in Work—Mutual Aid; Getting Ready for Vacation School .....	21-24
---	-------



**Juniata College** will please accept the thanks of The Gospel Messenger for a copy of the 1935-36 catalogue.

"Ten gallons of paint, some plaster, putty, etc., and a lot of hard labor has made a great improvement in the church, both upstairs and the basement. . . . All the work was graciously donated. . . . Each day about noon the faithful women of the church would come with well-filled baskets to feed the laborers. . . . In it all there was a lot of fun and now the blessed satisfaction of having a nice clean church in which to worship." It all happened at Council Bluffs, Iowa. Bro. Homer Caskey is pastor there.

**The New Venture** is the name of an attractive monthly published by the B. Y. P. D. of the University Park church of Eastern Maryland. It tells of the varied church activities including naturally things of special interest for the young folks. There is The Eleventh Mayor to be dramatized in the near future, the sacred concert by the Bridgewater College Male Quartet to be given April 14, note of the hobbies of certain leaders and other interesting things. The church has just called Pastor Jesse H. Ziegler to another year of service there.

**The Fraternal Relations Committee** of the Brethren church and the Church of the Brethren, according to present plans, will meet in Elgin April 30 and May 1. The joint committee is composed as follows: for the Brethren church: Charles A. Bame, W. S. Bell, L. S. Bauman, A. J. McClain, C. A. Ashman, W. C. Benshoff, W. E. Ronk, Claude Studebaker, I. D. Bowman, R. R. Haun; for the Church of the Brethren: H. L. Hartsough, Otho Winger, R. E. Arnold, J. J. Yoder, J. W. Lear, S. J. Miller, W. H. Yoder, C. S. Ikenberry, P. H. Bowman, M. R. Zigler.

**Missionary Education Institute.** At Indianapolis, April 27 to 29, there will be held an interdenominational missionary education institute for the training of mission study leaders. Six different teachers will give coaching instructions on the new mission study books for the forthcoming fall and winter. The institute is under the auspices of the Missionary Education Movement. For a number of years our church has been co-operating in this annual institute. We recommend that any pastor or other member who would like to prepare himself well to teach a mission study class or to organize a school of missions should take advantage of this opportunity. If you plan to go, write the General Mission Board and a copy of the program will be sent to you.

❖ ❖ ❖ ❖

### With Our Schools

#### Bethany Biblical Seminary

**President D. W. Kurtz** conducted union pre-Easter services at Independence, Kansas, during Passion Week.

**Bro. Ora Huston**, an alumnus of Bethany, and pastor at the Douglas Park Mission, Chicago, gave an interesting lecture, March 31, in the Bethany chapel.

**Dr. A. C. Wieand** was engaged in pre-Easter services at the West Goshen church, Ind. Dean J. W. Lear spent the Passion Week with the First church, South Bend, Ind., in similar services.

**Professor A. F. Brightbill** was a speaker at the Conference of the National Music Educators, held March 29 to April 2, in New York City. He spoke on the subject, "Music in Religious Education."

**The First church**, Chicago, observed the Holy Week with worship services each evening, except Saturday, in charge of the pastor, M. Clyde Horst. The communion service was observed on Easter Sunday and Monday evenings.

**Professor A. F. Brightbill** had charge of the music and worship services in the pre-Easter meetings at the Washington, D. C., church.

**Professor Perry L. Rohrer**, assisted by the Bethany Girls' Trio (Misses Olive Yoder, Dana Keller and Nadine Keller), Harold Parks, and Miss Opal Broadwater, gave deputation programs at the Elkhart City church, Ind., March 14-15, and the Bethany church, same state, March 21-22. The programs consisted of devotions, music by the trio, instrumental selections on the marimba, and talks.

#### McPherson College

**The State Association** of History Teachers held its annual meeting at McPherson College, April 4. Representatives from all of the colleges and universities of the state were present. Dean J. Daniel Bright is president of the association.

**The State Christian Education Association** of Kansas held its Dramatic Festival on the McPherson College campus. The purpose of this meeting was to bring together outstanding dramatic casts to show the possibility of the drama as a means of Christian education.

**McPherson College** will again conduct a summer school. The date of registration is June 1 and 2. School will continue for nine weeks. Regular members of the college faculty will instruct during the session. Both college credits and teacher training may be secured.

**The trustees** of McPherson College have secured the services of C. Ernest Davis, pastor of the Church of the Brethren of Independence, Kans., as field man. Bro. Davis was former president of Mt. Morris College and as such proved himself an ardent, enthusiastic and efficient worker for the cause of Christian education. He begins work July 1.

**To those interested** in the far distant past it is of interest to know that in recent months McPherson College has secured from our immediate vicinity remains of the following prehistoric animals: two species of elephants, camel, the saber tooth tiger, giant sloth, and three species of wild horses. Numerous other interesting specimens have recently been added to our museum.

**On March 27**, representatives from the various Christian colleges met at Emporia, Kans., for the purpose of planning a united campaign by radio and newspaper publicity for the church colleges of Kansas. This united effort has been in operation for two years and has proved very effective. The principal speaker at the meeting was William Allen White, one of America's foremost authors and educators.

**During the week-end** of March 28-30, Dr. C. Ray Keim and Dr. A. W. Cordier of North Manchester, Ind., visited McPherson College as representatives of the Peace Commission. While here they gave some eight or ten addresses, Dr. Cordier speaking mainly on the problems growing out of international relations and Dr. Keim presenting plans and programs of the Church of the Brethren for peace extension. These men are thoroughly informed in their fields and give one the sense of speaking with authority. They are very much interested in their subjects and are able to present them in an intelligent manner. We were very glad to have these members of a sister college and representatives from the Peace Commission to present the cause to our students and community. Their presence was greatly appreciated and their influence will undoubtedly be felt for some time to come in the cause of peace.



---



---

## HOME AND FAMILY

---



---

### Our Religion

BY O. P. THOMAS

Religion is the action of  
The Holy Spirit's power;  
It lifts men from a world of sin  
To heaven's shining hour.

Religion is an undimmed light  
That shines through lands afar;  
It's cheery rays of helpfulness,  
Sin never can debar.

It feeds the hungry, helps the poor  
As heavy burdens press;  
It always wears a pleasant smile,  
The smile of loveliness.

We should not be so much concerned  
In life for what we get;  
It's what we give that tells our worth,  
And helps to pay love's debt.

But whether on the royal throne  
Or in the hovel small,  
Religion does its very best  
To win and save us all.

*Sipesville, Pa.*

---

### Why Live With Trouble

BY EMMA GARY WALLACE

THERE are some people who seem to enjoy living with trouble. If they have been victims to a certain extent of the depression—they harp and harp upon it, rolling it as a sweet morsel under their tongues. If they have suffered some losses, they recount the tale a dozen times a day in some form. One would think they had suffered twelve losses in place of one, or that in a week they had suffered upwards of a hundred disasters.

Bruce Barton tells of reading in one of Emerson's diaries that in the year 1857 Emerson suffered heavily from the panic of that year which caused his railroad bonds to depreciate in value greatly. According to Mr. Barton—

"He refers to his losses just once. His house burned down, and his diary records: 'House burned,' and goes on to more important things.

"Such men," says Mr. Barton, "give us renewed respect for the human race, and America has her full share of them."

Troubles must be recognized, and setbacks and disappointments, but why live under the clouds or in their shadow longer than we have to? Perhaps God has seen fit to give us a needed experience, and if so the lesson may save us something more serious in time.

Experience is of value only as we make use of it. It is a good idea to impress this upon our children.

Bobby goes racing down the driveway, stubs his toe, falls and skins his knee. Bobby is comforted. The knee is treated and then mother says to Bobby something like this:

"Now, dear, you fell because you didn't watch where you were going. You stumbled over that stick which was in plain sight. You left that stick there yourself this morning. If you had picked it up then it wouldn't have littered the driveway, nor would it have been there for you to fall over. Next time take care of anything promptly which needs to be taken care of, and when you start to go anywhere, watch your step even if you are hurrying."

Train the children to apply their own experiences to insure safer and better living.

*Auburn, N. Y.*

---

### Memories of Elder John Kline

The following, a reminiscence of Elder John Kline, was written by Mrs. Annie Zigler Bowman, Broadway, Va., who was born Nov. 21, 1849, and died Oct. 16, 1935. This paper was written for the writer's personal satisfaction and is now in possession of her daughter, Mrs. Chas. West of Timberville, Va.—Samuel D. Lindsay, pastor of the Linville Creek, Timberville and Unity congregations, Timberville, Va.

We recently had a program at the Linville Creek church which I liked. It was intended to perpetuate in the minds of our young people the memory of our martyr brother, Eld. John Kline. Elder Kline came to Virginia from Pennsylvania when a lad about sixteen years old. In the course of time he bought a home near Broadway. About the first he did then was to donate land for a church. My father told me that he drove the family wagon when they came from Pennsylvania to Virginia. My father was four years old when they moved and remembered several incidents. I do not know what year the church was built, but I remember the old church well; in fact my earliest recollections are of benches without backs at all, and how tired I got, and how I would beg mother to let me go out in the churchyard and play; but she seldom let me do this and I thought my back would break before the last hymn was sung. Services in those days only came to our church once a month and always lasted from two and one-half to three hours, so it was rather hard for restless youngsters to keep quiet that long.

Eld. Kline also donated a large churchyard and cemetery which is now full. We have made several additions to the cemetery and have the third church in the same place. I do not know at what age Elder Kline was elected, but he began preaching early in 1835. He had about the average boy's chance to go to school in those days, but by industry and perseverance and a naturally bright mind he lived to be the equal of the best in those days. He wrote a most beautiful hand. He traveled much in adjoining counties on preaching tours. I remember of his often going to Page County which is east of Rockingham. He began the work there with just one member, a sister. He soon had a congregation built up. The people were principally Old School Baptist. Then he went west, often to Hardy and Hampshire Counties, where much of the country was thinly settled and heavily timbered. He would tell us of hearing the



wolves howl at night and of desperate roads. He also often spoke of the kindhearted hospitality of the people through the mountainous part of Virginia. The primitive simplicity of their mode of living appealed to him and he loved to go among them to visit and preach. In fact he was not satisfied long at home; he soon felt called to go again.

My earliest remembrance of him is of his continual going away and coming home. My father's home was quite near his and I spent many of my childhood days in his home playing with the children who lived there. We often ran to meet him as he rode in and up to the hitching rack, always sure of a kindly greeting from him as he drew the saddle pockets from the large roomy ones in which he often carried food as well as medicine to hungry and sick patients. He would go into the house with them and almost immediately reappear with a bottle of linament of his own make, remove the saddle from Nell's back and treat the saddle galls, for invariably when he came home from those long trips Nell's back would need attention. But he was careful to keep her well fed and she always came home spry and full of life. He often spoke in German to her and I verily believe she understood German as well as the English language.

He was a man of wonderful ability, but of the most primitive and simple habits. He never had one bit of use for tobacco and was strictly temperate in all things. He never used intoxicating liquors in any form and I don't suppose he knew the feel of broadcloth. He always wore homespun and homemade clothes for that was all we could get those days, and thought ourselves fortunate if we had a good supply of them. We spun and wove wool for winter clothes and spun and wove flax for summer wear and for bedclothes. There were no felt or hair mattresses to be had and we filled our linen bed ticks with wheat or oat straw. An entry in his diary says he very much preferred oat straw, but I am writing my memories of everyday life of Elder Kline and perhaps should not quote from his diary. He was such a busy man, always doing something for somebody. He invented and made a spinning jenny to lighten the labor of making our clothes. He made a long stand with a wheel and treadle at one end, and a track for the spindle to run out on which was governed by the treadle, and turning the wheel twisted the yarn so the spinner could sit and spin. Of course his first effort was not perfect, but neither was Henry Ford's first automobile. But he did not live to improve his invention.

During the war between the States we had much spinning to do and that was his way of helping us at a hard job. He

was my great-uncle, but we never called him uncle, but always called him Daut. Even my father did not often call him uncle. I suppose because they were so near one age, and grew up like brothers, he almost always spoke of him and to him as John; but we as children who played around his home almost every day, with the children who lived in the home, caught up the habit of calling him Daut. God gave him but one child, and took it home again when it was about six months old. Daut took one, Betty Nipe, into his home as his own. When she grew up and married, her husband came to live in the home also and managed the farm for Daut. This gave him full time for the work he loved best. It was their children who lived in his home and we lived on the most intimate terms. Our homes were almost as one, and when Daut made his will he left to my father's care his afflicted wife and all his financial affairs. For more than twenty years my father faithfully looked after her, and after she was called home he sold the property and settled up the estate.

I remember as though it were yesterday how we children liked to visit in his room. His medicine cabinet, with its many bottles both large and small, was always a source of interest to me. Then, too, he would sometimes give us a small vial of cinnamon drops, or sometimes peppermint, which greatly pleased us because a vial was a rare toy for our playhouse. While the drops lasted we never got tired of playing doctor. One of us would play being very sick, one would be nurse and another would be the doctor, and when he called his cinnamon drops would answer for all kinds of medicine, and we always got well immediately. Then Daut used to make a kind of pepper cake which he called the "Bread of Life." He often gave us bits of this and he said it was healthy for us, but it did not take much of this to do us, for it consisted chiefly of pepper and we soon had enough of that.

Then the open fire in the Franklin stove with the shovel and tongs in the corner was always so cozy in winter. There was a clock on the mantle; and the sundial just outside of the south window (which was one of his own make) was where he could compare with the clock to see if it was with the sun. His chair was immediately inside the window where he had a good light to read or write, for he did much of both when he was home. He had the right arm of his chair made very wide so he could lay a large book on it to read. It was large enough to write on comfortably. It was not a lazy man's chair by any means; it had neither rockers, springs or cushions. It had a hard board seat on which he never used a cushion, and the low back would never suit a lazy man. Daut was always such a busy man. Within easy reach of his chair was his bookcase and the little stand at the head of his bed. There was his old-time desk with his medicine cabinet on the top of it, and a well-worn rug carpet with "Moms" chair in the corner by the shovel and tongs. There you have Daut's room as it is indelibly impressed in my mind. There was nothing expensive—except possibly the books—or gay; but it was all comfy and homelike and he was always so glad to get home again after some of his protracted preaching tours. The room was small and the furniture took up almost every inch of space against the wall; there was barely room for even a spare chair, but we all loved it and often went in.

Daut was deprived of much joy of the average man's home-coming because of Aunt Anna's mental condition. Sometimes she would not know him; other times she would not see him. She would convey herself away where none knew,

## Confidence

BY MINNIE B. SHERRICK

'Neath the shadow of his hand we're sheltered—  
So rest, in faith, in courage and repose;  
If wars shall threaten on a dark horizon;  
If storms of life their lowering shadows throw;  
If fondest of desire shall turn to sorrow,  
Fear not, but fully know, that on tomorrow  
God still shall reign and reign—all is well,  
The world is sick with doubt and hate and erring;  
Revenge and greed too oft distort and sear,  
Leave in their tragic wake hearts lone, despairing—  
Even so—be still—and know that God is near.

*North Manchester, Ind.*



and if we wanted to hunt her up he would say: "Let Mom alone, she will come when she gets ready." He always seemed to know what was the best thing to do, for after everything got quiet she would come in and go to her room.

Daut loved to sing and on summer evenings about dusk he would often sit on the long porch and sing the hymns he loved. Anyone who has the book on the life and labors of Elder John Kline can see his favorite corner where he would always sit and sing, by looking at the frontispiece. There at the south end, against the banisters on the bench (for porch swings and rockers was an unknown commodity then), he would sing: "What Wondrous Love Is That," "Happy Day," and many other hymns he loved. Sometimes he would sing his own verses, "He Died at His Post," which he had set to music. I think he had Joseph Funk of Singers Glen compose the music.

Daut did much for the poor among his patients and membership. He gave about all his share of wheat to his people. Let an idle, shiftless man come begging a grist, if his family was suffering, and he usually got what he asked for, but when Daut got through he felt more like going to work than to stand another such lecture like Daut gave him.

He had a pleasant smile and friendly greeting for every one, but I never remember him to stop long enough to jest or gossip with anyone; he always seemed to be busy but never hurried or rushed unless he was called to see a very sick person. He was our doctor, our minister and uncle, and such a fatherly friend to every one! It is no wonder we looked up to him and took our troubles and problems to him, for which he always found a ready solution. I have a vivid remembrance of a loose tooth that would not yield to the attached string, but just hurt and hurt and would not come out. Oh, yes, it hurt too when Daut pulled, but it came out for him; he held it up in the pinchers for us to see and said: "It did have a little root." Mother said: "But nothing to make such a fuss about." I think she was ashamed of the way I screamed and then cried after it was out. This and much else that I write about happened when I was very small, and I don't know why it remains so vivid in my mind unless it was because of his strong personality. There is no one person, except my own father and mother, that clings in my memory like the impressions left by him. I was fourteen years old when the assassin's bullet ended his life and work, and remember distinctly the shock the awful news gave us. It came soon after dinner. News traveled slowly those days; we had no telephones and indeed there were few horses. It was during the war and there were barely horses enough left in the country to farm. He had Nell shod that morning and visited a sick friend. He started home about eleven o'clock. In about ten minutes the shot was heard that ended his life. But we eventually got the news. Every face blanched, every heart quaked, for we did not know what would happen next. My own father's life was also threatened. It was known that he was opposed to war and slavery. He thought it wrong to traffic in human souls, but he was more careful and prudent than Daut, and often warned him about speaking his convictions boldly in these perilous times. He also warned Daut not to cross lines between the North and South, but he said he had no fear of any one troubling him. He always carried a government permit to cross the lines and felt safe in going. It was not the law or the officers, civil or military or regular soldiers we feared, but the camp followers. We gathered around mother, full of apprehension. My father came for a winding sheet for we must

bring Daut home. She warned him of his own danger, for she feared there was a bullet waiting for him, but for once he threw prudence to the wind and went. The boys hitched the horses to the spring wagon and drove briskly across the country. We watched them out of sight and the long afternoon hours dragged by. It was wool spinning time. My sister and I were busy at our wheels when the news of the terrible tragedy came, but no wheels whirled that afternoon; we could not work. The neighbors gathered in for the old adage is true, "Misery loves company." We all spoke in hushed tones and wondered who could have done such a dastardly act, who could have sent a bullet through a heart so kind and unselfish. Finally we saw the little cavalcade coming slowly across the hills; we watched them drive by the house. Poor Nell pitifully following her still master, with empty saddle on her back. The kind master whose voice she ever obeyed was stilled forever. He had written in his diary of her as good, patient Nell but I would like to add loyal Nell, for it was her continued nickerings that brought help when her master was brought down by the wicked bullet and lay dead in the road. She never left his side, but nickered again and again as if she would arouse him to go home. The neighbors heard this nickering up in the woods, and went to see what it meant. They had heard several shots, but thought it was some hunters after squirrels and paid no further attention. But this continued nickering excited the suspicion that something was wrong, and they went to see. They found him quite dead with a smile on his face. What caused this smile? Did the angels minister to him when all alone he lay dying? I verily believe it. They drove on through the gate which was thrown wide open, and was left so, for it seemed all the country came to see and hear the truth of this report that went like wildfire over the country. This was the gate which we saw him pass in and out of daily when he was at home; the gate where Nell knew just exactly how to walk up and stop for her master to raise the latch and pass through; the gate which she carried him through only a few hours before, full of life and energy on a mission of love to see a sick friend, but his work was now done and Nell was turned out in the pasture to rest the balance of her days. He was buried on the third day. People walked miles and miles to show respect, for he was much loved by his people and the funeral was large.

Poor Mom did not at first realize her loss; so many people around the house annoyed her; but when it dawned on her that Daut was gone her grief was pitiful. We all forgot ourselves in sympathy for her. For weeks and weeks she did nothing but walk about and wring her hands, saying continually: "Daut is gone, Daut is gone, Daut is gone. Who will preach? Who will baptize the people for Daut is gone?" She could not sleep nights and often got up and walked through the house grieving.

Daut did much missionary work for the church and gave freely of his money to build up the church that we enjoy. The country was new when he came from Pennsylvania to Virginia in 1813, and he by no means had the conveniences we have, consequently when he took up church work it was much harder than it is now. He would often ride horseback thirty or forty miles in one day, and sometimes forty-five miles, and preach that night, and the next day would ride on again. This he would do when he was on a preaching tour, for he would never preach oftener than twice at one place, but would cover a large territory on one of these tours.



## THE CHURCH AT WORK

### LEADERSHIP TRAINING

#### The Elizabethtown Church Starts a Workers' Library

It grew out of the enthusiasm of a number of people—and the original idea of one person.

Four years ago a group of leaders attended a training school in a near-by city. Attendance was made possible by the superintendent who furnished transportation. The students were so grateful they wanted to reimburse the Madeiras; but they insisted that the money go toward the beginning of a workers' library. The story goes on:

"We each suggested a book we would like, suitable to our department. Then about a month ago we examined all our books in our general library and picked out those dealing with administration, methods and kindred themes; and reclassified them, putting them in the workers' library. A few of our Bible teachers and scholars have donated some of their texts, so now we have forty-five books in the workers' library. We allow the workers to sign up themselves for the removal and return of the books. We also have the privilege of purchasing two books a month. Our main difficulty now is a suitable place for the books. But a committee is appointed to look into the matter and recommend a suitable place."

Does any one else want to give an account of how your library started?

### MINISTRY

#### A Suggested Order of Service for Rural Life Sunday

Fifth Sunday After Easter, May 17

#### Origin of Rural Life Sunday

Rural Life Sunday finds its roots in the Rogation Days, days set apart by the Christian church for the purpose of offering special prayer to God for his blessing on the fruits of the soil.

Rural Life Sunday was launched at a meeting of the International Association of Agricultural Missions, held in January, 1929. At that meeting, a recommendation was adopted requesting the Home Missions Council, the Foreign Missions Conference and the Federal Council of the Churches of Christ in America to promote the observance of the fifth Sunday after Easter each year as Rural Life Sunday. The organizations mentioned and many religious bodies have done much to further observance of the day.

### PRELUDE.

#### Order of Service

PROCESSIONAL HYMN: "Fairest Lord Jesus."

CALL TO WORSHIP:

(The Leader)

The earth is the Lord's and the fullness thereof,  
The world, and they that dwell therein.  
O God of our salvation,  
Thou art the confidence of all the ends of the earth.  
Thou visitest the earth and waterest it.  
Thou greatly enrichest it;  
Thou waterest its furrows abundantly;  
Thou settlest the ridges thereof;  
Thou makest it soft with showers;  
Thou blessest the springing thereof.

Thou crownest the year with thy goodness;  
And thy paths drop fatness.  
The pastures are clothed with flocks;  
The valleys also are covered over with grain;  
They shout for joy, they also sing.

CONFESSION OF FAITH: 23rd Psalm (In unison).

THE DOXOLOGY.

INTERCESSIONS (to be read responsively):

We beseech thee to hear us, O Lord God; and that it may please thee to bless all those who sow the seeds and reap the harvests of the world;

We beseech thee to hear us, O Lord.

That it may please thee to bless the homes and the home life of our country districts, that they may be pure and happy abiding places for the children that shall come to them;

We beseech thee to hear us, O Lord.

That it may please thee to guard all children and young people who live and labor on the land and to give to them the knowledge of our Lord and Savior, Jesus Christ;

We beseech thee to hear us, O Lord.

That all those who are charged with the promotion of the church's work in country districts may be endued with the wisdom and power of the Holy Spirit;

We beseech thee to hear us, O Lord.

That town and country churches may have a broad vision of the fields white unto the harvest about them and have grace to minister to those fields in unwavering love and devotion;

We beseech thee to hear us, O Lord.

That it may please thee to raise up prophets who will interpret to us the spiritual values and responsibilities of nature, and the majesty and beauty which lie behind the fields and forests, the mountains and streams;

We beseech thee to hear us, O Lord.

SCRIPTURE READING.

THE LORD'S PRAYER.

HYMN: "We Plow the Fields and Scatter."

PRAYERS:

**For vision and zeal in rural work—**

O God, heavenly Father, we beseech thee to grant us and all the leaders, members and organizations of thy church, a vision of fields white unto the harvest in the country districts of America. Increase in us a desire to minister to those living on farm and ranch, in little town and open country, and so guide us by thy Spirit that we may harvest the souls committed to our care in love and power and understanding—through Jesus Christ our Lord. Amen.

**For those who serve in rural areas of the world—**

O God, Father of all and lover of all, we beseech thee to bless all those who seek to serve thee in the rural areas of the world. Help them in their efforts to sow the seed of thy kingdom and, when the harvest seems meager and far off, confirm thy promise to them and make them believe that in due season they shall reap if they faint not; through Jesus Christ our Lord. Amen.

**For the seed that shall be sown—**

Almighty God, who makest the hills to rejoice on every side and valleys to be filled with corn, we beseech thee to bless the seed sown throughout the world for the sustenance of mankind. So water it with the gentle rain from heaven and warm it with the golden sunshine



that it may provide food for all who need, to the glory of thy name and our great and endless comfort, through him whom we adore, thy Son, our Savior, Jesus Christ. Amen.

#### For rural social service—

O Lord, our heavenly Father, whose blessed Son came not to be ministered unto but to minister; endue with wisdom, patience and courage those who labor in rural social service: Provide for those who, in our land of plenty, are in want; comfort the friendless and guide those who need thy care. All of which we ask through the merits of him who said of old, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me; thy Son, our Savior, Jesus Christ. Amen.

#### For those who sow and reap—

O Eternal God, thou Lord of springtime and harvest, bless, we beseech thee, those who sow the seed and reap the harvest of the world. Grant that they may receive the due reward of their labors and enjoy not only the fruits of the earth but those of the Spirit as well, love and joy and peace, through the merits of thy Son, Jesus Christ, our Lord, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. Amen.

#### SERMON.

#### BENEDICTION.

RECESSIONAL HYMN: "Lord, While for All Mankind We Pray."

Prepared by the Committee on Town and Country of the Home Missions Council and the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

#### CHRISTIAN FINANCE

### Using the Lord's Acre Plan

The Lord's Acre Plan provides that each member of the church and Sunday-school shall set apart and dedicate to the Lord some farm animal or a certain plot of ground, and on this plot plant a crop or raise the animals. At the close of the harvest season, the produce or the animals shall then be sold by the church and the proceeds turned into the church treasury. The project may be one acre or more or a specific part of an acre already planted in some crop that will bring the best cash return. It is a very flexible plan. Some prefer to call it the "Lord's Portion" or "The Dedicated Portion." It may mean the raising of a calf or a sheep, a pig or a brood of chickens, or the giving of Sunday eggs to the church—just whatever each member wants to undertake and pledges on his Covenant Card. The total pledge should at least equal a tithe if possible. It is, therefore, not a substitute for the tithe. It offers the farmer an easy and practical method of figuring the exact tithe itself. If he cultivates ten acres, he can dedicate one to the Lord. This proportion may be followed with cattle, pigs and chickens. Some acreages may easily be worked by families or by church groups. As the farmer works on his acre or cares for his project, he is reminded of God. This constant reminder is a character builder.

The following reasons for the Lord's Acre Plan emphasize its value:

1. It is a proven means of church support giving every one in the church and Sunday-school the opportunity to have a self-respecting part.
2. It sets aside the Lord's portion at the beginning, and does not depend upon a late and indefinite leftover.

3. It greatly increases the total contributions to the church; supplements and stimulates other methods of giving.

4. It builds Christian character by giving all in the church a definite daily work for the Lord.

5. It is an ideal method for training both the older members and the children in Christian stewardship.

6. It brings the satisfaction of religion naturally into daily farm life and unites the work of the week effectively with the program of the kingdom.

7. It greatly increases interest in the church and raises up leaders for the church since folks who work for the church are interested in the church.

How can the plan be put into operation? Simply by putting forth the proper effort! First of all, the minister, Men's Work leader or some other person must be interested and seek to enlist the interest of officers and Sunday-school leaders and teachers. Begin by appointing a committee composed of three members of the church or Sunday-school. This committee appoints some one to be responsible for keeping the plan before the Sunday-school classes, and is expected to encourage the church and Sunday-school in their projects during the year and to supervise or co-operate in every necessary way in finding a sale for the Lord's Acre products.

Even the smallest children may have projects such as Sunday eggs, a brood of chickens, raising a pig, planting a row of beans in the garden, or potatoes, or any work a child would be interested in.

The usual cash pledges are encouraged where the people are able to give. Many who make cash pledges have a Lord's Acre project to guarantee the cash payment, and sometimes give the returns from the project as an over-and-above gift.

The pledge card, "The Lord's Acre Covenant," is available for those who would like to make pledges along the lines indicated above. This card will be supplied free of charge by the General Mission Board, Church of the Brethren, Elgin, Ill.

### THE LORD'S ACRE COVENANT

**Aim: All to Co-operate—Each According to His Ability**

Recognizing God's goodness to me and his claim upon me, and especially upon my farm life, because without his sunshine and his showers all my efforts would be in vain,

I agree to raise in 193—, to tend faithfully,

.....  
and to give to my church the proceeds from this undertaking, to be used for the Lord's work, divided as follows:

Benevolences.....%; Current Expenses.....%

Signed .....

Suggested Projects: Corn, Grain, Potatoes, Fruit, Beans, Chickens, a Pig, a Calf, Sunday Eggs

#### WOMEN'S WORK

### Our 1935-1936 Giving

Unless some church writes in asking that some fund be adjusted to a different account, the total for the Women's Work offering for the past fiscal year stands at \$14,163.77.

It is cause for thankfulness that this amount has been given and yet we see that it does not reach the amount



given the year before, which was \$16,458.99. It stands very close to the total of the previous year of 1934 when \$14,297.61 was raised.

There are perhaps two reasons for this smaller total this time. One is because of the extremely cold weather which held most of the country in its grip during much of January and February. The second reason is that many churches procrastinate in sending in the money they have on hand. All too often the last week of February is upon them before they are aware of it and that means their offerings often reach the office too late to be recorded on the fiscal year's account.

In the new year which is now ours, may each women's group resolve to send in money as soon as it is on hand. That would help greatly in carrying on the work during the year. Shall we not make this year of 1936-1937 a year of continual endeavor for the sake of our project, and may we achieve?

#### MEN'S WORK

### Men's Work in Washington

The men of the district of Washington have adopted as their district project for the year, the raising of \$425 towards the support of a field man in their district. This project is creating interest and helping the men to become district conscious as well as conscious of their local church. Their district director is Bro. M. F. Barnhart of Olympia; their vice-president, Verne L. Swartz of Sunnyside; their secretary, Orion Michael of Olympia.

#### INTERMEDIATES

### Four Overnight Camps for Boys

#### IV. Shenandoah Mountaintop

Although this was the smallest of our overnight camps, in many respects it was the most romantic. The situation was the kind that boys dream of. It was the erratic rainy weather, combined with the newness of the overnight camp idea that cut down the numbers.

No boys with us, Galen Wampler and I climbed the mountain in a model-T Ford, going through a region which offered excellent scenery at every turn. When the ascent had been made and we had come to the place agreed upon for meeting the other groups, no one was there. We hunted elsewhere, thinking there might have been a mistake; and then returned. The game of hide-and-seek continued and was ended only when, on a bumpy mountaintop road, we came upon another car, jammed full of boys and provisions. Alva Harsh was the driver, and a flat tire was the trouble. To make the situation more dismal, rain began to fall again! As we were wondering what would be the best thing to do, one of the boys called out that he saw a man cutting wood down at a cabin about a hundred yards from us. The building looked ramshackle and utterly deserted; but we went down to investigate, anyway. Sure enough, a man was there! He was an old-timer from the valley, who, every now and then, had to come up to look after his cattle, pastured on the mountaintop. Without any hesitation at all, he invited us into the cabin to spend the night, giving us the use of everything he had: stove, wood, utensils, and bunks.

At campfire we had the added pleasure of hearing bear stories, true experiences of our benefactor.

The morning schedule varied in that we took a hike to Cow Knob, the highest point of the mountain, where the

government has placed a fire lookout. We conducted one of our classes right on the lookout platform.

I was sorry to see the Indian farewell time come, for it ended not only this camp, but also the fourth one of the scheduled overnight camps.

**Leaders:** Galen Wampler, Alva Harsh and J. Harman Bjorklund.

**Campers:** Paul Ritchie, Chester Billmyre, Walter Billmyre, Junior Franz, Melvin Cassady and Estel Burgess.

**Churches:** Greenland of Maysville, W. Va., Petersburg and Damascus.

**Pastors!** Boys' leaders! Try an overnight camp with your group. Make use of this means to gain their confidence and loyalty! It is needless for me to say that these are prerequisite to the teaching of those moral qualities that we long for our boys to gain and keep. Send to Raymond R. Peters, 22 S. State St., Elgin, Illinois, for printed suggestions.

#### YOUNG PEOPLE

### Brethren in Work—Mutual Aid

Some years ago a farmer bought several cows at a public sale. As it was miles from his home, he asked a neighbor, standing near, for help to drive them. The neighbor, a member of the Church of the Brethren, replied, "Sure, if you pay me for it. I'll do anything if you pay me for it."

In the time of "rugged individualism" many youth caught the same spirit. They can't be blamed, but we can't build brotherhood that way. Without a real feeling of brotherhood we can't expect much of a young people's department.

It would be interesting, and might be helpful, to have a meeting to make clear to your youth the custom of mutual aid as it used to be in your community and in your church one or two generations ago. But you should not stop there. It would be better to go on to study the activities of your church members now to find places for co-operation in actual physical work.

Of course it is good courtesy to help start a car or to get it out of mud or snow, to help neighbors thresh, or move, or to give aid during illness. But these are only occasional events. It ought to be the custom that we give help to one another whenever that help is needed. This would not be limited to church members, but it ought to be centered in the church. We ought to help first, and most, "those of the household of faith."

We can not expect mutual aid alone to build a church, but we can not build a real Church of the Brethren without it.

#### CHILDREN'S DEPARTMENT

### Getting Ready for Vacation School

**To guide the director** or planning committee in choosing textbooks:

1. Bulletin 803—Curriculum Materials for Vacation Church School. 1935. Price, 10c.

This bulletin describes the many different types of textbooks available for vacation school, and in addition, lists of books for special departments, leaders and activities in the vacation school, such as:

Administration and supervision.

Method and procedure.

Worship and Music.

Dramatics.

Stories and Story Telling.

Pictures.



Games and Recreation.

Handcraft (including how to make blueprints, do clay modeling, soap modeling, leather work, basketry, wood-work).

Nature Study.

Temperance Materials.

2. Leaflet 118—Materials for Vacation Schools, 1936 (our own free denominational leaflet).

**For the director's own guidance** in setting up the school (he should read at least one of these, in the order stated):

Administering the Vacation Church School, Armentrout. 1929. Price, \$1.

Summer Program for a Church School, Krumbine. 1926. Price, \$1.50.

The New Vacation Church School, Blair. 1934. Price, \$1.50.

#### What new materials in 1936?

If you are an "old-timer" vacation school planner, you will remember that a three-year cycle of new vacation school textbooks has been coming out for several years. These texts are as follows:

##### Beginner:

1934—Our Happy World, Esther Freivogal. \$1.

1935—Let's Go Out-of-Doors, Jennie Lou Milton. \$1.

##### Primary:

1934—Learning About Our Church, Ellen E. Fraser. \$1.

1935—Exploring God's Out-of-Doors, Rebecca Rice. \$1.

##### Junior:

1934—Friends at Work, Elsie Ball. \$1.

1935—Living in Our Community, Florence Martin. \$1.

##### Intermediates:

1934—Discovering God in the Beautiful, Nathan L. Clyde. \$1.

1935—We All Need Each Other, Mary Jenness. \$1.

1936—Our Living Church, by Lucille Desjardins.

Contrary to plans as announced, there will be no 1936 textbooks for primary or junior work. No new text for beginners had been announced for 1936, since beginner work is a two-year cycle instead of three.

## === CORRESPONDENCE ===

### THE LINE FENCE—A TRUE STORY

The golden rule, "Do unto others as you would have them do unto you," is a fine principle to apply, but we have a tendency to think that it is the other fellow who should do the applying. In a certain community there lived a rich farmer. Adjoining his farm, was that of a poor widow with several small children. The line fence between these two farms was in a bad state of repair. The rich farmer was too miserly to repair the fence and the widow was too poor. One day the poor widow's son went out into the field for the horses, and lo and behold, they were not there! Knowing the condition of the line fence, he decided that his horses were over on his neighbor's side, and made it his business to go after them.

Approaching his rich neighbor, he said: "Are my horses over here?" The neighbor replied that they were, and that they were tied up in the stable. The boy said: "I would like to get them." To which the farmer replied that he could do so, but they would cost him a dollar apiece for damages. Now there were seven of them, which meant seven dollars. The boy said: "I don't have the money; I'll have to go home and get it." To which the farmer agreed, not being willing to trust him till a more convenient time.

The boy went home with his story and his widowed mother sent seven hard-earned dollars out of her poverty and got her horses. Time passed on. One day the widow's son saw a great cloud of dust coming across his field. As the dust came near enough so that he could see through it, he saw a lot of horses. Recognizing the horses to be those of his neighbor, he hastily and through a spirit of retaliation, made it his business to follow his rich neighbor's example and fastened the horses in his stable. The rich neighbor went out in the field after his horses, and behold, they were also gone. Realizing the condition of the line fence, he decided they must be visiting the poor widow. Consequently, he set out to find them. As he rode up to the widow's son on horseback, he said: "Son, are my horses over here?" The boy answered in the affirmative. "Well, I came to get them." Said the boy: "You can get them, but they will cost you one dollar apiece."

Now there were eleven of them, and so eleven dollars for this poor rich man to pay! The rich neighbor said: "I have the money to pay the bill," and handing eleven dollars to the boy, he said: "Son, this will never do, going on this way. We'll have to fix that line fence." The boy agreed with him. The rich neighbor opened his heart and pocket-book and helped to put up a new line fence, but not till fate reversed circumstances and separated him from eleven dollars of his money. And thus we see if we expect consideration from our friends and neighbors we must be considerate ourselves.

C. W. Walbridge.

Easton, Md.

### CO-OPERATIVES IN ENGLAND

A visitor from the United States to England must at once be impressed by the number of co-operative stores throughout the Island. In fact, nearly every town of any size at all has one, and the cities, a central store and many branches. With the idea in mind of learning how these societies actually are operated, I arranged an interview with the managing secretary of the Beccles Working Men's Co-operative Association, Limited, this particular co-operative being chosen because it was a convenient one and not because of its superiority.

"A co-operative store is different from—and we think superior to—an ordinary store in that it is operated for the benefit of its members rather than for some private owner who pockets all the surplus himself," the manager started off when I had stated my question. "If you were to desire membership in our association, all that would be necessary would be your filling out a form, giving your name, address, occupation and such information; then you would be given a purchasing number. Thereafter, every purchase you made would be recorded. At the end of six months, all the surplus for that period is figured, and divided among the co-operative members, each receiving according to the amount of his purchases. The first pound (about \$5.00) of dividend has to remain in the association; but after that, the dividends may be withdrawn or may be left with the society, each pound being a share."

At that rate, certain members would soon have a controlling interest, would they not?

"No, for no member can hold over two hundred one-pound shares, and besides, every member has only one vote, regardless of his number of shares. A fixed rate of interest is paid on this money. However, any member can withdraw his accumulated savings any time he likes, though he must give a short notice."



Who constitute the executive body for your organization?  
 "There is a president, a treasurer, a secretary, and a committee of eight. The former are elected annually; but two committeemen are elected at each quarterly meeting of all the members to replace two retiring ones. This board runs the association, and is responsible for appointing a manager for the store."

Are all the co-operatives over England connected in any way?

"No, each society is separate; but all are members of the Co-operative Wholesale Society from which they buy most of their supplies and receive an annual dividend according to their purchases. Then there is the Co-operative Union at Manchester to which societies may or may not belong. It gives legal advice and is attempting to unify all the co-operatives of the nation."

What kind of wages do you pay your employees?

"I'm glad that I can say that our wages are slightly higher than the general level for workers in the same kind of employment."

Haven't you met with tremendous opposition from private business concerns?

"Certainly. Particularly from the chain stores. But they can't put us out of business. We operate on democratic and socialistic lines, while they are capitalistic. Our surpluses are not going into the purses of millionaire capitalists but back to the members themselves."

The manager went on to explain lesser details, and I kept asking questions; but I've told the general principles. Should not we Brethren be interested in such co-operation as this?

J. Harman Bjorklund.

Aldeby, Nr. Beccles, England.

### PACIFIC COAST REGIONAL CONFERENCE

The annual regional conference of the Pacific coast area was held at La Verne College, February 4 to 9 with evening sessions at the church.

The attendance and interest were unusually good and much attention was given to the main speaker, Otho Winger, president of Manchester College of Indiana. He spoke from three to five times each day. Bro. Roy Crist, Bible and religious education teacher at the college, led a series of meditations at the opening session each morning, and proved to be so thorough and practical that large groups appeared each morning to hear him. Various pastors up and down the Pacific coast contributed one address each on the program theme, "Jesus in the Life of the Church."

Bro. J. J. Yoder, treasurer of McPherson College, appeared several times on the program and his messages were well received.

Bro. Leland Brubaker of Covina showed moving pictures of the church at work in India, China and Africa, which he took while a member of the Mission Board deputation team the past year.

The closing day, Sunday, was young people's day. On it were featured projects of special interest, a basket dinner at noon, vesper services at the college chapel, an afternoon mass meeting with Lorell Weiss as master of ceremonies and President Otho Winger as speaker; and recreation period at the college patio directed by David Bomberger.

The children's choir of the local church put on a half hour of music Tuesday evening and the Choral Union contributed a prelude of vocal numbers Wednesday evening.

On Monday evening following the conference, the annual

La Verne College New Era banquet was put on at Fellowship Hall with upwards of 700 people in attendance, and the Governor of California, the Honorable Frank M. Merriam, as special speaker. Earl R. Buck, who had charge of the sale of tickets, reports that although a drive for money for a special need for the college was completed just before the tickets went on sale, and that gifts amounting to \$1,000 down were realized in this special effort, yet the banquet project netted about \$1,500. Tickets were sold for \$5 to heads of families and \$1 for other members. The banquet was put on by the La Verne Aid Society assisted by the other Aid Societies of the district, who contributed various articles of food, such as cake, ice cream, salads and meat.

La Verne, Calif.

Grace Hileman Miller.

### WHY HE ANSWERED AS HE DID

I was getting eager to see my family, and asked: "How long will I need to remain here?" This was long ago, and I was as certain that I saw murderers sever wife's head from the body, and holes shot into the heads of my dear children as I now am of that post I see in the yard. One day when brethren came to Moline to see me at the State Hospital, I knew they would tell me the truth. They did so. I then knew my notion that robbers had been in my house was untrue. I knew, too, that my family was alive and in Ohio. Yet it was difficult to swing over into this new faith, not that it was unwelcome, but because I had an entire series of new adjustments to make.

One day I asked a doctor, "How long will I have to stay here?" He said it so kindly, when I asked if I should have to stay less time than another patient. "Oh, he's here because of venereal disease, and will never be able to leave. But your blood is clean, and we know you will be able to do much good after you go home. We are going to do all we can to help you get well."

I thought: "His blood is diseased . . . mine clean." This helped me. In a few weeks I was with my loved ones. That was in the fall of 1908. Since then I have been in twenty-five states pushing Sunday-school work. I taught eight years at Bethany, graduated at the Hartford School of Religious Education, have been pastor at Huntington, Ind., and twice at Sterling, Ill.

Oh, for clean blood! God wants us to care for the bodies he gave. Let us use these bodies to his glory.

New Paris, Ind.

Ezra Flory.

### READ THE BIBLE

"The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isa. 40: 8).

It is doubtful, exceedingly so, if even the prophet Isaiah could foresee the vast changes that would take place between his day and our times, but of one thing he was sure—God's Word would stand forever.

Those who could write in Old Testament times did their part to preserve God's Word. The prophets did their part. The Word has come down to us and we are faced with the opportunity of doing our part. Our vision of the painstaking labor of recording the historical Old Testament is dim. We can hardly conceive of the physical labor, or the God-fearing love that accomplished the tremendous task of writing our Bible. God in his goodness preserved his Word, his plan, down to this present day. And we believe he will continue to preserve this precious document as long as time lasts.



Let us consider our duty in regard to this most precious Book. It is our heritage. As such it is our duty and privilege to read, study and learn therefrom. There are many interesting plans mapped out for us to use in our Bible study. Our Sunday-school quarterlies offer a daily Bible reading plan. The Messenger offers a page of helpful information and a plan of Bible study. Many groups and organizations plan Bible reading and Bible study. These plans are all to the good, but no matter how well planned or how much sincere endeavor has gone into these plans, unless we do our part, reading and studying the Word of God, they do not accomplish all their authors intended they should.

In regard to the chapter a day plan being followed out by members of our congregation and many others, reading from Isaiah to the end of the Old Testament from Feb. 1 to Oct. 1, a person recently asked if he could get credit for reading in the New Testament. This individual stated that he did not care for the Old Testament. But even if one does not care as much for the Old Testament, it is written for our learning, and I for one dislike to hear such statements made before our youth. It is certainly up to the individual as to what or where he reads, but let us not prejudice our young folks against the Old Testament or any section of the Bible.

Let us entreat our young men and women in this day of temptation to cling to the Bible. Let us as parents read the Bible to our small children, our adolescents, our youth and adults alike. Let us not be ashamed of this Book. Let us not store it as a useless treasure on some rare piece of furniture, touching it only to clean and dust it. Let us not store it, as some common book, on a seldom used shelf where a half day's search will not find it. Rather, let us place it within easy reach of the tired father's easy chair or near the busy mother's hand when she pauses in her daily activities. Let us each endeavor to study the Word of God. Let us hold it up to the generations to come as the "light that shineth," just as it has been held up for us to see our pathway aright. Let us all read the Bible.

Free Union, Va.

Ethel Via Kindrick.

### TO A WASTEBASKET

Feb. 6 I was taken with a slight hemorrhage of the heart, or so the doctor pronounced it. I am supposed to be quiet for some weeks, so I thought I might pave the way for a little article that I may send to the wastebasket. I am far on my way to recovery now, and soon to be released.

Some years ago I was prompted to write an ode to the "wastebasket." At the time I was working in a store. One day a Salvation Army representative brought in their weekly paper. The proprietor, out of courtesy, bought the paper. When the lady stepped out, he threw it into the wastebasket. Shortly he went to lunch. But I pulled the paper out of the wastebasket, and from it I gleaned one of my richest suggestions for a sermon. It proved just what I needed for the following Sunday morning. Many people within prison walls are better than many outside; many articles in the wastebasket are much richer in food for hungry souls than some that find their way into print.

#### Ode to a Wastebasket

You hold a very humble position,  
And yet, you are not alone;  
For many articles that are written  
Are sent to you because of their condition.  
I know you are ill proportioned,  
Your mouth so wide, your maw so large—  
They keep you in the dark.

But the real reason for it is  
That blue pencil mark.  
What if there were no blue pencils,  
Neither any one to use them?  
Our papers would bulge at the waist line,  
And no one would read them through.  
Many good articles find their way to the wastebasket,  
Not because of inherent sin,  
Simply one little word left out,  
Or another put in.  
Some go to mountain, stream and ocean for sermons,  
Then prepare them fancy and fine;  
For me to gather crumbs for the weary,  
I go to the wastebasket for mine.

Riverside, Calif.

L. D. Bosserman.

### A TRIBUTE TO MOTHER

"Who can find a virtuous woman? for her price is far above rubies.  
"She looketh well to the ways of her household, and eateth not the bread of idleness.

"Her children rise up, and call her blessed; her husband also, and he praiseth her."

Lovey Alice Frantz, wife of Eld. A. M. Frantz, was born March 10, 1858, and died Feb. 27, 1936, at her home near Springdale, in Greenbrier County, West Virginia. She had spent almost her entire life in this same vicinity.

All who knew mother will know how well the preceding verses of scripture apply to her life. She was never idle and her thoughts were always for others. There was no task too hard for her in order to make life smoother for some one else. Her home was one of hospitality and many received food and shelter therein.

On Dec. 9, 1880 she was united in marriage to Eld. A. M. Frantz, who survives, and together they traveled for more than fifty-five years. To this union ten children were born, nine of whom survive: Mrs. W. F. Rogers, Ridgeville, Indiana; John and Jos. Frantz, Bluffton, Indiana; Mrs. G. C. Martin, Markle, Indiana; Mrs. T. G. Adams, Sago, Virginia; Mrs. Bettie Martin, Noah and Roy Frantz of Springdale, West Virginia; Mrs. E. L. Patterson, Vale, West Virginia. There are fifty-four grandchildren and nine great-grandchildren.

She strove hard to bring her children up in the way they should go, and I feel that as we grow older we can more fully appreciate her sacrifices, and never forget her prayers and training. The last time I had the privilege of talking with mother, she was deeply concerned about the soul salvation of some who were near and dear to her, about their careless way of living. Perhaps some who were not touched by her living may be reached by her passing, for we know her home and community were better places by her having been there.

She was converted early in life and united with the Baptist church, but shortly after marriage, united with the Church of the Brethren and was always a devoted Christian and a great help and inspiration to father in carrying on his ministerial work by caring for the home and children, making it possible for him to go forth and labor for the Master.

Together they did much toward the mission cause. All of her children and a number of her grandchildren belong to the Church of the Brethren. In 1931 she was seriously sick. She was anointed, after which she was restored to activity again, but was not so hale. In June of 1935 she was permitted to visit her children and grandchildren in Indiana and attend the Conference at Winona Lake.

Her last illness was dropsy and was of but a few weeks. She bore her suffering patiently and was resigned to God's will. Early one day, just at dawning, there came God's call



and the end of a well spent and useful life. So we turn our faces heavenward and say, "Dear Father, thy will and not ours be done." We know mother did not enter the glory world empty-handed, but could of a truth say: "I have fought a good fight, I have finished my course."

Funeral services were conducted by Bro. J. E. Forbes in the Frantz Memorial Brethren church near the home. She was laid to rest by the side of her son, Ira, who died at the age of twelve.

Mrs. G. C. Martin.

Markle, Ind.

## FALLEN ASLEEP

**Bailey, Emma Catharine**, born near Purgittsville, W. Va., July 10, 1873, and died at her home near Burlington, W. Va., Feb. 25, 1936. In 1894 she married Bro. E. W. Bailey; to this union were born three children. She had been a member of the Church of the Brethren for forty-two years and always manifested an interest in the affairs of the church. Her husband served as deacon for many years. Surviving are her husband, two children, two brothers and two sisters. Funeral services at Beaver Run church by Bro. A. S. A. Holsinger, assisted by Brethren Willie Orndorff and B. W. Smith. Interment in the cemetery near by.—Bessie A. Holsinger, Burlington, W. Va.

**Baker, Henry**, born Aug. 1, 1865, near Lawrence, Kans.; he died March 16, 1936, at his home in Rocky Ford, Colo. In 1902 he married Ella Miller; to this union were born five sons and two daughters. One son died Feb. 27, 1925, and another Nov. 14, 1934. Surviving are the widow, three sons, two daughters, eight grandchildren and one brother. At the age of fifteen he united with the Church of the Brethren, being a faithful and consistent member to the end. He was elected to the deacon's office in 1903. He moved to Ordway in 1904. Though isolated from the church of their choice for many years, he had the joy of seeing his family united with the church. Funeral services in the Brethren church by the undersigned, with interment in Hill Crest cemetery.—X. L. Coppock, Rocky Ford, Colo.

**Beard, Sister Sarah Elizabeth**, daughter of Brother and Sister David F. Sillaman, born in Spottsylvania County, Va., July 11, 1914, died March 15, 1936. About ten years ago she became a member of the Church of the Brethren and was a faithful member until death. For the last few years her health had not been good. Besides her husband and infant daughter, she leaves father, mother, seven brothers and two sisters. Funeral services by Bro. A. W. Long, assisted by Bro. J. A. Hingardner and Rev. Marshall at Grace church in Stafford County. Interment in the cemetery close by.—Mrs. Leila M. Andes, Bealeton, Va.

**Brubaker, Sister Lizzie E.**, died at her home near Lititz, March 20, 1936, aged 80 years. Her husband, Sheaffer Brubaker, died a month ago. She is survived by one daughter, son, six grandchildren and one sister. She was a member of the Church of the Brethren. Services at Middle Creek church by the home ministers.—Amanda Weaver, Lititz, Pa.

**Coblentz, Edgar**, son of Laura Coblentz, was born June 27, 1894, near Onward, Ind., and died near Chili, Ind., March 22, 1936, after an illness of several years of tuberculosis. He is survived by his mother and three sisters. Funeral services at Pipe Creek church by Frank Fisher and Walter Balsbaugh. Burial in the near-by cemetery.—Effie E. Keyes, Mexico, Ind.

**Coxen, Sister Susan R.**, wife of James W. Coxen, of Mt. Royal, Pa., was born Aug. 13, 1860, and died at her home March 29, 1936. She is survived by her husband, three daughters, four sons, one sister and one brother. She was a member of the Church of the Brethren for many years. Funeral services by the undersigned in York with interment in Strayers cemetery near Dover, Pa.—M. A. Jacobs, York, Pa.

**Deardorff, Sister Lovina**, born June 25, 1847, died March 29, 1936. Her husband died twenty-three years ago. She is survived by three sons, twelve grandchildren and four great-grandchildren. She was a life-long member of the Marsh Creek church. Services from the Mummert meetinghouse by Elders W. G. Group and B. F. Lightner and Rev. Henry Sternat. Interment in adjoining cemetery.—Mrs. Ida M. Lightner, Gettysburg, Pa.

**Elliott, Jos. M.**, minister of the Church of the Brethren, died in the Mexico Welfare Home, March 22, 1936. He was born Nov. 28, 1845, in Wayne County, Ind., a son of Isaac and Mary Elliott. His wife, Rebecca (Miller) Elliott, preceded him in 1929. He was one of two ministers longest in the service of the Church of the Brethren. Funeral services by Frank Fisher and Ralph Rarick in the Mexico church with burial in Green Lawn cemetery.—Effie Keyes, Mexico, Ind.

**Fyock, Orlando Ford**, of Windber, Pa., was born May 22, 1880, and died March 10, 1936. Death came unexpectedly from a heart attack while waiting in a physician's office. He was baptized in 1893 and elected to the deacon's office in Shade Creek congregation in September, 1910. In this office he served most faithfully. He is survived by his wife, two sons and two daughters. Funeral services by his pastor, John F. Graham, in the Berkey church with interment in adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

**Goda, Joseph R.**, born in Lititz, Pa., Feb. 20, 1870; he died March 5, 1936. His first wife, Lizzie Royer, preceded him; two sons survive. He married Mary W. Hummer Roether March 22, 1930. There are also six stepchildren. He and his wife united with the Church of the Brethren in their early married life and continued faithful to the end. Funeral service at Ephrata church by Alvin Wenger.—Mrs. Allen Mohler, Ephrata, Pa.

**Graybill, N. Charles**, son of Mark and Martha Graybill, was born Aug. 19, 1870, near Roanoke, Va., and died in the hospital, March 11, 1936, of a heart condition. He was married twice, his first wife, Sister Ada Bixler, preceded him nearly thirty-six years ago. His second wife, Sister Mary C. Hoff, survives with two daughters and five grandchildren. He united with the Church of the Brethren early in life and remained faithful. He spent his early life in Virginia but later lived in Maryland. Funeral services at his home in New Windsor, Md. by Bro. J. J. John, assisted by Marshall Wolfe and B. F. Denton. Interment at Frederick, Md.—Mrs. Earl Snader, Waynesboro, Pa.

**Grossnickle, Sister Mahala**, nee Pringle, was born near Edenton, Ohio, Jan. 16, 1856, and died March 9, 1936, following a stroke of paralysis. She lived in Clermont County, Ohio, most of her long, active life. March 21, 1870, she united with the Stonelick Church of the Brethren. She married Daniel Grossnickle March 21, 1874; he died about fifteen years ago. Four children were born to them, all living in Ohio. As a deacon's wife she quietly did her part. Two younger sisters survive with two sons, two daughters and their families. Funeral services at Stonelick by Bro. John M. Garst with interment at McCullom cemetery.—Anna Lesh, Goshen, Ohio.

**Hollinger, J. Edward**, was born Sept. 14, 1851, in Cumberland County, Pa., and died at the home of his daughter, Mrs. A. E. Evans, March 3, 1936. He was the oldest son of Eld. Jacob and Mary Ann Sheaffer Hollinger. He united with the Church of the Brethren at Huntsdale in February, 1868, and lived almost his entire life in the bounds of the Upper Cumberland congregation. Dec. 12, 1872, he married Mary Catherine Shenk, also a member of the church; she preceded him nine years ago. To this union were born two sons and two daughters; there are also nine grandchildren and five great-grandchildren. He was called to the office of deacon early in his married life and with his faithful companion served in that capacity. He had been blind in the left eye since 1911, and became totally blind nearly six years ago, but he seldom missed services at the church. He had committed to memory parts of the New Testament which was a great comfort to him in his dark days. He was an example of patient faith and trust in the loving-kindness of God and in the saving power of Christ. He was confined to his bed most of the time since July, 1934. Funeral services in the Huntsdale church by Bro. H. M. Snavely, with interment in the adjoining cemetery.—Mrs. Trostle P. Dick, Pottstown, Pa.

**Keiter, Fred S.**, born Feb. 7, 1871, and died Sept. 17, 1935. He was born in and lived his entire life in Chester County, Pa. At the time of his death he was living in the village of Parkerford, Pa., opposite the church. He united with the Parkerford Brethren church when a young man and served as a deacon for about thirty-two years and as a trustee for many years. He was afflicted for over six years following a stroke but was able to be around until eleven weeks ago. He married L. Belle Green Nov. 21, 1900. She survives with one daughter. Services by A. M. Dixon with interment in Oak Grove cemetery, Parkerford.—Mrs. Bertha E. Steinruck, Parkerford, Pa.

**Lince, James Francis**, born in Ontario, Canada, April 22, 1881, to Leonard and Rachel Wait Lince; he died at his home in Lower Ahtanum, March 25, 1936. He came to Yakima in 1900. Dec. 25, 1906, he married Nettie Lyon. To this union were born three sons and one daughter. They made their home in Selah until six years ago when they moved to Ahtanum. He leaves his wife, four children, four grandchildren, one sister and five brothers. Funeral services by the undersigned with interment in the Tahoma cemetery.—Paul S. Longenecker, Yakima, Wash.

**Mallory, Sarah**, daughter of Simons and Mary Isenberg, died March 18, 1936, aged 90 years. Aug. 10, 1865, she married John Mallory and to this union were born one daughter and two sons. She was baptized June 4, 1863, and was a faithful member of the Cedar Grove church. She leaves three children, two sisters, fourteen grandchildren and two great-grandchildren. Funeral services at Cedar Grove church by the pastor, Frank Isenberg, assisted by Jake Klepper. Burial in the church cemetery.—Martha Sizemore, Rogersville, Tenn.

**Myers, Newton B.**, son of B. R. and Jane Myers, born Dec. 26, 1864, at Ashbourne, Pa., and died March 16, 1936, at Ambler, Pa., where he resided forty-eight years. Sept. 24, 1887, he married Jane K. Bright who survives. He was a member of St. Paul's Episcopal church. For the last thirty years he was a paralytic, but the upper part of his body was not affected. He possessed a keen mind and deft hand and gained his livelihood as an expert watch- and clockmaker. In spite of his physical handicap he displayed a cheerful and spiritual attitude toward life. Funeral services from the home of his sister-in-law by Bro. Wm. J. Wadsworth, Jr. Interment in Rose Hill cemetery.—Mrs. Wm. J. Wadsworth, Jr., Norristown, Pa.

**Roeer, Mary**, died Jan. 17, 1936, at the hospital, Phoenixville, Pa., aged 91 years. She was a faithful attendant and a consistent Christian, a member of the Parkerford Church of the Brethren for many years. She attended services regularly until about three years ago. One sister survives.—Mrs. Bertha E. Steinruck, Parkerford, Pa.

**Vowles, Florence**, daughter of Thomas and Hester Snyder, born near Robins, Oct. 14, 1861, died at Kenwood Park, Iowa, March 26, 1936.



She married Jos. Vowles Dec. 22, 1880; he died in 1934. They celebrated their fiftieth wedding anniversary in 1930. She is survived by one son, four daughters, five grandchildren, one brother and two half brothers. She united with the Church of the Brethren in her youth and died expressing her complete confidence in the Savior. Funeral services by the undersigned with interment in Dry Creek cemetery.—S. B. Miller, Cedar Rapids, Iowa.

**Wine, Dr. Joseph M.**, died March 20, 1936. He was born at Covington, Ohio, the son of Eld. David and Susan Wine. He united with the Church of the Brethren when a young man. He practiced medicine in Dayton for thirty-five years. He was a member of the Montgomery County medical society, secretary of the Dayton Homeopathic Medical Society and was on the medical staff of the Miami Valley hospital of Dayton for many years. He is survived by his wife, Bertha (nee Rosenberger), one son and one daughter, one granddaughter, one brother and five sisters. He was the enthusiastic teacher of a large Sunday-school class; also as a deacon in the church he served well and faithfully. Funeral by Rev. R. D. Barnard, assisted by Eld. C. F. McKee, with interment in Highland cemetery, Covington.—Elizabeth R. Blough, Dayton, Ohio.

**Wray, Josephus**, born at Roanoke, Va., and died at his home near Dayton, Ohio, Feb. 21, 1936, aged 53 years. He and his wife resided in Idaho for eighteen years. Because of his sickness and approaching blindness, they returned to Ohio in 1932. His increasing suffering was borne patiently until the end. Funeral services in Dayton by the undersigned, assisted by W. E. Hamilton. Interment in the Polk Grove cemetery.—Roy G. Engle, Clayton, Ohio.

## CHURCH NEWS

### CALIFORNIA

**Glendale (First).**—A church is happiest when it is gaining new converts. Five were baptized recently by Pastor M. A. Frantz: four as the result of our evangelistic meetings and one just previous. Others are expected to receive baptism soon. There were several reconsecrations. It was a source of inspiration to hear Bro. W. T. Luckett who held these meetings, particularly his ability to get the children to attend and remain through the gospel message. The young people attended a banquet March 20 sponsored by the Federated Christian Endeavor, with which they are affiliated. The Sunday-school superintendent is putting forth special efforts to increase the attendance of both children and adults by Easter. A quilt was pieced by one of the sisters and quilted by the Ladies' Aid Society. This was presented to the pastor's wife, Sister Frantz, as a gift and was much appreciated. Our landscape committee have been busy planting shrubbery and flowers and beautifying the church surroundings. A number of the shrubs have been donated by Bro. Frank L. Cayford. The C. W. hour is conducted by Sister Calvert and is creating an interest in Bible study.—Lulu Terford, Glendale, Calif., March 31.

**Raisin.**—On Sunday, March 1, Bro. Cassidy began his evangelistic campaign in the Raisin City church, preaching every night and three times on Sunday, for two weeks. His sermons were forceful, logical, and each a masterpiece of its kind. Especially was this true of his subject, The Jews, God's Timepiece. All combined to inspire interest and attendance. As an immediate result Christians were strengthened in the faith and the unsaved were persuaded to change and become God's children. Five were baptized and two letters received and others are near the doors of the kingdom. On the 15th, the last day of the meeting, there was a community dinner and a very special occasion in commemoration of the seventy-fifth birthday of Sister D. H. Forney, the oldest member of this congregation, having lived here for more than a quarter of a century, and always active in the work of the kingdom to the limit of her strength and talents. Previous to her coming here, in company with her husband, more than a half century ago, locating in the central west, hers was a life of pioneering. For fifteen years her lot was cast in the early history of the Bethel church, Nebraska. Later she moved with her husband, a minister, farther afield to the open prairies where many homes were mere sod houses or dugouts in some bank. Part of the time there were forty miles from telephone, railroad, or telegraph. Yet there were souls that needed salvation. Seven years were spent with the little scattered and struggling Arcadia church. She was ever ready to do her part in church, sacrificing to the limit. Although somewhat broken in health, the dearest place on earth to her is the church house and divine worship just across the street from her home. Heaven alone registers the good accomplished by her life. Pastor Long is very ably leading in our midweek service, and is planning other and larger church activities for all workers. We were favored by Bro. Studebaker bringing the Cecilian quartet of La Verne College which rendered a very splendid program.—Mrs. J. B. Flickinger, Raisin, Calif., March 28.

**Reedley.**—At a recent council meeting the date for the love feast was set for Sunday evening, May 3. The Cecilian quartet of La Verne College, accompanied by Bro. Studebaker, rendered a program on Feb. 20. Bro. Paul Miller is giving a series of talks on Old Testament geography two Sunday evenings of each month. The officers of circuit No. 2 of the B. Y. P. D. of Northern California gave a play entitled The House on the Sand, on Sunday morning, March 15. Bro. J. O. Streeter of Chewelah, Wash., preached for us several times; he and his wife have been spending the past two months here.—Nelle B. Furnas, Reedley, Calif., March 31.

**Rio Linda.**—Bro. Jas. Swallow came to us on Feb. 16 and began a revival that continued for two weeks. As a result five were baptized and the church as a whole was built up and strengthened. In spite of rainy weather the house was filled each night, many traveling as far as fifteen miles in order to enjoy the services. At the close of the campaign an election was held for a minister and deacon. Bro. Lee Whipple was licensed as minister and Bro. L. P. Robertson was elected deacon. At the close an old-time communion service was enjoyed.—Viola K. Ernst, Rio Linda, Calif., March 29.

### IDAHO

**Boise Valley.**—At our recent council it was decided to hold our love feast on the evening of Good Friday, April 10. We also chose delegates to the coming district meeting, and authorized one query. The spring rally of the district B. Y. P. D., held at the Fruitland church, was attended by a good-sized group of our young people, who are re-organizing their local chapter, and are also hard at work on preparations for Easter with a dramatic cantata. The church building is being redecorated, and attendance at regular services is consistently encouraging.—C. Noble Stutsman, Meridian, Idaho, March 26.

**Boise Valley church** met in council March 7 and elected Brethren Stutsman, our pastor, and Earl Flory, delegates to district meeting. We also are sending one paper asking that our district meeting moderator be elected one year ahead. Since our pastor came last fall, interest and attendance are increasing. He has reinstated the evening services and put us in the group of churches having seventy-five per cent taking the Messenger. The Ladies' Aid is quite active; they have regular meetings and just now are helping redecorate the interior of the church. During the years when we had no pastor we had the largest home department in our district.—David Betts, Caldwell, Idaho, March 27.

### ILLINOIS

**Mount Morris.**—The mother and daughter banquet, in charge of the women's fellowship society, was held in January. This was both helpful and entertaining. On Sunday evening, March 1, our choir rendered a sacred concert, which was most inspirational. The following Sunday they gave a program at Franklin Grove. On March 29 the choir from Franklin Grove gave us a sacred concert. We were pleased to have Bro. C. Ernest Davis, former president of Mount Morris College, and Bro. J. H. Mathis, a former student, worship with us March 8. Bro. Davis brought the message in the morning and gave a missionary address in the evening. Bro. Ralph Petry, also a former student and now located in North Dakota, worshiped with us March 1. The district B. Y. P. D. rally was held here Sunday, March 22. A large group of young people attended and the plays given by Milledgeville, Elgin, Franklin Grove and Freeport were very good. Our school of missions, which covered a period of six weeks, proved helpful. The adult group is now following a course in evangelism. We are planning to have Bro. A. S. B. Miller and wife, missionaries on furlough from India, at our April missionary meeting. Our love feast will be held Sunday evening, May 3.—Bertha Vetter, Mount Morris, Ill., March 30.

### INDIANA

**Andrews.**—Since our last report the church has received two by baptism and reclaimed one. In March those who had birthdays in January, February and March entertained the rest of the membership with a fellowship supper and a very fine program. The Ladies' Aid served dinner and supper at the courthouse in Huntington two days in March. Our council was held March 31. Plans were made to conduct a two weeks' Vacation Bible School culminating in a children's night program on June 7. We are holding missionary classes for the junior boys and girls the first and third Sunday evenings of each month. Sister Goodmiller is planning to organize a mother's group which will meet one evening in each month. Our love feast will be held in May. The work here is progressing splendidly under the leadership of our pastor, Bro. Goodmiller, and wife and the outlook for the months to come seems to be bright.—Mrs. Rhoda Rittenhouse, Andrews, Ind., April 1.

**Middletown.**—We met in business meeting March 8. Our achievement offering was \$9.41. Bro. McCullough preached for us today. We have young people's meeting on Sunday evenings. Our love feast will be May 23. Our Sunday-school is attended fairly well and the offerings are good. We would be glad if any ministering brethren passing this way would stop and preach for us.—Florida J. E. Green, Middletown, Ind., March 22.

### KANSAS

**Gravel Hill.**—Elders C. Ernest Davis and D. P. Neher have been called to help organize the congregation at Gravel Hill this spring. The love feast will be held at that time. Our pastor, Oscar R. Fike, and family will go to Peace Valley, Mo., to hold a series of meetings in April. During the summer they will attend Annual Conference and visit relatives in Virginia. In the meantime the local group will care for the church program. Heads of the departments arranged committees and dates for special programs during the year, thereby distributing the work. Our young people won the attendance prize at the rally at Parsons. They have presented What Shall It Profit? at five places this spring. The Pioneer Girls will have charge of Mother's Day. The adult Bible class prepared the February achievement service, using Our Mission Work in India as a theme. At midweek services we have completed a study of the Literary Prophets and are now



beginning a study of the Pupil. The children have started an imaginary trip to India and so far have visited western United States and Mexico. Two of our group attended the leadership training class at Independence last week end, conducted by Raymond Peters.—Clara Kaufman, Gridley, Kans., March 30.

**Parsons.**—Honoring the birthday of Bro. Dan Bowser, who was seventy-three years old March 28, the Fellowship class surprised him at his home the evening of the 27th. The evening was spent with visiting and also with guessing contests. Among the presents received by Bro. Bowser was a Bible which the class gave him. This was presented by the pastor, Bro. C. Ernest Davis, who said it was a token of appreciation for his faithful services to the church. Bro. Bowser expressed his appreciation of the gifts. Refreshments of ice cream and cake were served. A special feature was a birthday cake covered with twenty-three candles which were lighted at this time. Bro. Bowser was unable to blow these out with one breath. There were twenty-seven present. An enjoyable evening was spent and the departing guests wished Bro. Bowser many more happy birthdays.—Mrs. D. F. Moore, Parsons, Kans., March 31.

**Wichita (First).**—We met in council March 25. Reports from all departments indicate a healthy advancement. We decided to hold our love feast May 27. The ministerial committee was instructed to secure an evangelist for a meeting next fall. The men's organization is making plans for some intensive personal evangelism. Offerings were

sent recently to McPherson College and the General Mission Board. The Ladies' Aid meets each week; they have purchased a gas range for the church kitchen. Jan. 5 Bro. F. H. Crumpacker gave us a wonderful address on the church in China.—Mrs. D. H. Heckman, Wichita, Kans., March 28.

## MICHIGAN

**Pontiac.**—Council meeting was held March 11 with Bro. Prowant presiding. Sister Wilsey is to be director of the Vacation Bible School this summer. Sunday, April 5, the church will hold a note-burning service. With the burning of this note, our church will be out of debt.—Mrs. Paul Shafer, Pontiac, Mich., April 2.

## MISSOURI

**Cabool church** met in council March 26. We decided to hold our love feast April 13 and to have a Vacation Bible School soon after school closes. March 29 our members joined the Mountain Grove and Greenwood congregations at the Mountain Grove house in a fifth Sunday young people's rally. A splendid program was carried out after the noon hour, which was greatly enjoyed by all. Our sisters are busy getting a box ready for the tornado sufferers in our own district.—M. Isabelle Brubaker, Cabool, Mo., March 31.

**Shelby County.**—March 8 Miss Grace Early came to Shelby County, bringing a group with her, among them Bro. Ed Mason. He gave us a good sermon in the morning and after a basket dinner we enjoyed talks by Bro. Mason and Miss Early. Bro. Lloyd Early led the singing and we also enjoyed the special music. We are looking forward to summer when Sister Early will be with us again. We are planning a Vacation Bible School and Brother and Sister Oliver H. Austin will be with us June 17 to conduct a revival meeting. Last October Brethren J. H. Mathis and Perry Williams came up; we had a members' meeting and were encouraged by their visit and counsel.—Mrs. Esta N. Folger, Leonard, Mo., March 23.

**Spring Branch church** on March 25 closed a two weeks' meeting conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. We feel very fortunate as a church to have had the leadership of these two consecrated workers in the building up of the kingdom. An epidemic of flu and measles militated against large crowds but those who were permitted to attend these glorious services received a rich, spiritual uplift. Bro. Austin's practical, heart-searching, spiritual sermons were just the thing that this community sorely needs. He held up before us the highest ideals for living the Christian life. Sister Austin led the congregational singing in a way that was an inspiration to all, besides organizing a volunteer choir which rendered several lovely numbers. The old as well as the young were delighted with her stories. As a direct result of the meeting eight were baptized and the church has been revived and strengthened. We feel that through the sacrificial labors of these two leaders, much good seed has been sown which will bear fruit in the growth of Christian character.—Oletha Breshears, Avery, Mo., March 28.

## NEBRASKA

**Lincoln.**—Since our last report one young married man has been baptized and his wife received by letter. Our council meeting was held March 1. The church decided to keep their pastor for the year 1937. Our revival will begin April 26 with Bro. Cassady of Washington, D. C., evangelist. The meeting will close May 10 and on the 11th we will have our love feast. Since the cold weather has gone our attendance has almost doubled. Our Bible study is well attended and the interest is good. The young people are practicing for a temperance play.—L. W. Smith, Lincoln, Nebr., March 30.

**South Loup.**—The council meeting was held recently. Bro. John P. Kelley is our regular pastor, with Bro. Jas. W. Ward taking alternate Sundays. The church officers of 1935 will hold office until October, 1936, in order to coincide with the Sunday-school officers. Bible School will be held in June instead of August as previously. Ruby Cherry will be in charge of the school. The B. Y. P. D. is still giving the play, The Eleventh Mayor, in the neighboring churches and schools.—R. E. Cherry, Litchfield, Nebr., April 2.

## OHIO

**Beaver Creek.**—March 14 the church met in council. Delegates for district conference were chosen: Sisters Vernie Coy and Nettie Moler; alternates, Bro. Harry Haverstick and Sister Mata Garber. Bro. Friend Couser was chosen to represent the church at the Hershey Conference. The church at this place has been without a pastor since last November, the pulpit being supplied by the ministerial committee. At this meeting the church saw fit to call Bro. Friend Couser to be pastor until September, 1937. Bro. Couser has been a resident minister at this place for a number of years. Our Sunday-school attendance has increased since milder weather has come, our average in good weather being around 100. We have lately been blessed by two special missionary services. March 15 Brother and Sister Ernest Wampler were with us both morning and evening, giving us inspiring messages and acquainting us with the China field through objects and pictures. March 29 Miss Martha Coy, a Methodist missionary from India, and at present on furlough here, gave us a splendid and inspiring message concerning her work. These services have helped us to see the direct relation of our church and missions. We are anticipating a spiritual revival and ingathering of souls in our revival meetings to begin April 13, in charge of Bro. Leo H. Miller of Ft. Wayne, Ind.—Mrs. E. F. Couser, Dayton, Ohio, April 2.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Idaho and W. Montana, Nampa, April 29-May 1.  
Maryland, Eastern, Piney Creek, April 22.  
Ohio, Southern, Georgetown, April 30.  
Pennsylvania, Eastern, Ephrata, April 29, 30.  
Pennsylvania, S. E., N. J. and E. N. Y., Pottstown, April 22, 23.  
Virginia, Northern, Mill Creek, April 17, 18.  
Virginia, Second, Lebanon, April 22-24.

### LOVE FEASTS

**California**  
Empire, April 19, 7:30 pm.  
April 25, 7:30 pm, Hermosa Beach.  
May 3, Reedley.  
**Florida**  
April 19, Sunnyland.  
April 26, 7 pm, Sebring.  
**Idaho**  
April 22, Nampa.  
**Illinois**  
May 3, Mt. Morris.  
**Indiana**  
April 25, 7:30 pm, Nettle Creek.  
May 2, 7:30 pm, Anderson.  
May 10, Pleasant Hill.  
May 21, Elkhart Valley.  
May 23, 7:30 pm, Middletown.  
**Iowa**  
April 25, 7 pm, Fernald.  
April 26, Dallas Center.  
May 10, 7:30 pm, Iowa River.  
May 17, Des Moines.

**Kansas**  
April 26, 7:30 pm, Ottawa.  
May 2, Maple Grove.  
May 9, Parsons.  
May 27, Wichita, First.

**Maryland**  
April 26, 5 pm, Baltimore.  
April 26, 5:30 pm, Westminster.  
May 3, 6:30 pm, Pipe Creek.  
May 3, 7 pm, Locust Grove.  
May 3, 5 pm, Pleasant View.  
May 9, 4 pm, Manor.  
May 16, 2:30 pm, Piney Creek.  
May 17, 6 pm, Monocacy.

**Michigan**  
April 18, 7:30 pm, Flint.

**Minnesota**  
May 10, Worthington.

**Nebraska**  
May 11, Lincoln.

**Ohio**  
April 18, Kent.  
April 26, Troy.  
May 2, 10:30 am, Silver Creek.

**Oklahoma**  
May 2, Big Creek.

**Oregon**  
May 9, Newberg.  
May 23, 7:30 pm, Albany.

**Pennsylvania**  
April 25, 2 pm, Hatfield.  
April 26, 6:30 pm, Mt. Olivet.  
April 26, 4 pm, Harrisburg.  
May 2, 3, 10 am, Back Creek at Upton.  
May 3, Parkerford.  
May 3, East Petersburg, all day.  
May 3, York, First.  
May 3, 6 pm, Hanover.  
May 2, 3, 10 am, Little Swatara at Ziegler house.  
May 3, 7 pm, Norristown.  
May 9, 10, Midway.  
May 9, Indian Creek.  
May 13, 14, West Green Tree at Green Tree.  
May 16, 17, 10 am, Hanoverdale.  
May 16, Heidelberg.  
May 16, 17, 10 am, Fredericksburg at Meyer house.  
May 17, Carson Valley.  
May 20, 21, White Oak at Gray-bill.  
May 23, 1:30 pm, Conestoga at Bareville.  
May 23, 24, 1:30 pm, Myerstown.  
May 27, 28, 10 am, West Conestoga at Middle Creek.

**Tennessee**  
April 25, 7 pm, Mt. Valley.

**Texas**  
May 17, Pampa.

**Virginia**  
May 3, 7 pm, Timberville.  
May 9, 4 pm, Oak Grove.  
May 16, 6 pm, Mill Creek.  
May 16, 7 pm, Midland.  
May 17, 7 pm, Unity at Bethel.  
May 23, 6 pm, Linville at Cedar Run.



**Lower Miami.**—On March 5 the church met in council. A number of church officers were elected at this meeting: E. B. Ruble, church clerk; H. O. Stebbins, church treasurer; Jesse Noffsinger, presiding elder. Interesting and encouraging reports were given by different departments of church work.—Mrs. Wm. Furrey, Dayton, Ohio, March 28.

**Painter Creek.**—Fifteen new members were enrolled in our church family on Sunday evening, March 15. This is the immediate result of two weeks of intensive effort with Bro. J. Perry Prather among us. In company with our pastor his visits in our school, among the members and homes of the community, will not soon be forgotten. We are expecting further results in more consecrated living and decisions for Christ as time goes on. March 19 Brother and Sister Ernest Wampler showed pictures, objects of interest, costumes, etc., of Chinese life. We want to remind all of our friends who have lived and worshiped at Painter Creek that you are invited to come home and enjoy the fellowship of this place again on May 17. This will be the forty-fifth anniversary of our Sunday-school organization. Our quarterly business meeting convened March 26. Delegates to district meeting are Raymond Eberwein, Blaine Flory and Opal Honeyman. It was decided to have a Vacation Bible School this summer, the plans for same being left with the local board of Religious Education. The present membership of our church is 217.—Mrs. Levi Minnich, Greenville, Ohio, March 27.

**Piqua church** has been enjoying a very fair attendance during the past few months. Bro. Edw. Miller has been bringing the people some very inspiring messages. The Piqua congregation has had the privilege of hearing some very outstanding ministers during the last few months: Bro. Mark Shellhaas of West Milton, Bro. Paul Kinsel of Brookville, Bro. J. H. Eidemiller of New Carlisle, president of the Mission Board. A teacher-training school conducted by J. M. Wise meets every Wednesday night. The Old Testament is being studied. Some are taking this for special credit. The father and son banquet was held Feb. 18. Bro. J. Perry Prather of the West Dayton church delivered a very fine message to seventy-five fathers and sons. The Sunday-school was very happy to be able to contribute \$10 to the Red Cross fund to help the unfortunate in the flooded districts. Bro. J. O. Winger of North Manchester will be at the church on May 8, 9 and 10. On Friday evening, May 8, the mothers and daughters will have their annual banquet at which time they will be privileged to have Bro. Winger as their speaker.—Lorene Foster, Piqua, Ohio, March 29.

## PENNSYLVANIA

**Ephrata church** met in council on March 24. Delegates appointed to Annual Conference: Brethren A. P. Wenger and A. Zook; to district meeting, Amos Taylor, J. M. Neff, Amos Martin, Nathan Kilhefner; alternates, Galen Kilhefner, Lemon Schlosser, Elmer Shirk, Wm. Martin. Arrangements were made to hold district meeting in the Ephrata church April 29 and 30. In February the Elizabethtown glee club of the college rendered a fine program to a crowded house. We have greatly improved appearance of the church by placing new pews and painting the place inside and out. The church decided to build a baptistry. Aid Society officers were elected for the year, the president being Sister Mabel Wenger. Our love feast will be held in May, the exact date to be decided later.—Mrs. Allen Mohler, Ephrata, Pa., March 30.

**Hanover.**—Jan. 5 a mission volunteer band from Elizabethtown College presented a program entitled The Forward Look. The church sent a message direct to the college in recognition and appreciation of the high quality of the program. Sunday morning, Feb. 16, Bro. Samuel Lehigh brought us a helpful message. Since our last report the B. Y. P. D. gave two Sunday evening programs on the subjects, Missions and Love. March 22 the Sunday-school lifted an offering of \$34 for the flood sufferers which was given to the Red Cross to administer. We held our council on March 25 with Bro. J. E. Myers presiding. He was re-elected elder for three years and was also chosen Annual Meeting delegate. Claude Miller was re-elected church clerk for three years. March 29 Bro. M. M. Baugher showed pictures on India missions, secured from the General Mission Board. Scenes and conditions were thus given in a more comprehensive way than could be told in many sermons. Our love feast will be held Sunday, May 3, at 6 P. M.—A. P. Hetrick, Hanover, Pa., March 31.

**Hanoverdale church** observed the Christmas season by a program given by the children of the Sunday-school. March 14 the church met in council. They elected as delegates to Annual Conference Brethren U. L. Gingrich and Hiram J. Frysinger, and as delegates to district meeting Brethren Clarence Wagner, G. C. Saufley and J. N. Wright. The time of service in the Fishing Creek church was changed from morning to 2 o'clock in the afternoon to allow more of our members and friends to attend. The first service of the summer season is on April 12 at 2 P. M. We meet for the love feast on May 16 and 17.—Irene Frysinger, Harrisburg, Pa., March 21.

**Lititz church** enjoyed a fine season of fellowship during the week of prayer. The first Sunday the ministers of the town exchanged pulpits. Rev. J. C. Light of the United Brethren church preached for us, while our pastor, Jas. M. Moore, preached in the Lutheran church. Jan. 12 the Volunteer Band of Elizabethtown College was with us and Jan. 31 the Juniata College a cappella choir rendered a program. Both were highly appreciated. Jan. 25 Sister Elizabeth G. McCann spoke at a young people's meeting on Early Days on the Indian Mission Field. Feb. 26 Bro. Caleb Bucher led the young people in a fireside discussion on Youth's Problems. The women of the district gathered in our

church to observe the World Day of Prayer. Sister Kathryn Ziegler gave the address; our hearts were warmed as she told of the victories for Christ in India. Our local sisters joined with the women's missionary societies of the town in the study of Women Under the Southern Cross. The study and the fellowship proved a great blessing. Feb. 17 the Women's Work organized, Florence B. Gibbel being president and Mrs. Jas. M. Moore, director of the Aid Society. March 15 an illustrated temperance lecture was given. At the spring council March 11 the following delegates were elected: to Annual Conference, Brother and Sister Jas. M. Moore; to district meeting, B. F. Mohler, Lizzie Hershey and Florence Gibbel. The male chorus has been rendering splendid service. Feb. 8 they gave a program at the Old Folks' Home at Neffsville and Bro. Moore spoke. March 15 they assisted the Alexander Mack Bible class in another program at the Home. Bro. John G. Hershey gave the address. The chorus occasionally broadcasts over WGAL for the benefit of the shut-ins in the community. The men of the church met and organized the Men's Work with Jas. H. Breitan, president. March 12 the Lancaster County branch of the Elizabethtown College alumni held its reunion and dinner. Prof. J. I. Baugher of Hershey was the guest speaker. Others who spoke were President R. W. Schlosser, Prof. L. D. Rose, Pastor J. M. Moore. March 22 Bro. Harry G. Fahnestock of Manheim preached a timely sermon basing his thoughts on Isa. 53. Since our last report three have been added by baptism.—Florence B. Gibbel, Lititz, Pa., March 28.

**Maiden Creek church** met in council on March 21. We have the promise of Bro. J. C. Whitacre from Harrisburg church to hold revival meetings sometime in May. Eld. H. H. Reber is our delegate to Annual Conference. District meeting delegates are Henry Krommes and the writer. The church is beautifying the grounds around the building. On March 22 an offering amounting to \$177 was taken for the benefit of flood sufferers. This coming summer we will have evening instead of morning services, the first Sunday of each month. We are glad to see an increase in attendance in our Sunday-school and church services.—Claude Weidman, Hamburg, Pa., March 31.

**Shamokin.**—The Palmyra quartet and three choruses—including the Primitive Methodists, Mennonite and Welsh Congregational—sang at our well-attended evangelistic meetings which were conducted by Bro. J. Whitacre of Harrisburg during the two weeks of Feb. 23 to March 8. The fruits of these services were blessings received by all attentive persons, seven reconsecrations and eleven rebirths; nine of these saved were baptized. Since our revival meetings, the attendance at the weekly prayer services has doubled. Lately the church has purchased new hymnbooks to replace the damaged ones. Now a picked committee is canvassing all members for contributions toward a fund that will be used to defray costs of painting the church walls and ceiling.—Mrs. Emma Dilliplane, Shamokin, Pa., March 25.

**Upton (Back Creek).**—This congregation is sending to Annual Meeting as delegates Elders M. B. Mentzer and Edgar Landis; alternates, E. B. Winger and Samuel Hawbaker. Eld. Ben Stauffer of Lancaster County, Pa., just closed a series of meetings which was of great value to all. Two have united with the church and we hope there will be more in the near future.—Nelson L. Wilson, Greencastle, Pa., March 31.

**West Green Tree church** met in council March 10. Delegates were chosen for Annual Meeting: Eld. Samuel Shearer, John E. Eshelman; to district meeting, Brethren Allen Ober, Roy Forney, S. R. McDannel. March 15 Bro. Earl Brubaker brought us the message at the Green Tree house. The church also decided to hold a Bible conference in the near future. Our revival will be held at the Green Tree house May 17 with Bro. Samuel Lehigh from York County in charge. Our love feast will be May 13 and 14 at the Green Tree house.—Mrs. Henry E. Breneman, Elizabethtown, Pa., March 21.

## VIRGINIA

**Lower Union church** of Locust Grove congregation met in council on March 21. It was unanimously voted that we retain our present elder, Bro. G. A. Maupin, for a period of two years. A committee will secure the services of a minister in evangelistic capacity to hold our revival meeting the latter half of July. It was decided that our present Messenger agent, Bro. J. W. Via, should make a new effort to get the Messenger into more homes. It is found that with our widely scattered membership we may not be able to get the Messenger into seventy-five per cent of the homes but we are hoping that this canvass may prove fruitful beyond present expectations. The writer was selected correspondent. It was decided to have two love feasts this year, the first to be held at this place on the Saturday before the fourth Sunday in May. It is believed wise for us to hold two regular councils a year with called councils for any urgent business that may come up between times. Bro. John Via was asked to continue his efforts to collect for unpaid cemetery sections. He is also to make plans and set a date for the annual spring cleaning of the cemetery at this place. Since the weather and road conditions have improved our Sunday-school has begun to increase in attendance. We are exceedingly glad for this. On Sunday night, March 22, our B. Y. P. D. resumed its regular meetings. We hope that new interest may be awakened in this work since the meetings can be held again.—Mrs. Ethel Via Kindrick, Free Union, Va., March 23.

**Lynchburg.**—We feel that the work of our church is progressing nicely under the earnest leadership of our pastor, Bro. C. H. Hinegardner. Since our last report thirteen have been received into the church by baptism, former baptism, and letter. On the evening of Dec. 22 a beautiful pageant, "Simon's Desire Fulfilled," was given. The Women's and Men's Work group enjoyed the fellowship of a



banquet Jan. 24. Both of these groups have meetings each month, and are doing splendid work. The Women's Work meeting for January centered around Home Enrichment, February, Missions, and March, Aid Society Work. The B. Y. P. D. has recently reorganized with Miss Dorothy Norris as president. An organization has been effected for work with the children's division on Sunday evening. The adults are meeting at the same time for a study of "The Christian Home." A group of Sunday-school workers including teachers and officers met March 16 and made plans for more organized reading endeavor among the group and for redecorating and improving the basement Sunday-school rooms. We are pleased with the increase in attendance at both worship services of the church since the weather is more favorable, and we believe that the increasing interest and enthusiasm of the congregation mean that much will be accomplished in the near future.—Mrs. D. B. Weaver, Lynchburg, Va., March 23.

Midland church met in council March 14. A committee was reappointed to draw up a paper in regard to fixing the road to the church; all the members will sign it, to be presented to the supervisor. Bro. S. K. Andes was elected delegate to Annual Conference. It was decided to start the B. Y. P. D. April 19 with Bro. Ray Andes, president. Our love feast will be held May 16 at 7:00.—Rinda Messick, Midland, Va., March 24.

Mill Creek church met in council March 20. Our love feast will be held May 16 beginning at 6 o'clock. Bro. D. W. Kurtz will be with us in a series of lectures from Aug. 3 to 9. Since our last report one letter was granted and three received. Our achievement offering Feb. 24 amounted to \$174.42. We are glad to report a surplus in the treasury after paying our district and annual church budget. We have given \$1,170.71 to missions in the past ten months. We have succeeded in placing the Messenger in seventy-five per cent of the homes. Sister Lera Jarrels has been chosen Messenger correspondent. Our pastor, Bro. Homer Miller, and wife have transferred on our new register book a membership enrollment of 644 members, with 517 resident and 127 non-resident. The district meeting will be held at this place April 16 and 17. We are planning to lay new carpet in the aisles of the church. Delegates elected to Annual Conference are C. E. Long and Jos. Pence; alternates, Wilbur Garber and M. P. Hartman; to district conference, O. H. Bowman, C. D. Cline, M. P. Hartman, Kemper Jarrels; alternates, W. D. Brown, Clarence Jarrels, Clyde Wampler and Claud Mundy. Our B. Y. P. D. has been moving along nicely with Chas. Jarrels as leader for the past six months. Jan. 12 the worship staff of the district gave a program at the Mill Creek house. Recently the B. Y. P. D. presented a pageant on stewardship, Aunt Margaret's Tenth. A goodly number of our members attended the regional conference held at Bridgewater recently. Our Aid Societies have been active during the year and have given of their earnings to different missionary projects. Officers for the year are: eastern side, Sister Lillie Diehl, president; western side, Sister Virgie Miller, reappointed; Sister Miller is also our Women's Work director. Some of our members attended the world day of prayer recently held at the Reformed church.—Mrs. I. J. Long, Port Republic, Va., March 25.

Sangerville church met in council recently. We have 699 members; baptized 26 during the year. We are pleased to have the Messenger in seventy-five per cent of the homes. Bro. John T. Glick will begin our meeting May 31. The B. Y. P. D. gave a play at the church entitled Sand Songs and Sage Brush. The W. C. T. U. of Spring Creek gave a temperance program March 8 and Dr. Dove of Bridgewater gave an interesting talk on Temperance. Bro. Alonzo Carter of Bridgewater College is giving us Bible lectures, The Nature of Christian Righteousness. The Aid Society made seventeen garments for a needy family.—Fannie Shull, Bridgewater, Va., March 28.

Weyers Cave.—In response to an appeal made by the American Red Cross, the Pleasant Valley congregation, located near Weyers Cave, Va., took a freewill offering at the regular Sabbath day services yesterday which amounted to \$73.24. This money will be forwarded to national headquarters through the Augusta County Chapter of the American Red Cross, and will be used in flood relief work. While local people suffered some slight losses in connection with the recent high waters, they all feel fortunate and thankful for having escaped the destruction and suffering caused generally by the high waters in the eastern states.—Frank S. Driver, Weyers Cave, Va., March 23.

## WEST VIRGINIA

Maple Spring.—At our council meeting on Nov. 30 we decided to have an evangelistic meeting this summer, beginning June 22 and closing Sunday evening, July 5. Bro. C. O. Showalter, pastor of the Keyser church, W. Va., is to be our evangelist. The annual reunion of the Maple Grove Child Rescue Home will be held in Memorial Grove on July 5. The women met at the home of Mrs. Miller to reorganize their Women's Work. The young people have organized a standard B. Y. P. D. As a part of the work we are having a discussion on The Life of Christ, led by Dr. B. B. Miller. Jan. 12 the young people's Sunday-school class gave two plays, The Lost Church, and Come Out of the Beaten Path. Our achievement offering amounted to \$293.41.—Flora Harsb, Eglon, W. Va., March 23.

Mt. Dale church met in council at Mt. Dale on March 7. Emra Sisler was re-elected clerk; the writer, Messenger correspondent; trustees, H. R. Guthrie and Emra Sisler; H. R. Guthrie, treasurer. A Christmas program was rendered to a full house. We have not had services since November, due to the snow and cold weather. A two weeks' meeting will begin Sept. 5.—Grace Sisler, Hazelton, W. Va., March 31.

# BOOKS

## FOR THE ENTIRE FAMILY

Just a few of our many good books that will help make your good home a better home.

### The Home of My Dreams, 30c

By Roy H. Burkhardt

Abounds in common sense suggestions for those about to establish their own home.

### Growing Into Manhood, \$1.00

By Roy E. Dickerson

An Association Press book for boys from 11 to 15 years old. Deals with fundamentals, easily comprehended, helpful to growing lads.

### You and Your Boys, \$1.50

By Tracy Warren Redding

A recognized boys' expert lets you into the secret of rearing your boys in the best manner.

### What You Owe Your Child, \$2.00

By Willard L. Sperry

As a rule parents do the best they know. This book will make them wise to much they should know.

### Faith and Fear in Child Training, \$2.00

By Margaret W. Eggleston

Answers mother's many questions. The author knows both mother and child, and how to bind them together.

### New Careers for Youth, \$1.50

By Walter B. Pitkin

Will help young people to adapt themselves to new conditions. Opens their eyes to much they do not yet see.

### Toward Understanding Adults, 75c

By Earl F. Zeigler

A book that helps adults see themselves as they are and so points the way to a better self.

### Living Together in the Family, \$1.00

By Lemo T. Dennis

A study of present family conditions. Especially for high school boys and girls, but equally good for older folks.

### Eighteen—The Art of Being a Woman, \$1.00

By Catherine Atkinson Miller

Abounds in sensible advice on morals, building character, associates, business, etc. Excellent for girls growing into womanhood.

### The Home and Christian Living, 75c

By Percy R. and Myrtle H. Hayward

A splendid book, helpful discussions, simple language, forceful illustrations.

### The Fine Art of Motherhood, \$1.50

By Ella Broadus Robertson

An outstanding classic for every home. Even father and the children will appreciate mother more after reading it.

### My Job as a Father, 50c

By Edgar Guest

Just the kind of a book Guest would write to open the eyes of fathers to their opportunities and obligations.

Study this list. Order several of the books now. Keep this sheet for future use and secure others as you and your family need them. Buying these books is making a paying life investment.

\* \* \*

Brethren Publishing House, Elgin, Ill.



## The Teacher's Appreciation of the Old Testament

By J. Hugh Heckman

Here is an outstanding book for teachers and preachers. It came as the ripe fruitage of a devout Christian, a thorough student, an exceptional teacher and a mighty preacher. In its pages you see the Old Testament coming into being, you begin to know its writers, you enter more fully into their environment, and you discover how God so worked and ruled that men became more and more conscious of his character.

In short this big little book of 128 pages will give you a new and deeper appreciation of the Old Testament as God's Revelation to the human race. Price 90c.

Brethren Publishing House, Elgin, Illinois

## For Mother's Day

Now is the time to get ready for Mother's Day. Here is the material that will provide a good and helpful service.

### Paramount Mother's Day Book

This is a new volume with new material. Recitations, exercises, dialogues and playlets. The selections will please your people. Price, 25c.

### They Who Weave Gold, Silver and Precious Stones

Here you have two choice plays for Mother's Day. The message of each is vital-need today. Easy to render. Lasting impressions. Price, 15c.

### Standard Mother's Day Book No. 1

Contains complete service of 16 pages in the form of a playlet. Thirty-two pages of poems, stories, songs, a dialogue, a pageant and other material. Price, 25c.

### Standard Mother's Day Book No. 2

Here you have one complete Mother's Day playlet, "Mother Queen of Our Hearts." Also recitations, playlets, songs and worship services. A splendid collection. Price, 25c.

Part I, "Mother Queen of Our Hearts," may be had separate for 10c, or \$1.00 per dozen.

### Mother's Day Material No. 2

Gives you one short play, "A Mother's Surprise," for three characters, another, "Mother's Blessings," for six characters, as well as drills, tableaux, exercises and recitations for many programs. Provides an entire program, complete in every part. Price, 25c.

### Paramount All Year 'Round Book

A book of 144 pages with something for every special occasion. For Mother's Day you have recitations and a dialogue. You need it for your special programs. Price, 40c.

### Paramount Special Day Book

Gives you 38 pages for Mother's Day including recitations, a short playlet, a drill and an exercise. Will appeal to all. Also contains missionary material. Price, 25c.

### Honor to Motherhood

A 16-page playlet that exalts the high mission of the world's true mothers. Price, 8c; 85c per dozen.

### Mother's Day Service No. 1

A simple and effective service in three parts—(1) for Beginners and Primaries; (2) for Juniors and Intermediates; (3) for rest of school. May be used in the several departments or, if whole school meets in one body for the hour, the entire service provides a splendid program. Price, 8c; 85c per dozen.

Brethren Publishing House, Elgin, Ill.

## E. Stanley Jones' Books

One of the most widely read religious writers of today is E. Stanley Jones. His message is different. Long a missionary to India and a world traveler he has come to know conditions as few men know them. Writing what his eyes have seen and his soul has experienced he reaches and moves men's hearts. His latest book, *Christ's Alternative to Communism*, has provoked much discussion. If you are interested in world movements you will gain much from reading this book, whether you accept his conclusions or not. Here is a list of the Jones' books:

*Christ's Alternative to Communism*—\$2.00

*The Christ of the Mount*—\$1.50

*Christ and Human Suffering*—\$1.00

*The Christ of the Indian Road*—\$1.00

*The Christ of Every Road*—\$1.50

*Christ at the Round Table*—\$1.50

You will learn much about Christ and his power in the world today as you read these books—any one or all. You will also become better informed on world conditions, what's needed and what's taking place. Regardless of your theological bias, whether for or against Jones, reading his books will drive you to a searching of your own heart and your need of the Savior.

Brethren Publishing House, Elgin, Ill.

**FOR SALE:** Fine all modern 8 room house, with two acres of Apple and Peach Orchard, bearing age, adjoining College on north or our residence property in front of Manchester College. Either property a bargain.

Prof. J. Raymond Schutz, No. Manchester, Ind.

## Meditations on the Cross

By Toyohiko Kagawa

In the Messenger for April 11 you found a chapter of this book, "The Cross and the Blood of Christ." Did you read it? If you did, and found it helpful, you will want to read the entire book of 220 pages which will prove food to your hungry soul. These meditations spring from the heart of a man who was born and reared outside of Christianity, but who has discovered that Christ and his cross have revealed the Father of all most perfectly. Read the book and you will find a deeper concept of the atonement than most people experience. Price, \$1.50.

## Paul's Secret of Power

By Rollin H. Walker

There have been many lives of Paul for he appeals to every class and to every century. The author of this book succeeds in revealing Paul as the man who had the underhold in life's wrestling match, and had discovered the secret of self-mastery, and the source of inexhaustible vitality. On every page sentences stare you in the face—sentences that force you to stop and consider whether they agree with your own experience or not. Read the book and you will know both Paul and yourself as never before. 181 pages. Price, \$1.00.

## The Christian Way of Life

By C. C. Ellis

A gifted teacher and preacher, out of a deep experience, sets forth in simple, forceful language fundamental elements in Christian character. This little classic has found thousands of readers who, through its pages, have been led into a better understanding of the Christian life and how to live it with joy and victory. Written primarily for the young it has found appreciative readers among the young and those of every age. Price, 65c.

Brethren Publishing House, Elgin, Illinois



# GOSPEL MESSENGER

Vol. 85

Elgin, Ill., April 25, 1936

No. 17

## In This Number



### EDITORIAL—

Say "And" More (E. F.) .....	3
The Trouble With Most Teaching (H. A. B.) .....	3
It Is Enough (E. F.) .....	3
A Road to Understanding (E. F.) .....	4
Overtones .....	4
Daily Devotions (W. W. S.) .....	15
Kingdom Gleanings .....	16, 17

### THE GENERAL FORUM—

An Old Question (Verse). By Joseph Van Dyke .....	5
Building on Solid Spiritual Foundations. By Walter McDonald Kahle .....	5
To the Lord of the Harvest. By Howard H. Keim, Jr. ....	6
The Meaning of the Forty Days of Appearances of Jesus. By Ezra Flory .....	6
Co-operation the Christian Method. By H. H. Helman .....	7
Bruno Richard Hauptmann Is Dead. By Kermit Eby .....	8
Why a Consumers' Co-operative Movement? By E. H. Eby .....	9
Manchester Adult Forum. By Ira Frantz .....	10
The Speaking Church (Verse) .....	10

### OUR MISSION WORK—

The Church of the Brethren Dollar at Work (H. S. M.) .....	11
What to Pray For. By Ellen H. Wagoner .....	11
The Missionary Message of the Church. By Elgin S. Moyer .....	12
Believe It or Not .....	13
Suppose It Were You .....	14

### HOME AND FAMILY—

"When Morning Gilds the Skies." By Margie John Garst .....	18
Suggestion for Mother's Day. By Mrs. F. H. Barr .....	18
Mother (Verse). Susie Minnix Goodman .....	19

### THE CHURCH AT WORK—

The Class of 1936 at Bethany; Brethren in Sharing—Credit Unions; Materials for Children's Day; I Hear the Children Singing; Intermediate Leaders at Annual Conference .....	20-22
---	-------





Photo by E. G. Hoff

A SKETCHING CLASS AT ONE OF OUR CAMPS (CAMP MACK)

## CAMP DATES—CHURCH OF THE BRETHREN CAMPS, 1936

The dates given may in some instances be subject to change. Other camps may be arranged which have not been reported up to this time.

### Bethel (Virginia)

Intermediate Girls, July 6-13.  
Intermediate Boys, July 13-20.  
Young People, July 20-27.  
Youth Leadership, July 27-Aug. 3.  
Bible Conference, Aug. 3-8.

### North Carolina, Young People, July 13-18.

### Tennessee, Young People, July 8-11.

### Peniel (Maryland)

Intermediate Girls, July 20-25.  
Intermediate Boys, July 27-Aug. 1.  
Recreation Conference, Aug. 1-2.  
Young People, Aug. 3-8.

### Hope (2nd W. Va.), Aug. 10-17.

### Eglon Conference (1st W. Va.), July 31-Aug. 1.

### Conewago (Elizabethtown, Pa.)

Intermediate, Aug. 2-8.  
Young People, Seniors, 15-18, Aug. 9-15.  
Young People, 18-25, Aug. 16-22.

### Harmony (Western Pa.)

Intermediate Girls, June 18-28.  
Young People, July 6-19.  
Assembly, July 20-26.  
Junior Boys, July 26-29.  
Junior Girls, July 29-Aug. 1.  
Intermediate Boys, Aug. 17-27.

### Mack (Indiana)

Leadership Training, June 29-July 4.  
Intermediate Girls, July 12-24.  
Young People, Aug. 2-14.  
Intermediate Boys, Aug. 16-28.

### Wahilo (Northeastern Ohio), July 5-12.

### Sugar Grove (Southern Ohio)

Intermediate Girls, July 6-17.  
Intermediate Boys, July 20-31.  
Young People, Aug. 16-22.

### Lewistown (Ill. and Wis.), Young People, Aug. 10-17.

### Franklin Grove (No. Ill. and Wis.), Intermediate, July 27-Aug. 1.

### Ozark (Missouri)

Intermediate, July 20-24.  
Young People, Aug. 10-15.

### Northern Missouri

Intermediate Boys and Girls, July 27-Aug. 8.

### Pine Lake (Iowa)

Intermediate, Aug. 13-17.  
Young People, Aug. 17-22.

### Kansas, Young People, Aug. 17-22.

### Oklahoma, Young People, date not yet set.

### La Verne (So. California)

Older Boys, July 6-15.  
Younger Boys, July 15-24.  
Family Council, July 23-27.  
Younger Girls, Aug. 3-12.  
Older Girls, Aug. 12-21.  
Jr. Young People, Aug. 21-28.  
Sr. Young People, Aug. 28-Sept. 4.

### Northern California

Mt. Hermon Assembly, July 13-19.  
Greenhorn Assembly, Aug. 10-17.

### Oregon Assembly, July 22-24.

### Washington Assembly, July 29-Aug. 3.

### Idaho Assembly, Aug. 4-9.

### Canada, July 9-14.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 85

Elgin, Ill., April 25, 1936

No. 17

## EDITORIAL

### Say "AND" More

BOTH conjunctions are useful in their proper places but the whole gospel for which we stand has more use for *and* than for *or*. Factions and sects and isms of all sorts get most of their inspiration, if that is the right word for it, from an excessive indulgence of the *or* habit. They emphasize one side of a truth so much that they can't see the other. They choose between two ideas, both important, when they ought to take both and fit them together instead of setting one over against the other.

The church program must be evangelistic *and* educational. The very language of the Great Commission demands it. Jesus enjoins love to God *and* to one's neighbors. His gospel is individual *and* social. He wants disciples who have treasures from which they can bring forth things new *and* old.

"Too often the conservative closes his mind to the possibility of laying hold of new values and new truth, while the more radical are too ready to forego their precious heritage from the past. Too often the mystic, renewing his own light at the Light of life, forgets those who grope in social darkness which he could help to enlighten, while the prophet, denouncing the evils of the environing social order, loses his own touch with the final Source of moral power."

E. F.

### The Trouble With Most Teaching

It was at a noonday Lenten service and Bishop George Craig Stewart was the speaker. In his usual incisive way, the bishop was discussing Jesus as a Teacher. Said he: "We have developed the art of pedagogy with elaborate technique and appropriate educational jargon, but the character and personality of the teacher still remains the important factor. Christ was the great, the ideal Teacher, and after him we can well pattern our whole educational program for the church." Or to put one's finger a bit more specifically upon the

trouble with most teaching today, "little Willie is given a formula instead of friendship; lessons instead of life."

H. A. B.

### It Is Enough

IN a list of "difficult problems" proposed for a Student Workers' Round Table is this one: "Should a Christian actually try to follow the teachings of Jesus, or is it enough to try to catch his spirit, admitting that the exact way of living which he followed is not possible in our present civilization?"

That is surely a live question, not only in itself but also because of the other questions which it compels one to ask. For example, what is the difference between actually trying and just trying? And what is following the teachings of Jesus? Can one do that without having his spirit? Is catching his spirit something easier than following his teachings?

Perhaps we should begin by making the admission suggested, namely, that it is not possible in our present civilization to live exactly as Jesus did. One thinks of such items as food, clothing, home equipment, daily occupation, means of travel and communication, and so on. What would you say? And if you agree that it is not possible, do you wish it were? Is it desirable?

Still further, in what respects would you change our present civilization, if you could? Can you? Do you feel any sense of responsibility at that point?

But before we get completely lost in a maze of alluring bypaths, let us come back to where the main road forks. This is of course at the disjunctive "*or*." That innocent looking bit of ink is not so harmless as it would lead you to believe. And when found in such close company with the comforting "*enough*," only three words away, it is positively dangerous. "*Or is it enough*"—how can anyone stand out against the beguiling friendliness of so welcome a suggestion? The expectation awakened is that the alternative proposed is less severe in its demands than what has gone before.



This is plainly the intended inference. Which is precisely what our common superficial handling of the word "spirit" prepares us to assume.

Must we follow the teachings of Jesus or is it enough to catch his spirit? As if those were two different things and one could choose the one he likes! The gradation is absolutely false. You can not choose either without taking both. They are inseparable. Whoever cheapens his religious life with a thin and vapory notion of spirit reality is sadly in need of sound indoctrination. The spirit of anything is not a weak solution of it but is the thing itself boiled down to its very essence. Only water evaporates in the boiling. What remains is stronger than before.

It is the spirit that giveth life. We not only have Jesus' word for that but we have his high example in interpreting Old Testament commandments. His treatment did not make them less exacting or less comprehensive, but very much more so. His own teachings are spirit also, he said, and are to be followed therefore in spirit. This is not to tone them down and take the substance out of them. It is to deepen them and broaden them and so apply them to all human relationships.

Catching his spirit is not a possible alternative to following the teachings of Jesus. It is the indispensable prerequisite to following them. It is the factor which must determine what following these teachings will require in any given case. It and it alone can furnish the answer to the many perplexing questions that arise in trying to follow Jesus in the midst of a civilization so much of which is directly opposed to his teachings.

Following the teachings of Jesus is a great adventure in faith and love. How far one will go in this depends mostly on how much he is willing to venture, how much faith and love.

It is impossible to foresee the lengths to which this principle may lead us. Catching the Spirit of Jesus is dangerous business, dangerous to selfishness and pride. It is likely to carry us much farther in the practice of brotherliness than any of us have dared to imagine. What of it?

O yes, it is quite "enough to try to catch his spirit," if we understand what that means.

E. F.

### A Road to Understanding

HERE is a new definition of compassion: the capacity to understand. But it isn't so far fetched as may at first appear, if you put the etymology to work. For isn't *suffering with* another the best way in the world to understand him? And what is better proof of capacity to understand than that same fellowship of suffering?

Anyway the two things are bound up very close together. It is certain that anybody who has missed the

suffering part of it knows little of the meaning of compassion, and it is a safe guess that his capacity to understand is correspondingly limited.

E. F.

### Overtones

CHIMES pealing forth from a great chapel or shrine thrill the human soul. This is possible because the bells are cast in exact harmony with one another. Not only must the primary tone be harmonized but also the "hum" or overtone.

In this respect human beings are like bells. We think at once of persons whose lives are correct in fundamentals. Their motives ring true. But the overtones have never been harmonized with the customs and needs of their fellow men. They produce trying discords in the "hum." Such might be called "the sins of the saints." It might be the case of the man at a meeting who speaks with the fervor of a saint, while stealing with the accomplishment of a bandit the time of the man who is to follow him.

The tuner of bells says that the process of tuning consists in scraping off metal from the lip of the bell until the desired tones are obtained. This, too, is a parable. Those small faults and failings must be taken off if lives are to harmonize in the overtones of living.

A little thoughtfulness and courtesy will remove the irritation and discord. The rich young ruler had kept the commandments from his youth up. He lacked one thing to make him perfect. In the same class is the successful schoolteacher who persists in talking aloud during an organ recital. And the schoolboy who defaces public buildings thinking not at all of the generations that will be annoyed at the marred beauty. And the college student who keeps his mates awake by untimely music or laughter in the dormitory or monopolizes other people's property. And the people who come in late to disturb the lecture and the worshipers. These are mostly good people; they do not need to be converted from gross sins; their overtones need only to be socialized.

On the other hand how blessed it is to find people who imitate the graciousness of the Master. They are the other-conscious people who can walk in a crowd and not jostle. They sense other people's sorrows and do not add to them by untimely mirth. They remember not to leave tacks or broken glass where cars run or barefoot children play. They have the knack of the tactful word in difficult situations. They try to leave the world a little better than they have found it. With such people it is a blessed privilege to live for their lives are melodious and harmonious even to the overtones.

May the overtones of our lives be in harmony with the Master Life.—*Alberta Yoder in B. Y. P. D. Broadcaster of Iowa, Minnesota and South Dakota.*



---



---

## THE GENERAL FORUM

---



---

**An Old Question**

BY JOSEPH VAN DYKE

What is death? I do not know,  
Only you are bedded deep  
In an ancient bed, and you seem  
Asleep.

What is death? I can not tell,  
Only that you are a guest  
In an old, old homing place  
Of peace and rest.

What is death? Oh, who can say,  
As you lie beneath the sod,  
Death is anything but being  
Home with God?

*Burt, Mich.***Building on Solid Spiritual Foundations**

BY WALTER McDONALD KAHLE

GOD has his periods of special opportunity just as we do. These opportunities naturally present strategic church privileges. The wistful anxiety of our world for reality as she struggles for a solid recovery footing is significant. If this inviting responsiveness is not captured by a new type of life information and demonstration that will actually bring light, and strength, and courage, and purpose to those who struggle with staggering human needs we may well tremble for our future. Ancient creeds and distinctive church doctrines are largely ignored by a bewildered and suffering world. The church must daringly demonstrate a new method of life procedure that will compel the attention of men by the sheer force of its creative helpfulness and hopefulness if the kingdom of God is to be extended in human experience. Certain spiritual requirements must be recognized and certain vital spiritual experiences realized before this can take place.

*A vital realization of the reality of God* must be realized in our daily life relations if the church is to have any future appeal to the world about us. God was so real in the life of Christ that he actually flowed over into the common experiences of men through the contacts of the Christ. We have been living without God. We have been intoxicated with material satisfactions. God has played no vital part in the daily relationships of life. The church can make no compelling appeal to a searching world until God becomes dynamic in our daily life relationships. This first requirement for creative living must begin in a transforming personal experience.

*A compelling confidence in the limitless life possibilities of humanity* is a further essential to abundant living. God purposed these possibilities. He built his

cherished plans around them. He deliberately sacrificed his Son that these potential possibilities of humanity might be ripened into the realities of the abundant life. Nothing short of the realization of these possibilities can justify the amazing life procedure of the Christ. Nothing less than the realization of the kingdom of God can provide an adequate expression of all that God has made possible through creative living on the part of his people. It is sheer mockery to contemplate the perfect life of God without the alluring vistas of human possibility stretching out endlessly before man to urge a constant climb in that direction. The challenge to understand, to receive, to share, to build, and to master as one views the world begins in these possibilities. The passion to co-operate with the will of God to build a new world is but an outreach of these possibilities to the call of God to carry on.

*A creative understanding of the great basic problems of life* must also be taken into account to realize God's purposes and our possibilities. Ignorance makes no contribution to abundant living. Most of the tragedies of life might be avoided if we only knew the facts. A firm grasp of the truth turns one into God's route to freedom and victory. Few of our church members do any serious thinking. We are poorly informed as to any of the great issues of life. We are rapidly drifting into mediocre living because of our ignorance. The amazing audacity of the tobacco trust, the beer barons, the political parasite, the vender of devitalized foods, the hawker of beauty concoctions, the insidious installment agent, the lecherous movie pirate, the slimy-handed public amusement racketeer and others of their greedy guild bear testimony to the length to which our stupidity will allow them to rob and enslave us. The church has begun to study the Christian Family, Christian Finance, a Wise Use of Leisure Time, Living for World Peace, Economic Justice, Creative Living, and the Life Patterns of Jesus. It is to be hoped that a new day is dawning in this approach to real living.

*A daring acceptance of the Christ method of life procedure* is certainly required if one is to become a good member of the family of God. The Christ method of dealing with life has never been quite so appealing as today. Men are instinctively looking beyond church symbols and creeds and decisions to the compelling life patterns which Christ presented and demonstrated in his daily relationships with humanity. He boldly took God at his word. The laws of God were accepted at par value. The purposes of God were never questioned. The possibilities of human achievements were a constant center of interest. Every desire of his life and every effort contributed to the realization of the abun-



dant life and the extension of the kingdom of God. He was God's medium of expression. Whenever and wherever he went God was in the going. He lived as God expected him to live and as we are expected to live—the more abundant life—by fearlessly allowing God to share his life through his daily life relations. To the extent that we daringly share the life of God with others shall the church find a place in the life of the world of our day.

*An unfaltering confidence in the assured guidance of God* is certainly a first and final requisite to spiritual reality. God goes all the way in his efforts to actually repeat his life in the common relationships of our daily experience. Christ went all the way in accepting this guidance. This is the very foundation of a victorious Christian faith. The significant, "Lo, I am with you," must be made dynamic in modern life procedure. All the great life purposes, resources, endowments, laws and plans of God are merged into his assured guidance for those who daringly attempt to blend their lives with his life. God can not live in us and through us unless we launch out. Confidence is imperative to creative living. Christ will capture the limitless resources of humanity for the building of a better world to the extent that we are dominated by an unfaltering confidence in the assured guidance of God in every approach and procedure of daily life. Upon such foundations a church can be built that will turn the tides of human interest into the currents of creative living as purposed by our God.

Troutville, Va.

### To the Lord of the Harvest

BY HOWARD H. KEIM, JR.

ALMIGHTY God, Creator of heaven and earth, we are glad that we can come unto thee in our weakness and sin, knowing that thou art our spiritual Father who art perfectly good and that in thy holy love thou dost create, sustain and order all things. We thank thee for the expression of thy goodness in the fruitfulness of the earth. Every pleasant flower and herb and tree has brought forth fruit after its kind.

Thou hast surrounded us with great spiritual blessings and yet our lives have often been spiritually unfruitful. We pray for a newness of life in Christ Jesus, that we may overcome all the sinful tendencies of our carnal natures, and that our lives may bring forth the fruit of the spirit, love, joy, peace, meekness, temperance and self-control.

We pray for this thy church that she may fulfill her purpose in being here by keeping dominant in her life the missionary and evangelistic spirit. May she bring strength, comfort and renewed hope to thy children. May she in her educational capacities be faithful in

feeding thy lambs on the bread of eternal life. May she reach out continually to lift up the fallen and help them find their way into a right relationship with thee and their fellow men. May the fruit of her good works be a blessing to this community and to the world.

We pray for thy great church universal. May she be united in her efforts to bring forth the fruits of righteousness, goodwill, and peace in all the earth. May she be courageous in her stand against the evils of our world. May she be aggressive in spreading abroad the saving Gospel of Jesus Christ.

In his name we make our petitions. *Amen.*

Huntington, Ind.

### The Meaning of the Forty Days of Appearances of Jesus

BY EZRA FLORY

JESUS was God manifest in the flesh. He came to *declare him*. The word *declare* is "exegete" in the original. As we behold Jesus with compassion for suffering men we see the love of God. As we attend his patience with the erring we see the forbearance of God. As we follow his miracles we see the power of God. As we listen to him speak as never man spoke we see the wisdom of God. "He that hath seen me hath seen the Father." He is a concrete image of the eternal Father.

Many prophecies foretold his coming in the flesh. It was therefore necessary that his coming should be fulfilled materially or literally.

Before going to the Father he said many times, "I go away." He also said, "I will not leave you comfortless [orphans]; I will send you another Comforter." This referred to the Holy Spirit. He strictly commanded his disciples not to leave Jerusalem till they should be endowed with this Spirit. When he ascended the disciples were told, "This same Jesus shall so come again." He was then a glorified Being. He was the same Jesus after his resurrection as he had been before. Yet he was different. He could pass through closed doors, withhold recognition of himself, could hear conversations about himself when absent from his disciples or join their company as they walked and talked about him. Yet it was the same Jesus. He had a body, but it was different.

The forty days were intended as a link between Jesus with them in the flesh and the same Jesus with them in the Spirit. This adaptation took time to fix itself in the minds of his followers. It was greatly important that this adjustment should be made. In Acts the Spirit is referred to fifty-six times. In the epistles he is referred to one hundred forty times. In the book called *Acts of the Apostles*, insistence is made upon Spirit presence constantly.



The Galatian churches are reprimanded as follows: "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? . . . Are ye so foolish? having begun in the Spirit, do ye now make an end in the flesh" (Gal. 3: 1, 3)?

We are to be changed in a moment. "This mortal must put on immortality" at his coming. May it not be that we have ventured too far when we reason that because prophesies which declared his first advent were literally (physically or materially) fulfilled, all others about his second advent must also be materially fulfilled? Will it not be the same Jesus in the Spirit reality as much as it was the same Jesus to the disciples after the Resurrection when it was also a different Jesus? Have we imbibed the lessons of the forty days and gotten the adaptation from material presence to spirit presence that was intended and so difficult to convey to his followers at the first? Are we still living on the lower plane of a material Jesus, a material heaven, a material God, a material body? Were all prophesies intended to be materially fulfilled? How about the prophesy long ago that "a land flowing with milk and honey" should be possessed by Israel? Must that promise be still literally carried out? How about Ezekiel's river growing so rapidly and bringing such swift healing to deserts and to the Dead Sea? Shall that be literal? Must Mount of Olives be burst in twain and removed, half north and half south, making a great new valley? Is it necessary to be literal in order to be true? Must Elijah come again literally? Jesus made John the Baptist that Elijah, you know. Just exactly how much is metaphorical and how much literal? Above all, can we not take the lesson of the purpose of the forty days?

*New Paris, Ind.*

## Co-operation the Christian Method

BY H. H. HELMAN

It was a far-flung challenge that was uttered not so long ago by a prominent clergyman of one of the largest denominations when he said: "I long for the time to come when there will be no more . . . ." If the reader wants to get the full significance of the statement he needs only to put into the blank the name of his own denomination. This same divine added: "We can not develop the new program for Christianity on a divided basis. It must be a great, unanimous forward movement. . . . United Christendom means power, divided Christendom means futility. . . . Christianity never can be Christianity as long as one human being grinds the face of his brother."

As Nehemiah could not successfully rebuild the Jerusalem walls without co-operation, neither can the kingdom of God be successfully builded today without Christian co-operation. From the time when Jesus left

his bewildered disciples on the sloping sides of the Mount of Olivet, on through these nineteen centuries, the task of establishing his kingdom in the minds and hearts of men has been difficult. The difficulty has not been that the religion he left was impotent, but rather that it has not been justly applied. Jesus came to teach men how to live as citizens of the kingdom of God. Surely God has been willing to help his servants as they labor to establish that kingdom. It is not that the ideals of his kingdom are too high, or its principles too impracticable, that the kingdom has been so slow in coming and its establishment has been so hard.

No, the fault does not belong to God nor to his unwillingness to help, nor to the loftiness of his ideals, but rather to those of us who are working to establish that kingdom. We have been working at the right task, but we have been using the wrong methods. We have been trying to establish the kingdom of God by and through a divided and competing church. We have, over the smallest and most insignificant things, divided and subdivided the church of Christ into more than two hundred wavering, competing, contending and often unfriendly sects. With these weakened regiments in the army of God we go forth to win the world for this kingdom.

In spite of the fact that we take Jesus seriously upon matters of belief and faith, when it comes to joining hands in a Christian way in building his kingdom, we find it difficult to practice his ideal of co-operation and unity. The very last prayer of Christ's earthly ministry was most significant upon this point. He viewed the little groups of disciples he had made, and through them the larger groups which should become his followers, and prayed that they all might be one—in order that the world might believe. Just how far it is true that the world refuses to believe because we are *not one*, we can not tell. Certainly, our testimony is weak at this point and we could make better progress if we worked together. We dare not think it strange that so small a part of the world is Christian, after more than nineteen centuries, when the followers of Christ are so divided and separated, and so much of their time and energy has been spent in competing against each other.

We have made some progress toward this ideal, and we view with gratitude the move toward union among some of the related denominations, and the co-operative church and Sunday-school movements. Some of us can recall our own experiences of young manhood and womanhood, when our home town or village churches were arrayed against each other and the chief desire seemed to be to get ahead of each other. Our boyhood and girlhood churches had little in common and seldom undertook a task in a co-operative way. Competition was the keynote and we were taught how



to sound it. These old days of competition are passing, and we are living in a new day of co-operation. Not to the extent necessary to establish more fully the kingdom of God, but to an extent that offers encouragement and assurance to those concerned about the matter. The former days of thinking in terms of our own denomination only, and of preaching and teaching in terms of a divided Christianity, are over. An outstanding church man recently said: "Any man who is today ranting about his denomination . . . is a small man, no matter whether he holds the office of bishop, preacher or teacher. The one great task of this new day, for all the church, is to find the common tasks of establishing the kingdom of God and then join hands with every other church in working at these tasks."

We appreciate the fact that greater co-operation and unity would not cure all the ills of present-day Christianity. It would, however, present a greater testimony to the pagan world. It would encourage world-wide brotherhood. It would encourage Christian duty, as against Christian dogma. It would emphasize the fact that the religion of Jesus Christ is more than a personal affair between a man and his God—it includes a proper relation between man and his fellows, and particularly between himself and all other believers. It would emphasize the comprehensiveness of the Christian religion and remove the accusation of its exclusiveness. It would magnify our Christian likenesses instead of our Christian differences. It would undoubtedly release a prophetic daring in trying to live the friendly, loving, humble life of the Christ. It would make the kingdom of God for the people and not the people for a kingdom. It would emphasize the fact that pastors and teachers are called to the service of the kingdom rather than to the zig-zagging boundaries of a parish sect. More co-operation would give us a better church, a new value in the Bible, a better understood Christ and a common God. True Christianity unites, but never divides, its own. If we fall into and follow in fragments, that is not Christianity. Let our prayers be like Christ's—that we may all be one.

*New Carlisle, Ohio.*

## Bruno Richard Hauptman Is Dead

BY KERMIT EBY

BRUNO RICHARD HAUPTMAN is dead. He was undoubtedly guilty. The evidence was overwhelming. He had fourteen thousand six hundred dollars of the ransom money in his possession; he spent some of it. He had "Jafsie" Condon's telephone number written on a panel in a closet in his house. Handwriting experts identified his handwriting. A federal wood expert matched the lumber in one rail of the ladder with some wood which came from the floor of Hauptman's attic.

Society took his life. The life of a man was taken to expiate the life of a child. Some thousands of years ago, the wronged family would have taken the life of the one to avenge the other. *Society* does it now. We have progressed *some*, but it has taken a long time. We no longer torture the mentally ill and the insane. We reserve our torture for the criminal. We know now that the mentally ill are not bewitched; that they are not responsible for their condition. We have not yet learned that the society, which tortures criminals, creates them.

Bruno Richard Hauptman was born in poverty. The struggle for mere existence in his early life was intense. At the age of seventeen he was drafted into the army. He became a machine gunner, an excellent one. He killed, at the command of his superiors, men he never knew, for reasons we still can not comprehend. When he was hungry, he foraged for food. While in the army, neither life nor property was sacred. Frankly, Hauptman was the ideal soldier. He killed without mercy, and he stole without remorse. A society that exalts soldiers should have preserved Hauptman. Perhaps, it might even have given him a position as an instructor in bayoneting in the R. O. T. C.

When the war ended, Hauptman was discharged. Postwar Germany was filled with hungry, trapped and disillusioned men. Work was scarce; food was scarcer. Bruno Richard Hauptman, the citizen, stole food to live and money to buy pleasures life had denied him. This time, he was not stealing for the Fatherland but for himself. He went to jail!

While Hauptman was stealing to live, dozens of wealthy men were stealing the lifeblood of Germany during the inflation years. At the same time, Adolf Hitler and Herman Goering were murdering their way to power. Mussolini had already become the world's super-gangster. Hauptman made a mistake: he only stole and killed for *himself*. He should have stolen and killed for Fascism or Nazism. Today he might be in a position to kill legally, and as sadistically as he chose. Yes, Hauptman is dead, and murderers rule two nations of Europe.

Life in Germany offered continuous penury, but there was always a way of escape. Hauptman came to the United States illegally. Our immigration laws were operating, and Hauptman had a criminal record. Here he worked intermittently, but wealth did not come. The ever-present feeling of insecurity, of envy of the wealthy was still a part of him. America offered only one alternative to wealth and pleasure which Germany lacked, and that was speculation. Hauptman speculated; to secure more money for his speculative needs, he kidnapped and probably killed the Lindbergh baby. Other speculators kill their babies legally, by manipulating stocks on the market, by reorganizing banks and



corporations, by closing factories and dismissing workers, and by paying starvation wages, which make poverty, starvation and slums inevitable.

Hauptman was arrested. His trial was the great event of 1935. Every agency of communication was used to broadcast the day by day happenings in the court room. The entire world watched the proceedings. Mankind some thousands of years ago baited lions with human victims. Today we are more refined; we draw out irrelevant information for public consumption. We have perfected the arts of mental torture. Psychology has come into its own. Hauptman lost his human identity. He became a fly. Collective society became the schoolboy, pulling him to bits, for its amusement, event by event, leg by leg, detail by detail, wing by wing, and finally oblivion!

Science, through the development of news broadcasts, at least has decreased the number of victims! Perhaps we should be grateful.

Hauptman is dead. He refused to speak. Tomorrow millions can still speculate on his case and pass their idle moments. A few may try to understand the meaning of it all; and ultimately, thousands of years from now, society may not torture the criminals it creates. It is not too much to hope that it will learn not to create them.

Extra! extra! Hauptman is dead.

*Ann Arbor, Mich.*

## Why a Consumers' Co-operative Movement

BY E. H. EBY

CO-OPERATION is not enough. Capitalists co-operate for self-interest, or to increase private profits. Bandits co-operate to carry out a planned raid. Nations co-operate for mutual protection or for aggression. The kind of co-operation needed is that which makes for mutuality. Co-operation for the mutual benefit of all must be the aim in any movement looking to the betterment of mankind. This is best achieved in a consumers' co-operative. "In the philosophy of consumer co-operation it is maintained that the right to live is a prior right to the right to work, and that we are consumers by nature and producers by necessity." In other words, it is maintained that the function of consumer in the human society is more basic than the function of producer" (V. S. Alanne in *Fundamentals of Consumer Co-operation*). It may further be maintained that no production is socially useful which does not meet a consumer demand. Consequently, in order to systematized and rationalized production it must be based on organized consumption. As a producer man courts scarcity and restriction. As a consumer man courts abundance and freedom.

Producers' co-operatives have existed since the be-

ginning of capitalism. There have been and are manufacturers' associations, chambers of commerce, labor unions, farmers' unions—all designed to wrench more profits out of the business deal. In the nature of the case these co-operatives can not be for the mutual benefit of all. We are consumers by nature and producers only by necessity. "The primary hypothesis of co-operation is that the consumers are everybody, and that all the machinery of industry and the organization of society should be for them. When this supremacy of interest is brought to pass, it will be found that the consumers have become the producers and that the interests of producer and consumer are one. Beginning with the consumer, sex distinctions are not seen; not as workers or voters, but as homemakers, husband and wife, father and mother, hungry for the joys of life—co-operation organized them as consumers" (Warbasse in *Co-operative Democracy*).

As producers, various conflicting classes emerge, e. g., factory owner and laborer. As consumers all are in one class, hence no friction or conflicting interests arise (though the upper 10% of our population are ignorant of the consumers' interests, by reason of their economic independence).

Our interest in production is secondary and changeable. Our interests as consumers are basic, varied and numerous. As consumers there are necessities, wants and luxuries. The creation of standards of living is a matter for consumers. Whether a wheelbarrow or an auto truck, a hovel or a house, a washtub or a bathtub—all these variations depend on consumers' buying power.

As producer one wants to get all he can for his product. As consumer he wants to pay as little as possible for the other's product. Here is a basic conflict which inheres in every person. This conflict determines the very nature of our human economy. As producers men are organized, as above noted. As consumers they are unorganized and hence exploited. Two ways are open to the consumer: either he will see his standard of living steadily lowered by profit-taking corporations, or he must organize to conserve those standards by co-operative effort. It is a matter of fact that wherever co-operators are organized as such the degeneration of living standards has been prevented. "The defense of the consumer can not be left to the state. The consumer must defend himself by taking care in person of his interests as consumer" (Horace Kallin). By organizing as co-operatives consumers can save themselves from the gougings, debasements and the adulterations of goods and of false measures and weights of which they are now victims. What is being done in England and Scandinavia can be done in America; there co-operators produce for themselves what they need and desire, according to their own standards and specifica-



tions and at their own price. Consumers' co-operatives thus proceed from mere consumption to production for use, and to own the implements of production and distribution. Thus may develop quietly, unobtrusively a consumers' economy—a co-operative commonwealth.

### SUMMARY

#### *Why a consumers' co-operative commonwealth?*

1. Because of the universality of consumers' interests as a class.

2. Consumers set the standards of living by their purchasing power.

3. Consumers court an economy of plenty and of freedom.

4. Production has no value except to meet consumers' demands.

5. Heretofore organization has been by producers to gain more profit. All this has failed, for conflicts arise and classes emerge with opposing interests. There is no hope of help until people organize as consumers—not for profit but for use and service. Then will come a new and better day.

6. The right to live (consume) is prior to the right to work (produce).

7. Consumers' co-operation can regulate production since in a co-operative society no surpluses (for profit) are produced.

8. As consumers, people are interested in the higher, the spiritual things of life—recreation, education, art, culture, socialized religion (religion that seeks to meet all the needs of men as does Christ's vision of the kingdom of God).

*Summerfield, Kans.*

## Manchester Adult Forum

BY IRA H. FRANTZ

### Findings on Church Unity

Each Sunday evening the Manchester Adult Forum spends an hour in a discussion of some practical phase of Christian living. Usually we take a topic and continue its discussion from week to week until we feel that we have reached some definite conclusions. During December and January we faced the problem of the criticism which various groups and classes bring against the church. In this discussion our attention was focused again and again on the divisions within the Christian church and how these divisions weaken our forces.

We tried to be honest. We tried to see the situation as it must appear to an unbelieving world and as it must appear to Christ, the Head of the church. We were forced to admit the untenableness of the claim of any group to being the church of Christ. We were compelled to admit that there are earnest, honest, loyal followers of our Lord in all groups. This puts our exclusiveness in a new light.

A committee was appointed to draw up our findings on the subject of church unity, an entire evening was spent discussing these findings, and they were then adopted unanimously. We believe these findings are worthy of a careful

study by our people and they are presented here for that purpose.

### I. Facts

1. Christendom with its denominationalism fails to present a united front against such evils as nationalism, intemperance, immorality and economic injustice. The program and purposes of Christ in the world are thus seriously hampered and threatened with ultimate defeat.

2. The beliefs that divide us are relatively minor, that is, they are not claimed by any of the denominations to be the greatest or most fundamental elements of our Christian faith. On the deeper, more essential elements of our religion, such as faith in God, love, justice and the hope of eternal life, we are all united.

3. No denomination can claim to have a monopoly on Christian character. No denomination can exhibit anything like an unfailing success in the spiritual development of its members. On the other hand, there are men of God in all denominations, bearing the unmistakable stamp of his acceptance.

### II. Conclusions

These three very evident facts indicate that Christians everywhere ought to give serious thought to the problem of union. We believe the following suggestions, taken largely from Dr. E. Stanley Jones (Christian Century Oct. 2, 1935), should be helpful in our thinking on this problem:

1. There ought to be an outward organization which will express to ourselves and to the world the existing inner unity. Such an organization would properly be called the Church of Christ. We believe it is our Christian duty to encourage movements toward this outward unity.

2. Existing organizations need not lose their identity, but would become branches of the Church of Christ. In giving up the name "church" and becoming a branch of the church, each denomination would recognize others as Christians to an extent which is not now true. We believe the time has come when we must define our attitude toward other Christian peoples.

3. This plan would not do violence to the conscience of any by requiring them to yield what they consider essential points of doctrine or practice. It would allow diversity and would conserve the good in all branches. We believe we ought to appreciate the contribution which each group can make.

4. Movements toward a closer union between the various branches could go on as at present. We believe the Church of the Brethren should continue its efforts toward organic unity with the Brethren Church.

During the month of February the Forum studied the missionary work of the church. At present we are studying the relation of the church to the present economic crisis.

North Manchester, Ind.

## The Speaking Church

The doors of a church are arms,  
Outstretched to weary men,  
Offering safety from harms  
And salvation from sin.

The doors of a church are arms,  
Asking the weary to rest,  
Presaging all heaven's charms,  
Eager that men be blessed.

—Roscoe S. West in the Presbyterian Tribune.



## OUR MISSION WORK

### The Church of the Brethren Dollar at Work

Our church dollar is spent for local congregation, district and general work. The giver is near to the local and district work, but the general work, being world wide, is farther away. Because Annual Meeting authorizes the general work we speak of it as the Conference Budget.

By action of the Winona Lake Conference 1935, the General Mission Board was made the agency to receive contributions and to disburse to other Boards the amount authorized and to use all of the balance for mission work. Funds designated for missions or any other agency are used as directed. The disbursement was as follows:

#### Expenditure of the Conference Budget Dollar

(For year ending Feb. 29, 1936)

Board of Christian Education .....	\$ 17,250.00
*General Ministerial Board .....	5,250.00
Bethany Biblical Seminary .....	25,500.00
General Education Board .....	1,500.00
Missionary and Ministerial Relief .....	10,000.00
Conference Budget Promotion .....	4,355.28
Missions as Administered by General Mission Board .....	134,075.90

Total Conference Budget Receipts .....\$197,931.18

#### How Each Board Used the Money

The Boards serving the cause in America use the money largely in employing persons to do the work assigned by Conference. The Board of Christian Education has a part-time general secretary and other secretaries to care for the age group leadership and workers in the office to issue literature and care for correspondence.

The General Ministerial Board also maintains an office with a part-time secretary and workers in the office to handle correspondence dealing with phases of the ministerial administration in our church.

Bethany Biblical Seminary uses its money in employing teachers, maintaining the buildings, library and in meeting running expenses.

The General Education Board, after meeting Board expenses, uses the remaining portion as a Student Rotary Loan Fund.

The \$10,000 for Missionary and Ministerial Relief is used to partially support missionaries no longer able to serve on the field, and aged, disabled and needy ministers or their widows.

A fuller accounting of the use of funds by the foregoing Boards is given in the Annual Meeting Minutes.

#### The Missionary Dollar

The General Mission Board uses its funds in em-

If the missionary giving of 150,000 Brethren to their general brotherhood work averaged one cent per day in one year the amount would be \$547,-500. Figure what one cent per day from all members would mean in your congregation. Allowing that one-third of our members are either unemployed or small children, yet one cent daily from two-thirds of our members would mean a big increase in missionary giving.

ploying missionaries, in sending them to the field, in meeting expenses of schools, preaching tours, hospitals and similar work on the foreign field. A substantial amount for Home Missions is administered largely through co-operation with district mission boards. The mission funds spent the past year are itemized as follows (the itemized detail is to be found in the June 6, 1936 Gospel Messenger):

India, Schedule 1 .....	\$ 57,024.86
China, Schedule 2a .....	33,779.49
Sweden, Schedule 3 .....	5,439.77
Denmark, Schedule 4 .....	151.40
South China, Schedule 2b .....	527.95
Africa, Schedule 5 .....	31,645.08
Home Missions, Schedule 6 .....	23,635.95
Administration, Schedule 7 .....	8,009.15
Missionary Education, Schedule 8 .....	7,778.72
	\$167,992.37

The expenditure of the Mission Board will be noticed as larger than the receipts from contributions. The Board receives additional income from the Brethren Publishing House, from bequests and lapsed annuities.

### GENERAL MISSION BOARD

ELGIN, ILLINOIS

### What to Pray For

BY ELLEN H. WAGONER

*Week of April 25-May 2*

THIS is the week to remember our missionaries at home on furlough who have come for a much needed rest. May their tired bodies become strong again. As they go to and fro among the churches may we not pray that their earnest messages will inspire the home members to a greater and better service for the Master? As this group makes preparations for returning to the field, may they be refreshed and strengthened in body and mind and be made ready for another busy term of service.

There is another group of missionaries in the homeland who need our prayers. They are those who are

\* Because of balance from previous year General Ministerial Board allowed \$1,500 in favor General Mission Board.



detained at home indefinitely. How often they yearn to be back on their chosen field of work. For some there have been weeks, and even years, of anxious waiting to return. The strain becomes almost unbearable. For others the time will not come for them to return. The prayer of this group is that avenues of service in the home field may be opened for them.

Let us pray in a very sympathetic and understanding way for all our missionaries.

*Elgin, Ill.*

## The Missionary Message of the Church

BY ELGIN S. MOYER

WHEN the Master issued his Great Commission to preach the gospel to the whole world, he gave out a challenge that has left its impact upon the nations of the earth. What country has not been influenced by the teachings of Christ! And yet there are areas, geographical, religious, social, political, economic, that are too slightly touched by the Christian message. Even after 1,900 years the church still has a tremendous task on its hands, and it is becoming more and more apparent that the task will not be completed, and the world will not be fully evangelized until the work will have been accomplished in all areas or spheres of life. The task is going to require the consecration of every agency of the church. While preaching and teaching are indispensable, they alone are not sufficient. Christians must learn to live their religion consistently under all circumstances and at all times. Christianity is a religion of life. A living, convincing, dynamic, personal religious experience, and a consciousness of a personal indwelling Christ in the individual are the *sine qua non* for successful Christian life and work. We must Christianize the whole man of every nation if our task is to be accomplished.

Though Christianity is primarily a personal affair, and its extension demands personal effort and sacrifice, it at the same time ties in with all social relationships. Hence in considering the church's message, we must give due regard to the world-wide missionary message, with all its social implications as well as with its stress on the individual life.

*What is the missionary message of the church?* In the mind of Christ it seems to have been the preaching, the teaching, and the living of the good news of the coming of the kingdom of God to the ends of the earth. We believe that this missionary challenge, uttered on the eve of Christ's earthly career, was meant to apply to the church universal down through the ages. To carry out this command must therefore be the church's bounden duty until every individual in the world shall have had an intelligent opportunity to accept the good news.

Local congregations and even individual Christians

must recognize and be willing to assume their share of the responsibility of evangelizing the world. While world evangelization is indeed the work of the entire church the work in its final analysis must be executed largely by individual Christians, and the results will depend largely upon the faithfulness of individuals. Thus our emphasis in preparing men and women for the field must be on *individual responsibility*.

Now, functionally, *what is the missionary message?* First, *it is a message of salvation*. To give the peoples of all lands and races and creeds the hope of a new and more abundant life is and will remain to be the task of the Christian church. As it was Christ's great purpose to bring to men the more abundant life, so we as his friends and ambassadors must bear the good news of that abundant life to all men. We need offer no apology for advocating missions or for carrying this message of eternal salvation to the ends of the earth, to every culture or civilization, and to every religion or cult; but we should confess our sin and repent in sackcloth and ashes if we neglect our duty and betray our Christ, and thus be responsible for men missing the one great goal in life. We believe that we have a quality of life to offer which any one will certainly desire when he once fully and really understands its significance and meaning. Therefore, we owe it to the world, to every last creature in the world, to bring the impact of our religious faith to him.

Second, the missionary message is *a message of peace and goodwill*. If the spirit of goodwill and fraternalism is to be established among nations and peoples, it certainly can not be established in any other way than through the Christian church. This fact has often been demonstrated, the perennial coldness and warlike spirit of Christendom, notwithstanding. If the Christian church wishes to redeem her good name, and to develop her potential power in the world, it is imperative that she follow Christ's teachings and example in building up and maintaining goodwill among the nations.

The weapons of love and peace are two of the mightiest and most effective weapons the world has ever known. While the Christian religion does not claim to hold a monopoly on them, the other faiths or religions just do not possess the quality of love and the attendant spirit of peace that the religion of Christ possesses. The very attitude and response of Christians in times of crises have over and over again proved this, and we have seen it put to the test in few places more effectively and more sacrificially than on the foreign mission field. A few modern illustrations will verify this statement. In the time of the Boxer uprising and massacre, probably the most potent force for the renewal of goodwill and mutual understanding between the other nations and China was the sacrificial and forgiving spirit of those missionaries whose lives were



spared in the tragedy, and the loyal response of a new force and generation of missionaries to fill the ranks of the fallen. This did more to heal a bad international sore than any amount of diplomacy could do. Life is always more effective than argument; and a demonstration of love is more persuasive than a promise. One is sacrificial and vital. The other is ephemeral and superficial.

Then, again, during the student uprising a decade ago, many of the missionaries in the Orient asked for the privilege of staying by the people, unprotected by human agencies, rather than to claim or permit gunboat or other governmental protection. The missionaries won the day, and today Christianity has more vitality and promise in those lands than it has had for years.

A more recent illustration of how foreign missions and the work and influence of missionaries yield fruits of peace in most strenuous and ominous times is that of the decision of the missionaries of Ethiopia to identify themselves so fully with the Ethiopian people that they would remain in Ethiopia at their own risk during war proceedings. What greater peace demonstration can we ask for during times of war fears and hysteria? These and multiplied other cases of missionary heroism and sacrifice call for no further comment.

Peace and goodwill are the very essence of the teachings of Christ. Is not this fact in itself sufficient argument for carrying on a great missionary program? How can a church expect to live if it is not willing and eager to spend its life to bring about peace and goodwill among the nations?

### Believe It or Not

If one were in quest of a church of which every member is devoting a tenth of the income to God's purposes for the kingdom of heaven, where would you look? Well, Dr. Hugh McKean of Chiangmai, Siam, can tell you—more than that, he can show such a church. It is right there, where he lives and works, and this is what he tells us: "There are 400 members and every member tithes. They receive 40 stangs (less than twenty cents) and their rice each week. Of this, each gives one-tenth. Because of this they have more for Christian work than any other church in Siam. They pay their own pastor and have sent two missionary families to spread the gospel in a community cut off from the outside world. They are entirely responsible for this work and they are very earnest about it. They are intensely interested in all forms of Christian work, especially for unfortunates of every kind, and their gifts for this kind of work are large. They not only have accepted Christ but, having found him good, are making him known to others. **AND EVERY MEMBER IS A LEPER.**"—*From World Stewardship.*

Third, the missionary message is *a message of right social relationships and wholesome ethical standards.* As our Master, by word and example, taught upright social relationships, and high and noble ethical standards, even so, it is the business of the church today to teach and to live these same principles. The church of the past has done more than we can fully appreciate in giving to pagan peoples higher ideals and a nobler plane of living. No tribe or nation has felt the impact of Christianity without being raised to a loftier ethical standard of thought and life. Every phase of society is influenced by the teachings of the Christ. In its ennobling and uplifting influence, Christianity has no peer among the cults or religions. As Christians, we can and do recognize and appreciate many fundamental truths of the non-Christian religions. Yet none of these religions has the vital dynamic that Christianity possesses through the personality and teaching of its Founder, the Christ. The teaching of Christ affects the ethics, the customs, the philosophy and the social status of the peoples of every station in life as no other teaching ever has, or we believe, ever can. The richness of the Christian life was intended by Christ to be made available to all people. Hence we have a most challenging responsibility and bounden duty to carry our message to the ends of the earth. To ascertain what place Christianity has had in the social and ethical uplift of the world, we need but study the social advancement of the nations where Christianity has been established.

*Uniqueness of our missionary message.* While we recognize that there is much good and much truth in all the religious faiths and cults, we believe with a firm conviction that the religion of Christ has all the good that all the others combined have, and has some vital elements not contained in any of the others. If we are right in this conviction, do we not have an inescapable duty to mankind to propagate the message in word and deed, and to exert ourselves to the utmost to enlist the peoples of the world into the fold of our religion?

*Importance of missions.* How important is missions in the life and work of the church? How long could the church live without a foreign missionary consciousness and program? I believe that if through the agency of foreign missions we would lead men in large numbers to Christ, and make the church a vital and potent force throughout the whole world, we would not need to worry about saving America, or saving the world from catastrophe, or of saving civilization. A live, missionary universal church would most certainly be the salvation of the youth of the world, result in the conservation of personality, and be the hope of civilization; or in the plan of Christ, be the salt of the earth and the light of the world.

Although some of our methods have changed much during recent years, the old challenge still stands for



us to be fishers of men, to pray the Lord of the harvest that he send forth laborers into his harvest, and to go into all the world to preach the gospel to every creature. The world today as much as ever needs our message. A half century ago missionaries were talking of the benighted condition of the heathen, of the hopelessness of people without Christ, of the wrongness and depravity of all non-Christian religions, of the vast numbers of people going down to Christless graves every hour. Today we are talking about recognizing the good that is to be found in other religions, of a sympathetic understanding of and attitude toward others, of religious tolerance, of sharing what we have in our religion, and of being in a spirit to receive the good that others can offer us.

Perhaps in our change of viewpoint and sympathetic spirit, we almost forget how really the non-Christian peoples do need the uplift and hope that our Christian religion can give. If we are not careful our sympathy and toleration may cause us to lose our keen sense of the world's need of Christ. In our recognition of people's sincere quest for God, let us not forget that without Christ, people do still go down to Christless graves. The fact that they are sincere does not mitigate the harsh fact that without Christ they do not have either the temporal or the eternal blessings that belong to all true followers of Christ, to the children of God, redeemed through the life and death of the Christ.

Today, the need seems to be somewhat different from what it was two hundred years ago. Then the church was called to go out and win a following so a church could be organized in those fields. Today, the challenge of these churches is not so much for us to go out and win the pagans to Christ, as to help these younger churches become established so they can do the arduous, self-sacrificing, laborious, pioneer work of winning their own fellow men to the Christ. Missionaries are indeed needed today as perhaps never before. The urgent need, however, in every land, is for a thoroughly qualified and adequately equipped class of missionaries. We dare not disregard the challenge. Our colleges and our seminary have a unique opportunity in assisting in this great world program.

*The task of the Church of the Brethren.* The church early recognized the final command of the Master to evangelize the world as one of her cardinal principles. There were times, it is true, when our church in a measure lost the world vision; but she has come back to the conviction that it is her duty to help evangelize the world, and for several decades has been carrying her part of the load fairly well.

Of all the churches in Christendom, I can think of none other that has a greater obligation than has the Church of the Brethren, or of one of whom Christ has a right to expect more than of our church. Her his-

tory, her doctrinal tenets, her claims, her personnel, her spirit of conscientiousness, her moral standards, her love for and belief in the Word of God, her educational standards and achievements, the work already accomplished in foreign missions, all lead me to conclude that our church has a tremendous responsibility in helping evangelize the world. We have claimed that as a church we accept the whole gospel and that we must preach it to the whole world. We do not want to forget our claim, and we do want to make good. Then, too, the world needs our emphasis on brotherhood, our doctrine of peace and goodwill, our honest, upright, ethical standards of life, our ideals of the simple, pure, and clean life, our teaching and practice in regard to temperance, and our love for the Bible as the Inspired Word.

The Church of the Brethren, in order to justify her very existence, needs to show the world that we have something worth living for; and if need be, something worth dying for. We must be sacrificial in our missionary endeavor, or we may as well turn our machinery and our territory over to others to use and to occupy. We have a spirit, a message and an organization that can conquer great areas for Christ. If we mean business and if we launch ahead with full steam, we can make a tremendous stir in the world, not for our own satisfaction, fame, glory, or numerical growth, but for the sake of the kingdom of God. We need to do our utmost, not to save the name or the organization of the Church of the Brethren, but to show our love and allegiance to Christ and to win the world for him.

Chicago, Ill.

### Suppose It Were You

THE following paragraph is taken from a letter written by a missionary on the eve of setting sail for furlough in America:

"Really I feel very much out of date and out of touch with things at home. I am sure that I shall feel as though I have entered another world and I will be almost overcome with its strangeness. I rather dread the new adjustment it means in going home. I have lived so far away in the interior, hidden away in the mountains and so far away from the outside world. I have not lived in the same world my friends at home live in. I have not been in an auto for more than a year. I have seen a train but once during the past year. I have not heard a radio during the past seven and a half years. It will take me a little while to catch my breath after reaching the homeland. I feel very tired. I think eight years on the field are a bit too long for most missionaries. I must spend a little time in the coast city getting some of my old clothes renovated and a bit fit for travel, but I am planning to supply my needs from that end rather than from here."



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### Materialism

"Lord, evermore give us this bread"

Read John 6: 22-34

Monday

The Jews had extravagant notions about the coming kingdom. It would be an era of great plenty; all the grains and fruits would produce by ten thousandfold. So when they beheld the miracle, they enthusiastically wished to make Jesus king. And though he tried to dismiss them, in the end he had to slip away himself.

Jesus was disappointed that their desires were so low. True, they were poor and he had been glad to feed them. But even this miracle bread would feed only their bodies. He would have them seek also the perfect bread. For there is a communion with God and a power which is life for the spirit of man.

*Our Father, may we keep in mind the great truth that man can not live by bread alone. Amen.*

### Being Drawn of God

"No one can come unto me, except the Father that sent me draw him"

Read John 6: 35-51

Tuesday

The multitudes were indeed to be pitied. Though they asked for the bread from heaven, they were still thinking of the miracle bread. Their grinding poverty and their extravagant hopes of the coming kingdom conspired to crush out the higher aspirations of the spirit.

Any attempt to win them to a higher conception of life failed. And little wonder! The mind of the flesh does not think the things of the spirit. And it is the spirit of man that reaches out from a material world to find a spirit God. If that spiritual faculty has been stunted by poverty or ignorance, or smothered by sensuous desires, then God calls in vain.

*Our God, keep us from the lure of profits, the false glory of nationalism, the downward drag of pleasure. Amen.*

### The Perfect Bread

"It is the spirit that quickeneth; the flesh profiteth nothing"

Read John 6: 52-71

Wednesday

The Jews were affronted; material

ism in their desires, literal in their interpretation of Jesus' words, they missed his meaning. Instead of bloody flesh, so revolting to Jewish minds, he was setting forth the very heart of his gospel by means of an analogy. As food is built into the body, so by a mystic experience the light and dynamic of the divine spirit may flow into our spirits and bring life. This blessed truth we symbolize in the Eucharist which is "a participation of the body of Christ."

But the beautiful truth fell on deaf ears; they wanted barley bread, not a vision of God. Perhaps this was the beginning of Judas' fall. It seems reasonable to think so.

*Our Father, keep us free from the delusion that human happiness can be built on bread alone. Amen.*

### Defilement

"To eat with unwashed hands, defileth not the man"

Read Mark 7: 1-5

Thursday

There were no parts of the law which demanded more attention than those which referred to defilement. The rabbis stressed them to the place that defilement was regarded as the worst of evils. No wonder that they were horrified at Jesus' neglect of these things. For to eat with unwashed hands was not to be thought of.

Their dietary laws were not based on sanitary or health demands; they were purely ceremonial. And the Jews were sure that an unseen but real defilement could be carried into the body in the process of eating. Their fear of defile-

## WEEKLY QUIET HOUR

### Defilement

**Traditions.** The interpretations of the Law by the rabbis. They were still unwritten at this time.

**Defileth the man.** For the different kinds of defilement, see Lev. 12; Luke 2: 24; Lev. 11; Acts 10: 14; Lev. 13: 1-8; Luke 17: 12; Num. 19: 11-13; Luke 11: 44; see also Acts 10: 28.

**Is the holiness** of God ceremonial or moral? Does our piety depend on observance of forms or on inward holiness (Matt. 5: 8)? Which is more important, outward conformity or love and service (Luke 11: 41)?

ment was equal to the worst case of fear of disease germs in our scientific age.

*Our Master, may our hands be filled with deeds of love for others. Amen.*

### Corban

"Making void the word of God by your tradition"

Read Mark 7: 6-13

Friday

The Pharisees were jealous of the rabbis' interpretations and often exalted them above the law itself. This was not only a blind attitude, but in some cases it had tragic results. For example, they taught that anyone could dedicate his property to the altar, whether he gave it or not. This provision which had been enacted to free Jews from their oaths to gentiles or bandits, had come to be applied in any circumstance. Thus by a strange casuistry, a Jew could with a good conscience free himself from his duty to father and mother, though this was a part of the Decalogue and its violation a capital crime.

*Our Master, we too are often zealous for traditions of church and state, and blind to the moral demands of thy law. Amen.*

### Real Defilement

"What God has cleansed, make thou not common"

Read Mark 7: 14-23

Saturday

Jesus swept aside not only the interpretations of the rabbis, but in this case Mosaic law itself. Whatever symbolic teaching these rules on defilement had, they were temporary and had no place in Jesus' kingdom. He saw clearly that nothing external could defile the spirit of a man. These physical things could touch only the body; the observance of such taboos belonged only to the more primitive people.

Jesus gave a new definition to defilement. It was nothing from without which could be handled or eaten; it was moral and from within, out of the desires of the heart. These only could produce sin and were therefore to be feared.

*Our Father, too often we are careful about form and neglect communion with thee and love for our fellows. Amen.*



## KINGDOM GLEANINGS

### Calendar for Sunday, April 26

**Sunday-school Lesson,** Jesus Looks at Wealth and Poverty.—Luke 16: 19-31.

**Christian Workers,** Annual Conference.

**B. Y. P. D.,** Protestants and Catholics.

**Intermediate,** Money and Home Problems.



### Gains for the Kingdom

**One** baptism in Flower Hill church, Md.

**Two** baptized in the Thy church, Denmark.

**One** baptism in Roaring Spring church, Pa.

**Five** baptisms in the Pine Creek church, Ill.

**Four** baptized in the Spring Run church, Pa.

**Three** baptized in First church, Toledo, Ohio.

**Two** baptisms in the Lost Creek congregation, Pa., Bunkertown house.

**Nine** baptized in the Tyrone church, Pa., Bro. C. O. Beery and the pastor, evangelists.

**Twelve** baptisms in the Lancaster church, Pa., Bro. H. S. Replogle of Oaks, Pa., evangelist.

**Four** baptized and one reclaimed in the Osceola church, Ind., Bro. Cripe of Argos, Ind., evangelist.

**Three** baptized and one reclaimed in the Bethel Center church, Ind., Bro. Chas. R. Oberlin of Peru, Ind., evangelist.

**Six** baptized and one received on former baptism in the Welty church, Md., Bro. S. S. Blough of Greencastle, Pa., evangelist.



### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. John I. Byler** of Lancaster, Pa., May 17 in Huntsdale church, Pa.

**Bro. N. H. Miller**, the pastor, May 27 in the Mt. Pleasant church, N. Ind.

**Bro. I. N. H. Beahm** of Nokesville, Va., May 17 in Welsh Run church, Pa.

**Bro. Wilbur Bantz** of Thornville, Ohio, May 16-31 in the Glade Run church, Pa.

**Bro. Samuel Hess** of Royersford, Pa., May 3 at Cocalico house, Springville church, Pa.

**Bro. N. K. Musser** of Columbia, Pa., May 17 in Upper Conewago congregation at East Berlin house, Pa.

**Brother and Sister E. S. Coffman** of Elgin, Ill., April 19 to May 3 in Madison County, Va.; May 4 to May 17 in Greene County, Va.



### Personal Mention

**Bro. Samuel Bowser** writes that a move of about eleven miles will after May 1 necessitate a change in his address from St. Ignatius, Mont., to Ronan, same state.

**Chairman D. F. Stuckey** and Secretary M. M. Taylor of the Mission Board of Northeastern Ohio were among last week's visitors at the Publishing House. They had come primarily to confer with the General Board about the work in Cleveland.

**Bro. Calvert N. Ellis** of Juniata and Bro. Ralph W. Schlosser of Elizabethtown will be the speakers in an all-day program, May 3, dedicating the remodeled house of worship at Palmyra, Pa. There will be services every night the following week by ministers from other churches.

**Bro. J. W. Cline**, elder-in-charge of the Calvary church of Los Angeles writes: "We had a lovely Easter. Large attendance. Received four adults in the church by baptism last night. This makes seventy-seven received by baptism and letter in the last three and one-half years."

**Bro. J. K. Miller and wife** have returned from their winter's sojourn at Sebring, Fla., to their home at Cedar Rapids, Iowa. The April meeting of the General Mission Board, of which Bro. Miller is a layman member, was made a convenient stopping place on their homeward itinerary.

**Sister Mary Craik**, mother of Dr. E. L. Craik, now of Juniata College, formerly of McPherson College and historian for the Church of the Brethren in Kansas, was laid to rest on April 10 in the family cemetery near Oketo, Kans. Funeral services were conducted by Bro. E. H. Eby.

**Bro. B. F. Studebaker** of Southern Ohio, also a layman Mission Board member, had time to call on us before the Board meeting opened. He thinks some local congregations are too indifferent to the importance of sending delegates to the General Conference. He is a man of good judgment.

**Field representation** at the Mission Board meeting consisted of Missionaries Arthur Miller and wife and Chalmer Shull of India, Ernest Wampler and wife and Sister Crum-packer of China. Then there were Sisters Wagoner and Anetta Mow, formerly of India, now of the mission offices.

**The other two members** not mentioned elsewhere, Bro. H. H. Nye and Bro. Leland Brubaker, were at the Mission Board meeting though the last named was delayed a few hours in reaching Elgin. Thus the meeting had the full membership in attendance, with secretaries and missionaries and a few visitors.

**Bro. H. Stover Kulp and family** of our Africa mission field, homeward bound for their furlough, should reach Southampton, England, on the date of this issue, April 25. They are planning to be in America in time for Conference. Their home address, until further notice, will be Pottstown, Pa., Route 1, care of Mrs. Naomi T. Kulp.

**Dr. Jno. S. Flory's** attendance at the Bridgewater Easter service was his first at church since last July. His post card appreciating something he saw in the Messenger said further: "Maybe it takes an enforced absence sometimes to enable us to appreciate how much the church means to us. . . . I am getting around on one crutch now, and am steadily getting stronger."

**Dr. J. M. Henry**, professor of History in Bridgewater College, has for some time been giving part-time pastoral service to the church at Harrisonburg. Holy Week services were followed by ten accessions on Easter afternoon, eight by baptism and two by letter. Interest and attendance have been increasing and Bro. Henry feels that the work demands a full-time man. He has therefore asked to be relieved in the not too far future.

**Bro. G. A. Cassell** of Ashland, Ohio, president of the Men's Work Council, favors this office with a very interesting copy of the Weslaco News, published at Weslaco, Tex., where Brother and Sister Cassell make their winter home. The point of special interest is the story of certain winter activities of the Ashland Upstreamers class, amounting in fact to a twentieth century version of the Good Samaritan. Life is full of opportunities like that but we are not all as alert to use them as the Ashland friends were.



A goodly company composed of Bethany Biblical Seminary students and faculty members visited Elgin last Sunday. After an opportunity to get acquainted in the local homes the visitors were shown through the Brethren Publishing House.

**Bro. Ora W. Garber**, pastor at Polo, Ill., came along over with Bro. John Heckman last week when the latter wished to make further researches into historical data at the Publishing House. It was a first visit to the House for Bro. Garber, also historically minded as he has made evident to Messenger readers in both prose and verse.

**Dr. D. W. Kurtz** will lecture in the Glade Run church of Western Pennsylvania, Friday, May 1, and Sunday, May 3, at 8 P. M. At 11 A. M., Sunday, Eld. James A. Sell, who dedicated the present church building, will preach. The day is featured by the dedication of the remodeled basement, a project sponsored by the Men's Brotherhood.

**Chairman Winger**, it was easy to see at the Board meeting, was far from feeling well. He had recently been two days in the hospital taking treatment for a sinus infection. At his request Vice-Chairman Yoder presided. The sympathetic and prayerful interest of the whole church will go out for him to the end that he may be quickly restored to his normal health.

**Bro. Rufus D. Bowman** brought friendly greetings to the Messenger offices before the Mission Board convened in regular session on Wednesday morning. Assisted by Bro. A. F. Brightbill, Bethany professor of Music, he had just closed a week's special meetings in the home church in Washington. Numerous accessions to the membership by baptism and by letter are in progress.

**Bro. J. E. Rolston's** letter about that golden anniversary of his induction into the Christian ministry—see Messenger for March 28, page 16—had this significant postscript: "I should not have omitted to mention a basket of fifty large golden roses presented by the Sunday-school, a token often not given until a memorial occasion of later date." That last clause is a challenge to some profitable reflection.

**Dr. J. I. Baugher's** address at Juniata College, Monday evening, May 4, referred to in the Ministers' and Women's Work conference program on page 24, will deal with the fact that the occasion is not only the sixtieth anniversary of the founding of Juniata, but also the "sixtieth anniversary of the establishment of a permanent educational institution in the church." Note the other strong features in the conference program.

**Bro. J. W. Lear** will address the Elders' Meeting of Southern Ohio, "for elders and their wives," in the Georgetown church, 1 P. M., April 29. At 7 P. M., Bro. H. Spenser Minich will present Our Missions Abroad, showing motion pictures taken by Bro. Leland Brubaker while on the recent reputation. Immediately following this Bro. Lear will give an illustrated lecture on The Land of Our Bible. The Business Conference will convene at 9 A. M., April 30.

**To Pastor M. J. Brougher and wife** and to the Greensburg church of Western Pennsylvania, all kinds of silver congratulations. May 3 is the twenty-fifth anniversary of this distinguished pastorate and of the organization of the Greensburg church. The second of these facts will be recognized in the morning sermon by Bro. T. F. Henry of Roxbury. The first will be memorialized in the afternoon program at which the pastor and Dr. C. C. Ellis will speak. Dr. Ellis will speak again at 7:30. Mother's Day will also be the silver wedding day for Brother and Sister Brougher, on which occasion the pastor will preach on Building the Home Christian.

## Miscellaneous Items

**Can any reader** help us to secure a copy of The Brethren at Work for June 8, 1880? The favor would be greatly appreciated. Address The Gospel Messenger, Elgin, Ill.

**Pastor's Manuals**—There is an urgent request for a dozen copies of the Pastor's Manual. The first edition is exhausted and it will be impossible to reprint before Annual Conference. Anyone owning a copy and willing to sell it or give it to summer student pastors will please send it immediately to M. R. Zigler, General Ministerial Board, Elgin, Ill.

**In an article** soon to be published Sister Lillian Grisso of Vyara writes: "At the opening of our first business session the chairman reminded us that our number is getting small. When we met for the March Conference fifteen years ago there were actually on the field forty-eight missionaries and seventeen were on furlough. This year there are thirty-three in India and six on furlough. Thus our personnel has decreased 40 per cent. Funds have diminished even more rapidly. During the year which closed Feb. 28, 1921, we used for our work in India \$189,173. At this writing the report for the past year has not yet reached us, but during the year which closed in Feb., 1935, we spent only \$57,043. This is a decrease more than 70 per cent in fourteen years."

**"The Annual Conference and Our Ministers.** Last year the officers of the Pastoral Association made a special effort to encourage churches to make possible the attendance of ministers at Annual Conference. Many churches did arrange for their ministers to attend. Some were sent as delegates. Others were given help in other ways. This is one way that a church with a free ministry can show its appreciation for the services rendered. There is nothing in our church life that gives so much inspiration and help to a minister who is not supported financially as attending Annual Conference. Therefore the General Ministerial Board joins with the officers of the Pastoral Association in urging the churches to give favorable consideration to this suggestion. A layman will be doing a great service if he will take his minister with him in his car without expense to the minister. Church organizations can give money for this purpose. Plans should be made if possible for the minister's wife to attend.—General Ministerial Board.



## Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Story Talks for Boys and Girls**, by Simeon E. Cogan. Round Table Press. 220 pages. \$1.50.

More and more are we discovering that the story is a telling factor in training the child. The author has done a fine job in selecting these sixty stories that point the way to the Christian view of life. These anecdotes and illustrations come from history, from common human experience, from everyday life and from the author's personal experience. These sixty stories, selected from a much larger number, have proved their worth and have stood the test before many groups of boys and girls. Teachers, superintendents, ministers—and the boys and girls themselves—will revel in this new book. The stories are grouped under these seven heads: Everyday Objects, How? What? Why? Lives of Interesting People, Special Days, Everyday Life, Lives of Our Pets, and Story Talks That Are Different.



---



---

## HOME AND FAMILY

---



---

### “When Morning Gilds the Skies”

BY MARGIE JOHN GARST

It was a beautiful Sabbath morning. The chill of winter made one step more briskly. The clinging ivy on a cherished little church seemed to attract more attention than usual because of its vivid glossiness in winter's cold. The church within was comforting and appealing. The sunlight streaming through the windows—of gold and bronze and purple—seemed to be conscious that some hearts within the sanctuary were sad and sorrowful and questioning. For the sake of those hearts how beautiful the thought of the prelude chosen! How the piano keys, as they were softly touched, seemed to speak words of comfort and cheer as they re-echoed the words of the nineteenth century:

“When morning gilds the skies  
My heart awakening cries,  
May Jesus Christ be praised!  
Alike at work and prayer  
To Jesus I repair:  
May Jesus Christ be praised!”

Testing times come to us in many ways in our Christian experience. Sorrow and disappointments may so completely enshroud us in darkness and despair that God's eternal sunshine of love may seem so far, far away, but again beautiful melody chants the words:

“The night becomes as day  
When from the heart we say,  
May Jesus Christ be praised!  
The powers of darkness fear  
When this sweet chant they hear,  
May Jesus Christ be praised!

“In heaven's eternal bliss  
The loveliest strain is this  
May Jesus Christ be praised!  
Let earth and sea and sky  
From depth to height reply  
May Jesus Christ be praised!”

The worship program went on. Isa. 35: 1-6 was read. Such memories these words brought, for a favorite chapter this of one whose chair was so, so empty. How could a teacher do her best before a class with such a vacancy in her life? And then the strains of music again carried one into the spirit of worship and comfort with these thoughts from the poet.

“Just when I need him, Jesus is near,  
Just when I falter, just when I fear;  
Ready to help me, ready to cheer,  
Just when I need him most.

“Just when I need him, Jesus is strong,  
Bearing my burdens, all the day long;  
For all my sorrow giving a song  
Just when I need him most.”

The classroom was entered. A lovely class it was of beautiful budding womanhood that was waiting to enter into the lesson on Jesus meeting human needs. In a new way the teacher felt the power of Jesus to help. In a new light was God's Word dwelt upon, with a new courage, for had the promise not been given long, long ago, “I will not leave you comfortless”?

Jesus came to help those who had been hurt by the adverse conditions of life. Jesus came to comfort the sorrowing, to give sight to the blind; to strengthen those who are weak. To help one smile when hearts are bleeding, to give one courage to work unflinchingly when ambitions, hopes are crushed beneath a load.

There is a calm in knowing that God is near. There is no joy like that which is to be found in God; there is no happiness greater than realizing that we are his co-laborers in the building of a Christlike world.

Surely God expects us to find real joy in him, for do we not read from his holy Word, “In thy presence is fullness of joy. In thy right hand there are pleasures forevermore”?

The lesson of the morning had made its impression. Teacher and pupils together had gleaned some new fields of thought. But none more helpful than,

“When morning gilds the skies

May Jesus Christ be praised.”

*Salem, Va.*

### Suggestions for Mother's Day

BY MRS. F. H. BARR

MOTHER'S DAY lends itself to such varied types of programs that one finds it difficult to choose. Several suggestions for each of these are offered rather than one complete program. It is hoped that these suggestions may be thought-provoking and so aid you in forming your own program.

Perhaps we should speak of banquets first. A lovely thing to do, if some of the daughters of your group are old enough to carry the responsibility, is to invite the mothers to be guests of the daughters. One daughter may be in charge of planning the menu and the cooking with a helper to care for salads and one to prepare vegetables and to assist with the dessert. There will be others responsible for serving and still others to plan the program. And it is surprising what these girls of ours can do. How the faces of mothers will glow with pride! I heard some one say that in a certain church the fathers and sons gave a Mother's Day banquet in honor of the mothers and daughters. Of course it would not do for us to suggest that. It simply could not happen unless some very thoughtful fa-



ner or son in your church with a culinary bent just happened to think of it!

A banquet table is beautiful when arranged with some sort of a lacy fern laid the length of the center of the table and studded here and there with pink carnations. The whole color scheme may be carried out in pink or green, with pink and green crepe paper for tablecovers to save laundering of linen. Booklets of pink and green containing the program may be made for those on the program, if not for each banqueter. For favors, candlesticks may be made of green gumdrops and a life-saver for a handle.

Now for the program: You will, perhaps, want a toast to mother from daughter, and a toast to daughter from mother. Some instrumental music would be lovely. A number of special music by the mothers is often as gratifying to daughters as is the banquet to mothers. If you are looking for unusual banquet suggestions you will find some in the book entitled: *And So He Made Mothers*, by Margaret T. Applegarth. Here is also a wealth of lovely stories suitable for mothers and daughters' programs. This book may be purchased at the Brethren Publishing House. Price \$1.50.

Another type of program may be one of discussion based on the theme: "Foundations for the Christian Home." Seven foundation stones may be considered: (1) Love, (2) Gratitude, (3) Obedience, (4) Helpfulness, (5) Cheerfulness, (6) Courtesy, (7) Character. This program may be worked out very nicely with musical responses suited to each of the attributes mentioned. Scriptural responses may be used also.

There are possibilities for a program on the subject: "Mothers of History," with three general epochs in mind: (1) The Pilgrim Mother, (2) The Pioneer Mother, (3) The Modern Mother. The Pilgrim and

pioneer mothers faced the hazards of a new country and savage peoples. They worked hard and knew few comforts. Does the modern mother in her comfortable home with her children feel so much more secure? Is the new day in which she lives, with its new problems, comparable to a new country? Are there in society any elements that cause a mother to fear for her child's safety as the Pilgrim and pioneer mothers feared the savage Indian? At Cherokee Strip near Ponca City, Okla., stands a bronze monument, *The Pioneer Woman*. Critics agree that the artist has put into this great work the spirit of the womanhood that has made America great. In one hand she holds the hand of her boy, the citizen of the future; in the other hand a Bible. What a challenge to our day!

Then there are "Mothers of Faith." There was Jochebed, mother of Moses; Sarah, mother of Isaac; Hannah, mother of Samuel; Mary, mother of Christ; Eunice, mother of Timothy. We might add the mother of the Wesleys and others that you think belong here. Along with this program, sing "Faith of Our Fathers," substituting the word *mothers* for the word *fathers*.

As an added feature on your program, you can arrange some tableaux. There are: "The Mother, 'Blessed Among Women'"; "A Mother Famed in Art"—Whistler's Mother; and "Mother March and Her Daughters" in *Little Women*, by Louisa Alcott.

If you like pantomimes it would be interesting to formulate a group of them under the title, "The Family Album." For instance, (1) "Little Girl and Broken Dolly," accompanied by first verse of the poem, "Suppose," by P. Cary. (2) "The Bride," accompanied by the poem, "A Women's Question," by Elizabeth Barrett Browning. (3) "Mother Sitting in a Chair With House Dress and Apron," accompanied by poem, "Mother in Everyday Dress." You can plan more.

A dramatic program is always welcome. There are some plays to be had by writing to Pilgrim Press, 14 Beacon St., Boston, Mass. Here are some listed: "They Who Weave" and "Gold, Silver and Precious Stones," both by Martha Race, price 15c each.

Other program materials may be had by writing to The International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill. Some are as follows: "A Program of Life Experiences," by Mrs. S. J. Pentler, price 10c. "A Mother's Day Vesper Service," by Mrs. Walter Hutton, price 10c. Some splendid worship services for use on Mother's Day at 1c each, or 75c per hundred.

*Myrtle Point, Ore.*

---

"So nigh is grandeur to our dust,  
So near is God to man,  
When Duty whispers low, Thou must,  
The youth replies, I can!"

## Mother

BY SUSIE MINNIX GOODMAN

So patient and loving, kind-hearted and true,  
Living for others all her life through.  
Ne'er ceasing her toil nor losing her cheer,  
Living for others, whom she counted so dear.

Never a word, with a sound of dismay,  
Living for others with a heart that was gay.  
Striving forever, some soul to make glad—  
Living for others, helping those who were sad.

Faithful and loyal, doing her best,  
Living for Jesus, excelling the test.  
Her cup overflowing, so full and so free,  
Living for Jesus—o'er mountain or lea.

Gone from this world, to her home up above,  
Dwelling with Jesus, encircled by love.  
Leaving the memory of a life so sublime,  
Dwelling with Jesus, her Savior divine.

*Modesto, Calif.*



## THE CHURCH AT WORK



Raymond R. Peters



Mrs. Kathryn Peters



Mrs. Mattie Swigart



Paul E. Swigart



Mrs. Effie Eller



Henry C. Eller

### The Class of 1936 at Bethany

BY ELGIN S. MOYER

Registrar Bethany Biblical Seminary

**Oscar F. Bowman** was born Feb. 5, 1895, at Harrisonburg, Va. He is the son of Eld. S. I. Bowman, a former trustee of Bridgewater College. Oscar received his B. A. from Bridgewater College. He took some of his graduate work at Northwestern University, but did the majority of his work leading to the B. D. degree by correspondence study and one-term periods at Bethany. He is at present serving as pastor for two churches, is an ordained elder, and is Secretary of the Board of Christian Education of Northern Virginia. Mrs. Bowman was Mildred Thompson before their marriage less than two years ago. She has been a teacher in grade and high school for several years.

**Walter Scott Coffman** was born at Fairplay, Md., Dec. 4, 1898. His father, Charles Coffman, is a deacon and Sunday-school superintendent; his mother, a Sunday-school teacher. Walter received his B. A. from Blue Ridge College, and took a year of postgraduate work in Christian education at Northwestern University. He taught five years in a high school at Spanishburg, W. Va., and was pastor at Yakima, Wash. He receives his B. D. in May. While at Yakima he claimed Edna Clark as his wife. A little boy helps to make their home happy. They will soon assume their new pastorate at Cerro Gordo, Ill.

**Henry Cline Eller**, Salem, Va., was born April 12, 1900, and is the son of Eld. C. E. Eller, who has been chairman of the district mission board for thirty years, and also elder in charge of a number of the churches of the district. Henry received his college training in Daleville and Bridgewater Colleges and for more than ten years served as pastor in Virginia churches. For three years he was a member of the Board of Trustees of Bridgewater College. He is an ordained elder. He receives his B. D. in May. His wife, Effie, is the daughter of Eld. B. T. Naff of Callaway, Va.

She was a public school teacher before their marriage. Two children are in the home of Brother and Sister Eller.

**Chalmer Ernest Faw** was born May 6, 1910 at Yakima, Wash. His father, Robert E. Faw, is a deacon and Sunday-school superintendent. Chalmer is a B. A. graduate of La Verne, as is also his wife, Mary Platt Faw. This spring he receives the B. D. degree and Mary the M. R. E. degree. He has served three churches in pastoral work, two of which were summer pastorates. His plan is to enter the University of Chicago Divinity School this autumn, to continue his preparation for larger usefulness. Mrs. Faw is the daughter of W. M. Platt, pastor of the Lindsay church, Calif. Bro. Platt has been a pastor in California for over thirty-five years. She was born May 14, 1909 at El Centro, Calif. While in college she worked among the migrants in a fruit growing community, following which time she taught two years in a grammar school. One of her duties now is to care for a little daughter.

**Ralph T. Finnell** of North Manchester, Ind., is the son of Virgil C. Finnell, field secretary of the No-Tobacco League of America, and Mrs. Finnell is the daughter of Eld. H. L. Hartsough, pastor of the Manchester Church of the Brethren. Both Brother and Sister Finnell received their B. A. degree from Manchester College. Both have had considerable experience in Sunday-school and young people's work in several different churches. The Springfield church in Illinois has had the benefit of their pastoral service during the past year. The B. D. degree will be granted Bro. Finnell in May.

**Raymond R. Peters** of Wirtz, Va., son of Eld. J. B. Peters, was born Dec. 28, 1905. Raymond is an ordained elder, has served as pastor for several years, has been leader and director in intermediate and young people's camps since 1929, has been director of intermediate work of the Church of the Brethren since 1933. He was assistant principal of Daleville Academy 1930-1933. He received his B. A. from Bridgewater College and receives his B. D. this spring at Bethany.



Ernest Shively



Mrs. Martha Shively



Clinton I. Weber



Mrs. Margaret Weber



Mrs. Dortha Thomas



Harry E. Thomas





Charles E. Faw



Mrs. Mary Faw



Ralph T. Finnell



Mrs. Ralph Finnell



Mrs. Edna Coffman



Walter S. Coffman

Mrs. Peters was Kathryn Eller and received her B. A. from Bridgewater. She was also graduated in piano and voice at Bridgewater. She spent one summer at Peabody Conservatory, Baltimore, Md. She was head of the Music Department of Daleville Academy 1927-1933. At present Mrs. Peters is pianist for the First church, Chicago. Mention should be made of their little daughter.

**Ernest A. Shively** was born at Denver, Ind., March 16, 1912. His father, Thomas A. Shively, is an active elder in Middle Indiana, and is principal of a high school and trustee of Manchester College. Ernest received his B. A. from Manchester College and is a candidate for the B. D. at Bethany this spring. Besides teaching in Sunday-school and intermediate boys' camp and preaching in a mission, he served on a Peace Caravan for one summer and directed Vacation Bible Schools for three summers. Mrs. Shively was known as Martha Judy at Bethany until their marriage. She is the daughter of D. G. Judy of Eglon, W. Va., and was born Aug. 20, 1909. She is a high school graduate, and this spring receives the two-year diploma from the Training School. She has been a Sunday-school teacher, club leader, Vacation School teacher, and chorister for evangelistic meetings. She spends much of her time now caring for their little daughter.

**Paul Everett Swigart** of McVeytown, Pa., is the son of S. L. Swigart, a deacon in the home church. Paul received his B. A. degree from Juniata College. His church activities include the following: president of Student Volunteers in college for two years, five years a student pastor, member of the district B. Y. P. D. cabinet, and a teacher in Sunday-school and Vacation Bible School. Mrs. Swigart was known on the Bethany campus for two or three years at Mattie Showalter. She has been both an active church worker and a public school teacher.

**Harry E. Thomas** was born Oct. 5, 1910, at Inglewood, Calif. His parents are lay workers in the La Verne church. Harry received his B. A. from La Verne College. He and his wife spent one year in pastoral work in the church at Olympia, Wash. He receives his B. D. at Bethany this

spring and Dortha, his wife, her M. R. E. Dortha Gans Thomas was born at Dryden, Wash. Her father, L. A. Gans, is an ordained elder. Dortha received her B. A. from La Verne College and has taught several years in the public school, and been active in church work.

**Clinton I. Weber** was born Jan. 18, 1898 at Ipava, Ill. His father was a deacon, but both father and mother are deceased. Bro. Weber received his B. A. from Muskingum College, New Concord, Ohio, while serving the White Cottage church as pastor. Besides being pastor of this church, he has served also Chippewa Valley church, Wis., Kansas City church, Mo., Allison Prairie church and LaMotte Prairie church, Ill., serving in all thirteen years. In May he receives his B. D. Margaret A. Weber, his wife, was born Oct. 21, 1899 at Warrensburg, Mo. Her father, Robert M. Nelson, is a deacon. Brother and Sister Weber have two boys. Mrs. Weber has been a musical director and has done religious education work for twenty years, and has assisted her husband in pastoral work for thirteen years. She is a high school graduate and receives her three-year diploma from the School of Sacred Music this spring.

**George D. Weybright**, the son of Charles F., a deacon, and Nettie Culler Weybright of Syracuse, Ind., was born Jan. 19, 1911. He went from high school to college, receiving his B. A. in 1932. He came to Bethany in 1933. He was licensed to the ministry after entering upon his seminary work. He receives his B. D. this spring. His wife is Rachel Schrock, a sister of Marguerite Burke, missionary to Africa, and of Mark Schrock, pastor of the church at Nampa, Idaho. Mrs. Weybright has been a public school teacher and has taught in Vacation Bible School.

**Earl Myers Zigler**, the son of Eld. S. D. Zigler of Broadway, Va., came to the home of his parents Jan. 12, 1903. In the course of time he was granted a B. A. degree by Bridgewater College. Seven years he spent as a teacher—five in high school and two in Daleville Academy. Among his church activities are Sunday-school teaching, B. Y. P. D. work and several years of camp leadership in intermediate and young people's camps. He receives his B. D. this spring.



Oscar F. Bowman



Mrs. Mildred Bowman



George Weybright



Mrs. Rachel Weybright



Earl M. Zigler



## YOUNG PEOPLE

**Brethren in Sharing—Credit Unions**

Since so much of our economic living today depends on money, and since we often need more money than we can command at the time, there is a good deal of meaning in the word "credit."

People who own property usually can get credit easily—unless they have been careless or dishonest. But many who are just honest—and propertyless—find themselves in tight places with no way out.

"Character banks" were begun in Germany some decades ago, among poor farmers who lacked banking credit. Before 1910 they were started in America. Now there are 3,000 credit unions with 600,000 members in 38 states and the District of Columbia. Not one of them has had to close because of the depression.

The history of credit unions seems to have established these things:

1. "Usury can be eliminated."
2. "Most people are honest."
3. "Money should be used for the benefit of the people to whom it belongs."
4. "The most important part of any credit transaction has to do with the use of credit." That is, loans should be made for purposes that promise real service to the borrower.

Does all this seem a long way from developing spiritual life among our youth? Maybe not, if we attempt these two plans:

(a) Help every worthy youth in our church to go to college—that is, if he ought to go and if he is willing to work hard.

(b) Help every engaged couple in our church to start their home, if they can not manage it themselves, and if they are trying to live by the principles of the church.

Credit unions alone will not build a church, but we can not build a real Church of the Brethren if we refuse to bear one another's burdens. That probably includes credit burdens, too.

## CHILDREN'S WORK

**Materials for Children's Day****Pageants**

**THE KING OF GLORY.** Prepared by Mary Clemens Odell. 10c each, \$1 a dozen. Purpose—To provide an opportunity through which the different departments of the church school can unite as a "family group" to share their Bible knowledge and other experiences. Characters—9 main characters, group of village children, travelers, choir. Oriental costumes.

**ON THE WAY.** Prepared by Mary Russell. 10c each, \$1 a dozen. Purpose—To provide opportunity for the children of the church school to share their knowledge of how children learn to know Jesus. Stresses the idea of the unchurched children. Characters—8 main characters, group of Hebrew children, crusaders, group of foreign children, groups of children from all departments of the Sunday-school.

**BESIDE THE SHADED LIGHT.** Prepared by Mary Ruth Clemens. 10c each, \$1 a dozen. Purpose—To show Jesus in his various relationships as the Friend of little chil-

dren. Prologue in pantomime, followed by three episodes telling the stories of Jesus.

**FOR EVERY CHILD.** 10c each, \$1 a dozen. In four dramatic episodes this pageant suggests solutions for four great problems the church must face: Homes that have grown indifferent, neglected and underprivileged children, delinquent youth, unchurched areas of our land.

**THE MAGIC WOODS OF HAPPINESS.** Children's Leader, May, 1935. Price 10c. Eleven characters, including the Spirit of Happiness, Woodland Spirits, the Sun, six children. Well adapted for smaller churches, simple costumes and scenery.

**Departmental Services**

**FOUR-YEARS-OLD AND HIS FRIENDS,** a kindergarten Children's Day program, 5c each.

**TELL ME THE STORIES OF JESUS,** a primary Children's Day program, 5c each.

**THE CHILDREN'S DAY BOOK,** 25c each. Contains stories, dramatizations, poems, songs and suggestions for observance of Children's Day.

Order from Board of Christian Education, 22 South State Street, Elgin, Illinois.

**"I Hear the Children Singing"**

It has been suggested that on Conference Sunday, June 14, all the children of the Church of the Brethren—whether they are at Hershey or not—might sing, each group in its own church, the same songs as are used for the children's chorus at Hershey and as nearly as possible at the same hour. And that we then count the number of children participating in the Annual Conference children's chorus, not only in terms of the children who are there, but of all those who participate in one way or another.

Do you like that idea? Copies of the songs to be used (one for each church) are available, free, from the Board of Christian Education, 22 South State Street, Elgin, Illinois.

The hour designated for the children's chorus at Hershey is Sunday morning, June 14, 10:15 A. M.

Will your church co-operate, both in seeing that the children have an opportunity to learn to know the Conference songs, and to sing them on that particular Sunday; and then, by sending a card to the children's department at Elgin immediately after telling how many children in your group did participate?

## INTERMEDIATES

**Intermediate Leaders at Annual Conference**

For several years intermediate leaders have had an opportunity for special training at Annual Conference. The response has been good and we plan to continue this work again at Hershey. The emphasis will be on Sunday-school teachers. All of our churches, large and small, have Sunday-school, and practically all of them have intermediate classes. It is our belief that the efficiency of intermediate workers can be raised. We must have more efficient work done if we are to save our intermediates.

It is our hope that there will be a large representation of intermediate teachers and leaders at Hershey. See that your church is represented. Each person should bring his problems and suggestions. Watch for the program of Annual Conference in The Gospel Messenger.



## CORRESPONDENCE

### MAPLE GROVE CHILD RESCUE HOME

The board of directors of the Maple Grove Child Rescue Home met in semiannual board meeting April 4. Bro. Harvey Fike and wife who have rendered such excellent service the past two years as superintendent and matron were again employed for the coming year.

The farm is more than furnishing coal, groceries and the general needs of the Home. The farm furnishes employment and training for the children in the Home. The children all seem contented and happy. The electric bill and the salary of the superintendent and matron must be paid by donations to the Home as we have only two children now in the Home for which any support is received.

We have had a number of worthy children calling for shelter but the board of receivers were undecided as to whether to take any more, as we are now about \$500 in debt and donations were coming in slowly. But the board of directors decided to continue taking children in, having faith that lovers of children would increase their giving. So we are making this appeal to the members of the First and Second Districts of West Virginia and Western Maryland to increase their offerings as we must have about \$600 before July 4 in order to keep the credit of the Home good.

John S. Fike and Emra T. Fike were reappointed as solicitors to make an effort to raise this amount, which can easily be done if all will help.

April 4 lightning struck the barn and killed a fine cow and set the barn on fire, but fortunately by the earnest and splendid effort of those at the Home the blaze was extinguished and but little harm done.

We will have our reunion at the Home on Sunday, July 7. A sister has offered \$25 toward erecting a mess hall on the reunion ground for the use of the young people of the districts in the B. Y. P. D. conferences. It is to be 12 by 60 and arranged so that tables can be dropped out from the sides and also roofs raised all around. The hall will be arranged so it can be used in sections for classrooms. But its erection will depend on the young people of the three districts, whether they are willing to give about \$125 toward the work.

Emra T. Fike,  
Secretary-Treasurer.

Oakland, Md.

### ELDER CHARLES C. BROWN

Eld. Chas. C. Brown was born Aug. 3, 1865 and died March 22, 1936, at his home in Thomasville, Pa., as the result of a stroke suffered a week previous. He was a son of David and Amanda (Bucher) Brown. He was married Dec. 22, 1892 to Ida Albert. He is survived by his wife and a sister.

In 1893 they left for Kansas, remaining there for a period of fourteen years. He served ten years as school director in Dickinson County, Kans. In 1897, as a member of the Chaplain Creek church, Kans., he was elected to the ministry in which office he served faithfully for over forty years.

He was ordained elder in the Upper Conewago congregation, Pa., in 1913. Bro. Brown lived the fruits of the Spirit as enumerated in Gal. 5: 22, 23 to an enviable degree. His humility and generosity and his willingness to help his fellow man both materially and spiritually will remain in the memory of those who knew him. One of his oft repeated

admonitions from the pulpit was "Keep on sowing the good seed." He was confident that in the course of time God would accomplish the desired good, and that it would ultimately bear fruitage.

There were short services at the house with further services at Mummert's meetinghouse near East Berlin. Brethren Jacob Myers, Monroe Danner and Grant Group officiated. They bore a fitting tribute to the afore-mentioned qualities of his well-rounded life of threescore years and ten of service. Interment was made in the cemetery adjoining the church.

A. P. Hetrick.

Hanover, Pa.

### ELDER SAMUEL H. HERTZLER

Elder Samuel H. Hertzler, the son of Elder William Hertzler and Mary Ann (nee Hoffer) Hertzler, was born on Sept. 24, 1853. He grew to manhood on his father's farm located about three miles north of Elizabethtown, attending the country schools. As a young man he attended Platinate College for four months and the Millersville State Normal School one spring term, fitting himself to teach. He taught in the public schools for fourteen years.

On Dec. 14, 1875, he was married to Annie Shenk. They had one son, Willie, who died at the age of ten. His first wife preceded him in death on Oct. 27, 1912. On March 25, 1914 he was married to Mary C. Zeigler who survives him, as does a host of friends.

At the age of twenty-eight, he became a member of the Church of the Brethren. He was one of the pioneer spirits in Sunday-school work, serving as Sunday-school superintendent from the time of his joining the church until his election to the ministry, which occurred on May 10, 1897, in the Chiques congregation. In 1899 he was advanced to the second degree of the ministry. On Oct. 20, 1904, he was ordained to the eldership by the Elizabethtown church which was organized on May 2, 1902. He served as assistant elder to this congregation from 1904 to 1912 and as elder in charge from 1912 to 1930.

In the district work he was active having served on the District Sunday-school Board for two terms, on the District Mission Board for six years and on the District Ministerial Board for nine years. He served one congregation ten years as a nonresident elder and another seven years.

In the General Conference of the church he was a well known figure, having served on the Standing Committee eight times. He was frequently called to serve on its committees where his sound counsel and keen wit are pleasant memories.

He was one of the founders of Elizabethtown College. He was elected on the first Board of Trustees of the college and served continuously to his death, covering a period of thirty-six years. During the last seventeen years, he was president of the board. He was present at every meeting of the board with but one exception. His was an exceptional record not only in attendance, but in devoted service and interest in the institution and in the young people it was founded to serve.

His funeral was conducted as nearly as possible in accord with the detailed arrangements which he had made, with the following ministers serving: Elders R. W. Schlosser, A. C. Baugher, John R. Hershman and the writer. It was one of the most largely attended funerals ever held in Elizabethtown. More than sixty ministers were in attendance.

Elizabethtown, Pa.

H. K. Ober.



**RIGHTEOUSNESS OF THE EARLY CHURCH**

"If the righteous scarcely be saved, where shall the ungodly and sinner appear" (1 Peter 4: 18)?

Who are the righteous? Those who are "born of God," those wearing the robe of righteousness. They are the redeemed who are walking in the steps of the Master. These are they which shall be caught up in the rapture when he comes to gather his elect, his called-out church.

Are we ready, watching and waiting for his coming? The redeemed who are abiding in the will of God will do what Jesus would have them do. They are filled with the Holy Spirit and praise the Lord for salvation and healing. They are filled with the fullness of God. They are persecuted for righteousness' sake and misunderstood, as Christ was in his day.

The early church was composed of saints who suffered with him, who made him first in all things, presenting their bodies a living sacrifice, holy acceptable unto God which was their reasonable service. They were not conformed to this world, but transformed by the renewing of their minds.

Thus the Word grew and multiplied and thousands were converted. But now a sad reverse we see. The glory of the church is departed. Some few like good Elijah stand, while thousands have revolted. The saints of the early church loved, worshiped, obeyed, preached and lived Christ. The Holy Spirit was their Guide. Man-made rules and forms were rejected. The power of the Highest overshadowed them. Their faith was unwavering; the sick were healed and the captives set free. Christian discipleship, with its perfect rule of faith and standards was accepted by our Lord. If they, "the righteous scarcely be saved," where will the modern church without the Spirit's power appear?

Does Christ's standard differ from that of the early church? No, for "he is the same yesterday, today and forever." He is no more lenient today, nor will he be pleased with less praying, watching and working. He will not be pleased with less giving to missions and more for our comfort and resting at "ease in Zion." He suffered for us that we might have eternal life. Ought not we to suffer for him, to "go into all the world" to "call out a people for his name?"

A minister of the government one time committed a grave offense. He was tried, convicted and a sentence of death was the verdict. The governor pardoned, and handed the pardon to a man who was an enemy of the minister. Satan whispered, "Hold back the pardon and you can have your revenge." The minister was executed. Now are we not doing the same when we fail to give to the point of suffering with Christ, to send the gospel to the whole world? Would not we be holding back the pardon?

When the spiritual tide begins to ebb away, the waves of formalism and ritualism beat the shores of unbelief. As one writer expresses it: "Have less fire in the supper room, and more fire of the Holy Spirit in the upper room; more room for the Spirit and less room for oysters and ice cream."

"Every great spiritual awakening since the days of our Lord has met with violent opposition—usually within the church, with determined effort at suppression." God pity the church or individual that refuses the light when it is once revealed. An old colored man who had undergone a rich experience in grace was listening to a minister who said there was no such thing as a distinct religious experience coming to the soul in the process of the new birth. The colored man arose and said: "Mr. Preacher, de nex' time

you say dey ain't no such thing as religious experience ob de soul when it am bo'n ag'n, you jus' modify dat a little; you say, 'not as you knows of.'"

The minister was trying to bring the teachings of the Scriptures down to meet his own lack of experience. It is difficult for one to see over a mountain before he reaches the top.

Three great needs of the church today are: a baptism of the Holy Spirit; a more faithful following in the Master's steps; a greater desire and more fervent, effectual prayers for the salvation of souls.

If the church today would "tarry until" and pray with faith and a longing desire for the Holy Spirit, together with "fasting and waiting" on the Lord, there would be a down-pour of the power that would shake the community. The dry bones in the valley would come together; standing room would be at a premium at the church services, and precious souls would be brought to the foot of the cross. Hundreds would be converted where tens are now. Oh, when will the church of today soar to the mountain of God's holiness, and dwell in the "secret of his presence"?

Harrisonburg, Va.

J. M. Bowman.

**MINISTERS' AND WOMEN'S WORK CONFERENCES**

May 4 and 5 at Juniata College, Huntingdon, Pennsylvania

**May 4, Afternoon Session**

Chairman, T. F. Henry

3:30-5:20

Devotions.—Wilfred N. Staufer.

Address, "Present Changes and Trends in Missions."—Charles D. Bonsack.

Address, "Our Greatest Needs in Christian Education."—Rufus D. Bowman.

**Evening Session, the Sixtieth Anniversary of the Founding of Juniata College**

Chairman, President Charles C. Ellis

8:00

Invocation.—W. J. Swigart.

Music.—The A Cappella Choir.

Address, "History of Education in the Church of the Brethren."—Dr. J. I. Baugher.

Secretary of the General Education Board.

Conferring of Honorary Degrees.

Hymn, "O God, Our Help in Ages Past."

Benediction.—Galen B. Royer.

**May 5, Morning Session**

Chairman, Galen R. Blough

8:00-8:55

Devotions.—C. O. Beery.

Conference, "Ministerial Problems."—W. G. Nyce, W. J. Hamilton, H. B. Heisey.

College Chapel Service

9:00-9:45

Devotions.—George L. Detweiler.

Address, "Victorious Living."—Rufus D. Bowman.

10:00-11:20 Post Chapel Conference.

Discussion, "The General Church Program."—Charles D. Bonsack.

Open Forum.

11:30 Luncheon in the College Dining Hall.



**Afternoon Session**

Chairman, T. F. Henry

8:15-3:30

Address, "The Contribution of Missions to World Peace."  
—Charles D. Bonsack.

Business Session.

Address, "Building a Dynamic Church."—Rufus D. Bowman.

**Women's Work Conference, Tuesday, May 5**

Chairman, Mrs. Ross D. Murphy

8:15 Address, "Our Mission Fields as Related to Women's Work."—Charles D. Bonsack.

9:00 College Chapel Service.

9:00 Discussion, "The General Church Program."—Charles D. Bonsack.

9:30 Luncheon in the College Dining Hall.

9:30 Program by the Women's League of Juniata College.—Mrs. C. V. Mierley, President.

Huntingdon, Pa.

C. C. Ellis.

**MATRIMONIAL**

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Dinsmore-Zimmerman.**—By the writer at the parsonage, Danville, Ohio, April 4, 1936, Herbert Dinsmore of Phoneton, Ohio, and Martha Zimmerman of Christiansburg, Ohio.—Chas. E. Zunkel, Danville, Ohio.

**Frantz-Albin.**—At the home of Brother and Sister Boyd, Sebring, Ia., by the undersigned, Feb. 15, 1936, David M. Frantz of Holmesdale, Nebr., and Bertha Albin of Chosen, Fla.—H. A. Spanogle, Sebring, Ia.

**Morgan-Schack.**—By the undersigned at Rexmont, Pa., April 4, 1936, Nathan Edwin Morgan and Elsie Eliza Schack, both of Pine Grove, Pa.—S. K. Wenger, Rexmont, Pa.

**Strickler-Beahm.**—By the undersigned March 21, 1936, Mr. Kenneth Strickler of Luray, Va., and Miss Angeline Beahm of Rileyville, Va.—J. Caricofe, Luray, Va.

**Waters-Dovel.**—By the undersigned April 8, 1936, Mr. J. Ralph Waters of Kimball, Va., and Miss Lena Belle Dovel of Luray, Va.—A. J. Caricofe, Luray, Va.

**FALLEN ASLEEP**

**Alles,** Sister Eva Samantha, was born June 3, 1859, in Defiance County, Ohio, and died March 6, at her home at La Verne, Calif. She suffered a stroke of paralysis four years ago from which she never fully recovered, other recent complications causing her intense suffering. When but a few weeks old Sister Alles was adopted by Mr. and Mrs. William Gunsaulius of Bryan, Ohio, moving to Kansas in 1884, where on Jan. 15, 1885, she married Balzer Alles. A son and daughter were born to this union; the daughter and husband survive with the daughter's three children. Funeral services were held from the La Verne church of which she was a faithful member, with Bro. Galen Walker officiating. Entombment was made at the Pomona mausoleum.—Grace Hileman Miller, La Verne, Calif.

**Beagle,** Leila May, daughter of Elder and Mrs. J. S. Culp, was born at Monticello, Ind., Sept. 8, 1892. She departed this life April 2, 1936, aged 43 years, 6 months, 24 days. Although she was in failing health for some months, her last sickness of heart weakness lasted only about ten days. She was baptized when eleven years of age, uniting with the Church of the Brethren at Nezperce, Idaho. She continued to be a faithful Christian and church worker until her death. In 1909 she moved to Alberta with her parents. Since then she had resided at Irricana and Arrowwood. As a young woman she was in attendance at Mt. Morris College and Bethany Biblical Seminary. On May 19, 1920, she was united in marriage with J. B. Beagle. Three children were born to this union, one of them dying in infancy. She is survived by her husband, two daughters, her father, mother and two brothers. Funeral services were held in the Bow Valley church, conducted by the writer and Eld. J. H. Brubaker. Interment in the cemetery not far distant.—John Wiand, Arrowwood, Alta., Canada.

**Brandt,** Jacob W., son of Benj. and Mary Witmer Brandt, was born June 19, 1870, and died at the hospital, Lancaster, March 22, 1936. He married Sadie W. Gihle Nov. 2, 1893; she survives with one son, six grandchildren, one brother and one sister. A daughter preceded him. He united with the Church of the Brethren in 1894 and was elected as

a deacon, being installed March 27, 1912. He also served as treasurer of the church until last fall. Funeral services in Elizabethtown church by Bro. J. S. Baker and H. K. Ober with interment in Mt. Tunnel cemetery.—Mrs. Roy M. Reiber, Elizabethtown, Pa.

**Bross,** Bro. Levi, died suddenly, aged 68 years. He was a lifelong resident of Fredericksburg and lived at one place for about fifty years. He is survived by his wife, five sons and a number of grandchildren. Services at the Union house by Elias Edris and Irwin Heisey. Burial in the adjoining cemetery.—Annie L. Weaver, Jonestown, Pa.

**Brown,** Sister Minnie C., nee Dieffenbach, died March 19, 1936, at her home near Bethel, aged 58 years. Surviving are her husband and one son. Services at the Merkey meetinghouse by the home ministers. Interment in the adjoining cemetery.—Elizaheth Meyer, Myerstown, Pa.

**Cripe,** Mary Rose, daughter of Emanuel M. and Mary Etta Cripe, born Nov. 6, 1921, died March 23, 1936. She was an invalid from birth and her life was one of suffering. She leaves father, mother and one sister. Services at the West Side church by Brethren Melvin Stutzman and Foster Berkey, with burial in the West Side cemetery.—Mrs. Glenn Cripe, Goshen, Ind.

**Farmer,** Olive, daughter of Joseph and Anna Denniston, born April 19, 1866, in Jay County, Ind.; she died March 24, 1936, at her home in Dayton, Ohio. She married David Flory who died in 1908. April 8, 1911, she became the wife of Wm. H. Farmer. Early in life she identified herself with the Old German Baptist Brethren Church and about a year ago renewed her covenant. She is survived by her husband, one sister and one brother. Services at the home by the writer, assisted by Eld. D. M. Conning. Interment in Memorial Park cemetery, Dayton.—Hugh Cloppert, Dayton, Ohio.

**Flora,** Thos. Harrison, only son of Joseph and Marie Flora, was born in Miami, Fla., on Feb. 21, 1924, and died March 20, 1936, following an attack of pneumonia. He leaves father, mother and two sisters. Funeral at the Brethren church by Eld. D. A. Crist with burial in Quinter cemetery.—Mary M. Bishop, Quinter, Kans.

**Hershberger,** Rachel Ream oldest daughter of Mr. and Mrs. Samuel H. Ream, born in Cambria County, Pa., Oct. 12, 1853; she died March 31, 1936, in the home where she had resided many years. Her husband, Samuel H. Hershberger, passed away nineteen years ago. She was one of the oldest members of the Roxbury Church of the Brethren. Surviving are a daughter, two brothers and two sisters. Funeral services in the home by the pastor, T. F. Henry, assisted by Rev. John M. Miller with burial in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

**Irvin,** Waneta Rose, only child of Bro. Floyd and Sister Trude Mishler Irvin, born in Piercetown, Ind., Nov. 4, 1921. She came with her parents to Eustis, Fla., in 1923 where they have since resided. She had the flu and was seemingly recovering when pneumonia developed. She died April 1. She had made her peace with God and received baptism. Funeral services in the M. E. church in Eustis by Dr. John Wean with burial in Greenwood cemetery.—Mrs. Flora Irvin Hoff, Eustis, Fla.

**Kight,** Cornelius, Jr., of St. George district, Canan Valley, died March 18, 1936, after a short illness. He died at the age of 86 years, and had been a resident of the above named place for about sixty years. He married Malinda E. (Burrows, Burch) Kight, who survives. By a former union there were three daughters and two sons and two sons by the last, besides making a home a number of times for grandchildren and homeless children. Five children are still living, also a number of grandchildren and great-grandchildren, two brothers and a sister. One brother, the eldest of the family, is 92 years old. Seven sisters and brothers preceded him. In his early days he professed religion. At the age of 79 years he united with the Church of the Brethren by baptism, living a devoted Christian life until death. Funeral services at the residence of Homer Kight with whom he had made his home for three years, by Bro. John S. Fike, assisted by Bro. Olonzo Fike. Interment in the Kight cemetery.—Homer Kight, Horse-shoe Run, W. Va.

**La Ford,** Mary Belle, daughter of Peter and Sarab Clark, born in Montgomery County, Ohio, March 20, 1871; she died March 31, 1936. Nov. 21, 1907, she married Geo. A. La Ford. Early in life she became a member of the United Brethren church. She is survived by her husband, two brothers and two sisters. Services at the home near Clayton, Ohio, by the writer with interment at Dayton.—Hugh Cloppert, Dayton, Ohio.

**Lutz,** Sarah Garber, died at her home in Oak Park, Ill., March 29, 1936, aged 89 years. She was the daughter of Samuel Garber, an early minister of the Church of the Brethren. She was born near Haldane, Ill., and united with the Silver Creek congregation of the Church of the Brethren at the age of twelve years and remained a faithful member until death.—Mrs. Gertrude Price, Oak Park, Ill.

**Miller,** Della Ann, daughter of Mr. and Mrs. Samuel F. Wise, born in Darke County, Ohio, Sept. 24, 1895; she died in the Greenville hospital on April 3, 1936. Sept. 8, 1915, she married Abraham L. Miller. In 1909 she accepted Christ and united with the Church of the Brethren. She remained faithful and true until death. She had been in failing health for a year or more but her most serious illness was of nine days' duration following an operation. She received great comfort from the anointing service. Surviving are the husband, her father, five sisters and two brothers. Services from the Oakland church by the writer, assisted by Elders Myron Kinsley and Jacob Etter. Burial in Harris Creek cemetery.—Ray O. Shank, Gettysburg, Ohio.



## CHURCH NEWS

### CALIFORNIA

**La Verne.**—The La Verne College Cecilian quartet gave a program at the church Sunday evening, assisted at the organ by Prof. Ralph Travis. The famous temperance drama, "Prisoner at the Bar," was given recently at our church by a cast chosen from the members of all the churches of La Verne. The Junior Church League completed a pledge of \$25 for the third year in succession last month. A dozen children from this organization have been busy the past several weeks putting on a unique temperance playlet entitled "Young America." They have rendered it ten times in churches and schools and are booked for three more appearances. Fellowship Hall has recently been extensively remodeled and the entire group of Sunday-school buildings are receiving a new coat of paint. Much of the labor and material for this project have been donated.—Grace Hileman Miller, La Verne, Calif., April 4.

**McFarland** church held its regular quarterly business meeting Feb. 26 with Eld. Andrew Blickenstaff in charge. Having completed repair and refinishing work on the church and parsonage, along with a most pleasing improvement, a report was rendered by the committee in charge; \$839 had been solicited for this purpose and after all bills had been paid there was a balance of \$19 and also a balance in our regular church budget. Credit is due in part to some very faithful workmen in that 120 days of work were donated. Our church interior took on a new appearance with its replastered walls, and rostrum extended to the full width of the auditorium. The entire floor being carpeted contributes much to the silent reverence of our worship. The Sunday-school and church attendance has been growing, thus bearing fruit to some personal work being done along with the spiritual nourishment being received from our pastor, Bro. Coffman. On Feb. 17 our quarterly fellowship supper was held, having Bro. Studebaker, president of La Verne College, and the Cecilian ladies' quartet as our guests. Bro. Studebaker gave us a talk on the college and its work and the girls gave us a program of songs. Feb. 26 a goodly representation attended the Lindsay church revival, contributing in song. On March 6, on invitation from the Fresno Men's Brotherhood, Mr. Hollinger, local president of the organization, with a group of members attended their meeting. Since there are a goodly number of young married people, a Sunday night class on Home and Christian Living has been organized with Bro. Coffman as instructor. The two Aid groups are actively engaged.—Mrs. Ed Baker, McFarland, Calif., April 4.

### COLORADO

**Haxtun.**—We were glad to note that our attendance had come up and reached 200 on March 8 with an increase also in the offering. Our pastor, in speaking of his call for another year, said in part, that it was his earnest desire to be of the greatest service to the church and asked for our co-operation. For three consecutive Sundays—beginning March 22—we were favored with Easter readings. The offering on March 22 was set aside for McPherson College and the Easter offering is to go to the Board of Christian Education. Prayer meetings were held at the church on Thursday and Friday evenings preceding our week of revival services. There was a joint young people's meeting at the church Sunday afternoon, April 5, with the Sterling and Pleasant Valley groups as visitors. Our pastor brought us an impressive sermon on Palm Sunday morning; his topic was Palms or Thorns. He also requested that during revival week we read at least a chapter a day in the Bible, commit one verse to memory and be ready to give that verse at the evening service. Our young people's group recently elected officers. Bro. E. F. Weaver was retained as adult adviser. Mrs. Weaver entertained her juniors with an Easter party on April 4 at her home.—Mrs. Warren D. C. Wood, Haxtun, Colo., April 7.

### FLORIDA

**Okeechobee.**—It was encouraging and a great pleasure to have the District Ministerial Board—J. D. Reiser, S. Ira Arnold, C. E. Bower—with us on March 29. Sister Bower and son and Sister Arnold also were with them. Bro. Bower gave us much to think about on the peace question. Regular services with the members at Chosen have been arranged for on the fourth Sunday each month. These are in charge of Bro. S. W. Bail, Arcadia. Our pastor, Bro. I. R. Pletcher, is holding a series of meetings to continue two weeks and close with a love feast. The Women's Work organization has just purchased equipment for love feast occasions; we have had to borrow these things from the Sebring church previously. Bro. L. L. Lininger of Sebring, our former pastor, has been with us several days, dividing his time between the two churches and preaching at Bassenger on Sunday morning and evening.—Nondas L. Parker, Okeechobee, Fla., April 7.

**Sunnyland.**—We had a missionary program Feb. 9 with the candle-lighting service and opening of the mite boxes. We sent the money to China to keep a child in school a year. This was the first time we used the boxes here and all are anxious to try them again this year. We had a two weeks' revival and Bro. I. R. Pletcher of Okeechobee preached with great earnestness. As a direct result one aged man accepted Christ and all were built up and helped by the evangelist's efforts. The revival closed on Sunday, March 8, with all-day services and basket dinner. We celebrated the tenth anniversary of the dedication of the church. We had a few talks on how the church was started in this part of the state, how the first services were held

in a little schoolhouse and then in a palmetto-covered tabernacle. The meeting closed with a full day of blessings, concluding with baptism at 5 o'clock. We were very glad to have Bro. J. K. Miller with us March 21 and 22 to give us his fine talks on Africa, China and India. Every one enjoyed them greatly. On Sunday evening, March 29, the local ministerial board was with us. Bro. Ira Arnold of Lakeland preached a fine sermon and Bro. Bower of Winter Park gave a short talk on how the board hoped they could help the churches by visiting them. We appreciated very much having them with us. At our spring council March 26 we decided to have our love feast April 19.—Mrs. Anna Rigler, Lake Istokpoga, Fla., April 4.

### ILLINOIS

**Okaw.**—Since our last report a number of our members have moved away which is shown in our Sunday-school and church attendance. The B. Y. P. D. has been quite active; they gave a play at the Christmas season and are planning a program for Easter. March 21 they served a calendar supper which was well attended. At our last council one member was chosen on the Fourth of July committee. Plans are well on the way to secure a summer pastor. An offering was lifted at both church houses for the flood sufferers in the east.—Estella Emmert, Hammond, Ill., April 6.

**Panther Creek** church met in council March 9. Curtis McCauley and Francis Small were chosen delegates to represent the church at district meeting, with Harold Wiley and Ester Noffsinger alternates. We decided to hold our communion April 25 beginning at 7:30 P. M. We have recently painted our church on the outside, cleaned and papered the interior. Our church and the churches in town are having a mother and daughter banquet on the evening of May 7. April 5 we enjoyed having Brother and Sister W. E. West of Mt. Morris, Ill., with us; the former gave us a good message on the theme, The Great God.—Alta Small, Roanoke, Ill., April 9.

### INDIANA

**Anderson.**—Our Christian Workers' programs are attracting favorable attention under the leadership of Bro. Levi Wise. A number of our members attended the golden wedding celebration of Brother and Sister Henry Shock residing near Hagerstown. The members of this church are happy, realizing that the mortgage on the new church has been paid in full and released. We feel that the Lord has wonderfully blessed us as a church and most of our members are well employed.—Callie Spearman, Anderson, Ind., April 6.

**Anderson.**—The Wedding Ring organized Sunday-school class enjoyed a banquet last evening at which Bro. J. W. Plank delivered a very helpful address. Our communion will be held May 2 at 7:30 P. M. The Bible class will hold their monthly meeting at the home of Sister Sallie Larcher; a fine program has been arranged.—Callie Spearman, Anderson, Ind., April 3.

**New Paris** church has enjoyed some good things lately. A few weeks ago Bro. Chalmer Shull gave us four messages and on March 29 Bro. D. W. Kurtz gave us three wonderful messages. We are having much sickness around here which cuts down our attendance some at church and Sunday-school.—Nora Bollinger, New Paris, Ind., April 4.

**Pleasant Hill** church held their quarterly council meeting on Feb. 25. It was voted to take an offering Easter Sunday for missions. Sister Zella Green was elected sponsor for meetings held the second and fourth Sundays of each month. The date set for our communion is the second Sunday evening in May.—Mrs. Clifford Runion, Churubusco, Ind., April 7.

### IOWA

**Dallas Center** church met in business session March 3. It was decided to retain our pastor, Bro. D. D. Fleishman, for another year beginning Sept. 1. He was also chosen elder for one year. Our love feast will be held Sunday evening, April 26.—Mrs. W. H. Royer, Dallas Center, Iowa, April 4.

### KANSAS

**Larned Rural** church met in council March 24. It was decided at this time to buy the Arnold buildings for a parsonage and have the parsonage on the church grounds. The business of taking care of this transaction was left in the hands of the church trustees. Bro. Edgar Stauffer has been serving as pastor during the year and was given a unanimous vote to be retained for another term.—Ruth H. Brown, Larned, Kans., April 9.

**McPherson.**—Eld. J. O. Winger came to us in October and gave his untiring services for two weeks in evangelistic work. Much good resulted from his efforts. Many will always remember his cheery smile and friendly handshake and most of all his strong, convincing, spiritual messages. As an immediate result four were baptized. Early in December the Friendly Forum class, which is the young married people's class taught by Prof. R. E. Mohler, sponsored our yearly church birthday dinner. It was held in the church parlors. This proved to be a splendid fellowship affair. The offering was divided between our district missions and the Old Folks' Home at Darlow. The men's organization held a fathers and sons' banquet Dec. 11. The banquet was served by the women of the church. John Wall is president of the men's organization. Our annual school of missions was held on three consecutive Thursday evenings in January. We were fortunate to have the moving pictures taken by the recent deputation team while abroad. A large attendance was on hand each evening. The pictures were greatly appreciated and have proved helpful to Sunday-school teachers as they talk to their pupils concerning the children and work



the foreign fields. Feb. 9 was McPherson College day. A program was given by the college. President Schwalm gave the address. Announcing which more than covered our quota was raised. We are glad to announce that more than three-fourths of our membership have subscribed for The Gospel Messenger, thus securing the Messenger subscription rate. We are happy to have the Messenger, with its splendid reading material, in so many of our homes. The regional conference, held at the college in February, brought such speakers as Dr. Bowman, Bro. Bonsack, Ruth Shriver, and Dr. Harold Case into our midst. Their personal contacts and spiritual messages were inspiring. At our last council meeting Bro. Zook, our pastor, reported twenty-two received to church membership either by letter or baptism. Fifteen letters were granted. Clarence Sink and Paul Heckman, two student ministers, are to be installed into the ministry in the near future. A communion service will be held June 1. Brethren J. J. Yoder and R. E. Mohler will represent us at the Annual Conference. April 5 four of the young Sunday-school girls gave their hearts to Jesus and will be baptized Easter Sunday. The college and local choirs under the direction of Prof. Alvin C. Voran will render the cantata, Seven Last Words of Christ, at our sunrise service on Easter at the church.—Mrs. J. Hugh Heckman, McPherson, Kans., April 6.

**Parsons** church met in council March 29. The resignation of Bro. Ernest Davis was accepted with regret. He has held a joint pastorate at Parsons and Independence churches since Sept. 1, 1932, but is to be held representative and extension worker for McPherson College. A Sunday-school attendance contest has been participated in for the first three months of the year. Class No. 2, taught by Bro. Will Jones, and Class No. 6, taught by Sister Myrtle Campbell, were winners in its contest. Our love feast is to be held the evening of May 9.—Mrs. F. Moore, Parsons, Kans., April 6.

**Quinter.**—Jan. 12 our community was entertained by the giving of the Messiah, sponsored by our music director, Morris Faulkner. This was given in the Church of the Brethren to a house full of eager listeners. Jan. 18 the young people of the church gave their program in the adult room on the subject, The Symphony of Life, very ably discussed by a number of willing workers. Jan. 23 Bro. Frank Crumacker, returned missionary, gave a lecture in behalf of the mission work in China. Feb. 9 a union meeting was held in our church with address by the pastor of the Presbyterian church on the subject, The Abundant Life. March 15 Bro. Schwalm of McPherson addressed both morning and evening; his talks were entertaining and inspirational.—Mary A. Bishop, Quinter, Kans., April 6.

## MARYLAND

**Locust Grove** church held its spring council meeting on April 4. Delegates to district meeting are Bro. Ernest Leatherman and Russell Klein. Bro. Wm. Baker was elected delegate to Annual Meeting. Our love feast will be held on Sunday, May 3, at 7 P. M. Bro. Wm. E. Baker was elected elder for the year. We are planning a series of revival meetings some time during the summer.—Bessie R. Purdum, Locust Grove, Md., April 6.

**Manor** congregation met in business meeting March 28. Bro. Rowland was re-elected elder for another year. Bro. Wm. Kershner was chosen church trustee. Delegates to the district meeting are Sister Ruth Otto, Brethren Geo. Baker and Frank Otto; alternates, Ruth Reichard and Reba Long. Delegate to Annual Conference is Bro. Rowland Reichard; alternate, Bro. H. R. Rowland. May 9 at 4 P. M. has been selected as the date for our semiannual communion service. On March 15 Bro. E. C. Woodie, pastor of Beaver Creek church, began a series of meetings at this place. During the two weeks he labored earnestly for the salvation of souls and the upbuilding and strengthening of the kingdom. He preached sixteen spiritual sermons to large, tentative audiences. We were glad to greet friends from adjoining congregations who came to worship with us and thus added to the interest of the meetings. We were quite appreciative of the musical messages of the visitors from Beaver Creek, Sharpsburg, Longmeadow and Keedysville churches which added greatly to the inspiration of the meeting. As an immediate result of the meetings ten members were added to the church by baptism, one was received from another denomination and one was reclaimed.—Naomi H. Coffman, Fairplay, Md., April 6.

**Monocacy.**—On Sunday, March 15, we received into the church by letter a deacon, his wife and four daughters. Our congregation succeeded in taking advantage of the club rate for the Messenger this year. March 28 we held our spring council. It was decided to organize Men's Work in this congregation with Bro. Aaron Rice, chairman. Our love feast will be held Sunday evening, May 17, at 6 o'clock. The love feast will be preceded by one week of meetings by our home ministers. It was also decided to hold a series of meetings previous to our fall love feast. This meeting is to be held by an evangelist. Our delegates to district meeting are Aaron Rice and S. R. Weybright, with L. J. Flohr and John Fogle, alternates. Eld. E. P. Schildt is our delegate to Annual Meeting with Eld. L. J. Flohr, alternate. E. P. Schildt was chosen elder in charge for another year.—Elsie A. Eigenmode, Rocky Ridge, Md., April 4.

**Piney Creek** church met in council March 14 to elect church officers for the year. Bro. C. F. Bucher was re-elected elder for another year; Sunday-school superintendent, Bro. Harry Ecker; assistant, Bro. Raymond Rhineman (he was also elected prayer meeting leader). The church elected deacons—Brethren Harry Cutsail, Oscar Wolf, Raymond Rhineman. Delegates to district meeting are Brethren Geo. Bowers and C. F. Bucher; to Annual Meeting, Bro. Silas Utz; alternate, Bro.

Birnie Bowers. We expect to hold our love feast May 16 at 2:30. The B. Y. P. D. is doing a good work by sending cards, letters and flowers to the sick. District meeting is to be held April 21 and 22 at the Piney Creek church.—Reporter, Taneytown, Md., April 4.

**Pleasant View** congregation met in business session March 28 and elected officers on the different boards who met the following day to arrange their work for the year. Our finance board last year prepared a budget for church finances (missions are received by special offerings) and distributed envelopes which we find very helpful and a more satisfactory way of meeting our obligations. Eld. J. S. Bowlus will be sent as delegate to Conference from the local church. Our Messenger agent, Sister Moser, by persistent effort succeeded in putting the Messenger in a few over three-fourths of the homes. The Aid and several individuals subscribed for some who felt they were not able. Quite a number of our members have enjoyed reading the Bonsack book. Our agent paid for one and sent it on its mission; those reading it write their names in the book and return it to her at the close of the year. Our love feast will be May 3, 5 P. M., with preparatory sermon at the morning service.—Mrs. J. S. Bowlus, Burkittsville, Md., April 6.

## MICHIGAN

**Elmdale.**—Oct. 25 to 27 a joint Bible institute was held here. The speakers were Brethren O. G. Davis and Edward Frantz. Many good thoughts were presented by these interesting and worth-while speakers. The men's organization is progressing very nicely under the able leadership of Stephen Weaver, president. Dec. 17 a fellowship meeting was held in the form of a father and son banquet. Bro. Sam Wenger of Lowell was the speaker. At the Jan. 28 meeting they invited every one and had a Negro quartet, also Rev. W. H. Jones of the A. M. E. community church of Grand Rapids. At the March 31 meeting they set up a number of goals which they hope to reach. The first of the year we had the closing program of the junior project. The girls did fine, having an offering as well as a box of handwork to send. We are having Christian Workers' meeting every Sunday evening with Bro. Stephen Weaver, president. The Ladies' Aid meets every two weeks at various homes with Sister Scholten, president. April 4 they held a baked goods and miscellaneous sale. They have had several such projects recently. Their goal is new carpet for the church aisles. There is an increase in attendance as well as a renewed interest in the district women's mission project. We have had a fair attendance in spite of cold and stormy weather.—Mrs. Elva Miller, Clarksville, Mich., April 6.

## OHIO

**Castine.**—Although the weather was very cold the past winter, we had Sunday-school and preaching services each Sunday, but the attendance was small. Jan. 19 Bro. Elmer Petry and John Tiernan of Hamilton, Ohio, were with us. The former preached in the morning and in the evening Mr. Tiernan gave a picture talk, By Their Fruits Ye Shall Know Them, which was an inspiration to all present. Sunday evening, Feb. 2, the New Madison male quartet rendered a program. Our council meeting was held March 21 and the church, feeling the need of another deacon, chose Bro. Chas. Condon for that office. Brethren Willis Wondle and A. E. Rinehart were elected delegates to district meeting with Brethren Glenn Rust and Walter Perry, alternates. As Brother and Sister M. O. Crawford are planning to attend Annual Conference, the latter was appointed to represent us. Our revival meetings will begin May 25 with Bro. E. O. Norris of Richmond, Ind., evangelist.—C. M. Simmons, New Madison, Ohio, April 7.

**Salena.**—It has been our privilege to enjoy many good, spiritual services since our last report. Feb. 4 Bro. Crumpacker, missionary from China, gave us an inspiring message about his work and the condition in China. We met in council Feb. 7. Our delegates to Annual Conference are Brethren Ed Miller and Sylvan Bookwalter; to district meeting, Albert Landis, A. H. Bucklew, Daisy Brumbaugh and Alice Rinehart. Feb. 9-23 the church enjoyed a splendid revival with Bro. R. P. Bucher, evangelist. He brought us sermons which are Spirit filled and uplifting. The attendance was good, considering the cold weather and icy roads. Six were received into the church by baptism. We feel that the church has been greatly strengthened through these meetings. March 28 we were favored with a message from Bro. Mark Shellhaas in the morning, and in the evening the Y. M. C. A. glee club from Dayton presented a program. We have the Messenger in seventy-five per cent of our homes.—Naomi Sibert, Union, Ohio, April 4.

**Silver Creek** church met in council March 7. Eld. Geo. Throne and wife were chosen delegates to district meeting. We decided to hold our love feast May 2, services at 10:30 A. M. We held a workers' conference beginning March 20. Bro. D. W. Kurtz gave his lecture, Winning the World Through Childhood. Bro. Harry Thomas and wife and Bro. Bernard King and wife from Bethany came with Bro. Kurtz. We had classes for the different groups. Bro. Kurtz gave a short talk forenoon and afternoon; he gave his lecture on Three Choices of Youth Saturday evening. Bro. King gave the message Sunday morning and Bro. Thomas in the evening. The meetings throughout were inspiring and helpful. We are expecting Bro. Ira Long of Ankenytown to begin evangelistic meetings April 13, at the Walnut Grove house.—Mrs. Ottie Fisher, Pioneer, Ohio, April 6.

## PENNSYLVANIA

**Canman.**—On March 29 we organized our Sunday-school. Bro. Jas. Thomas was elected superintendent. We are fortunate in having Mr. Thomas back with us again from Uniontown. He was not present the



day we organized, but he was elected unanimously to be our leader. On April 5 the Sunday-school met at 9:30, followed by the regular monthly services. Bro. Walter Van Sickle brought us the message on Palm Sunday on Christ's Triumphal Entry into Jerusalem. Good interest was manifested in the services.—John E. Maust, Gibbon Glade, Pa., April 11.

**Carlisle church** met in council with Eld. H. M. Snavelly presiding. Eld. Wm. Harlacher of the Bermudian congregation presided during the handling of the pastoral question. The local ministerial board recommended that we continue the present contract with Brother and Sister Snavelly for another year, which the church unanimously did. We elected as delegate to Annual Meeting Eld. H. M. Snavelly; alternate, Eld. J. E. Trimmer.—J. E. Faulkner, Carlisle, Pa., April 9.

**Clover Creek church** met in business meeting April 3. Delegates chosen to district meeting were Brethren A. R. Coffman, L. B. Hoover, Arch Brumbaugh, Geo. B. Wineland, Sister A. R. Coffman. Delegates to Annual Meeting are Elders A. R. Coffman and I. C. Holsopple. Our love feast will be held April 26, to be preceded by several evening services in charge of the pastor. Five members were received, by letter. At our young people's meetings we have been making use of the slides furnished by the Mission Board. Feb. 23 we had the set, Hymns and Their Authors; March 29, A New Approach to Alcohol Education. These slides have a very good message and were much enjoyed by the young as well as the older folks. Feb. 2 the Volunteer Band from Juniata College presented a program at our church.—Pearl Snowberger, Martinsburg, Pa., April 7.

**County Line.**—During the past several years remodeling our church basement was under discussion and consideration but nothing was accomplished until at our council meeting Dec. 31. Bro. Lloyd C. Hostetler obligated himself to do this work, finance it and donate it to the church. Bro. Hostetler completed the work in the highest quality of material and workmanship; he erected a large heater room and a lavatory. A large range cookstove was installed. Besides this the basement accommodates two large Sunday-school classes. Bro. Hostetler also remodeled and painted the council room. Sunday-school and church attendance and interest have been increasing rapidly this year. On March 22 we held a dedicatory service. Our elder, H. Q. Rhodes, preached a stirring message. Bro. Hostetler then read a splendid report of all the work that was done; the cost of this improvement was \$628.51. Bro. Rhodes took a rising vote of the church in appreciation of this donation. Bro. B. B. Ludwick was chosen to hold our spring meeting. On May 3 we will again open our Mt. Hope mission Sunday-school, this being our sixth year there. This point takes the place of what was formerly known as Trout Run congregation. Bro. J. M. Geary has charge.—Evelyn L. Hostetler, Jones Mills, Pa., April 6.

**Fredericksburg.**—Sunday-school superintendents have been elected for the coming year: Fredericksburg, Ammon Meyer; Union house, Bro. John B. Lentz; Swope, Bro. M. I. Homer. Sisters' Aid Society was organized for the new year with Sister Elizabeth Meyer, president. Our council meeting was held off on account of our elder being sick. Delegates were elected for Annual Meeting, Bro. Samuel Meyer and Bro. Ammon Meyer; to district meeting, Ammon Meyer and Ammon Merkey. March 22 Bible institute was held at the Fredericksburg house, conducted by Bro. Kiracofe of Elizabethtown. We had Lenten services in the different churches here and March 25 it was held in our church with Rev. John A. Brandt, speaker. The love feast will be held May 16 and 17 at 10 A. M. at the Meyer house.—Annie L. Weaver, Jonestown, Pa., April 4.

**Glade Run.**—Sunday evening, March 29, the young people gave a program, a music festival of old hymns. Bro. J. M. Wimmer, our elder, was with us at the spring council. Encouraging reports were given from each department. The chairman of the project committee gave a fine report on the progress being made on the remodeling of the basement for Sunday-school rooms. It was decided to paint the church. The following delegates were elected to Annual Meeting: Brother and Sister Sell, Howard Bowser; with Roy Morrison, Alice Bowser and Flora Bowser, alternates. Earl Anthony was elected to represent the young people. We expect to have Bro. D. W. Kurtz with us May 1 and 3 for dedication of the basement. May 12 we are planning a program for Mother's Day. Our meetings will be held May 16 to 31 with Bro. Wilbur Bantz, evangelist. The men who were working at the church Saturday evening were agreeably surprised by a call from our former pastor, Bro. J. Lloyd Nedrow, and family who are now located at Sipesville, Pa.—Mrs. Carman Bowser, Kittanning, Pa., April 8.

**Hatfield congregation** met in council March 28. A fine missionary offering was lifted of over three figures, as well as a good regular offering to defray our current expenses. Delegate to Annual Meeting is Bro. Norman S. Frederick; alternate, Wm. M. Delp. Delegates to district meeting are Brethren Wm. M. Delp and Geo. Henning; alternates, Frank Munzinger and the writer. The love feast will be held in Hatfield house April 25 starting at 2 o'clock.—J. Herman Rosenberger, Souderton, Pa., April 11.

**Holidaysburg.**—The work is going on fine in spite of the bad weather in the winter. The percentage of attendance in our church was higher than any in town during the snow. Few of our members suffered much loss in the recent flood. The church is to be painted inside soon; most of the money is already raised. On April 9 Bro. Crumacker, missionary to China, gave a splendid address. A father and son banquet was held in February. The main speaker was Bro. Wilfred Stauffer of New Enterprise, a former pastor. The B. Y. P. D. expects to pre-

sent the peace play, The Eleventh Mayor, in the near future.—Wesley Brubaker, Holidaysburg, Pa., April 13.

**Jennersville.**—The church met in council on April 1. Our pastor, John D. Ebersole, was elected delegate to Annual Conference. Delegates were also elected to district conference. By request of our elder, Bro. Rufus Bucher, the mission board and church have elected Bro. Ebersole as our elder and Bro. Bucher as advisory elder. Other officers were chosen at this meeting. Our love feast will be held on Saturday evening, May 23. On April 26 our Sunday evening services will begin.—Lula K. Grinestaff, Oxford, Pa., April 8.

**Little Swatara.**—Revival services were held at the Ziegler house

## ANNOUNCEMENT

### DISTRICT MEETINGS

Idaho and W. Montana, Nampa, April 29-May 1.  
Ohio, Southern, Georgetown, April 30.  
Pennsylvania, Eastern, Ephrata, April 29, 30.

### LOVE FEASTS

#### California

April 25, 7:30 pm, Hermosa Beach.  
May 3, Reedley.

#### Florida

April 26, 7 pm, Sebring.

#### Illinois

April 25, 7:30 pm, Panther Creek.  
April 26, 7 pm, Dixon.  
May 3, Mt. Morris.  
May 3, Pine Creek.

#### Indiana

April 25, North Winona.  
April 25, 7:30 pm, Nettle Creek.  
May 2, 7:30 pm, Anderson.  
May 3, 7:30 pm, Muncie.  
May 10, Pleasant Hill.  
May 16, 7:30 pm, Upper Fall Creek.  
May 17, 7 pm, Ft. Wayne.  
May 21, Elkhart Valley.  
May 23, 7:30 pm, Middletown.  
June 4, Rock Run.

#### Iowa

April 25, 7 pm, Fernald.  
April 26, Dallas Center.  
May 9, Union Ridge.  
May 10, 7:30 pm, Iowa River.  
May 17, Des Moines.

#### Kansas

April 26, 7:30 pm, Ottawa.  
May 2, Maple Grove.  
May 9, Parsons.  
May 27, Wichita, First.

#### Maryland

April 26, 6 pm, Baltimore.  
April 26, 5:30 pm, Westminster.  
May 2, 3 pm, Welty.  
May 3, 6:30 pm, Pipe Creek.  
May 3, 5 pm, Pleasant View.  
May 9, 4 pm, Manor.  
May 10, 7 pm, Locust Grove.  
May 16, 2:30 pm, Piney Creek.  
May 17, 6 pm, Monocacy.  
May 30, 2:30 pm, Longmeadow.  
May 30, Grossnickel.

#### Michigan

April 27, 8 pm, Florence.

#### Minnesota

May 10, Worthington.

#### Nebraska

May 11, Lincoln.

#### Ohio

April 26, Hartville.  
April 26, Troy.  
May 2, 10:30 am, Silver Creek.  
May 23, 7:45 pm, West Alexandria.

#### Oklahoma

May 2, Big Creek.

### Oregon

May 9, Newberg.  
May 23, 7:30 pm, Albany.

### Pennsylvania

April 25, 2 pm, Hatfield.  
April 26, Clover Creek.  
April 26, 6:30 pm, Mt. Olivet.  
April 26, 4 pm, Harrisburg.  
May 2, 3, 10 am, Back Creek at Upton.

May 2, 2 pm, Spring Grove, Kemper house.

May 3, Lancaster.

May 3, 6:30 pm, New Enterprise.

May 3, Parkerford.

May 3, East Petersburg, all day.

May 3, York, First.

May 3, 6 pm, Hanover.

May 2, 3, 10 am, Little Swatara at Ziegler house.

May 3, 7 pm, Norristown.

May 3, Martinsburg.

May 3, Roaring Spring.

May 3, 6 pm, Reading.

May 3, 6:30 pm, Everett.

May 3, all-day, Lower Cumberland, Mohler.

May 9, 10, 1:30 pm, Richland.

May 9, 10, Midway.

May 9, Indian Creek.

May 10, 7 pm, Snake Spring Valley.

May 10, Lost Creek at Oriental.

May 13, 14, West Green Tree at Green Tree.

May 16, 17, 10 am, Hanoverdale.

May 16, Heidelberg.

May 16, 17, 10 am, Fredericksburg at Meyer house.

May 16, Spring Run.

May 16, 17, Falling Springs at Hade.

May 16, 17, 1:30 pm, Upper Coneyago at Mummert.

May 17, Carson Valley.

May 19, 20, 9:30 am, Springville at Mohler house.

May 20, 21, White Oak at Grayhill.

May 23, Jennersville.

May 23, 24, 10 am, Schuylkill at Big Dam.

May 23, 1:30 pm, Conestoga at Bareville.

May 23, 24, 1:30 pm, Myerstown.

May 27, 28, 10 am, West Conestoga at Middle Creek.

May 30, 1:30 pm, Welsh Run.

May 30, 31, 10 am, Antietam at Prices.

May 31, 6:30 pm, Huntsdale.

### Tennessee

April 25, 7 pm, Mt. Valley.

### Texas

May 17, Pampa.

### Virginia

May 2, 8 pm, Summit.

May 3, 7 pm, Timberville.

May 9, 4 pm, Oak Grove.

May 16, 6 pm, Mill Creek.

May 16, 7 pm, Midland.

May 17, 7 pm, Unity at Bethel.

May 23, 6 pm, Linville at Cedar Run.

### West Virginia

April 26, 5:30 pm, Martinsburg.



March 1 to 15 with Bro. R. P. Bucher of Quarryville, evangelist. He preached spirit-filled messages each night. Ten young people stood for Christ. The council meeting was held March 21. Delegates to Annual Meeting are Brethren Ira Gibbel and Jacob Merkey; to district meeting, Brethren Geo. Snyder, Levi Gibbel, Geo. Miller. Bro. Elam Weaver was chosen Sunday-school superintendent to fill a vacancy. Our love feast will be held at the Ziegler house on May 2 and 3 beginning at 10 A. M.—Elizabeth Meyer, Myerstown, Pa., April 5.

**Mountville** church met in council March 11. The treasurer's report shows that our church finances are encouraging for the new year. Reports from both the senior Ladies' Aid and the junior Aid show much work done and money given to missions as well as many visits made into homes of the aged and shut-ins. A plan for definite peacemaking activity as approved by the general Board was approved and a committee agreed to work as planned. Our delegate to Annual Meeting is Harry C. Neff with Bro. Norman K. Musser as alternate, and for district meeting Bro. Harry C. Neff, Norman K. Musser, with Walter Miller and Eva Gerlach as alternates. Our prayer meeting committee was selected for three months. Since we meet in the homes, interest and attendance have both increased. A week-end Bible institute conducted by Bro. A. C. Baugher, March 15 and 16 was greatly enjoyed and appreciated. We hope these institutes will bring forth a greater desire for Bible study. A series of meetings will open in the Manor house beginning April 26, with Bro. Howard Merkey of Manheim as evangelist. Our effort to get the Messenger in seventy-five per cent of the homes is very encouraging and progressing nicely. We hope to reach seventy-five per cent.—Florence K. Herr, Millersville, Pa., March 28.

**Mt. Olivet.**—On April 5 our presiding elder, J. E. Rowland, preached an inspiring sermon on The Triumphant Entry Into Jerusalem. We will hold our annual council meeting April 25, followed by our love feast Sunday, April 26, Sunday-school at 9:30, examination sermon at 10:30 and love feast proper at 6:30.—Mrs. Ada Brandt, Millerstown, Pa., April 7.

**Myerstown** church on Jan. 19 closed an interesting two weeks' revival conducted by Bro. Walter W. Hartman of Annville. The church was greatly inspired by Bro. Hartman's wonderful messages. One was added to the church. Feb. 2 the a cappella choir of Juniata College, directed by Prof. C. L. Rowland, gave us a splendid program. Our quarterly council was held March 2. March 18 Bro. Henry King of the Heidelberg church brought us a welfare message. March 14 and 15 Bro. Schlosser, president of Elizabethtown College, was with us at a Bible institute, presenting four subjects: The Humanity of Jesus, The Deity of Jesus, The Atonement and The Resurrection. His messages were very inspiring as well as instructive. March 29 our young people's group gave a program in the Richland church centered about the theme, Golgotha. Bro. Harry Kline is our B. Y. P. D. president for 1936. March 22 our offerings taken both in the Sunday-

school and church services (amounting to \$59) were for the relief of the suffering in the flooded areas. Our love feast will be held May 23 and 24, beginning at 1:30 P. M.—Elizabeth Shally, Myerstown, Pa., April 4.

**Roaring Spring.**—Our church met in council March 2. Bro. Early and Bro. M. W. Sell were elected delegates to Annual Meeting. One was received into the church by baptism and two letters of membership were received. Our pastor accompanied the B. Y. P. D. to their circuit rally on April 5. In his absence the men's Bible class conducted the evening service, the theme for discussion being The Church. Bro. Frank H. Crumpacker, pioneer missionary to China, gave his lecture in our church Easter morning. The choir rendered a cantata in the evening. Our love feast will be held Sunday evening, May 3, at 6:30.—Mrs. Lena M. Hoover, Roaring Spring, Pa., April 13.

**Schuylkill.**—Our church met in council March 23. Our treasurer gave a very satisfactory report, showing a nice balance on hand. The delegates to district meeting are Bro. Chas. Morgan and Bro. Harold Binkley; alternates, Bro. Geo. Lehman and Bro. Harry Daubert. Brethren Elias Morgan and Jesse Kintzel were elected to represent our congregation at the Hershey Conference, with Bro. Irwin Zimmerman and Bro. Chas. Morgan, alternates. Eld. S. K. Wenger gave the address at the peace meeting April 5. May 3 we expect to have a Bible institute at the Big Dam house. We also expect to have Bro. D. W. Kurtz with us during his visit in the east after Annual Meeting. Our love feast will be held May 23 and 24 at the Big Dam house at 10 A. M.—Mrs. Arnold Zechman, Pine Grove, Pa., April 8.

**Spring Grove.**—Jan. 12 Bro. Graybill Hershey of Manheim preached for us and March 19 Bro. B. W. S. Ebersole of Hershey preached an interesting sermon. The church met in council March 28. We re-elected our elder in charge for another three-year term. The election was in charge of Brethren H. F. King and Geo. Wolf. Delegates to Annual and district meetings are the writer, Bro. Simon Landis and Bro. Horace Wanner. Our love feast is to be May 2 at 2 P. M. at the Kemper house. A Mother's Day program is planned for May 17 at 2 P. M.—Noah W. Martin, Ephrata, Pa., April 9.

**Spring Run.**—Our attendance which was low during the winter months, due to sickness and unfavorable weather, is now increasing. Four young people have been baptized since our last report. The Christian Workers' Sunday evening programs have been varied and interesting. The pictures and accompanying lectures sent out by the deputation have all been given and the mission play, In Perfect Peace, was beautifully presented in our church on the evening of March 22. By special request this play will be given in one of the town churches April 13. A number of our church school workers received credits in a community leadership training school held in McVeytown during February and March. A deputation from the Student Volunteers of Juniata College had charge of the morning worship service Jan. 12. We look forward to hearing the Bethany male quartet July 8. Easter

## For HERSHEY CONFERENCE News Read THE GOSPEL MESSENGER

For the eighth time Annual Conference will be at Hershey, Pa. As usual The Gospel Messenger will bring the news . . . business items, synopses of addresses, pertinent articles, the day by day story of the Conference.

Subscribe for The Gospel Messenger in time to get all the news of this year's Conference. Remember there is no Conference Daily and no Full Report published as formerly. The Messenger offers the one way to get news of the Eighth Hershey Conference.

Or better, organize a Messenger club in your congregation, thus getting your church paper at a reduced rate and in more homes, not only at Conference time but throughout the year! Read the Messenger for Conference news . . . for all the church news.

BRETHREN PUBLISHING HOUSE,  
ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to The Gospel Messenger. I want to keep up with the news of the church. (Bro. C. D. Bon-sack's Sharing Observations may be had for 75c with a year's subscription to the Messenger.)

Name .....

Street or Route .....

City ..... State .....

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.



was fittingly observed with special services during the church school and worship periods. Our church was represented at district meeting held at Williamsburg by Brethren Lawrence Ruble and E. O. Kinsel and Sister Rettie Rupert. Our love feast will be held at the Pine Glen house Saturday, May 16. Dr. Nickey of India has been chosen as the missionary whose work we are pledged to support this year and all of the classes and organizations seem to have renewed interest in the great work of missions.—Mrs. Luther Dunmire, McVeytown, Pa., April 13.

**West Conestoga.**—Jan. 12 Bro. Paul Wenger of Bareville preached a missionary sermon at Middle Creek. We held our regular council meeting March 21, with Eld. Harvey Markley presiding. The Middle Creek church grounds have been beautified by planting pine trees donated by one of the members. March 15 Bro. Clayton Gehman of Denver preached at Middle Creek. Our church and B. Y. P. D. had an offering of over \$200 for the flood sufferers. Sunday evening, March 29, our young people had a meeting at Middle Creek, with Bro. Dan West as our guest speaker. April 5 Bro. H. A. Merkey of Manheim preached a missionary sermon at Millport. We expect to hold a revival meeting at the Lane house, beginning May 24.—Amanda Weaver, Lititz, Pa., April 8.

### TEXAS

**Pampa** church enjoyed an all-day meeting March 29 at the church, with a basket dinner at noon. The regular morning services, Sunday-school and preaching were well attended. In the afternoon the regular quarterly business meeting was held and at night the young people's meeting and regular preaching service. Bro. John Turcotte was elected Sunday-school superintendent with Bro. Amos Harris, assistant. We decided to purchase new songbooks, Worship and Praise. S. E. Thompson was authorized to secure bookracks for the backs of the benches. A committee was appointed to find a better location for our church. It is very dry here, with little snow all winter and no rain yet this spring. There is much wheat planted and if we have a good crop this year the church will build a much needed church house. The pastor will commence a series of meetings May 3 to close with a love feast May 17.—Mrs. S. E. Thompson, Pampa, Tex., April 4.

### VIRGINIA

**Branch.**—Dec. 8 Bridgewater B. Y. P. D. presented the play, The Eleventh Mayor. On Christmas morning the children rendered a program and at night the B. Y. P. D. gave a pageant. A number of Christmas boxes were sent out to the sick and needy by the Women's Work. Feb. 16 Rev. Massy Hetzel of the Presbyterian church delivered the morning message and the Sangerville Christian Endeavor brought us a program at night. March 1 Bro. Alonzo Carter, student at Bridgewater College, gave us an interesting discourse on The Great Commission. Bro. Jacob Replogle, also a student at Bridgewater, addressed the B. Y. P. D. on Worship on Sunday night, March 15. On March 25 the Women's Work council held an all-day sewing at the

home of Bro. Glenn Wine. A number of our folks attended the regional conference at Bridgewater in November, also the spiritual life conference in January. We are glad to state that seventy-five per cent of our homes are receiving The Gospel Messenger and some are passing it on to their neighbors.—Stella V. Wine, Bridgewater, Va., April 11.

**Daleville.**—Under the direction of Bro. Guy E. Wampler the church and Sunday-school programs have been efficiently carried on. A keen interest in the development of a community spirit has been one outstanding project of the church people. A Gospel Messenger campaign sponsored by the men's class resulted in seventy-five per cent of the membership of the entire congregation receiving the church paper. In February a Bible conference and training school was held on the Daleville Academy campus. This conference was well attended and the leadership of Bro. Bonsack and others was highly inspirational. Report from the church treasurer shows that we went over the top on our general church budget. A program of adult education has been planned and each Sunday evening a forum is held under the leadership of Bro. J. B. Bowman. Problems such as peace, temperance and social justice have been discussed. Following a revival meeting held at Pleasant Dale a weekly meeting is held by the pastor at which time the newly received members by baptism are instructed in effective membership. On Sunday night, April 5, a council meeting was held and the following delegates were elected to district meeting: J. P. Bowman, Guy E. Wampler and Cecil C. Ikenberry. Also it was decided to hold Vacation Bible Schools in May at Daleville and Pleasant Dale. Preceding Easter a two weeks' revival meeting was held at Daleville by the pastor, climaxed by the love feast and baptismal service Easter Sunday.—Mrs. Cecil Ikenberry, Daleville, Va., April 11.

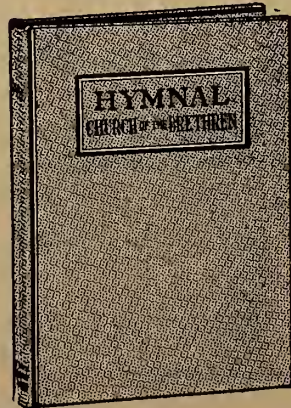
**Elk Run.**—March 5 our church met in council. Various reports of interest were given by the committees. Bro. W. H. Zigler was chosen adult adviser for the young people. The delegates, chosen to district meeting are Mrs. Howard Malcolm and Carl Zigler. Bro. W. H. Zigler is delegate to Annual Meeting. It was decided to have our council meetings at night. The change we think will make it more convenient for members to attend, and take part in the business activities of the church. The achievement offering amounted to \$38.53. March 14 a surprise social was given at the home of Bro. N. J. Miller and family who are leaving the congregation. An interesting program was given by Aid Society members on Sunday night, March 29. On Palm Sunday night a musical program will be given by local talent. The B. Y. P. D. is progressing nicely with Mrs. Howard Malcolm as president.—Anna Lee Smith, Mt. Solon, Va., March 28.

**Peters Creek.**—March 4 our church met in council. Bro. Miller Garst was elected delegate to Annual Meeting with Albert Showalter, alternate. Luther Shepherd and Theron Garst are delegates to district conference, with Mary Naff and G. B. Showalter, alternates. Our Sunday-school has increased in attendance under the leadership of our faithful superintendent, L. S. Shepherd.—Galen Showalter, Roanoke, Va., April 9.

## Nothing Better

*for your services than our own HYMNAL which has been tried and proved by many of our congregations.*

*The selections are choice, standard, inclusive. They provide for every service. They breathe worship and inspiration. There's a state-likeness throughout.*



*Both words and music join in calling forth the best in the hearts of those who sing these hymns and of those who listen.*

*The responsive readings are the very best Bible selections. All printed in type so that even the oldest worshiper can easily read the lines.*

*Mechanically the book is beautiful, well made, and its very presence in the hands of the worshipers suggests devotion.*

*If you are not using the Brethren Revised Hymnal with its 499 hymns, you owe it to your congregation to introduce this great book to them.*

*Priced right. Single copy, postpaid, \$1.10; 12 or more copies, not postpaid, 85c each.*

*State whether you desire round or shaped notes.*

**Brethren Publishing House, Elgin, Ill.**



## OFFICIAL DIRECTORY

## GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.  
 J. J. Yoder, Vice-Chairman, McPherson, Kans.  
 H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.  
 Leland S. Brubaker, Covina, Calif.  
 Rufus D. Bowman, 337 N. Carolina Ave., S. E., Washington, D. C.  
 J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.  
 B. F. Studebaker, Union, Ohio.  
 General Secretary, C. D. Bonsack, Elgin, Ill.  
 Assistant Secretary, H. Spenser Minnich, Elgin, Ill.  
 Home Mission Secretary, M. R. Zigler, Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.  
 Manager and Treasurer, R. E. Arnold, Elgin, Ill.  
 Secretary, L. T. Miller, Elgin, Ill.

## BOARD OF CHRISTIAN EDUCATION

C. S. Ikenberry, Chairman, Daleville, Va.  
 R. E. Mohler, Vice-Chairman, McPherson, Kans.  
 W. Shultz, No. Manchester, Ind.  
 I. K. Ober, Elizabethtown, Pa.  
 Ernest Davis, 210 N. 16th St., Independence, Kans.  
 M. Henry, Bridgewater, Va.  
 Mrs. L. S. Shively, 2110 W. Jackson, Muncie, Ind.  
 Mrs. Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.  
 A. Cassel, Ashland, Ohio.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.  
 Eastern Representative, Rufus D. Bowman, Washington, D. C.  
 Director of Young People's Work, Dan West, Elgin, Ill.  
 Director of Children's Work, Ruth Shriver, Elgin, Ill.  
 Editor, E. G. Hoff, Elgin, Ill.  
 Assistant Editor, Maud Newcomer, Elgin, Ill.  
 Assistant Editor, Edith Barnes, Elgin, Ill.

## GENERAL EDUCATION BOARD

C. Ellis, President, Huntingdon, Pa.  
 F. Schwalm, Vice-President, McPherson, Kans.  
 I. Baugher, Secretary-Treasurer, Hershey, Pa.  
 F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.  
 V. W. Peters, 906 S. Locust St., Champaign, Ill.  
 W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 C. Bixler, New Windsor, Md.  
 Paul H. Bowman, Bridgewater, Va.  
 W. Schlosser, Elizabethtown, Pa.  
 B. F. Studebaker, La Verne, Calif.  
 Otho Winger, North Manchester, Ind.

## GENERAL MINISTERIAL BOARD

L. Hartsough, Chairman, N. Manchester, Ind.  
 Paul H. Bowman, Vice-Chairman, Bridgewater, Va.  
 H. Yoder, Treasurer, R. 1, Waterloo, Iowa.  
 J. Brougher, 554 Stanton St., Greensburg, Pa.  
 J. Miller, 2017 5th St., La Verne, Calif.  
 W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.

## CONFERENCE PROGRAM COMMITTEE

L. Hartsough, Chairman, N. Manchester, Ind.  
 H. Spenser Minnich, Secretary, Elgin, Ill.  
 M. R. Zigler, Elgin, Ill.  
 V. W. Peters, 906 S. Locust, Champaign, Ill.  
 W. Kurtz, Moderator Elect, 3446 Van Buren St., Chicago, Ill.  
 E. Miller, Secretary of Annual Meeting, Elgin, Ill.

## RESOLUTIONS COMMITTEE

Paul H. Bowman, Secretary, Bridgewater, Va.  
 F. Schwalm, McPherson, Kans.  
 V. W. Slabaugh, Chicago, Ill.

## COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.  
 Vice-Chairman, Paul H. Bowman, Bridge-water, Va.  
 Recording Secretary, Ruth Shriver, 22 S. State St., Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## NATIONAL COUNCIL OF WOMEN'S WORK

Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.  
 Mrs. H. L. Hartsough, Aid Societies, N. Manchester, Ind.  
 Mrs. E. G. Hoff, Mothers and Daughters, 1073 W. Chicago St., Elgin, Ill.  
 Miss Nora M. Rhodes, Missions, Dallas Center, Iowa.  
 Anetta Mow, Secretary-Treasurer, 22 S. State St., Elgin, Ill.

## NATIONAL COUNCIL OF MEN'S WORK

G. A. Cassel, President, Ashland, Ohio.  
 Levi Minnich, First Vice-President, Greenville, Ohio.  
 Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.  
 L. M. Davenport, Third Vice-President, Los Angeles, Calif.  
 C. M. Culp, Recording Secretary-Treasurer, Elgin, Ill.  
 R. E. Mohler, Executive Secretary, McPherson, Kans.  
 P. G. Stahly, South Bend, Ind.  
 J. K. Miller, Cedar Rapids, Iowa.  
 D. M. Sell, deceased.  
 E. G. Bowman, Greensburg, Pa.  
 B. F. Stauffer, Rocky Ford, Colo.  
 J. N. Via, Roanoke, Va.  
 Clifford Drescher, McPherson, Kans.  
 Ross Heminger, Wenatchee, Wash.  
 Elmer Leckrone, Ravenna, Mich.  
 Elmer M. Hersch, Elgin, Ill.  
 Allen Weldy, R. 2, Mishawaka, Ind.  
 Chas. E. Resser, Washington, D. C.

## PASTORS' ASSOCIATION

D. D. Funderburg, President, 2709 W. State St., Rockford, Ill.  
 Ross D. Murphy, Vice-President, 2260 N. Park Ave., Philadelphia, Pa.  
 Galen T. Lehman, Secretary-Treasurer, 1219 Fifth Ave., S. E., Cedar Rapids, Iowa.

## AUDITING COMMITTEE

E. M. Butterbaugh, 525 E. Indiana Ave., South Bend, Ind.  
 C. J. Kistler, Elkhart, Ind.

## ANNUAL MEETING TREASURER

E. J. Stauffer, Paris, Mo.

## MEMBER ADVISORY BOARD, A. B. S.

M. C. Swigart, 6611 Germantown, Ave., Philadelphia, Pa.

## RAILWAY TRANSPORTATION AGENT

J. W. Lear, 405 S. Trumbull Ave., Chicago, Ill.

## OUR MISSIONARIES

Supported by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for the first ounce and 3c for each additional ounce or fraction.

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

Liao Chow, Shansi, China  
 Hutchison, Anna, 1911.  
 Oberholtzer, I. E., and Elizabeth, 1916.  
 Sollenberger, O. C., and Hazel, 1919.  
 Ping Ting Chow, Shansi, China  
 Ikenberry, E. L., and Olivia, 1922.  
 Metzger, Minerva., 1910.  
 Parker, Dr. D. M., and Martha, R. N., 1933.  
 Pollock, Myrtle, R. N., 1917.  
 Schaeffer, Mary, 1917.  
 Wertz, Corda L., R. N., 1932.  
 Show Yang, Shansi, China  
 Clapper, V. Grace, 1917.  
 Neher, Minneva J., 1924.  
 Smith, W. Harlan, and Frances, 1919.

## Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.  
 Shock, Laura, 1916.

## Tsinchou, Shansi, China

Senger, Nettie M., 1916.

## On Furlough

Bright, J. Homer and Minnie, % General Mission Board, Elgin, Ill., 1911.  
 Crumpacker, F. H., and Anna, 3435 Van Buren St., Chicago, Ill., 1908.  
 Horning, Emma, 750 Molino Ave., Long Beach, Calif., 1908.  
 Wampler, Ernest M., 1918, and Elizabeth, R. N., Edom, Va., 1922.

## AFRICA

## Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.  
 Bosler, Dr. Howard A., and Edith, 1931.  
 Heckman, Clarence C., and Lucile, 1924.  
 Moyer, Edna Faye, 1931.  
 Studebaker, Dr. Lloyd R., and Modena, 1934.

## Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.  
 Horn, Evelyn J., R. N., 1930.  
 Royer, Harold A., and Gladys S., 1930.

## Marama, via Damatura, Nigeria, W. Africa

Beahm, Wm. M., and Esther, 1924.  
 Harper, Clara, 1926.  
 Utz, Ruth, R. N., 1930.

## Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lola, R. N., 1922 and 1923.

## On Furlough

Kulp, H. Stover, and Christina, Rt. 1, Pottstown, Pa., 1922 and 1927.

## INDIA

## Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.  
 Ebbert, Ella, 1917.  
 Royer, B. Mary, 1913.

## Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.  
 Moomaw, I. W., and Mabel, 1923.  
 Shickel, Elsie N., 1921.  
 Warstler, Anna M., 1931.

## 82 Esplanade Rd., Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

## Bulsar, Surat Dist., India

Cottrell, Drs. A. R. and Laura, 1913.  
 Mow, Baxter M., and Anna B., 1923.  
 Shumaker, Ida C., 1910.

## Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N. 1931.

## Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

## Palghar, Thana Dist., India

Swartz, Goldie E., 1916.

## Umalla, Broach Dist., India

Miller, Eliza B., 1900.  
 Ziegler, Emma K., 1930.

## Vyara via Surat, India

Blough, J. M., and Anna, 1903.  
 Grisso, Lillian, 1917.  
 Ziegler, Edward K., and Ida, 1931.

## Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

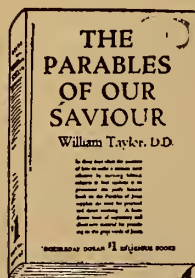
## On Furlough

Alley, Howard L., and Hattie, 14 Pelham Ave., Schoolfield, Va., 1917.  
 Blickenstaff, Verna M., R. N., Oakley, Ill., 1919.  
 Glessner, Ruth L., R. N., 236 7th Ave. So., Carrington, N. Dak., 1931.  
 Miller, Arthur S. B., 1919, and Mae W., R. N., Box 46, Franklin Grove, Ill., 1922.  
 Miller, Sadie J., Rt. 2, Waterloo, Iowa, 1903.  
 Nickey, Dr. Barbara M., Monticello, Minn., 1915.  
 Royer, B. Mary, % General Mission Board, Elgin, Ill., 1913.  
 Shull, Chalmer, Rt. 1, Waterloo, Iowa, 1919.  
 Widdowson, Olive, % General Mission Board, Elgin, Ill., 1912.



# Books That Are Helping Thousands

Any of the following books may be had for \$1.00



The Modern Parent, by Garry Cleveland Myers  
 The Life of D. L. Miller, by Bess Bates  
 The Business of Being a Mother, by Maud Wilde  
 The Gospel of Luke, by Charles Erdman  
 Christ and Human Suffering, by E. Stanley Jones  
 Know Your Bible, by Amos R. Wells  
 The World's Best Poems  
 The Bible Story, by William Canton



Life of Christ, by Giovanni Papini.  
 Church Finance, by William H. Leach.  
 The Parables of Jesus, by George A. Butterick.  
 The Training of the Twelve, by Alexander Bruce.  
 The Impatience of a Parson, by H. R. L. Sheppard.  
 Paul of Tarsus, by T. R. Glover.  
 Jesus or Christianity, by Kirby Page.  
 A Guide to Preachers, by A. E. Garvie.  
 Personal Power, by William L. Stidger.  
 Constructive Citizenship, by L. P. Jacks.  
 Fast Hold on Faith, by Henry Howard.  
 A Quest for Souls, by George W. Truett.  
 What to Preach, by Henry Sloane Coffin.  
 The Mind of the Master, by Ian Maclaren.  
 The Wicket Gate, by G. A. Studdert Kennedy.  
 Not Slothful in Business, by Herbert A. Bosch.  
 The Parallel New Testament, by James Moffatt.  
 Cyclopedia of Evangelism, by Charles L. Godell.  
 The Public Worship of God, by J. R. P. Sclater.  
 New Tabernacle Sermons, by T. DeWitt Talmage.  
 The Cross in Christian Experience, by W. M. Clow.  
 Putting the Church on a Full-Time Basis,  
     by A. W. Beaven.  
 My Message to Sunday-school Workers,  
     by Marion Lawrance.  
 Leaves From the Notebook of a Tamed Cynic,  
     by Reinold Niebhur.  
 Greatest Thoughts About Jesus Christ,  
     by J. Gilchrist Lawson.  
 Illustrative Incidents for Public Speakers,  
 Poems of Pep and Point for Public Speaking,  
     by Will H. Brown.  
 Funeral Sermons and Outline Addresses,  
     by William E. Ketcham.  
 Many Mansions (Sermons on Immortality)  
     by John MacNeill.  
 The Making of the Christian Mind,  
     by Gaius Glenn Atkins.  
 Apostolic Optimism,  
 The Preacher—His Life and Work, by J. H. Jowett.

My Life and Story of the Gospel Hymns,  
     by Ira D. Sankey.

With Mercy and With Judgment,  
 Lord, Teach Us to Pray,      by Alexander Whyte.

Men Whom Jesus Made,  
 Bible Types of Modern Women, First Series,  
     by W. Mackintosh Mackay.

Ever Open Door,  
 Gateways of the Stars,  
 Highways to the Heart,      by G. H. Morrison.

Sermons on Biblical Characters,  
 More Sermons on Biblical Characters,  
 Sermons on Old and New Testament Characters,  
     by Clovis G. Chappell.

100 Prayer Meeting Talks and Plans,  
 100 Revival Sermons and Outlines,  
 100 Great Texts and Their Treatment,  
 1,000 Thoughts for Funeral Occasions,  
     by Frederick Barton.

1,000 Evangelistic Illustrations,  
 300 Evangelist Sermon Outlines,  
 Cyclopedia of Sermon Outlines,  
 1,001 Illustrations for Pulpits and Platforms,  
     by Aquilla Webb.

Contrary Winds,  
 David, King of Israel,  
 Paul, the Missionary,  
 The Miracles of Our Savior,  
 The Parables of Our Savior,      by W. M. Taylor.

The Evangelistic Encyclopedia,  
 100 Choice Sermons for Children,  
 300 Five Minute Sermons for Children,  
 100 Best Sermons for Special Days and Occasions,  
 Cyclopedia of Sermon Outlines for Special Days and  
     Occasions,      by G. B. F. Hallock.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

## Wonderful, Counsellor

By Hugh H. Frane

A stimulating volume for ministers and students who read wisely and think and judge as they read. The author's approach forces the reader to question and study further. 320 pages. \$2.50.

## Tellable Stories

Looking for new and better stories? Story Talks for Boys and Girls contains 60 choice stories charmingly told. Stories about people, things, events that hold the attention and make the lesson stick. 220 pages, \$1.50.

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., May 2, 1936

No. 18



Life is precious in proportion  
as we give ourselves to others.

IN THIS NUMBER . . . THE HERSHEY CONFERENCE PROGRAM



## PEACE WORK SCHEDULE

*June, 1935.* Annual Conference of the Church of the Brethren assembled at Winona Lake, Ind., declared continued adherence to the constructive principles of peace.

*Oct. 31 to Nov. 2, 1935.* Conference of the Historic Peace Churches, Friends, Mennonites, and Brethren, at Newton, Kans. The findings and the program of that conference may be found in The Gospel Messenger for Nov. 16, 1935.

*Nov. 5, 1935.* The Board of Christian Education outlined the working basis for the 1936 peace educational program and presented it to the Council of Boards for approval.

*Nov. 6, 1935.* The Council of Boards endorsed the special Peace Action Program of the Church of the Brethren in order to meet effectively the present world situation.

*December, 1935.* A questionnaire was sent to the local churches seeking advice regarding the building of the peace program.

*Jan. 13, 1936.* A delegation composed of C. C. Ellis, V. F. Schwalm, Rufus D. Bowman and M. R. Zigler presented the 1935 Peace Statement of the Church of the Brethren to the office of the President of the United States and Secretary of State Hull.

*Jan. 23, 1936.* Each college was requested to appoint one of its faculty to serve as a regional peace director.

*Jan. 24, 1936.* Each district of the brotherhood was asked to appoint some one to act as director of peace work.

*Feb. 6, 1936.* The tentative Peace Action Program was sent to the ministers in the local churches and to district and general board members for their reaction and suggestions.

Each local church was requested to organize local Peace Action committees composed of the pastor, superintendent of the Sunday-school, president of the B. Y. P. D., and the presidents of the Men's and Women's Work where organized.

*Feb. 28, 29, 1936.* Institute on Christian Social Order, Manchester College.

*March 5, 1936.* Enlarged copies, suitable for framing, of the 1935 Peace Statement of the Church of the Brethren as presented to the government officials, were sent to the local churches.

*March 10, 1936.* The itinerary of Dr. A. W. Cordier and Dr. C. Ray Keim as the Peace Deputation to the Church of the Brethren colleges was planned. The purpose of the deputation was to contact college young people, and regional and district people in the interest of peace.

*March 10, 1936.* Dan West began service with the Emergency Peace Campaign, as a representative of the Church of the Brethren, to unite the peace movement in America.

*March 24, 25, 1936.* The Peace Deputation visited La Verne College.

*March 27, 1936.* The 1936-37 Peace Action Program and sample literature for the peace program and the peace banks were sent to the local churches in preparation for the Every-Member Peace Visitation.

*March 29, 30, 1936.* Peace Deputation visited McPherson College.

*April 10, 1936.* Reprinted 10,000 each of all the peace literature.

*April 17, 1936.* A letter was sent to the 200,000 Dunkers for Peace soliciting their co-operation in the Peace Action Program of the church.

*April 19-21, 1936.* The Peace Deputation visited Juniata College.

*April 21-22, 1936.* The Peace Deputation visited Elizabethtown College.

*April 23, 1936.* The Peace Deputation visited Blue Ridge College.

*April 26, 27, 1936.* The Peace Deputation visited Bridgewater College.

*May 17, 1936.* The Peace Visitation should be completed on this date or soon thereafter. Refer to the plans for the visitation in The Gospel Messenger, April 11, 1936.

*May 17, 1936.* A Brethren Peace Bank should be in the hands of every member desiring to participate in the sacrificial peace offering.

*June 13, 1936.* Peace workers (local, district, regional and general) luncheon at Annual Conference at Hershey, Pa., at 12:30 o'clock with Orle Miller as the speaker.

*July 4, 1936.* First collection of the peace banks.

### BOARD OF CHRISTIAN EDUCATION



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., May 2, 1936

No. 18

## EDITORIAL

### Why Theory and Practice Differ

WHY don't theory and practice agree better than they often do? There are two reasons. Sometimes it's one, sometimes the other, sometimes both.

These reasons are: (1) the practice has not been thorough enough to give the theory a fair trial; (2) the theory has failed to take account of all the factors involved.

Theory and practice do agree when the theory is sound and the practice is sincere.

Did you ever hear, for instance, that the ideals of the Sermon on the Mount are beautiful in theory but will not work in practical life? Have you any idea where the trouble lies in this case?

E. F.

### A Premier for Peace

"WHILE I am premier there will be no war." Such was the promise of Koki Hirota, the new premier of Japan, on taking up the duties of his responsible office. Behind were the bloody days of February and March during which a fanatical military faction attempted to seize control of the government. At hand were the pressing problems of state, not the least of these being Japan's internal condition. The farmers, for example, are in dire need of relief. A recent study discloses that millions of Japanese farmers subsist on farms no larger than a good sized vegetable garden!

So here is a premier who announces a policy that makes sense to the average man. Premier Hirota is not just thinking of another shot in the arm. He seems to be facing national and international problems with constructive intent. As witness this: "We shall endeavor to stabilize normal relations between Japan, Manchukuo, and China. . . . Simultaneously, we intend to cultivate our traditional friendship with Great Britain, the United States, Russia and the other powers, thus fulfilling our great mission of stabilizing east Asia."

H. A. B.

### The Virtue of Thrift

THE capitalistic system is a failure. This is the verdict of almost every writer on the subject. In a land of plenty, millions are hungry and in need. Eighty-three per cent of the people are poor, only ten per cent have comforts; and seven per cent have luxuries. Of course, any system that can't succeed any better than that is a failure.

But people still differ whether the present dilemma is wholly the fault of the system, or the thieves and robbers in the system. If more democracy and brotherhood were put into the system, would it not work as well as any other system? Or, to state it differently, will any system succeed unless it is run by good men?

While the experts are solving this problem, the rest of us have to make a living the best we can. In condemning "the rich," have we not gone too far, and by implication, sanctified the poor. Now, there are different causes for wealth, as well as poverty. There are at least four reasons for wealth.

1. Thrift—men who earn their money, and do not spend all they earn. They sacrifice present pleasures for future security. They lay up a little for a rainy day, and do not spend all their income, especially for luxuries which do not add anything to comfort, culture or welfare.

2. Some people are rich because of special advantages. Either they took advantage of labor and the public and took more than their share of the combined efforts; or they secured special advantages through the government in tariffs, etc., or again, by clever manipulations they profited by the weakness of others who were no match for their cleverness and greed. No doubt, some men secured their great wealth because they had special advantages.

3. Luck. Yes, there is such a thing as luck in the business world. Some men with no superior intelligence or merit bought land that had coal, oil, or other



valuable mineral. Others bought land and their location was chosen for a city, and they profited by that. Many profited by the unearned increment of wealth and business because of the increase in population, which they did not foresee, but their position was fortunate for them without any merit on their part.

4. Some are wealthy because they inherited the savings of others.

Our wrath against "the rich" is too often indiscriminate. Surely it is no sin for men to be thrifty, and practice self-control, and lay up for a rainy day. Thrift, alone, never made big wealth, for the earnings of men would never amount to millions. In our indiscriminate condemnation of "the haves" by the "have nots" we are unfair to the great mass of the middle class people who are, and have been the backbone of the nation, the hope of the country, the stabilizing force in society.

What causes poverty? There are many causes of poverty, just as there are of wealth.

1. The spendthrift. Most of us know folks whose income was equal to and even more than the thrifty who own homes and are self-supporting. But they were spendthrifts, they lived high, they indulged in luxuries, and never had sense enough to exercise self-control, and lay up for future needs. This is often true in the same family. One may have a larger income than the other, but at the end of thirty years, have nothing, while the other has a home and competence for the future. Yet the thrifty, with less income, must pay the taxes for the education of the children of the spendthrift, and pave the roads for the auto of the latter.

2. Many are poor because they never did get enough to lay up after a simple living. Unemployment, and small income made it wholly impossible for many to do more than exist.

3. Some had hard luck—sickness, accidents, ignorance that caused misfits, calamities of all kinds, and general hardships and losses that no one can charge up against the individual. Of course, not all have ability to plan and manage.

But I want to say a word about thrift and the spendthrift. Statistics show that the last ten years the poor people of this country spent \$40,000,000,000 for luxuries that did not add a farthing to their comforts or necessities. In 1919, the country as a whole spent \$22,700,000,000 for luxuries, according to the luxury tax of the government. But the poor people alone, in ten years, spent for useless luxuries, over forty billion dollars. I know of people who had big incomes, two and three times as much as the highest paid salary in the Church of the Brethren, and a week after they lost their jobs, they were on the public for support.

The Church of the Brethren believes in the simple life, or better the spiritual life, as opposed to luxury.

Isn't it about time that we took this matter seriously, and pointed out the sin of wasting money for useless luxuries, and robbing the church of the Lord's share, and forming bad habits of worldliness?

The time may come when this nation will evolve a better system of economics than the present. But that does not change the moral law one bit. It will still be true that we should not spend our money "for that which is not bread, and our labor for that which satisfieth not." The two things involved have already been indicated. (1) We should sacrifice present pleasure for future security. We should exercise self-control, and bear our own economic burden. (2) What effect does this luxury have upon character? Babylon went down. Babylon was the center for all the wealth of her day, but her luxury destroyed the fibre of her manhood and she went down to oblivion. Rome was the Babylon of a later day, and Rome went down. Only the power of Christianity enabled her to revive and have a future day. No nation has ever yet been able to endure luxury. It is the self-indulgence, the materialism, the sensuousness, and eventually the sensuality, of luxury that brings the Nemesis of destruction. I believe that thrift is a virtue; it has made our best people; it has helped to curb luxury; and it made people self-supporting and able to support good causes. It is a religious duty to provide for one's family and future. This does not mean that lack of faith in God that demands a purely materialistic security for all time. In fact, such hopes are often frustrated, even with the most wealthy. But thrift is opposed to self-indulgence and sensuous living. It has the self-respect that does not impose unnecessarily upon others for support. The best people of all communities have been the thrifty. They are the supporters of the church. The spendthrift is too poor and too selfish to support the church.

I meet people constantly who are handicapped with heavy school debts. When I ask the amount, I am often amazed that any student, brought up in the Church of the Brethren, should have \$2,500 or \$3,000 college debt. This is not necessary. It shows extravagance. One has no right to saddle a debt like that upon his future, and expect his wife (or husband) to be handicapped for years to pay off such a heavy debt—due to extravagance and lack of thrift.

If the poor people of this country had the \$40,000,000,000 which they spent for worthless luxuries, they could change this depression into prosperity; and if they even now would practice thrift, and not indulge in useless foibles and sensuous delights, thousands of them would be physically healthier, morally better and socially finer citizens. Honest thrift is a virtue that belongs to the simple life of self-control, it means sacrifice of present, useless, harmful pleasures, for future welfare.

D. W. K.



---



---

## THE GENERAL FORUM

---



---

**Prayer on a City Street**

BY JOSEPH VAN DYKE

Provider, Father, Host:  
 If you are good,  
 Grant what I need the most—  
 A plate of food.

I have not sued for wine,  
 Nor prayed for meat.  
 I only ask to have  
 Some crumbs to eat.

Provider, Father, Host:  
 If you are good,  
 Grant what I need to live—  
 Food . . . food . . .

*Burt, Mich.***What Shall We Do About Money?**

BY IRA H. FRANTZ

I

I HAVE just reread the Winona Conference resolutions in which this paragraph occurs: "If possible we would encourage such a change in our economic system as would make money a medium of exchange rather than a means of amassing great fortunes through a profit system." The next paragraph calls for a study of the New Testament "to catch the spirit and teaching of Jesus" and for "courageous teaching" and "courageous action." I wish I could believe that all our people appreciate the significance of this resolution as fully as those who framed it did.

The purpose of the present article is to call attention to the courage that will be needed to teach "the truth of the New Testament as we find it" and the courageous action that will be needed to make "such a change in our economic system" as will be needed to carry out these teachings.

The time has come when we dare not any longer dodge the evident meaning of New Testament teachings about money. We have dodged it in the past. "Lay not up for yourselves treasures upon earth, . . . for where your treasure is there will your heart be also." But I do not count money "treasure." How subtly the enemy keeps me in ignorance of where my treasures and my heart really are! "Ye can not serve God and mammon." And I make myself believe I serve God through mammon. "Be not anxious for your life, take no thought for the morrow." Impractical! Therefore, Jesus could not have meant what he said so plainly. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." But I console myself on this point in the fact that with God all things are possible.

Is the drunkard or the adulterer entitled to the same consolation? "Go, sell that thou hast and give to the poor." How glad I am that Jesus said that to the rich young ruler and not to me! "No . . . covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and God." But of course I do not covet any man's silver or gold. I only try to get it as a matter of business. "The love of money is the root of all evil." But I do not *love* money; I desire it merely for the security, the prestige and the power it gives me.

Thus have we evaded the teachings of the New Testament. And the Levitical laws forbidding usury and establishing the year of jubilee, how fortunate that these are in the Old Testament instead of the New! However much emphasis we may put on other Old Testament teachings, we certainly avoid these. How we distinguish between usury and interest! Has anyone had the courage to suggest a Levitical "year of jubilee" to relieve the plight of the debt-burdened farmers? The New Testament teaching is all against the accumulation of wealth. I think I am safe in saying that not one passage can be found which encourages it. But what is the chief business of men today, both within and without the church? It is making a living. That includes providing for a "rainy day." That means acquiring wealth. Thus easily do we fall into the snare.

"And the Pharisees, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts."

Jesus placed human rights above property rights. To deny this is to deny the very fundamental of his ethical teachings. Jesus renounced for himself all ownership of property. Without any hesitation he told one rich man to give away all he had. Did that require courage? Do you see why our resolutions recognize the need of courage to face and teach the truth as Jesus taught it and to act upon that truth ourselves?

But the resolutions also suggest the possibility of a needed change in our economic system to make it accord with the truth as we find it in the New Testament. Next week I should like to ask whether any change is needed.

*North Manchester, Ind.***White Domination**

BY CHARLES E. ZUNKEL

ONE of the popular notions that is cursing our world is often called "The Nordic Myth." It is the idea of Nordic or white superiority. Racial feeling is old; it



may be found among the Hebrews. But this notion of white superiority and the fears of mongrelization is of rather recent origin. The attempt to support it by the dogmas of science is very recent.

Edward A. Steiner in his book, *The Making of a Great Race*, says that this idea was first formulated by Gobineau, a French diplomat, in the middle of the nineteenth century. It was done in his work, *The Inequality of Human Races*. Richard Wagner introduced the theory to the Germans through his matchless operas. Houston Chamberlain, an apostate Englishman, used Gobineau's theory for his work, *The Foundations of the Nineteenth Century*, spreading the theory among the German people. In the United States, Madison Grant's book, *The Passing of a Great Race*, made the fear popular at the close of the Great War. Then Lothrop Stoddard aided him in his work, *The Rising Tide of Color*. Thus the myth arose.

Unfortunately, however, the greatest scientists failed to agree on the question. They have, however, opposed these notions. Humboldt said: "There are more teachable, more highly developed, more spiritualized races; but no nobler races." Virchow, Ranke, and von Lushan, German scientists, agree with Humboldt. Wilhelm Wundt, the German psychologist, said: "If there is anything upon which all psychologists agree, it is the fact that all elements of human imagination, all the emotions which influence the imagination, are the same among all people, of all countries and zones."

One of the trends that has come out of this tendency of the whites to declare and attempt to demonstrate themselves superior has been an economic exploitation of the colored peoples of the world. The peoples of the world are so divided that about two-fifths are white and three-fifths are colored. Yet, the whites control and possess nine-tenths of the world's wealth and resources. This means that the three-fifths who are colored can have but one-tenth of their resources. It is little wonder that the colored peoples of the world have grown restive under this yoke of oppression. The situation in the Orient today illustrates the nature of this oppression and its consequent reaction. India has been restive, seeking its own freedom from the domination of Britain, a domination which has been fostered at least in part because of economic gain therefrom.

The western world, particularly the United States, has pretended to be severely shocked by the aggression of Japan in Manchuria. It has been a shocking episode. Yet, beneath the surface lie facts which our war lords and capitalists have not wanted to be played up. Japan is in desperate need of an outlet for her population. Manchuria, she realized, would probably be seized by the white man, if she did not enter it herself. This land provided an outlet for her population and

also certain economic gain. Therefore, she has been the aggressor, just as the western nations frequently have been in the past.

It may be worthy of remembrance that the United States has a blot upon its early history that is certainly nothing of which to be proud. When the early settlers came to this new continent, they found here other inhabitants, red men. The newcomers, seeking freedom themselves, took possession of the land, used its rich resources, mined its silver and gold, consumed its oil, and pushed the natives back. Finally, out of shame, they gave them small reservations on which to spend their days.

The treatment of the colored peoples has been shameful. White interests have penetrated nearly every corner of the habitable earth and have seized its resources by sheer force or by sharp dealing. Shall not Christians pause and ponder? Is this in keeping with him who said to his disciples, "Ye know that the rulers of Gentiles lord it over them. . . . Not so shall it be among you: but whosoever would become great among you shall be your minister"?

Danville, Ohio.

## "Slow Death?"

BY KERMIT EBY

ST. JOHN'S CHURCH was built in 1926, at a cost of one hundred and forty thousand dollars. The church plant contains an auditorium for the Sunday morning worship service, a small chapel for smaller groups, a large dining room and a fully equipped kitchen, a gymnasium and stage, several comfortable reception rooms, numerous classrooms, and a study for the rector. Nothing, that capable architects consider necessary in a well-equipped church plant is lacking.

Incidentally, there is a forty-thousand dollar mortgage still unpaid!

Last Sunday eighty-seven people took communion. Most of the eighty-seven were above middle age. According to the rector only ten or twelve of the communicants actively support the church. The Conference has kept the church from being forced into bankruptcy.

The members of St. John's belong to one of the most aristocratic, wealthy and conservative denominations. They are distinctly upper middle class. In 1926, when the church was built, the community surrounding the church was also upper middle class. Since then the community has deteriorated into a working class community of industrial workers and clerks. A few of the old families still remain, scattered here and there.

The young people of the church, about eleven in number, are conscious that something is wrong. A few realize that they are witnesses to a slow but certain



death. During a pleasant evening together we discussed the problem over our teacups. Mutually, we agreed that the church must become vital in the community, that Christ's teachings were more radical in their social implications than those of Marx, that efforts should be made to open the church for the boys and young people of the community every night in the week, that classes should be conducted dealing with the vital economic and moral problems of the youth of today. Finally we agreed that all that was needed was people willing to lead.

The rector knew all this. However, he said: "We must go slow! Who would support us if we affiliated with the workers?" They all agreed to go slow, over their teacups.

I did not need to tell them that death was the end. They knew it as well as I.

Twelve people spent a pleasant evening around the table drinking tea. Outside gangs of boys were playing in the street.

I wonder, are teacups symbolic?

*Ann Arbor, Mich.*

## Parable of the Barnacles

BY HOWARD H. KEIM, JR.

SEVERAL million years ago there was a pretty little fish swimming around among his fellows and enjoying his aquatic world. Then a day of discouragement came. Perhaps the little fellow reflected upon the superior beauty or larger size or greater speed of other fish. Maybe he said to himself: "Woe is me for I dwell in the midst of an ocean of fish who are bigger and faster and smarter and more lovely than I." So he swam over and attached himself to a big rock. By and by some particles of food were carried along by the tidal current and the little pouter only had to open his mouth and take them in. This was an easy life. He advised his progeny to follow suit, which they did, gradually developing tentacles or antennae to help draw in the food particles as they approached. But something else happened as the milleniums passed. Gradually these little fish lost their eyes, their fins, their tails, their pretty markings, and developed a drab crusty shell to protect them from dangers which they could no longer see and from which they could no longer swim away.

The world has barnacles and barnacles. Some are attached to the hull of our social structure. They have become all mouth, all intake. Their hundreds of little tentacles reach out into society to draw in whatever juicy morsel can be found—here a loaf of bread from a hungry child, there a wage cut from laborers whose families are already on the verge of starvation, yonder a few acres of land from a distressed son of the soil. Their appetite is always ravenous and their capacity

seemingly limited only by the available supply. The prophet of Tekoa was acquainted with this fraternity with the big intake, who "sold the righteous for silver and the needy for a pair of shoes; they that pant after the dust of the earth on the head of the poor, and turn aside the meek" (Amos 2: 6, 7).

Other barnacles are attached to our noble ship of state. These always try to hide their pernicious tentacles from view of the public by continuously stirring up the mud stream of hundred percentism. Or under cover of that verdant growth of seaweed known as patriotism, they pull in luscious government contracts yielding exorbitant profits. Every morsel of goodwill and international friendship cast by brave hearts upon the troubled waters is drawn in, if possible, while shouts of "red" or "communist" are hurled at the statesman or senator or president whose unselfishness has threatened to reduce the barnacles' intake.

Even on the hulk of the ship of Zion may be found some of these barnaclelike attachments with their overdeveloped intake and their dwarfed and stunted capacities to give. We can see their tentacles reaching out and drawing in all the blessings which God, Christ and the church have to offer and hoarding them for purely selfish purposes. Church attendance is a business proposition which yields clients, prospects, customers, social prestige or respectability. The appeals of missions, Christian education, preaching of the gospel, social service and community betterment have little effect on the owners of these tentacles.

Shipowners seek fresh water harbors where the barnacles lose their hold and drop off. The only Christian solution of the barnacle problem is to get them into the fresh water harbor of Christ Jesus. When the power of his personality touches their lives as it should, they will no longer be barnacles but the creatures which the Creator intended them to be, having intakes which grow only in proportion to their growing capacity to give.

*Huntington, Ind.*

## Principles and Methods

BY E. H. EBY

WHILE there is a close relation between principles and methods, it is often hazardous to confuse them. When a method comes to stand for the principle it is meant to express, there is swift decline into dogmatism and formality. It is a great help to right thinking and living to make a clear distinction between principles and their methods of expression or demonstration. Principles are eternal and unchanging. Methods adopted for the expression of the principles must and do change with advancing culture or changing conditions. The principle of the simple life is a case in



point. Throughout the realm of religion this is true. But no less than in the social and political realm. The Rochdale Society of Equitable Pioneers decided on several principles upon which their co-operative movement should be based. Then they adopted certain methods by which these principles should find expression.

*Universality.* They conceived of their movement as one for all mankind, in all countries the world over. Their hearts grew warm as they envisaged the economic and social freedom that would come to men and women and children wherever their way of living would be adopted; that is, friendly co-operation for mutual good. They were truly pioneers of a new social order. The *method* they adopted to demonstrate this principle was *open membership*. There was to be no discrimination as to race, creed or party. This is still an active method in the movement.

*Democracy.* They wanted a society in which equality of opportunity could be demonstrated. The *method* they adopted was *one man one vote*, frequent meetings of members and frequent election of officers. In the control of policies all had equal power. Women got the right to vote in Rochdale long before this right was granted to them by the political powers. Capital shares of stock counted for nothing in a members' meeting. Only one vote was given to each member.

*Equity*, fair-mindedness, justice was a principle they wanted to demonstrate. Several *methods* were available here and they adopted them. *First*, best quality of goods and just weights and measures. The store and the goods were theirs, why should they cheat themselves? *Second*, patronage dividends, or surplus earnings (called profits in the capitalist world) were divided out to the patrons of the store on the basis of amounts purchased. Goods were sold at retail market prices, thus avoiding price wars. This method (returning of patronage dividends to members), is the key to the success of the Rochdale movement. It was the discovery of Charles Howarth, a poor weaver of Rochdale. For that discovery, and his faithful service in the early years of the Rochdale co-operative, his name is immortal. It takes the consumers' co-operative enterprise out of the capitalist class where dividends are awarded on the basis of capital shares. It gives the poor man with a large family (and correspondingly large purchases) the advantage of a larger purchasing power, and so an upward trend in his standard of living. The more one buys the larger become his dividends and hence his buying power. It is almost true that in this way one can "buy himself rich." As an example, I heard one of the directors of the Scottish Co-operative Wholesale House say that he sent his two sons through college on the patronage dividends returned to his family on their purchases in the co-op stores. *Third*, limited interest on capital shares. This

prevents speculation in capital shares. Minimum interest on shares and maximum patronage dividends and cash dealing—these constitute the triple bulwark of safety and success.

*Economy.* Prior to the Rochdale beginning in 1844 co-operative endeavors went to the wall on the blunder of extending credit. The Rochdale group determined to avoid these dangerous shoals. Giving of credit to members works a hardship on the society, tying up operating funds, and on the members who pay cash as it tends to raise retail prices on all to make up for bad accounts. The *method* of carrying out this principle was to extend credit to none, and to pay cash for everything purchased wholesale. This principle and method saved the day for the Rochdale store.

*Publicity.* Where there is the darkness of secrecy, dishonesty and graft and corruption lurk. The Rochdale pioneers wanted honesty, sincerity and justice. They secured these by the *method* of open books for the inspection of all, frequent auditing and reporting to the members. It worked and is working. I heard the three men from co-operative Scotland testify that they have little trouble by way of dishonest practices of employees.

*Liberty.* The poor weavers of Rochdale loved liberty as much as anyone else in all the world. They had been wage slaves and bond servants of a heartless profit-taking system. They wanted to be *free*. The *method* open to them was to establish optional membership. Every member was free to come in and go out of the society. There was no coercion, no compulsion.

*Mutuality.* "Each for all and all for each." The greatest good to the greatest number.

These *principles* are abiding—as urgent today as then. The *methods* by which they demonstrated these principles have not been outgrown. They have never failed to give expression to the principles on which they were based. They have given the world one of the finest demonstrations of the principle of brotherhood in history. They have wrought economic, social and spiritual freedom. Through more than ninety years of successful experience these methods have shown their ability to demonstrate principles as much needed today as then. They generate the spirit of self-help. The Rochdale consumers were "their own merchants and manufacturers." For they admitted of production for use. Immense factories have been built, and a complete system of co-operative production and distribution developed. Despair of the early days has given way to hope, poverty to prosperity, dejection to joy and discord to peace. The principles of the Rochdale system we need today. Let us also use their methods so long as they continue to serve in the future as in the past.

*Summerfield, Kans.*



---



---

## OUR MISSION WORK

---



---

### Forward With Christ

WHEN Jesus said, "We must work the works of him that sent me" (John 9: 4), he did not measure his work ahead in terms of money. Neither can we today measure the sin and need of the world in terms of dollars. We can estimate what it costs per missionary and to maintain schools and hospitals on our fields. We can make an exact statement of what all fields cost last year. To this we can add the cost of work done by General Boards serving the church in America. The total then is last year's achievement. But for this year does not Christ summon us to a more sacrificial and far-reaching service?

### Turn Some Fresh Furrows

Do not our inner promptings tell us to stop this reduction process in favor of a new advance? In 1929 we cabled the mission fields to cut 15%. Each year thereafter there were fresh cuts (and how they did bleed) up until 1933. Then word was sent that the expense was not to exceed the previous year. From that date to this the fields have been warned that the mission treasury could not stand any increase in expenditures.

### Our Missionary Ranks Depleted

What has happened? Our foreign missionary force in 1926 numbered 129. Today (1936) it is 89. The number has been reduced by forty. The so-called threat to call missionaries home was no bluff—they are now home. Ten years ago, and less, there was in the home church an aspiring company of young people throbbing with expectation of serving Christ on mission fields. Today scarcely any full-fledged foreign missionary volunteers are to be found. Now it is a real task to find one young man of experience, training, health, consecration and loving personality whose wife or intended wife possesses similar qualifications and to find both of them willing to stake their lives in Christ's

service wherever that may lead. We are paralyzed by *reductionitis* and *status quo*. Our missionaries are increasing in age. Deaths and permanent furloughs are reducing our number at the rate of four per year. In 1935 we sent no new ones. The year before only two.

Will not some student volunteers, aflame with Christ and with the abandon of youth, again form a haystack prayer group and storm our passive church councils with the demand to go out in missionary endeavor?

We ought to be establishing some new mission stations. This will mean not the status quo but an increase in workers. Conference has been annually authorizing a budget calling for \$275,000. But we have been giving around \$200,000. Just because we have been getting on after a fashion is no reason for keeping on the flat depression plain. Is there not enough life in us to climb some new hilltops and conquer some new land for Christ's sake?

### Man Still Needs Regeneration

Even with all the new philosophies and changed ideas the redeemed members of our church will be anxious to see souls born again. We can not save society unless we save individuals. That is the purpose of our mission work—to take the good news and to see the regeneration of human beings wherever they know not Christ. Remember that the Church of the Brethren has great unevangelized territory on our fields in Africa, China and India. We have been assigned territories comparable in population to the entire state of Indiana. No other denomination has missionaries in our three fields. What an assignment!

### Revival Needed in America

There are scores of dead congregations. Scores more are dying. Whole districts are threatened. But helpful supervision with fervent evangelism is restoring




---

### Whose Move Is Next?

---

The figures here represent our 129 missionaries in 1926; the 40 to the left were withdrawn in the past ten years. Our church ought to rebuild its personnel on the mission field. Who will make the next move—the Mission Board, the congregations, or youth aflame with Christ pressing us into increased missionary endeavor?

---



some of these. We are in urgent need of an increase of this type of home mission work.

Revival is needed in all of our congregations and it will come as we stir ourselves in behalf of the lost. To carry on the work of the church aright we need to give the \$275,000 as outlined by Conference. Do we have the love, the concern, yes, the Good News in our own hearts so that we are willing to pay the cost to share it with others?

#### **O Church Awake—Arise—Go Forward!**

Souls need saving today just as much as ever. The newborn congregations on mission fields are growing in number and strength but they are not able to evangelize the million on each of our fields for which we alone are responsible. If we don't send new workers our missions will dry up and with them the home church.

#### **GENERAL MISSION BOARD**

ELGIN, ILLINOIS

#### **What to Pray For**

*Week of May 2-9*

BY LAURA MOYER

IN the heart of an Italian settlement of Brooklyn, can be seen a gray building with a cross towering toward the heavens. This beacon light is called the Italian Church of the Brethren. Praise God for its erection and for those who maintain its support. Heaven alone can reveal the good it has done in these few years of its existence.

The work is being carried on by Brother and Sister Giovanni Allegri and the writer. We covet the prayers of the brothers and sisters of the entire brotherhood as we labor here day by day. The task is by no means an easy one; it is one of continuous labor, or "precept upon precept, line upon line, here a little and there a little."

The work has progressed and grown nicely under the leadership of Bro. Allegri. He is a very conscientious worker, and through his love for his own people and for his Master, souls are being brought from darkness into the marvelous light of the Lord Jesus. Bro. Allegri has had a recent operation on his eye. Pray that it will be entirely healed, so that he may continue to lead his flock into green pastures.

Pray for the women's class which meets every Friday under the leadership of Sister Allegri. Many of the women can not read, and so they need special instruction and guidance. Pray for Sister Allegri's health so she may continue in this work.

Pray for the young people's society, which meets every Tuesday night. Pray that some of the young people, who have not as yet made a full surrender, may soon be willing to lay all on the altar. Then pray that

the lambs of the fold may be fed in order that they may grow spiritually.

Pray for the children's meetings which meet three days a week. It is a great privilege to serve the Master in the capacity of teaching them. Pray that special wisdom and guidance may be given to enlighten these little ones the Savior came to save.

Pray that the Lord may use the three workers of this mission in a still more effectual way in the future than has been possible in the past. This request is made in order that this little Italian mission may be a beacon light pointing men and women to the Christ, the Savior of men.

Remember the Men's, Women's and Young People's work throughout the brotherhood.

Brooklyn, N. Y.

#### **Developing a Missionary Minded Church**

The following is from a letter by Bro. Roy G. Engle of Clayton, Ohio, to the General Mission Board. It will give you some interesting light on mission giving in the local church.—Ed.

I WISH to take this opportunity of thanking you for the letter and missionary giving statement recently sent. Your question was concerning how we do it at Happy Corner. Many who would inquire of the situation here would say, "You have no pastor and can easily give large amounts for missions." That is true, but I know that to get at the real issue there are a lot of really converted and consecrated members here who have caught the vision of the needs in the missionary cause and have experienced the joy in Christian, sacrificial giving.

Incidentally, permit me to say that our church does contribute approximately \$200 a year to the support of her ministers, four of us. Our missionary giving has been regular, practically every first and third Sundays of the month for years for missions. That practice has grounded itself into the church life fairly well. Then, too, our membership has gradually increased during the last eight years from 90 to over 175 at the present time.

I may say also that our giving at Happy Corner, as I have studied it, has been done, not for publicity sake, but with the sincere purpose of honoring God with our substance. If I mistake not, that is one of the means by which men may really know that these are really converted. I haven't much for those who depend upon church suppers, etc., as means of raising funds for the local church budget in order to have more finances to give toward missions. It's a mighty poor alibi. These church suppers have been carried to extremes even in the Church of the Brethren. That may not sound popular but I can not help it.

Bro. Harlan Brooks went from this church a number of years ago as a missionary to India. That challenge to our church has also been very much worth while. Such a challenge is good for any church, is it not?



## News From the Field

### CHINA

Ping Ting

BY MARTHA PARKER

#### Country Work

A letter from Bro. Ikenberry at Tung Yu, dated Feb. 16, says: "The classwork is going fairly well. We have quite a crowd of curious folks at the evening meetings. I am doing a lot of medical work here. I have cared for a badly cut arm, ulcers, boils, eyes that are sore, a baby badly burned, and even went to see a woman with a tumor on her back! She seems to have tuberculosis; first she had it in her neck glands, and now in her back."

Bro. Ikenberry came in a few days after this letter arrived to do some mission business and to get "cleaned up and warm." The country work this time of year is not easy by any means. The workers must dress to keep warm when inside the Chinese houses, as well as outside, for the mud floors are cold, even if they have heat in the room. Bro. Ikenberry says: "You understand why the Chinese do not bathe the whole winter long, if you once take a bath in one of their houses in cold weather."

#### Hospital

We had been turning women patients away for lack of room, but now we have reopened the other half of our women's hospital. The Chinese doctor had been living in those rooms, but has moved and the rooms have been fixed up for hospital use again. Now we have the women's hospital divided into two departments, the surgical and medical cases are in one wing, and the obstetrical patients are all on the other side. I am sure we can do much more efficient work now. And we certainly need to do our best in caring for our obstetrical cases, as they are a high percentage of our cases here. We are not only training our own students to care for these patients, but Dr. McClure of Hwaiking, Honan, is sending us one of his women nurses, Miss Shih, to take a six months' course in obstetrical nursing. Their hospital has very little obstetrical work, and we think this is a good chance to further the co-operation between the hospitals and missions in China.

We expect to start our first class in obstetrical nursing next week. I am to help in giving the demonstrations and in the ward teaching, but must have a Chinese graduate nurse to do most of the teaching for my language is not yet to the place where I can teach a class of nurses in Chinese. How we do wish we were not held back by language difficulties! We are also taking in a new class of students, so beside supervising the ward work and teaching the present students advanced medical nursing, Miss Wertz will also have the new students to teach and to get started in their ward work. She also has an English class for the nurses.

Mr. Li, a patient from Kao Lao, has been telling the patient in the bed beside him the story of the life of Christ, and has been reading to him from the New Testament, for the other man can not read and has never heard of Jesus. Mr. Li has learned to read in one of our thousand character classes and has learned the Jesus way through our country workers. This is a typical case. First they are reached by our country workers, and hear of our hospital where they come for treatment. Here they teach others of our Christ. The opposite is also true; they first hear the message in the hospital and go back and co-operate with our country workers in their own villages.

#### Schools

The enrollment for our boys' and girls' schools is 273 this term. In a speaking contest for all the schools here in Ping Ting our students won eleven of the twenty prizes. Miss Metzger reports that the special Bible classes which are voluntary, and which must be held out of school hours because of government regulations, have a one hundred per cent attendance, and the interest shown was never better than now. There is splendid co-operation among the teachers.

## Women Under the Southern Cross

### PROGRAM VI

**Chapter 6**—Daybreak and Destiny.

**Worship Theme**—Receiving the Light.

"If we walk in the light, as he is in the light, we have fellowship one with the other and the blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1: 7).

**Hymn**—When We Walk With the Lord.

**Scripture**—1 John 2: 7-11.

**Prayer**—For the evangelization of South America, pray that Christ may become the Light of all people both in the north and the south.

**Hymn**—Fling Out the Banner.

**Reading**—"Christ of the Andes," by Edwin Markham.

### Chapter Outline

Christian friendship means sharing, service and sacrifice. This chapter may be developed as a panel discussion.

1. Women and civilization, pages 156-166.  
Feminine renaissance.  
Women and international peace.  
Christ of the Andes.  
Peru-Chile controversy.  
Goodwill institutions.
2. Roman Catholic churches in South America.  
Women's debt to the church.  
Unmet needs.
3. Protestant objectives, page 172.  
Two kinds of missions.
4. Women and the Protestant movement, pages 172-178.  
Hindrances.  
Pastors' wives.  
Rosa Ports.
5. Are missionaries wanted in South America? pages 179-181.  
Attitudes of nationals.  
Leadership training.
6. Present the challenge of the two Americas, pages 182-187.  
Inheritance.  
Opportunity.  
Fellowship.  
Faith and Future.

Use prayer on page 188.

Those having access to the November, 1934, Missionary Review of the World may use "The Story of the Mexican Colonel" in connection with this lesson.

The leader should give all women of the group an opportunity to tell what the study of this book has meant to them.

Has your conception of the country and the people been changed?

With the thought of that other America under the Southern Cross, close by singing "America, the Beautiful."



## HERSHEY CONFERENCE PROGRAM

### Thinking Through the Hershey Conference Program

BY H. SPENSER MINNICH

Secretary Conference Program Committee

THE Program Committee invites you to think with us through the 1936 Program. Every committee building a Conference Program strives to achieve certain attainments. If the people enter into the hopes of the program planners much more can be gotten from attending Conference.

Annual Conference is a time to hear reports of what has been and is to be done. It is an occasion for learning facts and for getting inspiration. Meeting friends and fellow workers for Christ is a very important factor in our Conferences.

As you read through the program we call your attention to a number of items:

The Boards of the church are taking advantage of the opportunity and holding meetings at Hershey, thus saving traveling expenses which separate meetings would entail. Also much vital business for the Conference will be handled in these meetings.

Sectional conferences on Wednesday and Thursday provide church workers opportunity for discussions as to ways and means of doing church work. These sectional conferences provide opportunity to ask questions and get what the more formal programs later can not give.

The Thursday evening program is intended to help us consider how we may get the most from the Conference. The Friday morning session deals with spiritual discipline while the afternoon treats adult education.

The Friday and Saturday morning sessions offer sermons on vital subjects. Worship is important in these hours. Each morning at 6:30 Bro. A. C. Wieand leads in the Morning Watch. This occasion should provide a spiritual zest similar to what our young people get in morning watch at summer camps.

Saturday morning is given over largely to two great moral causes, temperance and peace. The afternoon is an attempt to glimpse the needs of our world. Again in the evening we attempt to see the situation and discover the responsibility of the church.

The attendance on Sunday will warrant two simultaneous meetings. The morning sermon subjects are the same and the services will be quite similar. The afternoon should be a great occasion. Realizing the older generation has much to contribute to the present active church workers, the meeting is arranged to have a challenge and a response. All members seventy years and older will be accorded seats on the platforms in the two

simultaneous meetings. The committee desires to see our older members honored and made to realize what their faithful years of service have meant. We hope you will make special efforts to bring older members to this session.

The young people will be given consideration in the Sunday evening meeting. Young people from sister denominations will be invited to speak messages giving the faith and spiritual convictions they hold in their respective church bodies. Anticipating the Convention Hall will not hold all who will come, two simultaneous meetings are arranged. We suggest you give wide announcement to these evening meetings. All young people within driving distance will surely find it profitable to be there.

The Missionary Convocation on Monday will be a great occasion as it has in the past. At least two missionaries will be appointed for service abroad. The offerings from the churches will be received.

The Committee seeks to provide a program to meet the spiritual needs of the largest number of our members. There will be much less use of the dramatic method and musical instruments than in some years. Much attention is given to worship periods and Bible hours. Subjects chosen for consideration cover vital issues of our day. The speakers are selected from many parts of the brotherhood—pastors, college teachers, laymen, young people and women. The committee realizing that our Conference could be enriched by hearing more of our good women speakers, has assigned a number of them responsibilities on the program.

Believing that some one person should direct the program and see that all necessities are provided for the various sessions, Bro. A. C. Baugher from Elizabethtown was selected for this important task.

Your committee desires to make the Conference Program what it ought to be. Doubtless while at Hershey you will think of improvement that should be made in the next year's program. If so, please put your suggestions in writing and hand to some member of the committee. We are grateful to all who made suggestions during the past year.

#### Committee:

H. L. Hartsough, Chairman  
H. Spenser Minnich, Secretary  
M. R. Zigler  
W. W. Peters  
D. W. Kurtz, Conference Moderator  
J. E. Miller, Conference Secretary



**General Conference Program****Hershey, Pa., June 10-17, 1936**

Being the 138th Annual Meeting of the Church of the Brethren

Conference Director, A. C. Baugher

General Exhibits in Convention Hall

**STANDING COMMITTEE**

First Meeting, 1 P. M., Wednesday, June 10, Second Floor Community Building.

**BOARD MEETINGS**

(In Community Building, Second Floor, Unless Otherwise Indicated)

Board of Christian Education—June 8, 7:00 P. M.

General Mission Board—June 9, 9:00 A. M.

General Ministerial Board—June 9, 12 Noon.

General Ministerial Board and Board of Christian Education—June 9, 2:00 P. M.

General Mission Board and General Ministerial Board—June 9, 7:00 P. M.

Council of Boards—June 10, 8:00 A. M.

General Education Board—June 13, 1:30 P. M., Library Reference Room, Community Building.

Electors Bethany Seminary—Luncheon Meeting, June 15, 5:00 P. M.

Women's Work Council—June 10, 7:00 P. M.

Men's Work Council and Group Meetings, June 12, 2:00 P. M., June 13, 5:00 P. M., June 14, 5:00 P. M.

**SECTIONAL CONFERENCES**Wednesday, Continuing Until Close of Thursday Afternoon  
June 10 and 11**Wednesday Afternoon****1. Building the Church.** D. D. Funderburg, presiding. Community Building. (For General and District Board Members, Ministers, Church and Church School Officers, and all others interested in the administrative work of the church.)

2:00- 2:15 Worship, A. P. Wenger.

2:15- 2:45 **The Ministry and Home Missions**, M. R. Zigler.2:45- 3:15 **Christian Education**, C. S. Ikenberry.3:15- 5:00 **A Forward Look in District Administration**, M. Clyde Horst.**2. Young People**—Community Building.

2:00- 3:00 Entire Group.

3:00- 5:00 Work Groups:

Recreation—

Peace—

Economics—

Home—

Church—

Group Makers—

Planning for Next Year—

Intermediate Leaders, Raymond R. Peters.

**Wednesday Evening****1. Building the Church.** F. S. Carper, presiding. Community Building.6:30- 7:30 **Building the Church Through Architecture** (illustrated lecture), Dr. E. M. Conover, Director of Interdenominational Bureau of Architecture.7:30- 9:00 **Building the Church Through Evangelism.**

Worship, John R. Snyder.

**Evangelism for Today**—An address and discussion led by Dr. Jesse M. Bader, Secretary

of the Commission of Evangelism of the Federal Council of Churches of Christ in America.

Closing Devotions, E. S. Coffman

**2. Young People**—Community Building.

6:30- 6:45 Worship—Entire Group.

6:45- 9:00 Work Groups.

**3. Workers With Children**—Community Building.

7:30—

**Thursday Morning, June 11**

7:00- 8:00 Breakfast Conference—Community Building Basement.

Presiding Officer, R. E. Mohler.

**Our Peace Action Program**, C. Ray Keim.**1. Building the Church Through Education**

C. C. Ellis, presiding—Community Building.

8:00- 9:00 **Objectives of the Church College**, Otho Winger.9:00-10:00 **College and Local Church Co-operation**, C. Ernest Davis.10:00-11:00 **The Prepared Ministry**, J. W. Lear.11:00-12:00 **Evangelism**, Dr. Jesse M. Bader.**2. Young People**—Community Building

8:00-12:00 Entire Group.

Worship—

Discussion—

8:00-12:00 **3. Children's Workers**—Community Building.**Thursday Afternoon**

H. L. Hartsough, presiding—Hershey Church of the Brethren.

1:30- 2:30 **Camping and the Future of the Church**, Edgar Rothrock.2:30- 3:30 **Rural Life and the Future of the Church**, Chas. D. Bonsack.3:30- 4:30 **Evangelism Through Co-operation**, Dr. Jesse M. Bader.**Young People**—Community Building

1:30- 3:30 Work Groups.

3:30- 4:30 Worship, Dan West.

1:30- 4:30 Women's Work, J. Quinter Miller, speaker.

5:30- 7:00 Dinner Conference. **Children of Tomorrow**—Community Building. For all leaders of children, parents and church workers.**Thursday Evening**

7:00- 9:00 Convention Hall—H. L. Hartsough, presiding.

7:00- 7:30 Hymn singing directed by George Detweiler.

7:30- 7:40 Scripture reading and prayer, B. F. Waltz.

7:40- 9:00 **The Purpose of the Conference Program**, W. W. Peters.**The Value of the Conference to the Church**, H. K. Ober.**Conference and the Mission Field**,

H. Stover Kulp.

**Friday Morning, June 12**

6:30- 7:00 Morning Watch—Led by A. C. Wieand, Community Building, small auditorium.

7:00- 8:00 Breakfast Conference—Community Building Basement.

Presiding officer, R. E. Mohler.

**Our Temperance Program**, F. D. Dove.

8:00-11:55 Convention Hall—Presiding officer, A. C. Baugher.

(Continued on Page 23)



---



---

## HOME AND FAMILY

---



---

### My Testimony

BY EFFIE HOSTETTLER

Though earth and hill oppose me,  
With all the imps combined,  
I've set my face toward heaven,  
And naught can change my mind.

I'll go where Jesus leads me,  
Be the waters e'er so deep;  
He's promised never to leave me  
And always to guide my feet.

When tempests beat around me  
And his face seems veiled from sight  
His precious arms uphold me,  
And I catch a glimpse of light.

So teach me, Lord, to trust thee,  
When the way seems long and rough,  
And keep my face toward heaven  
"Till thou shalt say, "Enough."

*Yakima, Wash.*

---

### Beware of Jealousy

BY EMMA GARY WALLACE

EVEN the very little child will sometimes show marked indications of jealousy.

Wee Dorothy was much displeased to see her mother holding tiny Rosamond, the child of her friend and one-time schoolmate. Dorothy watched her chance, and, putting out her two small hands, ran swiftly from behind, ready to push the intruding Rosamond off her mother's lap and on to the floor.

"Girl go home!" she burst out angrily at the same time.

It was clear that Dorothy was jealous of the attention her mother was giving the small visitor.

Knowing that Dorothy was of a jealous disposition, it would have been wiser for her mother to have put her arm around her child, looking at her lovingly and saying at the same time:

"Isn't it lovely to have darling Rosamond come to see us! She is such a nice baby. You and I will try to make her happy for the little while she is with us."

This would have assured Dorothy that her own place had not been usurped by another, but that she and her mother ought to be happy to do what they could for the small guest.

In another case, Stephen was always so put out when he saw his father or mother make something of another child that he would deliberately hunt about for something to do which would cause them distress. One time he broke a vase which he knew his mother prized. At another time, he let out the new puppy his father

had just brought home, and it wandered away and was lost.

Getting even is not a safe habit to ignore. It savors of a corroding fear, resentment, revenge and a desire for a compensating satisfaction.

Psychologists are now telling us that jealousy is a very ugly weed in the garden of life, and if not rooted up, may lead to unpleasant conditions. In most cases, the beginning of jealousy is a desire to stand well with those whose good opinion is valued; or a desire to have something which has been or is being bestowed on another.

Robert was jealous of his friend John's tricycle, so to make John uncomfortable about it, Robert lost no opportunity to belittle that tricycle. He said he had seen a good deal nicer one—that it wasn't anywhere near as good a tricycle as his father was going to get him—that it was a cheap thing and wouldn't last long—would probably break apart.

Poor John was bewildered and at first inclined to be dissatisfied with his nice tricycle, until his father talked to him comfortingly.

"John, daddy bought you the nicest tricycle he could find. If Robert's father gets him a nicer one, we shall be glad of that, but it will not make us dissatisfied with this nice tricycle of yours. Anyway, it isn't kindly or polite of Robert to keep running down your tricycle and trying to make you dissatisfied with it, and you are a foolish boy if you let him get away with anything like that. Remember he has no tricycle at all. Next time he asks you to borrow it to ride on, just say casually, 'As long as you think it is such a poor tricycle, you better let it alone and wait until you get the nice one you say you are going to have. If this should break apart as you say it will, you might get hurt.' But if he is nice about it and asks you in a pleasant way to let him take it—by all means do so."

When we come to analyze the jealousy of a little child, we are rather certain to find that back somewhere is a distressing fear. A fear that mother's love is going to be given to the new baby, or that some other child is getting more attention, or being made more of, or better dressed than the jealous one.

The very fact that the child is jealous shows several things. First, it is observant. Second, it is self-centered. Third, it is inclined to dwell upon what it considers its wrongs, instead of rising bravely to the occasion.

A little child will not reason this all out, but the reactions are none the less real. So the first stage of jeal-



busy is a measure of resentment of some kind, plainly shown in manner or expression.

If the fault is not dealt with in a prompt and satisfactory manner, the second stage will soon be reached, or where the child takes it upon himself (as he sees it) to correct the situation. He may attempt to correct it by compensating to himself in some way.

Alice was jealous of her cousin Helen, so every time Helen came and was made a good deal of by the family, Alice would take occasion to go up into the storeroom as soon as she could. Here her mother had a paper bag of cherries dried in sugar, and Alice felt that she evened things up by helping herself to a good big handful of cherries which she would eat surreptitiously.

Philip was jealous of his much handsomer brother Charles, so he yielded when alone to a bad sex habit from which he derived a measure of emotional satisfaction.

Many times jealous children will compensate in such ways as have been indicated. This is a danger not to be overlooked.

Another reaction is the likelihood of certain types of children drawing into themselves and of acquiring an attitude of suspicion and even hostility toward those around them. This will usually militate against a happy and successful life, the development of a winning personality, and a straightforward, foursquare character.

Already we are beginning to see that jealousy is not a good thing for the child. It will not be a great while before the third stage will be entered—just how long will depend upon the extent of the fault. The jealous boy or girl will be likely to be a tattletale in order to pull down the individual of whom he is jealous by unfavorable tales and reports, as to what such a one has done and said. The purpose of pulling another down is usually to build ourselves up by way of contrast.

Teddy tells the teacher that Mary copied the answer to her sum out of the back of the book. At the same time, Teddy is very virtuous in telling how long he worked to get his just right. Even if what he says is true, his motives in giving this report are not of the best.

The third stage of jealousy is rather serious, for it is quite likely to lead quickly to the fourth stage. This is the actual planning and doing of things to get even or to have the satisfaction of revenge. When we enter the fourth stage of revenge, we get into what may well be described as a criminallike mood.

The boy who trips his companion must realize that he is likely to hurt him. The girl who arranges matters

so that her friend's essay does not get in at the specified time, shows a willingness to go as far as she dares to gratify her jealous spirit.

In fact, those who have made a study of the subject, tell us that jealousy is an important beginning-cause of many violent deeds, and leads to emotional instability which not infrequently expresses itself in emotional and mental disturbances.

In order to correct the early fault of jealousy, seek the cause. Older people should not yield to the temptation to tease a child to see it fly into a tantrum. In place of creating fear in the child's mind, take pains to establish confidence in the affection and understanding. Make it a point to encourage a line of conduct which will give happiness and satisfaction because of the kindly attitude and helpful spirit shown toward the one who has aroused jealousy.

In fact, by the proper handling of this rather natural characteristic, an ugly weed may be rooted out and a fine plant grown which will bear the blossoms of justice, sympathy, understanding and kindness.

*Auburn, N. Y.*

## God Is Not Mocked

BY D. CLINTON STROUP

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."—Bible.

The shades of night will soon be past,  
The light of day will come at last,  
Then all you thought and all you do,  
All will be there to look at you—  
"God is not mocked."

The deeds you wrote on the darker side,  
Intents of your heart which you hope to hide,  
And all you've done the whole night through  
Will then appear to look at you—  
"God is not mocked."

The sun is sure to show his face,  
The Light of truth will take his place,  
Then all you've said and all you've done,  
Before your gaze will surely come—  
"God is not mocked."

You can not change the laws of fate.  
So guard your thoughts ere it's too late,  
Your chance to live will soon be past,  
And all your deeds you'll see at last—  
"God is not mocked."

"Be not deceived," the time will come,  
The work of life will soon be done,  
Your record made, you'll plan no more;  
Your chance to mend, will then be o'er—  
"God is not mocked."

*Warren, Ind.*



---



---

## KINGDOM GLEANINGS

---



---

### Calendar for Sunday, May 3

**Sunday-school Lesson**, Jesus Teaches Forgiveness, Humility and Gratitude.—Luke 17: 1-19.

**Christian Workers**, The Message of the Church.

**B. Y. P. D.**, The Churches of Our Community.

**Intermediate**, The Place of the Intermediate in the Home.

\* \* \* \*

### Gains for the Kingdom

Ten baptisms in the Sidney church, Ohio.

Five baptisms in the Haxtun church, Colo.

Four baptisms in the Sabetha church, Kans.

Four baptisms in the Meyersdale church, Pa.

One baptism in the Michigan City church, Ind.

Twenty-one baptisms in First church, Roanoke, Va.

Thirteen baptisms in First church, Philadelphia, Pa.

Five baptisms in the Shade Creek congregation, Pa.

One baptism in the Brothersvalley congregation, Pa.

Seven baptisms in the San Bernardino church, Calif.

Sixteen baptized and one reinstated in the New Enterprise church, Pa.

Eleven baptisms in the Staunton church, Va., Bro. A. Jos. Caricofe of Luray, Va., evangelist.

Seventeen baptisms in the Detroit church, Bro. Chas. O. Forror of Brethren, Mich., evangelist.

Ten baptized and three reclaimed in Covina church, Calif., Bro. A. P. Becker of Glendora, Calif., evangelist.

Eleven baptisms in Middleburg church, Fla., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Ten accessions to the Warrensburg church, Mo., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

Twenty-nine baptisms in the Walnut Grove church, Johnstown, Pa. Bro. H. K. Ober of Elizabethtown, Pa., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. D. I. Pepple** of Woodbury, Pa., May 24 in the Raven Run church, Pa.

**Bro. G. E. Yoder** of Scalp Level, Pa., May 11 in the Sipesville church, Pa.

**Bro. Nevin H. Zuck** of Lebanon, Pa., May 3-10 in Snake Spring church, Pa.

**Bro. M. J. Brougher** of Greensburg, Pa., May 11 in the Palmyra church, Pa.

**Bro. Geo. W. Landis** of Hatfield, Pa., May 10 in the Springfield church, Pa.

**Bro. Paul Daugherty** of Pleasant Dale, W. Va., June 16-28 at Clifton Mills, W. Va.

**Bro. Wilmer Petry** of Mogadore, Ohio, May 4 in the Mechanic Grove church, Pa.

**Bro. Chas. R. Oberlin** of Peru, Ind., May 24 to June 7 in the Buffalo congregation, Pa.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., May 6 at Prairie City church, Iowa.

**Bro. A. J. Beeghly** of Somerset, Pa., June 21 in the Ridge church, Shade Creek congregation, Pa.

**Bro. Jos. Clapper** of Hopewell, Pa., May 4 at New Paris church, Dunnings Creek congregation, Pa.

**Bro. Clayton H. Gehman** of Stevens, Pa., May 3 in the Monterey house, Conestoga congregation, Pa.

### Personal Mention

**Bro. Fred A. Flora** writes us that his services are now available for evangelistic meetings and Bible conference work. He may be addressed at South Bend, Ind., R. 4, Box 94.

**Middle Pennsylvania** has selected Elders I. Harvey Brumbaugh, C. C. Ellis and J. H. Clapper as Standing Committee delegates to the coming Conference. We are not informed as to alternates.

**India Missionaries** Sadie Miller and Ruth Glessner are now in the homeland. Word of their safe arrival at Seattle reached the mission offices at the Publishing House, Wednesday morning, April 22.

**The Brights of China** were at Calgary, Alberta—that far on their homeward furlough journey—when they wired the mission rooms of their hope to see the secretary last Monday in Chicago. They are no doubt now safe and happy with kindred and friends in Southern Ohio.

**Bro. W. C. Sell**, pastor of the Glade Run church of Western Pennsylvania, has been visiting nonresident members of his congregation wherever too great distance did not make this impracticable. On Mother's Day he will have a consecration service for babies and give special recognition to the aged ones.

**Editor E. G. Hoff** of our Sunday-school literature and Sister Rachel Myers, whose stimulating B. Y. P. D. page in Our Young People you should know, were at an I. C. R. E. conference in Cleveland last week. The point of special interest was the proper co-ordinating of young people's classes in the Sunday-school and their activities in their Sunday evening meetings. They found the study of this timely subject very much worth while.

---



---

### In This Number

#### Editorial—

Why Theory and Practice Differ (E. F.) .....	3
A Premier for Peace (H. A. B.) .....	3
The Virtue of Thrift (D. W. K.) .....	3
Kingdom Gleanings .....	16, 17
Daily Devotions (W. W. S.) .....	18

#### The General Forum—

Prayer on a City Street (Verse). By Joseph Van Dyke .....	5
What Shall We Do About Money?—No. 1. By Ira H. Frantz .....	5
White Dominion. By Charles E. Zunkel .....	5
"Slow Death?" By Kermit Eby .....	6
Parable of the Barnacles. By Howard H. Keim, Jr. ....	7
Principles and Methods. By E. H. Eby .....	7

#### Our Mission Work—

Forward With Christ (H. S. M.) .....	9
What to Pray For. By Laura Moyer .....	10
Developing a Missionary Minded Church .....	10
News From the Field. By Martha Parker .....	11
Women Under the Southern Cross .....	11

#### Hershey Conference Program—

Thinking Through the Hershey Conference Program. By H. Spenser Minnich .....	12
General Conference Program .....	13, 23-25

#### Home and Family—

My Testimony (Verse). By Effie Hostettler .....	14
Beware of Jealousy. By Emma Gary Wallace .....	14
God Is Not Mocked (Verse). By D. Clinton Stroup .....	15

#### The Church at Work—

Peace Work Schedule .....	2
Peace Action Program; Brethren in Sharing—Life Insurance; Suggestions for Summer Activities; What Jesus Said About Money; The Church's Duty in the Economic Distress .....	19-21



**Eastern Maryland** has selected Elders N. A. Seese and D. Howard Keiper as Standing Committee delegates to the Hershey Conference, with Elders Charles E. Resser and J. S. Noffsinger as alternates.

**Bro. L. A. Walker**, 4915 Military Ave., Omaha, Nebr., is available for evangelistic meetings this summer and fall. Churches not having meetings on account of finances are invited to write him at once.

**Bro. H. C. Early and wife** are planning to attend the Hershey Conference, "but it is by no means certain." So it may be said for many of us. As you may see elsewhere in this issue, the program committee is asking Bro. Early to have a part in the program Sunday afternoon. He says of it: "I am much interested in the special program Sunday afternoon, and I am hoping it will be a triumphant success. It ought to be. It should send us out from Hershey with a new outlook and new hopes."

**When Brother Winger** got back home from the Mission Board meeting he found out what the rest of us knew when he was here, that he was really a sick man. He went to the hospital at Bluffton, Ind., and on Saturday underwent a surgical operation. This brought some relief but he soon grew worse again and on the following Tuesday, April 21, submitted to a second operation. Since then he has been feeling much better, the sinus cavities have been draining well, and he is believed to be on the way to recovery. Let us be glad for this and continue to remember him.

\* \* \* \*

### Miscellaneous Items

**The West Wichita church**, Wichita, Kans., will celebrate the twenty-fifth anniversary of its beginning with all-day services Sunday, May 3. Former Pastor H. L. Ruthrauff, now of Hutchinson, Kans., will give the main address. Other former pastors are sending congratulations. A cordial invitation is extended to all.

**Seventieth Anniversary Program** of the Springfield church, near Coopersburg, Pa., to be held Sunday, May 10: 9:30 A. M., Sunday-school. Sermon, An Instructive Memorial.—Henry H. Moyer. 1:30 P. M., Sermon, The Three A's of God.—A. A. Price. 7:30 P. M., Sermon, Is the Bible the Word of God?—Geo. W. Landis.—Miriam K. Steely, Quakertown, Pa.

**The School of Nursing** of Bethany Hospital will have its graduation exercises Tuesday evening, May 12, at eight o'clock. The Baccalaureate service will be held at the same hour Sunday evening, May 10. The president of the seminary will speak Tuesday evening and the editor of the Messenger Sunday evening. Both programs will be given in the First church, Chicago.

**There will be a ten-hour conference** of camp directors, camp managers and other camp leaders at Hershey. If you are one of these people, plan to be there. This conference is the first of its kind, and promises much for the future. The leaders of this conference will be people who have had

long experience in this type of work. A more detailed program will be available soon. Write to the Board of Christian Education, 22 South State Street, Elgin, Ill., for further information.

\* \* \* \*

### The Conference Offering—May 24

**Now is the time for ministers**, finance boards, missionary committees and others to be planning for your offering. Ask the people to give in Christ's name, generously as he did shed his blood for our salvation.

**Some people give liberally** either because of wealth of spiritual interest or money. Observation shows that the largest gifts come from those who feel called of God to be builders of his righteousness around the world.

**There is great inspiration** in the co-operative endeavor of a thousand congregations at a given date making a gift unto God for the proclamation of his Word throughout the world. Our congregations elect delegates to our democratic body, Annual Conference, and with these delegates may be sent the offering from those who need to stay at home but attend in spirit.

\* \* \* \*

### Peace Action News

**The Huntington County churches** of Indiana held a special peace meeting on Sunday, April 26, at which time Moyne Landis, the district peace director of Middle Indiana, was asked to speak.

**New district peace directors** are O. H. Feiler, Grand Junction, Colo., for Western Colorado and Utah; George Fulk, Bethany, Ill., for Southern Illinois; J. S. Flory, Preston, Minn., for Northern Iowa, Minnesota and South Dakota; and Hilda Roberts, Hamler, Ohio, for Northwestern Ohio.

**Approximately 100 churches** have sent orders for the peace literature for the Every Member Peace Visitation of the Peace Action Program. Has your church reported the appointment of the local Peace Action Committee and has the order from your church been sent for the literature for the visitation?

**Glenn Harris**, the district peace director of Texas and Louisiana, together with his wife, will visit all the churches of their district in the interest of the Peace Action Program. Starting May 10 they will spend two or three days in each church visiting the members and giving a program at the church each evening.

**A District Peace Institute** for Southern Illinois will be held at Springfield, May 2, beginning at 10:00 A. M. Brethren C. Ray Keim, O. W. Neher and H. L. Hartsough of North Manchester, Ind., are the leaders. All leaders of the church and Sunday-school of Southern Illinois are urged to attend this important meeting, if at all possible. The young people are holding their spring rally at this time, May 1-3, and are co-operating with the institute in the afternoon program Saturday, May 2.—I. D. Heckman, Secretary Board of Administration.

**Sunday, May 3**, a peace rally will be held for Northeastern Ohio at the Hartville church. The theme for the rally, which is under the direction of the district peace director, Wilbur M. Bantz, is: "Peace Education in the Church of the Brethren." In addition to addresses by Dan West such subjects as "Position of the Church of the Brethren," "What Is Expected of the Local Committee," and "Laymen of the Church in the Peace Program," will be discussed. The district committee suggests that local Sunday-schools pay the expense of the peace committee from the local church to the district peace rally.

### Conference Business

#### Eastern Maryland

We, the Board of Christian Education, ask Annual Conference through the District Meeting of Eastern Maryland to establish a program for the training of our youth for "First Aid" or emergency service. Passed to Annual Conference.



---



---

## DAILY DEVOTIONS

---



---

BY WARREN W. SLABAUGH

### The Withdrawal

"We must work the works of him that sent me, while it is yet day"

Read Mark 7: 24

Monday

It was pressing on Jesus' consciousness that his time was short, and he must spend the last months in seclusion. He must prepare himself for the end, training his disciples definitely to carry on when he must leave them. He had not found a haven across the lake; he must seek it in a foreign land.

So he turned his back on the home country, and with the Twelve traveled far to the northwest to the Great Sea, where lay the ancient cities of Tyre and Sidon. It was no foreign mission, though his love and vision embraced all men; that must wait for the future. He hoped to find a hiding place where he might, without interruption do the things that were pressing.

*Our Master, may our lives not be aimless, but purposeful, under the leadership of thy Spirit. Amen.*

### The Syrophenician Woman

"O woman, great is thy faith. Be it done unto thee even as thou wilt"

Read Mark 7: 24-30

Tuesday

In the privacy of a house in a strange land, Jesus would have hidden himself. But it was in vain; his fame had spread even here and by chance he was recognized. The imperative need of a distracted mother did the rest. She forced her way into his presence with her plea. Jesus was not indifferent to her sorrow, but he was reluctant to work a miracle for he well knew that his hope of seclusion would be gone. But her persistence and ready wit won her case with him; he honored her faith, though he knew he must take to the road again.

*Our Father, we rejoice that thy love embraces men of every nation and rank. Amen.*

### The Return

"Himself took our infirmities, and bare our diseases"

Read Matt. 15: 29-31

Wednesday

Jesus had to leave Sidon; there was no privacy there anymore. So they passed through upper Galilee till they came to the sea, and there in the hill country he took up his abode. But it

was only for a short time; his fame followed him and they came in ever increasing numbers, bringing their sick. What a spectacle of misery, lame, blind, dumb, and maimed these needy people proved to be!

And he gave them healing, strength of body and strength of spirit. For his ministry was not mechanical; with his gifts he gave himself. We make an institution of charity, and the spirits of men are wounded though their bodies are healed, they are starved and fed in the same operation. But Jesus was able to help men in all ways at once.

*Our Master, help us to build our lives on thee, that we may have thy spirit and think thy thoughts. Give us of thy spirit of calm and hope and faith. Amen.*

### Jesus Feeds the Hungry

"I have compassion on the multitude"

Read Matt. 15: 32-39

Thursday

The time came when Jesus must travel on. But the crowds were far from home and Jesus in his compassion would not send them away hungry.

Far from that scene in time and space, we look upon millions who are without food, or the chance to earn it. They are not in a desert where famine threatens. Warehouses and stores are filled to the roof. We need no miracle to produce these things. But we need a miracle of vision and love wrought in the heart of society. Then children will not go hungry, nor men eat the bitter bread of the dole, but in a Christian brotherhood we shall share

---

## WEEKLY QUIET HOUR

---

### The Withdrawal

**Pharisees.** Strict religionists. Sadducees. Worldly and materialistic. Bitterly opposed to each other. Here they unite against a common enemy.

Jesus was wont to go apart for prayer, see Mark 1: 35 and Luke 11: 1; for rest and recreation, see Mark 5: 1; 6: 31; for longer periods, see Mark 7: 24, 31; 8: 27. He went away from the crowds occasionally, but was he a recluse? What is the true ideal of religion, prayer and meditation? or social service only? What do we learn from Jesus' example?

the good things of earth. Such is the Christian ideal.

*Our Master, we need thy spirit to solve the problems of our day. Amen.*

### A Sign From Heaven

"The kingdom of God cometh not with observation"

Read Matt. 16: 1-4

Friday

The questioners were not sincere; but had they been, they were misguided. For their demand was based on a mistaken notion of how the kingdom would be ushered in.

With ready wit Jesus reminded them of their weather signs which were indeed written in the sky. "A red sky in the evening, fair weather; a red sky in the morning, bad weather."

But the signs of the times were not written in the sky; men might look there for portents but in vain. The answer lay not in the range of the supernatural, but in the quality and ideals of Jesus' life. Mistaken in their expectations, blinded by their prejudices, such men could never see in him the answer of their hopes.

*Our Father, keep us from that bigotry and self-conceit which would blind our eyes to the truth. Amen.*

### The Disciples' Mistake

"Man shall not live by bread alone"

Read Mark 8: 14-21

Saturday

Again the little company were on their way, this time to the north. And as they rowed they were busy with their thoughts; the Twelve worrying because they had forgotten to buy bread, Jesus wounded by the recent encounter and brooding over the blindness and prejudice of men.

And when he would unburden his heart to the Twelve, they made the ludicrous but sad mistake of supposing that he too was worrying about bread. He who trusted God implicitly, who put other values above the physical, who had just now fed four thousand from seven loaves, would he care that they had only one loaf? There are worse things than physical hunger. A heart that is empty of goodwill is worse than an empty stomach.

*Our Father, we too worry about the little things. Give us the clear vision and calm assurance of Jesus. Amen.*



## THE CHURCH AT WORK

### PEACE

#### Peace Action Program

Thirty-eight churches have ordered the Every Member Peace Visitation material within the last week. The plan introduces the giving of peace literature to every family and individual who is a member of the church. Letters have been sent to the leaders of every church describing how to organize the visitations. Every member of the church will be given an opportunity to give a cash offering for the immediate peace program of the church. Every one will be offered a peace bank in which will be placed sacrificial offerings. The banks will be opened by July 4. For the period after July 4 other banks will be given to those desiring to continue to make a contribution for our peace program.

The following letter has been sent to the local peace committees. To those of you who read this letter and who are not visited by a representative of the local congregation, it will be greatly appreciated if you will send your gift to the Board of Christian Education, Church of the Brethren, 22 S. State St., Elgin, Ill. If you desire a peace bank, request it and it will be mailed to you.

#### Peace Workers in the Local Congregations

Dear Comrades:

You who read this are a chosen few in the Church of the Brethren selected by your fellow Christians to serve and to lead. A challenging letter came to me recently in which the writer said the following:

"Disappointment, disillusionment, insecurity, fear, frustration—millions are baffled and confused. Drunkenness, gambling, crime, sex films and magazines measure our moral sag. War tomorrow! Can we keep out? Merchants of death plot. Investments are valued more highly than lives. Dividends recover but poverty spreads. Unemployed degenerate into unemployable. Wanton sacrifice of personal and spiritual values on the altar of a profit-seeking economic order violates the Christian conscience and assaults the Lordship of Jesus Christ.

"Such a day calls for Christian personality—vital, dynamic, spirit-filled to be the 'salt.' It calls for a program of Christian action to unite such persons in a great forward movement toward the kingdom of God."

Your errand on the peace visitation is of tremendous significance. There is one thing sure—the visitation will have an educational value that every one in the Church of the Brethren needs. If we can not prevent war, it will be work worth while to stabilize our membership for the trials that will come. Let us pray to the end that we may prove that war is unnecessary.

We believe that if you will follow in your own way the suggestions in the Peace Action Program, it is all the in-

formation that you will need to adequately carry on the peace visitation. If it is not clear, write me at once. We are sure that we can not put into a program everything that is needed for every congregation. We have tried to make the plan as simple as possible. Each congregation will have to make adaptations to suit the local conditions.

The Brethren Peace Certificates are to be given as a receipt for the sacrificial offerings and for money collected from the banks. The certificates are to be countersigned by the visitor who accepts the money. We are sending peace visitation blanks which will be used by the visitors. When the visiting is completed these are to be tabulated on one list and sent to the Elgin office. Therefore, there will be a record of our individual interest in peace on file

"Love your enemies, do good to them that curse you, pray for them that despitefully use you."—Luke 6: 27, 28  
"Glory to God in the highest, and on earth peace"

\* \* BRETHREN PEACE CERTIFICATE \* \*

THIS IS TO CERTIFY THAT ..... has  
contributed the sum of \$..... as evidence of interest in the Special Peace Action program  
of the Church of the Brethren.

Countersigned:

\_\_\_\_\_  
Peace visitor

\_\_\_\_\_  
Local church

Date \_\_\_\_\_

BOARD OF CHRISTIAN EDUCATION  
*M. P. Zigler*  
EXECUTIVE SECRETARY

"Blessed are the peacemakers"  
"Let us therefore follow after things which make for peace."—Romans 14: 19

*For families and members of the Church of the Brethren who possess one of these certificates as an evidence of a sacrificial offering toward the Peace Action Program of the Church of the Brethren.*

(See Your Minister About the Above Certificate)

both in the local church and in the Board of Christian Education offices, Elgin, Illinois.

**A FORWARD LOOK!** While we hope that many of our people will continue to give toward the Peace Action Program by accepting the peace banks and otherwise, the next great objective ought to be a program definitely devoted to the express purpose of leading men and women, boys and girls into a vital faith in Jesus Christ and the fellowship of the Christian church. Therefore, we are suggesting that when the peace visitation is made every member be asked to give to the visitors the name of any person who has not accepted Christ and who might be interested in accepting him through the fellowship of the Church of the Brethren. After these names are collected and the major work of the Peace Action committee is well under way, this committee should change its function, and perhaps its name, to a committee on evangelism to organize the forces of the church to see that every one, who is named, is contacted by a personal visit or a letter giving an urgent invitation to accept Christ and the fellowship of the Church of the Brethren.

When the visiting teams have finished their assignments, please list all the names of the persons on one list and check just as the information has been collected by the visitors. We will then know how many banks, etc., to send to you. You will keep the original visitor's records for your



own file. Send the cash gifts and the Peace Visitation list to the Board of Christian Education, Church of the Brethren, 22 S. State St., Elgin, Illinois. The banks will then be sent to you and we hope that they will be delivered by May 17 and collected by July 4.

Let us follow the Prince of Peace courageously in this effort to create peace sentiment. Urge each one to give a sacrificial offering that we may really demonstrate that we are willing to give our lives for peace.

Yours sincerely,

BOARD OF CHRISTIAN EDUCATION.  
M. R. Zigler, Executive Secretary.

### PEACE NEWS

To date the Board of Christian Education has received \$110.80 through the sale of Peace Bonds of the National Council for the Prevention of War. These bonds have been sold in the local churches and the Board of Christian Education receives 40% of the price of the bond for the denominational promotion of the Peace Action Program of the Church of the Brethren.

\* \* \*

In The Gospel Messenger for April 11, 1936, were listed the Regional Directors of Peace. Since this issue was printed Bro. M. R. Wolfe has been appointed by the president of Blue Ridge College to represent the peace movement in Maryland. This completes the appointment of the Regional Peace Directors. The District Directors of Peace in Maryland will look to Bro. Wolfe for counsel and guidance in the future.

\* \* \*

Through W. G. Nyce the information comes that Ross D. Murphy has been appointed as the director of peace for the district of Southeastern Pennsylvania, New Jersey and Eastern New York.

\* \* \*

Letters have been sent to the 200,000 Dunkers for Peace challenging them to give their support and co-operation in the Peace Action Program of the Church of the Brethren. Robert J. Noffsinger, president of the 200,000 Dunkers for Peace, has joined in this letter asking his organization to co-operate fully with the launching and carrying out of the program of peace.

\* \* \*

Nineteen more churches have responded to the suggestion of organizing local Peace Action committees in order to effectively promote the Peace Action Program of the Church of the Brethren in the local communities. This brings the total to 198 churches that have reported the Peace Action committee for the local church. It is not too late to send in the names of your local committees.

### YOUNG PEOPLE

#### Brethren in Sharing—Life Insurance

It has been no more than twenty-five years since modern life insurance was actively opposed in our church.

In a society where it is customary for members to share one another's burdens, there is no particular need for life insurance as a matter of personal planning. There the group offers the security for everyone's need in so far as it can be done. That probably explains one of the best reasons for our church opposing secret orders. The members didn't really need them. However, with the decline of sharing, everybody was more and more put on his own. That set up a feeling of obligation for taking out life insurance

and many of our members have done it. Even some of our ministers sell it.

Modern life insurance costs too much for what we get out of it. Also, the capital which comes from premiums is out of the control of the insured member. It's in the hands of investors who want to make all they can out of it. The pressure applied by investment companies on the owner of mortgaged farms is recognized as unchristian; but in some sense, every policyholder of a life insurance company partakes of the iniquity.

If we should return to our plan of brotherhood in economic matters, it would be unnecessary for us to carry life insurance except within the church, and the premiums then could be much lower. Recently Kagawa remarked: "With the profits from your church insurance you might easily finance your whole mission program."

This project could not be undertaken by a local church but a district or several districts might be able to manage life insurance for all its members. What is more, we have in our membership some well-trained and highly capable life insurance men who might develop a plan for us if we wanted it.

Life insurance will not insure brotherhood, nor will it build a real Church of the Brethren. On the other hand, it is impossible to build brotherhood without sharing one another's burdens. This probably includes life insurance, too.

### INTERMEDIATES

#### Suggestions for Summer Activities

We have prepared some mimeographed material for summer activities. It includes suggestions for hikes, vespers and campfires. Begin to plan your summer program now. These three activities should play a big part in that program. Since a large number of our churches are rural, the summer months are the best. This type of activity can be put on in any of our churches.

Plan well for your intermediates. Write to the Board of Christian Education, 22 So. State St., Elgin, Ill. We will be glad to send you copies free. At the same time you might order the new suggestions for "Overnight Camps."

### CHRISTIAN WORKERS' TOPICS

#### What Jesus Said About Money

May 10

Matt. 6: 19-24

BY IRA H. FRANTZ

#### 1. Lay not up for yourselves treasures on earth.

How shall a man be provided for in old age if he does not lay up something? Do not try to escape the force of this statement by a definition of "treasure." Do you think it might be possible to plan our economic life so that it would not be necessary for a man to accumulate wealth?

#### 2. Be not anxious.

Is it possible in our day not to be anxious? Is it even honorable—especially in a man with dependents? Yet why must one be anxious? Because of fear there will not be enough? The only cause for anxiety is the fierceness of competition. Does not this suggest that a Christian's social structure must be co-operative rather than competitive?

3. Go, sell that thou hast and give to the poor. It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom.



Is there anything here to encourage wealth? Or anywhere else in Jesus' teachings?

4. **It is more blessed to give than to receive.**

Then how about the person who must receive? Do you yourself like to be an object of charity? What is relief doing to the personal characters of those who receive it? Does not a man who is capable and willing to work have a right to be independent of charity?

5. **What shall we do about this?**

(a) Shall we say, as many people do, that Jesus was altogether impractical?

(b) Shall we say that he purposely used extravagant language to give effect to a minor teaching?

(c) Or shall we attempt to reorganize our social life in such a way that none shall need to be anxious or lay up treasure?

6. **The concurrent existence of surpluses and want is a challenge to our intelligence and our Christianity.**

Is there anything in the teaching of Jesus to indicate that property rights are sacred above human needs? "The love of money is a root of all kinds of evil." Could Christians renounce both money and private ownership and work out some co-operative method for handling the abundance God has given us so that it may be used instead of wasted and so that none may suffer lack?

## The Church's Duty in the Economic Distress

Luke 9: 13

May 17

BY IRA H. FRANTZ

1. **Poverty and old age.**

With an abundance of all kinds of goods for the satisfaction of human needs is there any justifiable reason why a person who has been honest and industrious should suffer privation in old age just because his investments have not turned out well?

2. **Poverty and youth.**

Can we afford to allow so many of our young people to be let adrift without jobs? Can we afford to allow their natural desires for home life and marriage to be thwarted for lack of money? Their ambitions for education?

3. **What causes poverty?**

(a) Lack of ambition, "shiftlessness." We have compulsory education. Should it not also be made compulsory that a man earn his living?

(b) Business incompetence. This may mean lack of shrewdness or "hardness" or greed. Some who are utterly incompetent in acquiring wealth are among the most useful members of society.

(c) Sickness or physical disability. "Ye that are strong ought to bear the infirmities of the weak."

(d) Investment failures. Many an old couple who have worked hard and saved have lost their savings through failure of their investments. This is an indictment of our financial system.

(e) Lack of opportunity. Formerly there was no lack of opportunity for one who was willing to work. But now this is the greatest of all causes of poverty.

4. **Machines and scientific development have done two things:**

(a) They have created an abundance of goods. We need hardly again fear a famine. We are reasonably sure that there will always be plenty. Why then should we need to distinguish so carefully between what is mine and what is

yours? Why should we need to acquire title to a certain amount of property to make us secure in old age? Why not accept heaven's bounty and distribute to every man according to his need?

(b) They have created a scarcity of work. We can hardly hope again to give full time employment to all. Yet there is work that must be done to insure a continuation of the things we need. Does not this indicate that we shall have to undertake some scientific distribution of labor? Every man has a right to maintain his self-respect by doing his share of the world's work. No man has a right to keep any other man from earning a respectable subsistence.

5. **How shall the church help society to make adjustments to a machine age?**

(a) By individual conversions?

(b) By a more vigorous effort to Christianize society?

(c) By the organization of church benefit societies?

(d) By some political action?

(e) By a combination of these?

(f) What else? What would you say to the appointment of a committee of capable Christian men to study this problem and draft a plan for needed social reconstruction?

## == CORRESPONDENCE ==

### MIDDLE PENNSYLVANIA DISTRICT MEETING

The District Meeting of Middle Pennsylvania was held at the Williamsburg church, April 7 to 9. There were programs by the Ministerial Association, the Men's Work and Women's Work organizations in addition to the Elders' Meeting and the business sessions.

The Men's Work program centered around evangelism, civic righteousness and missions. The program and activities of the Women's Work organization had to do with peace and missions.

Greatly appreciated were the presence and inspiring addresses of Bro. Frank H. Crumpacker, missionary to China, who by his kindly spirit and three messages brought inspiration and missionary zeal to the district.

The moderator of the meeting was Dr. C. C. Ellis, who in his moderator's address Wednesday evening gave an inspiring address on "The Gospel We Sing."

At the business sessions, reports were heard from the various boards and committees, indicating wholesome, worthwhile activity among the churches. Consideration with reference to merging of boards was continued for another year. A Joint Program Committee representing the various interests of the district meeting program was authorized. Bro. E. M. Detwiler of Everett was elected moderator for next year's meeting which will be held at the Spring Run church near McVeytown. I. Harvey Brumbaugh, C. C. Ellis and J. H. Clapper were elected delegates to Standing Committee.

The Elders' Meeting instructed that the report to The Gospel Messenger should include the doctrinal statement, accepted by the district, namely:

1. The divine authority and the full and complete inspiration of the whole of the Old and New Testament Scriptures.
2. The Deity of our Lord Jesus Christ.
3. The Doctrine of the Trinity.
4. The fall of man and his consequent depravity and the necessity of the new birth.
5. The sinless life of Jesus Christ, atonement in his blood which was shed for sin, and his personal resurrection.
6. Justification by faith in our Lord Jesus Christ.



7. Regeneration by the Holy Spirit.
8. The personality of the Holy Spirit and as the Divine Paraclete, the Comforter and Guide of the people of God.
9. Sanctification through the Word and the Spirit.
10. The personal and visible return of our Lord Jesus Christ, the resurrection of the dead and the last judgment.

The new schedule of programs—Ministerial Meeting Tuesday evening and Wednesday afternoon, Elders' Meeting Wednesday morning, Men's and Women's Work meetings Wednesday, Moderator's address Wednesday evening and the business sessions Thursday—seemed to be entirely satisfactory.

Huntingdon, Pa. Foster B. Statler, Writing Clerk.

### MANCHESTER COMMENCEMENT AND PRESIDENT WINGER'S SILVER ANNIVERSARY

Manchester College will end the school year with a series of services commemorating the twenty-fifth anniversary of President Otho Winger's administration on Wednesday and



Thursday, May 27 and 28. President J. O. Engleman of Kent State University of Kent, Ohio, will give the commencement address on Friday morning as a climax to the week's activities. The alumni association has sponsored the anniversary services with Dr. C. W. Holl, dean of the college, Prof. Sadie I. Wampler and Eld. H. L. Hartsough serving as the general committee in charge of all arrangements.

The first meeting of the series will be the pageant at 8:00 P. M., Wednesday, May 27, in the gymnasium-auditorium. This pageant is entitled "The Silver Book" and was written by the college pageantry class of 1935-36 and Mrs. Sadie Wampler, associate professor of English and dramatics. The entire pageant will be outstanding for its significant settings, unusual costumes, scores of characters, and dynamic theme. Among the many characters will be included: all of the May Queens, a total of seventeen; eleven student presidents, all of the faculty, the board of trustees and many alumni.

Mrs. Wampler, who is noted for her many varied dramatic successes, many of them including large casts and built on entirely original themes, such as this one, is expected to excel all previous presentations in this pageant. The breadth of interest included in the theme allows for the use of many characters and a large variety of interesting subject matter concerning Manchester College and President Winger is told in the story which the twenty-five pages of the "Silver Book" tells.

As the closing scene of the pageant a large oil portrait of President Winger will be unveiled. This portrait has been

made possible by contributions from hundreds of alumni who have been solicited during the past year. After the services the picture will be hung in the main hall of the college administration building.

Thursday morning at 10:30 the Twenty-fifth Anniversary Recognition Service will be held in the gymnasium-auditorium. Dr. D. W. Kurtz, president of Bethany Biblical Seminary in Chicago and trustee of Manchester College will preside, while representatives from the faculty, student body, alumni, church, state, and community will pay tribute to President Winger. The high point of this program will be the address by Dr. William Lowe Bryan, president of Indiana University, the Alma Mater of President Winger. Over 150 colleges of Indiana, Ohio, Illinois and Michigan will send representatives.

The annual alumni banquet will be held at 5 o'clock on Thursday evening and will also carry out the anniversary theme. Leigh Freed, North Manchester, Ind., will direct the program and J. W. Leonard, Cleveland, Ohio, will be toastmaster.

Following this, the annual alumni program will be held in the chapel, where W. W. Peters will give the main address of the evening. An alumnus of Manchester, he is now a professor in the department of education at the University of Illinois. Previous to his teaching there, he was a member of the faculty at Manchester.

### Manchester College 1911-1936

Before 1911, nine students had graduated with the A. B. degree. In the class of 1911, there were no college graduates. During the school year of 1910-11, there were about 100 students enrolled, 24 of whom were in the college department. There were 8 full-time teachers. Of these, three held the master's degree.

There were four small buildings and no endowment. The assets of the institution totaled \$100,000.

Manchester College was little known even in northern Indiana. It played an inconspicuous part in the educational program of the state and nation.

By 1936 more than 3,000 graduates have diplomas, 1,600 holding degrees. In the class of 1935 there 98 college graduates and 89 two-year graduates. More than 630 students are in residence this year. More than 40 full-time teachers are employed, eight of whom hold the doctor's degree.

Several new buildings have been built. The endowment has been increased. The assets of the institution are in excess of a million dollars.

Today Manchester is the fourth largest privately owned educational plant in the state. It is fully accredited by the North Central Association and is favorably known throughout the nation.

### A Message to Manchester Alumni

Twenty-five years ago a young man, at the call of his church, assumed the leadership of Manchester College. The school was seriously in need of buildings, equipment, endowment, students, faculty, and most of all a sympathetic constituency. The task called for heroic faith, undaunted courage, a far-seeing vision, and tireless energy. The people said, "It can't be done."

But it has been done and it is fitting that the alumni of Manchester should pay a lasting tribute to the achievement of Otho Winger as he closes his twenty-fifth year as president.

Our tribute assumes significance if we remember that we are doing more than honoring a worthy man. We are pay-



ng tribute to a self-sacrificing devotion to a worthy cause. Under President Winger's direction the school has acquired adequate buildings, excellent equipment, substantial endowment, a large and select student body, and a well-trained faculty. But his real achievement is more than this. He has built in the minds and hearts of thousands of people a love for, and a deep interest in Christian education. He has sought always to keep the school in its rightful place—a servant of the kingdom of God.

All of us are indebted to him. This is an opportunity to pay our tribute.

Gletha Mae Noffsinger,

North Manchester, Ind. Alumni Executive Secretary.

### THE FIGHT AGAINST COMMUNISM

Not all communists are atheists, as some would have us believe. In looking up the definition in Webster's Collegiate Dictionary, fourth edition, I find that communism and communion, means about the same thing. I will now give the first definition of the two words: Communism. A system of social organization, in which goods are held in common. Communion. Act of sharing: community of condition or relation.

We learn from the above, that when church members meet together and partake of the Lord's supper, they are communists.

I have always believed the followers of Christ should own their goods and property in common, as they did in the apostolic age (Acts 2: 44, 45), and I have discussed the subject with other brethren who were of the same mind. Those who hold to such opinions are communists, but they are not atheists. I sometimes get disgusted with people, who are always telling what awful people the communists are, but never make any distinction between the Christian communist and the atheistic communist. It is a rule with these people to class any one who protests against wrong or lawlessness, as a communist. They even class those opposed to war, as communists.

I am glad that one brother knows the difference between atheistic and Christian communism. I refer to Bro. Floyd M. Irvin's article, page 11 of the April 4 Gospel Messenger. Los Angeles, Calif. W. F. Gillett.

### General Conference Program

(Continued From Page 13)

- 8:00- 9:00 Worship and Sermon—**The Terribleness and Tenderness of God**, Harper S. Will.
- 9:00-12:00 Program for Children.—Place to be announced.
- 9:20- 9:45 **Freedom Through Discipline**, Ross D. Murphy.
- 9:50-10:40 **Spiritual Life Versus Secularism**, Noah Shideler.
- 11:00-11:40 Bible Hour, **Jesus the Wonderful**, M. Clyde Horst.
- 11:40-11:55 Worship, M. Clyde Horst.

#### Friday Afternoon

- 2:00- 4:00 Convention Hall, W. M. Kahle, presiding. Devotions, Mrs. Ross D. Murphy. Theme: Christ in the Life of the Church and Community.
- What the Home Can Do for the Church**, Mrs. Florence Wieand Noffsinger.
- The Church and the Home Building a Christian Community**, Mrs. Lois Detweiler Norris.

Solos—I Love a Little Cottage and God Bless This House, Mabel Pence.

**Adult Education**, J. Quinter Miller.

2:00 Men's Work Council and Group Meeting—Community Building.

3:00 Recreation for Intermediate boys and girls (place to be announced).

4:30- 5:30 Hillside, Byron M. Flory, presiding. Dramatic Presentation—**China Mission Work**, directed by Ernest M. Wampler.

5:00 Conference Choir Rehearsal—Convention Hall.

5:30- 7:00 Dinner Conference—Community Building Basement (General and District Board Members, Ministers, and others interested in district affairs).

**Our Total District Program**, M. R. Zigler.

**Value Versus Sham**, Dr. H. N. Glick, Massachusetts State College.

#### Friday Evening

7:00- 9:00 Opening Business Session. Worship—R. W. Schlosser.

**Conference Sermon**—Moderator D. W. Kurtz. Letters and Greetings.

Appointment of Committees and Boards.

9:00 Conference Choir Rehearsal.

#### Saturday Morning, June 13

6:30- 7:00 Morning Watch, directed by A. C. Wieand.

7:00- 8:00 Breakfast Conference—Community Building Basement.

1. Group—Presiding officer, D. D. Funderburg.

**Building Together**, R. E. Mohler.

2. Group—Leader, J. Harmon Bjorklund.

For Intermediate Leaders—**Peace Education**.

8:00-11:55 Convention Hall, presiding officer, Rufus Bucher.

8:00- 9:00 Worship and Sermon, **A Radiant Church**, F. B. Statler.

9:00-10:00 Our Church's Answer to the New Alcohol Problem.

**Beverage Alcohol and the Individual**,

Fred J. Wampler, M. D.

**Beverage Alcohol and Human Relationships**,

Paul H. Bowman.

9:00-12:00 Program for Children—Place to be announced.

10:15-11:00 **The Doctrine of Peace in a War Threatening World**, W. W. Slabaugh.

11:00-11:40 Bible Hour, **Regeneration**, M. Clyde Horst.

11:40-11:55 Worship with special message in song, M. Clyde Horst.

12:30- 1:30 Luncheon—Local district and regional peace directors and others interested in peace, **Mennonite Peace Work**, Orie O. Miller—Community Building.

#### Saturday Afternoon

2:00- 4:15 Convention Hall—Sadie Stutzman Wampler, presiding.

Prayer—Mrs. Florence Gibbel.

World Conditions. The Political, Economic, Social Situation and the Ministry of the Christian Church.

1. **A Message From India**, C. G. Shull.

2. **A Message From China**, Ernest Wampler.

3. **Viewing Europe and America**, J. S. Noffsinger.



4. **Men Meeting World Need Through the Church**, G. A. Cassel.

5. **Women Meeting World Need Through the Church**, Mrs. I. S. Long.

Offering—for National Women's Work Project—Our Girls' Schools Abroad.

4:25- 4:50 **Conversation About Africa**—H. Stover and Christina Kulp, Exhibit Room, Convention Hall.

5:00- 7:00 District Conference Budget Field Men—Community Building.

5:00 Men's Work Council and Group Meeting—Community Building.

4:00- 7:00 Outing for young people, including intermediates. Place to be announced.

4:00- 7:00 Outing for Workers with Children. Place to be announced.

5:00- 7:00 College Dinner—Dining Room, Community Building.

#### Saturday Evening

7:00- 9:00 Convention Hall—Mrs. John B. White, presiding.

Prayer—Mrs. Ernest Brumbaugh.

The Church and the Physical Needs of Men.

1. **The Problem Stated**, Ira H. Frantz.

2. **The Church Answers the Problem**, V. F. Schwalm.

9:00—Conference Choir Rehearsal.

#### Sunday Morning, June 14

6:30- 7:00 Morning Watch—Directed by A. C. Wieand.

7:15- 8:30 Breakfast Conference—Community Building Basement.

1. Group—Presiding officer, R. E. Mohler.

**Realization Through Worship**, J. Clyde Forney.

2. Group—Leader, Bob Tully.

For Intermediate Leaders—**Leisure Time**.

8:45- 9:15 **Conversation About China**, Frank and Anna Crumpacker—Exhibit Room, Convention Hall.

9:15-10:15 Sunday-school.

1. **Adults**—Convention Hall, C. S. Ikenberry, Superintendent.

Leaders—A. R. Coffman, C. C. Sollenberger. Children's Chorus—10:15-10:30.

2. **Young People**—Hillside, John E. Rowland, Superintendent. Leader, Silas W. Shoemaker.

3. **Intermediates**—Community Building, Raymond R. Peters, Superintendent. Elias Brightbill, Song Leader. Mrs. H. Stover Kulp, Speaker.

Teachers—  
4. **Children**—Band Shell, Mary Grace Martin, Superintendent. Leaders—

10:40-11:50 Worship and Sermon.

Two Simultaneous Meetings.

In Convention Hall—Rufus D. Bowman, Minister  
Congregational Hymns.

Scripture and Prayer—Chas. Cassel.

Our Offering of Love. For the Brotherhood  
Work Around the World.

Offertory Hymn.

Anthem.

Sermon, **The Meaning of Church Membership**, Rufus D. Bowman.

In Hillside Auditorium—M. J. Brougher, Minister  
Congregational Hymns.

Scripture and Prayer—J. Grannum Mahon.

Our Offering of Love—For the Brotherhood  
Work Around the World.

Offertory Hymn.

Anthem.

Sermon, **The Meaning of Church Membership**, M. J. Brougher.

#### Sunday Afternoon

1:20- 1:50 Exhibit Room. Pastor McKinley Coffman Asks  
Missionary C. G. Shull About India.

2:00- 4:00 A Challenge From One Generation to Another.  
Two Simultaneous Meetings.

#### In Convention Hall

Seats reserved on platform for those 70 years and older  
C. C. Ellis, presiding.

Worship—H. C. Early.

**The Challenge**—John Heckman.

**The Response**—Calvert Ellis.

#### In Hillside Auditorium

Seats reserved on platform for those 70 years and older  
J. W. Lear, presiding.

Worship—S. G. Myer.

**The Challenge**—J. E. Miller.

**The Response**—Wilmer Kensinger.

4:30- 5:00 **Conversations About China**, E. M. and Elizabeth Wampler—Exhibit Room.

5:00—Men's Work Council and Group Meeting—Community Building.

5:00- 6:00 Conference Choir.

5:00- 7:00 Young People's Fellowship-Supper—Community Building Basement. Secure tickets from Rachel Myers at Exhibit.

#### Sunday Evening

Two Simultaneous Meetings.

7:30- 9:30 Youth Program—Convention Hall.  
Presiding Officer—Caleb Bucher.

Song Leader—

Worship—

Messages from young people of other church denominations:

Mennonite, Don E. Smucker.

Brethren.

Friends.

Moravian.

Church of the Brethren.

Why I Go to China, Alva C. Harsh.

Address, Dan West.

7:30- 9:30 Youth Program—Hillside. (Same type of meeting as in Convention Hall.)

Presiding Officer.

Song Leader.

Worship.

Why I Go to China, Mary Hykes Harsh.

Messages from young people of other church denominations.

Church of the Brethren—

Friends.

Brethren.

Mennonite, Don E. Smucker.

Moravian.

Address, Chas. D. Bonsack.



**Monday Morning, June 15**

- 30- 7:00 Morning Watch, Directed by A. C. Wieand.
- 00- 8:00 Breakfast Conference—Community Building Basement.
1. Group—Presiding Officer, R. E. Mohler.  
**The Christian Family**, Warren D. Bowman.
  2. Group—Leader, Raymond R. Peters.  
For Intermediate Leaders
- 00 Business Session—Convention Hall.  
Moderator, D. W. Kurtz.  
Song Leader, George Detweiler.
- The American Mission to Lepers**, Wm. M. Danner (at some period during the forenoon).
- 00-12:00 Program for Children. Place to be announced.

**Monday Afternoon**

Seating Arrangement (note same as last year)

- 30 Missionary Convocation, Otho Winger, presiding.  
Worship, The new missionary to China.  
Missionary Sermon, "Go Tell John"—  
Leland Brubaker.  
Address, **The Gospel as Leaven in China**,  
Frank H. Crumpacker.  
Offering—Directed by Chas. D. Bonsack.  
Consecration Prayer—Michael Markey.
- 30— Student Volunteer Fellowship Meal—  
Community Building.  
Business Session preceding meal,  
Nevin H. Zuck, presiding.

**Monday Evening**

- 30- 9:30 Presiding Officer—James M. Moore.
- 30- 8:00 **Presentation of General Brotherhood Program.**  
(By pictures, spoken message, or otherwise.)
- 00- 9:30 **Christian Experience Meeting**, Directed by  
Edgar Rothrock.

**Tuesday, June 16**

Business Session.

**MATRIMONIAL**

**Butterbaugh-Teter.**—At the Santa Ana Church of the Brethren, April 1936, by the undersigned, Fred W. Butterbaugh of La Verne, Calif., and Alta Mae Teter of Tustin, Calif.—Herman B. Landis, Santa Ana, Calif.

**Driver-Green.**—At the home of the groom, April 8, 1936, by the undersigned, Bro. Harold L. Driver and Sister Lessie Pearl Green, both Ft. Wayne, Ind.—Leo H. Miller, Ft. Wayne, Ind.

**Leatherman-Walters.**—At the home of the bride's parents, Brother and Sister Burton Walters, by the undersigned, April 11, 1936, A. Mar Leatherman and Myrtle F. Walters, both of New Paris, Ind.—as. M. Arnold, New Paris, Ind.

**Lozier-Shanbeck.**—By the undersigned at the North Winona church, Warsaw, Ind., on April 12, 1936, Bro. Cecil Lozier and Sister Elma Shanbeck, both of Warsaw, Ind.—R. C. Wenger, North Manchester, Ind.

**Prewett-Sweigart.**—At the home of the undersigned at Santa Ana, April 2, 1936, Eugene O. Prewett and Helen P. Sweigart, both of Los Angeles, Calif.—Herman B. Landis, Santa Ana, Calif.

**Price-Holsinger.**—By the undersigned at the parsonage in Plymouth, J., March 28, 1936, Floyd E. Price and Beulah B. Holsinger, both Plymouth.—G. G. Canfield, Plymouth, Ind.

**Stoner-Wolfe.**—By the undersigned at his residence, Brookside Place, Westminister, Md., April 11, 1936, Mr. Raymond S. Stoner of Westminster and Sister Virginia A. Wolfe of Hampstead, Md.—Wm. Roop, Westminister, Md.

**FALLEN ASLEEP**

**Bronson**, Frederick W., was born in Black Hawk County, Iowa, and died at the home of his son, Bro. Clyde Bronson, in Waterloo, Iowa, on March 1, 1936, aged 82 years. He had been a lifelong member of the Christian church. Services conducted by the writer. Interment in Fairview cemetery in Waterloo, Iowa.—A. P. Blough, Waterloo, Iowa.

**Craun**, Mrs. Sarah Etta, daughter of Wm. and Eliza Evers, was born April 8, 1858. She spent almost her entire life in the Centerville neighborhood. She united with the Church of the Brethren in 1881. Dec. 10, 1884, she married Jos. E. Craun. She and her husband have been regular attendants at church until her health failed a few months ago. Besides her husband she is survived by three sisters. Funeral services at Summit by J. M. Henry and J. T. Glick with burial in church cemetery.—Mrs. H. E. Cline, Weyers Cave, Va.

**Dimm**, John S., born Jan. 5, 1861, died Feb. 13, 1936. Bro. Dimm gave his heart to the Lord about nineteen years ago and united with the Lost Creek Church of the Brethren. His wife preceded him to the grave eight years ago. He is survived by two daughters, both married. Also eight grandchildren survive. The service was conducted in the late home, and in the East Salem United Brethren church. The service was conducted by his pastor, Bro. J. A. Buffenmyer, assisted by Rev. R. C. Courtney, pastor of the U. B. church. Burial took place in the cemetery adjoining.—J. A. Buffenmyer, Bunkertown, Pa.

**Flanagan**, Robert, born Aug. 27, 1857, and died at his home near Dry Fork, W. Va., March 26, 1936. He was the father of six children, five of whom preceded him. His wife died several years ago. He leaves eighteen grandchildren. He was a faithful member of the Church of the Brethren for fifty years and had been a minister for thirty-five years. He was loved and respected by the people of his community. Funeral services in the Bethel church by Elders John S. Fike and D. B. Spaid with interment in the near-by cemetery.—Flora Harsh, Eglogon, W. Va.

**Flickinger**, Barbara Ann Catherine, was born April 18, 1862, at Ithaca, Ohio; she died March 27, 1936. Her parents were Elias and Mary Walters. At the age of sixteen she was baptized, becoming a member of the Church of the Brethren in which faith she lived a most beautiful Christian life to the end. In 1883 she came with her parents to Whitley County, Ind. Sept. 20, 1886, she married Conrad J. Flickinger. Eight children were born to them, five of whom survive with twenty-one grandchildren. Funeral services in the Ft. Wayne church by the undersigned, assisted by Bro. Hugh Cloppert. Interment in the Shock cemetery near Huntington.—Leo H. Miller, Ft. Wayne, Ind.

**Geib**, Bro. Abraham, aged 75 years, died March 3 at the home of his daughter, Mrs. David Krall, near Myerstown. Surviving are one daughter, two grandchildren, two great-grandchildren, one half sister and brother. Services at the Heidelberg church by Eld. H. F. King and Chas. Zeigler. Interment in adjoining cemetery.—Kathryn Brubaker, Sheridan, Pa.

**Gettic**, Mrs. Roxie A. (nee Yingling), died at her home in Saxton, Pa., March 21, 1936. Mrs. Gettic was born at Williamsburg, Pa., May 11, 1879. She was married to Frank Gettic, April 21, 1898. To this union were born seven children, five of whom survive. Mrs. Gettic had long been a member of the Church of the Brethren at Stonerstown, faithful in attendance. Her illness covered a period of seven years, but as often as possible she attended church services. Her funeral was held in the church of her membership; sermon by S. I. Brumhaugh, with interment in Stonerstown cemetery.—Mrs. C. C. Stapleton, Saxton, Pa.

**Gilbert**, George, died at his home in Huntsdale, April 9, 1936, aged 78 years. His wife preceded him some years ago. Funeral services by A. A. Evans at the house with interment in the cemetery at the Huntsdale Church of the Brethren. He is survived by one son and one daughter.—Esther Clapper, Huntsdale, Pa.

**Hoback**, Sister Levonia, born Dec. 15, 1871, died at her home Feb. 5, 1936. She married J. H. Hoback April 18, 1901; to this union were born six children. Her husband and two children preceded her. She united with the Church of the Brethren in 1915 and lived faithful until the end. She was anointed Jan. 31, 1936. Funeral services at Stonewall church by Eld. C. E. Williams and Rev. J. M. Dickerson with interment in the church cemetery.—Mrs. O. R. Whitlock, Floyd, Va.

**Huffman**, Sister Virginia, born May 1, 1849, died Dec. 13, 1935. Death was attributed to the infirmities of age. She was the wife of Bro. Jacob Huffman. She was a devoted Christian, having been a member of Mt. Zion church for over fifty-five years. Hers was a noble Christian character. She is survived by her husband and three stepchildren. Services at the church by her pastor, A. Jos. Caricofe, assisted by H. E. Wakeman, with interment in cemetery near by.—Elsie Broyles, Luray, Va.

**Imhoff**, Mrs. Mary, nee Forespring, died at the home of her daughter in Johnstown, Pa., March 24, aged 74 years. She was a good Christian mother and an active member of the church. She is survived by three sons and two daughters. Funeral services in the Meyersdale church by the pastor, G. L. Detweiler. Interment in the Union cemetery.—Delta Arnold, Meyersdale, Pa.

**Kennedy**, Sister Malinda Troyer, wife of Bro. David Kennedy, died at her home, April 10, 1936, aged 88 years. She had been a faithful member of the Church of the Brethren for sixty-nine years. She is sur-



vived by her husband, two sons, two daughters and nine grandchildren. Services at the Zion church by Brethren J. M. Myers, Royer Myers and Ralph R. Petry. Interment in the cemetery near by.—Ralph R. Petry, Cando, N. Dak.

**Kramer**, Sister Emma E. Foust, died at her home near Pendleton, Ind., following an illness of eleven months. She was born April 12, 1866, and died March 27, 1936. She married Chas. Kramer and to them were born nine children, eight of whom survive. The husband passed away ten years ago. There are also five brothers and one sister. She was a member of the Beech Grove church. Funeral services at the church by Bro. E. O. Norris, assisted by Bro. C. H. Hoover and Bro. Jos. Shepherd. Burial in Pendleton cemetery.—Mrs. Vernie Beaver, Pendleton, Ind.

**Lamb**, Bro. Charles Wesley, was born in Quebec, Canada. When he was a small child the family came to the states and settled at Port Huron, Mich. Here he grew to young manhood. He was united in marriage with Priscilla Robinson who was a native of Belfast, Ireland. Soon after their marriage they came to Iowa and settled on a farm near Hudson, Iowa. About thirty-five years ago they moved to Waterloo. Bro. Lamb had been deprived of his sight for nearly a decade but was always cheerful notwithstanding this physical impediment. He died at the age of 91 years and 14 days. Services by the writer with interment at Hudson, Iowa.—A. P. Blough, Waterloo, Iowa.

**Lenhart**, Mrs. Elizabeth, daughter of John and Elizabeth Shultz, was born Aug. 15, 1861, and died at her home in Meyersdale, Pa., March 21, aged 74 years. She is survived by three sons and six daughters. Funeral services in the church by the pastor, G. L. Detweiler, with interment in Union cemetery.—Delta Arnold, Meyersdale, Pa.

**Lindower**, Bro. John H., born in Hancock County, Ohio, March 28, 1859, and died in Wayne, Ohio, April 6, 1936. He married Ida E. Kelsey Aug. 8, 1880, and to them were born six children, four of whom survive, all living in Toledo. The community folk all agree that he was not only a splendid citizen but a noble Christian man. Funeral from Mt. Zion U. B. church with interment in the near-by cemetery.—Walter Swihart, Fostoria, Ohio.

**Lyberger**, Mrs. Elizabeth, nee Hostetler, died at her home in Meyersdale, Pa., Feb. 12, aged 59 years. She is survived by her husband, three sons and three daughters. Funeral services in the Hostetler church by G. L. Detweiler with interment in the church cemetery.—Delta Arnold, Meyersdale, Pa.

**Moomaw**, Wilhelmina, daughter of Daniel and Phoebe Hoopengartner, was born Oct. 24, 1862, near Sugar Creek, where she spent her entire life. In 1884 she married Samuel Moomaw who died some years ago. After a brief illness she died on March 30, 1936. She is survived by two sons and five granddaughters. She united with the Church of the Brethren to which faith she held until death. Funeral services at the Union church by Eld. Ed. Shepherd and Bro. Albert Krieger with burial at Shanesville, Ohio.—Mrs. Ellen Miller, Baltic, Ohio.

**Myer**, Bro. Max Franklin, third son of Brother and Sister Charles I. Myer, died Feb. 24, at a Los Angeles hospital after a brief illness. He was born at Sunnyside, Wash., Dec. 4, 1924. He moved to La Verne with his parents last September from Idaho. He is survived by his parents, four brothers and three sisters. Funeral services were held at the La Verne church, conducted by Pastor Galen K. Walker. Interment was made at the La Verne Evergreen cemetery.—Grace Hileman Miller, La Verne, Calif.

**Oda**, Bro. Joseph, son of John and Sophia Oda, born in Montgomery County, Ohio; he died Feb. 10, 1936, aged 70 years. He married Elizabeth Fourman in 1887; to this union were born ten children. Many years ago he with his companion united with the Church of the Brethren. He served as Sunday-school teacher for more than twenty-five years and as deacon for many years. He leaves his wife, nine children, twenty-one grandchildren and four great-grandchildren, five brothers and five sisters. Services in the Pittsburg church by Eld. Chas. L. Flory and Eld. N. W. Binkley with interment in the Abbotsville cemetery.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

**Pierce**, Rebecca Pennington, died April 11, 1936, aged 90 years. In 1862 she married Jas. F. Robertson. The war broke up their home and her husband was called out of this world, leaving her with one son. In 1869 she married Geo. W. Pierce; to this union four sons and four daughters were born. She knew the hardships of the early day. They came to Kansas in a prairie schooner in 1871 and homesteaded in Osborne County. With her husband she was baptized into the Victor Brethren church in 1910. Her faith in God has been manifested down through the years. She was bereaved of one daughter in 1903; her husband died in 1915 and another daughter in 1917. The latter years of her life have been spent in Graham County in the home of her daughter and with a son. She leaves five sons, two daughters and a number of grandchildren and great-grandchildren. Funeral service by F. A. Wagner.—Alice Case, Paradise, Kans.

**Pippenger**, Edw. J., son of Jos. and Polly Ann (Skinner) Pippenger, was born in Union township, Feb. 8, 1870; he died March 19, 1936. Sept. 27, 1892, he married Dorothy Elizabeth Sheets and to them were born five daughters and three sons. Surviving besides the immediate family are five brothers and two sisters, fifteen grandchildren and one great-grandchild. Early in their married life he and his wife united with the Church of the Brethren at Union Center and have tried faithfully to serve in any way they could. He was always much interested in the work of his church and community. Funeral by Bro. David Miller and the writer.—John D. Frederick, Nappanee, Ind.

**Racer**, Bro. John G., son of Brother and Sister Geo. Racer, born

March 26, 1869, and died at his home near Little Washington, Va., April 6, 1936. Death was caused by a stroke of paralysis. He spent his entire life near the place of his birth. He was a deacon for some years and a faithful member of the Church of the Brethren. Brother and Sister Racer carried on the Sunday-school at Mt. Olivet church. He is survived by his wife, one daughter, three sons and a number of grandchildren. Funeral services by Bro. Cephas Fahnestock with interment in the cemetery at Berryville, Va.—Frances Fahnestock, Winchester, Va.

**Roesch**, J. C., son of Gottlieb and Susanna Roesch, born in Carroll County, Ind., July 3, 1863; he died March 24, 1936, at the home of his daughter, Mrs. Cephas Jamison, following a heart attack. Dec. 19, 1886, he married Ella Oblinger and to them were born three sons and three daughters. He joined the church in 1886 and died in the faith. He leaves his wife, six children, nineteen grandchildren, two brothers and four sisters. Funeral services in the Brethren church by D. A. Crist, assisted by D. W. Kessler with burial in Quinter cemetery.—Mary M. Bishop, Quinter, Kans.

**Shaffer**, Sarah, nee Borton, was born in Columbiana County, Ohio, May 20, 1834, and died in the home of her daughter, Sister Lilly Ives, Sunfield, Mich., April 10, 1936. She was a few days less than 102 years old. Early in life she covenanted with her Christ and entered the United Brethren church. Her descendants numbered more than the years of her life. Funeral service in the Sunfield church by the undersigned.—D. H. Keller, Battle Creek, Mich.

**Shinabarker**, Ray, was born to Mr. and Mrs. John Shinabarker of near McZena, Ohio, Oct. 22, 1888; he died March 20, 1936. He spent his childhood and youth in the home community. Later he moved with the family to Perrysville and Jeromesville. June 4, 1922, he married Esther Zimmerman. He accepted his Savior in his youth and transferred his membership to the Maple Grove Church of the Brethren in 1921. He was called to the office of deacon in 1930 and was faithful in his Christian duties. Surviving are his wife and one brother. Funeral services from the Community church of Nankin, Ohio, with D. E. Sower, Rev. Lander and Rev. Talbot assisting the writer.—Ora De Lauter, Canton, Ohio.

**Sowers**, Orlando Edward, born in Indiana July 14, 1860, and died April 5, 1936. He suffered a paralytic stroke in January from which he only partially recovered and then on March 19 he had a heart attack. Early in life he took Christ as his Savior and joined in fellowship with the church fifty-three years ago. He married Sister Grace Harter Aug. 21, 1910, and this union was blessed with three children. His wife survives with one son and a daughter. He came to Arizona in 1880, living in different localities and working at the carpenter trade. Funeral at the Glendale church by the writer, assisted by Bro. Harold Kurtz. Interment in Glendale cemetery.—E. E. Barnhart, Glendale, Ariz.

**Stoner**, Elsworth, born July 28, 1863, in Wills Township, the son of Mr. and Mrs. Jacob Stoner; he died April 3, 1936, at his home near La Porte. He lived in this county practically all his life. He was married March 9, 1892, to Areta Levina Hostetler who survives with two daughters, three grandchildren, one sister and four brothers. One brother and two sisters preceded him. Services at the country church near his home by Bro. Ben R. Cross, with interment in Pine Lake cemetery.—Mrs. Nathan B. Cross, La Porte, Ind.

**Sutphin**, Elmina, nee McPeak, widow of Columbus Sutphin, died suddenly at her home in Christiansburg, March 30, 1936. She was born June 3, 1856. She was the mother of twelve children; surviving are three daughters, five sons, four sisters and two brothers. She had been a consistent member of the Church of the Brethren about ten years. Funeral at Topeco by Elders A. N. Hylton and Harold Row with interment in Topeco cemetery.—Veda A. Weddle, Floyd, Va.

**Teter**, Wm. Franklin, son of Samuel and Rachael Teter, was born Oct. 23, 1860, at Jintown, Ill. He moved with his parents to Johnston County, Nebr., in a covered wagon in 1877. One year later they moved on their homestead near Shickly, Nebr. He married Mary Catherine Hoover June 26, 1887. Shortly afterward they moved near Carleton where he resided for nearly forty years. His wife and fourteen children survive, also twenty-eight grandchildren, three brothers and one sister. He united with the Church of the Brethren soon after the pioneer church at Bethel, Nebr., was organized. He lived a faithful Christian life and was a regular attendant at all services of the church. During the last few years he had resided with his daughter at Santa Ana, Calif. Funeral services by Edgar Rothrock, assisted by A. D. Sollenberger and the writer.—Herman B. Landis, Santa Ana, Calif.

**Tressler**, Guy, son of Mr. and Mrs. Bert Tressler, died Jan. 31, in a hospital in Meyersdale, Pa., aged 29 years. Death was due to an accident in a mine. His father met death in the same mine nearly three years ago. He is survived by his wife, mother and three sisters. Funeral services at the home by the pastor, G. L. Detweiler, with interment in the Union cemetery.—Delta Arnold, Meyersdale, Pa.

**Wiseman**, Wm. F., son of Enos and Mary Elizabeth Wiseman, born in Frederick County, Md., on Oct. 11, 1862, and died Feb. 13, 1936, at his home, Dayton, Ohio, after a few days' illness. While yet a young man he came to Ohio. Dec. 22, 1892, he married Flora Freeman; to this union one daughter was born who died at the age of nine years. Many years ago he united with the Lower Miami Church of the Brethren and remained faithful until death. He leaves his wife and two brothers. Funeral services at Lower Miami church by J. O. Garst and Jesse Noffsinger.—Mrs. Wm. Furrey, Dayton, Ohio.



## CHURCH NEWS

### CALIFORNIA

**Covina.**—March 12 the district officers of the Women's Council were our guests and we appreciated their coming to us. They gave us a very fine program using for a subject, The Open Gateways. We took an offering for the flood sufferers in the east March 22. March 24 Bro. A. P. Becker, pastor of Glendora church, began our series of revival meetings. Our pastor, Bro. Brubaker, held a meeting for them several months ago and this meeting was in return. The meeting closed with a communion on April 6 with Bro. Becker officiating. Several visiting ministers were present and it was an inspirational service. As a result of the revival ten were baptized and three received a reconsecration of faith. One brother of 82 years was baptized. The last night of the meeting an offering was taken for the District Mission Board. The union Good Friday service was held in our church with the Baptist pastor bringing the message. On Easter a goodly number of our folks attended the sunrise service. At the Sunday-school hour the children's department gave a good program and the junior department gave a play, The Challenge of the Cross, which was very impressive. Easter evening the young people put on a musical program with a reading entitled The Recall of Love.—Mrs. Tempie S. Link, Charter Oak, Calif., April 14.

**Waterford.**—On Feb. 26 the mothers in the Women's Work gave an evening entertainment for their daughters. On the program were several musical numbers, a reading by Mrs. Ethel Emig and a report by Mrs. O. C. Welsh on moving pictures and their influence. Feb. 27 our regular council Bro. Dayton Root was installed into the ministry. March 9 the Cecilian quartet from La Verne College gave a fine group of musical numbers. E. M. Studebaker, president of the college, delivered an inspiring sermon on What Christianity Must Accomplish. The visits from La Verne College are greatly appreciated. March 22 during the morning service Bro. Fred Hollenberg of Mosto brought us the message "that we are a purchased people of God, yet what have we returned?" At the evening service there was a program of requested songs followed by a sermon by Bro. J. O. Creter of Washington. March 29 Bro. Cleo Beery of Empire reminded us in an inspiring sermon that "it is worth while to live daringly for God." April 5 Bro. Dayton Root delivered the evening message. A large group of men and women met to clean the church; they also planted a lawn and shrubs which the Ladies' Aid had purchased.—Maude Sesser, Waterford, Calif., April 11.

### COLORADO

**Denver.**—Our goal for Easter Sunday attendance for Sunday-school was 140. We are glad to report that we passed the goal, with an attendance of 147. The children gave a program in the morning and a musical program was given in the evening by the young people's class. April 2 the laymen's organization took the junior, intermediate and junior young people's classes to the university observatory. Our workers' conference will be held quarterly instead of monthly during the spring and summer months.—Hazel Hardman, Littleton, Colo., April 15.

**McClave** church gave an interesting program on Easter evening. The church here has no pastor but Eld. W. D. Harris has volunteered to preach twice a month. We are glad to have his services. We have a lively Sunday-school, also a thriving Christian Workers' Meeting.—A. Overfelt, McClave, Colo., April 13.

### FLORIDA

**Miami.**—Our last meeting was held at the Noah Cripe home near Homestead, beginning on Saturday evening, March 14, with communion service. On Sunday we had a sunrise service, after which breakfast was served. Sunday-school and church service were at the regular hours followed by a basket dinner. There was a good-sized gathering. A bus load came from Sebring. Brethren S. W. Bail and C. Price conducted the service, assisted in the Sunday-school by sisters Bail and Reish. Our next meeting will be held in Miami at 19 S. W. 2nd St.—Doris Price, Homestead, Fla., April 11.

**Middleburg.**—A two weeks' revival service held by Bro. B. M. Rolfs and wife of Keyser, W. Va., beginning March 22, resulted in seven baptisms and six renewals of membership. Brother and Sister Rollins visited in most of the homes in the community which was greatly appreciated. His sermons were spiritual and were brought in such a manner that all could understand. Besides the sermons, Bro. Rollins performed Biblical tricks, gave readings and drew cartoons. Sister Rollins was busily engaged also; each night she told a story based on the scriptures. The attendance was unusually good. Communion services were held on Saturday night in which a great number participated.—Evelyn Layman, Doctors Inlet, Fla., April 14.

**Winter Park.**—On the evening of April 7 Bro. J. K. Miller of Cedar Rapids, Iowa, favored the Brethren at this place with an interesting and instructive lecture, Sharing Observations, telling of the work of various missionary efforts of the church. It was a great treat for all who heard it. Our new church equipment at this place is rapidly nearing completion. A special announcement of dedication services will soon be made. We had an enjoyable Easter service. We appreciate the special Easter issue of Our Young People. Our Sunday-school is growing as well as our local church activities. We use weekly Quiet Hour including Daily Devotions in our midweek services and enjoy them.—W. Chambers, Orlando, Fla., April 14.

### ILLINOIS

**Pine Creek** church met in business meeting March 27 when officers for the year were elected. Bro. J. H. Brindle was re-elected elder. Our pastor, Bro. Nelson Rittenhouse, and wife were chosen delegates to district conference. Five members were received into the church by baptism and two by letter since the first of the year. A short program and special message by the pastor were given on Easter. The young people's class drove to the home of Bro. D. E. Stauffer for a short service during the Sunday-school hour. Bro. Stauffer has been ill for the past two years and a half and bedfast for nearly eight months. The entire Sunday-school has been trying in various small ways to show its appreciation for the many years of faithful service he has given to the school as superintendent. The Ladies' Aid remains active with Sister Clara Stauffer again serving as president. Our communion service will be Sunday evening, May 3.—Bertha Butterbaugh, Oregon, Ill., April 14.

### INDIANA

**Anderson.**—Bro. Estel McCullough of Middletown gave an inspiring Easter message yesterday at this church. A beautiful Easter drama entitled His Cross was given last evening, directed by Bro. Wilbur Hoover and Sister Icy Nelson.—Callie Spearman, Anderson, Ind., April 13.

**Bethany** church met in council March 5. Jan. 19 Bro. D. W. Kurtz gave us several fine meetings; he was here Saturday evening and Sunday. March 21 and 22 Bro. Perry Rohrer and a group of young people gave us good talks and music. We are expecting Bro. G. G. Canfield of Plymouth, Ind., to help in a series of meetings from Oct. 26 to Nov. 8. Sunday-school and church attendance is increasing since nice weather. The Easter program was given by different Sunday-school classes.—Mrs. Bertha B. Weybright, Syracuse, Ind., April 14.

**Bethel Center.**—On March 29 we concluded a series of meetings conducted by Bro. Chas. R. Oberlin of Peru, Ind. The meetings were successful in bringing three into the church by baptism and reclaiming one. Bro. Oberlin is an able speaker and the attendance was good each night. He conducted a question box, which was appreciated by all. The young people and children submitted questions of vital importance which helped us all to a better understanding of the Bible. We have an interesting and growing Sunday-school with Sister Lula Tinkle, superintendent. We have recently remodeled the back room of the church and are painting and making it into three classrooms. April 10 we held our communion service and were very thankful for the number of intermediate and junior members present. Easter Sunday the children's department of the Sunday-school gave a program, followed by an inspiring message by our pastor, Bro. Wm. Tinkle.—Lola Waters, Hartford City, Ind., April 14.

**English Prairie** church met in council April 3. The Ladies' Aid was authorized to make some improvements on the church house in the way of paper and paint. The men were to do some repair work on the church. The love feast will be held May 23.—Myrtle Smith, Howe, Ind., April 14.

**Muncie** church was happy and highly honored to be host to Dr. Kagawa on March 1. He gave us a most inspiring sermon on The Message of the Cross. His spiritual influence stays with us. The mite box offering of the women's home and foreign missionary society was \$16.88. Geo. L. Studebaker, the Messenger agent, has been successful in obtaining fifty-five subscriptions at the club rate. Before he made his campaign, only nine families were receiving the Messenger. Bro. Mark Rarick, Sunday-school superintendent, moved to another congregation and Bro. Mark Peckinpaugh was elected to succeed him. Repair work on the church is now in progress. A new hardwood floor has been laid by the men of the church and the rest of the interior is being redecorated.—Mrs. L. S. Shively, Muncie, Ind., April 11.

**North Winona** church held pre-Easter services beginning on Thursday evening and including Sunday morning. There were special songs and the sermons given by our pastor, Bro. R. C. Wenger, were as follows: What Christ Saw From the Cross, What Christ Spoke From the Cross, What Christ Did for Me I Can't Do for Myself, and The Resurrection. Three gave their hearts to God and baptismal services will be held for them next Sunday. On Easter evening two of our young members were married. The date for our communion has been set for April 25.—Mrs. Margaret Whitchead, Warsaw, Ind., April 14.

**Osceola** Sunday-school is getting along nicely with Bro. Carl Messick, superintendent. Our revival in September was conducted by Bro. Cripe of Argos, Ind., with Sister Neva Bourdon of Nappanee, Ind., song leader. Four were baptized and one was reclaimed. Oct. 17 we held our love feast with Bro. H. F. Richards officiating. The Men's Work sponsored a week from Nov. 10-17 and the Women's Work will sponsor a week from May 10-17. Our new basement was dedicated Dec. 15. Dec. 8 our pastor, Bro. Ervin Weaver, took sick and could not be with us until March 29. Now he is able to attend services but it will be some time before he will take his place in the pulpit. Bro. Grater of South Bend is filling the pulpit most of the time, assisted by some other good brethren. We appreciate their help very much. The district meeting was held March 21. One of the speakers, Bro. Schultz, filled the pulpit the next Sunday morning. Through the organization of the Men's Work we are able to take advantage of the club rate. We plan to have special meetings each Sunday evening during July and August. Bro. C. D. Bonsack will be with us May 23 and 24.—Eva Pontius, Elkhart, Ind., April 14.

**Rock Run** church met in council on April 10. The theme, Jesus, the Foundation, was carried out in the worship period. The church is



putting on a building fund pledge drive and the results are very gratifying. The Sunday morning services will start at 9 o'clock beginning May 3. The Gospel Messenger goes into forty-one of our homes. Our communion will be held Thursday evening, June 4. March 19 a father and son banquet was held. On Easter evening the young people of the Clinton-Benton district presented a sacred cantata, Everlasting Life. The churches of the district enjoyed this service with us.—Reporter, Goshen, Ind., April 14.

### IOWA

Union Ridge church met in council April 2. It was decided to hold our love feast Saturday evening, May 9, and Mother's Day service on Sunday. We have had one addition to the church. During the severe cold weather and blocked roads we were unable to have church services for six weeks. March 1 the church served a basket dinner in honor of Bro. J. R. Allen and family, as they moved to Kelley, Iowa; they will be greatly missed. Our Messenger agent is trying to secure the club rate for our congregation.—Mrs. E. E. Jarboe, Hampton, Iowa, April 11.

### MARYLAND

Beaver Creek congregation met in council March 15. H. D. Grossnickel was re-elected clerk. The report of the budget committee was presented and adopted. It was decided to have a finance committee to be responsible for the church finances. Howard Grossnickel was elected treasurer. Mrs. E. C. Woodie and C. E. Fahrney were elected delegates to district meeting, with Catherine Valentine, alternate. E. C. Woodie was elected delegate to Annual Conference. The permanent dates of our love feasts have been set as the third Saturday in May and the Saturday before the third Sunday in October. A series of meetings has been planned to begin the first Sunday in November with Bro. John Glick, evangelist. The church, realizing the necessity of having a parsonage, decided to start a fund. A recommendation was adopted to improve the church property. The present pastoral program will be continued another year from Sept. 1, 1936. Bro. E. C. Woodie was elected elder for one year. The women's organizations of the church are holding their regular meetings and are continuing to be of splendid service in their respective capacities. The B. Y. P. D. has recently been reorganized and is making definite contributions to the church program. A series of interesting and helpful pre-Easter services was held during the week of April 5 by the pastor, E. C. Woodie.—Harold Green, Beaver Creek, Md., April 14.

Grossnickel.—Our council meeting was held on March 29 at which time Mr. and Mrs. Roy W. Grossnickel and Mr. and Mrs. Silas Bittle were chosen delegates to district meeting. Bro. C. N. Frushour and Bro. Clarence Bowman were chosen delegates to Annual Meeting. Our love feast will be held May 30. We are looking forward to a series of meetings in the fall. On Easter morning we gave an interesting program. The Ladies' Aid and young people are continuing their monthly

meetings. We feel our Sunday-school is progressing under the leadership of our superintendent, Bro. Harry Frushour.—Mae S. Grossnickel, Myersville, Md., April 14.

Meadow Branch congregation held a special love feast on April 9, beginning at 6 P. M. The time for this meeting was chosen as an anniversary date of the institution of the ordinances of the church more than nineteen hundred years ago by Christ himself. In spite of the inclement weather, the meeting was well attended. Eld. E. C. Bixler conducted the preparatory service and officiated. He was ably assisted by Eld. Oren Garner and John D. Roop, Jr., along with the home ministers. A program was well rendered on Easter morning in the Meadow Branch house. It was climaxed with a very fitting discourse by Eld. H. H. Nye, a member of our General Mission Board. Visitors were present from Pennsylvania, Virginia, Washington, D. C., and adjoining congregations, filling the main audience room to capacity.—Wm. E. Roop, Westminster, Md., April 13.

### MISSOURI

Warrensburg church on April 12 closed a splendid two weeks' pre-Easter campaign conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. It was their third meeting in our church so they did not come to us as strangers. From the first there was good attendance and a splendid interest was manifested which reached a climax on Easter Sunday. Bro. Austin's sermons were most interesting and uplifting. During Holy Week he dealt with the great themes that were especially appropriate and on Good Friday he and our pastor, Bro. D. C. Gnagy, spoke at the union service which was a three-hour meditation on The Seven Words From the Cross. Sister Austin's work as minister of music and story teller was greatly appreciated by all. As a visible result of this campaign there were ten accessions to the church, two husbands and three wives in the group. As a further result, we feel that the church has been wonderfully strengthened and all of us have a new incentive to carry on.—Mrs. J. J. Wampler, Warrensburg, Mo., April 14.

### OHIO

Hartville.—The church met in members' meeting on April 1. Bro. Mulligan was elected delegate to Annual Conference. Our communion will be held on April 26. Bro. J. O. Winger of North Manchester, Ind., will conduct our evangelistic meetings in the late summer or fall. The Sunday-school convention will be held here. We enjoyed a week of pre-Easter services conducted by Bro. Mulligan. The children of the Sunday-school gave a program on Easter Sunday.—Sarah Goodenberger, Hartville, Ohio, April 13.

Toledo.—Since Jan. 1 the church has been able to take care of herself, supporting the pastor and caring for all hills. This is the first time in the history of the church, which is twenty-one years old. We praise God for this victory. Since Jan. 1 twenty-one have been re-

## For HERSHEY CONFERENCE News Form a MESSENGER CLUB . . .

For the eighth time Annual Conference will be at Hershey, Pa. As usual The Gospel Messenger will bring the news . . . business items, synopses of addresses, pertinent articles, the day by day story of the Conference.

Subscribe for The Gospel Messenger in time to get all the news of this year's Conference. Remember there is no Conference Daily and no Full Report published as formerly. The Messenger offers the one way to get news of the Eighth Hershey Conference.

Or better, organize a Messenger club in your congregation, thus getting your church paper at a reduced rate and in more homes, not only at Conference time but throughout the year! Read the Messenger for Conference news . . . for all the church news.

### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to The Gospel Messenger. I want to keep up with the news of the church. (Bro. C. D. Bon-sack's Sharing Observations may be had for 75c with a year's subscription to the Messenger.)

Name .....

Street or Route .....

City ..... State .....

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.



ceived by baptism into the church, besides four by letter. During January we lost five members by death and one in March. Bro. J. J. Anglemeyer of Williamstown, Ohio, conducted our revival Feb. 10 to 13 with nine baptisms. The Men's and Women's Work have been active during the past months with programs, projects, etc. The former placed a beautiful drapery around the picture of Christ; now they are soliciting funds for the painting of the church, Sunday-school building and parsonage. The labor will be done by the men of the church. Easter was a great day in First church; there was a sunrise prayer meeting at 6:30 with forty-six present. A record of 225 was set for Sunday-school and the attendance was 246, with an offering of \$10.36. The church was crowded for the morning service, when Bro. Ralph R. Hatton, the pastor, spoke on the subject, He Lives. Three came forward in acceptance of Christ. In the evening the children of the Sunday-school gave a program and then the young people gave a pageant, The Victory of Life and Peace. An Easter self-denial offering for foreign missions was received. The aim for the offering was \$75 but reached \$81.05 with more to come in. Pre-Easter meetings were held from Palm Sunday through Holy Week by the pastor. This made the third revival in this church during the pastoral year. The Women's Work will give a program on Mother's Day evening, May 10, and the Men's Work will give a program on Father's Day evening, June 21. Bro. Henry Torrence will represent our church at Annual conference.—Mrs. Noah Chalmers, Toledo, Ohio, April 15.

**Trotwood.**—On Sunday, March 29, we enjoyed a wonderful day together, celebrating the thirtieth anniversary of the Trotwood church. Bro. J. O. Wenger of North Manchester was the speaker of the day. Services in the morning, afternoon and evening with a basket dinner at noon were enjoyed by all. Twenty of the 120 charter members were present. Many of our old friends came home to help us celebrate this day. Our Easter meetings by Bro. C. D. Bonsack were well attended and enjoyed by all. The meetings closed with a love feast on Sunday evening.—Mrs. Milford E. Denlinger, Trotwood, Ohio, April 15.

**West Alexandria church** is progressing nicely with Bro. Jonas Groff, pastor and elder. Our regular business meeting was April 3. Delegates to district meeting are Bro. Jonas Groff and Bro. Walter Campbell; alternates, Sisters Jonas Groff and Ida Rempton. Our communion will be May 25 at 7:45 P. M. Our young people with the Aid Society are working diligently toward raising money to redecorate our church. The church is rejoicing to receive word from Bro. J. O. Winger of Manchester College, Ind., that he would plan to be with us in an evangelistic meeting beginning Oct. 11. We are also glad to report the success of our Messenger agent in getting the Messenger in seventy-five per cent of the homes in the congregation.—N. W. Erbaugh, West Alexandria, Ohio, April 11.

## PENNSYLVANIA

**Falling Spring church** met in council on March 7. After the death of Eld. Gearhart, Bro. Smith consented to take care of the congregation until fall council which is the regular time for electing a presiding elder. Brethren Welty Smith and Wm. Hollinger were chosen delegates to Annual Meeting with Brethren Guy Stamy and Samuel Plum, alternates. May 16-17 was selected for our love feast at the Hade house, services to begin Saturday morning at 10:00 and close at noon on Sunday. March 7 Brethren Zeigler and Blough came as a committee from district meeting to take the voice of the church in some elections. Brethren Wm. Hollinger and Emmert Stouffer were advanced to the eldership and duly ordained. The following week Bro. Frank Wagaman applied for the ministry. A special council was called for April 4 when Brethren Carroll Valentine and Willis Rice took the voice of the church in regard to Bro. Wagaman's application and also ordained Sister Stouffer to the office of elder's wife. April 5 was Falling Spring's day at our Old Folks' Home near Carlisle. A delegation of fifty found their way there and enjoyed the visit very much.—Grace L. Smith, Waynesboro, Pa., April 14.

**Greensburg.**—Our membership enjoyed the splendid sermons of Bro. Leo Detweiler of Meyersdale, Pa., in a two weeks' evangelistic meeting Jan. 12-26. Our people were enriched spiritually and a number of confessions were made. Our B. Y. P. D. have remodeled and rededicated their rooms and had a special week of services recently. The main auditorium has been redecorated and still further improvements will soon be made. The service Easter morning was very impressive with an attendance that far overflowed our seating capacity. Communion service Easter evening and again on Monday evening had the largest attendance in the history of the congregation. Forty-five have been added to the church membership since last October. We have two special red letter days early in May. May 3 is the twenty-fifth anniversary of the organization of our congregation. The sermon will be preached by Bro. T. F. Henry in the morning on the subject, The Place of the Church in Community Life, in recognition of this silver anniversary of the organization of our group which has grown from the little band of faithful ones into such a large congregation. At 2:30 P. M. the service will be dedicated to the twenty-fifth anniversary of both pastorate and pastor. Rev. W. J. McMichael of the U. P. church will speak on The Church's Responsibility to the Pastor. Bro. C. C. Ellis of Juniata College will speak on The Pastor's Responsibility to the Church, and our pastor, Bro. M. J. Brougher, will speak on Responsibility and Program. At 7:30 Bro. Ellis will speak again on the subject, Evangelism. Sunday, May 10, is the twenty-fifth wedding anniversary of our pastor and his wife who have so faithfully labored with us all these years. He will use for his sermon subject in the morning, Building the Home Christian. In the evening a mother and daughter program will be given.—Carrie Hetrick Allen, Greensburg, Pa., April 13.

## ANNOUNCEMENTS

### LOVE FEASTS

#### California

May 3, Reedley.  
May 20, 7:30 pm, San Bernardino.

#### Illinois

May 3, Mt. Morris.  
May 3, Pine Creek.  
May 17, Lanark.  
May 31, 7 pm, Cherry Grove.

#### Indiana

May 2, 7:30 pm, Anderson.  
May 3, 7:30 pm, Muncie.  
May 9, 7:30 pm, Pike Creek (Monticello).  
May 10, Pleasant Hill.  
May 16, 7:30 pm, Upper Fall Creek.  
May 16, 7:30 pm, Arcadia.  
May 17, 7 pm, Ft. Wayne.  
May 17, 7 pm, Rossville.  
May 21, Elkhart Valley.  
May 23, 7:30 pm, Middletown.  
May 23, English Prairie.  
June 4, Rock Run.

#### Iowa

May 9, Union Ridge.  
May 10, 7:30 pm, Iowa River.  
May 16, 7:30 pm, Des Moines Valley.  
May 17, Des Moines.

#### Kansas

May 2, Maple Grove.  
May 9, Parsons.  
May 27, Wichita, First.

#### Maryland

May 2, 3 pm, Welty.  
May 3, 7 pm, Denton.  
May 3, 6:30 pm, Pipe Creek.  
May 3, 5 pm, Pleasant View.  
May 9, 4 pm, Manor.  
May 10, 7 pm, Locust Grove.  
May 16, 2:30 pm, Piney Creek.  
May 17, 6 pm, Monocacy.  
May 23, 2 pm, Broadfording.  
May 30, 2:30 pm, Longmeadow.  
May 30, Grossnickel.

#### Minnesota

May 10, Worthington.

#### Missouri

May 9, Fairview.

#### Nebraska

May 11, Lincoln.

#### Ohio

May 3, Lick Creek.  
May 9, Bear Creek.  
May 9, 10:30 am, Silver Creek.  
May 14, 7:30 pm, Toledo.  
May 23, 7:45 pm, West Alexandria.

#### Oklahoma

May 2, Big Creek.

#### Oregon

May 9, Newberg.  
May 23, 7:30 pm, Albany.

#### Pennsylvania

May 2, 2 pm, Akron.  
May 2, 3, 10 am, Back Creek at Upton.  
May 2, 2 pm, Spring Grove, Kemper house.  
May 3, Philadelphia, First.  
May 3, Green Tree.  
May 3, Walnut Grove (Johnstown).  
May 3, Lancaster.  
May 3, 6:30 pm, New Enterprise.

May 3, Parkerford.  
May 3, East Petersburg, all day.  
May 3, York, First.  
May 3, 6 pm, Hanover.  
May 2, 3, 10 am, Little Swatara at Ziegler house.  
May 3, 7 pm, Norristown.  
May 3, Martinsburg.  
May 3, Roaring Spring.  
May 3, 6 pm, Reading.  
May 3, 6:30 pm, Everett.  
May 3, all-day, Lower Cumberland, Mohler.  
May 3, 7:15 pm, Royersford.  
May 3, 7:30 pm, Pittsburgh.  
May 9, Lower Claar.  
May 9, 10, 1:30 pm, Richland.  
May 9, 10, Midway.  
May 9, Indian Creek.  
May 9, 10, 1:30 pm, Annville.  
May 10, Palmyra.  
May 10, Marsh Creek at Marsh Creek.  
May 10, 7 pm, Snake Spring Valley.  
May 10, Lost Creek at Oriental.  
May 12, 1:45 pm, East Fairview.  
May 13, 6:30 pm, Waynesboro.  
May 13, 14, West Green Tree at Green Tree.  
May 16, 17, 10 am, Hanoverdale.  
May 16, Heidelberg.  
May 16, 17, 10 am, Fredericksburg at Meyer house.  
May 16, Spring Run.  
May 16, 17, Falling Springs at Hade.  
May 16, 17, 1:30 pm, Upper Conewago at Mummert.  
May 16, 17, 1:30 pm, Mountville.  
May 16, 7:30 pm, Buffalo.  
May 17, Carson Valley.  
May 17, New Fairview.  
May 17, 6:30 pm, Shade Creek at Berkey.  
May 17, 7 pm, Ambler.  
May 17, Dunning Creek at New Paris.  
May 19, 20, 9:30 am, Springville at Mohler house.  
May 20, 21, White Oak at Grayhill.  
May 23, Jennersville.  
May 23, 24, 10 am, Schuylkill at Big Dam.  
May 23, 1:30 pm, Conestoga at Bareville.  
May 23, 24, 1:30 pm, Myerstown.  
May 24, Sipesville.  
May 24, Springfield.  
May 24, 3 pm, Lebanon.  
May 27, 28, 10 am, West Conestoga at Middle Creek.  
May 30, 1:30 pm, Welsh Run.  
May 30, 31, 10 am, Antietam at Prices.  
May 31, 6:30 pm, Huntsdale.  
May 30, 31, Conewago at Bachmanville.  
May 31, 6:30 pm, Penn Run.

#### Texas

May 17, Pampa.

#### Virginia

May 2, 8 pm, Summit.  
May 3, 7 pm, Timberville.  
May 9, 4 pm, Oak Grove.  
May 16, 6 pm, Mill Creek.  
May 16, 7 pm, Midland.  
May 17, 7 pm, Unity at Bethel.  
May 23, 6 pm, Linville at Cedar Run.  
May 23, 6 pm, Rileyville.

#### West Virginia

May 17, 5 pm, Leetown.

#### Washington

May 6, 8 pm, Yakima.



**Huntsdale church** met in business meeting April 7. May 17 being the time for our church to fill the preaching appointment at the Old Folks' Home, it was decided to take a donation along. We will hold our communion service on the evening of May 31. Bro. E. O. Spidle was elected resident trustee of the Old Folks' Home for three years. A. A. Evans was elected delegate to Annual Conference, with Annie F. Clopper, alternate. Some of the young people feeling the need of a place for recreation asked permission to make a tennis court on a corner of the church ground; this was granted.—Esther Clopper, Huntsdale, Pa., April 13.

**Lancaster.**—Our school of missions started Jan. 19 and continued for six weeks to Feb. 23. The attendance was good and I think all were benefited. The Juniata College choir rendered a program here Jan. 30. This choir was very fine. On Feb. 9 the Elizabethtown College chorus rendered a program. The achievement offering was given Sunday, Feb. 16. The project mission money from the children's division was turned in then also. Our revival meetings were held from March 15 to 29 with Bro. H. S. Replogle from Oaks, Pa., as evangelist. They were well attended and baptism was administered to twelve members. The pre-Easter services were held several evenings. The B. Y. P. D. choir rendered the program and cantata on Sunday evening; we all appreciate their efforts in the preparation of this program.—Rebekah Myer, April 13, Lancaster, Pa.

**Lost Creek.**—Our congregation just closed a two weeks' revival at the Bunkertown house, with the love feast on Easter evening, when 200 surrounded the Lord's tables. Our pastor officiated, assisted by Bro. R. L. Dittmer and Luke H. Buffenmyer, the pastor's son. The meetings were well attended, the interest was good from start to finish. The week of Passion our pastor spoke on the theme of suffering as related to our Lord of his last week upon the earth. On Good Friday we had three hours of devotion, built around the Seven Sayings of Christ Upon the Cross. Bro. Luke H. Buffenmyer gave three messages and the pastor gave four of them. This service was enjoyed by all present. During the morning Easter service Eld. George Strawser and the pastor took the vote of the congregation, which resulted in electing Luke H. Buffenmyer to the ministry. In the evening just before the love feast he was installed into the ministry. Thus another revival comes to a close and as a direct result two young boys were received into the church through baptism on Easter. April 27 our pastor will open a two weeks' revival at the Oriental church, closing with the love feast on May 10.—J. A. Buffenmyer, Bunkertown, Pa., April 14.

**Lower Cumberland.**—Mohler church met in council April 1. Bro. Henry L. Miller was elected delegate to Annual Conference with Sister Sarah Mohler, alternate. Our love feast will be held May 3, all-day services. We will have Sunday evening services beginning May 10. Sunday evening, April 12, the Sunday-school rendered a fine Easter program. We are looking forward to having evangelistic services in the future.—Ethel Snyder, Mechanicsburg, Pa., April 14.

**Meyersdale.**—We observed the week of prayer in union service from Jan. 6 to 10. Bro. C. D. Bonsack was with us on Jan. 12 and gave an illustrated message of the visit of the députation to our foreign missions. Our pastor, Bro. Detweiler, held a revival Jan. 13 to 26 at Greensburg, Pa. Our mother and daughter banquet was held March 5. March 1 the churches of Meyersdale began the go-to-church campaign. A union service was held in the evening in the Zion Lutheran church. Bro. C. C. Ellis of Juniata College gave an inspirational message. The pastor gave a series of messages at one of the services each Sunday, on Christian Essentials. March 8 family Sunday was observed. The young people gave an inspiring dramatization, The Challenge of the Cross, on youth Sunday, March 15. Our church gave \$80 to the Red Cross to aid the flood sufferers. A missionary program was presented on world service Sunday. On Wednesday night of Holy Week the choir presented the story of the life of Christ in scripture and song. On Thursday and Friday evenings the pastor gave preparatory services to our communion. At the Easter sunrise service the young people presented a dramatization of that first Easter morning. In the evening over 300 members observed the Lord's supper and communion service. During this quarter four members were gained by baptism and two by letter.—Delta Arnold, Meyersdale, Pa., April 13.

**New Enterprise.**—March 1 the Volunteer group of Juniata College gave a very interesting program. Through the earnest efforts of our Messenger agent, Sister Sara G. Replogle, we are glad to report that at least seventy-five per cent of our resident members have the Messenger coming into their homes. Bro. Stauffer has been presenting to us new truths from the Book of Philippians at our midweek service. The C. W. M. prior to our evangelistic services met each Sunday evening to discuss some vital problems relative to evangelism. Some subjects discussed were: Faith, Some Objections to Becoming a Christian and How to Meet Them, and Prayer. Our revival meetings were held March 15-29. Bro. Stauffer brought us strong Bible messages full of the Spirit and we feel that our membership has been greatly strengthened. As a direct result of these meetings sixteen were baptized and one reinstated. The Board of Christian Education has decided to hold a Vacation Bible School beginning June 22 with Bro. Stauffer as dean. At our quarterly business meeting April 1, the following delegates were elected: To district meeting, Brother and Sister W. N. Stauffer and Brother and Sister D. P. Hoover. Delegates to Annual Conference, Brother and Sister W. N. Stauffer. We had a unified service on Easter morning, beginning with the lesson, followed by a worship program by the primary department. The closing message was an address by Bro. Stauffer. In the evening the B. Y. P. D. had charge of the service in which they presented a number of slides portraying the Passion Week. Prior to Easter a group of the mis-

sionary society visited a number of homes where there were those who were unable to attend services taking with them a flower and conducting a short service. April 13 Bro. Crumpacker brought us a most inspiring message on the work in China. Hearts were touched when they were shown the great need of the Christ in the lives of the Chinese. April 14 Brethren S. P. Early and D. I. Pepple met in special council with our church. At this service Brother and Sister W. N. Stauffer were ordained to the eldership and Bro. Paul S. Hoover was licensed to preach. Our love feast will be held May 3 at 6:30 P. M.—Mrs. Ruth C. Hoover, New Enterprise, Pa., April 15.

**Palmyra.**—The dedication of our remodeled house of worship will be held on May 3 with services all day by Bro. Calvert Ellis and Bro. R. W. Schlosser. There will be services every night the following week with ministers present from our neighboring churches and some from other districts. Sunday, May 10, we will have our love feast. The following evening our revival will begin with Bro. M. J. Brougher, evangelist. Since our last report Eld. R. W. Schlosser conducted a week-end Bible institute for us on the Doctrine of Christ. It was very interesting and we were made to realize anew what a wonderful Savior is Jesus our Lord.—Mrs. Moses Groy, Palmyra, Pa., April 16.

**Richland.**—On Jan. 25 and 26 Dean A. C. Baugher of Elizabethtown College conducted a Bible institute in our church using the following themes: Philip, The Annual Church Visit, Samson, The World Is Waiting for the Sunrise. Our quarterly council was held on March 14. It was decided that the ministers of our congregation should have charge of the Vacation Bible School this summer. We are looking forward to a tent meeting which will be held for two weeks this summer with Eld. Reuel Pritchett of White Pine, Tenn., evangelist. Services were conducted each night during Passion Week. The messages were brought by ministers from neighboring congregations and our home ministers. On the last evening of Passion Week Donald Royer from Denver, Pa., addressed our young people on the timely subject, Peace. Our love feast will be held on May 9 and 10, starting at 1:30 P. M.—Eva A. Bollinger, Richland, Pa., April 14.

**Springville church** met in council March 23. The delegates to district meeting are Harry Gible, Ralph Heisey and Norman Zuck; alternates, Jacob Leininger, Abram Eberly, Samuel Erb. The delegates to Annual Meeting are Clayton Gehman, Israel Mohler; alternates, Amos Heisey and E. M. Dinger. May 3 we expect to open a series of evangelistic meetings at Cocalico house with Bro. Samuel Hess from Royersford, evangelist. Our love feast will be held May 19 and 20 at the Mohler house at 9:30 A. M.—Mrs. Abram G. Zug, Lincoln, Pa., April 14.

**Upper Conewago.**—On Dec. 21 our church met in council at which time the church officers for the coming year were elected. Beginning with the new year we changed our church program having only one service in the congregation at a time. We have seen a larger increase in the attendance for which we are grateful. Eld. W. G. Group and the writer took part in the joint World Day of Prayer services held in the Reformed church Feb. 28. Our love feast will be held May 16 and 17 at the Mummert house. Evangelistic service will begin May 17 at the East Berlin house with Bro. N. K. Musser from Columbia, evangelist.—Bertha E. Hull, East Berlin, Pa., April 11.

**Welsh Run church** met in council on April 11. Bro. Clyde Shipp was re-elected Sunday-school superintendent for the coming year. He was also elected trustee. Bro. Frank Laughlin is our delegate to Annual Conference. Brethren C. W. Hunsberger, Martin Hunsberger and the writer are delegates to district meeting. We expect Bro. I. N. H. Beahm of Nokesville, Va., to be with us to start our evangelistic meeting on May 17 and close with the love feast on May 30 at 1:30 P. M. On April 5 we took an offering of \$48.88 for flood relief.—John D. Martin, Mercersburg, Pa., April 14.

## TENNESSEE

**Pleasant Valley.**—The Sunday-school was reorganized March 22. The officers were chosen including, superintendent, Bro. J. B. Hilbert; assistant, Clifton Garst. The teachers were also chosen for the different classes.—Martha Diehl, Jonesboro, Tenn., April 6.

## VIRGINIA

**Red Oak Grove.**—We met in council at Stonewall April 4. We are going to make an effort to paint our church house this year. We met Sunday morning and reorganized our Sunday-school. Bro. Wm. Wright will be our superintendent. Bro. Maston Sowers preached for us.—Mrs. O. R. Whitlock, Floyd, Va., April 6.

**Summit.**—During our pre-Easter service we had several inspiring sermons by the pastor, Bro. Robt. Garber, and one very fine talk by Bro. Arthur Wheeler. Mothers and daughters' program on March 15 was well attended. This work is going on nicely under the leadership of Mrs. Virginia Craun. Our improvement committee is working on some much needed repairs for the church which we hope to have completed in the near future. The W. C. T. U. was organized with fourteen members and Mrs. S. I. Cline, chairman. Delegates elected to district meeting are Mrs. Virginia Craun and Jesse Glick, with Roy Wright and C. Frank Craun, alternates; to Annual Meeting, Bro. S. I. Cline with Robt. Garber, alternate. Our love feast will be held May 2 at 8 P. M. Bro. J. M. Henry of Bridgewater will be with us some time in August in evangelistic services.—Mrs. H. E. Cline, Weyers Cave, Va., April 14.

## WASHINGTON

**Yakima church** has been having a feast of good messages the last week. Our pastor, Bro. Paul Longenecker, is holding a two weeks'



meeting at Whitestone. He held a week of pre-Easter meetings for and preached with power. April 5 the drama, The Rock, was given and on Easter morning our Sunday-school children rendered a good program. In the evening the drama-sermon, The Resurrection, was presented. Council was held on March 30. Easter sunrise services were well attended at Terris Heights, between 1,500 and 2,000 being present.—Katie Baldwin, Yakima, Wash., April 14.

### WEST VIRGINIA

**Keyser.**—Since our last report in January, the Keyser church has been very busy in the face of a severe winter and much sickness among the membership. The first of January a "Messenger club" was organized. This club placed The Gospel Messenger into eighty-two per cent of our homes. Last year only eight homes received the Messenger; today nearly sixty homes read the church paper. At the beginning of 1936 the Ladies' Aid realized their group was getting too large to meet in the homes; so after much deliberation a second Aid was organized among the younger women of the church. This new organization is known as the "Sunshine Club." The church is proud of the work of the two women's organizations. In February our church and four others in the city held a union standard training school. We were glad to have as a teacher in this school, representing the Church of the Brethren, Paul H. Bowman of Bridgewater College. The church is still doing a little needed repairing. The Sunshine Club has already bought paint for the outside of the church. The men will see that the paint is applied. Several weeks ago the men met at the parsonage with a truck, saws, hammers, etc., and built a second story over the garage. This second story is for a much needed storage room for the church. Our quarterly council was held on April 2. Eld. N. D. Cosner was in charge of the meeting, due to the accident of Bro. Showalter on Monday of that week. At this council our pastor, Bro. C. O. Showalter, was chosen as delegate to Annual Conference in June. J. W. Bert and Chas. Bobo are delegates to the district meeting. Sunday-school superintendent for the new year is Chas. Bobo; Harry Ludwig, assistant. Five church letters were granted to the church at Cumberland, Md. Large crowds filled the church three nights as the pictures of our mission work in Africa, India, and China were shown. We feel that these pictures were a real blessing to us and to the cause of missions. On Thursday before Good Friday our love feast was held. At this service thirteen tables were well filled with worshippers. We feel that this was a "mountain top" experience in our church year. Easter Sunday was full of rich things. A sunrise service at 6:00; church school at 10:00; consecration service for children at 11:00; followed by a short sermon by the pastor; at 6:30 twenty-five young people met and studied the subject of Immortality; at 7:30 the pastor preached to a large audience. Along with our spiritual feast on Easter Sunday, the church brought an offering to be applied in the parsonage fund. One of our fine, consecrated sisters, Mrs. Martha McNemar, gave as her Easter offering \$1,000, and the church brought \$541 to go with her splendid offering. That gave us an offering of \$1,541 on our parsonage fund. Just one year and two months ago the church bought a parsonage on First Street. At this writing \$1,041 has been paid, leaving a balance yet to pay of only \$549. Truly, the Keyser church is having a great year under the guidance and blessing of our heavenly Father. Every one seems to be happy in his service.—Mrs. C. O. Showalter, Keyser, W. Va., April 15.

## On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

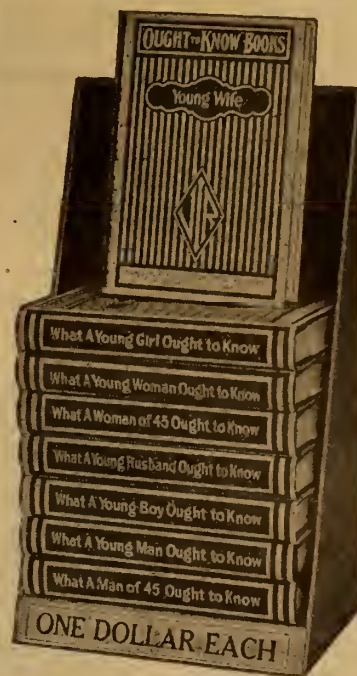
"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of ..... dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
Elgin, Illinois

Here are 8  
"OUGHT TO  
KNOW"  
BOOKS that  
you ought to  
know. That is,  
you ought to  
know the book  
that applies to  
your age and  
sex.

Sane Books  
for  
Sane People



THESE BOOKS ARE POPULAR  
BECAUSE HELPFUL

Brethren Publishing House, Elgin, Ill.

## For Lovers of Good Poetry

### The World's Best Poetry, \$1.00

More than 350 of the world's best loved and most helpful short poems, old time favorites and the most popular of the newer poetry. You will never tire turning to its pages. 477 pages.

### The World's Great Religious Poetry, \$2.00

A well balanced collection of religious poems including both ancient and modern. Its many indexes enable one to find desired poems readily. A marvelous anthology. 876 pages.

### Heart Throbs, 75c

Such a wise selection that yearly this book finds a ready sale. These poems do touch the heart. Those who care little for poetry will wake up as they read these selections.

### More Heart Throbs, 75c

The popularity of "Heart Throbs" simply made it necessary to bring out this second book of great poems.

### Quotable Poems, \$2.50

Poems that are quotable, have a modern tone and spiritual qualities, touch common human needs, and possess fine poetic qualities. Abounds in poems for great days. 386 pages.

### Quotable Poems, Volume II, \$2.50

A new collection of superior poems by known and unknown authors. Poems that strike at the heart of things and urge you to the best. 370 pages.

### The Golden Book of Faith, \$2.00

Not the least helpful selection of poems is "The Golden Book of Faith" in which the reader finds those soul-stirring messages that one so often needs in these days of doubt and depression.

Brethren Publishing House, Elgin, Ill.



## Studies in Doctrine and Devotion

Here you have three books in one. Just the kind of book you should put into the hands of new church members. A splendid book for the church library and for the home. For a long time Parts Two and Three were sold separately. Buying this book gives you the Three Parts at less cost.

Part I, Studies in Doctrine, D. W. Kurtz.

Part II, Studies in Ordinances, S. S. Blough.

Part III, Studies in Christian Living, C. C. Ellis.

Send us 75 cents and the book will be mailed you.

## Meditations on the Cross

By Toyohiko Kagawa

In the Messenger for April 11 you found a chapter of this book, "The Cross and the Blood of Christ." Did you read it? If you did, and found it helpful, you will want to read the entire book of 220 pages which will prove food to your hungry soul. These meditations spring from the heart of a man who was born and reared outside of Christianity, but who has discovered that Christ and his cross have revealed the Father of all most perfectly. Read the book and you will find a deeper concept of the atonement than most people experience. Price, \$1.50.

## Paul's Secret of Power

By Rollin H. Walker

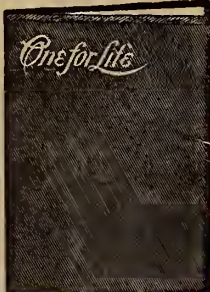
There have been many lives of Paul for he appeals to every class and to every century. The author of this book succeeds in revealing Paul as the man who had the underhold in life's wrestling match, and had discovered the secret of self-mastery, and the source of inexhaustible vitality. On every page sentences stare you in the face—sentences that force you to stop and consider whether they agree with your own experience or not. Read the book and you will know both Paul and yourself as never before. 181 pages, Price, \$1.00.

Brethren Publishing House, Elgin, Illinois

## For The Wedding Day

LOVERS ALWAYS, .....\$1.00

A beautiful booklet of over one hundred pages containing a marriage certificate, a wedding service and nine chapters on various aspects of the marriage relation.



No. 35. ONE FOR LIFE.

One of the prettiest wedding souvenirs yet published. It is an eighty-page booklet, 5 x 7 inches in size, containing a wedding certificate, marriage service, and pages for autographs of guests, congratulations, bridal gifts, wedding journey, space for two photographs, at home cards, etc. Beautifully printed in purple ink. Bound in Art Leather and lined with Morris paper, boxed, per copy, \$2.00, postpaid.

No. 35A. ONE FOR LIFE.

Contents same as No. 35, but bound in white board cover; stamped in gold, .....85c

No. 35B. ONE FOR LIFE.

Contents same as No. 35, but bound in white limp leatherette, .....50c

No. 120. THE BRIDE, .....70c

A charming bride's book illustrated in floral design, has wedding records for the guests, gifts, etc., and pages for appropriate wedding verse.



GARLAND OF WEDDING MEMORIES, .....\$1.00

A book that provides for a record of all important events from first acquaintance, courtship, showers, announcements, marriage certificate, guests, gifts, journey, etc. Scripture texts neatly hand-lettered. Just the book for minister to give to newlyweds.

Brethren Publishing House, Elgin, Illinois



## It Satisfies

There are many reasons why the Inglenook Cook Book has proved so popular. Among these many reasons we mention only this one: The good housewife is never disappointed when she turns to the Inglenook Cook Book. It satisfies her every want and makes her popular with those whom she serves daily. Price, \$1.00.

Brethren Publishing House, Elgin, Illinois

## Want to See Palestine?

Listen! You can do it now at small cost. Bring Palestine into your own home. You can do it for only \$1.25.

The Holy Land, as presented and treated in the volume of the Year Book and Almanac of the Holy Land, is of tremendous interest not only from a religious and sentimental viewpoint, but also in the light of its peculiar and unprecedented present day resurrection.

The Year Book and Almanac of the Holy Land gives a very easily readable recital of the history of the land in such a connected form that the influence of the Holy Land on the human race is made clear and understandable.

As a reference volume on the present state of the Holy Land it is complete and full of valuable, authoritative and interesting information.

There are maps and illustrations of great value, reference and statistical tables, description of sites of historical connection and places of present day interest.

The volume de luxe is printed in album form—double the average book size, on heavy, glossy expensive paper, large, clear type, containing nearly 50 illustrations, some of full page size.

What better gift for your family, yourself, your church or Sunday school?

You will enjoy this wonderful book with its pictures, descriptions and history. Price, only \$1.25.

Brethren Publishing House, Elgin, Ill.

## The Modern Encyclopedia

An outline of everything from A to Z. Over 1,300 pages, 22,000 articles, 1,250,000 words, 1,160 illustrations—all a miracle of completeness. Brief but pointed in every way.

A book for the home, the school, the office. A book for men, women and children. Yes, the book for you. Prepared for busy people who want accurate and ready information on many subjects.

Biography, history, literature, science, invention, religion, fine arts, government, geography, flowers and animals.

Five pages explaining the federal "Alphabetical Agencies." These pages alone clarify the many recovery agencies inaugurated in recent years.

Here's a one-volume encyclopedia that will answer many of the questions that daily arise in home, school and office. The price is \$1.95.

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., May 9, 1936

No. 19



## A MOTHER'S RECORD OF A HUNDRED YEARS

Mrs. Jane Ann Miller was born May 8, 1836, or one hundred years ago yesterday. She passed on Jan. 23 of this year. Though she failed a few months of rounding out a century, one can still see in her face a mother's record of a hundred years of kindly, hopeful living.

Could now the silence of these lips  
Break into speech once more today,  
With their sweet tones of old-time love,  
What last words, think you, would they say?

"Let not the shadow of my loss  
Darken the path, the living tread;  
But let the memories of my past  
Still cheer and help, though I am dead.

"Your willing hands for me have wrought  
But now, I need your help no more,  
The service you would render me,  
Give those who suffer at your door.

"Cherish my memory in your heart.  
But lest it grow a selfish thing  
Make channels for a thousand streams  
Of which my love shall be the spring."



# The Gospel Messenger

## IS FOR ALL

The Gospel Messenger is your church owned paper crammed with news for all. It is written by members of our church for members and all others interested in the ideals of the Church of the Brethren. More than twenty thousand Brethren families now take the Messenger. There are as many more who should be taking it.

Why not remind those without the Messenger that now is a good time to subscribe? They can see their local Messenger agent or send direct. Or better still, organize a Messenger club in your congregation thus getting your church paper at a reduced rate and in at least seventy-five per cent of the homes in your congregation.

Join more than 400 churches now using the club plan. The regular price of the Messenger is \$2 per year, or about four cents per week. Where a club is formed the rate is \$1.25 per annum or but two and one half cents per week! Write the Brethren Publishing House, Elgin, Ill., for information. The Gospel Messenger is for all.

And then there is Bro. C. D. Bonsack's book, *Sharing Observations*. Less than three hundred copies of a printing of two thousand are left. This fine mission travel book can be had for seventy-five cents additional when ordered with a year's subscription to the Messenger. If you ordered the Messenger but forgot to request the book, send seventy-five cents now and a copy is yours while they last.

---

### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to The Gospel Messenger. I want to keep up with the news of the church. (Bro. C. D. Bonsack's *Sharing Observations* may be had for 75c with a year's subscription to the Messenger.)

Name . . . . . Street or Route . . . . .

. . . . .

City . . . . . State . . . . .

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 85

Elgin, Ill., May 9, 1936

No. 19

## EDITORIAL

### Words That Were Meant to Burn

A BUSINESS man of our town heard a sermon that he did not like. He is a very respectable churchman too and he is getting tired of hearing honorable business men maligned while thriftless, swearing, drinking law-breaking men go unrebuked. The preacher had said little about the vices common to the lowlier social strata, while by implication and subtle suggestion, rather than by direct statement, he had scored heavily the comfortably well-to-do. So you can understand.

One can feel no small measure of sympathy with our disgusted and influential man of affairs. He is no doubt suffering in these times from lack of due appreciation. Preachers are not always fair. Yet there is a certain very interesting fact that deserves attention in this connection. It is the attitude and example of Jesus on this very point.

We can be sure that he did not condone sin of any kind in any class, but the severity of his judgment on sins of the spirit—selfish indifference to the lot of the underprivileged—is noteworthy in contrast to his tenderness toward those caught in the sins of the flesh. It was as to a group of church leaders who were no doubt clean and upright in their so-called private lives—denouncing widows' houses was of course a regrettable but unavoidable incident in a sound business policy—it was men respected in business and religious circles that Jesus said: "The publicans and the harlots go into the kingdom of God before you."

There is something in these words, especially that you, that "nice people" can afford to ponder for a long, long time.

E. F.

### The Education of a Princess

ANY young lady who has dreamed how it might have been were she born a princess, may gain some information and satisfaction by reading a paragraph on the life of a princess such in England. There are two fine young daughters

in the family of the Duke of York and here are some of the things those in line for a throne are responsible for: "The princesses have to put their own toys away, and Elizabeth is responsible for the neat folding of her dresses every night. Their set studies include piano playing, French, and the 'Three R's,' to which the older daughter gives long hours daily. Everything must be done well. There is no more tolerance for a slipped stitch in the playtime knitting than for a badly smudged word in the letters which Margaret Rose still writes so slowly."

H. A. B.

### Mothers Are Different

1. *They don't laugh, they smile.* So one careful observer has remarked. Of course they can laugh, and do, once in a great while under sufficient provocation, but not about every little nothing as other people do. Laughs lie just under the skin and spill over easily. Smiles are more deeply rooted and since mothers are such deep beings it comes more natural for them to smile. For another reason smiles are more natural to mothers than laughs. Smiles have much more substance to them. Laughs are so frothy.

The strangest thing about this smiling habit of mothers is that it operates not only when others laugh but often when they frown or scowl. When things go wrong as they sometimes will even in the best regulated families, and when other members of the household become irritated if not angry, it is just like mother to smile at the impatience and fussiness all around her and go right on with the day's work in her own calm and quiet way. How would things ever get back to normal at such a time, but for mother's persistent and gently accusing smile?

2. *They don't care much for pie.* They have a positive distaste for it if an unexpected guest drops in and there are not enough pieces to go around. And when they do eat it, if there is any difference in the size of the



pieces mothers prefer the smaller ones. This same type of likes and dislikes shows itself in a great variety of ways. Bony pieces of the chicken are a great favorite with mothers.

What makes this trait more difficult to understand is that these peculiar tastes actually seem to give mothers more satisfaction than ordinary persons derive from their normal habits. Is there a secret here awaiting revelation? Does it have any connection with "the mystery of the kingdom" which Jesus talked about? But he said it was given to his disciples to know what that is. We ought to be finding it out as soon as we can.

3. *They don't like the profit system.* While statesmen and economists are debating whether it is possible to have a stable social order based on the service motive rather than the urge of personal profit, mothers go right on ignoring both the argument and the call of selfish advantage. The profit motive somehow makes no appeal to them. Is it an inherent lack in capacity to appreciate its value and to feel its driving power? Production for use, and that not their own, is their business slogan.

And they do have a business than which there is none more important. It is the business of household management, with special emphasis on the creation of wholesome atmosphere. By this is meant the net resultant of home influences favorable to personality culture of high quality. Is it that mothers are so obsessed with this idea as a business objective that they can find no place for self-interest in their program? The ideal is too precious to be sacrificed to a system in which it can not live.

In their great work of homemaking and character building mothers are thus giving us a fine example of "consumers' co-operatives." They know nothing of the each-one-for-himself type of rugged individualism. They know only the good of the whole group.

How can one help wishing that the principle were at work in larger social units? Couldn't it be? The ready objection is that "mothers are different." Then the answer is ready too. The solution is to remove that difference by becoming like them.

E. F.

### Is Rockefeller Right?

THE second question we raise is this: Is Mr. Rockefeller right in his stand against such emphasis as denominations still give to their peculiarities; or, in other words, is he right in withdrawing his support from denominational budgets? As an individual, so far as he and his money are concerned, that is strictly his own affair. But the question as to the right or the wrong of his position has a wider application, which it is entirely proper to discuss, in view of his prominence and

wide influence. For, if that attitude is right for Mr. Rockefeller, it logically follows that it is right for the rest of us. Let us see how it would work out. Take foreign missionary work as an example. That seems to have been the principal subject in Mr. Rockefeller's mind and the work to which most of his denominational contributions were devoted. Foreign missionary work is carried on, and has been from the beginning, under denominational auspices. Denominations have their foreign missionary enterprises, just as they have their own institutions of learning and their own church literature. Can you imagine the chaos that would be caused in the foreign missionary enterprise if all Christians of all denominations should follow Mr. Rockefeller's example—stop giving to their denominational budgets and change their contributions to interdenominational or nondenominational projects! Let us see how it works out in Mr. Rockefeller's case. It is generally reported that he was the principal sponsor and financier of the Laymen's Commission of investigation, whose "Appraisal" of foreign missions has been so widely discussed. That report shows a spirit of tolerance which not only ignores the denominational peculiarities in this country but also extends to the Orient and either ignores or minimizes the differences between Christianity and heathen faiths. And it does this to such an extent that the religion it would produce would be a hodgepodge without divine warrant.

Christianity is an intolerant religion and we must be careful not to be too tolerant in presenting it. There is such a thing as swinging from denominational peculiarities to an opposite extreme which is far worse. There is such a thing as pressing the matter of "oneness" too far, farther even than the Lord himself intended, so far as to leave men without a vicarious sacrifice for the soul's redemption.

The man who thinks as much of other wives as he thinks of his own wife isn't fit to have a wife. The man who loves other countries as much as he loves his own country is in reality "a man without a country." And a man who thinks that "one church is just as good as another" isn't likely to amount to much in any church. Matrimonial loyalty is entirely consistent with respect for and appreciation of the worth of other women. Nationalism and internationalism are not inconsistent when each is promoted in proper proportion to the other. And the same is true of denominational loyalty and interdenominational fellowship.

Let us, therefore, continue to emphasize our distinctive teachings and practices—in proper proportion. And let us continue to support our own institutions. If we don't support them nobody else will. And without support, they perish.—*From an Editorial in The Church Advocate.*



---



---

## THE GENERAL FORUM

---



---

### Our Mothers

BY W. EARL BREON

A new heaven and a new earth seem created each time there is a new mother.  
 They walk in the shadows of the valley that we may know life and God.  
 They feed, clothe and care for us during the years of helplessness.  
 They teach us to laugh, and talk, and walk, and form the lips in prayer.  
 They encourage us when we are sad, and are friends when we are friendless.  
 They help us to choose friends that are true, and be true to those chosen.  
 They become the centers of our homes, and the bulwark of our society.  
 They nurture the church and her symbols, and foster the ideals of the race.  
 They are living examples of sacrifice, and portray to us the love sublime.  
 They are supremely happy when our lives are the visible harvest of their endeavors.  
 They lovingly exaggerate our successes, and faithfully forget our failures.  
 They bequeath impulse and incentive for good, and unfailing desire for service.  
 Motherhood is eternal, going on from generation to generation."  
 God help mothers of the present and future, to be true, like mothers of the past.  
 May home and mother ever hold first place, in the hearts and thinking of all men.  
 A partnership with God is motherhood;  
 What strength, what purity, what self-control;  
 What love, what wisdom should belong to her  
 Who helps God fashion an immortal soul."

Topeka, Kans.

---

### Releasing the Imprisoned Splendor

BY RUFUS D. BOWMAN

AT the earnest request of a mother, I went to a state penitentiary to visit her son. Whenever I think of him, the cords of my heart are touched with sympathy. His face was eager. His heart arose like waves at the appeal of a higher power. He seemed to forget where he was as we talked about his future. In his soul was a hidden radiance, which as we spoke of better things, sometimes came flashing through his countenance.

I have faith in men. Those whom we call wicked possess an imprisoned splendor. True it may be hidden behind the dark shadows of their sins. But there are seasons when the most sinful rise to the response of pure ideals. There are times when the lowest hear the call of God from the hills.

On the other hand, many of us who have named the name of Christ have shaded our lamps. Inferiority

complexes, contentment with the low road, associations that degrade, the absence of inspiring ideals, failure to ally life with a great cause, all of these imprison the splendor of the soul. Every man possesses a spark of the divine. All of us have potentialities far above our realization. Our task is to release the imprisoned splendor.

One day Jesus turned to Simon Peter and said: "Thou art Peter." Peter means *rock*. Simon certainly fell far short of this. Among the twelve he was about the last we would think of calling rock. Temperamental, emotional, changeable, unstable Simon! How could anyone put faith enough in him to call him rock? But Jesus told Simon that he had the qualities of stability in his nature. The Master gave him a new name to live by. He told Simon to move in that direction. Simon's new name released the latent qualities of his life. Let us consider the forces that will release the imprisoned splendor of our lives.

*The effectiveness of a man's life is always increased when he stops trying to be somebody else and is willing to be himself at his best.* There are human wreckages everywhere of persons who have tried to be somebody else. God has endowed us with talents. The glory of God will shine through when we discover the work which we are best fitted to do, develop our talents, and invest them for Christ and his kingdom.

I once knew a mother who had always cherished a desire to become a scholar. Because of financial difficulties she was forced to take up another line of work. To her son she transferred the ambition of her life. Her son must become a scholar. The son grew up hazarded by the ambition of the mother who tried to fit him into the mold of somebody else, when the young man's power of soul and effective service depended upon his being himself at his best. So many parents make shipwreck of their children because of this attitude. I am not a disciple of the late Will Rogers, but his life has taught me one lesson—the attractiveness of naturalness. Be yourself at your best and the powers of your soul will be released.

*Human powers are released by the stimulation of high ideals.* Ideals are the most potent factor in the determination of character. They enable us to rise above the conflicting instincts of life. Ideals become attached to our emotions and stimulate the will to action. Ideals are goals which extend the reach of the soul. They reveal potentialities for the soul's completeness and self-realization. They are like the celestial body that dominates the tides.

"Simon, thou art rock!" Simon thought about this ideal and began to move in this direction. It challenged



him for it offered the completion of his soul. He grew like the ideal. The steadfast Simon Peter of the early church is the fruitage of this new name.

We criticise a boy for being wicked when the thing that he needs is a new name. One of the finest things parents and teachers can do for growing young people is to give them a vision of the thing that will complete the soul. Help young people hitch their emotions to their ideals. Plant stars in the mind toward which to look. Stir youth with the possibilities in the years ahead and they will move in that direction.

*A Christian philosophy of life will likewise open the windows of the soul.* A vital religious faith, a profound conviction about God, assurance that life has a spiritual origin and destiny, and fellowship with the unseen forces at the heart of the universe—are some of the most powerful influences in releasing the imprisoned splendor.

Clarence Darrow, our foremost American atheist, does not have very much encouragement for us in his words: "If I were a young man, with life ahead of me, I think I'd chuck it all, the way things are now. The odds are too great against you, and anyway, the world is all wrong nowadays." That point of view imprisons life.

I realize that things are getting into a mess. This is not a very hospitable generation that invites young people. Work is hard to get. But I wouldn't chuck it all. The days ahead are going to be the most thrilling that any generation has experienced. Changes are going to be wrought in our economic life and international life, more important and more consequential than those set in motion by our fathers when they carved homes out of a wilderness and set the seal of a new nation. Young man, young woman, if you can get a job anywhere that is honorable and will keep bread and butter upon the table, ally yourself with a cause bigger than your life and serve the highest welfare of humanity.

There are folks who say that the good life is all that matters and that a young man may believe anything. The only thing I want to say about that point of view is that it just isn't so. It does make a difference what you believe. Your philosophy of life has an intimate relationship to your conduct. "As a man thinketh in his heart so is he." Yes, and so does he. If you have faith in God, a conviction that the universe is good; if you have fellowship with the spiritual forces at the heart of life, if you have faith that even through this turbulent generation God is marching still to ends beyond our understanding, it will make a difference in your conduct. When temptations knock at the door of your heart you will hear words spoken to you like Simon Peter heard from the lips of Jesus: "You have a new name to live by. Life is high. Look up and al-

low the heavenly to dominate the tides of your heart."

*A worthy ambition is another essential in releasing the imprisoned splendor of the soul.* "Thou art Peter." These words created in the apostle a desire to be and to do something fine. A worthy ambition, an unselfish ambition brings into play the best forces of our lives. We don't worry much about the character of a boy whose life is lost in the pursuit of something high. Character comes as a by-product of a life pursuing a worthy calling. Giving your life to a great cause will release powers in your soul that you never dreamed were there.

*The lost radiance of life is often discovered through the magnetism of a friend who has faith in us.* How gloomy faces glow at the touch of friendship. Our friends discover our unsuspected possibilities and give us confidence in ourselves. One of our biggest problems is to believe in ourselves. "Simon, thou art Peter. Thou art rock." This was hard. Simon knew his weaknesses. It was not easy for the apostle to believe that he could become a rock. But the glow of the Master's friendship gave him confidence in himself. The magnetism of a friend unseals the possibilities hidden behind a feeling of inferiority and gives us confidence in ourselves.

I told you earlier in this message about the young man in the penitentiary whom I visited. I told him that I was going to put faith in him and that I expected him to make a man. Not long ago I received a letter from him from which I share a few lines with you. "Please

## Memories of Mother

BY I. B. NISWANDER

I oft recall sweet memories,  
Of scenes at mother's knee;  
When in those twilight reveries,  
'Twas almost heaven for me.

Her loving hand upon my brow,  
Her kiss upon my cheek;  
Methinks I feel her presence now,  
Can almost hear her speak.

Her modest dress, and kindly smile,  
How these appeal to me;  
Yes, she'd abhor the modern style,  
Which on the streets we see!

May heaven give us more such mothers!  
And pleasant memories;  
May we discard the sin which smothers,  
The joys of bygone years.

Then may each growing girl and boy  
This timely council take:  
Avoid foul habits which annoy,  
And sometimes friendships break.

La Verne, Calif.



believe me, I was never more sincere in my life, when I say that my one and greatest desire is to make good. Of course, I fully realize what I'll be confronted with in the future, but that's not going to discourage me because I am determined to persevere and succeed in whatever I undertake to do. So you can see that I was able to appreciate the significance of your words, 'Life is a struggle,' more than you thought." The hidden spring has begun to flow. The imprisoned splendor is beginning to break through.

Is the splendor imprisoned in your life? It will be released when you become willing to be yourself at your best, when your life is stimulated by high ideals, undergirded by a profound conviction about life's ultimate meaning, prodded by a worthy ambition, and touched by the magnetism of friendship. "Simon, Simon, thou art Peter! Thou art rock!"

*Washington, D. C.*

## Mothers of Yesterday

BY MARTHA HAMER WINGERD

MOTHERHOOD is perhaps the most prized possession of virtuous women. In all ages men have sought for an adequate definition of the word "mother," but it is beyond the powers of expression. The full meaning of the term can not be defined; it can only be experienced by those blessed with a mother's love and devotion.

In speaking of the "mothers of yesterday," we include all mothers from Eve down to and including those of the present who have reared their children to maturity and who have laid aside the more strenuous activities of life, the living mothers over sixty years of age.

The physical, moral and spiritual contribution of the Christian mothers of the past can never be adequately told; so nobly and victoriously, so courageously and sacrificially have they lived, and loved and served!

The physical surroundings they provided for their children were the best it was possible for devoted parents to give to their beloved offspring. In the better circumstanced homes there was an abundance; but in many other homes the families were large, incomes were meager, and the struggle with poverty was pitiful. This latter condition is seen in the following incident. In the fifteenth century, in Germany, one bitter-cold evening a childish voice was heard singing outside a village door. When the door was opened, a boy, thinly clad, weak and faint, asked for food for "Christ's sake." The husband and wife took him in and fed him. He was one of a large family and was compelled to earn his own way. Since the hearts of this couple were tender from the recent loss of their own child, they kept this poor boy and educated him. Neither his own mother, nor the woman who mothered him ever knew

the real worth of this life to the world. The lad was Martin Luther whose courageous ministry has been a blessing to thousands.

Although many of our mothers had no wealth, they taught their children to appreciate the greater values in life. Dr. William Adler, upon being asked, "How can I best provide for my child's future?" replied negatively, "Not by bestowing luxuries." Many of our mothers knew of no such thing as a luxury, but their habits of thrift and industry were a source of much blessing to them. Solomon's worthy woman possessed these qualities along with her many other virtues. She did not hesitate to "work willingly with her hands"; she sought "wool and flax." When I read these words I think of my own mother. One of my earliest recollections of her is at a tall spinning wheel, walking back and forth, spinning and singing. Yes, she worked with wool and flax; she "worked willingly with her hands" and "looked well to the ways of her household." I like to think of her as belonging to the same class in every way as Solomon's worthy woman.

Our Christian mothers taught their children high ideals both by precept and example. Moral conditions in the past differed little from those of the present. Thoughtless and unsuspecting youth were beset on every hand by dangers that threatened to destroy both body and soul. But the wise mother kept her vigil. Dr. John W. Holland says: "Mothers are and must always be God's missionaries of morals and the pioneers of the truest piety." In a cabin in Indiana a woman lay dying. "Abe," she said, "love everybody, hinder nobody, never lie, never drink, never steal, and some day the world will be glad that you lived." Years later when Abraham Lincoln passed into the White House he uttered those familiar words, "All that I am or hope to be I owe to my mother."

Perhaps part of the secret of the marvelous physical endurance with which many of our mothers were endowed may be expressed in these words: "My strength is as the strength of ten because my heart is pure." Throughout our country there are numerous homes

(Continued on Page 11)

## What Shall We Do About Money?

BY IRA H. FRANTZ

### II

How much of the world's crime is an effort to get money? What is the motive back of the munitions industry? What causes war? What keeps the liquor industry going? Why all this cigarette advertising, attempting to fix the habit on young and old alike? What else but the love of money? What else has corrupted the moving picture industry, which could be the greatest ally of truth and righteousness of all time, and made



it an actual menace to Christianity? How much of the hardness and unbrotherly attitude among men grows out of the love of money? In the final analysis what but the love of money causes distress and want to exist in the land concurrently with great surpluses of food and other goods?

Let us be careful that we do not say it is the other person's love of money that causes all this distress. The one who writes this will not say it is yours. For I myself love money, and defend myself in that love.

Money is so desirable. If I have money my family and I may have food. If not, we shall be hungry. If I have money we may have a home, furnish it comfortably, keep it warm in winter, and live there together. If we do not have money—well you wouldn't understand if I should try to tell you what happens to the home then. If I have money we can dress so we do not need to feel ashamed of our clothes; we can have medical attention when we need it. Life can be so happy if I have money, so heartbreaking without it. Yes, I think I love money and I think you do. I don't see how either of us can escape it.

We need money. Moreover, we never know whether we have all we need. Our security in our declining years depends on our present accumulations. How can I be sure that what I have will be enough? I may lose some of it. The strongest bank may break. The most conservatively chosen investment may fail. There are many people who had accumulated what seemed to be a competence, had invested it in securities that seemed safe, and are today old and without means of support. You can't blame a man for accumulating all he can get. We all want security and we can't blame each other for wanting it.

Our security depends on money. And money is so undependable. I might save \$75,000 and feel secure. Then if our dollar should do what the German mark did, it would take all of that \$75,000 to buy a pair of shoes. I am not really afraid that will happen; but this we have witnessed within two decades—at one time a dollar would buy 20 pounds of wheat and at another it would buy 180 pounds. The higher priced wheat had exactly the same food value as the lower priced, no more. The value of wheat does not change but the value of money does. The point is that the security we all want depends on money and money is insecure.

We started out last week to investigate the possibility of a change being needed in our economic system so that money would be made "a medium of change rather than a means of amassing great fortunes through a profit system." That, you recall, is what the Winona Conference resolutions call for. I am trying to focus attention upon money itself, which is the heart of the present system. I want to propose a change in the character of our money, a change which will make it

function more efficiently as a medium of exchange. But that will have to wait for a later article.

In this connection, however, a word must be added about the inefficiency of our present system. We live in a world of plenty. Man has now so far subdued the earth that it can be made to yield an abundance of all material good. It is claimed, in fact, that it yields too much. Hence our "measures that lead to scarcity for all for the sake of profit for the few" (Conference Resolutions). In this world of abundance there is acute and widespread distress. While the government organizes the farmers to compete for their rights against industry, a twelve-year-old boy comes home from school, having had no breakfast, finds no dinner, gives consent for the slaughter of his pet rabbit for supper, and goes into another room and hangs himself.

We need a change in our economic system. Our Conference Resolutions urge us to "courageous action in behalf of the unfortunate about us." Have we the courage to advocate whatever changes may be needed to correct the evils of the present system? Have we the courage to listen to proposals from men with whom we disagree?

With wasting supplies of food, with factories capable of turning out all kinds of articles for the comfort and convenience of people, a father eager and able to work is unable to find a job whereby he may provide his loved ones with the comfort and respectability he longs to give them. This condition is a crime. And society is the criminal.

Society has given us money and taught us to love it. We have made it our god. The worship of this god exacts a price as great as that paid by the Canaanites whose god Molech demanded that their children pass through the fire. We teach the heathen to destroy their idols. What shall we do with money?

*North Manchester, Ind.*

## "Hi . . . Mom?"

BY MYRA BROOKS WELCH

The theme for this bit of verse was suggested by Modena Hutchinson Miller

I've grown accustomed to a cottage small—  
So used to doing homely little things  
In preparation for the hour that brings  
The children home, with the familiar call:  
"Hi . . . Mom?" coming through the open door,  
That thoughts about a mansion over there  
Seem a bit strange; then, too, I'll miss the care  
Grown precious here, should I go on before . . .

It may be, as that perfect day glides on—  
That perfect day that has no end nor dawn—  
That from another room I'll hear the call:  
"Hi . . . Mom?" resounding through the hall . . .  
I'm sure my mansion's strangeness will be o'er  
With the coming of the children home once more.

*La Verne, Calif.*



## OUR MISSION WORK

### What to Pray For

*Week of May 9-16*

"WHERE there's a will, there's a way," says an old adage; and where there is an enthusiastic and consecrated leader of children there are splendid results in the Junior Project.

During the past year of 1935-1936, 236 remittances were received by the General Mission Board from Junior groups over the brotherhood, and added up these amount to \$2,208.19. Some of these groups also sent parcels containing handwork gifts. All of this money and these presents are for the children of our mission in China. Then added to these groups, there were other groups who registered for Junior work, and doubtless they also carried on classes of mission study based on China.

The church should rejoice in the good record made by the children. Looking back over the past eleven years since the Junior work of our church was definitely started, we should be thankful for the interest and joy the Juniors have shown in our mission fields. It speaks well for the boys and girls between the ages of eight and thirteen that they have given more than \$57,-000 to the medical and educational work among the children of India, China and Africa. The record is as follows:

Year 1925-26 Dahanu Hospital ....	Approximately \$12,000.00
1926-27 Liao Chow Evangelistic .....	9,205.22
1927-28 Africa—"Our Africa Brothers" ....	7,611.47
1928-29 India—Medical .....	6,354.11
1929-30 Africa—"Our Africa Brothers" ....	5,904.55
1930-31 Children of Missionaries .....	4,736.63
1931-32 India Boarding Schools .....	3,053.65
1932-33 India—"Young India Goes to School" .....	2,214.75
1933-34 China—"Choosing Chinese Chums" .....	1,687.08
1934-35 Africa—"Junior Friends in Sunny Nigeria" .....	2,300.16
1935-36 China—"Little Japanese and Chinese Neighbors" .....	2,208.19
1936-37 India—"All Aboard for India" ....	

During this year, the Juniors are studying about Mexico, South America and India, and are giving their gifts of money and handwork to the children of India.

Let us pray for the Juniors who love to work for the extension of the kingdom of God's dear Son. Pray for those who lead the Juniors into attitudes of friendliness and appreciation for other peoples. Pray that in every church there may be leaders willing to give of their time and strength to direct in the Junior mission study. Pray that the Junior age groups may not put other age groups to shame in the matter of mission

study and mission giving, but rather that they act as a challenge to provoke all groups unto love and to good works.

### God Made Mothers

BY LORITA SHULL

(Written by Lorita at Mussoorie, India, shortly after the death of her mother.)

If I were asked to tell what the greatest gift to the race of mankind was I would answer, *mothers*. All down through the ages the blessed name of mother has been revered and loved next to that of God.

The little ones look up to their mothers as caretakers and as ones who feed and clothe them, but as they grow older they come to realize more and more the beauty of motherhood. As we grow older we find in our mothers an unfailing source of strength. To her we go when troubled or distressed. When perplexed we get the best advice from our mothers, and to their arms we flee when we are frightened or sad, and we find a refuge there.

Yes, all of this and more our mothers are to us. Maybe we do not realize it, for we take her daily care as something which we get naturally; we are not thoughtful enough of it. We take it as thoughtlessly as the flowers look to God for sunshine and air. But if a mother is taken away, if we miss from our life her love and tender care, then we begin to realize how great our mothers are to us.

Seeing that our mothers mean so much to us we wonder why God would want to take them from us. Why should we lose our mothers? Oh, yes, it is so, but who can dispute the will of God? Maybe we can learn to be more dependent on ourselves and develop a greater backbone without leaning all of the time on some one else. Maybe we needed her no longer and so he called her home. At any rate, there is some reason, and if we do not find it out later on in life we will find out when we are called to enter that haven of rest.

We must learn to do without our mothers. Some day your mother will be called. Will you be ready to face life with a new outlook? Or will you lose all interest in your work and wish you were not alive? Will you go around with solemn face and tearful eyes? Or will you smile and meet the world cheerily?

God gave the world mothers to train up the young in the way that they should go. He gave them the hardest work of this whole world; on them it depends how the new generations will be. Keeping this in mind will you not try to make your mother's life a little easier? Some day you may regret that you had not done all you could, while you could. When you see that you can help her, do all you can and you will be glad. In some



small way you will repay the life of great service and love of God's greatest gift to the race of mankind—your mother.

*Waterloo, Iowa.*

### The Little Black Baby

BY MODENA M. STUDEBAKER

You remember the story of the "Little Black Baby," who was brought to us in a half gourd, covered with leaves, don't you? Its mother had died in childbirth and the father had insisted that we must take the babe or it would die. Well, you know we took it, and found a temporary home for it with a woman who agreed to care for him until the rains were over and we could have him taken to our nursery at Lassa.

We were so happy over the fact of finding a home for him, but did I ever finish the story? I don't believe I did. The babe was named Audi by his foster mother, and we felt at first he was well cared for. But soon we began to see he was not gaining, and that something was certainly wrong. We began to wonder if the woman were not enjoying for herself some of the good sweetened milk the hospital was providing. When we asked her kindly about it, however, she was highly insulted. So we changed the formula. Still little Audi did not gain. His little ribs began to stick out like those of children in distressing pictures of Armenian refugees. It was heart-rending, yet we did not know what to do, and the rains were not yet over.

Then one day I saw (with my own eyes) the woman take the milk in her own mouth first, then by putting her mouth onto the mouth of the babe, let the milk go slowly into his mouth. This was *too* much. I was almost too horrified to remonstrate with her, but I couldn't rest until we had decided something would be done, and that immediately. When the doctor was informed of this last incident, he thought too it was high time the baby was moved.

The rains were practically over, so we decided to send Audi to Lassa at once. But how? After some thought it was decided that a hospital boy and his friend should carry little Audi in a box. The box was to be carried high and dry on their heads, alternately. So we fixed up a box with blankets, making a snug little nest. Over the top we put a grass mat for protection, leaving a space for fresh air to enter. Then we filled another box with tinned milk, clean baby clothes, bottle, nipples, a lantern, boiled water, ad infinitum. We kept little Audi for two days, getting him slightly accustomed to tinned instead of fresh milk. And in those two days he seemed to begin to change into a new baby. Then we were convinced the foster mother had either willfully or in ignorance failed to care for Audi prop-

erly. Just before we sent him off for his new home in Lassa, he looked up and smiled. It was a dear baby smile, and the first I had ever seen him give. It took the two boys about three days to trek to Lassa. They declared on returning that they had had much "boni" (trouble) on the trip. Be that as it may, Dr. Burke wrote that little Audi had arrived in good condition.

The next glimpse we had of him was several months later when visiting the Lassa nursery. There was little Audi again, but what a boy he was now. His little cheeks were filled out, his eyes were wide-awake and eager, and no ribs were to be seen. He was allowing himself to be changed into dry clothing with good humor, and he looked as though love and care had always attended his way. Blessings on little Audi. I do hope he grows up to be a boy we can all be proud of.

*Garkida, Africa.*

### Junior Worship Program

(For use with Junior Missionary Project)

**Theme:** God's Plan For a Friendly World.

**Call to Worship:**

God framed mankind to be one mighty family,  
Himself our Father, and the world our home.

**Scripture Reading:**

Matt. 25: 40-45.

Matt. 7: 12: Therefore all things whatsoever ye would that men should do to you, do ye even so to them.

**Responsive Reading:**

Leader: In Christ there is no East or West,  
In him no South or North;

Group: But one great fellowship of Love  
Throughout the whole wide earth.

Leader: Join hands, then, brothers of the faith  
Whate'er your race may be.

Group: Who serves my Father as a son  
Is surely kin to me.

Leader: In Christ now meet both East and West,  
In him meet South and North.

**Bible Texts:**

1 John 4: 8: God is love.

1 John 4: 7: Beloved, let us love one another, for love is of God.

John 3: 16: For God so loved the world, that he gave.

Matt. 19: 19: Thou shalt love thy neighbor as thyself.

**Poem: Fold to Thy Heart Thy Brother.**

O brother man, fold to thy heart thy brother;  
Where pity dwells, the peace of God is there;  
To worship rightly is to love each other,  
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example  
Of him whose holy work was doing good.  
So shall the wide earth seem our Father's temple,  
Each loving life a psalm of gratitude.

—John Greenleaf Whittier.

**Story: God's Way of Making Friends.**

One day Count Tolstoy's little girl was out in front of the house playing with some children of the village. The children got into a quarrel. One of the little boys struck the



little girl on the arm with a stick. It was such a hard hit that her arm turned black and blue. She ran into the house crying.

When she found her father she said, "That naughty boy has bruised my arm. I want you to go out and whip him." The father took the little girl on his knee and said, "My child, tell me, what good would it do if I went out and beat him? Would not your arm really hurt just as much? He struck you because he was angry with you. For a few minutes he hated you. If I whip him, he will hate you more than ever and hate me, too. I would go to the pantry and get some of that nice raspberry jam and take it out to him. I think he will be made to love us all, instead of hating us."

The little girl did what her father told her. Can you guess what happened?

**Offering Thought:**

"When thy heart with joy o'erflowing,  
Sings a thankful prayer,  
In thy joy, O let thy brother  
With thee share.  
Share with him thy bread of blessing,  
Sorrow's burden share;  
When thy heart enfolds a brother,  
God there."

**Benediction:** The love of God be with you all. Amen.

## Mothers of Yesterday

(Continued From Page 7)

where drunkenness, adultery, disease and vice of every kind abound. Let us thank God for the wholesome home life with which we were blessed in our youth. Let us thank him with all our hearts for the ideals of love, honesty, truthfulness and purity that our parents possessed and instilled into our very beings. Such a heritage we would not exchange for all the wealth of the world. Women of all ages have safeguarded virtue as a sacred and priceless treasure. Although the retaining of it has sometimes been costly in tears and sacrifice, it has brought them a rich compensation; their children have risen up and called them blessed for their lives of purity. Woman loves with a costly devotion. With this deep devotion she mothers her children, protects them from harm, and plans for their every good.

How priceless is the spiritual inheritance bequeathed to us by our godly mothers! How faithfully through the centuries they passed on from generation to generation a reverence and love for God and his Holy Word! The mother radiated her greatest and most lasting influence in the very early and impressionable years of the child. In the home he received his first conception of prayer, devotion and obedience to God from the godly lives of his parents. The Bible stories that the mother told, or the childish prayer lisped at her knee, were indelibly impressed on the plastic mind. "Home ideals," says Dr. Holland, "have been fashioned on their finest side by the sanctities of the Bible and family worship. The father and mother who rear their children in the fear of God need not fear the future."

Susanna Wesley, the mother of John and Charles Wesley, once wrote to her son John: "Would you judge of the lawfulness or unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish for spiritual things; whatever increases the authority of your body over your mind, that thing to you is sin." Because she governed her household so wisely, Susanna Wesley experienced the joy of seeing these sons become great men of God.

Did not Moses' mother give him training that caused him to choose God and forsake his life of luxury in the king's courts? Perhaps only mothers like Mary and Elizabeth could have sons like Jesus and John the Baptist. Paul told Timothy he had the same unfeigned faith that dwelt in his mother Eunice. It was likely she who taught him the "sacred writings" from babyhood.

"I Love to Steal Awhile Away" is a hymn written by Mrs. Phoebe Brown, a busy, uneducated mother of a large family, who after she had put the children to bed "stole awhile away" to walk with God under the green trees. The words strike a responsive note in the hearts of other burdened ones who find comfort and peace as they quietly meditate on its message at the close of a weary day.

In the beginning of the eighteenth century Philip Doddridge was born. His mother often held him on her lap and told him stories of the Bible pictures on the Dutch tiles of their fireplace, thus storing his mind with Bible truths before he could read. To him, the twentieth child in the family, we are indebted for a number of beautiful hymns, one of which is "O Happy Day That Fixed My Choice."

Our debt to the Christian mothers of yesterday is immeasurable for the rich physical, moral, and spiritual inheritance they have bequeathed to us. Their lives were Christ-centered and their godly influence lives on and on. Their mantle has fallen on us.

Let us build in the hearts of our young men and women high and holy conceptions of home life, teaching them to revere true motherhood as divinely ordained. May we instill in their minds the truth concerning the sacred responsibilities attending homebuilding and parenthood, and impress upon them the fact that there are rich blessings to be derived from the fulfillment of God's purpose for their united lives.

As mothers, homemakers, and teachers of youth let us fortify our homes and our children with Christian ideals, with prayer and with definite Bible instruction, and like the psalmist we shall be happy when our sons be as plants grown up in their youth and our daughters as cornerstones hewn after the fashion of a palace.

*Elkhart, Iowa.*



---



---

## HOME AND FAMILY

---



---

### Her Jewels Were in Her Heart

BY CARRIE HETRICK ALLEN

Dear mother mine had jewels rare—  
A wealth she had in store;  
Just to behold them once would make  
One hunger yet for more.  
So precious were her lovely gems,  
So much to be desired—  
We reveled in their lustre while  
The jewels were acquired.

She wore them with a lovely grace,  
A regal queen might have;  
She shared them all unselfishly,  
Dividing them with love;  
A precious heritage she left,  
To each she gave a part,  
Far dearer than a pearl of price—  
The jewels of her heart.

She wore no gems or diamonds fine—  
That dear, old-fashioned mother mine—  
Her jewels were in her heart.  
No pearls adorned her queenly head,  
But better still to have it said  
Her jewels were in her heart.  
Oh, that all motherhood today,  
Would truly and devoutly pray,  
That when they're gone their own might say—  
"Her jewels were in her heart."

*Greensburg, Pa.*

### What Price Is Motherhood?

BY EFFIE EVERS GLICK

SOME time ago I heard a sermon in which the minister said: "If you wish to rear children you must pay the price." Since that time I have often thought of the price of motherhood.

True motherhood must be willing motherhood, and no couple should marry who are not willing that little ones should come into their home. I know a young woman who delayed marriage a long time and gave as her reason, "I would get married but I do not want children." I have been in her home. The furniture is polished, everything precisely in its place, no marks on the windowpanes, no toys on the floor, but it is a house without a soul.

I know young women to whom this joy has been denied, who are as truly mothers as those who have given birth to a child. I am happy to number some of these among my friends for they have done a great thing. When children of their own flesh and blood have been denied them, they have taken into their hearts and homes the motherless and unfortunate and loved them as their own.

I recently read of a husband and wife who adopted

two children. A young couple who did not wish to be thus burdened said to them: "Do you think those children will ever repay you for the care you have lavished on them?" The young mother answered, "I do not know what they will do, but we have already been repaid for all our care in the joy of doing it, and I was taught never to do things in anticipation of gratitude."

We can not understand why some who have such feelings can not have children of their own, unless the Christ wishes them to care for those left motherless. Some time ago I talked with a young woman who had recently lost her second baby at birth. Her heart was full as she told me how anxious they were for children and how both babies had come with nothing seemingly wrong except they lacked the vital spark of life. After telling how doctors and nurses had worked for hours trying to get her baby to breathe she finished, "And in the next room was a woman who didn't want her baby. I can't understand why when we wanted ours so much it couldn't have lived." I said to her, "God in his own good time may bless you with a living child, but if he should not, I would take into my heart a little child who needs your mother love."

Motherhood crowns women. No queen on her throne ever has a greater moment than a mother at the first cry of her newborn child. Forgotten is all the anguish of the dark valley "for joy that a man child is born into the world."

What price must we pay?

A young woman said to me several years ago, "I am not going to have any more children. I think every woman should have time for culture and self-improvement." I have not noticed any marked degree of culture in her since that time, and yet her family has not increased. Do we really pay for our children in the lack of the finer things of life? If we do not have as much time to read, will we not be more discriminating when we do read?

If we must worship the Lord at home instead of in the sanctuary, will he not be more precious near when we serve him in humble service, and give us greater joy when we can assemble with others of like precious faith?

If we can not listen to the music of great concerts and hear singing choirs, will not God reward us by making the birds' songs a little more sweet to our ears, and the prattle of our babes as heavenly music?

If we can not look on great paintings, will not the glory of the sunrise and the grandeur of the sunset be to us as scenes from the Celestial City?

And if we can not talk to our friends, will he not



comfort us with his wonderful presence and bring heaven near to earth as he speaks through his Word, and reveals his beauty in the communion of prayer?

God comes very close to us in the long months of waiting. He holds our hands as we walk the dark valley. When illness comes to our family he comes as the great Physician. As we try to train our children from one day to another he teaches us as we study them to be forgiving, humble, kind and loving, for such attributes are of the kingdom of heaven and are found in the hearts of children.

No greater joy can come to the heart of a woman than to see her children "growing in wisdom and stature and in favor with God and man," living lives of service as the Lord shall call. As the elect lady says in John, "I have no greater joy than to hear that my children walk in truth."

Oh, the price we pay fades into nothing as we contemplate the returns when we humbly try to let God lead us, for as Kathleen Norris says in her book called *Mother*, "The greatest responsibility that can come to any woman is that of decreeing that young lives shall not be."

"We are not here to dream, to drift,  
We have hard work to do, and loads to lift,  
Shun not the struggle,  
'Tis God's gift."

*Bridgewater, Va.*

---

## My Mother Lives

BY MAUD MOHLER TRIMMER

THREE years ago my dear mother left this earth. Though we knew that it was infinitely better that she should be relieved of suffering and promoted to a better world, yet the separation made us sad and lonely.

With the passing of time I have learned many things about this change we call death. It need not be so terrible as we have often made it. In fact, the passing of a Christian should be a glorious event. But a more important thing that I learned is that though my mother has passed out of sight and hearing, nevertheless she lives and will continue to do so many years after the house I live in has crumbled to dust. I write this to comfort those who have suffered a similar loss.

On Mother's Day I have often heard some speaker state that his mother was perfect. I know that my mother was not perfect. She had very strong virtues, but with them little weaknesses that made her human and lovable. Knowing her so intimately, and seeing all sides of her character, I am convinced that she was superior, even extraordinary. Looking back into the past, I recall that like most adolescents, though I thought my mother the dearest woman in the world, even so, there were points in which I thought she might

be improved. Later, after a separation of a number of years, when I saw her again, I wondered if by any chance I could ever equal her.

My mother was a gentle woman, perfectly poised, dignified, of pleasing manner and perfectly at ease in any society. She read a great deal and was so well informed on current events and so keenly interested in the fine arts that she was an interesting conversationalist.

It makes me happy to remember that my mother did not measure people by what they had, but what they were. Character was the criterion by which she selected friends.

She was deeply appreciative of fine music; so when grand opera comes in over the air, or we see a clever bit of dramatic art, I catch myself thinking how much she would enjoy it and almost hear her comments on it. Sometimes I nearly say aloud, "My mother thinks—" when she is not here to express her thoughts. Or is she?

In common with all Christian mothers, her ideals and standards of conduct were very high. She instilled these into her children. Many times as I am confronted by a problem I am reminded of her teachings and helped in choosing the right course.

She enjoyed fine literature and had excellent taste in modern fiction. In the last years of her life in her letters to me she discussed what we were both reading. Often when some story or article interested her she would mail it to me for my opinion. So now as I read I seem to hear her telling me what she thinks. The printed page brings her close.

When she spoke she used not only correct, but choice English. Her pronunciation was accurate and her enunciation clear. When we were little children she carefully corrected any slip of English or error of pronunciation in our speech. When I wrote letters she corrected them before they were posted and if they were too bad I was forced to rewrite them. If I have learned in some degree how to use our language, it is not an accident or cleverness on my part. I was trained.

My mother was ambitious. She wanted to make something of her life. It was a bitter disappointment to her that she did not have an education in music. She wanted us all to be of service in some way, to do something worth while in life. Often she said that if only she had had the chance given today, she would have crawled on hands and knees if necessary to gain an education in music. Knowing this I have determined to make the most of my own opportunities. If ever I do accomplish anything my success will be due to two people, my mother and my husband.

We used to laugh at home because mother was so



fond of red. We had very little of red about the place because we laughed her out of it. But now I never see a scarlet Christmas berry, a red wreath, a bright poppy, a red geranium or a crimson rose that I do not think of her. Dainty things and fine artistic wares remind me of her because she liked them so much.

My mother did one thing I decided not to do. When my younger sister died she treasured all her little possessions and stored them away in my sister's trunk, just as she had put away those things that had once been her mother's or her sister's. Once in a while she would open the trunk to look at these things, and it was like looking into a casket for her and for the rest of us. So when my dear mother went on her long journey, and I was given some of the things she had enjoyed, I did not put them out of sight. Instead I kept them where I could see and use them. In time I grew to enjoy touching and handling them. It was like a caress from her hand to feel them.

After I married and went to a home of my own, my mother gave me many little gifts for my comfort, my convenience or to delight my eyes. I can not prepare an ordinary meal for my family, much less for company, without making use of something that reminds me of her. As I see and enjoy these gifts I know how much she loved me and I think that love is still alive.

Though she was never well-to-do she always had enough to help those in need. The sufferings of the poor wrung her heart. Many times my little arms were weary from carrying a basket to some poor person of our acquaintance, and I heard blessings rained on her.

My mother made the Savior real and near to us. As little children, my sister and I knelt at her knee to say our prayers before we kissed our parents good night and went to bed. Sunday afternoons she entertained us by reading stories from the Bible to us. She read to us a great deal.

She did many little, kindly deeds. She loved young people and entered into their problems. She liked to entertain them. It gave her pleasure to talk to the young men and she delighted in giving girls presents for their hope chests. I am sure the thoughtful things she did for others set other kindly deeds in action, and these yet others, so that it is altogether likely her loving thoughts are still having their effect in spreading joy.

So as I use the things she gave me I am conscious of her ever present love, and so long as I remember her tastes, her ideals and her acts, and as long as others remember them, she lives in our memories and the influence of her life goes on. As it is with my mother, so it is with all the other good people who have gone. Life on earth does not cease with death. It goes on carrying out its purposes.

*Long Beach, Calif.*

## Home Scenes

BY MRS. H. A. FRANTZ

### Picture 1—The Wedding

*Reader:* We have all watched with interest the passing of a year from its birth in the green singing springtime, through summer and autumn, to the coming of winter. Each season has its own charm and meaning. So it is with our home life. From the time of the flowering of love in the hearts of a man and woman, the coming of children into the home, through the years to its fulfillment in old age.

A story unfolds with each chapter, a beautiful and significant season. We shall present this home-life story in a series of pictures, the first of which shall be "The Wedding." Music: Lohengrin Wedding March.

The platform should be arranged for a home setting with rockers, floor lamps, a low settee, small tables, flowers, etc. If desired, one of the usual wedding songs may be sung before the wedding. For this first scene, the minister enters from the side and takes his place down in front of the platform as the bridal couple comes slowly down the center aisle to the strains of the wedding march. The bride should wear the dress, veil and flowers usually worn. On reaching the platform the couple kneel before minister and he performs the ceremony in pantomime while the reader gives the following lines. At closing the couple march out in usual manner to music.

*Reader:* "Those whom the Lord hath united, let no man put them asunder." Simple and brief was the wedding, as that of Ruth and of Boaz. Softly the youth and the maiden repeated the words of betrothal. Like a picture this is, of the primitive, pastoral ages, fresh with the youth of the world and recalling Rebecca and Isaac. Old and yet ever new, and simple and beautiful always. Love immortal and young, in the endless succession of lovers.

### Picture 2—The New Home

A recently married couple should, if possible, take this part. They should bring with them a tea set and refreshments, placing them on a low table; they should turn on the floor lamps, have ready and hang a framed motto of "Christ Is the Head of This House." When all is arranged they seat themselves while the wife pours tea and serves her husband, with due affection during the entire scene. The reader gives the following bit of verse as the couple enter. Following this a quartet with accompaniment hum "Home Sweet Home" softly until couple leaves platform.

*Reader:*

"When people search for Paradise  
As a rule you'll find  
A little house, love-filled and bright  
Is what they have in mind;  
A little house where sunshine makes  
Gold rugs across the floor  
And honeysuckle drifts, dream-sweet  
Around the kitchen door;  
The ecstasy that day's end throws  
Across a shadowed lawn  
Where women, seeing men turn home,  
Put waiting kettles on."

### Picture 3—And Life Goes On

For the next scene, and with the organ or piano playing softly, "Sweet and Low," a young mother with tiny babe enters, crosses the platform, seats herself in one of the rockers, and croons softly to her babe, while the Reader reads the words of the following song. When the Reader has finished a violinist continues with the song until the mother leaves the platform. She may, in the meantime, have been walking back and forth across platform or do whatever she may naturally wish to do, to hush her baby.

*Reader:*

"Sweet and low, sweet and low,  
Wind of the western sea,  
Low, low, breathe and blow,  
Wind of the western sea!



Over the rolling waters go,  
Come from the dying moon, and blow,  
Blow him again to me;  
While my little one, while my pretty one sleeps.  
Sleep and rest, sleep and rest,  
Father will come to thee soon;  
Rest, rest, on mother's breast,  
Father will come to thee soon;  
Father will come to his babe in the nest,  
Silver sails all out of the west  
Under the silver moon;  
Sleep my little one, sleep my pretty one, sleep."

(Finishes with organ and violin, "Sweet and Low")

#### Picture 4—The Worship Hour

The Reader gives the following verse from "Cotter's Saturday Night" before family enters for next scene. The family chosen for the worship hour scene should have several small children and if possible a baby. The mother and children enter first, arrange themselves naturally on the platform to await the coming of the father. There is a jolly family greeting as the father enters. He is given the evening paper which he reads as the mother tells a bedtime story to the children. Then the father calls the family together for worship, which he conducts, after which the mother leaves with the babe, the father following later with the children, while the song, "Now the Day Is Over," is being sung.

Reader:

"The cheerful supper done, with serious face  
They, round the ingle, form a circle wide,  
The father turns o'er with patriarchal grace  
The big old Bible, once his father's pride.  
And "Let us worship God," he says, with solemn air.  
He wales a portion with judicious care,  
Then kneeling down to Heaven's Eternal King  
The saint, the father, and the husband, prays."

#### Picture 5—The Christian Home

Again the Reader gives the name of the next scene and reads this poem before the family enters. The parents of scene 5 should have a number of older children—high school age, older and younger—praying a happy evening at home, with games, music, school friend coming in, or whatever it requires to interpret the words of the poem, "That's What Home's Intended For." This scene as well as the preceding one must be worked out, with necessary conversation as participants will improvise. The central idea of the Christian home should predominate in all scenes.

Reader: Spring is past—summer is on the wing. Let us look at the picture of the family circle—an evening at home.

"When the young folks gather round in the good old-fashioned way,  
Singing all the latest songs gathered from the newest play,  
When the laughter's gayly ringing, and the room is filled  
with song  
I like to sit and watch them, all that glad and merry throng.  
Then's the time I settle back, contented to the core  
And I tell myself most proudly, 'That's what home's intended for.'  
Then I smile and say to mother, 'Let them move the chairs about,  
Let them frolic in the parlor, let them sing and let them shout,  
Just so long as they are near us, just so long as they will stay  
By the fireplace we are keeping, harm will never come their way.  
And you'll never hear me grumble at the bills that keep me poor.  
It's the finest part of living; that's what home's intended for.'"

#### Picture 6—And Autumn Has Come

The Reader will give the name and explanation of next scene, also the poem before the father and mother come to the platform. These

parents, older middle-age, are planning for their wedding anniversary, when the children will come home and have a letter to read from one child who is a missionary in a far-off land and who will not be able to return. The conversation should be reminiscent of the setting up of the home, of the times when the children were little, of their doings and sayings while growing up, of their success in life and of the happiness of the coming reunion. Some one off stage should blow motor horn which will be the signal for mother to exclaim eagerly. The father and mother hurriedly leave stage to go out and meet their children.

Reader: The children one by one have left home, until only father and mother are left—dreaming of the past.

"Adown the lanes of memory bloom all the joys of yesterday

And God has given you and me the power to make them reappear;

For we can settle back at night, and live again the joys we knew,

The memories of our early home will hope and youth renew."

#### Picture 7—The Sunset

The Reader gives explanation and title for the last scene. Enter, a dear aged couple, while a hidden quartet sings softly, "Love's Old Sweet Song." Father assists mother to the stage and each takes his place in a rocking chair, where the mother busies herself with some knitting, piecing, and the father reads to himself from the Bible. As soon as the song is finished (one verse and chorus) the Reader gives the lines from Browning, "Grow old along with me," after which the father may give a brief review of their long life journey, or he may read from the Bible, passages pointing to the New Home awaiting them. At the close the song leader may ask the congregation to rise and join in singing, "Oh, Think of the Home Over There."

Reader: The cycle of the year is almost complete. One more picture—The Sunset—and the year is made.

"Grow old along with me, the best is yet to be

The last of life, for which the first was made.

Our times are in his hand, who saith, 'The whole I planned,'

Youth shows but half; trust God, see all, nor be afraid."

Glendale, Calif.

### "Pray for These Things—"

BY CHESTER E. SHULER

I HEARD recently, about the prayer which a young mother taught her little boy—his very first prayer. This is what he said:

"Dear Jesus, please make me *kind*, and *good*, and *pure*, and *brave* and *true*. For Christ's sake. Amen."

Asked to explain what these words meant, the little fellow smiled and, holding up his thumb, said:

"My fumb's for being *kind*—not pulling kitty's tail. Next finger's for *good*—like mamma is. This one's for *pure*—being clean all over. Next's for *brave*—not bein' 'fraid o' the dark. An' this little one's for *true*—telling the truth, like we do, mamma and me."

Johnnie doesn't know what a splendid prayer his foresighted, consecrated Christian mother has taught him. Where is the adult who could possibly pray for greater virtues, more helpful qualities? Pick out the "kind-good-pure-brave-true" type of man or woman, and see what splendid kingdom citizens they make!

Reminds one of Paul's recipe for proper thinking, in Philippians 4, doesn't it?

Newport, Pa.



## KINGDOM GLEANINGS

### Calendar for Sunday, May 10

**Sunday-school Lesson**, Effectual Prayer.—Luke 18: 1-14.  
**Christian Workers**, What Jesus Said About Money.  
**B. Y. P. D.**, Missionary Work—1920 and 1936.  
**Intermediate**, Getting Along With Others.

\* \* \* \*

### Gains for the Kingdom

Four baptisms in Everett church, Pa.  
 One baptism in Anderson church, Ind.  
 Two baptisms in Pomona church, Calif.  
 Two baptisms in Olympia church, Wash.  
 One baptism in Bartlesville church, Okla.  
 Eight baptisms in Huntingdon church, Pa.  
 One baptism in the Uniontown church, Pa.  
 One baptism in the Tacoma church, Wash.  
 Seven baptisms in the Kokomo church, Ind.  
 Three baptisms in the Toledo church, Ohio.  
 Ten additions to the Nappanee church, Ind.  
 Four baptisms in the Plymouth church, Ind.  
 Four baptisms in the Springfield church, Ill.  
 Three baptisms in the Minot church, N. Dak.  
 Three baptisms in the Champaign church, Ill.  
 Seven baptisms in the Waynesboro church, Pa.  
 Four baptisms in the Chambersburg church, Pa.  
 Five baptisms in the Second church, South Bend, Ind.  
 Three baptisms in Dallas Center church, Iowa, pre-Easter meetings by the pastor.  
 Four baptisms in the Tampa church, Fla., Bro. B. M. Rolins and wife, evangelists.  
 Seven baptisms in Hutchinson church, Kans., Bro. H. L. Ruthrauff, pastor-evangelist.  
 Seventeen baptized and five received on former baptism in Rocky Ford church, Colo.  
 Ten baptisms in the Cedar Rapids church, Iowa, Bro. Galen T. Lehman, pastor-evangelist.  
 Seven baptisms in the Pleasant Hill church, W. Va., Bro. H. C. Saunders of Auburn, W. Va., evangelist.  
 Forty-two baptisms in the Beaver Creek church, Ohio, Bro. Leo H. Miller of Ft. Wayne, Ind., evangelist.  
 Fifteen baptized in Madison Avenue church, York, Pa., pre-Easter services by the pastor, Bro. M. A. Jacobs.  
 Five baptisms in Union Grove church, Ind., Bro. R. K. Showalter, pastor-evangelist; five baptisms in March.  
 Eleven baptisms in Akron church, Ohio, Bro. M. J. Brougher of Greensburg, Pa., evangelist; two baptisms before Easter.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. B. D. Hirt** of Winamac, Ind., May 24 in the Bremen church, Ind.

**Bro. O. D. Werking** of Hagerstown, Ind., May 11 in the Kokomo church, Ind.

**Bro. Russell West** of Roanoke, Va., May 25 to June 27 in the Topeco church, Va.

**Bro. J. H. Cassady** of Washington, D. C., May 11 in English River church, Iowa.

**Bro. C. L. Cox** of Claysburg, Pa., May 18 in the Dry Valley congregation, Lewistown, Pa.

**Bro. S. Paul Daugherty** of Pleasant Dale, W. Va., July 5 in the Shady Grove church, W. Va.

**Brother and Sister E. S. Coffman** of Elgin, Ill., May 24 to June 7 at the Ridge church near Shippensburg, Pa.

\* \* \* \*

### Personal Mention

**Bro. Geo. L. Studebaker** of Muncie, Ind., changes his street address. The new number is 1724 W. Jackson St.

**Bro. M. J. Brougher** is the member of the General Ministerial Board who is just now in process of having all those silver anniversaries we told you about in these columns two weeks ago. If you have forgotten which one comes tomorrow, Mother's Day, look it up in Personal Mention, last item, April 25.

**Bro. S. J. Miller**, Pacific Coast member of the General Ministerial Board, has a very decided conviction to the effect that the younger converts gathered in through the special efforts of a nonresident evangelist, should be brought into the church through the regular home agencies. He said so when he called on us, and later again in the Board meeting.

**Chairman H. L. Hartsough** of the General Ministerial Board extended his greetings to the Messenger editorial department Tuesday morning, April 28, before the Board meeting began. The thing weighing most heavily on his mind was the critical illness of Brother Winger. He talked of the deep concern felt by the Manchester people and their gladness for the hopeful outlook.

**Bro. W. H. Yoder**, at this meeting the missing member of the General Ministerial Board, was detained at home by illness. A combination of low blood pressure and the doctor's orders has kept him in bed for a month but he thinks he is about ready to get up and resume his normal activities. The traditions of the South Waterloo pulpit have been well maintained meanwhile by others, among them Missionary Chalmer Shull.

### In This Number

<b>Editorial—</b>	
Words That Were Meant to Burn (E. F.) .....	3
The Education of a Princess (H. A. B.) .....	3
Mothers Are Different (E. F.) .....	3
Is Rockefeller Right? .....	4
Kingdom Gleanings .....	16, 17
Daily Devotions (W. W. S.) .....	18
<b>The General Forum—</b>	
Our Mothers. By W. Earl Breon .....	5
Releasing the Imprisoned Splendor. By Rufus D. Bowman .....	5
Memories of Mother. By I. B. Niswander .....	6
Mothers of Yesterday. By Martha Hamer Wingerd .....	7
What Shall We Do About Money?—No. 2. By Ira H. Frantz .....	7
"Hi . . . Mom?" By Myra Brooks Welch .....	8
<b>Our Mission Work—</b>	
What to Pray For .....	9
God Made Mothers. By Lorita Shull .....	9
The Little Black Baby. By Modena M. Studebaker .....	10
Junior Worship Program .....	10
<b>Home and Family—</b>	
Her Jewels Were in Her Heart. By Carrie Hetrick Allen .....	12
What Price Is Motherhood? By Effie Evers Glick .....	12
My Mother Lives. By Maud Mohler Trimmer .....	13
Home Scenes. By Mrs. H. A. Frantz .....	14
"Pray for These Things—" By Chester E. Shuler .....	15
<b>The Church at Work—</b>	
A New Self-Rating Scale of Church Workers; Daily Worship and Modern Problems; When Love Dictates the Tithe; Materials for Your Temperance Kit; Leadership Training; Use of the Women's Work Envelope; Men's Work at East Wichita; Brethren in Sharing—Beyond the Local Church; Leading Children to Love the Church .....	19-21



**Northern Virginia's** Standing Committee delegates this year are Elders C. E. Long, A. J. Caricofe and Homer J. Miller.

**Father and son**, Elders David Metzler and Burton Metzler, are Standing Committee delegates from Northern Indiana. Elders Edward Stump and H. A. Claybaugh are alternates.

**Standing Committee** delegates from Southeastern Pennsylvania, New Jersey and Eastern New York are Elders Ernest P. Dick and Ross D. Murphy, with Elders J. D. Reber and H. S. Replogle as alternates.

**Southern Ohio** has chosen Elders G. O. Stutzman, Chas. L. Clory and John H. Good as Standing Committee delegates to the Hershey Conference, with Elders J. Perry Prather, G. Wine and H. H. Helman as alternates.

**Second Virginia** will have as Standing Committee delegates at Hershey Elders Paul H. Bowman and J. M. Foster, with alternates, first, Eld. D. B. Garber, and second, Elders T. Glick, C. G. Hesse and B. B. Garber.

**The Conference Auditors** have been at the Publishing House lately making their annual inquiry into the condition of the books of the House and of the Boards. The personnel of the present committee is Bro. E. M. Butterbaugh, South Bend, Ind., and Bro. C. J. Kistler, Elkhart, Ind.

**Bro. Winger's** condition continues critical yet not without hope for a favorable issue. Friday of last week Bro. H. W. Winger, returning from the District Meeting of Southern Ohio, stopped at Bluffton hospital to see him, found him sitting in a chair and of course cheerful and eager to get back to work. A phone call from his brother Oscar Sunday night indicated some new concern due to a hemorrhage from the eye. Let the whole church continue to remember him in the ministry of intercession.

**Vice Chairman Paul H. Bowman** of the General Ministerial Board, who happens also to be president of Bridge-water College, had addressed the Chicago chapter of Bridge-water sons and daughters in the dining room of Bethany Biblical Seminary, on his way to the Board meeting. It was almost a golden anniversary for a few of said "sons and daughters" though of course most of the diners were too young for that. With typical fatherly tenderness Bro. Bowman spoke very confidentially, yet encouragingly.

**The Fraternal Relations Committee** meeting last week brought to the Publishing House the following representatives from the (Progressive) Brethren church: Dr. Chas. L. Bame, now pastor at Linwood, Md., Rev. I. D. Bowman, retired, of Sergeantsville, New Jersey, President C. L. Anschach and Professor W. E. Ronk of Ashland College, Pastors V. S. Bell and Claude Studebaker of Milledgeville, Ill., and Pittsburg, Pa., respectively. The committee will in due time make its own report of the progress made but those of us who live and work at Elgin found the fellowship of these visiting brethren most delightful.

\* \* \* \*

### Miscellaneous Items

**The Alumni Association** of Bethany Biblical Seminary will hold its annual business meeting in connection with a banquet at the First church, Chicago, Tuesday, May 21, 6:30 P. M.

**The new Orlando-Winter Park** church, corner Clay and Harman Avenues, North Orlando, Fla., will be dedicated Sunday, May 17. President Paul H. Bowman of Bridge-water College will be the chief speaker. There will be all-

day services with the dedication ceremonies in the afternoon.

**Extra copies** of the Hershey Children's Chorus songs. The Elgin children's department still has about five hundred copies of the booklets with the Hershey Children's Chorus songs, and will be glad to send extra copies, up to fifteen in number, for your children's group. Send us a card telling how many you want.

**The First church of Philadelphia** is celebrating the forty-fifth anniversary of its own beginning and the one hundred and twenty-third anniversary of the beginning of Brethren history in Philadelphia. The observance concludes with Family Day, Sunday, May 10, on which Brother Bonsack speaks both morning and evening.

**The School of Sacred Music** for music leaders and all others interested in church music will be held at Blue Ridge College, New Windsor, Md., immediately following Conference, or June 17-20 inclusive. Students in this School of Sacred Music will be given the use of all college facilities and equipment. The courses offered are: Music Leadership and Congregational Conducting, Building the Yearly Program in the Local Church, Voice Culture, Instru-

(Continued on Page 21)

### Concerning Conference Rates

Six weeks ago I made application to the Central Passenger Association for rates on the Certificate Plan to our Annual Conference at Hershey, Pa.

Soon after my application the Interstate Commerce Commission issued a statement to the eastern railway lines to the effect that beginning June 1 the rates should be reduced to 2 cents a mile on the coaches and 3 cents a mile allowing for Pullman travel.

Some of the eastern lines demurred and submitted a compromise statement to the I. C. C., which statement was rejected and the former action of the I. C. C. was given as an ultimatum.

Because of this condition the application for our Conference rates, along with many others, has been held without action. We are hoping that now the Association will take the matter up and quote us a rate. As soon as this is done we will relay the action to our people through the Messenger. Watch for it.—J. W. Lear, General Railway Passenger Agent, 3435 Van Buren St., Chicago, Ill.

\* \* \* \*

### Hershey Conference Offering

**The Hershey Conference Offering** is your chance to help put new courage in the hearts of scores of missionaries and hundreds of native Christians. What is given at Hershey will help set the stakes in general church work both at home and abroad.

**For nearly fifty years** it has been customary to take a Conference Offering. From a few hundreds of dollars it has increased to tens of thousands of dollars. What will the Offering total this year? Your interest will make a difference. Your gift will certainly help.

**Then give** to the Hershey Conference Offering when your church presents this opportunity. The Offering should be lifted on one of the remaining Sundays in this month. May 24 is the date suggested. Isolated members may send their gifts direct to: General Mission Board, 22 S. State St., Elgin, Ill.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Great Confession

"Thou art the Christ, the Son of the Living God"

Read Matt. 16: 13-16

Monday

From the time of his baptism Jesus had known that "in his knowledge of God he stood alone"; that he was to be the deliverer of his people. But he did not openly make his claims. His character and works were to be the challenge to faith in his Messiahship.

Had he succeeded? Not with the multitudes for they thought of him as no more than a prophet. Now for the first time he raised the question with the Twelve. And that which was lacking in the faith of the people was found in the confession of Peter, "Thou art the Christ."

*Our Father, we too accept thy Son as our Lord and Savior. Amen.*

### Upon This Rock

"I will give to thee the keys of the kingdom of heaven"

Read Matt. 16: 17-20

Tuesday

Jesus had not failed. He had followed the will of the Father though he knew he would not catch the public fancy. But his disciples accepted him as the Messiah, and that faith though faulty was genuine. They had not come to it through human reasoning; it was the uniqueness of that life lived before them that forever set him apart from other men.

This triumph of the spiritual made Jesus rejoice. His kingdom was sure for it was builded on men like Peter, men to whom God could speak. And it would abide forever, since it rested, not on the sands of physical desires and ambitions, but on the rock of spiritual vision and dynamic.

*We rejoice, our Master, in the triumphs of thy church through the years. Help us to do our part in this our day. Amen.*

### The Cross

"And I, if I be lifted up from the earth will draw all men unto myself"

Read Matt. 16: 21-23

Wednesday

The direction of Jesus' life now changes definitely. Up to this time he had preached to his people until he had won a group of disciples to faith in himself. From the moment of the

"In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time,  
All the light of sacred story  
Gathers round its head sublime."

Great Confession he set his face toward Jerusalem.

From the first he had refused to yield to the popular expectation. Even his friends were disappointed in him. But he was building his kingdom on spiritual forces within the hearts of men. Following a program like this there could be nothing before him but humiliation and rejection. But that would not be defeat. True to the prophetic ideal of the Suffering Servant, he saw in his death the same redemptive purpose that had controlled his life.

*Our Master, we marvel at thy devotion which sent thee to Calvary. Amen.*

### The Disciple's Cross

"Whosoever shall lose his life for my sake shall find it"

Read Matt. 16: 24-28

Thursday

Jesus' words horrified the Twelve. Their hopes had been raised, but now they were dashed to the ground. And Peter spoke, this time not the mind of God but of men. For he had pictured Jesus on a throne, not a cross.

And Jesus was going to the cross; he knew it was inevitable. And more than that; if they were for him, they must put behind them any hope of worldly preferment, and also die if necessary on a Roman cross. Their lives were of value, only if they were in the king-

## WEEKLY QUIET HOUR

### The Cross

**Gates of Hades.** Not hell but the abode of the dead. The expression here describes the permanence of the church.

**A high mountain.** Likely Mt. Hermon, the highest in Palestine.

**It is evident** that Jesus regarded his death as inevitable. Why? Was the opposition of the rulers a sign of what would happen? See Mark 3: 6; Luke 13: 31-33. Was he influenced by Isa. 53?

dom of God; if they thought only of human safety and honors, they would lose all that was of value in life.

*Teach us, our Lord, that life consists in giving, not in keeping; in risking all, not in guarding our lives. Amen.*

### The Transfiguration

"For he received from God the Father honor and glory"

Read Luke 9: 28-31

Friday

It was no easy task which Jesus set before himself. He had met the temptation before but it came again, and the behavior of the Twelve was making it difficult for him to keep to his resolution. Thus it was with the burden pressing on him, he took along the three disciples for comfort while he prayed in the mountain.

And though the disciples slept, he found consolation and strength with God. For as he wrestled with the problem, Moses and Elijah came in a vision of glory and confirmed the leading of the Spirit. And in the glory of that scene was symbolized the solemn truth that the cross did not mean defeat for his cause, but victory.

*Our Father, may we too be willing to pay the price of suffering with our Lord. Amen.*

### The Voice of God

"And the Father that sent me, he hath borne witness of me"

Read Luke 9: 32-36

Saturday

The disciples had gone to sleep while Jesus prayed on the dark mountain-side. They suddenly awoke to a scene bright with light. Startled, Peter spoke impulsively as was his wont. He thought the visitors were in the flesh. Besides he would hold Jesus from his purpose to go to Jerusalem. But he spoke out of turn; the visitors went on their way, a cloud blotted out the light. But there spoke a voice, "This is my Son, hear him."

This should have dispelled their recent doubts. God was not speaking in terms of Jewish nationalism, but through his Son; let them lay his words to heart. His purpose to go to the cross was in the will of God.

*Our Father, we believe that thy Son is speaking to his church today. Give us hearts open to his words. Amen.*



---



---

## THE CHURCH AT WORK

---



---

**LEADERSHIP TRAINING****A New Self-rating Scale of Church Workers**

If you are the "leader of leaders" for your church, a copy of this new 1936 self-rating scale will find its way to your files at once. The price is 15c per dozen copies.

It makes provision for the self-rating of a leader on the following points:

1. Personal life.
2. Preparation for my task.
3. Personal relationship to the group.
4. Use of physical facilities.
5. Co-operation.
6. Leadership procedures.
7. Results of leadership.

Under these major headings are concrete questions, thirty-five of them altogether.

Sample copy free. Order from the Board of Christian Education, 22 South State Street, Elgin, Ill.

**EVANGELISM****Daily Worship and Modern Problems**

A story which recently received headlines in the Chicago Daily News, under the title, "An Amazing Story," began with the really startling statement:

"Fifteen years ago a handful of people without a building—today a baptized membership of 5,100, with three overflowing services every Sunday morning."

The account follows of the banding together to form a new church body of fifty-one persons, in September, 1920, under a student pastor, and the steady growth of membership and attendance, with continual building to meet the needs, till at the present time there is a membership of more than five thousand persons, overflowing the edifice, and a host of activities and organizations. "Never a bazaar or a paid entertainment is allowed in the church, yet gifts for all purposes in good years run up to \$90,000 and in the depression period as high as \$60,000 a year," says the article, which continues:

"Now for the reason:

"It lies in the congregational habit, cultivated from the beginning, of daily worship in the home, with reverent Bible study and prayer at the fireside, according to the pastor. Steadily through the fifteen years the church has emphasized daily devotions through sermons, literature and organizational appeal.

"Two or three times a year public demonstrations of how family worship may be conducted are staged, and the people are kept supplied with Bible readings. On the basis of a survey, 65 to 70 per cent of the 2,100 families represented in the church observe daily devotions in their homes.

"It is the key to a deep spiritual life in a congregation," commented Pastor Otterbein. "It is the one outstanding thing that has enabled our church to have a remarkable growth and to retain that growth. The family altar strengthens the church and develops a living consciousness of God."

"And here's the striking fact: Very seldom is Pastor Otterbein called in to settle family rows, to reconcile where divorce is threatened, or to counsel with regard to wayward children. It is because those evils are very rare among his people.

"May not that fact suggest the solution to most modern-

day problems of crime, social upheavals, broken homes and delinquency?"—The Union Signal, March 7, 1936.

**CHRISTIAN FINANCE****When Love Dictates the Tithe**

Recently we received a copy of a thirty-page pamphlet by James M. Blackwood entitled, "When Love Dictates the Tithe," issued by the Board of Administration, United Presbyterian Church, 705 Publication Building, Pittsburgh, Pa. It has six chapters. We believe the chapter headings and scriptures given for each quite suggestive for a series of sermons on stewardship, or, as a basis for talks. They are as follows:

**The Issue Is Gratitude**—"The fruit of the Spirit is love" (Gal. 5: 22).

**The Issue Is a Living Faith**—"Faith without works is dead" (James 2: 20).

**The Issue Is Honor**—"Honor the Lord with thy substance and with the firstfruits of thine increase" (Prov. 3: 9).

**The Issue Is Character**—"He who began a good work in you will perfect it" (Philpp. 1: 6).

**The Issue Is Worship**—"They shall not appear before the Lord empty" (Deut. 16: 16). "What shall I render unto the Lord for all his benefits toward me" (Psa. 116: 12)? "Give unto the Lord the glory due unto his name: bring an offering and come into his courts, O worship the Lord in the beauty of holiness" (Psa. 96: 8, 9a).

**The Issue Is Blessing**—"We love, because he first loved us" (1 John 4: 19).

The United Presbyterian Board of Administration will be glad to furnish a copy of this to any one who writes, sending ten cents to cover postage expense. Or, in larger quantities, at 75c per dozen or \$5 per 100.

**TEMPERANCE****Materials for Your Temperance Kit**

A new bulletin has been prepared by a Special Committee of the International Council of Religious Education entitled, "Christian Education and the Alcohol Problem." The bulletin presents a discussion of certain aspects of the present situation with respect to alcohol and the liquor traffic, and proposes basic educational principles, objectives, and methods for an improved program of temperance education. The five divisions of the pamphlet are as follows: The Alcohol Problem Today, Science and the Alcohol Problem, The New Temperance Education, General Objectives, and Educational Methods. Price 10c each from Board of Christian Education, 22 South State St., Elgin, Ill.

We also have two pamphlets that were prepared for use with children. One, "Helping Juniors Meet the Problem of Alcohol," by Edith Kent Battle, price 20c, provides teaching material for six or more sessions. The other, "Keeping Our Balance," by Eva Taylor, price 25c, is a readable, non-technical pamphlet of 80 pages and is suitable for use in the home, school or church.

"The Liquor Problem," by Amy Blanche Greene is a discussion unit for young people. It treats the following subjects: Why Is the Whole Question of Liquor Control so Difficult and so Confused? Why Is Control Necessary? What Is Being Done by Way of Liquor Control? What



Are the Christian Criteria? Our Responsibility as Citizens. In addition, there is a rather complete section of references and a suggested bibliography. The price is 25c per copy.

All of the above material may be ordered from the Board of Christian Education, 22 South State St., Elgin, Ill.

#### CHRISTIAN WORKERS' TOPICS

### Leadership Training

2 Tim. 2: 15; Mark 1: 16-17

May 24

BY GLETHA MAE NOFFSINGER

#### 1. Need

"If the leaders of the local church fail, all fails."

"Each generation in a church can and will actually rise or fall according to the strength or weakness of its present leadership."

Study the situation in your local church. Do you have adequate leadership for an effective program of Christian training, or do you find gaps that should be filled? What about next year? Is there some one ready to step into place?

#### 2. Recruiting

Our Master spent most of his life training and developing a few men to carry on his work. How important he must have considered leadership training!

Leaders are not all just "born" that way. How can they be developed? Choose some promising young people and begin training them for leadership. Samuel was called when only a child (1 Sam. 3).

Can you make a leader out of every individual? What types of personalities should be chosen? What are some of the definite qualifications to look for in the selection of good leaders? (Definite and wholesome spiritual life, high character, intelligence, willingness to give time required to lead, interest in people as personalities and children of God, sincerity, enthusiasm, dependability, poise, patience, courage.) Would you add to this list?

#### 3. Training

Is there a place on any of your church boards or committees for young people? Give them a chance to serve. Perfection is attained only through practice.

Other resources for leadership training: Standard Training Course, summer training camps, books, workers' meetings within local church groups, sectional meetings at district and Annual Conferences, interdenominational conferences. Which of these are available to your group? Write to the Elgin office for aids and suggestions.

Does the financial budget of your local church show that leaders are the most important part of your church program? (The chances are that most budgets provide for supplies, janitor service, etc., and make no mention of any sum set aside for leadership training.)

#### WOMEN'S WORK

### Use of the Women's Work Envelope

As nearly every woman in the church knows, an attractive offering envelope is available to all women's groups. Many churches throughout the brotherhood have learned the value of envelopes since they help to make giving regular and systematic. Many groups of our women have also learned that it helps greatly to use the envelope system of giving. Envelopes help the memory, and they also prompt people to give on time.

Not many weeks remain until the Annual Conference will be held at Hershey, and as the women are planning to give their Conference Offering to the National Project on Saturday afternoon, it seems wise to remind ourselves that one of the very best ways of sending in our offerings for this service will be through the use of the Special Gift Envelope. By writing the name of your local church and also the name of your district on the envelope, full credit can be given to both the district and to your local church. All of this information is very much desired.

Will not all the district and local women's secretary-treasurers make a special effort to order these envelopes from the Elgin office and see that every woman in the local congregation receives one in time to prepare her gift and have it ready for the Conference Offering?

David Livingstone made the declaration: "I will place no value on anything I have or may possess, except in its relation to the kingdom of God." May the women of the church express the same feeling of devotion and love as they give their special gifts to the Women's Work Project in the support of the Girls' Schools in India, China and Africa.

### Men's Work at East Wichita

Men's Work at East Wichita has recently taken on renewed life and activities. Bro. D. H. Heckman, a lay pastor, is president of the organization. Men's Work has had much to do with the repairing of their church house. A second major project is church loyalty which has expressed itself in an attendance campaign among the men. According to their pastor, Bro. James Elrod, the work has been most helpful and is to him indeed gratifying. The social life of the men is not neglected as they meet at regular intervals for fellowship and inspirational meetings.

#### YOUNG PEOPLE

### Brethren in Sharing—Beyond the Local Church

The feeling that we are indeed Brethren must be noticeable in the local church. It will not be noticeable unless our deeds reach far in the direction of our words.

But it must not stop there. The Church of the Brethren exists beyond every local church, and the sharing must go beyond. Every mission station—home and foreign have meaning only to place, not to purpose—is an outreach of the church to help needy souls and to widen the circle of brotherhood. The seminary is an effort to develop the best type of minister we can. The Board of Christian Education is an effort to get the best help available on the earth to the local group that needs it. The colleges are efforts to develop from the more intellectual youth creative workers in the kingdom of God. The Old Folks' Homes and the fund for ministers and missionaries are attempts to care for those who are beyond the time when they can carry their own burdens. The calls for help in times of distress, such as for the recent flood sufferers, are not lost on the ears of those who would be brotherly.

Here is an important point: We never give money to the Lord. We can only give to some other person or persons in his name. The only reason for doing this is that he needs (or they need) and can not meet that need.

Youth should be taught the why, the how and the habit of sharing at first with the home church, then with the district, and unto "the uttermost part of the earth." Sacrifice is not a word of charm; it must be a habit of youth if



are to build a real brotherhood in the church. We who are older still have to demonstrate, however, before our youth will believe our precepts.

"Whoso hath of the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

#### CHILDREN'S DEPARTMENT

### Leading Children to Love the Church

Only three out of ten of the children in this country are attendants in Sunday-school and church; this we have from statistics. These three necessarily will be the future leaders of our churches. What kind of leaders are we training them to be? Are we leading them to love the church and the Master whom it serves? Let us take an inventory of what our church program has in its plan for children.

How much consideration does the average Board of Christian Education give to the children's program? All too long some boards have felt that the selecting of children's workers was a minor task. It is often thought that any one can teach little four- or five-year olds or a primary group. They do not realize that there is as much of an opportunity to reach little ones to the light of the heavenly Father as there is to lead grown-ups to love and serve him better. Recently a young man said: "I can't have much respect for the church when I think of the type of man they gave me for a Sunday-school teacher when I was a junior." This may have been just an excuse, but nevertheless it is important that we have teachers of the highest Christian ideals to face before our children, teachers who themselves love the church enough to sacrifice for it, so much so, that it becomes contagious.

How much time does the pastor give to the children's program? Many pastors find themselves at sea when it comes to planning a children's worship service or acts of worship in the regular church service. Hence many of our children go through service after service without a song, prayer, story or sermon given in their behalf. How can our children feel as if the service is for them if no part of it is brought down to their level? With some effort, junior choirs, responses, prayers, scripture readings, with the children participating can be worked out.

Another thing which is highly essential in leading children to love the church is the attitude of the parents to the church. No matter how earnest and influential the teacher and pastor may be, a disloyal or careless parent may turn the child away from the church. Children naturally imitate grown-ups and unconsciously come to partake of the attitudes of their parents. It is therefore highly important that parents live loyally for the church, every day, if they expect the same of the children.—Mrs. Paul Halladay.

### Miscellaneous Items

(Continued From Page 17)

Mental Accompanying and Solo Playing, Art as an Aid to Religion, Building Effective Worship Programs. Teachers will be drawn from the faculties and music departments of our colleges and seminary. Registration, board and lodging will total five dollars for the four-day period. The school is sponsored by the Music Commission of the Church of the Brethren. Write the dean of the school, Prof. Nevin W. Fisher, New Windsor, Md., for information.

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Christ's Alternative to Communism**, by E. Stanley Jones. Abingdon Press. 302 pages. \$2.00.

After studying the new program of Russia E. Stanley Jones went to Russia to see in person just what is taking place. With his broad background of world conditions and his lifelong experience on the mission field he was able to evaluate as most of us can not. Thoroughly grounded in the belief that Jesus Christ offers the one solution to the world's problems, he set about to show how what Christ offers is the one way of meeting and surpassing what communism and all other isms have to offer. To many his solution will appeal mightily. Others will reject what the author offers—some because he goes too far and others because he does not go far enough. Students of religion and of social movements will ponder long and well the message of Christ's Alternative to Communism. As you read you are forced to evaluate anew your Christian faith, both in the light of Christianity as it is and as Jesus taught. Of course those who reject all religions will find nothing in this book, but for those who profess to follow the Christ many new problems are raised and answered.

## CORRESPONDENCE

### PASSING OF MOTHERS IN ISRAEL

In life tributes of love, kindness and praise often are bestowed on those whom we love and cherish. Also may it be fitting to pay tribute to the beloved after their passing. Lives well lived leave footprints behind them. This is specifically true of a few mothers, grandmothers in the Napanee Church of the Brethren.

Elizabeth Boone who died on Feb. 19 at the age of eighty-four, will be much missed in the church, and by neighbors and friends. She, as the mother of John the Baptist, also Elisabeth, was an outstanding mother in intelligence, knowledge of the Word, piety and devotion. She was born in Pennsylvania, and truly typical of that eastern uprightness, generosity and hospitality.

She was ardent in quilting in the Aid until the last year before her death. She lived next door to Sister Cora Stahly (well known throughout the brotherhood) who with her husband conveyed her and her husband to church during the last few years. She was married twice, her husbands having been deacons in the church. She was a liberal contributor to the church, both home and foreign. Her second husband survives.

As Sister Boone was being laid to rest on Feb. 22, our dear sister in Christ, Mary Ellen Artz, was passing, closing her life on earth that evening.

These two mothers seemed to have been honored by the day that is nationally honored—Washington's birth anniversary. Mary Ellen lived to the age of eighty-eight. She was known as the personification of love and goodwill to man. Her kind and inoffensive attitude endeared her to all who formed her acquaintance. In her earlier years she did teaching in Sunday-school. Her life was an outstanding example of patience in prayer. Her husband she won to Christ in his eleventh hour, after coming near the threescore and ten limit. Her widowed years were spent with a chum sister in the church. She and this sister, Mary Jane Ulery,



frequently were mentioned as types of David and Jonathan, in the Bible, whose souls were knit together.

At the death of Sister Ulery, Sister Artz found a home at the next door, just across the street from the church. Here she was cared for by Sister Almada Geyer, a daughter of Eld. John R. Miller of Northern Indiana. Sister Artz was blind in the last years of her life. She was patiently desirous for the death angel to come for her. How beautiful to die in the Lord!

Two other sisters in the church, who passed on in the late years, also are among those much missed. The one, Catharine Davidhiser, who died Jan. 22, 1934, in California, was an ardent believer in the prayer life. Her funeral was held at Nappanee. Before she went west she consigned to the church a valuable painting of Christ in Gethsemane. This picture on the wall is an ever present reminder to us of the woman who had great faith in prayer.

The other, Rebecca Landis, past the allotted age, died in May, 1935. She was an example of giving to the church treasury. Up to her passing she sent in her offerings. How blessed to give!

Positive rather than negative influence is worthy of mention in one's life—what they did rather than what they did not.

Amanda Blosser.

Nappanee, Ind.

#### ELD. LEVI T. STUCKEY

Eld. Stuckey passed away at his home in New Enterprise, Pa., April 3, 1936. While he had been afflicted with asthma for a number of years his health had been about as usual and on the previous Sunday he attended his church both morning and evening. Monday forenoon he was about the village but later in the day decided to keep his room in the hope that he would get relief from a heavy cold. Later pneumonia developed which proved fatal. Levi Teeter Stuckey was born near New Enterprise, Pa., Sept. 11, 1858. He was the son of Josiah and Susan (Teeter) Stuckey. He was united in marriage with Rachel Holsinger on Oct. 24, 1878. The officiating minister was Eld. Jacob Miller. The couple last October observed their 57th wedding anniversary. The newly married couple took up housekeeping near Waterside and during much of their life followed the occupation of farming; however, the last twenty years were spent in the village of New Enterprise.

He united with the church early in life and became an active worker. He was called to the ministry by his home church March 8, 1884, and was ordained to the eldership of the church Sept. 4, 1897, by Elders James A. Sell and Samuel J. Swigart. He was a wide reader, particularly of religious works, and a splendid Bible student. He ministered most faithfully in the New Enterprise congregation at the different points. His preaching was marked by a clearness and seriousness that brought conviction to many hearts during his long career. His work in the Sunday-school was no less marked than his work in the pulpit. From his youth he attended Sunday-school and while yet a young man his talents became in demand. He served as superintendent for some years and taught in the Sunday-school for more than a half century.

The deceased is survived by his widow and the following children: Pauline, wife of Jerry Seese, East Greenville, Pa.; Preston H. Stuckey, Philadelphia; Jacob H., New Enterprise; Maurice H., Telford, Pa.; and Huldah, wife of S. Paul Naus, Philadelphia, Pa. Two children are deceased, Susannah and Alma. A brother and sister also survive:

Uriah T. Stuckey of Roaring Spring and Mrs. Mary Mentzer of Hollidaysburg, Pa. Funeral services were held in the New Enterprise church where he had spent so many years as a minister and Sunday-school worker. The services were in charge of the pastor, Bro. Wilfred N. Staufer, and Bro. D. I. Pepple. A fitting tribute was paid Bro. Stuckey as a worker in the church and Sunday-school and to his worth as a member of the community. He will be sadly missed in his home, church and community. Interment followed in the church cemetery.

Mrs. Ruth C. Hoover.

New Enterprise, Pa.

#### NATIONAL HOSPITAL DAY

Some one has said that we oppose most those things we know the least about. Whether or not this is true is beside the point, but it may be one of the causes why many folks fear hospitals. Perhaps a more important cause for this fear is that first impressions are generally most lasting and difficult to change.

It is true there was a time when hospitals were merely "houses of horror," but thanks to modern science and improvements in manufacture of equipment they have become "temples of healing."

In the middle of the last century when Florence Nightingale set sail for the Crimean War zone she was moved by the reports of the suffering and misery of the soldiers and horrified at the pathetic conditions she found. The hospitals were filthy and loathsome and the personnel were very incompetent. She threw her full self into the fray to improve conditions. An angel of mercy they called her and truly she was all this.

In a short period of time she had so changed conditions that a new interest was created in the ministry of healing. Truly she is called the mother of modern nursing. And it is very fitting that one day of the year should be set aside to honor her memory. May 12 being the anniversary of her birth has become a great day throughout the hospitals of the world. Presidents and rulers of the great nations of today have given their co-operation to encourage the public to become better acquainted with this work of mercy.

To those of us who are working in these institutions many of the tasks and problems may become commonplace, but to the millions who are potential patients there is much of mystery and questioning.

The hospital first of all is a place that renders service twenty-four hours of every day of the year. The office is open to handle phone calls and admit patients at all hours, day and night. The nursing service must be ready to attend the needs of all whether in or out patients whatever the hour of day. The equipment must be of the most improved and efficient as well as available for use at all times.

The heating plant, dietary, housekeeping, laundry, laboratories, in fact every department of the modern hospital is on call for their part in alleviating physical suffering. Little is understood of the behind the scenes doings but National Hospital Day is the time to visit, see and learn more of the inside workings of these temples of healing.

This year Bethany Hospital is celebrating the occasion by having its annual commencement on that date.

The events in connection therewith are the Annual Senior Nurses' Banquet on Saturday evening, May 9, under the auspices of the Women's Auxiliary Board.

The baccalaureate service will be held at the First church on Sunday evening, May 10, with Edward Frantz, Editor of The Gospel Messenger, as guest minister.



The commencement exercises will be held at the First Church on Tuesday evening, May 12, at 8:00 o'clock, with R. D. W. Kurtz, President of Bethany Biblical Seminary guest speaker.

Any of our friends finding it possible to do so are cordially invited to our commencement and baccalaureate services as well as to visit the hospital. If you can't visit Bethany Hospital, visit your own community or neighborhood hospital May 12. See for yourself what hospitals are contributing to our modern health.

Omer B. Maphis,  
Superintendent.

### WE DON'T WANT TO FIGHT

Without doubt the American people are emphatically and stubbornly unwilling to get mixed up in anybody else's war. The swaggering of Europe's war lords, the chip-on-the-shoulder diplomacy of the Old World, the hard-fisted bargaining of the professional diplomats give us a pain in the national neck. So we tell the world we won't fight, won't spend money and won't meddle in any fashion with a fight which doesn't concern us.

Very likely there won't be any war. The war scares of this year of grace are largely the invention of newspaper headlines and radio gossips. An armored truck rambles down a European road and an editorialist in America gets the jumping jitters. A dictator talks too much, five thousand miles away, and a lecturer to women's clubs in the United States swallows what he says and thinks he means it. We ought to tell the ladies that if a dictator or diplomat means what he says he wouldn't be saying it.

But there's not much sense either in shouting that we won't dirty our fingers or lose our money in another World War, because we got nothing but grief and bad debts out of the last one. We shall be much more likely to keep out of war by understanding intelligently why it is so difficult to do

We don't want to fight, of course. But we want to do business with our national neighbors. We want to sell them steel and soap and copper and canned goods and trucks and racks and cotton and oil. We'll have something to say to anybody who tries to stop us. We have big ships with big guns, and part of their business is to protect American shipping, carrying American goods to market.

Thousands of Americans go wandering all over the world for business or pleasure. We think they should be allowed to do so safely and so do they. If a tourist sticks his nose where it isn't wanted and somebody pulls it, he howls for his consul, the Secretary and a large battleship.

We are mixed up in a multitude of international agreements, because we can't help it. We have signed up with our neighbors on ice patrols, the drug traffic, tariff contracts, shipping rates, airplane schedules, postal regulations and the price of eggs. So that if somebody breaks an international rule or regulation on the other side of the world it may be a headache for somebody in Washington.

We play big-time poker with the powers and potentates of the world. We gamble against their currencies. We bluff their battle fleets and armaments. We muscle in on their commercial games and do our best, and sometimes our worst, to win them.

We make treaties over the back fence with some of the boys, and won't play with some of the others. We do business with cut-throat nations because we want their business

in return. We lend money to the wrong parties, and sometimes get stuck with bad bargains and bad company.

We have a million invisible alliances, too, with all the nations of the world. They are the home folks of our own people, and a man's blood will not forget the land of his fathers. The sorrows and strivings and grievances and ambitions of other nations are powerfully echoed in the United States. Nothing important can happen in Italy, Germany, Poland, Russia, England or anywhere which is meaningless in America.

We don't want to fight. Heaven helping us, we shall not need to fight. Public opinion in America is powerfully on the side of peace, and the wiser men of the world are well aware of it. But we shall not stay away from war by saying that other people's wars are none of our business. With few and unimportant exceptions this country has had some share in every seafaring war that has happened since the United States became a nation. And every war that amounts to much in these modern times has something to do with the sea.

We don't want to fight. But we are too much entangled with the world to be able to turn our backs on any real war. We can keep the peace, perhaps, by working at it, but not by foolishly imagining that the world's wars are none of our business.

Neal Whitehead.

Toledo, Ohio.

### MOBERLY GOLDEN WEDDING

Brother and Sister J. L. Moberly of Yakima, Wash., celebrated their golden wedding anniversary March 3 at the home of their daughter, Mrs. Katie Buck. Bro. John L. Moberly and Sister Iva Wilkerson were married near Circleville, Kans. They came to Yakima in July of 1920 and have since made this their home. Brother and Sister Moberly have been faithful members of the Church of the Brethren for some thirty years. They have worked hard and have a comfortable home in Yakima. All their children are near them. They have one son, Harvey, and two daughters, Katie Buck and Pauline Ruff. The children are also faithful members of the church. They have seventeen grandchildren and those old enough are in the church. There are four great-grandchildren. All were present at this event excepting three great-grandchildren.

Brother and Sister Moberly are highly esteemed among their many friends. At their anniversary nearly eighty were present. A fine program was arranged and a good lunch served. The Moberlys received many presents and several beautiful bouquets. Our church is wishing them many more happy days and God's blessings.

Yakima, Wash.

Katie Baldwin.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Briggs-Klinger.**—By the undersigned at East Dayton church, April 12, 1936, Howard Briggs of Germantown and Anna Klinger of Dayton. —Hugh Cloppert, Dayton, Ohio.

**Campbell-Dearolf.**—By the undersigned at his residence, April 11, 1936, Gerald J. Campbell and Sister Bella V. Dearolf of Norristown, Pa.—Wm. J. Wadsworth, Jr., Norristown, Pa.

**McCasky-Moreland.**—By the undersigned at the home of the bride's sister, Gladys, in Peoria, Ill., March 21, 1936, Ralph Wesley McCasky of Varna, Ill., and Viola Imogene Moreland, Lacon, Ill.—M. A. Whisler, Lowpoint, Ill.

### FALLEN ASLEEP

**Albright, George, Oaks, Pa.,** died suddenly on Nov. 8, 1935, aged 88 years. Funeral services in Green Tree church by his pastor, Bro. H. S. Replogle. Interment in adjoining cemetery.—Susan J. Famous, Collegeville, Pa.

**Albright, Glen W.,** son of Lawrence Elmer and Mary Emma Albright, born Dec. 9, 1895, and died peacefully in his sleep, April 19, 1936. He united with the Church of the Brethren in his early teens. Practically his entire life was spent in the vicinity of Goshen, Ind. June 27, 1925, he married Susie Matthews; to this union were born two daughters.



He leaves his wife and daughters and two sisters. Services by Brethren Melvin Stutzman and Wm. Hess with burial in the West Side cemetery.—Mrs. Glenn Cripe, Goshen, Ind.

**Allman**, Sister Mary Susan (Howdyshehl), wife of Bro. Wm. D. Allman, was born Dec. 31, 1873, and died Jan. 28, 1936, at the Harrisonburg hospital. She had been in failing health for a number of years. Besides her husband, she is survived by three sons, two daughters, two brothers, one sister and a number of grandchildren. One daughter preceded her. Funeral services at the Branch church by J. L. Driver, assisted by J. M. Foster. Interment in the church cemetery.—Stella V. Winc, Bridgewater, Va.

**Beekly**, Bro. Norman M., son of Elder and Mrs. Martin Beekly, was born in Black Hawk County, Iowa, and died at Waterloo, Jan. 30, 1936, at the age of 77 years and 9 days. Burial in Elmwood cemetery in Waterloo. Services conducted by the undersigned.—A. P. Blough, Waterloo, Iowa.

**Berkepile**, Stella, daughter of Amsy and Nettie Berkepile, was born in Marshall County, Ind., on Feb. 15, 1891. A great part of her life was spent in the neighborhood of the Mt. Pleasant church. She died in her home in Warsaw, Ind., April 7, 1936. She was a member of the United Brethren church. She leaves her father and mother and two sisters. Funeral by the writer in the Mt. Pleasant Church of the Brethren with burial in the cemetery near by.—N. H. Miller, Bourbon, Ind.

**Berkman**, Mrs. Mary A., daughter of Mr. and Mrs. John Myerly, was born in Westminster, Md., April 15, 1842. She died in Glendora, Calif., at her home, April 4, 1936, aged 93 years, 11 months and 19 days. Mrs. Berkman moved with her parents to Illinois in 1854. Here she was married to Isaac Funk, Dec. 1, 1859. To this union were born seven children. From 1867 to 1883 they lived in Poweshiek County, Iowa, where Eld. Funk was accidentally killed, Sept. 28, 1871. Six years later she was married to Eld. Hiram Berkman, and with her seven children moved to his home in Monroe County, Iowa. Eld. Berkman died in 1910, and in October, 1911, Mrs. Berkman came to California, and in 1913 moved to her present home in Glendora. She united with the Church of the Brethren at the age of thirteen, and lived a faithful Christian life to the time of her death. She was always interested in others and helped to the extent of her ability. Mrs. Berkman was a devoted and loving mother to her family. Above all she loved her Lord and was faithful to his service. She had a remarkable memory. At a family gathering a little more than a year ago she stood and repeated a long hymn which she had learned when a young girl. For the past seven months she had been confined almost entirely to her bed. On March 28 she fell and fractured her hip, which caused her intense suffering, until she peacefully passed to her heavenly home a week later. Two sons and two daughters preceded her in death, and there remain to mourn her loss three children: Eld. S. W. Funk, Charter Oak, Calif., Mrs. Etta McCoy of Frederic, Iowa, and Mrs. Ida Pierson of Glendora, Calif., who has been living with her the past six years; also twenty-eight grandchildren, twenty-eight great-grandchildren and three great-great-grandchildren. Services were held in the Glendora Church of the Brethren with Rev. Durr, pastor of the Independent church, W. H. Wertenbaker of La Verne and the writer as ministers in charge. Interment in the Oakdale cemetery.—Leland S. Brubaker, Covina, Calif.

**Bollinger**, John B., was born May 28, 1861, in Akron, Ohio, and died March 28, 1936, at his farm home in Carson City, Mich. While still a young man he came with his parents to Michigan. On April 8, 1888, he married Sarah Smith of Canton, Ohio. They later made their home at Carson City where he had been a resident for the past forty-eight years. Ten children were born to this union; two daughters preceded him in death. In 1892 he united with the Church of the Brethren and was a faithful member since. He took a prominent part in the organization of the Church of the Brethren at Crystal, Mich. He leaves the widow, eight children, eleven grandchildren, one sister and one brother. Funeral services in the Methodist church by J. F. Sherrick.—Lois Sherrick, Carson City, Mich.

**Bollinger**, Sister Lizzie H., of Middle Creek, died April 4, 1936, aged 93 years. She is survived by a sister, Mrs. Amanda Kemper, of Akron. She was a member of the Church of the Brethren. Services at Middle Creek church by the home ministers.—Amanda Weaver, Lititz, Pa.

**Boyer**, Sister Sarah, daughter of Eld. Allen and Leah Boyer, deceased, was born in Stephenson County, Ill., Feb. 11, 1852, and passed to her eternal reward, April 6, 1936. She was a member of a family of ten children. Her parents, two sisters and three brothers preceded her in death. Her parents were early settlers in Illinois, having emigrated here from Pennsylvania in 1846, and were charter members of the Waddams Grove church. She was received into the Church of the Brethren by baptism Aug. 12, 1866, and remained a faithful child of God until death. Sister Boyer was never married, and spent most of her active and useful life caring for her parents in their declining years. Her last days were trying ones and full of suffering. She earnestly prayed for sustaining grace that she might be able to pass out of life as she had always tried to live. Funeral services were conducted in the Brethren church at Lena by Bro. J. F. Burton, assisted by the writer. Burial was made in the Louisa cemetery in the family lot.—P. R. Keltner, Freeport, Ill.

**Brunner**, John Henry, born Aug. 14, 1866, died Feb. 16, 1936, aged 69 years. He is survived by his second wife, Anna Bashore Brunner. His first wife preceded him in death sixteen years ago, as well as three sons who died in infancy. Bro. Brunner was a member of the

Church of the Brethren for the past fifteen years. Funeral services were in charge of Brethren Amos Kuhns and F. S. Carper with services in the Palmyra Church of the Brethren and burial in the Gravel Hill cemetery.—Mrs. J. I. Baugher, Hershey, Pa.

**Butt**, Donald Eugene, son of Mrs. Eva Butt, was born in Syracuse, Ind., Dec. 16, 1901, and died March 16, 1936. He had been in failing health for several years. He is survived by his mother. He was very faithful to his church and its work. Funeral services at the Syracuse Church of the Brethren by the pastor, Bro. J. Edwin Jarboe, with burial in the Syracuse cemetery.—Mrs. Lillian Middleton, Goshen, Ind.

**Campbell**, Mrs. Margaret Alice, daughter of James and Rebecca Oglesby, was born May 17, 1856, and died April 5, 1936, after four weeks' illness. Her birthplace was in Tippecanoe County, Ind. Feb. 14, 1876, she married David Chas. Campbell who survives (he has been an active minister and elder of the church for three score years). To this union were born eleven children, of whom two died in infancy. In March, 1880, she was baptized and from that time until the day of her death lived a faithful Christian life as a member of the Church of the Brethren. Funeral at the White church by the pastor, B. F. Summer, assisted by E. M. Cobb, with interment in Union cemetery.—Carolyn Price, Linden, Ind.

**Craik**, Mary Frances, eldest daughter of John and Catherine Debus Rink, was born near Springfield, Ill., March 3, 1860. She moved with her parents to Christian County, Ill., where she grew to maturity. At the age of twenty-three she, with her parents, became charter members of the Vermillion church in Marshall County, Kans. May 6, 1885, she was united in marriage to David James Craik. To this union four children were born, of whom three survive. The husband passed away in 1906. She subsequently lived in Adrian, Mo., Tonkawa and Enid, Okla. At the time of her death she was living with her eldest daughter. Her death occurred while visiting at the home of a sister, Mrs. D. M. Rathbun of Topeka, Kans. Funeral services were conducted in the Oketo cemetery by Bro. E. H. Ehy, pastor of the Church of the Brethren at Summerfield, Kans.—E. L. Craik, Huntingdon, Pa.

**Detwiler**, Bro. Preston J., died March 21, 1936, at his home in New Enterprise, Pa., death being attributed to a cerebral hemorrhage. He was born at Waterside, Pa., on April 12, 1881, the son of Isaac T. and Amanda (Streight) Detwiler. He was united in marriage on June 26, 1904, with Verna S. Replogle, who survives with two sons, two daughters, one granddaughter, also four brothers and one sister. He was a lifelong member of the Church of the Brethren and will be greatly missed in the home and in the community. Funeral services were conducted in the New Enterprise church by a former pastor, Bro. G. E. Yoder, assisted by Brethren Wilfred N. Stauffer and D. P. Hoover. Interment in the New Enterprise cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

**Diehl**, Sister Mathilda Reed, born Nov. 16, 1859, in Linn County, Iowa, and died March 12, 1936, at her home near Robins. She spent all her life in Linn County. She married Abraham L. Diehl in 1887. She leaves her husband, three daughters, one son, three grandchildren, two sisters and two brothers. She became a member of the Church of the Brethren a number of years ago and lived a devoted life until the end. Funeral services in Cedar Rapids by her pastor, O. A. Myer. Interment in the Shiloh cemetery.—Mrs. O. A. Myer, Robins, Iowa.

**Famous**, Ella G., died in Phoenixville hospital, Feb. 26, 1936, aged 75 years. She was baptized and received into the Green Tree church May 8, 1886, and had always been greatly interested in her church. Funeral services from the church by Bro. Replogle with interment in adjoining cemetery.—Susan J. Famous, Collegeville, Pa.

**Fickel**, Susanne Sheller, was born at Huntsdale, Pa., Feb. 17, 1849; she died in Modesto, Calif., March 18, 1936. She married David A. Fickel who died thirty-six years ago. To this union were born ten children, four of whom preceded her. She united with the Church of the Brethren at the age of fifteen years and lived a faithful Christian life to the end. She was partially blind for a year and a half. Seventy-one years of loyalty to the Master is a coveted prize. Funeral services by the writer, assisted by Eld. Fred Hollenberg.—Jno. R. Peters, Waterford, Calif.

**Gault**, Mrs. Edwin O., born Oct. 18, 1874, at Tedford, Mich.; she died March 16, 1936, at her home in Wenatchee, Wash., following an illness of several years. In 1902 she became the wife of Edwin O. Gault; they moved to Wenatchee in 1914. Since then Mrs. Gault united with the Church of the Brethren and was always a faithful member and a loyal worker as long as health permitted. She is survived by her husband and three sons. Funeral services by Bro. H. S. Will with interment in Memorial Evergreen cemetery.—Mrs. O. A. Travis, Wenatchee, Wash.

**Hylton**, Mary L., nee Terry, born Aug. 5, 1860, died April 18, 1936. She married Granville Hylton Nov. 28, 1878, who preceded her Feb. 15, 1936. She had been a consistent member of the Church of the Brethren for more than fifty years. Surviving are one daughter, four sons, one brother, two half sisters and one half brother. Funeral services at Topeco by Eld. L. M. Weddle and Benton Alderman. Interment in Topeco cemetery.—Veda Weddle, Floyd, Va.

**Lamkin**, Mrs. Laura, wife of Rallston Lamkin, born Oct. 23, 1876, died at her home in Mont Clare, Pa., Jan. 5, 1936. She was baptized May 29, 1897, and was a faithful primary teacher in Green Tree Sunday-school as long as health permitted. Funeral services by Bro. H. S. Replogle with burial in Green Tree cemetery.—Susan J. Famous, Collegeville, Pa.

**Leibert**, Mary A., daughter of Samuel and Catherine Wagoner, born



ear Colburn, Ind., March 6, 1861, and died at her home near Pymont, Ind., April 15, 1936. Dec. 6, 1891, she married Herman Leibert; this union was blessed with two sons and two daughters who survive with her husband, ten grandchildren, one sister and four brothers. Early in life she united with the Church of the Brethren and remained true and steadfast in this faith. She had been ill for almost a year during which time she received the anointing which was a great comfort to her. Funeral services from the Pymont church by Jerry Barnhart, assisted by D. L. Barnhart. Interment in the cemetery near by.—Ada Wagoner, Delphi, Ind.

**Lewis, John Newton**, born June 18, 1862, in Greensburg, Ind., died at his home in Lowpoint, Ill., April 18, 1936. He was one of ten children, of whom but one sister have preceded him. Nov. 4, 1886, he married Maggie Calvert who survives with two sons. One son died in infancy and an adopted daughter died six years ago. He united with the Church of the Brethren about thirty years ago. Funeral services from the Lowpoint church by the undersigned, assisted by Rev. A. Good. M. A. Whisler, Lowpoint, Ill.

**Marsh, Andrew**, son of John and Mary Marsh, was born in Defiance County, near Bryan, Ohio, April 6, 1852. He died Jan. 20, 1936, following a brief illness of a paralytic stroke. July 16, 1874, he married Ellen Shong who preceded him nearly five years ago. To this union seven children were born, two of whom have passed on. There are also sixteen grandchildren and four great-grandchildren. He lived his entire life on the same farm where he was born. Funeral by Bro. Dewey Rowe.—Minerva Kintner, Bryan, Ohio.

**McCleary, John D.**, died in the Waynesboro hospital, April 16, 1936, aged 65 years. He is survived by his wife, Sudie (Emmert), two daughters, two sons, one granddaughter, one brother and one sister. He was born and spent his life in Franklin County, Pa. He had been a member of the Church of the Brethren for many years. His early years were spent in the Antietam and Waynesboro congregations but the past eleven years he had resided in Chambersburg. Funeral services and burial at Prices church by the writer, assisted by Eld. W. G. Smith.—C. E. Grapes, Chambersburg, Pa.

**Rench, Sister Mahala**, daughter of Henry and Catharine Pugh, born in Bond County, Ill., Jan. 14, 1857; she died in Pleasant Mound, Ill., April 17, 1936. She married David M. Rench Aug. 29, 1879, who preceded her Feb. 9, 1931. Seven children were born to them, four of whom are living; also ten grandchildren and two great-grandchildren. She became a member of the Hurricane Creek Church of the Brethren thirty years ago and remained faithful to the end. Services in Pleasant Mound by the undersigned.—D. J. Blickenstaff, Oakley, Ill.

**Rife, Samuel Henry**, son of John and Anna Rife, born near Harrisonburg, Va., April 2, 1851; he died March 25, 1936. When he was twenty-five years old he came to Ohio and located near New Lebanon. He married Nancy W. Danner. He leaves one daughter, six grandchildren, eleven great-grandchildren and three sisters. Funeral services from the Eversole church by P. M. Filbrun.—Maude Puterbaugh, Dayton, Ohio.

**Riley, Mrs. Emma L.**, died suddenly of a heart attack, in Phoenixville, Pa., aged 70 years. She had long been a member of the Green Tree church. Two daughters survive. Interment in Morris cemetery, Phoenixville, Pa.—Susan J. Famous, Collegeville, Pa.

**Royer, Amos**, son of Charles and Ann Royer, was born in Mifflinburg, Pa., March 6, 1847, and died April 11, 1936. He came to Adel, Iowa, in 1871. Aug. 31, 1873, he married Susie M. Hay. To this union six children were born; one daughter and the mother preceded him. He is survived by three sons, two daughters, seventeen grandchildren, seven great-grandchildren, twin brothers in Pennsylvania (who are 82 years old), one brother in Oklahoma. He was a lifelong member of the Church of the Brethren. Funeral services by Bro. O. E. Messamer, assisted by J. B. Spurgeon and Olin Shaw. Interment in the cemetery near the church.—Mrs. Susie K. Wicks, Adel, Iowa.

**Sager, Sister Grace Pauline**, was born July 5, 1904, in Carroll County, Md., and died suddenly at her home near Union Bridge, Md., on Feb. 1, 1936. She was the daughter of Noah and Mollie Reindollar. On April 9, 1921, she married Elmer Sager. Her husband and father survive; two brothers and her mother preceded her. Funeral services in the Union Bridge church by Eld. M. R. Wolfe with interment in Pipe Creek cemetery.—Mrs. H. Paul Hull, Linwood, Md.

**Shepler, Sister Anna**, daughter of Isaac and Margaret Wissinger, born Jan. 4, 1865, and died at her home in Nead, April 11, 1936, following a long illness. She married John Shepler in 1884 and to this union seven children were born, two of whom died in infancy. The husband preceded her in 1920. She is survived by seven children, twenty grandchildren, four brothers and three sisters. She was a lifelong member of the Pipe Creek church. Funeral from the church by Bro. T. A. Smith with burial in Metzger cemetery.—Martha O. Hessong, Peru, Ind.

**Smith, Bertha**, born Jan. 18, 1884, died at Norristown, Pa., Nov. 5, 1935. She was baptized and received into the Green Tree church May 18, 1899. She is survived by her father, two sisters and one brother. Funeral services in the Green Tree church by Bro. H. S. Replogle with interment in adjoining cemetery.—Susan J. Famous, Collegeville, Pa.

**Smith, Mary Ellen**, daughter of Geo. and Mary Etter, was born in Miami County, Ohio, Nov. 6, 1863; she died March 19, 1936. She married Clark Y. Smith in 1882; there were nine children, eight of whom are living. She united with the church at Sidney, Ohio, and had been faithful in the work of the church. She was afflicted and for about four years was confined to a wheel chair. She leaves her husband and

eight children, thirty-nine grandchildren, thirteen great-grandchildren and two brothers. She was anointed during her recent illness. Funeral at the Bear Creek church by N. B. Wine and P. M. Filbrun.—Maude Puterbaugh, Dayton, Ohio.

**Spoerlein, Lewis**, was born at Accident, Md., on April 13, 1856, and died at his home in Fresno, Calif., on March 7, 1936. When a young man he united with the Church of the Brethren and had been a faithful, active member in each community in which he lived. In April, 1903, he moved with his family from Maryland to Egeland, N. Dak. In 1911 the family moved to California where Bro. Spoerlein had been active in the Kerman, Raisin and Fresno congregations of the church. He is survived by his wife, Mary E. Spoerlein; four sons, two daughters, also sixteen grandchildren and one brother. One son and one daughter preceded him in death. Funeral services were conducted by the pastor of the Fresno church and interment was in the cemetery at Raisin, Calif.—B. F. Waas, Fresno, Calif.

**Stine, Bro. Jos. H.**, son of John G. and Cornelia Smith Stine, was born May 10, 1879, and died March 22, 1936. He united with the church about twenty-four years ago and remained faithful to the church of his choice. He is survived by his wife, eleven children and thirteen grandchildren. Funeral services by Eld. Wm. E. Baker in Locust Grove church with burial in adjoining cemetery.—Bessie R. Purdum, Mt. Airy, Md.

**Sullivan, Mrs. Clara**, was born Jan. 12, 1879, near New Enterprise, Pa., and died at her home near Harrington, Del., March 23, 1936. She was the daughter of Jos. S. and Sarah B. Guyer. She united with the church in her youth and in addition to the public schools attended Juniata College. March 27, 1913, she married Harry M. Sullivan who survives with a daughter and a son, also two brothers and one sister. Funeral services in the M. E. church by Eld. W. M. Wine, assisted by Rev. Jas. Langrell. Interment at Harrington, Del.—Mrs. H. G. Baker, Bridgeville, Del.

**Tate, Harold Roy**, 4-year-old son of Chas. and Catherine Bittinger Tate, died in the Gettysburg hospital, April 14, 1936, as a result of being struck by an automobile near their home at Idaville. He is survived by his parents, three brothers and two sisters. Funeral services in the home by the writer, assisted by Rev. Lloyd. Burial in the Idaville cemetery.—C. E. Grapes, Chambersburg, Pa.

**Thomas, Mrs. Cora Stafford**, was born in Allen County, Ind., Sept. 1, 1865, and passed from this world Feb. 8, 1936. Her death occurred at her home at Chicago. On March 1, 1884, she was married to Wm. H. Thomas who preceded her in death about seventeen years ago. Six sons and two daughters came to bless the home, all of whom survive their mother. The family came to Chicago twenty-seven years ago. "Mother" Thomas was brought up in the Church of the Brethren, her father having been a minister in that denomination. Early in life she espoused the faith of her father and was faithful until death. Funeral services by M. Clyde Horst of the First Church of the Brethren, Chicago.—Ray S. Dean, Forest Park, Ill.

**Trimmer, Sister Alice K.**, born April 20, 1861, the daughter of Daniel B. and Elizabeth Trimmer; she died April 13, 1936, in the sanitarium in York, where she was a patient for several weeks. She was widely known in the brotherhood, having been a member of the Church of the Brethren for more than fifty-five years. During this time she served faithfully as a Sunday-school teacher and church worker. In her daily life she was a successful business woman; for a number of years she operated a sewing factory, giving employment to many women of our city. She attributed her success to her faithfulness to the Lord and so gave of her possessions to his work. Her Lord and the church had first place in her life; she was a woman of great faith. A number of nieces and nephews were her only immediate survivors. Funeral services by the undersigned with interment in the Altland meetinghouse cemetery.—M. A. Jacobs, York, Pa.

**Umstad, Joseph**, born Oct. 30, 1847, died at Norristown, Pa., Feb. 18, 1936. He was baptized and received into the Green Tree church May 28, 1887. For thirty years he was sexton of the Green Tree church. Funeral services by Bro. H. S. Replogle and interment in adjoining cemetery.—Susan J. Famous, Collegeville, Pa.

**Williams, Harriet E.**, born July 15, 1856, at Limerick, Pa.; she died Feb. 16, 1936, at Port Providence, Pa. She was baptized and received into the Green Tree Brethren church July 24, 1897. Her oldest daughter, Mrs. Lamkin, preceded her just a month ago. She is survived by three daughters, two sons and a number of grandchildren and great-grandchildren. Services in Green Tree church by Bro. H. S. Replogle with interment in adjoining cemetery.—Susan J. Famous, Collegeville, Pa.

**Windham, Margaret Carlton**, born in Illinois, July 8, 1856. She moved to Nebraska where she married John Windham in 1884; they moved to Oregon in 1888. She died near Canby, Ore., March 26, 1936. Surviving are four sons, two daughters, one sister. Her companion preceded her in 1925. She and her husband identified themselves with the Church of the Brethren in 1898, living near Mabel for over forty years. The last few years she made her home with her son. Funeral services in the Mabel church by the writer with interment in the cemetery at Mabel.—H. H. Ritter, Mabel, Ore.

**Witbers, Bro. Emanucl**, born June 8, 1875, and died in the hospital in Lancaster, Pa., March 21, 1936. He was a faithful, active member of the Church of the Brethren for a number of years. He is survived by his wife and two sons. Funeral services in the Palmyra church by Bro. F. S. Carper and Bro. A. Stauffer Curry. Interment in the Hanoverdale cemetery.—Mrs. Moses Groy, Palmyra, Pa.



## CHURCH NEWS

### ARIZONA

**Phoenix.**—Feb. 28 the women held their missionary meeting with a very good attendance. We are studying Women Under the Southern Cross. For a few Sunday evenings in February and March Bro. Howell had been conducting informal discussions on the Twenty-third Psalm and Sermon on the Mount. March 17 the young people gave the play, Mother Mine; they also gave it in Glendale on April 2. March 19-21 a few of the young people with Brother and Sister Howell attended the state convention of Christian Endeavor in Tucson. April 3 the Glendale young people were host to Phoenix. After the games and picnic meal they gave an inspirational Easter program. The first Sunday in each month the junior choir sings and Bro. Howell's sermon is especially prepared for children, but is nevertheless helpful to adults.—Marion Oliver, Phoenix, Ariz., April 18.

### CALIFORNIA

**San Bernardino** church has been enjoying a very busy season. Among other activities we had a successful day on Feb. 23, consisting of a good program and a substantial achievement offering. In the evening President Studebaker of La Verne College gave us an inspirational talk on My Philosophy of Life. A series of such talks by Christian leaders is planned in the near future. At our business meeting in March it was unanimously decided to ask our pastor, Bro. Royal Glick, to remain with us for another year beginning Sept. 1. On Feb. 27 Bro. Leland Brubaker showed his moving pictures on Africa. The Apollo quartet from Covina gave us a much appreciated program on Sunday morning, March 15. The Board of Religious Education of Southern California spent Sunday, March 22, with us. Bro. Edgar Rothrock preached the morning sermon. We enjoyed a basket dinner at noon in the social hall of the church. In the afternoon several members of the board delivered addresses on various vital subjects, and in the evening Bro. Rothrock gave us another of his inspiring sermons. For several Sunday evenings preceding Easter, our pastor gave us a series of sermons on the Passion Week. Then on Easter morning our elder, Bro. Edgar Rothrock, gave us another of his sermons which we appreciate so much. He also conducted consecration services at which a number of Cradle Roll babies were dedicated to Christian training. At the close of the morning service seven received the rite of baptism. In the evening the young married people's class presented the play, His Cross. On a recent Saturday in March the membership met at the church for an all-day clean up, including the interior of the church and the grounds. A basket dinner was enjoyed at noon. The young people's C. E. recently sponsored a box social at which \$21 was raised to help defray our district mission indebtedness. Our Wednesday evening services are being well attended and interest is growing; these meetings are proving to be of real spiritual value to the membership. We will hold our communion service on Wednesday evening, May 20.—John B. Ries, San Bernardino, Calif., April 20.

### COLORADO

**Haxtun.**—Our time changed on April 12 from 7 P. M. to 7:30 P. M. Immediately following our love feast there was an anointing service for an elderly brother who came with the Sterling visitors. Bro. Dumond of Sterling and our pastor officiated. Our week of pre-Easter services in charge of our pastor was very inspirational and helpful and there was good attendance. Baptism was administered to five on Easter morning. The mothers and daughters of the church held their second meeting on April 17 in the form of a silver tea. There was a good attendance and after enjoying a social time together, a short business session was held, resulting in the organization of the women's group here and election of officers. Sister Weaver was chosen as chairman and Miss Evelyn Portenier as secretary-treasurer. It was decided that four general meetings be held during the year with other meetings intervening.—Mrs. Warren D. C. Wood, Haxtun, Colo., April 20.

### IDAHO

**Boise Valley.**—Our love feast on Good Friday evening was attended and enjoyed by nearly all of the resident membership. We were also glad for the presence of Bro. Glenn Montz of Emmett, who officiated. On Thursday evening preceding we had a preparatory service conducted by the pastor. The sermon message on Easter morning was delivered by Bro. Austin Eiler on the theme, The Dawn of Hope. On Easter evening the B. Y. P. D. assisted by an adult chorus rendered the dramatic cantata, On the Third Day, to a capacity audience. Many declared it to be the best Easter program given here in years.—C. Noble Stutsman, Meridian, Idaho, April 18.

### ILLINOIS

**Champaign** church has just closed a wonderful revival, with Bro. Ernest Coffman, evangelist, in charge. Several united with the church and were baptized. Easter was a glorious day; at 6 o'clock we had sunrise prayer meeting. Sunday-school and worship services were at the usual time and at 5 o'clock baptism was administered to three applicants. At 6 o'clock we had our love feast. The work here is growing and the interest is increasing, with each one willing to cooperate in all programs.—Irene Johnston, Champaign, Ill., April 20.

**Cherry Grove** church met in council April 2. At this time Bro. I. D. Leatherman was re-elected elder. Our love feast will be held May 31 at 7 P. M. Our ministerial committee is trying to secure the services

of a pastor, since the Lanark congregation decided not to share their pastor in a co-operative program after June 1. We decided to hold an evangelistic meeting this fall beginning Nov. 22, with Bro. Niels Esbensen of Freeport in charge. We are again using the Messenger club plan and placing the paper in seventy-five per cent of our homes. Our Aid Society held a bake sale and cleared a goodly sum to help on our budget. At one of our meetings we held a miscellaneous shower for an Aid member; the family having lost all their goods by fire this winter. The day was spent in fellowship and knotting of comforters to be included with individual gifts.—Mrs. Vinnie Brunner, Lanark, Ill., April 20.

**Chicago (First).**—On March 11 the Faith Players presented the drama, "An Old-fashioned Mother," to a large crowd, and made about \$65 which will be used to purchase permanent stage equipment. At recent business meeting of the Faith Players it was decided to present the play, "Brush Creek Church Raises Its Budget," which was given New Year's Eve. This writer was in error in his report of Feb. 25, as he stated that copies of the play might be secured by writing to Bro. Sargent. Since that time I have learned that the lines were extemporaneous and therefore no copies were in existence. For such error I offer my sincere apologies, and hope that copies will be available soon. On March 8 our pulpit was filled by Bro. E. S. Coffman of Elgin, Ill., who brought us a wonderful message. On March 15 a Fanny Crosby memorial service was held at which time many of her wonderful hymns were sung under leadership of different members of the choir. A short history of her life was read by Bro. Horst after which Bro. Francis H. Barr of Portland, Ore., brought the invocation. On March 22 Dr. Russell Shull of Chicago University brought us a very instructive lecture on the subject, "The Present World Crisis." On March 29 our choir, under the able direction of Prof. A. F. Brightbill, rendered the "Messiah," giving us a full evening of inspiring music. The choir with its wonderful music is adding much to our services. Holy Week services were conducted by Bro. Horst, who stressed men's night, women's night, family, church, community and youth programs with large crowds attending each evening. The Easter observance closed with communion on Sunday and Monday evenings with 343 partaking of the Lord's supper.—Ray S. Dean, Forest Park, Ill., April 22.

**Freeport.**—Early in March the congregation gave a surprise shower on our pastor and his family. Bro. Esbensen has served this church nearly eight years and we hope he will continue here for many more. Our B. Y. P. D. gave the play, The Way of the Lord, in the contest at Lanark and won first place. Then at the rally at Mt. Morris they gave it in the contest and tied with Elgin for first place. Mrs. Daisy Fierheller directed the play. April 5 an Easter pageant was given, entitled The Cross Triumphant. Pre-Easter services were held each evening during Holy Week. The attendance was fully as good as in any revival our church has had. The pastor's sermons were greatly appreciated. Three decided for Christ. We feel that the church has been strengthened much by these meetings. Easter Sunday climaxed the week with the largest attendance our Sunday-school has ever had. We have recently purchased the new Service Hymnal and like it very much. We extend a hearty invitation to any one who would like to locate here to get in touch with the pastor or the undersigned.—Mrs. Morris Firebaugh, Freeport, Ill., April 20.

**Lanark.**—At our regular business meeting in March Bro. Clyde Broadwater was elected delegate to the Annual Conference with Bro. R. M. Livengood, alternate. Our love feast was set for May 17. On March 29 Sister Anetta Mow of Elgin, Ill., filled the morning appointments at Cherry Grove and Lanark for Bro. Leatherman. At 6:30 P. M. she addressed the B. Y. P. D. group and at the church hour she delivered a graphic lecture depicting the life of a missionary. This was appreciated by all. On Easter Sunday we enjoyed a sunrise service with about fifty in attendance; a good program was rendered in the auditorium. At the close a simple breakfast was served at table arranged in the form of a cross. At the morning service one rededicated her life to the Lord, thus completing the family circle in the church. At the same hour the pastor conducted a beautiful service of dedication for eight children. At the 7:30 church hour the pageant Into Thy Kingdom, was presented by a splendid caste.—Mrs. C. F. Broadwater, Lanark, Ill., April 18.

**Oak Grove** church met in council April 19 when church officers were elected. M. A. Whisler was unanimously retained as elder for another year; other church officers were all re-elected. Peace and ministerial committees were appointed. Delegates to district meeting are Brother and Sister J. H. Hardman; alternates, Bro. Roland Braun and Sister Sadie Whisler. Our teacher-training class, which meets once a week at the homes of members of the class, is proving quite helpful as well as interesting. We have not yet secured an evangelist for next fall but hope to secure one for a meeting in September.—Mrs. M. A. Whisler, Lowpoint, Ill., April 21.

**Springfield.**—Our pastor, Bro. Ralph Finnell, held a series of pre-Easter services which were well attended and did much for the spiritual uplift of the community. We received four new members, three were baptized on Easter evening, the other at a later date. On Easter a union sunrise service of four neighborhood churches was held in our church by the young people; at the close of the service breakfast was served. Much interest is being shown by the senior group, which consists of senior members and their friends. They meet at the church the first Friday of each month for a fellowship supper, followed by social hour. The young married people's class is also well attended and is doing much to build up the Sunday-school. The B. Y. P. D. is preparing a room of the church for a recreation center for the young people of the community. The pastor is also making ready for his



manent residence in Springfield. The parsonage is being papered and painted. The Ladies' Aid is also doing good work.—Sarah Glenght, Springfield, Ill., April 21.

## INDIANA

**Anderson.**—Next Wednesday, after our prayer meeting, one more will be added to the kingdom by baptism. The Loyal Gleaner class is sponsoring a fellowship meal next Friday evening to promote goodwill and introduce many new scholars entering the classes. The congregation appreciates the announcement sheets distributed each Sunday morning at the church door, prepared by Bro. Wilbur Hoover.—Callie Harman, Anderson, Ind., April 20.

**Ft. Wayne.**—In spite of subzero temperature during the winter, the attendance was excellent. Part of the good attendance was due no doubt to the beautiful music which the choir renders every Sunday. The director, Miss Stella Rupp, improves with every practice, and under her fine leadership the choir has been able to accomplish miracles. During January on four Sunday evenings sermons were entitled "Solo, Duet and Trio of Life and Faded Orange Blossoms." These completed a series of nine sermons all of which proved extremely interesting and beneficial. The finance board has been putting a great deal of emphasis on the envelope system and the church has responded well. Because the average Sunday offerings have exceeded requirements, and for various other reasons, the Ft. Wayne church has taken a great step forward. March 1 marked the beginning of a good many things. New curtains for partitions in the balcony have been planned for. On that day there was a sort of celebration, including a basket dinner. We also enjoyed the presence of members of the District Mission Board. Bro. Bowman of Middlebury was the principal speaker in the morning. In the afternoon a historical sketch of the church was presented. The Church of God gave a play entitled "One of the Nine." The young people of the church gave the play, "What Shall It Profit?" on March 23 for the twelfth time. Perry Rohrer has promised to bring the Bethany students to Ft. Wayne some Saturday evening; he will be in charge of the Sunday services also.—La Verne Dee Keel, Ft. Wayne, Ind., April 19.

**Liberty Mills.** church met in council April 13 with Eld. J. O. Winger presiding. A. R. Eikenberry was elected delegate to the Annual Conference. We decided to have another Vacation Bible School this summer. Our communion was held April 10, with a very good attendance. George Deaton officiated. A special service will be held May 3 for the older folks of our church and community. Dinner will be served at the church for them. The men's meeting for the district of Middle Indiana will be held here in the afternoon and evening of May 10. Our revival meetings will be held Aug. 16 to 30 with Bro. Zook of McPherson, Kans., evangelist. We are redecorating the interior of the church and also purchasing new shades for the lights. Sunday evening, April 5, the male quartet from Manchester College gave a program of sacred music. On Sunday evening, April 12, the choir of the church gave an Easter cantata, "The Thorn Crowned King." The work is progressing nicely under the efficient leadership of our pastor and wife, Brother and Sister A. R. Eikenberry.—Mrs. Don Davis, Claypool, Ind., April 17.

**Michigan City.**—Council meeting was held at the church on April 18 with Bro. Galen Bowman in charge. Preparations for the work of the coming summer were made. We are glad to have Bro. Lantis with us after recovering from an attack of pneumonia. The following ministers from Bethany supplied during his illness: Weldon Flory, Zigler, Paul Weaver, Fred Hollingshead, Stanley Keller. The young people's group of South Bend gave a play, "The Lost Church." June 1 our pastor, Bro. Lantis, expects to assume full charge of ministerial duties at Michigan City. Mrs. Claire Sampson, wife of the Sunday-school superintendent, was baptized on April 19 and we are happy to welcome her in our church. On Easter the Sunday-school class presented a very fine program. The Ladies' Aid has reorganized with Mrs. Fred Warnke, president. New interest is being shown and we hope to have a busy year; they are planning a mother and daughter banquet in May.—Mrs. H. E. Joers, Michigan City, Ind., April 19.

**Thurmont.** church met in council March 14. Bro. Frank Replogle was elected elder to fill the unexpired term of Bro. Jerry Barnhart who died because of sickness in their home. April 5 the Willing Work-class presented a play entitled "Unto One of the Least of These." Morning services were very fittingly observed by special music, choruses and recitations and songs by the primary department. The day-school hour was followed by a reading and an address by G. F. Joner. In the evening Bro. B. F. Summer of Colfax, Ind., a missionary in India, came to us with his stereopticon views on the life of Christ. On Monday evening he presented a number of pictures on life in India; these with many of his experiences during his seven years on the field were very interesting. April 15 Rev. Ashenhart from La, Ind., pastor of the Christian church, who a year ago spent some time in Russia, told us of the conditions as he found them there.—Uda Joner, Delphi, Ind., April 18.

**Rossville.**—We met in council March 19. Our love feast will be Sunday evening, May 17. Bro. Walter Replogle was chosen delegate to the Annual Meeting. Bro. C. C. Hylton was elected elder for one year. On March 22 the ladies' quartet and Bro. J. O. Winger of Manchester College gave us a spiritual message and a message in songs. April 5 Finnell of North Manchester gave a sermon on "Enemies of Modesty" and in the evening he gave a stereopticon lecture on "Why a Smoke." On Easter morning we had a message in a songalogue. In the evening the pastor gave a sermon on "Life Beyond the Grave." Sun-

day evening, April 19, the Women's Work showed pictures, "Under the Southern Cross."—Mrs. Nora Cripe, Rossville, Ind., April 21.

**Walnut church** met in special council March 31 with our elder, Bro. T. G. Weaver, presiding. This meeting was called for the purpose of planning to enlarge or remodel the parsonage. Our Aid Society has served lunch at several sales in the past few months in order to help with this project. We observed Holy Week with services each evening, conducted by our pastor, Bro. C. C. Cripe. As a result one was added to the church.—Mrs. Martha Johnsonhaugh, Argos, Ind., April 21.

**White.**—We held our pre-Easter services from April 5 to 10. These meetings were very well attended. April 9 we held our love feast. There were members present from Rossville and Fairview. The church is planning a mother and daughter banquet to be held before Mother's Day. We are also planning to purchase new songbooks soon.—Carolyn Price, Linden, Ind., April 21.

## IOWA

**Des Moines Valley.**—Our church met in March quarterly council. It was decided to hold our love feast Saturday, May 16, at 7:30 o'clock. We wrote to Bro. Chalmer Shull, returned missionary from India, to come to our church to speak for us on the Sunday following our love feast. He accepted our invitation and expects to be with us at that date. We were very happy to have the Ladies' Aid purchase a carpet for our new and enlarged rostrum. Also, the young people purchased a curtain to be placed around this rostrum. We had a very good Easter program on Sunday evening. Our Easter offering for Christian education amounted to \$9.24.—Mrs. Mary Abuhl, Slater, Iowa, April 17.

## KANSAS

**Fredonia.**—Since our last report one new member was added to the church by letter. Bro. R. E. Loshbaugh attended the district regional conference held at McPherson. His wife and one member from the young people's class attended the first unit of the leadership training held at Independence. We met in council March 31. Bro. Davis resigned from the eldership, since his new calling at McPherson makes it impossible for him to serve us any longer. We are grateful to him for the services rendered our church. Bro. R. E. Loshbaugh was elected to fill this vacancy. At this meeting it was decided to secure a summer pastor provided the required expense and care of a pastor can be met. The church is being canvassed for subscriptions to raise the amount needed and progress is being made. Our love feast will be held on June 8 at which time we anticipate having our summer pastor with us. Easter was a glorious day, observed with a fitting program in commemoration of the resurrection. One of our college boys, home for vacation, gave us a fine talk on Easter and what it means to us. The intermediate class held a food sale and the proceeds are to be used in financing a trip to camp this summer.—Ruth Fiscus, Fredonia, Kans., April 21.

## MARYLAND

**Denton.**—We met in council on Jan. 5 with Bro. N. A. Seese presiding in the absence of our elder, Wm. Wine. During January and February the Sunday evening program for our B. Y. P. D. was a study course, "Preparation for Marriage and the Christian Home." At present they are studying "Our Church," by C. Ernest Davis. Jan. 26 a program had been arranged at which time the dimes that were given out last spring in the Sunday school were brought in, amounting to \$39.07. Feb. 8 the women's missionary society gave a program at the church, when the mite boxes were brought in, containing \$35. Our missionary society meets once a month in the homes and is studying "Women Under the Southern Cross," with an average attendance of eighteen. Bro. Rufus Bowman of Washington, D. C., was with us in two services March 12. The mothers and daughters' association gave a program on "Home Enrichment" Sunday evening, Jan. 19. A playlet, "Homes and Homes," was given. On Sunday evening, March 15, in connection with the Christian Workers' topic, "A Christian Home Atmosphere," the play, "As Families Go," was presented. We have a senior mothers and junior mothers study group, each meeting once a month with an average attendance of fifteen and twelve. Our Aid Society reorganized with Sister Lettie Seese, president, and Sister Mary Morris, superintendent, is taking on new life. We are quilting, tying comforts, etc. We made a comfort recently for the young people's camp at Thurmont, Md. March 27 we enjoyed a congregational dinner, followed by music and talks. Our week of pre-Easter service was conducted by visiting ministers from adjoining congregations and our home ministers. Easter morning an impressive service, "New Hope for All the World," was presented by the young people and choir. Sunday evening the Bridge-water quartet gave their program of sacred music. Our love feast will be held May 3.—Mrs. C. A. Pentz, Denton, Md., April 16.

**Flower Hill church** has been able to maintain its regular schedule of services throughout the winter in spite of the extreme weather. Since our last report two members have been received by letter. As a result of pre-Easter evangelism conducted by the pastor, one young lady was received into fellowship by baptism on Easter. The young people and children of the Sunday-school worked diligently in the preparation and delivery of a program, given to a well-filled house on Easter evening. A series of messages on the Sacrifices of Christ was delivered by the pastor on Sunday afternoons during the Lenten season. Messages based on the Old Testament patriarchs are being given in the evening services. A class of young people studying the Christian life is being conducted by the pastor on Sunday evening preceding the worship service. The brethren and sisters deserve much credit for their fine spirit of loyalty and co-operation.—Mrs. G. L. Baker, Germantown, Md., April 11.



**Pipe Creek** church met in semiannual council on April 4. Bro. B. O. Bowman reported the number of Messenger subscriptions almost doubled. It was decided to install a water system in the basement of the church. The following delegates were elected: to district meeting, Jos. Bowman, Wm. Main, Guy Fornwalt, Chas. O. Garner; alternates, C. D. Bowman and Jennie Wolfe. To Annual Meeting, Chas. O. Garner and John D. Roop; alternate, John J. John. Each Sunday morning during Lent the B. Y. P. D. had charge of the worship service, preceding the sermon. Bro. Frank Crumpacker, missionary on furlough from China, preached for us on April 19.—Mrs. H. Paul Hull, Linwood, Md., April 21.

### MICHIGAN

**Midland** church gave a program at Christmas which we enjoyed in the auditorium of our new church. We are planning to have our church dedicated in June with Bro. J. Edson Ulery in charge. Bro. Chas. Forror will be with us in May to hold revival meetings. We are planning on a Mother's and Father's Day program. We are pleased with our increase in attendance during the last six months.—Sister Smith, Midland, Mich., April 21.

### NORTH DAKOTA

**Carrington** church met in council March 31. Six letters of membership were received at this time, those of Brother and Sister A. B. Long and four daughters from James River. We are considering hiring a vacation pastor and wife. Bro. Sylvan Stemen and Phyllis McKee were chosen to represent us at district conference. Easter Sunday morning Bro. Stemen preached for us. Following the basket dinner an Easter program was given. The B. Y. P. D. is preparing a peace play entitled *The Great Choice*.—Mrs. Walter McKee, Carrington, N. Dak., April 21.

**Minot** church met in council March 1. The midweek teachers' meetings are now being held regularly again. Plans are being made for the district conference to be held here this summer. Three were baptized the Sunday before Easter. A program was given by the Sunday school on Easter Sunday. The Ladies' Aid is active now in raising funds for fixing the church.—Mrs. Alice Litfin, Minot, N. Dak., April 21.

### OHIO

**Bear Creek**.—The regular church council met March 5. It was decided to ask H. C. Heilman to hold evangelistic services beginning Aug. 16. Delegate to Annual Conference is Bro. Norman Wine, with Bro. Filhrun, alternate. For district conference the delegates are Bro. Clement Heck and Sister Anna Stoner. It was decided to have a communion May 9. The daughters gave the mothers a tea, and so the latter decided to return the compliment. They gave the daughters a tea on Feb. 9. The program was along missionary lines. A Chinese Christian mother of Dayton gave a talk about her life and conversion in America. Mrs. Esther Bright Denlinger talked about her home life in China. The meeting was a splendid one, enjoyed by all. The missionary committee has been helping on the Sunday evening meetings. Sister Kathryn Royer, formerly of Constance, Ky., told about her work there. On Easter morning the young people of the church went out singing carols to some of the shut-ins and sick. Breakfast was served at the church to about forty. The deacons made their annual visit the week of April 20. The choir and others gave a play for Easter entitled *The Third Day*. The children also had a part in the Easter morning service.—Maude Puterbaugh, Dayton, Ohio, April 21.

**Black Swamp** church has been highly favored since my last report. Sunday evening, March 15, the Sisters' Aid Society gave a missionary program entitled, *True Builders*, which consisted of recitations, readings and music. The following Sunday evening the young married people's class, taught by Sister Edith Crago, gave a program on Parenthood which was very interesting. March 29 the B. Y. P. D. of the Fostoria church gave a peace program which was well rendered and much appreciated. April 7 Black Swamp church rendered an Easter pageant in the township high school auditorium which was much appreciated. Our Sunday school also had an Easter sunrise service which was largely attended; following this we had breakfast at the church. There were 128 present at Sunday-school and the offering was \$10.78. After Sunday-school our pastor, Bro. Garner, gave a fine sermon on the subject, *Adventures of Easter*. In the evening we held our love feast with Eld. Geo. Garner officiating, assisted by Bro. Uriah Garner, Bro. Claud Leslie and Bro. Chester Herrington.—Mrs. Asenath Baker, Lemoyne, Ohio, April 18.

**Dupont** church met in council Feb. 27 when church officers were elected, also Christian Worker leaders. A Junior Band was organized with Edna Etter and Alta Shafer in charge. Our Sunday school is growing in numbers, interest and spirituality. The children gave an Easter program Sunday morning. The Home Builders' class and the Willing Workers gave an Easter cantata in the evening which was very good. The girls' glee club of Manchester College and Prof. Boyer entertained us April 18 with a program. Bro. Hollinger preached a spiritual sermon Sunday morning. We have placed the Messenger in seventy-five per cent of the homes.—Mrs. Anna Measel, Oakwood, Ohio, April 21.

**Lick Creek** church met in council March 6. Our love feast will be Sunday, May 3, at 7:30 P. M. Bro. Dewey Rowe and wife were chosen delegates to district meeting and also to Annual Meeting. March 22 Bro. Otho Winger from North Manchester delivered an inspiring sermon. April 5 after Sunday-school the deputation team from Manchester College gave us a splendid program. April 6 Bro. Rowe began a meeting and continued each evening until Easter. His theme was *The Cross and the Crown*. Easter evening the young married people

put on a pageant. April 11 we had a bake sale in Bryan, from which we realized \$41. We are planning to put a furnace in our church. The Sisters' Aid is very busy quilting, meeting once a week for all-day meetings.—Minerva Kintner, Bryan, Ohio, April 18.

**Prices Creek**.—March 6 we observed the World Day of Prayer with the Evangelical church co-operating. March 13 we met in members' meeting. Bro. Baker will represent the church at Annual Conference and Brethren Earl Petry and E. C. Burnett at district meeting. Bro. Baker will continue as our pastor for another year. For our Sunday evening services during the Lenten season we divided our Sunday school into three groups, each being responsible for two programs. These programs all pertained to the life of Christ. During Passion Week we held services four evenings. Bro. Glen Rust and Bro. Kenneth Hollinger each gave us good sermons, also Rev. Jenkins and Rev. McKinley, from neighboring churches. Easter morning we with the Evangelical people held an impressive sunrise worship service. In the evening the B. Y. P. D. presented the play, *The Christian Trail*, to a large and appreciative audience.—Mrs. Verna Lee, El Dorado, Ohio.

**Sidney**.—Since the first of the year our pastor, Bro. R. H. Nicodemus, has been giving us a series of sermons with evangelism as their theme. As a climax, services were held during the week following Palm Sunday, closing with an impressive Easter program. General interest in the church has been greatly stimulated. We have been able to do some needed redecorating in the interior of the church and to install a new heating system. A choir of twenty members has been organized by Mrs. Lucille Neher which actively helps with each Sunday service. But best of all we have increased our membership as well as our regular attendance at services. Five boys were baptized during February, five others on Easter while five more were received by letter and three were restored into the congregation.—Mrs. Lowell Erbaugh, Sidney, Ohio, April 18.

### OKLAHOMA

**Oklahoma City**.—A very interesting contest has been held between the adult Bible class and the Fidelis, or young people's class. The attendance was based on percentage of those members of the class. During the full month of the contest, the young people held their lead and so won. The adult class took their defeat in fine spirit and gave the Fidelis class a chicken dinner at the church. We had a good speaker for the evening and everyone considered it a huge success. Since early last fall, the Ladies' Aid has been making doughnuts once a week and selling to the stores and to friends. We have made a moderate profit and feel that it has really been worth while. Since the coming of warm weather, however, we have discontinued the practice until next fall. Our church has had a very real sorrow in the passing of one of our best loved members, Mrs. Dolores Keel. She was one of the most active members of our church and we shall certainly miss her. For a week before Easter services were held at the church. These were for the background of the Easter services. Our pastor, Bro. Cripe, made each service a definite step toward the resurrection, or the Easter lesson. These talks were very inspiring. On the evening of Easter, the program was in charge of the choir and young people. The choir presented two numbers and there was a vocal solo, "The Holy City." An Easter play was presented, "The Symbol of a Cross." This was directed by Mrs. John Miller. The collection taken that evening was for the building fund, which we are hoping to augment by other collections from future programs, one of which is the musical program which the choir and assistants will present within a short while. We are striving to do everything possible for the completion of our church and furtherance of God's kingdom.—Mrs. John Miller, Oklahoma City, Okla., April 18.

### OREGON

**Ashland**.—In our council meeting at the beginning of the year, Bro. M. C. Lininger was chosen elder for the year; Bro. Samuel Ellenberger, clerk and president of C. W. work. Our church in its quota to the five-year plan for Oregon went over the top. Also the young people met their share in the support of Bro. Wm. Beahm of Africa. The Women's Work also helped in the girls' schools in the foreign mission fields. We plan to use Bro. Bonsack's book in our mission study, feeling we would like to be better acquainted with our own mission stations. The board of administration of Oregon met in Ashland a short time ago with all members present except one. Bro. F. H. Barr of Myrtle Point, Ore., was with us the evenings of Feb. 4 and 5 and talked on Stewardship. April 5 Bro. Roy Shoemaker and family of Macdoel, Calif., brought their pastor, Bro. Ora E. Weddle, and family over to visit the Ashland church, and Bro. Weddle occupied the pulpit. Macdoel is the nearest church south of Ashland, eighty miles distant. Needless to say such visits are much enjoyed. Bro. Geo. Shade of Grants Pass, Ore., gave us two good sermons preceding Easter. The Easter sermon was given by our young minister, Bro. Samuel Ellenberger. In the evening the young people gave a cantata, *Joyous Easter*. Bro. A. J. Ellenberger reports good interest and attendance at Lake Creek where he preaches every second Sunday. We have granted letters to seven members lately. A class for children has been started with good interest, meeting on Sunday evening with Mrs. Wm. Gould in charge.—Mrs. M. C. Lininger, Ashland, Ore., April 18.

**Mabel** congregation had services Easter morning. We are arranging for a love feast June 6 and an all-day service on June 7 as a homecoming day. We especially invite all members and friends who formerly worshipped here to meet with us in worship at that time.—H. H. Ritter, Mabel, Ore., April 18.



## PENNSYLVANIA

**Annville church** met in council April 4. Eld. H. F. King, member of the ministerial board, presided. Walter W. Hartman was re-elected elder for a term of three years. On account of our church treasurer having moved from the district, Bro. Hiram Gingrich has been elected as his successor. The delegates to district meeting are Brethren J. H. Gingrich and Wilmer Zeigler, with Brethren A. H. Gingrich and D. W. Bucklew, alternates. Elders Walter W. Hartman and Simon G. Bucher have been elected delegates to Annual Conference with Bro. Carl Zeigler and Sister Anna Hartman, alternates. In our B. Y. P. D. election, Sister Elizabeth Kreider was chosen president. Our love feast will be held May 9 and 10 beginning at 1:30 P. M.—Esther G. Bucher, Annville, Pa., April 18.

**Brothersvalley.**—Eld. H. Q. Rhodes preached three strong sermons previous to the love feast which was observed on April 12. The love feast was very well attended by the members. One was baptized Sunday afternoon. Instead of the regular Sunday-school lesson on Easter morning, a program was rendered by the primary and junior departments. Sister Leora Beeghley, superintendent of the primary department, and her committee were responsible for the fine program rendered before a large and appreciative audience. The chorus rendered a cantata especially prepared for the Easter season.—B. B. Dickey, Berlin, Pa., April 18.

**Chambersburg.**—March 28 and 29 our church held its annual Bible institute. This year we had H. K. Oher of Elizabethtown as instructor. His lectures were very much appreciated by our people. We conducted pre-Easter services each evening beginning April 1. The preaching was done by the pastor with the exception of three evenings when we had visiting ministers. The interest and attendance were splendid. As a direct result of the meetings we baptized four young girls on Easter afternoon. The love feast was observed on Easter Sunday. The pastor officiated, assisted by Eld. M. B. Mentzer and Bro. Forney. We hope to have a Vacation Bible School again this summer.—C. E. Grapes, Chambersburg, Pa., April 21.

**Conewago congregation** met in semiannual council March 19 at the Bachmanville house. The church elected Bro. John Baker delegate to Annual Conference; and Brethren Clayton Hollinger and Paul Kaylor, delegates to district meeting. The young people rendered an Easter program which was followed by an inspiring sermon by Bro. Phares Forney of East Petersburg. The young people's committee is planning Mother's Day program. Our love feast will be held May 30 and 31 at the Bachmanville house.—Mrs. Edna Reiher, Elizabethtown, Pa., April 21.

**Dunnings Creek.**—Our church met in a business meeting March 12 at the Point church. Bro. Sewell Roger and Bro. Leson Callihan were elected delegates to district meeting. A revival meeting will be held at the New Paris church, starting May 4 with Bro. Jos. Clapper, evangelist, closing with our love feast May 17 at the New Paris church. We have started a monthly missionary meeting which has been very interesting and the attendance was good, considering the weather.—Mrs. Ross Callihan, Alum Bank, Pa., April 21.

**Green Tree church** has enjoyed a beautiful Eastertide. The day began with a sunrise service and following the Sunday-school hour the children furnished a well prepared program. In the evening the young people of the church offered an Easter pageant. At Sunday-school 319 were present. The love feast will be held May 3 at 6:30 P. M.—Susan J. Famous, Collegeville, Pa., April 16.

**Harrisburg.**—At the Men's Work meeting it was reported that the goal of placing a Messenger in seventy-five per cent of the resident families was reached. This organization was a big factor in aiding our Messenger solicitor, Mrs. Lester Baum, in accomplishing the project. An 15 a mission study was begun and continued for six weeks. At each meeting we had very fine devotions, quite a number of the laity taking part at each meeting, also a regular prayer period. Our pastor, Bro. J. E. Whitacre, conducted the mission study. Jan. 19 the sum of \$751 was raised as our semiannual building fund offering, \$351 of which was for interest and \$400 to be paid on the principal. Feb. 4 a class of senior girls presented a play, The Forgotten Man. Feb. 11 a mother and daughter dinner was sponsored by the Ladies' Aid and a program was rendered by women of the Aid. The guest speaker of the evening was Mrs. Florence Gihel of Lititz. Feb. 23 the missionary offering for achievement day amounted to \$61. The Bible class realized \$75 from the state farm show in January which was included in the building fund offering. Our pastor conducted revival and evangelistic services at the Shamokin mission Feb. 24 to March 8. The pulpit was filled in his absence by the following ministers of our congregation: H. J. Beachley, R. R. Baugher, Elmer Gleim, H. K. Balsbaugh. March 19 due to the Susquehanna River overflowing its banks, many were temporarily homeless. Bro. Whitacre offered our church to accommodate lodging for twenty-five. March 22 an offering of \$54 was raised for flood relief. March 26 at our council meeting the following delegates were elected: district meeting, Sallie Schaffner, W. A. Trimmer, Mrs. B. T. Hoffman; Annual Meeting, J. E. Whitacre and R. R. Baugher; alternates, H. K. Balsbaugh and I. T. Baker. April 5-2 the pastor conducted Holy Week services. Tuesday evening R. R. Baugher delivered the sermon. During the week one accepted Christ. During February and April the Men's Work members cleaned and varnished the chairs in the departmental assembly room. At each of the three last meetings the speakers and subjects were as follows: H. K. Balsbaugh, The Book of James; Leroy Mumma, The Book of Matthew; Bro. J. E. Whitacre, Samson. The men are also sponsoring a project to purchase more hymnals to provide for overflow meetings.

## ANNOUNCEMENTS

## LOVE FEASTS

## California

May 20, 7:30 pm, San Bernardino.

## Idaho

June 7, 7:30 pm, Nezperce.

## Illinois

May 17, Lanark.

May 31, 7 pm, Cherry Grove.

## Indiana

May 9, Buck Creek.

May 9, Beech Grove.

May 9, 7:30 pm, Pike Creek (Monticello).

May 10, Pleasant Hill.

May 16, 7:30 pm, Upper Fall Creek.

May 16, 7:30 pm, Arcadia.

May 17, 7 pm, Ft. Wayne.

May 17, 7 pm, Rossville.

May 21, Elkhart Valley.

May 23, 7:30 pm, Middletown.

May 23, English Prairie.

June 4, Rock Run.

June 6, 7:30 pm, Mt. Pleasant (No.).

June 6, Mt. Pleasant.

June 6, 7 pm, Pipe Creek.

June 7, 7 pm, Blue River.

June 20, 7:30 pm, Camp Creek.

## Iowa

May 9, Union Ridge.

May 10, 7:30 pm, Iowa River.

May 16, 7:30 pm, Des Moines Valley.

May 17, Des Moines.

May 17, Waterloo City.

## Kansas

May 9, Parsons.

May 27, Wichita, First.

May 29, Richland Center.

June 8, Fredonia.

## Maryland

May 9, 4 pm, Manor.

May 10, 7 pm, Locust Grove.

May 16, 2:30 pm, Piney Creek.

May 17, 6 pm, Monocacy.

May 23, 2 pm, Broadfording.

May 23, 6 pm, Pleasant Hill.

May 24, 6:30 pm, Beaverdam.

May 30, 2:30 pm, Longmeadow.

May 30, Grossnickel.

## Minnesota

May 10, Worthington.

June 14, Lewiston.

## Missouri

May 9, Fairview.

## Nebraska

May 11, Lincoln.

## Ohio

May 9, Bear Creek.

May 9, 10:30 am, Silver Creek.

May 14, 7:30 pm, Toledo.

May 23, 7:45 pm, West Alexandria.

May 31, 7 pm, East Chippewa.

June 6, 7 pm, Eversole.

## Oklahoma

May 15, Bartlesville.

## Oregon

May 9, Newberg.

May 23, 7:30 pm, Albany.

June 6, Mahel.

## Pennsylvania

May 9, Lower Clair.

May 9, 10, 1:30 pm, Richland.

May 9, 10, Midway.

May 9, Indian Creek.

May 9, 10, 1:30 pm, Annville.

May 10, Palmyra.

May 10, Marsh Creek at Marsh Creek.

May 10, 7 pm, Snake Spring Valley.

May 10, Lost Creek at Oriental.

May 10, 7 pm, Claysburg.

May 12, 1:45 pm, East Fairview.

May 13, 6:30 pm, Waynesboro.

May 13, 14, West Green Tree at Green Tree.

May 16, 17, 10 am, Hanoverdale.

May 16, Heidelberg.

May 16, 17, 10 am, Fredericksburg at Meyer house.

May 16, Spring Run.

May 16, 17, Falling Springs at Hade.

May 16, 17, 1:30 pm, Upper Conewago at Mummert.

May 16, 17, 1:30 pm, Mountville.

May 16, 7:30 pm, Buffalo.

May 17, Carson Valley.

May 17, New Fairview.

May 17, 6:30 pm, Shade Creek at Berkeley.

May 17, 7 pm, Amhler.

May 17, Dunnings Creek at New Paris.

May 17, 6:30 pm, Koontz.

May 17, 6 pm, Elizabethtown.

May 19, 20, 9:30 am, Springville at Mohler house.

May 20, 21, White Oak at Graybill.

May 23, Jennersville.

May 23, 24, 10 am, Upper Codorus at Black Rock.

May 23, 24, 10 am, Schuylkill at Big Dam.

May 23, 1:30 pm, Conestoga at Bareville.

May 23, 24, 1:30 pm, Myerstown.

May 24, Sipesville.

May 24, Springfield.

May 24, 3 pm, Lebanon.

May 24, Codorus at Codorus house.

May 26, 27, 10 am, Chiques at Chiques house.

May 27, 28, 10 am, West Conestoga at Middle Creek.

May 30, 1:30 pm, Welsh Run.

May 30, 31, 10 am, Antietam at Pricea.

May 31, 6:30 pm, Huntsdale.

May 30, 31, Conewago at Bachmanville.

May 31, 6:30 pm, Penn Run.

May 31, Dry Valley.

June 3, 4, White Oak at Kreider.

June 6, Mechanic Grove.

June 7, 6 pm, Manor at Purchase Line.

June 7, 7 pm, Coventry.

June 7, Ridge, all-day.

## Texas

May 17, Pampa.

## Virginia

May 9, 4 pm, Oak Grove.

May 16, 6 pm, Mill Creek.

May 16, 7 pm, Midland.

May 17, Waynesboro.

May 23, Lower Union.

May 24, 7 pm, Unity at Bethel.

May 23, 6 pm, Llnville at Cedar Run.

May 23, 6 pm, Rileyville.

## West Virginia

May 17, 5 pm, Lectown.



A committee is soliciting the membership of the church. April 19 the Methodist conference was held here and their ministers filled the pulpits in the evening. Rev. Poulson of Huntingdon gave us a very inspiring message.—Mrs. E. M. Byrem, Camp Hill, Pa., April 21.

**Hershey.**—The church at Hershey is especially happy at this time, because her building program is about completed. The old Spring Creek church house has been completely remodeled, so that we now have adequate modern Sunday-school facilities and a beautiful place in which to worship. The remodeled church house was dedicated April 5. Speakers for the occasion were Brethren C. C. Ellis and H. K. Ober. Approximately one thousand people were present. The offering amounted to \$1,499.34. Bro. Ellis brought the message in the morning. Also Eld. Rufus Bucher and Bro. Ellis both brought inspiring messages in the evening of the same day. The church house patterned after the old Puritan meetinghouses of New England, together with the parsonage and the surrounding grove, presents an environment that is beautiful and unique. Bro. J. I. Baugher was elected elder for the present year, Brethren B. W. S. Ebersole and J. I. Baugher are elected delegates to Annual Meeting with Mrs. B. W. S. Ebersole and Mrs. J. I. Baugher as alternates. Delegates to district meeting are Brethren Chester Ebersole, Rufus K. Eby and Mrs. Rufus K. Eby, with Brethren Harry King, Harry Light, and Harry Seibert as alternates. Bro. Milton Baschore was re-elected church trustee, Bro. Archie Shiffler was also re-elected a member of the pastoral committee. A piano was donated to the Sunday school by one of the citizens of the community. Services were held throughout Holy Week with the following ministers from the neighboring congregations bringing the messages: Elders Frank Carper, Palmyra; J. E. Whitacre, Harrisburg; R. W. Schlosser, Elizabethtown; Amos Kuhns, Hanoverdale; John Baker, Conewago; and Nathan Martin, Lebanon. The week's services came to a fitting close on Sunday evening of Easter day when the B. Y. P. D. under the leadership of Mrs. R. K. Eby brought the message of the day to us through a beautiful cantata entitled "Jesus Only." The work at Spring Creek is progressing nicely under the leadership of our pastor, Bro. B. F. Waltz. Our local members are preparing to help entertain the visitors coming to the Hershey Conference. We trust many will find time to drive to the beautiful grove located at the east end of Areba Street, in Hershey.—Mrs. J. I. Baugher, Hershey, Pa., April 18.

**Manor** church met in council at the Diamondville house on April 4. Besides the regular business of the church, we began planning for Vacation Bible Schools at both Diamondville and Purchase Line. Bro. R. H. Cox of Mansfield, Ohio, was in our congregation and preached for us on March 29. We are expecting to have Bro. Dorsey Rotruck of Scalp Level, Pa., with us on April 26. Our love feast will be held at Purchase Line on June 7 at 6 P. M.—Mrs. Jacob I. Fyock, Clymer, Pa., April 21.

**Marsh Creek.**—We met in council on April 10. Our love feast will be Sunday, May 10, at the Marsh Creek house. We will have preaching every Sunday morning at the Gettysburg house and young people's meeting every two weeks in the evening; preaching every two weeks in the morning at the Marsh Creek house. We will have an all-day meeting at the Friends Grove house Sunday, June 21. The Aid Society has responded very nobly this winter where financial aid was needed.—G. M. Brindle, Seven Stars, Pa., April 18.

**Mechanic Grove.**—March 20 our church convened in council. Bro. U. C. Fasnacht was elected delegate to Annual Meeting. The delegates to district meeting are Bro. Alvin Wenger and Bro. Maris McClune with Bro. Allen Dubble and Sister Alice Kreider, alternates. Our love feast will be held June 6, examination services to begin at 2 P. M. The revival meetings will begin May 4 with Bro. Wilmer A. Petry of Mogadore, Ohio, evangelist, and continue for two weeks. A Vacation Bible School will be held in our church the last week in July and the first week in August with Caleb Bucher, director. We had an impressive meeting on Good Friday evening. A program followed by a sermon by the pastor was rendered on Easter morning. The baccalaureate services of our local high school will be held in our church May 24. Bro. Rufus Bucher will deliver the message. At present a new Sunday-school room is being built in the basement of our church.—Martha A. Bucher, Quarryville, Pa., April 18.

**Penn Run** church convened in council March 22. Our love feast will be held May 31 at 6:30 P. M. It was decided to be represented at Annual Conference. We are contemplating an evangelistic meeting the first two weeks in August. Despite the inclement weather during the winter, our attendance at Sunday school has been remarkably good. Every second and fourth Sunday in the month our pastor, Bro. Ivan Fetterman, brings us a message.—Florence Dick, Clymer, Pa., April 22.

**Philadelphia (First).**—Sunday, March 15, Bro. I. Harvey Brumbaugh from Juniata College brought us the morning message. He remained for the evening and took part in the last tribute to our beloved Bro. John M. Fogelsanger. He is greatly missed as he was very active in the church he loved. At the business meeting March 16 Roland L. Howe, Mrs. Ross D. Murphy, Mrs. Cyrus Coulton and Mrs. H. H. Funk were elected delegates to district meeting, with Mrs. Laura Markley, Christine Rosenberger, Frank Creutz and the writer, alternates. The Friendly Circle met on the evening of St. Patrick's Day. One feature was a large birthday cake and beautiful flowers in honor of Sister Murphy's birthday. March 28 the men's group gave a banquet. Bro. Roland L. Howe was toastmaster and Bro. Miles Murphy was the guest speaker. March 29 Bro. H. B. Burritt, our blind brother, using the Braille system, gave a splendid talk on Fanny Crosby, the blind hymn writer. We were glad to have Sister I. S. Long, returned missionary, with us on Palm Sunday evening. She gave us

an interesting talk on their work while in India. This was the annual women's council meeting, when the Lenten self-denial envelopes were returned. In the morning after the services one of our Sunday-school scholars was baptized. On Good Friday evening at the close of the service her mother, grandmother and great-aunt with three others were baptized. On Easter morning six Sunday-school scholars united with the church by baptism. The love feast and communion will be held May 3.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., April 18.

**Raven Run** church met in business meeting on April 5. Delegates to district meeting were elected as follows: Eld. S. I. Brumbaugh and Sister Sadie Reed. On April 12 following the Sunday-school hour an appropriate Easter program was given, each class contributing a number. The program was full of beauty and joy and of the spirit of Jesus. On May 24 Bro. D. I. Pepple of Woodbury, Pa., will be with us to conduct a two weeks' revival meeting, at the close of which we will hold our love feast.—Mrs. Thos. Renard, Saxton, Pa., April 21.

**Shade Creek.**—March 19 the church met in council and elected as delegates to Annual Conference Brethren J. F. Graham and B. N. Lehman; alternates, C. K. Shaffer and J. L. Weaver. Our love feast will be held at the Berkey church Sunday evening, May 17, at 6:30. Revival services will begin June 21 in the Ridge church with Bro. A. J. Beeghly of Somerset, evangelist. The B. Y. P. D. of the Ridge church presented a play, The Unlighted Cross, April 10 in the Ridge church and April 19 in the Berkey church. Revival services were held at Gahaghen, a mission point, with Bro. Jas. Murphy of Rummel, evangelist. Two united with the church. The circuit B. Y. P. D. held a sunrise Easter service in the Berkey church. Easter Sunday five were received into the church by baptism. Since our last report four letters have been granted. Bro. Calvert N. Ellis of Juniata College will conduct a Bible institute in the Berkey church April 26.—Nellie Lehman, Blough, Pa., April 20.

**Sipesville** church met in council on April 16. It was decided to send the pastor to Annual Conference at Hershey. On Palm Sunday evening the young people presented in a splendid way the cantata, In Joseph's Garden. On Easter the children gave a fine program. We also observed decision day in the morning, when five young people accepted Christ as their Savior. Another special feature was a four-minute reading on each of the four Sundays leading up to Easter, the readings being given by members of the B. Y. P. D. April 14 we were very happy to entertain the a cappella choir of Juniata College; their program was an inspiration to all who heard it. Our evangelistic meetings will begin May 11 with Bro. G. E. Yoder of Scalp Level, evangelist, and close with the love feast and communion service May 24.—Mrs. J. Lloyd Nedrow, Sipesville, Pa., April 17.

**Uniontown.**—The Women's Council of our church has been holding two meetings a year for some time, but at our last meeting it was decided to hold meetings every quarter. March 26 a missionary meeting was sponsored by the council. At this time a missionary society was organized to meet the fourth Thursday night of each month. May 8 was the date for our mother and daughter banquet. But since we have been able to secure as speaker Bro. F. H. Crumpacker, missionary to China, it was decided to make it an open meeting. Our Aid Society has been very busy during the year; they met regularly one afternoon a week and held several all-day meetings. They quilted fifteen quilts. Our regular council was held March 30. Delegate to Annual Conference is Bro. C. C. Sollenberger, with Bro. Geo. Wright, alternate. It was decided to co-operate with the other churches of the city in union services during the summer. Also to have our own Sunday-school and church worship from 9 to 11 A. M. March 22 an offering of about \$50 was taken for flood relief, with a liberal contribution of food and clothing. March 29 a temperance play, Paying the Fidler, was given to a large and attentive audience. Our pre-Easter meetings began on April 5. Bro. Sollenberger brought the message each evening except Monday when we gave way for the concert given in the Baptist church. The love feast and communion service was observed on Friday. On Easter morning the primary and intermediate departments gave a short program, and in the evening the sacred cantata, Mathias Ben Ezra, was given. April 16 the Juniata a cappella choir gave a concert. One has been received into the church by baptism and three by letter since our last report. We are looking forward to entertaining the district meeting this fall.—Alta Lowdermilk, Uniontown, Pa., April 21.

**Walnut Grove.**—We were very glad to have Bro. H. K. Ober with us in a revival effort from Feb. 9 to 23 inclusive. The weather was extremely cold with much snow and ice, yet the attendance was good. Twenty-nine received baptism and two were accepted by letter. At a recent council meeting it was decided to change the time from February to late fall, preferably November, for our annual revival effort. Delegates to Annual Conference are Brother and Sister J. A. Robinson. We are thankful to be able to report that the flood of March 17 did not affect either our church building or parsonage, though some of our members were not so fortunate. Easter Sunday was observed with a sunrise service and a flower garden service which was held in connection with the morning worship. In the evening a cantata, The Song of Triumph, was presented by the choir. May 3 the twentieth anniversary of the dedication of our church building will be held. Bro. C. C. Ellis will deliver the morning message. Our love feast will be held in the evening. At this writing our pastor is engaged in a revival effort at East Petersburg, Pa.—Mrs. Waldo Strayer, Johnstown, Pa., April 18.

**Waynesboro.**—At our recent quarterly business meeting our present pastor, Eld. Levi K. Ziegler, was asked to continue his pastoral work with us for another three years, following Sept. 1, 1936. Bro. Ziegler



took up his pastorate here Sept. 1, 1930. Eld. C. R. Oellig and Bro. M. E. Sollenberger were elected to represent our congregation at Annual Meeting. Brethren W. C. Wertz and H. B. Rinehart are the alternates. It was decided to have our love feast on May 13, beginning at 6:30 P. M. Since our last report seven have been added to the church by baptism. Five of these confessed Christ during our evangelistic meetings in January, and, until Palm Sunday, attended a weekly class of instruction taught by the pastor. The two others made application for baptism on Easter morning. During the pre-Easter season the junior and young people groups each were given weekly instruction in the history and doctrines and practices of our church, by the pastor. He has planned to give similar instruction to the intermediate group. All of this instruction has been sponsored by the church official board and the Sunday-school board. A class of twenty-five have just finished course No. 107, "Training in Worship and the Devotional Life," in the Standard Leadership Training curriculum. This very spiritual and enriching course was taught by the pastor. Pre-Easter (Holy Week) services were conducted on Wednesday, Thursday, and Friday evenings. On Easter morning the theme of the worship service was "The Power of Our Lord's Resurrection." On Easter evening our chorus of twenty-five voices sang the cantata, "Hosanna," by Nolte. Plans are under way for a Children's Day service in June. Plans also are being made for a mother and daughter meeting some time in May.—Sudie M. Wingert, Waynesboro, Pa., April 20.

### VIRGINIA

**Cedar Grove** (Flat Rock) met in council April 4. Delegates to district meeting at Mill Creek are Wilbur Miller, Galen Wine and Chas. Myers. Bro. M. L. Huffman was elected delegate to Annual Conference. Bro. J. H. Bowman of the Board of Christian Education gave us an interesting talk on Child Welfare April 5. Bro. David Good is superintendent of the Sunday school this year. The attendance has kept up very well considering the bad weather. April 12 we gave a pageant, The Christian Trail, to a large audience. We are planning to have a Vacation Bible School early in the summer.—Refa Wampler, New Market, Va., April 21.

**Staunton**.—In a recent council meeting, Eld. J. C. Garber was again chosen pastor, this being his nineteenth year in the work at this place. The delegates to Annual Meeting are L. M. Argenbright and wife, with Casper Garber and Lurty Grove, alternates. The pastor and wife are delegates to district meeting. On March 22 A. Jos. Caricofe of Luray began a two weeks' revival meeting in which much interest was manifested. He preached seventeen sermons and gave stories each evening for the children. As a result eleven have been baptized. We held our semiannual communion on April 9. The young folks gave the play, The Prodigal Comes Home, on March 15 and are planning to give it in a neighboring church in the near future.—Mrs. Frank Kiracofe, Staunton, Va., April 18.

**Weyers Cave**.—Spring communion services were held at the Pleasant Valley Church of the Brethren near here on the late Saturday afternoon before Easter. The usual number of communicants were in attendance. The services were led and conducted by Bro. H. C. Early of Dayton. He was assisted by the elders of the local congregation, S. D. Miller, P. F. Cline, and Frank L. Garber.—Frank S. Driver, Weyers Cave, Va., April 20.

### WASHINGTON

**Tacoma** congregation observed Easter Sunday by the giving of gifts at the Sunday-school hour. We also gave an offering during the morning preaching service. In the afternoon the mother of our Sunday-school superintendent was received into the church by baptism. Eld. Earl W. Roop of Seattle, Wash., had charge in both services.—W. H. Greenawalt, South Tacoma, Wash., April 21.

### WEST VIRGINIA

**Clifton Mills**.—April 12 Bro. Henry Glover gave us an inspiring talk on prayer. We are looking forward to the coming of Bro. Paul Daugherty to conduct our evangelistic services June 16 to 28. Our Sunday-school under the leadership of Bro. John Humbert is doing splendidly. Our Ladies' Aid has been meeting regularly each month with a fair attendance.—Mrs. Geo. Wolfe, Clifton Mills, W. Va., April 21.

**Shady Grove** church met in council Feb. 23 when church officers for the year were elected, also a committee appointed to improve the interior of the church. The committee has already varnished the inside. Our series of meetings will begin on the evening of July 5 and continue two weeks, with Bro. S. Paul Daugherty of Pleasant Dale, W. Va., evangelist. Our Sunday-school has started with a good attendance and interest. Ray Guthrie is superintendent. We have preaching services once a month. On April 5 Bro. C. A. Thomas brought us a helpful message on the subject, Christian Growth.—Susie Faulkner, Brandonville, W. Va., April 22.

### WISCONSIN

**Stanley**.—On account of bad roads and cold weather our quarterly business meeting was postponed indefinitely. Rev. G. C. Wadding of the M. E. church filled our pulpit on three Sunday evenings during March. On Easter Sunday a program of songs and recitations was given by the children. A special offering was taken for world wide missions which amounted to \$2.75; the offering taken at the evening service amounted to \$6.50. The order of service will change May 1 and Stanley will then have a morning service.—Mrs. Jacob Winkler, Stanley, Wis., April 20.

## Children's Day, June 7

\* \* \* \*

This is a great day for the children. They really feel that they have some place in the church on Children's Day. Wise leaders make much of this occasion. Helps for your services are—

### Two Children's Day Services

#### Message of Gladness

Suitable songs, exercises, recitations and a short pageant.

Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each.

#### Happy Voices

Songs, exercises and recitations.

1 to 24 copies, 10c each; 25 to 49 copies, 8c each.

\* \* \* \*

### Standard Children's Day Books

We offer two Standard Children's Day Books.

**Book No. 1** contains a complete Children's Day Service, with songs throughout. There are 3 pages of playlets and dialogues, 6 pages of pantomimes, and 24 pages of recitations and exercises for children of all ages. **Price, 25c.**

**Book No. 2.** Here you have a 16-page Children's Day Service, a play with a New Testament background, in which great missionaries appear, and 24 pages of select miscellaneous material. **Price, 25c.**

\* \* \* \*

### Paramount Children's Day Books

Each year a large number turn to the Paramount Books for special occasions. There's a reason. Each Paramount Children's Day Book contains a wide range of material. These books give you recitations, exercises, pantomimes, playlets and pageants. Each contains material for a number of programs. Each book sells for 25c. Send for your choice. Your church can well afford to have all the Paramount Children's Day Books in its library.

Paramount Children's Day Book  
Paramount Children's Day Book No. 2  
Paramount Children's Day Book No. 3  
Paramount Children's Day Book No. 4  
Paramount Children's Day Book No. 5  
Paramount Children's Day Book No. 6

Brethren Publishing House, Elgin, Ill.

## Dark Conquest

By William Heyliger

Here's a story that shows how science and training have triumphed so that the blind no longer are helpless but move about even as those who see. How this is done by means of trained dogs reads like a modern miracle. When the blind discover this a new confidence is born in them and they even launch out on business ventures. Even those who see gain a new outlook and life means more to them. The story is in a new field and readers find in it action and feeling that touch the heart and head. **Price, \$2.00**

Brethren Publishing House, Elgin, Ill.



### Great Chapters of the Bible

By G. Campbell Morgan

An analysis and discussion of 49 outstanding chapters of the Bible. Not a hit and miss perusal but a serious study. (The book contains 379 large pages.) Here's your opportunity to discover how Dr. Morgan approaches and interprets the Bible. If you appreciate the work of Bible students you will be greatly profited as you follow the author from chapter to chapter. Price, \$2.50.

### New Trails for the Christian Teacher

By Robert Seneca Smith

Here is a new book for teachers—twelve studies for class use or personal reading. And it serves both purposes well. An approved textbook on Leadership Training. If each of our more than 1,000 Sunday-schools will place this book in their library and the teachers will use it new life will come into the teaching process. Not a dry text but a living book that will heget life in our teachers. 260 pages. Price, \$1.10.

### The Religions of the World

By David James Burrell

With Christian missions in daily contact with other religions those at home need to know more about other great religions. This is not a new book but you will find in it the same old beliefs that have prevailed in the great religions. Read it and you will understand better what your missionaries contend with daily. Read it and you will become a more ardent supporter of your far-away missions. 332 pages. Price, \$1.50.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

### Studies in Doctrine and Devotion

Here you have three books in one. Just the kind of book you should put into the hands of new church members. A splendid book for the church library and for the home. For a long time Parts Two and Three were sold separately. Buying this book gives you the Three Parts at less cost.

Part I, Studies in Doctrine, D. W. Kurtz.

Part II, Studies in Ordinances, S. S. Blough.

Part III, Studies in Christian Living, C. C. Ellis.

Send us 75 cents and the book will be mailed you.

### Meditations on the Cross

By Toyohiko Kagawa

In the Messenger for April 11 you found a chapter of this book, "The Cross and the Blood of Christ." Did you read it? If you did, and found it helpful, you will want to read the entire book of 220 pages which will prove food to your hungry soul. These meditations spring from the heart of a man who was born and reared outside of Christianity, but who has discovered that Christ and his cross have revealed the Father of all most perfectly. Read the book and you will find a deeper concept of the atonement than most people experience. Price, \$1.50.

### Paul's Secret of Power

By Rollin H. Walker

There have been many lives of Paul for he appeals to every class and to every century. The author of this book succeeds in revealing Paul as the man who had the underhold in life's wrestling match, and had discovered the secret of self-mastery, and the source of inexhaustible vitality. On every page sentences stare you in the face—sentences that force you to stop and consider whether they agree with your own experience or not. Read the book and you will know both Paul and yourself as never before. 181 pages, Price, \$1.00.

Brethren Publishing House, Elgin, Illinois

### Want to See Palestine?

Listen! You can do it now at small cost. Bring Palestine into your own home. You can do it for only \$1.25.

The Holy Land, as presented and treated in the volume of the Year Book and Almanac of the Holy Land, is of tremendous interest not only from a religious and sentimental viewpoint, but also in the light of its peculiar and unprecedented present day resurrection.

The Year Book and Almanac of the Holy Land gives a very easily readable recital of the history of the land in such a connected form that the influence of the Holy Land on the human race is made clear and understandable.

As a reference volume on the present state of the Holy Land it is complete and full of valuable, authoritative and interesting information.

There are maps and illustrations of great value, reference and statistical tables, description of sites of historical connection and places of present day interest.

The volume de luxe is printed in album form—double the average book size, on heavy, glossy expensive paper, large, clear type, containing nearly 50 illustrations, some of full page size.

What better gift for your family, yourself, your church or Sunday school?

You will enjoy this wonderful book with its pictures, descriptions and history. Price, only \$1.25.

Brethren Publishing House, Elgin, Ill.

### The Fine Art of Motherhood

By Ella Broadus Robertson

A grand book that exalts the position of wife and mother and helps every woman to do her best for her family. Read, enjoyed and recommended by thousands of mothers and others. Price, \$1.50.

Brethren Publishing House, Elgin, Ill.

### THE NAZARENE— A PICTURE FOR EASTER

In thousands of homes you will find this new interpretation of the Christ as a modern artist painted him. Critics speak of this picture in the highest terms. The picture will radiate a new atmosphere in your home. We furnish it either in "Printed Reproduction" or in "Genuine Photographic Print."



#### Printed Reproduction

The sizes here given are for the sheets on which the picture is printed.

No. 1. Sepia or black halftone 8¼ x 11 inches .....	\$0.35
No. 2. Sepia gravure 12 x 16 inches .....	.50
No. 3. Sepia gravure 20 x 26 inches .....	1.00
No. 4. Colored print 12 x 13 inches .....	1.50

#### Genuine Photographic Prints

The sizes here given are the sizes of the oval.

No. A. Sepia unmounted 7 x 8¼ inches .....	\$1.25
No. B. Sepia unmounted 16 x 20 inches .....	9.00
No. C. Sepia unmounted 24 x 28½ inches .....	12.00

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., May 16, 1936

No. 20



Eld. Samuel S. Sherfy



Eld. John Sherfy



Eld. Ernest F. Sherfy



Pastor Robert L. Sherfy

## FOUR GENERATIONS OF PREACHERS

*Eld. Samuel S. Sherfy was born in 1817, elected to the ministry in 1863, and a pioneer preacher in eastern Tennessee for 32 years. All four of his sons were preachers. Eld. John Sherfy was born in Tennessee in 1846, called to the ministry in Kansas in 1882, serving 43 years. His two living sons are preachers. Eld. Ernest F. Sherfy of the third generation was elected to the ministry at the age of 20 years. He is rounding out 33 years in the ministry of the church he loves. Robert L. Sherfy of the fourth generation, only son of Ernest F., was elected to the ministry at the age of 17. He graduated from Bridgewater in 1934 and is entering his third year as pastor at Frederick, Md. These four ministers have given a total of 114 years of service.*

## In This Number

### Editorial—

Cats and Robins (H. A. B.) .....	3
Bad Business and Worse Religion (E. F.) .....	3
The Rural Appeal (H. A. B.) .....	3
Ideas and Circumstances (E. F.) .....	4
Daily Devotions (W. W. S.) .....	15
Kingdom Gleanings .....	16, 17

### The General Forum—

Why? By Margueritte Bixler .....	5
The Value of the Country Church. By Effie S. Wampler..	5
The Country Minister. By Ezra Flory .....	6
Plowing Under Violets. By Arlo Gump .....	7
With Kagawa in a Thousand Villages .....	7
Associate Membership. By Quincy Leckrone .....	8
"Responsibility and Program." By M. J. Brougher .....	9
Conference Business .....	11 and 16

### Our Mission Work—

Preparing for the Tasks Ahead in India. By Lillian Grisso .....	13
What to Pray For. By Ernest M. Wampler .....	13
The Need for a \$275,000 Budget. By Charles D. Bonsack..	14
News From the Field. By Sara Z. Myers .....	14

### Home and Family—

The Waiting Garden. By Alda Bicknell .....	18
Contentment. By Ann Carroll .....	18
Train Up a Child. By Maud Mohler Trimmer .....	18

### The Church at Work—

A Rating Scale for Salesmen; International Relations Institutes; Right Attitudes Toward the Every Member Canvass; Men's Work at York, Pennsylvania; Women's Work in the McPherson Region; A City Votes for Its Board of Education; Growing With Your Class; Brethren in Recreation .....	20-22
--	-------





# Consider . . . The Conference Offering

Have you considered how much you personally will give in the Annual Conference Offering? It is the annual church wide offering for the far-flung missionary and service work of our brotherhood, at home and abroad. It is called Conference Offering because delegates may bring the Offering to Conference and a great report is made there. Money sent to Elgin is also reported at Conference.

Every good farmer this spring gave careful consideration to his plowing, his seed selection, his planting, his livestock and all details of the farm.

Our church, so to speak, is engaged in spiritual farming. The world is our field, the Word is the seed, we are all sowers and the harvest is the souls of men. To be successful every member is needed to consider prayerfully his part in the Conference Offering. The spirit in which we give is a reliable barometer of our Christian faith.

Have you read Brother Bonsack's **The Need for a \$275,000 Budget?** See page 14. Last year our giving totaled \$197,931. We ought to increase our giving by 38%. If your congregation gave to the Conference Offering last year \$50, the increase calls for \$69 this year, if \$100 it means \$138 now and if \$200 it means \$276 this year.

A goal should not be set in such a way that it hinders the leading of the Spirit, but just as Jesus steadfastly set his face toward Jerusalem so ought we set goals for our kingdom giving. Has the Lord blessed you personally enough so that in the Conference Offering you can add an extra 38c to every dollar you gave last year?

Members not able to attend a local church



may use the remittance blank, page 31, and send their offering direct to the General Mission Board, Church of the Brethren, Elgin, Illinois.

## YOU ARE IN THESE FIGURES

### Can You Find Your Group?

Two years ago when our brotherhood giving totaled \$195,376 an analysis revealed the source of contributions as follows:

Congregations Giving Per Member	Number	Membership	Per cent	Gave	Per cent	Average in Each Group
\$5 or more ..	17	3,783	2.4	\$ 25,496	13.	\$6.74
\$3.50 to \$5 ..	24	5,156	3.2	20,317	10.4	3.94
\$1 to \$3.49 ..	299	56,406	35.5	101,388	51.9	1.80
Under \$1 ...	581	86,739	54.5	38,452	19.7	.44
Nothing ....	112	6,964	4.4			
	1,033	159,048	100.	\$185,654		
Unallocated and District Giving ...				9,722	5.	
				\$195,376	100.	

Will you help lead your congregation to higher ground?

**GENERAL MISSION BOARD, Elgin, Illinois**





# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., May 16, 1936

No. 20

## EDITORIAL

### Cats and Robins

Two robins are building a nest in the tangle of grape vines that covers a certain back porch. A neighbor's cat has been much interested in these proceedings. The cat is a sleek young thing, not fully grown, but the feline instincts are much in evidence. For as the cat watches from a certain vantage point with body taut, eyes agleam and tail flickering from side to side, it is not hard to guess what a fate awaits unwary robins.

The two builders of the nest can probably take care of themselves. They are keen of eye and strong of wing. They can escape to some safe perch even if they cannot give battle to the watchful cat. But by and by there will be eggs in the robins' nest. After that, there will be young robins. And there is the cat watching and waiting. In the world of men there are also cats and robins. Think of those who for a few pieces of silver would destroy both body and soul. Some of those who would corrupt their fellows are waiting for our children and mine. That is why we must make this world as safe as possible for the inexperienced.

H. A. B.

### Bad Business and Worse Religion

HAVE you joined the Grand National Treasure Hunt? The name is attractive and the promises of the enterprise are seductive, but it was not organized to search for the treasure hidden in a field which a man finds and secures by selling all that he has and buying the field. You don't need to sell anything. You pay a small fee for the ticket—they call it membership in the association—and you get the treasure, which may be hundreds or even thousands of dollars, by being the holder of the lucky number.

Thus the process of undermining the national character goes steadily on. The so-called "bank night" at the movies is another symptom of the same disease. You learn the art of expecting something for nothing.

You see how needless it is to earn your living by hard work, and so you are quite reconciled to unemployment. You are getting ready to support the movement for legalizing national lotteries, so we can gamble our way back to prosperity. Isn't it the government's business to take care of all of us somehow?

Some day after we have paid the full price of our education, we shall learn again that there is no substitute for honesty, industry, patience, and all the other virtues that make for strength of personal character. There is no honorable place for gambling in either business or religion.

E. F.

### The Rural Appeal

EVERY aspect of the unspoiled rural world has its unique appeal. Woodlands in spring are a marvel of verdant pageantry and throbbing forest life. They are even more splendid in autumn and certainly no less mysteriously vital. Each brook has its different course to some larger onward flowing stream. And every river moves toward some ultimate sea. There is a grandeur peculiar to great plains, a special glory of the rolling hills, and a majesty that belongs to mountains alone. The aspects of all these, as changed by variations in temperature, rainfall and vegetation, provide a pattern of infinite natural beauty changing from season to season.

Civilized man has done much to bring ruin to the rural world. Because of him forests have been destroyed, uplands eroded, lowlands flooded, streams polluted and mineral resources ruthlessly destroyed. Yet on the credit side there is much to say for man. There is much rural beauty due to his initiative and intervention. What is so clean and delicate as blades of barley pushing up through the mellow soil? And then there is the golden loveliness of broad fields of grain ripening toward harvest. Corn and vines and trees in rows add their own variety and richness to a rural scene. Herds



and flocks in pastures or by cooling waters tell a moving story of man's wise dominion over resources of soil and of animal life.

Not the least inviting of attractive country scenes is that of man's own well-situated cottage. Let there be trees, flowers and useful gardens about it. Let there be carefully cultivated fields and a variety of live stock. Let there be a bit of woodland, a fruitful orchard and a running stream if possible. Even in the midst of a desert, if men but supply the magic of water, they can make parched fields to blossom as the rose until all manner of fragrant and luscious fruits abound. But wherever the rural scene is located, there is over all the marvelous dome of the country sky. Sometimes it is a clear azure bowl; sometimes it is resplendent with tinted clouds; sometimes it is dark with storm and night.

Thus for every aspect of the unspoiled rural world there is a certain beauty with its unique appeal. And all these, he who was born in the country can never quite forget. He carries with him, even to our alabaster cities, cherished memories of the world which lies beneath the country sky. As the poets from Vergil until now remind us, for the country born there is no complete forgetting. Even the city-bred are not immune to the spell of the country beautiful. For the rich seek out country retreats, while the poor crowd into trampled parks and forest preserves, struggling for the air and inspiration that gives them a new grip on themselves and a more vital faith in men and God.

What is the secret of man's universal love for the unspoiled country? First of all, it should be remembered that the world is still predominantly rural. Even city men are nearer the soil than they seem. This is true because our great industrial centers are of comparatively recent origin. In their growth they have drawn to themselves vast increments of the country-bred, and are maintained by fresh reserves from the reservoirs of rural populations. Hence it is not strange that many city folk are rural in interest and outlook. In the midst of the hard conditions which seem inevitably the lot of most country people who move to the city, it is natural that rural memories should grow dearer and dearer.

Going deeper than the obvious, one soon discovers that the country ministers to certain higher necessities in ways which at least complement the advantages of city life. The city functions as a focal center for the exchange of ideas as well as commodities. It is a magnet which draws to itself all manner of ambitious men. But the city is at least unmoral in the sense that it facilitates exchange whether for good or for ill. It does bring enriching contacts. It does speed up life. But contacts can also mean disease and blight, while accelerated living usually induces devastating strain.

The modern city allows little privacy even in shop, office, club or home. He who would be alone has still to reckon with the doorbell and the telephone. City life means crowds, contacts, noise, irritation, dirt and foul air. For the one who is weary of these there is no real remedy except in complete escape.

Under urban strain the strongest nerves grow taut until even the city-bred long for the slower tempo of country living. They, too, dream of the quiet and peace supposed to be the rule for the countryside. Thus it is evident that the country at least complements the city, that it ministers to certain of the higher necessities in ways that dare not be completely ignored. The country is the place where one and all can turn explorer or naturalist, hunter or fisherman, dude rancher or just plain tramp. It is the place where one can recover something of the lost radiance of youth. Of course there are tired people in the country, but their weariness is of another sort than that induced by city living.

The rural world beckons to all who feel the call of what was once familiar and dear. It beckons to the world weary in every walk of life, even to the city-born who sense that something was missed and should be found. It is the country which presents the constant miracle of the struggling, changing, achieving world of nature. It provides the contacts which banish cynicism, excite to wonder, and serve to generate faith. It is in such responses to the deeper longings of the human heart that one finds the basic elements in the rural appeal.

H. A. B.

### Ideas and Circumstances

HERE are two young men I should like to meet. I'd like to have a good long talk with them. All I know about them is: "they saw that ideas, if they can be fed, triumph over circumstances." The acquaintance of young men of that caliber is worth cultivating.

For circumstances are such bothersome things. Often they are an obstruction to progress. And sometimes in spite of everything they refuse to budge. Only this possibility remains—but it is a glorious one—to triumph over them with ideas.

These young men very properly observed that, in order to accomplish the desired result, ideas must be "fed," they must be properly nourished. It was not said just what kind of diet they had in mind but we would suggest as worthy of a place on the menu, such wholesome items as the strengthening power of faith in God, the sweetening capacity of brotherly love, and the superior claims of all spiritual values.

Suppose, let us say, you were to become obsessed with the idea that if you love the Lord all things will work together for your good. Can you imagine any circumstances that would not yield to that? E. F.



---



---

## THE GENERAL FORUM

---



---

### Why?

BY MARGUERITTE BIXLER GARRETT

If mother thrush in hidden brush  
Can waken woodland with her ring,  
While fledglings try so hard to fly  
The neat little home nest breaking,  
Why can not I the blue sky spy  
Then mount as if on eagle wing,  
In simple faith my chanson sing,  
Although my heart is aching?

Sebring, Fla.

### The Value of the Country Church

BY EFFIE S. WAMPLER

TODAY we find many rural church houses scattered over our country, many of which are vacant and desolate. Others have only a few parishioners attending. Many of the young folks are leaving and going to the city churches. Why such a condition? Have they no value to us?

Yes, these little country churches hold a sacred place in our hearts and are of great value to us and the world at large. It apparently seems that we have been asleep and have fallen into a spiritual depression. We must awake to the needs of the hour, face and study our problems with a new zeal that will not only draw our people to church, but also lead, guide and direct them to a fuller understanding, appreciation and desire for the gospel of our Master.

To me the country church has a twofold value: (1) economic, (2) spiritual.

We all know that the economic value of land in a community is greater if there is a church and school in its midst. A man with a family who desires to buy in a new community inquires if there is a church and school near by. For a stranger feels more secure and willing to buy if he is living in a community of schools and churches. For the country church, by its insistence upon justice and goodwill in all the relations of farmers with their neighbors, produces peaceably a situation in which family life develops a fair measure of content. Where one finds a peaceable, contented church-going people, one finds a prosperous country.

The rural church also is of great economic value because of the high type and large number of citizens it nurtures and sends out into the world. Dr. C. J. Galpin, of the U. S. Bureau of Economics says:

"The farmer is the conservator of the headwaters of religion. He is the mainstay of the American family, and the family is the high point in American society. Because the farm is the place for children it comes to have more people on it than a farming community can

use. Four million more children in 32,000,000 of farm folks than can be found in any like 32,000,000 of city folks, means an excess of youth. The farm furnishes the city with muscle, intellect, imagination, probably conscience, possibly religion. It feeds, clothes, and educates these children and then passes on the finished product to the cities. When the rural church was strong, the stream of life was mighty in force and personality. It built up the city church. If the American farmer sinks slowly into peasantry through national unconcern, if the rural church sinks and goes down with him, it will be due, in my estimation, to the sickness of the American church. It will be a case of national decline due to the temporary eclipse of religion. It will not be a case of bad economics, or of bad politics."

The second great value of the country church is the opportunity for spiritual growth. Unlike the city church which is surrounded by buildings and streets, crowded by the smoke, noise and rush of hurrying people; we find the little white country church nestled among the green hills and valleys, protected and shaded by beautiful old oak trees, the home of the birds, that daily swell their throats in praise to their Maker. The wonders and beauties of nature in the open country are a constant reminder of the working of unseen forces and of a great God above who loves and keeps watch over his own.

We are so accustomed to dealing with concrete facts and meeting with individual experiences of everyday life that it is difficult for us to see the working of a process. The people of the cities and town are so engaged in business that relates to everyday transactions that they seldom have time to think through the life processes that are basic to their food, clothing and shelter. Country life gives to the people the opportunity, few grasp it, of seeing the working of a process, of getting a vision of God's way of doing things.

Another value of the rural church is the development and sending out of great leaders. In all ages of religious and social progress God has called spiritual leaders from the open country. The following are a few of the greatest leaders:

"Abraham from the nomads of Paran; Moses, the shepherd of Midian; Ezekiel from among the captives by the River Chebar; Amos from among the herdsmen of Tekoa; John the Baptist from the wilderness of the Jordan; Jesus born in a stable at Bethlehem in the hill country of Judea, and brought up a carpenter in the village of Nazareth of Galilee.

"In the supreme struggle for American liberty and democracy he called George Washington from the



plantation in Virginia; Abraham Lincoln, the rail splitter of Kentucky and Illinois; Theodore Roosevelt, the rough rider and ranchman of Wyoming. Despite the growth of the cities to more than half the population of our country, our rural domain is still furnishing about eighty-five per cent of the leadership in the professions such as the ministry, the law, medicine and education. The great task of the rural church today is to keep the sources of the supply spiritually minded."

Yes, the rural church has been a vital source of economic prosperity and spiritual growth. Many say it has served its day and is going out of existence, for there are many abandoned rural church houses, while others are struggling for existence, as many of their members are spiritually dead, or are filling the pews of larger, up-to-date city churches. Sad is the picture! But, friends, do not give up. The country church is too valuable to be lost. It will live, for the church of Christ turns its face to the future with unafraid spirit because it knows whom it believes and is confident that he is able to bring it into a new day. It is the key to the coming of the kingdom of God on earth. The history of the Christian church is filled with triumphs of new days following apparent depressions. "When Timothy Dwight was sent to Yale the entire student body boasted of its one hundred per cent infidelism, but during his administration of the college there were four different revivals. The result was that two-thirds of the students accepted religion and about one-half entered the ministry." Yes, we can save the country church and make it strong as a spiritual power again, for there is a God above who keeps watch o'er his flock. The sheep must suffer when they go astray, but he goes after them when all seems dark, and brings them back to the work of the kingdom, with seeing eyes, a willing heart, spirit refreshed and eager to go forth to labor diligently and unselfishly in building a church for God's people, regardless of color or creed.

Church people need to awaken to the fact that the rural church is in a sad plight, that we need to get rid of narrow thinking, and competition of churches in a community. We need to learn to co-operate in order to build larger, more up-to-date facilities to equal those of our public schools, if we wish to arouse and hold the interest and respect of our children and young people. To help pull us out of this spiritual depression we need the best trained Christian leaders, such as only the country church is capable of making. We need leaders who have learned to love and know God through the voice of nature which one meets in the beauty of the flower, the fury of the storm, and in the rosy hues of a glorious sunset.

*Harrisonburg, Va.*

## The Country Minister

BY EZRA FLORY

A WELL-BALANCED ministry in the country will go far toward putting the country church on a strong basis. The country minister who is conscientious has a great and exacting work that rests upon his heart day and night.

He is first of all a preacher of the gospel of Jesus Christ, through his sermons and through his living. His living demands close contact with God; his sermons demand study, thought and meditation. Country people want good preaching; they want as good preaching as the city, and they will be fully satisfied with nothing less. In this day when country people hear the finest preachers over their radios and read their sermons in print they know what good preaching is. The country preacher must have a message if he is to grip his hearers. Then, he must be a pastor, too. The people want to know him and to see him in their homes. He dare cherish no such dream as eliminating pastoral calling. The success of his ministry is tied up with his association with his people. He must be especially careful to visit the sick and the shut-ins, but he must also carry the gospel to the homes by house to house visiting. Along with all this work the country minister has duties as a citizen and member of the community, duties which are making an increasing demand upon time and strength. How can such a varied and exacting ministry be fully accomplished under existing conditions?

The country minister is faced with a crushing financial problem. To do adequately the work required of him is expensive. Most of the country flocks are scattered. This means miles of travel. Good roads and automobiles have not always been a blessing to the country minister's budget.

It is well for this minister to work. It may even be a blessing if he can enter the field and aid others besides doing his chores at home. But it is really a serious thing for a minister to be thus spending the time needed in preparation. He must make his ministry pre-eminent. His people need his prayers, his meditations, his thoughtful sermons, and his leadership far more than they need his flock of chickens or his weedless garden. His preparation for Sunday must begin on Monday morning. Of course he needs exercise and much good thinking can be done while helping in country work, and much good material can be gathered amid the varied pastoral duties of the week, if the mind has been started to work at its definite task.

The country minister finds denominational overlapping another problem which reduces his efficiency. What can be done?

Leadership which is competent for all the lines of the various activities of the church is another task calling



for attention. Much talent is lying dormant. He must stir this talent and direct it properly. The Sunday-school requires a well-trained leadership if it is going to maintain a modern standard. The same is true of the young people's society, the women's organization, the men's organization. Without leadership there can be no progress. The minister dare not lay his hands upon tasks that will aid in training others, trying to do all this work himself. Others must be trained in harness.

We may turn attention to equipment, to organization, to attendance, or to many other essential elements of church welfare and the country minister faces a challenge at every move. Most of the programs and standards now prepared have been made with the city church in view. Too little attention has been given to the country church. If country churches of our land are to continue, and they must do so, we must give more attention to their immediate problems and aid in their solution.

The finest contribution any minister can make to his community is by his life, his ministry and his church. An active, progressive church is an asset.

The country minister, being cut off from much association with his brother ministers, often feels he works alone. The countyseat where his people go shopping, where young people seek their amusements, is many times a sore problem to him. The bad influences of the movie, theaters and other evils hurt his heart. Perhaps we have not done enough to help these earnest ministers and to build the cause of righteousness in country churches.

*New Paris, Ind.*

## Plowing Under Violets

BY ARLO GUMP

TODAY a whole patch of violets died. I found them growing in an old fence corner, and since we wanted to plant corn there I turned them over with the soil. The place where they were looks barren tonight.

I met a man on the street last week in his new car. He was driving along in traffic and at the same time with the assistance of the woman with him was emptying a whisky bottle. The situation certainly called for sympathy for the people he would meet later in the day.

At school last summer two of us boys saw a lovely girl sitting by the lake and were about to talk to her, but she lighted a cigarette and was lost to us in the smoke screen.

A group of people were gathered together for a social afternoon. They needed some topic for conversation, so they talked about people they thought they knew. Thus false stories were begun on a beautiful day and a home was made unhappy.

Consider the violets by the ways of life how they grow and men unmindful of their beauty plow them under for things that are useful and things that are not.

*Churubusco, Ind.*

## With Kagawa in a Thousand Villages

IN the same spirit that led him into the slums of Kobe, Dr. Kagawa is now projecting a great mission of love for the people of Japan in the rural areas. Without regard to his own health or welfare he is entering upon a program that will take much of his time and energy for the next ten years.

His program in co-operation with the National Christian Council of Japan embraces the establishment of a thousand rural centers in as many villages and a rural training institute which will train lay leaders for these centers. This is not an experiment or a new venture, but rather the extending of a program already begun. Dr. Kagawa plans to erect in a thousand farming and fishing villages small chapels which will serve as centers of community life as well as places of worship.

He says: "In the daytime we will use them for day nurseries, evenings for night schools; on Sundays for church services, and in the winter for agricultural institutes." Each chapel will be manned by lay leaders trained for this particular type of work. Dr. Kagawa says that these lay leaders make excellent teachers. He has already some two thousand such leaders qualified for this work. Additional leaders are to be trained in the rural training institute to be maintained in or near Tokio under the leadership of missionaries, college professors and specialists in rural work.

Dr. Kagawa says: "Already we have about one hundred gospel schools in Japan, and we find this a real method of approach to the farmer. Our method is to start a farmers' gospel school lasting a week in which we have pastors and specialists come and help us. We have many Christian professors in the different universities who are willing to serve free of charge. We teach four things: the New Testament, the history of Christian brotherhood, new methods of agriculture (I call it Biblical agriculture) and rural sociology."

He reminds us that there has been a great revival of interest in religion in Japan and that the people are ready for a great forward movement. He warns us, however, that nationalism is very strong and that unless we Christians take advantage of this rising tide and give the people of Japan a substantial gospel, Buddhism and Shintoism, will again be in the ascendancy. He calls to our attention the fact that there are thirty million people in 9,600 villages with only 170 gospel centers; also that this population is made up of over 5,700,000 families, seventy per cent of whom are tenants and very



poor. He says, "They are miserably poor and we teach them to support their families. We can not ask them for contributions to the church unless we teach them how to do it. We teach them to plant trees and we ask them to give one-tenth of the crop to the church." He likewise reminds us of the million and a half fishermen who demand special consideration.

He tells us, "Our object is to capture the 9,600 villages. I am planning to get about one hundred villages each year and in ten years I plan to have one thousand churches organized in the Japanese villages." While Dr. Kagawa is planning on a ten-year program these centers can be established just as rapidly as trained leaders can be secured and funds are available. A rural center including the erection of a chapel and the providing for trained leadership, can be established for \$300 American money, and after the center is established the Japanese Church will carry on itself.—*The Foreign Missions Conference of North America.*

### Associate Membership

BY QUINCY LECKRONE

MEMBERSHIP in the church of Christ implies fellowship with other members of the church. The basis of this fellowship is agreement on the principles and doctrines held by the body in which we have membership.

It may be possible to have membership, nominally, in an organization the principles and doctrines of which we do not believe but it would be a membership without fellowship.

Fellowship is a state of being that comes spontaneously with hearts and souls in harmonic agreement on fundamental principles and doctrines. Fellowship is not a matter that can be legislated into existence or developed by admittance into membership with persons who are not in harmony in their belief in the principles and practices of the organization.

1 John 1: 3-7 tells us how fellowship is brought about. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us. . . . If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light as he is in the light, we have fellowship one with another."

All who have this fellowship should have membership in the body of Christ, the church.

Believing therefore that John declared the whole gospel of Christ, the problem of associate membership raises this question: How much of this gospel did John mean that we should believe in order to have fellowship with him and with other members of his body? Or is it sufficient to have only a part fellowship with Christ and his children, the same as to have only a part membership in his church?

It is evident that one who seeks only a part membership in the church believes only a part of the doctrines held by the church and desires only fellowship in that particular part in which he believes. That he has ties that bind him in part to another communion is not a legitimate excuse for not coming all the way. To such Christ would say, and what Christ would say the church should also say: "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." Surely if not a disciple, then not a member of his church.

In 1 Cor. 1: 27 Paul said to the Corinthian church collectively, "Ye are the body of Christ," individually, "and members in particular." Since unity of faith and doctrine was most forcefully advocated by Paul, we can not imagine that some of these members believed only a part of the teachings of Christ.

One becomes a member of the church, which is the mystical body of Christ (Eph. 4: 25), through a spiritual transforming process by which he yields himself wholly, body, soul and spirit, to the will of God, which will was revealed to us by Christ through the doctrines he taught. Conformity to these doctrines, which must also be the doctrines of his church, qualifies one for membership in his church. That one should seek only part membership is to acknowledge that he does not accept all of the doctrines taught by the church into which he seeks membership with reservations. For the church to admit such into any kind of membership destroys the very essence of unity of spirit, faith and practice, that Paul so strongly advocates, and it makes complete Christian fellowship impossible.

For one to have caught the spirit of one or more of the doctrines of the church and desire to have fellowship in the local church for his convenience in practicing that particular doctrine is not enough to justify a part membership and an apparent full fellowship. If the church were to increase its membership in this way it would eventually become a body of members representing every phase of unbelief and skepticism and could not be said to be the true "body of Christ."

From the beginning of its existence the Church of the Brethren has held certain doctrines which it believed essential to salvation. All of these were not found in any other Christian organization. This is why the Church of the Brethren came into existence. It believed that these doctrines were founded upon divinely ordained principles as revealed in the inspired Holy Scriptures. These principles are God-given eternal verities and can not change. Likewise the doctrines growing out of them can not change and remain true to them.

Faith in Jesus Christ, who revealed these things and declared them to be essential to salvation, is essential



to our salvation; hence the Church of the Brethren accepted all the doctrines set forth in the inspired Word of God.

Among these doctrines was that of *close communion*, that is, granting the privilege of partaking in the ordinances of the church to those only who are in full fellowship as members of the church.

If this was a true doctrine through the years past it is yet a true doctrine. Likewise the doctrine of baptism as practiced by the threefold immersion, recognizing the trinity of the Godhead in a symbol of the cleansing power of the Word.

Also we might mention the doctrine of feet-washing, whether to remind us of the humble sacrificing service due from us to our fellow man, or for the higher purpose of recognizing Jesus as our advocate before the throne of grace for the cleansing of our infirmities.

If these were true doctrines and essential in the past for the purpose of binding men together, by the guidance of the Holy Spirit, into a fraternal union of love and fellowship with each other and with Christ, they are still true and essential for the same purpose.

The question of associate membership resolves itself into this—shall we enter into a thorough scriptural re-examination of all the doctrines held by the church with a view of reaffirming our faith and practice of the past, or possibly setting aside such of it as may prove to be unessential? Or shall we unthinkingly surrender to the growing demands of the modernistic trend toward spiritual apostacy?

By all means we should "know the certainty of these things wherein we have been instructed" (Luke 1:4), before we open a door that may be difficult to close.

Thornville, Ohio.

## "Responsibility and Program"

BY M. J. BROUGHNER, PASTOR

Twenty-fifth Anniversary of the Greensburg Pastorate and Pastor Sunday, May 3, 1936

Scripture: Luke 14: 15-33

We have had twenty-five years of mutual responsibility. Many of our experiences have brought great joy to all of us, while some were experiences of tears. Doubtless the latter have deepened our mutual interests and Christian fellowship rather than the former. Today we find ourselves linked together in a retrospective survey, as well as in a forward-looking program.

### I. We Recognize Our Responsibility to a Heritage of the Past

Let us then consider our responsibility to the remote past. The formal birth of the Church of the Brethren occurred more than two centuries ago. Brethren and sisters who lived in such turbulent times, the ultimate end of which no human mind could foresee, took for their watchword "Count the cost." Luke 14: 15-33, wherein this particular phrase is found, was made the basis of the organization of the church, which organization took place at the in-

conspicuous village of Schwarzenau in the county of Wittgenstein, in the province of Westphalia, Germany. This formal organization of the church so dear to us was perfected by pious souls whose religious lineage twines tenderly through the ages, and attaches to the cross of Jesus Christ. This event—the establishment of a religious body whose only creed is the Holy Bible, whose only guide is the Holy Spirit and whose only head is Jesus Christ—is unique in the history of the world. It is significant that while persecution fast quenched the holy zeal of our ancestors in the valley of the Rhine, their descendants, first fleeing to Holland, came finally to the land we love—to the Atlantic slope in Pennsylvania, and thence have swept over this country, and are now rekindling this zeal in the homeland, and in the far Orient, in the southern climes of distant Africa and in the islands that God has lifted out of the mighty deep.

What virility is in this movement that it should grow through the centuries and hold in its grasp the abiding love and loyalty of an increasing army of followers? There can be but one answer—its strength lies in its loyalty to and its reliance upon Almighty God.

These people are an ardent product of the Reformation. They carried the spirit of protest against the demands of the state church to the acceptance of the maxim, "No exercise of force in religion." This was fundamental in the belief and practice of the Taufers, Dunkers, Dunkards, Church of the Brethren, as we have been named from time to time. Let us see what this principle of noncoercion gave the church:

1. To compel any one to join or leave the church was an exercise of force. Hence folks shall unite with the church upon voluntary confession of faith in Jesus Christ.

2. To compel by law an individual to take an oath is not only contrary to the teaching of Jesus, but it is a violation of the sacred rights of a people whose religious tenets decry all force. Hence the church is at the outset logically opposed to taking an oath.

3. War is a violent interference with the rights of others. It imposes unwilling burdens upon the people. It is, therefore, wrong, and the church at the outset is logically opposed to war.

4. The injunction of Christ is one thing; the power of prince or ecclesiastic, another. Hence at the outset the church logically sustained freedom of conscience, and exalted allegiance to God above allegiance to rulers.

5. In matters of faith each individual is free to follow his own convictions. Hence the members of our church resented all persecution, and themselves never persecuted a soul.

Upon these God-fearing, conscientious people fell the full power of church and state in their day. Their suffering was awful. The flaming torch of persecution nightly lighted the valley of the Rhine for a hundred miles. The agonized prayers of burning saints were heard on every side. Sturdy, devout, God-strengthened men and women these, who heroically suffered and died for the religion they loved. There were no cowards in the procession that marched through howling mobs to the stake.

This principle of noncoercion, like all other fundamental principles of the church, came to them from the Bible, the Book of God, which Book was their sole and sufficient guide. Jesus' call is a call to voluntary service. There can be no force, no coercion, no compulsion in the Master's message.

The Church of the Brethren although persecuted, its members chained in galleys, cast into prison, suspended by thumbs and toes, and driven into exile, suffering all the hor-



rors of a fanatical persecution, themselves never persecuted anybody. I plead with you on this twenty-fifth anniversary to remember that the church is false to its history and false to its spirit when at any time it becomes an instrument of oppression or of persecution to any human soul. We can persuade, entreat and petition, but we can not persecute. Sad will be the day when we have so far lost all the vital spirit of Christian toleration as to make the church an instrument of persecution to any human soul. Let us not forget that the church was born to suffer persecution but not to inflict it. It was, therefore, this desire to establish the church upon the apostolic succession in doctrine which led to the founding of the Church of the Brethren in that remote past.

But in connection with this, we have a responsibility to a heritage that finds its setting in the not too distant past, and not in a land and community of persecution, but rather one of Christian courtesy and goodwill. A little more than twenty-five years ago devout brethren and sisters, few in number, committed themselves to God, and to each other, to establish a church in this community. At the first they held worship services in their homes. Later, upon the courtesy of the Union Mission on West Pittsburg Street, worship services were held there. In the fall of 1910 the present site was purchased, and the chapel, the first building, was erected and dedicated. The following year, 1911, on Monday, the first day of May, the little group, then thirty-four in number, was organized into a church with the privilege granted by the District of Western Pennsylvania to solicit the churches of the district for funds to help build this present house of worship. The district, also through the Mission Board, gave \$50 monthly to pastoral support, which support continued for several years. During the years evangelistic meetings were held, resulting in many additions to the church. In 1924 the parsonage was built and dedicated. The Lord has given us increase, so that at our last love feast at Easter time we had a few over 400 who participated. The value of our church property is approximately \$35,000, with a present indebtedness of \$3,400.

Thus for twenty-five years we have labored together for the advancement of the cause of Christ in this community. Here we have seen our friends and our children give themselves to the Lord; we have wept with the bereaved as many loved ones going on to their eternal home have left us lonely; we have rejoiced as a generation of our children have met at the bridal altar to establish homes, we trust for the glory of God.

Thus we see there is much, coming to us as a heritage from the recent past which for its proper use gives us added responsibility.

## II. In the Second Place I Wish to Speak About the Responsibility to the Present

Financial necessity causes greater difficulty in carrying forward the program of the church than would be realized under more normal conditions. But these conditions also challenge us to a greater sacrifice of loyalty and devotion.

Our evangelistic work at home, together with our interest in missions abroad, has been a dominant factor in our growth and development. The commission which our Lord gave to the church is "Go." To continue to be the Lord's partners in this, we can not be content with present accomplishments. Rather we must increase in numbers and strength. We must equip ourselves with the best possible training facilities, for missions, especially, depend upon a strong, well organized church at home.

Let us therefore seek to give new interest and attention to the study of the Bible, and to separate ourselves from the world that we may grow in grace and in the knowledge of our Lord.

May I here take the liberty to restate the great fundamental doctrines of the Bible, which we all accept as basic, and upon which it is our present responsibility to continue to build?

1. The personality and eternal sovereignty of God, the Creator and Upholder of all things.
2. The deity as well as humanity of Jesus Christ our Lord.
3. The personality of the Holy Spirit.
4. The divine inspiration and absolute trustworthiness of the Bible as the Word of God.
5. That all men have sinned and must be regenerated in order to enter the kingdom of God.
6. The doctrine of justification by faith through the love of God, the atonement of Christ, the forgiveness of sins, the endowment of the Holy Spirit, upon the co-operation of man through obedience.
7. Sanctification, in active obedience and Christian service, through the power of the Holy Spirit.
8. The personal and visible return of our Lord.
9. The resurrection, final judgment and eternal destiny of all men.

## III. In the Third Place I Wish to Speak of the Responsibility of Place

That we have a place in the life of our community we all know. It is fitting that we should pay our tribute of respect to the Christian community that has given us a place, and that has co-operated with us to make our work effective.

Into the life of this community we have built our homes. We occupy places of business. We have men and women in the field as salesmen, clerks in stores, laborers in the work of the world, stenographers in offices, engineers on trains, ministers in pulpits and teachers in our schools. Doubtless we have our proportionate share in all walks of life.

It is the sincere hope of your pastor that we all shall be a credit to the community in which we live, that the community may be a better place for our having lived in it, and that as a mirror reflects the image of the person before it, so we may reflect the image of Christ from our lives.

## IV. And Now In the Fourth Place May I Speak Briefly of Our Responsibility to Program?

On the door of the Y. M. C. A. at Elgin, Ill., I read recently the statement: "It is the purpose of all learning to know God." We believe this is true. It should therefore be the aim of our program to make that great truth effective in every life. We endeavor to do this within the church through organized effort in the church school, the worship service, the prayer meeting, the D. V. B. School; also through the activities of the Men's Work, the Women's Work, the young people's work and through the recently added avenue known as the "Seventy Group" designated for visitation. It should be the purpose of the United Church Movement of our city to bring within the fellowship and scope of the ministry of the church all the people of the community. There should be no homes in the community which are not a part of the attentive concern of the churches. In this we should carry our share of the responsibility.

Let us therefore carry on with a strong program of conservation evangelism that we may save our children; a program of personal evangelism that we may save our friends, and a program of extension in evangelism that will take us



"out in the highways and hedges and constrain them to come in."

Thus we shall best serve our day, best serve our community, best serve our church and best serve our great Head of the church, the Son of God.

Greensburg, Pa.

## Conference Business

### REPORT OF COMMITTEE ON HOME MISSION PROBLEMS

After a careful study your committee finds that the question submitted is vitally related to the problem of the management and control of our total church program. We believe that there is efficiency in a more central direction of the work of Home Missions though we are also convinced that there is safety and wisdom in the district boards' sharing in the counsel and responsibility of the work since they are closer to it. We want to conserve both values in the program. We recommend the following:

1. That we continue our present plan of district organization for Home Mission work and urge all our districts to support their programs liberally.

2. We believe economy and efficiency would be served by the combining of some of our districts into larger units and recommend this wherever possible. (See minutes of Annual Meeting of 1925.)

3. The work of each district should be unified through a Council of Boards or a Board of Administration whose duty it would be to study the needs of the district and plan the work accordingly.

4. That we continue our present general department of Home Missions and the general Home Missions Budget and encourage its generous support. We approve the present working policy whereby the General Boards co-operate in making a careful study of the needs, personnel and program in the field of Home Missions before grants are made.

5. We encourage the development of a regional advisory council in each of the five administrative regions of the brotherhood for the correlation of the general and district Home Mission program. Members of the General Boards living in the region together with a representative from each district in the region should compose this council and the regional member of the General Ministerial Board should be the convener. The representatives of the Elgin staff should be available to these regional councils for any help they may be able to give. The work of these councils shall be advisory rather than mandatory and in harmony with the policy of the General Boards authorized by the General Conference.

Committee:	M. R. Zigler,
Paul K. Brandt,	C. E. Davis,
M. Clyde Horst,	Chas. D. Bonsack.

### REPORT OF GENERAL MINISTERIAL BOARD ON MINISTERIAL PLACEMENT AND POLICY

The General Ministerial Board, in co-operation with the Pastors' Association, has given prolonged and intensive study to the problem of ministerial placement. We recognize that a more effective plan for locating and transferring pastors must be developed in order to avoid discord and often complete disruption of congregations. Our study has led to the conviction that a restatement of our policy and procedure on this question is necessary. We, therefore, submit

the following recommendations which, when adopted by the Conference, shall supersede former decisions on this question.

#### I. General Recommendations

1. Ministerial Tenure. We recommend that the church be committed to the policy of the long pastorate believing that it is productive of the greatest good both to the congregation and the ministry. Wisdom should be exercised by churches in calling pastors and by pastors in accepting calls in order to avoid misfits. Pastoral changes should be made with consideration and harmony.

2. The Pastoral Term. We recommend that the pastoral term be of indefinite duration and that the right to terminate a pastorate by resignation be conceded to the ministry. There should be reasonable notice of a desire to terminate a pastorate either by the minister or the congregation. We suggest an advance notice of six months unless a shorter time is mutually agreeable.

3. Ministerial Placement and Transfer. The official agency of the church for the placement and transfer of pastors shall be the General Ministerial Board acting in co-operation with the District Ministerial Boards and the Pastoral Board of the local church.

4. Extending a Pastoral Call. We recommend that the local church create a Pastoral Board representative of the working forces of the congregation, or designate an existing board similarly constituted, which shall be the official medium through which the congregation investigates and negotiates with ministers nominated or recommended for pastoral service in the local church. When such boards have agreed upon a minister for the pastorate and the terms of his employment have been determined, they should report the same to the church council in some such form as the following: "We, the Pastoral Board of the ..... congregation, having investigated thoroughly the qualifications of Brother ..... and having reached a satisfactory agreement with him as to the terms of his employment recommend that he be called to the pastorate of this church, his services to begin on ....., 19....

"Signed .....  
"Clerk of the Pastoral Board."

Church councils for the consideration of such reports should be publicly announced at least ten days in advance and should be called for the purpose of accepting or rejecting the report of the Pastoral Board. Voting in such councils should be by ballot and it should require at least three-fourths of the votes cast to adopt the report. The adoption of such reports constitutes a pastoral call.

5. Terminating a Pastorate. The minister may for sufficient reason and of his own initiative terminate his pastorate by resignation. The Pastoral Board of the congregation, or the board designated to represent the church in such matters, may for sufficient cause suggest to the pastor the advisability of a pastoral change. In such cases the pastor should have reasonable opportunity for consultation with the district and General Ministerial Boards and of proceeding to resign with the advice and counsel of these boards. If the pastor does not see fit to resign then the Pastoral Board or the corresponding board may submit to the congregation a report somewhat after the following form: "We, the Pastoral Board of the ..... congregation, having prayerfully considered the work of this church and the interests of the kingdom of God in our community, consider



a change in pastors advisable beginning with .....19...

"Signed .....  
"Clerk of the Pastoral Board."

Such reports should be acted upon by the church council in the manner described for extending a pastoral call except that such reports should be adopted by a plurality rather than a three-fourths majority.

6. The Elder-Pastor Relationship. The elder of the congregation should be considered its official head and should preside at all church councils, especially when the pastoral relationship is under consideration. He should be regarded as the chief counselor and adviser of the pastor in all of his work. The pastor should be considered the executive head of the church, the active leader in its program and activities, its spiritual counselor and "shepherd of the flock." Where conditions seem to demand it the church may elect the pastor as elder, but in such cases a member of the District Ministerial Board should preside in all council meetings when the pastoral relationship is under consideration.

7. The Pastoral Year. We recommend that the pastoral year begin September 1.

## II. Procedure In Vacancies and Appointments

1. Pastoral Nominations. Congregations desiring to call a pastor or change pastors, and ministers desiring to enter pastoral service, transfer to a different field, or consider a call which has been received from a new field, should notify the General Ministerial Board, Elgin, Illinois, and the District Ministerial Board concerned. Upon receipt of such notices the General Board should be prepared to submit nominations as promptly as is consistent with a careful analysis of the needs of the church and the qualifications of available candidates. One or more nominations should be submitted at a time and this procedure continued until a minister acceptable to both the district and local boards has been discovered. It shall be understood that the Pastoral Board of the local church has the right to ask the General Ministerial Board to submit as a nomination the name of any particular minister in whom the congregation is especially interested.

2. Adjustment of Pastoral Difficulties. The General Ministerial Board with the concurrence of the District Ministerial Board may make, or cause to be made, investigations of congregations or pastors when conditions warrant such investigations. A congregation, or a minority of the congregation, or the pastor, or the District Ministerial Board, may call upon the General Board for such service where the welfare of a congregation is jeopardized by division and discord. In all such cases when the work of the General Ministerial Board is not satisfactory to the local church the case is automatically appealed to the elders of the district. This body may refer the case to the Standing Committee, if in its judgment the situation demands such procedure.

The ideals embodied in our "Code of Ethics for Ministers and Congregations" should be respected at all times.

## III. Duties of Ministerial Boards

1. Local Pastoral Boards. We recommend that the Pastoral Board of the local church, or such board as may be designated to serve in this capacity, be composed of representatives of the working forces of the congregation. At least the following groups should be represented: the board of deacons, the Sunday-school, the board of trustees, the finance committee, the men's organization, the women's

organization, the young people's department and such other groups as the church may consider advisable. This board may create a smaller executive committee which shall be directly responsible to the board itself. It shall be understood that the Pastoral Board as a whole is responsible to the congregation and that pastoral calls and transfers are subject to the action of the church council.

The duties of the Pastoral Board shall be as follows:

a. To represent the local church in the matter of pastoral relationships. It shall receive nominations for pastoral service, investigate candidates, carry on negotiations with nominees, consider pastoral changes, receive resignations, agree upon terms of service and make recommendations to the church council.

b. To represent the church in supplying the pulpit when necessary and in securing evangelists, lecturers, special instructors and such other service as has to do with the pulpit service of the congregation.

c. To serve as an advisory board to the pastor.

d. To arrange for proper reception and installation of new pastors.

e. To educate the congregation in the ethics of pastoral relationships and to maintain the ideals set forth in our code of ethics for congregations and ministers.

### 2. Duties of District Ministerial Boards.

a. To co-operate with the Pastoral Board of the local church and the General Ministerial Board in the matter of pastoral calls and transfers.

b. To discover ministerial talent among the young people of the district and lead them to consider the ministry of the church as their life work in order that the church may have an adequate ministerial supply.

c. To license and install candidates into the ministry with the approval of the local congregation.

d. To ordain or arrange for the ordination of ministers to the eldership upon the approval of the elders of the district and the local congregation.

e. To encourage and assist the churches of the district in providing adequate pastoral care for their membership.

f. To co-operate with pastoral boards in the proper installation of pastors, in the development and maintenance of harmonious relationships between pastors and churches, and in the education of churches in the ideals set forth in our code of ethics.

g. To keep in touch with the churches of the district in encouraging evangelism and support of the program of the general brotherhood.

h. To investigate and pass upon applications for ministerial relief from their respective districts.

i. To co-operate with churches in adjusting difficulties which may arise affecting ministers or pastors.

j. To co-operate with the General Ministerial Board in the annual survey of the churches, in keeping on file proper records for the district, and in such other work as may strengthen the ministry of the church.

k. To analyze the annual reports and submit to the ministers, pastors and boards of the district data with reference to the trends, problems and progress of the congregations of the district.

### 3. Duties of the General Ministerial Board.

a. To supervise pastoral calls and transfers and outline plans of procedure for the guidance of congregations and ministers in regard to pastoral changes, and serve the church as a nominating agent for pastoral vacancies.

(Continued on Page 22)



---



---

## OUR MISSION WORK

---



---

### Preparing for the Tasks Ahead in India

BY LILLIAN GRISSO

YOUR representatives in India met at Bulsar, March 10, for the annual mission meeting. All the missionaries were present at least part of the time except Sister Brooks, who was kept at home on account of the sickness of the children. Betty Jean and Margaret have both been suffering from measles.

The morning hours were used for the devotional meetings and the afternoons were given over to the business sessions. The theme for the devotional meetings this year was: "*Maintaining Our Lives at the Level of Abundance.*" The conference motto was: "*In come that they might have life and that they might have it more abundantly.*"

The first two days during the Bible hour we studied the subject of "The Abundant Life" under the guidance of Bro. Lichty. The following days Bro. Brooks helped us face again the implications of the Christian principle of love and the conviction which Christ had of the value of the individual.

Each of us felt the Spirit calling us to a renewed surrender as we faced God while Bro. Blough led us again to consider the subject of "Victorious Living."

Some of us, at least, will endeavor to provide for ourselves a more balanced reading diet since we heard Bro. Ziegler discuss the part our reading should have in helping us live the abundant life, and what we are reading as missionaries. He brought to us a resumé of the questionnaires we had previously filled out concerning the reading we had done during the last year.

The devotional sessions closed with some discussions on how we can best share the abundant life with our Indian friends. Each forenoon there was also a period given to intercession. The hours of spiritual inspiration were a splendid preparation each day for the hours of business which followed.

At the opening of our first business session the chairman reminded us that our number is getting small. When we met for the March conference fifteen years ago there were actually on the field forty-eight missionaries and seventeen were on furlough. This year there were thirty-three in India and six on furlough. Thus our personnel has decreased 40%. Funds have diminished even more rapidly. During the year which closed Feb. 28, 1921, we used for our work in India \$189,173. At this writing the report for the past year has not yet reached us but during the year which closed Feb., 1935, we spent only \$57,043. This is a decrease of more than 70% in fourteen years.

As we faced the years just ahead we felt that some re-enforcements are imperative. The Bollingers are the

only missionary family in our Marathi field and we are therefore asking the Board to return a family to India this fall for evangelistic work in the southern part of our territory. We are also requesting the return of a worker for Gujarati area. Because of the great need and the many open doors, two new workers, a man and his wife, are being called for evangelistic work in the Gujarati area.

Bro. Moomaw attended the All-India Educational Conference at Nagpur a few weeks ago and he brought to us a most interesting report of the meeting. This was the first time any of our missionaries has attended that conference, but the value of it seemed so great that the mission authorized the sending of one Indian and one missionary to the meeting next year.

Bro. Bollinger favored us with the story of the development of the educational work in the Dangs. Our Ahwa station is located in that district and the region is unique in the fact that all the schools in the territory have been established by and are carried on by the mission. There were very great difficulties to be overcome and much has been accomplished although much still remains to be done. The report Bro. Bollinger brought to us was one he had prepared for the annual Durbar which was held at Ahwa recently. The Durbar is the meeting at which the British officials meet the tribal chiefs of the Dangs and transact the necessary business for the year.

Careful attention was given to some of the problems involved in the relation of the church and mission. We desire to see the Indian church go forward and take an ever larger place in caring for the flocks of Christians scattered throughout the villages and in sharing the good news with others. It is heartening to see the interest taken at present by the church leaders in the problem of providing pastoral care for the churches.

Our business meeting closed with a special service of consecration led by Bro. Blough. Then we returned to the various stations for another year of service which we hope, under the blessing of God, may be a fruitful one.

*Vyara, India.*

### What to Pray For

BY ERNEST M. WAMPLER

*May 16 to 23*

WHEN things are going normal we all need prayer. During time of stress when nerves are tried to the limit we need God's spirit to keep us steady. This is a time of much strain, both mentally and physically, for Mr. and Mrs. Oberholtzer in China. Pray that they may be



protected from the communistic menace, that they may be able to stand up under the great load of mission and evangelistic work that they are carrying at this time. Besides the village evangelistic program in about two counties, Mrs. Oberholtzer is taking over the oversight of Sister Anna Hutchison's work in the Bible school and girls' school in Liao Chow at the time of her furlough this spring. Also many 1,000 character classes in near-by villages need their supervision.

With ripe opportunities on every hand for preaching the gospel, they need wisdom to direct this work. Pray for these workers that they may have physical strength to stand up under this heavy load. Pray for all their Chinese helpers, both men and women, that they may be fired with enthusiasm for preaching the gospel message, and that they too may be kept well. Also pray that the Lord of the harvest may send forth other laborers into this needy field.

*Edom, Va.*

### The Need for a \$275,000 Budget

BY CHARLES D. BONSAK

THE General Boards entrusted with the responsibility for the general work of the church assigned them have felt that our budget should not be reduced below \$275,000. The reasons for this are, first, *\$275,000 represents a minimum contribution that a church like ours should give* to missions, evangelism, Christian education, moral welfare, training its ministers and care for those who have given their lives. It is less than \$2 per member for this total service to others. This is certainly little enough when we remember how much we spend on ourselves and still bear the name of Christ who gave all for others.

Second, *the work needs it*. We have adjusted the best we know how in these trying times. We can of course close up more work and even get along with less. But should we? To see village schools in China and India closed after years of work is neither wise nor easy to do. Much of the work in the whole Marathi language area in India has been closed. Much of it was beginning to bear fruit, but without workers and money it is much better to close, at least temporarily. Buildings need repair on the mission field. A dozen missionaries are badly needed to hold on to the work begun. The fund for aged ministers and missionaries must be increased. We should have a larger sum for work in the homeland. Often a little help to a district mission board or congregation means the difference between a growing and a dead church. A few new tasks should be attempted both at home and on the mission fields. We dare not always remain on the defensive. Nobody knows better that these tasks can not be done by money alone than the Boards working at

them; but we are also sure that our low ebb of giving too often represents our weak faith in a triumphant Lord. Let us renew our faith in the living God and manifest that faith in a generous and sacrificial devotion of life and means to his church. It only requires a purpose, a passion and a plan on the part of each and every congregation or individual. Let us work toward an annual increase, reaching the \$275,000 in the next three years!

## News From the Field

### CHINA

#### Tai Yuan Notes

BY SARA Z. MYERS

#### The Only Christian Choir in the City

Our church has the only young people's choir in the city. It is made up of about eighteen or twenty young men and women who love to sing. At Christmas they sang in three different places most commendably. May not people often be brought into the kingdom through song? One of this group when baptized last autumn told us that he started coming to church because there was this opportunity to sing. He is now a warmhearted Christian ever ready to help in whatever the church undertakes.

#### Political Excitement

The past months have not been easy for students to study wholeheartedly. Political news is very exciting at times. Japan's demands pertaining to North China make it hard to keep the fire of their patriotism in control. Before the New Year vacation began they stopped classes to parade the streets and to "stump" the city and near-by villages against Japanese intrusions and demands, and against Japanese goods. On their return to their homes they planned to create public sentiment among the village people in hopes of strengthening their country.

#### Observe World Day of Prayer

Feb. 28 we observed the World Day of Prayer for Women. At eight o'clock in the morning, before the rush of the day's duties, the foreign women met in the Baptist chapel and there enjoyed together a very helpful and spiritual service. The chapel was then open all day for any who wished to go for private prayer and meditation. In the afternoon the women of the co-operative churches conducted a Chinese prayer service in a chapel located nearest the center of the city. A big crowd attended in spite of bitter cold weather and many fervent prayers for peace were offered.

#### Hear Dr. Cheng

Tai Yuan was recently favored with an excellent three-day institute for Christian workers, having as leaders Drs. C. Y. Cheng and H. H. Tsui, formerly of the National Christian Council, but now secretaries of the Church of Christ in China. This was arranged by the English Baptist Mission and others benefited therefrom. Their messages were of high order and spiritually uplifting. And on Sunday our church group had the happy privilege of hearing Dr. Cheng preach. He is considered one of the ablest speakers and the outstanding Christian leader in China. He is well known not only in his own country but in Europe and America as well.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Epileptic

He was despised and rejected of men; a man of sorrows and acquainted with grief"

**Read Luke 9: 37-43**

Monday

Jesus had found in the "Suffering servant" of Isaiah the answer to his problem. The way of salvation led to the cross. From his contemplation of this solemn fact, he was rudely awakened by clamoring human need. For in the plain he found a crowd about the apostles: a father had brought his only child who was a demoniac.

He was never lacking in sympathy for the woes of mankind. But this time there crept into his voice a note of impatience: a crying out against the evils which afflict men's bodies and the unbelief which cripples their powers. How slowly the kingdom was coming!

*Our God, we see in thy Son thy father heart of longing and concern for the advance of the kingdom. Increase our concern. Amen.*

### Jesus Predicts His Death Again

Yet it pleased Jehovah to bruise him; he hath put him to shame"

**Read Luke 9: 43-45**

Tuesday

They had left the north country and were back in Galilee. But he wished none to know of his presence; his work in Galilee was finished and he was hastening on his way to face the rulers of the nation.

Again the Twelve were grieved, but they dared not remonstrate as they had done once; they feared to raise the question with him. But they could not understand; there was no place in their scheme of the kingdom for a crucified Messiah. They had indeed been loyal to him and had acclaimed him as the Messiah. But all the time they were waiting for him to play the rôle of national deliverer.

*Our Father, may we too glory in the cross of Christ through which we have been crucified to the world. Amen.*

### Who Is Greatest?

"He that humbleth himself shall be exalted"

**Read Mark 9: 33-37**

Wednesday

What a dealing at cross purposes! Jesus in high exaltation setting his face steadfastly toward the cross, and

all the time the Twelve quarreling about rank. They were unwilling to accept the plain meaning of his words. Instead of a cross, they were thinking of a throne. So blindly they planned the coming triumph and jealously sought the chief seats in the kingdom they hoped the Master would soon set up.

How mistaken they were, not only as to the nature of the kingdom, but as to true greatness. Let them learn from a little child the lesson of humility. Only those who serve will have a place with the Christ. If they will not repent of their selfishness, they will not even get into the kingdom. This was revealed by his teaching.

*How slow we too are to learn and how reluctant to put aside our selfish desires! Amen.*

### A Little Child

"It is not the will of your Father in heaven that one of these little ones should perish"

**Read Matt. 18: 5-9**

Thursday

It was more than the humility of a child that Jesus demanded of his disciples; they must have a new philosophy of life. But as long as their eyes were dazzled by hopes of power, they could not understand his words.

Jesus made human values basic; this was revolutionary. The history of mankind has been marred by injustice; the privileged classes using their power to oppress their fellows. And upon no group have these evils fallen so heavily as upon childhood. With

the clear vision of the Son of God, he laid bare the basic evil of self-seeking, and declared that he would build his kingdom on service.

*Our Father, too often we desire honor and power to the neglect of the rights of others. Amen.*

### Thy Brother

"Bear ye one another's burdens and so fulfill the law of Christ"

**Read Matt. 18: 15-20**

Friday

Human passions inspire resentment against wrongs done to us. But Jesus set up a new standard of conduct based on true principles. He would have us take into account that human personality is of supreme value in his sight; and second, in the case of wrong, it is the offender who receives the greatest harm.

Therefore, instead of demanding satisfaction, he would have us seek to save our erring brother from his danger. This is so important that the Father has promised to be present at that meeting "between thee and him alone." For we are to remember not the wrong done to us, but that he is our brother who is highly esteemed by our Father.

*Our Father, may the ties of brotherhood be so strong that we will, in our concern for others, forget the wrong done to us. Amen.*

### Until Seventy Times Seven

"And be ye kind one to another, tenderhearted, forgiving each other"

**Read Matt. 18: 21-35**

Saturday

Wrongs must be met with forgiveness, not resentment. Peter was right in the assumption that forgiveness was imperative in order to gain the brother. But it was a mistake to think that it could be measured. For forgiveness must be as unlimited as the human resentment which it is to conquer. It must be as free as God's forgiveness if we count ourselves his children. The memory of his forgiveness of our great debt will make it easy to forgive the little wrongs done against us.

*Our Master, may we be lifted from our petty spites and jealousies into the strength of thy forgiving spirit. This is our prayer not only for today, but for every day. Amen.*

## WEEKLY QUIET HOUR

### The Church

**Church.** From Greek word, ekklesia, meaning assembly, see Acts 19: 32; equivalent to synagogue, the word used by Jews. It denotes the spiritual brotherhood of believers: Acts 20: 28; Eph. 1: 22; 5: 23-32; Col. 1: 18, 24; 1 Tim. 3: 15; see also Matt. 16: 18 where it is synonymous with kingdom. It is used in a historical sense of the Christian movement: Acts 8: 3; 9: 31; Philpp. 3: 6; for congregations: Acts 13: 1; 18: 22; 1 Cor. 4: 17; 11: 16; for the brotherhood meetings: Matt. 18: 17; 1 Cor. 11: 18. These meetings were held in homes. See 1 Cor. 16: 19; Rom. 16: 5.



---



---

## KINGDOM GLEANINGS

---



---

### Calendar for Sunday, May 17

**Sunday-school Lesson, Jesus Inspires Honesty.**—Luke 19.  
**Christian Workers, The Church's Duty in Economic Distress.**

**B. Y. P. D., How Far Does Your Goodwill Extend?**  
**Intermediate, Sharing With Others.**

\* \* \* \*

### Gains for the Kingdom

Three baptisms in Spray church, N. C.  
 Eleven baptisms in the Elgin church, Ill.  
 Three baptisms in Ft. Wayne church, Ind.  
 Ten baptisms in the Morrill church, Kans.  
 Two baptisms in the Detroit church, Mich.  
 Two baptisms in the Richmond church, Va.  
 One baptism in the Nezperce church, Idaho.  
 Two baptisms in the Pine Creek church, Ind.  
 Five baptisms in the Connellsville church, Pa.  
 Four baptisms in the Santa Ana church, Calif.  
 Eight baptisms in the Belvedere church, Calif.  
 Five baptisms in Pleasant Hill church, S. Ohio.  
 Four baptisms in the First church, Glendale, Calif.  
 Seven baptisms in the East Chippewa church, Ohio.  
 Nine baptisms in the Middle District church, Ohio.  
 Twenty-four additions to the Ninth Street church, Roanoke, Va.

Seven baptized and two received on former baptism in Rockford church, Ill.

Six baptisms in First South Bend church, Ind., Bro. J. W. Lear of Chicago, Ill., evangelist.

Seven added to the Westminster church, Md., Bro. I. S. Long of Baltimore, Md., evangelist.

Nine baptized and five reclaimed in the Lebanon church, Pa., Bro. Nevin H. Zuck, pastor-evangelist.

Twenty-six accepted Christ at Charleston mission, S. Ohio, Bro. Oliver Royer of Pleasant Hill, Ohio, evangelist.

Nine baptisms in Tyrone church, Pa., Bro. C. O. Beery of Williamsburg, Pa., evangelist; one baptism preceding the meeting.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. John T. Glick** of Bridgewater, Va., May 10 in the Richmond church, Va.

**Bro. E. M. Hertzler** of Windber, Pa., May 25 in the Locust Grove church, Pa.

**Bro. Edw. Stump** of North Liberty, Ind., May 17-24 in the North Liberty church, Ind.

**Bro. G. S. Strausbaugh** of Columbiana, Ohio, May 24 in the Bristolville church, Ohio.

**Bro. D. I. Pepple** of Woodbury, Pa., June 22 at Bethel house, Yellow Creek church, Pa.

**Bro. David Cassel** of Hatfield, Pa., May 31 to June 7 at Mingo house, Mingo church, Pa.

**Bro. Elmer P. Schildt** and the elder in charge, May 17 at Deer Park, Reisterstown mission, Md.

**Bro. D. W. Bucklew** of Lebanon, Pa., May 25 to June 8, Woodstock, Va., Columbia Furnace house.

### Personal Mention

**Idaho and Western Montana** has selected Eld. C. N. Stutsman as Standing Committee delegate to the Hershey Conference.

**Bro. Samuel Fike** of Waterloo, Iowa, "uncle" to all who know him, will have their sincere sympathy in his bereavement. As last week's issue was going to press word reached us of the passing of Sister Fike.

**Bro. Paul M. Robinson** of Johnstown, Pa., has accepted a call to the pastorate of the Ambler church of Southeastern Pennsylvania, succeeding the late Pastor Henry K. Garman. Bro. Robinson will assume his duties June 21.

**Bro. Galen B. Royer**, writing of Bro. F. H. Crumpacker's visit to Morrellville says: "How we went over the years that have slipped by since he and his wife and Sister Horning went to China. Then, today, he held children and grown people spellbound with his message—I think the strongest I ever heard on behalf of missions. He spoke one and a quarter hours and none wearied hearing him. His visit will bear fruit for the field."

**Bro. G. S. Strausbaugh** of Columbiana, Ohio, is holding meetings in the new mission just opened by the Board of Northeastern Ohio "in Olzeski Town, an allotment of Dillonvale, Jefferson County, on Route 150." Dedication services for the newly purchased building will be held Sunday afternoon, May 17, following Sunday-school and preaching in the morning. Secretary M. M. Taylor extends an invitation "to those who can to visit this place and attend these services."

**Bro. Ezra Lutz** of Lena, Ill., meant it for the Mother's Day number but it came too late. It is so short that we give space for it here: "Often do I sigh in my struggles with the hard uncaring world for the sweet, deep security I felt when, of an evening, nestling in your bosom, I listened to some Biblical tale suitable to my age read in your tender untiring voice. Never can I forget your sweet glance cast upon me when I appeared asleep and your kiss of peace at night. Years have passed away since we laid you beside father in the old Chelsea graveyard. Yet still your voice whispers from your grave as when your eyes watched over me as I visit your tomb long since hallowed to the memory of you, my mother."

---



---

### Conference Business

#### Idaho and Western Montana

1. The Moscow church assembled in council requests District Meeting of Idaho and Western Montana assembled in district conference at Nampa, Idaho, to ask Annual Conference to grant the Conference of 1937 to the Coast Zone. Passed to Annual Conference.

2. The Moscow church assembled in council requests District Meeting of Idaho and Western Montana assembled in district conference at Nampa, Idaho, to ask Annual Conference of 1936 to reconsider that part of our conference decision of 1904 which grants Conference to the Coast Zone "as often as wisdom gained by experience and otherwise may direct" and decide "as nearly as possible to hold the Annual Conference in the Coast Zone every seventh year." Passed to Annual Conference by District Conference of Idaho and Western Montana.



**Middle Maryland** has elected Eld. H. R. Rowland a member of the 1936 Standing Committee, with Eld. E. C. Woodie, as alternate.

**First Virginia** has chosen Elders C. S. Ikenberry and E. C. Crumpacker to represent the district on the Hershey Standing Committee.

**Bro. D. W. Kurtz** is to be with the Flint church, Mich., June 7, in an all-day meeting. Pastor L. H. Prowant says adjoining churches are invited to meet with them.

**Eastern Pennsylvania** will be represented on the Hershey Standing Committee by Elders H. K. Ober, R. P. Bucher and H. F. King, with Elders A. C. Baugher, James M. Moore and Michael Kurtz as alternates.

**Bro. Robert Tully**, pastor of the Burnettsville church of Middle Indiana, was in to see us the other day. The broader smile on his face and our own heightened pleasure were due to the fact that Sister Ruth Weaver Tully was with him, a thing that could not have happened many days before.

**To Brother and Sister N. A. Kemper**, hearty congratulations. At the home of their son, D. L. Kemper, near Ridgefield, Wash., they celebrated their fifty-sixth wedding anniversary, Sunday, April 26. Five of their eight children, with their families, were present. They have thirty-one grandchildren and ten great-grandchildren.

**Bro. James Jackson McMillan**, ninety last November, has gone home to rest. Born in Armstrong County, Pa., his last years were spent with his daughter, Mrs. Anna Belle Walker, of Caney, Kans. His wife who preceded him to the other world when the twentieth century was one year old, was a daughter of Eld. John Wise, of sacred memory.

**Special notice** of the golden jubilee homecoming of the Conway Springs, Kans., church on Aug. 16, 1936. All who have ever lived here will please write to one of the committee as to whether or not you can come. We do not know your address, but you know ours. Committee: J. D. Beckner, Robert Troxel, Ida Frantz Brubaker, Conway Springs, Kans.

**Bro. Winger** has been very sick since our last report. That hemorrhage brought on a severe relapse. Blood transfusions were helpful in regaining lost ground, and his physicians still think he is on the way to recovery. His letter, dictated by himself and signed by his own hand, certainly sounded like it. When it came Bro. Minnich called the third floor office force together to hear it read. How like Bro. Winger it was to suggest that the remembrance which had been sent him be given to somebody who needed it worse. He thought of several such, as it seemed to him, and named them. The world has great need of men like that. Perhaps it will be the Father's good pleasure to spare him for yet other years of service in his kingdom. Still later word confirms this hope.

\* \* \* \*

### Miscellaneous Items

**McPherson College** places the Messenger offices under obligation to the institution by furnishing our files with a copy of the college bulletin, catalogue number for 1936.

"I am not expecting you to answer this," she said, "just wishing you God's continued guidance and choicest blessings." Don't you think it was nice of her to finish her fine letter of appreciation in that way?

**Sister Nettie M. Senger**, writing from Tsin Chou, Shansi, China, said in her letter of greeting to friends in America:

"Everything is not smooth for we are alive, and living folks always make mistakes but we are moving on toward a definite goal. . . . Our business in life is to get ahead of ourselves, and we feel we will make headway if we just keep on in the strength of the Master. Help us by your prayers."

"**A frivolous choir** is a heart-rending sight, and it is but truth to say, however extreme and uncompromising it may sound, that the organist and the choir members and conductor ought to go to church from private devotion in their hearts, as much as the minister of God." So says Editor Brightbill's "In-choir-er," monthly music letter of the First church, Chicago.

**A Sunday-school convention**, including Hickory Grove, Pleasant Grove, Bethel Center, Portland, Markle and Pleasant Dale schools, will be held at Pleasant Dale church on May 17. Bro. D. W. Kurtz will be the speaker and will also speak in the evening at the Kirkland gymnasium. We will be glad to have others worship with us in all of these services.—Russell Weller, Keystone, Ind.

"**Seventy-five per cent** of our homes are receiving The Gospel Messenger and some are passing it on to their neighbors." So writes the correspondent for one of our large eastern churches, and we would like to commend both things—success in reaching the goal of the church paper in not less than seventy-five per cent of the homes of the congregation, and the spirit of sharing the Messenger with interested neighbors.

**Lodging Arrangements at Hershey Conference**, June 10-17, 1936: All persons desiring lodging arrangements will kindly write to Eld. Chester Ebersole of Hummelstown, Pa., who is chairman of the Lodging Committee. He reports that the residents of Hershey are responding in a generous spirit of welcome to all persons coming to the Conference. The rates in homes with the conveniences are generally 75 cents per person per night for two persons in a room. Where groups desire to double up with three and four in a room the rates are less. Write early and make your arrangements in advance. The Lodging Committee is ready to serve you.—Committee of Arrangements, Per H. K. Ober.

**Bethany Biblical Seminary** announces the following commencement exercises, to which all of her friends, former students, and alumni are most cordially invited: The baccalaureate service will be held Sunday, May 24, at 11 A. M., at the First church. President D. W. Kurtz will deliver the sermon. The commencement program, and conferring of degrees, will be given Sunday, May 24, 8:00 P. M., also at the First church. Dr. Albert Buckner Coe will deliver the address. The annual alumni banquet and fellowship meeting will be held Thursday, May 21, 6:00 P. M., in the social rooms of the First church. Dr. E. G. Hoff will be the chief speaker. The senior chapel service will be Friday, May 22, at 1:30 P. M., in Bethany chapel.

\* \* \* \*

### With Our Schools

#### Juniata College

**Dr. A. W. Cordier and Dr. C. Ray Keim**, members of the Peace Commission, were guests on the campus April 19-21. They spoke to the members of the Huntingdon church and to the students of the college on the peace action program of the church.

**The Church of the Brethren Students' Club** conducted the service in the Stone church on Sunday morning, March 29.

(Continued on Page 24)



---



---

## HOME AND FAMILY

---



---

### The Waiting Garden

BY ALDA BICKNELL

There's a garden that's waiting for you and for me—  
I have seen it, at night, in a dream;  
It's an old-fashioned garden that grew out of love;  
And it lies by a clear, flowing stream.

It is filled with the flowers we loved in the past;  
And it's tended with infinite care,  
For the roses are blooming the whole year around  
In that garden eternally fair.

*Bridgewater, Va.*

---

### Contentment

BY ANN CARROLL

GRANNY is a sweet little white-haired lady who lives across the street from my old home. No, she is not my real grandmother, yet just as dear. Her little brown home was for many years a real haven to me—Granny shared all my secrets. Afflicted for years with rheumatism, she seldom left the happy little cottage; but her friends were many and she was not lonely. I can remember how all through my childhood I would endlessly run in and out of Granny's house, this time with a new dress to show her, that time with a plate of cookies, now with a report of a party—and always she shared my every mood. 'Twas Granny who wanted to tell me the dress looked nice when I showed her my very first attempt at being a dressmaker, but whose lovable wisdom made her show me my mistakes instead. While I sat at her knee that afternoon and slowly ripped out the crooked seams and once more stitched in the hem, I learned the lesson of doing a thing well before being satisfied. And so it went—life full of the joy of childhood, enthusiastic with hopes and ambitions of very young womanhood—then shadows crept around Granny's home. Health just couldn't stay with her.

One day, Granny's son, a wonderful doctor from Illinois, came to take her home with him. 'Twould be easier, he explained, to care for her out there and she would have every comfort. Perhaps his great skill could find a way to make Granny's health better. Heartstrings were drawn tight those days. Granny sold her furniture, rented her tiny brown house and went to Illinois to live.

Something was wrong with our neighborhood after that. The quiet, little brown home was turned into a lively, jazzy house. There could be no more joyous little excursions with my bubbling tales of happy-go-lucky, carefree experiences; no more quiet evenings at Granny's knee while her deft fingers guided my awkward attempts at learning the art of tatting! It seemed as if the soul of things was gone. Brilliant lights and

blaring music drowned out the mellow calmness and spiritual sweetness of the little house across the way.

Then, a year or so later, our hearts jumped a little quicker when we noticed a bustle around the little brown house. The renters were moving, but no one seemed to know why. Perhaps new ones would come in and maybe they would be more like Granny. But the next morning, there was Granny herself! For a week the furniture men came, the paper hangers and painters worked, the scrub women cleaned—until the jazzy little house was once more transformed into a quiet, little, brown home, with sparkling windowpanes framed with primly starched white ruffles, and best of all with Granny's dear face smiling out at us.

It was just at twilight one evening that I sat on a low stool at Granny's knee while she told of her year in Illinois. "Yes, my dear," she said, "I had a lovely place to stay and everything I needed. They took such good care of me and I love them for it, but I wasn't content. Now that I'm back in my old home surrounded by my old friends, I'm so very happy and so contented. Oh, my dear little girl, remember this—contentment is a pearl of great price. Always strive for it, and when you have learned to be content you will have found happiness that no one can take from you. I have found the pearl of contentment and I have paid the price."

---

### Train Up a Child

BY MAUD MOHLER TRIMMER

As often as psychologists state that character is shaped in early youth and that first impressions are lasting, it does seem strange that more people do not take advantage of the fact. Too many children are still reared in haphazard fashion. Parents meet the issues of life with the solution that occurs on the spur of the moment regardless as to whether this is the wisest procedure, when by anticipating the crisis they would have been prepared. If only parents would be as farsighted in training their children for character as they are in developing fine physiques! Everywhere naked little babies are out bathing in sunshine for strength and their mothers are discussing the merits of goats' milk, orange juice, spinach, purees of carrots or other vegetables—and all the time character is developing as fast as the body.

Even while the babe is in arms its character is being molded by its environment. It is a common mistake to assume that education consists merely of knowledge gleaned from the public schools and the church. The sort of person we call well educated has a large amount of general information gathered through life in addition



o that from the curriculum he pursued in school or college. This supplementary knowledge is of great importance.

Much of the child's general knowledge, as well as his religious and moral training, should be gained at home particularly from the mother, his closest associate. Lucky is the child blessed with a godly mother, whether or not he has a cent of wealth. It is she, helped by father, who must explain so many of the grand mysteries. It is so hard to explain God to a child, but a babe in arms may catch a little of the idea. All mothers take their babies out to air for health's sake. It should be an easy matter to hold the child so that he can enjoy the beauties of nature: floating clouds, stars, blooming trees, flying birds and running water. Thus the child would have all the benefit of sun and air and learn to appreciate beauty. Then as soon as his little mind can grasp what his mother says, it should be very simple to tell him that God has made all this loveliness for his pleasure. Happy is the child who in later years can not recall when he was first carried into the church. If he has parents who have a deep love for God and sincere respect for his church, the chances are ninety-nine out of a hundred that the child will be God-fearing.

The bogey torturing most folks is fear—terror of illness, poverty, danger, the dark. A few people have escaped this agony because as children their mothers walked through life unafraid and serene, buoyed up by trust in God. Children are often afraid because their parents show cowardice. Faults are very, very catching, but, thank God, so are virtues.

As a rule good parents have good children. However, some noble parents do not understand the business of rearing children and have failed. Parenthood is such a fine art that perhaps no one really entirely masters it. A nightmare often brought upon the child by a thoughtless parent, often the father, is fear of failure. The parent is so eager for the child to grow up right that he is too severe in correcting his faults. He warns him so often of the pitfalls of life and sometimes goes so far as to tell the child he is on the road to ruin, or on the downward path, that the poor thing grows to think that his folks expect the worst of him and that he is doomed to failure. Wouldn't it be easier and better to tell the child that God gave him life and preserved it in order that he might carry out a noble purpose for the heavenly Father who loves him? That you know he will grow up fine because you have prayed God to watch over him, that his family are upright and he will be also and that you know he will grow to be a man of whom you are proud?

Much more teaching is done by example than by precept. This is clearly shown in the matter of politeness. Frequently after a child has displayed some rudeness, his mother will say: "I can't see why he acts

that way. I am sure I tell my children how to be polite often enough." It happens that good manners (gentle consideration of others) are seldom gained by learning rules. The mother who pays her child the same courtesy she gives to her friends will receive like courtesy from him. His manners will be a copy of what he sees at home day by day. It will be observed that the polite child usually has polite parents.

A fine means of suggesting good traits of character is by means of the story. Jesus was a Master of this method. Every mother hears the plea, "Tell me a story, mother." True hero tales, imaginative stories of noble sacrifice, unselfishness, stories of foreign lands, stories of history and Bible stories train the mind and form character. The well-beloved fairy stories known by all children, such as *Goldilocks* and the *Three Little Pigs* carry a strong moral and train the imagination.

Sometimes it falls to the lot of the mother to be a teacher as well as parent to the child. Here again the story is of value. I heard of a mother, too far from a public school to send her children and too poor to buy books, who taught her children to read and write by taking them to the beach near her southern home and scratching words in the sand with a stick. I knew one little boy who lived four miles from the nearest school, but whose mother had been a teacher. She bought him a blackboard, kindergarten supplies and books and taught him to read, to write little stories and letters and to compute numerical problems. He learned mental arithmetic through games played with his mother. However, it is much better for a child to get his book learning in the public schools where he is in competition with others and where he must learn to get along with people of all sorts.

There is a period in early childhood when the parents grow almost frantic trying to answer questions asked by their child. Yet, if possible these questions should be answered. If a child is intelligent enough to ask a question he is usually intelligent enough to understand the answer. I will admit the mother whose son asked, "What is life?" was somewhat puzzled. Children ask many questions about God. This is mother's opportunity. The general information of the child is gained largely by asking questions, by reading for pleasure, through contact with educated people and from environment. It makes a difference whether taste is used in furnishing the house.

Children are of such various temperaments that quite different methods must be used in training them. Certain principles hold true for all. But however they are taught, never let it be forgotten that the chance to set them in the right way is in the early years and should be intelligently used.

*Long Beach, Calif.*



## THE CHURCH AT WORK

### ADMINISTRATION

#### A Rating Scale for Salesmen

(Reprinted by permission of The Dartnell Corporation)

The following is being printed in The Gospel Messenger at the request of the Field Men attending a meeting in Chicago, March 4-11. It is believed that it would help every minister, Sunday-school superintendent and teacher, and every other person assigned duties calling for leadership to rate himself by answering "Yes" or "No" to each question.

#### I. Address

1. Do you talk monotonously?
2. Do you enunciate your words clearly enough?
3. Do you speak with enthusiasm and conviction?

#### II. Impression

1. Do you make a favorable impression from the following standpoints: (a) approach, (b) physique, (c) posture, (d) clothing, (e) facial expression?
2. Do you leave as good an impression at the end of the interview as you made at the beginning?
3. Do you give the impression of being sincere and honest?

#### III. Steady Application

1. Do you keep your energy at a high level throughout the day, especially in the later part of the afternoon?
2. Do you get started early after breakfast and after lunch?
3. Do you take too much time for your midday meal?
4. Do you continue working right up to the close of the day?
5. Do you work steadily day after day, or only in sprints?
6. Do you note resistances you can't overcome and ask advice?
7. To sum it up, have you the vitality (which is the opposite of laziness) necessary to be successful?

#### IV. Perseverance

1. Do you stay with the buyer so long as there is the slightest possibility of selling him?
2. Do you handle objections intelligently?
3. If, when you attempt to close, you are turned down once, do you give up and quit or do you make repeated attempts?
4. Do you try to close on the first call?
5. Do you lose your enthusiasm after two or three prospects have turned you down?
6. To sum up, do you lack the courage necessary for leadership?

#### V. Self-management

1. Do you make an effort to secure new prospects and accounts?
2. Do you make an effort, through friends, acquaintances and others, to get a line on new opportunities?
3. Do you make any systematic effort to improve your sales talk?
4. Do you read and study to increase your knowledge?

#### VI. Tact

1. Do you always keep your temper?
2. Are you always courteous?
3. Do you build the sales talk from the prospect's viewpoint or think only of making a sale?

4. Do you know your competition and are you prepared to meet it?
5. Do you get into needless arguments?

#### VII. Loyalty

1. Do you faithfully follow instructions?
2. Can you stand fair criticism?
3. Do you always boost the organization?
4. Are you loyal to your manager?
5. Do you show the right spirit in salesmen's meetings?
6. Do you lend a helping hand to other salesmen in the organization?

#### VIII. Resourcefulness

1. Do you succeed in getting interviews with difficult prospects?
2. Are you successful in handling objections?
3. Do you try to work out selling ideas of your own?
4. Do you follow your manager's suggestions in regard to selling?
5. Do you use your head when a prospect turns you down?
6. Do you analyze your successes and failures in order to improve your "batting average"?
7. Do you try to improve your sales talk after a failure?

#### IX. Observation

1. Do you vary your sales method with different kinds of buyers?
2. Do your remarks indicate that you carefully observe each prospect and fit your sales talk to each situation?
3. Do you go to the trouble of finding out about the prospect before calling upon him?
4. Do you exaggerate?
5. Do you "knock" competitors?
6. Do you know the product and its uses?
7. Do you know other competitive products?

#### X. Sociability

1. Are you steadily enlarging your circle of acquaintances?
2. Do you attend club meetings, chamber of commerce meetings, and the like?

#### XI. Appearance

1. Do you make a pleasing impression or don't you care what people think?
2. Are your clothes quiet, neat and in good taste?
3. Are your clothes well pressed, your collars clean, your shoes shined?

#### XII. Health

1. Have you sense enough to recognize that good health is an asset?
2. Do you eat too much?
3. Are you easily tired?

#### XIII. Orderliness

1. Do you keep records for your own use of all calls and sales?
2. Do you make your call backs systematically?
3. Do you schedule your calls and make them in an orderly way?
4. Are you prompt in keeping appointments?
5. Do you make out reports of calls conscientiously and honestly?

#### XIV. Sales Technique

1. Do you use attention-getting remarks that really get



- attention and can be followed logically by a sales talk?
2. In warming the buyer's attention into interest, do you bring the buyer into the picture—do you show the buyer how he will profit by giving you an order?
3. Do you convince the buyer that he will gain or profit by giving you an order now?
4. Do you close with strength, firmness and some knowledge of the art of closing?
5. Do you use "trial closings"?
6. Is your sales talk too involved?
7. Do you kill off interest by going into too many details, and getting off on sidetracks?

FACE

### International Relations Institutes

Dates and secretaries for 1936 International Relations Institutes under the auspices of the American Friends Service Committee and the Congregational Council of Social Action are as follows:

**June 8-June 19**, Duke Institute of International Relations, Duke University, Durham, N. C., Tom A. Sykes, High Point, N. C.

**June 9-June 19**, Kansas Institute of International Relations, Bethel College, Newton, Kans., G. R. Gaeddert, Bethel College, Newton, Kans.

**June 17-June 26**, Grinnell Institute of International Relations, Grinnell College, Grinnell, Iowa, Guy W. Solt, Grinnell, Iowa.

**June 22-July 3**, Midwest Institute of International Relations, Northwestern University, Evanston, Ill., Alfred H. Pope, No. 309 Garrett Biblical Institute, Evanston, Ill.

**June 22-July 3**, Eastern Institute of International Relations, Swarthmore College, Swarthmore, Pa., Richard R. God, 304 Arch St., Philadelphia, Pa.

**June 23-July 3**, New England Institute of International Relations, Wellesley College, Wellesley, Mass., Harold Chance, 10 Boylston St., Boston, Mass.

**June 23-July 3**, Mills Institute of International Relations, Mills College, Oakland, Calif., Joseph Conard, Mills College, Oakland, Calif.

**June 30-July 10**, Whittier Institute of International Relations, Whittier College, Whittier, Calif., J. Herschel Coffin, Whittier College, Whittier, Calif.

**July 6-July 16**, Pacific Northwest Institute of International Relations, Reed College, Portland, Oregon, Paul Elliott, Reed College, Portland, Oregon.

### CHRISTIAN FINANCE

#### Right Attitudes Toward the Every Member Canvass

The essence of a church budget is the program which it makes possible. This program, as suggested by the usual type of budget formulation, is to pay the preacher, to pay the organist and choir, to pay the light and power company, to pay the bank interest, to pay the janitor and even to pay the boards of the church.

This is not only poor religion, but it is extremely poor psychology. A sales executive who would sell a product because it is going to assure repair costs, upkeep and salary overhead, just doesn't understand his business.

That seems to be our nonpsychological and nonreligious technique in the average every member canvass.

We go out and say, "Here is a salary we will have to pay every week or the poor preacher will starve, or perhaps

scold us. Here is an item for coal. We'll have to take care of that or the coal company will be after us." What an appeal!

The purpose of a church organization is to provide a preaching ministry to us and through us—because of its power—to many others. The service ministry of the church requires measurable comfort, cleanliness and conveniences for assembly and fellowship.

The every member canvass, therefore, in its essence and certainly in its technique should present, in the terms of the budget, the program which is proposed for the church. Inasmuch as this program is designed to make a rich and an everlasting contribution to the individual church member, support of it should be a joy and satisfaction and not a difficult or an unavoidable duty.

The discussions of budget items should always have their spiritual values clearly discernible. It seems rather silly for canvass committees or canvassers to overlook the extraordinary power of religious motivation. For anything which people believe to be supremely important, they will sacrifice. It is never any task to canvass those church members who believe that the church is giving them what they know to be essential. They will pledge in spite of the very crude and ineffective, if not deceptive, ways in which church budgets are presented.

### MEN'S WORK

#### Men's Work at York, Pennsylvania

The newly organized congregation at York, Pa., has seen fit in completing their organization to give a place to Men's Work. They have a complete corps of officers and have started into their work with a zeal. The first project that they are undertaking is that of preparing and beautifying their church property and grounds. It is their plan to help to build the social and religious life of their church and community.

### WOMEN'S WORK

#### Women's Work in the McPherson Region

The Women's Work meeting of the McPherson Region was held at the McPherson church, McPherson, Kans., Feb. 20, with our president, Mrs. V. F. Schwalm, presiding.

A good attendance and interest was manifest. Miss Ruth Shriver of Elgin, director of children's work, gave the address of the afternoon which was helpful and inspiring. Miss Shriver was at the conference of ministers, and taught a class in children's work of which many of the women took advantage.

Mrs. J. H. Mathis of Norborne, Mo., was elected secretary-treasurer, filling the unexpired term of Mrs. W. T. Luckett who moved from our region.

We decided to give a part of the money we had on hand to the Student Union Fund for a social room at the college.

We feel it was good to have been there, and wish that more of our women could have taken advantage of this opportunity.—Mrs. J. H. Mathis, Secretary, Norborne, Mo.

### CHILDREN'S DEPARTMENT

#### A City Votes for Its Board of Education

A certain city has just voted for its Board of Education. There were ten candidates in all: three for president, five for a three-year term, and two for an unexpired one-year term.



Most of these candidates rate well with the best-thinking people of the town. A few did not. Two candidates were backed and elected by the American Legion. There are rumors that they promised to work for the R. O. T. C. in the schools, if elected. Of another candidate, it was rumored that he almost can not read or write his own name.

Some of the right people got elected; some did not. One adult Sunday-school class took time out on Sunday morning to discuss the candidates, but apparently the American Legion was better organized than the churches.

A school board is an important body. In this particular city it spends a half million dollars per year. It determines the kind of teachers to be hired; to some extent, the educational policies to be followed.

Electing a community school board is an important part of children's work in our new ten-year program. Point number ten says: **"A public school system, adequately supported by the public, which is making guidance in living its supreme goal, rather than solely the teaching of readin', writin', and 'rithmetic. The church in each community working to make these things come true."**

A recent article in the American School Board Journal is titled, "Should Board Members Be Educators?" The article itself emphatically answers, "Yes."

#### INTERMEDIATES

##### Growing With Your Class

When a person appears before a class or group of people for the first time, there is a barrier. The teacher is wondering what type of people the students are and how they are going to react; and, "Will I make good, or not?" The pupils are going through some of the same mental processes. It takes time for this barrier to be bridged. No definite time can be set. It varies with different groups. If the teacher is to make good, it is necessary to get on a friendly relationship with the group. When this is done, many problems will be solved, and the stage is set for effective teaching. Some teachers fail to recognize this situation and get discouraged and quit before they have developed an atmosphere in which they can teach.

I took a difficult class of boys once. The situation was not good. During the first few months there were many times when I was discouraged and wanted to resign. For some reason I continued, maybe because of a sense of duty, but after a period of six months I found myself on a friendly basis. The boys were warming up to me; they liked to be around.

Teachers should recognize this condition. They should work hard, making the proper preparation, and take the long look.

#### YOUNG PEOPLE

##### Brethren in Recreation

Great crises demand so much of us that trying to meet them effectively calls out all the spirit of adventure we have. Members of the early church probably did not need to play in order to recreate their lives. Pioneers in every land have so much adventure and hardship that they need rest more than play.

But children in all lands and times need to play. Youth need to recreate their lives in many ways, and in our complex age adults need to play much more than was formerly supposed. The more our daily interests are narrowed, the

greater the need for planned recreation to restore the balance of life.

With the increase of leisure time and leisure attention (when our hands are busy but our minds are free) we have new and varied kinds of play. In a profit-seeking age an increasing number of these have been commercialized and we are encouraged to pay the fees—too high—and have ourselves amused. The five or six senses of millions have been exploited and lives spoiled instead of being recreated.

Because of its central nature, the agencies that guide the play of youth will tend to control it. Mussolini would allow the Catholic church to teach religion to Italian youth, but he would take care of the recreation. It is easy to guess who controls them.

If we want to build a church, we shall need to plan a recreational program—for our children, youth and adults. These points are evident:

1. It must fit with the New Testament.
2. It must center in the home first.
3. It must include the whole of leisure time.
4. It must get into operation within five years—before we lose the present generation of youth.

Recreation alone will not build a Church of the Brethren, but in modern America we can not have the deep fellowship of brotherhood without it.

#### Conference Business

(Continued From Page 12)

- b. To maintain an office and general secretary at Elgin through which the general work of the board shall be done.
- c. To make an annual survey of the churches and keep a careful file of data concerning congregations and ministers, and to provide Yearbook material concerning the ministry and the churches of the brotherhood.
- d. To enrich the ministry of the church through conferences and institutes and to maintain proper spiritual and educational standards for those who would qualify for the ministry of the church.
- e. To visit the districts of the regions in order to present the program of the brotherhood and especially to inspire and encourage the ministerial and other district boards in their work.
- f. To build up within each region strong and effective church programs and give every possible assistance to all regional officers and committees in their work.
- g. To pass upon applications for ministerial relief in co-operation with the General Mission Board.
- h. To co-operate with the General Education Board, Bethany Biblical Seminary and our colleges, in giving every possible assistance to promising young men during their years of preparation for the ministry of the church.
- i. To co-operate with the General Mission Board in the administration of the home mission program.
- j. To co-operate with the Board of Christian Education in all problems relating to the ministry and the local church which are common to these boards.
- k. To investigate pastoral maladjustments and make settlement of such problems in the most harmonious manner possible.

#### CORRESPONDENCE

##### AFTER MOTHER'S DAY

Mother's Day of 1936 is in the past. Naturally, as we reflect, we ask the question—"Were only the mothers made happier on that day?"



Many songs were sung by happy children as they looked to the faces of loving mothers, while others, oh, so many sang with trembling voices, of the mother who lives only in memory.

Mothers everywhere have received bouquets. Thousands of letters have been grasped eagerly by frail, toil-worn hands for the last time, for many mothers are old; before the roses bloom again and another Mother's Day is marked in the calendar, there will be no mother to whom sons and daughters may send tokens of love.

While we concede that these loving gifts bring joy and pleasure to mother, let us not lose sight of the fact that there is a mutual joy and benefit shared by the children, especially those who have grown up and have taken their places in the various activities of life.

The son who works overtime for days that he may earn extra money for a long distance call to mother, to hear her voice at twilight—by so doing, is he not keeping nearer the right and nobler ideals?

Again, we see the business man rush over to the florist at each hour to order mother's favorite flowers sent to her, hundreds of miles away. Is not that man made stronger to lightly meet life's problems as he thinks of childhood, home and mother?

In a distant city a daughter, after a busy day, will give a pleasant social hour to write a long letter to mother. We say she is certainly cultivating that loving, unselfish spirit that we admire so much in our young women.

So let us hope that, for the joy and pleasure it gives mothers, and for the tender, loving thoughts it fosters in our sons and daughters, we may never cease to observe Mother's Day.

Elwyn, Pa.

Emma Whisler Glick.

### PASSING OF MOTHER AND DAUGHTER

Mrs. Ida M. (Royer) Benner, wife of Eld. Levi B. Benner, passed away at her home in Cross Keys, Blair County, Pa., Aug. 19, 1935, aged 76 years. Six months later the death angel again visited the same home and called her only daughter.

Mrs. Fanny Pearl Brubaker died Feb. 6, 1936. She was the only child of Brother and Sister Benner and was born near Fredericksburg, Pa., July 8, 1884. She married Eld. Frank E. Brubaker April 6, 1906. To this union one son was born who died in infancy. Bro. Brubaker and wife accepted the management of the Children's Home at Martinsburg, Pa., and entered upon their duties as steward and matron Nov. 1, 1924, serving in that capacity until the institution closed. After the sudden passing of her husband, Sister Benner made her home with her daughter and assisted in caring for the children that were placed in the home. Two of the children, Charles Rheam and Anna Mae Snyder, remained in the Brubaker home. Charles Rheam, the first orphan placed in the care of the Rescue Mission board, met his death accidentally March 15, 1932, aged 17 years.

Mother and daughter were both in failing health for a number of years, but they remained active in the duties of the home as long as strength would permit. Both were sincere and devoted members of the Church of the Brethren and received much inspiration from the anointing which was ministered to them during their illness.

Their lives were lives of ministry in the homes of the sick and needy and of love and service in the church and

home. The Carson Valley church realizes a distinct loss in the passing of these two sisters, where they will be remembered for their devotion to the church and Sunday-school, their kind hospitality to ministering brethren and all who entered their home.

Sister Brubaker is survived by her husband, an adopted daughter, Mrs. Evelyn Frederick, three grandchildren and a half brother. Funeral services were held in the Carson Valley church with interment in the adjoining cemetery. Services for Sister Benner were in charge of Elders D. I. Pepple and Jacob Hoover; for Sister Brubaker, by Eld. J. H. Clapper.

Barbara S. Frederick.

Woodbury, Pa.

### NEWS FROM THE HOME

With the passing of a severe winter we are grateful for spring and its warm sun. We are even more thankful for the blessings of good health we have enjoyed during the past few months. At the present time the members of the Home are exceptionally well. Four members, Brother and Sister Amos Petery, Viola Furrey and Adam King, have passed to their reward since last August.

We do appreciate the inspirational programs the churches of the district bring to us from time to time. The different churches have been very kind to remember each member of the Home at Christmas and at Easter time with appropriate gifts.

On Sunday, April 19, we were favored with a program by Brother and Sister Levi Minnich and the Manchester College boys' quartet. Mr. Minnich pointed out the advantages the aged have today over those forty and fifty years ago. Mrs. Minnich taught us, in her short talk, to "look for the beautiful." At the dismissal everyone felt a greater appreciation for our Home—the Home so beautiful.

At the present time we have ten brothers and eighteen sisters in the Home. We have had no children since Aug. 6, 1935. Perhaps some of the readers would enjoy reading the names of the inmates: Rev. and Mrs. T. A. Robinson, Jennie Tippy, Clara Halterman, Katie Gilbert, Emma Ryman, Edna Sollenberger, Anna Fredline, Betty Miller, Rena Arnett, Sarah Isenberger, Lydia Minnich, Mary Forror, Gail Armor, Mary Martindale, Lucy Petry, Sarah Richardson, Lizzie Shaffer, Belle Harshbarger, Dempsey Richardson, Moses Shaffer, Allie Marker, Lewis Zumbrum, Laban Brower, Henry Flory, Daniel Landis, Roland Fine, Lawrence Schooley.

Mr. and Mrs. Carl McGowan,  
Superintendent and Matron,

Greenville, Ohio.

### PASSING OF JOHN ALEXANDER

John Alexander was born in Pontoosuc, Ill., Nov. 19, 1857, and died at the Leon, Iowa, hospital, on March 30, 1936. He was married to Hannah Virginia Mincer on Dec. 18, 1884. To this union were born three children.

Father was converted and united with the Church of the Brethren some forty years ago. He died in strong faith, trusting in Jesus to take him home. Some time before his last sickness he had one night what he termed a vision, and heaven with all its splendors was shown to him. After that, death had no terrors for him.

He leaves his faithful companion, they having lived together for fifty-one years. He also leaves one daughter, Mrs. Chas. Colyn of Corning, Iowa; one son, James Roy of Allerton, Iowa; one sister, eight grandchildren. He was active in the affairs of life to within eleven days of his going. Suffering from the effects of a stroke, he passed peacefully and calmly on without a struggle. Funeral services were conducted from the funeral home at Leon, Iowa, by Bro. A. L. Sears. The remains were then taken to the Prairie City church where father and mother spent the active part of their church life. Here Bro. W. I. Buckingham had charge of the services and the body was laid to rest beside his daughter in the Monroe cemetery.

What a comfort to lay our loved ones away when we know they have lived a life of faith. Of course mother will be lonely, and we



too, but when we think of what lonely hours Jesus had, it should fill our hearts with joy when we remember his promises that he will not leave us comfortless, but send the Comforter to guide us into all truth. If we could only get a vision of how Christ died for the church we would move out with such determination as he had, until our course was finished, and be able to live as he lived every day, everywhere.

Corning, Iowa.

Nora Colyn.

### With Our Schools

(Continued From Page 17)

The sermon was preached by the president of the group, Bro. John D. Long, a senior, of Meyersdale, Pa. Seven other members, all prospective ministers, assisted.

**One hundred and fifty high school seniors** were guests of the college on Saturday, May 9, to take the competitive examination for scholarships to Juniata College. Nine awards are to be made, six to prospective boarding students and three to prospective day students.

**Col. Henry W. Shoemaker**, former U. S. Minister to Bulgaria and honorary alumnus of Juniata College, addressed the students in chapel on Friday, May 1. An authority on Pennsylvania folklore, Col. Shoemaker spoke about religious music written and sung in three historic Protestant monasteries in Pennsylvania, one the Cistercians at Ephrata.

**Bro. C. D. Bonsack and Bro. Walter S. Long**, for thirty-two years pastor of the First church, Altoona, Pa., were honored at the sixtieth anniversary celebration of Juniata College on Monday evening, May 4, when President Ellis conferred upon them the honorary degree, Doctor of Divinity. The speaker for the celebration was Dr. J. I. Baugher, who spoke on "History of Education in the Church of the Brethren."

\* \* \* \*

### Peace Action News

**Contributions** for the Peace Action Program are beginning to come into the office from the 200,000 Dunkers for Peace.

**Harl L. Russell**, district director of peace work in Middle Iowa, is chairman of the promotion committee of the Emergency Peace Campaign that is being sponsored in Marshalltown, Iowa, May 12.

**Robert J. Noffsinger**, president of the 200,000 Dunkers for Peace, is a member of the executive committee of the Dayton, Ohio, Emergency Peace Campaign that promoted a big peace rally in Dayton on Tuesday, April 28.

**Peace is being dramatized** by some of the leading coeds on the University of Nebraska campus when they recently boycotted the military social function on the campus by refusing to accept invitations to the event. One girl turned down three dates and then gave a "peace party" in her own home on the night of the military event.

**The opening** of the Emergency Peace Campaign in Chicago was held in Orchestra Hall, May 5, 6. At this great rally Ferdinand M. Isserman, St. Louis Rabbi, spoke on "The Present Emergency"; Kirby Page, national peace leader, spoke on "Now or Never"; and the Honorable George Lansbury, veteran English statesman, spoke on "The Way Out."

**The Peace Deputation** composed of Dr. C. Ray Keim and Dr. A. W. Cordier of the Manchester College faculty has completed the tour of all of the Brethren colleges in the interest of peace. They spent from one to two days on each college campus speaking before student groups and at public mass meetings. Through their visit the present world situation and our Peace Action Program were presented.

## MATRIMONIAL

**Brallier-Rouse.**—By the undersigned at the bride's parents, near Curlew, Iowa, April 10, 1936, Bro. Evan L. Brallier and Sister Hazel Rouse.—Geo. H. Brallier, Curlew, Iowa.

**Byerly-Cornish.**—Sister Verda Mae Cornish of Ft. Wayne, Ind., and Bro. Arthur Byerly of Peoria, Ill., in the Ft. Wayne church, March 8, 1936.—T. G. Weaver, Wakarusa, Ind.

**Elrod-Romick.**—By the undersigned, at the bride's home near Monroe, March 28, 1936, Bro. Lester Elrod and Miss Florence Romick both of Monroe.—W. I. Buckingham, Prairie City, Iowa.

**Hardman-Hare.**—At the Oak Grove church by the undersigned, Sept. 8, 1935, Jesse Hardman of Sparland, Ill., and Leona Grace Hare of Lowpoint, Ill.—M. A. Whisler, Lowpoint, Ill.

**Pettyjohn-Hare.**—By the undersigned at his home, Jan. 31, 1936, Harold Pettyjohn and Ellen Hare, both of Lowpoint, Ill.—M. A. Whisler, Lowpoint, Ill.

**Stumbo-Brunk.**—By the undersigned at the First Church of the Brethren, McPherson, Kans., on April 12, 1936, Mr. Charles Stumbo and Miss Violet Brunk.—Ray E. Zook, McPherson, Kans.

## FALLEN ASLEEP

**Baker, Emanuel N.**, was born Oct. 5, 1860; he died April 12, 1936, at his home near East Berlin, Pa. He leaves a wife, three daughters, one son, three brothers and one half sister. Services in the Mummets church, Upper Conewago congregation, by the writer and Eld. J. Monroe Danner. Interment in the cemetery adjoining.—W. G. Group, East Berlin, Pa.

**Barrett, Margaret Ruth**, daughter of Ross and Mary Reighard Bowser, born near Salemville, Pa., Jan. 28, 1915, died at the hospital at Roaring Spring, Feb. 20, 1936, of uremic poisoning. She married Lloyd Barrett Dec. 2, 1933, who survives with two children, her parents and one brother. Funeral services by Eld. D. I. Pepple, assisted by Eld. D. T. Detwiler, in the Holsinger church. Interment in adjoining cemetery.—Barbara S. Frederick, Woodbury, Pa.

**Biddinger, Mary Ellen**, daughter of Josiah and Ebubiah Eikenberry, was born April 19, 1861, in Preble County, Ohio. She died at the home of her brother, at McAllen, Tex., at the age of 74 years, 11 months and 12 days. With the exception of the last six years she lived all her life in Preble County. At an early age she united with the Church of the Brethren in the Upper Twin congregation at the Wheatville church house. She was united in marriage to Ibra Biddinger who died in 1929. One daughter was born in this home, but during the "flu" epidemic of 1918 she also died. While never prominent in a public way, Sister Biddinger was a very devoted Christian and was faithful to the church in her attendance, service and giving. She is survived by a sister, Mrs. Levi Rinehart, West Alexandria, Ohio, one brother, J. E. Eikenberry, of McAllen, Tex., two nieces and two nephews. Services at the West Alexandria church by E. R. Fisher.—E. R. Fisher, Kitchel, Ind.

**Boyer, Chas. S.**, husband of Sister Sallie Smith Boyer, died at the West Side sanitarium, April 18, 1936, aged 51 years. He is survived by his wife, nine sons, two daughters and one brother. Services in the New Freedom Church of the Brethren by Bro. S. C. Godfrey and Bro. Obed Frey. Interment in the Bowser cemetery.—Esther B. Hartman, York, Pa.

**Clark, Sister G. A.**, widow of Bro. Miles A. Clark, was born near Virden, Ill., Sept. 19, 1851, and died at her home in Cerro Gordo, Jan. 31, 1936. She united with the church at the age of twenty-three. During the last years of her life she was an invalid, but with Christian fortitude endured her affliction and remained faithful to the end. She was three times married and was the mother of five children, three of whom are living. She lived with her daughter, Mary Crews, who faithfully cared for her during the long illness. Funeral by the writer in the Cerro Gordo church with interment near by.—I. D. Heckman, Cerro Gordo, Ill.

**Hoover, Lydia Angeline**, daughter of Wm. and Susan Caldwell Heavner, born in Rockingham County, Va., Sept. 26, 1852; she died at her home near Norborne, Mo., April 18, 1936. On June 15, 1871, she married John B. Hoover who died in November, 1913. To this union ten children were born, seven of whom survive, with two sisters and one brother, thirteen grandchildren and three great-grandchildren. In 1890 she united with the Church of the Brethren to which she was devoted and which she loyally supported. Funeral services at Rockingham church by Eld. E. W. Mason and J. H. Mathis. Burial at Wakenda cemetery.—J. H. Mathis, Norborne, Mo.

**Hoover, Fanny A.**, daughter of John and Martha Hoover, born in Wayne County, Ohio, March 6, 1885, and died at her home near Sunfield, Mich., April 19, 1936. At the age of three she came with her parents to Sunfield. She accepted Christ as her Savior while a young girl and was faithful to the end. Surviving are two sisters and a brother. Funeral services in the Sunfield church by the writer and burial in the cemetery near by.—Harley V. Townsend, Woodland, Mich.

**Ketring, Bro. Wm. H.**, born in Darke County, Ohio, March 15, 1853; he died at Pleasant Mound, Ill., April 27, 1936. He came to Illinois in 1873. In 1878 he married Letta Perkins. To them one daughter was



born who with the mother preceded him. Dec. 20, 1885, he married Nancy Rench; to this union twin sons were born who survive with their mother, thirteen grandchildren and fifteen great-grandchildren. He united with the Church of the Brethren in 1891 and served in the office of deacon for a number of years. Services in Pleasant Mound by the undersigned.—D. J. Blickenstaff, Oakley, Ill.

**Longanecker, Geo.**, son of Jacob S. and Esther Longanecker, born Oct. 16, 1883, died at his home near Woodbury, Pa., April 12, 1936. In 1904 he married Nettie Major who survives with three sons and one daughter, one brother and seven sisters. Services in the Woodbury church by Eld. D. I. Pepple with interment in the Alhright cemetery near Roaring Springs.—Barbara S. Frederick, Woodbury, Pa.

**Masters, Sister Charlotta Isabella**, nee Thurman, was born Nov. 13, 1861, and died at the home of her son, Howard J. Masters, April 22, 1936. Oct. 13, 1889, she married C. H. Masters of W. Va. Eleven children were born to them, six of whom preceded her. There are twenty-one grandchildren. She was baptized in 1871 and had lived a devoted life to Christ and the church of her choice. Her husband died March 25, 1914. They moved from West Virginia and lived in Kansas and later in Missouri. Soon after mission work was started at Peace Valley, Mo., by the Church of the Brethren they moved there. Burial at Peace Valley by the writer, with burial in the Brethren cemetery.—P. L. Fike, West Plains, Mo.

**May, Sister Mary F.**, daughter of Eld. Samuel M. and Catherine Orney, was born near Parkersburg, Ill., Jan. 20, 1877, and departed this life in Kearney, Nebr., March 5, 1936. Most of her life was spent at and near Kearney. On Jan. 20, 1896, she was united in marriage to Marion Alonza May. There were five children, one daughter preceded her in death Nov. 15, 1917. Four sons are living and are active church workers. She had been a member of the Church of the Brethren since January, 1893, and at the time of her death was Sunday-school superintendent. She was talented as a teacher of the Bible and always gave liberally of her time, talent and means for the cause that was so near her heart. The high esteem of friends and neighbors was evident at the funeral, when it was necessary to have loud speakers placed at three outside points so all could hear. Funeral conducted by the writer in the Brethren church in Kearney, and burial in the Kearney cemetery.—J. J. Tawzer, Hastings, Nebr.

**Mock, Marjorie**, daughter of John and Elsie Beach Mock, of Curryville, Pa., died at the parental home, Feb. 12, 1936, from diphtheria, aged 10 years. One year ago a son, 7 years, died of the same disease. She was a member and regular attendant of the Curryville Sunday school. Surviving are her parents, four sisters and two brothers. Services at the home by Eld. J. H. Clapper, with interment in Fairview cemetery, Martinsburg.—Barbara S. Frederick, Woodbury, Pa.

**Moore, Bro. Albert S.**, born near Girard, Ill., Oct. 3, 1854; he died Feb. 2, 1936, in Hastings, Nebr. He married Emma Buckley in December, 1875, who preceded him Oct. 21, 1898. There were six sons and one daughter; all are living and are members of the Church of the Brethren. He was a Christian all his life and served as deacon in the church for about fifty years. He had been a sufferer for about seven years. Funeral by the writer in Hastings and burial in the Fairview cemetery.—J. J. Tawzer, Hastings, Nebr.

**Oaks, Susanna**, nee Blocher, born in Darke County, Ohio, Sept. 26, 1847, and died near Woodland, Mich., at the home of her daughter, Mrs. Otto Townsend, April 6, 1936. She was the daughter of Samuel and Catherine Wyland Blocher. She united with the Church of the Brethren while yet a young woman. Oct. 4, 1874, she married Lewis O. Oaks who preceded her in 1916. To this union three sons and four daughters were born. She with her husband was called to the ministry in 1885. Surviving are one son and two daughters, a sister, eight grandchildren and one great-grandchild. Funeral services in the Woodland church by the writer, assisted by Bro. Ira Blocher. Burial in the Woodland cemetery.—Harley V. Townsend, Woodland, Mich.

**Ratliff, Wm. Robert Jackson**, born Aug. 21, 1916, died Feb. 26, 1936. He was united with the Brethren church about eight years ago and was a faithful member, loyal to the church and his Master. He leaves father, mother, three brothers and four sisters.—Esta Wratchford, Moorefield, W. Va.

**Replogle, Sister Mary Elizabeth**, daughter of Jacob and Kathryn Brown, was born at Woodbury, Pa., July 30, 1854, and died at the home of her son, Albert Replogle, of New Enterprise, Oct. 5, 1935. Death was due to uremia and complications incident to advanced age. She married Jacob Z. Replogle who preceded her twenty-nine years ago. Nine children blessed this union. She was a faithful and devoted member of the Church of the Brethren for many years, holding her membership at Woodbury. Surviving are seven sons, one daughter, one brother and one sister. Funeral services in the Replogle church at Woodbury by Elders D. I. Pepple and D. T. Detwiler. Interment in Dry Hill cemetery.—Barbara S. Frederick, Woodbury, Pa.

**Rolye, Sister Charlotte Elizabeth**, daughter of Alfred and Mary Anders, was born in England, Nov. 30, 1854, and died near Ansley, Nebr., April 9, 1936. Nov. 29, 1871, she married Lorenzo Rolye. Thirteen children were born to them. The husband and two daughters died a few years ago. Besides the eleven remaining children there are forty-two grandchildren and thirty-six great-grandchildren. She was a member of the Church of the Brethren for nearly a half century. Funeral services by the writer in the Valley community church near Pleasanton, Nebr., with burial in the Valley cemetery.—J. J. Tawzer, Hastings, Nebr.

**Ross, Bro. Jas. W.**, aged 50 years, died at his home near Fordwick,

Va., April 20, 1936, after a lingering illness. He is survived by his wife and four children. Funeral services at the Little River church by W. H. Zigler with burial in Craigsville cemetery.—Maude Whitesel, Goshen, Va.

**See, Daisy Naomi**, born Aug. 13, 1915, died March 6, 1936. She was a member of the Church of the Brethren, having joined when quite a young girl. She leaves one daughter, father, sisters and brothers, her mother having gone before her last summer.—Esta Wratchford, Moorefield, W. Va.

**Snyder, Sarah Weddel**, born in Floyd County, Va., April 27, 1857, and died April 12, 1936. She became a member of the Church of the Brethren at the age of twenty-two and lived and died in that faith. She married Eld. B. F. Snyder Dec. 19, 1917, and with the family lived for seven years in Bellefontaine, Ohio. Twelve years ago they moved to the Snyder homestead near the city where she died. She is survived by her husband, one son by a former marriage, eight stepchildren, four grandchildren, two great-grandchildren and two sisters. Services at the Stony Creek church by her pastor, the writer, with burial in the Stony Creek cemetery.—C. Walter Warstler, Bellefontaine, Ohio.

**Taylor, Jas. E.**, died at his home at Spring Creek. He had been in poor health for some time and underwent a major operation in 1934. He was born at Ottobine, being a son of John Taylor. He had been a member of the Church of the Brethren for a number of years, being a regular attendant at Bridgewater until his health failed. He is survived by his wife, who was Miss Pinkie Swecker, three sons, two brothers and one sister. Funeral services from the Beaver Creek church by A. S. Thomas and J. W. McNeer.—Mrs. S. E. Garber, Bridgewater, Va.

**Thomas, Susan C.**, aged 90 years, died at the home of her brother, A. S. Thomas. She was one of the oldest residents of Rockingham County and was a daughter of Jacob and Elizabeth Thomas. She had made her home at the old Thomas homestead at Spring Creek for the past ninety years. She was a faithful member of the Church of the Brethren and a woman of high Christian character. Besides her brother she is survived by a number of nieces and nephews. Funeral services from the Beaver Creek church by Simon Glick and Wise Driver with interment in a near-by cemetery.—Mrs. S. E. Garber, Bridgewater, Va.

**Wise, Sister Alice Blanch**, daughter of Levi H. and Anna Lambert Crouse, was born at Mt. Carroll, Ill., April 6, 1868. She died April 7, 1936. Her parents moved to Iowa in 1869 in the vicinity of Panther where she grew to womanhood. She knew what pioneer life and the life of the early settler was. She united with the Church of the Brethren in 1886 which faith and practice she held very dear during her life time. In the beginning of her last sickness she called for the elders of the church and received the anointing. She married John S. Wise on Dec. 7, 1890; to this union were born seven children. A few years after her marriage they moved to a farm near Dallas Center; in 1920 they moved into Dallas Center. She was an enthusiastic member of the W. C. T. U., and a strong advocate of temperance, contributing liberally to its support, as well as to that of the church. She was a Bible student, and not only read the Book, but lived it. Services at the church in Dallas Center by the undersigned, assisted by Elders C. B. Rowe and D. D. Fleishman. Burial in the cemetery east of town.—M. W. Eikenberry, Dallas Center, Iowa.

**Wood, Julia**, aged 80 years, died at the home of D. G. Glick, following an illness of two weeks. She was born in Rockingham County, Nov. 6, 1855, and was a daughter of Wm. and Lavina Armentrout Wood. She spent her entire life in Rockingham County. A faithful member of the Church of the Brethren, she was a woman of high Christian character and was held in the highest respect by all who knew her. She is survived by one brother and one sister. Funeral services from the Beaver Creek church by Simon Glick, assisted by A. M. Lambert, with interment in a near-by cemetery.—Mrs. S. E. Garber, Bridgewater, Va.

**Zuschmitt, Mary Catherine**, daughter of Mr. and Mrs. Geo. Clum, died April 13, 1936. She was born in La Grange County, Ind., July 19, 1871, and came to Michigan with her parents at the age of three years. At the age of seventeen she united with the Campbell Brethren church, where she was a faithful member, acting as deaconess and teacher until she united with the Church of the Brethren at Elmdale. She also filled the same offices there. Dec. 26, 1889, she married John Zuschmitt. She leaves her husband and three children, three grandchildren, three great-grandchildren and five brothers. Also is left Opal Ritter whom they had taken to rear. Services by the pastor, assisted by Eld. C. L. Wilkens.—Martin Scholten, Clarksville, Mich.

## CHURCH NEWS

### CALIFORNIA

**Los Angeles (First).**—Our council met in March. April 2 the district officers of the Women's Work gave us an inspiring program which was a spiritual uplift and gave us something to think about. Sister Della Lehmer led the devotions. Sister M. L. Calvert spoke on Gateway to God; Sister H. A. Frantz, Gateway to Home Enrichment; Sister Will Neher, Gateway to Service; Sister A. J. Neher, Gateway to Personal Responsibility. April 12 we had an Easter program that lifted up the risen Christ. Our superintendent, Earl Schrock, is putting forth much effort to increase the Sunday school, especially to develop the junior department. Prayer meeting is held each Wednesday



evening, followed by a Bible lesson taught by Sister Della Lehmer. April 12 the Chinese gave their Easter program at the church, sponsored by Sister Margaret Early who has charge of the Chinese mission.—Mary Early, Los Angeles, Calif., April 23.

**Pomona** church enjoyed a number of very interesting programs since we had installation of Christian Endeavor officers on Jan. 5. Ernest Carl conducted a series of programs based on the book, *War Is a Racket*, by Butler. At a joint meeting the adult C. E. gave an inspirational pre-Easter topic program. Bro. Leland Brubaker presented his pictures of Africa on Feb. 28. Our choir offered special music at a youth mass meeting of the regional conference at La Verne Feb. 9, and the church women assisted in preparing the meal for the New Era banquet Feb. 10 at La Verne College. Our pastor served on the faculty of Pomona union church leadership training school. Representing the District Board of Christian Education, Bro. Edgar Rothrock presided at the morning service Feb. 23, and at the evening service various board members described their work. Under the leadership of Miss Gladys Muir, the International Relations Club of La Verne College brought an interesting program on March 15, informative of the present European crisis. Pomona was host to the annual district young people's banquet in March. A series of three pre-Easter services was held with Bro. Roy Crist of La Verne College, Bro. Royal Glick, pastor at San Bernardino, and Ellis M. Studebaker, president of La Verne College, as speakers. Communion was held on April 9, the pastor officiating. We had two baptisms in our church. Easter Sunday services included special music by the choir and a play, *Simon the Leper*, given by the young people in the evening. At the regular council April 6, the church consented to loan the pastor to the Emergency Peace Campaign for four months' work in rural areas. He left for Pennsylvania April 22.—Mrs. Lois Fasnacht Noll, Pomona, Calif., April 24.

### COLORADO

**Rocky Ford.**—Our revival meetings conducted by the pastor, Bro. X. L. Coppock, and wife, began March 1 and closed March 15, although the revival spirit continued until after Easter. A choir and orchestra were organized under the direction of Mrs. Coppock. These two groups contributed much to the revival and are continuing since it closed. The interest was good throughout the meetings and as a result of the entire pre-Easter evangelistic effort, seventeen were baptized, five were received on former baptism and seven by letter. Four letters have been granted recently. A short children's program Easter morning was followed by a sermon by the pastor on *The Power of the Resurrection*. In the evening the choir gave the Easter cantata, *Victory Divine*. On April 15 the primary and junior departments entertained at an all-church social in the recreation room. An interesting and varied program was presented by the children, after which games and refreshments were enjoyed. Our love feast was held Sunday evening, April 19, with Eld. Edgar R. Harris in charge. Our regular services are well attended. Mrs. Frantz gives us many special treats in the Sunday-school program, the most recent being a talk by Mrs. True, a blind woman of our community. She described a blind woman's flower garden, her own mental picture of what each flower and part of the garden mean in our lives; it was indeed a helpful talk. The young people recently served a chicken supper and completed a coffee selling campaign to provide funds for a camp and other district and local projects. They also were instrumental in getting and showing the India pictures on March 5.—Mrs. Viola L. Heckman, Rocky Ford, Colo., April 25.

### FLORIDA

**Tampa.**—On the evening of April 6 Brother and Sister B. M. Rollins came to us and opened a two weeks' evangelistic campaign. It was evident from the first that these young people are fully consecrated to their work for God. Sister Rollins' talks to the children were interesting and helpful. The children showed their eagerness to hear more by being present every evening. Four of them gave their hearts to God. Bro. Rollins delivered his messages with great earnestness and power and those who came to hear were stirred to renewed effort and consecration.—Sarah H. Lauver, Tampa, Fla., April 25.

### IDAHO

**Nezperce** church met in business session March 17. Delegates to district meeting are Brother and Sister Ralph Thomas. Our love feast will be June 7 at 7:30. A committee was appointed to look after repairing the church. The Sunday-school gave an Easter program and after the service one was baptized.—Mattie E. Thomas, Nezperce, Idaho, April 27.

### ILLINOIS

**Elgin.**—The young people of the church have been interested in drama as a means of presenting some great truth. Their first play was *In Perfect Peace*, which emphasizes home missions. For their contribution to the drama contest sponsored by the B. Y. P. D. of Northern Illinois they chose *Brothers*, a gripping peace play. In the Sunday evening meetings the B. Y. P. D. has centered the discussions about three topics: *Choosing My Life Work*, *Building a Philosophy of Life*, and *The Ten Great Religions*. For the first topic they had presented to them the claims of various professions by men outstanding in each. One of the most successful plays put on by the Alpha class was *Barter*, given Good Friday at the close of the union Holy Week services of the west side churches. This drama by Urban Nagel takes us back to Jerusalem at the time of the crucifixion. Just before Easter a supper meeting for church members was held at which time

it was decided to raise money by voluntary contributions to build a garage and to landscape the church and parsonage grounds. On Easter afternoon eleven boys and girls were received into the church by baptism and two adults by confession of faith. At the same time the members present renewed their baptismal vows. The class of intermediate boys entered the Bible picture contest sponsored by the boys' work committee of the Y. M. C. A. This was a series of tableaux from the life of Paul with appropriate Scripture readings and music. On April 19 a consecration service for five babies and their parents was held. On the same Sunday the members of the Elgin church were hosts to the students and faculty of Bethany Biblical Seminary. After dinner the guests went through the Publishing House.—E. Weigle, Elgin, Ill., April 30.

**Lamotte Prairie.**—Bro. Max Hartsough, pastor of Big Creek church, brought us inspiring messages each evening in our revival services which ended in a spiritual love feast Nov. 25. We are happy to report that seventy-five per cent of our members are taking the Messenger. We held our quarterly council meeting April 12. Our elder and pastor, Bro. D. C. Ritchey, consented to remain for the following year. Brother and Sister B. M. Rollins are to hold our revival this year, the date not being set yet. Although our number is not large, we are having very interesting Sunday school under the capable leadership of Sister Mary Swinger. Bro. Ritchey is bringing us a series of messages each second and fourth Sunday evening on the Seven Churches of Asia.—Mrs. Oliver Dearing, Palestine, Ill., April 23.

**Lena.**—D. W. Kurtz was with the Lena and Yellow Creek churches in a union service held in the Lena church, Sunday morning, April 19. He presented his very inspiring sermon lecture, entitled "*The Present Challenge to the Church*." There was much favorable reaction to the message on the part of the large audience present to hear him. In the evening a union meeting was conducted in the Lena high school. This service was the climax of the Lena training school conducted by the pastors of five co-operating churches, at which time credits were given those who had taken the courses. Bro. Kurtz gave his splendid lecture, "*Winning the World Through Childhood*," to a large and appreciative audience. The interest manifested and echoes of commendation coming in indicate that a valuable uplift to our churches and community was experienced by the message of Bro. Kurtz.—J. F. Burton, Lena, Ill., April 27.

### INDIANA

**Anderson.**—Five young people from Manchester College rendered a fine program of music and helpful addresses last Sunday morning. One more was baptized and taken into fellowship last Wednesday evening, following our prayer meeting—the result of consistent prayer. Sunday evening an impressive missionary play, entitled *Janey*, was presented by our missionary society, directed by Sister Ethel Denlinger.—Callie Spearman, Anderson, Ind., April 27.

**Auburn** church held its spring council March 26. Delegates to district conference are Sisters Vesta Graham and Ruth Kennedy, with Martha Harding, Sister Karns and Bro. Barton, alternates. The date for the harvest meeting is the last Sunday in September. It was decided that the preaching service be changed from morning to evening, and since April 5 this plan has been followed. The young people have been having charge of the first thirty minutes of the evening worship. For the last several years the mothers and daughters of the four neighboring congregations—Cedar Creek, Pleasant Chapel, Cedar Lake, Auburn—have been meeting together. May 9 Cedar Creek will be hostess at a banquet to the sisters of these churches. At present nine members of the Auburn group are working on the playlet, *Mother Blessing's Job*, which will be given on this occasion.—Mary E. Kennedy, Garrett, Ind., April 27.

**Kokomo** church held a pre-Easter meeting, our pastor conducting the services. Seven were added to the church. We held our love feast on Friday evening before Easter with large attendance. Our revival will begin May 11, Bro. O. D. Werking of Hagerstown, Ind., holding the meetings.—Mrs. Audrey Hoppes, Kokomo, Ind., April 27.

**Monticello.**—Bro. Frederick Hollingshead of Bethany Biblical Seminary, Chicago, was secured to be with us over the week end several times. He would then give a sermon at both houses. He also held a pre-Easter meeting at the Pike Creek house which was well attended. The women of the Pike Creek house gave a most interesting missionary program at the Guernsey house March 29. Our council meeting was held at the Guernsey house April 13. Bro. Jos. Dilling was chosen to represent our church at Annual Meeting. The matter of securing Bro. Hollingshead for a summer pastor was also discussed. It was decided to hire him and he has accepted the offer. He will be with us over the week end until the close of school, then he will serve until Sept. 1. The county young people's institute is to be held at the Pike Creek house Sunday afternoon and evening. The general theme of the institute is *Peace*. The mother and daughter banquet for our church is set for May 13 at the Pike Creek house.—Mrs. J. F. Kel-lenburger, Monticello, Ind., April 28.

**Nappanee.**—On Wednesday evening, March 11, the men of the church reorganized and discussed plans for the future work of the men's organization. Floyd Klaus was elected president. Our regular council meeting was held March 19 with our elder, David Metzler, presiding. It was decided to have a two weeks' meeting preceding Easter. Bro. Burton Metzler preached some helpful doctrinal sermons the first week. Bro. Emmert, our pastor, gave us inspirational sermons on events in the life of Christ during the Passion Week. As a result of these meetings ten of our Sunday-school children became members of the church. Also five letters were received. Easter was a day long



to be remembered by the Nappanee church. On Easter morning at the sunrise service a musical program was given. At the morning worship bourn a special consecration service was held for babies and their parents. In the evening a vesper service was enjoyed. All these services were well attended. Following Easter the rite of baptism was administered on Tuesday evening and our annual love feast was held on Thursday evening.—Mrs. Lawrence White, Nappanee, Ind., April 27.

**North Liberty** church has been averaging an attendance of about 100 for Sunday school lately. Our achievement offering was \$15.82 and our Easter gift was \$14.52. In spite of the cold, we missed only one Sunday this winter. We appreciate the efforts of our pastor, Bro. T. G. Weaver. We are planning a week's revival beginning May 17, in charge of Bro. Edw. Stump, to be followed by a love feast.—Mrs. J. H. Markley, North Liberty, Ind., April 29.

**Osceola** church met in council April 15. The deacons reported the next step to our building would be a new roof; this is to be considered. It was decided not to send a delegate to Annual Conference, but if any member should go he may serve.—Eva Pontius, Elkhart, Ind., April 24.

**Plymouth.**—On Feb. 23 Bro. H. A. Brandt was with us in both the morning and evening services; his messages were along missionary lines. Our pastor, Bro. Canfield, has recently given us several very interesting doctrinal sermons. Our church met in council March 11. Six of the churches of our city united in a two weeks' revival effort which was much enjoyed. Splendid messages were given. One feature which was much appreciated was the ministers' quartet. Bro. Canfield continued from Palm Sunday throughout the week, with pre-Easter services leading up to a splendid Easter sermon. At this time four accepted Christ. An Easter sunrise prayer service was held with Bro. Theo. Miller in charge. Four have recently been received into the church by baptism and six by letter. Bro. M. J. Brougher of Greensburg, Pa., will be with us in a revival the early part of September. On the evening of April 26 our young people gave the play, *Out of the Shadows*.—Emma E. Foust, Plymouth, Ind., April 27.

**Union Grove.**—On March 9 we were happy to receive into our church by baptism three men, brothers, with the wife and niece of one of them. On Sunday morning, March 9, we had membership roll call. An effort was made to have as many members present as possible. After the service a picture was taken of the group. In the evening we began our evangelistic services which lasted until Easter. As an immediate result five more were baptized on the afternoon of April 12 and three were received as associate members. Our pastor, Bro. Russel K. Showalter, did the preaching. Four were received by letter during March. Our communion service was held April 26 with Bro. I. E. Weaver officiating. In the afternoon preceding the love feast, our pastor with a few workers visited in four homes where there were sick members and held communion service with them. We are planning a mother and daughter banquet for May 8. The men of the church are arranging the program for Mother's Day. Bro. Showalter will represent us at Annual Conference.—Mrs. W. Carl Rarick, Muncie, Ind., April 27.

## IOWA

**Cedar Rapids.**—The revival meeting held in March was a very successful one. Bro. Leberman spoke to a full house each evening and delivered powerful messages. The song services led by Bro. Metcalf were a great help. The meeting was one in which the Spirit was much manifest. There were ten candidates for baptism. The communion held the Thursday before Easter was one of the largest ever held here. We enjoyed an unusual service April 19. Bro. Smith of the Zion Baptist church (colored) brought his junior choir and conducted the evening service in a splendid way. An offering was taken for the colored churches of our city which amounted to about \$18. Bro. S. B. Miller filled the pulpit at the colored church in their pastor's absence. We are glad to welcome Brother and Sister J. K. Miller as well as Mr. and Mrs. Hersch who have recently returned from Florida. The annual mother and daughter banquet will be held May 8. The Fellowship class of the Sunday school will hold a program May 4 for the purpose of raising money for the building fund. The fund is growing and we look forward to a more adequate house of worship in the near future.—Mrs. O. A. Prather, Cedar Rapids, Iowa, April 28.

**English River.**—During the past winter we recalled two Sunday morning and several evening services. With the coming of spring our attendance has greatly increased and everyone is showing a live interest in the church work. May 11 Bro. Cassidy will begin evangelistic meetings which will continue for two weeks. Our church is very much pleased to secure the services of Prof. Halladay of North Manchester as summer pastor. He and his family will begin their work here immediately following Annual Conference. The young people have been asked to present the play, *The Eleventh Mayor*, at the Brooklyn and Ottumwa churches in the near future.—Virgil S. Coffman, South English, Iowa, April 25.

**South Keokuk.**—At our council meeting, Mata Davis was re-elected Sunday-school superintendent for six months with Irene Power, assistant. Nettie Shelly and Mabel Wonderlich were elected delegates to district conference, with D. F. Shelly and Jasper Smith, alternates. Sunday-school delegate is Naomi Wonderlich. Sunday, July 26, was the date set for our love feast. We are expecting Bro. Shull, returned missionary from India, to be with us May 1 in a fellowship supper service for our young people. Later in the evening he will give an address to the whole congregation.—Enid Wonderlich, Richland, Iowa, April 28.

## KANSAS

**Conway Springs.**—The remodeling in the basement of the church, making the kitchen larger, has been completed and we are planning on a new roof on the north side of the church in the near future. V. F. Schwalm, president of McPherson College, gave us two good talks on March 8 on the subjects, *Why We Need God* and *Why We Should Send Our Boys and Girls to a Christian School*. Bro. Paul E. Thompson, son of Wm. Thompson, is coming May 10 to be our summer pastor. Bro. Geo. Rose and wife began a union revival meeting in Conway Springs March 15 and continued until Easter. About seventy-five came forward in the meetings. Five churches worked together in these meetings—Presbyterian, Methodist, Baptist, Christian and Church of the Brethren. Our business meeting was held April 15. We decided to have our anniversary of fifty years of the church building and homecoming on Aug. 16, 1936, or third Sunday in August. All those living at a distance please remember the date and come and be with us at that time. Some of our young people went to McPherson to attend the regional conference April 18 and 19. Six meetings of the state of Kansas on Christian Education are being held in April. We were able to get the Messenger club again this year by donating to some of the members. Our goal is to get the church paper into each Brethren home. We organized a C. W. meeting with Bro. Ralph Quakenbush, president.—Amos O. Brubaker, Conway Springs, Kans., April 22.

**Gravel Hill** church, formerly a mission of the Verdigris church, was organized as a separate congregation April 20, 1936, with Eld. C. Ernest Davis in charge, assisted by Eld. D. P. Neher. Eld. S. E. Lantz (retired), who for many years ministered at both places, gave some timely advice in a short talk. The mission work was carried on for many years at Sunnyside schoolhouse, with services occasionally, but following a series of meetings conducted by J. D. McCann in 1930, the group moved to the Gravel Hill schoolhouse. Since then services have been held continuously, first at the schoolhouse and later at the church which was dedicated June 10, 1934. Officers are: elder and pastor in charge, Oscar R. Fike; clerk, Clara Kaufman; treasurer, Joe Phillips; trustees, E. L. Endsley, C. F. Oldham, W. J. Kaufman, Homer Reed, Ed Birk; Sunday-school superintendent, W. J. Kaufman; president of Aid Society, Minnie Oldham; president of B. Y. P. D., Marie Dressler; president of mothers' club, Barbara Fike; director of children's department, Clara Kaufman. The love feast was held jointly with Verdigris at Gravel Hill with C. Ernest Davis in charge.—Clara Kaufman, Gridley, Kans., April 23.

**Newton City.**—On Dec. 22 we were favored with the presence of Bro. F. H. Crnmpacker. He talked to the young people's class during the Sunday-school hour on the subject of idol worship. Following this he gave an illuminating address on our mission work in China and the progress that is being made. An appropriate program was given on Easter Sunday by the children. The Ladies' Aid has worked quite hard during the past months and as a result, among other things planned, is the painting of the parsonage. A number of our young people attended the district young people's conference at McPherson April 18 and 19. They reported an inspirational meeting. The director of the mothers and daughters' association, Mrs. Glenn Johnson, is preparing a program to be given during mother and daughter week. We are also planning a father and son banquet to be given some time in June. Our missionary society reorganized recently with Mrs. Crist, president.—Mrs. H. F. Crist, Newton, Kans., April 27.

**Pleasant View.**—Feb. 4 our Ladies' Aid sponsored a father and son banquet with about seventy present. The address of welcome was given by our pastor, Chas. A. Miller, and the response by Paul Showalter. H. L. Ruthrauff, pastor of the Hutchinson church, was song leader. Corliss Johnson, pastor of the Castleton union church, was toastmaster. The theme for the evening was *The Ship of 1936*; the talks based upon the theme, *Cargo, Voyage, Port and Pilot*. The week of Feb. 16 some of our members, including the pastor and wife, went to McPherson to attend the regional conference. Our love feast was held the evening of April 11 with our pastor officiating. Easter morning the teachers of the primary department had an Easter egg hunt for the children on the church lawn. At the beginning of the worship services the children and young people's chorus sang several Easter songs. In the evening a tableau, *The Answer of the Cross*, was presented with the accompanying songs by the young people's chorus. The pastor and members of Castleton union church were among those present. April 19 a number of our young people attended the district B. Y. P. D. conference at McPherson.—Mrs. Barbara Showalter, Hutchinson, Kans., April 27.

**Richland Center** church met in business meeting April 9. It was decided to have the communion on May 29. An offering for McPherson College was taken and forwarded recently. The offering on Easter was sent to the Board of Christian Education. Twenty-seven of the young people of the church attended the Easter sunrise service, after which breakfast was served. The Women's Work, not only the Aid but also the monthly study group, is active using *Women Under the Southern Cross*. May 1 the C. E. group is putting on the play, *The Lord's Way Out*.—Gussie V. McPherson, Summerfield, Kans., April 25.

## MARYLAND

**Beaver Dam** church met in council on April 4 with Eld. D. O. Metz in charge, assisted by Eld. J. R. Klein. Bro. D. O. Metz was re-elected to the eldership for another term. The date set for our love feast is Sunday, May 24, at 6:30.—N. E. Bohn, Union Bridge, Md., April 25.

**Pleasant Hill** church met in council March 28. Bro. Bixler was re-



elected elder for the coming year. Our pastor, Bro. E. H. Wagoner, who has faithfully labored with us for six years feels unable to continue. A committee was appointed to assist in securing a pastor to take up the work in the fall. Bro. Walter E. Burrall and John Main represented the church at district meeting. Bro. E. H. Wagoner was chosen to represent the church at Annual Conference. Our love feast will be held May 23 at 6 P. M. We are planning for a group of our children to sing on Sunday morning at Conference. Our basement project which was started over a year ago is progressing nicely. The Ladies' Aid and mothers' club of the church have contributed liberally toward this work. It is our hope that it may soon be completed as the room is needed. Our Aid held a chicken and waffle supper in a near-by town recently in order to raise funds; it was quite a success.—Edith B. Lease, New Market, Md., April 25.

### MINNESOTA

**Lewiston.**—Our church attendance which was low during the winter months, is now increasing. We held the spring council meeting March 8 and elected a few of the church officers. The communion service will be held Sunday evening, June 14. Easter morning the Sunday-school classes held short sessions and then we were favored with recitations, readings and music by the primary grades, followed by an Easter sermon by the pastor. During the winter months we managed to keep our Ladies' Aid going, by meeting in the homes. Just recently we have had our church redecorated.—Mrs. Lulu Williams, Lewiston, Minn., April 24.

### MISSOURI

**Mountain Grove church** met in council April 5. The men of the church met on April 23 to do some repair work on the church. The Ladies' Aid is financing the redecoration of the church. The Peace Action committee has appointed the visitation committee and they will start their work as soon as the necessary material arrives. The B. Y. P. D. has been divided into two groups—senior and intermediate. Bro. Elvyn Atkins is the adult adviser.—Mrs. Maurice E. Rhodes, Mountain Grove, Mo., April 25.

### NEBRASKA

**Omaha church** met in business meeting March 3. In the absence of our elder, Sister Pearl Severn presided. The church was sorry to lose Bro. Homer Caskey and family. However, we are trying to carry on until a pastor can be secured. Sister Pearl Severn of Council Bluffs has been preaching for us each Sunday. We had an interesting pre-Easter meeting of one week with Sister Severn in charge. The Council Bluffs young people presented the play, For He Had Great Possessions, which was very interesting.—Mrs. A. J. Fry, Omaha, Nebr., April 26.

### OHIO

**Akron.**—Feb. 10 to 23 meetings were held with M. J. Brougher, evangelist. There was one reconsecration and eleven were baptized. Two were baptized just before Easter. Easter sunrise service in Metropolitan Park was attended by forty-six. Delegate for Annual Conference selected at regular council meeting is Pastor C. H. Petry; alternate, Edna Haines. Our Sunday school decided to give the offering of the first Sunday in each month for the church's district apportionment, any surplus to be used for mission work as needed. We are ready to put on our Messenger campaign. We sent \$95 to our churches in the flood district in Pennsylvania for relief in their recent distress.—Rosa M. Bennett, Copley, Ohio, April 25.

**Bristolville church** met in council March 14. A new treasurer was elected to fill the place of Sister Eliza Smith who died recently. May 24 was set for the beginning of our evangelistic services, to be conducted by Eld. Strausbaugh; the meetings will continue two weeks or more, closing with our semiannual love feast. The Ladies' Aid has met regularly and has completed several quilts and comforts. The general work here is also progressing nicely.—Mabel Sass, Spokane, Ohio, April 29.

**Eagle Creek.**—Our pastor reported a successful meeting at Toledo. Our delegates to district meeting were Miss Maxine Pore and Mrs. J. J. Anglemeyer. They brought home a very fine report of the meeting. Our junior department gave a program on Easter evening which was appreciated by all who were present. Our church met in business session to arrange the budget for the year.—Mrs. Mabel Bibler, Arlington, Ohio, April 30.

**East Chippewa church** met in council April 3. The pastor, D. R. McFadden, was chosen to represent us at Annual Conference. Our communion will be held on Sunday evening, May 31, at 7 o'clock. For several Sundays previous to Easter, the pastor preached evangelistic sermons which resulted in seven baptisms on Easter. We are looking forward to the coming of Bro. J. J. Anglemeyer some time during the summer months for an evangelistic campaign. Our Sunday-school and church attendance is steadily increasing.—Sarah Blough, Sterling, Ohio, April 29.

**Middle District church** met in council March 14. Our love feast will be held May 23 at 7:30 P. M. Delegates for district conference were chosen: Bretbren C. V. Coppock and Ora Diehl. Since our last report nine have been received into the church by baptism. On Easter Sunday evening the very impressive play, entitled The Risen Lord, was enjoyed by a large crowd.—L. J. Coy, Tippecanoe City, Ohio, April 30.

**Middletown church** met in business meeting Feb. 28 with Eld. J. H. Eidemiller presiding. Owing to business conditions it was decided to increase the payments on our church debt. The pastor was chosen

delegate to the Annual Conference at Hershey, Pa. Our pre-Easter meeting was in charge of the pastor and showed an increase in interest and attendance over last year. Our attendance on Easter Sunday morning was 120 at which time a splendid program was given by the junior and primary departments of the Sunday school under the direction of their superintendent, Mrs. P. L. Badgley. In the evening a pageant entitled "The Living Christ" was given by an adult group. The Women's Work department of the church is doing some very commendable work. The men are making it their project to refinish the basement of the church in order to make room for the new classes that grow out of the increase in the Sunday-school attendance.—Mrs. Mildred Hamilton, Middletown, Ohio, April 27.

**Olivet church cabinet** convened April 15 at which time reports of the various organizations were given. During the past quarter Bro. Bantz made fifty pastoral calls, preached thirteen sermons, one funeral sermon and held one week's revival meeting near Hillsboro. Mr. Anderson of Denison University had charge of the service during our pastor's absence. Our Sunday-school enrollment was 143 with an average attendance of 90; offerings amounted to \$37.67. The women had three Aid meetings and contributed to Esther Mae and A. D. Helser's support. Our yearly support of Bro. Helser is paid in full. The achievement offering and three missionary offerings were taken, amounting to \$114.04. Work completed by the ladies' and men's organizations has been very commendable. The ladies purchased new carpet for the church and the men helped to raise money for the redecoration of the church auditorium. Plastering was donated by a member of the same group. The trustees furnished a supply of coal. They also worked on the light plant and cisterns. Several new books selected by the Board of Christian Education have been placed in the library. The chairman of the ministerial board received a letter from the Friend's church near Hillsboro, commending Bro. Bantz. Mother's Day program is being planned by the welfare board. Feb. 28 some of our number observed the World Day of Prayer. The Olivet church expects to co-operate with the peace organization of the brotherhood. At a joint community meeting April 17 two speakers from Ohio State University presented addresses. Great enthusiasm was shown by the entire audience. Our pastor will conduct a two weeks' evangelistic meeting in the Glade Run church near Kittanning, Pa., May 17 to 31. On May 17 we plan to rededicate the new carpet and interior decoration of the church. A speaker from Manchester College will deliver the address and a Manchester day program will follow in the afternoon.—Mrs. Chloe De Rolph, Thornville, Ohio, April 29.

**West Dayton.**—Our services kept up with good interest during the severe winter we have passed through. The play called The Challenge was presented March 19 by twenty of our young people, directed by Ruth Kritzer; it was much enjoyed. The young people of Montgomery County held their regular meeting in this congregation March 21 with 100 present. We find by actual count that twenty-eight of our Brethren people are serving as teachers in our public schools, three of them serving as principals and all in the city of Dayton; and these young people have been through Manchester College. We had a week's pre-Easter meeting conducted by our pastor, Bro. Prather. The early dawn service was largely attended, also the communion on April 9. At our last business meeting it was decided to get The Gospel Messenger in a much larger per cent of the homes. Bro. Prather and wife will be our delegates to Annual Meeting; Dorsey Hodgden, Ida Hoover, Bro. Prather and wife, delegates to district meeting.—Dorsey Hodgden, West Dayton, Ohio, April 28.

### OKLAHOMA

**Bartlesville.**—Since our last report we have taken up Women's Work and reorganized under the supervision of Sister Eller. The children gave an Easter program to a large audience. Our cottage prayer meeting has fair attendance. We are looking forward to a revival in June.—Mrs. Harry Boltz, Bartlesville, Okla., April 25.

### PENNSYLVANIA

**Chiques church** met in council Feb. 29. Delegates elected to Annual Meeting are Bro. David Gible and Bro. Ben G. Stauffer; to district meeting, Sister Fanny Zug Shearer, Henry B. Shearer, Elmer H. Zug. The Aid Society was kept quite busy during the last year filling orders. The offering for flood relief work was \$117 and the achievement offering, \$121. March 29 Bro. Hiram Eshelman from Green Tree congregation preached for us at the Chiques house on the subject of Prayer. April 11 our young people's group rendered a program in song at the Mt. Hope house. Our Christian Workers' meetings are being held twice a month at present. Our love feast will be held at the Chiques house May 26 and 27 at 10 A. M. Our agent reports that seventy-five per cent of our homes are receiving the Messenger. Since the weather conditions have improved our Sunday-school has begun to show an increase in attendance for which we are grateful.—Mrs. Fanny Zug Shearer, Manheim, Pa., April 22.

**Codorus.**—Our quarterly council was held April 13 at the Codorus house. Delegates to Annual Conference are Brethren S. C. Godfrey, D. Edw. Keeny, M. M. Hartman; alternates, Geo. H. Keeny, Roy Myers, Wm. Bailey. The pre-Easter services, held at the Codorus house, were largely attended throughout the week and a keen interest was manifested. April 12 a musicale was rendered at the Codorus house. May 24 our love feast will be held at the Codorus house.—Esther B. Hartman, York, Pa., April 27.

**East Fairview.**—Our church enjoyed a very instructive Bible institute on March 22 conducted by Eld. James M. Moore of Lititz. The



musical talent of our church recently rendered a fine program which was much appreciated by a large audience. Easter was very fittingly observed at our morning service by a short program and a message by Eld. Allen Becker. Delegates to represent us at district meeting are Brother and Sister J. Norman Weaver. A program of sacred music by the male chorus of the Messiah Bible College was inspirational and enjoyed by our community at large. We are planning for our annual young people's conference to be held the week end of May 23. Bro. H. B. Heisey of Lewistown will be the guest speaker, being scheduled for four addresses. Our prayer meetings have again taken on new life and are well attended and are very uplifting.—Nora L. Merkey, Manheim, Pa., April 23.

**Everett.**—Our church and Sunday-school attendance has kept up well regardless of the extremely cold weather and heavy snows we experienced since the beginning of the year. Our pastor, E. M. Detwiler, preached each evening except Saturday during Holy Week. Two young ladies were baptized on Easter and two had been baptized previously. The choir under the direction of Bro. A. J. Replogle rendered a cantata on Palm Sunday evening. Easter was observed with exercises by the Sunday-school children and a message by the pastor in the morning. In the evening the B. Y. P. D. gave the play entitled Into Thy Kingdom. Our church was represented at district meeting by Mr. and Mrs. L. C. England, H. W. Simmons and Bro. Detwiler. Everett is trying hard to pull itself from the ruins of the worst flood ever experienced here. The entire business section of town was covered with water. Our church and parsonage were not in the flooded area, but many of our members whose homes and business places were in the area suffered heavy losses. We are glad to report the Messenger in seventy-five per cent of the homes.—Mrs. Chas. R. Laher, Everett, Pa., April 27.

**Greencastle** church enjoyed a week's pre-Easter service conducted by the pastor, S. S. Blough. On Easter evening the children of the Sunday school together with a group of the B. Y. P. D. rendered a program which included songs, exercises and a drama. Our church joined in the union Good Friday services and in an early morning Easter service with our Methodist brethren. Our regular quarterly business meeting was held on April 15. Bro. L. K. Ziegler of Waynesboro was with us at this time. Our love feast will be May 6.—Kate E. Gilland, Greencastle, Pa., April 26.

**Huntingdon.**—A. W. Cordier and C. Ray Keim, the peace deputation which has been visiting the colleges, were at Juniata April 19-21. While here they held conferences with ministers and students, spoke at the church services on Sunday, gave chapel talks, addressed the Women's International League and the Rotary. Their messages were appreciated. The delegates chosen to Annual Conference are I. Harvey Brumbaugh and Foster B. Statler, with Prof. Paul R. Yoder, alternate. The worship service program during the last three months included a service in charge of the Volunteer group of the college on Sunday morning, Jan. 26; a sermon by Prof. H. H. Nye at the beginning of the evangelistic service on Sunday evening, Feb. 2; a concert by the a cappella choir of the college Sunday evening, March 8; a service in charge of the Church of the Brethren students of the college with the sermon preached by John Long on Sunday morning, March 29; and an inspiring missionary address by Bro. F. H. Crumpacker, pioneer missionary to China, on Sunday morning, April 5. Eight applicants were baptized and received into fellowship of the church at an early Easter morning service. A cantata, The Promise of Easter, by Fred Holton, was sung by the young people's choir of the church under the direction of Prof. C. L. Rowland. The annual father and son fellowship supper was held Jan. 31 with 106 present. The mother and daughter social will be held May 8. An interesting program is being prepared under the direction of the Women's Work organization of which Mrs. F. B. Statler is president. The official delegates sent to the district meeting were I. Harvey Brumbaugh, Prof. and Mrs. H. H. Nye and F. B. Statler.—Mrs. E. L. Craik, Huntingdon, Pa., April 23.

**Koontz** church enjoyed an interesting Easter program. Prior to Easter, on Friday and Saturday evenings, Brethren Lawrence Hoover and Chas. Helsel preached interesting sermons. On Easter morning our pastor gave us a very good sermon. Sometime ago the Juniata Mission Band rendered an interesting program. Our pastor, D. I. Pepple, and wife are at Ashland church, Ohio, holding a two weeks' revival meeting. The church will hold its love feast Sunday, May 17, at 6:30 P. M.—H. S. Koontz, New Enterprise, Pa., April 26.

**Locust Grove** church met in council April 29. We held our love feast Sunday evening, May 3, with fifty-eight surrounding the Lord's table. The Ladies' Aid with the help of the different Sunday-school classes is going to paper and carpet the church in the near future. The Be True for Christ class rendered the Easter program. The Friendship class will give a Mother's Day program. May 25 we expect to begin a two weeks' series of meetings with Bro. E. M. Hertzler of Windber, Pa., evangelist.—Mrs. W. G. Wilson, Johnstown, Pa., May 4.

**Mechanicsburg** church observed rally day April 5. We held an Easter sunrise service with quite a few of our members present. The children's department of the Sunday school presented a fine program Easter morning which was much enjoyed. We just closed our revival meeting which began April 5 and continued to the 19th, conducted by our pastor. The mixed chorus of York sang for us. We are planning to have our mother and daughter banquet on May 8 with Mrs. Dan West as guest speaker. Our love feast will be held May 17.—Jessie Steerman, Lemoyne, Pa., April 30.

**Mingo** church met in regular council March 14, with Eld. J. N. Cassel presiding. One member was received by letter. The treasurer gave

a favorable report. The Sisters' Aid Society gave a report of the splendid work done and contributions made during the year. Our delegate to Annual Meeting is Eld. J. N. Cassel with Bro. S. H. Hess, alternate. April 18 and 19 Bro. A. C. Baugher was with us in a Bible institute and gave us some very helpful lessons from the Book of Job. Bro. David Cassel from Hatfield will conduct a series of meetings at the Mingo house from May 31 to June 7. Our love feast will be June 6 at 1:30 P. M. standard time.—Carrie K. Hoffman, Collegeville, Pa., April 30.

## ANNOUNCEMENTS

### Annual Meeting

June 10-17, Hershey, Pa.

### LOVE FEASTS

#### California

May 17, 4 pm, Los Angeles, First.  
May 20, 7:30 pm, San Bernardino.  
May 24, 6:30 pm, Glendale, First.  
May 24, 7 pm, Santa Ana.

#### Idaho

June 7, 7:30 pm, Nezperce.

#### Illinois

May 17, Lanark.  
May 31, 7 pm, Cherry Grove.

#### Indiana

May 16, 7:30 pm, Black River.  
May 16, 7:30 pm, Upper Fall Creek.  
May 16, 7:30 pm, Arcadia.  
May 17, 7 pm, Ft. Wayne.  
May 17, 7 pm, Rossville.  
May 21, Elkhart Valley.  
May 23, 7:30 pm, Michigan City.  
May 23, 7:30 pm, Middletown.  
May 23, English Prairie.  
May 24, 7 pm, Four Mile.  
June 4, Rock Run.  
June 6, 7:30 pm, Mt. Pleasant (No.).  
June 6, Mt. Pleasant.  
June 6, 7 pm, Pipe Creek.  
June 7, 7 pm, Blue River.  
June 20, 7:30 pm, Camp Creek.

#### Iowa

May 16, 7:30 pm, Des Moines Valley.  
May 17, Des Moines.  
May 17, Waterloo City.

#### Kansas

May 27, Wichita, First.  
May 29, Richland Center.  
June 8, Fredonia.

#### Maryland

May 16, Pleasant Hill.  
May 16, 2:30 pm, Piney Creek.  
May 17, 6 pm, Monocacy.  
May 23, 2 pm, Broadfording.  
May 23, 2 pm, Stone Bridge.  
May 24, 6:30 pm, Beaverdam.  
May 30, 2:30 pm, Longmeadow.  
May 30, Grossnickel.  
May 30, 5 pm, Brownsville.

#### Michigan

June 6, 8 pm, Thornapple.

#### Minnesota

May 10, Worthington.  
June 14, Lewiston.

#### Ohio

May 23, 7:30 pm, Middle District.  
May 23, 7:45 pm, West Alexandria.  
May 31, 7 pm, East Chippewa.  
June 6, 7 pm, Eversole.

#### Oregon

May 22, 8 pm, Portland.  
May 23, 7:30 pm, Albany.  
June 6, Mabel.

### Pennsylvania

May 16, 17, 10 am, Hanoverdale.  
May 16, Heidelberg.  
May 16, 17, 10 am, Fredericksburg at Meyer house.  
May 16, Spring Run.  
May 16, 17, Falling Springs at Hade.  
May 16, 17, 1:30 pm, Upper Conewago at Mummert.  
May 16, 17, 1:30 pm, Mountville.  
May 16, 7:30 pm, Buffalo.  
May 17, 6 pm, Lewistown.  
May 17, 6:30 pm, Mechanicsburg.  
May 17, Carson Valley.  
May 17, New Fairview.  
May 17, 6:30 pm, Shade Creek at Berkey.  
May 17, 7 pm, Ambler.  
May 17, Dunning Creek at New Paris.  
May 17, 6:30 pm, Koontz.  
May 17, 6 pm, Elizabethtown.  
May 19, 20, 9:30 am, Springville at Mohler house.  
May 20, 21, White Oak at Grayhill.  
May 23, Jennersville.  
May 23, 24, 10 am, Upper Codorus at Black Rock.  
May 23, 24, 10 am, Schuylkill at Big Dam.  
May 23, 1:30 pm, Conestoga at Bareville.  
May 23, 24, 1:30 pm, Myerstown.  
May 24, 6:30 pm, Boiling Springs.  
May 24, Sipesville.  
May 24, Springfield.  
May 24, 3 pm, Lebanon.  
May 24, Codorus at Codorus house.  
May 26, 27, 10 am, Chiques at Chiques house.  
May 27, 28, 10 am, West Conestoga at Middle Creek.  
May 30, 1:30 pm, Welsh Run.  
May 30, 31, 10 am, Antietam at Prices.  
May 31, 5 pm, Carlisle.  
May 31, 6 pm, Shamokin.  
May 31, 6:30 pm, Huntsdale.  
May 30, 31, Conewago at Bachmanville.  
May 31, 6:30 pm, Penn Run.  
May 31, Dry Valley.  
June 3, 4, White Oak at Kreider.  
June 6, Mingo at Mingo house.  
June 7, Yellow Creek at Bethel.  
June 6, Mechanic Grove.  
June 7, 6 pm, Manor at Purchase Line.  
June 7, 7 pm, Coventry.  
June 7, Ridge, all-day.

#### Texas

May 17, Pampa.

#### Virginia

May 16, 6 pm, Mill Creek.  
May 16, 7 pm, Midland.  
May 17, Waynesboro.  
May 23, Lower Union.  
May 24, 7 pm, Unity at Bethel.  
May 23, 6 pm, Linville at Cedar Run.  
May 23, 6 pm, Rileyville.  
June 7, 7 pm, Cedar Grove.

#### West Virginia

May 17, 5 pm, Leetown.



**Pittsburgh.**—Since the last report the church has experienced what many others have—the aftermath of a great flood which put us in candlelight with very little water to use. Yet we were permitted to meet for regular services, since our church is on high ground. So we praise God that we can continue to carry on. Our little church family has been saddened by the death during the year of five of our most needed workers. Two have been called in the past month. At our January council a call was made by our deacon board for new recruits. Three were to be elected but when the votes were received, five were chosen. These were installed at our April council by Eld. M. J. Brougher. They are J. M. Brallier, Chas. Keller, C. L. Burket, R. R. McMillan, Stanley Fadely. Four members were welcomed by letter at this council. Appropriate services were held during Passion Week and a special program was given on Easter. The beautiful story of the risen Christ was told in music by a quartet and the different departments of the Bible School. The sermons by the pastor were vital and appropriate. Since our church has a struggle financially some needed help has come from the Bible class of the Sunday school, also from the Sisters' Aid Society. The latter contributed \$70 and the former \$60. A welcome is extended to members who may have moved into our city to find the church at 1120 Greenfield Ave.—Mrs. M. Elizabeth Barnett, Pittsburgh, Pa., April 27.

**Shamokin.**—The church commemorated the glorious resurrection of Christ on Easter Sunday with three services which included the early praise service and the fine presentation in the evening of a pageant, "The Unshadowed Cross," by fifteen young ladies of the church. On April 18 and 19 Bro. Kiracofe of Elizabethtown College conducted an enlightening Bible institute. Immediately following, April 20 to 26, Bro. William Kinsey, lecturer and chalk illustrator, of New Windsor, Md., conducted a series of evening services. During the day he painted a beautiful picture of "Christ in Getsemane" on the wall behind the rostrum; this painting was financed by Brethren Fred May and Ralph Kerstetter. While these well-attended services were being held, Bro. J. Whitacre of Harrisburg and Bro. H. Snavely of Carlisle, a former pastor of this congregation, worshiped with us. At the unveiling of the painting on Saturday, April 25, Brethren P. J. Forney, R. P. Bucher, and A. P. Wenger of the District Mission Board delivered commendable addresses. On the next evening the newly painted church was formally dedicated; dedication sermons were delivered by Bro. Kinsey and Bro. J. Whitacre, our pastor. The district conference delegates are Sisters Ruth Whitacre and Margaret Erdman. Our love feast will be held Sunday evening, May 31, at 6 o'clock.—Mrs. Emma Dilliplane, Shamokin, Pa., April 29.

**Woodbury** congregation met in council at Replogle house April 4. Delegates elected to district meeting, Elders J. H. Clapper, H. H. Brumbaugh, Sister Alice Baker; to Annual Conference, Elders D. I. Pepple and J. H. Clapper; alternates, Eld. F. H. Mober and Emmert Frederick. We were glad for the liberal response from our Sunday school to the Red Cross to help the unfortunate in the flooded districts. An inspiring Easter message was delivered by our pastor at each appointment. A sunrise service was held at the Lutheran church on Easter. On Sunday evening, April 12, an Easter service was held at the Curryville house by the young people's division of that school. A Sunday-school convention of district No. 4 will be held at the Holsinger house April 26. Eld. D. I. Pepple and wife are at present engaged in evangelistic work in Ohio.—Barbara S. Frederick, Woodbury, Pa., April 18.

## VIRGINIA

**Beaver Creek.**—Our regular council was held April 4 at Beaver Creek house. Besides the ministers of our own congregation, Brethren J. M. Foster and Luther Miller from the adjoining congregation were with us. At a previous called meeting the deacons expressed a desire that this year the ministers extend the yearly visit to the members in the congregation instead of the deacons. This was carried out to the pleasure and we believe great benefit to both laity and ministers. A number of helpful suggestions were presented: constructive suggestions rather than criticism; individual responsibility instead of expecting the officers to do this work alone; prayer covering being greatly neglected by our sisters was given as an admonition; also suggested to use the Lord's prayer more; the sick should be visited oftener; more interest should be taken in our council meeting so the members may know about the business and aims of the church; young people need contact with their elders; more Bible study; more adequate pastoral system. Delegates to district meeting were Willie Wine, S. E. Garber, J. E. Shirkey, Simon Glick; to Annual Meeting, Simon Glick, Abram Thomas; alternates, Wise Driver, D. H. Miller.—Mrs. S. E. Garber, Bridgewater, Va., April 29.

**Buena Vista.**—Feb. 2 the Ladies' Aid and Home Enrichment group united in giving a missionary program on the theme, Sharing the Gospel. March 1 our church joined the churches in the city in an evening of hymn singing. The massed choirs with group and congregational singing made it an evening of fellowship. March 29 Bro. D. H. Miller was our guest minister. Cornerstones of Life was the subject of his sermon. The same afternoon Eld. A. S. Thomas presided at the regular council. The following delegates to district meeting were elected: Elwood Humphreys, Herbert Nuckols. Annual Conference delegate is the pastor, W. G. Kinzie. Reports from various groups indicated interest and growth in the work. Our mission quota of \$75 was raised. The same amount was paid on a debt resulting from termite damage. The treasurer reported a balance after local expenses had been paid. Chairman of the finance board expressed appreciation to the church for co-operation and interest in giving. The church approved the apportionment for the orphanage at Timberville. April 5

a pre-Easter meeting was conducted by the pastor, concluding with the presentation of an Easter cantata by the choir. A class in sight singing has resumed work to continue through the spring months. A sextet of men, including the pastor, has held services at the CCC camp at Oronoco. We are glad for the boys from Pennsylvania and other states who worship with us each Sunday in regular services. The young people's discussion, led by the pastor on Choosing a Life Mate, has been interesting. Two new study groups have been requested and are now in effect: adult study group and the Junior League. Nonresident members received an Easter message from the church in letter form by the pastor and the response was fine. The women are making a study of Women Under the Southern Cross and The Home. With the combined efforts of the women's organization and the men, a new floor has been laid in one room in the parsonage, the guest bedroom papered and the floor refinished. The young married folks' class gave the pastor and wife a present of two scatter rugs for the living room. We have received three into our church recently by letter.—Mrs. W. G. Kinzie, Buena Vista, Va., April 21.

**Cloverdale (Bethesda).**—Since our last report the church and Sunday school have had a number of interesting events. The church met in council March 22. Miss Lucy Rieley and Roy Fester were elected delegates to district meeting. Bro. Wilson, our pastor, was asked to hold the evangelistic meetings in October. Our pastor gave a brief report of the number of visits made during the last quarter. This report was appreciated by the members who feel that many homes have been visited and many members have been encouraged to attend services. As a result our work has increased to such an extent that we have asked a visiting minister to be with us on the fourth Sundays. The women of the church have been enjoying their needlework since the first of the year; four quilts have been quilted and two more are being made. The Home Builders' class and the young people's class had an interesting social and program on St. Patrick's Day. Bro. Wilson and the pastor of the Presbyterian church gave inspiring talks on the home and church responsibility.—Ruby E. Fester, Blue Ridge, Va., April 25.

**Ewing** church met April 18 with Bro. J. H. Peterson to attend to the business of the church. Bro. Peterson was elected elder and pastor; Mrs. Maggie Crumley, church clerk; Elbert Jones, treasurer; the undersigned, correspondent. The Sunday school is progressing nicely with more attendance each Sunday. We have our regular church services each month with Bro. Peterson serving us.—Mrs. Elbert Jones, Ewing, Va., April 21.

**Little River.**—On April 19 following the regular preaching service, we met in semiannual council. Committees reported and in most cases were continued. It was decided to have a revival meeting some time during the coming summer, the exact time and evangelist to be determined later. It was also decided to have a Vacation Bible School. Bro. E. P. Carper with Bro. J. F. Colvin, alternate, was elected delegate to district meeting. The Aid Society gave an encouraging report, showing that much good has been done by this organization. This church was richly blessed on Easter Sunday by a visit of the music department of Elk Run church, rendering a delightful program which was much appreciated and enjoyed by all present.—Maude Whitesel, Goshen, Va., April 30.

**Mt. Horeb.**—Our church was represented at the district meeting held at Roanoke Central church April 15-17. Five members attended the conference. Bro. M. R. Hare, a delegate, gave an interesting report of the meeting at our services Sunday night. We purchased an organ for our church recently which is a great asset to our worship services. The interest and attendance have been good despite the bad weather during the winter. Our delegate to Annual Conference will be Eld. Wm. C. Sweitzer, our pastor.—Edna Mae Elgin, Columbia, Va., April 25.

**Poages Mill** church met in council April 3. Delegates elected to district conference are I. A. Grisso and Leonard Wright, with H. M. Henry and Fred Grisso, alternates. We are preparing for an all-day program on Mother's Day with lunch served on the grounds as usual. Our B. Y. P. D. workers have been busy and our attendance has been good throughout the winter. With the help of the Loyal Workers' class our young people have planted shrubbery around the church which adds greatly to the beauty of the lawn. Bro. W. M. Kahle and Bro. Cecil Ikenberry met with us Sunday evening, March 24, and were a great help in solving our problems. Bro. Kahle gave an inspiring talk on How to Plan Worth While Dates. We were also favored by a splendid message following our Easter program by the pastor, Bro. Allen Hoover.—Annie Nienke, Salem, Va., April 18.

**Roanoke (First).**—In co-operation with the missionary committee, all evening groups in the church started a school of missions on Jan. 19, which lasted through Feb. 16. Much interest was shown in the various groups. As a result of a campaign sponsored by the Women's Work organization, we have succeeded in placing The Gospel Messenger in seventy-five per cent of the homes of our church. Knowing the true value of this magazine, we think this is cause for much rejoicing. Many of our members have joined the Brotherhood Bible Readers' Fellowship, as conducted by Bro. Warren W. Slabaugh of our seminary. On Feb. 11 a most interesting motion picture was shown of our missionaries at work in China. This program was sponsored by the Men's Work and Women's Work organizations. The young people's organization gave an art exhibit on Feb. 23, and many wonderful pictures from our homes were displayed for study. Each visitor was given one vote in selecting the best picture. Bro. Russell G. West interpreted a number of pictures that won recognition, presenting a reproduction of "The Dunkard Home" and "The Wedding at Cana" as



prizes for the two best pictures, both of them painted by him. On March 1, preceding the evening church service, Mr. William F. Benz, National Broadcasting Company sustaining artist and WTMJ-WBEC staff artist, gave a thirty-minute piano accordion concert of sacred music. On March 1 our church began a period of intensive evangelism, in co-operation with the other churches of Roanoke and vicinity. A city-wide religious survey was made; each person was listed on a separate card which designated church membership or church preference. These cards were sorted and a systematic soul-winning crusade was started. As a result of this campaign twenty persons have been baptized and others have come into our church by letter, and there are more than this number who have accepted Christ as their Savior and are to be baptized a little later. Pre-Easter services were held during Passion Week, with the presentation of an Easter play on Thursday evening entitled "The Release." On Easter morning our pastor brought us a wonderful message, which was made still more impressive by the beautiful anthems rendered by the choir, and by the Easter lilies with which the pulpit was decorated. In the evening an Easter play was given, entitled "Pilgrims of the Way."—Lillian Martin, Roanoke, Va., April 16.

Waynesboro church met in council April 3. We decided to have communion service Sunday, May 17. We will be favored with a musical program in August by the quartet from Bethany. The delegates to district meeting were chosen and also delegates to Annual Meeting. The church decided to get fifty new hymnbooks. We will have a revival in the fall, the minister yet to be secured. A committee was appointed to arrange for Vacation Bible School. We have put on a contest, which is going well, between Sunday-school classes to raise a half mile of pennies to pay off the church debt. The members of the council of Women's Work met in an all-day meeting March 1 and studied the book, Women Under the Southern Cross, which was very enlightening concerning the problems of women in our neighboring continent.—Mrs. D. H. Wright, Waynesboro, Va., April 22.

White Rock.—Our regular council was held April 4. At this time we considered the matter of securing a summer pastor. April 17 Bro. M. E. Clingenpeel came to us. We made definite plans to accept a summer pastor. Bro. Clingenpeel gave us some fine instructions. April 19 Brethren H. L. Reed and Michael Reed were with us and the writer was ordained to the eldership. Bro. H. L. Reed remains our elder for another year. Our Sunday school is starting out very nicely.—J. W. Sumner, Carthage, Va., April 25.

## CUT HERE

## Conference Offering for the General Brotherhood Missionary and Service Work

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

Please place this money to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. ....

Post Office .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date

Amount Enclosed

.....193..

\$. .....

## OUTSTANDING DOLLAR BOOKS

Priced to meet your purse, these books will increase your knowledge, double your joy and prove a big investment.

**KEEPING UP WITH SCIENCE**, by E. E. Slosson  
The latest discoveries of science and what they mean to you. 29 illustrations

**MICROBE HUNTERS**, by Paul De Kruif  
The story of man's fight against disease

**MODERN WONDER WORKERS**, by Waldemar Kaempffert  
A popular history of American invention. 319 illustrations

**THE BEST LOVED POEMS** of James Whitcomb Riley  
Based on a selection made by Riley himself

**THE BEST LOVED HOME BALLADS** of James Whitcomb Riley  
Another selection from America's favorite poet

**SKYWARD**, by Admiral Richard Byrd  
Byrd's own story of his life and flights

**MRS. EDDY**, by Edwin Frandem Dakin  
The hook that could not be suppressed

**SWORDS AND ROSES**, by Joseph Hergesheimer  
The glamour and romance of life in the Old South

**GENIUS AND CHARACTER**, by Emil Ludwig  
From Leonardo to Lenin. 19 brilliant sketches of the world's great men

**MAN HUNTING IN THE JUNGLE**, by Commander G. M. Dyott  
Pursuing the trail of Colonel Fawcett in the heart of the Amazon wilds. Illustrated

**LIFE OF CHRIST**, by Giovanni Papini  
The impassioned masterpiece that has swept the land

**QUEEN VICTORIA**, by Lytton Strachey  
The book that made the writing of biography a new art

**THE WORLD'S BEST LOVED POEMS**, compiled by James G. Lawson  
A fine selection of more than 350 of the best poems

**MY FAITH IN IMMORTALITY**, by William E. Barton  
A book that will strengthen your faith in the life beyond

**MY LIFE AND THE STORY OF THE GOSPEL HYMNS**, by Ira D. Sankey  
Told as only Sankey himself could tell these stories

**PERSONAL POWER**, by William L. Stidger  
Will help you increase and use your power

**CONSTRUCTIVE CITIZENSHIP**, by L. P. Jacks  
A typical Jacks book

**JESUS OR CHRISTIANITY**, by Kirby Page  
A book that will make you think

**THE PARALLEL NEW TESTAMENT**, James Moffatt  
King James and Moffatt in parallel columns. Makes a good commentary

**MOTHER INDIA**, by Katherine Mayo  
The most talked of book about India

**ABRAHAM LINCOLN**, by Carl Sandburg  
Sometimes called the greatest of all Lincoln biographies

**ON THE BOTTOM**, by Commander Edward Ellsberg  
The thrilling story of ocean diving

Study this list of fine books. Check those you desire and send in your order TODAY. You will be delighted when you see and read what they contain. Do it now while the matter is before you.

Brethren Publishing House, Elgin, Ill.



## Christian Education in the Church of the Brethren

In Christian Education one must not forget his own denomination and what it has produced. To read the story of its leaders and the principles for which they stood should be the policy of every member.

**Missions in the Church of the Brethren** by Elgin S. Moyer.

A complete history of our mission enterprise. Reduced to \$1.40.

**The Boy and the Man**, by J. H. Moore

The story of the author's own life and struggles. \$1.25.

**Character Stories**, by Ezra Flory

A collection of stories for moral teaching. \$1.00.

**Builders of the Church of the Brethren**, by J. S. Flory

A portrait of some of our great leaders. \$1.00.

**Charlie Newcomer**, by W. B. Stover

A great story of a small boy. 35c.

**The Lost Brothers of the Alleghanies**, by James A. Sell

The pathetic story of two boys who perished. 15c.

**Christian Heroism in Heathen Lands**, by Galen B. Royer

Thrilling stories of great missionaries. 75c.

**The Christian Way of Life**, by C. C. Ellis

A fine presentation of the Jesus way of life. 65c.

**The Conquest of Peace**, by H. A. Brandt

A plea for reason rather than force in national and international adjustments. \$1.25.

**Cultural Changes in the Church of the Brethren**, by Frederick Dove

A sociological study in our church development. \$2.00.

**Life of D. L. Miller**, by Bess Bates

The story of this great church leader. Regular edition, \$1.00; special edition, 60c.

**The Lost Bible**, by Minor C. Miller

Shows how the Bible was lost in past periods and may be lost today. \$1.50.

**History and Doctrines of the Church of the Brethren**, by Otho Winger

The story of our church growth historically and doctrinally. \$2.00.

**African Stories**, by A. D. Helser

The folk-lore of the African people as told by themselves. \$1.75.

**The Beatitudes**, by S. N. McCann

A sane exposition of these great fundamentals. 75c.

**The Lord's Prayer**, by R. H. Miller

A classic of the great prayer of our Lord. 75c.

**Flashlights from History**, by J. S. Flory

A new approach to our denominational history. \$1.50.

**The Prayer Life and Teachings of Jesus**, by A. C. Wieand

An ideal book on prayer for those who would know its secret and power. \$1.50.

**God's Means of Grace**, by C. F. Yoder

A discussion of aids divinely appointed and a plea for fidelity to their scriptural form and purpose. \$2.00.

**Some Brethren Pathfinders**, by J. H. Moore.

Thrilling stories of pioneer preachers. \$1.50.

**The Symphony of Life**, by D. W. Kurtz

One of the author's best lectures. 50c.

**The Teacher's Appreciation of the Old Testament**, by J. Hugh Heckman

Our latest leadership training book. 90c.

These are books you can not afford to miss.

Brethren Publishing House, Elgin, Ill.

## Nothing Better

than the Books by Riley and Guest. Here's the list from which to select:

In the RILEY-CHRISTY SERIES you have CHRISTY'S illustrations which adds much to the poems. The border decorations in subdued colors are highly praised. Cloth bound.

Titles are—

When She Was About Sixteen

An Old Sweetheart of Mine

Out to Old Aunt Mary's

Home Again With Me

The Girl I Loved

Good Bye Jim

Riley Roses

Riley books may be had at 60c each



In EDGAR GUEST you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. We offer you—

Harbor Lights of Home

Rhymes of Childhood

The Passing Throng

Poems of Patriotism

When Day Is Done

The Light of Faith

The Path at Home

A Heap o' Livin'

Just Folks

Price each, \$1.25



Other Books by Guest

You Can't Live Your Life Alone

What My Religion Means to Me

Why I Go to Church

My Job as a Father

Making the House a Home

These prose writings of Guest are equally as popular as his poetry. Price of each, 50 cents.

Brethren Publishing House, Elgin, Ill.

## THE BIBLE for OUR DAY

### A Symposium

The American Bible Society published this volume in commemoration of the 400 years of the Printed English Bible. These seven men each wrote one chapter: Charles F. Wishart, Charles E. Jefferson, James I. Vance, Albert W. Beaven, Walter R. Bowie, Abdel R. Wentz and Lynn Harold Hough. For many years folks will turn to this book of 192 pages as they wish to trace the history and influence of the English Bible. Price, \$1.00.

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85 Elgin, Ill., May 23, 1936 No. 21



Photo by E. G. Hoff

## LILACS

BY M. B. RUMLEY, PAYETTE, IDAHO

What do lilacs mean to me?  
A bright and radiant ecstasy.  
A purple misted perfume rare,  
That makes like nectar all the air.

What do lilacs mean to me?  
A recompense that's quite complete

For all those winter months of snow  
When howling winds forecast white woe.

What do lilacs mean to me?  
A gift from God they'll always be.  
Colored from rainbow tints above  
To e'er remind us of his love.

## IN THIS NUMBER

### Editorial—

Whispering for the Kingdom (E. F.) .....	3
The Public Speaker's Problem (H. A. B.) .....	3
How to Get Away From It All (E. F.) .....	3
Writing for the Paper (H. A. B.) .....	4
Making One More (E. F.) .....	4
Kingdom Gleanings .....	16, 17
Daily Devotions (W. W. S.) .....	18

### The General Forum—

The Answer (Verse). By Myra Brooks Welch .....	5
Christian Simplicities. By Howard H. Keim, Jr. ....	5
What Shall We Do About Money?—No. 3. By Ira H. Frantz .....	6
Fifty-Fifty or All? By H. H. Helman .....	7
The Roamer Looks at Tomorrow. By Joseph Van Dyke ..	8
A Message to the Methodist General Conference .....	8
Conference Business .....	9
Standing Committee for 1936 .....	10

### Our Mission Work—

A New Turning Point in India. By Edw. K. Ziegler ....	11
What to Pray For. By D. D. Funderburg .....	11
Burning Off the Grass. By Modena Minnich Studebaker..	11
News From the Field. By Elizabeth W. Oberholtzer and Sara Z. Myers .....	13
Monthly Financial Statement (C. M. C.) .....	13

### Home and Family—

To Be (Verse.) By Marguerite Bixler Garrett .....	14
Swing Low. By Estelle B. Rittenhouse .....	14

### The Church at Work—

Book Review—"The History and Use of Hymns and Hymn Tunes"; "Holy and Reverend Is His Name"; Farm Life; Honoring the Heroes of Peace; Peace Committee Rally at Hartville; Spiritualized Budgets; Men's Work at Glade Run; Women's Work Breakfast Program at Hershey; Hobbies; The Child Who Found the Way of Life .....	19-21
--	-------





## At the New Club Rate

\* \* \* \*

The Gospel Messenger costs less per week than one lead pencil at 2 for 5c, 1/2 spool of thread at 5c, 1 mouse trap at 2 for 5c, 1 candy bar at 3 for 10c, 1 tulip bulb at 2 for 5c, 1/2 box of tacks at 5c, 1 stamp for a letter home, 1 egg at 30c per dozen.

And now that Annual Conference will soon be here, why not take the Messenger and get the news? The Gospel Messenger furnishes the one best way to keep in touch with the news and aims of the Church of the Brethren.

Or better still, organize a Messenger club in your congregation and get your church paper at a reduced rate, not only at Conference time but through the year! Write the Brethren Publishing House for information. Read the Messenger for Conference news . . . for all the church news.

### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to The Gospel Messenger. (If you want a copy of Sharing Observations, add 75c.)

Name .....

Street or Route .....

City ..... State .....

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.

## McPherson College

McPherson College is located in central Kansas, and is the only college of the Church of the Brethren between the Mississippi River and the extreme western coast ranges. The territory of McPherson College comprises more than half of the geographical area of the United States. There are located in this area some two hundred local congregations of the Church of the Brethren, but most of them are small, and widely scattered.

McPherson College was initiated at the Ottawa Annual Conference in 1887. It will therefore celebrate its fiftieth anniversary one year from this spring. Plans for this celebration are now under way and it is hoped that a large per cent of those who participated in any important way in the growth of the college may be present.

McPherson College has for many years enjoyed the very highest rating with the State Department of Education and the universities of her area, and enjoys today a consciousness that many of the leading universities of America have one or more of her alumni on their teaching staff.

During the past year McPherson College has enjoyed a good enrollment and a definite feel that conditions are improving throughout the country. As a result of gifts from friends, a number of improvements have been made during the year. A new fenced and sodded athletic field with lights and bleachers was built. Several thousand dollars were placed in improvements of buildings. \$3,000 in equipment and books was added to the library. The drive leading through the campus was paved. The student body has completely rebuilt a beautiful new Student Union Room. This room is to be beautifully furnished with modern furniture, thus making it one of the beauty spots on the campus. The room is large and will make an ideal place for student gatherings.

Our debating team won the Kansas College Debate League contest again this year. They have won this honor eight times in the past sixteen years. No other college has won this honor more than twice during that time. Orators and musicians won many honors in contests. In both basketball and football our teams closed the season ranking in the upper division of the Kansas Inter-collegiate Athletic Conference. The a cappella choir was at its best again this year. Numerous concerts were given throughout central Kansas and adjoining regions. More than ninety-five per cent of the graduating class of last year received satisfactory positions upon graduation.

A loyal faculty, largely composed of men and women who hold the Ph. D. degree or who have done an equivalent amount of work in great universities, make up the teaching force; and with all of the heads of departments returning next year and with several professors continuing their study during the summer the high grade work of the past should be even better in the year that is ahead.—R. E. Mohler.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., May 23, 1936

No. 21

## EDITORIAL

### Whispering for the Kingdom

DID you see that article about the new whispering method of advertising? It's called whispering probably because it puts on a confidential manner and an air of privacy, but actually it takes good care to get itself heard. Somebody casually tells his friend in the bus or on the train about the extraordinary service he got from a certain make of tire or fountain pen or whatever it is that the two men are hired to talk about in other people's hearing.

Why don't we Christian propagandists make better use of the rare opportunities afforded by the ordinary contacts of daily living? When conversation about nothing in particular is on the program why not let the man in the next seat overhear some sensible remarks about the folly of this excessive nationalism which is bringing on another great war, about the manifest need of more economic justice in our own country, about the effects of the more liberal policy in dealing with alcoholic drinks, about the multiplying evidence that only Christian principles can solve the problems of our time?

Half the usual time spent would be enough for small talk. If we would all take to using the other half for things of real moment, it would soon make a difference in the public mind set. And what is more vital than just that?

E. F.

### The Public Speaker's Problem

THE radio has complicated the public speaker's problem. For now he is not only forced to stand comparison with the ablest speakers the country over, but the life of any given address is shorter than it once was.

Former President Hoover well states this last aspect of the public speaker's problem when he says: "Time was that you could go around the country making the same speech at each town. This way you could polish up the speech as you went along. But now, with the

radio, speechmaking is hard work. A speech is good only once—because the public is quick to detect repetition. I do a lot of research and spend two or three weeks on each of my speeches."

But do not take the speechmaker's lament too seriously. If he is going to take other people's time he should have something to say. Doubtless the radio has spoiled his paradise, making the speaker work harder. This means that those who must be content to listen have the prospect of hearing fresher and better speeches.

H. A. B.

### How to Get Away From It All

HAVE you too sometimes wished you could go off somewhere and "get away from it all"? The experience is so common and so closely tied up with human happiness, not to say usefulness, that it deserves attention. California and Florida are alluring, and then there are Alaska, Europe and the South Sea Islands.

Consider for a moment what the "it all" is that people want to get away from. Analyze it and itemize it as carefully as you like, and you will find it made up of just two sets of facts. One is a lot of unpleasant conditions in the life about you, the other is an assortment of disturbing emotions inside of you. One is the external world, the other is a state of mind.

Consider also that it is the second of these sets of troublesome facts that is the more troublesome by far, and that when and wherever you go, these facts are going right along with you. So that your effort to "get away from it all" is foredoomed to failure from the start. That failure is absolute and inevitable, for the simple reason that you can not go anywhere without taking yourself along. Your moods, your bitternesses, your vexed and harassed soul, why, these are the *you* that's going. They'll all be there to greet you the instant that you arrive.



Consider further that it isn't as easy to get away from that other set of facts, the external ones, as you imagine. If you are as sensitive to the appeal of obligation as your very worries indicate, the call of all the duties and opportunities you have run away from will be sounding in your ears. Something will remind you of a man named Jonah who tried to get away from it all. And possibly without the comfort of a great fish to swallow you. Then, too, California, Florida, Alaska, Europe and the South Sea Islands have material conditions of their own, not all of them to everybody's liking.

All in all, the outlook is not so inviting. The danger is great that the cost may exceed the gain. There is a better way. Face the music where it is. Pray for more grace and strength. Let the peace of God which passeth understanding be yours.

E. F.

### Writing for the Paper

THOSE who write for papers, even for THE GOSPEL MESSENGER, sometimes wonder why so many things happen to their contributions. And the editor may answer rather facetiously that he, too, often wonders why so many changes must needs be. Come, then, let us sit down with a sheaf of manuscripts and see the seeming heartless editor at his task.

By chance the topmost offering is an article from one of our college presidents. The matter is neatly typed and there is little for the editor to do but indicate the type in which the article is to be set and mark a few changes where such are necessary to make the paper conform to MESSENGER style. For every publishing house has its peculiarities in style and the fastidious writer familiarizes himself with these minor preferences in spelling, capitalization and punctuation. But we must not forget that there was one word actually misspelled in the college president's paper.

The next in the pile is a typewritten piece marked "Correspondence," by the senior editor. One glance shows that it takes more than a typewriter to provide good copy. In the first place, the correspondent's ribbon was so badly worn some letters are scarcely legible. The writer got off to a bad start, so it is necessary for the editor to read half a page before discovering what the paper is about. It then appears that the correspondent has a good idea but is unaccustomed to setting his thoughts down on paper.

And so the editor's stub of a pencil comes into play. Sentences that are dense or unnecessary are marked out. Connecting words and clarifying phrases are added. A statement or two is checked by reference to an encyclopedia close at hand. The article then goes to the typist to be copied. After rereading it is marked for the linotype operator and sent on its way to be put

into type. This last is no unusual experience. Frequently the editor has a good deal of sympathy for a proofreader's suggestion that there ought to be a funny column where some matter is printed just as received.

But thinking better of such rashness, the editor recalls that his job is really a high privilege. His work is to assist to birth many a useful or inspiring thought that otherwise might never see the light. Some are grateful for what the editor does. A few are chagrined, even hurt. Sometimes in passing on from thirty to forty thousand words of matter in the course of a week the editor himself makes a mistake. After all, he is just another human being. Grief comes also when in spite of correct copy somebody sets Charles for Chalmer and the mistake is not discovered until too late.

Even those who work with editors know that their ways are not completely intelligible. Perhaps this is why an operator on glancing at a sentence beginning, "The editors are happy," assembled the letters to read, "The editors are sappy." Perhaps it is telling no secret to say that the proofreaders were tempted to let the linotype operator's rendering stand. Eventually they screwed up will power sufficient to change the statement back to what was first written. Thus the world was robbed of one more laugh and perhaps some new light on why editors get that way.

No doubt editors do seem dictatorial and arbitrary. Maybe they are "sappy." Just the other day in an exchange a fellow editor had the temerity to lay out the reasons why articles are returned. And it was not just any articles, but some a convention had voted printed in his church paper! Digging through old files of the MESSENGER one frequently comes upon some word on how to write for the church paper. The late J. H. Moore was an expert at giving reminders of this sort. So it seems that in a world like ours editors are like the poor, always with us and free with their advice. While readers bear with them it is to be hoped they will remember that editors are human, struggling to do the best they know but not always completely succeeding.

H. A. B.

### Making One More

THE last thing in his letter was: "There are always advantages, I find, to every disappointment."

And wasn't it a great find? You can easily imagine the nature of what came before that and you know from that last word that life will never get the best of him. He will discover and uncover the sweetness of it, all odds against him notwithstanding.

Why don't more people find this precious truth, arm themselves with it and thus go forth and defeat the enemy of human happiness? If you do there will be one more on the victory side.

E. F.



---



---

## THE GENERAL FORUM

---



---

### The Answer

BY MYRA BROOKS WELCH

I longed for an experience  
 To purge my soul from dross,  
 But only found the cure for sin  
 When I beheld the cross. . . .

I prayed that I might live upon  
 A high protected plane,  
 But found instead of rest, new strength  
 To walk a path of pain. . . .

I sought to heal my thorn-pricked flesh  
 By prayer; "sufficient grace"  
 To live the overcoming life  
 Was given in its place. . . .

I took the cross, the pain, the grace,  
 Nor longer sought release,  
 The path was rough that lay ahead  
 Yet strangely I found peace.

La Verne, Calif.

### Christian Simplicities

BY HOWARD H. KEIM, JR.

THE student of history is always interested in the discovery that nations and civilizations are not destroyed, as the naïve might suppose, by hardship or privation or difficulty, but by luxury and wealth and ease. Under hardship the pioneering individual or nation becomes inwardly strong and well disciplined. In the midst of luxury and ease the same person or nation usually relaxes morally and physically, becoming weak and decadent. The colossal ruins of Nineveh, Babylon, Carthage, Alexandria, Athens and Rome bear witness to this fact. China has survived poverty for millenniums.

This is no argument for poverty, the evils of which are evident, but it is an argument for spiritual or simple living. Jesus said: "Blessed are the meek: for they shall inherit the earth" (Matt. 5: 5). The founders of the Church of the Brethren came out of a society where the majority of the people were either living in or desiring to live, in luxury and ease. From their study of the New Testament they had the wisdom to declare as one of their tenets, the spiritual life. In many respects our age is not so different from theirs. Multitudes today are existing unhappily on the frazzled edge of an unchristian desire for luxury and ease. Mothers and fathers who pioneered in log cabins or sod houses on the American frontier, want their children to start their careers in a modern brick residence with two or three sets of china and silverware. Such foolish desires have brought needless strain and multiplied unhappiness to the people of this generation.

While the outward form of expressing the simple life in our church is passing, we need to do all we possibly can to preserve the spirit of this type of living in the hearts and minds of our people.

I. If we are followers of Jesus our *wants* should be simple. A few days ago a good sister, who by reason of strength has attained fourscore years, told me of her experience as a child of the great Indiana wilderness, where her parents homesteaded. She told of the hardships and privations, the joys and the blessings, summing up her story with the observation that, "People seemed to be happy then." They did not have much but they learned to regulate their wants accordingly. Happiness does not consist in the abundance of things one may accumulate (Luke 12: 15), so much as in the limitation of one's wants to the things which are available.

Paul was acquainted with the secret of regulating one's wants. He said, "I have learned in whatsoever state I am therein to be content" (Philpp. 4: 11). Most of us have dust covered things in our attics or unused items in our trunks and wardrobes, which at one time we thought we had to have.

One of the most interesting parables of Jesus is the story of the Prodigal Son (Luke 15: 11ff.). Here was a young man who did not know how to control his wants. He wanted a lot of things—freedom from dad's restraint, independence to spend his money as he chose, a good time, unlimited satisfaction of his animal instincts, passions and appetites. He got them. But he got more. He woke up in the midst of other swine, his own wantonness having reduced him to want, whereupon he came to his senses and revised his wants. Now he wanted home, his father, God. A man may be known by the things he desires. This is an unfailing index to character. The Christian needs to follow Jesus in simplicity of his material wants. He needs to seek first God and his kingdom and all these things which are needful will be added unto him (Matt. 6: 33).

II. Another Christian simplicity in which our people have always believed has to do with our speech. Bible writers recognized the great possibilities of speech both for good and evil. The tongue may carry the message of life or the seeds of death. The tongue is spoken of as a fire (James 3: 6). It is a little member which like a ship rudder determines the direction of progress. Paul admonished his spiritual son Titus, to "speak evil of no man" (Titus 3: 2). The psalmist says, "Keep thy tongue from evil, and thy lips from speaking guile" (Psa. 34: 13). The wise man of Proverbs says, "He that keepeth his mouth keepeth his life" (Prov. 13: 3),



and "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles" (Prov. 21: 23).

A verse that has always been held dear by Brethren people is this: "Above all, my brothers, never swear an oath, either by heaven or by earth or by anything else; let your 'yes' be a plain yes, your 'no' a plain no, lest you incur judgment" (James 5: 12, Moffatt). On this scriptural basis our church, along with some others, has won the right of affirming rather than swearing when compelled to go to court. In an age when multitudes seem perfectly willing to perjure themselves for gain, we need to re-emphasize the importance of simple truth as an asset in the spiritual development of the individual.

Simplicity of speech is in harmony with the life and spirit of Jesus. The evangelists comment that: "The common people heard him gladly" (Matt. 12: 37; John 12: 9). They were glad to hear him because he spoke in their vernacular. They could understand him. The scribes and Pharisees talked over their heads. Some teachers and preachers today are guilty of using language that is pleasing to themselves but Greek to their hearers. The Sermon on the Mount and the Lord's Prayer are the very essence of simplicity. The parables of Jesus, of which about thirty-eight are recorded in the Synoptic Gospels, were couched in language that even a child can understand. They center around such familiar objects as these: sower, sheep, coin, leaven, net, tree, son, pearl, vineyard and wine skin.

We all realize that many little words have deep meanings which are practically inexhaustible. Think of these words: God, life, death, sin, truth and love. In such an age as this, when there seems to be an over use of superlatives, we who profess to be followers of Jesus would do well to keep our speech simple. "If a man among you seem to be religious and bridleth not his tongue . . . that man's religion is vain" (James 1: 26).

III. The Church of the Brethren was established by a few humble souls who revolted from a creedalized church and declared their simple belief in the New Testament as their rule of faith and practice. To be good Christians today it is not necessary that we believe in a great many things. It is essential, however, that we believe with all our heart, soul, mind and strength in one thing—that Jesus Christ is the Son of God and that he brought to humanity a saving gospel, and that we act on that belief.

The learned Paul said to one of his mission churches: "I determined not to know anything among you, save Jesus Christ and him crucified" (1 Cor. 2: 2).

Recently I visited in a home where the mother of five children revealed her fear and bewilderment because she did not know what to believe. She seemed to be

sincere and earnest in her quest for the truth, but sadly in need of guidance. She had withdrawn the children from church school for fear they would acquire some erroneous beliefs. After she had unburdened her heart I tried to explain to her that being a disciple of Jesus was not a matter of believing a great many things, but consisted rather of a simple but supreme belief in him and devotion to his cause. The value of a man's religion consisteth not in the abundance of creeds and dogmas he believes, but in the depth of his convictions.

Jesus, returning from the mount of transfiguration, found in the valley a multitude among whom was a distressed father with an epileptic boy whom he had brought to the disciples, but they were unable to heal him. After relating his sorrowful story to Jesus he said: "If thou canst do anything, have compassion on us and help us, and Jesus said unto him, If thou canst! All things are possible to him that believeth" (Mark 9: 22ff.). He who would be healed needs only to believe that he will be healed. He who would remove mountains should believe that they will be removed. He who expects to overcome temptation should believe that he will overcome. He who would be a Christian needs to believe in Jesus as the Son of God and in the power of his gospel to re-create the world. Lord help our unbelief.

*Huntington, Ind.*

## What Shall We Do About Money?

BY IRA H. FRANTZ

### III

OUR present economic system stands condemned by its fruits. Having at hand the potentialities of food, clothing, homes, educational and cultural opportunities, and complete economic security for all, it has given us in these recent years unemployment, financial ruin, loss of homes, destitution, despair for millions of our people, and for many suicide or crime. Finding the windows of heaven opened wide and finding itself incapable of receiving the outpouring, our economic system has resorted to the unprecedented measure of closing the windows of heaven.

The evils of this system inhere, partly if not very largely, in money itself. Money, of course, is a necessary part of a system of private ownership. But let us have the courage now to face the truth about money and let that truth lead us where it may.

The character of money leads us to love it. The system which is founded upon money makes our individual security dependent upon our accumulating considerable amounts of it. The fierceness of the struggle for money makes men hard and ruthless. Our complete dependence upon it for all the material good of life leads us to worship it. Its evil as a false god is



proved in the fact that it betrays even its worshipers. They accumulate what seems to be a competence; then, as a result of fluctuating values, they find themselves destitute in old age.

Those Winona Conference resolutions, you remember, urged "courageous action in behalf of the unfortunate about us." Have we the courage to walk boldly into the temple of the money god and demand his overthrow? That is what the resolutions call for—making money a medium of exchange instead of a god. It will require courage to do this, for I am convinced that some very drastic changes in our economic system will be necessary.

The suggestion offered in this article is offered humbly for consideration, criticism, and elaboration by people who seek the kingdom of heaven with its righteousness and justice. The limits of space imposed by the crowded MESSENGER columns make it impossible to go into sufficient detail to meet severe denunciations and criticisms which may be anticipated and can be answered. To do that would require a volume.

I propose that instead of maintaining a gold or silver standard of value for money we discard metal entirely as money and give our money a credit value only. Specifically, I propose that there be issued to every person a monthly credit, either in the form of our present currency or some other form, ample for the needs of the month but good only for that month. This money will be accepted anywhere in exchange for goods but will have no intrinsic value and there can be no incentive to accumulate it. Let it be issued to every person in recognition of his right to live. Let the child and the student have it to give them the fullest opportunity in life. Let the worker have it as the wages of his services. Let the aged have it as the reward of a life work well done. Let the infirm have it as the discharge of the Christian obligation of the strong to help the weak. The God-given resources of the earth and the industrial development of our times make it possible for us to provide thus liberally for all.

Any economic system is composed of two factors, production and distribution. Previous to our generation the big problem was production. Our whole system of private ownership, bargaining, saving, investment, etc., is the development of an age of scarcity. In our generation we have witnessed the solution of the production problem. The age of scarcity is past. Our Conference Resolutions condemn the effort to perpetuate it. The problem now is distribution. The system by which we effected distribution in scarcity fails to function in the distribution of abundance.

The change I have proposed in the character of our money will call for other drastic changes. It will require co-operative ownership and co-operative produc-

tion. Private ownership in the sense in which we now know it will have to be abandoned. True disciples of him who had not where to lay his head ought not be outraged at this suggestion. Members of the communion that, early in its history, tried an experiment in common ownership ought not look upon common ownership as heretical.

What we must seek to accomplish in production is a contribution of service from every man according to his ability as far as we may need it. What we must seek to accomplish in distribution is a supplying to every man according to his need. In a machine age no one will need to overwork. All who are willing to work for their just share of God's bounties must have opportunity to do so. The few (and I believe they are few) who are not willing to work may well be counted criminal; for all want to live and to live without work means dishonesty. Such should be committed to prison. "If any will not work, neither let him eat."

Let all the needs of all be amply supplied. Let comfortable homes, good food, good clothing, books, music, electrical conveniences, and all good things be within the reach of everyone. We have them, let men use them. The man who collects the garbage is a man. He needs as much food, and as wholesome, as the business executive. He performs a necessary and useful service. Why let him suffer when we have enough for him?

But I have already overreached the length limit I had set for myself in this article. I shall ask the editor's indulgence and yours for another article next week to consider some further aspects of this proposal. In the meantime let me ask that those who are disposed to raise the cry of "socialism," "communism," "politics in the church paper," etc., withhold judgment for seven days.

*North Manchester, Ind.*

## Fifty-Fifty or All?

BY H. H. HELMAN

THE too common type of Christian is the Laodicean, who is neither hot nor cold; who is carefully economical in spiritual zest; who exercises no more faith than is absolutely required for conventional religious purposes; who keeps one eye on the world and the other turned feebly toward the eternal verities. This type of Christian does not hold the kingdom first but conveniently secondary.

Thomas à Kempis once put it this way: "We must give the all for the All." The kingdom is the one focal thing in the universe that matters and toward which all energies must bend. It is the highest vision and ideal for life. It must rise high over all and become the absorbing goal and the main pursuit of life. Christiani-



ty that costs nothing, demands no sacrifice of worldly things, fails to lift life out of inferior motives is worth very little and actually makes very little difference to life. On the other hand, Christianity that costs one's all, which finds in the spiritual life its one driving power, is an incalculable force, and the only true way of salvation. It makes everything else in the universe yield to the central call of the kingdom of God.

The "fifty-fifty" type of religion is self-destructive. The kind that survives is the kind that lets go the bird in hand for the sake of catching two in the bush—which is dominated by a faith that lives by the unseen and insists on having God or nothing. The all must go for the sake of All. Said a saint of two centuries ago: "He called for the world and I laid it at his feet—For he gave me, instead of the earth, a kingdom of eternal peace."

*New Carlisle, Ohio.*

## The Roamer Looks at Tomorrow

BY JOSEPH VAN DYKE

HE was young. Never before had he listened to such a Man. Standing for hours in a crowd beside the lake, he forgot the sweating bodies around him, forgot the desolate shore, forgot his young wife waiting for him at home. He was seeing a vision. The Man had been talking for hours, talking about a new way of life he had discovered. He asked for followers. The only pay he offered was the dream, itself, but that was enough. It was a dream beyond dreams.

A neighbor jostled him and he came back to earth. There was the Man, still talking as the sun settled down beyond the lake. He edged his way closer. Now he could reach out his hand and touch the Man. Without surprise he heard himself speaking.

"Master, I will follow you. . . ." Suddenly, while the words of his acceptance were still on his tongue, a doubt came. He let the doubt speak, too.

"But first let me go home to bury my father," he finished, hanging his head. For the words did not fit with the dream. They were dull, alien, cold . . . cowardly words . . . not shining and free like his dream.

His father was not dead, nor dying. He was an old man and would soon be gathered to his fathers, but he was not dead. And there were other brothers who would be only too glad to bury their father with honor and then divide the estate between them. No, it was not love for his father that brought the ignoble words to his lips. Nor was it greed for his patrimony. He would not admit to himself what it was. He looked up into those deep eyes.

"Tomorrow . . . tomorrow . . ." he mumbled.

Tomorrow is a magic word. Yesterday is a tarnished memory, and today is a prosaic commonplace, but tomorrow is an enchanted land where everything is perfect and everyone is unbelievably happy. It is a day of beginnings, of extraordinary accomplishments, of rare good luck. There is no failure in it, no mistakes; only success and victory. No clouds come to dim the brightness of its sun, and no shadows dull the exquisite colors of its fabric. Here is perfection.

But life has a way of requiring us to begin great tasks today. It demands that we accomplish something, no matter how little, in the present. It says, softly but clearly, "Now." No matter what the weather is, no matter how we feel, no matter . . . begin today, do the job today, follow today—that is what life says to us.

All calls are for the present, for today not for tomorrow. After the father is buried it may be too late. "Only a few are chosen," the same Man said, "even though many are called." For men choose themselves, or pass over themselves, by the way they answer. It is not fate that makes the number few. It is the spirit that says, "Tomorrow." Many, many are called, but most of them have an excuse ready. A horse to sell. A wife to wed. A father to bury. They live in a day that has no reality, a tomorrow that never arrives.

"Let those who are dead, bury the dead," he replied to the young man. Those who are alive must follow, follow, follow.

*Burt, Mich.*

## A Message to the Methodist General Conference

The Peace Commission of the Church of the Brethren with similar delegates from the Society of Friends and the Mennonite churches were received by the Methodist Episcopal church in her quadrennial conference on May 8 at Columbus, Ohio. The delegates were introduced to the business session at 10:30 A. M. and brought the message below to the peace meeting held at 2:30 P. M. Mr. Alvin T. Coate of Indianapolis presented our message in a very impressive manner. Mr. George Lansbury, member of the British Parliament, gave a stirring address on the futility of war and a challenge to oppose it. It was a very gracious reception by this large church to these emissaries of peace from the historic peace churches.—L. W. Shultz.

Dear Friends:

We bring to this great body of the Christian church our most cordial greetings.

These groups have sent us to assure this Conference of their love and confidence and to pledge their co-operation in all right methods in making effective our common ideal.



The widening sector in the ranks of goodwill being occupied by American Methodism is most heartening and will stimulate peace sentiment everywhere.

It may well be that your World Peace Commission will become a city of refuge in the midst of the bloody madness of our day.

To us of the historic peace communions this is a high occasion when unitedly we acknowledge the eternal rightness of our martyrs to this cause. We may have illumined the area of Christian thought with a little light but it has been a steady one.

It is the light of the pragmatic mystic, if we may join such words. The true mystic is pretty sure to be right, but he is almost equally sure to be right too soon, and being right too soon always carries a heavy penalty. Through the centuries of his waiting, his loneliness has taught him patience and serenity and he walks sure-footed in a dizzy world.

These little groups have not acquired their peace convictions by logic or formula; it is inherent in their religious experience. That prophet, Menno Simons, found that discipleship under the Prince of Peace left no room for doubt in him and it has left none in his followers.

The illustrious leaders of the Brethren discovered peace in themselves as a spiritual imperative; they found there, too, an area which could not admit the intrusion of a human court or government mandate.

To the sensitive soul of George Fox of the Quakers the cruel and maladjusted civilization of his day exhaled a kind of cosmic halitosis. Only after his discovery of God within him lifting him into that life which is above all wars and fightings—only then did the earth take on the new smell of righteousness and promise.

We who are their children know that their conviction and ours is the mind of Christ and that it will receive the ultimate sanction of mankind. These groups are therefore not betrayed into violent methods in the cause of peace. Our peace conviction is very central in our faith; we see man as the prime purpose of creation; for this man our common Master lived and died and rose again.

We hold that there is no right interpretation of the mind of Christ apart from the supremacy of the individual. For him governments are maintained, for him institutions are founded and laws laid down. Happily this conviction, from which we have not wavered through the centuries, is in perfect consonance with the genius of American government as conceived by its founders and fixed in its institutions.

We can not therefore ally ourselves with any movement however called which harms this vital principle. We are for democracy in government for the same reasons which make us democratic in religion.

Man, being God's chief concern, there is no Christian way to kill a man whether he be one or a battalion; there is no Christian way to kill a man whether by military conflict or in the process of industry. We hold this truth to be as eternal as God's love and as sacred; as universal and as inescapable. We can not divorce peace among persons from among nations; we can not condone economic warfare if we denounce international violence.

We know that such a conviction must eventuate in action, that it must be made effective in laws and institutions and we rejoice that your great body is moving with increasing influence to that end.

We have come to share with you our heritage because of your genius for accomplishment. And so we tender you the comradeship of these groups, few in numbers but valiant in spirit.

For the Church of the Brethren

C. Ray Keim

L. W. Shultz

O. W. Neher

For the Mennonite church

Harold Bender

Bishop E. L. Frey

A. S. Rosenberger

For the Society of Friends

Walter L. Collins

Clarence E. Pickett

Alvin T. Coate

## Conference Business

### REPORT OF COMMITTEE ON FRATERNAL RELATIONS

Your Committee on Fraternal Relations has made a careful study of the problems, program and relationships of the two Brethren bodies which we represent. For the purposes of this study we created four commissions as follows: a Commission on Doctrine and Message, a Commission on Education and Publications, a Commission on Ordinances and Government, and a Commission on Co-operation. These commissions were composed of six men each and have rendered faithful service. On the basis of their reports and studies we desire to submit the following to our Annual Conferences of 1936:

#### First: Our Findings

1. The brethren who have served on these commissions have found a joyous fellowship in their work together and a remarkable unity of spirit and opinion.

2. We find that the problems and conditions which led to division in 1882 have now largely disappeared.

3. We find that statements which have been issued by certain groups in both branches of the church in regard to doctrine and message represent an essential unity of faith and teaching. It is our opinion that these statements could be readily harmonized.

4. We find that the practice of our congregations in regard to the ordinances or symbols of the Christian church is almost identical in all essential particulars. The differences between our bodies are no greater than those which exist within each group.

5. We find that there is no duplication of work between us on foreign mission fields, and almost none in our program of education and in our camp and training conference work.

6. We find that co-operation in local church communities, in our church publications, in our mission work at home and abroad, and in the training of our ministry offers large advantages in economy and efficiency to both branches of the church.

7. We find that there are still problems in the way of union which will need to be overcome before we could give proper consideration to the problem of consolidation. We do not regard these difficulties as insurmountable. Time and forbearance will bring the needed light.

8. We find that whatever there is of rivalry and division between us is due mainly to a lack of acquaintanceship. There is much to be gained by a closer co-operation of our two bodies and there are areas of our church life where this is entirely possible.



**Second: Our Recommendations**

In the light of our findings we desire to offer the following recommendations:

1. That the Conference direct the pastors and officials of local churches, where both denominations are represented and where the spirit of co-operation exists, to arrange their programs so as to eliminate duplication, rivalry and useless expense.

2. That the Conference direct the boards and committees responsible for our church publications to study the possibility of closer co-operation in the production and publication of our church literature.

3. That the Conference declare the year 1937 a year of special fellowship between our bodies and that our pastors, boards and committees be advised to plan for joint services throughout the brotherhood for the purpose of Christian fellowship and a better knowledge of our common church life.

4. That our Conferences consider holding in the near future at least one Annual Conference at the same time and place in order that the convention features of our Conference programs may be held jointly. The business sessions would naturally have to separate.

5. We recommend that the Conference consider holding a joint Sauer celebration in 1938, commemorating the bi-centennial of the founding of the Sauer Printing Press at Germantown. It is our thought that such a celebration could be planned in connection with our Annual Conference programs and that the program committees should be charged with the responsibility of making the arrangements if the suggestion is approved.

6. It is our conviction that each Conference should continue its Committee on Fraternal Relations indefinitely, and authorize the joint committee to furnish guidance and direction to any co-operative movements which may develop among our people in order to conserve and protect the general interests of both denominations.

**Committee:**

Chas. A. Bame	H. L. Hartsough
W. S. Bell	Otho Winger
L. S. Bauman	R. E. Arnold
A. J. McClain	J. J. Yoder
C. A. Ashman	J. W. Lear
W. C. Benshoff	S. J. Miller
W. E. Ronk	W. H. Yoder
Claude Studebaker	C. S. Ikenberry
I. K. Bowman	P. H. Bowman
R. R. Haun	M. J. Brougher

**NORTHERN INDIANA**

To the District Meeting of 1935 at Elkhart, Greeting:

The First Michigan City Church of the Brethren, Michigan City, Ind., meeting in regular council, July 9, 1935, petitions Annual Conference, through the District Meeting of Northern Indiana, meeting in regular session at Elkhart, Ind., Aug. 15, 1935, to take this further position relative to the cause of world peace and brotherhood:

Realizing that the early church of the first few centuries was such a brotherhood that the group shared with individual members the anxieties and sufferings that resulted from following their Lord;

And, realizing that the early Church of the Brethren thus shared the sufferings of those who, in the pursuit of the Christian life, came into conflict with vested authority;

Realizing, further, that to follow the commitment of our church to the Way of Christ in the refusal to participate in the activities of war will mean imprisonment or perhaps even death to our youth who may be drafted in time of war, and will mean untold suffering to their dependents who shall be thus deprived of support;

The church promises to accept the responsibility of financially and morally supporting those dependents of worthy members who may become the victims of the policy of the state for their refusal to participate in the activities of war.

That this may be carried out, we authorize the peace advisory committee appointed by the 1935 Annual Conference to assume the following duties:

(1) To give advice and direction to those who may become victims of persecution because of their pacifist ideals.

(2) To investigate the circumstances leading to such persecution and determine those whose dependents may be worthy of aid.

(3) To arouse the brotherhood consciousness on the issues as they arise.

(4) To raise and administer the needed financial support for these dependents.

Passed to Annual Meeting.

**Standing Committee for 1936**

Africa .....	John H. Price
California, N. ....	J. E. Steinour, A. O. Brubaker
California, S., and Arizona .....	I. M. McCune
Canada, Western .....	F. H. Crumpacker
China .....	O. H. Feiler
Colorado, Eastern .....	Denmark .....
Colorado, W., and Utah .....	Florida and Georgia .....
Denmark .....	Idaho and W. Montana .....
Florida and Georgia .....	Illinois, N., and Wisconsin .....
Idaho and W. Montana .....	Illinois, Southern .....
Illinois, N., and Wisconsin .....	India, First .....
Illinois, Southern .....	India, Second .....
India, First .....	Indiana, Middle .....
India, Second .....	Indiana, Northern .....
Indiana, Middle .....	Indiana, Southern .....
Indiana, Northern .....	Iowa, Middle .....
Indiana, Southern .....	Iowa, N., Minnesota and S. Dak. ....
Iowa, Middle .....	Iowa, Southern .....
Iowa, N., Minnesota and S. Dak. ....	Kansas, Northeastern .....
Iowa, Southern .....	Kansas, Northwestern .....
Kansas, Northeastern .....	Kansas, Southeastern .....
Kansas, Northwestern .....	Kansas, Southwestern .....
Kansas, Southeastern .....	Maryland, Eastern .....
Kansas, Southwestern .....	Maryland, Middle .....
Maryland, Eastern .....	Maryland, Western .....
Maryland, Middle .....	Michigan .....
Maryland, Western .....	Missouri, Middle .....
Michigan .....	Missouri, Northern .....
Missouri, Middle .....	Missouri, S., and Arkansas .....
Missouri, Northern .....	Nebraska .....
Missouri, S., and Arkansas .....	North Dakota and E. Montana .....
Nebraska .....	North and South Carolina .....
North Dakota and E. Montana .....	Ohio, Northwestern .....
North and South Carolina .....	Ohio, Northeastern .....
Ohio, Northwestern .....	Ohio, Southern .....
Ohio, Northeastern .....	Oklahoma, Pan. of Texas, and N. Mexico .....
Ohio, Southern .....	Oregon .....
Oklahoma, Pan. of Texas, and N. Mexico .....	Pennsylvania, Eastern .....
Oregon .....	Pennsylvania, Middle, I. Harvey Brumbaugh, C. C. Ellis, J. H. Clapper
Pennsylvania, Eastern .....	Pennsylvania, S. E., N. J., and E. N. Y. ....
Pennsylvania, Middle, I. Harvey Brumbaugh, C. C. Ellis, J. H. Clapper	.....Trostle P. Dick, Ross D. Murphy
Pennsylvania, S. E., N. J., and E. N. Y. ....	Pennsylvania, Southern ...C. E. Grapes, N. S. Sellers, Levi K. Ziegler
.....Trostle P. Dick, Ross D. Murphy	Pennsylvania, Western, M. J. Brougher, T. F. Henry, Geo. L. Detweiler
Pennsylvania, Southern ...C. E. Grapes, N. S. Sellers, Levi K. Ziegler	Sweden .....
Pennsylvania, Western, M. J. Brougher, T. F. Henry, Geo. L. Detweiler	Tennessee .....
Sweden .....	Texas and Louisiana .....
Tennessee .....	Virginia, Eastern .....
Texas and Louisiana .....	Virginia, First .....
Virginia, Eastern .....	Virginia, Northern .....
Virginia, First .....	Virginia, Second .....
Virginia, Northern .....	Virginia, Southern .....
Virginia, Second .....	Washington .....
Virginia, Southern .....	West Virginia, First .....
Washington .....	West Virginia, Second .....
West Virginia, First .....	
West Virginia, Second .....	



---



---

## OUR MISSION WORK

---



---

### A New Turning Point in India

BY EDW. K. ZIEGLER

THESE are great days in India. The depressed classes are having a big conference in Lucknow this month, May 22-24, at which time there will be momentous decisions regarding a change of religion. Dr. Ambedkar will be the chairman of the conference. They have invited representatives of the chief religions to come and address the conference. This will tend to become an auction, yet it is a great opportunity to present clearly and definitely the Christian message, and it is probable that two Indians will present the message—Dornakal, and some other. The newspapers are full of wild rumors, and the other communities are making frantic efforts to entice Ambedkar to take their bait. Can you from ten thousand miles away realize the tremendous significance of these days? If the home church could have any inkling of it, it would be good. Personally I feel, and I am not alone for men like Pickett and Jones and others are saying the same thing, that these are the most momentous days the Christian church in India has ever been called to face. The destiny of seventy millions is at stake.

*Vyara, India.*

---

### What to Pray For

BY D. D. FUNDERBURG

*Week of May 23 to 30*

THIS is the week to remember the Home Mission Worker's in the Central West Region. These workers are located in the needy places of the crowded cities and the isolated communities of the great open spaces. They are working with meager equipment and small remuneration yet they are working around the corner and across the way from larger congregations with better equipment and better paid pastors.

Pray that these men and women will be loyal and true to Christ believing that he is sufficient for every human need.

Pray that they may follow the Master into the places of human need without regard to caste or creed.

Pray that the laity in each group will be loyal, earnest and dependable workers for the Master.

Pray that the seed being sown will result in the salvation of many souls and that they will be added to the church day by day.

Pray that the communities in which these workers are serving will grow more brotherly, more righteous, with better health, better homes, better schools and better government.

Pray that the Lord of the harvest will thrust forth laborers into this field.

*Rockford, Ill.*

---

### Burning off the Grass

BY MODENA MINNICH STUDEBAKER

ANOTHER interesting thing is happening right now—the burning off the grass in Buraland. During the wet season the grass grows luxuriantly over hill and valley. The heavy rains, coupled with the humidity, produce a growth which is rank and tall. The whole country in the wet season is a picture of beauty. Anyone who loves the feel of sitting in a bed of green, green grass, can find a kingly couch here. The beginning of the rains is truly the “Spring o’ the Year” in Buraland, for the whole earth is transformed.

The transformation is doubly wonderful here too, as a drier, browner, spot (excepting desert) can hardly be imagined, than Buraland in the dry season. With the exception of the palms, and a few more varieties of hardy trees, and our irrigated gardens, the landscape then turns to somber brown. At such times it is hard to believe that spring will ever come again. But thanks to our loving Creator's wise planning, we know it shall.

Now that all the grass has turned brown, and there will be no rains for months to come, the time has come for clearing the land. What should be done with the vast crop of dry grass? The Buras have no tractors to turn acres and acres of it under in a day, to enrich the soil. They have only two alternatives. Either they must bend their black backs, and hoe the grass under with toil and sweat, or burn the grass off. Well, it isn't hard to guess which they choose, is it? So for several weeks we have seen the burning of the grass. The favorite time to burn is at night when the air is still. Night after night we have seen beautiful though awesome sights. Sometimes the fires are so near one's home that one can scarcely enjoy the scene; sometimes far away on the edge of the plateau glows the crimson of flames. Red, greedy flames, which lap up the dry grass like some hungry creature. The flames leap high into the blackness of the night—as high as the trees if there is any wind to whip them on. Then as the wind dies down, the flames subside; yet they are ever moving restlessly on, feeding, feeding. Sometimes the red glow leaps up behind a hill, with black trees silhouetted between, a weirdly beautiful color symphony in crimson and black.

On still days the Buras burn around their compounds. Their only means of controlling the fires, is through backfiring, or frantically hoeing off a clear



space. There is seldom time for the latter however. Yesterday some foolish, impatient person set fire to the grass on the slope just back of Heckman's hill, while quite a breeze was blowing. In just a few moments it seemed the flames had raced up the lighted hill opposite Heckmans, and during the last fifteen minutes of church the entire ridge was ablaze. Our homes are all carefully hoed back so there should never be any loss due to grass fires, to the missionaries' homes. As fast as money is available all grass roofs are being torn down and tile or tin roofs put on all residences for missionaries. Our home is one of the few remaining thatched roofed houses and I don't suppose I'll ever rest perfectly sound at night until it is changed. They say that if a thatched roof ever catches fire it is practically impossible to save anything in the house. The grass burns in only a few moments time, then the roof collapses and falls into the house. So everyone advises it is best to just run for your life if a fire ever starts. So I suppose that's what we'd do if a crisis came. But we'll not borrow trouble from the tomorrows.

Now the landscape around us is no longer beautiful. Great black areas or patches of brown unburned grass are everywhere. We appreciate the trees more than ever before and look forward to the blossoming of the earth again when spring returns.

*Garkida, Africa.*

## News From the Field

### CHINA

#### Liao Chow

BY ELIZABETH W. OBERHOLTZER

#### Village Evangelistic Work

On Feb. 10 our evangelistic band, numbering seven in all, started over the hills for Ma Tien, where we held a five-day Bible class. The time was suitable as it was during the New Year vacation and no one was busy. There were thirty regular attendants and some days more came out. Fifteen or twenty lived at the chapel and all ate together of millet, flour and vegetables. We had six sessions each day, three for the whole group and three in separate classes. After morning worship, Mrs. Pan, Mrs. Yang and I had a meeting for the women and then a period for the children. Between sessions we had games for children and some of the women joined in and enjoyed playing even though they had small, bound feet. Handwork was given at the end of the session for the children and they liked illustrating the Bible story told that day. In the afternoon another session was held for the women and the last period they met with the whole group and also in the evening all were together. The interest was good and such subjects as Soul Winning, Lessons From the Life of Christ, and Christian Homes were enjoyed by all. At the close of the afternoon session, we visited in homes in the village and invited folks to come to services. On Sunday there were twenty-six members present at the love feast. We rejoice when we see these country brethren quietly and orderly partaking of these sacred emblems.

#### They Went Everywhere Preaching!

On Tuesday after the Bible class closed our band separated into two groups. One group of four, two evangelists and two Bible women, went to visit and preach in a village seven miles north of Ma Tien in the hills. And our group of four went east to a village, called Clear Spring, on the plain. Here we had several days of meetings. It was pleasant to meet with our brethren and sisters when they were not busy and could take time to listen to the Word of God. The women were glad to learn scripture verses, a new prayer, several songs, and review the Ten Commandments. From this place we moved to Ho Pei Kow, west of Ma Tien, also among the hills, where the people depend upon fruit and nut trees for most of their livelihood. They scratch up the poor, stony ground with their crude hoes and plant corn, millet and a few vegetables, and have enough to live by being saving. They are a wonderful lesson to us for they are hardy, cheerful and contented. They live near the sky, with a simple childlike faith in our Father, when they once understand that he is the one true God. We enjoyed our visit with Christians and inquirers at this place and wished to remain longer. On our way home we stopped a day and a half at a large market town and held home meetings in two Christian homes and in the home of interested friends. Although our trip home was made in a snowstorm and we had to walk quite often over the hills, we felt happy to have had the opportunity to serve our Master and tell the Good News to many who are glad to learn more of the Way of Life.

#### Boys' and Girls' Schools

The schools opened Feb. 15, after Chinese New Year, with sixteen new pupils in the boys' school, making the enrollment 96. More would like to come but our quarters can not accommodate them. There are 104 in the girls' school with the co-ed or lower primary where first, second and third year boys and girls are together. There are about forty regular attendants in the kindergarten. Several children have come to us from other schools, among them is the daughter of the county magistrate. We are sorry that Mr. Li, one of our teachers in the girls' school has been sick for several months and can not return to his work. Miss Wang Shan Ling, a graduate of our girls' school who has finished junior middle school, has been invited to take Mr. Li's place.

#### A Happy Mother

Recently a mother afflicted with osteomalatia came to our hospital to be delivered. Though she came a day or two late and was in a weakened condition, the doctor performed a Cæsarian operation and a fine baby boy was born. For several days the mother's condition was serious but good care on the part of doctor and nurses saved her life. She is very proud and happy with her little son, the first boy in her home. Many mothers and children could be saved if they would take advantage of the hospital.

#### Evangelistic Week

Miss Hutchison writes the following: "This is a countrywide observance, by Christians in China to give a week of volunteer service during the Chinese New Year holiday. This year our Christian men and women worked in groups. There were four groups of men and six of women and girls who worked in the city and near-by villages. The women rode donkeys to the farther villages taking turns at riding and walking. They seemed happy and eager in this work and even the smaller girls helped in the singing while the leaders did the talking. Large posters, prepared by the Na-



tional Christian Council, containing the gist of the message, with pictures to illustrate, were used each day in giving the talks. The general subject was: Salvation From Sin Through Jesus Christ. We trust that many got a new vision of possibilities through Christ, without whom there is no salvation."

#### A Little Child Shall Lead Them

In our kindergarten at Liao Chow, it is the custom at the midforenoon hour to give the children each a small bowl of hot millet broth. Bright, beaming faces eagerly look forward to this little repast. Before partaking of it, all are quietly seated at their play tables, and like our Savior, before feeding the multitude, they offer thanks either in prayer or song, to the dear heavenly Father, who giveth all good things. Thus deeply are their tender minds impressed and habits formed, insomuch that a number of parents, some non-Christians, have testified that these children, when at home insist that thanks be given before the family partakes of their meal.

#### Fu T'ai, One of God's Little Ones

Fu T'ai, one of our kindergartners, awakened early one morning, just as the dawn was breaking, and looking upwards, exclaimed: "Mamma, I know where God is, he is above us, he is everywhere. He sees in the dark, he sees us now. I am not afraid, I love him." As the mother related this beautiful incident, there came to mind, what we had read in church history of another child, the great Origen, whose father one day fondly kissed the heaving bosom of his little son, saying: "God's Holy Spirit dwells within this breast." We thought then of a mother in China who said: "When I pray for my children, I like to wait and watch for the work of the Holy Spirit in their lives."

#### Christian Teaching Makes a Difference in the Home Life

Recently one of the graduates from our women's school gave her testimony in these words: "Formerly, before reading in the school, I did not know happiness in my home. Now I do not know sorrow."

We regret that the advanced price in foodstuffs is making it almost impossible for new pupils and some older ones to come to the school. A little means much to these poor women. They, of all our pupils, have the most difficulties to meet in trying to get a little education and to learn of the true doctrine.

#### Tai Yuan Fu

BY SARA Z. MYERS

#### Young People Interested in the Church

A prominent Christian leader recently said in a public meeting that one of the most encouraging things in the church of China today is that the young people are ready as never before to enter its doors. Will you pray earnestly for the Tai Yuan church which is made up largely of young folks? Many others are in the dozen and more Bible classes in the city.

#### Growing Church and Sunday-school

We are thoroughly enjoying our new church premises which took so long last year to buy. Except for the lull over the New Year season when the students were away, our crowds for the Sunday services have gradually increased in number and interest. At present Bro. Myers is delivering a series of sermons on "The Holy Spirit." March 1 we plan to start Sunday-school. Miss Shock has spent a great deal of time lately trying to create interest among the parents as to this need. The day school system here is so

confining the children have very little time out. Some schools have no holiday during the whole week except Sunday afternoon.

#### Japanese Pressure

While Shansi is not a part of the new political group at Peiping she has constant pressure brought upon her by the Japanese to sever her relations with the Nanking government. Japanese aeroplanes bring important officials frequently to see Marshal Yen trying in every way possible to get him to join others who have sold out to Japan for personal benefit. So far he has stood firm. But the people generally are distressed and view the situation for their country rather hopelessly. Their spirits are low. Yet at the same time over the country there is a determined spirit to make good regardless. And because of this general helplessness feeling many who felt no need or interest before are now looking to religion for comfort and help.

#### New Year Celebration

Chinese New Year, which came this year in January of the foreign calendar, was celebrated according to the customs of about twelve years ago. During these intervening years little celebration was allowed by the authorities, but this year, in order to please and cheer the people who are discouraged over existing conditions, Marshal Yen issued an order that they freely enjoy the occasion. Judging by the amount of fireworks it was enjoyed.

### Monthly Financial Statement

During the month of April contributions for the Conference Budget and agencies within the budget totalled \$6,116.19. The total received for the year beginning March 1, 1936 was \$10,677.44, detail as follows:

	Receipts for April	Total receipts since 3-1-36
World Wide Missions .....	728.02	\$ 1,650.20
Women's Work Project .....	674.93	1,159.96
Home Missions .....	76.49	96.49
Foreign Missions .....	146.07	168.67
Junior League Project .....	75.61	94.11
India Mission .....	48.26	102.26
India Native Worker .....	5.28	5.28
India Boarding School .....	43.52	79.01
India Share Plan .....	106.25	161.25
India Missionary Supports .....	541.50	1,207.80
China Mission .....	6.49	13.08
China Girls' School .....	6.00	6.00
China Share Plan .....		17.50
China Missionary Supports .....	607.76	854.85
Africa Missionary Supports .....	613.09	675.48
Africa Mission .....	92.02	154.58
Africa Share Plan .....		60.90
Africa Leper .....		25.00
Conference Budget Undesignated .....	531.27	2,052.64
Conference Budget Designated for—		
Board of Christian Education .....	1,556.71	1,558.96
Bethany Biblical Seminary (at Elgin) .....	33.50	73.50
Bethany Biblical Seminary (at Chicago) .....	183.03	369.53
General Education Board .....	34.96	34.96
Conference Budget Share Plan .....	5.13	5.13
Youth Services .....	.30	50.30
Total Budget items .....	\$6,116.19	\$10,677.44
Non-Budget items—		
General Floor Relief .....	132.94	193.05
	\$6,249.13	\$10,870.49

The following shows the condition of mission finances on April 30, 1936:

Income since March 1, 1936 .....	\$11,032.42
Income same period last year .....	13,244.09
Expense since March 1, 1936 .....	24,232.53
Expense same period last year .....	30,251.97
Mission deficit April 30, 1936 .....	23,631.29
Mission deficit March 31, 1936 .....	20,776.92
Increase in deficit during April, 1936 .....	2,854.37



---



---

## HOME AND FAMILY

---



---

### To Be

BY MARGUERITTE BIXLER GARRETT

It is great to be in the world of song,  
To be with the pushing, pulsing throng  
Of humanity; there to cheerfully trod,  
And sing, and win for the kingdom of God.

Sebring, Fla.

---

### Swing Low

BY ESTELLE B. RITTENHOUSE

JIM's birthday. Alicia frowned. Not that Jim being thirty was anything to frown about. But a birthday without a candled cake would not be an orthodox birthday, at least not to Bunny and Edie. It was just too hot to bake.

She watched the children merrily splashing in and out of the tub of water under the apple tree, wishing that she might go and do likewise. Being Alicia Evans, however, efficient farm wife, she picked up a pair of blue overalls and snipped out a patch for a three-cornered hole. The August sun boiled down through the lacy vine behind the porch swing. Her dynamic vitality seemed to ooze away. Not even rolling up the mending she dropped it on the floor and looked lazily out over the field of tall corn that stretched away to the cool woods.

Even an August sun must cool off sometime. When the old walnut tree began to throw lengthening shadows across the trim lawn a soft little breeze sprang up from somewhere and all at once the lazy lady was Alicia Evans once more. With a brisk gesture she folded up the torn overalls.

"Mother," called a dripping boy on the step, "may I have a cooky?" Edie, just as moist, listened for the answer.

"No, darling. I'm going to hurry now and bake daddy's birthday cake. You just wait so you will be hungry for daddy's birthday dinner. I'll dress you, then you watch for him."

In a few minutes two sleek cool children perched on the top step scanning the road. The mother fairly flew about her spotless green-tinted kitchen. Going to the cabinet with the warm fluffy cake she almost fell over a frazzled rag doll. Provoked, she flung it onto the back porch; came back to set the table with prettiest dishes and best silver.

"Mummy, tan I have a tooky?" begged Edie with her face pressed against the screen door.

"No, sweetness, you run along, dinner will be ready when daddy comes." Picking up the water pail she urged the little girl away and went to the green pump.

There she stumbled over a battered red truck. Impatiently she flung it out into the yard.

"Keep this stuff out of my way, this old doll, too." With even more impatience she pitched it after the car. "Now you two babies go away too. How am I ever to be ready for daddy with you and your toys always underfoot. Now, go away."

She pumped the water hastily refusing to look into their wide, wounded eyes. As the door closed behind her they picked up their treasures.

"Mummy hurt my Betsy." Edie looked up at brother who had tucked the cherished car under his arm. "She said 'do way.'" Tears trembled in the blue eyes.

Bunny took her hand. "Come on."

"Where we doin'?"

"Goin' away. Mother said so. Here is a nice little path." His chin trembled but he held firmly to Edie's hand, "I guess she doesn't want us anymore."

Slowly they went through the orchard path, crawled under the fence, and followed a path that wound through the meadow. A colored boy was driving in the cows. They did not see him.

Edie shook with sobs. "But I want some birthday cake."

Bunny stopped. The great loss staggered him, he couldn't go on for a minute. "I did, too." It was past tense to him by now.

They plodded wearily along. Every few steps the tiny girl found fresh fuel for tears.

"Mummy hurt my Betsy. Betsy's sick."

"This car is in the way," observed brother. "Put Betsy in it and we'll leave them here 'till—'till—'till—tomorrow."

Edie agreed. "Now do to s'leep Betsy, I tome back. You wait for me." Tenderly the one-armed doll was esconced in the red truck.

There was not much light in the sky and none in their faces until a song broke upon the evening air. It rolled and billowed in rich slurring tones.

"Swing low, sweet chariot. Comin' for to carry me home."

"That's old singin' Katy. We'll go there. She likes us." Bunny was filled with hope. "It's not far. Across that field is her house."

"Does she have tookies?" Edie could not forget her creature complaints.

"Sure, lots," promised brother broadly.

They trudged along faster now with a haven in sight. Then Edie balked.

"She's black. I wants a white mummy," she objected.

"Aw, come on, it's getting dark. We'll soon grow



up then we won't need a mother." But he swallowed hard as he talked so bravely.

"Let's rest a teeny bit, just a teeny bit," begged the lagging little sister.

"All right, just a little." They sank down against the trunk of the big cherry tree.

In a minute Edie slumped over asleep. While speculating on the next step Bunny's eyes closed and he too slept, hearing as he sank away.

"A band of angels comin' after me, comin' for to carry me home."

Shortly after silence claimed her children Alicia had the table a perfection of culinary allure. Iced tea clinked coolly. Sliced pink ham, a ruffly salad and the splendid cake of thirty candles awaited their destiny. Turning on a soft light Mrs. Evans smiled.

The phone rang.

"Yes, Jim."

"Not *tonight!*"

"Yes, of course it must be finished."

"Not until midnight? Oh, Jim."

"So long."

She wilted in her chair. "Well, of all things. It would be tonight the county agent has to finish his papers." She jumped up. "Well, the babies shall celebrate anyway. It's late for them now."

She hurried to the door, calling into the early twilight. No answer.

"Come, Bunny, Edie, come on now." Her calls fell on empty air. "Where can they be?"

Rather irritated she ran to the playhouse, all over the yard, back into the house. Then tense and anxious she ran to the barn. No, Martin had not seen them. He stopped milking to search the barn. She flew back to the house, ran through the orchard, heard the swish, swish of the tall corn.

Her heart stopped. Recalling her sharp speech she saw her babies trudging off into that twenty-acre labyrinth of corn. Then she ran to her good old neighbor and sobbed it all out to her.

"Ach, now," she said stepping to the bell rope. "Ach, und vere iss your man?"

"He's helping the county agent finish some surveys and they went off to somebody's farm. I didn't listen where, I was so disappointed over the—but we must *do* something," she was almost hysterical.

"Ach, yes, und aren't we? The bell is calling, ain't?" She had not ceased ringing the large dinner bell.

In a really short time fifty men and boys were taking orders from Mrs. Klein. She sent them away in pairs to the cornfield. Then she and Alicia hastened back across the road to search all over the house and yard again. They waited until every man was back breathing failure.

"Now we will take the woods?" one questioned Mrs. Klein.

"Und quick—mit a prayer," she answered.

"What can *I* do?" Alicia gripped her neighbor's plump arm.

"Vait. Gott tells mothers vat to do."

"Wait," she snorted, "wait, I *can't* wait, I'm—" she stopped.

"Swing low, sweet chariot, comin' for to carry me home—" came husky yet sweet to the two tense women by the orchard fence.

Alicia turned and shot down the path, crawled under the fence and sped down the meadow path. Mrs. Klein, plump and not so young, was hard put to it to keep near her. But the swift runner fell over something—a battered truck and a raggedy doll. For a moment she stood hugging them close. Those toys she so shortly had thrown angrily away. Away she ran again, the moon making the path quite clear. On, straight toward that old song, a song that old Katy usually sang for half the night.

Then again she stumbled, over bare feet this time. Again she threw the toys from her—this time to catch her babies to her as though she could never let them go.

Edie opened blue eyes upon her mother's tears. "Do you want us, mummy?"

"We hadn't got to Katy's yet, anyway we'd rather have you," Bunny cuddled tight against her.

"Do you want Betsy, too?" asked the tiny mother, wistfully, yet belligerently.

Somehow Alicia swept them, toys and children, into her arms and sobbed.

It was Mrs. Klein who started them back, then hastened to ring the bell again. It was Mrs. Klein who met the men and explained it all.

"Now come to my house for a cup of coffee yet. This iss no times for talking mit her." So quietly they followed her across the road.

With great effort to be casual, the penitent mother sat down to the waiting dinner, with Bunny and Edie exclaiming over so many candles.

Just then Jim's car came chugging in the lane. Alicia shook her head at the question in his eyes. Being a wise father he sat down to dinner as nonchalantly as at six o'clock. It was a great dinner.

When Bunny and Edie were once sound asleep, Alicia crept into Jim's arms and sobbed out the whole story, sparing herself not a bit.

He drew her close for a moment of unspeakable joy, no thought of reproach in him.

"God bless old Katy with her everlasting singing," he murmured. Then smiled whimsically, "She's one of the band of angels that brought our babies home."

Easton, Md.



---



---

## KINGDOM GLEANINGS

---



---

### Calendar for Sunday, May 24

**Sunday-school Lesson**, Building for the Future.—Luke 20: 1—21: 38.

**Christian Workers**, Leadership Training.

**Young People**, Memorial Day, Pagan or Christian.

**Intermediate**, Doing the Work of the Home.

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Polo church, Ill.

**One** baptism in the Salamonie church, Ind.

**Two** baptisms in the Claysburg church, Pa.

**Seven** baptisms in the Ivester church, Iowa.

**Eight** baptisms in the Ottumwa church, Iowa.

**Five** baptisms in the Pleasant Hill church, Ohio.

**Ten** baptisms in the Des Moines City church, Iowa.

**Thirty-six** baptisms in Lewistown church, Pa., Bro. H. B. Heisey, pastor-evangelist.

**Ten** baptisms in the Florence church, Mich., Bro. Dewey Rowe of Bryan, Ohio, evangelist.

**Seven** baptisms in Snake Spring church, Pa., Bro. Nevin H. Zuck of Lebanon, Pa., in charge.

**Seventeen** confessions in the Osceola church, Mo., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

**Eight** additions to the Long Beach church, Calif., the result of union evangelism; fifteen additions following Easter.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. I. D. Leatherman** of Lanark, Ill., June 1-14 in the Polo church, Ill.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., May 27 to June 14 in Coon River church, Panora, Iowa.

\* \* \* \*

### Personal Mention

**Sister Verna Blickenstaff, R. N.**, sailed from San Francisco for India on May 16. She will be located at Bulsar where she will work with the Drs. Cottrell.

**Bro. George D. Weybright**, a member of this year's Bethany graduating class, has been for some time supplying the church at Buchanan, Mich., with spiritual food. He and Sister Weybright are now called to a regular pastorate there.

**Bro. Raymond R. Peters** who has just completed his seminary course at Bethany will become pastor of the Independence church of Southeastern Kansas and field secretary for that district, Sept. 1. Before that time he and Sister Peters will be leaders in summer assemblies in Northern California, Oregon, Washington and Idaho.

**Sister Malinda Kennedy**, one of the pioneer mothers of the Cando-Zion community, North Dakota, who recently passed to the great beyond, "was one of our faithful Messenger readers. As she grew older she would read the paper from cover to cover. When she would stop reading she would put a common pin in, and in this way would have a marker to begin reading again."

**Bro. John Wieand** has arranged for several revival meetings in the northern and central states this summer and fall. He has time for one more beginning late in September. Write him at Arrowwood, Alberta.

**Bro. Jesse H. Ziegler**, pastor of the University Park church of Eastern Maryland, has time for a two weeks' evangelistic meeting in the latter part of August or early September. His address is College Park, Md.

**Brother and Sister H. Stover Kulp** from Africa are en route home on furlough. They have been spending a month in Scotland, visiting Sister Kulp's family. They will sail from Southampton, England for New York on May 27 on the Queen Mary. They anticipate arriving at New York City, June 1. Mail addressed to them New York City, care of the Queen Mary Steamship, arriving June 1, will reach them.

**Bro. J. Oscar Winger's** call last week was especially welcome because of the personal word he brought from his older and more widely known brother. It was decidedly encouraging. Progress has not been rapid and it could hardly be said that he is past all danger. But there has been no definite setback since our last report. We look forward with increasing confidence to his early restoration to normal health.

\* \* \* \*

### Miscellaneous Items

**Vacation School Pageant.** Are you looking ahead to the closing night of your vacation school? If you are, "Seekers All" is a pageant worth trying out. Price, 10c. Order from Board of Christian Education, 22 S. State St., Elgin, Ill.

**The Annual Reunion** of The Conscientious Objectors of Camp Lee, Va., will be held again this year at the home of the Wine brothers near Bridgewater, Va., Sunday, June 7. We are very anxious to have every one of the boys who were with us in Camp Lee during the World War with us

---



---

### Summer Pastors for 1936

Bridgewater College reports that the following students will be out in summer pastoral work: William Rodeffer in Western Maryland; Harry Zeller at Johnstown, Middle Maryland; Jacob Replogle at Crab Orchard, First Virginia; Alonzo Carter at Bean Settlement, First West Virginia; Robert Strickler and Arthur Wheeler in Southern Virginia; Newton Poling at Staunton, Robert Garber at Summit, and Ira Petre at North Fork, all in Second Virginia.

McPherson College students who will be out in summer pastoral work include: Clarence Sink at the lower Deer Creek church, Middle Indiana; Paul Miller at the Mineral Creek church, Middle Missouri; Paul Heckman at the Fredonia church, Southeastern Kansas; and Leonard Lowe, at the Galesburg and Parsons churches, in Southeastern Kansas.

At Bridgewater special instruction is being given these men to prepare them for the work this summer by President Paul H. Bowman, Professors Minor C. Miller and Wilmer Kensinger, and Pastor C. G. Hesse. At McPherson, Ray E. Zook, the pastor of the local church, is conducting a class for young ministers as preparation for summer pastoral service.



on that day with their families and friends as well as anyone else who is interested in the peace movement of today.—Committee: H. C. Spangler and Roscoe Reed, R. 4, Roanoke, Va.

A conference of district representatives to study the new leadership program is scheduled for Wednesday night and Thursday morning and afternoon, June 10 and 11, at the Hershey Conference. It is hoped that these representatives will in turn be interpreters of the new program in district conferences, camps and training schools this summer.

The Lodging Committee will be on the grounds at their usual location June 10. Any one arriving before that date and desiring lodging should write Chester M. Ebersole, 48 E. High St., Hummelstown, Pa., and assignment will be made. Those coming later will be able to procure very good locations through the committee. The general price is 75c. Those coming for only one or two nights may expect to pay \$1. The supply of lodging will be ample. The usual camping grounds will again be available with better lighting. No reservations made and no permits needed.

Thankful. It pleased a number of churches to send their relief funds for Johnstown flood sufferers in March to one of us Church of the Brethren pastors rather than the established agencies. We four pastors put the funds received together, made Bro. J. A. Robinson treasurer, who issued all checks, and distributed equally to all sufferers actively connected with our congregations, though some suffered more than others. One letter of thanks came to me and through The Gospel Messenger it is passed on to those who thus contributed, as a sample of gratitude from all who received: "My girls and I wish to thank you for the check received last Sunday. Most of it went for clothes as all our clothes were destroyed. We have just two rooms on the ground floor in our home." Many had a like-experience and the help was appreciated.—Galen B. Royer, 406 Chandler Ave., Johnstown, Pa.

\* \* \* \*

### With Our Schools

#### Bethany Biblical Seminary

The Bethany Male Quartet rendered a very pleasing program on April 28 at the First church. This quartet is planning to spend the summer in giving musical programs among the churches of the east.

On April 14, the Krantz family gave an interesting program at the First church on the joint lecture program of the First church and the seminary. Instrumental numbers and chalk artistry were features of the program.

The Seminary is deeply indebted to the hospitality of the Elgin church for a pleasant Sunday, April 19, as their guests. After attending the morning services, we were entertained for dinner in the homes of the Elgin brethren. In the afternoon opportunity was given to visit the Brethren Publishing House and mission offices.

Mrs. Margaret Weber gave a graduation recital, May 6, in the Bethany chapel, assisted by the Ladies' Trio. The program consisted of both instrumental and vocal selections; and was a very creditable accomplishment both on the part of Mrs. Weber and of the trio. Mrs. Weber will receive her diploma from the School of Sacred Music at the Commencement exercises, May 24.

A number of Bethany students attended the Emergency Peace Campaign Meeting at Orchestra Hall, May 5. The

main speakers were Rabbi Ferdinand M. Isserman of St. Louis; Kirby Page, national peace leader; and the Right Honorable George Lansbury, member of the British Parliament, veteran English statesman and advocate of peace.

\* \* \* \*

### Hershey Conference Railroad Fares

I have a final answer to my application for convention rates to our Conference at Hershey. It is as follows:

"Effective June 1, 1936, the railroads in the Eastern region of the United States will reduce their present one-way passenger fares, which are now constructed on the general basis of 3.6 cents per mile, to 3 cents per mile for tickets good in sleeping or parlor cars and to 2 cents per mile for tickets good in coaches, and the surcharge now applicable on tickets good in sleeping or parlor cars will be canceled on the same date. This means a total reduction in one-way passenger fare for first-class tickets of about one cent per mile, namely 6 mills per mile reduction in the one-way passenger fare plus the surcharge elimination of approximately 4 mills per mile. The reduction in the cost of tickets good in coaches amounts to 1.6 cents per mile.

"In view of this considerable reduction in passenger fares, the railroads of the Trunk Line and Central Passenger Associations on and after June 1, 1936, will discontinue the practice of granting reduced fares for conventions of any character whatsoever. The present general convention basis of one and one-third fare amounts to 2.4 cents per mile which amount added to the sleeping or parlor car surcharge of approximately 4 mills, produces a total of approximately 2.8 cents per mile, whereas the new regular daily one-way fare will be only 3 cents per mile for first-class tickets and 2 cents per mile for coach tickets, or for coach travel 4 mills less per mile than the present convention fare.

"For these reasons no reduced fares will be authorized by the railroads in Trunk Lines and Central Passenger Association territories for the Church of the Brethren Conference to be held at Hershey, Pa., June 10-17, 1936.—C. A. Fox, Chairman."

This means that those going by railroad to the Conference will pay 2 cents per mile on the coaches. If the desire is to ride in Pullman or parlor cars, it will be 3 cents per mile. This will be true both east and west of Chicago. Consult your local agent; there may be regular round trip rates that would save you a little on this rate. Those holding clergy books can ride on the coaches for one cent per mile and first-class for a cent and a half per mile. Those ministers living west of Chicago will need to get an Eastern Clergy Book to get this rate as the Western Clergy Book is not good in eastern territory. Those living in the southeastern region will need to get an eastern book also.—John W. Lear, G. R. T. A., Church of the Brethren, 3435 Van Buren St., Chicago, Ill.

\* \* \* \*

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Great Chapters of the Bible**, by G. Campbell Morgan. Fleming H. Revell Co. 379 pages. \$2.50.

Here is a large book devoted to an analysis and interpretation of 49 great chapters of the Bible, selected by popular vote. We see the author at work as he studies analyses and explains the Word of God. Not fancied interpretations but such as are readily grasped by the average mind. How the truth of God's Word opens as we sit under the leadership of this great preacher who has devoted his life to a study of the Bible with an earnest endeavor to grasp its teachings and make them understandable for the common people. Teachers and preachers will be greatly helped as they study chapter after chapter. Shut-ins will take new hope as they read and repeatedly turn to it for comfort and inspiration which they find on every page. One can not overestimate what it means to see how a real Bible student and teacher approaches his task and makes his deductions. All this one sees in Great Chapters of the Bible.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Unnamed Disciple

"Inasmuch as ye did it unto the least of these my brethren, ye did it unto me"

Read Mark 9: 38-40

Monday

Who he was we do not know, but he was a disciple, though he persisted in working in his own way. Certainly his refusal to follow the group was not due to any unworthy motive.

Jesus was displeased with the officiousness of John; and he approved of the man, for he qualified in everything that was essential. It required courage to stand alone and work in Jesus' name when so many were opposed.

And Jesus has forever condemned those who in their zeal for orthodoxy have persecuted some of the noblest of the saints and have brought shame on the name of the lowly Nazarene.

*Give us, our Master, an appreciation of all who are serving thee, that working together we may forward thy kingdom. Amen.*

### The Inhospitable Village

"Love suffereth long and is kind"

Read Luke 9: 51-56

Tuesday

The feud between Jews and Samaritans did not prevent business dealings. It was only at the season of the festivals when religious enthusiasm ran high, that they came to the breaking point. Then the Jews preferred the longer road around, and the Samaritans might refuse Jewish travelers.

Thus it was that Jesus was refused lodging "because his face was going to Jerusalem." It seemed an intolerable insult to the "sons of thunder," and they would have re-enacted the Elijah story. How grieved Jesus was! This was not the spirit of love but of retaliation. "For the Son of Man came not to destroy men's lives but to save them."

*We pray, our Master, that the world may be taught thy spirit of love and forbearance. Amen.*

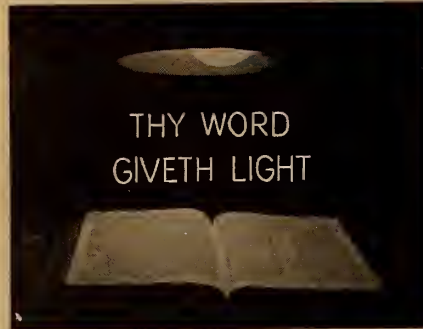
### The Would Be Disciples

"Whosoever doth not bear his own cross and come after me, can not be my disciple"

Read Luke 9: 57-62

Wednesday

It was not the Twelve alone that were stirred about the journey to Jerusalem; others offered their al-



legiance, hoping to share in the benefits of the earthly kingdom they expected him to set up.

But they were tragically mistaken; they refused to see the plain implications of his life and words. He who had no place to lay his head was not offering houses and lands nor worldly honors. Discipleship with Jesus was a stern matter; men must be willing to sacrifice everything for it. To these he promised rewards more satisfying and enduring than the baubles of fame and material possessions.

*Our Master, help us to see that discipleship today may mean hardship and persecution. Amen.*

### The Return of the Seventy

"But rejoice that your names are written in heaven"

Read Luke 10: 1, 2, 17-20

Thursday

Jesus had enlarged his ministry by sending out seventy just as he had earlier sent out the Twelve. And in joy they returned, marveling at their success. "Even the demons are subject to us in thy name."

Their report heartened Jesus and he rejoiced with them. They had been his co-workers and the result of their work was proof that the kingdom would prevail over the forces of the

## WEEKLY QUIET HOUR

### Conditions of Discipleship

**Bid fire fall.** See 2 Kings 1: 9-10.

**Saw Satan fall.** It was the Jewish belief that Satan had his seat in the sky. See Eph. 6: 12; Rev. 12: 7-9.

**Jesus did not make discipleship easy.** See Matt. 16: 24-26; Luke 13: 22-29; 14: 25-33. Name some of the things which make following Jesus hard today. What are some of the compensations for the sacrifice and hardship?

evil one. But the fact of greatest significance was that he had made no mistake in choosing them. God had approved of them as members of his kingdom and given them this power to preach and heal.

*Our Father, graciously endow us with power to serve thee. Amen.*

### The Wisdom of Babes

"But unto us God revealed them through the Spirit"

Read Luke 10: 21-24

Friday

Jesus was grieved at the intolerance which hardened the hearts of the religious leaders, "the wise and understanding." But that was no proof that the gospel had failed. The experience of the seventy was proof of its success.

For the revelation of God through his Son was the culmination of the hopes of prophets and kings. They had greeted the light from afar but it had been reserved for the disciples to enter into the fullness of its blessing. Though they were simple-minded, they possessed the qualifications necessary, open hearts and receptive minds. For lack of rank or social standing is no bar; for God has reserved this highest of favors, his gracious presence and power, for the meek and lowly.

*Our Father, may we desire those spiritual qualities which are pleasing to thee. Amen.*

### The Unbelief of Jesus' Brethren

"For my time is not yet fulfilled"

Read John 7: 1-10

Saturday

The attitude of Jesus' family must have grieved him deeply. All through his ministry they stood aloof and even opposed him. And it was in no spirit that they spoke here.

But he could not follow their suggestion, even if they were sincere, for he was no political revolutionist. But he knew what they could not know, that he was in danger in Jerusalem. The fatal day was coming when he would die there. But until that time he would go only under the safe conduct of the Father, and when it came he would go at his bidding. For them the question of going to the feast was one of personal choice or convenience.

*Our Father, we confess that our lives are often futile because we fail to seek thy guidance. Amen.*



---



---

## THE CHURCH AT WORK

---



---

**MUSIC****Book Review—"The History and Use of Hymns and Hymn Tunes," by David R. Breed**

The author has included extended notice of only the authors and composers of the first rank, or whose work bears some vital relation to the development of the hymn or the hymn tune. The book is intended first as a textbook, though it serves other useful purposes and is greatly blessed of him whose praises we sing to those who would sing them "in a nobler, sweeter song."

Little need be said concerning this book which has long been considered a standard work in hymnology. Even though it bears a copyright of 1903, its value is still recognized; in fact, it is almost indispensable in an introductory study of hymnology.

It aims to give a comprehensive survey of the entire field of sacred song that is free from technical language or discussion. The scope and the content of the course is suggested by the title and the discussion is followed so logically that any organist and song leader would find a wealth of material here that would increase his usefulness.

The book is divided into two parts. First, it traces the hymn textual material from the beginning of the Christian era and then it also traces the tunes likewise. He uses a lengthwise approach by the way things happened rather than a cross-country sketch of the way things are as so many writers are wont to do when discussing hymns and tunes.

The book is not easily exhausted because of its wealth of data, and therefore it is recommended that it be in your personal library if you care at all to do anything in the field of hymnology.

The book may be purchased from the Brethren Publishing House at \$1.25, or ordered for examination from the Loan Library of the General Boards, 22 South State St., Elgin, Illinois, by sending 10c for outgoing postage and returning it within two weeks.

**WORSHIP****"Holy and Reverend Is His Name"****"WE HALLOW THY NAME"****PRELUDE AND OPENING STANZAS:****HYMN:** "Holy and Reverend Is the Name." Number 10.

**PRAYER:** O God of all grace and love, whom we have praised with our lips; grant that we may so praise thee in consecrated and faithful lives that the words of our mouth and the meditations of our hearts may be acceptable in thy sight, through him who taught us to say: "Our Father, who art in heaven, hallowed be thy name."

**HYMNS:** "Strong Son of God, Immortal Love." Number 264.

"There's a Wideness in God's Mercy." Number 87.

"Lord of All Being, Throned Afar." Number 80.

"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psa. 89: 7).

**VISION OF ISAIAH (Unison)**

"I saw the Lord, sitting upon a throne, high and lifted up, and his train filled the temple. Above him stood the seraphim; and one cried unto another and said: Holy, holy,

holy is the Lord of Hosts: the whole earth is full of his glory. Then flew one of the seraphim unto me, having a live coal in his hand; and he touched my mouth with it. And I heard the voice of the Lord, saying: Whom shall I send, and who will go for us? Then said I: Here am I; send me" (Isa. 6: 1-9).

**MESSAGE:** "Aims and Purposes of Worship."**HYMN:** "Jesus Calls Us." Number 229.**SILENT PRAYER AND BENEDICTION.****CHRISTIAN WORKERS****Farm Life****BY IRA H. FRANTZ**

May 31

**1. The Farm and the City.**

Farming is a basic industry; it supplies food for all.

The city gets many of its strongest men from the farm.

Health conditions on the farm are ideal. In the decade 1900-1910 the birth rate was 20% higher in the country than in the city, while the death rate was 24% lower.

**2. How Farming Differs From Other Occupations.**

a. Home and business are one. The farmer does not close up and forget his business at the end of the day.

b. The farmer's business is to extract things from the soil by processes of growth. He deals with growing plants and animals. He is dependent on soil, rains and sunshine.

c. The farmer deals with nature rather than with men.

d. The farmer is his own "boss." He makes his own plans and decides his own problems largely without the necessity of conferring with others.

**3. Effects of Farm Life on Character.**

a. The farmer learns patience. Growth is a slow process. His dependence on the weather also teaches him patience.

b. His isolation and independence make him individualistic. It has been charged that farmers are not good co-operators. The failure of many farm co-operatives is cited as proof.

c. This individualism carries over into his life if he moves to the city. It is claimed that the most ruthless business men are farm bred.

d. His contact with growing things and with the forces of nature tend to make the farmer more religious than the city man.

**4. The Farmer's Economic Problem.**

a. Low prices. Agricultural surpluses have become a nightmare to farmers. Consequently the government has helped them organize to perpetuate a reasonable degree of scarcity. Many farmers feel that there is something wrong about limiting production while some people do not have enough, but they are helpless to do otherwise.

b. Debts. The decline in farm prices has caused mortgages to assume a size in proportion to real estate values that threatens many farmers with the loss of all they have.

c. Taxes. A satisfactory tax has never been invented nor is likely to be. It is generally agreed, however, that land has had to bear more than its share of taxes.



## Questions:

- Why is it especially important to maintain high moral and religious standards in rural areas?
- What are some helps and some hindrances to the religious life of rural people?
- Could there be a closer co-operation between agriculture and industry to the benefit of both?
- Can Christianity offer the farmer any help on his economic problem?

## PEACE

**Honoring the Heroes of Peace**

Services of remembrance for the heroes of social construction constitute a mode of honoring those dead whose claims have long been overlooked.

Composed of the miners, railroaders, builders, electricians, mechanics, firemen, policemen, explorers, physicians, nurses, mothers, etc., upon whose risks and suffering life depends, this army of our real defense, protecting us against hunger, cold, sickness, exposure, disorder, exhaustion, and extinction, is one which, instead of slaying, heals and preserves.

That full honor may be paid to the beneficent heroism of those who have perished in the service of mankind, the Peace Heroes Memorial Society, founded in 1926, has been continuing the annual services of remembrance for heroes of social construction begun May 30, 1923. These services are held at Spring Grove cemetery, Cincinnati, Ohio, on the morning of every Memorial Day. The graves decorated have been those of a factory worker, a railroader, a policeman and a fireman, who lost their lives in the discharge of their duties, and of a woman who died in childbirth.

Information and suggestions will be furnished free of charge to anyone addressing a request to the Peace Heroes Memorial Society, 842 Lexington Avenue, Cincinnati, Ohio.—The American Friend.

**Peace Committee Rally at Hartville**

In the afternoon and evening of May 3, the Northeastern Ohio peace committee held a rally at the Hartville church. The attendance was a proof that Northeastern Ohio is interested in the peace educational campaign. The church was filled both afternoon and evening. There were only three churches of the district which did not have one or more representatives from their local peace committee. This showed the spirit of co-operation on the part of the churches.

The meeting was opened by a message from the district peace representative, the writer, who spoke on the Historical Position of the Church of the Brethren on Peace. Following this M. R. Zigler, substituting for Dan West, spoke to the peace committees outlining the type of work each local committee is expected to do. In the evening U. S. Kreider, director of Men's Work for the district, challenged the men to be ready to take part in the church's peace program, and to stand together for peace. Bro. Zigler again addressed the committee, challenging them to be in dead earnest about this peace program in the face of a world which seems to be rapidly plunging definitely in the direction of another war.

This rally did three things for Northeastern Ohio. It strengthened our faith in the rich heritage of the Church of the Brethren, inspired us to want to do something in behalf of peace, and outlined a definite plan of procedure for each local peace committee. It is hoped that within the very near

future, each family of the church of Northeastern Ohio will have had the opportunity to know and do something for peace. With each committee at work it can be.—Wilbur M. Bantz.

## CHRISTIAN FINANCE

**Spiritualized Budgets****Not minister's salary, but—**

The preaching of the Word, the pastoral care of people. The ministry of preaching, or the ministry of the Word.

You have called a minister to preach the gospel, to be a teacher, to visit the sick and needy, to bring the Christian message of comfort in times of need.

**Not janitor's salary, etc., but—**

The upkeep of the house of worship.

The comfort, cleanliness and availability of the place of worship.

Our church is well lighted, comfortably heated, a clean and pleasant place in which to worship: for this. . . .

**Not insurance, repairs, etc., but—**

The maintenance of the house of God.

The protection and preservation of the house of God.

To guard against loss of fire or storm.

**Not interest on mortgage, on loans, etc., but—**

The maintenance of the credit of the congregation and the continuance of the program of the church without intermission.

**Not the District and General Boards, but—**

The work of the brotherhood around the world.

The ministry of benevolence through the agencies of the General Conference.

The ministry of missions, at home and abroad, education and relief.

**Not postage, bulletins and advertising but—**

The ministry of communication in the brotherhood.

For messages to our church members and to others about the church and its work.

H. H. Helman, pastor of the New Carlisle congregation, Southern Ohio, sends the following as a copy of their every member canvass dedication card. Please note that it asks a portion of income rather than a fixed number of dollars. Bro. Helman reported enthusiastically this new type of pledge.

"Recognizing my personal responsibility to God, and as an expression of gratitude for the blessings he bestows upon me, it is my purpose during 1936 to set apart such a portion of my income as I feel to be the will of God, and contribute this as my share in the extension work of the kingdom. Signed ....."

Have you secured a copy of "Our Church Financial System"? It is a manual outlining the financial procedure of a local congregation. It is available free to anyone interested. Intended especially for finance board members, treasurers and ministers. Order from General Mission Board, Elgin, Ill.

## MEN'S WORK

**Men's Work at Glade Run, Pennsylvania**

One of the first projects attempted by the men of the Glade Run church was the raising of \$300 in cash and a large amount of materials for the rebuilding and remodeling of the basement. The work is now completed. All of the labor was donated. A second project was the graveling of



the auto parking space on the church grounds. Other needed repairs of the church have been cared for. A play entitled "What Our Men Are Doing" was presented by a cast of eleven men to the local congregation which was received so enthusiastically that a number of adjoining churches have called for its presentation. The author of the play is Bro. W. C. Sell, pastor of the Glade Run church.

#### WOMEN'S WORK

### Women's Work Breakfast Program at Hershey Friday, June 12

Friday morning between 7:00 and 8:00 o'clock the local and district officers, and other women who are interested, are to meet to consider the program of Women's Work for another year. This meeting is to be held in the Community Building.

It is strongly urged that every woman who is interested in the Women's Work program for the coming year plan to be present. Mrs. Ross D. Murphy will preside. Each woman should bring to this hour's conference her best thinking. Each year should find the women's program becoming more vital to the church's program and this early hour will be spent in working out aims and objectives and plans for the task in the year ahead of us.

Let every interested woman be present. Each one will buy her own breakfast but all will eat together, and thus it will be a time of earnest thinking and happy fellowship as we break our fast together.

#### INTERMEDIATES

### Hobbies

Every boy and girl should have a hobby. Much leisure time can be used this way. The proper type of hobby can help a great deal in building character. A good discussion can grow out of the subject of hobbies. Have some member of the group demonstrate a hobby, then discuss the advantages of such an experiment. Also outline ways by which your group could get started on some constructive hobby. Plan a demonstration some time in the future. At that time the parents of these boys and girls can be invited. When the hobbies are explained, the parents will have a new appreciation of what their children have been doing. Such a program will also cause the intermediates to feel that the church has a place for them.

#### CHILDREN'S DEPARTMENT

### The Child Who Found the Way of Life

Suggested by Mrs. J. Walter Thomas, Director of Children's Work, Eastern Maryland

Behold, a child went forth on a Sunday morning to learn of the way of life. Arriving at the church door he found it open, but no one there to show him the way he was seeking. He, being naturally active and of an inquiring mind, saw no reason for wasting the time in idle waiting. So he employed the moments with playing leapfrog over chairs, investigating the internal workings of the piano, and drawing silly pictures upon the blackboard. When his teacher arrived, late and quite breathless, she found that her words must be scattered among the thorns of mischief sown the first fifteen minutes, and the thorns grew up and choked them. Moreover, the child thinking this to be the way of life, continued ever after to be tardy at all appointments and to behave in disorderly fashion in the church.

Another child went forth on Sunday morning to learn the way of life. More than all things else he desired a story which would make the interpretation of the things about him plain so that he might understand. His heart burned within him as his teacher began the time-honored phrase, "Once upon a time." But as she scattered her words the door swung to and fro many times. The Shepherd of all the flock did convey his greetings to her with a handshake. The Scribe came to speak with her in whispers pertaining to the enrollment of the child and some others. He who held the money bags tapped her on the shoulder and demanded something for his bag. These officials, having eaten up many minutes, flew away to their several tasks and the story did not reach a conclusion. And the child did not find the way of life which he was seeking.

Another child went forth on Sunday morning to learn of the way of life. And he received the words of his teacher with all readiness and listened to a story from the Holy Book with great eagerness. But on turning around he beheld a copy of the same Holy Book doing service of holding up the piano in place where a castor was lost and he said to himself, "Lo, this Book is not holy, for if it were it would not be used in this manner." He also beheld the Christian flag trailing its whiteness on the floor in a dusty corner, and a signboard, whose duty was to announce a sale of pastries, leaning up against the picture of the Sistine Madonna. Therefore, said the child to himself, "Neither is this place holy," and when his teacher whispered to her neighbor during the prayer he was quite sure of it. Therefore, the words of this teacher, withered away because there was no soil of reverence where they might take root. Moreover, the child, thinking this to be the way of life, continued in the spirit of irreverence toward all holy things.

Still another child went forth on a Sunday morning to learn the way of life. As he entered the church door his teacher put into his hands a task for his itching fingers and his busy brain. As he fashioned the gift which was to speak of love to the brother who needed him, his teacher said, "Lo, this is the way of life, to serve thy fellow man." And the child said within his heart, "So will I serve." In the quiet of his classroom, where the door did not swing to and fro, she told him the story of the One who "went about doing good." "Lo, this is the way of life, to love as he loved," said she. And the child said within his heart, "So will I love." With reverence the teacher bowed her head and the action spoke louder than her words, "Lo, this is the way of life to worship the God above." And the child worshiped, too. Soft music and sunshine and the smelling of flowers spoke to him of the beauty of holiness though his teacher said not a word. The orderly closet and the clean room were not to be despised as they spoke of a wordless message, too. "The way of life is very beautiful," said the child, "I will walk in it." And the words of this teacher fell upon good ground and yielded fruits so that this child walked in the way of life unto the end.—From the Elementary Magazine, October, 1929.

### Concerning the Peace Action Program

"The need of peace education is urgent, the literature comprehensive in its scope, and we trust the response will be worthy."—C. C. Sollenberger, pastor at Uniontown, Pa.

"We simply can not tell you how much benefit we received from the visit of Doctors Cordier and Keim."—President R. W. Schlosser, Elizabethtown College.



## CORRESPONDENCE

### SIXTIETH ANNIVERSARY OF JUNIATA COLLEGE

Two outstanding ministers of the church were recognized for their long and efficient service to the brotherhood at the celebration of the sixtieth anniversary of the founding of Juniata College on Monday evening, May 4.

Bro. Charles D. Bonsack, secretary of the General Mission Board, and Bro. Walter S. Long, for thirty-two years pastor of the First church, Altoona, received from President Charles C. Ellis the honorary degree, Doctor of Divinity. Bro. Bonsack was presented for the degree by Dr. I. Harvey Brumbaugh, of the college faculty; and Bro. Long was presented by Dr. W. J. Swigart, of Huntingdon.

In his citation of Bro. Bonsack, Dr. Brumbaugh said in part: "Charles Daniel Bonsack, elected to the ministry of the church in the Meadow Branch congregation, Maryland; early identified with the educational work of the Church of the Brethren as teacher of Bible and later as vice-president and business manager of Blue Ridge College; a country preacher and a city pastor; general director of the Forward Movement of the Church of the Brethren; a member of the General Mission Board and since 1921 general secretary of the Board; twice a round-the-world traveler as visitor to the missions fields of India, China, and Africa; author of *Sharing Observations with the Home Church*, a volume reciting his keen observations and interpretations of Christian missions, written in clear and entertaining style.

"A faithful servant of his Master and steadfast promoter of the forward movements of the church; a man of consecrated common sense, wide intelligence, and deep insight."

Part of Dr. Swigart's citation follows: "Walter Scott Long, long-time minister and pastor of the church of Christ; installed into the ministry in the Aughwick congregation; first steward of the Old Folks' Home for the Middle District of Pennsylvania; first district secretary of the Middle District Sunday schools; the first supported pastor in this district, in charge of the church at Tyrone; thirty-two years in the pastorate of the First Church of the Brethren, Altoona; in the fortieth year of continuous pastorate in the Church of the Brethren (four years of which time were in the city of Philadelphia); frequent delegate to district and Annual Conferences; having probably the longest continuous pastoral service and longest service to an individual church in the brotherhood."

The speaker for the evening was Dr. Jacob I. Baugher, secretary of the General Education Board and superintendent of schools, Hershey, Pa., whose subject was "History of Education in the Church of the Brethren." Dr. Baugher emphasized the fact that the Brethren people have been through all their history a teaching people. The church fathers were university men, and the leaders ever since have had a conviction that they must teach their message to the world.

Dr. Baugher pointed out how in the period after the educational "eclipse" in the church, between 1850 and 1900, thirty-five institutions were founded, three-fourths of which failed. Juniata, founded in 1876, was the first one to remain and grow.

At the celebration President Ellis called upon Dr. Swigart for the invocation, and upon Dr. Galen B. Royer, of Johnstown, for the benediction. A brief concert by the Juniata College choir, under the baton of Prof. Charles L. Rowland, opened the exercises.

Morley J. Mays.

Huntingdon, Pa.

### HAVE WE OUTGROWN THE CHURCH?

In 2 Chronicles, chapter 27, we have the story of an energetic and able king who "did that which was right in the sight of the Lord" (v. 2); therefore, he was a God-fearing man.

He was a great builder and victorious in battle. He was young and successful. This sounds as though he had a splendid record—yet "he entered not into the temple of the Lord."

Could it be that a man with all these fine qualities would not attend the worship service? Are we like Jotham? Do we have good qualities and are we interested in the same things the church is interested in, and yet our paths do not seem to lead to the church door? Are we among those who think the values the church stands for will be received some other way?

Do we feel we can worship as well outside as inside the church? Have we outgrown the church? Outsiders might recall where churches fail to do their Christian duty, and sometimes the church is guilty of some of the charges brought against it, yet if any good cause is introduced in the community, the leaders usually like to know the names of church members of the locality. They have faith enough to ask them for support, even though they are not guiltless, before they ask outsiders of the community. The church helps men look up and so long as it can keep men looking up, it is worth our loyal support in every way.

Lodges, schools, etc., will not accept any unless they meet certain requirements, but the church says, "whosoever will may come," and receive its benefits and fellowship regardless of race, color or position. Man did not make the church; it was made for him. Have we outgrown it?

McVeytown, Pa.

Ollie Gearhart.

### EATON CHURCH ANNIVERSARY

The tenth anniversary of the Eaton Church of the Brethren, celebrated Sunday, April 19, was a day of great inspiration and new vision for the members. The Lord favored us with beautiful weather for the day and the attendance at each service was large.

We were sorry that President Otho Winger could not be with us for he gave the dedicatory sermon ten years ago, but we were glad that his brother, Bro. Oscar Winger, could take his place. He gave us two very challenging messages.

The first Church of the Brethren in Preble County was known as the Twin congregation. It was organized in 1809 and included almost the whole of Preble County. A number of years later (1830) the Upper Twin congregation was organized with Eld. John Hart as presiding elder. For more than fifty years services were held in the homes of the members.

The church house at Sugar Hill was built in 1860, at Wheatville in 1862, and at Beech Grove in 1870. In the spring of 1912 the Reformed church at Gratis was purchased, remodeled and dedicated. In June of 1925 the work of erecting a church house in Eaton began. Building contractors were in charge of the work but several of the Brethren gave of their time that the work might be completed more quickly. In the fall of 1925 the cornerstone of the building was laid. Bro. J. W. Fidler of Brookville gave the message at this service.

The building was completed in the spring of 1926 and the dedication service was held April 11. This was a beautiful spring day and the church was filled to capacity. Bro. Otho



Winger of North Manchester, Ind., preached the dedication sermon. Services were held in the basement for those who could not get in to hear Bro. Winger. This was a great day for those who had worked so hard for a house of worship in Eaton.

The work at Eaton began on this day with forty-six charter members under the eldership of Bro. R. N. Leatherman of West Alexandria, and the pastoral care of Bro. N. B. Wine of Dayton. On the evening of the dedication a two weeks' revival campaign began with the help of Bro. I. J. Kreider of North Liberty, Ind.

Sister Anna F. Eyer was the first Sunday-school superintendent of the Eaton Sunday school. She served until September of the same year, then Bro. David Peters was elected. Brethren David Peters and Henry Aukerman have served in this capacity until the present time.

During the past ten years the following elders have served our church: R. N. Leatherman, I. G. Blocher, N. B. Wine, the latter being our elder at the present time.

We have been carefully shepherded by the following pastors: N. B. Wine, I. G. Blocher, C. G. Erbaugh and two resident ministers—A. G. Crosswhite and Wm. Deaton. Bro. Frank Eby of Trotwood is our present pastor.

Ten revival campaigns have been held in the church since its dedication. At each of these, souls were won for Christ and added to the church. The church, during her ten years of work at Eaton, has grown from a membership of forty-six to 185. Souls have been added while others have been called to their eternal home. Twenty-seven of our members have been removed by death and the funeral services of most of these were held in the church. We have had one wedding in the church.

We, as members of the Eaton church, are happy over our church building. However, it is more to us than just a building. To our older members who worked so hard for the church at Eaton, it is a crown of joy to their efforts. To our younger members it stands as the greatest contribution to our growth and the achievement of our ideals. To all of us it is our place of worship and service. It is our post of duty. We love our church. We are loyal to her because we believe she has a definite contribution to make to the kingdom of God. May she continue to grow in spiritual power and spread the gospel light in this community and eventually to all the world.

Kathryn Kiracofe.

Eaton, Ohio.

### ELD. JOSEPH M. ELLIOTT

It is noteworthy when one has covered that span in life designated as "threescore years and ten." But it is especially so when it is the instance of one who has held his position as a minister of the gospel for that long a time. This latter is a distinction achieved by two of our elders—Bro. James A. Sell of Hollidaysburg, Pa., and Bro. Joseph M. Elliott of our Mexico Welfare Home, Mexico, Ind. The former survives to carry on and add to his time and service, while the earthly career of the latter came to a peaceful close March 22, 1936. Both, ninety years of age, were elected to the ministry the same year—1865. And the two of them lived to qualify for the added distinction of being in their latter days the longest of any living in the ministry of our Church of the Brethren.

Eld. Joseph M. Elliott was born Dec. 28, 1845, in Wayne County, Ind. He was a son of Isaac and Mary Miller Elliott. Their living was along the Whitewater River. One of the first settlers was the grandfather, who moved there

from North Carolina. When Bro. Elliott was six years of age the parental home was moved to Richland County, Wisconsin. It was there that the father died when his son was sixteen, which left to him much of the responsibility of the parental home. From the information at hand, it would seem that our Ash Ridge church there was organized subsequent to their location. It was in that church that he was converted and became a member of the church, in the year 1862; and where, at the early and unusual age of twenty, he was elected to the ministry in June, 1865.

Many years afterward, it was down in Manvel, Tex., that Bro. Elliott became acquainted with the one who later became his wife, who was there to spend the winter season in that part of the southland. She was Sister Rebecca M. Miller, a daughter of Bro. Levi P. Miller, of sacred memory, who in the year 1889 founded our Mexico Welfare Home. The marriage was Dec. 15, 1898, and the officiating minister was Eld. Frank Fisher, who at that time was serving as the first superintendent of the Home. The Elliotts had their residence at a number of places, including this Mexico community of Indiana, and the states of Missouri, Colorado and California. Sister Elliott passed on at the age of eighty years, in 1929.

It was from our church at Peru that Bro. Elliott was received as a resident of the Home, Oct. 17, 1932. At the last he experienced a lengthy period of confinement to his room, and much of the time to his bed, due to infirmity and complications of old age. The funeral service was conducted from Mexico church, with interment alongside the grave of Sister Elliott in the adjoining Greenlawn cemetery. In the closing rites there was given an extra Home emphasis, since he was numbered by marriage in the family of the founder. Eld. Frank Fisher and the undersigned were in charge, as respectively the first and present superintendents of the Home.

The attendance at the funeral was noticeably below what is usual for this locality. It made the occasion for some thinking as to why? The answer is to be found rather pathetically in the fact that he had lived considerably beyond the day when he was best known. Some years back, had he died then, his neighbors, friends and associates in kingdom work would have gathered in, and it would likely have been a largely attended funeral. But now, it was different. He was practically unknown in the church and community circles, except to a mere few. Those he well knew, and who well knew him, were already, and some of them long ago, in the congregation on the other side. He was, as the poet would say it, a "last leaf." But he too now has fallen from his clinging to this life, to live anew in the evergreen splendor of paradise!

Mexico, Ind.

Ralph G. Rarick.

### CHANGE OF DATE FOR CONFERENCE

Last year there was a request from Oklahoma, Panhandle of Texas and New Mexico that the date of the General Conference be changed to the latter part of August. This was deferred one year. Why the proposed change? Because many of our members are farmers and wheat is one of their largest crops. It must be harvested when ripe, and the present date of Conference conflicts with the harvest season. We have talked with farmers from Mexico to Canada and all agree that the change would not inconvenience them, and most of them said it would be better.

We changed from Pentecost to the present date to accommodate those in school work. In 1928 we changed to



July to accommodate those who were attending the World's Sunday School Convention. Why not change now for the good of many of our farmer members? Also at harvest time is when the farmer has the least money. After his grain is ready for market he is more able to give for the Conference Offering. So that would be better for the whole church. Think this over carefully and then decide for the right.

Ed. R. Herndon.

Weatherford, Okla.

### DISTRICT MEETING OF EASTERN PENNSYLVANIA

The seventieth annual District Meeting of Eastern Pennsylvania met at Ephrata, Pa., April 29, 30, 1936. The forty-one congregations were represented by 104 delegates. The outgoing officers were: Moderator, R. P. Bucher; Reading Clerk, A. C. Baugher; Writing Clerk, F. S. Carper. The delegates then chose the following to serve as the officers of this year's meeting: Moderator, H. K. Ober; Reading Clerk, R. W. Schlosser; Writing Clerk, Nathan Martin.

The Sunday schools of the district reported a total enrollment of 10,095; total offerings, \$22,769.47; conversions, 344.

The Orphanage, located at Neffsville, Pa., reported, through the Superintendent, Elder S. N. Wolf, that at present there are in the care of the orphanage, 64 children; cared for from the beginning, 234.

The various reports of boards and committees gave interesting facts. Delegates to Standing Committee: H. K. Ober, R. P. Bucher, H. F. King; alternates: A. C. Baugher, James M. Moore, Michael Kurtz.

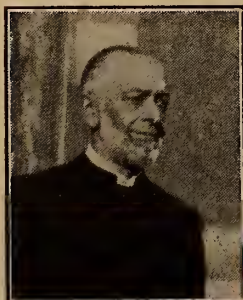
Dr. Mudge, Secretary of the Pennsylvania Federation of Churches, was present and gave a brief address, urging the co-operation of all denominations in the work of the Federation.

Lebanon, Pa.

Nathan Martin,  
Writing Clerk.

### IN MEMORIAM—ELD. GEORGE STRYCKER

Eld. George Strycker, son of Henry and Nancy Strycker, was born at Goshen, Ind., on March 14, 1871. He was one of a family of four sons and four daughters. While yet young he went with his parents to live near Peabody, Kans. In 1895 the family moved to Mayville, N. Dak. Later with a number of relatives he moved to Maple Creek, Sask., Canada. After spending ten years in Canada he moved to the Wenatchee Valley, and then to Hanford, Wash. In January, 1936, he moved to a farm on Sunnyslope near Wenatchee, Wash. Here he passed to his reward April 17, 1936.



While living in Kansas he returned to his old home in Indiana and there married Myrta I. Swihart; she died at Maple Creek in 1910. To them were born three sons and two daughters; both daughters and one son preceded him. On Nov. 2, 1911, he married Louisa Brower.

When sixteen years old he joined the Church of the Brethren at Peabody, Kans. The next year he was elected to the ministry, thus having spent forty-eight years in ministerial work. He was widely known as the "boy preacher." He held many evangelistic meetings and in this way

became well known to many people. After his election to the ministry he spent two years at McPherson College in preparation for his ministerial work. Many came into the church through the influence of his preaching and his devoted Christian life.

He leaves his widow, two sons, one stepson, five grandchildren and thirteen stepgrandchildren, one brother and two sisters. In the passing of Bro. Strycker the church has lost one of its pillars, the family has lost a devoted father and companion, and those who learned to know him have lost a friend. He never lost interest in the church of his choice and in the welfare of those he learned to know. His kindly interest in others will always be an inspiration to all who knew him. The good he has done lives after him.

The funeral was held in Wenatchee, Wash., and burial was made in Memorial Park. The sermon was by Eld. W. E. Deardorff assisted by the writer.

Wenatchee, Wash.

L. E. Ulrich.

### SHE WANTED TO BE A NURSE

Velma Irene Lehman, youngest daughter of Mr. and Mrs. William Lehman of Kingsley, Iowa, was born at Kingsley, April 29, 1920, and died Jan. 3, 1936, at the St. Joseph hospital in Sioux City, Iowa. She had been taken there for an appendicitis operation but peritonitis and other complications having set in, they were unable to operate and she was called to her eternal home four days later. While at the hospital she called for the anointing service which was administered. In August of 1931 she united with the Church of the Brethren at Mt. Morris, Ill., where she spent several summers with her sister, Mrs. E. W. Long. Since that time she had faithfully performed the duties laid upon her by the church and Sunday school, serving as secretary-treasurer and chorister.

She was a member of the junior class of the Kingsley public school at the time of her death. She was quite talented as a musician, having played the violin, saxophone, and clarinet; and was preparing to take one of the leading parts in an operetta. She was anxiously looking forward to the time when she might enter the Bethany hospital for training.

She was the joy and life of the home and will be sadly missed in home, church and school. But we must bow to God's will and say that the Lord gave her and the Lord has taken her away. She is survived by her parents, four sisters, and one brother. Funeral services were held in Kingsley by J. E. Rolston, of Sheldon, Iowa, assisted by H. H. Wingert, her pastor, of Kingsley, Iowa.

Oregon, Ill.

Anna Lehman.

### YOUNG PEOPLE'S WORK OF SOUTHERN PENNSYLVANIA

Under the supervision of the Board of Christian Education and the writer as director of the work, we have organized our district into three zones, allotting the convenient congregations to each zone. This gives us three cabinets composed of president, vice president, secretary, treasurer and two adult advisers, the district director supervising all three. We hold a spring and fall rally in each zone, and a joint conference with the Eastern District in the middle of the summer.

The conference will be held this year on July 18, forenoon and afternoon sessions, in the Rhodes Grove camp, near Greencastle, Pa. Bro. D. W. Kurtz will be the speaker for the day. We were fortunate to get Bro. Dan West to speak for us at Shippensburg on April 19, and Eld. H. K. Ober on May 3 in the Buffalo church in Union County.

Our young people are manifesting much interest in these meetings, as well as in their local churches. We are considering the suggestion of Secretary Minnich for our young people to participate also in the financial budget of the general program of the church. During the past year more of our local churches organized their B. Y. P. D.

Mechanicsburg, Pa.

John E. Rowland.



## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bingham-Batthey.**—By the undersigned, at the home of the bride's parents, Mr. and Mrs. J. W. Batthey of Cordell, April 12, 1936, Mr. Irwin E. Bingham of Oklahoma City and Miss Marie Batthey of Cordell.—Floyd L. Jarboe, Cordell, Okla.

**Foreman-Tapscott.**—By the undersigned, April 25, in La Verne, at the home of a friend of the bride, Mr. Lonnie G. Foreman of Los Angeles, Calif., and Miss Eleanor Tapscott, of La Verne.—Galen K. Walker, La Verne, Calif.

**Hanson-Langset.**—By the undersigned, at the home of his sister, Mrs. Albert Anderson, Mr. Ellis Hanson and Miss Mora Langset, both of Vidora, Sask., Canada.—I. M. Ziegler, Vidora, Sask., Canada.

**Metzger-Hartsough.**—By the undersigned, at his residence, April 14, 1936, Bro. Jacob A. Metzger of North Manchester and Sister Lizzie Leckrone Hartsough of South Whitley, Ind.—Geo. W. Deaton, Claypool, Ind.

**Turner-Austin.**—At the parsonage, Fruita, Colo., Easter morning, Mr. Ernest Turner and Miss Clara Austin, both of Fruita, Colo.—J. S. Zimmerman, Fruita, Colo.

## FALLEN ASLEEP

**Baker, Anna Wehlei,** born Aug. 28, 1862, died April 15, 1936, at her home near Abottstown, Pa. Her husband preceded her just five weeks ago. She leaves two sisters, one brother and one grandchild. Services in the Mummerts church, Upper Conewago congregation, Pa., by the writer and Eld. J. Monroe Danner, with interment in the cemetery adjoining.—W. G. Group, East Berlin, Pa.

**Clemens, Mary Elizabeth,** daughter of Thos. and Jane McLaughlin, born near Magnolia, Ill., Sept. 17, 1858; she died at her home near Norborne, Mo., April 19, 1936. Feb. 17, 1878, she married John E. Clemens who died in February, 1925. To this union four children were born, two of whom preceded her. Two children survive, also one brother, two grandsons, one great-grandchild. She came with her husband to Ray County, Mo., in 1883 and spent most of her remaining years in that vicinity. Forty-five years ago she united with the Church of the Brethren and remained in active fellowship until the time of her death. Funeral services at the Rockingham church by Eld. Oscar Early and J. H. Mathis. Burial at Wakenda cemetery.—J. H. Mathis, Norborne, Mo.

**Click, Hiram F.,** aged 83 years, died at the home of his brother, D. G. Click, following an illness of one month. He had been in failing health for the past several years but it was not until a month ago that his condition became serious. He was born and spent his entire life in the Beaver Creek section. He was a son of Abraham and Susanna Click. A member of the Church of the Brethren, he was a man of high Christian character and was held in the highest respect by all who knew him. He is survived by one brother, with whom he made his home. Funeral services from the Beaver Creek church by Abraham Thomas and D. H. Miller, with burial in a near-by cemetery.—Mrs. S. E. Garber, Bridgewater, Va.

**Cline, Amanda M. (Huff),** born Aug. 9, 1848, in Augusta County, Va., and died March 5, 1936, at her home near Olathe, Mo. Oct. 10, 1871, she married Christian Cline who preceded her March 21, 1935. To this union ten children were born, seven of whom survive with twenty-three grandchildren and twelve great-grandchildren. She united with the Church of the Brethren in early life and lived her religion daily to the end. Funeral services in the Fairview church by the writer and burial in the Prairie Hollow cemetery.—A. W. Adkins, Cabool, Mo.

**Cline, Chas. Peter,** aged 69, died at the home of his son, Paul Cline, of Montezuma. He was born near Montezuma March 6, 1867, the son of Brother and Sister Peter Cline. He was a lifelong and consistent member of the Beaver Creek Church of the Brethren. For eleven years he served as assistant superintendent and was treasurer for eighteen years; for the past thirty years he was a faithful deacon in the church. Besides his widow, who was Miss Mollie Elizabeth Shickel, he is survived by six children, two brothers and eleven grandchildren. Funeral services from the Beaver Creek church by Abraham Thomas, S. D. Click and A. M. Lambert.—Mrs. S. E. Garber, Bridgewater, Va.

**Cline, Wm. Henry,** oldest son of Geo. W. and Sarah Mitchell Cline, was born on March 29, 1845, near Flora, Ind. He died April 9, 1936, at the family residence. He had been an invalid for over ten years. He married Lydia Shirar Jan. 28, 1872; to them seven children were born. He spent his entire life on a farm in Carroll County. He was a member of the Church of the Brethren. Funeral in the Flora church by the undersigned with burial in the Flora Maple Lawn cemetery.—D. W. Shock, Flora, Ind.

**Crumet, William Hile,** son of Martin and Nellie Crumet, was born in Howard County, Ind., Dec. 25, 1859. With the exception of a few years his home had been in the vicinity of Flora and Burlington, Ind. His companion preceded him in death January, 1907. To them were born five daughters and two sons. He was converted about fifty years

ago and united with the Church of the Brethren and in the faith he lived and died. Death came May 1. Funeral services were conducted in Flora by D. W. Shock, his pastor.—D. W. Shock, Flora, Ind.

**Ebersole, Sister Emma C.,** daughter of Wm. and Margaret Fields, was born at Williamsburg, Pa., in October, 1868, and died at her home near Bakers Summit, Pa., Feb. 21, 1936. Her husband died three years ago. She is survived by two sons and five daughters. She was a member of the Holsinger Church of the Brethren where funeral services were conducted by Brethren G. W. Rodgers and F. H. Mohr. Interment in the Holsinger cemetery.—Barbara S. Frederick, Woodbury, Pa.

**Fisher, Oliver Shannon,** son of Jas. N., and Mary Aaron Fisher, was born near Clearville, Pa., April 26, 1864, and died at his home near Bakers Summit, April 10, 1936, from a complication of ailments, having been bedfast for five months. Sept. 19, 1886, he married Mary Alice Jay, who survives with three sons and three daughters. One daughter preceded him several years ago. He was a member of the Holsinger Church of the Brethren where funeral services were conducted by Eld. D. I. Pepple. Interment in the Holsinger cemetery.—Barbara S. Frederick, Woodbury, Pa.

**Flora, Sister Martha,** died at her home near Boone Mill, Va., Feb. 18, 1936, aged 91 years. She was the daughter of Jacob and Mary Bowman. July 6, 1865, she married Jacob F. Flora; to this union were born six sons and three daughters. She united with the Church of the Brethren in her youth and lived a devoted Christian life. At the time of her death she was the oldest member in the Bethlehem congregation. In her last illness she was confined to her bed for only a few weeks. She leaves three sons and one daughter, twenty-seven grandchildren, thirty-six great-grandchildren, one brother and four sisters. Her husband preceded her nearly ten years ago. Funeral services in the Bethlehem church by E. E. Bowman and M. E. Clingenpeel. Burial in the church cemetery.—Hylda Peters, Boone Mill, Va.

**Fouts, Sister Flossie,** daughter of Brother and Sister S. L. Fouts, died at their home in Cerro Gordo, March 15, 1936, aged 23 years. For over five years she had made a brave effort to recover from tuberculosis, having been cared for in the sanatorium near Springfield, Ill., and later at the state sanatorium near Ottawa. She united with the church in Cerro Gordo at the age of fourteen and fully committed herself to God in the anointing service sometime before her death. Funeral services by the writer, assisted by Eld. W. T. Heckman.—I. D. Heckman, Cerro Gordo, Ill.

**Freeburg, John August,** son of John and Clara Freeburg, was born in Kalmar Lan, Sweden, Dec. 4, 1862, and died at his home in McPherson, Kans., April 10, 1936. He came with his parents to America in 1882, and had lived in this state since that time. In early life Bro. Freeburg was confirmed in the Lutheran church, but after coming to America, he joined the Church of the Brethren in 1911, and to the end was a most loyal and devoted member, serving in the deacon's office. He was twice married. His first wife was Hallie Burgess, who died in 1900. In 1910 he was married to Ella Nelson, who survives with four sons and three daughters, eight grandchildren, two brothers and one sister. Funeral services were conducted by the writer, and he was laid to rest in the cemetery at Newton, Kans.—Ray E. Zook, McPherson, Kans.

**Garber, Aaron G.,** son of John D. and Catherine (Gontz) Garher, born Aug. 4, 1858, near Bakers Summit, Bedford County, died April 22, 1936, aged 77 years, 8 months and 18 days. He was united in marriage to Almira Shaw on July 8, 1883. Surviving are his wife, two daughters and four sons, four brothers and one sister. He was a member of the Roaring Spring Church of God. He died at his farm home near Dunganwin. The funeral was held from the home, the writer in charge, assisted by Rev. John S. College of the Tyrone U. B. church and Rev. David Kerr of the Warriors Mark Methodist church. Burial was made in the cemetery at Roaring Spring.—John R. Snyder, Tyrone, Pa.

**Gaver, Mrs. Sarah Jane,** of Wyandot County, Ohio, was born to Wm. and Sarah Jane (La Follette) Eakin, Jan. 3, 1861, and died April 23, 1936. Oct. 13, 1880, she married Chas. S. Gaver who preceded her June 7, 1935. To this union one son and one daughter were born. The son survives with three grandchildren. She was a splendid neighbor and will be missed in her community. Funeral by the writer at the late home, with interment in the Sycamore cemetery.—J. L. Guthrie, La Fayette, Ohio.

**Hall, Ada,** daughter of Richard and Bettie Hall, of Boone Mill, Va., died Feb. 27, 1936, aged 24 years. She had been a member of the Church of the Brethren for nearly eleven years. She leaves her father, mother, six brothers and one sister. Funeral services in the Bethlehem church by N. C. Peters, assisted by John Patterson with burial in the church cemetery.—Hylda Peters, Boone Mill, Va.

**Hershey, Bro. Jacob G.,** died suddenly Jan. 14, 1936, at his home in Manheim, Pa., in the bounds of the White Oak congregation, of heart trouble, aged 67 years. He is survived by his wife, six sons, four daughters, two brothers, two sisters and a number of grandchildren. He was a member of the Church of the Brethren for twenty-four years. Services at the Graybill house by the home ministers with interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Hetrick, Laura A.,** wife of Chas. B. Hetrick, died at her home in Woodbury, Pa., Jan. 24, 1936, after a brief illness from blood poisoning. She was a daughter of Mr. and Mrs. Geo. Williams and was born near Everett, Pa., Nov. 3, 1876. She was twice married. Her first husband preceded her a number of years ago. One son was born to this union. Four years ago she married Chas. B. Hetrick who sur-



vives with her son, two sisters and two brothers. She was a faithful member of the Church of the Brethren for some time, having her membership transferred to the Woodbury congregation just prior to her death. Funeral services in the Yellow Creek church by Eld. G. E. Yoder with interment in the Steele cemetery.—Barbara S. Frederick, Woodbury, Pa.

**Hilton**, Sister Ida, wife of Addison Hilton, died at her home in Manheim, Pa., of a long illness from complications, aged 59 years. She was a member of the Church of the Brethren for many years. She is survived by her husband, one son, five daughters and a number of grandchildren. Services at the Manheim house by Bro. Diller Myer and C. W. Gibbel. Interment in Kauffman cemetery.—Susan M. Cassel, Manheim, Pa.

**Huber**, Sister Catherine, born in Franklin County, Pa., Jan. 24, 1858; she died at the home of her niece, Mrs. Clyde Thompson, Middletown, Va., April 2, 1936. She was the daughter of John and Sarah Huber. She was a faithful member of the Brethren church for a number of years and will be greatly missed in the community and especially in the church. She is survived by two nieces. Funeral at Salem church by W. L. Riggelman, assisted by Eld. L. R. Dettra and Cephas Fahnestock. Burial in the cemetery adjoining the church.—Ollie L. Cline, Stephens City, Va.

**Leibold**, Bro. Harry, died March 14, 1936, in the hospital at Lancaster City, Pa., of heart failure, aged 54 years. He united with the Church of the Brethren about five months ago. He is survived by one daughter, two sons and a number of brothers and sisters. Services in the Manheim house by Bro. Chas. D. Cassel, C. W. Gibbel, Graybill Hershey, Ollie Hevener. Interment at Hess cemetery.—Susan M. Cassel, Manheim, Pa.

**Mallory**, Sarah Catharine, born July 25, 1845, near Rogersville, Tenn., and died March 18, 1936, at the home of her son-in-law and daughter, Brother and Sister J. Q. Davis, Mt. Morris, Ill. She was the daughter of Eld. Simeon and Mary Molsbee Isenberg. She was the oldest of a family of ten children, of whom two sisters survive. She married John K. Mallory Aug. 10, 1865; to this union were born three children who survive with fourteen grandchildren and two great-grandchildren. Her husband preceded her Sept. 29, 1898. She united with the Church of the Brethren in June, 1865. She served with her husband in the deacon's office for many years. Hers was a life of love and service; she especially loved her church and was a reader of the church paper since its first publications. Funeral in the home by her pastor, Bro. F. E. McCune. Afterward the body was taken back to Rogersville, Tenn., where final rites were held by Eld. Frank Isenberg, assisted by Eld. J. S. Klepper. Interment in Cedar Grove cemetery.—Mildred Davis, Mt. Morris, Ill.

**Martin**, Emory, son of David and Mary Martin, was born in Marshall County, Iowa, Feb. 11, 1883, and died April 21, 1936, at Dodge City, Kans., from a heart attack. Until recent weeks he had been in vigorous health. Feb. 25, 1905, he married Virginia Cassie Weddle. In 1907 they moved from Larned to Bloom, Kans., to make their home. In 1919 his wife died. July 28, 1926, he married Alice Jane Boyce and to this union were born two children who survive with the mother. At the age of fifteen years he became a Christian and united with the Church of the Brethren. In 1910 he was chosen to the office of deacon. He was a charter member of the Bloom Church of the Brethren and was for several years a trustee of McPherson College. In community affairs he had been active in every undertaking, having held local, township and school district offices. Besides his wife and children there remain a brother, a half sister and five half brothers. Funeral services by Bro. John Sherfy, assisted by the writer.—John H. Oxley, Bloom, Kans.

**Martin**, Mrs. Martha R., aged 63 years, widow of Jacob Martin, died April 13, 1936, at her home near Westminster, Md. Her husband preceded her many years ago. She had been in declining health for some time, but the end came rather unexpectedly. Surviving are three sons and one daughter, two brothers and two grandchildren. Services at Pleasant Valley Reformed church by the pastor, Rev. Chas. B. Reber, and the undersigned. Interment in the Pleasant Valley Hill cemetery.—Wm. E. Roop, Westminster, Md.

**Nauman**, Sister Leah, died Jan. 13, 1936, at her home in Manheim, Pa., of infirmities, aged 80 years. She is survived by nieces and nephews. She was the last of her family; her husband preceded her fourteen years ago. She was a faithful member of the Church of the Brethren for many years. Services at Fairview church by Bro. N. W. Eshelman and Chas. D. Cassel. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Riddle**, Bro. Wm. H., died at the hospital, Staunton, Va., April 28, 1936, aged 66 years. His death was due to a wound inflicted by a robber who lured him from his store late at night and shot and robbed him. He is survived by his wife, seven sons and three daughters and a number of grandchildren. Funeral services at Barren Ridge church by the writer assisted by Eld. J. C. Garber and J. H. Kirby. Interment in the church cemetery.—N. W. Coffman, Staunton, Va.

**Saylor**, Sister Catherine, born in Somerset County, Pa., Dec. 25, 1851, died at the home of her grandson, Paul Miller, near Salisbury, on Nov. 30, following a stroke of paralysis. At the time of her death she was 83 years, 11 months and 25 days. She is survived by four children, one grandson and two brothers. Funeral services were held at the Miller home by George L. Detweiler, of the Church of the Brethren, of which she was a member for many years. Interment in the Union cemetery, Meyersdale, Pa.—Lucille Miller, Salisbury, Pa.

**Sowers**, Levi E., born Oct. 15, 1880, died March 20, 1936. He leaves two sisters, one brother and a number of nieces and nephews. Services in the Mummert church, Upper Conewago congregation, with interment in the cemetery near by.—W. G. Group, East Berlin, Pa.

**Thomas**, Orpha Lodema, daughter of James M. Beck and Olive Ziller, was born Nov. 4, 1901, near West Point, Ohio; she died May 3, 1936, at the Mansfield hospital, after a lingering illness. July 11, 1922, she married R. E. Thomas. She accepted Christ as her Savior and became a loyal member of the Lincoln Heights Church of the Brethren. She was an untiring worker for the kingdom, teaching a Sunday-school class with unfailing devotion, even at times when her health would scarcely permit. She was a member of the Board of Christian Education and an active member of the Ladies' Aid, serving often in the various offices of responsibility. Her interest in the community welfare was shown in the mothers' club, having served as its president and in other offices. Her mother and one sister preceded her. She is survived by her husband, two daughters, father and two sisters. Funeral services by the writer.—W. Glenn McFadden, Mansfield, Ohio.

**Unger**, Bro. Abram, son of Abram and Mariah Snyder Unger, died April 5, 1936, aged 86 years. He was a member of the church and a faithful attendant at its services through many years. His wife preceded him in death about twenty-three years. He is survived by five sons and one daughter. Funeral services at the home of his son in Waynesboro, Pa., by the pastor, Levi K. Ziegler, assisted by the writer. Interment in Price church cemetery.—C. R. Oellig, Waynesboro, Pa.

**Wager**, Bro. Irvin, born in Michigan on May 17, 1855; he died at his home at Worthington, Minn., April 22, 1936. When a young boy he came with his parents to Tama County, Iowa. May 31, 1878, he married Cornelia Marshall. To this union five children were born. His wife and two children preceded him. The other three survive with twenty-two grandchildren and thirty-four great-grandchildren. The family lived in Tama County, Iowa, for a few years, moving to Porter, Minn., which was their home until 1918 when they moved to a farm near Reading. Early in life he united with the Church of the Brethren and continued in that faith until death. Funeral by Bro. J. Schechter with interment in the Brethren cemetery. He was the second oldest member in the Worthington church.—Mrs. H. H. Hauenstein, Reading, Minn.

**Wallace**, Minerva, daughter of John and Christina Overholser, born Jan. 20, 1871, in Elkhart County, Ind., and died April 29, 1936. She married Wm. H. Wallace on June 29, 1889. Surviving are the husband and three children, ten grandchildren, two great-grandchildren, one brother and two sisters. She was a member of the Church of the Brethren for over forty-six years, she and her husband having united with the church about six months after their marriage. Services by Wm. Hess with burial in West Side cemetery.—Mrs. Glenn Cripe, Goshen, Ind.

**Wareham**, Sister Anna K., wife of Jacob S. Wareham, died at her home in Martinsburg, April 12, aged 69 years, 7 months and 11 days. She suffered since Sept. 1, when she had a fall resulting in a fractured hip; but she was a most patient sufferer and showed a true Christian character during her illness. She was the daughter of David and Susan Mock, and when a young girl fifteen years old was baptized into the Church of the Brethren. At that time she was the youngest member of the Clover Creek congregation and was a faithful and consistent member of the church, attending services regularly. All her children are workers in the church. Brother and Sister Wareham were the parents of nine children one of whom died April 15, 1907. Sister Wareham is survived by her husband and eight children, six sons and two daughters, six grandchildren and one brother. Funeral services were held in the Memorial Church of the Brethren, conducted by the pastor, A. R. Coffman. Interment was made in Fairview cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

**Waser**, Erma Ardella, 6-year-old daughter of Brother and Sister Fred Waser, died April 30, 1936, at the home of her grandparents, Brother and Sister Lloyd Kreiser, near York, Pa. She is survived by her parents and one sister. She was a faithful Sunday-school pupil. Services in the Madison Avenue church in York by the undersigned, with burial in Greenmount cemetery, York.—M. A. Jacobs, York, Pa.

**Wetzel**, Sister Alice E., aged 25 years, died April 1, 1936. She was a registered nurse of Temple University hospital, Philadelphia, Pa., and employed there at the time of her death. She united with the church when eleven years of age. She is survived by her mother, Mrs. Ross Shockey, four half brothers, one half sister and four step-sisters. Funeral services at the home of her grandfather, Brandt Vinson, near Waynesboro, Pa., by Eld. H. M. Stover, assisted by W. Clay Wertz.—C. R. Oellig, Waynesboro, Pa.

**Wysong**, Lovina Miller, born Nov. 5, 1857, and died April 24, 1936, at her home near Nappanee, Ind., in which she lived her entire married life. She was the daughter of David C. and Rachel Bigler Miller. She married Henry Wysong Sept. 4, 1875. To this union were born two sons and one daughter. She united with the Turkey Creek Church of the Brethren Dec. 16, 1881. She with her husband was elected to the deacon's office in 1895, to the ministry in 1898 and in 1904 ordained to the full ministry. She was faithful to the church with which she was affiliated until her death. She was the last surviving member of a family of ten children and the first of her immediate family to pass on. She leaves her husband, three children, seven grandchildren and five great-grandchildren. Funeral services at the Union Center house by Brethren Leroy Fisher and David Metzler, with burial in the Union Center cemetery.—Mrs. Leroy Fisher, Milford, Ind.



## CHURCH NEWS

## CALIFORNIA

**Belvedere.**—On Sunday, March 15, Dr. M. S. Charles, a converted atheist and former general secretary of the International League of Militant Godless, and editor of the notorious infidel monthly magazine, the Godless World, began a series of meetings, which continued until the 27th. They were well attended, not only by members of the church and adjoining churches, but by members and ministers of other denominations. This man of God held his audiences spellbound, as he told of his lost faith, which came through attendance at a modernistic theological seminary, and his wonderful conversion, which brought him back to God and his Word. There were a number of consecrations, and others coming to the altar confessing their sins and taking Jesus Christ as their Savior. On Easter evening eight received the rite of baptism, and a number await baptism. The district officers were with us at a potluck supper recently and gave a good program. Our pastor's wife, Sister Steinour, has been very ill, but is much improved, for which we praise our heavenly Father. Soon she will be taking up again, with her husband, her untiring tasks and loving service in the work of the church, and of winning souls for the Savior. The Sunday-school officers and teachers held a business session around a covered dish supper April 22 and discussed problems pertaining to the work. Plans are in the making for a Vacation Bible School. Our love feast will be held on Friday evening, May 15.—Annie L. Miller, Los Angeles, Calif., April 29.

**Glendale (First).**—Four were added to the church by baptism Easter Sunday. There have been nine baptisms since the first of the year. The regularly quarterly meeting was held April 16. Our love feast will be held at 6:30 P. M., May 24. One letter was granted to a brother returning east. It was decided that our church group co-operate with the union revival services beginning April 26 in Glendale. The meetings are being held in a large tent. A canvass of the homes has preceded these meetings. Some of our members attended a peace campaign meeting April 23 in Glendale, at which there were some good speakers. Our pastor and Sister Frantz are in Arizona this week. Bro. Frantz in the interests of the Mission Board and Sister Frantz at a meeting of the district Women's Council, of which she is an officer. Bro. R. A. Crist of La Verne preached for us April 26. The missionary meeting held April 22 by the sisters, instead of the midweek prayer meeting, gave those of the congregation who do not attend regularly, a chance to know something of their work. Martha Senger is president of the missionary society and is a tireless worker. The Sisters' Aid Society met April 23 at the home of Mrs. Paul Evans. The usual aid work was done and a pleasant day was spent.—Mrs. Lulu Terford, Glendale, Calif., April 29.

**Santa Ana.**—The church has recently enjoyed sermons from Bro. George C. Carl of Hermosa Beach, Bro. J. J. Yoder of McPherson, Kans., Sister W. B. Stover of our own church and Rev. Paul Brown, California Christian Endeavor secretary. Bro. Leland Brubaker showed pictures of our three mission fields at different times. This with Sister Stover's presence and help has greatly stimulated our missionary interest. During the month of February the Sunday evening services were devoted to a project sponsored by the Christian Endeavor Societies. Each society in the church took part each evening in a graphic presentation of "Experiencing the Jesus Way of Life." The Apollo four gave a much appreciated program of music on Sunday morning. The church choir has been doing exceptionally fine work under the direction of Daniel Stover. In February the older young people organized a Christian Endeavor Society, with Mrs. Jay Meyers, president; and Mrs. Gorman Rensberger, program chairman. This group had charge of the Easter evening church program. The new mothers and daughters' officers are: President, Mrs. Odelle Jordan; vice-president, Mrs. Theron Cooney; secretary-treasurer, Mrs. Paul Teter. The month preceding Easter a visitation group met once per week for reports and assignments. Much good was accomplished by this work. As a direct result, four were added to the church through baptism on Easter Sunday, and the spirit of co-operation and interest in church work was greatly strengthened. April 20 the District Women's Work Council gave a program to which the entire church was invited. It was a most enjoyable evening. Each of the six women of the council spoke. A duet and two skits, "Homes and Homes" and the "Lost Sheep," were given as Santa Ana's part of the program. The co-operation and enthusiasm in all of the women's groups, the Aid Society, the missionary society and the mothers and daughters' association, are most heartening. An especially interesting program was given in the Sunday evening church hour, centering around the thirteen hymns of Fanny Crosby that are found in the Brethren Hymnal. Most of the hymns were used in special numbers of quartet, solo, trio, the accordion and congregational singing. In the March council two new committees were created, dividing the work that had been done by the trustee board. A ministerial committee with Eld. John Wyne, as chairman, and a finance committee with Odelle Jordan, chairman, are beginning their work. Since July 1 the church has had thirteen additions by baptism and ten have been received by letter. We feel that the church is growing both spiritually and in numbers. Our semiannual communion service will be held May 24, 7 P. M.—Mrs. H. B. Landis, Santa Ana, Calif., April 28.

## FLORIDA

**Miami.**—We held our regular monthly meeting April 19 at the home of Sister Lydia Brubaker. Bro. Amza Price taught the adult Bible

class and Sister Ernest Campbell taught the children. Bro. S. W. Bail from Arcadia preached for us; we do appreciate his helping us out. Our next meeting will be May 17 at the home of Brother and Sister C. E. Schuldt, Ft. Lauderdale.—Doris Price, Homestead, Fla., May 4.

## IDAHO

**Nampa.**—The District Meeting of Idaho and Western Montana just closed here. Delegates from Montana who had over 800 miles to come did not get here. A. R. Fike of Moscow was moderator; Bro. Glover of Payette, reader; Bro. Bontrager of Weiser, clerk. Call for Conference of 1937 to come to Idaho. C. N. Stutsman, delegated to Standing Committee; H. H. Keim, alternate. A fine program, a finer spirit, big attendance of loyal members. Next district meeting goes to Clearwater in the tall timber of the north, the first week in May, 1937.—H. H. Keim, Nampa, Idaho, May 4.

**Payette Valley.**—The ministers of the district held an all-day session at our church on April 17 to transact business. The Sisters' Aid served them a fine dinner at noon. The appearance of the church has been improved by new front doors. Our love feast was held April 24 with about fifty-five communing. Our elder, Bro. S. J. Kenepff, officiated. Delegates to district meeting at Nampa from our church were Brethren Kenepff and Beckwith and Sister Maud Sumner. A good many of our members attended and report one of the best of meetings. Bro. Stutsman is to represent our district on the Standing Committee.—Marvel Bowers, Payette, Idaho, May 6.

## ILLINOIS

**Franklin Grove church** met in council March 19. Delegate to Annual Conference is Bro. O. D. Buck; alternate, Bro. Frank Wingert. The Messenger was placed in 75 per cent of our church homes. The work of securing the subscriptions was carried on by our young people. The council decided to retain Bro. Paul Studebaker as our pastor for another year. Last year the men of our church rented a piece of land and planted oats and corn and also made a hay crop which brought them in about \$300. Several of our church ladies belong to the W. C. T. U., so on March 6 this organization met in their Frances Willard memorial service with the pastor's wife, Mrs. Florence Studebaker. The Ladies' Aid has been meeting regularly each week throughout the winter, only missing one meeting because of bad weather. We do mostly quilting; we now have three quilts in the frames. Our society tied and gave comforters to several families who lost most of their household goods by fire. April 1 our missionary, Sister Mae Wolf Miller, treated the Aid to rice and curry which was much enjoyed by a goodly crowd. April 17 our community mother and daughter banquet was held in our church with about 200 present.—Margaret Lehman Hicks, Franklin Grove, Ill., May 5.

**Sterling.**—Bro. Henry Eller of Bethany preached two excellent sermons for us on Feb. 2. March 22 Bro. F. H. Crumpacker was with us morning and evening and gave two enlightening talks on the work on the foreign field. In the evening of March 29 we enjoyed a Fanny Crosby program when a number of her best known songs were sung and incidents from her life were related. In the week preceding Easter our church co-operated with the other churches of Sterling in union services. The children of our Sunday-school presented a program on Easter morning, after which Bro. King, our pastor, delivered his Easter message. April 18 an enjoyable fellowship supper was held in honor of our new pastor, Bro. Bernard N. King, and wife. The Bethany ladies' trio gave an unusually fine and inspiring program on Sunday afternoon, April 26. Our love feast will be held May 31. The Sterling church is happy and very fortunate to have Brother and Sister King with us for the summer; both are taking a great interest in the work of the church here and in the community. We have been hearing excellent sermons.—Helen Hoak Eikenberry, Sterling, Ill., May 6.

## INDIANA

**Anderson.**—We enjoyed a sacred and inspiring communion service last Saturday evening with 300 communicants present. Visiting ministers were Brethren Estel McCullough, V. B. Browning, who officiated, and R. M. Lantis. Bro. McCulloch remained and delivered an excellent sermon on the theme, Where Art Thou? This church will entertain the district meeting which will convene Tuesday, Wednesday and Thursday of the third week of August. Among our Sunday-school membership we have three young Chinese who are manifesting good interest in the work.—Callie Spearman, Anderson, Ind., May 4.

**South Bend (First church).**—The church sponsored a ten-day pre-Easter meeting, with Bro. J. W. Lear of Chicago preaching each evening. Four were received by letter, six by baptism, and two await baptism. The choir gave their Easter cantata, "Resurrection Morn," by Chas. H. Gabriel, and "Hallelujah Chorus" by Handel at the early sunrise service. We observed communion the evening of April 15. Baptismal service preceded the communion. Mrs. Prior Smith from Africa gave a most interesting talk at our missionary meeting April 23. The ladies from the south side churches were invited as guests. Tea was served at the social hour. The Women's Work organization had their semiannual potluck supper April 24. The business meeting and election of officers were held. Last year at our meeting we were given capsule friends. All year we were to remember them on their birthday and to do kindly deeds without being found out. This meeting we were revealed to our capsule friends by pinning a flower on her as our names were called. It was fun and pleasure too. The social hour was enjoyed by all. The men furnished



the program and washed the dishes. Sunday, April 26, the Madrigal Club of Manchester College gave an hour of music directed by Prof. Dan Boyer. A dinner was served this group and our young people at the church by the ladies of the church. May 7 is the date of our mother and daughter banquet. Mrs. Galen Sargent is general chairman.—Mrs. L. C. Miller, South Bend, Ind., May 1.

**Ft. Wayne.**—March and April have afforded many wonderful occasions of service. March 1 marked the beginning of the church's financial independence. Brethren Galen Bowman and J. S. Zigler, members of the District Mission Board, were the principal speakers and the service was a delightful occasion. A history of the church was given out of which are taken the following statements: first meeting of members in Ft. Wayne, September, 1894; organization effected Feb. 14, 1897; dedication of present edifice July 24, 1901. There was an all-day service and in the evening Bro. J. Oscar Winger preached. Inspiring also were the Easter services. The whole church co-operated in attending union Holy Week services in one of the down town churches. Rev. Frederick Shannon of Chicago was the speaker. An Easter sunrise meeting was held following which the B. Y. P. D. enjoyed a breakfast. It was a splendid time for friendships to be made and strengthened. Then at the morning hour of worship we had a dedication service for thirteen babies. After this Bro. Miller gave a splendid Easter sermon and three made the good confession. In the afternoon a play entitled, The Questionnaire, was presented. Following this, applicants were baptized; in all ten were received into the church. Bro. Miller held a revival at Beaver Creek church, Ohio, and in his absence Bro. Robert Miller from North Manchester filled the pulpit one Sunday. Also during this time the Cantilena choir under the direction of Prof. Dan Boyer of Manchester College presented an impressive message in song. April 26 the finance board had charge of the morning service. A campaign was started for raising \$1,000 for the building of an addition to the church; \$778 was subscribed and almost \$300 paid in cash. We feel that we will go over the top by the time the entire membership has been solicited. The Little Women's Club of the church held their first anniversary banquet in the basement of the church. Plans are already made for the Vacation Church School to be conducted for two weeks beginning June 15. This year the Annual Conference offering will be raised by personal solicitation.—La Verne Dee Keel, Ft. Wayne, Ind., May 2.

**North Webster.**—Our council meeting was held March 1. We decided to hold our love feast June 6. Church services have been well attended despite the fact they have been held in the main part of the house.—Mrs. Ruth Rothenberger, Pierceton, Ind., May 6.

**Salamonie church** met in council April 8. W. C. Steinbaugh was elected elder. Members were chosen on the temperance board and board of Christian education. The day of prayer was held at the church on Feb. 28, representatives from six churches in our community being present. A Gospel Messenger club has been arranged for through the untiring efforts of Bro. Frank Mulligan, agent. Six of our members received credit in the Huntington County leadership training school held recently at Huntington. Our church has been giving special emphasis to temperance instruction. Feb. 16 Bro. Leroy Huddleston, representing the Anti-Saloon League, spoke at our morning service. March 8 the intermediate boys' class gave us a short program at the opening of Sunday-school. At our evening service on April 28 Bruce Corey, a business man of Huntington, gave us an instructive temperance lecture. We are happy to report that our church has increased its giving to the Conference budget about 50 per cent over the preceding year. Beginning on Thursday before Easter, evangelistic services were held the remainder of Holy Week. One accepted Christ and was baptized. For several weeks on Sunday evenings our pastor brought us messages from books of the Old Testament. April 19 the baccalaureate service was held at the church for the graduates of Lancaster Center high school. Paul Urdike of Ft. Wayne gave the address.—Wilbert Heaston, Warren, Ind., May 6.

## IOWA

**Ottumwa.**—We have just closed our evangelistic meetings, Bro. W. W. Riddlebarger of Wichita, Kans., being our evangelist. We had very good meetings and a good attendance at each service. At the close of the meeting on Sunday evening four were baptized. At the beginning of the meetings candles were given to all those present and the first Sunday evening these candles lighted the church, then on the last Sunday evening the candles of those who had been present at every service were used to light the church. On Wednesday after the meetings we had our love feast. On Easter Sunday evening seven young ladies of the church presented the play, "The Challenge of the Cross," and after the play four were baptized. We had a week of union services preceding Easter. Our church started last summer to raise a building fund to be used to repair the church basement and make extra Sunday-school rooms. We are badly in need of more room. On a Sunday in November the pastor and wife were installed into the office of eldership. Our Ladies' Aid has spent most of the winter quilting. The Aid has pledged \$100 toward the building fund and we have almost reached the halfway mark. The young people of the church are presenting the play, "An Old-Fashioned Mother," on Mother's Day eve. The young people have pledged themselves to raise a half block of pennies and they have nearly half of it raised. Part of the money is to be used to buy paint for the parsonage. During the months of February and March we had a union school of methods which met at the south side Baptist church. Bro. Chalmer Shull was with us on the eve of April 30, and showed slides and lectured on India.—Mrs. Charles Albin, Ottumwa, Iowa, May 5.

**South Waterloo.**—A sectional young people's conference was entertained by the South Waterloo church April 25 and 26. The attendance was splendid and the programs even better. Bro. Bonsack was the guest speaker, and a capacity house enjoyed his inspirational messages throughout Sunday. The Union Ridge church is to be congratulated on having the new president, Merlin Schwab, among its membership, along with winning the attendance trophy. Perhaps the only shadow on the entire conference was the fact that the pastor of the host church, Bro. W. H. Yoder, was unable to attend any part of the conference, due to a prolonged illness. The manner in which different ones assumed responsibility because of his absence, was most commendable. Bro. Chalmer Shull and two children, recently of India have been making their home with the late Sister Shull's parents, Brother and Sister P. J. Blough. Our church has been extremely fortunate to have Bro. Shull with us this spring, and he has most graciously assisted in carrying forward the church program, along with the numerous calls from the Mission Board for his services. The sunrise and baptismal services of Easter Sunday, along with his stirring message at the morning session, will not soon be forgotten. A well-rendered program of Easter music, under direction of the music committee, was enjoyed on Easter evening. Special Sunday evening services during March and April included one program by the young people's department, an address by Mr. Geo. Godfrey of Ames, Iowa, motion pictures of the African mission field, and a program by the Hi-Y of the Orange high school. The many friends of the

## ANNOUNCEMENTS

Ohio	
June 10-17, Hershey, Pa.	May 23, 7:30 pm, Middle District.
<b>LOVE FEASTS</b>	May 23, 7:45 pm, West Alexandria.
<b>California</b>	May 31, 7 pm, East Chippewa.
May 24, 6:30 pm, Glendale, First.	May 31, Eagle Creek.
May 24, 7 pm, Santa Ana.	June 6, 7 pm, Eversole.
<b>Colorado</b>	<b>Oregon</b>
June 7, 7:30 pm, Denver.	May 23, 7:30 pm, Albany.
<b>Idaho</b>	June 6, Mabel.
June 7, 7:30 pm, Nezperce.	<b>Pennsylvania</b>
<b>Illinois</b>	May 23, 7 pm, Aughwick (Germany Valley).
May 31, 7 pm, Cherry Grove.	May 23, Jennersville.
May 31, 7 pm, Sterling.	May 23, 24, 10 am, Upper Codorus at Black Rock.
<b>Indiana</b>	May 23, 24, 10 am, Schuylkill at Big Dam.
May 23, New Salem.	May 23, 1:30 pm, Conestoga at Bareville.
May 23, 7:30 pm, Michigan City.	May 23, 24, 1:30 pm, Myerstown.
May 23, 7:30 pm, Middletown.	May 24, 9 am, Lower Conewago at Bermudian.
May 23, English Prairie.	May 24, 6:30 pm, Boiling Springs.
May 24, 7 pm, Four Mile.	May 24, Sipesville.
May 25, North Liberty.	May 24, Springfield.
May 31, 8 pm, Cedar Creek.	May 24, 3 pm, Lebanon.
June 4, Rock Run.	May 24, Codorus at Codorus house.
June 6, 7:30 pm, Mt. Pleasant (No.).	May 26, 27, 10 am, Chiques at Chiques house.
June 6, Mt. Pleasant.	May 27, 28, 10 am, West Conestoga at Middle Creek.
June 6, 7 pm, Pipe Creek.	May 30, 1:30 pm, Welsh Run.
June 6, North Webster.	May 30, 31, 10 am, Antietam at Prices.
June 7, 7 pm, Blue River.	May 31, 5 pm, Carlisle.
June 20, 7:30 pm, Camp Creek.	May 31, 6:30 pm, Huntsdale.
<b>Iowa</b>	May 30, 31, Conewago at Bachmanville.
May 29, 7:30 pm, Libertyville.	May 31, 6:30 pm, Penn Run.
<b>Kansas</b>	May 31, Dry Valley.
May 27, Wichita, First.	May 31, 6:30 pm, Perry at Farmers Grove.
May 29, Richland Center.	June 3, 4, White Oak at Kreider.
May 31, Monitor.	June 6, Mingo at Mingo house.
June 7, North Solomon.	June 6, Mechanic Grove.
June 8, Fredonia.	June 7, 6 pm, Manor at Purchase Line.
<b>Maryland</b>	June 7, 7 pm, Coventry.
May 23, 2 pm, Broadfording.	June 7, Ridge, all-day.
May 23, 2 pm, Stone Bridge.	June 7, 7 pm, Plum Creek.
May 24, 6:30 pm, Beaverdam.	June 17, Yellow Creek at Bethel.
May 30, 2:30 pm, Longmeadow.	June 21, Shamokin.
May 30, Grossnickel.	<b>Virginia</b>
June 6, 3:30 pm, Long Green Valley.	May 23, Lower Union.
June 6, 5 pm, Brownsville.	May 24, 7 pm, Unity at Bethel.
<b>Michigan</b>	May 23, 6 pm, Linville at Cedar Run.
June 6, 8 pm, Thorngapple.	May 23, 6 pm, Rileyville.
<b>Minnesota</b>	June 7, 7 pm, Cedar Grove.
June 14, Lewiston.	



Samuel Fike family will be concerned to know of the serious illness of Sister Fike, who recently suffered a stroke. Miss Alberta Yoder, graduate of McPherson and Waterloo Business Colleges, recently exchanged her numerous activities in our community for a position in the interests of peace, at Elgin. The Girl Reserves sponsored a most delightful mother and daughter banquet April 28. Both attendance and program were exceptionally fine. Plans are under way, whereby the services of Prof. Voran of McPherson College may be secured, in the interests of better music, in our church. This musical institute will precede the series of evangelistic services to be conducted during the last two weeks of June by Bro. J. Perry Prather. Communion services will be held at the conclusion of the revival campaign.—Mrs. E. H. Snavelly, Waterloo, Iowa, April 30.

### KANSAS

**Morrill.**—During the shortage of coal this past winter, the four churches of the town held union Sunday morning services in the school auditorium for three Sundays. These services were enjoyed by all. As has been the custom, Morrill churches again held a union temperance meeting in January under the auspices of the W. C. T. U. Definite steps were taken at this time in the temperance work of our town. We engaged in a church loyalty crusade for five Sundays, beginning March 15 and ending April 12. Three things were emphasized: church attendance, evangelism and self-denial. A special project for self-denial was to create a fund for the installation of gas in the kitchen and several rooms of the church. A week of pre-Easter union services was held with a sunrise union service on Sunday. Following Easter our pastor, Bro. Harvey Hostetler, held a week of evangelistic meetings. We feel that the loyalty crusade, pre-Easter services and evangelistic meetings were very helpful and uplifting in a spiritual way. Attendance has increased. The self-denial project brought in nearly \$200. Ten were baptized into the church April 22 after which communion services were held.—Mrs. W. H. Argo, Morrill, Kans., May 4.

### MARYLAND

**Brownsville.**—Our church council was held April 4. Our love feast will be held Saturday evening, May 30, at 5 o'clock. Our pastor, Bro. S. Earl Mitchell, and Sister Laura Foust were chosen delegates to Annual Conference. We had pre-Easter services. On Monday Bro. Clarence Bowman of Myersville preached at the West Brownsville church. Tuesday evening Bro. Elbert Woodie of Beaver Creek preached at the South Brownsville church. Wednesday Rev. C. R. Sechrist, pastor of the U. B. church of Rohrsersville, preached here, and our pastor preached Thursday and Friday nights. We had an impressive Easter sunrise service. We observed the day as decision day and one was reclaimed at our regular morning service. Our elder, J. S. Bowlus, and Bro. Mitchell exchanged pulpits on Sunday morning, May 3.—Mrs. Ira L. Kaetzel, Brownsville, Md., May 4.

**Frostburg.**—Our pastor, Bro. Newton D. Cosner, conducted pre-Easter services that were well attended. The Sunday morning Easter program was sponsored by the young people's department. Our young people are very active and much interest is shown in this department. They are carrying out this year the fifteen point efficiency standard as outlined by the southeastern region. Our pastor just recently showed moving pictures of our mission fields—Africa, India and China. These pictures were helpful and instructive and our church has received a broader view of mission work. At the last business meeting, Eld. Arthur Scrogum presiding, the church unanimously elected Bro. Cosner as pastor for another year beginning Sept. 1. The Ladies' Aid has been very active this year.—Ruth L. Irwin, Frostburg, Md., May 5.

**Meadow Branch** congregation closed its series of meetings in the Westminster church with seven added to the church by baptism. Bro. I. S. Long was the evangelist. He preached the gospel with power and closed with a full house of earnest hearers. Bro. Long also officiated at the semiannual love feast held in the Westminster house on the evening of April 26.—Wm. E. Roop, Westminster, Md., May 2.

**Reisterstown** mission of the Meadow Branch congregation expects to hold a revival meeting for two weeks at Deer Park, beginning May 17, with Eld. Elmer P. Schildt and the elder in charge, as evangelists. The work of the church has been progressing very nicely at this place for the last several years. Bro. Raymond E. Tipton, who with his wife was installed into the deacon's office the past year, is very active in the service of our Lord at this place.—Wm. E. Roop, Westminster, Md., May 2.

**Westminster.**—On the evening of Jan. 12 motion pictures of the mission work in India were shown to a large audience. Jan. 22 a father and son banquet was held. Dr. Lawrence Little of Western Maryland College gave the address. The women's missionary society has had an interesting meeting each month since January, using the study book, *Women Under the Southern Cross*. Feb. 23 the missionary society presented the play, *A Missionary's Day*, based on the study book. The junior girls gave a splendid program on March 8, using the junior mission project program. March 29 we had the privilege of hearing Bro. Paul Bowman of Bridgewater deliver the morning sermon and Bro. Earl Mitchell of Brownsville, Md., spoke at the evening service. An Easter pageant, *The Cross of Light*, was presented by the Sunday-school on April 12 and the offering was given to the Board of Christian Education. The Maryland state meeting of the Women's International League for Peace and Freedom was

held in our church April 18 with morning and afternoon sessions. Mrs. Laura Puffer Morgan was the luncheon speaker. In preparation for our series of meetings a fellowship supper was held, to which the whole church was invited. Some helpful suggestions were given for the success of the meetings. Bro. I. S. Long of Baltimore began evangelistic meetings here April 13 and preached spirit-filled sermons each evening for two weeks. Each evening preceding the sermon, Mrs. Long gave a short talk on their mission work in India. It was an inspiration to have these two fine Christians in our midst and much good seed was sown. Seven were baptized preceding the love feast, held Sunday evening, April 26, with Bro. Long officiating.—Mrs. H. Edgar Royer, Westminster, Md., May 6.

### MICHIGAN

**Woodland (Country).**—Our church enjoyed a program and pageant for Christmas. Members of the Aid grouped together in twos to remember old people and shut-ins with gifts. Some baskets were also given. The severe winter and bad roads made our attendance rather small for several weeks. Easter was observed by a beautiful pageant, accompanied by musical numbers telling the Easter story. A neighboring minister made a large chalk picture for a background to the platform and added much beauty to the scene. May 17 we expect a quartet from Bethany to be with us.—Doris Teeter, Hastings, Mich., May 4.

### MINNESOTA

**Worthington.**—Work has just been completed on redecorating the interior of our church building. Since then several days have been spent by the members in general cleaning and planting of flowers and shrubbery. Recently an adjoining acre was purchased to enlarge our church ground and the men spent several days planting trees and fixing up the lawn and cemetery. On Easter evening, The Easter Gift was presented by a mixed chorus with Mrs. Walter Strom, reader. May 10 our communion services will be held. The following Sunday a fellowship dinner is to be held at the church and in the afternoon a special program will be given, including a reconsecration and rededication service for the Worthington church.—Mrs. H. H. Hauenstein, Reading, Minn., May 5.

### NORTH CAROLINA

**Spray** church met in council March 11, at which time it was decided to make and sell Brunswick stew to raise money for the building fund. This has been done with a profit of \$110. There has been a wonderful response to the birthday offering through the mite box. Quite a bit has been added to the building fund in this way. The laymen conducted cottage prayer services the week before Easter. We had an impressive Easter sunrise service in the church. A number of our young people attended the district round table meeting at Boone Mill, Va. The B. Y. P. D. is at present studying the Life of Christ. Our Ladies' Aid has been busy piecing and quilting quilts; \$26 was realized. Two quilts and some other things have been given to the Greensboro tornado relief. The young women workers' league has been active this year; they also have made and given a quilt. The attendance at Sunday-school is still very good. The meeting of Bro. I. S. Long of Baltimore, Md., in September, 1935, has previously been overlooked. Bro. Long conducted a spiritual meeting and the church was made stronger; twenty-seven confessed Christ and were baptized. Since then three have been baptized and one awaits the rite.—Mrs. C. W. Agee, Spray, N. C., May 2.

### OHIO

**Black River** church met in council April 17. It was decided to hold our love feast on May 16. The church also decided to have a revival service sometime the latter part of the summer or early fall, our elder, Bro. Deardorff, to do the preaching if it can be so arranged. Bro. Arthur L. Dodge was chosen delegate to Annual Meeting with Bro. F. L. Findley, alternate. Our men have reorganized and are planning to remodel the church basement. The peace action committee has been appointed and is working with the district and general boards for peace education. We are glad to report that we again succeeded in getting the Messenger into at least 75 per cent of our homes. Money has been raised with which to buy new hymnbooks for the church. On the Sunday mornings preceding Easter the pastor preached a series of sermons on the gospel message as seen in the hymn, *Tell Me the Old, Old Story*.—Mrs. Arthur L. Dodge, Spencer, Ohio, May 2.

**Owl Creek** church met in council April 3. We decided to be represented by delegate at Annual Conference. The church voted to retain the present pastor for another year. Our Aid Society has been doing commendable work in helping in the general expense of the church and in putting on new wall paper at the parsonage. Our quota for the national project of Women's Work was also met. Our pre-Easter services were well attended and we were pleased with the spirit of co-operation shown by the neighboring churches. Our love feast was held April 13 with Bro. Chas. Zunkel officiating. Our regular services have increased in attendance during the year, but there are many in the community that should be reached. During the pastor's absence in a two weeks' meeting following Easter, the Sunday morning appointments were filled by Bro. W. L. Desenberg of Ashland.—Mrs. Della M. Long, Ankenytown, Ohio, May 1.

### PENNSYLVANIA

**Lebanon.**—The Gospel Messenger has been placed in 80 per cent of the homes, through the efforts of our local agent, Bro. Caleb Zeigler, thus securing the Messenger club rate. On three different



occasions our pastor, Bro. Nevin Zuck, presented illustrated lectures: In His Steps, The Book Goes Forth, and Finding New Friends. March 13 the Lincoln University Seminary quartet presented a program of sacred music, sponsored by the men's Bible class. March 26, sponsored by the mothers and daughters' association, Rev. John Harris, Presbyterian pastor at Marietta, Pa., gave us a lecture on the Great Welsh Revival. This was preparatory to our revival which began March 29. These evangelistic services were conducted by our pastor and were very well attended. He preached eighteen inspiring sermons which resulted in eight applications for baptism and four who wish to rededicate their lives. April 18 the mothers and daughters' organization held a bake sale which amounted to \$31.10. The B. Y. P. D. meetings are held in various homes Sunday evening after church services with good results in attendance and interest. April 26 an interesting temperance program was rendered by the junior department of the Elizabethtown church. April 27 we held our spring council. Delegates elected to district meeting are Bro. Nevin Zuck, Bro. E. E. Meyer and Bro. Caleb Zeigler; alternates, Bro. Lester Royer, Bro. Amon Stauffer, Bro. Perry Liskey. Eld. Nathan Martin and Bro. Lester Royer were elected delegates to Annual Conference with Brethren Nevin Zuck and Henry Bucher, alternates. Our love feast will be held May 24. Bro. Nevin Zuck was re-elected pastor for another year.—Mrs. P. G. Edris, Lebanon, Pa., April 30.

**Lewistown.**—For the first time in a number of years we closed the year with a balance in the church treasury, and with all bills paid. Sponsored by the Golden Rule class a troop of Boy Scouts was organized in November and was granted its charter on Dec. 31. Bro. Banks Moist was chosen Scout master with J. C. Wilson and Reed Grey, assistants. Roy Walters helped the Scout masters in training the boys in first aid. In a local meet held in April, two teams of five members each qualified as standard first aid teams. Twenty-five boys are members and a number of others are on a waiting list. In the beginning of the year, the choir was reorganized under the capable direction of James Aurand and the music has improved greatly. Our revival was held during the first two weeks of February with our pastor, Bro. H. B. Heisey, evangelist, and James Aurand, song leader. The sermons were wonderful and the singing excellent. The whole church was uplifted and so far there have been thirty-six baptisms. Most of the accessions were adults, many of them heads of families. Our love feast is to be held May 17.—Mrs. Grover C. Bair, Lewistown, Pa., May 4.

**Martinsburg.**—The Volunteer group of Juniata College gave a very fine program of addresses and music on the first Sunday in February at the morning service. The group consisted of Prof. Paul Yoder, adviser, and Annie Laurie Coffman, Thelma Smith, John Long, David Wieand, and Donald Snyder. Sunday evening, March 1, our pastor, Bro. A. R. Coffman, presented a program on the subject of Hymns of Our Church, which consisted in part of hymns which he illustrated by stereopticon slides and a number of hymns were sung by duets, quartets, and by the congregation. On April 5 Bro. Frank Crumacker, a pioneer missionary of our church in China, gave an interesting address on the progress of the missionary work in China. He also told us of the great work Dr. Daryl Parker, whom our church supports, is doing in China spiritually and physically as a medical doctor and missionary. Blair County's ninth district interdenominational association held its Sunday-school convention and young people's conference in our church on the afternoon and evening of April 23. The subject, "What Does Sunday Mean to Me?" was used. Great interest was manifested. Sunday morning, March 19, our pastor announced that the \$46 offering would be given to the Red Cross for the benefit of the flood sufferers. Quarterly council meeting was held April 3. Brother and Sister Coffman and George B. Wineland were elected delegates to district meeting held at the Williamsburg church April 8, 9. Brethren A. R. Coffman and I. C. Holsopple are the delegates to Annual Conference. Easter Sunday was observed with appropriate programs, the morning program was given by the primary department, following the Sunday-school hour. There was special Easter music and the sermon on the theme, "The Sure Foundation of Christian Faith," by the pastor. In the evening the B. Y. P. D. presented a very lovely pageant, "The Light of the Cross." The circuit rally was held at the Curryville church Sunday afternoon and evening, April 19, and our B. Y. P. D. presented the same pageant again. It was given a third time at the Roaring Spring church April 26. April 23 was community day at the Martinsburg church. The county farm agent and Mr. Rasmussen of the Penn State Horticultural School and many men of the congregation assembled to plant shrubbery about the church premises. The semiannual communion service was observed Sunday evening, May 3, with Bro. I. Harvey Brumbaugh of Juniata College preaching upon the subject, "What Is Your Life?" He also officiated at the service in the evening. There were 315 communicants. Thursday, Friday, and Saturday evenings prior to the love feast the pastor conducted services, his theme for these sermons being, "The Excellent Christ," based on the Book of Hebrews. The churches of our town will hold a two weeks' Vacation Bible School starting May 11.—Kathryn Long Lehman, Martinsburg, Pa., May 4.

**Montgomery church** met in council May 2. Bro. Ivan Fetterman was elected to have charge of our preaching service. We rejoice to report an increase in attendance and offerings in our Sunday-school the past month. We decided to have a series of meetings about the middle of June, with our love feast a week from the close of the meeting. A piano has been purchased for the church.—Mrs. Annie Walker, Rochester Mills, Pa., May 5.

**Tyrone church** took part in a two weeks' union evangelistic meeting sponsored by the ministerium of the city the last two weeks of March. The week following these union meetings was used by the individual churches in special pre-Easter services. In our own church these were fruitful of results. The pastor had charge the first half of the week after which Bro. C. O. Beery of Williamsburg came to us and did effective work. Bro. Beery is a former pastor of the Tyrone church. As a result of these meetings nine were baptized and several await baptism. Since the last report made, another has been received by baptism. Our communion service was held on the evening of Easter day. It was largely attended and one of the best love feasts we have ever enjoyed. All the new converts were at the tables. Bro. Beery officiated. Tyrone was hard hit by the flood, practically all of the business section of the city being under from three to nine feet of water. The financial loss was very great, but fortunately no lives were lost. Our Sunday-school is prospering, the attendance averaging around 200 each Sunday. The other services of the church are well supported. Brethren John R. Snyder and C. A. Harpster were our delegates to district meeting. Bro. Snyder, our pastor, will represent us at the Hershey Conference. Two of the married women's classes have assumed the task of redecorating the parsonage and refreshing the walls with new paper, revarnishing the wood work and providing new floor coverings. It is greatly appreciated by the parsonage family. We expect to have a Vacation Bible School this summer under direction of the pastor. Several from our membership attended the ministerial and Women's Work conference at Huntingdon. A boys' chorus has been organized and is doing some effective assistance in our music program. They are directed by Earl Harshbarger. Mother's Day will be appropriately memorialized.—Ezra R. Snyder, Tyrone, Pa., May 4.

**Yellow Creek church** met in a business meeting recently. Bro. D. I. Pepple is to begin a series of meetings at Bethel house June 22. We expect the Bethany quartet about July 16. Our love feast will be June 7 at the Bethel house.—Mrs. Bertha Snyder, Hopewell, Pa., May 1.

## VIRGINIA

**Chimney Run church** met in council March 7. We decided to have our series of meetings the first two weeks of October. We had the pleasure of securing Bro. N. J. Miller of Nokesville, Va., to hold our revival. Our Sunday-school has kept up exceedingly well during the winter months. We never had under thirty the entire time. We are planning to have our church house painted. The ladies of the church are working on a plan to raise money to get the church painted. They are making a quilt and each one who will pay a dime may have his or her name put on the quilt; so far we have raised about \$18. When the quilt is completed we are going to sell it at auction, the money to go for the benefit of the church. We were also glad for the two programs a band of young men from Bridgewater rendered for us Nov. 24.—Zella C. Kniceley, Warm Springs, Va., May 6.

**Richmond.**—A series of impressive services was conducted at our church by the pastor, Bro. S. A. Harley, the week preceding Easter. These services had a threefold purpose: to give opportunity to those who wished to accept Christ; a better understanding of Easter and the cross; preparation for and participation in the love feast which was held on Thursday before Easter. The baptismal service was conducted on Wednesday night, two having accepted Christ. At our love feast Bro. Harley officiated and Bro. Chester Harley assisted. Recently Bro. Frank Coffey sponsored a drive for additional funds to be applied on the church property, and good results were realized. The men's organization of the church gave a most interesting public program on a recent Sunday night with a splendid attendance. The home enrichment committee of the Women's Work will give a public program on May 3, using the theme, A Christian Home Atmosphere. A mother and daughter banquet is being sponsored by the Women's Work on May 6. A Mother's Day service is also planned. May 10 our series of meetings will begin, conducted by Bro. John T. Glick of Bridgewater.—Ruby Lee Bowman, Richmond, Va., May 2.

## WASHINGTON

**Olympia.**—On Feb. 9 we had as guest speaker Rev. G. H. Frazier, missionary of the American Sunday School Union, who gave an interesting message. At our regular council in March one letter of membership was granted. The church decided at that time to hold our love feast on Saturday evening preceding the coast churches' convention which will be held in the Olympia church on May 17. We retained our pastor and wife for the coming year. On Thursday, Friday and Saturday evenings preceding Easter we enjoyed services conducted by our pastor. Two new members were received by baptism on Saturday evening. On Easter morning a program of music was given by our junior church choir, led by Sister Michael, followed by a sermon by our pastor. In February we enjoyed a week of Bible work with Bro. Paul Longenecker as teacher. Those who could attend felt they received spiritual blessings from the study of John's gospel.—Blanche Beigh, Tumwater, Wash., April 23.

**Omak.**—A sunrise praise service was held Easter morning, followed by breakfast at the church. The Sunday school rendered an Easter program consisting of recitations and exercises by the children, special music and a pageant, Gifts from His Garden. Bro. Luther Shatto brought the morning message. On the evening of April 27 Bro. Paul Longenecker, district field worker, preached for us. Plans are being



made for a Vacation Bible School to be held June 7-12. Bro. Longenecker has promised to assist in the work and two sessions will be held daily. Sister Florence Allen is the director.—Florence L. Breshears, Omak, Wash., May 1.

### WEST VIRGINIA

**Pleasant Hill.**—Eld. Henry C. Saunders came to hold a series of meetings and was here from March 31 until April 12. On April 11 he baptized seven applicants and one was reclaimed. Our church is prospering. Our Bible class is a wonderful help to the community. It is helping others to see the plain truth. We have a wonderful Sunday school. All last winter during the severe cold, nineteen was the lowest attendance. Last Sunday fifty were present. Bro. A. C. Auvil, our elder, is back at his regular services. During the cold weather he could not come to preach because he lives too far away. We have our church about ready for the bell, but have not located one as yet. If any one knows of a church bell that can be bought reasonable, in good condition, please write us; we might consider it. We are expecting Bro. Henry back this summer to labor with us.—Jessie C. Saunders, Fairmont, W. Va., April 23.

**Terra Alta.**—The White Dale Co-operative Brethren Church and Church of the Brethren met in council April 26. Elders Emra Fike and Lorenza Fike of the Egdon congregation were present, the latter presiding. By a unanimous vote it was decided that the two churches select a presiding elder for the coming year. Eld. Chester A. Thomas of Sandy Creek congregation was elected to this office. The writer was made church correspondent. The members were urged to obtain their letters of membership and present them to Cheat River congregation. The co-operative church is planning a revival in the near future, either June or July, to be conducted by Chas. A. Bame of Linwood, Md. The women's missionary society and sisterhood of Mary and Martha will have a joint meeting in May in the church. Plans for the mother and daughter banquet are well on the way at this writing. We have been enjoying preaching services morning and evening twice each month, ministers from adjoining congregations doing the preaching. The Ladies' class has been active and is enjoying monthly class programs in the homes of its members. They have invited the men's Bible class to meet with them in their monthly class programs. Fine fellowship is manifest. The Boosters, young men and women's organized class, is making splendid progress.—Ethel Thomas Whitehair, Terra Alta, W. Va., April 27.

CUT HERE

## Conference Offering for the General Brotherhood Missionary and Service Work

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

Please place this money to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. ....

Post Office .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	\$.....

## \$1.25 Brings Palestine Into Your Home

Listen! You can do it now at small cost. Bring Palestine into your own home. You can do it for only \$1.25.

The Holy Land, as presented and treated in the volume of the Year Book and Almanac of the Holy Land, is of tremendous interest not only from a religious and sentimental viewpoint, but also in the light of its peculiar and unprecedented present day resurrection.

The Year Book and Almanac of the Holy Land gives a very easily readable recital of the history of the land in such a connected form that the influence of the Holy Land on the human race is made clear and understandable.

As a reference volume on the present state of the Holy Land it is complete and full of valuable, authoritative and interesting information.

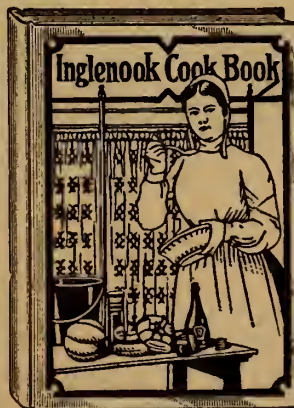
There are maps and illustrations of great value, reference and statistical tables, description of sites of historical connection and places of present day interest.

The volume de luxe is printed in album form—double the average book size, on heavy, glossy expensive paper, large, clear type, containing nearly 50 illustrations, some of full page size.

What better gift for your family, yourself, your church or Sunday school?

You will enjoy this wonderful book with its pictures, descriptions and history. Price, only \$1.25.

Brethren Publishing House, Elgin, Ill.



## It Satisfies

There are many reasons why the Inglenook Cook Book has proved so popular. Among these many reasons we mention only this one: The good housewife is never disappointed when she turns to the Inglenook Cook Book. It satisfies her every want and makes her popular with those whom she serves daily. Price, \$1.00.

Brethren Publishing House, Elgin, Illinois

## The Modern Encyclopedia

An outline of everything from A to Z. Over 1,300 pages, 22,000 articles, 1,250,000 words, 1,160 illustrations—all a miracle of completeness. Brief but pointed in every way.

A book for the home, the school, the office. A book for men, women and children. Yes, the book for you. Prepared for busy people who want accurate and ready information on many subjects.

Biography, history, literature, science, invention, religion, fine arts, government, geography, flowers and animals.

Five pages explaining the federal "Alphabetical Agencies." These pages alone clarify the many recovery agencies inaugurated in recent years.

Here's a one-volume encyclopedia that will answer many of the questions that daily arise in home, school and office. The price is \$1.95.

Brethren Publishing House, Elgin, Ill.



## The Teacher's Appreciation of the Old Testament

By J. Hugh Heckman

Here is an outstanding book for teachers and preachers. It came as the ripe fruitage of a devout Christian, a thorough student, an exceptional teacher and a mighty preacher. In its pages you see the Old Testament coming into being, you begin to know its writers, you enter more fully into their environment, and you discover how God so worked and ruled that men became more and more conscious of his character.

In short this big little book of 128 pages will give you a new and deeper appreciation of the Old Testament as God's Revelation to the human race. Price 90c.

Brethren Publishing House, Elgin, Illinois

## Studies in Doctrine and Devotion

Here you have three books in one. Just the kind of book you should put into the hands of new church members. A splendid book for the church library and for the home. For a long time Parts Two and Three were sold separately. Buying this book gives you the Three Parts at less cost.

Part I, Studies in Doctrine, D. W. Kurtz.

Part II, Studies in Ordinances, S. S. Blough.

Part II, Studies in Christian Living, C. C. Ellis.

Send us 75 cents and the book will be mailed you.

## Meditations on the Cross

By Toyohiko Kagawa

In the Messenger for April 11 you found a chapter of this book, "The Cross and the Blood of Christ." Did you read it? If you did, and found it helpful, you will want to read the entire book of 220 pages which will prove food to your hungry soul. These meditations spring from the heart of a man who was born and reared outside of Christianity, but who has discovered that Christ and his cross have revealed the Father of all most perfectly. Read the book and you will find a deeper concept of the atonement than most people experience. Price, \$1.50.

## Paul's Secret of Power

By Rollin H. Walker

There have been many lives of Paul for he appeals to every class and to every century. The author of this book succeeds in revealing Paul as the man who had the underhold in life's wrestling match, and had discovered the secret of self-mastery, and the source of inexhaustible vitality. On every page sentences stare you in the face—sentences that force you to stop and consider whether they agree with your own experience or not. Read the book and you will know both Paul and yourself as never before. 181 pages, Price, \$1.00.

Brethren Publishing House, Elgin, Illinois

## THE BIBLE for OUR DAY

A Symposium

The American Bible Society published this volume in commemoration of the 400 years of the Printed English Bible. These seven men each wrote one chapter: Charles F. Wishart, Charles E. Jefferson, James I. Vance, Albert W. Beaven, Walter R. Bowie, Abdel R. Wentz and Lynn Harold Hough. For many years folks will turn to this book of 192 pages as they wish to trace the history and influence of the English Bible. Price, \$1.00.

Brethren Publishing House, Elgin, Ill.

## The Power of Non-Violence

By Richard B. Gregg

If you believe that there is a power greater than physical force you will be mightily interested in what the author has to say after his residence of four years in India, of which seven months were spent in personal touch with Gandhi. The introduction by Rufus M. Jones commends the book in the strongest terms. Its 359 pages are a powerful argument against the war system. Price, \$2.50.

A book for those who would banish war

Brethren Publishing House, Elgin, Illinois

## I Believe in People

is the new book by Archer Wallace who always knows what to say and how to say it. The chapter titles will tell you why you need the inspiration of this most delightful volume. They are—

Sickness Need Not Crush the Spirit

Noble Souls Are Tolerant

True Riches Are of the Spirit

Great Souls Know How to Forgive

The Truly Great Are Humble

Love Hopeth All Things

Every Experience May Be Made a Means of Moral Enrichment

Happiness Is a By-Product

Whether you now believe in people or not, one thing is certain: you will believe in them before you have read many of these pages. And believing in people will change your life's outlook. Price, \$2.00.

Brethren Publishing House, Elgin, Ill.

## Good Music a Strong Factor in Building Your Local Work

Whether you are trying to build a large Sunday-school, a live Sunday-school or a growing Sunday-school (and you should strive for all of these) you will find good music a mighty factor in drawing, holding and quickening your folks. The Song Book that will help you most in this is—



## WORSHIP AND PRAISE

Cloth Binding

Single copy, postpaid .....\$ .50  
Per dozen, not prepaid ... 4.80  
Per hundred, not prepaid.. 40.00

Bristol Paper Binding

Single copy, postpaid .....\$ .35  
Per dozen, not prepaid .... 3.60  
Per hundred, not prepaid.. 25.00

The Song Book for which your congregation has been looking.

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., May 30, 1936

No. 22



GRAVE OF THOMAS JOHN BARNARDO

*In less than forty years of active interest in the welfare of the homeless children of London and other British cities, Dr. Thomas John Barnardo was instrumental in saving approximately 60,000 children. His methods and achievements have been a tremendous inspiration to all who have known of his work. Unlike the great conquerors usually given space in histories, who were really veritable scourges of humanity, Dr. Barnardo is rated as one of the world's great benefactors. Today tens of thousands have special cause to revere his memory.*

## In This Number

### Editorial—

On the Spiritual Dole (E. F.) .....	3
Growing Good Leaders (H. A. B.) .....	3
This Business of Remembering (E. F.) .....	3
Homes as Careers .....	4
Daily Devotions (W. W. S.) .....	15
Kingdom Gleanings .....	16, 17

### The General Forum—

Passion Play: Oberammergau (Verse). By Joseph Van Dyke .....	5
Why Should We Remember? By Olive A. Smith .....	5
A Memorial Day Address. By P. Roy Brammell .....	6
The Roamer Looks at Parades. By Joseph Van Dyke ...	7
What Shall We Do About Money?—No. 4. By Ira H. Frantz .....	8
Our Day of Worship. By I. S. Long .....	9
Our Course. By Grant Mahan .....	10
The Greatest Saying in the Old Testament. By Ezra Flory .....	11
Bits of Brotherliness. By Paul F. Bechtold .....	11

### Our Mission Work—

Homing (Verse). By Florence Moyer Bollinger .....	12
A Pulpit in a Bullock Manger. By Mrs. I. W. Moomaw..	12
What to Pray For. By Mrs. Rufus D. Bowman .....	13
Missiongrams Are Appreciated .....	13
News From the Field. By Faye Moyer .....	14

### Home and Family—

Prayer for a Little Home .....	18
"There's Something About a Soldier—" By Ethel Sherfy-Harris .....	18
Through Forty Years (Verse). By Mrs. Bessie M. Bailey	19

### The Church at Work—

Sectional Conferences at Hershey; The Farm Home; The Country Church; Opportunities and Problems of Rural Youth; Women's Work Conference Program; Brethren in Fellowship; Intermediates at Conference; Children and Children's Work at Hershey Conference; A New Leadership Training Program .....	20-22
---	-------



## OFFICIAL DIRECTORY

## GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.  
 J. J. Yoder, Vice-Chairman, McPherson, Kans.  
 H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.  
 Leland S. Brubaker, Covina, Calif.  
 Rufus D. Bowman, 337 N. Carolina Ave., S. E., Washington, D. C.  
 J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.  
 B. F. Studebaker, Union, Ohio.  
 General Secretary, C. D. Bonsack, Elgin, Ill.  
 Assistant Secretary, H. Spenser Minnich, Elgin, Ill.  
 Home Mission Secretary, M. R. Zigler, Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.  
 Manager and Treasurer, R. E. Arnold, Elgin, Ill.  
 Secretary, L. T. Miller, Elgin, Ill.

## BOARD OF CHRISTIAN EDUCATION

C. S. Ikenberry, Chairman, Daleville, Va.  
 R. E. Mohler, Vice-Chairman, McPherson, Kans.  
 L. W. Shultz, No. Manchester, Ind.  
 H. K. Ober, Elizabethtown, Pa.  
 C. Ernest Davis, 210 N. 16th St., Independence, Kans.  
 J. M. Henry, Bridgewater, Va.  
 Mrs. L. S. Shively, 2110 W. Jackson, Muncie, Ind.  
 Mrs. Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.  
 G. A. Cassel, Ashland, Ohio.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.  
 Eastern Representative, Rufus D. Bowman, Washington, D. C.  
 Director of Young People's Work, Dan West, Elgin, Ill.  
 Director of Children's Work, Ruth Shriver, Elgin, Ill.  
 Editor, E. G. Hoff, Elgin, Ill.  
 Assistant Editor, Maud Newcomer, Elgin, Ill.  
 Assistant Editor, Edith Barnes, Elgin, Ill.

## GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.  
 V. F. Schwalm, Vice-President, McPherson, Kans.  
 J. I. Baugher, Secretary-Treasurer, Hershey, Pa.  
 H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.  
 W. W. Peters, 906 S. Locust St., Champaign, Ill.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 E. C. Bixler, New Windsor, Md.  
 Paul H. Bowman, Bridgewater, Va.  
 R. W. Schlosser, Elizabethtown, Pa.  
 E. M. Studebaker, La Verne, Calif.  
 Otho Winger, North Manchester, Ind.

## GENERAL MINISTERIAL BOARD

H. L. Hartsough, Chairman, N. Manchester, Ind.  
 Paul H. Bowman, Vice-Chairman, Bridgewater, Va.  
 W. H. Yoder, Treasurer, R. 1, Waterloo, Iowa.  
 M. J. Brounger, 554 Stanton St., Greensburg, Pa.  
 S. J. Miller, 2017 5th St., La Verne, Calif.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.

## CONFERENCE PROGRAM COMMITTEE

H. L. Hartsough, Chairman, N. Manchester, Ind.  
 H. Spenser Minnich, Secretary, Elgin, Ill.  
 M. R. Zigler, Elgin, Ill.  
 W. W. Peters, 906 S. Locust, Champaign, Ill.  
 D. W. Kurtz, Moderator Elect, 3446 Van Buren St., Chicago, Ill.  
 J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

## RESOLUTIONS COMMITTEE

Paul H. Bowman, Secretary, Bridgewater, Va.  
 V. F. Schwalm, McPherson, Kans.  
 W. W. Slabaugh, Chicago, Ill.

## COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.  
 Vice-Chairman, Paul H. Bowman, Bridgewater, Va.  
 Recording Secretary, Ruth Shriver, 22 S. State St., Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## NATIONAL COUNCIL OF WOMEN'S WORK

Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.  
 Mrs. H. L. Hartsough, Aid Societies, N. Manchester, Ind.  
 Mrs. E. G. Hoff, Mothers and Daughters, 1073 W. Chicago St., Elgin, Ill.  
 Miss Nora M. Rhodes, Missions, Dallas Center, Iowa.  
 Anetta Mow, Secretary-Treasurer, 22 S. State St., Elgin, Ill.

## NATIONAL COUNCIL OF MEN'S WORK

G. A. Cassel, President, Ashland, Ohio.  
 Levi Minnich, First Vice-President, Greenville, Ohio.  
 Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.  
 L. M. Davenport, Third Vice-President, Los Angeles, Calif.  
 C. M. Culp, Recording Secretary-Treasurer, Elgin, Ill.  
 R. E. Mohler, Executive Secretary, McPherson, Kans.  
 P. G. Stahly, South Bend, Ind.  
 J. K. Miller, Cedar Rapids, Iowa.  
 D. M. Sell, deceased.  
 E. G. Bowman, Greensburg, Pa.  
 B. F. Stauffer, Rocky Ford, Colo.  
 J. N. Via, Roanoke, Va.  
 Clifford Dresher, McPherson, Kans.  
 Ross Heminger, Wenatchee, Wash.  
 Elmer Leckrone, Ravenna, Mich.  
 Elmer M. Hersch, Elgin, Ill.  
 Allen Weldy, R. 2, Mishawaka, Ind.  
 Chas. E. Resser, Washington, D. C.

## PASTORS' ASSOCIATION

D. D. Funderburg, President, 2709 W. State St., Rockford, Ill.  
 Ross D. Murphy, Vice-President, 2260 N. Park Ave., Philadelphia, Pa.  
 Galen T. Lehman, Secretary-Treasurer, 1219 Fifth Ave., S. E., Cedar Rapids, Iowa.

## AUDITING COMMITTEE

E. M. Butterbaugh, 525 E. Indiana Ave., South Bend, Ind.  
 C. J. Kistler, Elkhart, Ind.

## ANNUAL MEETING TREASURER

E. J. Stauffer, Paris, Mo.

## MEMBER ADVISORY BOARD, A. B. S.

M. C. Swigart, 6611 Germantown, Ave., Philadelphia, Pa.

## RAILWAY TRANSPORTATION AGENT

J. W. Lear, 405 S. Trumbull Ave., Chicago, Ill.

## OUR MISSIONARIES

Supported by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for the first ounce and 3c for each additional ounce or fraction.

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

Liao Chow, Shansi, China  
 Hutchison, Anna, 1911.  
 Oberholtzer, I. E., and Elizabeth, 1916.  
 Sollenberger, O. C., and Hazel, 1919.  
 Ping Ting Chow, Shansi, China  
 Ikenberry, E. L., and Olivia, 1922.  
 Metzger, Minerva., 1910.  
 Parker, Dr. D. M., and Martha, R. N., 1933.  
 Pollock, Myrtle, R. N., 1917.  
 Schaeffer, Mary, 1917.  
 Wertz, Corda L., R. N., 1932.  
 Show Yang, Shansi, China  
 Clapper, V. Grace, 1917.  
 Neher, Minneva J., 1924.  
 Smith, W. Harlan, and Frances, 1919.

## Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.  
 Shock, Laura, 1916.

## Tainchou, Shansi, China

Senger, Nettie M., 1916.

## On Furlough

Bright, J. Homer and Minnie, Trotwood, Ohio, 1911.  
 Crumpacker, F. H., and Anna, 3435 Van Buren St., Chicago, Ill., 1908.  
 Horning, Emma, 750 Molino Ave., Long Beach, Calif., 1908.  
 Wampler, Ernest M., and Elizabeth, R. N., Bridgewater, Va., 1918 and 1922.

## AFRICA

Garkida, Nigeria, West Africa, via Jos  
 Bittinger, Desmond, and Irene Frantz, 1930.  
 Bosler, Dr. Howard A., and Edith, 1931.  
 Heckman, Clarence C., and Lucile, 1924.  
 Moyer, Edna Faye, 1931.  
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa  
 Burke, Dr. Homer L., and Marguerite, R. N., 1923.  
 Horn, Evelyn J., R. N., 1930.  
 Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigera, W. Africa  
 Beahm, Wm. M., and Esther, 1924.  
 Harper, Clara, 1926.  
 Utz, Ruth, R. N., 1930.

Minna, Nigeria, B. W. Africa  
 Helser, Albert D., and Lola, R. N., 1922 and 1923.

## On Furlough

Kulp, H. Stover, and Christina, Rt. 1, Pottstown, Pa., 1922 and 1927.

## INDIA

Ahwa, Dangs, Surat Dist., India  
 Bollinger, Amsey, and Florence M., 1930.  
 Ebbert, Ella, 1917.  
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India  
 Lichty, D. J., 1902, and Anna, 1912.  
 Moomaw, I. W., and Mabel, 1923.  
 Shickel, Elsie N., 1921.  
 Warstler, Anna M., 1931.

82 Esplanade Rd., Fort, Bombay, India  
 Blickenstaff, Lynn A., and Mary, 1920.

Bulsar, Surat Dist., India  
 Blickenstaff, Verna M., R. N., 1919.  
 Cottrell, Drs. A. R. and Laura, 1913.  
 Mow, Baxter M., and Anna B., 1923.  
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India  
 Messer, Hazel E., R. N. 1931.

Jalalpor, Surat District, India  
 Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India  
 Swartz, Goldie E., 1916.

Umalla, Broach Dist., India  
 Miller, Eliza B., 1900.  
 Ziegler, Emma K., 1930.

## Vyara via Surat, India

Blough, J. M., and Anna, 1903.  
 Grisso, Lillian, 1917.  
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India  
 Stoner, Susan L., 1927.

## On Furlough

Alley, Howard L., and Hattie, 14 Pelham Ave., Schoolfield, Va., 1917.  
 Glessner, Ruth L., R. N., 236 7th Ave. So., Carrington, N. Dak., 1931.  
 Miller, Arthur S. B., 1919, and Mae W., R. N., Box 46, Franklin Grove, Ill., 1922.  
 Miller, Sadie J., Rt. 2, Waterloo, Iowa, 1903.  
 Nickey, Dr. Barbara M., N. Manchester, Ind., 1915.  
 Royer, B. Mary, % General Mission Board, Elgin, Ill., 1913.  
 Shull, Chalmers, Rt. 1, Waterloo, Iowa, 1919.  
 Widdowson, Olive, % General Mission Board, Elgin, Ill., 1912.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., May 30, 1936

No. 22

## EDITORIAL

### On the Spiritual Dole

So one likely phrasemaker would describe the status of those who are in the church for what they can get out of it and contribute nothing themselves to the richness and strength of the church life. So careful are they not to earn their salvation that they will not even work up an appetite for righteousness. They fear it might reflect unfavorably on the grace of God.

And so they are strangers to the blessedness of those who hunger and thirst. They can not get hungry. They are already filled.

We are all dependent, utterly dependent, on the divine bounty. There is no other source of nourishment and strength. But exercise, vigorous, constant, in the pursuit of all that is good and high and holy is indispensable to digestion and assimilation. Without that you can have no relish for the bread of life.

For that bread is the spirit of Christ. To be nourishing it must "agree with" you. It can not unless there is some affinity between it and your own spirit. "He went about doing good."

E. F.

### Growing Good Leaders

If you are anxious about insuring good leaders and really want to do something which will count for years to come, it is a good plan to begin with the parents. Recall that the great leaders of Bible fame were usually blessed with exceptional parents. Or consider the well-known facts about the children of ministers and missionaries. Less than the average turn out dunces or go wrong; more than the average prove mentally superior and constitute the moral backbone of the community.

So if you are anxious about leaders, help the young people, but give the parents of young children encouragement also. "Many a man or woman who has little power to affect the public policies of today has nevertheless the ability to build in boys and girls that quality

of character which the coming generation will greatly need in its leaders. Here is a responsible task that may well challenge the best in us. To achieve it in measurable degree is to make a significant contribution to our times."

H. A. B.

### This Business of Remembering

THIS day is dedicated to remembering. And well it may be, "lest we forget," not only the virtues that made our country great but the truths which, and which alone, make life itself of any worth.

It was a word often on the lips of Jesus. For instance, "Remember the word that I said unto you, A servant is not greater than his lord." And the very night he said that he gave the little band of distressed disciples a simple ritual he wanted them to keep in remembrance of him. Later, a disciple not in that group and perhaps greater than any of them asked a company of elders on the seashore at Miletus to remember a certain otherwise unknown word of Jesus. In prison this same man asked the church to remember his bonds. To one of his most loved spiritual children he wrote: "Remember Jesus Christ."

In fact Holy Scripture everywhere is saturated with this remembering idea. Again and again somebody is exhorted to remember some fact or event of the past as a guide, warning or encouragement for present need.

The annual American observance centers around the memory of our soldier dead. To recall their heroism, their "last full measure of devotion," and to put flowers on their graves is a beautiful thing which may be also useful, and implies no blessing of the barbarous institution in which they were entangled and of which they were the willing or unwilling victims. Our anti-war wrath should be visited on the private greed and international policies which breed war, more exactly on the persons who cherish the greed and make the policies, and if some of that guilt comes back to you and



me, there is the more reason for wrath both hot and holy.

But this particular Memorial Day points a fresh reason for taking to heart Paul's word to Timothy: "Remember Jesus Christ." The recent triumph of a strong nation in wanton aggression against a weak one, the failure of the league of nations to prevent this, the special humiliation of the most influential member of the league, compel us to ask why all this had to be.

Now all the world knows that what Italy did was precisely in accord with the way of strong nations in the past. The big disappointment is that we had hoped this sort of thing was all in the past. We thought we had good grounds for this hope. The nations, most of them, had entered into a solemn compact to quit this savagery. Two of them, perhaps we should say three, have been conspicuous in throwing this promise to the winds. Why have they done this? And why have the others—though in solemn covenant joined to do this very thing—why have they not been able to bring the transgressors into line?

"Remember Jesus Christ." Remember his gospel of the kingdom and of admission into it on condition of repentance. Remember the demand of his forerunner that the proud aristocrats who asked for baptism at his hands should first bring forth fruits meet for repentance.

Remember the conditions under which Germany signed the Versailles treaty, especially the promise of her conquerors that they too would disarm. Remember the secret treaty with Italy which brought her into the great war on the allies' side, and how it was disregarded in the settlement. Why should we be too much surprised that these nations should hold lightly promises made under duress, and that the rankling sense of the injustice done them should finally, in their eyes, justify repudiation of these promises? And why should we be too much surprised that the other nations, with guilty consciences of their own, should be too weak to enforce the terms of the covenant upon the offenders?

Maybe there is something in the constitution of this universe which requires that sin shall be repented of *before* the sinners set themselves up as moral mentors of the world. It is inevitable that we should think especially of England and France in this connection, and that Americans may do so with due humility, we might profitably remember the Mexican war, while we are about this business of remembering, and how the spoils of that war became a part of the United States. No doubt Italy and Japan would both be glad to have us remember this.

History can not be remade and the wrongs of the past can not be undone. The nations could however bring forth some fruit meet for repentance. They could

meet around a council table and make confession of their sins. They could agree to make restitution wherever that is possible. They could treat each other as equally entitled to have their rights respected. They could strive for agreement on policies that would work for the greatest good of all rather than the selfish advantage of a few. When the stronger nations are willing to do something like this, we can have a league or world federation that will stand the test. Then we may hope for a lasting world peace.

This is a day for remembering. Let us above all "remember Jesus Christ," his philosophy of life and liberty, his plan for the pursuit of happiness. E. F.

### Homes as Careers

INDUSTRY may tend toward monopolies, but modern life drives most individuals to strong competition. Very generally the price of accepted social position or of quick personal recognition in business is an intensity of occupation which robs home of much of its quality. For many men and women who are seeking the way in which they can best influence their times, it may be wise to aim less for social recognition or economic success, and to see a successful home as the great achievement of life.

Sometimes this may mean a radical replanning of careers. Simply to be less aggressive in social or business life is not enough. Home itself must in some way call for daring, adventure, and pioneering. The social loss resulting from lower economic status or lessened social activity must be compensated for by creating an environment which will be interesting and attractive to people of quality and character. Also it is important to supplement the family circle with the acquaintance of like-minded persons, sometimes cutting across conventional social lines, so that children in the homes may have considerable choice of associates with purposes similar to their own. Many people would do well to see the creation of such a family environment as an achievement no less important than outstanding success in business.

The world today needs leadership, but so will the next generation, perhaps even more acutely. Many a man or woman who has little power to affect the public policies of today has nevertheless the ability to build in boys and girls that quality of character which the coming generation will greatly need in its leaders.

As the significance of the home in our national culture becomes clear to us, our public policies concerning decentralization of industry, the demobilization of our cities, and the improvement of rural life will be guided, not simply by possible economic return, but by the need for more desirable home environment.—Arthur E. Morgan in *Antioch Notes*.



---



---

## THE GENERAL FORUM

---



---

**Passion Play: Oberammergau**

For Alois Lang, the Christus in 1934

BY JOSEPH VAN DYKE

"He played the part of Christ,"  
But if we met  
In No Man's Land, his breast would take  
My bayonet.

"He played the part of Christ,"  
Bearing a gun  
He'd be a target for my shot,  
A dirty Hun.

"He played the part of Christ,"  
Yet he and I,  
Forgetting all his lines, would once more lift  
Christ up to die.

*Burt, Mich.***Why Should We Remember?**

BY OLIVE A. SMITH

THERE is no logical support for our traditional observance of Memorial Day, just as there is no logical answer to the question as to why we spend time and effort decorating the graves of our loved ones at any time. The growing popularity of cremation, the emphasis placed upon unfulfilled duties to the living; these, and many other influences tend to detract from a former observance of the spirit of Memorial Day.

"They are not there," we often say in self-defense when something serves as an unconscious rebuke of our neglect of those spots where we laid the forms of our dear ones. "The call of the living is insistent," we may add, or we may even quote the Master's words, "Let the dead bury their dead."

It is quite true that they are not there and that our first duty is to the living. Nevertheless, the tendency to neglect those quiet hours in those quiet spots, the disposition to always choose some outside influence of distraction rather than to choose the atmosphere of those memories, is one of the evidences of a growing callousness of heart and an indifference to the most sacred heritage of the past.

A sentence from a magazine article of several years ago has persistently lodged in my memory. "I have seen children gayly fox-trotting the day after their father's funeral." We have all seen, and continue to see, spectacles which are parallel in meaning, if not in fact. And here again, we must admit that reason fails to support our protest. If "fox-trotting" is advisable at any time there is no reason why such a day is not as good as any other day. But we know the frivolity, the heartlessness, the kind of emotional life, which would permit

that kind of action. We know the dullness of the sensibilities and the lack of every fine feeling which would invite it.

With all due respect to logic and her sister, science, there is scant room for the application of any of their principles to the most vital and sacred things of life. We did not spend Easter Day proving the immortality of the soul. It can not be done. We spent it in achieving a growing realization that we are immortal and living the immortal life which will continue with him who conquered death. We did not spend Mother's Day in a scientific analysis of the relation of mother and child. Rather, we spent it in loving recollections of her if she is gone, or in happy fellowship with her if she is here.

So it is with these poor earthly reminders of our dear ones. If our hearts beat warm and true as they should to those sacred memories, we will instinctively draw near to those shrines. Because we are in the flesh we are drawn, by loving memory, to the spots where there are still some semblances of the forms we loved. It is the human urge of tenderness, the inevitable symbol of homage and love. It is the spirit expressed by Jesus in those words: "This do in memory of me."

Memory brings me another sentence, an echo of those awful days when we sacrificed young America to the god of war. Every suggestion of Memorial Day brings it again, and each time it seems more fraught with a terrible meaning than ever before. "The American machine gunners and infantrymen fought and died where they stood." It was at the bend of the Marne. The order came. The guns were stationed and those boys could not shift their position. They could not move a foot or an inch from those positions. We decorate their graves. Is that all we can do? God forbid!

It is not inconceivable that we should have an army of peace, fashioned after the army of war, so far as camps are concerned. We have little idea as to what we may have as the outcome of our present chaotic state. But the hope for a warless world rests with the youth who will stand for peace as gallantly as those soldiers stood for war. "They fought and died where they stood." But death is of many kinds. Sometimes we are led to wonder whether this death of tenderness, of moral and spiritual sensitiveness which leads us to shun every suggestion of so-called sadness, to forget our graves, is not worse than the death of the Marne.

If the tomb in which Jesus spent his three days were in this country would we not visit it, not only on Memorial Day, but on other days? Surely we would. Repeatedly I have heard ministers speak of the joy of an-



icipation with which they looked forward to a visit to the Holy Land. They feel that their experience will be richer for visiting those scenes where the Master walked and talked with men. It is not a mistake to look back, in the sense of remembering. A proper reverence for that which is past makes for the proper attitude toward the duties of the future. And those duties are by no means light. So let us take time for the quiet ministries of Memorial Day. Those who are gone from us in the flesh will be more likely to abide with us in the spirit if we remember much, and often. And the blood of those whose graves we decorate with flags cries to us to make a better world.

*Topeka, Kans.*

### A Memorial Day Address

BY P. ROY BRAMMELL

THIS is a day of memory—of honor—of recognition—of hope. Today the nation pays tribute. Today we pause and think. And as we reflect upon our state of blessing, we realize that what we have and are is in large part the result of sacrifice. To all who have sacrificed, in whatever way, that the nation might continue, and just now especially to those who sacrificed supremely in her service we acknowledge our debt.

You will not deny me the privilege, I am sure, of memorializing on this occasion all our beloved dead. To all who sleep the long sleep, whether infant or youth, or sage or soldier, may you sense the prayers of our hearts for your peace, and the appreciation of our lives for your comradeship and service.

It seems to be a trait of human nature to forget. In the excitement of the immediate we lose ourselves. In the moment of action or achievement we lose sight of all the work and sacrifice that have gone before. This, of course, has its advantages, but deliver us from the day when we may with justice be called a nation of forgetters. The stream of progress is too continuous for us to be concerned only with our immediate share in it.

This tendency to overlook the contributions of the past is illustrated in many ways. In this connection I am reminded of the small villages of the Middle West. The people there are fond of religious revival meetings. They look forward to them from year to year. The pastor and his people, working diligently from month to month, "prepare the soil" as it were, for the "big meeting." Then, when the preacher comes, and the souls come marching home, all the diligence and toil of the past are too often forgotten—and the work of those who prepared the way remains unheralded.

In fact, has not this story been repeated numberless times in the earth? The achievement of Christianity is itself based upon long wanderings, succeeding genera-

tions of discipline and sacrifice. And yet how prone we are to forget the struggles of the forerunners—the bewildered people, the prophets, the John the Baptists, but for whose plowing the gospel could not have taken root. The French Revolution did not happen spontaneously. Scores of writers and workers and thinkers there were who, long before the nation threw off its yoke, dreamed and sacrificed for the new day. Even in such a modern development as aviation, how many of us stop to remember—as we marvel at the achievement in this field—that underlying this achievement are nights and days of isolated toil, years of experiment and trial, and sacrifice to the death? The story of education is the same. Our great, good schools of today where happy children are taught humanly and skillfully are the product of centuries of work and thought. Yet how many of us, standing within the portals of one of these schools, see it as the outcome of a tedious evolutionary process?

So I say again, as human beings, we seem in the rush of the present to forget our debt to the past.

At this point, and in keeping with this day, let us ask ourselves this question: As we live among these absorbing days, are we inclined to leave unheralded the sacrifice of those who through their sacrifice made this a time of relative security and promise for us? Sacrifice seems to be the price of progress; and we are ungrateful mortals indeed if while enjoying our state of progress we lose sight of the background of that development. I call us, therefore, to salute those who sacrificed—to flood their graves with the warmth of our appreciation—and to pledge to them our payment of the debt we owe them by giving ourselves for the betterment of mankind.

But while looking gratefully back, we need also to look seriously and hopefully futureward. What is our future task? To what, do we believe, would these whom we honor point us in our efforts to build a better world? For what in the stream of progress has their sacrifice prepared the way?

The task of all tasks, viewed on this day, is the achievement of a world in which "nation shall not lift up sword against nation, neither shall they learn war any more" (Micah 4: 3). These soldiers died for peace. They shall not sleep peacefully beneath their crosses and the flags we plant unless we take up their quarrel with the foes of peace. No soldier that I have ever talked with claimed to fight just for the sake of carrying on a quarrel. In the presence of death these men philosophize. They seek for a principle worth dying for: "A world safe for democracy," "that to my children may be secured the blessing of peace," and so on. Always in war men die for peace. And yet, how much better off we should all be if these in their youth



had been permitted to live for these principles rather than be snuffed out in what seems to have been a futile effort. Spare us from a future world in which quarrels that cost men are made by men. Give us a future wherein men can sacrifice constructively for their country, but are not sacrificed. He who schemes his gains at the price of peace violates the supreme sacrifice of these dead.

I shall never forget a long conversation I once had with a World War veteran who had been in the thick of the American fighting in France. When I made his acquaintance he was cruising the Great Lakes trying to get his bearings in life again. He told me a harrowing story. After leaving him I tried to record that story in the manner in which he told it. The general reaction and point of view are summed up in a few closing lines. Speaking of the World War, and remember, this is the voice of a veteran:

That war can not be over so long as there are scars—flesh  
scars—life scars.

He is no friend of ours who schemes scars  
For the dear sons of us who ate the flames of hate.  
In God's great name, let this one end  
Before you talk of other wars!

The world will never know his "peace on earth"  
Until all mighty, weak, soft-handed men

Who have not seen a war  
Will stop their talk of war  
And raise with us who wear the battle scars  
Their voices in an honest cry for peace.

The task to which those who sacrificed call us, then, is clear.

The conquest of the future must become a conquest of the heart, a refinement of the thoughts and motives of kings and peasants, of producers and teachers, of students and statesmen. Plato says, "Self-conquest is the greatest of victories." Shall we not then as individuals take stock of our ideals and make our judgments true? Powder and steel have failed. Those who fell at their hand call us to the works of peace.

*Storrs, Conn.*

## The Roamer Looks at Parades

BY JOSEPH VAN DYKE

THERE is something about a parade: the military precision of it; the stirring and blood-quickenning music of it; the flashing beauty of its flags, their crimson stripes coloring the wind. The throbbing beat of the drum hypnotizes the feet and seems to synchronize with the hurrying beat of the heart. Before our eyes moves the visible embodiment of an ideal, the American dream. That dream is a precious one. It came into being a century and a half ago when the farmers and townsmen of a crude pioneer country enunciated a creed of freedom for which they were willing to risk

all they had, even life itself. These khaki-clad men, stepping smartly behind the colors, are the modern equivalent of the patriot. They are the type of those who preserved the union, too. This is a parade not of individuals nor of an organization, but of a something that is in every man's heart, the deep sincere feeling he has for his country.

So it seems, at least, while we stand at the curb and watch the pageant and listen to the cheers of the crowd as the parade flows by. But afterwards—afterwards it is not so clear. With the dying of the martial music, something else dies too; some hot fever of emotion that burned in us while we watched the columns swinging along to the rhythm of a rolling drumbeat. It was easy then to link this mummary with the gallant sacrifices of the past, and with the dream that lives deep in the breast of every lover of his'homeland. With that fever in our veins it even seemed reasonable and rather splendid to copy the past, to be willing to die for one's country. But afterwards, the flags and the music and the goose-stepping men all gone, it is not so easy. Now, coolly considering it, we wonder how we could have let such superficial things stir our blood so. After all, was it not a rehearsal of death?

What is a parade? We, on the sidelines, are beginning to wonder. Even with the flags waving before us, the lump in our throats, we are beginning to wonder. What is this thing that dazzles men's eyes, cancels their reason, and makes them willing to court death? *Why* is a parade? Does it serve some great purpose, this cavalcade of fighting men caparisoned for murder? Or is it an ancient device, brought up to date for modern eyes, to make war seem inviting, to cause men to feel instead of to think? Does it show love of country or an arrogant pride? Does it serve patriotism or nationalism? What is a parade, and why?

It is a show of physical power, a display of national muscle. It says: "We are a nation who relies, not on spiritual vigor, but on machine guns and bombs and men who know how to kill competently." It says: "In *these* we trust." The news of our parade is flashed around the world, so many regiments, so many miles of marching men. "We will be your friend," the message begins, and then, decoded, ends, "but we have our eyes on you and we are prepared." A parade is a threat. It is nationalistic pride on display.

It is a sham, too, a pretty dressed-up thing that hides ugly fact. Although we have formally relinquished war, in reality we still countenance it. Our brilliant parade is a confession of our default, of our inability to use the principle of love in international relations. It is a subtle bit of dramatics designed to make us substitute emotion for intellect, believe our fears rather than our



hopes, applaud an outworn implement instead of insisting on scrapping it forever.

Why is a parade? Because from time immemorial people have been thrilled by movement and color. Because, stripped of its trappings, war is repulsive, so it must be made glamorous with fancy trimmings and appear to be a gay adventure. Because by means of parades men may be blinded and deafened to this horrible truth: war, the end of all parades, is hell.

When shall the last parade march down the street? I do not know. No one knows. It will be when millions, instead of a handful, cry, "No more parades." It will be when the audience, of which you and I are a part, shall melt away and leave the ghostly legions of the soon-to-die to march alone to their fate. It will be when men who love their country with a deep living devotion, find new symbols for their dream—the dream that must not die.

Today is Memorial Day, a memory day for thousands who died in war and millions who died in peace. It is a happy thing to remember the dead on this day. But it is a curse on the memories of those who sacrificed their lives and a blight on the flag that has been made to sanctify so much horror and suffering, when Memorial Day is made the day for a parade.

Let us honor the heroes of peace and the tragic heroes of war by pledging ourselves that no more men shall die, as thousands did, in vain. Let us honor the integrity of our nation by doing away with this sham, by backing up the words of our pact of peace with the offered hand of friendship. Let us honor the God who knows no race nor clan by making the law of love, which his Son died to show to us, the universal code of the world.

*Burt, Mich.*

## What Shall We Do About Money?

BY IRA H. FRANTZ

### IV

I HAVE proposed to discard gold and silver money, put our economic life on a collective rather than an individual basis, and substitute co-operation for competition. While I can not ask for space here to enter into any elaborate defense of this plan, nor to answer all the questions which may be anticipated, there are a few points I should like to develop.

Among our people are a great many of the "strong, home-owning, independent, middle class." I have taken these descriptive words from the Winona Conference resolutions, which recognize that this desirable class is declining. Those who have been able to maintain their position in this class through these years of depression will not look with favor upon any proposal for collec-

tivism. There will be more or less of a tendency to look with scorn upon the man who has lost out. There will be a feeling of injustice in being asked to relinquish personal holdings. A word first to these.

To the extent that ownership of a section of good Iowa corn land provides a family with the good things of life its full equivalent will be given in the ample provision of all those good things. But to the extent that the ownership of that land sets a man above his neighbors and enables him to work a hardship on them there is nothing in the teachings of Jesus to justify that ownership. There will be no need under the plan I have proposed for any family who has a home to leave that home. If anyone fears to relinquish his personal and independent control of the land or other sources of wealth which he owns and trust such control to the collective group, that one needs to learn the extent to which his individual security is dependent on the social stability. Let that stability be overthrown and what will be the value of titles of ownership? And is there any doubt that these last few years have seriously threatened our social stability? When Russia went through her political upheaval the wealthy and middle-class people not only suffered the loss of all, but they were not even allowed to participate in the benefits of the new order. Even if a man takes a purely selfish attitude, therefore, he will do well to think carefully before rejecting all proposals for a change in our system.

But Christians ought not take the purely selfish attitude. We should be concerned for the unfortunate about us. These unfortunate do not all belong to the shiftless variety. Among them are many who have contributed much more to the social good than some who live in affluence. If they have been lacking in the qualities that bring financial success their lack has been a lack of shrewdness and hardness rather than a lack of honesty or industry. If the rank injustice of this has failed to penetrate beneath the skin of any Christian there is something radically wrong with that person's Christianity.

We are living now under an economic system which lays upon us the necessity of getting money. We can get the money we must have only by engaging in the fierce competitive struggle. Whether rich or poor, whether holding our place among "the strong, home-owning, independent, middle class" or dropping back into "the poor, dependent class," the vast majority of us find our time and our thoughts largely occupied with getting money. Some of us can not get it at all. Some must suffer the stigma and inadequacy of government relief. This government relief is piling up a national debt which future generations are to be called upon to pay.

But this need no longer be so. With a just and right-



eous economic system we may all be freed from economic care, freed for the higher spiritual attainments of life. We may declare a perpetual "year of jubilee" in which there can be no poverty, no debt. God has blessed us with plenty. Will we use what he has given us or will we continue to reject it in our worship of gold? If we will forsake our money god, make a wise and equitable distribution of both labor and goods, we may be set free from this complete engrossment in the material side of living and may then worship God in spirit and in truth. Then none need lack any good thing. Then the Christian church will free herself of the charge of being allied with the oppressors. Then those evils which are rooted in the love of money will disappear.

As one who loves the kingdom of God, who believes implicitly in the way and the wisdom of Jesus, and who is willing to follow him all the way, I offer this suggestion for a Christian economic order. As one who loves the church and who has heard the murmurings against it by those who believe the church is on the side of the rich, I plead with the church to save her life by taking up the fight for justice before it is too late. As one who loves peace and justice, I plead with the church to take hold now and help shape the new order as it comes so that violence may be avoided and vengeance on those who now hold the upper hand may not be attempted.

I am not naive enough to believe the change I suggest will involve no problems, neither do I doubt that those problems could be solved. The important thing is that we shall follow the spirit and teachings of Jesus, that we shall serve God rather than mammon.

There is opened up before us now a door of glorious opportunity, an opportunity to put our economic life on a basis of plenty for all and at the same time to make it secondary rather than primary in our thought and effort. I wish I might challenge the leaders of our church to take the action I suggest, to the end that the teachings of our Lord and Savior may be observed in the letter and spirit. If any man can honestly interpret those teachings differently or if any can offer a more practical method of putting them into operation, let him come forward and speak with courage. The strife that throttles the life of the vast majority of our fellow men must cease. Christ's kingdom must be established. The church must furnish leadership in this awful crisis.

I quote from George Lansbury: "As I see these things there is only the Christian way out, and once again in ringing tones mankind needs to hear the word of God calling all nations to turn away from strife and pursue the path of co-operation. No one will say there is not enough room, enough raw materials, enough markets for us all. I am certain that, with the true Chris-

tian spirit applied, the white and colored races can co-operate to create a better civilization than has yet been dreamed of. If the churches, led by their leaders, will take the field and tell statesmen the solemn truth that Christ's teaching is not moonshine, not sentiment, but cold, solid truth, and has within it the promise of this life, a great revolution in men's thoughts and actions will take place. In this day of ours, through the providence and mercy of God, science and invention enable us to say there is power to give the highest and noblest life to all the children of men, no matter whether they are born black, brown, yellow or white."

*North Manchester, Ind.*

## Our Day of Worship

BY I. S. LONG

DUE to legalistic teachers still with us, some are confused as to the proper day of worship and rest. Moreover, the sad thing is these teachers do not confine themselves to winning the unconverted.

### 1. *Fundamental Facts*

The Sabbath and the Lord's Day are not identical. One is Saturday, the other is Sunday.

The significance of the days is different also. The Sabbath commemorated creation, and is earthly (Ex. 20: 11); the Lord's Day commemorates redemption, the new creation, and is heavenly. For Christ arose and the church was born at Pentecost (Matt. 28: 1-6; Acts 2).

Moreover, the Sabbath was not given to the church, but to Israel: as a remembrance of their deliverance from Egypt (Deut. 5: 15), as a sign of God's covenant with them (Ex. 31: 12-18; Ezek. 20: 12, 20) and as a shadow of things to come (Col. 2: 16, 17).

The Sabbath also was incorporated into the Mosaic Law as all know, and a curse rested on disobedience (Deut. 27: 26). Yet Paul says it was "the ministration of death engraven on stones" (2 Cor. 3: 7), to be superseded by "the ministration of the Spirit."

Neither Christ who is Lord of the Sabbath (Matt. 12: 8), nor the apostles ever commanded Sabbath observance, even when writing to gentile brethren (Acts 15: 24-29). On the other hand, they were distinctly told they should not let any one judge them in regard to matters of this sort (Col. 2: 16, 17).

### 2. *Purpose of the Sabbath*

The purpose of the Sabbath was beneficent, but by the time of Christ traditions had swallowed up this and instead of ten there were 613 commandments, making the observance of the law a yoke that "neither our fathers nor we were able to bear." See how the Master swept aside these traditions in favor of mercy (Matt.



12: 1-12; Luke 16: 16)! He quoted history. He also enunciated the principle that "where a secondary statute contravened a higher law the lesser was to be superseded by the greater."

### 3. *Sunday Is the Sabbath of Liberty and Therefore Christian*

We have been redeemed from the curse of the law (Gal. 3: 10, 13; Rom. 10: 4; Luke 16: 16, 17). The law was a schoolmaster to lead us to Christ (Gal. 3: 24).

Christ arose on Sunday, the first day of the week, and appeared (John 20: 18, 19, 26).

The early church worshiped on the first day of the week, they had a sermon, they observed the Lord's Supper and they gave to the Lord on that day (Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10). This was all done in the joy of the resurrection of our Lord, and in the glory and life of Pentecost. Surely Christ's resurrection sanctified the day.

### 4. *Objections Answered*

(a) We are told no one can change the day of worship. No one did. The Jews continue to this day observing the Sabbath. Christians at first observed both Saturday and Sunday, apparently. To the disciples, Saturday must have been a day of gloom, for they could not help recalling their restless doubt and perplexity on the day when the Lord's body lay in the grave. The Jews continued to carry on sacrifices as if redemption had not been "finished."

In the early church, filled with life and joy and the Holy Spirit, the old order fittingly gave way to the new. The church stands not at Mt. Sinai, but at the mouth of an open grave. The resurrection is the fundamental fact of Christianity. There could have been no church without it. There is no doubt that from the resurrection forward, the first day was recognized by believers as the day sealed by the Father, in honor of the risen Christ. Soon the disciples observed Sunday only. "We keep the eighth day with joyfulness as the day on which Jesus arose from the dead" (Barnabas, 120 A. D.). "The first day after the sabbath remaining the first of all the days is called, however, the eighth day according to all the days of the cycle, and yet remains the first day" (Justin Martyr, 140 A. D.).

The day of worship was not changed therefore. Constantine even did not change it. He merely put over on the Roman empire the day the Christians were keeping.

(b) We are told there is no command to change it. The same may be said of the Passover and circumcision. Water baptism takes the place of circumcision, and the Lord's Supper of the Passover; and yet circumcision, which some legal teachers do not observe, was to be an "everlasting covenant" (Gen. 17: 7, 13), and the

Passover also was to be observed "an ordinance forever" (Ex. 12: 14). Anyone keeping a part of the law is debtor to keep the whole law (Gal. 5: 3).

Christ fulfilled the law perfectly (Matt. 5: 17), and so there is not a word in the New Testament suggesting we should observe either the Sabbath or any part of the old law. The essential thing is the dedication of one-seventh of one's time and one-tenth of his income to the Lord. Six days for labor and one day for rest and worship is his rule for man. Monday was the Greek Sabbath, Tuesday the Persian, Wednesday the Assyrian, Thursday the Egyptian and Friday the Turkish. Christians, in due honor to their adorable Lord do well to rest and worship on Sunday.

*Baltimore, Md.*

---

## Our Course

BY GRANT MAHAN

ALL of us do more or less traveling as the years pass. There are places which we wish to see, friends with whom we wish to meet again. And, unless the road to our destination is well known, we look it up and make our plans, for we have no desire to lose our way and miss arriving at the desired place. That is just using common sense: we should say that something is wrong with a man who failed to take these precautions before setting out on a journey.

But all of us are started on a journey which is of so much greater importance to us than any of all the journeys which we make from time to time. And we have no choice: we must go over the road; we must make the voyage of life. This road leads two ways; one upward, heavenward, and the other downward, hellward. I am not defining the meaning of the word; at any rate not more than to say that it is conceived of as being in opposition to the word, heaven. The one place contains objects, persons, which are very desirable; the other objects, persons, which are not desirable. There is another difference, and it is that to the one place we can go without making any effort, while to reach the other we must "strive." None of us wants to go to the former place and all of us want to go to the latter place.

Man knows not the way that is best for him, except as it is revealed to him from above. Even when the best way is revealed to him, he is often prone to choose his own way rather than the way revealed by the Lord. It was thus with the children of Israel all through their history; for history has shown that it has been thus with mankind through the ages; and our own observations prove to us that it is the same with man at the present time. The great majority do not follow, do not try to follow, the way made plain for them from above. This is largely true even of those who profess to be-



lieve in and follow the One who was sent to show the way by his own life.

As a people, we long prided ourselves on being true to all the teachings of the Lord. But we can not do that in these days, for we do not follow his teachings as we should. Once a text from scripture sufficed to settle a question, but it is not so now. Various reasons might be given. Perhaps some have come to believe that the gospel was given for the age when the Lord lived and walked among men. That has been urged by other people for a long time. I think it never has been believed by us, and is not now. The greatest excuse given may be that to omit some of the things we used to do would increase the membership. That may be a valid reason in the affairs of the world, but never can be in the affairs of God. We do not conquer in God's affairs by might or power or numbers. It is not for him "to save by many or by few." Many, without obedience to "the whole counsel of God," are a source of weakness rather than of strength.

We are told in both the Old and the New Testament that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God." Man may try to convince himself that he need not obey all the commandments; but even if he is able to do that, he is not able to omit one of the commandments from the list; and there is a great penalty for taking from or adding to the things given man of the Lord. Man takes from the words of the Book when he says that something placed there is not for this age; he adds to the words of the Book when he places something else as a duty of man. We are told that to offend in one point is breaking the law and makes man guilty. Man does not need to break all the commandments in order to make himself a sinner. One deliberate sin makes man unfit for the eternal city: his place is on the outside where the company is anything but what we should desire.

At the close of his life Paul said: "I have fought a good fight, I have finished my course, I have kept the faith." He was sure of his reward, even a crown of righteousness. Could he have felt that assurance if he had been disobedient and refused to keep some of the commandments?

Each of us has a course to finish, and for many of us the course is nearly finished. But whether the years ahead be many or few, the end comes surely and quickly: our time "is always ready." There is not among us a brother or a sister who does not want to "finish the course with joy." There is but one way in which we can be sure of doing that, and that way is to obey the form of doctrine that has been delivered to us.

God grant that the members of the Church of the Brethren may take heed to the doctrine, may seek the old and tried paths, and so show to all that they have

been with Jesus, have learned of him, and intend to "follow in his steps" until the course is finished. My heart's desire and prayer to God for our Israel is that they might be saved.

*Homestead, Fla.*

## The Greatest Saying in the Old Testament

BY EZRA FLORY

GEORGE ADAM SMITH called Micah 6: 8 the greatest saying in the Old Testament. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" This means to live right with fellow man, to have a heart of tenderness, and to keep humbly near God.

But review the previous verses where man is contemplating how to approach God. He mentions ceremony with calves, with a thousand rams, with ten thousand rivers of oil, with first-born, the fruit of his flesh for the sin of his soul. But these can never avail.

David had it right when he said: "Create in me a clean heart, O God; and renew a right spirit within me. For thou desirest not sacrifice else would I give it; the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Jesus knew well this precious spot in the Scriptures when he said to scribes and Pharisees: "But if you would know what that means, I desire mercy and not sacrifice, you would not have condemned the guiltless." Jesus embodied mercy as one of the beatitudes. "To love his neighbor as himself, is more than all whole burnt-offerings and sacrifice" (Mark 12: 33).

Mercy or compassion can be cultivated. One of the ways to do this is to keep down weeds which hinder its growth. Stop faultfinding and uncharitable gossip. See occasions to say a kind word or to do a good act. Try it. See it grow!

*New Paris, Ind.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

A PRESIDENT was needed for the New York State Youth Conference. The outstanding choice for the position was a colored young man named Martin Harvey. Certain it was that he possessed the qualities of leadership needed. Should his color make a difference? Would all young people co-operate with him?

After lengthy discussion and a night in which to think and pray about it, he was elected.

A great victory for racial brotherliness!

*Salisbury, Mo.*



---



---

## OUR MISSION WORK

---



---

### Homing

Inspired by watching the sunset over the Arabian Sea at Thital Beach, near Bulsar, India, March 15, 1936.

BY FLORENCE MOYER BOLLINGER

Bathed is the world in rosy light;  
The setting sun brings on the night  
To a world that is weary and seeking rest,  
Weary as birds that fly to the nest.

Along the sandy beach washed by the waves  
As each breaker rolls its imprint it makes  
Breakers low in receding tide,  
Pensive thought and emotion awake.

A white sail at sea brings the fisherman homing,  
A white sail gleaming silver in the gloaming;  
Gone the sun and the day's toil done,  
And the fisherman turns from his roaming.

The plodding oxen at journey's end  
O'er the strand in patient march wend;  
And the weary laborer the homeward way treads  
Thankful of heart for daily bread.

'Gainst the sky glide the birds, graceful and light,  
Wild birds of the night, so sure in their flight,  
So straight in their moorings from wanderings to rest,  
Unerringly they glide to shelter of nest.

A calm steals over all the land  
Though the break of the waves sounds on the strand  
And the rose turns to gray as the sun dips away,  
While through the trees the winds sigh and play.

God of the skies, the winds and the sea,  
I breathe a prayer for those dear to me,  
Limitless, boundless as the sea,  
So keep them in love, full and free.

Limitless, boundless though the sea,  
Love's chords stretch and bind them to me.  
Through the gloaming, I too would be homing  
To that dear land across the sea.

*Ahwa, India.*

### A Pulpit in a Bullock Manger

BY MRS. I. W. MOOMAW

THE little village of humble grass huts lay steeped in the sunset glow. The reflected rays of azure, crimson and gold gave a little color and a bit of heavenly touch to the drab little clump of houses. The clouds of dust from the cart road rolled over the tiny village painting everything a dingy grey. Tired farmers with their bullocks were coming from their fields where they had toiled from early morning. Women with their clinking anklets were coming from the fields, each one carrying a baby who had spent the day in a cradle fastened to the branches of a tree; or if an older child, he had played near where his mother worked. Many lads of eight to twelve years of age were coming home after



*The older students of the Vocational Training School are divided into groups of four who go out to villages every Sunday to conduct Bible classes. The lesson for these classes is prepared in the daily Bible class. Discussion of the various problems that they meet and the sharing of their experiences in the different villages has been very helpful to all in this service. Many children and men and women have heard of Jesus' love through the messages of these student groups. I. W. Moomaw is shown standing behind the group.*

herding cattle for some well-to-do Hindu or Moham-  
medan landlord. Little girls were carrying water from  
the village well and some were preparing the grain for  
the evening meal.

A feeble grandmother and two small children were  
sitting near the door of their hut sharing with each oth-  
er a cigarette stub. The two children exclaimed:  
"Here comes the master to tell us stories." The grand-  
mother greeted Magan by remarking: "Ah, the chil-  
dren are all still working; no one has time to sing and  
hear stories." Magan and his two colleagues, being ac-  
customed to occasioned rebuffs, heard only the welcome  
of the two children. They went from house to house  
greeting the children, asking them to come and sing. In  
the meantime a good hospitable mother was furiously  
sweeping the space in front of her house, raising a  
dense cloud of dust; nevertheless she was cleaning a  
place for the meeting. This good woman had done this  
bit of kindness often for the Sunday evening Bible  
class.

When Magan returned from his house to house calls  
to the meeting place, a crowd of thirty or more children  
had gathered together, the majority of whom had long  
since accepted nudity as their form of attire. Magan  
led the songs of praise that they had sung in previous  
meetings and the chorus of voices rang through the vil-



lage. The group steadily increased until over one hundred were there ready to hear the story of Jesus' love for little children. Magan had prepared his story especially for these simple-minded village folk and he succeeded in claiming their undivided attention until a farmer, driving in his bullock cart, entered the village and found that the meeting was held exactly in the place where he was accustomed to unhitch his bullocks. He was much agitated and began threatening yells. A number of men joined in telling him that he must wait until the meeting was finished. Thus the commotion was soon settled, so Magan finished the story and asked a few of the children to pray sentence prayers, as they had done before, this followed by the perfect prayer that Jesus taught his friends. More songs were sung accompanied by the rhythmic clapping of hands and the meeting was dismissed.

The tired men and women smiled as they said: "Come again and tell our children stories and sing in our village."

Magan and his three friends were happy as they turned back toward their home—the Vocational Training School, their home during their student days. Early in the school year when they began this Sunday evening Bible class in this village many of the parents were indifferent and some were hostile toward them. Now they are very happy for some expression of appreciation for their message of joy and good cheer.

*Anklesvar, India.*

### What to Pray For

BY MRS. RUFUS BOWMAN

*Week of May 30 to June 6*

LEE TY, a fine young Brethren-Chinese-American asked one question and shared some thoughts which have enough power in them to bring us to our knees:

"The church gives money to send Christianity to China. Why is it that the people of the church will not take time to share Christianity with China's children when they come to the church's doors? Most American Christians do not let their lights shine. They seem to hide their lights. You can not tell that they are Christians."

Lee Ty does let his light shine. He is not ashamed to let his customers know that he is a Christian and that his business is run accordingly. This keen, spiritual, intellectual approach is typical of the Oriental mind. Chinese Christians look upon Christ as their own. The good Shepherd is very real to them. His promises are just as real. One of our Brethren Chinese boys reads John 10: 27-29 each day. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither



*Mack and Jane Bowman with their Chinese friend, Lee Ty. These children see China through eyes of love because of such friendship.*

shall any man pluck them out of my hand. My Father which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand."

With deep joy they accept Christ as the Light of the World, the Truth, the Way.

In our brotherhood, particularly in Chicago, Detroit and Los Angeles organized work is being carried on with the Chinese. In each place are to be found groups of consecrated leaders. Some have given the best of their lives to the work. They ask that we pray for them as they teach. They feel the need of divine help in their own lives as they stand out as examples before the Chinese.

Let us pray for a consciousness of our individual responsibilities toward China's children in our land. We may be led to share the atmosphere of our homes with some of them. One Chinese man came to America, made a fortune, returned to China and with disappointment told his family that he neither heard nor saw evidence of Christ in America. Somebody's lights were burning low, apparently.

During 1936-37 we will study about the Negro in our midst. We need a special portion of Christlikeness to light our way as we deal with the problems of understanding and proper relationships. If we pray and work hard enough we may be able to glimpse the situation through Christ's eyes and see the eternal preciousness of personality—whether personality be clothed in yellow, black or white. What matter? 'Tis the soul that lives.

*Washington, D. C.*

### Missiongrams Are Appreciated

I HOPE you have had enough responses to your question about the Worship Service accompanying the Mis-



siongrams, that you will continue them. I hope you will not drop the Worship Thoughts sheet.

I am glad that Missiongrams are sent to our church, for I find an increasing joy in hearing from the fields and in being able to do something. I feel that these mission notes give one an urge to do more. I am going to do my utmost to arouse enough interest to have a Mission Study Class. I participated in one at the tender age of nine, and I still prize not only the certificate I earned, but the interest in missions which began then and which has grown with the years.—*From a Sister in Maryland.*

## News From the Field

### AFRICA

#### Garkida

BY FAYE MOYER

**The newest member** of the Garkida station arrived Feb. 6. Mother and daughter are both doing fine. Little Marilyn Ann Studebaker has already become quite a favorite, not only of Dr. Studebaker and wife, the proud parents, but of all the station.

**Dr. and Mrs. H. A. Bosler** arrived safely at Garkida a few weeks ago and are already busy in their work at the Leper Colony. Mrs. Bosler will also teach the school for the missionaries' children. Mrs. Bittinger successfully started the school which was taken over by Mrs. Bosler upon her arrival.

**And where do they come from?** That is the question an observer of nature must ask as he looks out over the valley and sees the trees and bushes leafing out into new green. After five months of drought, when nearly all things green are turned to brown, and the vegetation of the countryside looks dead and leafless, how can so many of the trees and bushes bud and come out into full leaf several weeks before the rains begin to come? How can all that life and green come out of the dry, hot earth! But we see and know it is so. So it with the life and power of God. It is there and we can see manifestations in so many places, so how can we doubt? No situation can be so lifeless, and no life so dead, but what God's power can change it and fill it with new life and color.

**A bit of rest** is occasionally very helpful after months of strenuous work, even though it is a chosen work and one enjoys himself doing it. The Heckmans and Bittingers are now having a short vacation trip up to the Jos plateau. The Bittingers will go on to Lagos for a few days.

**Death walked in the market** and so it happens that the Whona tribe of people must refrain from going there for six weeks. It was about three weeks ago that they say they saw death walking among the crowds of people in market. To them that meant that death would come to many if they continued to go. So they are remaining at home to do sacrifice for six weeks. Sometimes the sacrifice will be with beer, sometimes with the blood of chicken or domestic animal. After the six weeks of sacrifice they may return to market to sell and buy without fear.

**The new village schools** in three neighboring villages are very encouraging. We are especially pleased with the response and interest in these schools, because they were started at the beginning of the year at the repeated requests of the village people themselves. The people of each vil-

lage are building the church-school houses and the buildings for the teachers. Our happy part is to supply the teacher-preacher, and we are only too glad to have that part in answering a call for help in "Macedonia."

**The first rain comes out of season**, and to the Bura people that is an ill omen. A few days ago we had a slight shower which came several weeks earlier than usual. The Buras say that somehow they had displeased God and this was a sign of his wrath so they must do sacrifice to avert the ill which would come to them. Last week one day the people of Garkida gathered at one of the compounds and did their sacrifice with beer. Portions of the beer malt were placed outside in various places for the spirits to eat. No person was supposed to have touched it, but it disappeared, supposedly eaten by the spirits. A large amount of beer was made from the remaining malt and the people made merry by drinking and dancing. The drums were heard until after sundown when the ceremony ended. Now they feel that the portending ill was averted.

**"And how exciting!"** That is what many a youth has said when reading some detective story or some thrilling romance. How many of us have ever become excited over the good news in the Bible? But that is what a group of Bura youths are saying as we read the story of Esther and study the characters making that thrilling story. It is such a joy to be telling the good stories to eager youths who are hearing them for the first time. And it is a great privilege to have a little part in opening up the way to better and fuller life for a people who have been hemmed in by fear and superstition.

**District Meeting** of the Church of the Brethren in Africa was held at Marama, March 4-6. Nearly all the American members attended and a large delegation of Bura Christians from Lassa, Garkida and Marama. The theme for the meeting was "The Preacher." There were several interesting features of the program. Dr. Bosler, just back from America, gave the opening address. Several Bura Christians talked on various phases of the preacher's work, as—The Life Behind the Message, His Place in the Community, The Preacher's Message, How the Young Preachers Can Have a Message That Will Bring in the Older People.

**Two doctors were ordained to the ministry** recently. It seemed an unusual occasion when Dr. and Mrs. Howard A. Bosler and Dr. Lloyd Studebaker came forward to be ordained into the ministry. Mrs. Studebaker was not present, for she had stayed at home at Garkida. Dedicated to both the ministry of healing and the ministry of preaching, surely their lives will be a double blessing to the peoples of Africa.

**A love feast** was held on Thursday evening. We had a good meeting with a large attendance.

**The business session of district meeting** was held on Friday. The usual and even unusual church problems were discussed. Each church in each country has church problems peculiar to itself, depending much upon the church constituency.

Just on the side, I wonder how many of us here, or in the church at home, would be willing to walk about a hundred miles to a district meeting? And that is what the Lassa delegates did in order to be able to attend. Garkida is closer to Marama and the walk was not so far. During all the time of the assembly the few Bura Christians at Marama did very well in caring for the visiting delegates, who far outnumbered the hosts and hostesses. The spirit of fellowship was good.

Garkida, Africa.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Wisdom of Jesus

"And they were astonished at his teaching; for his word was with authority"

**Read John 7: 14-24**

Monday

The Pharisees were amazed when they heard Jesus teach. They knew that he was a Galilean peasant, that he had had no rabbinical training, and they could not understand how he could speak with such power.

But he was more than he appeared; his was more than human wisdom; God was speaking through him. And they should have recognized this, for they professed to make God's will supreme in their lives. If they had been sincere in their desire to do God's will, then they must have accepted Jesus' claims. For the proof of the divine origin of his teaching lay not in outward signs nor in human wisdom; God speaks directly to the heart.

*Our Father, give us a passion to do thy will that thou mayest reveal all thy will to us. Amen.*

### The Threatened Arrest

"And no man laid hands on him, for his hour was not yet come"

**Read John 7: 31-36; 45-52**

Tuesday

The leaders were alarmed; in spite of their opposition, Jesus dared to teach in the temple courts, and many were impressed by the authority with which he spoke. So they ordered his arrest and called the Sanhedrin to try him. But the officers came empty-handed, and they gave a strange excuse, "Never man so spake." Rough, hardened men, under the spell of his personality, they found themselves powerless.

And in similar fashion every man who came into his presence was affected; no one could be indifferent to him. Either they were attracted or they hardened their hearts. And the living Lord today when he is truly preached wields the same mysterious power over men.

*Our Master, may thy gracious spirit completely possess our wills and minds. Amen.*

### Jesus, the Great Fulfiller

"Today hath the scripture been fulfilled in your ears"

**Read John 7: 37-39; 8: 12**

Wednesday

It was the last day of the feast. A priest had brought a pitcher of water

from Siloam and poured it out as a memorial of the miraculous supply in the desert. And in keeping with the symbol, Jesus presented himself as the spiritual fulfillment of that water. In him God was offering the abundant life to famishing souls, not a temporary but a constant supply.

And during the feast they also lighted four great lamps in the temple as a memorial of the cloud which led Israel to Canaan. So Jesus offered himself as the light of the world; by him men may find a sure way into the kingdom of God.

*Our Master, we confess that in thee alone do we find the satisfaction of our souls' needs. Amen.*

### Separation From God

"Ye shall seek me and shall not find me; and where I am ye can not come"

**Read John 8: 33-36; 8: 21-24**

Thursday

Throughout this section the significant words recur: "His hour was not yet come." Yet because of the growing opposition, Jesus knew that it was not far distant. He was indeed going away, back to the Father who sent him. They too in their appointed time would depart this life, but not to God.

For they would die in their sins, and sin would separate them in the spirit world from God. What a terrible prophecy! Judgment would come, not by the arbitrary fiat of God, but through the operation of the moral law. They might twist the meaning of his words, but their sneers could not

change the issue; when they shut their ears to the truth, they shut themselves out from God.

*Our Father, may we be continually conscious of the solemn fact that sin separates us from thee. Amen.*

### Freedom From Bondage

"Ye shall know the truth and the truth shall make you free"

**Read John 8: 31-36**

Friday

Jesus welcomed faith and would nourish it into healthy growth. To let his teachings take vital hold on the life, this is true discipleship; not to hear only but to do. For the truth is more than mere knowledge; it is both revelation and dynamic which transforms character, freeing from sin. For sin is a bondage, universal and more terrible than political bondage.

But Jesus' gracious attempt failed. In the end they were seizing stones (v. 59). For their faith was in a Messiah who would free them from Rome. They were disappointed when he ignored this hope. They were insulted when he spoke of sins; were they not Pharisees who were not sinners "like other men"?

*Our Master, we pray that thy spirit may free our lives from the evil forces which bind them. Amen.*

### The Adulteress

"Ye who are spiritual restore such a one in the spirit of meekness"

**Read John 7: 53-8: 11**

Saturday

The leaders were more intent on trapping Jesus than on upholding the ancient law. But Jesus was on guard against their plot, though not at the cost of the woman. Ignoring them for a time while he pretended to write in the dust, he completed their discomfiture with his verdict: "Stone her if you are without sin." Owning themselves beaten and convicted of a new moral standard, they slunk away.

For the law can best be kept by moral purity of heart, rather than by heartless punishment of offenders. And offenders can best be saved by kindly sympathy. Jesus was able as no other to combine condemnation of sin with mercy for sinners.

*Our Master, may thy church follow thee in thy tender ministry to sinners. Amen.*

## WEEKLY QUIET HOUR

### Opinions About Jesus

Chapter 7 is remarkable for the number of opinions expressed concerning Jesus. Note that of his brothers, 5; of the rulers, 15; of the officers, 46; the conflict of opinion, 12, 41, 42; the faith of some, 31, 40, 41; the violent opposition of others, 30, 44; note too the timid attempt of Nicodemus to defend him, 51; and the two theories of the expected Messiah: apocalyptic, 27, Son of David, 42.

If Jesus were to come in the flesh today, what would be our opinion of him if he were to attack our nationalism, or our economic system, or our materialism? How would we feel if he condemned the church?



## KINGDOM GLEANINGS

### Calendar for Sunday, May 31

**Sunday-school Lesson, The Last Supper.**—Luke 22: 7-23.

**Christian Workers, Farm Life.**

**B. Y. P. D., Youth at Annual Conference.**

**Intermediate, The Christian Home.**

\* \* \* \*

### Gains for the Kingdom

**Nineteen** baptisms in Detroit church, Mich., over the Easter season.

**Eleven** baptized and five received on former baptism in the Germantown church, Pa.

**Twelve** baptisms in the Lincoln church, Nebr., Bro. J. H. Cassady of Washington, D. C., evangelist.

**Eleven** baptisms in White Cottage church, Ohio, Bro. J. D. Zigler, the pastor, in pre-Easter meetings.

**Two** baptisms at Maple Avenue church, Canton, Ohio, Bro. J. Edson Ulery of Onkama, Mich., evangelist.

**Thirteen** baptisms in the Mt. Olivet church, Timberville congregation, Va., Bro. John T. Glick of Bridgewater, Va., evangelist.

**One** received into the Bakersfield church, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist; four additions since the last report.

\* \* \* \*

### Our Evangelists

**Bro. Moyne Landis** of Sidney, Ind., May 25 in the Wawaka church, Ind.

**Bro. B. B. Ludwick** of Quakertown, Pa., June 20 in the Elbethel church, Pa.

\* \* \* \*

### Personal Mention

**Bro. W. C. Detrick** of Bryan, Ohio, should now be addressed at Laura, Ohio, Route 1.

**Bro. John W. Miller**, 72 W. Newton St., Boston, Mass., who has held many evangelistic meetings in past years, is again available for this service. He prefers to work in the weaker churches.

**Bro. L. W. Smith**, pastor at Lincoln, Nebr., would be glad to have you write him of friends living in the city with whom he should get into touch, or of members coming to the city temporarily. His address is 323 N. Twenty-second St.

**Prof. Amos H. Hoff**, younger brother of Editor E. G. Hoff and teacher in the Indian school at Tucson, Ariz., surprised us with a call last Friday the twenty-second. Bro. Hoff and family will spend about two months vacationing in the east.

**Bro. D. W. Bittinger**, writing of the Easter week services at Garkida, Nigeria, reports that 148 made confession of Christ. Seventy of these were baptized and the other seventy-eight were entered into classes for six months special study after which they will be baptized.

**Mr. Tetsui Watanabe** of the International House, Chicago, the young Japanese who delighted so many of our young people in camp last summer, was one of our last week's visitors. His contacts with a local P. T. A. and a junior high school were too natural, informal and interesting to be labeled with so derogatory a name as lectures or addresses. If the common people of all nations could only know each other better, big military appropriation bills could not so easily be jammed through.

**Bro. Ralph R. Hatton**, for eleven years pastor of the church at Toledo, Ohio, was conferring with Secretary M. R. Zigler about something the other day and kindly dropped into the Messenger offices to extend his greetings.

**Brother Winger** had just returned to his home from the hospital when Brother Bonsack called to see him Monday of last week, on his way back from Southern Ohio. It was hoped that he would be able to attend the most important part of the ceremonies in connection with the silver anniversary in his honor this week. He has a long way to go yet to reach complete recovery.

**Sister Nancy D. Underhill** is now back in her old home community near Grand Junction, Colo. Long-time Messenger readers will recall her frequent contributions. Writing concerning the disposition of her autobiography furnished the Messenger files some thirty years ago, she says: "Now I am old and very feeble, so I am making this request. Do not send that to my brother. . . . He has had so much sorrow, I don't want anything concerning me to add to his sadness, as that article might do. So when you have done with it, please destroy it. . . . I have written this while lying down."

\* \* \* \*

### Miscellaneous Items

**To all former members of Zion church** we extend an invitation to our homecoming which will be Sunday, June 28, with one week's meeting and the communion prior to this date.—Mrs. L. Atherton, Prescott, Mich.

**"Religious Training in the Home."** If this catches the eye of the person who sent us the manuscript of about 750 words, with the foregoing title, will that person kindly communicate with us, giving her (or his) name and address?

**The picture on this page** shows the group at the fortieth anniversary celebration of the Ladies' Aid Society of the Church of the Brethren, La Verne, Calif., April 9, 1936. See Mrs. Bessie M. Bailey's poem, "Through Forty Years," page 19, for the story.





**Artists of the church**, amateur or professional, are requested to bring or send their posters on peace, temperance, the church, the home, missions, etc., and original pictures on any sacred theme, to Brethren Conference, Hershey, Pa., care of M. D. Neher. Offerings will be well cared for while at the exhibit, and returned if instructions for this are sent. "Let us have an outstanding art exhibit at the Hershey Conference"!

**Men's Mass Meeting** will be held May 31 at Camp Mack. Theme, Lives of Great Men. 2 P. M., Community Singing, devotions and special music. Addresses: James Quinter.—R. H. Miller, Jr. R. H. Miller, Sr.—Otho Winger. Business and announcements. 6:45, Vespers. 7:00 P. M., Music and devotions. Address, God's Call for Men.—J. O. Winger. The women will have a mass meeting at 2 P. M., and join with the men at 6:45.—L. W. Shultz, North Manchester, Ind.

**Program of the Ministerial and Christian Education Meeting**, First District of West Virginia, to be held in the Sandy Creek congregation at the Salem house, June 5 and 6. Thursday, June 4, 8 P. M., Sermon by C. O. Showalter. Ministerial Day, June 5, 9:30 A. M. The Motives of a Christ-Centered Church.—Emra Fike. Christians According to Christ.—W. W. Bane. A Christian and His Money.—S. Paul Daugherty. How Create and Maintain a Devotional Attitude in the Church.—Dr. Harold Miller. 1:30 P. M. How Can the Pastor Co-operate and Use His Local Ministers in the Church?—Alva Harsh. A Christian's Attitude Toward Present Day Evils: Tobacco and Movies.—P. Stein Hockman; Alcohol and Immorality.—C. O. Showalter; War.—Ezra Fike; Extravagance.—Curtis Miller. Friday night, Salem B. Y. P. D. Program. Christian Education Day, Saturday, 9:30 A. M. The Influence of the Sunday School in Developing Character.—Olonzo Fike. Sunday-school Enrichment.—Edgar Combs. Possibilities of the Sunday School Today.—A. S. A. Holsinger. Youth's Part in Kingdom Building.—Elsworth Harman. 1:30 P. M. How Can the Program of Christian Education Be More Effective?—M. L. Riggelman. What Things Can Be Done Best Through Organization?—Chas. Bobo. Needs and Kind of Music in

Sunday School.—Mrs. Mary Harsh.—Chester A. Thomas, Brandonville, W. Va.

❖ ❖ ❖ ❖

### Peace Action News

**The 200,000 Dunkers for Peace** are continuing to respond to the Peace Action Program of the Church of the Brethren.

**The peace luncheon** at Annual Conference on Saturday, June 16, will be of interest to all who can be at Hershey this year. Orie O. Miller of the Mennonite church will be the speaker.

**The first church** to send a complete report of the Every Member Visitation in the interest of peace was the Happy Hill church of Middle Missouri, of which Miss Maude Stump is the pastor.

**A significant meeting** on literature for the Historic Peace Churches was held in Chicago, May 15 and 16. Representatives of the Friends, Mennonites and the Church of the Brethren were present.

**Dan West**, our representative in the Emergency Peace Campaign, reports that the work is going fine in that organization. The Emergency Peace Campaign represents the unified activity of the peace forces in strategic areas.

**Dr. V. F. Schwalm**, President of McPherson College, recently appeared in a number of Iowa cities as one of the three principal speakers in the Emergency Peace Campaign. Among the cities visited were Cedar Rapids, Waterloo and Iowa City.

**J. S. Flory**, pastor of the Root River church, Minnesota, reports that the Every Member Peace Visitation is almost completed in his church. More than \$40 has been contributed in cash offering and many have requested the Brethren Peace Banks.

**Nonresident members** of the Church of the Brethren are being informed of the Peace Action Program. Careful planning is being done so as to reach every member of the church. If your church has not sent in a list of your nonresident members, now is the time to do it, so that every member of the church may know the position of the Church of the Brethren on war and peace.





---



---

## HOME AND FAMILY

---



---

### Prayer for a Little Home

God send us a little home,  
 To come back to when we roam.  
 Low walls and fluted tiles,  
 Wide windows, a view for miles.  
 Red firelight and deep chairs,  
 Small, white beds upstairs.  
 Great talk in little nooks,  
 Dim colors, rows of books.  
 One picture on each wall,  
 Not many things at all.  
 God send us a little ground,  
 Tall trees standing round.  
 Homely flowers in brown sod,  
 Overhead, the stars, O God.  
 God bless, when winds blow,  
 Our love, and all we know.

—By Florence Bone.

### "There's Something About a Soldier—"

BY ETHEL SHERFY-HARRIS

I sat at the radio listening to the golden-voiced singer. He announced his number, "There's Something About a Soldier." I had heard the song before and in disgust I started to turn it off; but as the band started up, I listened for a moment to the excellent instrumentation and martial rhythm, and decided to listen to take careful note of the words. As I listened, I was conscious of a number of reactions within myself.

From my soul I despised the false premise of the words—"There's something about a soldier that is fine, *fine*, FINE—" as if the mere fact of his being a soldier was the thing that made him fine. Although a soldier may have much within him that is fine, he has none that was not there before he became a soldier. The subtle suggestion of the song was that there is something finer about a soldier than about other men. The repetition of the word *fine*, and the climactic cadences of the music subtly glorified the position of the warrior until one might almost imagine him to be the example of all the high and lofty ideals of the race. Yet my mind kept telling me that there is something about a soldier that is cowardly, futile, fiendish, or he could never be a soldier. He may not admit or be aware of these qualities in himself, but if he is a soldier, he is too cowardly to pay the price of thinking for himself or to withstand the officers' commands; his work is futile, though he slew a thousand of the enemy; and he must be fiendish, else he could not take part in so inhuman, not to say ungodly, a pursuit. If you do not believe what I say, read the article in the *Harper's Magazine* for July, 1935, or *Readers' Digest* for August, 1935, entitled "Men Like War," by Leo C. Rosten.

As the song progressed, my outrage was increased by

the false standards of *fine*-ness which the soldier represents. Yet I had to admit that the words were absolutely true in their effect upon the human mind.

"There's something about his bearing,  
 Something in what he's wearing,  
 Something about his buttons  
 All a-shine, shine, shine . . .

"There's something about a soldier  
 That is fine, *fine* FINE."

Most of us *are* stirred by the erect bearing and easy swing of soldiers on parade. It is an admirable sight from a physical viewpoint; and who stops to think that they don't bear themselves so splendidly in the trenches, but rather, they slink, crawl and dig their way through no man's land? There is an especially exciting quality to the uniform so neatly fitted and trimly kept (while they are on parade). And the rhythmic repetition of line and color in soldiers *en masse* is a sight calculated to thrill every observer. Nor is the uniform any less attractive for the buttons "all a-shine, shine, shine." Indeed, there is *something* in what he is wearing that excites admiration for the soldier, but certainly his fine feathers do not make *him* fine.

As I sat reasoning thus about the words, I came to the realization that all the time my mind was refuting the words of the song, my physical being was doing quite another thing. My body was in complete rhythm with the martial music of the band; my mental eye was seeing troops of uniformed soldiers on parade swinging rhythmically and well uniformed down the street. In reality, I was doing the thing that H. L. Mencken says is virtually impossible to avoid—becoming a primitive savage cheering on the warriors under the excitement of martial music at a civilized (?) war dance.

Then suddenly it dawned upon me what all this is about. The makers of war realize that their brew is horrible to most people; therefore, they seize upon all subtle means by which they can make it attractive, dangle it before our eyes, after corking it with the glittering but easily removable cork of nationalism. They make their soldiers attractive in uniform and bearing; they parade them before us often, if not in the streets, then upon the waters, in the air, in the newspapers, upon the screen. They know the effect of music upon the emotions; therefore, they adopt the most exciting method of presentation, the band, give it stirring martial airs, write cheap but none the less effective propaganda rhymes to them, and din them in our ears at every entertainment and over the radio. If it be true that we sang ourselves into a war frenzy in 1916, what will the radio and screen do to us in 1936 or whenever there is talk of war? As one young person remarked, "Those songs just *get* you even when you know better."



No country goes to war until the majority of her people want to. War-makers see to the *want to* by bringing into play every possible subtle influence tending in that direction. With increased convenience of the radio and the film, their resources are trebled, for these are the two things that dominate the lives and thinking of the vast middle class of people. Our next war will be more the work of such forces than the failure of diplomats.

It behooves each of us to be watchful lest these serpents make inroads upon our resistance to the war machine; for Satan, in whatever form we conceive him, has lost none of his subtle guile; nor has man lost any of his temptability!

*Jennings, La.*

## Through Forty Years

BY MRS. BESSIE M. BAILEY

Read at La Verne, Calif., on the fortieth anniversary of the Ladies' Aid Society of the Church of the Brethren, which was celebrated April 9, 1936. See picture on pages 16 and 17.

Forty years have come and passed away,  
Since they met to organize one day  
A Sewing Circle. With faith and courage strong,  
Each voice was lifted in joyful song  
To him whose gracious love and power,  
They sought to bless each coming hour.

Though slowly the Sewing Circle grew,  
Yet their work took on a broader view.  
Faithfully they had worked day by day,  
Until twenty years had passed away.  
Then with a sure foundation laid  
The church recognized the Ladies' Aid.

Those women of vision saw a need,  
Which they could supply by kindly deed,  
So weekly they met to stitch and sew,  
As block by block, and row upon row,  
The stitches were set so fine and true,  
That many came their skill to view.

And so while they worked their vision grew,  
As they planned the things the Aid would do.  
And some who could not oft be there  
By mite box, or dues would give their share.  
Each gift was accepted howe'er small;  
Each talent was used to supplement all.

They held a bazaar once a year, too,  
To gather money their work to do,  
Comforters, quilts, fancy work, too,  
Linens embroidered in every hue,  
Dainty aprons of linen and lace,  
Or colored ones to take their place.

They used not only needle and thread,  
But many delicious banquets spread.  
Food sales of chicken, noodles, pie and cake,  
With sauce and salads of every make.  
Suppers for the Church Building Fund, too,  
Were some of the things they found to do.

"They have garnered wealth in every way;  
They must now be rich," I hear you say.  
Yes, they are rich, but not in gold,  
For they oft the precious truth retold—  
"If unto the least of these," said he,  
"Then you have done it unto me."

For when to tender heart and listening ear,  
The calls came ringing loud and clear—  
Eagerly their hands reached out to aid,  
Where flood, or cold, or ills dismayed.  
They fed the hungry, clothed the poor,  
And no one went empty from their door.

The officials of our college, one day  
Came to the Ladies' Aid. We heard them say:  
"We come to you in direst need,  
For the youth of our fair land we plead."  
So they laid the cause before them there  
And left. The ladies knelt in prayer.

The answer came. By the Spirit led,  
They rose to vote the word that said:  
"We are always glad to give our share,  
In helping others their burdens bear."  
So they stitched, and cooked, and baked to aid,  
Nor paused, or thought of self till the pledge was paid.

"And has it paid?" I hear you say.  
They'll show you the record any day  
Of men and women—east or west,  
Who are out in the world giving their best.  
Men who from these doors have crossed the sea  
To set from sin another free.

The Aid has bridged the sea to China's land,  
And reached across it from hand to hand,  
That those toiling there with needle and thread,  
Might have a portion of daily bread.  
Not forgetting China's greater need,  
The sowing of his precious seed.

Gifts to Woodstock, another project  
Requiring much thought, by those who direct  
The making of dresses, dolls and toys,  
To bring joy to India's girls and boys.  
True, they helped the schools in other lands,  
For, "Go Teach," was the Master's last command.

To black and white they drew no line,  
But prayed for all—that his love divine  
Might shed its fragrance in their life,  
And peace would enter to banish strife.  
Hospitals and churches, too, received their share,  
For the need was great, so great, everywhere.

So quickly the years have come and passed,  
Each richer, fuller, than the last;  
And should hand and feet weary grow,  
Your mantle to younger shoulders throw.  
They, too, seek his love and graciousness  
To lead and guide through hours of stress.

And if today we should call the roll and say  
That all who are here should answer aye.  
And we could tune our hearts with infinite care,  
To each heavenly sound borne through the air,  
It may be those who gather here no more  
Would answer aye from some other shore.



## THE CHURCH AT WORK

### ADMINISTRATION

#### Sectional Conferences at Hershey

Sectional conferences are arranged to emphasize a large number of interests that can not be provided for in the regular Conference program. Beginning Wednesday noon and closing Thursday afternoon, sectional conferences are provided for ministers, church and church-school officers, young people, children's workers, Men's and Women's Work. Special interest groups will meet at breakfast, dinner and luncheon conferences as designated in the program.

Members of District Ministerial and Mission Boards, and Boards of Christian Education should make a special effort to attend the dinner conference at 5:30-7:00 Friday evening, June 12. The General Boards will be meeting on Tuesday and Wednesday preceding Conference and any business that should come to the attention of these boards should be in the hands of the secretaries of the respective boards during these days so that there will not need to be called meetings during Conference.

### CHRISTIAN WORKERS' TOPIC

#### The Farm Home

BY IRA H. FRANTZ

June 7

##### 1. The Material Framework.

- a. Communication by telephone, automobile, rural mail delivery and radio have broken the extreme isolation once characteristic of rural life.
- b. Rural electrification is a great blessing to farm homes. The power line from an electric service plant is the most satisfactory. This requires the co-operation of a number of homes. Farm electric plants are often used where the power lines do not reach. In either case the cost is considerable and as a result, only a small per cent of farms have electricity.
- c. Water under pressure in the house is a great labor saver. Every farmer has to provide his own water system. Electricity simplifies the problem but a very satisfactory system can be installed with the windmill power.
- d. Good food is characteristic of farm homes. More attention to the family orchard and garden would result in a greater variety.
- e. Keeping the farm home clean is a peculiar problem because of the nature of the farmer's work, the close proximity of stock and stables and the frequent trips from barnyard to house. "Any climb up from frontier conditions has been a climb from dirt to less dirt." The men and boys must co-operate here. The problem of keeping flies down presents peculiar difficulties on the farm.
- f. Making the outside attractive need not mean great expense. A grassy lawn, a neat bed of flowers, a few shrubs to separate the home from the outbuildings, and care to keep machinery, etc., in its proper place will add much to the beauty of any farm home.

##### 2. Home Life.

- a. The farm family co-operates. "Every child is from infancy an apprentice to the occupation." "This sets the seal of country approval upon the home and family

as an institution, so that today, without doubt, the farm is the bulwark of the American home."

- b. It is less difficult to keep the family together on the farm than in the city where so many diversions call different members of the family to different places and activities.
  - c. A weakness of the farm home is that not enough time is taken for recreation and play together. Long hours and hard work leave the members too tired for the finest recreational fellowship.
- ### 3. The Farm Woman.
- a. Partnership. The farm woman is a partner in her husband's work. "The banker may succeed and his wife know nothing of his business; the farmer's wife must be a helper."
  - b. Isolation is generally admitted to be one of the undesirable features of rural life. The farm woman needs to be on her guard against eccentricities, irritability, brooding and melancholia.
  - c. Drudgery is still the lot of most farm women. Can you see any spiritual significance in modern conveniences that release her for rest, reading and sociability?

#### The Country Church

BY IRA H. FRANTZ

June 14

##### 1. The Present Status of the Country Church.

- a. Characteristically too small for effective work.
- b. Inadequately supported.
- c. Lacking in strong residential leadership. Sunday-school teachers and other leaders poorly trained.
- d. Membership largely stationary or declining. Comparatively few show healthy growth.
- e. Characteristically narrow program. Statistics reveal that one-third do not have a Sunday school. Somewhat more than half have only organizations for women.

This is not an optimistic picture. Is it too pessimistic?

##### 2. Causes of Decadence of Country Churches.

- a. Large numbers of churches in one community. In Ohio the average township has five churches and 1,470 people, or 286 persons per church, of whom less than two-fifths are members. Less than half attend church.
- b. Denominational rivalries. Many churches contain no more than half a dozen families, have little vision of real Christian service or Christian ideals, yet maintain great loyalty to denominational distinctions.
- c. Division of ministers' services among several churches. In one county in Oregon four full-time ministers had one preaching point, twelve had two, six had three, two had five and one had six.
- d. Shifting population, due to tenancy. It is difficult to build a strong church program among people who are moving frequently.
- e. Economic conditions and the agrarian state of mind. Farm incomes are not what they should be. Farmers are likely to be discouraged and feel even poorer than they are. They feel unable to pay the preacher.
- f. Ministers and salaries. The low salaries do not attract strong preachers. Many rural ministers do not receive enough to enable them to do efficient work.



**3. What the Churches May Do.**

- a. They must come to an understanding of the rural problem. They must interest themselves in all of life and in every difficulty confronting rural people.
- b. They must co-ordinate and consolidate wastefully competing and duplicating churches. Mission boards should cease sending money into communities where conditions of this kind exist. Rather they should by mutual consent assign one community to one denomination. Persons who love their own church too much to work with another should love it enough to move, if necessary, into a community where their church occupies the field.
- c. Specialize ministers in rural work and pay a living wage. This, of course, is easier said than done. It involves our whole complicated economic problem.

**Opportunities and Problems of Rural Youth**

BY IRA H. FRANTZ

**1. The Farm Is Usually Considered a Healthful Environment.**

- a. Physically. Pure air, sunshine, exercise. Yet these may be counteracted by undue exposure and ignorance of the laws of health.
- b. Morally. Free from the temptations and evil influences to be found in cities.
- c. The child and youth share in responsibility for work; this is good for them.

**2. Rural Education.**

The majority of farm youth are at a disadvantage here. The short school term and one-room school are inefficient. The consolidated school means a trip on the bus, usually under inadequate supervision. Many farm young people do not have high school privileges.

**3. Recreation.**

The pressure of farm work causes too many parents to overlook the need of recreation. Home games, wholesome community entertainments, attendance at operas and lectures in accessible cities, vacations and camps offer possibilities for supplying this need.

**4. Social Life of Rural Youth.**

Isolation is still a characteristic of the farm. At best the farm youth works alone most of the time. There is less contact and co-operation with other people. Here are three statements on this subject from writers on Rural Sociology: "Vital experiences are unduly retarded or permanently obliterated." "Of special social evils to which rural youth is subject, a brooding preoccupation with sex, and the frequency of coarse companionship in limited neighborhoods where selection is impossible, are often stressed."

"The most significant deficiency and handicap in farm life is a restricted contact with the human mind incident to rural isolation. Human contacts, more human contacts, and still more human contacts, is the slogan remedy of the problem of rural social organization."

**5. Opportunities for Marriage.**

There is no reason why the marriage of boys and girls who have grown up together should not be altogether successful. Yet, generally speaking, the wider the range of acquaintance the greater the probability of selecting a congenial mate. The Christian college serves an added useful function in supplying this need.

## WOMEN'S WORK

**Women's Work Conference Program**

At Hershey, beginning with Tuesday afternoon and continuing through until Saturday afternoon, the women who are coming to the Annual Conference to give of their best and to get the best from each service will be meeting in committees, sectional meetings, general programs and breakfast conferences.

Beginning on **Tuesday afternoon 2:00-5:00** and again on Tuesday evening from **7:00-9:00** the members of the Women's Council will meet in the Hershey Inn for deliberation. Also on Wednesday forenoon from **8:00-11:00**, the Council members will meet in committee sessions.

June 10, on **Wednesday evening from 6:30-9:00** there will be a meeting of all district officers. This will be held in the Hershey Inn. All officers are requested to be present.

On **Thursday forenoon, from 8:00-11:00**, in the Community Building, will be held the Women's Sectional Meeting, when business will be transacted and a program of importance will be given. In this program helpful suggestions for the work of the year are to be presented by capable speakers who will bring inspirational and constructive messages. It is urged that every woman on the Hershey grounds attend.

Thursday afternoon, **1:30-3:30**, all women will want to be present at the program sponsored by the Children's Section. Just the type of thing which the women need in their work among the children, whether in the home or in the church, will be given. Thursday will be a day of special value to every woman who can attend both the forenoon and afternoon sectional conferences.

Early **Friday morning** the local and district officers are to meet for a breakfast conference in the Community Building. All women interested in the Women's Work are invited.

Since the General Conference program from **8:00-11:55 on Friday forenoon** is given to the subject of temperance, every woman who is working for temperance in her community and in her district should be present.

**Friday afternoon from 2:00 to 4:00**, in Convention Hall, the women and men will meet together for the program which is devoted to the theme of Christ in the Life of the Church and Community. The speakers, both men and women, will have messages which every adult in the church should hear.

The entire Conference Program is so definitely related to the same interests which concern our Women's Work, that the women are requested again to attend the session in Convention Hall on **Saturday forenoon, 9:00-11:55** and the Peace Luncheon in the Community Building from **12:30-1:30**. These two meetings deal definitely with peace and temperance.

Then on **Saturday afternoon**, in Convention Hall, during the hours from **2:00 to 4:00**, the women are to unite with the men in a program of world-wide interest. Men and women who are especially fitted to give a comprehensive insight into the world conditions as they relate to the Christian message have been chosen to lead the audience into a fuller comprehension of the task Christ has set before the church. Let every woman urge every other woman to be present.

In the closing moments of this service the women will bring their Girls' Schools project offering to the altar. May this offering service be one that shall be felt around



the world as it touches and transforms the lives of women and girls.

All of these services are for the women and the purpose of every one is to fit us for better service as we return to our local churches. How fine it would be if every woman on the Conference grounds could attend each of the above mentioned meetings.

#### YOUNG PEOPLE

### Brethren in Fellowship

"How pleasant it is for brethren to dwell together in unity."

This is the central part of brotherhood—the members feel that they belong to their group. It is nothing less than tragic when people go through the motions that accompany brotherhood, knowing at the time that the fellowship just isn't.

Sometimes football teams, classes, choruses, and other groups not avowedly religious have a deeper fellowship than some church groups. The sense of belonging is the real determiner.

Sometimes at love feast the fellowship is real. Sometimes it is noticeable at Christmas. It runs deep at camp. But it must last all through the year if we expect to hold our youth in the church. "The fellowship of kindred minds" in the church must be deeper and more abiding than the fellowship in any other group—except homes.

Fellowship is a slow-blooming plant unless the leaders of youth and other church leaders are successful friend-makers. Where they are warm, expansive souls—and not too busy—groups form and hang together through thick and thin, because they belong.

#### INTERMEDIATES

### Intermediates at Conference

We are anxious for the intermediate boys and girls who attend Annual Conference to feel that there is something in the program for them. There will be recreation periods on Thursday and Friday afternoons. The place will be designated on the Conference grounds. On Saturday the intermediates will join with the young people for a picnic and vesper service.

On Sunday morning there is a well-planned period. This should be attended by a large number. Watch the program for details.

A staff of workers has been secured who will be on the job to make the program attractive for the intermediates.

We will meet you at Conference.

#### CHILDREN'S DEPARTMENT

### Children and Children's Work at the Hershey Conference

#### I. For the children themselves. Mary Grace Martin in charge.

Place, Band Shell.

Morning session, 9:30-11:30 on Friday, Saturday and Monday.

Sunday—Beginners, 9:15-12:00, one session straight through.

Primaries and Juniors—9:15-9:55, Rehearsal, Band Shell, A. F. Brightbill directing.

9:55-10:15 March to auditorium.

10:15-10:30 Sing in auditorium.

10:30 Junior and Primary children dismissed as they come from main auditorium platform.

#### II. For pastors, especially, and as many others as possible. Fellowship supper, Thursday night, A. O. Mote presiding. 5:30-7:30.

Address, Children of Tomorrow, J. Quinter Miller.

Committee in charge, A. O. Mote, chairman, Mrs.

W. J. Heisey, Lois Eller and Ethel Henderson.

#### III. Sectional conferences for workers with children, Wednesday night and Thursday afternoon. Presiding, A. O. Mote.

Committee to help: Mrs. H. B. Speicher, Mrs. Orion Erbaugh, Miss Anna Miller.

Wednesday evening, A. O. Mote, presiding.

Children Who Succeed as Adults, Noah Shideler.

The Public School and the Child, J. I. Baugher.

Living Pictures—Mrs. C. H. Hinegardner.

Thursday morning, A. O. Mote, presiding.

9:00-9:30 Children's Interests—Working With the Tide, Maud Newcomer.

9:30-10:00 What Children Think of Grown-ups, Tobias Henry.

10:00-10:30 A Worker's Library at Work, Elizabeth-town group.

10:30-11:15 Principles of Child Guidance.

11:15-12:00 What to Do About It in 1936-37, J. Perry Prather.

#### IV. Breakfast on Monday morning.

Guests: Field men, members of the Board of Christian Education, District Directors of Children's Work.

Committee in charge: Miss Elma Rau, Mrs. Orion Erbaugh, Miss Edna Mohler.

### A New Leadership Training Program, June, 1936

In the January 18, 1936, Gospel Messenger was a brief statement regarding some of the new plans for better leadership being promoted by the co-operating denominations.

Since that time, because of an increasing knowledge among our people through community channels and printed pages, together with requests for help, the field has been again thoroughly reviewed by the Leadership Training Committee; and the new program, with plans for adaptation to our own denominational needs, has been approved by the Board of Christian Education and is now available.

During the summer months every pastor, superintendent (and any other person responsible for leadership training), will want to review all of the new materials and lay plans for the year of 1936-37.

Here are the materials:

New Standard Leadership Curriculum Outline, First and Second Series, free.

Enlisting and Developing Church Workers, 10c.

First Series Courses, Bulletin 501, 10c.

Second Series Courses, Bulletin 502, 20c.

Guide for Offering A-Level Units in Workers' Conferences, 10c.

Manual for Deans Who Administer Second Series Courses, 10c.

Self Rating Scale for Church Workers, 15c dozen copies.

If a complete set is desired, it will be supplied in a packet costing 60c.

Order from the Board of Christian Education, 22 South State Street, Elgin, Illinois.



## CORRESPONDENCE

### HERSHEY HAS A BUILDING BOOM

The members of the Committee of Arrangements in their visit to Hershey for the purpose of checking on details of arrangements for holding the coming Conference there June 10 to 17 found that Mr. Hershey decided in the early part of this year to begin the erection of two large projects. The one being the erection of the largest ice arena of its kind in America. As an auditorium its seating capacity will be considerable over 10,000 and as an ice-skating arena it will seat 6,800. It is to be constructed of solid concrete, roof and all. The shape of this building resembles the Mormon temple at Salt Lake City. It is very much larger and is constructed of concrete. The distance from the floor to the highest point of the arched roof is over 100 feet. The arching walls and roof are to be covered on the inside with a layer of cork of considerable thickness so as to assure the highest efficiency in acoustic properties. In addition a system of 24 loud-speakers is to be installed so as to assure complete audibility in every nook.

It is being erected on the plot of ground east of the present Convention Hall being built up against the Hall thus cutting off the use of the eastern entrance during the conference. When it is completed the present Convention Hall is to be converted into a museum which is to properly house a large collection of Indian relics and colonial types of implements and house furnishings which Mr. Hershey has procured.

The other project is the erection of a large athletic stadium to be located about 1,600 feet north of the Convention Hall. These two projects together with a number of dwelling houses being erected in different parts of the town give Hershey the atmosphere of a large building boom.

While the æsthetic surroundings of Convention Hall will not be as fine as they have been during former conferences, Mr. Hershey and his management are sparing no expense in making extra provisions for the comfortable accommodations of the large crowds that are expected during the peak attendance of the Conference. They also assure us that the next time the Conference should be located here the convention facilities will be unexcelled.

Committee of Arrangements,  
Per H. K. Ober.

### DISTRICT CONFERENCE, IDAHO AND WESTERN MONTANA

The District Conference of Idaho and Western Montana convened, April 29 to May 1, 1936, at the Nampa church, Nampa, Idaho. The elders met in the afternoon to consider matters over which they have jurisdiction. At the same time they met, the women and men, in separate meetings, considered problems vital to their work.

The first public session was on the evening of April 29. At this meeting, Bro. G. R. Montz, pastor of the Emmett church, gave the keynote address for the conference, on "Christ in the Home." His message was in keeping with the theme for the conference, "Christ in the Life of the Church." It was presented in this form, "Christ in the Home," since there is such a similarity between the church and a home. More or less the entire program of the conference centered on this thought. Interesting addresses were given on children's work, intermediate work, and

young people's work. The finances of the district received attention in a paper by the district treasurer, Bro. J. C. Himler. The missionary address was given by Bro. E. J. Glover of the Payette church. The proposed ministerial policy of the church was aired in discussion and some helpful suggestions made. Bro. A. R. Fike of Moscow gave a short, but interesting address on "Christian Education." The closing session was on the evening of May 1. Bro. C. N. Stutsman of Boise Valley gave an address on the subject, "The Present Liquor Crisis." Bro. Clement Bontrager spoke on "Brethren Peace Action."

Some forward steps were made in the business which was transacted. More laymen and fewer pastors are on the District Board of Administration and Church Extension. This is a decided step forward. The district officially adopted a mimeographed sheet, the "IWM Review." A query affecting the periodic return of Annual Meeting to the Pacific zone and one calling for the 1937 Conference to the Pacific zone were passed on to Annual Conference. A peace statement for our church was recommended to the Board of Christian Education at Elgin, hoping it would be incorporated in an official statement to be turned over to government officials as our position on this vital problem. Attention was given to the problem of ministerial placement and related problems; and the conference favors study of this entire problem by our churches.

Bro. A. R. Fike was elected moderator of the business session, Bro. E. J. Glover, reading clerk, and Bro. Clement Bontrager, writing clerk.

The Board at its session during the conference decided to cut a very material amount from its asking from the General Mission Board.

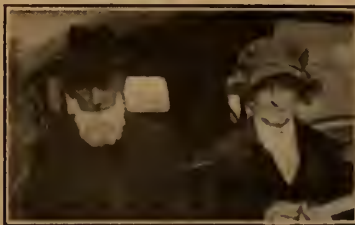
The spirit of the conference was splendid. Christian courtesy prevailed and the weather was ideal. The Nampa people cared for those attending in a very able manner. Appropriate resolutions were adopted covering items of importance in connection with the conference. Thus Idaho and Western Montana embark on another year. Let us pray it may be a fruitful one.

Weiser, Idaho.

Clement Bontrager,  
Writing Clerk.

### BROTHER AND SISTER TYSON

Abraham S. Tyson was born in Schuylkill County, Pa., Nov. 11, 1853 and died in Cadillac, Mich., April 1, 1936. Sister Sally M. (Slusher) Tyson was born in Floyd County,



Va., Aug. 17, 1852 and died April 28, 1936, in Flint, Mich. They were separated by death just twenty-seven day. Sister Tyson was able to attend the funeral of her husband and return to the home of her daughter in Flint, a distance of 150 miles. But in a few days she took sick and it was her desire to go home.

They were married Oct. 3, 1874 and lived together for over sixty-one years. Nine children were born to them; three sons and three daughters survive with twelve grandchildren, five great-grandchildren.

At the age of eighteen Bro. Tyson moved with his parents from Pennsylvania to Floyd County, Va. In 1886 they with a group of others from Floyd County were attracted to the Ozark region of Missouri. The Fairview church was or-



ganized and a church house built. Bro. Tyson was elected to the ministry, one of the first in this church. Here he rode over the hills of the Ozarks tirelessly spreading the gospel of salvation. His health gave away in this hot climate and in 1901 they came to McBain, Mich., where he had lived since except for short periods when health conditions made it necessary to live with their children. In Michigan also they were instrumental in helping to build up another congregation and another church house near McBain. He did some very acceptable preaching although broken in health. Sister Tyson was afflicted with partial deafness which hindered her greatly in her declining years.

No one who was needy was ever turned from their door. Bro. Tyson was frequently called upon to arbitrate differences, thus helping to keep many knotty problems out of court. He was kind, considerate, always the same, in his attitude toward his collaborators in the ministry and others. They had an abiding faith in the Lord that remained steadfast until the end. They were staunch believers in the doctrines of the Church of the Brethren.

Both funerals were conducted by the undersigned in the Riverside church near McBain.

L. H. Prowant.

Flint, Mich.

### Beaver Creek, Maryland

A group in this church organized last October and named our organization Mothers and Daughters. We now have twenty-two members, our membership dues are nearly all paid in full for the year. We have held five monthly meetings since organizing. We had a Thanksgiving sale at which time we received \$7.17 from the sale of cakes, pies, etc. Our offerings so far have amounted to nearly \$5. Our organization has been doing quilting and has completed four quilts for which we received \$6.75. We also held an Easter sale, the proceeds of which amounted to \$12. It was decided that each one donate one day's eggs toward this sale. We have taken up the sale of Anne Wade's extracts and at this writing we have sold \$5 worth of these goods in about a week's time. We have five different committees working in our organization and each committee is doing splendid work. We are studying the book, Women Under the Southern Cross, which is very interesting to all of us. It was decided to hold our Women's Work program at Beaver Creek next year. This year it is being held at Manor.—Mrs. W. D. Moser, Boonsboro, Md.

### IN MEMORIAM—MRS. P. S. THOMAS

A sacred stillness seemed to go out over the Harrisonburg church and community on the morning of March 20, when it became known that Sister Elizabeth Ellen Thomas, wife of Eld. P. S. Thomas of cherished memory, had slipped away peacefully and quietly during the night. While she had not been quite in her usual health for a couple months, yet she was out among her friends and not many knew she was ill, she having visited in the home of one of her daughters the day before.

She was born in the Beaver Creek congregation April 17, 1859 and was a daughter of John and Hannah McLaughlin. She was married to Peter Swope Thomas Oct. 11, 1881. To this union were born nine children, seven of whom are living. Theirs was a life of activity in the community both city and country and in the church where their lives counted so much. She with her husband came to Harrisonburg when it was yet a town, setting up in business when such

was real pioneering for the Brethren people. After some fifteen years of faithful service in and around Harrisonburg, there came an urge for services in the city, as there had come to be ten members who became a nucleus of what later became an organized church. In all these early efforts Sister Thomas stood shoulder to shoulder with her husband and shared with him all the strength, courage, faith and fortitude that it takes to rear a large family and to build a big plumbing and heating business—the first in city or county; also in the work of the church as minister's wife. Being charter members of the Harrisonburg congregation, Brother and Sister Thomas were called later to serve as pastor and elder's wife. They always gave unstintingly of their time and means for the church without remuneration. In those days of horse and buggy transportation their home in Harrisonburg always was looked upon as a sort of resting place, an oasis where the tired traveler on his way would find refreshment and welcome. Our church leaders and many others knew them through their many Christian activities at home and in the brotherhood.

Theirs was a beautiful devotion and a most charming companionship lasting almost fifty years. She was never quite herself after the union was broken six years ago. She felt the burden, was almost unbearable, yet after a few months she found herself again doing all she could for the cause she loved and had worked for so faithfully. It is to be noted as rather significant that Brother and Sister Thomas, having loved so devotedly and worked so long and faithfully for the Harrisonburg church, both should be called home on Friday, that their bodies could rest on Sunday afternoon as the sun was sinking in the west 'neath the altar of the church where they had ministered so often.

Sister Thomas was an outstanding leader in the Aid Society, having organized the Aid here in the beginning of the church. She was its president until she felt that some younger one should take the responsibility. She believed fully in the benevolent work of the Aid and would often relate incidents of how she and others had served the poor and distressed with baskets from their own stores. It was largely through her efforts that the first successful recognition of the Aid by the Annual Conference was brought about. It was in the year of 1909 at the Conference held in Harrisonburg, Va., that she presided on the platform for this meeting under the auspices of the old Second District of Virginia. She always spoke of this meeting with great interest and of the hard work she with Sister Ulery of Timberville, now of sacred memory, had in bringing about this accomplishment.

She also worked hard for peace and temperance. She was an ardent W. C. T. U. worker for many years. She was a friend not only to those who called at her home, but to the orphans. As Bro. Thomas served so long as child rescue worker it was no more than natural that they should serve on the board of our local orphanage at Timberville. Theirs, in the early days of the orphanage, was a sort of receiving home for the children. She often related incidents of the feeding, clothing and going to the orphanage to help care for sick and underfed children. Besides she was so much interested in missions that she served as missionary leader until the last year of her life, and then honorary leadership was conferred upon her by the church. She was a Sunday-school teacher throughout the history of the church and from the early days of her uniting with the church. A little verse selected by the committee on resolutions at her death appropriately fitted to her memory as a teacher is given below:



"A teacher builded a temple  
With loving and infinite care,  
Planning each arch with patience,  
Laying each stone with prayer.  
None praised her unceasing efforts,  
None knew of her wondrous plan,  
For the temple the teacher builded  
Was unseen by the eyes of man.  
And the temple the teacher builded  
Will last while ages roll  
For that beautiful unseen temple  
Was a child's immortal soul."

Our words seem feeble to express the imprint this life well lived has made and the many things she made possible which contribute to the environment of what we as a church now enjoy. Let us do honor to these our leaders. The funeral was conducted by her pastor, Bro. J. M. Henry, from the text: "Her children shall rise up and call her blessed." Bro. N. D. Cool assisted. Burial in the Beaver Creek cemetery.

Mrs. A. Fred Cline.

Harrisonburg, Va.

#### A DAUGHTER HELPS HER FATHER ON THE FRONTIER

Mary Forney was born Jan. 20, 1877, at Parkersburg, Richland County, Ill. She was the daughter of Elder Samuel M. and Catherine Kimmel Forney. In March, 1881, the family moved to Kearney, Nebr., where they became active in organizing and establishing the work of the Church of the Brethren in Nebraska. The family entered into sacrifice with Elder Forney and carried on the farm work and assisted in local church work in order that he might give more attention to district work. He traveled extensively in the state, often going by private conveyance as much as three thousand miles in one summer, enduring hardships of many others of our pioneer ministers.

The work of the church was very near the heart of Mary. She did much to carry on mission and welfare work in the local church. She spent much time and money for the relief of suffering humanity. She was talented as a teacher and, by her mission work, built large classes in the Sunday school. She served the local church in various offices and at the time of her death was superintendent of the Sunday school. She was president of the local Aid Society and did much for the organization and development of that organization. She was united in marriage Jan. 22, 1896, to Marion A. May at Ansley, Nebr., to which union were born five children. Her daughter preceded her. Her husband and four sons survive.

She passed away at her home in Kearney, Nebr., Mar. 5, 1936.

Funeral services conducted by Elder J. J. Tawzer, Hastings, Nebr., on March 8. Burial in Kearney cemetery.

Kearney, Nebr.

Samuel M. Forney.

#### CHARITY DEBOLT EASTER

Charity DeBolt Easter was born at Masontown, Pa., Feb. 18, 1880, and died at her home in Abilene, Kans., May 9, 1936. She was the daughter of Alpheus and Catherine DeBolt, whose English, German, and French ancestors had lived in the same community since an early day. Her father was a minister in the Church of the Brethren, serving for many years in the Fairview church which was established partly through the efforts of the great-grandparents of the deceased. Her great-great-grandfather, John Achey, was a French Huguenot who came to America in the early part of the eighteenth century. He was a pioneer minister of the Church of the Brethren in Fayette County, Pennsylvania.

Charity united with the church of her parents in her youth, and during her girlhood she enjoyed assisting her father in his work, often going with him on his visits to neighboring churches where she contributed to the services, especially with her singing.

Charity DeBolt was married to Thomas H. Easter, Dec. 25, 1913, and immediately after her marriage came to Abilene where she made her home until her death. She made frequent trips to her old home in Pennsylvania, one of these being to care for her aged mother in her last illness.

Until she was stricken with ill health, the life of Charity Easter was an unusually happy one. She was charming and hospitable in her home, and loyal and devoted to her church. In her last illness, although often suffering intense pain, she was always solicitous of the comfort of those who were caring for her. Her friends will long remember her for her cheeriness, her generosity, her kindness and her sympathy. She was a great lover of nature, and the cultivation of flowers was her particular delight.

Besides her husband, she is survived by two brothers, John W. and Charles O. DeBolt, of Masontown, Pa., two sisters, Mrs. Elizabeth Mallery, also of Masontown, and Mrs. Mary Folk of Phoenix, Ariz., and a number of nephews and nieces.

Funeral services for Sister Easter were held at the Methodist church at Abilene on May 12 and were conducted by the undersigned, assisted by Bro. C. A. Shank and Rev. Taylor of the Methodist church. Sister Easter was a devoted reader of The Gospel Messenger, never having been without it in her home during her married life.

McPherson, Kans.

V. F. Schwalm.

#### SISTER SAMUEL FIKE

May 4 marks the passing of Sister Samuel Fike (Waterloo, Iowa) into the glory world. Her illness of three weeks was softened by the fact that all of her four children, along with her good husband, could be present to minister to her needs. Her son, Lloyd, and wife of Empire,

Calif., and Mrs. Elizabeth Forney of Stockton, Calif., made the trip home in time to enjoy a few days of fellowship before the end came. The other two daughters—Mrs. Lula Hartzell, at home, and Mrs. Stella Harbaugh, along with Bro. Fike, were with her constantly. A foster son, Harry Purdy, lives in Waterloo.

Sarah Kimmel, daughter of John M. and Elizabeth Kimmel, was born Jan. 22, 1858, in Somerset County, Pennsylvania. She came to Waterloo as a young woman, and was married to Samuel Fike in 1879. They have lived in this vicinity almost constantly during all these years and celebrated their golden wedding a few years ago.

Sister Fike will long be remembered for her many splendid traits, chief among which was her devotion to her home and family, her unexcelled hospitality, and her deep love for the church. Her four children are a living memorial that any mother might well be proud of, and her husband will have countless happy memories to

recall during these days of loneliness. Few homes have equalled the Fike home in extending hospitality to both friends and strangers, a fact which could not have been possible were it not for the complete co-operation and great-heartedness of both husband and wife. And while the members of the family will miss Sister Fike's kindly presence, there will also be a vacant place among the devoted workers of the Aid Society, as well as in other phases of church work. Brother and Sister Fike have long served the church in the capacity of deacon and deacon's wife.

Services were conducted in the South Waterloo church by Bro. J. E. Miller of Elgin, Ill., with Bro. W. O. Tannreuther assisting. While her pastor, Bro. W. H. Yoder is improving in health, he was not able to be present at the services.

Waterloo, Iowa.

Mrs. E. H. Snively.

#### CRISSIE M. BUCHER

Mechanic Grove church experienced one of its greatest losses in the sudden passing on Feb. 11 of its much loved Sunday-school superintendent, Crissie M. Bucher.

Crissie M. Heddings was born March 16, 1879, the daughter of Isaac S. and Margaret C. Heddings, on a farm near Mifflinsburg, Pa. She was graduated from high school in 1897 and moved the same year with her parents to Nokesville, Va. Before the family left Pennsylvania, Crissie was one of a group of young people, including some of her brothers and sisters and a young neighbor, Greene Shively, who was baptized into the fellowship of the Buffalo Valley church.

Crissie was a born teacher; she exercised this talent in a private school in her parents' home, for eight years in the public schools of Virginia and for two years in Bridgewater College, of which institution she was a graduate in the class of 1908. She was married to Aaron P. Bucher in 1908 and they made their home in North Manchester, Ind. Later they lived for several years





at Beaverton, Mich., and then moved to Linwood, Md. For about twenty years the family has been living on a farm within the bounds of the Mechanic Grove church near Quarryville, Pa. Crissie greatly loved her home and family; she was a homemaker in the fullest sense of the word, a godly wife and mother. She had a gift for growing flowers and she used them often as messengers to carry her love and kind thoughts.

She was a thorough Bible student and this was most naturally reflected in her life. She served the Mechanic Grove Sunday school as teacher of the young men's class for a number of years. Later she organized the Willing Workers' class of girls which she taught until she was elected superintendent eleven years ago. This office she served splendidly. Her quiet insistence on reverence in the Lord's house, her ability to find talent and use it, her tolerance of others' whims and wishes, her willingness to efface herself in the growth of the Lord's work were marked characteristics of her work in the Sunday school and church. Aunt Crissie is what the Sunday-school pupils called her.

She was deeply interested in the temperance cause and was a member of the Robert Fulton W. C. T. U. The day she was called home she had spent in preparing to entertain the Willing Workers' class of young people who will indeed miss their friend and adviser.

Surviving are her husband and three sons, two sisters and four brothers. The short services at the home were conducted by Bro. U. C. Fasnacht and at the church by Bro. Roy Forney and Bro. Green Shively, her childhood friend. Interment was in the adjoining cemetery.

The great esteem in which she was held by all people of the neighborhood as well as throughout the district was shown by the large number of people of all classes and creeds who gathered to do her honor.

Quarryville, Pa.

Mrs. Wm. P. Bucher.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Coffman-Diehl.**—At the home of Brother and Sister Arthur Diehl of New Hope, Va., by the writer, April 19, 1936, W. Paul Coffman and Mary B. Diehl, both of Augusta County, Va.—N. W. Coffman, Staunton, Va.

**Elliott-Young.**—By the undersigned, at his home in Bourbon, Ind., on May 9, 1936, Mr. Mark Howard Elliott and Miss Olive Erdeen Young.—N. H. Miller, Bourbon, Ind.

**Franks-Rice.**—At the parsonage in Wawaka by the undersigned, May 8, 1936, Bro. Robert Franks of Wawaka and Miss Maxine Rice of Ligonier.—B. E. Hoover, Wawaka, Ind.

**Martin-Luke.**—At the home of the bride's parents near Beaverton, on May 10, 1936, Mr. Earl Edward Martin of Flint, Mich., and Sister Susan Rozella Luke of Beaverton.—Arthur L. Warner, Beaverton, Mich.

**Rader-Crist.**—By the undersigned at the bride's home, May 10, 1936, Ralph Irwin Rader of Lawrence, Kans., and Hazel Vivian Crist of Paola, Kans.—H. F. Crist, Newton, Kans.

**Strickler-Keller.**—By the undersigned, at McPherson, Kans., Mr. Dale Strickler and Miss Velma Keller.—V. F. Schwalm, McPherson, Kans.

## FALLEN ASLEEP

**Altland.** Bro. Morris, died suddenly of a heart attack, at his home in Dillsburg, Pa., May 1, 1936, aged 43 years. He was one of the trustees of the Mechanicsburg church and proved very helpful and efficient. He is survived by his wife and son and one sister. Funeral services in the church at York by the writer and Bro. M. A. Jacobs. Burial in the Altland cemetery near East Berlin, Pa.—John E. Rowland, Mechanicsburg, Pa.

**Baugh.** Eldora, died at her home near Cootes Store, Va., after a lingering illness. She was a member of the Linville congregation. Surviving are her daughter, several grandchildren, two sisters and five brothers. Funeral from the Timberville Brethren church with Elders L. S. Miller, A. J. Fitzwater and the writer in charge. Interment in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

**Blaine.** Wilmer, died March 7, after an illness of a few hours, age 15 years. Surviving are his parents, one sister, four brothers and grandparents. Funeral from the Cedar Run Brethren church with the writer and Eld. A. J. Fitzwater in charge. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Cox.** Adelia, born in Caldwell County, Mo., Dec. 17, 1840; she died at her home in Moscow, Idaho, April 12, 1936. In Monroe County, Iowa, she married Orin Judson who with her three children preceded her. She was the last of her family of eleven children. She was one of the first members of the Church of the Brethren to locate in Idaho, coming to Moscow in the spring of 1878 which had since been her home. After the death of her first husband she married Reuben Cox who died in the fall of 1919. She was a faithful Christian mother

and her place in church was seldom vacant. Her Bible was her constant companion until her sight failed and then she loved to have it read to her. Funeral by her pastor with burial in the Moscow cemetery.—A. R. Fike, Moscow, Idaho.

**Cunningham.** Emma Culbert, born at Downsville, Md., May 17, 1865; she died April 14, 1936. In 1889 she married Bro. Geo. Cunningham. To them were born three sons and three daughters; one son and one daughter preceded her. In 1903 the family moved to Pittsburgh where they since made their home. When but a young girl she united with the Church of the Brethren. She was superintendent of the home department of the Bible School for some years, and active in the Aid Society until death. Funeral services in Pittsburgh by her pastor, Eld. N. M. Shidler, assisted by Rev. Davies. Interment near her birthplace in Maryland.—M. Elizabeth Barnett, Pittsburgh, Pa.

**Dean.** Mattie Garber, died at her home in Baltimore, Md. Surviving are her husband, daughter and brother. Funeral from the Timberville Brethren church in charge of the writer with burial in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

**Detrick.** Daisy, born April 21, 1867, in Iowa, departed this life April 11, 1936, age 68 years, 11 months, 20 days. Interment was in the beautiful Rose Hill cemetery, Oklahoma City, beside her husband, Robert Detrick, who preceded her two years ago last February. She joined the Church of the Brethren in 1890, at Marlow, Okla. She leaves four sisters and four brothers, three daughters and six grandchildren. Funeral by D. J. McCann.—D. J. McCann, Jones, Okla.

**Edwards.** Bro. Walter Garfield, born in Johnstown, died in the hospital, Johnstown, April 22, 1936, aged 50 years. He was a great sufferer, being in the hospital five months. His parents, George and Elizabeth (Harly) Edwards, were natives of England. He leaves his widow, who was Miss Selenia Swanson, a daughter, three sons, a brother and four sisters. Funeral services at the home by his pastor, Eld. T. F. Henry, with interment in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

**Fike.** Susannah Rosenberger, born Dec. 29, 1859, near Clifton Mills, W. Va., died April 27, 1936, at her home in Uniontown, Pa. She married Isaiah Fike in 1876; to this union were born five children. Her husband, four sisters and two brothers preceded her. She is survived by five children, two brothers and two sisters. She united with the Church of the Brethren early in life and remained faithful to the end. Services by her pastor, C. C. Sollenberger, with burial in the Oak Grove cemetery.—Alta Lowdermilk, Uniontown, Pa.

**Forney.** Robert H., born Dec. 24, 1873, near Berlin, Pa., where he grew to manhood. March 26, 1895, he married Sister Carrie Miller; to this union were born two daughters, both of whom are active members of the Church of the Brethren. The family moved to Pittsburgh from Meyersdale church where Bro. Forney united with the church in 1897. He became a charter member of the Pittsburgh church, being a loyal supporter and active in its service until death. He died April 9, 1936, after a year of suffering. Interment at Berlin, Pa.—M. Elizabeth Barnett, Pittsburgh, Pa.

**Garber.** Lowell Malcom, infant son of Mr. and Mrs. Austin Garber, died April 29, at the home of his parents in Timberville. Brief funeral services at the house with burial in the Timberville cemetery with the writer in charge.—Samuel D. Lindsay, Timberville, Va.

**Garner.** Andrew Jackson, born March 10, 1855, and died April 20, 1936. He joined the Church of the Brethren in early life. His wife, Alice Jane King, was born Dec. 26, 1860, and died April 22, 1936. She was a member of the M. E. church. They were both faithful members of their church. They were married Oct. 17, 1878; this union was blessed with one daughter who survives with her husband and five children. The funeral was held jointly in the Brethren church near Terra Alta, W. Va., by Emra T. Fike. They were buried in the same grave in the cemetery near by.—Flora Ellen Harsh, Eglon, W. Va.

**Hesp.** Thomas, born at Circleville, Ohio, July 29, 1860. As a child he lived in Ohio and Indiana and later in Kansas where he grew to young manhood. Dec. 19, 1889, he married Anna Kaub. To this union were born three daughters and one son. In 1907 the family moved to La Verne, Calif., and in 1918 they came to Twin Falls. Here they have lived since, most of the years being spent on a ranch near town. Nov. 17, 1929 his wife died. Surviving are the four children, two brothers, one sister and eleven grandchildren. As a boy he became a member of the Methodist church. When about twenty-nine years old he united with the Church of the Brethren where he proved a loyal, useful Christian. He held important offices in the church and was faithful to his responsibility. He died March 2, 1936, after an illness of four weeks. Funeral services in Twin Falls by the undersigned with burial in Twin Falls cemetery.—H. G. Shank, Bowmont, Idaho.

**Higgs.** Annie C., died at her home near Endless Caverns, Va., aged 59 years. Surviving are four daughters, one son and four brothers. Funeral from the Fairview Church of the Brethren, of which she was a member, with the writer in charge, assisted by Elders S. D. Zigler, John Huffman and J. S. Roller. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Humbert.** Emma Lulu Kinzie, was born June 3, 1854, near Daleville, in Botetourt County, Va., and died Feb. 11, 1936. She was the youngest child of Daniel and Cassie Gish Kinzie. She was married to Daniel W. Humbert, Dec. 25, 1876. She united with the Church of the Brethren in 1888. Her husband preceded her nineteen years ago. To this union were born three sons and four daughters; there are also twenty-one grandchildren. She was a typical Christian mother and home builder who possessed a gentle winsomeness and radiated an influence that led all classes and ages to covet her friendship. At the ripe age



of almost eighty-two she was happily alert and active. She is survived by six of her children. These are Mrs. Elmer K. Nininger, Mrs. Walter M. Kahle, Mrs. W. A. Meador, Mrs. A. C. Flora, C. S. Humbert, and E. J. Humbert. Willie K. Humbert, who was a young minister, died in 1927. Funeral services in the Cloverdale church by her pastor, M. Guy West, and John S. Crumpacker and M. G. Wilson.—Walter M. Kahle, Troutville, Va.

**Macy**, Ollie, died in Washington, D. C., March 1. Surviving are her husband, mother, one son and two grandchildren. Funeral services in the Timberville Brethren church with the writer in charge. Burial in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

**Maust**, Mary Elizabeth, born Aug. 16, 1867, and died at her home in Uniontown, Pa., April 12, 1936. In 1886 she married A. F. Maust. To this union were born three children. She is survived by her husband, one son, daughter, three brothers, one sister and ten grandchildren. She accepted Christ as her Savior many years ago. About thirty years ago she united with the Church of the Brethren and remained satisfied in this faith until the end. Services by C. C. Sollenberger with burial in the cemetery at Salem, W. Va.—Alta Lowdermilk, Uniontown, Pa.

**McKinney**, Kitty Irene, infant daughter of Frank and Sister Pauline McKinney, died at the home of her parents, near Frizzelburg, Md., April 26, 1936. Surviving are the parents, four brothers and five sisters. Funeral in the home by Eld. Wm. E. Roop, assisted by J. W. Thomas. Interment in Woodsboro cemetery near Frederick, Md.—Wm. E. Roop, Westminster, Md.

**Merritt**, Sister Catherine, born April 16, 1855, died April 11, 1936. Grandmother Merritt was married for more than fifty years, was the mother of five sons and one daughter, all of whom are living. Her husband died in 1927. Few women are more devoted to their families than was she. Few loved their Bible or church more than she. Few live in the attitude of prayer more than she. Like all good mothers, she is sorely missed in her family, and greatly missed in the church, as we assemble. Her life was a great inspiration to many; her memory is a blessing to us all. Funeral by her pastor, I. S. Long, and interment in Baltimore cemetery.—I. S. Long, Baltimore, Md.

**Miller**, Margaret Louisa, nee Linscott, was born at Blue Springs, Nebr., June 17, 1889, and departed this life at Independence, Kans., May 8, 1936. On Feb. 6, 1907, she was married to Archie V. Miller. To this union were born four daughters and one son. The oldest daughter, Mrs. Ruby Featheringill, preceded her mother in death last November. The other children, the husband, four grandchildren, four brothers, and four sisters survive her. She joined the Church of the Brethren at Beatrice, Nebr., in 1915. She came with her family to Kansas in 1915 and to Independence about ten years ago. Her death was attributed to a tumorous condition of the lungs. She endured a long period of intense suffering with cheerful fortitude and patience. The funeral was conducted by her pastor, C. Ernest Davis, in the Independence Church of the Brethren. Interment was in Mount Hope cemetery.—Grace H. Davis, Independence, Kans.

**Müller**, Nellie, formerly of Broadway, Va., died in a hospital in New York City. Surviving are several brothers and sisters and her parents. Funeral from the Linville Creek church with Elders C. E. Long and A. J. Fitzwater in charge. Burial in the adjoining cemetery.—Samuel D. Lindsay, Timberville, Va.

**Moss**, Lewis, son of David and Mary Moss, and brother of Eld. Aaron Moss, deceased, was born in Miami County, Ind., Aug. 8, 1846. Nancy E. Unger Moss, daughter of Henry and Emily Unger, was born in Howard County, Ind., June 17, 1851. On Dec. 1, 1872, they were married. They were farmers until about twenty years ago when they retired and moved to Florida, Ind. To them were born seven daughters and three sons; one daughter and two sons preceded them. There are also twenty-eight grandchildren and eighteen great-grandchildren. Brother and Sister Moss were converted about fifty-two years ago and became members of the Church of the Brethren. Sister Moss was ill for eight weeks and Bro. Moss for eight days; they both developed pneumonia. Bro. Moss died May 8 and Sister Moss on May 9. They were married sixty-three years last December. Funeral at the residence by Eld. Riley Flora and Eld. D. W. Shock. Interment in the Ball Hill cemetery near their old farm home.—D. W. Shock, Flora, Ind.

**Newcomer**, Sarah Elizabeth, nee Krabill, born near West Independence, Ohio, Aug. 14, 1858, and died in Fostoria, Ohio, May 10, 1936. She married Bro. Samuel B. Newcomer in 1880. To them were born ten children, seven of whom with the father remain. She also leaves one brother and two sisters, twenty-five grandchildren and great-grandchildren. She united with the Church of the Brethren when sixteen years old and remained faithful until her death. Funeral by the writer, assisted by Brethren J. J. Anglemyer and Harvey Thomas, both nephews. Burial in Fountain cemetery.—Walter Swihart, Fostoria, Ohio.

**Replegle**, Mary Catherine, daughter of Michael and Amanda Hall, was born in Randolph County, Mo., Feb. 13, 1874; she died at the family home near the Osceola church, on May 3, 1936. She married Abe Replegle Dec. 31, 1924. After her marriage she transferred her church affiliation from the Christian church to the Church of the Brethren. She was an ardent worker and no sacrifice of time, energy or money seemed too great when it was for the advancement of the kingdom. Funeral service by the writer, assisted by Bro. Oliver H. Austin at the Osceola church. Burial in the cemetery near the church.—D. C. Gnagy, Warrensburg, Mo.

**Spitzer**, Fred, died in the Harrisonburg, Va., hospital, aged 38 years. He was a member of the Church of the Brethren. Surviving are his

wife, three children, parents, one brother and four sisters. Funeral from the Linville Creek church with Eld. S. D. Zigler and Eld. J. S. Roller officiating. Burial in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Spitzer**, Effie, died at her home, Mayland, Va., aged 50 years. Surviving are her husband, eight children, parents, four sisters, and three brothers. She was a member of Unity congregation. Funeral from the Linville Creek Brethren church with the writer and Eld. John Huffman officiating. Interment in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

**Strickler**, Donald, died at the home of his parents near Timberville, Va., after an illness of a few days. Surviving are parents, several brothers and sisters and grandparents. Funeral from the Timberville Brethren church with Rev. Scott C. Hutton in charge. Burial in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

**Turner**, Eva Lee Jean, infant daughter of Mr. and Mrs. Harris Turner, died in the Harrisonburg, Va., hospital. Funeral from the Bethel Brethren church with Eld. S. D. Zigler and the writer in charge. Interment in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

**Webster**, Flora Custer, born July 5, 1915, the daughter of Willie W. Custer and Essie Bowles Custer; she died Jan. 20, 1936. In 1932 she married Henry J. Webster and to them were born two sons. She is survived by her husband and sons, father, mother and four brothers. She was a member of the Brethren church. Funeral in the home by Brethren M. E. Clingenpeel and L. A. Bowman. Burial near by.—Mrs. Ralph Flora, Callaway, Va.

**Wehster**, Nannie Martin, daughter of Samuel and Josephine Akers Martin, born near Callaway, Va., Feb. 2, 1875; she died Jan. 18, 1936. She married H. C. Webster and to them were born one son and four daughters. She was a member of the Christian church. She is survived by her husband and children, one brother and a sister. Funeral in the home by Brethren Sinclair and B. T. Naff with burial near by.—Mrs. Ralph Flora, Callaway, Va.

**Wilkins**, Mrs. W. R., died at her home near Timberville, Va., following a lingering illness. She was a member of the Church of the Brethren for many years. Funeral from the Cedar Run Brethren church with the writer and A. J. Fitzwater in charge. Burial in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

## CHURCH NEWS

### CALIFORNIA

**Bakersfield**.—Bro. J. H. Cassady of Washington, D. C., held evangelistic services at our church from Nov. 24 to Dec. 7. As a result one was taken into the church. The ladies' quartet from La Verne College entertained us with a musical program in February, which was followed by an interesting talk by Bro. Studebaker. Bro. Joe Walton, one of our faithful members, has been licensed to preach for one year. The Men's Work, organized in March, has been doing considerable work inside the church, such as rearranging seats, adding partitions, etc., as well as work around the grounds. Our pastor, Bro. Birkin, was in charge of pre-Easter evangelistic services which ended with a candlelight communion Easter evening. This was one of our best attended communions. Since our last report four additions have been made to our church, one member being sixty-eight years old. We are holding song services every Thursday night at Beale Park. Interest in our council meetings seems to be growing. Plans are under way for our Vacation Bible School to be held in June. Special recognition was given at our Mother's Day services for the oldest mother present, the one who is the oldest charter member, the one with the largest family and the youngest mother present.—Edna Roberson, Bakersfield, Calif., May 13.

**Empire**.—The Fidelis Circle, a division of the Women's Work, sponsored a birthday dinner for members of the church and friends of the community. There were twelve large tables, each one decorated to represent a month of the year. Each table had special cakes. When dinner was finished, a program consisting of a number from each month was given. The offering from each table was taken up to be deposited in the center of a large birthday cake. Each month took a lighted candle with their offering and put it on the cake. Thus we turned over \$33 to the building fund for the church.—Mrs. Marvin L. Goodman, Modesto, Calif., May 10.

**Long Beach**.—Bro. Luckett began his ministry with us last September. Following this our church took active part in the Kernahan evangelistic campaign which resulted in an addition of eight members. On Easter Sunday at the close of a stirring sermon by our pastor, fifteen more were added by letter and baptism, bringing the increase for the year to twenty-four. Several more are to be baptized at an early date. At present our church with thirteen other congregations is participating in a John Brown evangelistic campaign. The tent has a seating capacity of 3,000. Both the forenoon and evening services are well attended. Our men's brotherhood headed by Homer Fike is sponsoring many activities this spring including intensive work among the boys of the teen age, with awards to the boys of free enrollment and a partial payment of their enrollment fees at our church camp at Jenks Lake this summer, the beautifying of the church grounds by planting of flowers and shrubbery, the painting of the church building and a father and son banquet in June with Bro. Edgar Rothrock as speaker. At the spring business meeting our pastor was unanimously requested to remain for another year at an increase in salary.



We feel that due to the untiring services of Bro. Luckett and wife our church has been richly blessed and the members have been inspired to attempt and expect great things for God's kingdom during the coming year.—Mrs. Frank Hoover, Long Beach, Calif., May 8.

**Oakland.**—For the past few months our pastor has been giving us a series of sermons on the Life of Jesus. These have been interesting and helpful and the way in which he presents them gives us a better understanding of Jesus and how he met life's problems. March 24 to April 5 Bro. J. H. Cassady was here and held a series of meetings. Bro. Paul Mohler of Pasadena officiated at our communion service April 9. We joined with the other churches of the community in a union service on Good Friday. Easter was observed with a program given by the children of the Sunday school. At the evening service the choir gave a program of special musical numbers. April 26 was homecoming day, celebrating the thirteenth anniversary of the dedication of the church building. We greatly enjoyed the fellowship of those who came home to be with us. E. M. Studebaker, president of La Verne College, gave the morning address. At noon over 100 partook of a bountiful dinner after which greetings were exchanged. At the evening service Pastor Cunningham delivered a powerful sermon on The Church of the Future. Through the influence of the Sunday school five young people have been received into church fellowship by baptism recently. At our last quarterly council Brother and Sister Cunningham tendered their resignation and they will leave June 1 for other fields of service. They will be greatly missed. As an organizer, music director, teacher and preacher Bro. Cunningham's services will be hard to duplicate. His wife has done splendid work in the music department of the church and also in the junior department of the Sunday school and Christian Endeavor.—Mary A. Woody, Oakland, Calif., May 13.

### INDIANA

**Anderson.**—We are glad to report another one received into fellowship last Sunday evening. Bro. D. W. Kurtz delivered three great addresses yesterday at this place. The morning theme, Ideals of the Brethren Church; afternoon, to the B. Y. P. D., evening, Mother's Day address. We are planning to entertain the district meeting in August.—Callie Spearman, Anderson, Ind., May 11.

**Beech Grove.**—April 19 and 20 we were privileged to have with us Bro. B. F. Summer, a returned missionary from India, with lectures and slide pictures of his work in the foreign field. Sunday evening, April 26, the Volunteer Band from Manchester College presented an interesting and inspiring program which was much appreciated. Both programs were sponsored by our B. Y. P. D. May 9 we held our love feast with Brethren D. W. Bowman, R. L. Showalter, Moses Smeltzer, Marion Norris, E. L. McCullough and C. H. Hoover present. Bro. Showalter officiated. We had a wonderful service on Sunday morning, also breakfast and dinner at the church. We dismissed at noon so that all who cared to could go to the Anderson church to hear D. W. Kurtz. The B. Y. P. D. went to the young people's meeting in the afternoon and several attended the Mother's Day program in the evening.—Vernie Beaver, Pendleton, Ind., May 11.

**Elkhart City.**—The sectional B. Y. P. D. conference was held here the evening of Jan. 9. Much interest in this work was manifested by the good attendance and program. The B. Y. P. D. has presented the missionary play, Twilight or Candlelight, here and also at the New Paris church. Since our last report we have added to our congregation seven members by baptism and seven by letter; four letters have been granted. Much interest has been shown by the choir members since organization last fall. A new choir loft seating twenty-eight members has recently been built. An impressive candlelighting installation service was held for the choir on Sunday evening, March 29. The choir also gave a program on April 12. Perry Bucher and a group of five students from Bethany Biblical Seminary gave several special programs on March 14 and 15 which were very much appreciated. Our church was one of six churches in the city which held a special three-hour union Good Friday service. A pre-Easter communion service was held on April 11 with very good attendance. A special consecration service for eleven babies and their parents was conducted Easter morning. The B. Y. P. D. presented a Mother's Day program Sunday night, May 10. Our average Sunday-school attendance during the winter quarter was 279. Bro. Chas. Bonsack will be here for a special missionary address on May 24. A quartet from Bethany will give a special program on May 29. Brother and Sister Geo. W. Phillips were elected delegates to Annual Conference. An enthusiastic junior choir has been giving special music regularly at Sunday evening services.—Theo. W. Fish, Elkhart, Ind., May 11.

**New Salem.**—We expect to hold our communion services on May 23. Pre-Easter services began on April 5 and closed Easter Sunday evening. The preaching was conducted by the pastor, Bro. H. Kreider. Some special numbers were given at different times during the meetings. An offering was lifted for Christian Education.—Dora A. Stout, Milford, Ind., May 11.

**Pine Creek (West Goshen).**—Inspirational pre-Easter services were conducted by Bro. M. D. Stutsman of West Goshen. A mother and her son were baptized. On Easter evening the Sunday school presented a meditation consisting of readings, music and a pageant, The Way of the Cross. April 29 a good crowd from this community gathered at the church to see the films on India. Since our last report we have had splendid sermons from visiting ministers—Bro. Christian Metzler of Wakarusa and Bro. H. S. Bowers of the Baugo church.—Martha Warstler, Goshen, Ind., May 4.

### IOWA

**Coon River** church met in business meeting March 21. We were glad to welcome Bro. Earl Deardorff and family back in our congregation again after being gone for some time. Our revival meetings begin May 27 with Brother and Sister Oliver Austin of McPherson, Kans., evangelists. Communion services will be held June 23 at 7:30 o'clock. May 10 the program committee with the help of the teachers of the smaller classes put on a very good program honoring our mothers.—Mrs. Pearl Neal, Panora, Iowa, May 18.

**Iowa River** church met May 3 in special services to elect two deacons. The lot fell on Brethren John Howard and Elroy Yonker. May 10 we held our love feast with sixty-five communing. It was a beautiful day but the evening was threatening and kept some away that had quite a distance to come.—Lulu E. Duft, Marshalltown, Iowa, May 20.

**Ivester.**—The church services of the winter were not so largely attended owing to severe weather but the young people started the new year with a fine spirit by having a banquet and watch night service. The following Sunday evening they gave a new year's dramatization at the church hour. Our pastor, Bro. Earl Frantz, gave a series of sermons through January and February entitled, What It Means to Be a Christian. We had a number of special Lenten services during which some personal evangelism was done. March 8 a play was given entitled Wake Up, Dad, which was a challenge to all fathers to be church goers. March 10 was church night. A fellowship supper was enjoyed by a large number, following which the new families moving in were welcomed into our church and community life. Also special recognition was given the families who moved from our midst. On March 15 the stewardship play, Open Windows, was presented by the Homebuilders' class. The young people gave a splendid dramatic production on March 2 entitled Choosing a Life Work. March 29 was friendship Sunday. In the evening a large audience enjoyed the special program given by the Piney Woods colored quartet. April 7 at our quarterly business meeting our pastor was invited to remain with us for an indefinite period. Also plans were made for reroofing the church building; this is being done under the direction of the men's organization and the trustees. Plans were also made for and work has begun on the redecorating of the church basement. Bro. Frantz will represent us as delegate at Annual Conference. April 10 we held our communion service. Seven new members were baptized into the church at this time and enjoyed this beautiful service with us. On Easter the young people began the day by singing carols at the homes of fourteen persons, sick and shut-ins. Afterward the young people returned to the church and enjoyed breakfast and services together. They also, with the help of the choir, presented a dramatization of the Easter story at the Sunday-school hour. In the evening the choir gave a cantata, Easter Hope. April 29 and 30

## ANNOUNCEMENTS

<b>Annual Meeting</b>	<b>Michigan</b>
June 10-17, Hershey, Pa.	June 6, 8 pm, Thornapple.
<b>LOVE FEASTS</b>	<b>Minnesota</b>
<b>Colorado</b>	June 14, Lewiston.
June 7, 7:30 pm, Denver.	<b>Ohio</b>
<b>Idaho</b>	May 31, 7 pm, East Chippewa.
June 7, 7:30 pm, Nezperce.	May 31, Eagle Creek.
<b>Illinois</b>	June 6, 7 pm, Eversole.
May 31, 7 pm, Cherry Grove.	June 19, 20, 10:30 am, North Poplar Ridge.
May 31, 7 pm, Sterling.	<b>Oregon</b>
<b>Indiana</b>	June 6, Mabel.
May 31, 8 pm, Cedar Creek.	<b>Pennsylvania</b>
June 3, 7 pm, Wakarusa.	May 30, 1:30 pm, Welsh Run.
June 4, Rock Run.	May 30, 31, 10 am, Antietam at Prices.
June 5, Baugo.	May 31, 5 pm, Carlisle.
June 6, Wawaka.	May 31, 6:30 pm, Huntsdale.
June 6, 7:30 pm, Mt. Pleasant (No.).	May 31, 7 pm, Ligonier.
June 6, Mt. Pleasant.	May 30, 31, Conewago at Bachmanville.
June 6, 7 pm, Pipe Creek.	May 31, 6:30 pm, Penn Run.
June 6, North Webster.	May 31, Dry Valley.
June 7, 7 pm, Blue River.	May 31, 6:30 pm, Perry at Farmers Grove.
June 8, Bremen.	June 3, 4, White Oak at Kreider.
June 20, 7:30 pm, Camp Creek.	June 6, Mingo at Mingo house.
<b>Iowa</b>	June 6, Mechanic Grove.
June 28, 7:30 pm, Coon River.	June 7, 6:30 pm, Windsor.
<b>Kansas</b>	June 7, 6 pm, Manor at Purchase Line.
May 31, Monitor.	June 7, 7 pm, Coventry.
June 7, North Solomon.	June 7, Ridge, all-day.
June 7, 8 pm, McPherson.	June 7, 7 pm, Plum Creek.
June 8, Fredonia.	June 17, Yellow Creek at Bethel.
<b>Maryland</b>	June 21, Shamokin.
May 30, 2:30 pm, Longmeadow.	July 5, Elbethel.
May 30, Grossnickel.	<b>Virginia</b>
June 6, 3:30 pm, Long Green Valley.	May 30, Salem.
June 6, 5 pm, Brownsville.	June 7, 7 pm, Cedar Grove.



about fifty-five young people with their leader, Mrs. Glen Moots, attended the young people's conference at South Waterloo church. They reported a splendid conference and felt well repaid for their attendance. During April and May our pastor is giving a series of sermons on the various doctrines of the church. May 10, Mother's Day, impressive services were enjoyed by large audiences. At the Sunday-school hour Mrs. Dan Turner's class presented the dramatization of the story of Ruth. At the church hour there was a special children's consecration service. In the evening a play, entitled The Deferred Payment Plan, was much enjoyed by all present. On Aid day, May 13, a number of the ladies visited the Old People's Home at Marshalltown. They gave a short program and also took their friends homemade candy and other delicacies.—Mrs. Alfred Kruschwitz, Grundy Center, Iowa, May 11.

**Muscataine.**—On the evening of Mother's Day the church held its annual love feast. Our new pastor, Bro. Arthur Wyatt, and wife started their work here a few months ago and already the fruits of their efforts are beginning to manifest themselves. In the short time that Bro. Wyatt has been here, he has succeeded in building up a very fine young people's class which is organized. We also have a young people's choir. On Easter the Sunday school presented an interesting program and we look into the future with renewed hope. Muscatine has been without an active pastor for about two years, which caused a falling off in church interests, but we are now confident that before long every member will be a booster.—Mrs. Irene Bowman, Muscatine, Iowa, May 14.

## KANSAS

**Independence.**—This year our church had the honor of providing the speaker for the union pre-Easter services in our city. Bro. D. W. Kurtz was secured and his sermons delighted both the clergy and the general public. Our young people's group continues to be active. They gave a program on Easter and also on Mother's Day. Sunday morning, April 26, a deputation team from the world service group of McPherson College conducted our service in a very delightful and helpful way. Independence was the host city of the southeast Kansas district of the state regional Sunday-school convention April 27 and 28. An exceptionally strong program was presented. Bro. J. J. Yoder of McPherson College presided. Our church and Sunday school were well represented. The church has called Bro. Raymond Peters of Bethany Biblical Seminary to the pastorate. It is expected that Bro. S. L. Barnhart, also of the seminary, will serve as summer pastor, between the going of Bro. C. Ernest Davis to McPherson College June 1, and the coming of Bro. Peters in September.—Mrs. Amanda D. Griffiths, Independence, Kans., May 9.

**Monitor.**—Our pastor, Bro. Galen Ogden, preached three special sermons during the month of March on: home training, divorce in the home, and responsibility of home. At this service there was dedication of babies and parents. A basket dinner was followed by a program in the afternoon of music, readings and a drama showing two types of homes, religious and modern. March 29 the a cappella choir from the college gave an hour's program. We enjoyed the moving pictures of our mission fields in China, India and Africa three Sunday evenings in April. April 26 Bro. S. J. Miller preached an interesting sermon for us. Just twenty-five years ago he was elected to the ministry at this place. Our young people put on the program for Mother's Day. May 17 will close a successful Vacation Bible School with a program in the evening. Our love feast will be observed May 31. Mothers and daughters are planning their banquet for May 29. We are deeply interested and will be active in the Brethren peace program.—Mrs. E. L. Crumpacker, McPherson, Kans., May 11.

**North Solomon.**—We held our quarterly council April 12. Two letters of membership were granted. Our love feast is to be June 7. We are planning an all-day meeting with a basket dinner at noon and the love feast in the evening. We appreciate having Bro. Lewis Naylor and Bro. Geo. Merkey preach for us occasionally.—Mrs. John Moyer, Harlan, Kans., May 11.

## MICHIGAN

**Elsie.**—This church of historic note is not heard of very much these days in our Messenger columns. Some years ago it was one of the large, strong congregations. It was the home of the Alhaughs and Bakers and other influential families; some have moved away and others have gone on to their home beyond. Today the membership is not large. We were forced to close during the months of February and March owing to the severe weather and snowbound roads. We were favored April 19 with Bro. Finnell from North Manchester, Ind., giving us a splendid message which was much appreciated. We were fortunate in having Bro. Geo. Funderburg and family with us the past year, but due to lack of work he has moved to Flint, Mich. Bro. L. W. Shafer, the pastor, gave an inspiring message May 3. We are expecting our state evangelist to be with us for a special meeting sometime during the spring or summer. The Aid is busy these days, with an average attendance of fifteen. During the winter months much sewing was done for the needy.—Mrs. L. W. Shafer, Durand, Mich., May 11.

**Florence.**—We have just closed a successful revival meeting of two weeks' duration, conducted by our evangelist, Bro. Dewey Rowe, of Ohio, and our own pastor, Bro. Geo. Sherck of Constantine. Ten were baptized and two more joined the church by letter. These meetings created more interest and induced a greater activity among other members of the church. We hope many good thoughts were planted which will bring forth good fruit.—Naomi Slack, Constantine, Mich., May 10.

## MISSOURI

**North Bethel.**—At the meeting of our last council there was a unanimous vote to retain our pastor, Bro. J. A. Ehy, for another year. Mrs. Clarence Norman was elected Sunday-school superintendent. Due to bad roads our Sunday school was very irregular the past winter, but in spite of this, attendance is now increasing rapidly and a keen interest is being taken by all. The Ladies' Aid met with Mrs. Lloyd Rowlett May 7. It was voted to hold an ice cream social in the near future, for the purpose of raising money for religious work. Our communion service will be held in the first week in June. One of our members, Mary Prather, will leave this week for Sheridan, Mo., where she will do pastoral work in the Brethren church and teach in the Sheridan school the coming year. We are arousing interest in order to send a group of young people to camp which will be held the second week in August at Warrensburg. We expect to raise money to cover most of their expenses. We are happy to announce that three-fourths of our membership have subscribed for the Messenger, thus securing the club rate.—Ruth Prather, Mound City, Mo., May 12.

**Osceola.**—We have just been through one of the happiest times that our little church has ever experienced. Brother and Sister O. H. Austin of McPherson, Kans., came to us April 15 and held a series of meetings that closed May 3. During this meeting seventeen confessed Christ as their Savior; all but two of these are adults and young people, many for whom the church has prayed for years. The oldest one of the number was seventy-four years old. We had just recently purchased new songbooks and Mrs. Austin helped us to get acquainted with many songs that were unfamiliar to us. Bro. Austin gave us some very fine messages. Our pastor, Bro. D. C. Gnagy of Warrensburg, Mo., also was with us as much as possible. He took Brother and Sister Austin to many homes they might not otherwise have been able to visit. On April 26 we observed the seventieth anniversary of the Osceola church. Following Sunday school Bro. Austin brought the message at 11 o'clock. At noon a hountiful dinner was spread and an hour of visiting followed. In the afternoon we had a radio play of the people in Indiana who were planning to move and did move near Osceola, enough of them to organize a church. Bro. Ahel Killingsworth of the Oak Grove church gave a talk on memories. The church at Warrensburg gave a message in song. Mrs. Barnett Walker gave a talk on the building of the church house and of the service the late Bro. T. J. Simmons gave to this church. Elsie Osborn told about the work the Osceola church is doing at the present time. Bro. Jas. Mohler of Leeton, Mo., told of the relationship of this church to the sister churches of the district. Brethren Austin and Gnagy talked of what they hoped the church may be able to do in the future. Mrs. Austin and Mrs. Gnagy had charge of the singing. It was a day long to be remembered. Near the close of the series of meetings one of our most loyal members, Sister Mary Replogle, passed away and this caused sadness in our church, for she had been a great worker in the church.—Mrs. Barnett Walker, Osceola, Mo., May 9.

## NORTH DAKOTA

**Cando-Zion churches** met March 27 for the regular business meeting. Delegates to the district meeting, to be held in Minot, were chosen: W. W. Smeltzer, Mrs. Irvin Burkhardt; alternates, Mrs. W. W. Smeltzer, Mrs. L. R. Maust. Plans are under way for our Daily Vacation Bible School which will convene the first week in June. Mrs. Dan Lewallen will be the leader. A series of meetings will be held in July with Brother and Sister John Wieand of Arrowwood, Canada, as evangelists. The Cando Sunday school gave an impressive sunrise Easter service. Bro. J. M. Meyers delivered an Easter sermon at Zion. An active woman's group has been organized in Cando, also a religious education class is being conducted by the pastor and wife. The Ladies' Aid of Zion is studying Women Under the Southern Cross. The primary department of Zion is working on the junior missionary project for 1936. Both Zion and Cando have their church services preceding the Sunday school, so that Bro. Petry can conduct services at the Ellison church.—Mrs. Lloyd R. Maust, Cando, N. Dak., May 11.

## OHIO

**Eagle Creek.**—Our love feast will be May 31. May 10, Mother's Day, we had a splendid sermon by our pastor. In the evening he preached at the tabernacle at Findlay, Ohio. Some of our young people furnished the music. May 17 our pastor will be at Marion church and Bro. Gale Freed will be here.—Mrs. Mahel Bihler, Arlington, Ohio, May 11.

**Pleasant Hill.**—April 4 Bro. Dan West gave a message on Peace. The week previous to Easter union services were conducted by the pastors of the churches in town. The chorus gave a message in song at the Easter morning service. That evening five applicants received baptism before the love feast which was well attended. Visiting ministers were Brethren Granville Minnich and S. A. Blessing of West Milton. While our pastor, Bro. Royer, was in a revival in Ross County, Mark Shellhaas gave the message April 19. Bro. Royer and Sister Mary Beery attended the district meeting as delegates. May 5 Bro. Paul Kinsel of Brookville gave a message to the B. Y. P. D. and also spoke to the adults in the evening service. May 7 the women and girls of our church co-operated in a union mother and daughter banquet held at the Congregational Christian church. Appropriate services were held on Mother's Day. There has been an increased attendance at Sunday school and morning worship services. Eleven of our young people are in the high school graduating class.—Mary West, Pleasant Hill, Ohio, May 11.



## OKLAHOMA

**Big Creek.**—Sunday evening, April 5, Mrs. Mallow, county president of the W. C. T. U., gave us a temperance address. The Sunday school rendered appropriate programs on Easter and Mother's Day. April 19 Bro. D. J. McCann and family were with us. He delivered the morning message. Arrangements have been made to have him serve as summer pastor. Interest and attendance have increased since weather conditions have been more favorable. The Aid has been busy quilting. Our communion service was held May 2. We appreciated having with us a number of visiting members from neighbor churches. Bro. McCann officiated and also delivered a good message the following morning.—Abbie S. Pote, Ripley, Okla., May 12.

## PENNSYLVANIA

**Claysburg church** met in its quarterly business meeting April 15, at which time the following delegates were elected to the district conference at Williamsburg: Mrs. Lucretia Black, Mrs. Elizabeth Blackburn and Mrs. Jennie Lingenfelter. Our pastor, Bro. C. L. Cox, was re-elected and will serve his eleventh consecutive year, beginning Sept. 1, also being re-elected elder of the congregation. Bro. Frank Crumpacker, missionary from China, was with us on the evening of April 12 and gave an inspiring address to a large audience. Our young people's group during the past weeks have been studying a course in Christian doctrine, "The God of the Bible," which has been very interesting and helpful. The Men's Work met in the basement of the church on the evening of April 23 for reorganization and officers were elected for the coming year with W. J. Pleacher, president. After outlining some work for the future and a short address by the pastor on "Trails That Lead Somewhere," lunch was served to a score of men. The mothers and daughters had a banquet on the evening of May 12 and have planned some constructive work for the months to come. On May 3 the pastor began a week's special service ending with communion service Sunday evening, May 10. Two were received into the church by baptism. Bro. S. C. Weyant officiated at our communion service, assisted by Brethren Frank Brubaker, Alvin Cox, and the pastor, while 133 communicants gathered around the tables.—H. D. Miller, Claysburg, Pa., May 11.

**Perry.**—Sunday evening, April 19, Bro. A. J. Beeghly of Somerset, Pa., began an evangelistic meeting at the Three Spring house, Perry congregation, near Blain, preaching seventeen sermons. Two await baptism. May 24 we expect to begin a meeting in the Farmers Grove house near Honey Grove, Pa., with the pastor, Bro. C. H. Steeman, and Bro. S. C. Godfrey, our elder, in charge. The meeting will continue one week and close with the love feast on Sunday evening, May 31.—Clara E. Steeman, Blain, Pa., May 9.

**Williamsburg.**—During the winter months Bro. C. O. Beery served as supply pastor, but the church has now chosen him full-time pastor. The family is now located in the parsonage at Williamsburg and is faithfully serving the church. The district meeting was held in this church April 7-9 and was an inspiration to the church. At this time we were favored with two talks given by Bro. Frank Crumpacker, returned missionary from China. On Sunday evening, May 3, we held our communion service with Bro. Beery officiating. This service was a spiritual love feast. Our pastor visited in many homes prior to the communion service. Three special preparatory services were held and as a result eight persons accepted Christ and were baptized. May 5 a mother and daughter banquet was held in the social room of the church with a good attendance. On Sunday evening, May 10, a program was given in honor of the mothers which was much enjoyed by all who were present.—Mrs. Sarah Shelly, Williamsburg, Pa., May 11.

## VIRGINIA

**Linville Creek, Timberville and Unity.**—Annual Meeting delegates to represent our local congregations at the Hershey Conference are A. J. Fitzwater, John C. Myers, Pastor Lindsay, Lester Huffman, J. S. Roller and C. E. Nair. On Jan. 26 Ernest M. Wampler, returned missionary from China, gave inspiring messages at Timberville in the morning and Linville Creek in the evening. Bro. Wampler also gave the Mother's Day sermon at the Timberville church on the evening of May 10. We held a pre-Easter service with the local ministers giving the sermons and the pastor leading the worship programs. The meetings were held in the various churches of the local congregations closing with a musical program in the Timberville church on Easter evening. The musical program was in charge of the local musical directors, with Joseph Miller directing. March 29 the music department of Bridgewater College gave a program at the Linville Creek church. The women of the three congregations met March 12 in the Timberville social hall for an all-day meeting. The young people are now sponsoring the printing of local church histories. John T. Glick, a former pastor, recently held a revival at the Mt. Olivet church, Timberville congregation. As a result of this meeting thirteen were received into the church by baptism on April 26. Men of the Unity congregation have recently organized and held a fellowship supper in the basement of the Bethel church. Prof. Nelson Huffman of Bridgewater acted as toastmaster with speeches by Dr. Dewy and Chas. Mundy of Harrisonburg. The men's organization of the Linville Creek congregation continues with interest. Recently guest ministers have been: Timberville, Walter M. Kahle, B. O. Shannon, S. D. Zigler and C. E. Nair; at Linville Creek, P. O. Fisher. On July 28 we expect the Bethany quartet to be with us in the Fairview church near New Market, Va. Revivals scheduled for this summer are Linville Creek, July 26, Bro. Harper Will of Wenatchee, Wash. At Union Chapel, Unity congregation, Aug. 16, Bro. Harold Row of Christians-

burg, Va. A music institute with Prof. Alvin Brightbill of Bethany Bible School in charge will be held at the Linville Creek church from July 6 to 12.—Mrs. Samuel D. Lindsay, Timberville, Va., May 12.

**Roanoke (Ninth Street).**—Nine months have passed since the coming of our new pastor, Bro. Earle Wm. Fike. During that time the church has been inspired to make changes, set up new ideals and press forward to greater goals of activity. His practical sermons have not only strengthened the organization but have stimulated a desire to correct many of our personal faults and habits. He has worked untiringly with all ages and classes, visiting the sick and challenging the indifferent. Through the organization of various committees more people are working, more are attending church and the giving has increased immensely. At Christmas the young people gave a four-act play, "Bethlehem's Gift." It was a unique program in full costume with a great message. It was given twice in our own church and called to three other churches. Our pastor wrote the play, coached and directed it. Many of our people have been inspired to attend near-by conferences and obtain ideas to strengthen their work in the various church functions. The institute on the Home conducted by Minor C. Miller at Central Church, the Christian Educational conference at Daleville, the Men's Work conference, the tri-district temperance conference and the state Sunday-school convention at Buchanan were all attended by representatives of our church. The ministerium of Roanoke arranged for a pre-Easter evangelistic campaign. Our church co-operated in the movement and the pastor was chosen chairman-director of one of the precincts. Our own local church was also organized under his direction and personal group workers sent out in visitation. As a direct result of this work in conjunction with the Holy Week revival twenty-four were added to the church either by baptism or transfer of letter. Definite plans are being laid by the peace committee of the church to push forward the Peace, Action Movement in our midst. The temperance committee arranged for one illustrated lecture on the cause of temperance and plan more programs for the future. The music committee is arranging for some musical programs from outside groups to appear, the Bethany quartet for one, in an effort to develop greater appreciation of good church music. An effort is being made to develop better choir music under the direction of Prof. J. E. Blankenship. Recently the pastor gave a wonderful discourse illustrated by a great picture. We understand he plans to intersperse his regular program with pictures, art and visual education. Also accepting the suggestion of the district resolution committee, at the sessions of the committees and group meeting the "Extra Chair" representing the Spirit of a Living Christ will be in their midst. The whole church emphasis program is to be built around the idea of making the entire church, a Christ-centered church. Such a challenge is presented to us and we believe with the enthusiastic leadership we shall push forward toward this new goal.—Mary Funk, Roanoke, Va., May 1.

## WASHINGTON

**Outlook.**—Our pastor, Bro. Rodney Martin, and family have returned, having been away most of the winter on account of sickness. The attendance has kept up well during the winter months. The Sunnyside and Outlook chorus gave an Easter cantata, The Triumphant Christ; a week later they gave the same program at the Yakima church. The Men's Work recently organized with Floyd Lyon, president. Last Sunday Sister Sadie Miller, recently returned from India, talked for us at the morning service and in the evening showed slides of the missionary work. May 24 the Outlook church will entertain the Sunnyside and Yakima churches at our annual Sunday-school convention.—Mrs. S. A. Shockley, Outlook, Wash., May 7.

**Spokane.**—The semiannual convention of the Mount Hope, Forrest Center and Spokane churches was held here on May 3. A talk was given by Bro. Lanz which was very interesting as were those given by our other brethren. Dinner was served at the church and a happy fellowship was enjoyed by every one.—Edythe Colony, Spokane, Wash., May 11.

## WEST VIRGINIA

**Old Furnace church** met in council April 11. Officers for the year were elected as follows: B. W. Smith, elder; Howard Whitacre, clerk; McKinley Grapes, treasurer. Our Sunday school has kept up well during the severe winter. Our young people rendered a fine Easter program and also a Mother's Day program, which was well attended. Our offering was for the Child Rescue Home at Eglen, W. Va.—Mrs. Effie Abe, Wiley Ford, W. Va., May 11.

**Tearcoat church** met in council in March. We elected Brethren P. Stein Hockman and Roy Grapes delegates to Annual Meeting. The Sunday-school officers were elected, superintendent being P. Stein Hockman. We chose two song leaders, one for Sunday school and one for preaching service. The Ladies' Aid decided to attend to the cleaning of the church building if the men's organization will open the church and build fires for the coming year; thus we do not hire a janitor and save expenses. Brother and Sister Showalter of Keyser were with us in our council. The former came to help us secure a pastor. It was decided that Bro. Alonzo Carter of Bridgewater College should serve both Tearcoat and Beansettlement, each to share half of the salary. He will begin his work June 6 and continue until September. Bro. B. W. Smith was re-elected elder for another year. The Bridgewater male quartet gave a musical program at our church Sunday night, April 26, which was much enjoyed.—Mrs. Howard Shingleton, Hanging Rock, W. Va., April 29.



## WISCONSIN

White Rapids church met in council April 29. Bro. Harley brought before the meeting a plan to budget our giving, and had pledged cards for all who wished to sign. The children and young people gave a well prepared program Easter morning. We are having Sunday evening meetings again. The young people give a program followed by song practice led by Fred Smith of Amherg; his services are much appreciated. We joined the Messenger club March 1 and the paper is being read by many who never took it before. We are expecting Bro. Niels Eshensen and family of Freeport, Ill., to hold a series of evangelistic meetings in July, to be followed by the love feast.—Mrs. Geo. Keim, Wausauke, Wis., May 4.



## JUNE MESSENGERS

will bring you the Hershey Conference news. Why not subscribe today, or better still, organize a Messenger club in your congregation and get your church paper at a reduced rate, not only at Conference time but through the year!

BRETHREN PUBLISHING HOUSE,  
ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to The Gospel Messenger. (If you want a copy of Sharing Observations, add 75c.)

Name .....

Street or Route .....

City ..... State.....

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.

## Dark Conquest

By William Heyliger

Here's a story that shows how science and training have triumphed so that the blind no longer are helpless but move about even as those who see. How this is done by means of trained dogs reads like a modern miracle. When the blind discover this a new confidence is born in them and they even launch out on business ventures. Even those who see gain a new outlook and life means more to them. The story is in a new field and readers find in it action and feeling that touch the heart and head. Price, \$2.00

Brethren Publishing House, Elgin, Ill.

## General Foods Cook Book

Here's a Cook Book of nearly 400 pages with hundreds of recipes that can be used in every home. When the housewife is tired and she does not find what she wants in her other cook books it is a relief to turn to this one and note its complete index which tells her the exact page of an old dish or the page where a new dish is suggested. The 25 pages in "Market Lore" will be especially appreciated by the young wife to whom buying for the table is a new problem. The pages on planning meals and suggested menus are especially helpful. This large book costs only \$1.00.

Brethren Publishing House, Elgin, Illinois

## Vacation Bible Schools

Administering the Vacation Church School, by Armentrout—\$1.50.

For all administrative officers.

Seventy-five Stories for the Worship Hour, by Eggleston—\$1.50.

Choice illustrative material for this period.

Manual for Training in Worship, by Hartshorne—\$1.50.

Helpful directions for real worship.

Let's Go Out of Doors, by Milton—\$1.00.

A guide for leaders of beginners.

Exploring God's Out of Doors, by Rice—\$1.00.

A guide for leaders of primary children.

Living in Our Community, by Martin—\$1.00.

A guide for leaders of junior groups.

We All Need Each Other, by Jenness—\$1.00.

A guide for leaders of Intermediates.

Book of Games for Home, School and Playground, by Forbush and Allen—\$1.00.

A book for those who direct physical activities.

Seekers All—10c.

A pageant for the close of the school.

Curriculum Material for Vacation Church Schools—Service Bulletin No. 803—10c.

Contains graded lists and descriptions of available vacation church school materials.

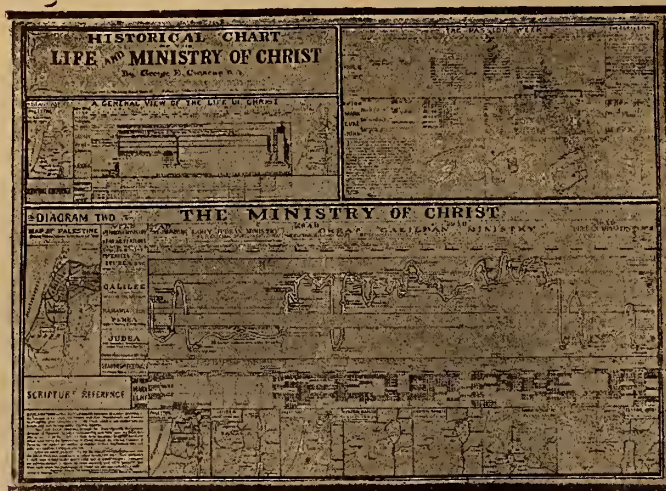
These and other helpful books may be had. Ask for descriptive circulars.

Brethren Publishing House, Elgin, Ill.



# Notice to Pastors and Superintendents Only

## Eiler's Historical Chart and Map of the Life of Christ . . .



Maps and diagrams in 7 colors. Special chart of Passion Week. Refer to this chart as you read the Gospels and you find the time and place located. Printed on thick paper, 44 x 64 inches. **We will give one free to the first 250 pastors and superintendents** who fill out and present this ad at the counter of the Brethren Publishing House, Hershey Conference, on Friday.

Name .....

Address .....

Check here ☐ Pastor ☐ Superintendent

**FOR SALE:** Brick house in North Manchester, Ind., 5 blocks from College Campus. Two lots. Abundance of fruit. For quick sale \$1,400, half down, balance easy terms. Or \$1,500 with \$100 down, balance easy terms. Call or write 716 N. Wayne St., North Manchester, Ind.

### New Trails for the Christian Teacher

By Robert Seneca Smith

Here is a new book for teachers—twelve studies for class use or personal reading. And it serves both purposes well. An approved textbook on Leadership Training. If each of our more than 1,000 Sunday-schools will place this book in their library and the teachers will use it new life will come into the teaching process. Not a dry text but a living book that will beget life in our teachers. 260 pages. Price, \$1.10.

\* \* \* \*

### The Religions of the World

By David James Burrell

With Christian missions in daily contact with other religions those at home need to know more about other great religions. This is not a new book but you will find in it the same old beliefs that have prevailed in the great religions. Read it and you will understand better what your missionaries contend with daily. Read it and you will become a more ardent supporter of your far-away missions. 332 pages. Price, \$1.50.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

## For The Wedding Day

LOVERS ALWAYS, .....\$1.00

A beautiful booklet of over one hundred pages containing a marriage certificate, a wedding service and nine chapters on various aspects of the marriage relation.



No. 35. ONE FOR LIFE.

One of the prettiest wedding souvenirs yet published. It is an eighty-page booklet, 5 x 7 inches in size, containing a wedding certificate, marriage service, and pages for autographs of guests, congratulations, bridal gifts, wedding journey, space for two photographs, at home cards, etc. Beautifully printed in purple ink. Bound in Art Leather and lined with Morris paper, boxed, per copy, \$2.00, postpaid.

No. 35A. ONE FOR LIFE.

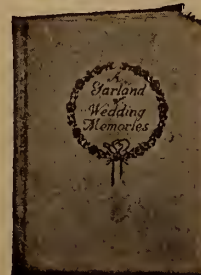
Contents same as No. 35, but bound in white board cover; stamped in gold, .....85c

No. 35B. ONE FOR LIFE.

Contents same as No. 35, but bound in white limp leatherette, .....50c

No. 120. THE BRIDE, .....70c

A charming bride's book illustrated in floral design, has wedding records for the guests, gifts, etc., and pages for appropriate wedding verse.



GARLAND OF WEDDING MEMORIES, .....\$1.00

A book that provides for a record of all important events from first acquaintance, courtship, showers, announcements, marriage certificate, guests, gifts, journey, etc. Scripture texts neatly hand-lettered. Just the book for minister to give to newlyweds.

Brethren Publishing House, Elgin, Illinois



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., June 6, 1936

No. 23



YOUNG PEOPLE'S GROUP, PING TING, SHANSI, CHINA

*Their leader, Paul Yin, has been in correspondence with the young people's leaders of Northwestern Ohio and in this manner some fine interracial fellowship is being developed.*

## ANNUAL MISSION REPORT NUMBER

### Editorial—

How Some Questions Get Settled (E. F.) .....	3
An Effective Peace Program (H. A. B.) .....	3
Four Things We All Know About Missions (H. A. B.) ....	3
An Open Road to Future Greatness (E. F.) .....	4
Daily Devotions (W. W. S.) .....	2
Kingdom Gleanings .....	16, 17

### Annual Mission Reports—

Fifty-First Annual Report of the General Mission Board. By Charles D. Bonsack .....	5
The Africa Mission Report for 1935. By H. Stover Kulp ..	9
Supports of Missionaries (H. S. M.) .....	10

Financial Report of the General Mission Board of the Church of the Brethren for the Year Ended February 29, 1936 (C. M. C.) .....	11-15 and 18-21
Statement of Gish Publishing Fund for the Year Ended February 29, 1936 (C. M. C.) .....	22
Giving of Individual Congregations (C. M. C.) .....	22-25
General Statistics of Giving for Year Ended February 29, 1936 .....	25

### News Departments—

Correspondence .....	26
Fallen Asleep .....	27
Church News .....	28
Announcements .....	29



---



---

**DAILY DEVOTIONS**


---



---

BY WARREN W. SLABAUGH

**The Good Samaritan***"Thou shalt love thy neighbor as thyself"***Read Luke 10: 25-37**

Monday

The Pharisee was sure of his position when he asked: "Who is my neighbor?" For him a neighbor was one of his own nation and class with whom fellowship was easy and favors were mutual. But Jesus in this matchless story set aside such a definition and destroyed all the artificial barriers which men set up against their fellows. A neighbor is any one in need to whom you are in position to render service.

But he raised another question: "Who proved neighbor?" The word is double-edged; it applies to the giver as well as the recipient of favors. If we are neighbors full of love for our fellows, then we will not attempt to limit the term to congenial friends.

*Our Father, may we have a vision of a brotherly world. Amen.*

**Martha and Mary***"For Mary hath chosen the good part, which shall not be taken away from her"***Read Luke 10: 38-42**

Tuesday

What a blessing this home was to Jesus! Here were rest and comfort after a weary journey, and spiritual renewing with those who loved him.

What a striking scene! Martha, the practical, the patron saint of all good housewives, showing her respect by making an elaborate feast. Mary, the dreamer, forgetful of everything as she sat listening to the words of their Guest. And Jesus chiding Martha kindly but firmly, while he defended her sister; better a single dish where all could sit and partake, a feast of good cheer as well as of food, than a meal so elaborate that two women were required to serve one guest.

Both loved him; Martha showed her love by giving, but Mary by receiving and this was best.

*Our Father, keep us from the petty worries which obscure the weightier things of life. Amen.*

**The Man Born Blind***"We must work the works of him that sent me, while it is day"***Read John 9: 1-12**

Wednesday

The disciples raised the question:

"Who sinned, this man or his parents?" This is a question as old as the race. The old belief persisted that sickness and poverty were always the direct result of the sufferer's sin. Jesus denied this assumption; such beliefs were out of date.

But more important, he rebuked the disciples' attitude; in critical fashion they raised an academic question as though the man were a laboratory specimen. Instead they should have been moved to pity by his plight and been concerned to help him. This was Jesus' first concern; any question as to cause came later.

*Our Master, may our reaction to human suffering be always that of pity and concern. Amen.*

**Moral Judgment***"This is the judgment that light is come into the world and men loved the darkness"***Read John 9**

Thursday

The learned Pharisees denied the miracle. Starting from a broken Sabbath law, they reasoned that God would not grant his power for a healing on the Sabbath. On the other hand, the ignorant beggar starting from his healing, which "one thing he knew," went step by step in faith until he accepted Jesus as the Son of God.

For this is the law of the spiritual world. The Pharisees refused to use the religious knowledge they had, and by that refusal they became blind. The beggar used the little light he had and

he came to see, not only physically, but in the knowledge of spiritual things.

*Our God, help us to realize that we can not break thy moral laws without damage to our souls. Amen.*

**The Good Shepherd***"The good shepherd layeth down his life for the sheep"***Read John 10: 10-18**

Friday

The figure of the oriental shepherd was made immortal in the great Twenty-third Psalm. The chief concern of the shepherd was for his sheep; pasture and water and rest, and protection from enemies.

The religious leaders were not spiritual shepherds but thieves and hirelings; they had proved this by their treatment of their fellow Jew. Because he dared to think for himself, they cast him out of the synagogue. Proud and selfish, they used their position to foster their own interests; they had no concern for their people.

But Jesus is the Perfect Shepherd. He came that men might have the abundant life, and he laid down his life to save them from death.

*Our Master, we may not understand the mystery of the atonement, but our hearts respond to the love which sent thee to the cross. Amen.*

**Following the Shepherd***"And a stranger will they not follow, but will flee from him"***Read John 10: 22-29, 1-6**

Saturday

The eastern shepherd did not drive his sheep; he led them, calling them by name, and they would heed his voice only. So hungry hearts responded to Jesus. They were poor and distressed; their leaders sneered at them as accursed.

But in Jesus they instinctively recognized the True Shepherd. He did not promise them houses and lands, but he gave them what was better, a new dignity and hope. For he treated them with respect, he sympathized with their sorrows, he promised them fellowship with God. The kingdom was coming, bringing promise of a richer life, and built on the sure foundation of spiritual power and brotherhood.

*Our Master, may our lives be such that they will inspire trust on the part of those who need help. Amen.*

---

**WEEKLY QUIET HOUR**


---

**Brotherhood**

**Feast of Dedication.** Celebration of the victory of Judas Maccabee (164 B. C.) which restored the temple worship.

**The Good Shepherd.** For a background of this figure, read: Psa. 23; Ezek. 34: 1-10; also 1 Sam. 17: 34; Isa. 40: 11.

**Love of Neighbor.** The word used for love is agape, which is based on appreciation of value. Can we envision a society where this would be the rule? What effect would it have on child labor, war, the liquor business and economics in general? Is it necessary to have competition to bring out the best in men? Are not the positive motives of love and service stronger than selfish interest?



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., June 6, 1936

No. 23

## EDITORIAL

### How Some Questions Get Settled

NEVER to do today what you can put off till tomorrow is not a good life motto. We do not recommend it for general use. But blessed is the man who has learned what kind of problems settle themselves by being let alone. There are a good many such.

Generally you do not know just how it happened. The light broke in when you were busy at something else. At least the answer was clear as soon as you got back to it. Something came into your experience which settled it, quite apart from your long and labored analysis.

As often as not the question is settled by losing its interest for you. Other matters have commanded your attention and you have found that the problem which you thought so vital to your happiness is not very important after all. Life can be just as rich and abundant with that one stricken from the calendar. E. F.

### An Effective Peace Program

It occurs to us that there are several considerations peace workers should have in mind as they seek to further the cause that looms so large these days. Generally speaking, a peace program should make for peace; that is, it should be nonantagonizing. This means that its appeal must be kept on a high level. The case for peace is reasonable and challenging. Surely men can be helped to see that peace offers vastly more than a program of war.

Then, too, an attractive literature on peace is essential. Isaiah's few sentences on peace have done more for the cause than whole books of argument. Those who can think and write should be encouraged to help produce an adequate peace literature. Acceptance should take care of itself if the way of love is made rational, attractive.

Finally, it is peace living that represents the final and

really convincing test. There is need for more individuals and groups demonstrating in everyday life the superior worth and beauty of the peace way of living. The nonantagonizing program for peace does not exclude suffering and death for the ideal, but it does consciously avoid those techniques which needlessly or untactfully engender opposition. H. A. B.

### Four Things We All Know About Missions

ALL of us know something about missions. For who does not have some idea of the realities of life, some knowledge of the Master's life and purpose, and what has come of the influences he set going? Indeed, it is probably fair to say that our need is not so much for more knowledge as for insight to interpret the facts we have. At least that is the point of departure for this summary of the obvious things church members know about missions. For example, we know that—

#### *Human Need Is Very Real*

Even we Americans have our problems and needs. It would not take much argument to prove to the generality of our people that there are many things they should have. The very uniqueness and multiplicity of the things which we already possess seem but to kindle our desire for more.

But what is our need beside that of the peoples of some of the less privileged lands! Consider teeming India, most of whose millions go hungry to their earth-beds every night in the year. Add to this the mental suffering of those who seek God through self-inflicted pain. Or think of China, where millions are perhaps a little less hungry, but in travail of spirit on account of the revolution which cuts through every area of life. Then there is retarded Africa, where people of color are the victims of superstition as well as the white man's avarice and disease.

If the Master were here today it is certain that his program would be one of teaching and preaching the



gospel of the kingdom, while he healed all manner of disease and sickness. For in his compassion he would see our multitudes distressed and scattered, as sheep without a shepherd. He would see the tremendous harvest and the scarcity of laborers. He would urge his followers to pray the Lord of the harvest for laborers. Which brings us to the point that—

#### *Christ Has a Message for Needy Men*

He has a message because he came from God to grow up in a home where need and tragedy gave firsthand knowledge of what average men must face. In busy, populous Galilee he shared in the heights and depths of human need. And knowing all this, he chose deliberately to help those who could not help themselves. He was determined to bring release to captives, sight for the blind, liberty for the bruised, a gospel of hope for all.

Naturally the people of his day heard him gladly. Through the centuries since he walked the rocky paths of Palestine his gospel has been releasing submerged classes, bringing light to darkened eyes and hearts and otherwise lifting and redeeming the aspirations of men. And today, above the wreckage of outmoded systems, he stands as the hope of the nations. Even as he said: "And I, if I be lifted up from the earth, will draw all men unto myself." Through the years and still today—

#### *Missions Tell This Story*

At first individual touched individual. Andrew told Peter. Philip found Nathanael. Peter answered the call to preach in the home of the gentile Cornelius. It was at Antioch that the disciples were called Christians first. From this very city Barnabas and Paul were sent forth as the first missionaries. The latter, especially, was gripped with the idea of missions as a world enterprise.

And thus the church grew as individual after individual accepted the larger implications of the Christian message. In due time the barbarians were reached by such men as St. Augustine, who became first archbishop of Canterbury. The Reformation served to scatter religious persons and bodies as far as new continents and the farthest islands of the sea. At last there came the definitely organized effort to tell the good news. Today there are hundreds of mission boards sending thousands of missionaries to the millions living in the underprivileged areas of the world. But how can a member of the Church of the Brethren share in this far-flung enterprise? The answer is simple—

#### *Our Boards Are Our Channel*

Of course, the average Christian can do much to make his faith attractive in his home community. But as for the more distant field of need, it is evident that farmers can hardly troop off to India to preach the gospel, or storekeepers leave for China, or housewives leave husbands and little ones to spend a time seeking

to evangelize Africa. However, there are young and specially trained persons who can be sent to serve in our stead. Thus it has come about that we have a General Mission Board to receive funds, plan work and send out missionaries.

In a word, our General Mission Board is the channel for doing the sort of necessary mission work we can not do ourselves. We quite commonly think of the Mission Board as doing all this. As a matter of fact it is the oldest and best known general agency of the church for united effort. At the beginning the Mission Board was responsible for the whole range of our extension work. But as the years passed duties have been assigned to other boards or agencies, and related interests have been tied in, until we now have one Conference Budget and one comprehensive and inclusive church program.

We are sure we have said nothing but what members of the Church of the Brethren know already. But the aim has been to tell familiar facts in a sequence that will emphasize their meaning. Thus four things we all know about missions are: human need is very real; Christ has a message for needy men; missions tell this story; our General Mission Board, with the other Boards or agencies listed in the budget, are our channel for our comprehensive mission effort. H. A. B.

### **An Open Road to Future Greatness**

HERE are two sentences of almost exactly equal length that deserve your careful study. They need to be examined separately and together. They come from a contemporary denominational journal. Here they are:

"The chief result of the progress in science and invention which has characterized the past century is a vast increase in our capacity to destroy each other. Accompanying this progress there has been no comparable improvement in our ethical, moral, and spiritual capacity to live together as civilized human beings."

There's the human problem in bold relief. The first sentence, possibly, is an overstatement. Maybe the chief result there noted is not the *chief* result, after all. Time will tell. But it certainly seems to be the most conspicuous result. What a commentary on human intelligence. The second sentence is unquestionably true without any paring down, and it is the explanation of whatever truth there is in the first. And that is plenty.

The roomiest field for future exploration and conquest is in the spiritual realm. It involves the making over of human beings so they will know how to live together in peace and to the highest well-being of all. There is no mystery about the way. It is the way of Jesus Christ the Son of God. It is the way of love.

E. F.



## ANNUAL MISSION REPORTS



Three glimpses of Africa: The large picture is that of typical elders of a village. They are influential men with large families. The upper right shows two little victims of tropical dysentery. The larger one was saved, but the smaller one died not many days after the picture was taken. At the lower right in a Fulani mother and her child.

### Fifty-First Annual Report of the General Mission Board

*For the Fiscal Year Ending February 29, 1936*

BY CHARLES D. BONSAK

Secretary General Mission Board

THIS report is of the first year in the second half century of mission work under the General Mission Board and its predecessors. The first fifty years saw much progress from the beginnings of this work by our fathers. It grew from a few dollars to over four and half millions in gifts for the work, and from no workers specially set apart, to more than two hundred different folks sent to foreign fields, besides the many in the homeland. No one can measure the influence of these years for the kingdom of God.

This second fifty years finds the world in turmoil and uncertainty. Established philosophies of society and governments are being tested and changed. The resort to war, hate and nationalism still hangs like a nightmare across the world. The world never needed the gospel of love and brotherhood more than now. Perhaps, too, there was never a time when Christianity was looked to for hope and guidance as at the present. The world is humiliated. The ethnic religions are being repudiated. Humanity waits for some sure way and word to lead them on.

#### Visit to the Fields

From the last of August, 1934, to the last of July, 1935, Leland S. Brubaker of California and J. K. Miller of Iowa accompanied by the secretary visited our work in Africa, India and China. We spent two months or more in each field. It was too brief a time to speak with authority on details, but we saw enough to realize the great need in all these lands, as well as to bear witness to the progress of the work going on. The developing leaders, the hopeful young people, the Christian families, the emerging churches would cheer the hearts of the home church if they could see them. On the other hand, the needs are everywhere urgent. The work is much hindered by our reduced number of workers. Whole stations have been temporarily abandoned and promising schools have been closed because they are too far away to be looked after—and yet it is this pressing out into new areas that is so much needed. They are placing many responsibilities on native workers and leaders. Some do well, while others are weak. All need guidance and sympathetic help. Missionaries are overworked in some places and this leads to an unusual loss from health breakdown and nervous strain.

#### Personnel

The number of missionaries is now reduced to about ninety. Some are coming home this year who can not



return to the field again on account of health. This means that others must be sent out or we must close up more of the work. We trust the church will make it possible to send these much needed workers out this year. We are called on to record the death of Mrs. Mary Speicher Shull, wife of Chalmer Shull, during the past year. This takes a devoted wife and mother from the home and the work. Practically her last words were that she was happy to have engaged in what she felt was "the most needed work in the world." Shall her challenge of faith be forgotten?

#### A Few Facts in Comparison

The financial cost of each field is found under the



*Hazel Meser with three little brown friends*

#### TABLE I. FOREIGN STAFF

Date of First Work in India	Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Short Term Workers	Residence Stations
1894	*40	9	3	12	16		8

\* 6 of this number on furlough.

#### TABLE V. PHILANTHROPIC

Mission Stations	Widows' Home			Baby Home		
	Institutions	Total	Women	Children	Total	Boys
Anklesvar .....	1	8	4	4	1	10
Dahanu .....	1	8	4	4	1	10
Totals .....	1	8	4	4	1	10

financial section of the report in this MESSENGER. There are now 39 missionaries in India; 28 in China;

#### TABLE II. CHURCH IN THE FIELD

Church Congrega- tions	Native Staff				The Church									
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places of Reg. Wor.	Baptized During the Year	Christian Community	Total Church Membership	Christians in Villages	Others Under Christian In- struction	Sunday-schools	Sunday-school Teachers and Pupils	Contribution for Church Work—Dollars
Agaswan .....	5	4	1	3	32	425	324	324	50	4	135	23		
Ahwa .....	17	14	2	1	2	475	200	45	300	5	255	102		
Amletha .....	4	3	1	1	7	178	75	75	113	2	160	55		
Andada .....	2	1	1	1	2	87	87	300	2	69	19			
Anklesvar .....	25	4	17	4	15	22	1,300	852	610	160	16	690		
Bamanvel .....	3	1	2	1	1	8	130	107	25	8	2	92	40	
Bulsar .....	16	1	12	3	1	18	500	315	8	300	7	500	256	
Champavadi ..	1	1	1	1	1	1	125	90	90	15	1	53	15	
Dahanu .....	5	1	3	1	1	1	83	17	60	1	50	208		
Gadat .....	5	5	5	1	4	20	500	381	381	50	5	166	25	
Jalalpor .....	17	2	9	6	1	4	33	475	427	508	800	8	566	140
Jamoli .....	4	1	3	1	3	200	72	72	80	3	125			
Jitali .....	2	1	1	1	2	4	350	167	30	400	2	79	8	
Khergam .....	24	2	20	2	1	13	510	329	245	720	14	706	407	
Kikakui .....	3	3	3	1	4	29	300	187	187	50	5	100	15	
Palghar .....	6	6	6	1	1	7	75	58	7	50	1	45	60	
Rohid .....	2	1	1	1	3	150	125	125	25	4	74	23		
Umalla .....	8	1	7	1	6	490	305	305	102	5	340	120		
Unai .....	8	1	7	1	7	17	275	149	200	8	200	60		
Vada .....	8	6	2	1	1	70	37	12	120	5	100	10		
Vyara .....	20	5	13	2	1	9	38	1,500	1,118	950	120	13	490	226
Totals .....	185	24	138	23	21	63	247	8,111	5,405	4,103	4,095	113	4,995	1,812

#### TABLE III. GENERAL EDUCATION

Mission Stations	Total Under Instruction		Kin.	Elementary Schools			High & Middle Schools			Industrial Schools			Tch. Train. Schools			Edu. Fees—Dollars
	All Schools	Kindergartens		Total Pupils	Boys	Girls	Total Pupils	Boys	Girls	Total Pupils	Boys	Girls	Total Pupils	Male	Female	
Ahwa .....	445	1	20	14	373	307	66	1	22	19	3	3	1	30	30	
Anklesvar .....	454	12	230	180	50	2	128	100	28	2	72	67	5	2	24	19
Bulsar .....	1,179	21	860	746	114	3	281	187	94	1	38	38				
Dahanu .....	105	1	16	4	84	66	18	1	5							5
Jalalpor .....	516	16	483	421	119	5	33	16	17							180
Palghar .....	100	3	80	76	4	1	8	8		1	12	12				155
Umalla-Vali .....	325	8	300	250	50	1	25	20	5							
Vada .....	142	4	140	125	15	1	2	2		1	25	25				
Vyara .....	745	24	679	515	164	1	41	21	20	1	25	25				
Totals .....	4,011	2	3,610	3,229	2,686	600	16	545	373	172	6	177	172	5	2	24

#### TABLE IV. MEDICAL

Mission Stations	Foreign Staff		Native Staff		Hospitals and Dispensaries														Medical Fees Rec'd—Dollars
	Physicians—Men	Physicians—Women	Nurses	Physicians—Men	Physicians—Women	Trained Assistants—Men	Trained Assistants—Women	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatments in Dispensaries	Obstetrical Cases	Visits to Homes	Major Operations	Minor Operations	Total Individual Patients	Total Treatments	
Ahwa .....						3	2	1	23	525	1	1,500						1,500	15
Bulsar .....	1	1	1			1	3	1	30	665	1	26,977	44	202	71	477	6,298	27,323	11,174
Dahanu .....		1	1	1								18,871	84			*392	5,494	18,871	4,372
Umalla .....			1								1	605	3						
Totals .....	1	2	3	1		4	5	2	53	1,190	4	47,953	131	202	71	869	11,792	47,694	15,561

\* Major and minor operations.

† No record.



22 in Africa and 2 in Scandinavia, or a total of 91 compared with 128 ten years ago. The total expenditures the past year for work at home and abroad have been \$167,716.42, compared with \$305,949.00 in 1925-1926. The membership is now about 8,300 as against that of about half of this, or 4,170 on the foreign fields at that time.

#### Changes and Outlook Abroad

Missions are being carefully studied and investigated. Many changes, such as the reduction of funds and the growing national churches, all help to make this necessary. The progress of the work has led to attacking many social and industrial problems in the Christian communities. This gives a new interest on the part of governments and new opportunities for world peace and understanding. More responsibility is being placed on the native Christians and churches. This calls for new plans of organizing simple village churches and training leaders for same. Rural improvement, Christian co-operative efforts and progress for better homes and communities are forging ahead in every land. Out of this have come a new emphasis and need for active evangelism. But this progress is yet only in isolated spots. The major millions are yet more or less unreached. The outlook was never more hopeful. The struggle to find God seems more determined among all thinking peoples. The little taste of progress and love that comes around every mission station has awakened and stimulated interest. Efficient missionaries are finding newer and better ways to reach the hearts and lives of the people. But it challenges the very finest and most resourceful Christian men and women to meet these changes and win these peoples for Christ and Christian world fellowship.

#### The Work in the Homeland

During the year in co-operation with thirty-one District Mission Boards we have contributed to forty-seven different congregations in the home church. These have all been carefully investigated and sympathetic guidance given to the expenditure of funds and methods for realizing the spiritual life and growth of the churches. Many of the pastors in these churches are giving time to all the churches of their districts as field men.

Besides this, a number of summer pastors have been placed in needy churches for the summer with good results. Bro. E. S. Coffman and wife have done a great work in evangelism among the weaker churches in the northwest. They will continue their work this year mostly in Greene County, Virginia, and in the south. Besides the many brought into church fellowship they have a most valuable contribution in building better plans and offering encouragement to these isolated churches.



*David Moomaw is telling a story to a village group. It is an illustrated story with pictures of his own drawing on a reel fitted into a box.*

#### Our Needs

The Board is planning to send out a few workers. They are most urgently needed. To close schools and stations after years of labor in sowing the seed is unwise. We can and ought to increase our giving a little more to missions. Every increased dollar will go to this work, since other departments of work are now provided for and will not share in any increased giving. Closed schools in India and the hunger for Christianity in China must challenge our faith and sacrifice. Most of our missionaries are growing old and can not serve much longer; sick and aged workers at home—these and other needs are genuine and urgent. Besides the church at home must not lose its faith in the gospel that saves to the uttermost and leads men back to God, whence we shall find peace and life eternal, even in all the world.



*A Chinese Christian Wedding*



## Financial

We urge all to study carefully the facts in this full financial report from our treasurer, and if there are further questions, write the office at any time.

The time has come when we must increase our giving somewhat or else decide to close some of our work. We believe that the church does not want this and that you will support the work by sending out these needed new workers. To maintain our present work we must send out seven or eight new missionaries this year or next. This will mean a cost of about \$4,000, plus \$2,500 more to send them to the field. \$2,500 more will be needed to make some urgent repairs, and keep from closing more schools. We should reduce our deficit also a few thousand at least. This means that to hold on to the work that has been started on a conservative basis we *must* have about \$10,000 or \$12,000 more in the present year. Let us take a new hold on God and his eternal resources and give it. It will only increase our joy "when we see him face to face."

The report of the treasurer follows with his comments on the various items:

## Comparative Statement of Mission Funds

	Receipts	
	1934-1935	1935-1936
Contribution of living donors .....	\$140,979.78	\$135,514.80
Bequests and lapsed annuities, net		
income from investments, etc. ....	20,091.37	32,201.62
	\$161,071.15	\$167,716.42
Endowments and annuities .....	17,446.00	42,891.31
		\$ 25,445.31*
	Expenditures	
Administration .....	\$ 9,665.44	\$ 8,009.15
Missionary Education .....	5,905.23	7,778.72
India Mission .....	57,043.04	57,024.86
China Mission .....	29,748.19	33,779.49
South China Mission .....	789.35	527.95
Sweden Mission .....	7,689.69	5,439.77
Denmark Mission .....	242.10	151.40
Africa Mission .....	32,262.50	31,645.08
Home Missions .....	22,291.64	23,635.95
	\$165,637.18	\$167,992.37
		\$ 2,355.19*

† Decrease  
\* Increase

## General Report

(Figures herein are given in convenient round sums)

While the giving to the whole Conference Budget this past year upon the part of the church was more than \$2,500 in excess of the previous year, yet that which came to the Board for missions was about \$5,400 less. This was due to less being designated for mission work. We are happy to report however that over \$12,000 more was received from other sources that enabled us to close the year without increasing the deficit more than a couple of hundred dollars. The decided increase in endowments and annuities is largely through settlement of an estate providing an endowment bequest; \$6,000 of the increase is in annuity money.

Administration expense was less by \$1,200 on the deputation cost that is stopped and \$440 less for interest and general less cost in the Treasurer Department; however, Missionary Education cost was higher be-

cause of \$1,100 cost of the five-year GOSPEL MESSENGER Report and \$800 increase in literature and visual education. The fact that India expense is the same as last year within a few dollars shows the stabilized work being done under depression conditions. The increase in China is mainly in furloughs, Tai Yuan church \$750, and reduction of \$1,100 in exchange gain. South China repairs were heavy in the previous year so a reduction is apparent in this year. For Sweden the full effect of reducing the foreign staff from two to one family is shown by the reduction. A nominal decrease for Denmark is noted. There were reductions in cost of field work and transportation to the field for Africa but the adverse experience of loss in exchange over a gain last year reduced the decrease \$1,000 over what it might have been. About all the increase in Home Missions was in aid to districts as the increase of \$1,000 in interest paid on church debts was offset by a reduction of \$1,000 in the Greene County Mission.

The gross income on all our investments, good, bad and questionable, yielded 3.2% which is the same as for last year. We estimate that 32.8% of our present investments are in delinquent condition or have poor income and principal salvage possibilities, which compares with 38.4% so held last year. To date we have written off as positive losses \$211,551.94 out of a total of \$1,800,000 invested.

Elgin, Ill.

## What to Pray For

Week of June 6 to 13

BY MARTHA BUCHER

LET us earnestly and definitely pray for our Annual Conference as it convenes at Hershey, Pa., this week.

Let us thank our heavenly Father for the great Christian leaders he has given us to lead and direct the work of the Church of the Brethren. They need wisdom and guidance from above for their great tasks. God is willing to give it for he has said, "If ye ask anything in my name, I will do it." Let us remember them each day so that our brotherhood may grow and carry out God's plan.

Pray especially for the Missionary Day that lives may be dedicated to the great work of the missionary purpose given by Christ in Matt. 28: 19, "Go, ye, therefore, and teach all nations."

Pray that those who can not go will give liberally so that those missionaries who have been kept in the homeland because of the lack of funds can be sent to their fields of service and their great work continued.

Pray that all may be filled with greater faith, encouragement, and a strong desire to give unselfish service wherever they are.



"Prayer is the soul's sincere desire,  
Unuttered or expressed;  
The motion of a hidden fire  
That trembles in the breast.

"O Thou by whom we come to God,  
The Life, the Truth, the Way!  
The path of prayer thyself hast trod;  
Lord, teach us how to pray."

Don't forget to pray!

Quarryville, Pa.

## The Africa Mission Report for 1935

BY H. STOVER KULP

### The Staff

The pictures of twenty-four missionaries to Africa appeared in the Messenger a year ago as the active staff for 1934. In 1935 all excepting three of these were on the field for all or a part of the time. Of these three, Dr. and Mrs. Bosler were on regular furlough in America. Dorothy E. E. Bosler, one of our nurses, had been invalided the previous year. Before the close of 1935 we were to have the sad experience of losing still another of our nurses through illness. Elnora Schechter developed a condition so critical that the government physicians at the hospital for Europeans, where she went for treatment, said she must return at once to the homeland. The staff at the end of 1935 had been reduced to 22, with 20 actually on the field at that time. Two new missionaries arrived on the field for their first term of service in 1935, Dr. and Mrs. Studebaker. We are sure that blessing will follow this venture of faith on the part of the home church in sending to the needy field these earnest workers.

At the end of the year we are glad to report good health on the part of everyone, although there had been serious illness in addition to that mentioned above. Only a few months after his return from furlough, Bro. Bittinger had to undergo an operation for hernia. Clara Harper was confined to her house and bed for several months suffering from tropical ulcers.

### Village Work

There has been an increase in village work during the year. Although the statistical report shows a slight decrease in the number of pupils enrolled in the elementary schools, there has really been an increase in educational work. The report shows in Table 2 that there are classes for religious instruction in eleven villages. This of course is in addition to the various classes that are held at the stations. In these classes much of the work that is ordinarily carried on in the first years of school will be done. A "Class for Religious Instruction" is a designation under regulations of the government education department. Permission to conduct what they designate a "school" has with it certain requirements as to curriculum, teachers, and equipment which would be difficult for us as a new mission to meet at present for any large number of schools. But permission to conduct "Classes for Religious Instruction" can be readily obtained. In such classes, reading, writing, simple arithmetic, health, and of course principally the tenets of our Christian faith, may be taught. These classes should provide the places of fellowship and worship for a growing body of Christians in the villages. In addition to being the important agent of evangelism in the villages, they will provide the opportunity for the believers to become literate, and as an outpost of education should be the means of dis-

covering an increasing number of young people who will go on to the mission schools to be trained for leadership in the church.

The report also indicates in Table 4 that there are now eight village dressing stations. Some of these are in connection with community centers, where the native workers in charge are living in the village. Others are in villages which are visited several times a week by native assistants who work in the hospitals. In addition to the work of

## Africa Mission Statistics

TABLE I. FOREIGN STAFF

	Date of First Work in Field 1922	Totals	Ordained Men	Unordained Men	Wives	Unmarried Women	Resident Stations
1935 .....		23	6	3	9	5	3

TABLE II. THE CHURCH IN THE FIELD

	Native Staff Supported by Native Church	Organized Churches	Other Places Having Service	Baptized During Year	Total Church Membership	Others Under Christian Instruction	Total Christian Community	Village Classes for Religious Instruction	Sunday-schools	Sunday-school Enroll- ment	Contributions
Garkida .....	4	1	20	*	96	181	400	7	1	167	
Lassa .....	1	1	15	9	42	52	175	2			
Marama .....	3	1	11		35	46	110		1	150	
Leper Colony ..		1		28	37	100	137				
Total .....	8	4	46	37	210	279	922	11		317	\$300

\* No Report.

TABLE III. EDUCATION

Mission Stations	Schools				Training Schools	
	Schools	Boys	Girls	Total Pupils	Schools	Total Enrollment
Garkida .....	1	270	82	352	1	33
Lassa .....	1	98	32	130		
Marama .....	1	69		69		
Leper Colony .....	1	76	29	105		
Total .....	4	513	143	656	1	33

TABLE IV. MEDICAL

Mission Stations	Physicians	Nurses	Native Assistants Partly in Training	Hospitals	Dispensaries	Village Dressing Stations	Total New Cases	Major Operations	Minor Operations	Obstetrical Cases	Babies in Nursery	Total Dispensary Attend- ance and Hospital Days
Garkida .....	1	1	10	1	1	2	1,718	15	32	22		18,998
Lassa .....	1	2	18	1	1	4	1,633	51	104	8	15	12,117
Marama .....		1	3		1	2	688		63	6		9,004
Leper Colony .....			15	1	1		500	4		11		33,161
Total .....	2	4	46	3	4	8	4,539	68	199	47	15	73,280

\* Partial Report



*China mission children: standing, left to right—Haven Crumacker, Pauline Smith, Wellington Myers, Calvin Bright, Howard Sollenberger, Henry Oberholtzer, Catherine Oberholtzer. Sitting—Helen Smith, Dorothy Smith, holding Eddie Smith, Dwight Smith, Alberta Sollenberger, Sara Wampler, holding Joseph Wampler, Marie Oberholtzer, Lloyd Smith.*



physical healing, they always have a good word to say for Jesus.

### The Leper Colony

The organization of the Leper Colony is progressing. Over the 500 or more acres which the government has given us, the lepers are now being settled in groups according to tribal or other relationships. Each group has its own chapel for morning prayers and its own local dispenser. They come together at a central point for regular leprosy injections and for church and school. A new school building was put up this year by aid of government funds. The colony bids fair to fulfill the hope which Dr. Robertson held for it as an evangelistic agency. Of the 450 lepers now in the colony, 137 have made a profession of Christianity.

### New Medical Buildings

For some time we have wanted to replace the ward and dispensary buildings of the Memorial hospital at Garkida with something which would permit of better care being given to the patients and enable us to train the native assistants in proper hospital procedure. The former buildings were of mud walls and floors with grass roofs. These served their purpose for it is doubtful if in the past the natives could have been induced to come into a more sanitary place. For the cool nights they preferred a smudgy fire to clean blankets. They wanted their own people to sleep with them and prepare food for them. But they have learned to trust the foreigners (missionaries) and appreciate cleaner and better food and beds. The government has granted us about \$3,000 (three thousand dollars) for these new buildings. New ward buildings were begun in 1935.

### The Church and the Need

The church has had a steady and we believe a healthy growth. There is an increasing number who show signs of maturity and stability and who are taking more responsibility for the evangelism of the community.

We have been reaching farther afield in our preaching evangelism and there is a growing number of villages that are now within the range of an effective presentation of the gospel. The number given on Table 2 is 46. All of this is calling for a large number of trained native workers which we have every reason to believe will be coming forward from our training center. We can not but praise God as we see the work growing, but it all calls very urgently for a missionary staff adequate to supervise this extended and extending work. There are still many villages to reach. The present staff is scarcely adequate to press forward and occupy these villages beyond. And to reach one entire section of our area another station is required. "Pray ye therefore the Lord of the harvest, that he send forth laborers."

## Supports of Missionaries

### California

Covina Missionary Class, one-half support of Henry K. Oberholtzer (son of I. E. Oberholtzer), China.  
Glendora Sunday-school, "Willing Helpers' Class," William M. Beahm budget,\* Africa.  
La Verne congregation and Sunday-school, Lynn A. Blickenstaff and wife, India; Susan Stoner, India.  
La Verne congregation, "Friendship Class," Stephen Blickenstaff (son of L. A. Blickenstaff), India.  
Long Beach Sunday-school, Lucile G. Heckman, Africa.  
Northern California Sunday-schools, Minneva J. Neher, China.  
Pasadena Sunday-school, "Fellowship," "Seniors," "Men's and Women's Bible" classes, Dr. Lloyd R. Studebaker, Africa.  
Southern California Aid Societies, Modena Minnich Studebaker, Africa.  
Southern California Sunday-schools, Clarence C. Heckman, Africa.

### Colorado

Rocky Ford congregation and Sunday-school, partial support of Ernest M. Wampler, China.

### Idaho

Idaho and Western Montana congregations, Amsey F. Bollinger, India.

### Illinois

Cerro Gordo Sunday-school, Dr. A. R. Cottrell, India.  
Chicago Sunday-school and congregation, Dr. Daryl M. Parker budget,\* China.  
Decatur Sunday-school, Harriet Ann Beahm (daughter of Wm. M. Beahm), Africa.  
Franklin Grove congregation, Mae W. Miller, India.  
Girard Sunday-school, one-half support of Dr. Laura M. Cottrell, India.  
Mount Morris College Missionary Society, D. J. Lichty, India.  
Mount Morris Sunday-school, Sadie J. Miller, India.  
Northern Illinois and Wisconsin Sunday-schools, Hazel E. Messer, India.  
Virden Sunday-school, one-half support of Dr. Laura M. Cottrell, India.

### Indiana

A friend, Nettie M. Senger budget,\* China.  
Manchester College Sunday-school, partial support, Laura J. Shock, China.  
Manchester College Student Volunteers, Clara Harper budget,\* Africa.  
Mexico congregation, Lillian Grisso, India.  
Middle Indiana Sunday-schools, Mabel W. Moomaw, India.  
New Paris congregation and "Truth Seekers' Class," partial support, Chalmer C. Shull, India.

\* Each missionary receives a personal support. The missionary uses this money for his personal living expenses, such as food, clothing, etc. In addition to the personal support the presence of each missionary on the field calls for a great deal of money to carry on the program of work. This expense includes transportation to and from the field, the cost of residences, schools, hospitals, evangelistic tours, literature, etc. In order to link congregations and individuals with missionaries in a personal way, portions of the missionary's work expense which we call "work budget," has been assigned in many cases. The star differentiates such assignments from the personal supports.

There are several missionaries whose support is not assigned to any church or individual. The General Mission Board desires to correspond with any church or person who desires to provide full or part support for one of these consecrated and able workers.



Northern Indiana Sunday-schools, Mary Schaeffer, China; Marguerite Burke budget,\* Africa.  
 Northern Indiana B. Y. P. D.'s, Clara Harper budget,\* Africa.  
 Southern Indiana Sunday-schools, Dr. Howard A. Bosler budget,\* Africa.  
 West Goshen congregation, Anna Warstler, India.

**Iowa**  
 Cedar Rapids Sunday-school, Emma Horning, China.  
 Dallas Center congregation, partial support of Lola Helser, Africa.  
 English River nad North English Sunday-schools, Nettie M. Senger, China.  
 Ivester congregation, W. Harlan and Frances Smith, China.  
 Panther Creek Sunday-school, one-half support of Olivia D. Ikenberry, China.  
 South Waterloo Christian Workers' Society and Aid Society, A. S. B. Miller, India.  
 South Waterloo Sunday-school, Primary Department, one-half support, Marjorie Miller (daughter of A. S. B. Miller), India.  
 South Waterloo Sunday-school, Intermediate and Junior Departments, one-half support, Lorita Shull (daughter of C. G. Shull), India.

**Kansas**  
 Northeastern Kansas Sunday-schools, Ella Ebbert, India.  
 Southwestern Kansas congregations, Frank H. Crumpacker, China.  
 Yoder, J. D. (Monitor congregation), Myrtle Pollock, China.

**Maryland**  
 Eastern Maryland Sunday-schools, Ruth Utz budget,\* Africa.  
 Hagerstown, Harlan J. Brooks and wife, India.  
 Maryland B. Y. P. D.'s, Anna B. Mow budget,\* India.  
 Middle Maryland Sunday-schools, Minerva Metzger, China.  
 Western Maryland congregations, Ida C. Shumaker budget,\* India.

**Michigan**  
 Michigan Sunday-schools, Primary Departments, Haven Crumpacker (daughter of F. H. Crumpacker), China.  
 Michigan Sunday-schools, Junior Departments, Maurine Miller (daughter of A. S. B. Miller), India.  
 Michigan Sunday-schools, Edith Bosler, Africa.

**Ohio**  
 Bear Creek congregation, Anna M. Lichty, India.  
 Black River congregation, one-half support of Corda L. Wertz, China.  
 Eagle Creek Sunday-school, Catherine R. Oberholtzer (daughter of I. E. Oberholtzer), China.  
 Freeburg congregation, Corda L. Wertz budget,\* China.  
 Friends, David C. Helser (son of A. D. Helser), Africa.  
 Happy Corner Sunday-school (Lower Stillwater congregation), Betty J. Brooks (daughter of H. J. Brooks), India.  
 Individual, partial support of Dr. Howard A. Bosler, Africa.  
 Lima Sunday-school, Beau Stanley Bittinger (son of Desmond Bittinger), Africa.  
 Moyer brothers and sisters, partial support of Faye Moyer, Africa.  
 Netzey, Effie K., Corda L. Wertz budget,\* China.  
 Northwestern Ohio Sunday-schools, one-half personal support and part of budget,\* Faye Moyer, Africa.  
 Olivet congregation, A. D. Helser, Africa.  
 Olivet Aid Society, one-half support Esther Mae Helser (daughter of A. D. Helser), Africa.  
 Owl Creek congregation, one-half support, Lola Helser, Africa.  
 Pleasant View Sunday-school, one-half support of Corda L. Wertz, China.  
 Salem congregation, Minnie F. Bright, China.  
 Southern Ohio Sunday-schools, partial support of Eilizabeth B. Wampler, China; O. C. Sollenberger, China.  
 Trotwood congregation, Elizabeth Oberholtzer, China.  
 Wertz, Clara, Corda L. Wertz budget,\* China.  
 White Cottage congregation, one-half support of Evelyn Horn, Africa.

**Oregon**  
 Oregon B. Y. P. D.'s William M. Beahm budget,\* Africa.

**Pennsylvania**  
 Carson Valley congregation, one-fourth support of Esther Beahm, Africa.  
 Chiques congregation, Alice M. Graybill, Sweden.  
 Coventry congregation, H. Stover Kulp, Africa.  
 Eastern Pennsylvania Sunday-schools, I. E. Oberholtzer, China; Desmond Bittinger, Africa.  
 Elizabethtown congregation, Irene Bittinger, Africa.  
 Family in Southern Pennsylvania, E. L. Ikenberry, China.  
 Greencastle congregation, "Willing Workers' Class," partial support of Emma K. Ziegler, India.  
 Green Tree congregation, Clara Harper, Africa.  
 Greensburg congregation, D. J. Lichty budget,\* India.  
 Hatfield, "Other Folks" class, Frances Maxine Miller (daughter of A. S. B. Miller), India.  
 Heidelberg, Myerstown and Richland Sunday-schools, Desmond Bittinger budget,\* Africa.  
 Huntingdon congregation and college, J. M. Blough, India.  
 Jones, Ralph, Trappe, Robert Ziegler (son of Edward K. Ziegler), India.  
 Lancaster congregation, Mary Schaeffer budget,\* China.  
 Lebanon congregation, "Helping Hand" class, Alberta Sollenberger (daughter of O. C. Sollenberger), China.

Maple Spring (Quemahoning congregation), partial support of Esther Beahm, Africa.  
 Martinsburg (Clover Creek congregation), Dr. Daryl M. Parker, China.  
 Mechanic Grove Sunday-school, "Willing Workers' Class," partial support of Lois Mow (daughter of Baxter Mow), India.  
 Mechanic Grove congregation, "Sunshine Scatters Class," partial support of Joseph Mow (son of Baxter Mow), India.  
 Middle Pennsylvania Sunday-schools, Martha Neiderhiser Parker, China.  
 Middle Pennsylvania B. Y. P. D.'s, Wm. M. Beahm, Africa.  
 Midway congregation, Edward K. Ziegler, India.  
 Palmyra congregation, J. F. Graybill, Sweden.  
 Peach Blossom congregation, two-thirds support of Anna Hutchison, China.  
 Richland congregation, B. Mary Royer, India.  
 Richland congregation, Mrs. Ada Bard's S. S. class, Patricia L. Bittinger (daughter of Desmond Bittinger), Africa.  
 Salunga Sunday-school (E. Petersburg congregation), Baxter M. Mow, India.  
 Scalp Level congregation, personal support and budget\* of Dr. H. L. Burke, Africa.  
 Shade Creek, Rummel, Scalp Level and Windber congregations, Anna Z. Blough, India.  
 Snake Spring congregation, "Faithful Workers' Class," J. Homer Bright, China.  
 South Annville Sunday-school (Annville congregation), partial support of Gladys Royer, Africa.  
 Southeastern Pennsylvania Sunday-schools, Ruth L. Glessner, India.  
 Southern Pennsylvania Sunday-schools, Christina Kulp, Africa.  
 Spring Creek congregation, Eliza B. Miller, India.  
 Spring Run congregation, Dr. Barbara Nickey, India.  
 Tire Hill, partial support of Esther Beahm, Africa.  
 Walnut Grove (Johnstown congregation), "Good Samaritan Bible Class," one-third support of Anna Hutchison, China.  
 Waynesboro congregation (Missionary Association), Minor M. Myers, China.  
 Western Pennsylvania Sunday-schools of Seventh Circuit, Anna Lichty budget,\* India.  
 Western Pennsylvania Sunday-schools, Ida C. Shumaker and Olive Widdowson, India, and V. Grace Clapper, China.  
 Western Pennsylvania Young People's Council, Marguerite S. Burke, Africa.  
 White Oak congregation, B. Mary Royer budget,\* India.  
 York Sunday-school, J. M. Blough budget,\* India.

**Tennessee**  
 Tennessee congregations, partial support of Dr. Howard A. Bosler, Africa.

**Virginia**  
 Bridgewater Sunday-school, Anna B. Mow, India.  
 Madison congregation and Novella E. Utz, Ruth Utz budget,\* Africa.  
 Manassas congregation or Y. P. D., Edward Ziegler budget,\* India.  
 Northern Virginia Sunday-schools, Edward K. Ziegler budget,\* India.

**West Virginia**  
 Eglon congregation, Ilda Ziegler, India.  
 Sandy Creek congregation, Verna Blickenstaff, India.

## Financial Report of the General Mission Board of the Church of the Brethren for the Year Ended February 29, 1936

### MISSION INCOME AND EXPENSE

INCOME			
World Wide Fund (Schedule 27) ....	\$ 94,898.97		
India Mission (Schedule 1) .....	23,321.40		
China Mission (Schedule 2-A) .....	15,872.90		
South China Mission (Schedule 2-B) .....	174.36		
Sweden Mission (Schedule 3) .....	1,065.00		
Africa Mission (Schedule 5) .....	25,675.41		
Home Missions (Schedule 6) .....	6,708.38		
<b>Memo—</b>			
From Living Donors .....	\$135,514.80		
From Other Sources .....	32,201.62		
Total Mission Income .....		\$ 167,716.42	
<b>DEFICIT February 29, 1936</b>			
World Wide Fund (Schedule 27) ...	28,270.73		
<b>Less Balances—</b>			
India Funds (Schedule 1) .....	8,197.42		
China Funds (Schedule 2-A) .....	1,213.00		
Denmark Funds (Schedule 4) .....	1,429.13		
Africa Funds (Schedule 5) .....	7,000.00	17,839.55	10,431.18
			<b>\$ 178,147.60</b>



## DEFICIT March 1, 1935

World Wide Fund (Schedule 27) ...	\$ 20,494.78		
Less Balances—			
India Funds (Schedule 1) .....	\$ 7,697.42		
China Funds (Schedule 2-A) .....	1,213.00		
Denmark Funds (Schedule 4) .....	1,429.13	10,339.55	\$ 10,155.23

## EXPENSE

Administration (Schedule 7) .....	8,009.15		
Missionary Education (Schedule 8) ..	7,778.72		
India Mission (Schedule 1) .....	57,024.86		
China Mission (Schedule 2-A) .....	33,779.49		
South China Mission (Schedule 2-B) ..	527.95		
Sweden Mission (Schedule 3) .....	5,439.77		
Denmark Mission (Schedule 4) .....	151.40		
Africa Mission (Schedule 5) .....	31,645.08		
Home Missions (Schedule 6) .....	23,635.95		
Total Mission Expense .....		167,992.37	
		\$ 178,147.60	

## BALANCE SHEET AS AT FEBRUARY 29, 1936

## ASSETS

## CURRENT

Cash on hand and in bank .....	\$ 98,135.07		
Accounts Receivable—			
Foreign bills paid and advances ....	\$ 4,030.07		
Income Special .....	4,682.98		
Gish Testament Fund—Overdraft			
(Schedule 14) .....	424.70		
Gish Publishing Fund (Schedule 14) ..	579.78	9,717.53	

Advances to field treasurers  
(Schedule 21)

India Mission .....	10,243.89		
China Mission .....	5,474.56		
Sweden Mission .....	2,321.40		
Denmark Mission .....	64.59		
Africa Mission .....	16,233.99		
Greene County, Virginia, School ...	435.80		
South China Mission .....	295.34	35,069.57	\$ 142,922.17

## GENERAL SECURITIES

Church Extension Bills Receivable (Schedule 16) .....	39,184.95		
Contingent Investments Receivable (Schedule 17) (contra) .....	96,404.00	135,588.95	

INVESTMENTS FOR ENDOWMENT  
AND ANNUITIES

Liquid Investment Securities .....	57,275.34		
U. S. Government Bonds .....	159,700.00		
First Mortgage Farm Loans .....	369,730.20		
Real Estate .....	212,634.09		
Advances on Real Estate .....	20,492.71		
City Real Estate Mortgage Bonds ..	184,326.50		
City Real Estate Mortgage Loans ..	31,600.00		
Public Utility Mortgage Bonds ...	386,614.55		
Railroad Mortgage Bonds .....	122,470.68		
Industrial Bonds .....	80,658.75		
Brethren Publishing House .....	50,000.00	1,675,502.82	
		\$1,954,013.94	

## LIABILITIES

## CURRENT

Accounts Payable .....	\$ 7,472.54		
Notes Payable (Schedule 23) .....	16,229.86		
Foreign Transmission Certificates Outstanding (Schedule 22) .....	797.45		
Special Funds—			
Denmark Poor Fund (Schedule 14) ..	\$ 1,484.93		
General Relief and Reconstruction Fund (Schedule 14) .....	149.51		
Sundry (Schedule 14) .....	1,217.39		
Student Loan Fund (Schedule 14) ..	1,782.39		
Book and Tract Work (Schedule 14) ..	5,578.14		
Ministerial and Missionary Relief Fund (Schedule 13) .....	385.96		
Board of Christian Education (Schedule 28) .....	798.88		
Special Peace Fund (Schedule 28) ..	95.60		
Memorial Fund (Schedule 14) .....	1,000.00		
Africa Leper Fund (Schedule 14) ....	1,285.63	13,778.43	\$ 38,278.28

## GENERAL FUNDS

Church Extension Fund (Schedule 15)	44,757.00		
Contingent Agreements (Schedule 17) (Contra) .....	96,404.00	141,161.00	

## ENDOWMENT AND ANNUITY FUNDS

Mission Endowments (Schedule 9)—			
World Wide .....	739,416.98		
India .....	8,333.09		
China .....	2,027.41		
Mary A. Culp Memorial .....	431.36		
H. H. Rohrer Memorial .....	862.73		
Floyd F. Rhodes Memorial .....	2,900.00	753,971.57	
Miscellaneous Endowments (Schedule 10) .....			
Ministerial and Missionary Relief ..	4,008.63		
Gospel Messenger .....	15,644.90		
Book and Tract .....	24,899.76		
Gish Estate .....	48,888.27	93,441.56	
Endowment Annuity Bonds (Schedule 11) .....	483,757.68		
Mission Annuity Bonds (Schedule 12)	338,554.27	822,311.95	1,669,725.08

## RESERVE FUNDS—

Mission Building and Contingent Reserve Fund (Schedule 18) .....	48,725.46		
Reserve for Mission Advances (Schedule 20) .....	66,555.30	115,280.76	

## DEFICIT

World Wide Fund (Schedule 27) .....	28,270.73		
Less Balances—			
India Fund (Schedule 1) .....	8,197.42		
China Fund (Schedule 2-A) .....	1,213.00		
Denmark Fund (Schedule 4) .....	1,429.13		
Africa Fund (Schedule 5) .....	7,000.00	17,839.55	10,431.18
			\$1,954,013.94

## Schedules

## 1. India Mission Fund

## Balances, March 1, 1935—

Quinter Memorial Fund .....	\$ 6,571.91		
India Village Fund .....	950.00		
Dahanu Family Line Hospital Fund	63.05		
Stover Memorial Fund .....	83.96		
J. B. Emmert Memorial Fund .....	28.50	\$ 7,697.42	

## Receipts—

Contributions—			
India general donations .....	\$ 1,242.11		
India Native Workers .....	211.00		
India Boarding School .....	649.27		
India Share Plan .....	2,393.60		
India Missionary Supports .....	17,726.27		
Stover Memorial Fund .....	500.00	22,722.25	

## Endowment Income (Schedule 19)—

Floyd F. Rhodes Memorial .....	73.75		
India general endowment .....	208.33		
Rohrer Memorial .....	21.57	303.65	

## Floyd F. Rhodes Memorial Endowment

(Schedule 9) .....	50.00		
--------------------	-------	--	--

## Book and Tract Fund (Schedule 14)...

	150.00		
--	--------	--	--

## Bequests and Lapsed Annuities

(Schedule 24) .....	95.50		
---------------------	-------	--	--

## Total receipts .....

	23,321.40		
--	-----------	--	--

## From World Wide Fund to balance

(Schedule 27) .....	34,203.46		
---------------------	-----------	--	--

	\$ 65,222.28		
--	--------------	--	--

## Expenditures—

## American Missionaries—

Supports .....	\$ 22,848.93		
Less refunds .....	1,160.33	\$ 21,688.60	
Medical expenses .....	32.20		
Educational expense .....	32.22		
Publications to field .....	152.00		
Transportation to field .....	1,612.37		
Doctors' literature .....	100.00		
Return expense special .....	275.00		
Unclassified expense .....	2.52		

## Total expense directed from home

office .....	\$ 123,894.91		
--------------	---------------	--	--

## Annual Budget Expenses (Field Op-

erating)—			
Ahwa—			
Boarding School .....	823.95		
Evangelistic .....	1,097.79		
Medical .....	58.15		
Property Expense .....	105.16		
Station Expense .....	357.85	2,442.90	



## nklesvar—

Evangelistic .....	1,441.62	
Farm .....	.09	
Girls' Boarding School .....	756.37	
Practical Arts .....	229.95	
Property Expense .....	224.66	
Station Expense .....	278.91	
Vocational Training School .....	3,086.40	6,018.00

## ulsar—

Primary School .....	363.64	
Wankal Boarding School .....	840.00	
Evangelistic .....	1,075.53	
Evangelistic, Khergam .....	1,685.05	
Khergam's Girls' School .....	1,017.81	
Wankal Industrial School .....	197.65	
Medical .....	316.64	
Property Expense .....	250.84	
Station Expense .....	194.91	5,942.07

## dahanu—

Evangelistic .....	329.82	
Girls' Boarding School .....	134.20	
Medical .....	5.45	
Property Expense .....	445.64	
Station Expense .....	187.35	1,091.56

## alalpor—

Evangelistic .....	1,956.73	
Girls' Boarding School .....	506.55	
Navsari Library .....	288.65	
Property Expense .....	98.18	
Station Expense .....	163.64	3,013.75

## alghar—

Boys' Boarding School .....	702.24	
Evangelistic .....	453.10	
Industrial School .....	26.69	
Property Expense .....	39.46	
Station Expense .....	39.28	1,207.39

## umalla-Vali—

Boys' Boarding School .....	197.36	
Evangelistic .....	1,570.18	
Medical .....	.36	
Property Expense .....	112.60	
Station Expense—Umalla .....	208.22	
Station Expense—Vali .....	51.35	2,139.35

## vada—

District Boarding School .....	257.11	
Evangelistic .....	547.65	
Property Expense .....	8.60	
Station Expense .....	67.37	863.53

## vyara—

Boys' Boarding School .....	997.68	
Evangelistic .....	2,171.10	
Girls' Boarding School .....	1,051.74	
Industrial School .....	542.48	
Property Expense .....	143.56	
Station Expense .....	199.78	4,818.34

## General—

Administrative Offices .....	830.61	
Baby Home .....	228.53	
Bible School—Gujarati .....	1,265.73	
Bible School—Marathi .....	3.76	
Council Fees .....	135.27	
Furlough .....	587.62	
Landour Property Expense .....	176.78	
Language School .....	45.84	
Medical .....	54.55	
Missionary Children School Expense .....	343.05	
Publishing .....	216.36	
Rural Reconstruction .....	58.65	
Social Welfare .....	13.00	
Training .....	242.89	
Vacations .....	659.45	
Widows' Home .....	142.50	5,004.59

Total Annual Budget Expense ..... 32,541.48

## New Property (New land, buildings and equipment)—

Bulsar—		
Grading road .....	90.91	

Gross Expenditures ..... 56,527.30

## Less—

Excess credits on New Property expenses realized from sales (carried forward) .....	615.83	
---	--------	--

## Loss on exchange—

On missionary supports .....	463.14	
On Annual Budget items .....	660.91	
On New Property items .....	1.85	

Less offset exchange loss on New Property net excess credits ..... 1,125.90

Total Expenditures ..... 57,024.86

## Balances, February 29, 1936—

Quinter Memorial Fund .....	6,571.91	
India Village Fund .....	950.00	
Dahanu Family Line Hospital Fund .....	63.05	
Stover Memorial Fund .....	583.96	
J. B. Emmert Memorial Fund .....	28.50	8,197.42
		\$ 65,222.28

## 2-A China Mission Fund

## Balances, March 1, 1935—

Liao Chou Girls' School Building ..	\$ 813.00	
Ping Ting Chou Girls' School Building .....	400.00	\$ 1,213.00

## Receipts—

Contributions—		
China general donations .....	\$ 1,581.51	
China Native Workers .....	184.76	
China Boys' School .....	19.24	
China Girls' School .....	23.00	
China Share Plan .....	1,165.14	
China Hospitals .....	25.80	
China Missionary Supports .....	12,677.27	15,676.72

Endowment Income (Schedule 19) .....	50.68	
Bequests and Lapsed Annuities (Schedule 24) .....	45.50	
Book and Tract Fund (Schedule 14) ..	100.00	

Total Receipts ..... 15,872.90

From World Wide Fund to balance (Schedule 27) ..... 17,906.59

\$ 34,992.49

## Expenditures—

## American Missionaries—

Supports .....	\$ 18,607.77	
Medical expense .....	330.88	
Furlough rents .....	70.00	
Publications to field .....	95.41	
Transportation to field .....	466.49	
Doctors' literature .....	30.00	
Freight for returned missionaries ..	86.68	
Unclassified expense .....	8.00	

Total expense directed from home office ..... \$ 19,695.23

## Annual Budget Expenses (Field Operating)—

## Liao Chou—

Rent .....	\$ 87.00	
Repairs .....	400.00	
Boys' School .....	873.05	
Girls' School .....	755.49	
Men's Evangelistic .....	1,377.75	
Women's Evangelistic .....	943.66	
Medical .....	1,600.00	
Language Teacher .....	85.00	
Miscellaneous .....	78.20	
Wool Work, Tsin Chou .....	94.50	6,294.65

## Ping Ting—

Rent .....	14.98	
Repair .....	345.00	
Boys' School .....	805.00	
Girls' School .....	887.50	
Men's Evangelistic .....	1,384.48	
Women's Evangelistic .....	730.00	
Medical .....	900.00	
Language Teacher .....	147.75	
Miscellaneous .....	144.95	5,359.66

## Shou Yang—

Repairs .....	104.95	
Church School .....	200.00	
Men's and Women's Evangelistic ..	769.50	
Medical .....	125.00	
Miscellaneous .....	105.00	1,304.45

## Tai Yuan—

Rent .....	688.77	
Repairs .....	26.96	
Men's Evangelistic .....	128.00	
Women's Evangelistic .....	124.99	
Language Teacher .....	31.10	
Miscellaneous .....	23.97	1,023.79

## General—

Agency Hire .....	65.00	
Furloughs .....	2,250.00	
Miscellaneous .....	455.70	
Tung Chou Tuition .....	865.74	
National Christian Council .....	175.00	
Tung Chou Contribution .....	400.00	4,211.44

Total Annual Budget Expense ..... 18,193.99

## New Property (New land, buildings and equipment)

Projects not completed carried forward to next year (to be itemized when completed) ..... 750.00

Gross Expenditures ..... 38,639.23



<b>Less—</b>			
Exchange gain—			
On Annual Budget items .....	4,310.78		
On New Property items .....	177.70	4,488.48	
<hr/>			
Sale Shou Yang Medical property (part) .....	177.81		
<b>30565—ANNUAL REPORT</b>			
Women's Needle Society contribution..	702.49		
Tientsin Property rent .....	257.91		
Liao Chou Medical .....	5.64	1,143.85	
<hr/>			
		5,632.33	
Less cost special agricultural work (4 years) .....	106.14		
Less exchange loss on gold grants ..	666.46	772.60	4,859.73
<hr/>			
		33,779.49	
<b>Balances, February 29, 1936—</b>			
Liao Chou Girl's School Building....	813.00		
Ping Ting Girls' School Building....	400.00	1,213.00	
<hr/>			
		\$ 34,992.49	

**2-B South China Mission Fund**

<b>Receipts—</b>			
Contributions—			
South China general donations .....		\$ 174.36	
From World Wide fund to balance (Schedule 27) .....		353.59	
<hr/>			
		\$ 527.95	
<hr/>			
<b>Expenditures—</b>			
General—			
Publications to field .....		\$ 2.54	
<b>Annual Budget Expenses (Field Operating)—</b>			
School operating .....	\$ 30.35		
Bible Woman .....	23.61		
Moy Gwong support .....	450.00		
Building repairs .....	32.73		
<hr/>			
Total Annual Budget Expenses .....		536.69	
Gross expenditures .....		539.23	
Less exchange gain on Annual Budget items .....		11.28	
<hr/>			
Total Expenditures .....		\$ 527.95	

**3. Sweden Mission Fund**

<b>Receipts—</b>			
Contributions—			
Sweden general donations .....	\$ 15.00		
Sweden Missionary Supports .....	1,000.00	\$ 1,015.00	
<hr/>			
From Book and Tract Fund (Schedule 14) .....		50.00	
<hr/>			
Total Receipts .....		1,065.00	
From World Wide Fund to balance (Schedule 27) .....		4,374.77	
<hr/>			
		\$ 5,439.77	
<hr/>			
<b>Expenditures—</b>			
American Missionaries—			
Supports .....	\$ 1,105.21		
Publications to field .....	7.24		
Balance expense returned missionary	62.00		
Unclassified expense .....	.09		
<hr/>			
Total expense directed from home office .....		\$ 1,174.54	
<b>Annual Budget Expenses (Field Operating)—</b>			
Malmö—			
Publication .....	\$ 136.68		
Traveling .....	241.20		
Native Worker .....	241.20		
Native Worker, Rent .....	53.60		
Missionaries' Rent .....	370.05		
Missionaries' Taxes .....	223.64	1,266.37	
<hr/>			
Vannaberga—			
Native Worker .....	29.63		
Property Expense .....	24.65		
Traveling .....	67.00	121.28	
<hr/>			
Kävlinge—			
Native Worker .....	369.04		
Native Worker, Rent .....	96.48	465.52	
<hr/>			
Olseröd—			
Native Worker .....	369.04		
Property Expense .....	79.44		
Traveling .....	60.30	508.78	
<hr/>			
Total Annual Budget Expense .....		2,361.95	
New Property (New land, buildings and equipment)			
Malmö—			
Part payment on church debt .....		2,000.00	

Gross expenditures .....	5,536.49
Less exchange gain on Annual Budget items .....	96.72
<hr/>	
Total Expenditures .....	\$ 5,439.77

**4. Denmark Mission Fund**

<b>Balance, March 1, 1935—</b>	
Denmark Church House Fund .....	\$ 1,429.13
<b>Receipts—</b>	
Contributions—none	
From World Wide Fund to balance (Schedule 27) .....	151.40
<hr/>	
	\$ 1,580.53
<hr/>	
<b>Expenditures—</b>	
Annual Budget Expenses (Field Operating)—	
Traveling .....	\$ 48.82
Interest on loan .....	48.64
Publications .....	64.72
Property expense .....	16.64
<hr/>	
Total Annual Budget Expenses .....	\$ 178.82
Less exchange gain on Annual Budget items .....	27.42
<hr/>	
Total Expenditures .....	151.40
<b>Balance, February 29, 1936—</b>	
Denmark Church House Fund .....	1,429.13
<hr/>	
	\$ 1,580.53

**5. Africa Mission Fund**

<b>Receipts—</b>			
Contributions—			
Africa general donations .....	\$ 3,505.65		
Africa Missionary Supports .....	13,588.54		
Africa Share Plan .....	918.62		
Africa Leper .....	417.09	\$ 18,429.90	
<hr/>			
From Book and Tract Fund (Schedule 14) .....		200.00	
Bequests and Lapsed Annuities (Schedule 24) .....		45.51	
Carnegie Foundation (Garkida Training Center) .....		7,000.00	
<hr/>			
Total Receipts .....		25,675.41	
From World Wide Fund to balance (Schedule 27) .....		12,969.67	
<hr/>			
		\$ 38,645.08	
<hr/>			
<b>Expenditures—</b>			
American Missionaries—			
Supports .....	\$ 14,498.01		
Less refunds .....	371.24	\$ 14,126.77	
<hr/>			
Medical expense .....		87.39	
Educational expense .....		67.97	
Furlough rents .....		69.00	
Publications to field .....		60.91	
Transportation to field .....		3,310.48	
Doctors' literature .....		150.00	
Field reallocation expense .....		371.30	
Commission on drafts .....		198.12	
Unclassified expense .....		21.87	
<hr/>			
Total Expense directed from Home Office .....		\$ 18,463.81	
<b>Annual Budget Expense (Field Operating)—</b>			
Garkida—			
Girls' School .....	240.61		
Boys' School .....	602.56		
Industrial .....	209.45		
Medical .....	776.65		
Evangelism .....	230.99		
Residence Equipment .....	291.18		
Premises .....	972.00		
Shop .....	180.02		
General Expense .....	606.20		
Mail .....	113.00		
Training School .....	214.22	4,436.88	
<hr/>			
Lassa—			
Education .....	628.66		
Medical .....	675.54		
Evangelism .....	364.50		
Residence Equipment .....	48.60		
Premises .....	340.20		
Shop .....	48.60		
General Expense .....	340.20		
Mail .....	72.90		
Nursery .....	315.38	2,834.58	
<hr/>			
Marama—			
Education .....	582.35		
Industrial .....	169.72		
Medical .....	340.20		
Evangelism .....	215.09		
Residence Equipment .....	143.89		
Premises .....	460.08		



Shop .....	190.59	
General Expense .....	508.46	
Mail .....	72.74	2,683.12
<b>General—</b>		
Furloughs .....	656.10	
Literature .....	67.92	
General Administration .....	776.99	1,501.01
<b>Total Annual Budget Expense .....</b>		
		11,455.59
<b>New Property (New land, buildings and equipment)</b>		
Garkida—		
Residence No. 3 .....	1,215.00	
Lassa—		
Store .....	583.20	
<b>Total New Property projects completed</b>		
Cost of partly completed projects (to be itemized when completed) .....		83.91
		1,882.11
Less the same last year .....		522.45
<b>Actual New Property Expense .....</b>		1,359.66
<b>Gross Expenditures .....</b>		31,279.06
<b>Loss on exchange—</b>		
On supports .....	195.53	
On Annual Budget items .....	152.64	
On New Property items .....	17.85	366.02
<b>Total Expenditures .....</b>		31,645.08
<b>Balance, February 29, 1936</b>		
Garkida Training Center .....	7,000.00	
		\$ 38,645.08

## 6. Home Mission Fund

<b>Receipts—</b>		
<b>Contributions—</b>		
Home general donations .....	\$ 6,658.38	
Home Share Plan .....	25.00	
Green County Mission .....	25.00	
<b>Total Receipts .....</b>		
From World Wide Fund to balance (Schedule 27) .....		6,708.38
		16,927.57
		\$ 23,635.95

**Expenditures—**

<b>Aid to Districts—</b>		
Florida and Georgia .....	\$ 150.00	
North and South Carolina .....	201.96	
Tennessee .....	1,200.00	
Southern Virginia .....	480.00	
First Virginia .....	150.00	
Eastern Virginia .....	499.92	
Second Virginia .....	30.00	
First West Virginia .....	180.00	
Second West Virginia .....	199.98	
Western Maryland .....	399.96	
S. E. Pa., N. J. and N. Y. ....	809.92	
Northwestern Ohio .....	183.28	
Southern Ohio .....	50.00	
Michigan .....	1,050.00	
Canada .....	175.00	
Northern Illinois and Wisconsin ..	389.46	
Southern Illinois .....	722.33	
Southern Iowa .....	300.00	
Nebraska .....	300.00	
Northeastern Kansas .....	87.48	
Southeastern Kansas .....	999.96	
Eastern Colorado .....	412.45	
Oklahoma, Panhandle of Texas and New Mexico .....	618.40	
Northern Missouri .....	299.94	
Middle Missouri .....	449.96	
Southern Missouri and Arkansas ..	578.30	
Southern California and Arizona ..	563.16	
Idaho and Western Montana .....	1,950.00	
Oregon .....	750.00	
Washington .....	774.96	\$ 14,956.42

<b>Interest on Church Debts—</b>		
Richmond, Eastern Virginia .....	500.00	
Cleveland, Northeastern Ohio .....	1,350.00	
San Diego and Glendale, So. Calif. and Ariz. ....	312.00	
Grand Rapids, Michigan .....	265.53	
Alliance, Northeastern Ohio .....	390.00	
Piqua, Southern Ohio .....	169.74	2,987.27

<b>Summer Pastors—</b>		
Southern Illinois .....	20.00	
Western Maryland .....	15.00	
Second West Virginia .....	10.00	
No. Iowa, Minn. and S. D. ....	40.00	
Middle Iowa .....	27.00	
Michigan .....	12.00	
First Virginia .....	5.00	
Northern Missouri .....	60.00	
Southeastern Kansas .....	38.00	
Texas and Louisiana .....	30.00	257.00

**Greene County, Virginia, Mission—**

Workers .....	297.00	
Pastor .....	705.00	
Commissary .....	118.31	
Telephone .....	27.20	
Power .....	226.71	
Fertilizer .....	69.12	
Seed .....	7.17	
Spray materials .....	1.00	
Tools and repairs .....	94.74	
Day labor .....	818.17	
Feed, live stock .....	108.50	
Gas and oil .....	123.33	
Tires and repairs .....	22.10	
General miscellaneous .....	9.00	
Church tent .....	26.95	
Disc drill .....	110.00	
Hot blast heater .....	31.40	
<b>Total field expenditures .....</b>		2,795.70
Insurance premiums .....		248.21
Miscellaneous expense .....		5.50
		3,049.41
<b>Less income from—</b>		
Farm .....	\$ 1,824.97	
Parsonage rent .....	50.00	
Disc drill returned .....	94.00	
Sold cow .....	25.00	
Sold horse .....	70.00	
Power refunds and miscellaneous ...	12.20	2,076.17
		973.24

**Traveling Evangelists—**

E. S. Coffman—Appointments in Washington, Oregon, Idaho, Waynesboro, Pa., Richardson Park, Del.—4,471 miles traveled .....	1,459.04	
Less offerings—19 meetings .....	780.11	678.93
<b>F. A. Myers—Appointments in Indiana, Iowa, Michigan .....</b>		
Less offerings—6 meetings .....	625.77	
	142.21	483.56
		1,162.49

**Miscellaneous—**

Brooklyn, Italian Church debt .....	1,000.00	
Home Mission Council .....	100.00	
Federal Council Commission on Evangelism .....	25.00	
Bureau of Architecture .....	33.34	1,158.34

**Home Secretary Department Expense—**

Salaries and office help .....	1,319.76	
Traveling .....	427.15	
Rent .....	48.00	
Stationery and supplies .....	115.78	
Telephone and telegraph .....	28.84	
Postage .....	91.50	
Literature and Loan Library .....	69.02	
Miscellaneous .....	2.18	
Conferences .....	38.95	2,141.19
		\$ 23,635.95

## 7. Administration Expense

**General Secretary's Department—**

Salaries and office help .....	\$ 2,797.10	
Traveling .....	226.15	
Rent .....	138.00	
Stationery and supplies .....	47.65	
Telephone and telegraph .....	44.97	
Postage .....	47.86	
Committee of Reference and Counsel	400.00	
World's Sunday School Association (Dr. Weigle to China) .....	20.00	
Miscellaneous .....	21.63	
Board members' expense .....	255.40	
Information service .....	17.86	
Medical examinations .....	8.00	
Student Volunteer Work .....	4.90	
Foreign deputation (balance) .....	826.99	\$ 4,856.51

**Treasurer's Department—**

Salaries and office help .....	1,943.55	
Traveling .....	25.77	
Rent .....	120.00	
Stationery and supplies .....	150.43	
Telephone and telegraph .....	35.55	
Postage .....	304.35	
Annual Report .....	50.00	
Miscellaneous .....	13.97	
Fidelity bonds .....	37.50	
Interest on borrowed money .....	471.52	3,152.64

<b>Total Administration Expense .....</b>	<b>\$ 8,009.15</b>
---	--------------------

## 8. Missionary Education

Salaries and office help .....	\$ 3,161.85
Traveling .....	90.39
Rent .....	174.00
Stationery and supplies .....	168.31
Telephone and telegraph .....	31.89
Postage .....	485.82
Literature and Loan Library .....	1,291.84
Missionary Education Movement ....	75.00
Yearbook .....	140.63

(Continued on Page 18)



## KINGDOM GLEANINGS

### Calendar for Sunday, June 7

**Sunday-school Lesson**, Jesus in Gethsemane.—Luke 22: 39-53.

**Christian Workers**, The Farm Home.

**B. Y. P. D.**, Worshiping in Groups.

**Intermediate**, The Outdoor Psalms.



### Gains for the Kingdom

**One** baptism in the Girard church, Ill.

**Five** baptisms in the Flora church, Ind.

**One** baptism in the Sunfield church, Mich.

**Three** baptisms in the Freeport church, Ill.

**Five** baptisms in the Monocacy church, Md.

**Six** baptisms in the Mt. Morris church, Ill.

**Ten** baptisms in the La Verne church, Calif.

**Five** baptisms in the Oakland church, Calif.

**Six** baptisms in the Bowmont church, Idaho.

**Four** baptisms in the Yakima church, Wash.

**Four** gains in the Pleasant View church, Ohio.

**Five** baptisms in the Myrtle Point church, Ore.

**Six** baptisms in the Bellefontaine church, Ohio.

**Three** baptisms in First church, Baltimore, Md.

**Seven** baptisms in the Elkhart City church, Ind.

**Eight** baptisms in the Williamsburg church, Pa.

**Seven** baptisms in the Hutchinson church, Kans.

**Three** baptized in the Frederick City church, Md.

**Fourteen** baptisms in the Bridgewater church, Va.

**Eight** decisions in the University Park church, Md.

**One** baptism in the Bow Valley church, Alta., Canada.

**One** baptized and one reclaimed in Rummel church, Pa.

**Nineteen** baptisms in the Wenatchee Valley church, Wash.

**Ten** baptisms in Ft. Wayne church, Ind., instead of three as previously reported.

**Three** baptisms in the Cincinnati church, Ohio, Bro. Chas. Flory of Union, Ohio, evangelist.

**Ten** baptisms in the Ashland City church, Ohio, Bro. D. I. Pepple of Woodbury, Pa., evangelist.

**Twenty-two** baptisms in the Washington City church, D. C., Bro. R. D. Bowman, pastor-evangelist.

**Eight** baptisms in the Rowland Creek church, Va., Bro. N. C. Reed of Mt. Airy, N. C., evangelist.

**Three** baptisms in the Woodberry church, Baltimore, Md., Brother and Sister Ernest Coffman of Elgin, Ill., evangelists.

**Four** baptized and one received on former baptism in the Prairie City church, Iowa, Brother and Sister Oliver H. Austin, evangelists.



### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Byron Flory**, the pastor, Aug. 16 in the Manassas church, Va.

**Bro. Guy West** of Roanoke, Va., July 5 in the Red Hill church, Boone Mill congregation, Va.

### Personal Mention

**Bro. J. Edwin Jarboe**, Syracuse, Ind., is expecting to be in position to do some evangelistic work the coming fall and winter. Churches desiring his services should write him soon.

**Bro. Chalmer G. Shull**, India missionary now in the homeland, hitherto sojourning at Waterloo, Iowa, should be addressed until further notice at 508 College Ave., North Manchester, Ind.

**Bro. Max Hartsough**, pastor of the Walnut Grove church of Southern Illinois, would like to exchange pulpits with another pastor for a revival effort this fall, preferably one in Illinois, Indiana or Ohio. Write him for further particulars at Calhoun, Ill.

**Bro. H. P. Garner**, formerly missionary in India, writes us that he is available for several evangelistic meetings this fall. He and his family are now residing at North Manchester, Ind., to which address applications for his services should be sent.

**Middle Missouri** is to be represented on the Hershey Standing Committee by Eld. D. C. Gnagy, with Eld. E. A. Markey as alternate. We are sorry this information did not reach us in time for earlier mention and inclusion in the Conference Booklet.

**Sister Mary E. Wright** of Chico, Calif., Box 325, is well past her fourscore years and her health is said to be failing fast. She would appreciate a friendly word from old acquaintances and, no doubt, the sympathetic interest of all readers of the Messenger.

**Bro. Asa Thomas and wife** of Inglewood, Calif., were among our last week's unexpected visitors. On an eastern trip combining business and the visiting of friends they could not drive past an old intimate acquaintance like J. E. Miller without stopping to revive memories of Mount Morris College days. And so the rest of us got to see them too.

**Brother Winger's** progress has been so marked recently that he is even indulging the hope of being able to attend the Hershey Conference. In a recent letter he says: "I have received many letters, telegrams, and reports of many public services where they remembered me in prayer. I sincerely appreciate all the interest manifested in me. While I had good nurses and good physicians, I am sure that my condition at one time was so serious that it was the prayers of so many that kept me from going on down. It is impossible for me to reply to the many expressions that I have received now, but I want to thank not only those who expressed their concern in writing, but the many who remembered me at the quiet altar of prayer."



### Miscellaneous Items

"The men who have been taking subscriptions for The Gospel Messenger will meet here at the church," etc. It happened in the Akron church of Northeastern Ohio, Bro. C. H. Petry, pastor. It shows that men can do something too.

**Eld. M. J. Brougher** of Greensburg, Pa., will be at the Purchase Line house in the Manor congregation, Pa., on June 7 at 2:30 P. M., to conduct installation services for their new pastor, Bro. Dorsey Rotruck, formerly of Scalp Level, Pa. The love feast will be held the same evening at 6 o'clock.—Mrs. Jacob I. Fyock, Clymer, Pa.



"If you are absent from church there is a vacant place in my heart. I need the inspiration of your presence. You need the fellowship and communion with God which only the church and public worship can give." Pastor Howard H. Keim, Jr., in "Fellowship," quarterly parish bulletin of the Huntington church of Middle Indiana.

The statistical tables from China and Scandinavia have not come as we go to press with this annual report of our mission work. We regret exceedingly their absence. We refer our readers to the June 1, 1935 Messenger which contained all statistical reports and many other interesting items of interest about our mission work.

The Sunday-school convention of Northeastern Ohio will be held at the Hartville church June 24, beginning at 9:30 A. M., and continuing throughout the day and evening and the forenoon and afternoon of June 25. The District Board of Christian Education has secured Bro. Edward Frantz and Sister Ruth Shriver as speakers for this occasion. We hope that every congregation in the district is planning now to be represented.—C. Mulligan, Hartville, Ohio.

The School of Sacred Music will be held this year immediately following Annual Conference, or from June 16-20. Classes will be held in the buildings and on the campus of Blue Ridge College, New Windsor, Md., or within forty miles of Baltimore and fifty miles of Washington, D. C. The school is sponsored by the Music Commission of the Board of Christian Education, with Prof. Nevin W. Fisher as dean of the music school. The instructors will be the best the church can provide. There are no age limits and no geographical boundaries for students, though the school is planned especially for those interested in music in the near-by states. The choruses offered include congregational conducting, yearly music program, interpretation, art as an aid to religion, worship programs and chorus work. The total cost for registration, tuition, board and lodging for the period of the school is but \$5. The management will appreciate advance notice from those planning to attend. Address all communications to Prof. Nevin W. Fisher, Dean of School of Sacred Music, New Windsor, Md.

\* \* \* \*

### This Annual Report Number

This Week's Messenger is different, or so we imagine most of our readers will find it. Several of the regular departments are missing, and in their place is a series of annual reports. This matter used to be published in the June Missionary Visitor. But since the Visitor was merged with the Messenger in January of 1931 it has been customary to make the first Messenger in June the annual mission report number.

From the reader's standpoint reports may seem formidable things. They are usually rather long because much ground must be covered, and they require attentive reading if they are to be understood and appreciated. And yet we hope the tens of thousands who see this Messenger will give it the careful reading it deserves. Did you know that this year the General Mission Board is submitting its fifty-first annual report? That is a record worthy of note in itself. And the report written by Bro. Bonsack you should find easy reading. There are pictures with it too.

And then there are the supports of missionaries as listed on pages 10 and 11. Perhaps you did not know it, but most of our missionaries and a number of special projects are supported for a year or term of years by some particular congregation, Sunday-school class or individual. For many

it should prove interesting to run over the list of supports, just to see who is supporting who. And what a story of courage and sacrifice on the part of groups and individuals this list tells! Yes, it is just a report, but think of the human interest stories it suggests. Give your imagination a chance with what is involved in even a single item.

The financial report of the General Mission Board is the longest item in this Messenger. It begins on page 11 and ends on page 26. At first glance, column after column listing the various accounts may seem uninviting. And yet, do you know that here you have in terms of dollars and cents just what the Church of the Brethren has been doing in a missionary way for the year ending Feb. 29, 1936? Here, again, there is a story behind every item and a heart throb for every figure. And if it takes you a few minutes to look over this report, just think what hours of faithful accounting it has called for upon the part of the treasurer of the General Mission Board and the co-operating boards! And don't forget the analyses at the end showing the giving by individual congregations, by districts and the per capita giving. Here is a rewarding field for study by all those interested in the financial aspects of the past year's accomplishments of our church.

\* \* \* \*

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Talks on Crayon and Chalk**, by Ella M. Wood. Fleming H. Revell Company. 159 pages. \$1.50.

This fifth book of the author on the use of chalk and illustrations is especially for those Sunday-school teachers and workers with juniors who insist that they can not draw. Throughout the drawings are extremely simple. They leave much to the imagination for details. That's what makes them effective. Part One stresses the simplicity and ease with which pictures can be drawn. Part Two presents Old and New Testament characters that always appeal to boys and girls. Part Three presents stories, exercises and dramatizations based on Bible teachings that all need. Part Four consists of a number of helps for regular and occasional leaders of junior groups. The material and suggestions found in this book will bring new life and zest both to the group and teacher.

**Dark Conquest**, by William Heyliger. D Appleton-Century Co. 208 pages. \$2.00.

Much has been done for the blind; much remains to be done. When it was discovered that dogs could be trained so as to become eyes for the blind a big advance was made. And now a trained dog will lead a trained blind person wherever the blind person wishes to go, protect him in traffic jams and defend him against all enemies. And the dog will do it at the risk of his own life. This opens a new world to the blind, and they are led into new ventures. Dark Conquest is the story of a blind young man who, through the confidence inspired by his trained dog, entered business and made it go, learned to enjoy life, became a leading citizen and established his own home. You will find this a most fascinating story with new thrills as you see a helpless blind boy develop confidence and, instead of depending on his family for support, begin and develop a business of his own. In short his handicap becomes a stepping-stone ever luring him into larger fields. Even your seeing eyes will see better as you read this story.



## Financial Report of the General Mission Board

(Continued From Page 15)

Five-year report, Gospel Messenger..	1,081.45
Men's Work .....	338.90
Women's Work .....	453.64
Miscellaneous .....	27.81
Visual Education .....	792.11
Deputation traveling .....	259.31

8,572.95

Less sales and refunds—	
Literature sales .....	\$ 741.42
Slide and film rentals .....	41.81
Refund Chicago exhibit advance .....	11.00

794.23

Total Missionary Education Expense.. \$ 7,778.72

## 9. Mission Endowment

World Wide—	
Balance, March 1, 1935 .....	\$725,915.19
Receipts numbered—	
158478 .....	\$ 100.00
159513 .....	400.00
161905 .....	500.00

1,000.00

## Transfers—

From Annuities (death lapses—	
Schedule 11) .....	13,471.36
From Bequests (Schedule 24) .....	18,559.10

32,030.46

758,945.65

## Less—

Loss on investments (Schedule 26)..	19,528.67
-------------------------------------	-----------

739,416.98

Balance, February 29, 1936 .....

## India—

Balance, March 1, 1935 .....	8,333.09
------------------------------	----------

Receipts—none

Balance, February 29, 1936 .....

8,333.09

## China—

Balance, March 1, 1935 .....	2,027.41
------------------------------	----------

Receipts—none

Balance, February 29, 1936 .....

2,027.41

## H. H. Rohrer Memorial—

Balance, March 1, 1935 .....	862.73
------------------------------	--------

Receipts—none

Balance, February 29, 1936 .....

862.73

## Mary A. Culp Memorial—

Balance, March 1, 1935 .....	431.36
------------------------------	--------

Receipts—none

Balance, February 29, 1936 .....

431.36

## Floyd F. Rhodes Memorial—

Balance, March 1, 1935 .....	2,950.00
------------------------------	----------

Receipts—none

Balance, February 29, 1936 .....

2,950.00

Less transfer to India Mission

(Schedule 1) .....

50.00

Balance, February 29, 1936 .....

2,900.00

Total Mission Endowment .....

\$ 753,971.57

## 10. Miscellaneous Endowment

Ministerial and Missionary Relief—	
Balance, March 1, 1935 .....	\$ 4,508.63
Receipts—none	

4,508.63

Less transfer to Ministerial and

Missionary Relief (Schedule 13) ..

500.00

Balance, February 29, 1936 .....

\$ 4,008.63

## Gospel Messenger—

Balance, March 1, 1935 .....	15,619.90
------------------------------	-----------

Receipt No. 161587 .....

25.00

Balance, February 29, 1936 .....

15,644.90

## Gish Estate—

Balance, March 1, 1935 .....	48,888.27
------------------------------	-----------

Receipts—none

Balance, February 29, 1936 .....

48,888.27

## D. C. Moomaw Memorial—

Balance, March 1, 1935 .....	7,609.17
------------------------------	----------

Receipts—none

Balance, February 29, 1936 .....

7,609.17

Less transfer to D. C. Moomaw Ex-

pense Fund .....

7,609.17

## Book and Tract Work—

Balance, March 1, 1935 .....	24,899.76
------------------------------	-----------

Receipts—none

Balance, February 29, 1936 .....

24,899.76

Total Miscellaneous Endowment .....

\$ 93,441.56

## 11. Endowment Annuity Bonds

Balance, March 1, 1935 .....

\$496,380.04

## Receipts numbered—

156578 .....	\$ 500.00
157002 .....	100.00
158826 .....	500.00
159655 .....	500.00

1,600.00

497,980.04

## Less Transfers—

To World Wide Endowment (Sched-	
ule 9) .....	13,471.36
To Mission Annuity Bonds (Sched-	
ule 12) .....	751.00

14,222.36

Balance, February 29, 1936 .....

\$ 483,757.68

## 12. Mission Annuity Bonds

Balance, March 1, 1935 .....

\$322,946.06

## Receipts numbered—

157065 .....	\$ 100.00
157144 .....	680.00
157407 .....	100.00
158639 .....	1,000.00
158660 .....	500.00
158702 .....	600.00
158774 .....	75.70
158775 .....	500.00
158817 .....	6,000.00
J488 .....	500.00
J489 .....	51.51
159244 .....	400.00
159400 .....	945.00
159423 .....	1,055.00
159964 .....	100.00
160818 .....	5,000.00
161409 .....	600.00
161690 .....	500.00
161782 .....	3,000.00

21,707.21

Transfer from Endowment Annuity

Bonds (Schedule 11) .....

751.00

345,404.27

## Less Transfers—

To Bequests and Lapsed Annuities	
(Schedule 24) .....	6,350.00
Refund .....	500.00

6,850.00

Balance, February 29, 1936 .....

\$ 338,554.27

## 13. Ministerial and Missionary Relief

## Receipts—

Gish Estate Endowment (Sched-	
ule 19) .....	\$ 244.44
General endowment (Schedule 19) ..	112.72
Conference Budget (Schedule 14) ...	9,998.00
Contributions .....	2.00
Brethren Publishing House (Sched-	
ule 25) .....	4,000.00
Endowment (Schedule 10) .....	500.00

Total Receipts .....

14,857.16

## Expenditures—

In assistance to missionaries and

ministers or widows and orphans

of such .....

\$ 11,578.50

Deficit, March 1, 1935 .....

2,892.70

14,471.20

Balance, February 29, 1936 .....

\$ 385.90

## 14. Miscellaneous Funds

## General Relief and Reconstruction—

Balance, March 1, 1935 .....

\$ 149.51

## Receipts—

Donation for China Famine Relief ..

8.00

157.51

## Expenditures—

To China Famine Relief, New York

8.00

Balance, February 29, 1936 .....

\$ 149.51

## Sundry Balances—

(No change from last year)

Japan Mission Fund .....

98.80

Philippine Mission Fund .....

81.40

Porto Rico Mission Fund .....

234.42

Arab Mission Fund .....

50.00

South America Mission Fund .....

152.34

New England Mission Fund .....

52.50

Cuba Mission Fund .....

331.27

Australia Mission Fund .....

16.00

Jerusalem Mission Fund .....

200.66

## Student Loan Fund—

Balance, March 1, 1935 .....

1,782.39

No receipts, no expenditures .....

Balance, February 29, 1936 .....

1,782.39



**Gish Publishing Fund\***

Expenditures—	
Purchase of books .....	2,502.90
Miscellaneous .....	17.22
Total expenditures .....	2,520.12
Deficit, March 1, 1935 .....	174.52
	<u>2,694.64</u>

Receipts—	
By sale of books .....	\$ 1,137.09
From Gish Endowment (Schedule 19) .....	977.77

Total receipts .....	2,114.86
----------------------	----------

Deficit, February 29, 1936 .....	579.78
----------------------------------	--------

**Conference Budget†**

Balance, March 1, 1935 .....	1,410.42
Receipts—contributions .....	69,872.47

Expenditures—distributions .....	71,282.89
	<u>71,282.89</u>

**Book and Tract Work—**

Balance, March 1, 1935 .....	6,344.17
------------------------------	----------

Receipts—	
Contributions .....	25.70
Endowment note interest .....	10.55
Endowment income (Schedule 19) .....	622.49

Total receipts .....	658.74
----------------------	--------

	<u>7,002.91</u>
--	-----------------

Expenditures—	
Rebates on endowment .....	17.90
Tract mailing .....	91.43
Tract publication .....	815.44

Contributions—	
India Fund (Schedule 1) .....	150.00
China Fund (Schedule 2-A) .....	100.00
Africa Fund (Schedule 5) .....	200.00
Sweden Fund (Schedule 3) .....	50.00

Total expenditures .....	1,424.77
--------------------------	----------

Balance, February 29, 1936 .....	5,578.14
----------------------------------	----------

**Gish Testament Fund—**

Deficit, March 1, 1935 .....	626.51
------------------------------	--------

Receipts—By B. P. H. sales .....	201.81
----------------------------------	--------

Deficit, February 29, 1936 .....	424.70
----------------------------------	--------

**Denmark Poor Fund—**

Balance, March 1, 1935 .....	1,484.93
------------------------------	----------

No receipt—no expenditures .....	
----------------------------------	--

Balance, February 9, 1936 .....	1,484.93
---------------------------------	----------

**Africa Leper Fund—**

Balance, March 1, 1935 .....	1,481.29
------------------------------	----------

Receipts—	
-----------	--

Contributions—	
----------------	--

From American Mission to Lepers ..	2,800.00
------------------------------------	----------

	<u>4,281.29</u>
--	-----------------

Expenditures—	
---------------	--

Withdrawn by Africa Mission Treas-	
------------------------------------	--

urer .....	2,995.66
------------	----------

Balance, February 29, 1936 .....	1,285.63
----------------------------------	----------

**Memorial Funds—**

Receipts—	
-----------	--

Medical Memorial Fund .....	1,000.00
-----------------------------	----------

No expenditures .....	
-----------------------	--

Balance, February 29, 1936 .....	1,000.00
----------------------------------	----------

Total of Miscellaneous Funds .....	\$ 11,493.51
------------------------------------	--------------

**15. Church Extension Fund**

Balance, March 1, 1935 .....	\$ 44,504.73
------------------------------	--------------

Receipts—	
-----------	--

Interest on loans .....	252.27
-------------------------	--------

Balance, February 29, 1936 .....	\$ 44,757.00
----------------------------------	--------------

**16. Church Extension Bills Receivable**

Balance, March 1, 1935 .....	\$ 42,267.13
------------------------------	--------------

Loans made—	
-------------	--

Wiley, Colorado .....	600.00
-----------------------	--------

	<u>42,867.13</u>
--	------------------

**Payments on Loans—**

Fresno, California .....	500.00
--------------------------	--------

Detroit, Michigan .....	25.00
-------------------------	-------

Brooksville, Florida .....	50.00
----------------------------	-------

Battle Creek, Michigan .....	53.00
------------------------------	-------

Cleveland, Ohio .....	500.00
-----------------------	--------

Johnson City, Tennessee .....	30.00
-------------------------------	-------

Malmö, Sweden .....	2,107.18
---------------------	----------

Richmond, Indiana .....	300.00
-------------------------	--------

Pontiac, Michigan (balance) .....	117.00
-----------------------------------	--------

Total payments on loans .....	3,682.18
-------------------------------	----------

Balance, February 29, 1936 .....	\$ 39,184.95
----------------------------------	--------------

**17. Contingent Agreements**

Balance, March 1, 1935 .....	\$102,657.40
------------------------------	--------------

New Entries—one .....	370.00
-----------------------	--------

	<u>103,027.40</u>
--	-------------------

**Ledger Write-offs—**

As losses or transfers as income to	
-------------------------------------	--

various accounts .....	6,623.40
------------------------	----------

Balance, February 29, 1936 .....	\$ 96,404.00
----------------------------------	--------------

**18. Mission Building and Contingent Reserve**

Balance, March 1, 1935 .....	\$ 50,386.57
------------------------------	--------------

**Receipts—**

Bequests and Lapsed Annuities	
-------------------------------	--

(Schedule 24) .....	\$ 12,251.91
---------------------	--------------

Brethren Publishing House earnings	
------------------------------------	--

(Schedule 25) .....	16,000.00
---------------------	-----------

Total receipts .....	28,251.91
----------------------	-----------

	<u>78,638.48</u>
--	------------------

**Expenditures—**

To World Wide Fund (Schedule 27)	24,000.00
----------------------------------	-----------

Investment Losses—pro-rata share	
----------------------------------	--

on Mission Annuity investments	
--------------------------------	--

(Schedule 26) .....	4,611.55
---------------------	----------

Investment Department loss (Sched-	
------------------------------------	--

ule 19) .....	1,301.47
---------------	----------

Total expenditures .....	29,913.02
--------------------------	-----------

Balance, February 29, 1936 .....	\$ 48,725.46
----------------------------------	--------------

**19. Investment Income and Expense****Receipts—**

Interest received from—	
-------------------------	--

Endowment contracts .....	\$ 157.49
---------------------------	-----------

Farm Mortgage Loans .....	15,974.37
---------------------------	-----------

Public Utility Bonds .....	19,926.58
----------------------------	-----------

Railroad Bonds .....	3,588.45
----------------------	----------

City Real Estate Bonds .....	3,963.38
------------------------------	----------

City Real Estate Loans .....	1,729.91
------------------------------	----------

Foreign Bank Balances .....	60.23
-----------------------------	-------

U. S. Government Bonds .....	4,387.05
------------------------------	----------

Liquid Investment Securities .....	4,358.15
------------------------------------	----------

Gross interest received .....	54,145.61
-------------------------------	-----------

Less excess premiums and accrued	
----------------------------------	--

interest on Industrial bonds re-	
----------------------------------	--

cently bought .....	552.69
---------------------	--------

Net interest received .....	\$ 53,592.92
-----------------------------	--------------

Transfer from Mission Building and	
------------------------------------	--

Contingent Reserve (Schedule 18)	
----------------------------------	--

as net loss .....	1,301.47
-------------------	----------

	<u>\$ 54,894.39</u>
--	---------------------

**Expenditures—**

Annuities Paid .....	\$ 46,768.11
----------------------	--------------

Endowment Income transferred—	
-------------------------------	--

Rohrer Memorial (Schedule 1) .....	\$ 21.57
------------------------------------	----------

India General (Schedule 1) .....	208.33
----------------------------------	--------

China General (Schedule 2-A) .....	50.68
------------------------------------	-------

Ministerial and Missionary Relief	
-----------------------------------	--

(Schedule 13) .....	112.72
---------------------	--------

C. C. Wenger Trust .....	75.00
--------------------------	-------

Gish Publishing Fund (Schedule 14)	977.77
------------------------------------	--------

Ministerial and Missionary Relief—	
------------------------------------	--

Gish (Schedule 13) .....	244.44
--------------------------	--------

Book and Tract Work (Schedule 14)	622.49
-----------------------------------	--------

Mary A. Culp Memorial (Schedule 27)	10.78
-------------------------------------	-------

Gospel Messenger .....	390.70
------------------------	--------

Floyd F. Rhodes Memorial (Sched-	
----------------------------------	--

ule 1) .....	73.75
--------------	-------

	<u>2,783.23</u>
--	-----------------

**Office Expense—**

Salaries and office help .....	3,005.31
--------------------------------	----------

Traveling .....	132.42
-----------------	--------

Rent .....	138.00
------------	--------

Stationery and supplies .....	75.84
-------------------------------	-------

Telephone and telegraph .....	72.60
-------------------------------	-------

Postage .....	132.21
---------------	--------

Workmen's Compensation insurance	
----------------------------------	--

(with Public Liability) .....	75.07
-------------------------------	-------

Safety box rental .....	16.50
-------------------------	-------

Mail and express insurance .....	15.77
----------------------------------	-------

Miscellaneous .....	1.30
---------------------	------

Information service .....	2.50
---------------------------	------

Fidelity bonds .....	27.50
----------------------	-------

Annuity publicity .....	4.13
-------------------------	------

Bond advisory service .....	520.00
-----------------------------	--------

Bond custodian services .....	514.29
-------------------------------	--------

Bond transfer expense .....	349.57
-----------------------------	--------

Legal services .....	64.75
----------------------	-------

Loan agency expense .....	181.94
---------------------------	--------

Recording fees .....	8.35
----------------------	------

	<u>5,338.05</u>
--	-----------------

	<u>\$ 54,894.39</u>
--	---------------------

\*See close of Schedule 28 for further details.

†See 1936 Conference Booklet or Minutes for details.



## 20. Reserve for Mission Advances

Balance, March 1, 1935 .....	\$ 61,978.20
<b>Receipts—</b>	
China Agricultural Work .....	\$ 106.14
India Co-operative Credit Fund .....	854.91
India Land Investment Fund .....	3,612.85
China Student Loan Fund—Middle ..	17.48
Total receipts .....	4,591.38
	66,569.58
<b>Expenditures—</b>	
China Agricultural Work .....	14.28
Total expenditures .....	14.28
Balance, February 29, 1936 .....	\$ 66,555.30

## 21. Advances to Field Treasurers

<b>India—</b>	
Balance, March 1, 1935 .....	\$ 11,907.89
Charged for—	
Drafts bought .....	\$ 45,000.00
Advices sent .....	4,656.28
Other transfers .....	1,546.09
	51,202.37
	63,110.26
Credited for—	
Expenditures on field .....	52,866.37
Balance, February 29, 1936 .....	\$ 10,243.89
<b>China—</b>	
Balance, March 1, 1935 .....	8,006.70
Charged for—	
Drafts bought .....	24,938.25
Advices sent .....	3,762.36
Other transfers .....	4,238.74
	32,939.35
	40,946.05
Credited for—	
Expenditures on field .....	35,471.49
Balance, February 29, 1936 .....	5,474.56
<b>Sweden—</b>	
Balance, March 1, 1935 .....	2,670.00
Charged for—	
Drafts bought .....	2,857.98
Advices sent .....	.45
Other transfers .....	183.50
	3,041.93
	5,711.93
Credited for—	
Expenditures on field .....	3,390.53
Balance, February 29, 1936 .....	2,321.40
<b>Denmark—</b>	
Balance, March 1, 1935 .....	110.08
Charged for—	
Drafts bought .....	88.60
Other transfers .....	17.31
	105.91
	215.99
Credited for—	
Expenditures on field .....	151.40
Balance, March 1, 1935 .....	64.59
<b>Africa—</b>	
Balance, March 1, 1935 .....	11,865.71
Charged for—	
Drafts bought .....	21,854.80
Advices sent .....	6,990.56
Other transfers .....	7,981.90
	36,827.26
	48,692.97
Credited for—	
Expenditures on field .....	32,458.98
Balance, February 29, 1936 .....	\$ 16,233.99
<b>Greene County, Virginia—</b>	
Balance, March 1, 1935 .....	336.18
Charged for—	
Remittances sent .....	1,650.00
Sales and other local credits .....	1,245.32
	2,895.32
	3,231.50
Credited for—	
Expenditures on field .....	2,795.70
Balance, February 29, 1936 .....	435.80
<b>South China</b>	
Balance, March 1, 1935 .....	294.05
Charged for—	
Drafts bought .....	526.70
	820.75
Credited for—	
Expenditures on field .....	525.41
Balance, February 29, 1936 .....	295.34
Total advances to Field Treasurers ..	\$ 35,069.57

## 22. Transmission Certificates

Balance Outstanding, March 1, 1935 ..	\$ 710.21
<b>Receipts—numbered</b>	
156541 .....	\$100.00
156678 .....	50.00
1481 .....	35.10
158734 .....	2.60
158737 .....	2.00
159061 .....	100.00
1492 .....	.90
1492 .....	.70
1496 .....	168.83
160309 .....	3.00
160414 .....	17.00
160435 .....	10.00
160560 .....	5.00
160560 .....	5.00
160586 .....	1.00
160607 .....	5.00
160638 .....	\$10.00
160898 .....	50.00
161084 .....	4.30
161301 .....	8.00
161669 .....	5.00
1504 .....	30.00
1504 .....	50.00
1504 .....	50.00
1504 .....	50.00
1504 .....	50.00
161786 .....	15.00
161854 .....	10.80
161909 .....	5.00
162231 .....	25.00
162385 .....	25.00
162506 .....	23.00
Total receipts for which certificates No. 2937 to 2968 were issued .....	917.23
	1,627.44
<b>Expenditures—</b>	
Certificates redeemed .....	829.99
Balance, February 29, 1936 .....	\$ 797.45

## 23. Notes Payable

Balance, March 1, 1935 .....	\$ 12,851.84
<b>Receipts—</b>	
Money borrowed .....	15,522.65
	28,374.49
<b>Expenditures—</b>	
Notes paid .....	12,144.63
Balance, February 29, 1936 .....	\$ 16,229.86

## 24. Bequests and Lapsed Annuities

<b>Receipts—</b>	
From bequests—	
Numbered—	
156958 M. B. & C. R. ....	\$ 57.52
157028 M. B. & C. R. ....	770.24
157350 China \$45.50; India \$45.50; Africa \$45.51 .....	136.51
157374 World Wide Mission Fund ...	100.00
157440 M. B. & C. R. ....	500.00
157445 M. B. & C. R. ....	664.00
159352 India \$50.00; M. B. & C. R. \$50.00 .....	100.00
159421 M. B. & C. R. ....	100.00
159569 World Wide Mission Endow- ment .....	11,444.11
159650 M. B. & C. R. ....	544.00
159862 M. B. & C. R. ....	26.25
159963 World Wide Mission Endow- ment .....	21.25
160067 World Wide Mission Endow- ment .....	93.74
160388 M. B. & C. R. ....	66.84
160488 M. B. & C. R. ....	200.00
161299 M. B. & C. R. ....	90.00
161582 M. B. & C. R. ....	18.60
161781 M. B. & C. R. ....	200.00
163426 M. B. & C. R. ....	1,500.00
J510 World Wide Mission Endow- ment .....	7,000.00
J514 M. B. & C. R. ....	1,117.17
	\$ 24,750.23
From Lapsed Annuities (Schedule 12) for M. B. & C. R. ....	6,350.00
	\$ 31,100.23
<b>Expenditures—</b>	
Transfer to—	
M. B. & C. R. (Schedule 18) .....	\$ 12,251.91
China Mission Fund (Schedule 2-A.)	45.50
World Wide Mission Fund (Sched- ule 27) .....	100.00
India Mission Fund (Schedule 1) ....	95.50
Africa Mission Fund (Schedule 5) ..	45.51
World Wide Mission Endowment (Schedule 9) .....	18,559.10
Probate papers .....	2.71
	\$ 31,100.23

## 25. Brethren Publishing House

<b>Receipts—</b>	
Earnings transferred .....	\$ 20,000.00
<b>Expenditures—</b>	
To Mission Building and Contin- gent Reserve (Schedule 18) .....	\$ 16,000.00
To Ministerial and Missionary Relief (Schedule 13) .....	4,000.00
	\$ 20,000.00

## 26. Reserve for Investment Losses

<b>Receipts—(transfers)—</b>	
From Mission Building and Contin- gent Reserve (Schedule 18) to cov- er losses on Mission Annuities .....	\$ 4,611.55



From World Wide Mission Endowment (Schedule 9) to cover losses on endowment .....

19,528.67

\$ 24,140.22

**Expenditures—**

Charged off losses on following investments—

Farm mortgage loans—

Kansas (two loans; prin. \$11,500) ...	\$ 1,905.00
Indiana (one loan; prin. \$3,200) .....	215.96
Missouri (ten loans; prin. \$18,150) ...	10,281.43
Utah (six loans; prin. \$11,350) .....	6,925.84
Idaho (two loans; prin. \$10,000) .....	9,037.00
Colorado (one loan; prin. \$1,800) ....	2,565.49

Total losses on farm mortgage loans	\$ 30,930.72
Railroad bonds (par \$5,000) .....	2,073.00
Real Estate bonds (par \$30,000) ....	6,462.50

39,466.22

Less gains—

Public Utility bonds (par \$210,000) ..	8,870.00
Industrial bonds (par \$61,550) .....	6,456.00

\$ 15,326.00

\$ 24,140.22

**27. World Wide Mission Fund****Receipts—**

Contributions for—

World Wide Missions .....	\$ 36,088.79
Student Fellowship Fund .....	863.61
Women's Work Project .....	14,163.77
Foreign Missions .....	6,152.73
Junior League Project .....	2,208.19
B. Y. P. D. Project .....	686.89
Intermediate Project .....	28.59

\$ 60,192.57

Transfers from—

Conference Budget Fund (Schedule 14) .....	10,595.62
Mary A. Culp Endowment (Schedule 19) .....	10.78
Mission Building and Contingent Reserve (Schedule 18) .....	24,000.00
Bequests and Lapsed Annuities (Schedule 24) .....	100.00

34,706.40

Total receipts .....

94,898.97

Deficit, February 29, 1936 .....

28,270.73

\$ 123,169.70

**Expenditures—**

Administration Expense (Schedule 7) .....	\$ 8,009.15
Missionary Education Expense (Schedule 8) .....	7,778.72
India Mission Deficit (Schedule 1) ..	34,203.46
China Mission Deficit (Schedule 2-A) ..	17,906.59
South China Mission Deficit (Schedule 2-B) .....	353.59
Sweden Mission Deficit (Schedule 3) ..	4,374.77
Denmark Mission Deficit (Schedule 4) ..	151.40
Africa Mission Deficit (Schedule 5) ..	12,969.67
Home Mission Deficit (Schedule 6) ..	16,927.57

\$ 102,674.92

Deficit, March 1, 1935 .....

20,494.78

\$ 123,169.70

**28. Board of Christian Education**

(A) Conference Budget Funds

Balance, March 1, 1935 .....

\$ 1,133.71

**Receipts—**

Bank dividends (closed bank) .....	\$ 102.21
Designated receipts (general) .....	2,210.04
Designated receipts (for American Bible Society) .....	36.76
Conference Budget Fund (Schedule 14) .....	14,942.10

17,291.11

Total receipts .....

\$ 18,424.82

**Expenditures—**

Administration Expense—

Salaries .....	\$ 2,241.61
Traveling expense .....	551.92
Rent .....	78.00
Office stationery and supplies .....	243.72
Telephone and telegraph .....	44.63
Postage .....	173.03
Literature and Loan Library .....	434.33
1935 Yearbook expense .....	131.25
Group and liability insurance .....	46.72
Miscellaneous .....	28.09
Regional work .....	416.65
Conferences .....	179.33
Leadership Training .....	226.59
Board members' expense .....	608.74
Contributions .....	233.33

Music .....	164.66
Visual Education .....	3.82
American Bible Society .....	250.00

6,056.42

Less Literature and Loan Library sales .....

71.88 \$ 5,984.54

**Peace Department—**

Salaries .....	614.56
Traveling expense .....	18.61
Rent .....	24.00
Office stationery and supplies .....	23.99
Telephone and telegraph .....	17.80
Postage .....	100.05
Literature and Loan Library .....	545.99
Miscellaneous .....	1.59
Conferences .....	736.30

2,082.89

Less Literature and Loan Library sales .....

184.57 1,898.32

**Temperance and Moral Welfare—**

Salaries .....	25.50
Traveling expense .....	.40
Rent .....	24.00
Office stationery and supplies .....	3.93
Telephone and telegraph .....	5.17
Postage .....	16.96
Literature and Loan Library .....	104.77
Conferences .....	14.63
Visual Education .....	1.00

196.36

Less Literature and Loan Library sales .....

29.78 166.58

**Adult Department—**

Salaries .....	440.11
Traveling expense .....	119.10
Office stationery and supplies .....	.50
Telephone and telegraph .....	7.24
Postage .....	12.28
Literature and Loan Library .....	59.43
Men's Work .....	338.90

977.56

Less Literature and Loan Library sales .....

.25 977.31

**Young People's Department—**

Salaries .....	1,483.68
Traveling expense .....	671.35
Rent .....	48.00
Office stationery and supplies .....	93.45
Telephone and telegraph .....	20.99
Postage .....	87.33
Literature and Loan Library .....	207.85
Miscellaneous .....	5.83
Conferences .....	195.07
Leadership Training .....	87.95
Camps .....	407.70

3,309.20

Less Literature and Loan Library sales .....

67.02 3,242.18

**Intermediate Department—**

Salaries .....	704.10
Traveling expense .....	177.44
Office stationery and supplies .....	7.19
Telephone and telegraph .....	1.93
Postage .....	43.44
Literature and Loan Library .....	121.78
Miscellaneous .....	.33
Conferences .....	17.50
Camps .....	40.87

1,114.58

Less Literature and Loan Library sales .....

111.54 1,003.04

**Children's Department—**

Salaries .....	2,579.39
Traveling expense .....	413.63
Rent .....	114.00
Office stationery and supplies .....	81.79
Telephone and telegraph .....	27.22
Postage .....	291.26
Literature and Loan Library .....	456.19
Miscellaneous .....	22.61
Conferences .....	142.45
Leadership Training .....	281.25

4,409.79

Less Literature and Loan Library sales .....

55.82 4,353.97

Total expenditures .....

\$ 17,625.94

Balance, February 29, 1936 .....

798.88

\$ 18,424.82



## (B) Special Peace Fund

## Receipts—

By sale of Peace Bonds ..... \$ 95.60

## Expenditures—

None

Balance, February 29, 1936 ..... 95.60

Statement of Gish Publishing Fund for  
Year Ended Feb. 29, 1936

	Inventory 3-1-35	Bought	Sold to B. P. H.	Sold to Ministers	Inventory 2-29-36
11 Bible Dictionary .....	10	25	29	6	
26 Bible Atlas .....	8		8		
31 Twelve Apostles .....	28		15	13	
36 Universalism Against Itself .....	167		2	165	
68 Archæology and the Bible .....	23		13	10	
86 A History of the Christian Church .....	15		15		
92 Greatness and Simplicity of the Christian Faith .....	37			37	
93 Essentials of Evangelism .....	10			10	
95 Parish Evangelism .....	21			21	
107 Report of Washington Missionary Con- ference .....	4			4	
108 The One Volume Bible Commentary .....	29	50		56	23
111 Visitation Evangelism .....	13			13	
116 The Local Church .....	12			12	
121 The Clash of Color .....	21			21	
125 The Christian Doctrine of Peace .....	1			1	
126 The Church and Missions .....	1			1	
147 The Lord's Prayer .....	9	25	17	17	
149 The Madness of War .....	7		3	4	
157 Between War and Peace .....	6			6	
160 Christ of Every Road .....	1			1	
161 The Church and Adult Education .....	1			1	
162 Church Finance .....	8	25	11	22	
163 Disciple Winners .....	1			1	
167 The Preacher and His Missionary Message	7			7	
171 Which Gospel Shall I Preach? .....	1			1	
176 Open Doors in Religious Education .....	24		17	7	
177 The Christ of the Classroom .....	6		3	3	
179 The Recovery of Worship .....	18			18	
181 Flashlights From History .....	1	50	36	15	
182 The Clinic of a Cleric .....	23		23		
183 Grace in the New Testament .....	31		26	5	
184 Putting the Church on a Full Time Basis	22		22		
185 Liberating the Lay Forces of Christianity	46		20	26	
186 The Holy Spirit .....	9	8	17		
188 Finding God .....	3	12	15		
189 God in the Shadows .....		20	20		
190 Windows in Matthew .....	2	15	17		
192 Cruden's Complete Concordance .....	16	50	52	14	
193 Christ and Human Suffering .....	14	25	32		
195 F. B. Meyer .....	37		20	17	
196 Cultural Changes in the Church of the Brethren .....		50	26	24	
198 Jesus and the Rising Generation .....	18	25	42	1	
199 The Finality of Jesus Christ .....	23	25	39	9	
200 Cokesbury Funeral Manual .....	1	100	91	10	
201 Preachers Present Arms .....	9	25	31	3	
202 Home Missions Today and Tomorrow .....	58		10	48	
203 The Christian Message to the World To- day .....	99		40	59	
204 Revolution in Economic Life .....	74		20	54	
205 The Life Portrayed in the Sermon on the Mount .....	211	1	105	105	
206 Our Movie Made Children .....	31	50	68	12	
207 Doran's Ministers Manual (1935) .....	74	75	147	2	
208 Sadhu Sundar Singh .....		250	221	29	
209 Prayer .....	300		235	65	
210 One Hundred Poems of Peace .....		250	233	17	
211 Problems of Christian Family Life .....		400	289	61	
212 John Frederic Oberlin, A Protestant Saint		250	229	21	
213 Preaching and the Mind of Today .....		300	241	59	
214 Doran's Ministers Manual (1936) .....		500	377	123	
	1,591	2,605	59	2,953	1,184

## Statement of the Fund

Cost of 2,605 books bought .....	\$2,072.05	
Postage and packing on same .....	430.85	
Publicity, committee expense, etc. ....	17.22	
Deficit, March 1, 1935 .....	174.52	\$2,694.64
By sales, 2,953 books to ministers .....	\$1,111.76	
By sales, 59 books to B. P. H. at cost .....	25.33	
Income from Gish Estate endowment .....	977.77	2,114.86
Deficit, February 29, 1936 .....		\$ 579.78

## Giving of Individual Congregations

For the Year Ending February 29, 1936

This record of giving includes all living donor contributions to the Conference Budget or any Board for work included in the same. It does not include contributions for relief or to District Boards, Colleges and other agencies outside the Conference Budget.

Churches and districts marked by \* gave more than their average for the preceding four years. These are "Honor Roll" congregations and districts.

Unusual snowbound roads and other conditions during February prevented some congregations from getting their Achievement Offering to Elgin before the year closed. The congregations marked † sent belated Achievement Offerings, which will be included in the record of next year.

1. Florida and Georgia			
Arcadia .....	\$ 12.45	*Schoolfield .....	14.00
Bassenger-Okeechobee ..	21.75	Shelton .....	
Brooksville .....		*Smith River .....	16.25
Clay County .....	13.00	Snow Creek .....	28.00
Glenside .....		*Spray .....	27.00
Lakeland .....	39.43	*St. Paul .....	12.00
Miami .....	5.00	Texas Chapel .....	
†Sebring .....	718.80	Topeco .....	62.61
*Seneca .....	21.00	White Rock .....	
Sunnyland .....	17.42	Unallocated .....	5.75
Tampa .....	97.31		
*Winter Park .....	40.24		
Unallocated .....	17.00		
2. North and South Carolina			
Bailey .....		5. *First Virginia	
*Berea .....	\$ 4.00	Antioch .....	\$ 1.00
Blue Ridge .....		*Cloverdale .....	709.18
Brummetts Creek .....		*Copper Hill .....	58.48
Flat Rock .....	23.75	Crab Orchard .....	23.75
Golden .....	8.02	*Daleville .....	421.72
Green River Cove .....		Greenbrier .....	17.00
Little Pine .....		*Green Hill .....	75.85
Lowman Valley .....		*Hopewell .....	5.00
*Melvin Hill .....	19.10	*Jeters Chapel .....	9.00
Mill Creek .....	5.00	*Johnsville .....	6.00
Mountain View .....		Lynchburg .....	60.42
Mt. Carmel .....		*Monroe .....	8.87
New Bethel .....		Mt. Horeb .....	
New Haven .....		*Mt. Joy .....	24.50
Peak Creek .....		*Oak Grove .....	196.25
Peterson Chapel .....		*Oakvale .....	2.00
Pigeon River .....		Otter River .....	
Pleasant Grove .....		*Peters Creek .....	198.52
Pleasant Valley .....		Pleasant View .....	26.90
Riverside .....		*Poages Mill .....	58.92
Rowland Creek .....		*Roanoke, Central .....	144.80
*Spindale .....	3.00	Roanoke, First .....	572.44
Upper Brummetts Creek		Roanoke, Ninth Street ..	196.93
Unallocated .....	9.00	Saunders Grove .....	
3. *Tennessee		Selma .....	
*Beaver Creek .....	\$ 20.42	Smith Chapel .....	10.00
*Cedar Creek .....	4.00	*Terrace View .....	57.70
*Cedar Grove .....	21.86	*Tinker Creek .....	64.34
Central Point .....		*Troutville .....	480.47
Cumberland .....		Unallocated .....	19.80
Ewing .....	5.00		
*French Broad .....	69.13	6. Eastern Virginia	
*Fruitdale .....	14.50	Belmont .....	\$ 50.29
*Hawthorne .....	1.15	Bethel .....	
*Jackson Park .....	34.10	Central Plains .....	
*Johnson City .....	133.14	Fairfax .....	338.84
*Knob Creek .....	37.35	*Hollywood .....	12.80
*Liberty .....	5.43	Locust Grove .....	11.50
*Limestone .....	24.70	Madison .....	50.00
Lone Star .....		*Manassas .....	455.22
*Meadow Branch .....	108.14	†Midland .....	108.43
Midway .....	1.00	Mine Run .....	
*Mountain Valley .....	36.15	Montebello .....	
*New Hope .....	18.80	Mt. Carmel .....	37.00
*Niota .....	1.00	Nokesville .....	216.69
*Oneonta .....	8.60	*Oronoco .....	45.58
Piney Flats .....		Rappahannock .....	
*Pleasant Hill .....	76.03	*Richmond .....	110.95
*Pleasant Mount .....		Trevilian .....	5.00
*Pleasant Valley .....	18.26	*Valley .....	117.50
*Pleasant View .....	4.04	Unallocated .....	103.19
Rock House .....			
*Walnut Grove .....	10.55	7. Second Virginia	
*White Horn .....	17.23	Barren Ridge .....	\$ 610.83
Wolf Creek .....	4.00	*Beaver Creek .....	120.69
Unallocated .....	46.00	Bridgewater .....	1,203.67
4. *Southern Virginia		*Buena Vista .....	64.70
*Antioch .....	\$ 318.65	Chimney Run .....	36.30
Beaver Creek .....	5.25	Concord .....	
*Bethlehem .....	173.67	Crummits Run .....	
*Boone Mill .....	115.02	Elk Run .....	119.52
Burks Fork .....	5.35	Hevener .....	
*Christiansburg .....	62.92	*Hiner .....	57.76
*Coulson .....	13.25	Lebanon .....	470.49
Fraternity .....	73.00	*McCray Chapel .....	1.49
Fremont .....		Middle River .....	299.72
*Germantown .....	141.50	Moscow .....	185.29
*Laurel Branch .....	25.50	*Mt. Vernon .....	242.60
Maple Grove .....	11.40	*North Fork .....	8.00
Mt. Hermon .....	6.00	*Pleasant Valley .....	888.50
New Bethel .....		Sangerville .....	446.10
Pleasant Hill .....	.75	*Staunton .....	49.00
Pleasant Valley .....	3.00	Summit .....	495.51
Pulaski .....	6.62	*Valley Bethel .....	79.08
*Red Oak Grove .....	22.05	*Waynesboro .....	79.45
		White Hill .....	10.00
		Unallocated .....	130.59
		8. Northern Virginia	
		Brooks Gap .....	\$ 39.00
		*Browntown Mission ..	6.00



*Cooks Creek .....	289.70	14. S. E. Pa., N. J. and E. N. Y.	*Robinson .....	83.96	East Nimishillen .....	264.81
*Damascus .....	11.50	*Ambler .....	*Rockton .....	54.18	*Eastwood .....	23.25
*Flat Rock .....	88.72	*Amwell .....	*Rockwood .....	106.18	*Freeburg .....	365.00
*Greenmount .....	392.20	*Brooklyn, First .....	*Roxbury .....	89.61	*Hartville .....	629.77
*Harrisonburg .....	185.58	*Brooklyn, Italian Mis-	*Rummel .....	354.39	*Kent .....	95.00
*Linville Creek .....	322.72	sion .....	*Salisbury .....	74.30	*Lincoln Heights .....	78.42
*Lower Lost River .....		Coventry .....	*Scalp Level .....	1,443.00	*Maple Grove .....	116.50
*Mill Creek .....	965.00	Greentree .....	†Shade Creek .....	251.54	*Mohican .....	91.83
*Moorefield .....		Harmonyville .....	*Sipeset .....	170.00	*New Philadelphia .....	6.00
*Mt. Zion .....	99.80	Norristown .....	†Somerset .....	135.00	*Olivet .....	655.80
*Newport .....	55.00	Parkerford .....	Summit Mills .....	24.34	*Owl Creek .....	186.58
*North Mill Creek .....	10.76	Philadelphia, Bethany ..	*Ten Mile .....	28.55	*Reading .....	195.55
*Pleasant View .....	9.40	*Philadelphia, Calvary ..	*Tire Hill .....	201.34	*Richland .....	65.34
*Powells Fort .....		Philadelphia, First .....	*Uniontown .....	553.79	*Springfield .....	76.00
*Rileyville .....	33.00	*Philadelphia, Geiger ..	*Westmont .....	207.70	*Tuscarawas .....	40.80
*Salem .....	13.73	Memorial .....	*Windber .....	171.68	*West Nimishillen .....	135.33
*Smiths Creek .....	14.30	Philadelphia, German-	*Wooddale .....	12.27	*White Cottage .....	258.50
*South Fork .....		town .....	Unallocated .....	226.49	*Woodworth .....	133.69
*Timberville .....	86.66	Pottstown .....	17. Eastern Pennsylvania		*Wooster .....	362.00
*Trout Run Valley .....		Royersford .....	Akron .....	\$ 414.43	*Zion Hill .....	132.11
*Unity .....	145.16	*Springfield .....	Annaville .....	757.02	Unallocated .....	382.82
*Upper Lost River .....	6.00	Wilmington .....	Chiques .....	1,287.75		
*Woodstock .....	98.87	Unallocated .....	Conestoga .....	678.30		
Unallocated .....	83.91		Conewago .....	131.46		
9. First West Virginia			*East Fairview .....	501.47		
*Allegheny .....	\$ 5.75	15. Middle Pennsylvania	*East Petersburg .....	1,073.05		
*Bean Settlement .....		Albright .....	Elizabethtown .....	2,568.22		
*Beaver Run .....	32.23	*Altoona, First .....	Ephrata .....	1,596.16		
*Capon Chapel .....		*Altoona, 28th Street ..	*Fredericksburg .....	158.07		
*Cheat River .....	24.65	Amaranth .....	*Harrisburg .....	559.27		
*Egdon .....	733.89	*Ardenheim .....	*Hatfield .....	777.58		
*Greenland .....	63.77	*Artemas .....	*Heidelberg .....	463.70		
*Harman .....	65.00	*Aughwick .....	*Indian Creek .....	1,674.31		
*Keyser .....	45.00	*Bellwood .....	Jennersville .....	19.35		
*Knobley .....		Burnham .....	Lake Ridge .....	123.70		
*New Creek .....		*Carson Valley .....	*Lancaster .....	1,307.54		
*North Fork .....	2.00	Cherry Lane .....	*Lebanon .....	536.89		
*Old Furnace .....	10.25	*Claysburg .....	Lititz .....	680.57		
*Petersburg .....	25.00	Clover Creek .....	*Long Run .....	13.50		
*Red Creek .....	14.50	*Dry Valley .....	*Maiden Creek .....	656.19		
*Sandy Creek .....	422.12	Dunnings Creek .....	*Mechanic Grove .....	407.52		
*Seneca .....		Everett .....	Midway .....	422.35		
*Tearcoat .....	74.50	*Fairview .....	Mingo .....	1,435.44		
*White Pine .....	190.91	*Glendale .....	Mountville .....	382.71		
Unallocated .....	28.00	*Hollidaysburg .....	*Myerstown .....	449.50		
10. Second West Virginia		Huntingdon .....	*Palmyra .....	1,961.06		
*Beans Chapel .....	\$ 1.50	*James Creek .....	*Peach Blossom .....	436.04		
*Bethany .....	10.00	Juniata Park .....	Reading .....	41.60		
*Cheat River .....	11.50	Koontz .....	Richland .....	1,456.21		
*Goshen .....		*Leamersville .....	Ridgely .....	109.58		
*Mt. Hebron .....		Lewistown .....	Schuylkill .....	73.80		
*Mt. Zion .....		*Lower Clair .....	Shamokin .....	28.65		
*Pleasant Hill .....		*New Enterprise .....	Spring Creek .....	682.51		
*Pleasant Valley .....	83.00	Queen .....	*Spring Grove .....	67.09		
*Shiloh .....		*Raven Run .....	*Springville .....	738.64		
*Union Chapel .....		Riddlesburg .....	Swatara, Big .....	508.82		
*Valley River .....	17.20	*Roaring Spring .....	Swatara, Little .....	436.87		
Unallocated .....	11.00	*Smithfield .....	West Conestoga .....	284.60		
11. Eastern Maryland		SNAKE SPRING .....	West Green Tree .....	475.50		
Baltimore, First .....	\$ 191.90	Spring Mount .....	White Oak .....	1,296.40		
Baltimore, Woodberry ..	402.48	*Spring Run .....	Unallocated .....	205.43		
*Beaver Dam .....	92.50	*Stonerstown .....	18. Southern Pennsylvania			
*Bethany .....	83.48	*Tyrone .....	Antietam .....	\$ 62.31		
*Bush Creek .....	44.47	Uppt. Clair .....	*Back Creek .....	131.81		
*Denton .....	278.30	Williamsburg .....	Boiling Springs .....	78.00		
*Flower Hill .....	39.33	*Woodbury .....	*Buffalo .....	99.42		
*Frederick .....	366.72	*Yellow Creek .....	*Carlisle .....	349.84		
*Green Hill .....	209.50	Unallocated .....	Chambersburg .....	104.26		
*Locust Grove .....	49.70	16. Western Pennsylvania	*Codorus .....	503.25		
*Long Green Valley .....	321.68	Allegheny Valley .....	*Falling Spring .....	73.67		
*Meadow Branch .....	1,365.41	*Bear Run .....	Greencastle .....	145.05		
*Middletown Valley .....	433.58	Berlin .....	Hanover .....	233.40		
*Monocacy .....	98.50	*Brothers Valley .....	*Huntsdale .....	372.13		
*Piney Creek .....	46.14	Chess Creek .....	*Lost Creek .....	412.89		
*Pipe Creek .....	1,238.26	*Conemaugh .....	Lower Conewago .....	39.41		
*Sams Creek .....	394.58	*Connellsville .....	Lower Cumberland .....	25.74		
*Thurmont .....	88.18	Cumberland .....	Marsh Creek .....	104.36		
*University Park .....	64.20	*Elbethel .....	Mechanicsburg .....	199.67		
*Washington City .....	1,437.00	Fairchance .....	Mount Olivet .....	76.53		
Unallocated .....	139.14	*Fairview .....	*New Fairview .....	398.33		
12. Middle Maryland		Geiger .....	Newville .....	77.78		
*Beaver Creek .....	\$ 279.85	Georges Creek .....	*Perry .....	52.40		
*Broadfording .....	412.77	*Glade Run .....	Pleasant Hill .....	67.59		
*Brownsville .....	442.36	*Greensburg .....	*Ridge .....	77.05		
*Hagerstown .....	1,291.68	Hooversville .....	Shippensburg .....	40.10		
*Johnstown .....		Hostetler .....	*Sugar Valley .....	152.10		
*Leetown & St. Margarets	7.06	*Hyndman .....	Upper Codorus .....	276.13		
*Licking Creek .....	75.79	Indian Creek .....	Upper Conewago .....	743.71		
*Long Meadow .....	374.35	Johnstown (Walnut	Waynesboro .....	5,565.17		
*Manor .....	276.50	Grove) .....	Wetys .....	244.23		
*Martinsburg & Van-		Ligonier .....	York .....	709.32		
clesville .....	49.75	*Locust Grove .....	Unallocated .....	108.55		
*Pleasant View .....	726.50	Manor .....	19. *Northeastern Ohio			
*Welsh Run .....	107.84	Maple Glen .....	Akron .....	\$ 212.24		
Unallocated .....	69.94	*Maple Grove .....	*Alliance .....	94.00		
13. Western Maryland		Markleysburg .....	*Ashland City .....	355.90		
*Bear Creek .....	\$ 174.00	Meyersdale .....	*Ashland Dickey .....	190.77		
*Cherry Grove .....	10.45	Middle Creek .....	Baltic .....	148.15		
*Fairview .....	36.66	Montgomery .....	Bethel .....	2.53		
*Frostburg .....	15.50	Morgantown .....	Black River .....	499.95		
*Georges Creek .....		*Morrelltown .....	†Bristolville .....	5.00		
*Maple Grove .....	14.75	Mt. Joy .....	*Canton, First .....	199.49		
*Oak Grove .....	.50	*Mt. Pleasant .....	*Canton, Maple Ave. ...	11.00		
*Pine Grove .....		Moxham .....	Center .....	230.29		
*Westernport .....	53.56	*Nanty Glo .....	Chippewa .....	206.50		
Unallocated .....	4.22	Oakdale .....	*Cleveland .....	178.92		
		*Penn Run .....	Danville .....	563.35		
		Pittsburgh .....	*East Chippewa .....	431.10		
		*Pleasant Hill .....				
		Plum Creek .....				
		Quemahoning .....				



Elsie .....	6.00	*Wabash City .....	131.97	Oakley .....	29.25	35. Northwestern Kansas	
*Flint .....	82.95	Wabash Country .....	58.63	Okaw .....	230.82	Belleville .....	\$ 90.08
*Grand Rapids .....	92.17	*West Eel River .....	60.72	*Panther Creek .....	36.64	Burr Oak .....	11.26
Harlan .....	21.80	West Manchester .....	692.28	Pleasant Grove .....		Maple Grove .....	81.52
Hart .....		*West Marion .....	48.38	*Romine .....	7.00	North Solomon .....	41.04
Homestead .....	5.00	Unallocated .....	188.62	*Springfield .....	41.00	Quinter .....	245.36
*Lake View .....	74.94	25. *Southern Indiana		Virde .....	397.84	Victor .....	45.00
*Lansing .....	37.57	*Anderson .....	\$ 584.75	*Walnut Grove .....	62.38	White Rock .....	21.72
Long Lake .....	53.50	Arcadia .....	51.40	*Woodland .....	169.69	Unallocated .....	171.63
Marilla .....	7.96	*Beech Grove .....	60.69	Unallocated .....		36. *Southeastern Kansas	
Midland .....	7.20	Bethany .....		30. *No. Iowa, Minnesota and So.		Fredonia .....	\$ 60.51
*New Haven .....	37.10	*Buck Creek .....	261.83	Dakota		*Galesburg .....	71.05
*Onekama .....	80.22	*Fairview .....	219.46	Barnum .....	\$ 27.54	Gravel Hill .....	9.92
*Ozark .....	4.00	*Four Mile .....	246.34	*Curlew .....	218.03	Grenola .....	
*Pontiac .....	59.10	*Howard .....	59.56	*Greene .....	94.06	*Independence .....	63.30
*Rodney .....	25.00	*Indianapolis .....	237.80	*Guthrie .....	38.55	Mont Ida .....	2.50
*Shepherd .....	214.01	*Killbuck .....	66.50	*Hancock .....	15.00	*Osage .....	195.01
*Sugar Ridge .....	164.17	*Kokomo .....	59.10	Ivester .....	1,258.21	*Paint Creek .....	11.10
*Sunfield .....	47.11	*Ladoga .....	57.58	*Kingsley .....	270.61	*Parsons .....	86.47
Thornapple .....	41.55	*Maple Grove .....	78.96	*Lewiston .....	56.00	*Scott Valley .....	
Vestaburg .....		*Middletown .....	30.06	*Minneapolis .....	39.53	*Verdigris .....	81.05
*Woodland .....	318.25	*Mt. Pleasant .....	30.39	Monticello .....		Unallocated .....	79.25
Woodland Village .....	80.70	*Muncie .....	2,244.68	*Root River .....	384.95	37. Southwestern Kansas	
Zion .....	9.78	*Nettle Creek .....	772.97	Sheldon .....	53.22	*Bloom .....	\$ 56.22
Unallocated .....	194.05	New Hope .....		Slifer .....		Conway Springs .....	30.00
23. *Northern Indiana		Pymont .....	134.88	South Waterloo .....	859.22	Eden Valley .....	19.50
Auburn .....	\$ 76.35	*Richmond .....	19.90	*Spring Creek .....	49.99	Garden City .....	84.98
Baugo .....	148.06	*Rossville .....	381.33	Union Ridge .....	14.00	*Hutchinson .....	69.99
*Bethany .....	345.64	Sampson Hill .....		Waterloo City .....	232.17	Larned Rural .....	98.69
*Bethel .....	206.97	Summitville .....		Willow Creek .....	20.46	McPherson .....	517.51
*Blissville .....	169.90	*Union Grove .....	111.31	*Winona .....	25.00	Monitor .....	802.20
*Blue River .....	179.02	Upper Fall Creek .....	31.57	Worthington .....	70.62	*Newton .....	48.91
*Bremen .....	104.84	White .....	30.00	Unallocated .....	115.75	Pleasant View .....	40.50
Buchanan .....	18.25	Windfall .....		31. Middle Iowa		*Prairie View .....	42.31
Camp Creek .....	122.12	Unallocated .....	113.00	*Beaver .....	\$ 154.70	Salem .....	61.04
Cedar Creek .....	48.73	26. *Western Canada		Brooklyn .....	3.64	Wichita, First .....	302.50
Cedar Lake .....	143.67	*Bow Valley .....	\$ 213.03	Cedar .....	217.05	Wichita, West .....	23.05
*Center .....	35.50	*First Irricana .....	7.50	Cedar Rapids .....	1,247.61	Unallocated .....	105.22
*Elkhart City .....	578.39	*Merrington .....	9.50	Coon River .....	14.55	38. *Eastern Colorado	
Elkhart Valley .....	150.31	*Second Irricana .....	18.00	Dallas Center .....	1,711.25	Antioch .....	\$ 22.95
*English Prairie .....	121.76	Vidra .....		Des Moines, First .....	77.45	Bethany .....	8.00
*Florence .....	68.72	Unallocated .....		Des Moines Valley .....	162.73	*Bethel .....	
*Fort Wayne .....	176.00	27. No. Dakota and E. Montana		*Dry Creek .....	31.00	*Colorado Springs .....	66.77
*Goshen City .....	931.49	Berthold .....		*Fernald .....	97.75	*Denver .....	41.71
LaPorte .....	217.75	Brumbaugh .....		*Garrison .....	25.24	Haxtun .....	91.87
*Maple Grove .....	67.57	Cando .....	\$ 28.34	Indian Creek .....	8.00	*McClave .....	35.73
*Michigan City .....	95.14	*Carrington .....	55.43	Iowa River .....	56.76	*Miami .....	73.18
*Middlebury .....	483.62	Egeland .....	1.00	Muscataine .....	5.00	Rocky Ford .....	370.19
*Mt. Pleasant .....	346.75	*Ellison .....	52.19	*Panther Creek .....	450.62	Sterling .....	75.73
*Nappanee .....	470.70	Grand View .....		*Prairie City .....	179.85	*Wiley .....	99.64
*New Paris .....	838.61	James River .....	12.00	Unallocated .....	62.50	Unallocated .....	23.00
New Salem .....	270.90	Kenmare .....	50.18	32. Southern Iowa		39. *Western Colorado and Utah	
*North Liberty .....	196.31	Milk River Valley .....		Council Bluffs .....	\$ 18.34	*First Grand Valley .....	\$ 151.40
North Webster .....	70.13	*Minot .....	76.80	English River .....	566.90	Fruita .....	34.08
*North Winona .....	73.68	Pleasant Valley .....		Fairview .....	13.50	Glade Park .....	
Oak Grove .....	21.24	*Poplar Valley .....	51.44	Franklin .....	25.15	Grande Junction .....	5.00
*Osceola .....	80.50	Ray .....		*Libertyville .....	167.88	Unallocated .....	31.00
Pine Creek .....	203.50	Surrey .....	74.10	*Monroe County .....	5.00	40. *Oklahoma, Panhandle of	
*Pleasant Chapel .....	89.58	Unallocated .....	23.32	Mt. Etna .....	31.80	Texas and New Mexico	
Pleasant Hill .....	48.50	28. No. Illinois and Wisconsin		North English .....	20.00	*Ames .....	\$ 37.84
*Pleasant Valley .....	105.90	Batavia .....	\$ 30.25	Osceola .....		Antelope Valley .....	
*Plymouth .....	428.91	Bethel .....	112.13	*Ottumwa .....	7.25	*Bartlesville .....	25.00
*Rock Run .....	385.17	Cherry Grove .....	69.88	Salem .....	69.37	Bethel .....	
Salem .....		*Chicago, Douglas Park .....	89.55	South Keokuk .....	133.46	*Big Creek .....	623.19
*Shipshewanna .....	17.66	Chicago, First & Hast-		Unallocated .....		Clovie .....	30.79
South Bend, First .....	304.52	ings St. .....	1,595.40	33. Nebraska		Guthrie .....	10.00
South Bend, Second .....	233.81	Chippewa Valley .....	15.98	Afton .....		Monitor .....	1.00
*Syracuse .....	162.72	Dixon .....	94.70	Arcadia .....		*Oklahoma City .....	27.50
*Turkey Creek .....	119.55	Elgin .....	869.17	Beatrice .....	\$ 33.00	Pampa .....	
*Union Center .....	375.47	Franklin Grove .....	387.87	Bethel .....	98.82	Paradise Prairie .....	
Wakarusa .....	69.65	*Freeport .....	134.62	Enders .....	11.63	Pleasant Plains .....	70.57
*Walnut .....	144.76	Hickory Grove .....	5.00	Falls City .....	34.34	*Thomas .....	271.48
Wawaka .....	61.89	Lanark .....	503.77	*Kearney .....	36.53	*Waka .....	40.00
*West Goshen .....	886.28	Lena .....	122.87	Lincoln .....	86.60	Washita .....	160.08
Yellow Creek .....	242.57	Maple Grove .....	9.00	Octavia .....	45.00	Unallocated .....	58.50
Unallocated .....	853.28	*Milledgeville .....	219.20	Omaha .....	20.44	41. Texas and Louisiana	
24. *Middle Indiana		Mt. Morris .....	1,694.67	Silver Lake .....	32.40	Falfurrias .....	\$ 33.01
Andrews .....	\$ 70.70	Pine Creek .....	20.00	South Beatrice .....	97.33	*Fort Worth .....	63.00
Bachelor Run .....	222.35	Polo .....	240.83	Unallocated .....	100.50	Manvel .....	27.44
*Bethel Center .....	30.46	*Rice Lake .....	84.00	34. Northeastern Kansas		Nocona .....	
*Buffalo .....	37.80	Rock Creek .....	6.00	Abilene .....	\$ 20.00	*Roanoke .....	133.00
Burnettsville .....	27.82	Rockford .....	93.22	Appanose .....	18.84	Rose Pine .....	10.00
Cart Creek .....	55.97	Shannon .....	1.00	*Buckeye .....	57.97	Unallocated .....	17.75
*Clear Creek .....	400.28	Stanley .....	25.97	Granada .....		42. Northern Missouri	
El River .....	342.80	*Sterling .....	220.45	Holland .....	13.50	Bethany .....	\$ 18.44
Flora .....	353.29	West Branch .....	82.91	Kansas City, Calvary .....	1.00	Honey Creek .....	5.00
Hickory Grove .....	116.59	*White Rapids .....	19.50	Kansas City, First .....		Log Creek .....	
Huntington .....	224.59	Worden .....	2.39	Central .....	17.55	*North Bethel .....	91.61
Liberty Mills .....	319.58	*Yellow Creek .....	107.66	Lone Star .....	41.78	North St. Joseph .....	2.00
Logansport .....	39.37	Unallocated .....	106.40	McLouth .....	24.00	Plattsburg .....	221.35
Loon Creek .....	194.61	29. *Southern Illinois		Morrill .....	265.55	*Rockingham .....	86.56
*Lower Deer Creek .....	55.22	Allison Prairie .....	\$ 55.13	Navarre .....	15.00	Shelby County .....	2.32
Manchester .....	3,445.95	*Astoria .....	221.20	*Olathe .....	59.46	South St. Joseph .....	16.00
Markle .....	64.07	Camp Creek .....	7.00	*Ottawa .....	548.22	*Wakenda .....	132.17
*Mexico .....	683.97	*Canton .....	125.10	Overbrook .....	25.59	Unallocated .....	12.89
Monticello .....	74.94	*Cerro Gordo .....	435.00	Ozawkie .....	3.00	43. Middle Missouri	
*Peru .....	301.52	Champaign .....	74.29	*Richland Center .....	71.75	Adrian .....	\$ 8.80
Pipe Creek .....	502.18	Decatur .....	102.56	*Rock Creek .....	18.00	Centerview .....	5.00
Pleasant Dale .....	168.25	*Girard .....	551.65	Sabetha .....	122.96	Deepwater .....	1.00
Pleasant View .....	78.24	*Hurricane Creek .....	9.00	Topeka .....	89.51	Happy Hill .....	18.75
Portland .....	2.13	Kaskaskia .....		*Wade Branch .....	8.00	*Kansas City .....	72.00
Prairie Creek .....	1.25	LaMotte Prairie .....	12.82	Washington .....	8.89	Mineral Creek .....	65.39
Roann .....	41.91	Liberty .....	1.00	Washington Creek .....			
Salamonie .....	301.76	*Martin Creek .....	15.00	Unallocated .....	44.06		
Santa Fe .....	27.70	Mulberry Grove .....					
*South Whitley .....	6.71	*Oak Grove .....	51.50				
Spring Creek .....	493.01						
*Sugar Creek .....	33.93						
Upper Deer Creek .....	51.67						



Osceola .....	2.25	Oakland .....	114.12
Prairie View .....		Patterson .....	15.50
Spring Branch .....	3.50	*Raisin .....	42.33
Turkey Creek .....	56.00	Reedley .....	73.25
Warrensburg .....	126.56	Rio Linda .....	19.14
Unallocated .....	84.32	*Waterford .....	215.13
44. *Southern Missouri and Arkansas .....		Unallocated .....	330.63
*Broadwater .....	22.51	47. Southern California and Arizona .....	
*Cabool .....	154.50	Covina .....	\$1,574.15
Carthage .....	7.00	Glendale, Ariz. ....	298.74
Fairview .....	5.00	*Glendale, First .....	162.35
Greenwood .....	4.36	Glendora .....	614.85
Jasper .....	3.00	*Hemet .....	114.21
Mountain Grove .....	44.94	*Hermosa Beach .....	192.05
Nevada .....	4.00	Inglewood .....	25.03
*New Hope .....	1.00	LaVerne .....	2,388.87
Oak Grove .....	8.75	*Long Beach .....	691.09
Peace Valley .....	10.00	Los Angeles, Belvedere ..	356.23
Shoal Creek .....	8.00	Los Angeles, Calvary .....	400.10
Springdale .....		Los Angeles, First .....	228.48
Unallocated .....	5.50	Pasadena .....	2,209.78
46. *Northern California .....		Phoenix .....	54.96
Bakersfield .....	52.22	Pomona .....	275.45
*Butte Valley .....	36.17	San Bernardino .....	255.70
*Chico .....	63.13	San Diego .....	28.02
*Chowchilla .....	20.00	*Santa Ana .....	204.62
*Codora .....	45.00	Unallocated .....	517.42
Elk Creek .....		48. Idaho and Western Montana .....	
Empire .....	292.59	*Boise Valley .....	\$ 200.00
*Fresno .....	617.20	Bowmont .....	33.34
*Laton .....	147.11	*Clearwater .....	25.42
Lindsay .....	319.51	Emmett .....	46.91
Live Oak .....	61.56	*Fruitland .....	260.28
McFarland .....	399.97	*Moscow .....	36.69
Modesto .....	182.72	*Nampa .....	288.00

Nezperce .....	7.20
Payette Valley .....	140.00
Twin Falls .....	32.00
Weiser .....	11.89
*Whitefish .....	44.60
Winchester .....	4.00
Unallocated .....	54.00
49. *Oregon .....	
Albany .....	\$ 50.00
Ashland .....	112.36
*Grants Pass .....	122.20
*Mabel .....	141.00
*Myrtle Point .....	238.60
Newberg .....	29.56
Portland .....	113.00
Weston .....	
Unallocated .....	16.55

50. Washington .....	
*Ellisforde .....	\$ 175.88
Forest Center .....	9.50
Mt. Hope .....	2.50
North Spokane .....	12.17
Olympia .....	271.91
Omak .....	50.04
*Outlook .....	119.40
Richland Valley .....	5.00
†Seattle .....	51.61
Sunnyside .....	58.01
*Tacoma .....	54.82
Wenatchee .....	81.90
Wenatchee Valley .....	321.25
*Whitstone .....	44.98
Yakima .....	144.38
Unallocated .....	33.00

### CONGREGATIONS GIVING \$5.00 OR MORE PER MEMBER

	Members	Average Per Member
Cedar, Middle Iowa .....	17	\$12.77
Muncie, Southern Indiana .....	196	11.45
Mingo, Eastern Pennsylvania .....	136	10.56
Indian Creek, Eastern Pennsylvania .....	200	8.37
Cedar Rapids, Middle Iowa .....	151	8.26
Dallas Center, Middle Iowa .....	210	8.14
Covina, So. California and Arizona .....	197	7.99
Waynesboro, Southern Pennsylvania .....	722	7.71
Maiden Creek, Eastern Pennsylvania .....	87	7.54
Pleasant View, Middle Maryland .....	104	6.99

(Continued on Page 26)

### General Statistics of Giving for Year Ended February 29, 1936

District	Total Credits	Total Membership	Members Giving Per Capita					Average Contribution Per Member	Total No. Churches	Churches Contributing											
			Nothing	Under \$1.00	\$1.00 to \$3.49	\$3.50 to \$5.00	\$5.00 or More			Nothing	Under \$25	\$25 to \$200	Over \$200								
1. Florida and Georgia .....	\$ 1,003.40	665	23	427	79		136	1931 \$1.70	1932 \$1.89	1933 \$1.44	1934 \$2.13	1935 \$1.51	12	2	6	3	1				
2. North and South Carolina .....	71.87	1,578	1,021	557				.14	.09	.11	.06	.05	24	18	6						
3. Tennessee .....	720.58	2,541	290	2,182	69			.25	.18	.21	.29	.28	30	6	17	7					
4. Southern Virginia .....	1,149.54	5,300	413	4,887				.22	.25	.19	.19	.22	27	5	12	9	1				
5. First Virginia .....	3,449.84	5,406	351	3,592	1,463			.63	.61	.47	.59	.64	29	4	10	11	4				
6. Eastern Virginia .....	1,662.99	2,933	234	2,133	566			.89	.78	.59	.68	.57	18	5	7	7	3				
7. Second Virginia .....	5,599.29	5,735	504	3,029	2,202			1.14	1.25	.95	.98	.98	23	3	3	9	8				
8. Northern Virginia .....	2,957.01	6,721	790	5,052	879			.72	.55	.47	.44	.44	25	5	7	9	4				
9. First West Virginia .....	1,737.57	3,245	604	2,176	465			.82	.59	.48	.41	.54	19	5	5	7	2				
10. Second West Virginia .....	134.20	612	240	321	51			.37	.36	.21	.28	.22	11	6	4	1					
11. Eastern Maryland .....	7,385.05	4,498	1,304	3,146	48			1.98	1.91	1.57	1.68	1.64	20			10	10				
12. Middle Maryland .....	4,114.39	3,396	65	2,573	569	85	104	1.53	1.54	1.30	1.30	1.21	12	1	1	3	7				
13. Western Maryland .....	309.64	1,033	178	719	136			.37	.33	.43	.37	.30	9	2	4	3					
14. S. E. Pa., N. J. & N. Y. ....	4,540.13	3,396	1,369	1,891	136			2.14	1.91	1.92	1.45	1.34	18		2	7	9				
15. Middle Pennsylvania .....	11,503.22	10,243	40	5,811	3,757	635		1.37	1.28	1.07	1.07	1.12	41	1	5	20	15				
16. Western Pennsylvania .....	9,033.93	12,275	30	9,807	2,438			1.06	.80	.72	.80	.74	58	1	13	33	11				
17. Eastern Pennsylvania .....	27,878.85	9,672	1,095	5,674	1,767	1,136		3.83	3.52	3.16	3.14	2.88	41	2	8	31					
18. Southern Pennsylvania .....	11,524.20	6,401	3,567	2,112				2.76	2.25	1.83	2.11	1.80	29			18	11				
19. Northeastern Ohio .....	7,614.29	5,404	2,522	2,513	297	72		1.85	1.47	1.28	1.27	1.41	35		5	17	13				
20. Northwestern Ohio .....	3,461.71	2,936	23	1,679	1,234			1.42	1.08	.82	1.15	1.18	26	1	2	17	6				
21. Southern Ohio .....	13,068.72	10,043	51	4,529	5,286			1.38	1.20	1.11	1.28	1.30	51	1	11	15	24				
22. Michigan .....	2,188.21	2,491	55	1,777	599	60		.91	.80	.78	.82	.88	29	2	8	17	2				
23. Northern Indiana .....	11,592.34	7,871	34	3,214	4,623			1.72	1.25	1.16	1.44	1.47	49	1	3	27	18				
24. Middle Indiana .....	9,951.09	5,904	2,494	3,140	270			2.11	1.78	1.61	1.61	1.69	37	3	3	21	13				
25. Southern Indiana .....	5,884.06	3,343	273	1,097	1,777			1.15	.88	1.00	1.18	1.76	27	5	1	13	8				
26. Western Canada .....	248.03	438	32	220	186			.49	.27	.38	.38	.57	5	1	3		1				
27. No. Dakota and E. Montana ..	424.80	725	148	376	201			.67	.63	.57	.51	.59	15	6	2	7					
28. No. Illinois and Wisconsin ..	6,964.79	4,639	1,948	2,295	396			2.57	2.20	1.89	1.60	1.50	28		8	12	8				
29. Southern Illinois .....	2,635.87	2,602	105	1,186	1,311			1.25	.84	.74	1.05	1.01	24	3	6	10	5				
30. No. Ia., Minn., and S. D. ....	3,842.91	2,271	76	925	884	353		2.36	1.16	1.38	1.50	1.69	20	2	3	9	6				
31. Middle Iowa .....	4,505.70	1,743	803	562			378	4.55	2.78	3.26	1.99	2.59	16	4	4	8	4				
32. Southern Iowa .....	1,058.65	1,129	38	653	438			1.47	1.23	1.14	1.14	.94	12	1	5	5	1				
33. Nebraska .....	603.14	1,372	129	1,186	57			.99	.80	.76	.38	.44	14	3	3	8					
34. Northeastern Kansas .....	1,474.63	1,999	117	1,478	270	134		1.47	1.11	.82	.67	.74	22	2	10	8	2				
35. Northwestern Kansas .....	707.61	907		907				1.48	1.02	.83	.99	.78	7		1	5	1				
36. Southeastern Kansas .....	660.16	909	47	830	32			.89	.70	.71	.65	.73	11	2	3	6					
37. Southwestern Kansas .....	2,302.62	2,137		1,160	820			1.83	1.35	1.33	1.08	1.08	14	2	9	3					
38. Eastern Colorado .....	908.77	1,455	10	940	505			1.07	.60	.48	.65	.62	11	1	2	7	1				
39. Western Colorado .....	221.48	307	30	137	140			.84	.68	.52	.85	.72	4	1	1	2					
40. Okla., P. T. and N. Mex .....	1,355.95	1,262	160	686	276	140		.91	.70	.55	.67	1.07	16	5	2	7	2				
41. Texas and Louisiana .....	284.20	386	128	61	197			.88	.38	.40	.65	.74	6	1	1	4					
42. Northern Missouri .....	588.34	1,119	82	835	202			.59	.64	.53	.35	.53	10	1	5	3	1				
43. Middle Missouri .....	443.57	803	25	763		15		1.00	.71	.50	.46	.55	11	1	6	4					
44. So. Missouri and Arkansas .....	278.56	644	25	518	101			.56	.29	.26	.23	.43	13	1	10	2					
45. Northern California .....	3,047.28	2,472	14	1,535	923			1.71	1.21	.96	1.15	1.23	19	1	3	10	5				
46. So. California and Arizona .....	10,592.10	3,495		281	2,608	50	556	4.33	3.33	2.98	2.65	3.03	18			6	12				
47. Idaho and W. Montana .....	1,184.33	1,576		1,151	425			1.39	.74	.79	.89	.75	13		3	7	3				
48. Oregon .....	823.27	526	24	178	324			1.41	1.29	1.50	1.25	1.56	8	1		6	1				
49. Washington .....	1,436.35	1,777		1,327	450			1.36	1.08	.75	.94	.80	15		4	9	2				
50. Unallocated .....	2,801.95																				
									\$197,931.18	160,335	6,409	87,997	57,876	4,386	3,667		1,032	107	220	446	259
Average of entire Brotherhood .....									\$1.63	\$1.35	\$1.19	\$1.23	\$1.23								
Average necessary to raise budget .....									2.31	1.84	1.78	1.73	1.72								



Curlew, No. Iowa, Minn. and S. Dak. ....	33	6.60
Richland, Eastern Pennsylvania .....	227	6.42
Lower Stillwater, Southern Ohio .....	177	6.16
Pasadena, So. California and Arizona .....	359	6.15
Sebring, Florida and Georgia .....	136	5.29
Elizabethtown, Eastern Pennsylvania .....	486	5.28
Monitor, Southwestern Kansas .....	157	5.10
Freeburg, Northeastern Ohio .....	72	5.07

### SUMMARY CLASSIFICATION OF COMPARATIVE GIVING

Congregations Giving Per Member	Number	Members	%	Gave	%	Average in Each Group
\$5.00 or more ...	18	3,667	2.3	\$ 26,481.57	13.4	\$7.22
\$3.50 to \$4.99 ...	22	4,386	2.7	17,536.99	8.9	4.00
\$1.00 to \$3.49 ...	308	57,876	36.1	104,290.37	52.7	1.80
Under \$1.00 ....	577	87,997	54.9	39,800.61	20.	.45
Nothing .....	107	6,409	4.			
	1,032	160,335	100. %	\$188,109.54		
Unallocated and District Giving				9,821.64	5.	
				\$197,931.18	100. %	

### REPORT OF EVANGELISTIC OFFERINGS

The following is report of offerings taken at evangelistic meetings held by our traveling evangelist, E. S. Coffman (for the period from Ames Conference, 1934, to year ended February 29, 1936). These are not credits on the Conference Budget.

Nevada, So. Missouri and Arkansas .....	\$ 3.60
Jasper, So. Missouri and Arkansas .....	1.83
Carthage, So. Missouri and Arkansas .....	2.60
Mountain Grove, So. Missouri and Arkansas .....	33.11
Cabool, So. Missouri and Arkansas .....	24.00
Deepwater, Middle Missouri .....	20.00
Parsons, Southeastern Kansas .....	31.25
Bartlesville, Okla., P. Texas and New Mex. ....	10.60
Denver, Eastern Colorado .....	37.51
Fruita, Western Colorado .....	69.07
Weston, Oregon .....	13.25
Damascus, Oregon .....	8.41
Newburg, Oregon .....	6.66
Portland, Oregon .....	*
Wenatchee Valley, Washington .....	88.00
Sunnyside, Washington .....	25.00
Albany, Oregon .....	6.32
Mabel, Oregon .....	7.00
Myrtle Point, Oregon .....	57.80
Grants Pass, Oregon .....	29.64
Ashland, Oregon .....	29.82
Clearwater, Idaho, and W. Montana .....	36.76
Nezperce, Idaho, and W. Montana .....	50.00
Weiser, Idaho, and W. Montana .....	36.46
Moscow, Idaho, and W. Montana .....	37.56
Payette Valley, Idaho and W. Montana .....	40.00
Fruitland, Idaho, and W. Montana .....	70.74
Boise Valley, Idaho, and W. Montana .....	40.00
Nampa, Idaho, and W. Montana .....	40.00
Emmett, Idaho, and W. Montana .....	25.47
Bowmont, Idaho, and W. Montana .....	43.33
Twin Falls, Idaho, and W. Montana .....	40.00
Waynesboro, Southern Pennsylvania .....	125.00
Wilmington, S. E. Pa., N. J. and N. Y. ....	33.28

\* An offering was reported taken but perhaps lost in the mail sending to Elgin. Investigation under way.

## CORRESPONDENCE

### ORLANDO—WINTER PARK CHURCH, FLORIDA

Sunday, May 17, 1936, was a mountaintop experience in the history of the Winter Park church, Florida, it being the dedication day for our new church building.

Feb. 15, 1925, the Church of the Brethren was organized after more than a year of worship in various homes during which services were well attended. The need of a house of worship becoming very apparent, a building was erected and dedicated on the above date.

The work grew and soon the little place was outgrown. In 1927 additions were built to this house and dedicated on Thanksgiving of the same year.



The work has continued to grow and numbers have been added to the kingdom. We felt the need of more room and better equipment, yet saw no way in which this much needed improvement could be secured. But we were again made to see that man's extremity is God's opportunity. God provided for our needs through the gift of the late Mr. W. A. Coursen. And now we have the well equipped structure on the corner of Harmon Avenue and Clay Street, which we very much appreciate.

On the morning of the above date, at 9:45 o'clock we assembled for Sunday school with an attendance of around 200. At 11:00 A. M., Bro. Paul H. Bowman of Bridgewater College, Bridgewater, Va., gave an able address on: "What Is Spirituality?" After lunch and a social period we assembled at 2:30 o'clock for the dedicatorial services. After song service and devotions, the first number on the program was a short talk by Prof. Edwin L. Clark of Rollins College who represented the college and their Peace Action Society. Also Rev. Chicoine of the Congregational church, Rev. Hanger of the Methodist church and Rev. Sellers of the Baptist church, gave short talks. These churches, together with the colored churches of Winter Park, shared with us in the estate of the late W. A. Coursen.

We thought this a fitting time for a service of appreciation to our heavenly Father for this bequest. Sister S. W. Bail followed with a much appreciated reading.

Dr. Bowman then gave the dedicatory address on: "The Place of Religion in a Community" to a congregation of about 300.

In the evening after junior, intermediate and young people's meetings Bro. Bowman gave us another of his well prepared addresses, this time on: "Why I Belong to the Church of the Brethren." The day was one long to be remembered by all who attended. The churches throughout the district were well represented.

Our new building is 34 x 60, with a basement under all. The latter is divided into an assembly, rest rooms and six Sunday-school rooms fully equipped with tables and chairs. The main auditorium has incline floor with comfortable pews, and a balcony in the rear with two Sunday-school rooms beneath.

We have moved our old church building about four blocks to our new location and are using it for Sunday school and various other gatherings such as Aid meetings and young people's meetings.

We hope with the improved equipment to better serve the cause of Christ in our community.

C. E. Bower.

Winter Park, Fla.



## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bame-Rusmisl.**—At the parsonage on May 2, Bro. S. Clarence Bame of Williamstown, Ohio, and Sister Reba Rusmisl, of Lima, Ohio, by the undersigned.—I. C. Paul, Lima, Ohio.

**Dilts-Sherman.**—By the undersigned, April 25, 1936, in the parsonage in Carlisle, Otho N. Dilts, Hampton, Va., and Irene Sherman, Carlisle.—H. M. Snively, Carlisle, Pa.

**Dooley-Baker.**—By the undersigned at his home, April 19, 1936, Lawrence Dooley of Rydal, Kans., and Vera Baker of Belleville, Kans.—W. W. Gish, Belleville, Kans.

## FALLEN ASLEEP

**Brower, Joel Mandaville,** son of Alfred and Lucinda Brower, born May 3, 1860, in Howard County, Ind. He moved with his parents to Guthrie County, Iowa, at the age of twelve. Dec. 27, 1883, he married Eva M. Williams; she passed away Feb. 17, 1903. To this union were born three children who survive with three grandchildren, two great-grandchildren and one sister. After the death of his wife he purchased a home in Pandora and moved there with his children, and since 1926 had made his home with his sister. In March of this year he went to California to visit his daughter, and on the return trip becoming ill, was taken to a hospital in Denver, Colo. Following an operation he died April 17, 1936. Sept. 25, 1894, he united with the Church of the Brethren and since that time had an abiding faith in the love of his Savior.—Mrs. Pearl Neal, Pandora, Iowa.

**Burrow, Eld. Geo. P.,** born near Charleston, Mo., Oct. 27, 1880, and passed away May 11, 1936, in the hospital, at Shattuck, Okla., following an operation. When he was two years old, the family located in southern Missouri near Waynesville. In 1912 they came to Cimarron County, Okla., locating near what is now Griggs. In 1901 during a revival conducted by F. W. Dove, he united with the Church of the Brethren and in 1906 he was elected to the ministry; soon after he was installed into the full ministry. He had been a true and faithful servant of the Lord, never too busy to go when called. He leaves his mother and five brothers; his wife preceded him about seven years ago. Funeral services by the writer in the Methodist church near his home at Griggs, with interment in the cemetery near by.—S. E. Thompson, Pampa, Tex.

**Cox, Deliah Miser,** born in Williams County, Ohio, March 10, 1847; she died April 28, 1936. Jan. 10, 1866, she married Jacob Musser; to this union were born five children, four of whom preceded her. Nov. 9, 1877, her husband died. Oct. 10, 1878, she married Daniel Lorah who died Dec. 20, 1898. To this union were born three children, two of whom preceded her. Bro. Lorah was a minister of the Church of the Brethren and it was during this time that she also united with the church and labored earnestly with him in this field of service. In 1905 she married Nathaniel Cox who died May 2, 1917. She leaves one son, one daughter and one brother, seven grandchildren and four great-grandchildren. Burial in the cemetery near Defiance, Ohio.—Dewey Rowe, Bryan, Ohio.

**Dreyer, Sister Lizzie,** daughter of Jake and Mary Storrer, was born Sept. 30, 1885, in Greenwood County, near Lamont, and departed this life May 11, 1936. She grew to womanhood in that vicinity and Jan. 13, 1909, she was married to George Dreyer. She and her husband lived at Hill Top for awhile and later moved to Chanute and then to Ottawa. Eight years ago the family moved to the Union Hall neighborhood northeast of Burlington where they still reside. She united with the Church of the Brethren at Chanute in 1919, and held her membership in the Ottawa church. She is survived by her husband, six children, three brothers, one sister, and two daughters-in-law. Funeral services were conducted in the home by the writer and interment was made in the Graceland cemetery.—Oscar R. Fike, Gridley, Kans.

**Ganger, Clayton Arthur,** son of Benj. W. and Desaline Carl Ganger, born Nov. 12, 1883, on a farm near Goshen; he died May 10, 1936. Death was the result of a fall on the ice in January. July 16, 1916, he united with the West Goshen Church of the Brethren and lived a consistent Christian life ever since. Sept. 23, 1920, he married Miss Mina Price and they moved to their present home which he had previously purchased. He is survived by his wife, parents and one sister. Services at the West Goshen church by Samuel Miller and the writer.—Foster Berkey, Goshen, Ind.

**Gauss, John Christian,** second son of John Christian Gauss, Sr., and Margaret Baird, was born Nov. 12, 1847, in Indiana. He died May 11, 1936. He was united in marriage to Salinda Rupert March 21, 1869, at Akron, Ohio; after a brief stay in Indiana they came to Centerville, Mo., in September, 1869, in which community they spent the remainder of their lives. She preceded him in death almost four years. In February, 1882, he united with the Church of the Brethren at Centerville and remained faithful until death. Funeral services at the Centerville church in charge of Bro. Jas. M. Mohler of Leeton, assisted by Bro. D. C. Gnagy of Warrensburg.—Mrs. J. J. Wampler, Warrensburg, Mo.

**Gray, Burl Shrider,** son of L. H. and Lizzie Shrider Gray, born July 1, 1903, in Muskingum County, Ohio, died April 26, 1936. He united with the Church of the Brethren at the age of fourteen at White Cottage, Ohio. He married Mildred Hunter Dec. 21, 1932. Besides his wife he leaves a stepdaughter and his parents.—Mrs. J. F. Shrider, South Zanesville, Ohio.

**Grove, Mattie,** died April 26, 1936, at her home in Dayton, Ohio. She had been in failing health for some time and her death resulted from cerebral hemorrhages of but a few days' duration. She was the daughter of Moses and Esther Landis and was born in Dawson, Shelby County, Ohio, Sept. 21, 1868, a town which since has become extinct. She united with the Church of the Brethren during an evangelistic meeting held in the old Larmie church, Shelby County, Ohio; this in late years was disbanded. In June, 1890, she married Chas. D. Grove, who survives. She loved the church and gave of her time and energy to promoting the work of the kingdom. For seventeen years she labored with the North Star church, taking active part in the Aid Society and general church work. Four years found her doing yeoman service in the Covington church during the ministry of Geo. Flory. During the past twenty years she had been a faithful and devoted member of the West Dayton church, taking an active part in the Women's Work of the church and teaching in the Sunday school. She also delighted to entertain ministers of the church and make for them a home during evangelistic meetings. Funeral services in West Dayton by her pastor, the undersigned, assisted by Bro. C. F. McKee. Burial in Covington, Ohio, cemetery.—J. Perry Prather, Dayton, Ohio.

**Hambright, Sister Alice Caslow,** born Feb. 26, 1882, died April 25, 1936, of a heart attack. She was a faithful member of the Brethren church for twenty-eight years. She is survived by her husband, Benj. Hambright, her mother, Mrs. Lizzie Wolgemuth, two brothers and seven sisters. Funeral services at the Florin church by the home ministers with interment in the Florin cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

**Heilman, Mrs. Amanda Smith,** died April 27, 1936, at her home in York, Pa., aged 80 years. She was a member of the Christ Lutheran church. She is survived by one son. Services at the home of her son by Rev. Neely, assisted by Bro. Jos. Baugher. Interment in Prospect Hill cemetery.—Florence L. Keeney, York, Pa.

**Hester, Mary,** daughter of Washington and Katie Hester, born in Ross County, Ohio, Feb. 25, 1860. She was the eldest of a family of ten children and with the family, at an early age, moved to Illinois. She spent much of her life in the vicinity of Cerro Gordo. At an early age she united with the Church of the Brethren, living an exemplary Christian life. She is survived by one sister, one brother and a number of nephews and nieces. Her life was one of Christian service. April 7, 1936, she died at the Home at Girard, Ill., where she had lived for a number of years. Funeral services at the church in Girard by the pastor, Bro. Bechtel, with burial in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Hollinger, Sister Emaline A.,** died April 25, 1936, at her home in York, Pa., aged 78 years. Death followed a lingering illness, the cause being bronchial pneumonia. She was a member of the Church of the Brethren for many years and a regular attendant at First church until her health failed. Surviving are four daughters, one son, two grandchildren, two brothers and two sisters. Services in First church by Eld. L. Elmer Leas, assisted by Eld. Daniel Bowser. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Hosfeld, Mrs. Anna Zern,** widow of Casper Hosfeld, died at the home of her daughter, Mrs. Dora Noel, Shippensburg, Pa., April 6, 1936. She was the daughter of Jacob and Elizabeth Zern and was born in Cumberland County near Green Spring on Dec. 31, 1856. She had been a member of the Ridge church since early in life. She is survived by five daughters, four sons and a number of grandchildren and great-grandchildren. Funeral services by Brethren M. R. Flohr and Jos. Burkhardt, with interment in the Ridge cemetery.—Mrs. John Booz, Shippensburg, Pa.

**Hylton, Martha Elizabeth,** aged 59 years, died April 12, 1936. She had been in failing health for some time. She is survived by her husband, John Hylton, eight children and four stepchildren. She had been a member of the Brethren church for a number of years. Funeral services by Bro. C. A. Flora and J. A. Naff with burial in Fairview cemetery.—Mrs. I. J. Layman, Rockymount, Va.

**Kiser, David C.,** died at his home near Bridgewater, April 21, 1936, aged 65 years, following a second stroke of paralysis. He was a lifelong member of the church and served a number of years in the deacon's office. His wife preceded him about one year ago. Surviving are two sons, five daughters and two sisters. Services and burial at the Bridgewater church by C. G. Hesse and C. B. Smith.—Mrs. O. F. Foley, Bridgewater, Va.

**Lease, Sister Lena,** widow of David Lease, died April 26, 1936, at her home near Abbotstown, aged 85 years. She is survived by one daughter. Funeral services at the Mummert meetinghouse by Elders Monroe Danner and S. S. Miller, with interment in the church cemetery.—Bertha E. Hull, East Berlin, Pa.

**Longhenry, Sister Malissa,** nee Chapman, 84 years old, passed away at Yakima, Wash., April 27, 1936. She married John Longhenry in 1904, but had been a widow for a number of years. She was a member of the Church of the Brethren and loyal until death. She had been ill for some time but was taken to the hospital shortly before her death. She lived in the Fruitvale district for twenty years. She leaves one niece and two nephews. Funeral by Rev. Chas. Gormley with interment in the Tahoma cemetery.—Katie Baldwin, Yakima, Wash.



**Miller, Ollie C. (Yates)**, was born to John A. and Virginia F. Yates, March 2, 1880, and died April 29, 1936, at her home in Washington, D. C., where she spent the last twenty years or more. Dec. 25, 1905, she married Wilbur E. Miller who survives with two children. She was converted early in life and united with the Church of the Brethren and was always a devoted Christian. She had been a great sufferer for the past few years but was active and busy up until the last few weeks. She bore her suffering patiently and never complained. She was the oldest of a family of eleven children, of which seven were girls; she was the first to die. Funeral services in Washington with burial at Midland, Va.—Mrs. Pearl R. Miller, Vienna, Va.

**Moyer, John Y.**, son of John B. and Sarah Moyer, was born near Dayton, Ohio, Dec. 1, 1869, and died March 31, 1936. Death was caused by a stroke of paralysis suffered a few days prior to his death. When he was a young man, he united with the Church of the Brethren, during a revival held by Eld. Silas Hoover. Dec. 1, 1889, he was united in marriage to Laura E. Coblenz. To this union were born five sons and one daughter, all of whom with his widow survive him. He also leaves nine grandchildren, two sisters and one brother. Funeral services at Lower Miami church conducted by Eld. A. G. Crosswhite, assisted by Elders J. O. Garst and Jesse Noffsinger.—Mrs. Wm. Furrey, Dayton, Ohio.

**Neal, Richard Andrew**, son of Harry and Pearl Neal, born near Yale, Iowa, Sept. 15, 1914, and died in the hospital at Perry, Iowa, May 4, 1936. Death followed an operation for ruptured appendix. He united with the Church of the Brethren Oct. 22, 1928, where he retained his membership until called home. He leaves his parents and two brothers. Funeral services at the church by Chas. B. Reynolds, assisted by E. C. Trostle. Interment in the cemetery near by.—Mrs. Pearl Neal, Panora, Iowa.

**Puffenbarger, Sister Barbara A.**, died following a six months' illness. During this time she was taken to the hospital twice and was a great sufferer. She was born in Sugar Grove, W. Va., 67 years ago and lived there until the last fifteen years. After the death of her husband, Ananias Puffenbarger, she with two grandchildren moved to Harrisonburg, where she worked and enjoyed the fellowship of the church, taking part in the activities as long as she could. She leaves her father, Geo. Simmons of Sugar Grove, three brothers and two sisters. She had one child who died about twenty-five years ago. Funeral in the Harrisonburg church by her pastor, J. M. Henry, assisted by Bro. D. H. Miller. Interment in the Mennonite cemetery at Weavers church.—Mrs. A. Fred Cline, Harrisonburg, Va.

**Ritchey, Hazel Rebecca**, daughter of Bro. Emory and Sister Mary Miller Ritchey, died at her home in Hopewell township, May 2, 1936. She was born in Snake Spring township July 28, 1924. She was a member of the Bethel Sunday school. She is survived by her parents, two brothers and two sisters. Funeral at the Brethren church at Everett, Pa., by Bro. Alva Shuss, assisted by Bro. Adam Snyder. Interment in Everett cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

**See, Theo. Price**, son of Brother and Sister O. M. See of Moorefield, W. Va., died at his home in York County, Pa., April 28, 1936, aged 48 years. He is survived by his parents, his widow, five children and nine brothers and sisters. He had fellowship in the Reformed church but was an applicant for membership in the Church of the Brethren. Funeral services in his late home by the undersigned. Interment in Greenmount cemetery in York, Pa.—M. A. Jacobs, York, Pa.

**Shipman, James R.**, was born Feb. 15, 1858, the son of Francis and Agnes Steele Shipman, died at his home in Bridgewater, March 22, 1936, after a short illness. He lived an active Christian life, teaching for many years in the Sunday school. He was one of the first teachers in Bridgewater College. He was also active in business and civic affairs and was organizer of the local bank. Surviving are his wife, one son, four daughters and one sister. Funeral and burial at Bridgewater in charge of C. G. Hesse and D. L. Beard.—Mrs. O. F. Foley, Bridgewater, Va.

**Shoemaker, Sister Rebecca Jane**, aged 88 years, died at the home of her daughter, Mrs. Luther Zirkle, in Harrisonburg, where she had made her home for the past nine years. She was the widow of Christopher C. Shoemaker and had lived most of her life in the Greenmount congregation. She loved the church and its services, but for a number of years the infirmities of age permitted her getting out only a few times in summer. To this union were born six children, three of whom survive with twenty grandchildren. Funeral from the Mt. Zion church, Greenmount congregation, by Bro. S. L. Garber and J. W. Wright.—Mrs. A. Fred Cline, Harrisonburg, Va.

**Stambaugh, Wm. H.**, died April 23, 1936, at his home in York, Pa., aged 56 years. Services at his late home by Eld. Daniel Bowser. Interment in Mt. Rose cemetery.—Florence L. Keeney, York, Pa.

**Stowe, John J.**, son of Erastus and Lucretia Stowe, born near Pomeroy, Ohio, Dec. 9, 1861. He was the seventh child of a family of eight children, one sister and six brothers having preceded him. He came to Illinois, locating near Virden in 1883; six years later he moved to Girard where he resided since. March 7, 1889, he married Lizzie E. Gibson. They adopted two children into their home, one of whom survives. He was very active in the business affairs of Girard; he was postmaster for eighteen years. He was a member of the Girard Church of the Brethren, actively interested in all the various departments, serving faithfully and diligently on various committees and boards. He was a faithful attendant at Sunday school and an ardent believer in mission work. He is survived by his wife, daughter and two granddaughters. He died at his home May 1, 1936. Funeral services at the church in Girard by the pastor, Kenneth C. Bechtel,

with burial in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Tracy, Raymond Elwin**, infant son of Lawrence and Sister Mable Tracy, born Nov. 25, 1935, died May 9, 1936. He leaves his parents, one sister and two brothers. Burial in the Midland cemetery with services by the writer.—Jesse Fradenbaugh, Midland, Mich.

**Trostle, Sister Lucinda**, nee Masemore, aged 89 years, died at the home of her daughter, near Bermudian, March 14, 1936. Her husband, John Trostle, preceded her twenty-two years ago. She had been a member of the Church of the Brethren for a number of years, being a regular attendant until her death. There are ninety-seven survivors, including five daughters, four sons, two brothers and two sisters, thirty-six grandchildren and forty-eight great-grandchildren. Funeral services in the Latimore meetinghouse by Eld. Monroe Danner, assisted by Eld. S. S. Miller. Interment in the adjoining cemetery.—Bertha E. Hull, East Berlin, Pa.

**Werner, Bro. Edw. A.**, born Oct. 1, 1856, died at Cedar Rapids, Iowa, May 16, 1935. He was a member of the Dry Creek church at Robins, Iowa, for nearly sixty years. He leaves his wife, five daughters, twelve grandchildren, three great-grandchildren. Funeral services by the writer, assisted by the pastor, Galen Lehman. Interment in the old Dry Creek cemetery near Robins.—S. B. Miller, Cedar Rapids, Iowa.

**Wolfrey, Sister Tenney Cline**, daughter of Brother and Sister S. G. Cline, died in the home of her parents in Staunton on March 17, 1936. She had enjoyed many activities in the 45 years allotted her. She prepared for the teaching profession and not only did she give her time to schools, but was a devoted Sunday-school teacher in the Harrisonburg church, teaching the primary class for a number of years, also adapting herself to children's programs and music. She was twice married, her first husband, Raymond Hulvey, living only one month after their marriage. Ill health prevented her activities in her home and church for several years and the last winter was spent in Catawba sanatorium near Roanoke. Her several writings for the Messenger while there will likely be recalled by readers. From Catawba she came to her mother in Staunton where she passed away after five weeks. Funeral at the Harrisonburg church by Bro. N. D. Cool and Bro. C. G. Hesse. She leaves her husband, two children, parents, one brother and three sisters. Interment in the Linville Creek cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

**Yoder, Ida Maxwell**, second daughter of Jackson and Isabell Maxwell, born near Millersburg, Ohio, Sept. 7, 1864; she died April 13, 1936. She married John Yoder Jan. 30, 1883. To this union were born four children. In July, 1889, she became a member of the Church of the Brethren and remained faithful until death. She leaves her husband, four children, one foster son, seven sisters, twenty-six grandchildren and fifteen great-grandchildren. Services in the Black River church by the writer, assisted by Bro. David Sower.—Arthur L. Dodge, Spencer, Ohio.

## CHURCH NEWS

### CALIFORNIA

**Glendora.**—On Feb. 2, while on his trip to California, Bro. Otho Winger from Manchester College talked to us on Parental Responsibility, this being Educational Sunday. The same evening the District Board of Christian Education brought us their special messages followed by a splendid sermon by Edgar Rothrock. The following evening Bro. Winger addressed the men's group; both addresses were greatly appreciated. Some very fine welfare work was done by the men this winter. On Feb. 28 our women united with the praying women of the town in a World's Day of Prayer. The junior and primary teachers accompanied by Sister Becker attended an institute for children's workers in Los Angeles and gained many new and helpful suggestions for their work. The Junior Band has been studying the missionary book, *The Flying Boat*. On March 24 our pastor, Bro. Becker, began a two weeks' meeting in the Covina church. During his absence Bro. Leland Brubaker preached for us a very helpful sermon. Sister Della Lehmer of Los Angeles told us of her recent trip to Palestine and around the world. Also Bro. C. S. Hoff of Glendora gave us a very informing temperance talk. Our pre-Easter meetings were conducted by Brethren Edgar Rothrock of La Verne, A. D. Sollenberger of Glendora and S. W. Funk of Charter Oak. On Easter night our young people gave us a very fine worship program. The main efforts of the church for the past few months have been centered on the building of an annex to our church plant, which was dedicated free from debt on April 26, with great joy. Bro. Galen K. Walker of La Verne, our elder, preached the dedicatory sermon. The new building is 34 by 62 feet, providing a large assembly room which can be divided into smaller rooms by rolling partitions, a well equipped kitchen, storeroom and rest rooms. Our men were very loyal in this work, much of the labor being donated. On May 6 the mothers of the juniors and primaries were entertained by the leaders and teachers of this department. On the evening of May 13 the mothers and daughters' banquet was held, when about 120 women and girls were served. At this time the district officers of the Women's Work were with us, bringing a most helpful program, their theme being "Gateways." "A Mother's Dream" was also given by a number of our young people and children. On May 16 the district conference for intermediate and junior girls was held in the Covina church, about 200 girls, mothers and leaders being present; 25 were present from Glen-



dora. One letter was granted and four received since our last report.—Lulu N. Miller, Glendora, Calif., May 18.

**La Verne** church had the privilege of hearing Dr. Martin Charles of Los Angeles, a converted atheist, in a series of lectures featuring his experiences as he went from the office of a minister in the Baptist church to the atheistic platform, his return to the Christian ministry and what he underwent while under conviction. He held a week's meeting beginning on Easter Sunday evening. Pre-Easter meetings were conducted by pastor Galen K. Walker and by Bro. Roy Crist, teacher of Bible at La Verne College. Pastor Walker held three children's meetings. On Easter day he baptized ten people, while two junior girls prefer to have that rite performed next summer at Camp La Verne. A suitable Easter program was rendered by the adult department of the Sunday school on Easter morn, featuring a lesson by Bro. Crist and an Easter story by Ruth Miller. The choir rendered the cantata, "The Crucified," in the evening while the La Verne College choral union rendered "The Seven Last Words of Christ" on Good Friday afternoon.—Grace Hileman Miller, La Verne, Calif., May 11.

**Live Oak.**—Our love feast was held April 15. J. J. Ernst and Lee Whipple were the visiting brethren; the former officiated. The joint B. Y. P. D. meeting of Codora, Chico, Rio Linda and Live Oak was held here on April 26. The subject was Mathematics of Our Religion. Special music from Live Oak was given by the men's chorus. Bro. Lee Whipple of Rio Linda brought a special message to the young people in the evening. Our pastor, Bro. W. I. Liskey, and family left yesterday for an extended visit with friends and relatives in the east. They will attend the Annual Conference, acting as delegates from this church. Bro. J. F. Swallow will act as pastor during this time. The baptism, recently completed, was dedicated May 11.—Albert Crites, Live Oak, Calif., May 13.

## CANADA

**Bow Valley.**—At the morning service, Dec. 1, Rev. Lytell of British and Foreign Bible Society, brought us the message. We held our fall love feast Dec. 14. In the afternoon, before the service, one young man was baptized. The young people presented the Christmas play, "—And Myrrh," Dec. 22. Bro. Russell Burriss, a young layman, brought us the evening message Dec. 29, as our pastor was away holding a Bible term at Irricana. During January and February our attendance at Sunday school and church was very low owing to an epidemic of mumps and measles. Also the cold weather and much snow were important factors in affecting the attendance. We held our third annual Good Friday service from 12 noon to 3 o'clock. The attendance was good and this service helps us very much to understand the crucifixion and death of our Lord. Easter Sunday evening the young people presented the play, "Into His Kingdom." We had our mothers and daughters' banquet May 8. Also, a very unusual Mother's Day program was given in the evening by a group of young ladies. The Ladies' Aid is working in co-operation with the Messenger agent for the club plan of The Gospel Messenger. Beginning the first of the year, the young people have been holding regular Sunday evening meetings. They have included the intermediates in the meetings for some time. Our district conference will be held in our church, July 15, 16, 17. We will hold our love feast July 14, just preceding the conference. The young people's camp will be held at Blackfoot Camp near Arrowwood July 10-14. The young people are expecting Bro. Paul Longenecker of Washington to be their leader.—Mrs. S. M. Burger, Arrowwood, Alta., May 18.

## ANNOUNCEMENTS

Annual Meeting	Michigan
June 10-17, Hershey, Pa.	June 6, 8 pm, Thornapple.
LOVE FEASTS	Minnesota
Colorado	June 14, Lewistown.
June 7, 7:30 pm, Denver.	Ohio
Idaho	June 6, 7 pm, Eversole.
June 7, 7:30 pm, Nezperce.	June 19, 20:30 am, North Poplar Ridge.
Indiana	Oregon
June 6, Wawaka.	June 6, Mabel.
June 6, 7:30 pm, Mt. Pleasant (No.).	Pennsylvania
June 6, Mt. Pleasant.	June 6, Mingo at Mingo house.
June 6, 7 pm, Pipe Creek.	June 6, Mechanic Grove.
June 6, North Webster.	June 7, York, Madison Avenue.
June 7, 7 pm, Blue River.	June 7, 6:30 pm, Windhor.
June 8, Bremen.	June 7, 6 pm, Manor at Purchase Line.
June 20, 7:30 pm, Camp Creek.	June 7, 7 pm, Coventry.
Iowa	June 7, Ridge, all-day.
June 28, 7:30 pm, Coon River.	June 7, 7 pm, Plum Creek.
Kansas	June 14, 6:30 pm, Yellow Creek, Bethel house.
June 7, North Solomon.	June 17, Yellow Creek at Bethel.
June 7, 8 pm, McPherson.	June 21, Shamokin.
June 8, Fredonia.	July 5, Elthethel.
Maryland	Virginia
June 6, 3:30 pm, Long Green Valley.	June 7, 7 pm, Cedar Grove.
June 6, 5 pm, Brownsville.	

## COLORADO

**Colorado Springs.**—We held our love feast April 19 with our elder, Bro. S. G. Nickey, officiating, assisted by Bro. David Hamm. Our pastor, Bro. D. D. Harner, has been with us nearly two years and we feel a deep spiritual growth in our church. Each Lord's day he brings us good spiritual messages. In January we had Bro. F. H. Crumacker with us and May 19 Sister Emma Horning will bring us more of what our church is doing in China. Our adult Christian Workers and the young people's division unite in a joint program once each month. Miss Treva Lemons is leader of the young people. This group furnishes a very vital part of each service. Mrs. Ella Engle is our Sunday-school superintendent. One new class has been formed this year. The birthday offerings go to mission work. Sister Harner is president of the women's organization. Under her leading we have been doing commendable work. The past year our average attendance was twelve, but we raised over \$50. This we used where most needed in the regular church work. We donated the Messenger to one family. We also contribute to the mission work of the district and general board. At present we are studying "Women Under the Southern Cross." Our church is meeting all our financial obligations. If you are visiting in the Pike's Peak region we cordially invite you to worship with us.—Emma B. Hamm, Colorado Springs, Colo., May 14.

**Haxton.**—Our Aid Society has resumed meetings; hereafter they will meet the second and fourth Thursdays in each month. The young people's topic for discussion Sunday evening, April 26, was How Can I Know I'm a Christian? On May 3 Miss Ramsey was an out of town guest speaker at their evening class and talked on Conditions in the South. The senior vesper service was held May 10. Rev. Alexander Bryans of the local Methodist church delivered the address to thirty-six graduates. In accordance with their usual custom on Mother's Day the mothers' class sent out potted plants and greeting cards to some of the older mothers of the class and shut-in members. On Saturday afternoon, May 2, the four intermediate and junior Sunday-school classes with their teachers had a social time together and enjoyed a wiener roast at the sand creek. A delegation of Boy Scouts accompanied by their Scout Master attended the morning service here on Mother's Day. As a token of esteem for their mothers, the young people arranged for the distribution of carnations, one to each mother present, at the close of the morning service on Mother's Day. The Wednesday evening Bible class has changed the time from 7:30 to 7:45. It is hoped that we may have a much better attendance, as these studies are helpful and interesting. Our Vacation Bible School starts June 1. The eighth grade commencement exercises were held here May 14. The speaker of the evening was Prof. C. E. Stuart. His address on Builders, giving Nehemiah as an example, contained some very worth-while advice. Some mission leaflets were distributed at the close of the morning service on May 17. On Sunday evening, May 24, stereopticon slides were shown on China, after which our Conference offering was lifted. These pictures were sponsored by the young people.—Mrs. Warren D. C. Wood, Haxton, Colo., May 18.

## DISTRICT OF COLUMBIA

**Washington City.**—Feb. 2 our pastor, Bro. Rufus D. Bowman, began a series of sermons on the home, the first one being "Choosing a Mate," second "Engaged," third "Let's Stay Married" and fourth "Parents and Their Children." These sermons developed much interest, especially among our young people. Feb. 5 the men's organization held a "get-together" meeting, Mr. W. W. Millan, president of the District of Columbia Sunday-school association, being the speaker of the evening. Feb. 9 the women's organization gave a play entitled "A Missionary's Day." Feb. 11 the young people of the church held their annual banquet with 115 present. An excellent program was rendered. Feb. 16 we lifted our achievement offering which amounted to \$178. Feb. 24 the Good-Will and Friendship classes held their annual banquet at the Y. W. C. A. with approximately 100 present. Feb. 18 the Washington City chapter of Bridgewater College alumni held a banquet at our church. Feb. 28 services in connection with the world's day of prayer was held at the National City Christian church with which our church co-operated. March 1 we began an adult study course on the history of the doctrines of the church which was led most efficiently by Bro. C. E. Resser. March 8 our pastor began a series of discussions with the young people on social problems. Judging from the interest which was manifested in these discussions, we believe they will prove most profitable. We held our regular semiannual council March 16 with Eld. J. H. Hollinger presiding. The delegates to district meeting were Rufus D. Bowman, J. H. Hollinger, C. E. Resser and J. S. Noffsinger. The delegates to Annual Conference are Rufus D. Bowman and J. H. Hollinger. March 17 the young people of our church held a social at the home of Mr. and Mrs. J. H. Hollinger with ninety-three present. March 22 we were much rejoiced to have with us Bro. C. D. Bonsack, Secretary of the General Mission Board, who delivered most interesting messages both morning and evening to appreciative audiences. March 29 was designated as every-member-present day. The members responded splendidly to this appeal, for which much credit is due the board of visitors. March 27 a fellowship dinner was given at the church for representatives of the men's organization of the Eastern District of Maryland, with Bro. C. E. Resser, president of the organization, presiding. On the evening of March 29 a splendid Easter drama, "The Boy Who Discovered Easter," was given by the young people. Our pre-Easter meetings began April 5 with our pastor as the preacher and Bro. Alvin Brightbill of Bethany Seminary, Chicago, directing the singing. Bro. Bowman's messages were spirit filled and Bro. Bright-



bill revived our interest in singing the good old gospel hymns. As a result of these meetings twenty-two were baptized, and we have also received twenty-eight members by letter since our last report. On Easter Sunday a number of babies were consecrated to the Lord in a beautiful service conducted by the pastor. April 19 the young people entertained the boys of our Chinese Sunday school. The interest and attendance continue to grow and a wonderful spirit of fellowship exists among our members.—Mrs. Jacob H. Hollinger, Washington, D. C. May 20.

### FLORIDA

**Sebring.**—The winter just past has been a busy one for the Sebring church. A temperance meeting was held in March. A medal contest was conducted by Mrs. Harry Swank. Sister Marguerite Garrett presented the medal. On Easter morning a sunrise service was conducted at the municipal pier on Lake Jackson, in which the churches of the city engaged. At the regular preaching hour, the children of the Sunday school rendered an interesting program. Preceding the program the pastor conducted an impressive consecration service for the members of the Cradle Roll. Four mothers consecrated their babies to the Lord. In memory of our beloved Bro. Moore, two baskets of beautiful flowers were placed in the church. The church chorus rendered a musical program in the evening. We held our love feast in the evening of April 26. May 4 was our quarterly business meeting. Our delegate to Annual Meeting was selected: Bro. D. E. Miller, and Sister Martha Swant as alternate. On Mother's Day we had a program arranged by the women's organization, instead of the regular preaching service. Bro. D. E. Miller preached in the evening. By the action of the recent council we retain Bro. D. E. Miller and wife as pastors. We also granted them a vacation, beginning with the first of June when they go to Conference. Bro. Miller gave a report for the year which ended April 30, 1936, which contained some information that may be of interest to others. While working only on a part-time basis, Bro. Miller and wife found time to make 736 calls, preached 41 sermons, baptized five, anointed five who were ill. Among the special activities, served as delegate on Standing Committee at Winona Lake, as superintendent of a union Daily Vacation Bible School, as president of the Sebring pastors' association, member of the district program committee, while Sister Miller served as a member of the district board of education. The report also showed that we had about the same number of winter visitors as last year, namely about 150 who remained with us at least six weeks or more. At a recent council plans were made to have Otho Winger with us for some special meetings in February and also for a revival meeting by Bro. Ernest Coffman during the first half of November.—Anna Stutsman, Sebring, Fla., May 13.

### IDAHO

**Bowmont** church held a farewell dinner for Bro. Shank and family May 3. Bro. Shank will take up the pastorate at Portland, Ore. After the dinner six were baptized. The evening service was a program of music and readings given especially in honor of Bro. Shank and family. We secured seventy-five per cent of the members to subscribe for the Messenger. Bro. Thomas preached the Mother's Day sermon. We had a program of music and readings in honor of mother. We have not yet secured a pastor but hope to soon.—Mrs. Fred J. Metzger, Nampa, Idaho, May 15.

### ILLINOIS

**Girard.**—On Sunday evening, April 3, a union service was held in our church when the Easter cantata, The Risen Lord, was rendered by singers from the various churches. Each evening during Holy Week our pastor, Bro. K. C. Bechtel, conducted services and there was special music. Good Friday afternoon a union service was held in the Methodist church which was much appreciated by all who attended. Easter morning an inspiring sunrise service was held at the Presbyterian church. All the ministers of the town had a part, besides a number of the members of the different churches. In the afternoon of Easter Sunday a service was held when one of our Sunday-school girls was received into the church by baptism. In the evening the young people presented the playlet, The Cloth of Sendony, to an appreciative audience. April 22 we held our love feast with Bro. Bechtel officiating in an impressive service. April 29 we met in business session, at which time the regular business was transacted and the various committees reported. The evening service on Mother's Day was in charge of our mothers and daughters' director, Mrs. W. H. Brubaker. At the close Bro. Bechtel gave a short address on The Influence of Mothers. Our missionary director, Mrs. K. C. Bechtel, prepared two programs, followed by short missionary talks by the pastor. Sunday evening, May 17, her service was especially arranged in preparation for the Conference offering on Sunday, May 24.—Mrs. H. V. Stutsman, Girard, Ill., May 20.

**Mount Morris.**—Since our last report six members have been added to the church by baptism and one was reclaimed. These were taken in following our pre-Easter services. The Mount Morris-Manchester alumni banquet held here April 24 was well attended and a good program given. A male quartet from Manchester College had a part on the program and Dean C. W. Holl of the college gave the main address. Our pastor and wife, Brother and Sister McCune, will be our delegates to the Hershey Conference. Plans are being made to hold a union Daily Vacation Bible School following our Children's Day exercises which will be held June 14.—Bertha Vetter, Mount Morris, Ill., May 20.

**Virden.**—The Women's Work this year is under the leadership of Mrs. E. S. Snell. In April a food sale was held with a profit of \$21.68. The week preceding Easter union services were held in the Methodist church with the different pastors in charge and a three-hour service on Good Friday. Bro. Caslow has been giving us a series of sermons from the Sermon on the Mount, teaching the perfection in life which should be the aim of every Christian. Our members' meeting was held May 6. We unanimously decided to retain the services of Brother and Sister Caslow for another year. We had the pleasure of having Brother and Sister J. W. Lear with us on Mother's Day. A short program was given and Bro. Lear gave a wonderful message on Challenge to Motherhood. He gave us two messages on his trip to Italy and the Holy Land. The play, The Eleventh Mayor, was given recently. A representative from the Flying Squadron will speak in our church in the near future. A program is being arranged for Children's Day.—Lola Brubaker, Virden, Ill., May 18.

### INDIANA

**Buck Creek.**—Bro. E. C. Teeter was elected delegate to Annual Meeting at our council held in March. A week of pre-Easter meetings were held with Bro. L. L. Paul, evangelist. His theme throughout the week was The Crucified but Living Christ. His sermons were enjoyed and appreciated by all. Other features were dramas, object lessons for children and special music. Invitations were given to accept Christ, with one young man responding Easter evening; he was taken into the Anderson congregation. May 10 five young people from Manchester took charge of the morning service. The quartet, one of whom was Eugene Teeter from our own congregation, gave us many numbers in song. Bro. Lewis Deardorff, also from this place, gave the message.—Mrs. Neva Cross, Mooreland, Ind., May 21.

**La Porte.**—We met in business session May 13. The church voted to get some new songbooks to use Sunday evenings in our half hour song service. We are hoping some of our ministers here can go to Conference as delegates. We have been enjoying some interesting plays at our church. One, The Lost Church, given by the young people of Second South Bend was very good. May 17 the young people's class from Michigan City gave a play, In Perfect Peace, which was much enjoyed. The Aid Society is meeting every week at the church to do quilting.—Mrs. Mary B. Cross, La Porte, Ind., May 18.

### KANSAS

**Mont Ida.**—Bro. Barkdoll of Carthage, Mo., held a two weeks' meeting here in September and preached strong, spiritual messages. The meeting closed with an impressive communion service with 96 per cent of the members of the congregation attending. Bro. Barkdoll officiated, assisted by our elder, Bro. Oscar Fike. Bro. Barkdoll's talk at the high school was much appreciated. We appreciated having Bro. Frank Crumpacker with us for a missionary address during the winter. On Easter Sunday a special worship service and program was given instead of the class period. Bro. Baldwin of Decatur preached for us April 18 and we hope to secure him as our pastor.—Mrs. M. C. Shaefer, Garnett, Kans., May 18.

### MARYLAND

**Baltimore (First).**—At our fellowship supper on March 19 our "penny-a-meal" banks were opened, yielding \$92, which was applied to the church debt. There were a number of short talks, including those of our pastor, Bro. I. S. Long, and our elder, Bro. D. Howard Keiper, on the general theme, "Building a Church." At our regular spring business meeting on March 23 our pastor was elected delegate to Annual Meeting and Mrs. I. S. Long and Mrs. Howard Geiman, delegates to district meeting. On April 5 the B. Y. P. D. from Long Green gave a very interesting and instructive program. On the same day our pastor began evangelistic services, which continued through Easter Sunday. There were three baptisms. Easter Sunday morning the choir presented the cantata, "Life and Death." On May 10 our pastor exchanged pulpits with Bro. R. D. Bowman of Washington, D. C. Our congregation will join six other neighborhood churches in union services during the summer. We are glad to report that we were able to get the Messenger into seventy-five per cent of our homes. It is very encouraging to know that our congregation is steadily increasing.—Elisabeth Rinehart, Baltimore, Md., May 19.

**Green Hill** church met in council April 5. The church building is being painted on the outside. Our B. Y. P. D. gave the opening exercise Easter morning, followed by an inspiring sermon by our pastor. The B. Y. P. D. is having a study twice a month which has been well attended. The Ladies' Aid met with Sister Eby and officers were elected for the following year with Sister Hartman, president. Several of our boys are planning a trip to camp this summer.—Fannie Johnson, Westover, Md., May 16.

**Long Green** Valley congregation met in council May 16 with Eld. W. E. Roop presiding. The visiting brethren reported favorably on the annual house to house visit of the church membership. Bro. Herbert Miller, Jr., will again be the summer pastor for the congregation. He will also conduct a Vacation Bible School and hold an evangelistic meeting in the course of the summer season. Eld. C. O. Garner is expected to officiate at our love feast on June 6. The Annual Meeting missionary offering will be lifted at that time. Eld. J. M. Prigel and Sister C. P. Breidenbaugh report a good district meeting; they served as delegates representing this congregation. All regular committees reporting gave favorable reports. The elder in charge was authorized to appoint delegates to Annual Conference. The church as well as Sunday-school attendance continues very good.—Mrs. J. C. Breidenbaugh, Long Green, Md., May 19.



**Woodberry.**—On March 29 Brother and Sister Ernest Coffman of Elgin began a two weeks' series of meetings. His first sermon subject was The Challenge of the Old and the New—an inspiring message. The services closed on Easter evening with the story of the Life of Christ and God's great love for us. Three young men accepted Christ and were baptized by the pastor. April 26 we held our love feast with a full house enjoying a wonderful service. Eld. Jacob Hollinger officiated. Bro. D. H. Keiper has been chosen by the district as delegate to Annual Conference and Sister Keiper is delegate from our church. May 10 Bro. Keiper had a service of dedication for four babies. In the evening the mothers and daughters gave a program with Sister Rufus Bowman of Washington, D. C., speaking on The Home of My Visions and Dreams.—Mrs. Wm. T. Horn, Baltimore, Md., May 20.

### MICHIGAN

**Detroit.**—Kermit R. Eby of Ann Arbor, Mich., gave us five very helpful Sunday evening lectures since last October and filled the pulpit for our pastor on Dec. 15, while he was in a week of meetings at Brethren, Mich. Our pastor had the privilege of attending the International Council of Religious Education meeting in Chicago, Feb. 10-12. Bro. C. O. Forror of Brethren, Mich., was with us in our Holy Week meetings April 5-12. Our communion was held on Good Friday evening, with Bro. Forror officiating. Nineteen were baptized and eight united with our church by certificates of membership, over the Easter season. Six babies were recently dedicated. The laymen of our church have reorganized recently with M. B. Williams chosen as president. Our men have been active during the past year and are organizing for a big year ahead. We recently enlarged our deacon board by three members. The men chosen were Dwight Butler, Ivan J. Davis and Chester O. Weimer and the installation took place the evening of our communion. On Sunday, May 3, our former deacon board gave a dinner to the three newly elected deacons and their wives. One of the families of our church served the dinner in a very pleasing manner. One of our best mother and daughter banquets was held May 8. Mrs. A. O. Mote gave the Mother's Day address May 10, 11:00 A. M. and the young people gave a program at 7:30 P. M. Our young married people planned and executed a delightful trip abroad for our entire church and gave an entertaining amateur hour program of music and readings. They have an active Sunday-school class with Chester O. Weimer as their teacher. Sunday evening, May 3, we held our annual reception for new members received into the church during the past year. Suggest to any of your friends coming to Detroit to locate the Church of the Brethren and we will try to make their stay in our city as pleasant as possible.—Mrs. Thelma Campbell, Detroit, Mich., May 18.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

## THE BIBLE for OUR DAY

### A Symposium

The American Bible Society published this volume in commemoration of the 400 years of the Printed English Bible. These seven men each wrote one chapter: Charles F. Wishart, Charles E. Jefferson, James I. Vance, Albert W. Beaven, Walter R. Bowie, Abdel R. Wentz and Lynn Harold Hough. For many years folks will turn to this book of 192 pages as they wish to trace the history and influence of the English Bible. Price, \$1.00.

Brethren Publishing House, Elgin, Ill.

## Missionary Education for 1936-37

Among the books that will be read and studied by many groups the following will prove of unusual interest to those who really want to know the facts.

**Congo Crosses**, by Julia Lake Kellersberger

The author has done a great work in the Belgian Congo and knows whereof she speaks. Cloth, \$1.00; paper, 50c.

**The Land and Life of Africa**, by Margaret Wrong

Recommended especially as a reading book for young people and adults, including leaders of all age groups. Illustrated. Boards, 75c.

**Consider Africa**, by Basil Mathews

The author discusses the changes industrialism is causing in Africa and with numerous concrete illustrations shows the tremendous impact Christian education and missions are making in the reintegration of African life. Cloth, \$1.00; paper, 60c.

**Out of Africa**, by Emory Ross

Knowing the land and the people the author indicates the tasks which the churches of Africa and of America must face together. Cloth, \$1.00; paper, 60c.

**A Preface to Racial Understanding**, by Charles S. Johnson

From his work in Fisk University the author knows Negro life. The personality of the Negro and his contribution to American civilization are outstanding chapters in this book. Cloth, \$1.00; paper, 60c.

**The Story of the American Negro**, by Ina Corinne Brown

A recognized leader of the younger generation of the South, the author has written a unique book. Slavery in all its phases is treated as well as the Negro since his freedom. Cloth, \$1.00; paper, 60c.

**Twelve Negro Americans**, by Mary Jenness

A group of short sketches of personal achievement by Negroes in different fields. The stories are of those of the younger generation, and have not been told elsewhere. Cloth, \$1.00; paper, 60c.

**Christ and the Student World**, by Robert P. Wilder

Introduces the reader to the great body of students. Cloth, 75c.

**The Missionary Education of Young People**, by John Irwin

Not as many are now preparing for missions as formerly which means there will be a shortage of missionaries unless more young people prepare now. Price, \$1.00.

Why not read mission books as they reveal world conditions today? Order these and your other books from—

Brethren Publishing House, Elgin, Ill.



### These Will Appeal to You

Here are a few outstanding books that are making a deep impression on those who are leading and training others.

**The Gospel in Art**, by Albert Edward Bailey

A book in which religion and art are companions walking with the Lord. Rich in knowledge, alluring in treatment it opens to the reader a broad field. A book that will enrich the home and enlarge the vision of teacher and preacher. Many full-page halftones of famous pictures. 493 pages. \$3.50.

**Sources of Power in Famous Lives**, by Walter C. Erdman

Fresh and timed to present needs, these 26 studies in the spiritual resources of great men in secular and religious history are rich in character motivation material and provide many illustrations for talks, lectures, sermons and the classroom. 160 pages. \$1.00.

**The Art of Ministering to the Sick**, by Richard C. Cabot and Russell L. Dicks

A physician and a minister, both well qualified for the task, join in presenting common sense suggestions for those who are frequently called to minister to the sick. Speaking from personal experience they know both what to do and what to say. Especially helpful to pastors and nurses, but at the same time of great value even to you and me. 392 large pages. \$3.00.

**Faith and Fear in Child Training**, by Margaret W. Eggleston

Those who deal with children will prize this matter-of-fact book on child guidance. The author has for years worked with mothers in all ranks of society and does not befuddle the reader with abstractions. A practical book for the home, the school and the church. 203 pages. \$2.00.

We can supply you with any good book at publisher's price. When you send in your order tell us what other books you desire.

Brethren Publishing House, Elgin, Ill.

### For Home, School and Church

wise parents and teachers seek the best guidance. The experience of other wise leaders may become accessible through books wisely selected. We recommend—

**The Home and Christian Living**, 75c

By Percy R. Hayward and Myrtle H. Hayward

Aims to develop a home in which all-round individuals may grow to be their best selves.

**Faith or Fear In Child Training**, \$2.00

By Margaret Eggleston

Knowing her subject as she does the author does not befuddle the reader with "creative experience," "introversion," "neuroses," "integrated personality," etc., but talks sense in terms easily understood by all.

**Religious Education in the Small Church**, 75c

By Lewis Joseph Sherrill

Most books on such subjects are written for the large church. This one recognizes the small church and its problems. That's what makes it a good book for your church.

**Toward Understanding Adults**, 75c

By Earl F. Zeigler

The author knows adults and speaks to them in short words, simple sentences and brings a message that strikes home.

Each of these books has a vital message for folks who would know and grow.

Brethren Publishing House, Elgin, Ill.



## OUR SPECIAL TEACHERS' BIBLE

Bound in Genuine Morocco

King James Version

### LARGE CLEAR PRONOUNCING TYPE

To make the system of pronunciation as thorough as possible, every syllable of the Proper Names is indicated and every vowel is diacritically marked. Note specimen of type.

### 60,000 CENTER COLUMN REFERENCES

Which point out parallel passages throughout the Bible, making it possible to locate other passages on the same subject for comparison.

came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 And by the hands of the

Rom. 15. 19.  
2 Cor. 12. 12.  
Heb. 2. 4.  
1 ch. 3. 11.  
4. 32.  
1 ch. 4. 18.  
John 9. 22.  
12. 42.  
19. 38.  
1 ch. 2. 47.

### 250 PAGES OF COMBINED CONCORDANCE

In one alphabetical list the complete Concordance, Subject-Index, Scripture Proper Names, Obsolete and Ambiguous words. Names, Titles and Offices of Christ. Life and work of Christ from Scripture texts.

Carefully revised and beautifully colored Maps picture the Land before the reader's eyes.

Genuine Morocco, leather lined to edge, overlapping covers, red under gold edges. Size of page 5 3/4 x 8 1/4 inches.

No. 7676X, \$6.50

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., June 13, 1936

No. 24



Picture Courtesy Hershey Estates

## COMMUNITY BUILDING, HERSHEY, PENNSYLVANIA

*This splendid six-story building, with nearly as many acres of floor space, is designed to answer to a variety of community needs. Amongst other interests it houses the Public Library, Hershey Hospital, Community Theater, Dining Room, Social Room, Gymnasium and a Dormitory for Young Men. Standing Committee, the various Boards, and many of the Sectional Conferences will meet in rooms available in the Community Building.*

## In This Number

### Editorial—

They Mix Well (E. F.) .....	3
The Benefits of Reading (H. A. B.) .....	3
The Church and the State (D. W. K.) .....	3
Cultivate the Habit (E. F.) .....	6
Daily Devotions (W. W. S.) .....	15
Kingdom Gleanings .....	16, 17

### The General Forum—

Keep (Verse). By Marguerite Bixler Garrett .....	7
The Value of the Conference to the Church. By H. K. Ober .....	7
The Terribleness and the Tenderness of God. By Harper S. Will .....	8
Freedom Through Discipline. By Ross D. Murphy .....	9
Spiritual Life Versus Secularism. By N. M. Shideler .....	10
Jesus the Wonderful. By M. Clyde Horst .....	11
The Present Situation in India. By C. G. Shull .....	12
World Conditions—China. By Ernest M. Wampler .....	13

### Home and Family—

Robin in the Rain (Verse). By Ada Sell .....	18
"Tracks." By Chester E. Shuler .....	18
A Christian Home. By Oliver H. Austin .....	18
On Sharing. By J. Harman Bjorklund .....	19
To the Heart of Forgiveness. By Howard H. Keim, Jr. ....	19

### Our Mission Work—

What to Pray For. By Beulah M. Woods .....	20
It Is Like Unto Children. By Marguerite Burke .....	20
Junior Worship Program .....	20
News From the Field. By D. J. Lichty and Martha N. Parker .....	21

### The Church at Work—

Education That Is Different; Christian Patriotism; The Church in the Community; The Church and Good Government; Pictures of Two Churches .....	22, 23
--	--------





## THESE JUNE MESSENGERS

are bringing you news of the Hershey Conference. In this week's issue is the moderator's sermon and synopses of several of the earlier addresses. In next week's paper there will be the gist of more addresses and the first installment of the running story of the Conference. Why not subscribe today, or better still, organize a Messenger club in your congregation and get your church paper at a reduced rate, not only at Conference time but through the year!

BRETHREN PUBLISHING HOUSE,  
ELGIN, ILLINOIS—

Please find enclosed \$2 for a year's subscription to The Gospel Messenger. (If you want a copy of Sharing Observations, add 75c.)

Name .....

Street or Route .....

City ..... State .....

☐ If interested in details about our special club rate of the Messenger where at least 75% of the resident Brethren families subscribe, please check here.

## La Verne College

**Unsurpassed Location:** La Verne College enjoys a particularly favorable location. The city of La Verne is within 48 miles of the Pacific Ocean and only an hour's drive of Los Angeles. While La Verne is located in the heart of the Orange Empire, yet it is quite near high mountain resorts and likewise close to numerous beaches. Splendid climate the year around makes possible open air study and recreation.

**Accreditation:** La Verne College is a member of the Association of American Colleges; the Pacific Southwest Association of Colleges and Universities, and the Western Association of Colleges and Secondary Schools. Through an affiliated arrangement with Claremont Colleges, La Verne is accredited by the State Department of Education in California; Stanford University; the University of California; the University of Southern California.

**Educational Resources:** La Verne College is a four year, co-educational institution giving training in the liberal arts and sciences. A liberal-arts curriculum is offered, broad enough to challenge the interest of every student, yet flexible enough to meet the special needs and bents of individuals. In addition, adequate preparation for admission to schools of medicine, law, dentistry, engineering, and theology is offered. La Verne has a working agreement with Claremont Colleges by which upper division students may be admitted to certain courses offered by the Associated Colleges.

**Special Advantages:** The ideal of the college is to assist the student in the development of his personality. Toward the achievement of this ideal, the small college unquestionably offers advantages. It is worth much for every student to know and be known to every other student. Whatever he can do, or excel in, is sure to be found out whether in study or laboratory, in argument or athletic competition, in dramatics or journalism—talents that do not always come out in the large college, or in the large high school. This more intimate social life at La Verne College develops the habit of participating in common affairs; it forms an invaluable training for the adventure of life.—A. C. La Follette.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., June 13, 1936

No. 24

## EDITORIAL

### They Mix Well

COMMON sense and religion make a fine combination. Here's a good sample: "We see so much reasonableness that when our sight gives out we are ready to move on by faith in the same direction."

That is the way chemists and astronomers and farmers do. On the basis of past experience and present observation they have faith in the future and they go right on in the same direction. They find by trial a hundred ways in which the thing can not be done but they are still sure that there is a right answer to all intelligent questions. They have seen too much reasonableness in God's world ever to believe anything else about it.

The best Christians walk by that same rule. They believe much more than they can prove. They are happy in finding life so ordered that it always leaves them something new to know. They walk by faith when they can not see because that is the only sane way to live. Religion and common sense belong together.

E. F.

### The Benefits of Reading

IN this land of abundant reading matter we ordinarily think of the printed page as a means for gaining some new fact or idea. That which is new is spread by the product of the printing press. Advertisers lean heavily upon the printed page, upon what they can get people to read.

One of our missionaries points out yet another benefit derived from reading. On the mission field there is need to encourage reading not so much to gain new ideas, but to keep young people and older ones too from forgetting that which they have learned.

Thus, "it is a generally accepted fact that children who do not attend school beyond the third or fourth grade slip back into illiteracy before many years." We surmise that this principle holds also in America. One

needs to read not alone to gain new ideas, but to keep that which he has.

Of course it is not just any kind of reading matter that makes for the right sort of character and the ideal home. Those who glance at these lines know full well that as a man reads and thinks, so he becomes. Pass on the word that reading matters—that great reading makes great souls.

H. A. B.

### The Church and the State

The Moderator's Sermon, Hershey Conference, June 12

"Render unto Cæsar the things that are Cæsar's; and unto God, the things that are God's" (Matt. 22: 21).

"Whatsoever is sold in the shambles, eat, asking no question for conscience' sake" (1 Cor. 10: 25).

"If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake" (1 Cor. 10: 27).

"Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God" (Rom. 13: 1).

JESUS recognized the fact of the state, and our obligation to it. So did Paul.

Through the centuries the saints had no fight with the idea of the state, only with false and cruel practices of the state. The Protestant view of church and state is that of a distinct separation of control. That is—the state should not control the church and appoint her officers; neither should the church control the state and appoint her officers. Society needs both. Each has a purpose—to serve humanity—and they should supplement each other in their services for the common good to promote the kingdom of God.

#### I. The Function of the Church.

The church deals with the inner life. It is her business to create in society the mind of Christ, the spirit of Christ; to give humanity the true philosophy of life: the goal of life, the way of life, the power of life—to create in men the abundant life.



The church deals with the absolute, the unchanging, the permanent, the timeless and eternal. The church does not invent her message, she has received it, once for all; it is the revelation of God in Christ. "Christ is the same, yesterday, today, yea and forever." Her message is a Person, the Person of Christ, who in himself is "the Life which is the Light of men" (John 1: 4). The church must speak the language of the people, else they can not understand; she must use the methods of teaching that are most effective in her task; she must interpret in each age and in each geographical section those elements of the Eternal Truth that are needed to meet the pressing problems of the race. When people were sick, Jesus healed them; when they needed insight in any particular field of human need, he ministered to that need. So must the church. But she has always the same inexhaustible source of Truth and Life, the Eternal Christ, who is able to meet all human needs, in all places, and for all time.

The method of the church has also been given her. It is not the method of Rome—with physical force, with armies, and with worldly power. Neither is it the method of the Greek whose philosophy and art have dazzled the world. With all the excellence of Greek learning, it is not the method of the church. Neither is it the method of the Rabbis, whose logomachies, sophistries, and casuistries might fascinate a few, but can not touch the heart, nor give guidance for the life abundant.

Jesus used a simple method, and no one can improve upon its essential nature. His method was: teaching, preaching, healing, personal conversation; fellowship in home and society; serving, suffering and living the truth of his message and the cross. He revealed in himself, in his life, his deeds, his spirit, the essence of his message. The deepest things of Jesus can not be put into words; they can only be understood as we follow him, obey him, enter into the same kind of loving service which he demonstrated. "He that willeth to *do* the will, shall know" (John 7: 17).

The church can not promote the kingdom of God by force, or politics or philosophy. It is the business of the church to create the Christian mind, and her method must be the same as that of Jesus. She must present the truth through personality, through teaching, preaching, serving and living. The spirit must be incarnate in the saints. "Ye are the salt of the earth," "Ye are the light of the world," "Ye are living epistles." Love, mercy, kindness, blessedness can only be revealed in and through life, the abundant life. The church must demonstrate the spirit and life of her Lord.

The church is related to folk, to people. It is people, human beings who are poor, and hungry, and sick, and sinful. It is common humanity that is in despair, and

alienated from God, that is hopeless and lost. The people are disinherited from the blessings, both physically and spiritually, that a kind heavenly Father intends for them. The suffering and misery of the world is not due to God, but "man's inhumanity to man makes countless thousands mourn." Men must repent, turn around, be converted, change their minds, and their conduct, and be reconciled and harmonized with God. Men must be changed—leave sin, and greed, and selfishness, and become brothers to men, and sons of God. This is right.

The church can not ignore the *human problem*. The sins of this day are the sins of men—it is men who do wrong, and men who are to be converted and changed. Men must quit greed and hate and selfishness if they are to live together in a crowded world in peace and harmony. Men must know, and love, and obey the true way of life, as revealed in Christ, if they would have survival and welfare. There is no other way to meet the human need.

## II. The Functions of the State.

The word *state* is used for several different concepts. It often means that body of human society under one government; but it is also used for the government as such. In this discussion I shall speak of the state as the government. For the same people of society are at one and the same time, in the church, the home and the state. But society functions through different organizations for different purposes. It functions through the church and school for purposes of culture, and through the state for the preservation, and promotion of certain human interests that are common to all.

All people want certain things: the protection of life, liberty, property and happiness. We all want public roads, public schools, a postal system, good water and good food, a common standard of money, and the protection of the common welfare. The government is the creation of society to provide these common needs most efficiently and most economically. Men differ as to what kind of government is most economical and most efficient, with the least interference with individual liberties that are not common to all. But civilized societies do not generally differ upon the need for government, and its general purposes.

Government is organized to deal with *acts, conduct*. It usually assumes that the home, the school and the church create the moral sentiments that are basic to all human welfare. But the state codifies these sentiments into law, and organizes a police force, and courts to apply and interpret the common law when individuals do not conform to the general welfare. The state does not interfere with men's thoughts, but with their *acts*. If one thinks theft, or murder, the state does not interfere, but if a man commits theft or murder or any other



crime, the state is organized to take action—to protect the innocent and bring to judgment or reform the guilty.

The state is organized to build roads, to collect taxes for our public schools, to provide uniform standards for public duties. It establishes standards for our teachers, physicians, and lawyers; and punishes those who practice upon the public without meeting these standards. The state is also supposed to protect the public against poisonous food or drugs. In short, the state, or the government, is the creation of society to promote the welfare of all, and is the means through which society can function to provide the wants and needs which men have in common.

Too often we think of the state only as the power that can declare and wage war. But that power is theoretically the will of society, and society functions through its government, or the state.

### III. The Church and State.

The reason this problem is before us is because of the growing nationalism, especially since the Great War. Russian Communism, Fascism and Naziism claim the right to control the whole of life. There is no vital place for religion in these views. Religion, as far as it is permitted at all, is only a private, personal communion with God. Yet, for the great prophets and for Jesus, religion claimed the right to motivate all conduct, the whole of life. Modern nationalism is based on a totalitarian view that the state is God; it claims to have absolute control over man's thinking and conduct. We Christian people who are part of society are in both church and state. We look to the church for the absolute, the ultimate philosophy of life, the goal, the way, the motive and power of life. Having received this view of the absolute and abiding view of life, we propose to create a government that will, to the greatest possible extent, carry out these views of life. But in the world today, we have a new religion—nationalism—that claims all authority over men. Here is the clash of the present: first of all, we have to choose, if the state becomes wholly pagan, between our loyalty to God, and this false religion, called nationalism. We are face to face with a similar problem which the early Christians faced. In the Book of Revelation we have a message to the churches that were persecuted because they would not bow before the image of Cæsar and call him "Lord and God" and offer sacrifices to Cæsar as divine. The only difference today is that we are supposed to give equal allegiance to the nationalistic state, without some of the ancient forms, hence more easily deceived.

But another problem faces us. Every good Christian feels the burden of some of our modern problems. What shall the church do about this?

One group says the church can do absolutely nothing about these problems. Neither is the church supposed

to do anything, for Jesus is coming, and by decree and force, he will destroy all evil and cleanse the earth. We have neither duty, nor possibility even if we tried to do anything.

Another group feels that the church has the whole responsibility and should at once organize definite programs of action, schemes of political and economic procedure, and force the state to come to terms with the church's program. I have received a number of letters urging me, and our seminary, and finally the Church of the Brethren, to come out openly and espouse certain schemes, or plans for social amelioration. Many church leaders throughout our country are continually condemning the church for her inactivity, and urge drastic action—revolution—on the part of the church.

I am convinced that neither of these two views are right. We must analyze the situation. I am a member of the Church of Christ, and I am also a member of society, and a citizen of the state. I function through the church, and I also function, with my neighbors, through the state. We all do.

As a member of society I am compelled to deal with the material, the temporal and the imperfect. Our food, clothing and shelter are social products. Even the man that lives on the farm and raises his own food, is dependent upon others for the tools he uses, and he is bound up with his fellow men in scores of ways, so that his very existence is linked with an imperfect society, and in imperfect human relations. Even if you drive twenty miles out of your way to buy a shirt that is sold by a good firm, you have no guarantee that no unjust labor was connected with the production, transportation and distribution of that product. Perhaps no more than the price tag was made by sweated labor; even then one can not do the absolute. In a human world, an imperfect world, especially a sinful world, we can not do the absolutely right. All we do has some relation to the earthly, the limited, the imperfect and the sinful. Our lives are an inevitable part of a social order that is temporal and tragically limited in its moral standards.

As a citizen, I must work with human schemes, programs, and organizations. If I try to avoid them, I give consent that my society shall be run by those whose ideals are lower than mine. For a democracy puts the responsibility upon all its citizens. This is not merely a privilege, it is a responsibility which we can not escape. We either help to make it better, or we willingly consent to what it is. No student of ethics can absolve any one of us from having a part in, and therefore, an ethical responsibility for the social order in which we live. The present social order has failed to meet the needs of men. In a land where plenty is easily possible for all, we have need—hunger and nakedness. We have the material, the knowledge and the machinery so



all could be comfortably housed, yet we lack 20,000,000 decent homes for our people. The mood of the times is secularism, nationalism, economic imperialism, militarism, organized crime and intemperance. The basis of all these is secularism, ordinarily called worldliness, or practical materialism or paganism. It is the interest in money and pleasure. It is what the Romans had before the fall of the "Eternal City" when they cried—*panis et ludes* (bread and games)—food and fun, food and fun. We are in this society, and the very products of our farms are prostituted for liquor, and our products are used for gambling and speculations. Much of the product of the land is destroyed because greedy men are not interested in human welfare, but only in profits for themselves. They can only thrive on a program of *scarcity*, and they do not know what to do with *abundance*. The reason for this is a false philosophy of life—interest in *things* rather than *folks*. What shall the church do about it? That is the question.

The church must, as an organization, be true to the absolute, the abiding and the eternal. The church as an organization dare not approve any of the human schemes that are always imperfect and temporary. The church must create the Christian mind—the mind of Christ in society, and preach, in season and out of season, a perfect gospel. But she must preach the whole gospel. She must teach and preach and demonstrate the gospel in its fullness, its purity and power, so that the Christian in society will create a better social order.

The church must take a stand on all great moral issues. She dare not avoid the human problem. She must preach *peace*; but she should not approve and promote any of the human schemes *for peace*. The church must preach *temperance*; but not ally herself with any of the seventy-five human organizations that are promoting temperance. The church must preach brotherhood, real brotherhood and goodwill and fellowship in all human relations—in business, in social life and in all dealings of man with man; but the church should not endorse any political party, or economic scheme that men have invented, which necessarily is provincial and imperfect. The church must preach and teach righteousness, and justice, and personal purity, with such power that men will again have the spirit of the Pietists and Puritans who did not forget their religion in human relations. The method is teaching, and preaching, and incarnation of the life that is eternal, and abundant.

I, as a citizen, must live in the imperfect world, but I get from the church the vision of the True, the Good, the Holy; and I also get from my Lord the motive and the power to create a better life. The whole idea of evangelism and missions is to change human life, to convert men from their sin, to promote the kingdom of God, which is the reign of God in the hearts of men.

While I, as a citizen, a Christian citizen, can not do the absolute in the world order, I can, and must do the best possible. I must insist on justice and brotherhood in all social relations. I must support only the best measures and programs, those that come nearest to the Christian ideal. Goethe once said, "Der Geist erschafft sich den Körper." That is, the spirit creates for itself its body; the spirit is creative, and will bring into being the means, ways and materials needed for its purpose. When we have the mind of Christ dominating society, that spirit will create a new and better state, and economic order. That is the hope and the challenge of the Christian citizen and the church. The citizen must "eat that which is set before him, and ask no questions for conscience' sake" or starve. He can not do the absolute. But he can take the absolute and permeate society and make it creative of better things, until "the kingdoms of this world become the kingdom of our Lord and his Christ."

Let me reiterate: The church as an organization must preach the whole gospel—she must promote justice and love with such power, that like the early church, and the Puritans and Pietists, her members will so live that men know they have been with Jesus. But the church can not approve and promote the various political parties, the economic programs, and social schemes of imperfect men. The church must remain with her great commission, to preach the absolute, unchangeable Christ, as Lord and Savior. She must preach so powerfully that the membership will bear fruit, much fruit. Lives must be changed; secularism, the source of all our ills, must be overcome by winning men to the true life. The church must create in society the Christian mind; then society, controlled by this spirit, will create more just and brotherly relations between men. This is the evangelical faith, which Jesus and Paul gave us, and which the great leaders of Christendom have practiced for nineteen centuries. This is our vision and our task.

D. W. K.

### Cultivate the Habit

SYMBOLS are useful because they reveal something greater than themselves. They are present and tangible, easily handled. They are not worth much in themselves. Their value lies in the picture they make in our minds, a picture of something more valuable.

The food we eat, the clothes we wear, the tools we work with, the houses we live in—all may serve us in a much larger way than in the realm of their ordinary physical ministry. They are excellent symbols of greater realities in the spiritual realm.

The field has no limits. We ought to cultivate it. Looking through symbols at the realities beyond them enriches life wonderfully.

E. F.



---



---

## THE GENERAL FORUM

---



---

**Keep***(To His Ministers)*

BY MARGUERITTE BIXLER GARRETT

Keep the church fires burning,  
 While your hearts are yearning  
 For the old-time gospel power  
 We need today;  
 Keep the silver lining  
 Through your message shining,  
 Keep the church fires burning bright,  
 Till the Lord shall come.

*Sebring, Fla.***The Value of the Conference to the Church**

BY H. K. OBER

*Hershey Conference, June 11*

AN attempt to measure the value of a series of activities so complex and interwoven as the features of our Conference program has become can not be reduced to a simple basis for evaluation. Having convened annually for so many successive years everyone has assumed that the outcomes in accelerated and stimulated activities in the congregations represented are very valuable—at least sufficiently valuable to justify the expenditure of time, energy, and money which such conferences cost. In any case value is an abstract term not so readily defined. Now when we enter into the realm of spirit, emotion, fellowship and impulse, the measurement of value becomes all the more challenging.

The purpose in the assignment of this topic is to arouse in each of us the desire to give this matter of value more consideration so that the many-sided interests which are presented in this Conference program may be more fully appreciated and thus become increasingly more valuable.

The primary purpose of the Conference sessions thirty and forty years ago was the discussion of queries pertaining to church polity and church administration. The delegates with the Standing Committee constituted the legislative authority in formulating and enacting the measures which became the basis of authority in matters of procedure among the churches. This remains one of the values of the Conference.

When the church took over the publishing interests and at about the same time committed herself to the fostering of home and foreign missions, it was but a logical outcome to utilize the possibilities of promoting an interest and support of these activities by presenting them to the large group attending Conference. The General Mission Board became the first church board which was definitely commissioned to administer the mission interests of the church. The value of our mis-

sionary convocation which for a number of years has been one of the high-water marks of interest and inspiration is a testimony to the impressive method of fostering a growing interest in the missionary program of the church.

The development of the Sunday school in the church program occasioned opportunities for developing much of latent talent in the brotherhood. This demand for qualified teachers and better equipment was a natural outcome. The opportunities for the discussion of these topics and related subjects at our Annual Conference were used to good advantage. From a Sunday School Advisory Committee, the church by Conference action organized a General Sunday School Board which is now constituted in the Board of Christian Education for the purpose of fostering and directing this growing interest in the teaching of the Bible during the Sunday-school hour on the Lord's Day and all allied interests of Christian education. The idea of the Daily Vacation Bible School followed as a natural outgrowth of the Sunday school. The exchange of ideas and methods was encouraged through literature and Sunday-school periodicals.

Exhibits were found very suggestive and Annual Conference soon was utilized as a most opportune time for display of goals, types of work and curricular material for the purpose of presenting by means of visual education the varied activities on the mission field, Sunday school and all departments of church work. Exhibits therefore have become a means of disseminating information which would aid in fostering a growing interest in all phases of church activities, covering the areas of young people's work, Women's Work, Men's Work, college work, ministers' work and the publishing interests, as well as the special cause emphases of peace, music, temperance, welfare, evangelism and education. The value of exhibits as an impressive means of visual education is so generally accepted that it needs but be mentioned.

A careful study of this year's Conference program will show that the theme-discussion and the group-conference ideas are used as the method for presenting the varied church activities. The aim here is to present every type of activity so as to stimulate like activities in each local congregation. Herein lies the intangible value which can not readily be measured. Setting up worthy objectives and creating a willingness to attempt the necessary efforts to attain them are the basic values in any program to the church.

Another of the recognized values of the Conference is the opportunity for fellowship which attendance at



the Conference affords. The program as arranged attempts to capitalize this fellowship by providing numerous breakfast and dinner conferences for groups of like interests. The conservation of this meal-time fellowship and interest carries with it a value which can not be measured. No effort has been spared in arranging opportunities for such wholesome and effective fellowship.

The large scope which is covered by the Conference program in simultaneous sessions makes it impossible for the most active and alert person to get all that the program presents. Where several delegates from the same church attend, they should divide their time between the different features of the program so as to be able to report the larger number of impressions to their congregation upon their return.

The total value of the Conference program is composed of the number of useful and valuable impressions that are carried back to and applied in the greatest number of the local congregations. That this be accomplished is the challenge to all who are privileged to attend the Conference.

Lack of space prevents further discussion. Thus a number of values may be listed with the suggestion that readers be urged to add values to the list:

1. The Bible hour affords glimpses of great Bible doctrines.
2. Worship periods offer suggestions for conducting effectively the numerous worship periods in the home church.
3. The sermons present opportunities, to the ministers especially, to study some of our strongest preachers in action, with a view of learning more of their task.
4. The theme-discussions which cover the large areas of causes including missions, education, child life, peace, temperance, home life, Men's Work, Women's Work and young people activities, offer the rare opportunities to envision the total program of the active church.
5. The morning watch affords another opportunity to spiritual fellowship.
6. Breakfast and dinner conferences aim at conserving these happy occasions of fellowship to great advantage.
7. Exhibits make possible many impressions by means of visual education.
8. The regular Conference business sessions afford the opportunity to have the reports of the numerous agencies of church presented and the Conference business transacted.
9. The song services carry with them opportunities for inspiration in the art of song.

*Elizabethtown, Pa.*

## The Terribleness and the Tenderness of God

BY HARPER S. WILL

Hershey Conference, June 12

"Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up" (Hosea 6: 1).

MUCH of our thinking concerning God is what some psychologists rightly accuse us of, wishful thinking. It doesn't include the totality of life's experiences or all the facts of our world order. Over one hour's happenings and experiences may be written, "God is love"; but do those words alone and unqualified fit over all the happenings and experiences of say, a lifetime, or a year, or even a day? How do they fit these headlines, "1,300 Lives Are Nature's Tribute," "Hunger Marchers' Parade Before White House," "Addis Ababa Shelled by Italian Planes"? Thinking that doesn't include all the facts and the totality of human experience is wishful thinking when constructing a concept of the Eternal.

I had spoken on "The Power of God." Following the service a lady spoke to me in about these words, "If God has power as you say, why doesn't he bring to an end the war between Italy and Ethiopia? I have been praying that God would terminate the war. War horrifies me. If I had the power I know I would stop it. Doesn't God care that he doesn't stop it?" That lady was getting acquainted in her thinking with the terribleness of God. A million saints praying night and day for the ending of war will only pray in vain so long as nations go on teaching war as Mussolini has taught the Italian youth the past decade, so long as nations including our own compete in armaments, and so long as a selfish nationalism and economic greed govern the policies of our nations. War is the consequence of these and other habits, and praying that doesn't lead to a change of these national and world habits will never end war. It will be a vain appeal to God. For God will continue, as Hosea says, to tear us and to smite us with the scourges of war until we turn to him and learn to know him and his ways. Living in our universe is serious business. Terrible things may happen—events as terrible as war.

Unemployment with all its train of demoralizing fruits, actual hunger in surroundings of luxury and plenty, and eviction from homes once all one's own are common elements of our national experience. Forty millions of our people—one-third of our total population, it is estimated—are either on the relief rolls or on the verge of bankruptcy. The "lean years" are still upon us in spite of reports to the contrary. Why? That question is on the lips of most thoughtful people. Some are saying, "God sent these lean days to punish us for our sins." Can the tragedy of the nation be laid at God's door? To many, such an idea is blasphemous



and, repelled by the thought, in defense of God, they say, "We brought these days upon ourselves. Our waywardness and selfishness have found us out and overtaken us." No matter from what angle we view the situation, we must not forget that all this is happening in God's world. Wasn't Hosea right? Isn't God tearing us and smiting us even though it may be with the scourges of our own weaving? And will God not continue to tear us and to smite us until we do as Hosea suggests, return to him and learn to know him and his ways? Then will we not discover the tenderness of our God? Will he not heal us economically and bind us up socially?

The terribleness and the tenderness of God are set forth by Jesus in his classic story we call The Parable of the Prodigal Son. In the first part of the story he paints a picture of God's terribleness. A boy leaves his father's house and wanders away into a far country. A succession of calamities follows: riotous living, penury, friendlessness, hunger, slavery. He was torn and smitten. His experience is not exceptional. It is duplicated every day in the lives of multitudes. Terrible happenings occur in God's world. The picture changes in the latter part of the story. Jesus sketches there the tenderness of God. The boy is still in the far country, but he comes to himself. He decides to return to his father's house and turns, a ragged beggar, in that direction. A beautiful succession of events follows. He was royally welcomed, reinstated as a son, clothed in the best robe and feasted on the fatted calf. The father healed and bound up his torn, smitten son. This experience is not exceptional either. It is duplicated whenever an individual or people turn to God. Beautiful events occur in God's world as well as terrible ones.

Her father was cruel and about all that a father should not be to his child. She grew up in almost continual fear of his wrath. Then a man came who loved her. Together they started a home. Three children were born. The husband was kind and thoughtful. He worked hard and provided well. In her new found joy she gave him first place in her life. Can you blame her? Then all unexpectedly he was rushed to the hospital and underwent an operation. For several days his life hung in the balance. The worst happened. Her life underwent a total eclipse. The songs and words of the minister at the funeral service, though beautiful, evoked no response in her heart. Months later she confided in a friend that her daily evening prayer was that she might not wake up in the morning. She dreaded the thought of another day. In awful reality she was getting acquainted with the terribleness of God. Several years passed. Then a friend came and told her of the tenderness of God. At first she rebelled at the thought. Later she yielded and sought God. God met her and healed and bound up her torn, smitten life. Laughter

and song can once more be heard within her dwelling. "No good thing will Jehovah withhold from them that walk uprightly."

God's terribleness and tenderness find expression not only in the lives of individuals but in and through all social groupings. The work of John Frederic Oberlin as told by Marshall Dawson illustrates the social operation of God's wrath and tenderness. When Oberlin went to the Valley of Stone in 1767, his parish for nearly sixty years, the terribleness of God brooded over the Valley. The people were indolent and ignorant and quarrelsome. Poverty and insanitation and disease were general. Oberlin proceeded to teach them the law of God. He taught them God's laws of co-operation. He taught them God's laws of sanitation. He taught them God's laws of agriculture. He built schools and roads and encouraged community betterment. Sometimes the people balked, but Oberlin was patient. Gradually peace and prosperity and virtue came to the Valley. The tenderness of God brooded over the Valley and its people. Its fame spread abroad. People came from far and near to see. Is it too much to believe that we shall some day learn to know and to walk in God's ways of co-operation and brotherhood? That war and racial antagonisms and national barriers shall be outgrown and forgotten? And that over the whole earth and its people shall brood the tenderness of God? Is it anything less than that goal for which Jesus lived and died?

"The law of Jehovah is perfect, restoring the soul," the psalmist said. Violate it, through intent or ignorance, and a person or a people become acquainted with the terribleness of God. Learn the law of Jehovah and follow it, and though torn and smitten by the terribleness of God, still it will restore the soul of a person or a people and lead them to an acquaintance with the tenderness of God. Follow on and it will lead to that vantage ground where the Apostle Paul lived and which he described in these words, "And we know that to them that love God all things work together for good."

*Wenatchee, Wash.*

## Freedom Through Discipline

BY ROSS D. MURPHY

Hershey Conference, June 12

To be free and yet disciplined seems like a paradoxical situation. It is not our common way of thinking that one is at liberty when hemmed in by limitations. How can there be freedom under restraint? Are they not uncompromising opposites?

In the days of Jesus, the Greek thought which influenced most of the then civilized world proclaimed the doctrine of self-expression—do not restrain your



desires, let your appetite be satisfied, your impulses and instincts are good in themselves; therefore do not suppress them, neither restrain their full realization. This was the religion of the Greeks. To them sin was not the transgression of the holy law for God, for they had many gods and many laws; sin was the failure to make the most out of human desires and tendencies. Man was glorified and urged to live joyously, giving every phase of his nature unrestrained expression. True, there were prophets in Greece who cried out against the momentary joy of an unrestrained life, but they were stoned, or, as in the case of Socrates, forced to drink the cup of hemlock.

Over against this Greek conception of life, Jesus taught the moral value of restraint and discipline, pointing clearly the ultimate end of a life surrendered to unbridled expression of natural desires. "If thine eye offend thee, pluck it out and cast it from thee, it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." Jesus insisted that men should walk by faith and insight rather than by sense.

Feeling the unbearable restraint of his home and the narrow limitations of the community in which he lived, the prodigal son requested the portion of his inheritance so that he might go into a far country for the full and free expression of his desires and impulses. Light-hearted and happy he gathered all together, bag and baggage, and hastened to the land of glorious days and glittering nights. The going was good and he arrived in due time. Before he had time to realize what happened his inheritance slipped away from him and his cherished freedom plunged him into cringing slavery. Where were his new made friends? They were waiting for the next victim. Too late to salvage his inheritance, but not too late to save his soul, the prodigal became conscious of a very profound truth—that freedom in doing as one likes is not nearly as desirable as it first seems.

In the Sermon on the Mount, Jesus tells his audience about the two ways of life that lay open before them. Many are attracted to the broad way because of the freedom it promises. Restrictions are reduced to a minimum and the traveler can do as he pleases. It is the way of least resistance. On the other hand, the narrow way is cramped and hemmed in on every side. "Keep out" signs are numerous. The travelers jostle each other, which calls for patience and forbearance. The rule of the way is "give and take," mostly "take." There is no freedom except through discipline and long-suffering. This is the way of the prodigals as they trek their homeward journey after the humiliation of riotous living in the far country. They are on their knees most of the time seeking the forgiveness of heaven and praying that the parental home might receive them as mere

servants. But it is the experience of a freedom that passeth all understanding.

Jesus is our Example as one who disciplined his life. "Thy will be done" was the cry of his soul in the garden prayer as he was facing the cruel cross. It was not too much for him to surrender himself to the will of God. He followed the narrow path of duty and service all the days of his earthly pilgrimage. The devil tried to divert his high and holy purposes in the wilderness of temptation, but to no avail. Peter tried it too, but Jesus stood firm. When his spirit takes full possession of our lives, the necessary restraints become easy. The restraining commandments of Christ make us free indeed.

*Philadelphia, Pa.*

## Spiritual Life Versus Secularism

BY N. M. SHIDELER

Hershey Conference, June 12

"The world is so full of a number of things,  
I'm sure we should all be as happy as kings."

If that seemed to be true in the past century, it certainly ought to be true today, but nothing is more evident than the fact that it is not. The poet is not the only one who has lost sight of the Master's statement that, "a man's life consisteth not in the abundance of the things which he possesseth."

As a practical definition, we will define spiritual life as that which is according to the will of God, and secularism as that which is not. The dividing line is difficult of location and changes with varying circumstances. One might be very materialistic in the realm of his ideals, ambitions and life goals. On the other hand, spiritual culture makes use of material things. Hence, not everything in the realm of the immaterial is good, nor are all material things bad.

Human wants have greatly increased during the last few years. Dr. C. R. Brown reports the results of two surveys, one made fifty years ago and the other recently. The number of things listed as wanted increased 6.8 times during the period and those listed as necessities increased 5.5 times. What has been the effect of the depression on human wants? Are we satisfied with less than we were formerly? Roger Babson says, "Gambling is more rampant in this country today than ever before in its history. A billion dollars changed hands during 1935 in horse racing, dog racing, slot machines, and so forth. The liquor business and all forms of questionable amusements have boomed as never before."

How have we used the material resources of the world? Mechanical inventions have multiplied over and over in the last generation. Human welfare has not



been advanced accordingly. The public has not been benefited as it should have been. We have not developed a type of manhood in whose hands scientific achievements are safe. Life's highest purposes have been lost. Science has been used to foster destructive warfare. Industrial profits have gone in too large a measure to a few individuals. Food has been destroyed while people have gone hungry.

In the words of Babson, "Only a spiritual revival can cure our present economic ills." Dr. C. R. Brown says, "Life is not made up of things. Life is made up of certain qualities of mind and heart." In other words, our task is to create a Christian conscience which will demand that material things be used according to the will of God. That is to say, the destiny of the world lies with the church and her program. To do this certain specific ideals must be put into operation in individual lives and in society.

1. We must establish a sense of proportion in life. The dividing line between necessities and wants must be relocated. We can get along without some things. There is, however, a constantly widening range of life's necessities growing out of the complexity of modern society. This makes all the more difficult our task of making material things really contribute to our spiritual well-being.

2. Personal possessions must be used according to the will of God. Is your farm spiritual or secular? That depends upon whether you are giving God his share of the profits or just accumulating them. Is your business spiritual or secular? That depends upon whether it is conducted for human welfare or for selfish ends. Is your automobile spiritual or secular? That depends upon how, when and where you drive it.

3. A type of manhood must be developed which will make social ideals possible on a Christian level. The church stands specifically for character development. No political platform, no economic system, no governmental policy can be made to succeed until there are good men and good women to direct the work.

4. Society must make a right use of the material world. Material things should be a means to spiritual culture. Automobiles, books, buildings and musical instruments should contribute to spiritual worship, instead of leading people after worldly and selfish pleasure. Science must contribute to human equality instead of military conquest. Agricultural products must be used to feed the hungry world. Industry must foster social welfare rather than huge private fortunes. Mechanical inventions must relieve human drudgery instead of destroying life.

5. We must cultivate the realm of the spirit. More time needs to be given to the mystical aspect of our

lives. Without this distinctly spiritual culture we can never secure the power and guidance to properly adjust ourselves to the physical universe. Our moral and spiritual development must keep pace with our mechanical progress or we will find ourselves going at high speed but with no sense of direction, and in the words of Dr. Brooks, "have everything to live with and apparently nothing to live for." Paul says, "Set your mind on the things that are above, not on the things that are upon the earth."

*Pittsburgh, Pa.*

## Jesus the Wonderful

BY M. CLYDE HORST

Bible Hour, Hershey Conference, June 12

CHRISTIANITY is Christ. This is the conviction of the Christian philosopher. Such was the testimony of Paul. His message was "Christ and him crucified." The church is strong when she is strong in Christ. She is weak if to her Christ has lost the glory of transfiguration.

In the Apostles' Creed is preserved the historic conviction of the church concerning Jesus. While incomplete, it nevertheless was inspired by a study of the New Testament and is corroborated by genuine Christian experience. It is therefore more than an academic pronouncement. It was written with the blood of martyrs, and preserves an account of Jesus that had its inception in Peter's great confession.

This traditional faith of the church has often been challenged. It is being questioned today. One says Jesus was only a man, but a great prophet. Another contends that he is only a symbol. A third wonders what is to be the object of the faith of Easter converts. To many others Christ has become commonplace.

This submergence of Christ is weakening the church. Her message has often lost its certainty. Frequently, her life is not radiant. In countless instances she is shorn of power. "Hosannas languish on her tongue, and her devotion dies." Of so-called Christian lands, therefore, as well as of pagan climes the following words are true:

"I know of lands that are sunk in shame,  
Of hearts that faint and tire;  
But I know a Name, a Name, a Name,  
That can set those lands on fire."

The Scriptures tell of such a Name. And that Name, in Hebrew fashion is a characterization as well as a mere designation. It is a symbol for a towering Personality and an incomparable Life. A complete biography is lacking, but a superb portrait takes its place. This portrait has three aspects:

The first is to be found in the anticipations and fore-shadowings of the pre-Christian revelation. The Seed



of the woman, the Star of Jacob, and the Messianic King are elements of the picture. It becomes more definite in the stock of Jesse and Emmanuel of Isaiah who is described as Wonderful, Counselor, Mighty God, Everlasting Father and Prince of Peace. The crowning touch seems to be the mysterious but vicarious Sufferer of Isaiah 53.

The second is the Word made flesh, at whose birth the angels sang, and at whose appearance in the temple godly saints worshiped. He is the Wonder Worker of the Gospels; but more wonderful than his works was his person. Here was the victorious life in the absolute. Here the consciousness of Deity and humanity blended in a sane and beautiful poise. Never man spake like this Man. Never man suffered like this Man. On the cross the penitent thief recognized his Lord and Savior, as have millions since that time. Men may have suffered and died like martyrs and philosophers; but Jesus died like a god. Furthermore, he came back from the realm of the dead as man never did before or since. He was seen and heard. His presence was felt. And he still draws nigh when men meditate on his message and person.

The third is the glorified Christ of the epistles. To Paul he is the Son of God with power—the cosmic Christ. To the Johannean writer he receives blessing and honor, glory and power equally with the Father. Even to the practical James he is the “Shekinah, the glory.” To Paul, again, he is a necessary sacrifice for sin, the revelation of God’s righteousness. To Peter and John it is his blood that redeems and cleanses from sin. To the apostle from Tarsus, he is the power of the victorious life, the revelation of immortality, and the assurance of life everlasting. To all of the apostles he is the hope of the world; and the eschatological disclosure of this hope belongs to the picture as well as its descriptions in terms of growth and development.

These are the portraits of the Scriptures. How do we know they are true to life? The question answers itself. Even H. G. Wells concedes that the gospel story must be received as being substantially correct. If so, then its prophetic anticipations are to be expected; and the epistolary elaborations are to be received as Jesus’ posthumous exposition of his works, for their nuclei are to be found in the Gospels. The portrait is a miracle; but, reverently speaking, it would take such a Jesus to forge such a Jesus. Christ is a persistent fact.

Need we wonder that Christ was the “none other name,” of the apostolic church? With such a message preached with conviction they had power. Given such a Christ we understand why Paul exclaimed, “Great is the mystery of godliness,” and why “Hallelujahs” burst forth in the Revelation. The renaissance of worship and the revival of power await the retransfigura-

tion of Jesus in the vision of the church. Ethics, moreover, as well as religion greatly needs the “cosmic invigoration,” that can come only through a full and fervent acceptance of the Christ as revealed in the Scriptures.

*Chicago, Ill.*

## The Present Situation in India

BY C. G. SHULL

Hershey Conference, June 13

THE subject assigned me calls for a discussion of the political, economic and social situations in India today and the challenge they present to the Christian church. My experience in India covers a period of sixteen years and during nearly the whole of this time the land has been in political ferment. It was early in the year of 1929 that I returned to India for a second term of service. The unrest, boycotts and tension of the first term had culminated in a definite demand by thousands of India’s people for self-government. Not receiving it to the extent desired, there followed the great non-cooperation movement. This was a revolutionary movement, purely, with the avowed object of wresting the control of India from the existing government. The failure of the movement was a disappointment to its supporters, not only because they had failed to gain the end desired, but also because their philosophy of non-violence as a method of reform seemed inadequate. Britain’s policy through Lord Irwin was largely one of conciliation but as the desired results were not secured this was succeeded by the more firm hand methods of Lord Willingdon. During the past five years a new constitution has gradually been perfected and now as the new viceroy, Lord Linlithgow, assumes office this new constitution comes into effect. It is not being kindly received in India. Its many safeguards make it seem to many an emasculated document, one which promises a form of liberty but denies the power thereof. Four different attitudes are being manifested. First there are those, who while believing firmly that it is quite inadequate would work it in a spirit of sincerity believing this to be the best road for future progress. Secondly, there are those at the other extreme who would boycott the councils as a protest to the many safeguards of a constitution which they believe is designed to preserve the imperialistic aims of their rulers. Thirdly, there are those who would go into the councils but with the avowed object of wrecking the constitution presented; and lastly there are some who would accept office for the sake of preventing reactionary forces from getting into control.

An additional unfortunate feature in the present political situation is the religious communalism which prevails. Before India can take a proud place in the family of nations her leaders must learn to place human



welfare and love of country above the desire for wealth and position either for one's self or one's community. In this whole situation the Christian minister is challenged to calm passions, to strive for an appreciation of eternal values, and to promote unity, sympathetic understanding, and goodwill among the various parties.

Socially, and one may almost add religiously, India appears to be on the threshold of a nonviolent revolution of tremendous significance. I refer to that movement for freedom and redemption among the so-called untouchables, that submerged sixth of India's millions of people. This movement may in a way be said to have had its birth last October when that trusted leader of the untouchable class, Dr. Ambedkar, made that famous declaration which has shaken the social and religious structure of India to its very foundations. Dr. Ambedkar, a Doctor of Philosophy, is one of the ablest lawyers of India and is now principal of the Bombay Law College. Speaking last October to an audience of several thousand of his "untouchable" brethren Dr. Ambedkar said: "I was born a Hindu and I can not help that. But I do not propose to die a Hindu." The learned doctor went on to speak of the economic and social disabilities under which his community was suffering and he declared that centuries of history had demonstrated the fact that within the Hindu fold there was no salvation for them. There is not space to describe here the effect of this declaration on the various other communities of India and the subsequent events. Suffice it to say that other meetings of these untouchable groups have been held and they are continuing. Some two thousand of them met in Allahabad during the winter and unanimously voted to follow Dr. Ambedkar's lead in leaving their present religion. And now as this is written there is to be held at Lucknow an all India conference of these untouchable classes under the presidency of Dr. Ambedkar. Leaders of the various religions of India have been invited to present the claims of their faith to this conference. It is probable that the message of Christ will be presented by the noted Indian Bishop of Dornakal and one other Indian leader.

You will recognize, my friends, the momentous days through which India is passing. During the past twelve months there has been baptized into the Christian church in India more than 400 per day or 12,500 per month. We have been enjoying a veritable present-day Pentecost in India. But what is to be said of the future? Here stands this needy, oppressed and ignorant one-sixth of India's population on the verge of making a great decision. What will their action be? And if they decide for Christ is the Christian church ready for the hour which will greet us? "How shall they hear without a preacher?" Consider the patient teaching and preaching which will be necessary to qualify these

illiterate masses for effective membership in the Christian church. Will we supply the force of missionaries and Indian workers necessary for the task?

Considering what is now happening in India one asks this question: What religion is destined to captivate the heart of India? Or to use the poet's words—

"What's the final ending?  
The issue can we know?  
Will Christ outlive Mohammed?  
Will Kali's altar go?  
This is our faith tremendous,  
Our wild hope, who shall scorn  
That in the name of Jesus  
The world shall be reborn."

Yes, beloved, if you can pay the price. "I have given unto thee the keys of the kingdom of heaven. Whosoever sins ye forgive, they are forgiven unto them; and whosoever sins ye retain, they are retained."

Will Christ outlive Mohammed and Kali's altar fall? It is you and I, brother, and the Christian church which must answer that question.

*North Manchester, Ind.*

## World Conditions—China

BY ERNEST M. WAMPLER

Hershey Conference, June 13

WORLD conditions are very difficult to interpret accurately today. Especially is this so for a western mind to interpret for the east. China itself is so large and conditions are so different in the north from what they are in the south, and the east from the west, that conflicting statements may be heard and still both be true.

### *The Political Conditions*

Several years ago the militaristic party of Japan went into Manchuria and took over five provinces north of the Great Wall. They placed on the throne the young Manchu emperor who was dethroned by the revolutionary party in China in 1911 under the leadership of Sun Yat-sen. Some are claiming that the Japanese are holding this vast territory in order to keep back the Russian communistic advance from the Japanese empire proper. There is a forty-mile strip of territory between Inner Mongolia and Manchukuo which is now disputed ground, and the outposts of Japanese-Manchukuo soldiers and the Mongolian-Russian soldiers are practically every fortnight having skirmishes. Often battles of twenty-four hours duration are being fought with quite a few dead and wounded on both sides, but still no war is declared. Diplomatic protests are sent back and forth to the two governments at Moscow and Tokyo but the blame is then placed either on Manchukuo or Mongolia; thus the blame is shifted from these governments to the puppets of each which are not responsible to any international law.



Nov. 19, after the nationalist government at Nanking had declared for nationalizing the currency, drawing all silver, or as much as possible, into Nanking and circulating in its place the national bank notes, five provinces south of the Great Wall supported by the militaristic party of Japan were supposed to have declared their independence from the Nanking government. Nanking got busy and sent their representatives into this territory and diplomatically outmoved the Japanese. At present Japan has large influence in these provinces, yet they are still mostly loyal to Nanking. But in all this chaotic condition the Chinese village, in which most of the Chinese live, goes on in its quiet and unmolested way; the people dressed in their long gowns, symbolic of the scholar, move around as contented as if nothing is happening. You can not go into a Chinese home, walk along their roads or streets, eat in their wayside inn and believe that a national or world disaster is coming. They talk about the Japanese and much hatred for the Japanese is felt among the students, but not much of this is found among the people of the villages. With the Chinese family system, which makes up every village, there is not much interest in going out and saving the world. They are vitally interested in saving their own homes. The majority of the Chinese do not make good soldiers because their first loyalty is to the home. They have a saying, "Good iron is not made into nails and good men are not soldiers."

#### *Economic Conditions*

Perhaps one of the greatest handicaps for the present government of China is the economic problem. As a nation, it has great national resources; but they are undeveloped and there is very little money for rapid development of these resources. Here also the Japanese are wishing to dominate the Chinese nation by debarring capital from other nations entering China. Every city, county and province has its banks or shops which print paper money without sufficient silver backing. These notes are discounted and often not even accepted when carried into different territories. For instance, a shop note from Ping Ting Chow which is perfectly good there often will not be accepted at Tsinchow, and if it is accepted will be discounted at least twenty per cent. This of course makes for instability and is a source of great loss to the common people.

#### *Social Conditions*

The Chinese are not socially-minded; it is family loyalty that holds the social units together. A love for the place where one has been born is a great power in holding people together. A stranger going into any community upon finding a home there from his province or county will at once have a friend who will help him while he is in that community.

There is a great scourge growing up among these people. The war lords needing money allow the selling

of opium from which they receive much revenue in taxes. Even some counties are forced to take a monthly allotment of this opium and sell it to the village folks. It is eating away like a canker at the social fabric of the people.

Then, there is a degrading condition which obtains along the border of the Japanese-Manchukuo line, and that of China proper, where no one is held responsible for any of the conditions which are found. In the twenty counties north and east of Peiping and Tientsin gambling dens, opium smoking shops and houses of prostitution are growing up very rapidly. Many of the proprietors of these places are Japanese or Koreans who are protected by extraterritoriality. This makes quite a bad situation when the little Chinese authority which is in the community tries to discipline and correct these evils. As a result the moral fiber of the people is breaking down. The contagious diseases, which go with these vices, are spreading like wildfire. I was in one village of one hundred homes and they told me there were more than ninety people in that village alone who had syphilis. Not every home was affected, but many were. With sores prevalent, and eating out of the same dishes common, contagion of the entire family is made very easy. Miss Lester of London made a survey of one of these counties and found that these vices had increased in the last three years from twenty to one hundred and forty-six houses.

#### *The Ministry of the Christian Church*

Out of these sad and sobering conditions of modern China many are asking if China has no anchor to which she can tie. Must she forever be driven to and fro by every wind that blows? Many good men and women of China are looking for the way out, and many of her Christian leaders are looking to the church to hold them steady. General Chiang speaks often for the New Life Movement, of which he is the founder, advocating the simple life as taught by the church as the thing desired in building a new China. In the cities and country villages many are joining classes to study Christianity. Within the last ten years there has been a great awakening among the students and educated classes. They are showing a desire to know more about the teachings of Christ.

The Christian church has a wonderful opportunity, through the spirit of Christ, of molding the life of the largest nation in the world. The Chinese have many noble qualities and traits, but they need to be anchored to the Rock, Jesus Christ. There is an effectual door open to us but there are adversaries. Let us press on fighting both nationally and individually until the church has given to China an ideal manhood made gentle and tender by the transforming influence of the lowly Nazarene.

*Bridgewater, Va.*



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### With Unwashed Hands

"Create in me a clean heart, O God, and renew a right spirit within me"

**Read Luke 11: 37-44**

Monday

At the risk of appearing rude, Jesus refused to follow the traditions. For in their care for the trivial and ceremonial, the Pharisees neglected the real issues of life. They were afflicted with moral astigmatism; unclean hands were of more concern than unclean hearts.

For underneath their well-washed exterior were hearts full of all kinds of evil. It was foolish to try to become righteous by outward washings. Sin is a matter of the heart, native in its desires and motives. When the heart is cleansed, all the life will be cleansed.

*Our Father, we desire that thy spirit may cleanse our lives and make them effective for thy service. Amen.*

### Woes on the Teachers

"My yoke is easy and my burden is light"

**Read Luke 11: 45-54**

Tuesday

The rabbis regarded themselves as the custodians of the truth, but they were using their position for their own selfish benefit. In order to appear wise, they multiplied their interpretations of the law. Instead of making it simple to understand and easy to keep, they made it obscure and a burden heavy to be borne.

Yet such a result was to be expected; they were no fit interpreters of the law, for in their selfishness they shut their hearts to the truth. As their fathers refused to hear the prophets and killed them, so they were rejecting God's perfect revelation through his Son. Thus concerned only for their own glory and blind to the truth, they were indeed blind guides.

*Our Father, help us to search our hearts lest we be guilty of the sins which we condemn in others. Amen.*

### The Gospel of Fire

"The chastisement of our peace was upon him"

**Read Luke 12: 49-53**

Wednesday

The gospel of peace a sword, and the gospel of salvation a fire! What a paradox! Into a world of materialism, of national pride, came the gospel of

spiritual sonship and brotherhood. It cut across the beaten paths of men's lives and brought conflict; conflict in their own souls until they yielded, and renunciation of earthly ties.

And the cost of the gospel fell on its author as well. The opposition of the nation was so bitter that nothing less than his death would satisfy them. This was the prospect before him; in order to bring peace into the world he must wield the sword, and finally it would fall on his own head. Small wonder that he was appalled at the cost and would have hastened the fateful day.

*Our Father, may we have that heroic faith that will dare to suffer with our Lord. Amen.*

### Weather Signs

"Thy word have I laid up in my heart"

**Read Luke 12: 54-59**

Thursday

The people of Jesus' time were alert, looking for signs of the expected kingdom. Jesus declared that the signs of the times were as evident as the weather signs with which they were familiar. But they were not written in the sky, for the kingdom was not coming in objective fashion. God was announcing its coming through his Son; the divine authority in Jesus was speaking directly to their hearts and consciences.

Repentance, not rank or class, was necessary to entrance; the time was short and they must make their peace with God. Just as the wise man will make peace with his adversary when

the case is going against him, so men will do well if they repent.

*Our Master, when thy spirit speaks to our hearts, may we be quick to discern. Amen.*

### National Repentance

"Except ye repent, ye shall all in like manner perish"

**Read Luke 13: 1-5**

Friday

The old belief was that calamity was the direct result of sin. Therefore, when these two distressing incidents occurred in Jerusalem, the victims were marked as the objects of divine displeasure.

Jesus declared that they were not to be singled out from their fellows. However the political unrest which caused Pilate to deal so cruelly with these Galilean Zealots, cutting them down inside the temple, was a premonition of coming disaster. The nation was drifting inevitably toward rebellion, and unless they changed their attitude to Rome, the nation was doomed to destruction.

*Our God, keep our nation and all the nations from drifting into another world war. Amen.*

### The Unfruitful Fig Tree

"Righteousness exalteth a nation; but sin is a reproach to any people"

**Read Luke 13: 6-9**

Saturday

Soil and water were too scarce in the east to waste on an unfruitful fig tree. When in spite of intensive care it proved barren, it must be cut down. So Jesus was giving the nation its last chance to repent. God had been very patient for he had chosen Israel as his own possession; through them he would bless the world. But time and again he had been disappointed; instead of fulfilling its destiny, the nation was obsessed with selfish nationalism. Therefore, a day of divine judgment loomed on the horizon.

For judgment always stands over against patience. Patience is first and there is always an added measure. But judgment, though it is long delayed, is sure when mankind does not respond to the goodness of God.

*Our God, may we remember that thou wilt bring nations into judgment, as well as individuals. Amen.*

## WEEKLY QUIET HOUR

### National Repentance

**Galileans.** No doubt Zealots. This party precipitated the war with Rome. They believed in the sword as a means of bringing in the kingdom.

**Repentance.** Change of mind. The Jews hated the Romans and believed that God did too, and that he would destroy them in the coming Day of Jehovah. This attitude was driving the nation into war with Rome. Would a change of mind have averted this? Is nationalism a danger to world peace today? or our prejudice against other peoples? Do modern nations need to repent?



## KINGDOM GLEANINGS

### Calendar for Sunday, June 14

**Sunday-school Lesson**, Jesus Crucified.—Luke 23: 33-46.

**Christian Workers**, The Country Church.

**Young People**, The Church and Individual Worship.

**Intermediates**, Seeing God in Nature.

\* \* \* \*

### Gains for the Kingdom

**Four** baptisms in the Fruitland church, Idaho.

**Twenty** baptisms in the church at Frederick, Md.

**One** baptism in the First church, Philadelphia, Pa.

**Fourteen** baptisms in the Glendale church, Ariz., Bro. J. H. Cassady of Washington, D. C., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. C. H. Hinegardner** of Lynchburg, Va., July 12 in the Lower Union church, Va.

**Bro. Herbert Miller**, Elizabethtown College, Pa., June 15 to 28 in Bethesda church, Maple Grove congregation, Md.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., June 17 to July 5 in Shelby County church, Cherry Box, Mo.

\* \* \* \*

### Personal Mention

**Bro. F. H. Crumpacker's** plan was—so he said in parenthesis at the Messenger desk—to be with the church at New Carlisle, Ohio, last Sunday and then on to Hershey.

**Bro. Nathan Phipps**, confined to the State hospital at Jacksonville, Ill., greatly enjoys the visits of members of the church. But he wishes they were not so infrequent. Perhaps you can remember this when you pass that way.

**Bro. J. W. Lear** is attending his thirty-fifth Conference without a break. He had a momentary impulse not to come this time but soon thought better of it. What he is telling the Conference about The Prepared Ministry he will tell you a little later, we hope.

**Bro. H. B. Speicher**, principal of the high school in Boswell, Pa., and a leader in camp work and other useful activities, had his family with him on a western tour which included a visit at the Publishing House last week. Sister Speicher is also active in the church life of Western Pennsylvania.

**When Doctor Kurtz** was in to see us the other day he was much interested in a little geographical mixup involving our church origins in Germany which somehow got into our early historical records. He prepared a statement straightening the matter out which you are to see at the Messenger's earliest convenience.

**Bro. R. C. Wenger**, Professor of English in Manchester College, his good wife and the surviving children will have the sympathy of Messenger readers in extra measure in the bitter grief which is theirs. Two daughters, Ruth, aged twenty, and Miriam, twelve, were instantly killed, their bodies mangled beyond recognition, the car they were driving demolished, when struck by a Pennsylvania train near Plymouth, Ind. So it is told by the Chicago Herald-Examiner. At this writing we have no other details of the tragedy, nor confirmation from any other source.

**Bro. J. F. Baldwin and wife**, and son Arthur, of Modesto, Calif., were house visitors just at the close of work one day last week. Yes, they were headed toward Hershey.

**Two Standing Committee men**, Bro. O. H. Feiler of Western Colorado and Bro. Frank Wagner of Northwestern Kansas, with their wives and other friends, made one good car full which stopped in to see us on their Hershey-bound way.

**Bro. J. S. Culp** and party of Arrowwood, Canada, were in Elgin last Saturday after a drive of 1,998 miles. They had not come directly to Elgin, but even so the distance traveled suggests one reason why some folks like to have the Conference come to them occasionally.

**Bro. Leland S. Brubaker**, member of the General Mission Board, drove in with his good wife from the Pacific Coast, reaching Elgin Thursday, June 4. With them were Sisters Jeannette Fesler and Elsie Perry, also of Covina, Calif. Yes, they were on their way to Hershey.

**Bro. J. S. Flory**, Preston, Minn., pastor of the Root River church, drove down all the way through the rain, so badly did he and Sister Flory want to see old friends and kindred. With them when they called were their son Ralph and wife of Naperville, Ill., and their daughter Marjorie just out of the year's work at McPherson College.

**Bro. J. E. Rolston**, principal figure in that golden wedding of himself and the Christian ministry which was celebrated at Sheldon, Iowa, some months ago, and Bro. Joshua Schechter, Standing Committee delegate from Northern Iowa, Minnesota and South Dakota, were the older members of a party which shared in the Elgin church service last Sunday morning on their way to Hershey.

\* \* \* \*

### Miscellaneous Items

**North Poplar Ridge** communion date should be June 20 and 21 at 10:30 A. M., instead of the time previously given.—Mrs. Nellie Hornish, Defiance, Ohio.

**The Church and the State** is the subject of the timely sermon of this year's Conference Moderator, Bro. D. W. Kurtz. The sermon is published in full in this Messenger (see editorial department) and is also available in tract form. Copies of the latter may be had from the General Mission Board, Elgin, Ill.

**Do you want to know** what books may be obtained through the Brethren Loan Library? If so, drop a post card to General Boards, 22 South State St., Elgin, Ill., requesting a copy of the new Loan Library Catalog. Under nineteen headings you will find listed the up-to-date books available that will help you most.

**The new Prayer for Missions Calendar** is now ready. As many know, this calendar is a convenient reminder of definite subjects for prayer. It has been used by thousands with great benefit. The calendar is free, but contributions toward the expense of its printing are appreciated. Copies may be obtained from the General Mission Board, 22 South State St., Elgin, Ill.

**June Messengers** containing Hershey Conference addresses and news may well be shared with friends and neighbors who do not take the church paper. For in sharing good reading matter one loses nothing that is really his own, and at the same time he enriches another. And so we say again: Share your June Messengers with those who ought to know more about the work of the church.



**A new leaflet**, "The Junior Choir," by Mary Grace Martin, is available from the Board of Christian Education, 22 South State Street, Elgin, Illinois. Price, five cents.

**The mass session of young people** will be held at Camp Mack July 5 instead of June 28. Dr. C. C. Ellis will be the guest speaker with reports from the delegates to the Lakeside conference June 21-28.—L. W. Shultz.

**To the churches of North Dakota and Eastern Montana:** Our district meeting this year will be held at Minot, N. Dak., July 14, 15 and 16 in the Congregational church. Elders' meeting Tuesday morning. Hymns of Praise will be used; please bring yours along.—Ray Harris, District Clerk.

**It was last November** that the Messenger began printing chapters of Mrs. Florence S. Studebaker's story called: *The Voice of Thy Brother's Blood*. The story is now available in booklet form at 25c per copy. If you are interested in a temperance story to place in the hands of any person or persons who should be thinking seriously on this subject, here is something that will fit your need. See page 32 for more details.

**We plan to dedicate** our new church building on Sunday, June 28. There will be an all-day meeting with basket dinner, a short Sunday-school session, special numbers, and an address in the morning. Afternoon program at 2 o'clock will be followed by an address. Bro. J. Edson Ulery of Onkama, Mich., will be the speaker for the day. We invite those who can to be with us for the day.—Florence Smith, Midland, Mich.

**The Lost Sister Among the Miamis** is the fascinating story of Frances Slocum who when a child was kidnapped by the Indians and for years was lost to her wealthy parents. This true story of early frontier life with pictures and maps, is told by President Otho Winger in his new book which has grown out of years of interest in Indian lore. See the statement on page 32. Our book editor has promised us a review for an early issue of the Messenger.

**The churches of Northern Illinois** are invited to Lowell Park, two miles north of Dixon, to spend the Fourth of July. Those attending should bring a picnic dinner and table service. A large sign saying "Brethren Picnic" will mark the place of the group assembled. Games will be provided for the afternoon. Those who desire to attend the evening services should bring a lunch for supper which will be served at six o'clock and followed by a vesper service and program. This will be the third annual picnic of the churches of Northern Illinois to be held at Lowell Park. The outing affords a splendid opportunity to observe the Fourth in a sane way, meet old friends, and enjoy the day.—William E. Thompson, Chairman, Arrangement Committee, Dixon, Ill.

❖ ❖ ❖ ❖

### Around the World

**A survey** of the forty-eight retired University of Chicago professors—eighteen of whom are over seventy years of age—disclosed that the majority of the pensioned teachers are spending their leisure time in writing, lecturing, and further study.

**More than 4 billion dollars** a year is expended for the salaries of federal, local, and state employes, it is estimated in a study made public recently by the National Civil Service Reform League. This represents approximately 38 per cent of the taxes collected, it declared, adding that nearly one-tenth of all those gainfully employed in the United States are employed at the expense of the taxpayer.

**According to J. Edgar Hoover**, 20% of the crime today is committed by youths of less than voting age. Of this 20% it is a rare thing when a youth is found who has not, to a certain degree, considered the results of his crime before he committed it, who has not reasoned that even though he is caught he is still to a degree safe because of the mercies of probation or parole.

**The nation's smaller cities** have been more economical in their spending during recent years than the larger ones. The per capita expenditures of cities between 100,000 and 300,000 population, the bureau found, actually were less in 1934 than in either 1933 or 1926. On the other hand, the per capita spending of cities over 300,000 increased in 1934 over the other years. The bulk of the spending was for general governmental purposes, including such items as administration, health, highways, and education.

**Miss Bertha Nienburg**, assistant director of the women's bureau, told the Associated Country Women recently that the labor department believes the commercialized cottage industry a detriment to rural life. New England women knitters have been exploited, she said, receiving as low as 25 cents a dozen for knitted booties, and a survey of the bed quilt makers of the southern mountains have shown an annual three million dollar sale of quilts that brought but a dollar a week wage to the workers.

❖ ❖ ❖ ❖

### With Our Schools

#### Juniata College

**Commencement season at Juniata College**, extending from Friday, May 29, to Monday, June 1, included the following activities and announcements of interest to members of the church:

**David J. Wieand**, son of Dr. and Mrs. A. C. Wieand, received the degree Bachelor of Science with the academic distinction magna cum laude. He majored in Bible and philosophy.

**Prof. John C. Baker**, assistant dean of the Graduate School of Business Administration, Harvard University (the division in which Dr. Cabot teaches) and a graduate of Juniata, was elected to the board of trustees of the college.

**In the commencement address** Professor Philip Cabot, of Harvard University, declared that a strong religious faith is essential for social unity in a world of disintegration. After the address he received the honorary degree, Doctor of Laws.

**President Ellis preached the baccalaureate sermon** on the theme, "The Beautiful Vocation." After a consideration of the vocational aspects of his subject, President Ellis reminded his hearers that the beautiful vocation "is not really one's business or profession, but life."

**Prof. Harold B. Brumbaugh**, a Juniata graduate and formerly principal of the New Paris-Napier High School, Bedford County, Pa., has been appointed assistant to the president, his work in general to consist in maintaining a contact between the college and its friends, alumni and patrons.

**Gifts to the college** include the establishment of two scholarships: one by Dean and Mrs. George E. Walk, Temple University; and one by Mrs. Harry C. Alderfer, Philadelphia, in memory of her late husband; and the establishment of the John Mervin Fogelsanger Educational Foundation in memory of the late J. M. Fogelsanger of Philadelphia, for many years a trustee of the college.



---



---

## HOME AND FAMILY

---



---

**Robin in the Rain**

BY ADA SELL

Robin in the rain,  
You're as glad as I  
To see the jeweled treasure  
From the vault of sky.

Robin in the rain,  
Hopping in your glee,  
To find a worm a-crawling,  
Take a peep at me . . .

Greedy for the onions  
Just a-peeping through,  
Little curls of lettuce,  
Nice and green and new.

Robin in the rain,  
You're as glad as I  
To see the jeweled treasure  
From the vault of sky.

*Altoona, Pa.*


---

### "Tracks"

BY CHESTER E. SHULER

"HELLO, Mose," said a minister to an aged Negro. "How did you like the tract which I handed to you last Sunday?"

"Oh, parson, it done my soul good. Ah never knowed befo' why dey calls dem 'tracks,' but now I knows. Dat little book, it tracks me dis way an' it tracks me dat way; when Ah goes out to work, it done track me dere; when Ah comes back to de house, it done track me dere. It tracks me eberywhere I go. Ah's glad yo' don gib it to me, yes, suh! An' now I knows why yo' calls it a track."

Have you ever read a tract, or a book, or a paragraph somewhere that "tracked" you about?

The distribution of tracts and other gospel literature is a splendid work. There is no way to estimate its effectiveness or result, and sometimes it may appear to be of little use. But God alone knows the extent of the good done by such distribution.

Many Christians, anxious to do something definite for God, find themselves unable to speak in public, pray audibly, or sing. But anyone who so desires can distribute sound gospel literature, or portions of the Scriptures. Even if we lack the courage to hand them to folks, there are other methods—they may be sent through the mail or enclosed in letters.

One of the finest methods is the distribution of the actual Word of God—usually a gospel, or other collection of scripture portions in a small booklet. In the mountainous country of our south, missionaries are busy with this work. A friend of mine, so engaged, has

written that there is a real hunger on the part of the mountain people, young and old, to read the Scriptures. The missionaries visit the schools, and leave with pupils seven verses of scripture, asking them to memorize these verses. If, upon their next visit, the children can repeat from memory the seven verses, they have "earned" a Gospel of John; when this has been read through, they are given a larger portion of scripture, and so on.

Not all tracts are safe. The enemy has used this method effectively to combat the work of God's cause. It therefore behooves the tract distributor to read most carefully the tract he or she would pass along, lest he become unwittingly and unwillingly a tool of the enemy. But when one passes out the actual Scriptures, he can be certain that they are safe. Furthermore he has God's promise that his Word shall not return void.

Scattering the Precious Seed is a noble work.

"Sowing in the sunshine, sowing in the shadows,  
Fearing neither clouds nor winter's chilling breeze;  
By and by the harvest and the labor ended,  
We shall come rejoicing, bringing in the sheaves.

"Go then, ever weeping, sowing for the Master,  
Though the loss sustained our spirit often grieves;  
When our weeping's over, he will bid us welcome,  
We shall come rejoicing, bringing in the sheaves."

*Newport, Pa.*


---

### A Christian Home

BY OLIVER H. AUSTIN

In this day and age when there is so much that is tawdry and unreal in the world, it does one's soul good to step into a home that is not artificial and pleasure mad, a home where the real values of life are taken into consideration and where there is an atmosphere of spirituality.

The home of which I am speaking is just an ordinary American home so far as the material things of life are concerned, but in other ways, it is exceptional. There are four lively, lovable youngsters with a mother and father who are taking the place of friend and comrade. The mother is not a slave to this household, nor is the father a tyrant, but there is respect for authority, co-operation and understanding. They work, play, talk, read, sing and worship together. These parents are always on the lookout for good books and music for their children. They keep out of the home those things that would detract from the higher ideals. If more parents and children would co-operate as these do, there would be fewer criminals. Far too many parents today are interested in everything else but their children, and these same children, not being taught discipline and



restraint in the home, rebel against it elsewhere. Where there is not cultivation or care in the home, vicious habits will grow like weeds in a neglected garden. Where there are pruning and nurture, the graces of life will grow and bloom as the fairest flowers.

Some of the neighbors have tried their utmost to get these godly parents interested in bridge parties and community dances. These neighbors are not faithful to the church, and their children are not interested in their school work nor the best things in life. To the scorn of their neighbors, the parents in the model home reply: "We owe this leisure time to our children and we would much rather be at home enjoying their fellowship than to be attending such places." They have cultivated the finer sensibilities so that they can not but look upon certain amusements as spiritually harmful. A famous writer has said: "Our modern pleasures are all price marked. I would rather see one sundown, sending its spokes of molten gold through the trees, than see a score of blistered and cracked motion screens. After all it is the simple, inexpensive excursions of our earlier years that fill our lives with rich recollections."

This family has dignified work. They look upon it as a source of pleasure and a stimulus to worthy achievement. They think of life as a beautiful and fascinating field of endeavor, with inspiring horizons of newer and greater fields beckoning ever onward. They have not lost the glory of simple things. They have found that smiles and laughter, that sunshine within and without make life worth living. Above all, this home is truly Christian and what could be more blessed!

*McPherson, Kans.*

### On Sharing

BY J. HARMAN BJORKLUND

WHEN any one is courageous enough to become an outspoken opponent of war and the war machine, he runs more than fifty-fifty chances of unpopularity in his community or, in case of war, the chance of imprisonment or even death. Yet, the Church of the Brethren teaches its members to take those chances—yes, not only to take them but to meet the consequences with fortitude and no bitterness; the church has a right to make those demands, for it accepts Christ's teachings as its standard. But have you thought of this? The people in that brotherhood called the Church of the Brethren also have responsibilities.

Let us take the hypothetical case of a young married man. If he, by carrying out the church's teaching against war, becomes imprisoned or loses his life, it is the just responsibility of the members of the church to support with sympathy and with money the wife and children of him so loyal to his church and his conscience.

Even the socialists, members of a political and not a religious organization, say: "We will loyally support, in the tragic event of war, any of our comrades who for anti-war activities not in contravention of socialistic principles, or for refusal to perform war service, come into conflict with public opinion or the law." Can we show less brotherhood than these who do not even claim a religious bond of unity?

When this idea of sharing was presented in a resolution last year at Conference, it was given feeble support. Now that almost a year has elapsed, surely our conceptions have grown enough that we realize our church teachings have practical as well as theoretical implications—in short, we ought to support the resolution this year.

*North Manchester, Ind.*

### To the Heart of Forgiveness

BY HOWARD H. KEIM, JR.

ETERNAL God, our Father, thou who art infinitely patient with us in all our sins and weaknesses, we come to thee for help and forgiveness. May our lives be sweetened in the ocean depths of thy love. May our stumbling feet be guided by the light of thy Word. May our faltering hearts be warmed and inspired by thine indwelling spirit.

We thank thee for thy never ending blessings to us, for sunshine and rain, for health and strength, for food and clothing and shelter. We thank thee for home and church and country. We thank thee for song and mirth and friendship. We thank thee for thy Word and for the Word made flesh, even Jesus Christ. Grant us grateful hearts for all thy goodness to us.

Bless we pray thee, those who are ill, those who suffer loss, those who are in want. May those who are strong be swift to lend a helping hand to those who are weak, that we may bear one another's burdens.

As thou hast forgiven us our tremendous debt of sin, may we have the grace to be forgiving toward all our brethren. As thou hast loved us and given thy Son for us while we were yet lost, may we show loving-kindness to all thine erring children. May we be kindly affectionate one toward another. May we find in our love of the brethren the assurance of our own entrance from death into life. May we have the grace to return good for evil, love for hatred, kindness for cruelty.

Help us to build our church as a Christian family. Help us to build it as a temple of the living God, Christ himself being the chief Cornerstone, and each member fitly framed together, growing into a holy temple in the Lord.

In Jesus' name we pray. *Amen.*

*Huntington, Ind.*



## OUR MISSION WORK

### What to Pray For

BY BEULAH M. WOODS

*Week of June 13 to 20*

IN my first year in India, an educated Hindu man gave this piece of advice: "If you wish to really help India, do something for our women and girls. Even



Elsie Shickel

though we men become educated, our hands are tied if our women folk remain superstitious and uneducated." Our missionaries had previously realized this and both schools on the girls' compound of the Anklesvar mission try to meet such a need.

At several places in our Gujarati area we have had mission girls' schools but none of them, except Anklesvar, were higher than our middle grades. From all over our Gujarati field the most promising girls go to Anklesvar, first for upper grade work and then for special training in the School of Practical Arts. It is one of the very important and critical phases of our work and the responsibility and opportunity of the missionary in charge is very great. Elsie Shickel has long been connected with this work. In these days of few missionaries her work is sufficient to keep three people busy. Pray that she may have the physical strength for her task and the spiritual qualities to inspire and guide these future leaders of Christianity. Also remember the Indian teachers and helpers who work with Miss Shickel. Pray that the girls there may so learn to get in touch with spiritual power that they may be forces for righteousness in the homes and schools to which they go from Anklesvar schools.

*Huntingdon, Pa.*

### It Is Like Unto Children

BY MARGUERITE BURKE, LASSA, AFRICA

Quite a few young people at Lassa are taking their covenants to become Christians and enter the church these days. Bro. H. Stover Kulp received eleven the last Sunday morning before he left on furlough.

It has become so much a part of the regular Sunday morning service to accept those who wish to make the covenant, that the white children play at giving the covenant to their black playmates.

Royce Burke, aged six, was overheard to question John in the appropriate manner:

"John, will you never be late to school again?"  
 "Will you always shut up your father's turkeys at night?"  
 "Will you always be a good boy and never fight with me?"  
 "Will you live like Jesus?"

Such questions continued on and on until some twenty had been asked, and until Royce felt that John had been properly instructed and catechized.

Picture: Baby John, as our readers have known him, is growing to be a fine lad. Royce Burke stands on John's left, and Philip Kulp is on his right.

### Junior Worship Program

(For Use With Junior Missionary Project)

Theme: Friendships With Jesus

#### Responsive Reading:

Leader: These things have I spoken unto you, that my joy may be in you, and that your joy may be made full.

Juniors: This is my commandment, that ye love one another, even as I have loved you.

Leader: Greater love hath no man than this, that a man lay down his life for his friends.

Juniors: Ye are my friends if ye do the things that I command you.

Leader: No longer do I call you servants; for the servant knoweth not what his Lord doeth.

Juniors: But I have called you friends; for all things I have learned from my Father, I have made known unto you.

Leader: Even as the Father hath loved me, I also have loved you; abide ye in my love.

#### Songs:

I Think When I Read That Sweet Story of Old.  
 Tell Me the Stories of Jesus.

#### Prayer:

Father, we thank thee for our friends, especially for Jesus the truest Friend of all times. We are grateful for his fearless love which demanded that he live and die for man's welfare. May we, as his friends, follow in his footsteps, love men as he did, and if need be, die for our ideals. As Jesus was a friend to all, so may we be friendly to everyone, and as Jesus was our friend, so may we be his. Amen.

**Life Stories:** (Make previous assignments to Juniors)

Close Friends of Jesus:

John the Baptist  
 Zaccheus  
 The Woman at the Well  
 Little Children  
 Mary Magdalene  
 Martha and Mary and Lazarus  
 The Tenth Leper





The Repentant Thief on the Cross  
(Other friends of Jesus)

**Pictures:**

Jesus in the Home of Mary and Martha  
The Sermon on the Mount  
Jesus and the Children  
Jesus Helping People  
The Hope of the World

**Jesus' Code of Friendship:**

Jesus said to his friends, "I have told you all this that my joy may be yours, and that your joy may be complete. This is my command: 'Love one another, even as I have loved you.' No man has greater love than that which leads him to lay down his life for his friends. You are my friends if you do whatever I command you. I call you servants no longer, for the servant does not know what his master does; but I call you friends, for I have told you everything that I have heard from my Father. You did not choose me, but I chose you and appointed you to bear fruit that will remain, so that whatever you ask of the Father in my name he will give you."

**Offering Thought:**

He is a path, if any be misled;  
He is a robe, if any naked be,  
If any chance to hunger, he is bread;  
If any be a bondman, he is free;  
If any be but weak, how strong is he!  
To dead men, life he is, to sick men health;  
To blind men sight, and to the needy wealth;  
A pleasure without loss, a treasure without stealth.

**Quiet Music:** Jesus Loves Me.

**Benediction.**

## News From the Field INDIA

BY D. J. LICHTY

**"Come and Help Us"**

It was after midnight when two oxcarts rattled up the driveway to our bungalow. They had come more than nine miles to convey our camp outfit to their village. Since two months the Bhils of this village, at their own expense, had engaged a young Christian to conduct a school for their children. This occasioned several visits from the Indian evangelist, and finally they called for the missionaries to camp for a week in their midst.

**The Motive**

The motive for calling us was the usual vague and general one that they wished to improve. They would even be willing to become Christian if that were necessary for the desired improvement. A great deal of time and experience is sometimes required to discover the specific kind of improvement that is desired. Among the same group there is a variation of hope and ambition.

It was noon of the third day of our camp in this village when a deputation of women deposited a nice large watermelon on our dining table. It was a hot summer day but the melon helped to melt the ice and in no time it leaked out that the husband of the leader of the deputation, along with a group of other Bhils had, justly or unjustly, been penalized by the police at the instigation of their high caste neighbors. The result was that they were compelled to answer to nightly roll call of the village head man. In order to get relief from economic and social tyranny they had decided to get under the protection of the mission. Hadn't other groups done this to their lasting benefit?

Later, we discovered that our presence in the village was secured out of various motives, some of them low and some of them higher. Unworthy motives you say? But wait. In enunciating the kingdom of God program in his home town the Savior of men included the economic, social and political betterment of the masses. Let us grant that it is not the highest point in this program, yet it is from here that we must begin to teach them that "life is more than meat" and that to secure even the lesser benefits of the kingdom of God it is necessary to first "seek the kingdom of God and his righteousness" under the leadership of God's representative, Christ our Lord.

**A Hopeful Illustration**

Several months ago, on breaking camp in a certain village we left a group of more than fifty men and women under regular religious instruction. Just now the teacher informs us that the number has increased to sixty. They are planning to make the day of baptism an occasion of rejoicing and to this end they are building a place of worship. After the new birth they will be called "sons of God" but as yet it will not have appeared what they shall be. What they shall be will depend on their personal faith and on the kind of shepherding we shall be able to give them.

**Open Doors**

During the past three months we have been visited by deputations from no less than three villages with requests for starting work in their midst. With regret we had to tell them that we were not immediately able to fulfill their desire. One of these villages contains the headquarters and boarding school which for some years has been maintained by the Arya Samaj in competition to the Christian movement among the Bhils.

In most of the villages of Anklesvar Taluka are to be found groups of the depressed class known as Dheds. They are a thrifty and industrious lot of people and when given a chance make good Christians and good citizens. In recent years some of their leaders have been drawn close to us and we are informed that eight or ten of their groups are considering joining in with the Christians. Best of all, the spirit of caste which at first clung to a good many of our Christians has to such an extent been eliminated that the so-called outcastes will be welcome in their midst when they are ready to come. God help us to enter the open doors in the most effectual manner.

## CHINA

**Ping Ting Chow**

BY MARTHA N. PARKER

**Easter Service**

Easter Sunday dawned bright and clear in Ping Ting. It made us feel like putting on spring clothes. As the first bell rang, I left our home to go to church. It seemed like Easter until I got within the city, there the streets were full of people selling fruits and vegetables and animals carrying burdens. At one place in a narrow street I had to stop to let pass a dozen donkeys carrying stones to repair the city wall.

As I turned up the street to the church, it seemed as if all the neighborhood children were out on the street playing. But when I entered the church, again the feeling of a happy Easter returned, for all the children were not on the street; the church was full and a large part of the audience was composed of children and young people.

Most of the children looked as nice as new or clean

(Continued on Page 23)



## THE CHURCH AT WORK

### CHRISTIAN WORKERS

#### Education That Is Different

PROGRAMS BY IRA H. FRANTZ

June 28

There are differences in the quality of education. These depend upon schools, curriculums and teachers, and they produce different results in the student.

#### 1. Practical or Cultural

We have learned that these two ideas may be happily combined. We wish the student to learn how to do something and also how to be something. To fit him for usefulness in the world, a student needs vocational education. But there are things he should learn purely for the enrichment of his own life and personality.

#### 2. Selfish or Social

Education may teach one how to get ahead financially and politically, how to hold one's own in the keen struggle for existence. It is surprising how many hold to this view of the purpose of education.

Opposed to this is education for service. It trains the individual not to get ahead of others, but to help others to go forward; not how to get his share of the wealth, or more, but how to add to the common wealth.

The selfish type of education may be a menace rather than an asset to society. The other type produces the desirable citizen.

#### 3. Honest or Prejudiced; Fearless or Suppressed

We are beginning to believe Jesus' words, "The truth shall make you free." We are learning not to be afraid of truth. We know that true science can only help us to a better understanding of God.

We teach our children the facts of life. We are beginning to offer college courses to prepare young people for marriage and parenthood.

#### 4. Religious or Anti-Religious

Should education be anti-anything? The scientist would be highly indignant at one who has no knowledge of science, being anti-scientific. Yet some scientists, admittedly having had no religious experience, are actively anti-religious. The wise student will study biology under a scientist and religion under a Christian.

#### 5. Christian Colleges Are Maintained for the Purpose of Providing the Right Kind of Education

By teaching truth.

By relating truth to life for the development of character.

By creating a sense of social responsibility.

By providing a Christian atmosphere and Christian ideals.

A Christian scientist is in no way inferior as a biology teacher.

#### Christian Patriotism

July 5

#### 1. Some Dictionary Definitions

Patriotism: Love of country; devotion to the welfare of one's country; the virtues and actions of a patriot; the passion inspiring one to serve one's country.

Patriot: One who loves his country and zealously supports its authority and interests.

Is there anything in either of these definitions to exclude a Christian from being patriotic? How about that word "authority"? Might we want some reservations there?

#### 2. Reasons Why We Love Our Country

a. We are a part of it and derive our livelihood from it.

b. It provides us with the protection of just laws and the advantage of helpful institutions.

c. It is our fatherland. Its people are our kin. Our children's welfare is bound up in its future.

#### 3. Why Other Peoples Love Their Respective Countries

They have every reason for patriotism that we have.

We ought therefore to respect their patriotism.

#### 4. Does Love of Country Demand Hatred or a Feeling of Superiority Toward Any Other?

Love and loyalty to one's family is not incompatible with respect, kindly attitudes, and helpfulness toward other families.

#### 5. What May My Country Rightly Expect of Me?

Good citizenship? Votes? Participation in public affairs? Sacrifice of time, energy, property, life? Unqualified allegiance? My conscience? Worship? Slaughter of its enemies?

#### 6. Superficial Love, Pseudo-Patriotism

Superficial friends flatter us. Real friends do not. The famous expression, "My country, right or wrong," illustrates a type of patriotism corresponding to this type of friendship.

Boasting is not patriotism. Harman Bjorklund writes of the English that they "dislike American boastfulness and national egotism." Will love of country lead us to do that which will cause others to dislike our country?

#### 7. How May We Best Show Our Love for Our Country?

Read the statement on patriotism by the joint committee of Friends, Mennonites and Brethren. (Christian Patriotism is the tract suggested; it may be obtained from the Board of Christian Education, Elgin, Ill.)

### The Church in the Community

July 12

#### 1. Think of a Community Without a Church

Would even non-Christians want to live there? Would not even property values be affected if churches were to be removed from your community?

#### 2. The Church Building Is a Reminder to the Community That Some Folks Believe in God

Do the lives and conversation of the church people emphasize this reminder?

#### 3. The Church Offers to All in the Community the Opportunity to Know Christ and Become Disciples

This opportunity must be stressed by friendly invitation to attend services and become members.

There must be no exclusiveness in respect of wealth or race.

#### 4. The Church Imparts a Wholesome Moral Tone to Community Life

This provides better environment for children. It is easier to give our children Christian ideals if their associates are children from other Christian homes.

#### 5. The Church Challenges Evils in the Community

Liquor stores, roadhouses, gambling and other evils feel the opposition of the church. How can we make this opposition more effective?

#### 6. The Church Interests Itself in Community Affairs



- a. Entertainment and recreation. Trys to keep them wholesome. Provides them when lacking.
- b. Co-operates with schools.
- c. Encourages P. T. A., 4-H clubs, community co-operation, and so forth.
- d. Makes its influence felt in elections.
- e. Gives encouragement and moral support to public officials in the performance of their duties.

## The Church and Good Government

July 19

This outline describes the Christian Citizenship Movement sponsored by the Council of Christian Education of a county in Indiana. This movement, though only in its second year, already shows some gratifying results.

### 1. General Objectives

- a. To sponsor all causes intended to create and protect good character by taking an active interest in the best interpretation of all civic matters.
- b. To help discover and enact law.
- c. To help enforce law.
- d. To help adjudge law.

### 2. Some Specific Objectives

- a. To acquaint ourselves with public officials and give them our moral support in all honest effort.
- b. To attend sessions of court and jury service.
- c. To encourage respect for law and discourage lawlessness.
- d. To stimulate knowledge of the need for temperance.
- e. To help secure information concerning law violations and be willing to testify in court.
- f. To help popularize the W. C. T. U. and Anti-Saloon League as worth-while clearing agencies for a unified effort.
- g. To help secure the proper literature and proper emphasis for teaching concerning the effects of alcohol.
- h. To pledge our support for better movies.
- i. To agree to support these principles wholeheartedly.

### 3. Meetings

A banquet is held annually to which all are invited and at which officials and candidates are asked to state their platforms, policies and problems.

### 4. Results

A better acquaintance and more sympathetic understanding between citizens and officials. Officials are delighted to have Christian people express themselves. The majority of them desire to do right. They need the support of the best citizens. The other kind do not fail to make themselves heard. The judge of the circuit court this year expressed the opinion that a movement of this kind will go far toward the promotion of good government, that he himself had found it very helpful and encouraging.

## Pictures of Two Churches

July 26

Acts 2: 47; Rev. 3: 1

### 1. One Church Growing, One Dead

Growth is the surest sign of life. A church that is being added to continually is alive. The other church had the name of being alive but it was dead. Which of these pictures comes nearer describing your church?

### 2. No Alibis for Growth

We may be too easily satisfied with explanations of why we do not grow. Alibis sometimes given are:

a. "We do not know all the good we may be doing." This is undoubtedly true, but if we are doing much there are bound to be some visible results. It is not to be supposed that the results of the apostles' preaching were all visible.

b. "We are responsible for effort: results must be left to God." But what constitutes effort? The farmer has to leave results to God, but is he satisfied, therefore, merely to scatter seed on the ground? Have we put forth proper effort if we have not cultivated the human soil, weeded out evils, and conserved the moisture and warmth of spiritual interests?

c. "People are no longer interested in religion." That depends upon the religion. People are always interested in life. Christianity is for the salvation and enrichment of life. We must offer a vital religion.

### 3. The Cure for a Dying Church

a. A church needs Christ. "He that hath the Son hath life." "Except ye eat my flesh and drink my blood ye have no life in you." "If any man have not the Spirit of Christ he is none of his."

b. A church needs exercise. The church at Jerusalem was active. Let the church be actively, aggressively interested in something else besides its own growth, let it minister to the needs of men, combat evil, uphold the teaching and ideals of Christ. Thus it will attract people to it.

c. If activity arouses opposition, so much the better. Sardis was too dead to make opposition worth while. Contrast with this the persecutions endured by a live church—Smyrna (Rev. 2: 9, 10).

## News From the Field

(Continued From Page 21)

clothes could make them, and their faces were cleaner than usual, but there were a few whose faces and clothes were as dirty as always! The choir composed mostly of young people led the church in the song, "Low in the Grave He Lay." The kindergarten, the girls' school, and the boys' school groups had their special numbers of music. The message of the morning was given by Pastor Yin. The choir also sang two special numbers. The meeting was concluded with the candlelighting service, the light being taken from a large cross up in front and carried by appointed ones to each one in the audience who held small candles lighted from the larger one, while all sang, "Brighten the Corner Where You Are."

### Hospital

Both of our internes have left and Dr. Tai was alone in the hospital while Dr. Parker was gone to Liao a few days. But the day before Dr. Parker returned, our new doctor, Dr. Ma, arrived, for which the doctors are very glad, as it keeps one physician too busy when the work is as heavy as it has been the last three days. The first day, beside the regular work, there were an emergency case and a very difficult delivery. The next day there were four operations, and the third day two more deliveries, one normal and one difficult.

Beside the need of physical care, our in-patients, as well as the out-patients, very urgently need spiritual help. One girl, sixteen years of age, who came in to have her baby, was crying when I arrived at the hospital. The nurse told me she was crying because they were going to sell her baby. She herself was from a house of prostitution and the folks



who owned her did not want her any more and were selling her to another house and selling her baby, a boy, to a man who had no sons and wanted to buy one.

The next morning her baby was gone and she was weeping bitterly, saying, "He wanted my baby but didn't want me." The little we can do for such cases makes one feel very helpless.

#### Children's Festival (By Minerva Metzger)

April 4 was a national holiday, it being the Children's Festival. About five years ago the government of China began taking more notice of its children and declared April 4 to be a day when the whole country should make merry for its boys and girls. The National Christian Council has advised the churches to use the Sunday nearest this date for a special Children's Service. This year our Ping Ting Chow mission schools celebrated the occasion by a mass meeting in the church. The program consisted of scripture, prayer, singing by classes, stories by teachers and pupils, short speeches by some of the older students, and an address by the principal. It was truly a happy event for all. After the services we went to see the exhibit of handwork. How we wish all who read this could see our happy little folks of nearly three hundred. Among these are the future leaders of our Christian work. God bless them.

## == CORRESPONDENCE ==

### "BOGEY MEN"

When I was quite young, mother used to discipline me by saying, "Behave yourself or a 'bogey' man will get you."

Mother never told me exactly what a bogey man was, so I had to use my imagination and create one. (Much later in life, I learned that most bogey men are the products of our imagination.)

Tramps were quite common in our neighborhood when I was young. Men would sometimes come to our back door for food. Mother watched their movements closely. When they left, she gave a sigh of relief. Naturally, my first 'bogey' men were tramps—lazy and wicked men who carried away naughty boys when they refused to obey their mothers.

One of the tramps who came to our house was a Russian Jewish peddler who spoke Yiddish. One day he and grandfather discovered that Yiddish and Pennsylvania Dutch were cousins. After speaking their native tongue, they began to feel more friendly. From then on, our Jewish peddler began to stop and eat at grandfather's whenever he was in the neighborhood. He always brought a little gift for each of us children. Instead of fearing the tramp peddler, I began to wonder what history each one had. My first bogey man had vanquished.

There were but few Negroes in our near-by towns before the war, and I had no experiences playing or going to school with Negro children. So, after going to South Bend and seeing some Negroes, I created a new bogey man. This time he was a big, tall, black, fearful African. For years I was afraid of Negroes. To this day, I have a conscious nervous acceleration when going through the Negro district of a city. However, I have long ago learned to like and respect individual Negroes.

The World War began when I was eleven. At first it seemed only a dream. Everything in our quiet community went on as usual. I remember how surprised I was at the interest shown in the war by some of our neighbors who were natives of Germany, and how I thrilled at their conviction

that the Germans would win an easy and glorious victory.

Our community was entirely German or Pennsylvanian Dutch in origin. Grandfather Eby was very anxious that his grandchildren learn to speak Dutch! He gave each of his grandchildren a dollar if they learned it. Sometimes he refused to answer if they spoke to him in English. Grandmother used to rock me to sleep while singing, "Sleep, baby, sleep; the rabbits are in the yard. The black ones and the white ones; they want to bite my baby." (Translation spoils the rhyme.)

Brought up as I was, it was a terrific mental jolt for me to believe the atrocity stories which began to circulate in our community in 1916. I couldn't imagine that the Germans were the bogey men that they were supposed to be. Even the Kaiser with his withered arm and warlike face seemed unreal. The whole effort to discredit German and the Germans puzzled me. I couldn't understand how the Germans in Germany could be so much more cruel than those kindly, hard-working Germans whom I knew. Finally, I came to the conclusion that all the good Germans had come to America and all the bad ones stayed in Germany. Perhaps, a teacher of mine was responsible for this conclusion; because when I asked her to explain Carl Schurz, she said that most liberty loving Germans fled Germany to escape militarism.

Perhaps, one of the happiest moments of my life came when I learned that the anti-German propaganda was false, and that there were some good Germans in Europe.

Another bogey man had disappeared.

My experience with the Germans aroused a determination to find the facts concerning bogey men. So when later I had a chance to argue the case for the Japanese in California, I took it. I wanted to know if they were the terrible bogey men we were told they were. I soon found that man did not become less a man because of a difference in his skin pigment.

Fifteen years later I learned that every class of people have their bogey man. One day, as Miss Horning was showing me through Ping Ting Chow, a group of Chinese children were following us, at what they thought was a safe distance. I noticed that they were commenting from time to time, so I asked Miss Horning to tell me what they were saying. She said, "Do you really want to know?" I insisted. "Well," she said, "if you insist, I'll tell you. They are saying, 'Just another foreign devil has come to town.'"

Once when we were in Mukden a similar experience occurred. This time the children were saying, "The 'big noses' have come to town." The only white people the Chinese had seen were Russians. They saw our big noses, hence we were "big noses" or Russians.

An experience in Korea was even more graphic. One day as we were walking across the Korean countryside, I noticed a queer looking scarecrow. At least it looked queer to me. It had red hair, blue eyes and white skin. The Korean had made his bogey man like his opposite. Later I learned that the devil always has red hair in the Orient.

So it goes; one half of the world makes bogey men out of slant-eyed, dark-haired men; and the other half gives its bogey men red hair and big noses. I've never decided which is the greatest menace to safety or handicap to beauty, slant eyes or big noses.

One day a group of us were guests at a Tokyo art exhibit. Our guide called our attention to the work of a Christian



artist. One of his pictures was the Virgin and Child. When I looked at it, something seemed wrong. I stepped back. After examination, I saw that the artist had used as his model a Japanese mother and child. I was shocked. It didn't seem right. My angels and Virgins always were Nordics. Even God on my Sunday-school cards was European. Finally, I came to myself. The artist was only true to himself. He had pictured his Virgin and Child as a member of his race. We have no universal concept for our angels and saints.

Indeed, we make our saints like ourselves and our bogey men like our opposites.

Mention pacifist to some and a bogey man springs into view; others see bogey men in every D. A. R. or legionaire.

Bogey men even creep into the church. Usually they are corrupters of youth or enemies of the status-quo, destroyers of the faith.

Bogey men are everywhere!

Ann Arbor, Mich.

Kermit Eby.

### AN EXPLANATION

To Whom It May Concern,

Greeting:—Under date of May 26, 1936, Dr. L. S. Bauman of Long Beach, Calif., writes me requesting reply by air mail asking for an explanation of the appearance of his name on a report in The Gospel Messenger of date of May 23, purporting to come from the Committee of Ten of which he is a member.

I do not know who is responsible for the names thus appearing. The said report (which I have not seen) is the work of the Committee of Twelve from each group: three from each group on four different committees.

After these four committees had conferred and compared reports separately made, they made a combined report which was acted on by the members present at Elgin, May 1. These four reports were summed up by two men appointed by those present of the twenty-four men representing the two groups of Brethren: this summation of the reports is what appeared in the above dated Gospel Messenger, I assume.

Dr. Bauman was not on any of these committees having refused to accept a place in the meeting one year before. He sent to me a resignation from the Committee of Ten under date of Jan. 11, 1936. Of course I could not accept it since he was elected by National Conference.

Members present from the Brethren group at Elgin, May 1, 1936 were Bame, Bell, Studebaker, Anspach, W. E. Ronk, I. D. Bowman; members absent were McClain, Benshoff, Beal, Ashman, Monroe, Stuckey.

I am glad to ask the publication of this letter in reply to Dr. Bauman in both The Gospel Messenger and The Brethren Evangelist.

Charles A. Bame,  
Chairman of the Combined Groups.

### CONSISTENT CLAIMS

Reprinted by request, not the author's, from pamphlet published in 1917

This is a heart-searching time for many. Surely we, of the Church of the Brethren, should not fail to get the benefit of the ordeal of the times. We are claiming exemption from military service. What is the real ground? Is it from actual conviction that we believe it wrong to resist evil? And are we making this doctrine practical in our everyday, personal contact with people?

It is not consistent for a brother to claim exemption from the army in conformity with the teaching, "Thou shalt not kill," or "They that take the sword shall perish with the sword," while ignoring the injunction, "Whosoever shall smite thee on the right cheek, turn to him the other also." One who continually manifests the spirit of retaliation in his daily life, for injuries committed by others against him, can not consistently claim exemption. It is cowardice and hypocrisy for an individual to seek exemption on church grounds, who desires only to avoid being taken from home, and to be spared the danger and hardships of the battlefield. The consistent Christian seeks exemptions because he believes it wrong to fight or encourage war. He fears not to die, so much as he fears to kill.

Again it is inconsistent for a brother to claim exemption from war service on the ground of loyalty to the church in observance of the doctrine of nonresistance, who disregards the rules of the church in other matters. He may consistently obtain exemption on the ground of being a member of the church, only when he has conscientiously appropriated her doctrines in the conviction of his heart, and is loyal to her in every particular.

J. S. Roller.

Timberville, Va.

### DISTRICT MINISTERIAL MEETING

The ministers of the Southeastern District of Kansas held their quarterly fellowship meeting May 18 in the Galesburg church. Six ministers with their wives, three other ministers and several guests were present for the meeting.

Several topics of interest were discussed by various ministers, with round table discussion following. The inspirational address was given by Will Riddlebarger, pastor of the West Wichita church, who was conducting a revival meeting in the Galesburg church at the time.

Election of officers for the coming year was as follows: Q. D. Reed, Galesburg, chairman; J. L. Mohler, McCune, vice chairman; the writer, secretary-treasurer. Our next meeting will be in the Parsons church Aug. 7.

Fredonia, Kans.

R. E. Loshbaugh.

### YOUNG PEOPLE'S CONFERENCE

The annual meeting of the South Mountain young people's conference of the Church of the Brethren was held at the Broadfording church near Hagerstown, Md., Saturday evening and Sunday, May 16 and 17. The general theme was "Youth in the Life of the Church."

A large group of young people from Beaver Creek, Brownsville, Broadfording, Frederick, Hagerstown, Long Meadow, Myersville, Manor, Martinsburg, W. Va., Sharpsburg and Stonebridge congregations was in attendance. James Grossnickle of Myersville was the toastmaster at the fellowship supper Saturday evening. Prof. A. C. Baugher of Elizabethtown College, Pa., delivered an inspiring address on "Church Fellowship." Bro. W. M. (Dad) Kahle, District Southeastern Regional Director, appealed to the young people to live clean, wholesome lives.

The young people's groups from Beaver Creek, Sharpsburg and Frederick took charge of the worship services Sunday morning. Bro. Kahle led the discussion on "Youth's Responsibility to the Church, Church's Responsibility to Youth." Prof. Baugher again gave an interesting address, his subject being "Youth, the Hope of the Church."

After a basket lunch the young people engaged in the



quarterly round table conference. Officers elected for the ensuing year were: president, James Grossnickle, Myersville; vice president, Harold Green, Beaver Creek; secretary, Cora Winger, Broadfording; treasurer, Robert Thomas, Hagerstown; adult adviser, Perry Huffaker, Hagerstown.

Vespers, followed by an address on "My Part in the Church Program" by Prof. Baugher, was conducted on the church lawn.

Sharpsburg, Md.

Anna Mabel Grayson.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Biddle-Brallier.**—By the undersigned, at the residence of a sister, Mrs. Geo. Fisber, Mabton, Wash., April 22, 1936, Bro. Frank Biddle and Miss Mamie Brallier.—B. J. Fike, Sunnyside, Wash.

**Canfield-Pence.**—By the undersigned, at the home of Dr. and Mrs. A. D. Yaney of Oak Park, Ill., Bro. George G. Canfield, pastor of the Church of the Brethren, Plymouth, Ind., and Miss Mabel Pence, instructor in music at Bethany Biblical Seminary.—M. Clyde Horst, Chicago, Ill.

**Cogley-Domer.**—By the undersigned, at the parsonage of the First church, Chicago, May 9, 1936, John J. Cogley of Chicago and Bessie I. Domer of Mt. Morris.—M. Clyde Horst, Chicago, Ill.

**Lambert-Cripe.**—By the undersigned, at the bride's home near Albion, Ind., May 23, Mr. Gilbert Lambert of North Manchester and Miss Louise Cripe.—Beryl E. Hoover, Wawaka, Ind.

## FALLEN ASLEEP

**Auvil,** Bro. James Elias, son of Eld. Elias and Mary Auvil, born June 21, 1861, and died May 12, 1936. He married Florence Campbell and to this union were born four daughters and one son. His wife survives with two daughters and the son. He united with the Church of the Brethren several years ago and remained faithful to his profession. Interment in the Pruntytown cemetery, services by Eld. Obed Hamstead.—Leola M. Wilson, Moatsville, W. Va.

**Baker,** Sister Laura Lichty, daughter of David and Sarah Hoover Lichty, was born in Orange township, Black Hawk County, Iowa, and died at the Presbyterian hospital, Waterloo, Iowa, at the age of 66 years, 2 months and 6 days. She was united in marriage with Bro. Lewis Baker. To this union was born one son, Daniel, who with his father survives; also three sisters and one brother, Daniel J. Lichty, missionary to India. Services in the Waterloo City church by her pastor. Burial in the Orange township cemetery.—A. P. Blough, Waterloo, Iowa.

**Baker,** Sister Mary Catherine, nee Click, died at her home near Conicville, April 26, 1936, aged 56 years. About thirty-seven years ago she united with the Church of the Brethren. She is survived by her husband, Bro. Robert Baker, one daughter, four grandchildren, three sisters and four brothers. Funeral services at Conicville by Eld. L. M. Helsley. Interment in the cemetery adjoining.—Mrs. J. D. Wine, Forestville, Va.

**Cassel,** Carrie Wills, born Aug. 6, 1876, and died March 25, 1936. Dec. 23, 1896, she married Willis Cassel. About twenty-five years ago they united with the Church of the Brethren and remained true to the faith. A brother, sister and her father preceded her. Surviving are the husband, her mother and brother. Services from the Bradford church by Elders D. G. Berkebile and S. E. Porter.—J. E. Overholser, Bradford, Ohio.

**Deeter,** Sarah Jane, died May 5, 1936, aged 69 years. She was a devoted member of the Church of the Brethren for many years. Her companion, John M. Deeter, one daughter and a granddaughter survive. Services from the Bradford church by Eld. Chas. L. Flory. Interment in Harris Creek cemetery.—J. E. Overholser, Bradford, Ohio.

**Delmarter,** Sister Josephine Rustad, was born Sept. 11, 1885, near Park River, N. Dak., and died May 10, 1936, of pneumonia. In 1906 she married Paul Jensen who died of typhoid fever. To this union two children were born, the second dying in infancy. June 2, 1910, she married Guy Delmarter who died in 1925. Seven children of this union survive. She united with the Church of the Brethren many years ago and lived faithful to the end. Services in the Zion church by the undersigned with interment in the cemetery near by.—Ralph Petry, Cando, N. Dak.

**Flechner,** Marie, aged 56 years, died at her home near Garrison, May 15, 1936, following a stroke of paralysis suffered April 21. She was the oldest child of Mrs. Sarah Flechner. She is survived by her mother, two sisters and four brothers. The father, John Flechner, Sr., died several years ago. She was a member of the Church of the Brethren at Garrison. Services at the home by U. H. Hoeffe with burial in the cemetery near by.—Ida Coleman, Garrison, Iowa.

**Frey,** Elizabeth E. Galbreath, born Nov. 17, 1862, died April 10, 1936. She married Wm. H. Perkins who died in 1915. To them were born

three sons. March 6, 1924, she married D. C. Frey who passed on a few months ago. About twelve years ago she united with the Church of the Brethren and continued in this relationship to the end. She leaves three sons, eight grandchildren and seven great-grandchildren, four stepchildren and their families. Services from the home in Bradford by Rev. Brice Nichols with interment in Fletcher cemetery.—J. E. Overholser, Bradford, Ohio.

**Halterman,** Bro. Jos. Milton, born April 7, 1863, died May 1, 1936. Aug. 8, 1880, he married Drusilla M. Detrick. One son and four daughters were born to this union. His wife died Oct. 12, 1928. In 1929 he married Annie M. Barb. One son was born to this union. July 18, 1914, he was elected to the deacon's office. He is survived by his widow, two sons, three daughters, one sister and a number of grandchildren. Funeral services in the Mt. Hermon U. B. church by Eld. J. Carson Miller, assisted by Eld. M. L. Huffman, Rev. Lewis Showalter and Rev. Perry Shank. Interment in the adjoining cemetery.—Mrs. J. D. Wine, Forestville, Va.

**Harden,** Bro. Thomas, eldest son of James and Elizabeth Harden, was born April 29, 1856, at Cooks Mills, Pa.; he died May 5, 1936. He is survived by three sons, three daughters and one stepdaughter, twenty-five grandchildren and eight great-grandchildren. He was baptized into the Church of the Brethren about fifty years ago. He was at one time an active minister in the church. Funeral services in the Hyndman church by Eld. W. J. Hamilton, assisted by John Buffenmyer and Rev. Peterson.—Beatrice Hamilton, Rockwood, Pa.

**Hardman,** Mary, died April 27, 1936, aged 77 years. She was a lifelong member of the Church of the Brethren. Her husband preceded her several years ago. She is survived by one daughter and six sons. Services by Eld. Jacob Etter from the Bradford church, with interment at Union City cemetery.—J. E. Overholser, Bradford, Ohio.

**Heitschmidt,** Mrs. Otto, born in Indiana, April 3, 1876, and died at her home at Mabton, Wash., May 17, 1936. Services by the undersigned at the funeral parlors in Sunnyside.—B. J. Fike, Sunnyside, Wash.

**Hershey,** Elizabeth, died May 1, 1936, aged 84 years. Her husband, Jacob Hershey, preceded her only a few months. She was a member of the Church of the Brethren for many years of her useful life. She is survived by three daughters, two sons and several grandchildren. Services by Eld. John M. Stover from the Bradford church with interment in Zion cemetery.—J. E. Overholser, Bradford, Ohio.

**Hostetler,** Elmer Lincoln, son of Brother and Sister Abraham Hostetler, was born in Somerset County, Pa. When he was two years of age the family came to Black Hawk County, Iowa, and settled on a farm. When he reached maturity he entered into the business world and for many years was one of the business men of Waterloo, interested, public-spirited; he gave generously of his time and means in behalf of public interests. In his later years he retired to a farm to get "close to nature" as he was wont to say. He was a lifelong member of the Methodist church but in making arrangements for his funeral he designated the writer as the one he wanted to conduct the last rites. He died at St. Francis hospital, Waterloo, Iowa, as the result of an attack of pneumonia. He died at the age of 74 years, 3 months and 10 days. Burial in the Orange township cemetery.—A. P. Blough, Waterloo, Ia.

**Kennett,** Bro. Stephen, son of Campbell and Axie Ann Kennett, was born near Cross Plains, Ripley County, Ind., March 10, 1856. He was united in marriage to Sarah A. Brinson Nov. 19, 1876. To this union was born one daughter. They moved to Delaware County, Ind., in 1879 and have resided here since. He, with his companion, united with the Church of the Brethren at Union Grove (Mississinewa), in 1885. Bro. Kennett lived a long and useful life and was loved and respected by his many friends and neighbors. He departed this life at his home in Shideler, Ind., May 3, 1936. He leaves his wife, one daughter, a son-in-law, three grandchildren, three great-grandchildren, one half-sister. Funeral services at the M. E. church in Shideler, Ind., by the writer. Interment in the Union cemetery, near Eaton, Ind.—Geo. L. Studebaker, Muncie, Ind.

**Kurtz,** Emma Gertrude, nee Fleming, was born in Rockingham County, Va., on Oct. 2, 1884, and died at her home in Suffield, Ohio, April 6, 1936. She united with the Progressive Brethren church on her eighteenth birthday. She married Abraham P. Kurtz on April 19, 1908, and to this union were born two daughters who survive with her husband and two sisters.—Geneva Kurtz, Akron, Ohio.

**Landis,** Sister Elizabeth Ann Trent, daughter of William and Dinah Trent, was born in Clay County, Ill., Jan. 22, 1846, and passed away on Feb. 11, 1936, at her home in Washington, D. C., at the age of 90 years and 20 days. When a child she moved with her parents from Illinois to Carroll County, Ind. Here she grew to young womanhood. On Jan. 11, 1866, she was united in marriage to John A. Landis. In 1868 they came to Iowa and established their home near what is now Greene, Iowa. Two children were born to this union, both of whom survive. The husband and father died in 1914. Shortly after his death the family moved to Waterloo and some years later to Washington, D. C. At the time of Sister Landis' death it was impossible to make the trip to the old home, on account of blizzards and blockades so the body was placed in a mausoleum until the second week in May when it was brought to Greene, Iowa, by the son and the daughter. Funeral services were conducted at a funeral home by the writer, assisted by C. E. Schrock, pastor of the Church of the Brethren at Greene. Interment in Rose Hill cemetery by the side of her husband.—Albert Perry Blough, Waterloo, Iowa.

**Larsen,** Bro. James Louis, born in Denmark, Feb. 28, 1896, and died May 22, 1936. On coming to the United States he first lived at Waterloo, Iowa and later homesteaded near the Ellison church, N. Dak. Dec. 22, 1912, he married Sister Carrie E. Noakes. He leaves his wife,



two daughters and one granddaughter. Years ago he united with the Church of the Brethren remaining a faithful member. Services at Ellison church by Ward Williams and Ralph Petry with burial in the cemetery near by.—Ralph Petry, Cando, N. Dak.

**Lininger**, Sister Lula, daughter of Bro. George A. and Sister Cora Gnagy Lininger, met instant death as the result of an automobile accident on May 1, 1936 at the age of 23 years, 6 months, and 5 days. She is survived by her father and mother, four sisters and four brothers. Services were held in the Waterloo City church with interment in Memorial Park cemetery.—A. P. Blough, Waterloo, Iowa.

**Loar**, Sister Ida V., daughter of R. S. and Martha Poling, was born June 2, 1894; she died April 26, 1936. She married Andrew E. Loar and to this union were born two sons and three daughters, all of whom survive. Her father preceded her several years ago. She united with the Church of the Brethren when a child and lived faithful to her profession until death. She called for the anointing about a month before her death. Funeral services in the Shiloh church by Eld. A. C. Auvil with interment in Shiloh cemetery.—Leola M. Wilson, Moatsville, W. Va.

**Miller**, Sister Mary M., daughter of David and Elizabeth Weaver, born March 2, 1874, in Rockingham County, Va. She died at the hospital, Richmond, Va., May 18, 1936. She was a faithful and devoted member of the Church of the Brethren and was teacher of a Bible class. During her sickness she received the anointing. Oct. 29, 1891, she married Jacob T. Miller who preceded her in 1933. To this union six children were born, five of whom survive, with two sisters, one brother and nine grandchildren. Funeral services at Beaver Creek church by A. S. Thomas, assisted by C. I. Harley with interment in near-by cemetery.—Mrs. Willis V. Rexrode, Hopewell, Va.

**Minnich**, Bro. Samuel, son of Bro. Jacob and Sister Anna Minnich, was born in Darke County, Ohio, May 23, 1862. He was united in marriage to Nancy A. Gump by Bro. Samuel Younce, Feb. 28, 1887, at Eaton, Ind. They took up their residence on a farm near this place where they resided for several years. Bro. Minnich became a Christian early in life, uniting with the Popular Grove Church of the Brethren in Darke County, Ohio. When he moved to Indiana he transferred his membership to the Union Grove (Mississinewa) Church of the Brethren near Eaton, Ind. Several years ago he, with his family, moved to Wells County, Ind., and he transferred his membership to the Pleasant Dale Church of the Brethren near Decatur, Ind. To this union were born six children, three dying in infancy. He was bereft of his devoted companion Nov. 2, 1933. Since her death he had made his home with his children. Bro. Minnich had been in ill health for more than two years. He died May 5, 1936, at the home of his daughter near Geneva, Wells County, Ind., leaving one daughter, two sons, fifteen grandchildren, four great-grandchildren, three brothers. Funeral services conducted by the writer at the Union Grove Church of the Brethren, Delaware County, Ind. Interment in the Union cemetery near Eaton, Ind.—Geo. L. Studebaker, Muncie, Ind.

**Nicola**, Sister Helen, daughter of John and Mary E. Wilson, born Oct. 27, 1873, died May 15, 1936. She married Martin Nicola Aug. 4, 1895, and to them were born two daughters. Her husband survives with one daughter, three grandchildren, two brothers and one sister. She united with the Church of the Brethren at Shiloh at the age of twelve years and lived faithful to her profession. About two months before her death she called for the anointing. Burial in Clemtown cemetery, services by Eld. Obed Hamsted.—Leola M. Wilson, Moatsville, W. Va.

**Smith**, Cloyd A., son of Robert L. and Fannie Belcher Smith, born in Mercer County, W. Va., Nov. 30, 1904; he died Feb. 28, 1936. At twenty years of age he married Mae Hylton and to this union were born two children. He united with the Brethren church May 7, 1930, and remained loyal to the end. He is survived by his wife, one son and two adopted children, his parents, three sisters and five brothers. Funeral services by E. H. Kahle and Joe Young with interment in Smith cemetery.—Mrs. Joe Lusk, Princeton, W. Va.

**Statler**, Bro. Wm., born April 10, 1852, in Somerset County, Pa., and died April 19, 1936. He was a faithful and devoted member of the Church of the Brethren and was the oldest member in the Rummel congregation. His wife preceded him thirteen years ago. He is survived by six sons and six daughters, one brother, three sisters, twenty-four grandchildren and eight great-grandchildren. Services at Rummel by the pastor, Bro. Galen R. Blough. Interment in Berkey cemetery.—Mrs. Warren Hoover, Windber, Pa.

**Wick**, Bro. Ephraim, born May 1, 1857, died April 6, 1936. He loved the church and was always interested in its work. He was a member for many years. His wife preceded him four years ago and a daughter, Mrs. Lewis Penrod, died Jan. 12, 1936. He is survived by three sons and two daughters, one sister, three brothers, seventeen grandchildren and thirteen great-grandchildren. Funeral services at Rummel by the pastor, Galen R. Blough, with interment in the Berkey cemetery.—Mrs. Warren Hoover, Windber, Pa.

**Zellers**, Martin H., son of Daniel and Mary Zellers, was born near Mt. Morris, Ill., Nov. 14, 1863, the youngest of six children, all of whom preceded him in death. He was united in marriage to Annie Keedy Dec. 23, 1885. To this union five sons were born, all of whom with ten grandchildren survive. His wife died six years ago. He spent his entire life in this neighborhood. His son and granddaughter gave him the best of care several years; he passed away May 24, 1936. He had been a member of the Church of the Brethren for about forty years. Funeral service by the writer with interment in Silver Creek cemetery.—F. E. McCune, Mt. Morris, Ill.

## CHURCH NEWS

### ARIZONA

**Glendale.**—Since the first of the year we have received four members by letter. Five of our people attended the regional conference held at La Verne the first part of February and brought us many interesting thoughts received there. On March 8 Rev. Elmer G. Hamley, Baptist missionary among the Indians at Green Lake, Wis., gave us a very interesting message about his work there. The week preceding and week following Easter Bro. J. H. Cassady of Washington, D. C., conducted our evangelistic meetings, as a direct result of which fourteen were baptized, numerous reconsecrations made and the community greatly blessed. Monday evening following the meetings 109 gathered around the communion tables. We are very happy that before our meetings began we were able to completely redecorate our church on the inside and also repaint it on the outside. May 2 was a full day for our congregation. Bro. T. A. Eisenbise of La Verne gave us a message in the morning and Bro. H. A. Frantz of Glendale, Calif., gave us another good sermon in the evening. In the afternoon our district officers of the Women's Work were with us, bringing a program on Gateways. Sister Della Lehmer led in devotions. Sister M. L. Calvert spoke on Gateway to God; Sister H. A. Frantz, Gateway to Home Enrichment; Sister Will Neher, Gateway to Service; Sister A. J. Neher, Gateway to Personal Responsibility. These messages were very inspiring and we greatly appreciate the sacrifice these sisters make to come such a distance to visit us. On the following Monday evening Sister Della Lehmer gave us an interesting account of her visit to Palestine. Brother and Sister Geo. Carl from Hermosa Beach visited us last week end giving a message Friday evening and Sunday evening, his theme being God's Way to Prosperity. These sermons gave much food for thought and were delivered in such simple terms that even the children could understand. Next week we plan to hold our D. V. B. S. with Sister Grace Miller of La Verne as superintendent.—Orpha Statler, Glendale, Ariz., May 22.

### CALIFORNIA

**Chico.**—Our Sunday school is growing and going forward. Warm weather has set in but we are hoping to keep our attendance up through the summer. Several Sundays during the past few months we have been privileged to have visits from a number of brethren from neighboring churches. Quite a number of our brethren attended the love feast at the Live Oak church. May 3 a group of our young people attended the circuit meeting at Live Oak. Bro. John Reynolds and family recently spent the week end at their old home church at Oakland. A number of our members are already thinking of attending the summer assembly at Mt. Hermon near Santa Cruz.—Mrs. Eva Harmon, Chico, Calif., May 25.

**Hermosa Beach.**—An Easter program was given by the Sunday school in the morning and the young people took charge in the evening. We observed our semiannual love feast on April 25 with a goodly number present. There was a meeting of the home department and Cradle Roll at the church on April 29, it being the seventy-third birthday anniversary of the home department superintendent, Sister E. L. Brubaker. She has served this department for years, never missing a quarter in calling on the members, sixty to seventy in number. A program was given of readings for mothers, music, reports and a consecration service for babies conducted by the pastor. Then followed refreshments and presenting of gifts of appreciation to Sister Brubaker. On Mother's Day at the close of the Sunday school we had a short service of appreciation of the mothers. Brother and Sister Carl, who have served the church in the ministry for forty-five years, are still active. They spent May 17 in Arizona in the interest of the mission board. The pulpit was filled in the morning by James Bowman and in the evening by Bro. Jesse Hollinger.—Mrs. Vinna Bowman, Hermosa Beach, Calif., May 27.

**Lindsay** choir presented a very inspirational cantata entitled "Jesus Lives" in the evening on Easter Day. They wore choir robes for the first time, making a very nice appearance. The following Sunday night they repeated the cantata at the Strathmore Presbyterian church. Our love feast was held April 27, with about eighty-five members present. The men's brotherhood has been attending to some much needed repairs around the church. They have bought a new stove, built a small addition to the side of the church for table tops, and have done some repairing and painting at the parsonage. The women have painted in the basement of the church and also made new curtains. A very lovely Mother's Day program was presented. At that time a consecration service was held in which eight mothers and babies took part. The women and girls are planning a mothers and daughters' banquet soon.—Gertrude Leonard, Strathmore, Calif., May 18.

### COLORADO

**First Grand Valley.**—The yearly district convention of the W. C. T. U. was held in our church March 26 and 27. We served a banquet to 150. The state president from Denver, who has served thirty years, was the great inspiration of this meeting. Silver medal contest was put on in our school and church by the pastor, Bro. O. H. Feiler. Services were held each evening one week before Easter by different ministers of our valley. On Easter morning a chorus went to many homes of shut-ins and a fine Easter chorus was presented in the evening, directed by Mrs. Ben Spitzer. Following Easter Sunday our chorus was presented over the local radio station, then at Grand



Junction in our mission church where a service was held and later at the little Glade Park church on the mountaintop. The group had a covered dish dinner together; Bro. O. H. Feiler gave a sermon and the chorus sang in the afternoon. We are glad to welcome E. E. Brubaker and family from the Wiley church, Colo., and the Ben Spitzer family of Portis church, Kans. We gave each a house warming and welcome to our valley. May 27 Miss Emma Horning, missionary on furlough from China, told in an interesting way of her work in China. Our young people's camp will be held on Grand Mesa Aug. 3-7.—Mrs. C. L. Heiny, Grand Junction, Colo., May 23.

### IDAHO

**Boise Valley** church met in council on May 23. Plans are under way for a Vacation Bible School this summer. We decided to keep our pastor, Bro. C. N. Stutsman, another year; he has done much good and the interest has improved. We decided to be represented at Annual Conference by our elder, Bro. D. Betts. Our young people have recently organized a B. Y. P. D. under the leadership of Kenneth Smith.—Mrs. Russell Brockus, Meridian, Idaho, May 26.

### ILLINOIS

**Bethel.**—Our elder, Bro. J. W. Lear, spent a Sunday with us in January and gave an interesting account of his trip to Palestine. Pre-Easter services were held by Bro. E. G. Hoff of Elgin and then on Friday we joined other churches in a union service from noon to 3 P. M. These services were climaxed by our Easter Sunday services and a cantata presented by a chorus of twenty-five voices. Preceding this the junior choir made its first appearance in two numbers. The Bishop's Candlesticks was given before a full house on April 5 by our dramatic club. The B. Y. P. D. financed the building of a new Sunday-school room which has been completed. Views of our missionary work in Africa were presented on April 26 by our missionary secretary. April 16 the Aid Society celebrated its twenty-eighth anniversary with a birthday party in our social rooms. The program took the form of a cake, each part representing an ingredient of the cake. The icing for this cake was a talk by Bro. Clyde Forney, pastor of Elgin church. There were over 100 guests. The Ladies' Aid financed a chancel rail and hangings. Another project has been taken up: some things that will help Sister Anna Crumpacker in her work and the work of missions, to be given her before she leaves for China. Bro. R. E. White is retained as pastor for two years. He is to represent us at Annual Conference. Our mothers and daughters' organization enjoyed a treat on May 10, having breakfast on Sunday morning, at the church, followed by attendance at services together. Sister Anna Crumpacker spoke to us at the breakfast hour and also at the morning and evening services; her messages were deeply appreciated.—Dessa M. Kindy, Naperville, Ill., May 25.

**Chicago (First).**—On Friday evening, April 24, the Berean Bible class held its second banquet of the year, at which time we had the pleasure of hearing an address by Rev. Wm. F. McDermott, religious editor of the Daily News, Chicago. He spoke on the subject, "The Church as a Neighbor," and gave an inspiring and enlightening message on some of the conditions in the city; he pointed out several ways in which the churches, by being neighbors, could relieve the situation. On April 26 a dedicatory service was observed at which time the piano, which was a gift to the church by the Friendship Circle, was accepted and dedicated. On April 28 the Bethany male quartet gave us a full evening recital of sacred numbers which they will use during their tour of the eastern section of the brotherhood. On May 6 Mrs. Margaret Weber, assisted by the ladies' trio, gave a recital at Bethany chapel which was much enjoyed by a large attendance. On May 10 a threefold observance was celebrated: Mother's Day, hospital day and child consecration. Bro. Horst spoke on "The Spirit of Motherhood" at the morning service, and Bro. Edward Frantz of Elgin addressed us at the baccalaureate service of Bethany hospital, using the subject, "The Christian Testimony of the Christian Nurse." On May 11 Miss Pence's pupils, assisted by the ladies' trio, gave a music recital at Bethany. May 12 Bro. Kurtz used the subject, "The Human Problem," to bring us a timely and inspirational message on the occasion of commencement exercises for the graduating class of Bethany hospital. Quite a number of our members attended the young people's conference at Batavia on May 17 and report a wonderful day, and inspiring talks by Dr. John Stoner of the University of Chicago, Brethren M. R. Zigler of Elgin and Ralph E. White of Naperville. On May 24 at Bethany baccalaureate services at the church, Bro. Kurtz was the speaker of the morning service, using the subject, "The Christian Message for Today." In the evening Dr. Albert Buckner Coe, pastor of the First Congregational church of Oak Park, brought us a very timely and challenging message on "Paganism as it Exists Today." A class of sixteen was graduated from the seminary to go into the work of our Lord. On May 26 the church met in general council and elected delegates to Annual Conference and to district conference. Delegates to Hershey are Brethren Horst and Lear; alternates, Brethren Wieand and Slabaugh. Delegates to district conference numbering four are Sister Ethel Strohm and Brethren D. D. Christy, Hubert Owens and J. E. Keller.—Ray S. Dean, Forest Park, Ill., May 27.

### INDIANA

**Anderson.**—The committee appointed for that purpose is placing signboards along the principal highways directing the traveling public to the Church of the Brethren located at 22nd and McKinley Streets. Our Christian Workers reorganized last week, electing Bro. Russell Walker,

president; he succeeds Bro. Levi Wise who completed a successful year and desired to be relieved.—Callie Spearman, Anderson, Ind., May 27.

### IOWA

**Prairie City** church from May 7 to 24 enjoyed a splendid revival under the leadership of Brother and Sister Oliver H. Austin of McPherson, Kans. The Austins served our church twelve years ago and it was a rare privilege to have them with us again. Although it was a very busy time because of corn planting and commencement programs, the attendance and interest were excellent. The other two denominations in the community co-operated with us and the meeting increased the spirit of love and fellowship among us. Bro. Austin in his characteristic way preached the Word with power; his sermons were vital and challenging appeals for Christian living and greater devotion to the cause of Christ. Sister Austin directed the music in such a way that every one was inspired to sing and her stories were enjoyed by both old and young. Our field for evangelism is very limited at the present time but we were made happy when five husbands and wives were added to the church, four by baptism and one on former baptism. The meeting closed on Monday evening with a spirit-filled communion, Bro. Austin officiating.—Lida Cadwallader, Prairie City, Iowa, May 27.

### KANSAS

**Hutchinson.**—On March 5 a Women's Work group was organized according to the national plan. March 17 we held our banquet for mystery mothers and daughters. Our men are sponsoring a soft ball team, reroofing the church at present and placing special emphasis on church attendance. The young people are publishing the church paper once a month and financing the weekly church bulletin. Easter morning the choir spent the early hours caroling, after which they were served a surprise breakfast. Bro. Frank Crumpacker made us a second visit in February; his messages are always appreciated. The play, The Eleventh Mayor, was given on April 19 by the young people of the Salem church. A number of our members attended regional conference at McPherson. Bro. Ruthrauff was called to McPherson to give an address at the district young people's conference on April 19, also to Wichita for an address at the twenty-fifth anniversary of the West Wichita church. Bro. Ruthrauff attended Hill Top meeting at camp on May 8 and 9, also a ministerial retreat at Darlow May 11. Our Vacation Bible School will begin June 8 with Sister Ruthrauff in charge. A number of special services were held during the Lenten season and seven were baptized as a result.—M. Vivienne Moyer, Hutchinson, Kans., May 25.

**Ottawa.**—Our church enjoyed a love feast the evening of April 26. Our elder, Bro. W. B. DeVilbiss, officiated, assisted by Bro. J. A. Vancil. On Mother's Day Bro. L. H. Root and wife of the Topeka church were with us. Bro. Root delivered a most impressive Mother's Day address at the morning hour and an equally helpful sermon on Rendered Service in the evening. They were brought here under the auspices of the men's Bible class. May 14 we held our mother and daughter luncheon and program. Mrs. E. E. Watkins, president of our Women's Work, presided and a most uplifting program was rendered. Our departmental superintendents are arranging a program for Children's Day. Our workers are lining up with the peace movement and will go forward soon in this important work.—Mrs. H. B. Wheeler, Ottawa, Kans., May 27.

### MARYLAND

**Frederick.**—Feb. 13 our evangelistic meetings were begun by Bro. E. S. Coffman. We feel these meetings were very helpful and much good has resulted from them. The leadership training class (totaling twenty hours) which was conducted by our pastor has been very successful. Our mission offering for this year was larger than for several years. March 10 our young people served a supper in the primary room for the purpose of raising funds for the B. Y. P. D. mission project. March 15 the Men's Work meeting was held at 6:30 P. M. Under the auspices of the Women's Work a temperance program was given by Mrs. John Zimmerman, temperance director. A Women's Work business meeting was also held. March 20 our council meeting was held, our elder, Bro. Marshall Wolfe, presiding. Our pastor was unanimously retained for another year, and Norman Ford was also relicensed for another year. Delegates to district meeting were Mrs. Roy Leatherman and Jesse C. Shaver. The Men's Work was in charge of the evening worship on March 22. The Women's Work had charge of the evening service on March 29. We had special services each night of the week preceding Easter. The pulpit was filled by Norman Ford, Clarence Bowman, Myersville, Marshall Wolfe. Communion service on Thursday evening with Bro. E. F. Sherfy officiating. Bro. Sherfy also filled our pulpit on Friday evening. April 5 was roll call Sunday; services were well attended. We have had splendid attendance for both morning and evening services. April 19 was pulpit exchange Sunday, our pastor filling the pulpit in the Calvary Methodist church. In the evening a pageant entitled "The Dawning" was presented by a cast of forty people. Our evening services of April 26 and May 3 were sponsored by the missionary society of the Women's Work, Mrs. Robert L. Sherfy, director. Special programs were given which included slides on the mission work in Africa and China. May 7 we held our annual mothers and daughters' banquet. Mrs. Rufus Bowman, Washington, D. C., was the speaker and gave a splendid talk on the subject, "The Daughter I Should Have Been and the Mother I Want to Be." May 10 our services were in keeping with Mother's Day, in connection with which we also had consecration of babies. The contract for the building of a tower and remodeling of the present building, also new benches and redecorating of the interior, has been given and work has begun. We are planning to have all work completed by



August 23 when we will hold a dedication service; C. C. Ellis of Juniata College will be the speaker. There will be special programs during the following week. Aug. 30 we will commemorate the fiftieth anniversary of this church, when M. R. Zigler of Elgin will be with us. Beginning June 21 we will try out a unified Sunday-school and church service. Our morning service will begin at 9:30, Sunday school at 10:25, the entire service being dismissed by 11 o'clock. Plans are being made for our Vacation Bible School which will be the last two weeks in June. Twenty have been received into the church by baptism and seven by letter since our last writing.—Mrs. John W. Wolfe, Frederick, Md., May 23.

**Piney Creek.**—On May 10, Mother's Day, the B. Y. P. D. had a program which was enjoyed by all. Bro. Wm. E. Roop of the Meadow Branch congregation was with us in the evening and gave a splendid sermon. Our love feast was held May 16. We had with us Bro. Mitchell Stover from Waynesboro; he preached on Saturday afternoon and also gave us an inspiring sermon on Sunday morning. The B. Y. P. D. is still doing a good work.—Mrs. Vergie A. Bowers, Taneytown, Md., June 2.

## MICHIGAN

**Sunfield** church has been enjoying a twelve-lesson course on Bible History given by Bro. Keller of Battle Creek. May 17 he gave an illustrated talk on How We Got Our Bible, which was much enjoyed by all. The Sunday school is planning a Children's Day program for June 28. We are also planning to shingle and paint the church this summer. There has been one baptism lately.—Verna Cheal, Sunfield, Mich., May 20.

## MISSOURI

**Deepwater** church met in council May 24. Letters of membership were granted to the pastor, Bro. W. R. Argabright, and family, Bro. Argabright having resigned the pastorate here and accepted the pastorate of the Washington Creek church in Kansas. The following officers were elected to fill the vacancies caused by their leaving: Sister Gladys Dunning was chosen church clerk; Sister Bernice Landes, Messenger agent and correspondent. No pastor has been secured as yet. Bro. James M. Mohler has agreed to fill the pulpit every first and third Sundays until further arrangements can be made. We are looking forward to Sunday, May 31, when the young people's rally of the Middle District of Missouri will meet with us in an all-day meeting.—Mrs. W. R. Argabright, Deepwater, Mo., May 27.

**North St. Joseph** church is progressing nicely with Bro. J. H. Mathis, elder, and Bro. Milton Early, pastor. Our pastor is with us for the summer months. Our father and son banquet will be May 26. We are planning a Vacation Bible School about the second week of June. The Ladies' Aid Society meets every Thursday afternoon. The young people have outlined their Sunday evening services for the month of June and social activities for the summer. Our Sunday school has an average attendance of forty. Our superintendent is John Wolf.—Mrs. John M. Wolf, St. Joseph, Mo., May 24.

**South St. Joseph.**—The Aid Society had a Mother's Day program in the church on the 7th, which was one of the best we have ever had. We held our communion on the 13th, assisted by Bro. Milton Early of Ray County who is pastor of the North St. Joseph church. We had a splendid meeting which was enjoyed by many. The outlook here is good for a crop after one of the coldest winters in our experience in Missouri. Weather conditions are ideal now. For three months of the cold winter, the writer was given over \$3,000 in cash to administer relief to the poor of the city, who were unable to obtain relief through the regular agencies. It was a great experience for us, a sight long to be remembered and one in which the Church of the Brethren has been well advertised before the city, as a church which carries out the principle of helpfulness to those who are suffering. The funds were given by the citizens of the city and county.—E. N. Huffman, St. Joseph, Mo., May 18.

## NEBRASKA

**Lincoln** church just closed a successful meeting with Bro. J. H. Cassady of Washington, D. C., evangelist. He preached the word with power to a full house each evening and held three services on Sunday with a capacity house each time. On the second Sunday several carloads came from Omaha, Beatrice and Holmesville. The Sunday school had the largest attendance in the history of the church. On the third Sunday the record was broken again with a still larger attendance at Sunday school and an overflowing crowd that listened to a great historical sermon on Christian baptism. At the afternoon services the Holmesville choir of about twenty-five voices gave us a great message in song. There were also folks present from Octavia and Omaha. At 2:30 Bro. Cassady brought a stirring message on The Gates of Hell. Following this we had baptism for two girls and one boy. At 7:30 we met for the closing sermon. Bro. Cassady's message was on The Two Births and Two Deaths. The Holy Spirit worked mightily and when the invitation was given men and women, boys and girls came under the power of the Holy Spirit. Some came for baptism and some for reconsecration, some to be received on former baptism; whole families were reunited. On Monday following the close of the meeting nine were baptized, making a total of twelve, and two received on former baptism. Afterward we gathered around the Lord's table and enjoyed a love feast, with the largest number in attendance in the history of the Lincoln church. Bro. J. R. Smith, a former pastor, officiated. The church has made great spiritual progress in 1936 and hopes to carry on the spirit of evangelism through the year. Seven have been received by letter and former baptism and fourteen baptized, with several to be baptized in the near future. We

are hoping to have another revival next fall. Since we came (Dec. 4, 1935) twenty-one have been added to the church and we have set our work for fifty for 1936. April 19 three carloads of young people with the pastor went to Milford and sang several songs and Bro. Smith gave a short talk to those in the Old Soldiers' Home. May 24 we expect to have charge of the afternoon services at the men's reformatory. The young married folks' class met Friday night for their business meeting and social, with about twenty present. This class gave a play for Easter to a full house. If you have friends in Lincoln or know of members coming, please inform the pastor. We would be glad to have those going to Conference to stop over with us.—L. W. Smith, Lincoln, Nebr., May 18.

## OHIO

**Ashland City.**—Our church closed a successful revival on Sunday evening, May 3, followed by our love feast on Monday evening. Bro. D. I. Pepple from Woodbury, Pa., was with us for two weeks and delivered a series of inspirational and spirit-filled sermons. We believe the church in itself had a revival and ten souls were added to the kingdom by baptism and several more await the rite. Three were added to the church by letter previous to the meetings. Our love feast was the largest ever held in the church. Rev. Wilkinson was with us Feb. 16 in the interest of the Anti-Saloon League and gave us some very interesting and helpful facts. Rev. O. Singleton, a colored minister, was with us one Sunday evening in the interest of a home for colored children. Our Easter services were well attended both morning and evening. In the evening a playlet, Out of the Easter Garden, was given by the children's department of the Sunday school. In the morning for the worship period the intermediate girls presented a pantomime, Rock of Ages. This was followed by a sermon by the pastor; music was furnished by the men's quartet and chorus and a chorus by the junior girls. Our business meeting was held April 15. Bro. C. H. Deardorff was chosen delegate to Annual Conference with Bro. P. A. Bailey, alternate. It was also decided that we join in the Sunday evening union services during July and August. Our junior girls and boys have been furnishing some very excellent music and readings. Our men's organization has also been giving special music and on the evening of Mother's Day presented a program. They have also planted shrubbery on the church premises which we believe will add much beauty.—Fern Keefer, Ashland, Ohio, May 20.

**Bellefontaine.**—April 13 Eld. D. G. Berkebile came to be with us in an evangelistic meeting. Bro. Berkebile labored faithfully, but after one week was forced to return home because of illness. Our neighboring pastor, Elder C. W. Warstler, graciously consented to come in and continue the meetings. Six were added to the church membership by the rite of baptism. Friday night, May 15, we held our love feast, a blessed spiritual feast. Eld. D. O. Cottrell and wife were our delegates to the district meeting. Through the winter the women have kept up the payments on the parsonage debt. The men are planning aggressive work for the summer. All winter our Sunday school and church attendance has been severely hampered by much sickness and epidemics; we trust that soon this condition will be much improved.—Leo Lillian Wise, Bellefontaine, Ohio, May 22.

**Center.**—We had pre-Easter services with love feast Saturday evening. Sunday morning the primary and junior classes gave an Easter program and in the evening the young people gave a program during the C. W. hour. At our April business meeting it was decided to have Sister Lois Inman to supervise the Daily Vacation Bible School beginning July 27, for two weeks. Also decided to have Eld. J. Oscar Winger to hold evangelistic meetings in July of 1937. Delegate to Annual Conference is Eld. M. M. Taylor; alternate, Bro. William Horner. Delegates to Sunday-school convention are Brethren Arthur Royer and Walter Riemenschneider. Mother's Day program was rendered Sunday evening. District ministerial meeting of N. E. Ohio was held at Center on May 13. The Sunday school and preaching attendance has kept up well during the winter.—Mrs. Milton Taylor, Louisville, Ohio, May 23.

**Cincinnati.**—The work of the church has been moving forward during the last several months with much enthusiasm. Through the efforts and co-operation of the members the church auditorium has been cleaned and the entire basement redecorated. This makes a decided improvement in the general interior of the church. Our evangelistic services, held a few weeks previous to Easter by Bro. Chas. Flory, were inspirational and successful. Three new members were baptized and welcomed into the church. The communion service held on the closing evening of the meetings was the best attended for several years. The cottage prayer meeting has been continued since that time. Our Sunday-school attendance of this quarter shows an increase of twenty-five per cent over that of the previous quarter. May 3 many visiting members of our sister churches worshiped with us at an all-day meeting, enjoying two inspiring messages concerning foreign mission work by Bro. Bonsack. A recent project of the young married people's class was sponsoring the visit of Bro. Parker Filbrun of the Bear Creek church on May 17; he showed his pictures of the Holy Land. We have chosen our pastor, Bro. H. M. Coppock, to represent us at Annual Conference. In September Bro. Coppock will complete four years of service; he has been chosen pastor for the coming year. Bro. Berkebile is our presiding elder. Anyone having friends or relatives who have recently moved to our city, please notify us so we may contact them.—Mrs. Abram Yost, Cincinnati, Ohio, May 27.

**Lower Miami.**—April 5 Bro. Ernest Wampler gave an illustrated talk in our church describing their work in China. Every one present spoke in high terms of this meeting. The following week pre-Easter services were conducted each evening by our home ministers; this



too was appreciated. On Easter morning the services were rendered by the children of the primary department. The B. Y. P. D. had charge of the evening services. These services were quite well attended and were inspiring to all. April 19 a male quartet from Manchester College rendered a very interesting program to an appreciative audience. J. Harman Bjorklund gave one of his very first talks since his return from Europe, for us on Sunday morning, May 17. His subject was "Pacifists Are Not Fools." We were made to realize that it takes courage and conviction of the strongest type to be a true pacifist.—Mrs. Wm. Furrey, Dayton, Ohio, May 19.

**Marion.**—Church and Sunday-school attendance has been good all winter, although the weather was bad. The Women's Work has been doing splendid work. A good offering was received at our mite box opening Feb. 20. The missionary committee had charge of a special program. A teacher-training class has been organized with good attendance and Bro. Cover, teacher. They meet every Wednesday in connection with prayer meeting. During the past quarter Bro. Cover has given eight outside talks. March 15 at the evening service the intermediate girls gave a missionary play, *Out of a Barrel*. March 29 the young people had charge of the Sunday-school hour when a special program was given. The Junior League has been studying Mexico and fixing paste books during the past quarter. Interest has been good. Delegates to district meeting were Bro. Cover and Forest Ballinger. Plans are being made for a Vacation Bible School. March 3 at our council meeting Bro. Glen Baird was granted a license to preach and he with Mrs. Baird expects to enter Bethany Biblical Seminary in June. Bro. Baird has been our Sunday-school superintendent since 1933 and has been doing splendid work. Bro. Cover gave one of the addresses at the union Good Friday service. A pageant was given at the church on Easter evening. On Mother's Day also a pageant was given with the pastor's mother, Mrs. Mary Cover, taking the part. The service was very impressive. Our remodeling and redecorating is just about finished. We had our rededication service May 17 with an all-day meeting and basket dinner. Bro. J. J. Anglemeyer was the speaker both morning and afternoon. He gave us two splendid and inspiring messages on dedicating our lives as well as our church to God. The evening service was made up of music furnished by friends from the Evangelical church. May 21 a mother and daughter banquet was held with sixty-five present. The theme for the evening was *The Mother and Daughter Trail*. Mrs. S. L. Cover gave the toast to the daughters and Florence Daum to the mothers. May 3 we were glad to have the Lima church choir give us an evening message in song. Bro. Cover has been giving us some inspiring sermons.—Mrs. Grace Blessing, Marion, Ohio, May 24.

**Piqua.**—Seven new members were taken into the church at Easter by Bro. S. E. Porter of Bradford who conducted the pre-Easter services. A large number of people attended this meeting. On May 8, 112 mothers and daughters held their annual banquet. This is the largest group that has ever attended one of these banquets. Mrs. G. L. Wine of Covington delivered the address which was very much enjoyed by all. After the banquet Bro. J. O. Winger of North Manchester, Ind., brought a very inspiring message to the mothers and daughters. Bro. Winger was also with the folks Saturday evening and at all the services on Sunday. Two people answered the call of Christ at this meeting. Bro. J. H. Eidemiller of New Carlisle has been appointed to fill the office of elder of the Piqua church. The Piqua church is very happy to have Bro. J. H. Eidemiller as their evening pastor for this summer. Bro. Eidemiller has brought us some very thoughtful messages.—Lorene Foster, Piqua, Ohio, May 25.

**Springfield (N. E.).**—A teacher-training class was organized Jan. 8 and met weekly at the home of Brother and Sister Holsinger. Thirteen completed the course. Many of the themes have been given in the opening services of the Sunday school showing the progress of the class. The women's missionary society took charge of the evening service Jan. 26. The B. Y. P. D. planned a series of services introducing some of our leaders in school and business. Feb. 2 Mr. Lynch, principal of the high school, spoke to us on Religion in Education. Feb. 16 W. E. Wright spoke on Religion in Business. Judge Robinson met with the sub-district B. Y. P. D. and delivered a fine address Feb. 21. The Ladies' Aid had charge of the evening service on March 1. They gave the history of our group and exhibited many of the things they have made. April 5-12 pre-Easter meetings were conducted by our pastor. Easter morning there were children's services and in the evening a cantata was rendered by the church chorus. At the regular members' meeting April 17 delegates to Annual Conference were elected. Brother and Sister Holsinger are to represent us. Delegates to the Sunday-school convention to be held at Hartsville are Sisters Viola Young and Ada Young. The church now has a duplicating machine and will publish church bulletins occasionally. The mothers and daughters held their annual banquet at the church May 6 with seventy-three present. May 14-16 pre-love feast services were held with W. D. Keller, A. H. Miller and Clyde Mulligan preaching for us. May 17 communion services were led by S. B. Noffsinger. The B. Y. P. D. project of grading and seeding the church lawn has been completed and a fine green carpet lends new beauty to the grounds. Seven letters of membership were granted since the last report.—Geneva Kurtz, Akron, Ohio, May 25.

**White Cottage.**—All through the severe winter the attendance and interest were good. A lighted cross was installed at the back of the pulpit in March which adds to the dignity of the place. Our pastor, Bro. J. D. Zigler, held a week's pre-Easter meeting which was well attended. As a result eleven were baptized and three await the rite. Easter morning Bro. Zigler held a service when three babies and their mothers were consecrated to the Lord. This was an inspiring service, the first of its kind ever held here. Most of the acces-

sions at this time were from the junior and intermediate classes, although the young married folks and men's Bible classes were represented. April 26 Bro. Zigler gave a charge to the new members, as well as to the whole church, to watch and pray. We missed a few prayer meetings during the severe weather; we conserved fuel and light by holding these meetings in the homes. Our Sunday-school average for the quarter ending April 1 was seventy-eight. Our members' meeting was held May 5 when Brethren C. H. Deardorff and D. R. McFadden of the district ministerial board were with us. The officers of the church and Sunday school were chosen for the year beginning Oct. 1. We are glad to say that Bro. Zigler and family are to be with us another year; they have done a noble work here in spite of handicaps. Bro. L. E. Sring was retained as Sunday-school superintendent for the eleventh successive year. Our church debt is being reduced by our giving regularly of five per cent of our monthly income. The Aid has been busy making and selling embroidery, etc., and has fitted up the kitchen in the church basement. The B. Y. P. D. is quite active and doing a good work. The home department has an enrollment of forty-six, nineteen of whom are nonmembers. One young man, Bro. Paul Shridder, was called to the ministry. This church already has a missionary in Africa, Sister Evelyn Horn, and a minister, Bro. E. E. Neff, working in the mountains of Kentucky. Bro. Zigler is beginning a course of doctrinal instruction for the new members, but a number of others are availing themselves of the opportunity to learn more about our church. The young married folks' class sponsored a mother and daughter banquet May 12; about sixty enjoyed the hospitality of the class.—Mrs. J. F. Shridder, South Zanesville, Ohio, May 16.

## PENNSYLVANIA

**Elbethel.**—We held our quarterly council March 14. The matter of painting the church seats and purchasing new songbooks has been taken into consideration. April 11 and 12 Bro. I. B. Ferguson preached for us. We were indeed glad to have him with us. Bro. B. B. Ludwick of Quakertown, Pa., will conduct our spring meeting to begin June 20 and close July 5 with the love feast.—Clarissa Ulery, White, Pa., May 16.

**Mt. Olivet congregation** met in yearly council April 26. The various committees gave their reports and vacancies were filled on each one. Bro. Rowland was re-elected elder for three years. Sister Ada Brandt is church clerk. Bro. E. S. Kipp was elected delegate to Annual Conference. Delegates to district meeting are Brother and Sister M. S. Kipp with C. E. Shuler and wife, alternates. We held our love feast on the following day. Bro. C. R. Oellig preached the examination sermon and officiated in the evening. Other ministers present were J. E. Rowland, W. H. Miller, E. S. Kipp.—Mrs. Ada Brandt, Millers-town, Pa., May 20.

**Rummel.**—At our regular council the pastor, Bro. Galen R. Blough, was elected delegate to Annual Meeting with Bro. J. E. Murphy, alternate. Our Easter program was in the form of a cantata, *Jesus Only*. May 3 the women of our church sponsored a Mother's Day program, *Forty Years in the Life of a Mother*. Bro. Hertzer, Windber, Pa., preached for us four nights previous to our love feast which was held May 10. One was baptized, one reclaimed and one added to our church by letter since the last report. A junior chorus has been organized with Sister Olive Statler as leader. The young people show much interest in this work. May 24 our Conference offering was lifted which amounted to \$55. In the Sunday evening services our pastor is using as his theme for a series of messages, *What the Bible Teaches*. In our quarterly bulletin the pastor gave special recognition to our members above seventy years. We had eighteen at that time, but since two have been called home.—Mrs. Warren Hoover, Windber, Pa., May 25.

**York.**—April 5 Bro. Robert Cocklin, Mechanicsburg, Pa., preached a forceful sermon in the First church and was the speaker at the service held in the county home in the afternoon. In the evening we began pre-Easter meditations under the direction of Bro. Ralph Schlosser of Elizabethtown College. During this week we received much spiritual food on the life and death of Jesus. Bro. Schlosser was unable to be present two nights, and the sermons were given by Brethren E. S. Kiracofe and A. C. Baugher. April 19 we were more than glad to have Bro. H. C. Early with us again, as it recalled years gone by when he was a frequent visitor in First church. He delivered the morning sermon to a large congregation, using for his theme, *The Lost Sheep*. It was very ably given and much enjoyed by all present. At our recent Sunday-school teachers' business meeting we decided to plan for a Vacation Bible School. April 26 Bro. S. S. Blough, Greencastle, Pa., preached the morning sermon. May 3 we held our love feast in the First church. Bro. Blough preached the preparatory sermon in the morning and at the afternoon service Bro. Chas. Cassel, Manheim, Pa., brought the message. In the evening we experienced another rich blessing when around 500 surrounded the Lord's tables. May 10 a Mother's Day program was rendered by the Sunday school with a combined church service. The program consisted of recitations and songs by the children who gave many good thoughts as tributes to mother. May 18 Bro. J. A. Robinson, Johnstown, Pa., began a revival in First church. The missionary society has completed its membership canvass for provisions to be given to the Old Folks' and Children's Homes of our district. May 15 at a special council we elected Bro. S. S. Blough pastor of the First church for a term of one year. We are planning to have Children's Day in June.—Florence L. Keeney, York, Pa., May 15.

## VIRGINIA

**Bridgewater.**—The missionary committee of the women's organization



arranged a program which was given on Sunday evening, Feb. 16; at the close an offering was taken for missions. On Sunday evening, March 1, the young people presented the play, The Eleventh Mayor. Palm Sunday was observed as decision day and fourteen came forward; these were baptized on the following Saturday. On Easter Sunday twenty-seven were received into our congregation by letter and, with those previously baptized, were given recognition at a special service preceding the morning sermon. Our pastor, Bro. C. G. Hesse, preached each evening during Passion Week. On Easter evening the young people presented a pageant and an offering was taken for their project. Bro. Crumpacker was with us April 26 and spoke at the morning service on conditions in China. On the same day we were addressed by Bro. Cordier of the Peace Commission. Our communion was held May 3. On May 4 we met in council. We decided to work with the emergency peace movement. The resignation of Bro. Strickler as church treasurer, because of ill health, was accepted and W. H. Edmonson was appointed to help Jno. S. Flory, Jr., the assistant treasurer, until the end of the year. The various organizations gave good reports, the young people stating that five groups had been sent to shut-ins with programs on the previous Sunday. May 17 a play, Honoring Motherhood, was given under the sponsorship of the department of home enrichment. During the month we have had two consecration services for children. The one was conducted by the pastor, C. G. Hesse, at which four children were presented and the other by Bro. H. C. Early in the consecration of his great-granddaughter of Washington, D. C.—Mrs. O. F. Foley, Bridgewater, Va., May 18.

**Jubilee church,** Salem congregation, met in council May 9. It was decided to send one delegate from Jubilee and one from Salem to the district meeting. Bro. Jonah Funkhouser was elected a deacon. Bro. W. T. O'Rear gave a report of the treasurer. A new roof has been put on the church which cost \$75. It was decided to secure Bro. N. H. Blough of Davidsville, Pa., to hold our two weeks' meeting; the date has not been set. On May 17 Bro. Fike began a two weeks' meeting at Salem. The love feast is to be held on May 30 at Salem church. The young people of Jubilee church held a program on Mother's Day.—Frances Fahnstock, Winchester, Va., May 16.

**Rowland Creek.**—On May 16 a two weeks' meeting was concluded in this church. This series of meetings was conducted by Bro. N. C. Reed and was a decided success. Eight were baptized and five members renewed relations with the church. In every way the meeting was a marked success and the Rowland Creek congregation was thoroughly revived.—Hazel Parsons, Marion, Va., May 18.

## WASHINGTON

**Mt. Hope.**—We observed Mother's Day with a program and a community dinner; a large crowd attended. On April 10 our elder, J. O. Streeter, and wife celebrated their golden wedding anniversary. In honor of the occasion open house was held by their daughter, Mrs. R. R. Spedden. More than fourscore friends wended their way to the home to congratulate them. Brother and Sister Streeter were married in

Octavia, Nehr., and made their home there for twenty years. Bro. Streeter was engaged in farming and conducted a mercantile establishment. In 1901 he was ordained as a minister in the Church of the Brethren. On Jan. 6, 1906, Brother and Sister Streeter came to Chewelah and purchased a farm where they resided until a few years ago. He served the Mt. Hope church as pastor for twenty-five years and has occupied the pulpit in most of the local churches on numerous occasions. In recent years they have spent their summers at the home of their daughter, Mrs. Spedden, and most of the winters in California. There are three daughters, fourteen grandchildren and three great-grandchildren; a son died in 1918.—Mrs. Leona Barnhart, Chewelah, Wash., May 23.

**Sunnyside.**—Since our last report there has been one conversion. We had our love feast on Friday evening before Easter. We had a joint Easter program with the Outlook church. It was presented to a large crowd at Sunnyside in the morning and at Outlook church in the evening. It was also given at Yakima a week later. Some of the group went to Seattle to meet Sister Sadie Miller who is on furlough from India. She has filled the pulpit here several times and also gave a talk on Mother's Day about mothers of India. She gave a lecture and showed slides of India at the Outlook church last Sunday evening, finishing them at the local church this Sunday evening.—Mrs. Harold Minkler, Sunnyside, Wash., May 21.

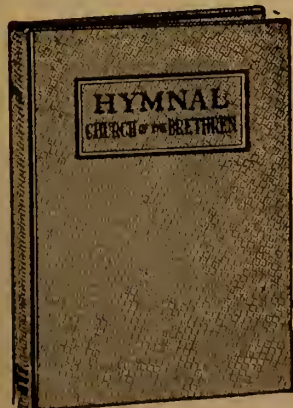
**Wenatchee Valley church** observed our love feast April 9. On Easter morning the primary department gave a splendid program and in the evening the choir gave a program of special music. A month previous to Easter our pastor gave an urgent appeal for the need of accepting Christ as a personal Savior; as a result nineteen came into the church by baptism and eighteen by letter. April 19 the young people gave the peace play, Brothers, and the following week presented it at the youth conference in Chelan, Wash. Our Vacation Bible School will be held June 8-19. Our pastor, Bro. H. S. Will, is leaving June 1 on a three months' leave of absence, to return Sept. 7. Our associate pastor, Glenn Harmon, will be in charge during his absence.—Mrs. O. A. Travis, Wenatchee, Wash., May 25.

**Yakima.**—On the evening of April 19 some of the people from Outlook and Sunnyside churches gave a cantata, The Victorious King. We held our love feast May 6 with Bro. B. J. Fike officiating. April 26 Bro. Earl Roop of Seattle took care of the services both morning and evening. In the evening in native costume he gave a talk on Rambling Through Old Japan. May 11 we had a business meeting. By unanimous vote we retained our pastor, Bro. Paul Longenecker, for another year. Our summer assembly and district meeting will be held July 29 to Aug. 3 at the Mountain Aid Institute grounds forty-two miles from Yakima. Delegates are Bro. Eddie Noland and Sister Suttles; alternates, Sisters Lucy Ardinger and Ruth McMurry. May 10, Mother's Day, Bro. Longenecker's subject was A Mother's Soul Piercings. The men's club presented each mother with a carnation. In the afternoon baptism was administered to four applicants. May 17 Sister Sadie J. Miller gave a missionary talk on India.—Katie Baldwin, Yakima, Wash., May 18.

## Nothing Better

*for your services than our own HYMNAL which has been tried and proved by many of our congregations.*

*The selections are choice, standard, inclusive. They provide for every service. They breathe worship and inspiration. There's a stateliness throughout.*



*Both words and music join in calling forth the best in the hearts of those who sing these hymns and of those who listen.*

*The responsive readings are the very best Bible selections. All printed in type so that even the oldest worshiper can easily read the lines.*

*Mechanically the book is beautiful, well made, and its very presence in the hands of the worshipers suggests devotion.*

*If you are not using the Brethren Revised Hymnal with its 499 hymns, you owe it to your congregation to introduce this great book to them.*

*Priced right. Single copy, postpaid, \$1.10; 12 or more copies, not postpaid, 85c each.*

*State whether you desire round or shaped notes.*

**Brethren Publishing House, Elgin, Ill.**



## Man, the Unknown

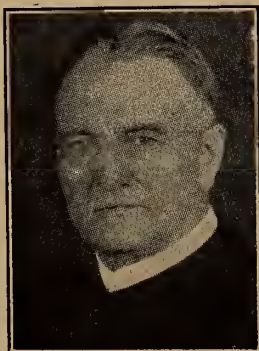
By Alexis Carrel

The author is a member of the Rockefeller Institute and won the Nobel Prize for 1912. As scientist and surgeon he is eminently qualified to discuss man. It is because he knows so much about man that he calls him **The Unknown**. Throughout he attempts to simplify his statements so that they shall be scientifically correct and still may be understood by the layman. Students will read this book with great profit. Studying the book will give you a better understanding and a deeper appreciation of yourself and of others. This is a book to read, to study, to brood over. Speaking as a scientist the author's language frequently seems to be at variance with the reader's thought. Don't buy this book if thinking is contrary to your habit of life. 360 large pages. Price, \$3.50.

Brethren Publishing House, Elgin, Ill.

## The Lost Sister Among the Miamis

Just from the press comes the fascinating story of Frances Slocum who when a child was kidnapped by the Indians, and for years was lost to her wealthy parents. When an old woman she was found in Indiana, the wife of an Indian chief, the mother of children, so fully accustomed to Indian life that she was unwilling even to visit her relatives in her childhood community. The author has told the story of her life in his characteristic Winger style. Young and old alike are held to the very end of the story. Incidentally President Winger has woven into his story much historical matter that reveals Indian traits. Illustrated by many photos and drawings this delightful book of 150 pages is bound to become as popular as are his lectures on Indian life which have been so enthusiastically received by many and large audiences. Price, \$1.00



Brethren Publishing House, Elgin, Ill.

Your Sunday-school will do its best work when it uses Brethren Lesson Helps and Brethren Sunday-school papers because they meet your needs.

## Paul's Secret of Power

By Rollin H. Walker

A study of Paul showing how he became master of himself and by full surrender to the passion of his life was able to write and travel and accomplish so much. Fresh, vigorous, stimulating, the book presents Paul as a man among men but far in the lead. Not a life of Paul but a forceful character study portraying him as he really was. \$1.50.

Brethren Publishing House, Elgin, Illinois

## The Voice of Thy Brother's Blood

By Florence S. Studebaker

An outstanding story that portrays true to life what liquor does to the individual, the home and the community. This story read by thousands of Messenger readers is made available for all. Its message is needed in every home. As young people read it they see the wisdom of living a clean life. Nothing sensational but basic truths thrillingly told. Its temperance teaching will stick. You and your Sunday-school class need to hear **The Voice of Thy Brother's Blood**.

Single copy, paper bound, 25c. Ask for quantity prices.

Brethren Publishing House, Elgin, Ill.

Here are 8  
"OUGHT TO  
KNOW"  
BOOKS that  
you ought to  
know. That is,  
you ought to  
know the book  
that applies to  
your age and  
sex.

Sane Books  
for  
Sane People



THESE BOOKS ARE POPULAR  
BECAUSE HELPFUL

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., June 20, 1936

No. 25



INTERIOR OF THE SPRING CREEK CHURCH, HERSHEY, PENNSYLVANIA

*This room has become precious in the memory of missionaries, board members and others who remained after Conference for a period of retreat. This they did at the invitation of the Spring Creek church, being cared for by the hospitable congregation of which Bro. B. F. Waltz is pastor.*

## IN THIS NUMBER

### Editorial—

Daily Devotions (W. W. S.) .....	2
Echoes From the Eighth Conference at Hershey .....	3
Kingdom Gleanings .....	16

### The General Forum—

Toward the Light (Verse) .....	6
The Leavening Influence of the Gospel in China. By F. H. Crumpacker .....	6
Regeneration. By M. Clyde Horst .....	7
A Challenge From One Generation to Another. By John Heckman .....	8
The Christian Doctrine of Peace in a War Threatening World. By Warren W. Slabaugh .....	10
Humility. By Julia Graydon .....	11
Bits of Brotherliness. By Paul F. Bechtold .....	11
Monthly Financial Statement .....	11

### Home and Family—

On a June Morning (Verse). By Alda Bicknell .....	14
A True Story. By Florence S. Studebaker .....	14
"Quench Not the Spirit." By Grace Hileman Miller .....	15
The Third Man. By Anne Ellen Kittle .....	15

### Our Mission Work—

What to Pray For. By Chalmer G. Shull .....	18
Miraj, India, Mourns for Dr. Vail .....	18
Africa Share Letter .....	19
News From the Field. By Mrs. Marguerite Burke .....	23

### The Church at Work—

What's Happening in Your Church? Notice to Women's Missionary Societies; Brethren in Conference; Intermediates Who Can Not Go to Conference; Shall I Send My Child to Camp? .....	22, 23
---	--------



---



---

## DAILY DEVOTIONS

---



---

BY WARREN W. SLABAUGH

### Healing the Cripple

"He had compassion on her"

**Read Luke 13: 10-17**

Monday

Jesus was unwilling in the presence of human need to wait to heal until the Sabbath was over, and he gave little heed to the complaint of the ruler about it. For the Pharisees had such an exaggerated concern for the Sabbath that they forbade ordinary kindness to the suffering. There is a value in patient endurance, but it loses point if done in the interest of formalism.

By a strange reasoning, and perhaps because men rate that which has money value above humanity, they were kinder to their animals than to their fellows. They had inverted the scale of values: the Sabbath more valuable than life, more concern for an ass than for a man!

*Our Master, help us to face with a clear vision the problems of human need. Amen.*

### Are Few Saved?

"Narrow is the gate and straitened the way that leadeth unto life"

**Read Luke 13: 22-30**

Tuesday

From the stern demands which Jesus put on discipleship, some were idly speculating on whether few or many would be saved. For Jesus the question was not academic but one of moral import.

For though entrance was not easy, it was within the power of every man; it was not decided by any arbitrary fiat of God. There were two requirements: each one must strive for the way was not easy, and he must not tarry for he might neglect until it was too late.

It was a matter, not of speculation, but of individual decision. The way was not barred to the sincere gentile, but the Jew who expected to get in because of his birth might find himself outside.

*Our Father, we thank thee that in Jesus Christ we are assured of thy favor. Amen.*

### Chief Seats

"He that humbleth himself shall be exalted"

**Read Luke 14: 1-11**

Wednesday

The legalism of the Pharisees bred

pride, pride in their own attainments, contempt for those whom they excelled. They measured their goodness by comparison with other men. Their pride was selfish and demanded notice. They who performed their good deeds to be seen of men would demand the chief seats as their due.

But petty pride like this brings a deserved rebuke. Not only will it bring the proud into embarrassing situations, but they are marked as contemptible. For he who demands honor as his right will fail to get it; honor comes without seeking to the man who is worthy.

*Our Father, may our lives be worthy of thy approval. Save us from vain comparisons and petty pride. Help us to live in deeds rather than by words. Amen.*

### Advice to Hosts

"It is more blessed to give than to receive"

**Read Luke 14: 12-14; 6: 32-36**

Thursday

The Pharisees were like us; they reserved the right to choose their neighbors from among those of their own station. It hurt their pride to be compelled to associate with those beneath them in social rank. And there was a further gain; there was no cost when an exchange was made.

Jesus did not forbid such fellowship with our social equals. But if our philanthropy is limited to these, it falls far short. For the great social law is love, and embraces all men. It is not selfish; it "seeketh not its own."

Love brings rewards; not in selfish pride nor hope of recompense, not in the last day only but now, the joy which is inherent in service.

---

## WEEKLY QUIET HOUR

---

### Costs of Discipleship

**Requirements.** Repentance (Matt. 4: 17), humility (Matt. 18: 3), new birth (John 3: 5), spiritual qualities rather than formalism (Matt. 5: 3-9), not race nor class (Matt. 3: 9; 8: 11, 12; Rev. 22: 17).

Demands a choice between loyalties (Mark 3: 31ff.; Matt. 10: 34ff.; see also John 7: 5). Persecution will follow (Matt. 5: 10, 11; 10: 16ff.; John 16: 2).

*Our Father, give us the vision of the Master to whom service was not a duty but a deep joy. Amen.*

### The Slighted Invitation

"Come for all things are now ready"

**Read Luke 14: 15-24**

Friday

One of the guests thought to give the conversation a religious turn by repeating a commonplace about the blessings of the kingdom. And the assumption was that he and all good Jews would be there.

But Jesus challenged this complacent assumption. For the Jews might find themselves outside the kingdom and that by their own choice. The kingdom which had been promised of old had come in the person of Jesus and the final invitation had gone out. And it found the Jews strangely indifferent. Absorbed in their political hopes and religious systems, they failed to hear the call of God. They were like the men of the parable; there was but one reason for their refusal to come: they were unwilling.

*Our Master, may we search our hearts before thee. May they be cleansed from all that would mar our fellowship with thee. Amen.*

### Counting the Cost

"These are they who come out of the great tribulation"

**Read Luke 14: 25-35**

Saturday

Jesus was on his way to Jerusalem, and many were attracted to him in the hope that he was about to usher in the expected Utopia. But Jesus was going to a cross, not a throne. Discipleship might mean hardship and persecution.

Therefore his demand that they hate those nearest to them came as a startling paradox. Surely he whose life was an exemplification of love could not counsel hatred. But he was only saying in striking fashion that if men must choose between the higher and lower affections, the lower must be sacrificed. For in spite of the cost, discipleship was worth all the striving. But he would have men count the cost before making the venture.

*Our Master, we long for that heroism of spirit which will keep us true to thee whatever the difficulty. Amen.*



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 85

Elgin, Ill., June 20, 1936

No. 25

## Echoes From the Eighth Conference at Hershey

### Concerning Former Conferences

It was in 1915 that Annual Conference was first held at Hershey, Pa. Since then Annual Meeting has been held at Hershey at three-year intervals. This means that in 1936 the Church of the Brethren is meeting in the chocolate and convention town for the eighth time. Thus for more than twenty years we have been making Hershey Conference history. And this fact, we think, justifies at least a few paragraphs of retrospective comment.

*At Hershey in 1915* our people found a twelve-year-old town, "neat as a pin and as clean as it is practicable for an earthly place to be made." Our people turned out in numbers for this meeting since the reporter for this Conference thought there were at least 5,000 autos on the grounds on Sunday. And by the way, the reporter was Bro. J. H. Moore, long-time editor of the MESSENGER, writing up Conference doings for the twenty-fourth and last time. Bro. H. C. Early was moderator and he later wrote of the meeting: "The Hershey Conference broke all records in its attitude toward constructive measures. The whole spirit of the Conference was positively in favor of aggression in Christian work. . . . And now, everybody ought to get down to hard work as never before."

*In 1918* Bro. I. W. Taylor was moderator, with Brethren J. W. Lear and A. C. Wieand as reading and writing clerks respectively. This Conference came in the midst of strenuous war effort on the part of the government. The reporter for this year's meeting remarked: "Travel conditions are abnormally difficult this year, owing to the tremendous drafts upon railroad equipment by the department of war." But a good meeting was had, for Bro. D. L. Miller remarked in an estimate of this Conference: "Some eighty addresses and sermons were delivered by our ablest public speakers. From first to last the meetings were good and very good."

*The Hershey Conference for 1921* met under uniquely mellowing influences. On April 17 of that year Eld. J. H. B. Williams was laid to rest at Mombasa, Africa. The shock of his untimely passing had scarcely eased when that saintly father in the church, Eld. D. L. Miller, passed. It was on the morning of Wednesday, June 8, that Bro. Miller died. And that was the morning of the day on which Conference began. And so the reporter wrote: "What an inspiring theme for contemplation is the passing of our two much-loved leaders in missionary enterprise—J. H. B. Williams and D. L. Miller—the one so young and vigorous, far from home, in the very forefront of the battle line; the other so full of years and of faithful service, in the quiet, peaceful evening time of life's long day! God grant that the church may take up the challenge and carry on!"

*Annual Meeting of 1924* had Bro. J. J. Yoder for moderator and Brethren J. S. Noffsinger and I. Bruce Book as clerks. Under unfinished business such matters as a plan for Standing Committee, church hospital, transfer of Bethany Biblical Seminary, revision of the hymnal, uniform fiscal year, educational problems and merging of reform committees were given consideration. Amongst other things the Conference resolved: "That we co-operate with the Friends, Mennonites, and other peace bodies in working for peace along constructive educational lines . . . that . . . we urge our people to emphasize more and more the great gospel doctrines we hold in common with others, and especially to foster fraternal relations between all groups of the Brethren people."

*Conference for 1927* granted the General Education Board a new constitution. Not to be outdone, the General Sunday School Board also offered a revised constitution which was accepted by Conference. This same board further asked that Conference for 1928 be scheduled for not earlier than the last week in June so those who wished might attend the World's Sunday



School Association meetings. It was also at this meeting that Conference made it the duty of the secretary of Annual Conference to gather, prepare and edit the material for the Conference Booklet. The officers of this Conference were: J. W. Lear, moderator; clerks, H. K. Ober and I. Bruce Book.

For the Hershey Conference of 1930 the officers were: James M. Moore, moderator; J. E. Miller, secretary; J. A. Robinson, reader. Previous to this, Bro. Miller had acted as secretary pro tem because of the death of Bro. I. Bruce Book. Followers of Conference history will remember that at this meeting a rather ambitious program for ministerial relief was proposed and accepted for study. Here, too, Bethany Biblical Seminary was given a share in the budget and the decision made to print both the Authorized and the American Revised Versions in parallel columns in our Quarterlies.

The 1933 regular Conference attendants were again reminded of time's relentless march, since on April 3 of this year Eld. I. W. Taylor passed on. Bro. Taylor had been Conference moderator four times—1916, 1918, 1920, 1922. Board reports reflected the stress and strain of the time. For example: "The year has been one of greatest difficulties and uncertainties." And thus finance loomed large in the new business—protesting military taxes, adjustment of annuity rates and committees on financial policy were items considered. Officers of the meeting were Charles D. Bonsack, moderator; H. K. Ober, reader; J. E. Miller, secretary. Speaking of moderators, it was at this Conference that the moderator's year of service was defined.

And now for 1936, which brings us to the eighth Hershey Conference. Problems of church and state, of the inner and the social life are no less perplexing than they have ever been. All this is grist for the year's meeting. What will the 1936 Hershey Conference do?

## Tuesday, June 9

### Board Meetings Come First

THIS is the day for Board meetings. In fact one of them began doing business last evening. That was the Board of Christian Education. Our first contact with it was at eight o'clock this morning. It happened that the first business to come up was a note of authorization for Bro. Rufus D. Bowman. You may think he has enough authority already. Well, this much more is perfectly safe. You see he is going to the World Sunday School Convention at Oslo, Norway, next month and the B. C. E. thought it would be well to ask him to represent the Board at a Conference on Christ and the Peace of the World to be held at Cambridge University July 28 to August 4.

After this action consideration was given to certain

matters of finance. How to make ends meet when they don't like to come together very well is often a nice problem. Another question was what to do about the intermediates after Bro. Raymond Peters, who has been giving them some careful attention, takes up his new work at Independence, Kans. It looks as if they were in a fair way to solve it.

The General Mission Board went into session at nine o'clock this morning. The most noticeable fact was the absence of Chairman Winger. With deep regret for its necessity, he had finally yielded to the advice of his physicians and decided not to attend the Hershey Conference. We all knew he was here in spirit nevertheless. Vice-Chairman Yoder took charge of the meeting. Missionaries present, besides some no longer in service abroad, were F. H. Crumpacker and Ernest Wampler of China, Chalmer Shull of India and H. Stover Kulp of Africa. He had come over from England on the Queen Mary.

Following the prayer by Bro. Wampler, Bro. Bonsack announced the conference with missionaries to be held here next week immediately after the close of the General Conference. This is now an annual event much appreciated by all who can be there. It is a time for fellowship and increasing mutual understanding between missionaries and members of the Board.

Teaching missions at Bethany was the first principal item of business. A committee had been appointed on this subject and their report elicited two points of view. Should missions be taught in our seminary by furloughed missionaries or by a regular man permanently on the job? Interesting discussion developed. It appeared that there was something too good to be lost on both sides of this question. The only thing immediately practical was found to be the proposal to use the missionaries on furlough, but it was agreed that a regular Chair of Missions is greatly to be desired and the Board will co-operate with the seminary in an effort to bring this to pass.

### After Dinner

We saw a door with the sign Ministerial Board on it but when we looked in we found a group of women in earnest looking consultation. We judge it had some connection with Women's Work. The Ministerial Board was down in the booklet for a noon meeting there. We learned later that the meeting was held at another place. At two o'clock this Board met in joint session with the B. C. E. What would you guess they talked about?

They passed around typewritten sheets headed Requests for Appropriations for 1936-37. Below this was a long list of churches asking for help to carry on. And while Secretary Zigler explained and made recommendations, these two Boards conscientiously tried to decide which requests should be granted, which should



be scaled down, which should be declined. And they tried to be fair and do the best possible with the limited resources at hand. Do you think you could have patience enough, a fine enough sense of impartiality, and plain honest-to-goodness devotion enough for that kind of thing?

There were other interesting looking items of business on the program which we were not able to remain for. What, for instance, was in those reports on the Ministry of Healing and College Faculty Studies? Maybe they'll tell us sometime.

In some of the districts not too strong there is trouble in keeping the district organization intact because the pastors move around so much. One remedy proposed was that of putting more laymen into administrative positions, so that, if preachers do move, there will be some permanency in the district machinery. Seems worth thinking about, doesn't it?

#### **The Later Afternoon**

While the two Boards just referred to continued in their joint session the Mission Board was busy with its own particular problems. Some of these were both delicate and difficult. Then one could see numerous small groups enjoying the comfort and convenience of this wonderful community building, in which all these smaller meetings are held. If Convention Hall, or something like it, were in one wing of this gigantic structure, as it easily could be, beautiful Hershey would be ideal for our Conference.

When we dropped into the Mission Board room just before six o'clock, the meeting was considering what to say to those people who are always wondering just how little the Board can get along with. If, for example, it can do the work with \$200,000 why does it ask for \$275,000? Bless their hearts, don't they know the whole amount asked for is needed terribly? It all depends on what the church wants done. Shall the personnel continue to grow smaller, and the buildings go to ruin for want of repair, and the people too for want of attention? Ask the missionaries. They know what the money is needed for.

#### **Last Session for Today**

We did not learn whether the B. C. E. got the problem of economic justice finally settled or not, but while these men and women were working on it, the other two Boards in joint session were going over the district appropriations referred to above. You can see by this how the Boards are studying their problems together more and more. It is pretty hard anyway to draw sharp lines between ministerial work, home mission work and Christian education.

When the matter of appropriations for the need of certain ministers came up, the meeting noted with appreciation what the Hagerstown church had done since

Pastor A. B. Miller's affliction befell him. Bro. Miller has served this church long and most efficiently, and now that he is incapacitated, the Boards could not help wishing that other churches would take more serious thought for ministers who have given years of faithful service to the church, often to the neglect of their material needs.

We were interested in learning at this meeting that Bro. J. W. Lear will be asked to visit the churches of North Dakota and Western Canada this summer on a special mission of helpfulness.

### **Wednesday, June 10**

#### **The Council of Boards**

YESTERDAY the Boards had meetings and joint meetings but the first thing this morning was a meeting of all of them. The Conference budget was of course the principal subject. How much it should be in the light of both needs and facts, how to bring these needs and facts home to the consciousness and conscience of the church—that makes interesting and important business. We got this valuable hint: If you and I will each work on one certain person to this end, it will help much.

Bro. J. E. Miller was re-elected editor of the yearbook. The question whether a small appropriation should be made for the John Milton Foundation for the Blind was easily answered when the Women's Work, speaking through Sister Murphy, graciously offered to take care of this. Isn't that just like the women? Dr. Kurtz presented an invitation to the Church of the Brethren to be represented next year at the Universal Christian Council for Life and Work. The Boards were favorably inclined and decided to refer the handling of the matter to the Standing Committee.

The schedule of business was short this time and the Council adjourned in time for other group meetings before noon. The next meeting of the Council will be held about the time next September gives way to October.

#### **Until Twelve O'clock**

Various groups and committees could be seen utilizing the almost two hours that remained. The editor gave place to a committee of women who wished to prepare the room and program for a meeting of the Women's Work Council this afternoon. The Mission Board went into session and quickly got down to important business.

Treasurer Culp presented a matter involving the problem of investments. In doing so he read from an article by the well-known historian and writer, James Truslow Adams, entitled *Must We All Turn Gamblers?* The article having originally appeared in *Scribner's* had been reprinted in condensed form by *The*



---



---

## THE GENERAL FORUM

---



---

### Toward the Light

I wish that every heart might have  
The faith of growing flowers;  
They branch and blossom graciously  
Through dark or sunny hours.

No matter if the weather  
Brings cloudy days or bright,  
The flowers upon my window sill  
Keep reaching toward the light.

—Amy Vance Weeks in *Presbyterian Tribune*.

---

### The Leavening Influence of the Gospel in China

BY F. H. CRUMPACKER

Missionary Convocation Address, Hershey Conference, June 15

LEAVEN causes fermentation. The fermentation brings out something new and different from the substance the leaven worked upon. When the gospel leaven was injected into China a century and a quarter ago by that great pioneer missionary, Robert Morrison, among that great mass of four hundred millions of peoples there was not one Christian. Superstition and illiteracy prevailed in a terrible way. The leaven was not only applied once but has been revitalized continually ever since its beginning in 1807. A very small per cent of the people could read in their own language. Some one has estimated that not even ten per cent of the folks could read at that time. Superstition had all but strangled the people into an insensitiveness so deep they had almost lost desire for progress.

The gospel leaven came in the form of schools, hospitals and other forms of altruistic activity. The leaven worked on that great mass of humanity, and though the numbers were almost staggering yet the leaven in its quiet way made a difference.

Change caused by leaven is often very difficult to note in its beginning. If the body into which the leaven has been put is not wise enough to rearrange itself so as to accommodate the new influence there is sure to be a real disruption sooner or later. In a very real sense this is what happened in China in the first hundred years of the leaven's work. The gospel leaven had quietly but surely effected a transformation.

The government had given very little heed to what was going on in the country, even though this tremendous seething influence was at work. Young men and women with new and changed ambitions began to appear throughout the land. These young people demanded that changes be made by the government that would lead or point them to freedom. Soon these men and women who had come out of this fuming leaven began to make themselves felt and heard. The conserva-

tive and staid powers began to hear the rumblings and began to feel the tremblings in their land. Many of this class began to feel that something was actually taking place in their beloved land. They at once began to think of their own positions and power, but alas, they had been heedless too long. The leaven was forcing a real change. Instead of these old powers trying to get this new life to fit into the workings of existing powers they began to clamp on the lid and to hunt out and destroy some of the outstanding young leaders. These young men had a burning desire for freedom and self-expression. Prices were set on their heads. Agitators like the late Sun Yat-sen and C. T. Wang had to move from place to place in secrecy for many years. Meanwhile literally thousands from all classes had accepted the gospel and been baptized into the Christian faith. The leaven was working tremendously, and by the end of the century even the Empress herself began to feel that something must be done. She, too, could hear the rumblings and see what was happening in the land.

She called to her side some of her followers and counseled with them to find out if possible the cause of this new movement. It was not at all strange that their diagnosis was correct. They decided that it was the promulgators of Christ's gospel who were to blame for these disturbances. The party lead by the old Empress believed in sitting on the lid and putting out of the way all who helped to bring about the disturbed conditions. Many of the promulgators of the new life movement caused by the gospel leaven were foreign missionaries, but they too were to be put out of the way. The Empress thought that the way to destroy this movement would be to destroy both foreign and Chinese Christians who were active in encouraging the leaven influence. She did not know that though the agents could be destroyed, the real vitalizing leaven was too deeply rooted to be done away with by a sweeping stroke of the sword. The Empress arranged with her leadership to take a final stand and strike a heavy blow all at one time. The foreign missionaries and all of the Chinese Christians who would not recant were to be killed when the signal was given from Peking. Thus it was planned that all of the foreign missionaries and about four hundred thousand Chinese Christians would be summarily disposed of. But these destroyers failed to take God into account. When the fateful day came, and the Empress thought the hour had arrived to strike, she dictated her telegram. She dictated the telegram to read: "Kill all of the foreign missionaries and the Chinese Christians." The agent of the Empress sent the telegram to read: "Save the foreigners and the Chinese Christians." It is needless to say that this man fled for his life after he sent the changed telegram. In some



places the officials doubted the telegram and went ahead with their work of destruction. Hundreds of missionaries and thousands of the Christians were killed, but most of the foreigners and even Chinese Christians were saved. The old forces could not account for the tremendous strength of the gospel leaven, for though the 1900 Boxer effort was a stunning blow to the transforming influence of the gospel leaven, yet after a few years the power came back in greater influence than ever. About this time the Church of the Brethren Mission was opening up in the northern part of China, and the leaders have often thanked God for getting started just at the time when apparently things were ripe for a great forward move. At any rate, the Lord has wonderfully blessed our own mission work, for in the twenty-five years of actual evangelism we have baptized about twenty-five hundred folks and they are beginning to be fruit-bearing trees in this gospel-leavened field of God's kingdom. All over the land strong men and women are daily being affected by the enriched and enlivened leaven. Even the government has begun to put a new emphasis on education and other needed reforms are being instituted. The bloodless revolution, so-called, took place in 1911.

In a short time the old Manchu regime was absorbed or otherwise put out of the way. The republic was set up and its leaders were for the most part men and women with a new vision.

Meanwhile the influence of the church was going forward by leaps and bounds. Folks from every walk of life were being influenced by the new gospel leaven. Many Christians were coming into important teaching positions and some were taking up government work. A general unrest and dissatisfaction with the old was felt on every hand. It was indeed a fine time for the gospel leaven to work. Some efforts were made on the part of the government to adopt and put on the new, but China's masses are too great to be turned all at once. The leaven must continue its work.

Unexpectedly another reaction came to the new movement. This was begun in 1922 and did not spend its power until the end of 1927. This time the opposition was led by students and they, influenced by communism from Russia, caused another very marked delay in the influence of the gospel leaven.

But the gospel leaven has again outdone its enemies. For the last several years the new movement founded on righteousness has been going forward in a remarkable way. Hospitals, mass education for adults, and other unselfish movements are claiming the efforts of the new and forward-looking Chinese leadership. The abilities of the Christian leaders have so captured the government heads that many offices of importance in the upper ranks are filled with outstanding Christians. In a recent magazine article a Chinese leader declared

at least 90% of the principal leaders are Christians. Unity and co-operation have received a new emphasis in government circles, largely because of Christian leaders. A real Christian, in the person of H. H. Kung, has been called upon to make over China's muddled money matters.

It is indeed an opportune time for this leavening work, as carried on by Christians, to strengthen and enlarge their forces for good. There is no resistance to the gospel work, and even though many are indifferent, yet there are among her leaders many outspoken in their appreciation of the work of the gospel. Instead of the self-satisfied lethargic folks of a hundred years ago, we have in the leadership of China today an alert, active and forward-looking group of men and women who have been in a real way changed by this leavening influence. Our own mission has been in the movement for a fourth of a century, and God has wonderfully blessed the work of the gospel and the end is not yet.

*Chicago, Ill.*

## Regeneration

BY M. CLYDE HORST

Bible Hour, Hershey Conference, June 13

SEVERAL current emphases corroborate Jesus' message to Nicodemus. One is to be found in the purpose of the National Preaching Mission—to revive interest in the "roots" of the Christian life. Another is represented in a return to the strategy of "auto-prohibition" in the field of temperance. A third is expressed in a growing disappointment as to the efficacy of international treaties and covenants, and a confession that the real trouble with the world is "inside of us." A fourth is illustrated in an uprising of the laymen of a great communion directed against a pulpit that neglects to put first things first.

The need for individual transformation is apparent on every hand. Crime is on the increase and law seems to make sin to abound. Reformatories do not reform, and penitentiaries do not make penitent. The increase of knowledge makes rascals smarter and a superficial culture fails to change a beastly nature. Moral advance fails because the natural man receives not the things of the spirit. Even in the church many respond not to the call of the higher life and the challenge to serve faithfully because there is nothing in their experience to which such approaches can appeal.

Human nature is corrupt. Mankind has fallen. All have sinned and come short of the glory of God. All choose the wrong when they first come to the parting of the ways. Man was made in the image of God, but his original character is obscured and distorted. The higher nature is in bondage to the lower. Being self-centered instead of God-centered, man's whole being is



in confusion. His condition is more serious than mere sensuousness and immaturity; he is in rebellion against God. What came from the hand of God has lost his likeness. It is not his child; it is a monstrosity! It must be born again.

Now what is the new birth? Stated negatively, it is not physical, although the body is changed every seven years. Of course it is not reincarnation. It is not a change of identity. Ontologically, the person regenerated is the same as before. It is not sacramental. Baptism is the symbol and seal of regeneration, but not its effectual cause, or essential process. Regeneration is also to be distinguished from sanctification in a progressive sense. Regeneration is the beginning of the Christian life; progressive sanctification is the "Christianizing of the Christian."

Stated positively, regeneration is the change of heart coincident with conversion. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." It is that becoming a child again without which one can not enter the kingdom. It recalls Jeremiah's being "made over." Because of the cleansing involved in the necessary repentance, it is termed a washing. Using the miracles of healing as parables, it is being "made whole." Moreover, because of its being a passing from death to life it is also called a resurrection. "Integration" might be a modern disclosure of the concept.

John, who preserves Jesus' message to Nicodemus, also outlines the marks of the regenerate. He says that the children of God are manifest. First, whosoever believeth that Jesus is the Christ is born of God. Those who continuously trust and commit their lives are in this class. Furthermore, the regenerate do not make a practice of sin. They are not perfect, but their ruling passion is to follow righteousness. Indeed, whosoever is born of God overcometh the world. Finally, those who really love are born of God—especially those who love those of like precious faith. They associate with, and serve the brethren.

How shall such a wonderful transformation take place? Surely it is beyond the possibilities of the natural man apart from grace. That which is born of the flesh is flesh; that which is born of the spirit is spirit. The new birth must be "from above," by the spirit of God. Yet even this is impossible unless the individual believes and trusts in Jesus, and so continues. When Christ is transfigured before the individual this transformation takes place. One must be really "in Christ" to be this new creation. Therefore, if souls are to be born again, Christ must be lifted up, and his spirit must dominate the atmosphere of the church.

How regeneration is the need of the hour! While it is legitimate to organize the good that exists for public safety, social security, and world peace, chief attention

must be given to the treatment of the source of all anti-social conduct—corruption within the human heart. The vicious need this redemption. Even the moral, but unspiritual, need to be purged from dead works to serve the living God. Childhood is not free from this necessity; it needs the equivalent. Many in the church need to begin over again, for the symbol of regeneration has often obscured its real nature and power.

*Chicago, Ill.*

## A Challenge From One Generation to Another

BY JOHN HECKMAN

Hershey Conference, June 14

NEARLY two hundred years ago the Church of the Brethren had a printing plant, a religious journal and an interest in an institution of higher learning. These were lost in the Revolution. Our people moved south and west with the tide of emigration. They were in the frontier for three quarters of a century with few school opportunities and scant literature. It was a dark period. About 1850 light began to dawn.

A few of the young men who later became church leaders were teaching school: Henry Kurtz, Abram Cassell, Enoch Eby, John Wise, James Quinter, S. Z. Sharp, P. R. Wrightsman, and O. W. Miller. These and a few others were harbingers of a better day. In 1851 Peter Nead wrote and published his *Nead's Theology*, the first contribution to the church literature after the dark period. In this book he discusses the characteristic tenets of the Church of the Brethren. He advocates great simplicity in conduct and dress but does not put into language what the cut of the clothes should be. There are five pictures in the book which had great influence in crystallizing the mind of the ministers and elders. In the following thirty years there were closely worded decisions of Conference on the matter of forms in dress. A very critical situation presented itself, for there was far from unity of sentiment. The authority of Conference to make and execute such decisions was seriously questioned. Other questions entered into it but the "dress question" took first place in the causes of division of the church into three parts. Many believed then that the question was settled by this division, but time soon proved that the question was as alive as ever. Not until the decision of 1911 was passed did the church settle down on the question of dress. This decision placed it where it was in Mack's time—with the individual conscience. We have settled the dress question, but we have not yet healed the wound which it caused. That is your problem. It challenges the best that is in you, young men and women, to bring about a union of these broken parts.

We have granted sisters the right to break bread and enter the ministry. We have accepted the "series of



meetings" as a proper and useful method of constraining folks to accept Christ; we urge our own children to come into church membership early in their youth. We have changed our approach to the temperance question from one of seclusiveness to one of making ourselves felt at the polls and in the nation. We are pleading with our youth to stand with the teaching of Christ on peace and against war. We have adopted the Sunday school as a most useful method of Christian teaching. We have built and endowed colleges and seminaries. Where once we chose men from middle age to the ministry we are now accepting the voluntary service of our young men and women to the ministry and the mission fields. Some of these questions have been before Conference for discussion for nearly a hundred years; others of them are of more recent origin. But as time passes, old subjects fade out of sight only to be replaced with new problems to be solved. Before we had foreign missions, of course we had mission field problems on our hands. A good deacon brother once said: "I am opposed to receiving these young people into the church because they just bring us trouble." These new problems do challenge us to new and better efforts.

The war spirit of the times challenges us, dares us, to take a stand. Every member of the church has pledged himself on taking membership not to bear arms or go to war. In the long national peace period this pledge became formal and lost some of its meaning. When the World War came we were stupefied, bewildered. As a church we had no war program. We found ourselves in some confusion. I believe our youth today are building a good defense against the day of another war. You, young men and women, must prepare the bulwarks of your defense for the time when you are to meet the war decrees of the nation. We older people can help you but little. We are out of the picture. The prisons of Atlanta and Leavenworth can be no more dreadful than were the prisons of Richmond and Nashville.

April 1, 1862, S. Z. Sharp began a school of higher learning at Kishacoquillas, Pa., and in November of the same year James Quinter opened a like school at New Vienna, Ohio. They closed because of the war. In 1876 and 1879 began the Juniata and Mt. Morris schools. These and the others that soon followed forged their way through the fog of ignorance, prejudice, opposition and lack of appreciation. The opposers said our schools would cost too much money. The prejudiced said they would break down the order of the church. Now as we look back, we see the schools did cost a lot of money. Not too much though. They have been worth all they cost and more. I am profoundly in sympathy with the work of our church schools. Our school work is only well begun. It is not finished. I appeal to you, young men and women

of the Church of the Brethren, not only those in the ministry and the teachers, but those in all walks of life, to make our schools one of the chief objects of your Christian endeavor.

In 1851 Henry Kurtz began publishing the *Visitor*. In the thirty years following a number of publications came into being. Several competing papers published at the same time taught us some lessons. Much diversity of opinion grew up. Men's hearts were tried. Consolidations were necessary. We have solved the question. One paper serves our purpose and keeps the unity of the spirit. The church owns the publishing plant, and all its equipment and output. It is a great institution. Its founders gave it to the church. It is yours. It ought to be a challenge to the younger generation to make an equal or greater contribution to advance the church's work.

For a long period our mission work was carried on by emigration followed by calls for ministers to come and preach. With but few exceptions the home preaching and the outfield missionary work was carried on by middle-aged and older men at their own expense. This was yet true at a time within my own memory. In the 1870's there grew up a strong sentiment to do more aggressive work in the United States where needy fields appeared. The sentiment became a movement. It was stimulated by Christian Hope and his work in Denmark to which country Elders Enoch Eby and Daniel Fry of Northern Illinois went in 1877 and organized the Danish church. I was present at the Conference in 1884 when the General Mission Board was set up in its present organization. It began its work with the \$1,150.59 turned over to it by the former Board of which Elder James Quinter was the treasurer. We have seen our missions grow from these small beginnings to some larger proportions in recent years. Money is not the goal but it does in some degree measure the work done. There has grown up a great field of work. Much life and treasure has been given to the cause.

The first financial report of 1885 shows expended

for mission work .....	\$ 3,552.00
The report of 1910 twenty-five years later shows .	40,000.00
The report of 1920 ten years later shows .....	287,000.00
The report of 1925 five years later shows .....	275,000.00
The report of 1930 five years later shows .....	274,000.00
The report of 1935 five years later shows .....	165,000.00

Only young men and women have been sent to the foreign fields as missionaries. It is a young person's job. Will you, young men and women, get under it? The work is sagging now because of lack of funds to carry on. When only half the membership give and they who do give give only half of what they might give, there appears a great field. There is a treasure in the field. Will you, young men and women, sell all you have and buy the field?

Our fathers sought to bequeath to us and to our gen-



eration their methods of work and church polity. We leave to you not our methods but our institutions and missionary organizations through which we hope that you will find ways and means of more fully establishing and extending the kingdom of God upon the earth. What contribution the Church of the Brethren shall make to the spiritual forces and totalities of the world's great need rests with you and your children.

*Polo, Ill.*

## The Christian Doctrine of Peace in a War Threatening World

BY WARREN W. SLABAUGH,

Hershey Conference, June 12

By Christian, we mean the application of the spirit of the living Lord to the problem of war today. To discover his spirit and attitude, we must study his life and the basic principles by which he lived.

Central in his consciousness was his thought of God. He knew God so intimately that he was declared to be the perfect Revelation of him (John 1: 18; Heb. 1: 1-3). His highest thought of God was expressed in the name, Father, not of the nation, but of the individual and therefore of all men. As Father, his supreme attribute is love. He is not far off but near; his holiness is not of the ceremonial kind which keeps men at a distance.

This conception of God lifts mankind to a high dignity. Human values for Jesus were supreme. Men are not inherently bad, but are children of God. They are the objects of his care and he pours out on them all his good gifts which they are willing to receive. And since men are children of God, they are brothers one of another. The ideal society is when men live together in brotherhood, and where love and service is the law of life.

It was on these great truths that Jesus would build his kingdom. And war could have no place in the scheme. The Father God of Jesus was not a god of war. Earlier generations might have pictured him as a war god, helping his people in the destruction of their enemies, but Jesus forever corrected that false conception. The lives of men are too precious to be snuffed out as a candle. It was never intended that boys should be born and reared, only to become cannon fodder. War can offer no gains to compensate for its losses. Human virtues are not produced by competition and violence, but by constructive forces.

These were the principles upon which he lived his life and planned his kingdom. His life was marked by its depths of tenderness; there was no hint of cruelty or violence. He gave himself in service to mankind, and the only seeming lack was when men in their unbelief refused his good gifts. He met persecution with

patience, praying even for his enemies when they put him to death. He was indignant at wrong done to others, but never when done to himself. He refused to use the weapons of the revolutionist, or apocalyptic power to set up his kingdom, choosing rather to fulfill the ideals of the Suffering Servant.

His specific teachings agreed with his life and spirit. He set up new ideals of character in contrast with the current ones. The men of the kingdom are to be poor in spirit, not proud; they are to be meek, not demanding their rights; they are to be merciful, not careless of others; they are to be peacemakers, setting themselves to promote peace among men.

War is murder; it is a transgression of the sixth commandment. But in order to prevent murder, men's motives must be changed; hatred leads to murder. Revenge is forbidden for it transgresses the rule of love. Enmity can be destroyed, not by hatred and violence for the sword devours those who wield it, but by patient love. Those who suffer persecution patiently are blessed, "for theirs is the kingdom of God."

But Jesus knew the individual was not in a social vacuum; he was a part of a historical regime, the Jewish nation. Israel was God's people chosen to carry a pure religion to the nations. But they were in danger of failing. The self-righteousness of the Pharisees made missionary work difficult. The domination by foreign powers made them hate the gentiles; the prophetic conception of Israel as Servant was largely lost. Even the Sadducees who courted the favor of Rome had turned the court of the gentiles into a bazaar. And the revolutionary activities of the Zealots might precipitate war at any time.

Jesus saw clearly the peril of the nation. He had been tempted in the desert to use revolutionary methods or even superhuman power to set up a Jewish kingdom and crush the Roman oppressor. His teachings on war and peace related to a concrete situation. The bully who slapped them was Rome, the enemy they hated was Rome; the presence of Roman soldiers in the holy city, the exactions of tribute, and a score of other things galled their proud spirits. In the face of a situation like this Jesus dared to counsel patience and a kindly attitude; this was the only way to avert the crisis. He would teach his people the true conception of God as the Father of all men. He would teach love as the rule by which men should walk. Only by patience and love could the Jews avert war and preserve their high calling. Jesus might have been king; he chose rather to die than to deny his gospel of love as the supreme rule of life.

The message the living Lord speaks to us today has not changed. And the spiritual forces which make for war and peace have not changed. War is still sin in the eyes of our Lord. And it can only be abolished by de-



stroying those passions which create it. There can be no war to end war.

The Christian can have no part in the war system. He must be humble, meek and merciful; contempt of others, ruthless selfishness and violence must be sternly repressed. If necessary, he must suffer for conscience' sake even to imprisonment and death. And the great example of Jesus, the Suffering Servant, still assures our hearts that suffering is not in vain but is potent in promoting peace.

But it is not enough to save one's conscience if war comes. The sons of God are to be peacemakers; Jesus said so. War is not to be endured as a part of the scheme of things for it has no part in the kingdom of God on earth. Jesus' philosophy of life must be preached and the church is commissioned to preach it. We must teach with a new emphasis and clear implication that God is Father; it is out of date to pray to him to defeat our enemies. We must teach that men are brothers and we will do well to cultivate better attitudes toward other races and classes. We must teach that human life is worth more than money, and therefore men are not to be slaughtered to protect foreign investments. We must teach that there is a higher patriotism than nationalism and that the kingdom of God can not be set down within any national boundaries. We must teach that love is the only power which will abolish war and bring in world peace and that every individual should make it the rule of his life. We must teach that Christ is in his world and the world will either crown him as Prince of Peace, or crucify him on the cross of war.

*Chicago, Ill.*

## Humility

BY JULIA GRAYDON

TURN to your Bible and read the seventh chapter of Luke, and the twenty-eighth verse: "There is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he."

It is not easy for some of us to take second place in the church, the home, the office, the store or the school. We crave the higher honors, forgetting that we are not always equal to them.

Now John the Baptist while he was a forerunner of Christ, took second place when his Lord appeared and gladly stepped back with true humility, and yet Jesus calls him a great prophet because of this very thing, and says further, "He that is least is greater even than my lowly forerunner."

So let us, like him, be willing to take the lower place if God so wills it and not be jealous of those who hold the first or higher place and by so doing we will be even greater than the great John the Baptist.

"O soul of mine, press on!  
Cease not thine ardent quest;  
Fill out thy measure in God's plans  
And leave to him the rest."

*Harrisburg, Pa.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

A WEALTHY lady in St. Louis discovered that her colored maid was stealing cans of fruit from the basement. Accordingly, she decided to dismiss her.

At dinner she mentioned the matter to her husband. Fortunately for the maid, he had a Christian vision of a new social order. Before making his reply he recalled that they were paying her only four dollars per week.

"Maybe she wouldn't take the fruit if we paid her better," he suggested.

*Salisbury, Mo.*

## Monthly Financial Statement

During the month of May contributions for the Conference Budget and all general Boards and agencies included in the budget totaled \$6,959.04. The total received for the year beginning March 1, 1936 was \$17,636.48, detail as follows:

	Receipts for May	Total receipts since 3-1-36
World Wide Missions .....	\$1,756.89	\$ 3,407.09
Student Fellowship Fund .....	116.00	116.00
Women's Work Project .....	313.83	1,473.79
Home Missions .....	64.70	161.19
Foreign Missions .....	203.65	372.32
Junior League Project .....	2.00	96.11
India Mission .....	147.60	249.86
India Native Worker .....	20.00	25.28
India Boarding School .....	80.06	159.07
India Share Plan .....	75.00	236.25
India Missionary Supports .....	136.63	1,344.43
China Mission .....	27.00	40.08
China Boys' School .....	7.50	7.50
China Girls' School .....	43.83	49.83
China Share Plan .....	62.50	80.00
China Missionary Supports .....	558.04	1,412.89
South China Mission .....	40.00	40.00
Africa Missionary Supports .....	519.20	1,194.68
Africa Mission .....	69.33	223.91
Africa Share Plan .....	6.25	67.15
Africa Leper .....		25.00
Conference Budget Undesignated .....	2,057.01	4,109.65
Conference Budget Designated for—		
Board of Christian Education .....	512.87	2,071.83
Bethany Biblical Seminary (at Elgin) .....	51.08	124.58
Bethany Biblical Seminary (at Chicago) .....	56.27	425.80
General Education Board .....	6.80	41.76
Conference Budget Share Plan .....	25.00	30.13
Youth Serves .....		50.30
Total Budget items .....	\$6,959.04	\$17,636.48
Non-Budget items—		
General Flood Relief .....		193.05
China Famine Relief .....	18.20	18.20
Special Peacc Fund .....	210.87	279.87
	\$7,183.11	\$18,127.60

The following shows the condition of General Mission Board foreign and home mission finances on May 31, 1936:

Income since March 1, 1936 .....	\$36,546.61*
Income same period last year .....	18,765.53
Expense since March 1, 1936 .....	35,302.07
Expense same period last year .....	38,854.12
Mission deficit May 31, 1936 .....	9,186.64
Mission deficit April 30, 1936 .....	23,631.29
Decrease in deficit during May, 1936 .....	14,444.65

\* Increase arising from settlement of Greene County, Virginia, property.



## Echoes From the Hershey Conference

(Continued From Page 5)

*Readers' Digest.* Bro. Culp had himself prepared a condensation of this which he read and commented on at considerable length. It was all pretty deep for a mere reporter, but this one did get one clear impression. It was to the general effect that about the only safe place to invest any money is in the bank of heaven.

### The Eighth Hershey Conference Begins

The assembling of the Standing Committee for its first session is now regarded as the official opening of the Conference. This took place at one o'clock today. Moderator D. W. Kurtz was in the chair and at his side was Secretary J. E. Miller. The delegates from the districts continued to come in. Bro. M. J. Brougher of Western Pennsylvania led in devotions, basing his thought on 1 Cor. 13. In his fervent prayer we noticed that he did not forget Bro. Otho Winger, whose enforced absence from this Conference is a great disappointment to him and a matter of keen regret to all.

At the Moderator's request, Bro. J. O. Winger of Middle Indiana, serving his first term on the committee, acted as temporary Reader, in the absence of last year's Reader, Bro. Rufus D. Bowman. A little later he missed being made permanent Reader for this Conference by a very narrow margin. On the third ballot Bro. H. K. Ober of Eastern Pennsylvania was chosen to this position. Waving the formality of a ballot, the committee made short work of re-electing Bro. J. E. Miller for another three-year term as Secretary.

Getting the committee members properly credentialed and seated is always an interesting feature, especially that part of the ceremony which requires that delegates from delinquent districts pledge their efforts to have the delinquency made good. There were seven such cases this year. As the committee began to get down to its regular docket of business, the reporter sought out acquaintance with other events of the afternoon.

### Building the Church

This was the theme of the largest of the sectional conferences now in progress. It was "for General and District Board members, ministers, church and church school officers, and all others interested in the administrative work of the church." Bro. A. P. Wenger was leading the worship when we arrived on the scene; and Bro. E. S. Coffman was in charge.

Bro. M. R. Zigler talked of building the church through The Ministry and Home Missions. Geographically speaking, our territory is pretty well covered, he said. Of course there are spots here and there for external expansion, but the chief task from now on is intensive cultivation. We must reach the unreached in our several local communities, particularly the boys and girls. It reduces to a program of evangelism. Bro.

Zigler made a strong plea for a change in our tactics which would make us place our best men in the weakest churches. We should find a way to make this possible.

This struck the note for the two speeches that followed. Bro. C. S. Ikenberry, just as you might expect a B. C. E. chairman to do, championed the idea of building the church through Christian Education. It isn't all a matter of evangelism by any means, using that term in its narrower sense. In fact for the solid work of building we must depend mostly on education, education that is Christian of course. Bro. M. Clyde Horst showed how much the cause could be helped by improved District Administration. He will present his thought on that subject to MESSENGER readers in an early issue.

### In the Other Sections

We did not get in close touch with what the Women's Work Council was doing but from what we saw in the morning in the faces of some of the leaders, and of others in the afternoon who were looking for the place of meeting, one can be sure it was something that would count for the building of the church. A passing of the young people's group, with a sprinkling of certain "young people" with sixty or seventy years to their credit, gave plenty of promise of the same thing.

Dan West had them all together for the first hour. Later they were to divide into a half dozen or more smaller groups with leaders and themes as follows: Bob Tully on Recreation, Earl Garver on Economics, Mrs. Rufus D. Bowman on Home, W. M. Kahle on Church, Rachel Myers on Group Makers, Raymond Peters on Intermediate Leaders, and Dan West on Planning for Next Year.

### More About Church Building and a Lost Lecturer

At 6:30 we were all set and ready for the scheduled illustrated lecture on Building the Church Through Architecture by Dr. E. M. Conover, Director of the International Bureau of Architecture. With Bro. F. S. Carper of near-by Palmyra presiding and watching the entrance carefully, and Bro. George Detweiler announcing and leading in singing the good old hymns, we sang and sang and sang. Window blinds had to be closely drawn for this occasion and that kept out wandering breezes and assisted in the sweating. Bro. Brightbill came to the rescue and we sang some more. It was known that Dr. Conover was on the ground somewhere, or had been, for his equipment had been located away over in Convention Hall, a half mile from the scene of contemplated action. But the man could not be found.

Just how the mixup occurred is not yet known at this writing, but we hope to see and hear him tomorrow. Meanwhile emergency experts got busy and the program on Workers With Children listed for another



place and hour, was brought in. If anybody went away from that disappointed or not profited, that person needs something done to him. With Bro. A. O. Mote of Detroit in charge, Pastor Noah Shideler of Pittsburgh first talked on Children Who Succeeded as Adults and then Dr. J. I. Baugher, Superintendent of Hershey schools, talked on The Public School and the Child. Both addresses were well done.

Bro. Shideler analyzed success. He dealt with emotional stability, social adjustment, normal sensitiveness to right and wrong, a satisfying expression of religion and more such. Bro. Baugher spoke out of both knowledge and experience, for Hershey has the largest consolidated schools in America. He handled well the delicate point of relating discipline to the greater freedom of our time. He described the Hershey plan of bringing the children under religious instruction, through the co-operation of the pastor, and cautioned churches against duplicating school programs at Easter, etc. Theirs should be different.

#### **Last Words About Wednesday**

The young folks continued their discussions of the afternoon, first all together and then in work groups as explained above. Dr. Jesse M. Bader, Secretary of the Federal Council's Commission on Evangelism, had also been listed for an address tonight, but it was known that he could not arrive until tomorrow. At least *he* wasn't lost.

At suppertime we learned that the Standing Committee had made certain Board and Committee appointments, subject, of course, to confirmation by the Conference. The Committee on Credentials is F. M. Statler, C. G. Hesse, G. K. Walker, J. E. Rowland, E. S. Coffman. The vacancy in the Committee on Resolutions was filled by naming I. Harvey Brumbaugh. On Letters of Greeting M. Clyde Horst, Effie V. Long, R. W. Schlosser were appointed. Vacancies on the four Boards were filled by reappointing Leland Brubaker for Missions, L. W. Shultz for Christian Education, J. I. Baugher for General Education, and H. L. Hartsough for Ministry. Still other reappointments are E. M. Butterbaugh, Auditor; J. W. Lear, Transportation Agent; Manly Deeter, Conference Trustee.

#### **Thursday, June 11**

##### **Peace Action for Breakfast**

ONE of the interesting later developments in our Conference program is the breakfast conferences. The first one for this year was this morning, with R. E. Mohler presiding. It was for ministers and laymen, in fact anybody who cared to come.

The theme for thought was Our Peace Action Program with emphasis on the action. Bro. L. W. Shultz of the Manchester Peace Commission, speaking for

Bro. C. Ray Keim who could not be present, presented it. Quoting Kirby Page on the necessity for personal work in this program, he said that about one-fourth of our churches have undertaken to do this.

The main objectives of this program are: (1) to develop a vigorous Church of the Brethren peace program; (2) to co-operate closely with Friends, Menonites and other historic peace churches; (3) to maintain relationships with other churches and organizations designed to promote goodwill and peace, as may be authorized by the Board of Christian Education. The speaker told of efforts already made in line with this last purpose through messages of greeting carried to Methodist, Baptist and Congregational Conferences, and of the kindly manner in which these were received. He spoke also of the plan under way for an every member visitation which shall give special instruction on this subject and provide opportunity for a sacrificial offering to this cause.

#### **Building the Church Through Education**

This sectional conference was directed by Bro. J. I. Baugher, Secretary of the General Education Board, in place of Chairman C. C. Ellis, whose Standing Committee duties kept him from attending. The subjects for discussion were Objectives of the Church College, College and Local Church Co-operation, and The Prepared Ministry. The speakers assigned to them were Otho Winger, C. Ernest Davis and J. W. Lear.

Speaking instead of his absent brother, Bro. J. O. Winger explained the surprise of one man on discovering that he was not "the *real* Winger," but his audience soon found out that there was something very real in the timely message he presented so forcefully. He named three principal objectives: (1) to maintain a Christian agency of education, which is not easy; (2) to train leaders who will be great souls as well as learned men; (3) to promote ideals which are dear to our own church.

At this point and at other places in the program, the girls' trio from Bethany Biblical Seminary delighted us with several numbers and made worship easier. Bro. Perry Huffaker led in the hymn singing.

Bro. Davis, who is about to take up his new work as Field Man for McPherson College, presented his theme in a very complete and practical manner. He told why the colleges and churches should co-operate, giving both historic and functional reasons and stated also in a very concrete way exactly how they can do it. He will present his thought on this subject to MESSENGER readers in his own words, as soon as he and the MESSENGER can get around to it.

Bro. Lear presented his message in a most able and carefully prepared paper, preferring to set it down in

(Continued on Page 16)



---



---

## HOME AND FAMILY

---



---

**On a June Morning**

BY ALDA BICKNELL

A burst of song awoke me—  
 A winged choir outside  
 Was singing songs of springtime  
 To a robin and his bride.

The songs were sweet and joyous  
 With every note in tune—  
 I know for sure that heaven  
 Is like a morn in June.

*Bridgewater, Va.***A True Story**

BY FLORENCE S. STUDEBAKER

UNION STATION was alive with a surging mass of people. Hundreds of hurrying footsteps shuffling on the smooth floors mingled with the shouts of redcaps and the low murmur of myriads of voices echoed through the great rooms and were lost in the din of the noisy streets outside. The happy faces of travelers and those who had come to meet them were a strange contrast to an elderly man in a frayed overcoat who stood white and shaken, his wide stricken eyes staring into the mouth of an empty purse.

"Gone . . . I've lost it! Ninety dollars!" Michael Hayes swayed dizzily and staggered against a friendly pillar for support. Visions of the hardships of the past three years flashed before his troubled mind and with it the sickening realization that the paltry earnings gleaned from weary days of toil had slipped from his hands never to return. He was stranded in a large city with no friends and no place to go.

"What's the trouble, sir?" A voice with a joyous lilt sounded at his elbow.

Michael turned to find a pair of honest blue eyes looking sympathetically down into his troubled grey ones. Instinct told him that here was a friend he could trust. Before he could answer a strong arm was thrown about his unsteady shoulders.

"Come on, you look sick and all tuckered out. I'll help you out of the crowd."

Then Michael found his voice. "Oh, sir, you're kind. I . . . I'm not exactly sick . . . I . . . I just lost all the money I had . . . ninety dollars. It took me three years to save it, workin' on farms in Oklahoma."

The taxi driver whistled through his teeth, "Whew, that's tough. When did you lose it, just now? Come on; yonder's the Lost and Found desk, we'll see if it might have turned up there."

By this time a curious crowd had gathered hoping to

change tedious hours of waiting into thrilling adventure. At the desk no one had heard of the money. A group of jolly redcaps heard the story and promised to keep on the watch.

"Did you by any chance leave it in your hotel room?" queried the taxi driver who out of the bigness of his heart cast business aside for the moment in an effort to help some one in need.

"I . . . I don't know; maybe I did," faltered Michael, nervously picking at his pockets. "It's a long way back there. Here's the card I just happened to save."

"O. K., sir, you come with me. We'll just take a jaunt back there and see. There's plenty of time till your train leaves."

As they whirled through the busy streets Michael felt a strange sense of comfort even in the face of his loss. The bulky figure of his friend seemed so dependable. How proud a father would be to lean on a strong pillar like that! "God himself put this noble young chap in my path today," he breathed.

But a thorough search and questioning of maids at the hotel were without avail. On the way back to the station Michael poured out his heart, "Yes, I was on my way to Lizzie's. She's all I have and I'm all she's got now since Jim and the baby died in the explosion three weeks ago. What'll she say when I don't come? And the money! I was counting on helping with the rent and fuel . . . now!" His voice ended in a despairing note.

In the meantime a neatly dressed gentleman approached a redcap and said, "I just found a roll of bills on the floor . . . ninety dollars. Where do I turn it in?"

"You did? That's great!" cried the redcap whirling the astonished gentleman around with such speed that he nearly lost his balance. How could he be expected to know the story of that ninety dollars! "Right this way, sir; I know somebody who'll be mighty glad to fasten his eyes on that roll of bills."

The clerk at the desk received the stranger with the same joyous spirit. "Fine, sir, and thanks a thousand times! Wait till Mr. Michael H. Hayes sees this!"

In fact that's why Michael and his friend had difficulty pushing through the crowd to reach the desk. Every one was waiting to see the light of joy in the old man's eyes. "You're Michael Hayes?" inquired the clerk.

"Yes, I just called to see if . . ." The words died on his lips. His bewildered eyes widened at sight of the bills thrust into his hand. Glad tears welled and rolled down his cheeks. He tried to speak but the



words refused to come. Mechanically he replaced the bills in his worn wallet. "Dear Lord, I knew you'd care for me," he murmured reverently.

The taxi driver was at his elbow with the heavy suitcase. "Your train is in, sir." Fascinated the crowd moved toward the gates and lingered, waving cheery good-bys as the old man mounted the steps. Others looking on wondered what great celebrity was traveling and why he chose to go about in such a humble manner. They did not hear Michael Hayes as he gripped the big hands of his taxi-driver friend in parting. "God is good; people are good. Folks still have time to be kind. God bless you, son."

"Thank you, sir, I had a father once and I'm trying hard to be kind to the old. You see I'm hoping to see him some day, over there," answered the driver, simply.

*Franklin Grove, Ill.*

### "Quench not the Spirit"

BY GRACE HILEMAN MILLER

How often, oh, how often do we feel the Spirit prompting us to speak a kind word, a word of appreciation and commendation! And yet, we let Satan persuade us that it is not necessary, or that we do not have time or the right opportunity! Well, God himself only knows what sins of omission we do commit in just such quenching of the Spirit, and just how much less fruit the lives produce which we have robbed of the bit of encouragement the Spirit prompted us to give.

This thought was brought very forcibly to my attention a few weeks ago when a few elderly sisters in one of our churches in Los Angeles did not "quench the Spirit." It was the day our La Verne Girl Reserve Buds and Girl Reserves proper put on two programs, one in the morning and one in the evening, in churches some twenty-five or forty miles from home. After a picnic dinner in a park and the giving of the morning program our Girl Reserve Buds (girls from 9 to 12) found themselves very tired, but resolved to do their best and live up to our code, especially along the line of reverence in God's house. After their playlet had been given they marched down to the front seats in the church, twenty-eight of them, to listen to the older group put on their program for the third time. One or two followed an impulse to whisper but were promptly admonished by warning glances from their companions. After the benediction one of the good sisters came running to them and said: "I want to thank these girls for being so quiet in church; I never saw such a big bunch sit together so quietly." Then another and another came and complimented them on living up to their Girl Reserve code.

At the next meeting of the girls, I asked for their

idea of the best thing about our big day the Sunday before. "Oh!" exclaimed one, "those ladies noticing how quiet we were in church." "Yes, yes," chorused the girls. So we all agreed that the hours spent in study of how to be reverent in God's house had been well worth while. But had those good sisters quenched the Spirit what a difference it would have made!

*La Verne, Calif.*

### The Third Man

BY ANNE ELLEN KITTLE

"BUT a certain Samaritan as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."

We are all familiar with the simple and beautiful story of the certain Samaritan. A half-dead man, wounded and stripped of his raiment, lay on the Jericho road. A certain priest when he saw him passed by on the other side.

Could the priest see the real need of the wounded man when he did not bother to cross the road? Did he know if the man was half-dead or dead? Did he care if that heart still beat, that blood ran warm? We do not know what he thought but we know that "he passed by on the other side."

Likewise a Levite. He also passed by on the other side, but not until he had *looked*. He knew more of the helpless man's condition than did the priest, we believe. But does looking on bind wounds or pour in oil?

"But"—now we begin to believe there is going to be a wholly different reaction in the third man.

The certain Samaritan *came where he was. And went to him.* He came close where he could see, where he could know, where he could do something. He was not repulsed by the sight of the unfortunate man's wounds. But he was moved with compassion. Could he bind his wounds and pour in oil from the other side of the road? No. *He went to him.*

Sometimes the needy come begging at our doors; a few come to our churches. Not many. Most of the need is across the road, experienced by those unable to cross to us. They may be half-dead, wounded, stripped of raiment, blind, famished. Yes, even sin sick. They are unable to come to us. We must go *where they are.*

We must think, before we criticize the priest and the Levite, whether we, too, passed by on the other side? Was it ever too much trouble to cross the road? To bind up? To pour in wine and oil? To take care?

*Sugar Creek, Ohio.*



## KINGDOM GLEANINGS

### Calendar for Sunday, June 21

**Sunday-school Lesson**, Jesus Exalted.—Luke 24: 36-53.

**Christian Workers**, Opportunities and Problems of Rural Youth.

**B. Y. P. D.**, Church-Centered Recreation.

**Intermediate**, Outdoor Hobbies.



### Gains for the Kingdom

**Three** baptisms in Oak Grove church, Ill.

**Five** baptisms in the Ivester church, Iowa.

**Three** baptisms in the Chiques church, Pa.

**One** baptism in the Pittsburg church, Ohio.

**One** baptism in the Kansas City church, Mo.

**Eight** baptisms in the First church, Altoona, Pa.

**Eight** baptisms in the University Park church, Md.

**Fifteen** baptisms in Eastwood church, Ohio, Bro. A. H. Miller of Kent, Ohio, evangelist.

**Thirteen** baptisms in the Glade Run church, Pa., Bro. Wilbur Bantz of Thornville, Ohio, evangelist.

**Fourteen** baptisms in English River church, Iowa, Bro. J. H. Cassady of Washington, D. C., evangelist.

**Twenty-four** baptized and two restored in Reisterstown Mission, Meadow Branch congregation, Md.

**Seven** baptisms in the Snake Spring Valley church, Pa., Bro. Nevin Zuck of Lebanon, Pa., evangelist.

**Eighteen** added to the Clay County church, Fla., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Five** baptized and two reclaimed in Welsh Run church, Pa., Bro. I. N. H. Beahm of Nokesville, Va., evangelist.

**Six** additions to the Corner church, Licking Creek congregation, Pa., Bro. B. E. Waltz of Needmore, Pa., evangelist.

**One** baptism in Salem house, Va., Bro. Emra T. Fike, evangelist; three baptisms in Egdon congregation, Mt. Grove house, Eld. Jonas Sines, evangelist.



### Miscellaneous Items

**Bro. G. E. Yoder** of Scalp Level, Pa., June 21 in the Koontz church, Pa.

**The communion** service at Accident, Md., will be held June 21 at 7:00 P. M.

**Notice to the churches of Michigan:** All queries and papers intended for district meeting program must be in the hands of Bro. M. M. Chambers of 42 Zeno, S. W., Grand Rapids, Mich., by July 15.—Harley V. Townsend, Secretary of Program Committee.

**The Bulletin**, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. They may be printed, multigraphed or mimeographed at one impression. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education. It combines simplicity, effectiveness and economy. Send for a sample set containing thirty-two different tithing bulletins for 20 cents.—The Layman Company, 730 Rush Street, Chicago, Ill.

### Echoes From the Hershey Conference

(Continued From Page 13)

black and white, so there could be no dispute afterward as to what he did and did not say. And that you may have the evidence at your own disposal, it is our purpose to print it in these columns as soon as practicable. It is worthy of study on your part, somewhat commensurate with that which went into its preparation.

#### An Hour on Evangelism

Dr. Jesse M. Bader, referred to in our echoes of last evening, was on hand for his place in the morning schedule and brought this high quality program to a fitting conclusion. His ripe experience and deep devotion to the cause of more effective Christian evangelism were clearly in evidence. It was a point of unexpected interest to learn that his grandmother was a member of our own fraternity, living at Astoria, Ill. His tribute to her church and ours seemed altogether genuine.

He brought greetings from the Federal Council of Churches and spoke briefly of its work, especially in such fields as peace, family life and evangelism. The National Broadcasting Company gives the Council radio time which would be worth commercially more than a million dollars.

Dr. Bader cited the following Scripture texts as the basis for his discussion: Prov. 1: 30; Dan. 12: 3; Jas. 5: 20; Luke 19: 10; Acts 1: 8; Matt. 28: 18-20. Evangelism is not the only business of the church but it is its chief and first business. One was reminded of Wilbur Stover's Great First Work of the Church. The speaker suggested as a definition: the sharing of Christ with somebody else. Or: preaching and teaching and living the gospel of Christ to the end that people may know and love and obey Jesus Christ, and live him to the end of the way. Evangelism is not a method; it is a spirit, a passion. It is necessary now, as always, because "the church is always within one generation of extinction." Witness Russia, and Germany, and Mexico. He cited with approval the famous magazine article by James Truslow Adams on The Crisis in Character. Two problems in evangelism are: (1) to get men and women to feel the need of God; (2) to get them to go to church.

The speaker made a strong plea for personal work in evangelism, both by laymen under the pastor's direction and by the pastor himself. The preacher should depend less on church bells and ring more doorbells. Proximity is better than proxy, and persons than purses. The most expensive piece of church furniture is an empty pew. We live by the speedometer rather than by the compass. Keep Jesus Christ and his cross at



the center. A conviction makes a convict of you, imprisons you, holds you fast and will not let you go.

While all the foregoing was taking place in one corner of the Community Building, the young people and the children's workers were busy elsewhere. The Women's Work had a meeting combining business and inspirational features. And at noon there was a Brethren Peace Action luncheon.

#### **Rural Life and the Church**

The special emphasis for Thursday afternoon was that of rural life in relation to the future of the Church of the Brethren. And appropriately enough, the sessions were held out at the Spring Creek church. This church is located a good half mile from the center of Hershey. To reach it, one passes palatial homes and parklike grounds. Beyond these, on the outskirts of the town, and in a rural setting of beauty, one comes rather suddenly upon the Spring Creek church house and parsonage. The church building, recently remodeled, was built in 1886. But the remodeling program has preserved the simple beauty of the lines of the original. Perhaps we can assume that the church now stands as a symbol of what must happen to our concept of rural living if we are to make the most of our Brethren heritage.

The afternoon's service was opened with the singing of "This Is Our Father's World." And surely in this beautiful church, in the midst of a rural setting, we had cause to think again of God's wonderful world. Bro. H. L. Hartsough, chairman of the General Ministerial Board, was also chairman of the meeting. After prayer the male quartet from Bethany Biblical Seminary sang "The Spacious Firmament." The first speaker on the program was Eld. Edgar Rothrock of La Verne, Calif. The audience he faced was a representative one.

#### **Camps and the Church**

It was in 1916, as related by Bro. Rothrock, that camping got its start in the Church of the Brethren. Credit for suggesting the idea to our people should go to Bro. Virgil Finnell. Amongst the leaders in that first camp were such men as J. H. B. Williams and D. W. Kurtz. The year's camp was a venture of faith for Kansas, Nebraska and Missouri. But the project paid out and camping as a movement got off to a good start amongst our people. We must not forget that Bro. Rothrock was one of the sponsors of this first camp.

The speaker started off by reminding us that camping is not new. Indeed the Israelites were campers—organizing themselves by tribes. Even the Master conducted a sort of outdoor school. But to come down to our times, our own church got into the camping movement in good time. This year there will be from twenty-five to thirty camps held throughout the brotherhood. In a well-regulated ten-day camp a camper can get in as

many hours of religious instruction as in a whole year of Sunday-school.

In explaining what camping is all about, Bro. Rothrock showed how the modern person can escape the office or the shop by getting away for fellowship with men and God under the open sky. The well-regulated camp is a place where young and old, but especially the former, can find very real help for meeting the problems of our modern life. The speaker showed from his rich camp experience how just this had happened to many an individual. And so we heard that camps are the latest major movement in the Church of the Brethren.

#### **On Thinking of Our Rural Heritage**

Bro. C. D. Bonsack was the next speaker and his topic was: Rural Life and the Future of Our Church. The past success of our church in the building of fine rural communities is well known and appreciated by many outside our fraternity. The special stresses of our times suggest that we may well give thought to how this was accomplished.

First of all, the city church is most vitally concerned in the welfare of the rural church. From the country church is drawn a large per cent of the city church membership, and an even larger per cent of its leadership. A survey of one American city church showed two-thirds of the membership country born and four-fifths of the officers from rural church areas. But the reason for a recovery of interest in the rural heritage of our people goes deeper than just protecting the chief springs of life for the city church.

Rural life can be made to present much that is best in real living. Thus country living is conducive to the inner and personal resources that will enable us to solve our national problems. In the country family life is more normal and therefore at its best. Science and invention are bringing much that enriches and releases in the country. Perhaps what we need most to do is to change our thought regarding values. We need to think less of things and more of character. Perhaps we should learn from the Chinese that the farmer rather than the soldier is the more valuable in our national life. Somehow it should be made possible for people to own homes and at least a bit of land. There are acres of diamonds all about us which our schools should educate us to return to and develop.

#### **Evangelism Through Co-operation**

The afternoon's program in the Spring Creek church was closed with Dr. Jesse M. Bader's story of the preaching mission that is to be launched across the country this fall. The idea of preaching missions is not new, but concerted effort on the part of Protestant churches is new. Fifty speakers of national reputation are to hold forty preaching services in twenty-four

(Continued on Page 20)



---



---

## OUR MISSION WORK

---



---

### What to Pray For

BY CHALMER G. SHULL

*Week of June 20 to 27*

BROTHER AND SISTER I. W. MOOMAW with their capable and consecrated Indian headmaster, P. G. Bhagat, are directing one of the most well-known and important educational institutions of western India.



BROTHER AND SISTER I. W. MOOMAW

The vocational training school at Anklesvar offers three courses as follows:

- (1) *Training Course for Rural Teachers.*
- (2) *Agricultural Course.*
- (3) *Carpentry and Village Vocations.*

In the first one of these courses village teachers are prepared who teach reading, writing, arithmetic, geography and all other primary school subjects according to the best methods taught in present-day normal schools. There are now about one hundred teachers in mission and government schools who have received training here. Trained teachers take away from the village children of India that drudgery and monotony which has been so characteristic of the primary schools in both rural and urban areas.

The agricultural, and carpentry and village vocation courses are equally important. Supplemented incomes through fruits, vegetables, improved chickens and livestock and better equipment mean better food and healthier, happy homes in the future. Boys thus find it easier to be honest; they learn to appreciate the dignity of labor, and the values of industry and co-operation. These are the traits which will help to build new churches, new communities and a new nation in India. There is no greater work than this and let us thank God for the capable and self-sacrificing staff and for all of the more than 200 boys who have gone through the school since its opening in 1924. May the influence of this school continue to spread and its usefulness become still greater in the coming years!

*Waterloo, Iowa.*

### Miraj, India, Mourns for Dr. Vail

THE Miraj hospital in India is known throughout the breadth and width of India because two great-hearted doctors lived there and gave their lives for the hundreds and thousands who came for help. These doctors were William J. Wanless and Charles Vail.

On March 3, 1933, Dr. Wanless passed away at his home in Glendale, Calif. He had long been called the Greatheart of western India. He was one of the best loved foreigners in India. Miraj became a place of pilgrimage for hundreds of patients who heard of his marvelous skill and tender love.

As if they had been brothers, so closely did Dr. Wanless and Dr. Vail work together in the Miraj hospital. Their ability and their concern for the people of India seemed equal. Their names were revered alike. Their fame was evenly balanced. To speak the name of Miraj was ever to call forth the memory of both men.

And now from India comes the word that Dr. Charles Vail answered the final call on March 21, 1936. Since all of our own missionaries who have ever worked in India knew of him and many knew him personally, excerpts are here taken from the *Indian Witness* concerning his death. Rev. J. Z. Hodge has expressed so well the high regard in which Dr. Vail was held that several of his paragraphs are herewith quoted:

"There was but one heart in the little town of Miraj on Sunday, March 22, and it was a sad heart, for the friend that could least be spared was dead. Late on Saturday evening as he waited by the last ford the call came to Charles Vail and, watched by friendly stars, he made his crossing. The news traveled fast and far. It came to us as we were settling down for the night in a village camp, some eight miles distant, preparatory to a busy Sunday. We returned early to find a town in tears. This was not surprising, for nearly every family there had known the cheer of his presence and the touch of his healing fingers; but we were grateful for the reminder that when the deeper emotions are stirred the human heart can still rise to lofty levels. The up-rising of human feeling was as beautiful as it was spontaneous. The name of the beloved surgeon was upon every lip. 'I was sick and he visited me,' many said simply, and some with memories still more poignant bore this witness, 'I owe my very life to him.' Men, women and children looked into each other's eyes and read there the sorrow they themselves were sharing. They spoke of his skill, gentleness and cheerfulness—he was Sir Galahad to them—his journeyings oft in the night, his long watchings till the dawn, his courtesy to the poor, his unself-regarding service like his Master, he looked not upon his own things, but upon the things of



others. As they spoke of these things their own lives took upon them the dignity that a great sorrow gives, and the beauty that unaffected gratitude alone supplies.

"How greatly the people of Miraj loved Dr. Vail! Within the short space of one hour no less than twelve hundred mourners passed reverently by his coffin to look for the last time on the dear face and skillful hands they knew so well. He had lived and served among them these twenty-seven long, eventful years, and now that he was gone, Miraj could never be the same again. At 3:30 o'clock we met for a short memorial service in English, led by his closest friend, John Goheen, who spoke with characteristic sincerity and simplicity from the singularly appropriate text, 'The Lord loveth a cheerful giver.' Such indeed was Dr. Vail. Freely he had received and he gave freely, generously.

"From the college chapel we made our way to the Marathi church where a congregation that overflowed into the courtyard had assembled to do honor to one who loved the house of God and prized the fellowship of his Christian brethren. What a gathering it was! Christians of all ranks and many races, Hindus, Muslims, Parsees and some who owned no religious allegiance: all shared a common sorrow and mourned a common friend. How sweetly the haunting melody, 'There's a land that is fairer than day' sounded in Marathi. The service over, we moved on to the cemetery fully a mile away. It was a pilgrimage on foot in which a great company joined, and the way lay along a dusty road, but no one thought of the dust and the heat; our thoughts were in the flower-crowned coffin, borne on the willing shoulders of students from the Medical School and members of the staff, proud to render this last service for one who had brought distinction to their order. We passed through reverent crowds, every veranda, doorway and window filled with mourners, on to the wind-swept plain where God's Acre is, and there we laid him down. The hunter was home at last from the hill. As we neared the cemetery gates a friend said, 'I have never seen a Christian witness so impressive as this.' At least 3,000 mourners were present within and without the graveyard, and the scene was one of unforgettable pathos and majesty. The sun had already set, and night was fast coming on, as that fine veteran of the Christian cause in western India, Dr. A. L. Wiley, read out the great words from the Book of God, 'I am the resurrection and the life,' words that sent a new thrill of hope through our hearts. What a triumph this funeral was! So we left him there, in the keeping of the Great Lover of cheerful givers, and as we struck the old trail again we resolved to capture something of the generous spirit of Charles Vail. Our hearts go out to Mrs. Vail and her two daughters, and to the American Presbyterian Mission, to whom India owes Miraj, we extend our sympathy and admiration."

## Africa Share Letter

Kwajafa, near Garkida,  
April 15, 1936

Dear Friends:

I hope I can tell you in an adequate way about the wonderful experiences of the past ten days. You have been sharing in a great work for the Lord and I want to make it all as real to you as possible.

We engaged in a real revival meeting for our pre-Easter services. The visible results were seventy baptized and eighty confessions by those who are now taking the first steps in the Christian life. We earnestly hope that the spiritual revival in our church here has been just as real, even though no statistics can be given and there is no way of measuring the results.

Services were held in the church every afternoon. Bro. Bittinger preached and the rest of us, including the natives, did all we could to back up his messages with personal work. In the evening, either immediately following the service in the church or after the evening meal, services were conducted by the Christians in some twelve or fourteen villages, among them being the Leper Colony. There the results for the kingdom were almost exactly as great as at the church in Garkida.

The church was crowded every day and the interest throughout the community was splendid. The invitation was extended every day and every day there were some who stood for Christ. There were a number of women, several of whom are wives of Christian men. There were several women, however, whose husbands turn their backs on the church. They decided that even though their husbands did not want salvation, they themselves wished to accept. We believe, in fact we know, that these women are probably in for more persecution than any of our Christians have yet had. We ask your prayers for them and for us that we may know how best to help them to stand firm.

On Sunday morning we gathered at the riverside to witness the baptism of those who were ready for the rite. There was an enormous crowd; by actual count there were more than 750 people present. First of all the new converts took their covenant. There were about sixty from Garkida and some twenty others from the Leper Colony. In groups of ten or twelve they stood and repeated together their confession of faith in the saving power of Jesus Christ and their declaration of purpose to follow him and to be taught and prepared for baptism. Then came the beautiful baptism scene. We now have four ministers at Garkida since the recent installation of Drs. Bosler and Studebaker. They entered the water two at a time and baptized two people simultaneously. The first pair to be baptized was a man and wife. What a joy it was, to see the two buried together in Christ. But the next pair was even more of a joy to me. It was composed of a mother and daughter. The mother is a widow woman and the girl her youngest child, now a young woman nearly old enough to be married. The church of Christ has indeed been planted when two generations are received at the same time. There was also a pair of sisters, and a pair of blind lepers. There were just 35 lepers, and the same number of nonlepers, making a total of 70. As each pair came out of the water, the crowd on the bank sang to the tune of Swing Low, Sweet Chariot, a little chorus which translated means, "Thanks be to Jesus, my Lord, who has saved me from my sins." After all had

(Continued on Page 23)



## Echoes From the Hershey Conference

(Continued From Page 17)

important centers. These are to reach out to other centers, and these last unto yet others until 925 points are reached. The movement is one which holds great possibilities for a united emphasis upon the Christian values in life. Surely we should seek to aid it in every way we can.

### Our Children and Their Tomorrow

Meanwhile the young people and those interested in children's work had been having meetings of their own. Your reporter tried to catch up with what was happening in children's work by attending the dinner conference in the Community Building at which Bro. J. Quinter Miller, now of Connecticut, was the speaker. Our speaker began by throwing the light of history upon the subject under consideration. What happens when a nation teaches religion to its children? And what happens when it does not? Those nations which neglected vital religious teaching have gone down to destruction. But where religion has been taught, as with the Hebrew people, that nation has lived. The verdict of history is that a nation must teach religion or die.

The trend is to make education inclusive of all that is vital for life. Strangely enough we are neglecting the religious emphasis. Then, too, our program of education for the child has been adult centered. So there is great need to include more religion in education and to fit it to the needs of the child. Bro. Miller thinks that the child must be encouraged to use the coherence test for truth. The test is not just whether or not a thing seems to work. Rather, is it consistent with itself, and does it fit in with the best that one knows? The making of fine individuals is not enough. The environment must also be friendly. The need is to work for both of these.

### First Meeting in Convention Hall

Leaving this dinner conference before it was concluded, your reporter hurried over to Convention Hall for the first meeting to be held in this building. Here Bro. H. L. Hartsough was chairman and Bro. George Detweiler the song leader. There was a half hour of congregational singing, varied by numbers by the Elizabethtown ladies' quartet. Worship was led by Bro. B. F. Waltz, pastor of the Hershey or Spring Creek church. Bro. Waltz used Acts 2: 1-21, and prayed that we too might have an infilling of the Holy Spirit.

The purpose of this evening's program was to acquaint our people with the program itself! Bro. H. Spenser Minnich, a member of the Conference Program Committee, spoke of the committee's sincere effort to provide something interesting and vital for all. Conference is a place to share the best we have, to face trying problems with a view to practical help; it is a place to exalt our Christ. In planning the program the

committee made use of many suggestions, and welcomes from all, and in writing, whatever anyone thinks would improve our Conference program.

At this point the Conference Director was introduced. Bro. A. C. Baugher was that man and to him the details of running a Conference were referred. He functioned on the occasion by making the announcements, of which it seemed there must have been at least a baker's dozen.

What are the values to be realized from a Conference? In view of all the expense and effort involved there must certainly be important benefits. And so Bro. H. K. Ober spoke of the Value of the Conference to the Church. The thousand or more persons in attendance in Convention Hall heard that Conference tends to educate and unify. But why try to tell all here when a fine synopsis of Bro. Ober's address appeared in the MESSENGER for June 13?

The last speaker on the evening's program was Bro. H. Stover Kulp, just back on furlough from our Africa mission field. In a most interesting way he pointed out what a Conference means to the mission field. The missionaries think of it as a dial showing the power of the church. Then there is the convention side in which convictions are restated for mutual encouragement, and the business side where action is taken and policies determined. Bro. Kulp's discussion was illuminated by frequent reference to the parallels between a present-day Conference and the first Conference as held at Jerusalem—see Acts 15.

The day's meetings closed with a hymn, and the Lord's Prayer, in which we were led by Bro. J. E. Miller. The crowd that left Convention Hall found that the threat of rain was past for the time being. But there was a slippery place or two where one had to watch his step.

## Friday, June 12

### Morning Watch

THOSE who were up early on Friday morning were rewarded by the fresh coolness that comes the morning after a shower in June. Perhaps this was some help to those, who, rising in good time, attended the morning watch service in the small auditorium. There at 6:30 o'clock a group met to hear Bro. A. C. Wieand on the Power of Prayer. There was first a season of familiar hymn singing, the first being "I Love to Tell the Story." Then the leader quoted scripture encouragements to prayer, illustrated the power of prayer, and called attention to the day's program as a series of special interests worthy of prayer. The meeting was closed with a season of prayer. During the service the Bethany women's trio shared helpfully in song.

### With or Without Breakfast

The way to the conference room that leads through



the cafeteria has been proving a tedious one. The service has been overtaxed, and perhaps a little flustered and slow, with the result that it has been hard for breakfast groups to assemble on time. This was true again on Friday-morning with the men a bit confused about their meeting, while the women were sitting in the small auditorium listening to Bro. F. P. Dove discuss Our Temperance Program. That is, the men had loaned their speaker to the women who apparently were able to listen without breakfast. Meanwhile the men endeavored to get their breakfasts and to listen to Bro. Dove repeat his most excellent address.

According to the speaker an explanation of the present situation lies in the fact that we have stressed individual rights without an equal emphasis upon social responsibility. As for what has happened since repeal, figures are beginning to indicate how much we have slipped as a nation. Fairly reliable statistics indicate that the output of distilleries has increased 87% since repeal. The consumption of legal liquor now figures out at near fifteen gallons per capita at a total cost of \$3,000,000,000 per year. It is staggering to contemplate what might be done with three billions of dollars. Encouraging features in the situation are: (1) the growing dissatisfaction with the results of repeal; (2) the public's consciousness of the evil that has resulted; (3) press publicity; (4) increase of co-operation on the part of temperance forces; (5) a new interest in teaching temperance through the medium of the public schools; (6) a realization that the temperance position is right.

#### At Convention Hall Again

By eight o'clock, time for beginning the sessions in Convention Hall, but relatively few persons had found the place. Then, too, the distance from the Community Building to Convention Hall is at least half a mile and beset with some special difficulties now that a heavy construction program is on in Hershey. Hence, for one reason or another, the people were slow in getting to Convention Hall.

But the program at Convention Hall went ahead as planned and as people came in. Bro. Wilbur Liskey of California led the opening devotions after the audience had joined in the singing of such hymns as "Guide Me, O Thou Great Jehovah." A ladies' trio from Lititz helped also at this point in the program.

The first speaker was Bro. Harper S. Will on The Terribleness and the Tenderness of God. The subject was drawn from the book of Hosea, and it serves to call our attention to a neglected aspect of God's character. What we think of as the terribleness of God will continue so long as selfishness persists and the laws of an orderly universe are broken. If the subject intrigues

you, look up Bro. Will's well written synopsis in your MESSENGER.

Second on the program of the morning was Bro. Ross D. Murphy, pastor of the First church in Philadelphia. His subject was that seeming paradox—Freedom Through Discipline. But the paradox was resolved by illustration after illustration of how the maximum of freedom comes through restraint. The gist of this address will be found in the MESSENGER.

As occasion would permit, the congregation enjoyed singing a number of fine old hymns. Before Bro. Murphy's address there was time for singing a half dozen favorites. After the address they listened to the Bethany Biblical Seminary octet, and joined again in the singing of a hymn.

This brings us to the third address of the morning. The speaker was Bro. Noah Shideler, pastor of the Pittsburgh church, and the subject: Spiritual Life Versus Secularism. Too many have much to live with but little to live for. The common man of today has more things to live with than had the king of England two centuries ago. Nobel, discovering the possibilities of modern explosives, and realizing how they would be prostituted to the destruction of man, set apart a peace prize. This stands as a sample of how many of the material things of the world are used to man's destruction. Thus it is important to develop a sense of proportion, of the values that matter. This is the way to save spiritual living in the midst of secularism. Use determines whether the material things we have are spiritual or secular.

Introducing the theme of the concluding address of the Friday morning program in Convention Hall, the audience stood and sang that ever thrilling hymn—"Crown Him Lord of All." Then the Bethany male quartet sang "I Want My Life to Tell for Jesus." Thus after prayer and another song we came to a consideration of Christ the Wonderful. In an inspiring way Bro. M. Clyde Horst painted a threefold portrait of the Master. First of all, there was that wonderful One to come, of whom the prophets gave clearer and clearer descriptions. Then there was the wonderful Hero of the gospel story. Consider in how many ways he was wonderful throughout his life with men. He was wonderful in what he said and did and suffered. Finally, there is that triumphant and glorious Christ of the epistles. Both in subject matter and eloquent delivery, this address was a most proper climax for the program of the morning period.

To this the Bethany male quartet added the fitting touch, singing "Listen to the Wondrous Story," and the "Rose of Sharon."



---



---

## THE CHURCH AT WORK

---



---

### LEADERSHIP TRAINING

#### What's Happening in Your Church?

"Our long cherished desire for a church library has been realized. Our young married people's class has purchased a bookcase for this purpose and upwards of one hundred books have been obtained. We feel very grateful to all who are co-operating in this project." This news item comes from Frederick, Md.

Leadership training classes or community schools have been reported from the following places during the last several months:

Waynesboro, Pennsylvania, Levi K. Ziegler, instructor.  
 Bellwood, Pennsylvania, H. Paul Cox, instructor.  
 Independence, Kansas, Raymond R. Peters, instructor.  
 New Paris, Indiana, J. Galen Whitehead, dean.  
 Beaverton, Michigan, Arthur Whisler, registrar.  
 Decatur, Indiana, D. Grether, instructor.  
 Chicago, Illinois, M. Clyde Horst, instructor.

### WOMEN'S WORK

#### Notice to Women's Missionary Societies

Many of the women's mission groups are looking forward to another year of activity and will soon be planning the yearly program. We should all keep in mind the fact that the new year begins in September and it is suggested that the programs be used in the months designated.

The following subject matter has been planned for 1936-37. In September there will be a new program on the women's project work, The Girls' Mission Schools, in October History of Our Missions, in November Life Sketches of Our Pioneer Missionaries, in December Missions and World Peace. These four programs will be ready in June. The price is 5c each. In January the interesting book, "Congo Crosses," will be started. We will have an opportunity to become familiar with the womanhood of central Africa. The price of the book is 50c and the program outline helps which will be ready in the early fall are 10c. Order all supplies from the General Mission Board, Elgin, Ill.—By Nora M. Rhodes.

### YOUNG PEOPLE

#### Brethren in Conference

Honest minds do not always agree. That makes conferences necessary but risky. The differences can divide them or they can unite them. In a large measure the degree of feeling of brotherhood determines what happens.

When people differ, according to Mary Follett, four things can happen:

1. Voluntary submission by one side.
2. Struggle for victory until one side gives in and the other gets its own way.
3. Compromise—each side giving up something that it really wants.
4. Integration—each side trying to find the unity that includes all of the real wants of all sides.

If any one feels that he is insignificant, if he has high respect for another's learning, experience, position, age, or other incidentals, he will tend to give up what he wants and let some one else have his own way. This makes con-

ferences short and apparently painless, but it suppresses real wants. Brotherhood is impossible this way.

If two or more persons, or groups, know what they want, and have a real self-respect, there is a big temptation to try to suppress all opponents. Sometimes this is done in frank ways: loud voices, harshness, appeals from one's own experience and authority, attempts to belittle opponents. Sometimes it is done in other ways: the use of wit, appeals to loyalty or other emotions that have little to do with the real problem, submitting a solution that apparently includes all wants, using prayer as a weapon, and others. Some of these are so subtle as to fool power-minded persons into believing that they are really co-operative. Brotherhood doesn't exist here.

If people really care for those who differ from them, they may be willing to give up part of what they want if the others will do likewise. But this is really suppression. After one compromises he wishes he had not done it. Brotherhood at its best is not possible here.

Where people have learned that "power with" is a deeper value than "power over" and that it is really possible, they will reach out to find what everybody really wants (our apparent wants are not always the real ones). Further, they will try to find the solution that includes all the real wants of everybody. That prolongs conferences and postpones action sometimes. But it builds brotherhood. Integration is not always possible, but the effort in that direction is always possible. It develops "the fellowship of kindred minds."

Our brotherhood will show up in many places and ways. Our local church meetings, district and Annual Conferences are perhaps better tests of brotherhood than our love feasts.

### INTERMEDIATES

#### Intermediates Who Can Not Go to Conference

Recently in this column there have been suggestions to those adolescent boys and girls who are going to Annual Conference. The number who can not go will far exceed those who do. So, what can Conference mean to them? The local church leader can do much to make our Annual Conference, its leaders and its program, become more vital. There are possibilities for a program to be built around this idea. Get a copy of the Conference Program; it appeared in The Gospel Messenger of May 2. Pick out some of the leading speakers, get short biographies of their lives. It might be well to have some one who has visited Hershey tell something of that interesting town.

This is just a hint. Let your imagination work and create a real program.

### CHILDREN'S DEPARTMENT

#### "Shall I Send My Child to Camp?"

Children are sent to camp for various reasons:

1. Sometimes so their parents will be free to pursue their own interests; and/or
2. So they can live outdoors and get sunshine, fresh air, and play—to develop healthy bodies; and/or
3. Simply because camp life is a wholesome experience for any normal youngster, and appeals to his sense of freedom and his desire for play and companionship, and/or



4. To overcome serious personality problems. Many children—through illness, physical handicaps, or unwise handling by adults—have become what the psychologist calls maladjusted personalities.

There are children's camps that specialize on helping this type of child. Usually such camps last four or eight or twelve weeks; and employ on their staff specialists in child problems who actually work to bring a complete change of personality of the child who, for one reason or another, has failed to make friends with his work.

If you are interested further, order the bulletin, "Summer Camps—a Guide for Parents," 1933, price 25c. It is published by the Child Development Institute, Columbia University, New York City.

## Africa Share Letter

(Continued From Page 19)

been baptized we repaired to the church for the Easter service. It was indeed a glorious and victorious Easter day.

And now I am here at Kwajafa to hold a week's meeting. We have, or rather the Garkida church has maintained a community center here for four years. Two Christians, one a teacher and the other a dispenser, with their wives, have lived and worked here all during that time. The response to the gospel has been very good. There are ten Christians, one of whom has been baptized. I hope that by Sunday there will be others. Each morning I shall have a class for the instruction of the Christian group. Each afternoon we shall have a gospel meeting. In the cool of the evening I shall call in the different sections of the village. I came yesterday and expect to remain until Sunday. Clarence will come then to baptize any who are ready and to give the covenant to any others who wish it. We shall probably have a communion service too.

It is frightfully hot these days with temperatures of 112-115 in the shade, and considerable humidity, as the rainy season is approaching. It will not be long now until the rains will be coming to cool us off.

We appreciate your interest and your prayers. We thank you for making it possible for us to thus serve the Master among these people whom we love.

Sincerely yours,

Lucile Heckman.

## News From the Field

### AFRICA

#### Lassa

BY MRS. MARGUERITE BURKE

#### Classes for Village Women

The work among the village women, both Margi and Fulani, was started at the beginning of the year. In daily classes Mrs. Kulp met with the Margi women right up to the week she was leaving for America. Both groups were very faithful in attendance and seemed much interested. Now during the dry season since the corn is harvested and the planting time is still several months off, we make use of the one season of the year when we find the women folks at home and free to attend classes regularly. It is always one of my greatest regrets that there is no one who can give her full time in women's work. Even the Fulani women's class had to be dropped, temporarily we hope, when the nursery and hospital work increased and

Miss Horn, our nurse, was called away to assist at the Studebaker home after the arrival of Marilyn Ann.

#### On a Short Vacation

Miss Horn is now taking a short vacation in Jos, at the end of the railroad. It is nearly two years since she left America and in that time she has been faithfully on the job seven days a week; so she is deserving of a small break in her routine.

#### The Marama District Meeting

The 1936 District Meeting was held at Marama the fore part of March, and quite a few of the Lassa Christians attended. The territory around Marama is very stony and as Lassa has none there were many footsore folks during and after the trip (100 miles each way, and the trip was made in three days). But in spite of the difficulties they seemed well repaid according to the reports they gave to the church on the Sunday evening following their return.

#### Medical Work Is Very Heavy

During the first quarter 814 new patients were enrolled and £22-6-1 (\$110.63), fees collected. There are 47 patients in the hospital this morning and more than half as many in the hostel.

#### Government Officials Are Pleased

Our Resident, Captain Clifford, Mrs. Clifford, and the Assistant District Officer, Mr. Shirley, paid us a visit early in the month. They are very friendly to our work and were profuse in their praise of what was being done, even to the point of offering to increase the present government financial assistance now given us.

#### When Killing Is the Style

Among our neighboring tribe to the south (Higi), several months ago a one-time famous warrior died. As is the usual custom at the great funeral dance given in his honor, an extra amount of attention was called to his extremely long list of killings. There was extra fine feasting and drinking to show proper honor for such an important man. The young men of that tribe have renewed their ideals of greatness and they expect to kill too, so they may have as grand a funeral dance over their bodies when they die! About two weeks ago, less than 25 miles from Lassa, they had a friendly (?) killing, which ended in nine dead and seven seriously wounded. And there have been several other smaller wars also. We are glad that our District Officer writes us today that he believes he has them settled into a peaceful mood now.

#### Hot Weather

Our hot days are here. They are not very conducive to regular school attendance, but although there are quite a few absentees, the interest remains good. Mr. Minso, our Calabar Christian teacher, has talent in music. This year he has taught four part music in the school. The singers do real well. They sang several selections at District Meeting at Marama. Their singing is a very fine addition to our regular church services. Those of us who are used to the four parts in singing enjoyed their songs especially.

#### The Lassa Nursery

The Lassa Nursery is a very busy place at times. Four new arrivals came in March. Two of them were under four pounds in weight. We are sorry to say that in spite of all we know to do, we are not able to save all the babies that are brought to us. Think of attempting to save a poor little babe who was so starved that gangrene of the foot had taken most of its toes! And yet we tried our best. Although we amputated the foot and gave blood injections, it still could not live. It had been brought to us too late.



## Echoes From the Hershey Conference

(Continued From Page 21)

### The Church and the Home

This is the Convention Hall theme for the first hour of the afternoon. And what a theme it is! Two fine homemakers are to tell us about it, Sister Florence Wieand Noffsinger and Sister Kathryn Royer Holsopple. But not until after a period of uplifting worship led by Sister Murphy, president of the Women's Work Council, in which she made effective use of the figure of the church as the bride of Christ, in portraying the relation between Christ and the church, and that of both to the home. Congregational singing under the leadership of Bro. Nevin W. Fisher of Blue Ridge and the renditions by the Bethany girls' trio helped much in developing a worshipful atmosphere. Bro. L. S. Knepper presided and introduced the speakers.

Sister Noffsinger's subject was What the Home Can Do for the Church, and her answer to the implied question was: Everything. The home is the foundation of the church, for the church is but an aggregation of homes. If the church is declining, the fault is in the home. A good man is one who, no matter how bad he is, is getting better. And a bad man is one who, no matter how good he is, is getting worse. The church is made up of individuals. And so in the home. A good home raises the level of everything in the church.

Sister Holsopple spoke on The Church and the Home Building a Christian Community. As the home is the basis of the church, so it is the basis of the community. The community depends on homes and the home depends on you. The speaker gave much attention to the problem of recreation. She would have every recreational activity Christian. And when she says Christian she means all that the Word ought to imply. She would have every child of the community feel the impact of some one good Christian leader. The home and the church together must build the community.

### Never Too Old to Learn

Bro. J. Quinter Miller says adults can learn as long as they think they can. He is Secretary for the Connecticut Council of Churches and he came down to Hershey to tell us about Adult Education. And he did exactly that. Nothing is more remarkable in the field of religious education than the shift in emphasis implied in this subject. Many of you have heard Dr. Kurtz's great lecture on Winning the World Through Childhood and it is a great lecture. But we seem to be finding out that we can never win the world through childhood, as long as childhood must live in the sort of environment that adults have been providing for it.

Appropriate education must be provided for every period of life. People learn most when the need is greatest. In such vein as this Bro. Miller expounded

his theme and made us feel that nothing can be more vital to the future of the church and the world than this very matter of adult education. It is one of the newer emphases and it looks as if we'd better be getting used to it, yet not so much so that its importance fails to impress us.

### Other Features That Helped

Not the least of these were the two solos by Sister Mabel Pence Canfield, as we must now know the Mabel Pence of former Bethany days. She sang I Love a Little Cottage and God Bless This House, both particularly suited to the theme of the earlier afternoon and to the mood of the audience.

Noticing the exhibits in the rear of Convention Hall, though they had no special relation to the program today, we could not help feeling how much better this comparatively new arrangement is. If we remember correctly, it was inaugurated last year at Winona Lake. It gets the exhibits where the most people will see them, and it is too bad when they are not seen for they are well worth examining carefully.

We are sure that the Men's Work meeting this afternoon, the Conference Choir rehearsal at five o'clock, and even the recreation arranged for the intermediate boys and girls, all contributed something of real value.

### They Like Things To See

Those who were able to crowd into the "little theater" in the Community Building at one o'clock had a delightful treat in seeing the motion pictures on Africa taken by Leland Brubaker when the deputation was abroad a year and a half ago. That Bro. Stover Kulp, one of the pioneers in the Africa mission, was on hand to explain the pictures added to the pleasure and profit of the occasion. Bro. Minnich also gave a word of explanation that all might know the simple conditions on which these pictures are available to the churches. The expense involved is one cent per member, so it is as easy for the little churches to get them as for the big ones.

A similar showing of the India pictures was scheduled for the early evening. These demonstrations show us once again that the appeal to the eye is still the strongest that we know. That is why the dramatic presentation of the China Mission Work in the later afternoon filled the hillside auditorium with such interested observers. Byron M. Flory and his comrades, of ripe experience on the China field, directed the presentation.

It was fortunate for the purpose that so many of the China missionaries were at the Conference. The portrayal covered a variety of events in the history of the China mission. These included the arrival of the first missionaries, learning the language, the pneumonic plague, the famine, and various phases of the work.



**At the Supper Table**

When we got in they were talking temperance, things that had been done and that might be done to help some in the present bad situation. Bro. Rufus Bucher stirred the assembly by telling what had been accomplished in his community when the Brethren and Methodists got into action together. The W. C. T. U. now holds its meetings in a barroom. Dr. Henry said Rockingham County had gone dry. Others had encouraging things to tell.

It was primarily a meeting of district board members, ministers and others interested in district affairs. Secretary Zigler talked about Our Total District Program, explaining that the weak spot is the lack of unity in district administration. He also made a strong plea for urging our strong young men to go into the ministry, drafting them in the old-fashioned way, if necessary, and then getting our laymen to back them up.

The main feature of this table talk was an address by Dr. H. N. Glick, an alumnus of Bridgewater and now professor in Massachusetts State College. His subject was set down as Value Versus Sham, but he himself called it Spiritual Hygiene, and a spiritual tonic it surely was. The point was that the spiritual values are the real ones, and he hammered it in with forceful logic and humorous illustrations. With genuine appreciation of the truly scientific method, he paid ironical tribute to the dogmatism of the science so-called which leaves out of account the most vital facts.

**"Holy, Holy, Holy"**

What a majestic hymn that is! It was one of a number of good old-time ones used in opening the first business session of this Conference. The Bethany male quartet also gave valuable help. Bro. Ralph W. Schlosser was leading the worship. For scripture he used the familiar and timely passage on the Christian armor in Ephesians six.

Convention Hall was practically filled and looked like Annual Conference. Moderator Kurtz announced the officers of the Conference, as we have indicated in our earlier notes. Reader Ober read Acts fifteen and the rules governing Conference deliberations.

The first business taken up was that of filling the vacancies on Boards and Committees. Nominations had been made by the Standing Committee, as given in our Wednesday notes, and these were promptly confirmed by the delegates. To that list should be added the name of Dr. Paul H. Bowman, president of Bridgewater College, Moderator-elect for the Conference of 1937.

Letters of greeting from the foreign fields were presented and accepted, and appropriate replies were approved and ordered sent in return. There remained only the principal business of the evening, the deliver-

ing and enjoying of the Moderator's sermon, The Church and the State.

The vitality and force which Dr. Kurtz always puts into a sermon are well known and we shall make no attempt to reproduce his powerful and timely message here, since MESSENGER readers have already had access to it, in the issue which reached most of them almost as soon as it was preached.

**Saturday, June 13****The Morning Watch**

It was given to Finding Time and Place for Prayer. It began with I Need Thee, Purer in Heart, and went on with others of like tenor. Hints at the answer to the question hidden in the theme were found in such phrases as "a great while before day," "inner chamber," and "when thou hast shut thy door." The invocation found a balcony response which was beautiful, inspiring yet quieting.

Bro. Wieand's dominant note was struck in "Thy will be done," which he was careful to make clear calls for not regretful resignation but joyous co-operation. On the human side prayer is also dominant desire and the problem is to unite this and the divine will. Prayer does such wonderful things because it is linking the human self up with the "electric energy" of the universe, the Spirit of God.

**Building Together And**

The "and" means that there were two breakfast conferences this morning and though the other one was not as largely attended it was very much alive. It was mostly of the younger folks and the chief figure was J. Harman Bjorklund, lately returned from his peace studies in England. We found him speaking of intermediates and young people and Kagawa and peace and boy scouts. His theme was Peace Education for Intermediate Leaders and he was recommending methods used with the scouts. The idea is to have the young men of our time ready for any eventualities, and to keep some threatening eventualities from becoming actual.

When we dropped into Bro. R. E. Mohler's company, the larger group, he was talking of dogs that refuse to run in the chase and wait for others to bring in the game. His was the Building Together theme, using boys and girls as material. He believes in his theme and in the boys and girls too. He wants them to stand on the shoulders of their fathers and mothers. He knows boys and his story of the boy who slipped into the gymnasium game through the window he had left open, got passes when he went out and sold them because he had learned this trick from his father was very effective.



## CORRESPONDENCE

### THE BENCH AND THE MILL

The hunter, Nimrodlike, is keen to see the track of a fox, of a deer, of a coon, of a bear. Just so the historian finds joy in the footprints of human events.

On Sunday, May 17, I supped with Bro. Wm. H. Hunsberger, at the foot of old Two Top Mountain, Franklin County, Pa., where Jacob Zuck of Juniata fame was born. Here at an early age little Jacob fell off a bench and hurt his knee, from which a white swelling followed, leaving him a cripple for life. Thus he was disabled for farmwork and was led to go to school and on to be a teacher, whence he became the founder of Juniata College.

Welsh Run congregation gave the illustrious Jacob Zuck to the brotherhood. His elder brother is Bro. John Zuck, now at Clarence, Iowa. He was moderator of our General Conference at Bristol, Tenn. Bro. David M. Zuck, a younger brother, is now elder in charge at Welsh Run.

Now the mill of this little narrative was built about 1800 on Goose Run, Washington County, Md. J. G. Cromwell was architect. It is four stories high and 42 x 60. The first story is of stone and contained two dwelling rooms. The second is frame and weatherboarded. The third is mansard and shingled. The fourth is a regular comb roof. There are two girders or beams, 12 x 14 x 46, hewed oak—great pieces. They remind one of the three stories in the Jupiter temple at Baalbec in Syria which are 9 x 12 x 65. This mill is still operated by an 18-foot overshot wheel with Lester Harvey Gossard as proprietor. The mill was then in the Welsh Run church territory. Bro. D. L. Miller, pioneer in our mission work and in our Publishing House, was born in one of the basement rooms of this old mill on Goose Run.

What local church of ours can furnish a greater radiant center of influence than the Welsh Run church with its present active staunch 200 membership? The meetinghouse and hard-by cemetery tell a volume of history. I rejoice at my new learnings and pass these simple lines on.

The holy eight at Schwarzenau gave to the world a rejuvenation of apostolic Christianity. The Babe of Bethlehem gave Christianity to the nations of the earth. "The crossing of a brook decided the conquest of the world" and paved the way for Jesus to be born in the bread basket of Palestine.

Read Matt. 2: 6 and also Luke 2: 1-4. Read Psalms 8: 1. No marvel then that the bench and the mill became the salient turning points in our great brotherhood.

Nokesville, Va.

I. N. H. Beahm.

### IN MEMORIAM—MRS. McALLISTER

Mrs. Annie Mary McAllister, aged 55, who died suddenly Sunday, May 24, from a heart attack, was buried in the cemetery at the Pleasant Valley Church of the Brethren.

Mrs. McAllister was the beloved matron of the Old Folks' Home at Timberville, a home for the old and indigent members of the Church of the Brethren from the Second and Northern Districts of Virginia. Her husband, J. W. McAllister, is superintendent of the Home. For the past seven years they have conducted the affairs of the Home in a most commendable manner.

Mrs. McAllister was the daughter of the late David and Susan Driver Wampler and was born and reared two miles east of Timberville in Rockingham County. After her marriage to Mr. McAllister in 1901, they moved to the Mt. Sid-

ney community in Augusta County where they resided until returning to Timberville seven years ago. She had been in ill health for a number of years, and her condition became alarming about a month ago.

A lifelong member of the Church of the Brethren, Mrs. McAllister was a woman of beautiful Christian character, and always ready to help anyone in need. Her loving care endeared her to the inmates of the Old Folks' Home.

Besides her husband she is survived by the following children: Miss Ruth McAllister, at home; David McAllister of Lawton, W. Va.; Howard L. McAllister of Mt. Sidney; Mrs. Blanche Simmers of Linville; J. W. McAllister, Jr. and Charles McAllister at home. She also leaves four sisters.

The funeral services were conducted by her pastor, Bro. S. D. Lindsay, of the Timberville Church of the Brethren, assisted by Bro. Frank L. Garber of the Pleasant Valley church. Brief services were held in the Home at Timberville before the main services at Weyers Cave where she was buried.

Weyers Cave, Va.

Frank S. Driver.

### "SHINING LIGHTS"

Most people have heard this expression, "Just as the clouds looked the darkest, the sun shone through." That holds true in the incident we are about to relate. As young farmers, we were greatly handicapped because of the lack of tools. We did borrow what was most necessary; yet although we felt helpless, we hated to depend on our neighbors.

The climax came one day as everything was looking darker for us. Then our neighbors surprised us. Bro. Perry Eby and son Lowell came with three teams and other implements needed. Bro. Irvin Baker and sons brought with them two teams and a tractor. Brother and Sister Irvin Royer contributed their services. Words fail us when we attempt to express our gratitude and appreciation, friends, for your wonderful work. You are indeed Christians, and may God bless you all. We will endeavor to let our lights shine and be helpful in the service for Christ.

Hollansburg, Ohio.

Mr. and Mrs. Jesse Royer.

### IN MEMORY OF CHRISTENA KELTZEL SNYDER

Christena Snyder was born in Rockingham County, Va., in February, 1852, and died April 30, 1936, at the home of her daughter, Mrs. Edna Driver, following an illness of about five years. She was married to John H. Snyder who preceded her about seventeen years ago. To this union eleven children were born, nine of whom survive.



She was a faithful member of the Church of the Brethren for more than forty years. She was a woman of high Christian character, a devoted mother and good neighbor. She was friendly to all and not only had friends in her native state but as she visited her children in other states she made friends with all whom she met. She loved the Gospel Messenger and it came to her home for many years. She liked to read good books and her Bible. In former years, when she was able to go about her work, she would be heard singing spiritual songs. Let us therefore do constant honor to her

memory by added service for the Master whom she served so faithfully, and with whom her new life is now and forever bound. She was anointed three times in the last five years.

Funeral services by Eld. A. S. Thomas, Simon Click and A. M. Lambert. Interment by the side of her husband in the Beaver Creek cemetery.

South Whitley, Ind.

Mrs. Ida Gilmer.



## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Haugen-Ziegler.**—By the undersigned, Feb. 5, 1936, at the home of Brother and Sister J. S. Culp, Arrowwood, Alta., Canada, Mr. Magnus Haugen and Sister Ada Ziegler.—J. H. Brubaker, Arrowwood, Alta., Canada.

**Painter-Alger.**—By, and at the home of, the undersigned, May 23, 1936, Bro. Jno. H. Painter of Stanley, Va., and Sister Martha Jane Alger of Shenandoah, Va.—A. Joseph Caricofe, Luray, Va.

**White-Dean.**—By the undersigned at the Sunnyland Church of the Brethren, May 28, 1936, Mr. Leonard White of Sebring, Fla., and Sister Alice Dean of Lake Istokpoga, Fla.—Joseph D. Reish, Lake Istokpoga, Fla.

## FALLEN ASLEEP

**Atwood,** Bro. John W., died at the hospital, Luray, Va., May 23, 1936, aged 55 years. He is survived by his wife, eight sons and four daughters. He was a member of the Church of the Brethren and was a man of high Christian character. Funeral in the Rileyville Brethren church by his pastor, Bro. A. J. Caricofe, with burial in the family cemetery.—Mrs. John W. Huffman, Rileyville, Va.

**Bemiller,** Bro. John E., died May 30, 1936, at his home near Westminster, Md., aged 75 years. He was a son of Joseph and Susan Bemiller. Surviving are his wife, who before marriage was Sister Elizabeth Wolf, three daughters, five grandchildren and four great-grandchildren. He was a faithful member of the Meadow Branch congregation, Church of the Brethren. Funeral services in the Meadow Branch church by the writer, assisted by Eld. J. W. Thomas with interment in cemetery adjoining.—Wm. E. Roop, Westminster, Md.

**Bowman,** Jeremiah Frederick, the son of David and Mary Bowman, was born in Franklin County, Pa., Jan. 24, 1848, and died at his home in Ashland, Ohio, April 21, 1936. He was a Civil War veteran, having enlisted Feb. 17, 1864, in Company L, 22nd Pennsylvania Cavalry. He served until Oct. 31, 1865. Nov. 2, 1869, he married Martha Bell Shapner. In 1874 they moved to Wood County, Ohio, and later to Ashland County. To this union were born seven children. His wife died Aug. 21, 1880. Dec. 26, 1880, he married Jennie M. Frank who preceded him Nov. 26, 1886. To this union one daughter was born. March 20, 1888, he married Sarah M. Wolgamuth. Two sons and seven daughters were born to them. He was a member of the Third Street Brethren church. During his illness he received the anointing. He was a deacon of the church. He leaves his widow, eleven daughters, two sons, forty-four grandchildren, fifty-four great-grandchildren and one sister. Funeral services at the church, Ashland, by Brethren C. H. Deardorff and W. L. Desenberg. Burial in the Ashland cemetery.—Fern Keefer, Ashland, Ohio.

**Brindle,** Sister Frances, a daughter of Brother and Sister John Westfall, died March 27, 1936, in the Home, Harrisburg, Pa., after an illness of ten days. She was an invalid for more than five years but was courageous and patient in her suffering. She was a resident of Mechanicsburg, Pa., for many years and a member of the church activities. She is survived by two sisters and one brother. Services in Mechanicsburg church by Bro. John E. Rowland and Bro. Joe Whitacre.—Mrs. D. K. Miller, Mechanicsburg, Pa.

**Edris,** Mary, nee Porter, died at her home near Bethel, aged 51 years. She is survived by her husband and thirteen children. Services at the Frystown meetinghouse by Eld. Jacob P. Merkey and Rev. Deppell. Interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

**Fike,** George Daws, son of Christ and Christina Fike, was born Feb. 15, 1857, in Virginia. The family moved to Neosho, Mo., where he was married to Lena Fahrney Dec. 21, 1879. There he also joined the Church of the Brethren and was elected to the ministry over forty years ago. About thirty-seven years ago he moved to Idaho, locating on the farm near Nampa, where he resided until his passing March 25, 1936. He was the father of six children, of whom four daughters and one son are still living, as is also his wife, a companion of fifty-seven years. Though a miller by trade, since coming to Idaho he had been engaged in farming, carpentering and building, and besides, he found time as an elder and minister to give much service to his Christ through the church he loved. Funeral services were at the Nampa church, with the pastor and Eld. C. A. Williams in charge.—Mark Schrock, Nampa, Idaho.

**Fitze,** Sister Susan B., aged 81 years, widow of Jacob M. Fitze, died May 20, 1936, at the home of her son, Thurlow Fitze, near New Windsor, Md. She was the daughter of Nicholas and Catharine Loney. Four sons survive, also two brothers, six grandchildren and four great-grandchildren. Funeral services in the Meadow Branch church by the writer, assisted by Eld. Geo. A. Early. Interment in adjoining cemetery. She was a very faithful and consistent member of the church of her choice.—Wm. E. Roop, Westminster, Md.

**Kemp,** Sister Ellen L., widow of Alexander Kemp, died May 21, 1936, at the home of her son, Artie Kemp, near Libertytown. She was 75 years old and was a daughter of Levi and Mary Ecker. She is survived by one son, two sisters, three brothers and two grandchildren.

Funeral from the home of her son by Eld. Samuel Repp, assisted by Eld. D. O. Metz. Interment in Beaver Dam cemetery.—B. R. Purdum, Mt. Airy, Md.

**McDowell,** William Benjamin, son of Samuel and Elizabeth Pearman McDowell, died on March 17, 1936, at the age of 87. He was married to Isabel Kesler Oct. 15, 1868. She preceded him in death. Surviving are two daughters, two sons, four grandchildren, two great-grandchildren, one sister and two brothers. In Christian fellowship he was affiliated with the Mennonite Brethren in Christ. Funeral services at the home of his son in Millersburg, Ind., by the writer, assisted by Bro. A. B. Yoder of the M. B. C. church.—J. S. Zigler, Goshen, Ind.

**Reed,** Minerva Franklin, nee Bishop, died at the home of her daughter, April 27, 1936, at the age of 82 years. Surviving are one daughter, four sons and several grandchildren. Funeral services from the Christiansburg church by Eld. S. P. Reed and Bro. W. Harold Row with interment in the Sunset cemetery.—Mary Reed, Stuarts Draft, Va.

**Renner,** Bro. Wm. I., born April 6, 1874, at New Midway, Md., and died May 5, 1936, at his home, Rocky Ridge, Md. He was the son of Geo. I. and Margaret Derr Renner and grandson of Eld. Isaac Renner. About three years ago he suffered a stroke of paralysis from which he never fully recovered, though he was able to get about his home and to attend church. He was a member of the Church of the Brethren, being baptized thirty-eight years ago by Eld. John S. Weybright. While he could not work with his hands, he was interested in the work of the church and served the Lord willingly with his substance. He is survived by his wife, Minnie Long Renner, an only daughter and a niece whom they raised. Funeral at the home by Eld. Lewis H. Brumbaugh, assisted by Eld. Elmer P. Schildt and Rev. E. D. Bright. Interment in Reformed cemetery, Rocky Ridge.—Elsie A. Eigenbrode, Rocky Ridge, Md.

**Royer,** Frances E., nee Rinehart, was born near Eaton, Ohio, May 10, 1869, and died at her home near Painter Creek, Dec. 19, 1935, on her fortieth wedding anniversary. On Dec. 19, 1895, she was united in marriage to S. W. Royer. Although denied the privilege of actual parenthood, this did not prevent the Royers from enjoying the presence of children in their home, for they opened their doors at different times to two young girls who had been deprived of their parents, both of which girls were reared to Christian womanhood. Early in her teens, Sister Royer became a member of the Church of the Brethren in which organization she had always been faithful, even attending services at times when health conditions hardly permitted. She was patient and cheerful in her afflictions and ever ready to trust God that all was for the best. She leaves a husband, two foster daughters, one sister and three brothers. Funeral services in the Painter Creek church by her pastor, Roy Honeyman. Burial in Newcomers cemetery.—Roy Honeyman, Greenville, Ohio.

**Shifflet,** Sister Louisa, died May 10, 1936, aged 70 years. She was the daughter of John and Louisa Coleman of Shenandoah, Va., born March 4, 1866. She had been a faithful member of the Brethren church for about fifty years. She is survived by two brothers and one sister. Her husband, Joe Shifflet, preceded her two years ago. Funeral in the Lower Union church house by Bro. G. A. Maupin, assisted by Bro. E. L. Cave with interment in the cemetery at that place.—Ethel Vin Kendrick, Free Union, Va.

**Stone,** Wm. Franklin, the son of David and Fanny Stone, was born June 12, 1860, in Ashland County, Ohio, and died May 5, 1936, at his home in Ashland. He was a lifelong resident of Ashland County and was a retired farmer. He was a member of the Third Street Brethren church, Ashland. He married Lyda McFarland in 1882; his wife preceded him May 5, 1925, exactly eleven years ago. He leaves three daughters, one son, thirteen grandchildren, one sister and one brother. Funeral at the church, Ashland, with burial in Ashland cemetery.—Fern Keefer, Ashland, Ohio.

**Stoner,** Sister Sallie F., born Dec. 2, 1854, near Waynesboro, Va., and died April 26, 1936. She was the daughter of Enoch and Anna Flory Brower. She united with the Brethren church early in life and was one of the faithful women of the Aid. She married J. A. Lincoln in June, 1885, and to this union one daughter was born. Aug. 28, 1909, she married Bro. S. I. Stoner who survives with two brothers. Funeral services at Middle River church by Elders J. W. Wright and B. B. Garber. Burial in the cemetery near by.—Mrs. F. Y. Garber, Waynesboro, Va.

**Stremmel,** Israel, son of John and Mary Stremmel, was born in York County, Pa., June 16, 1861, and died at his home in Astoria, Ill., April 11, 1936. His death was due to erysipelas and other complications. At an early age he united with the Church of the Brethren. Dec. 25, 1905, he married Mrs. Mary L. Johnson who preceded him. In 1936 he married Miss Ella Gardner who survives with one sister and two brothers. Funeral at the church by Rev. Fred Thompson, assisted by I. J. Gibson with burial in Woodland cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

**Warner,** Nancy, daughter of Riley and Sarah Hale, was born near Sidney, Ind., March 3, 1862. She was one of a family of eight children. All her life was spent near the place of her birth. In 1878 she married Geo. Warner. They made their home on the farm near Sidney where Mr. Warner was born and their entire married life of forty-nine years was spent there. After his death eight years ago she spent the winters in the homes of her children and returned to the old homestead in the summer. Five children were born to their home. For many years she was identified with the First Brethren church of Sidney. She is survived by three children, six grandchildren, ten great-grandchildren and one sister. She died April 27, 1936, at the home of her daughter in Ft. Wayne, following a brief illness. Funeral in Sidney by Bro. Moyne Landis.—Mrs. Warren Slater, South Whitley, Ind.



## CHURCH NEWS

### CALIFORNIA

**Waterford.**—The church held a love feast April 10. We appreciated very much the presence of Bro. M. S. Frantz of Empire who officiated at the service. April 12 the Easter service was opened with a fine chorus by the young people. The children of the Sunday school presented a pageant, readings and songs; there were several beautiful quartets, duets, also readings. April 26 twenty-five babies were present at an impressive service for the Cradle Roll. Following roll call, there was a short talk by the Cradle Roll superintendent, Sister Hattie Deardorff, also a consecration service for four babies. May 7 the girls of the Sunshine Circle entertained the mothers of the church. A beautiful and impressive Mother's Day service was held on May 10. May 13 the W. C. T. U. held a business meeting in the social hall, followed by a short program and refreshments. This church feels the need of stressing the musical phase of the church life and designated the gospel in songs in which more can participate and by which more can be reached than by sermons and lectures. Many are taking part in a weekly song service under the leadership of Harry Dawson of Stockton.—Mrs. Maude Kincanon, Waterford, Calif., May 29.

### COLORADO

**Haxtun.**—On May 24 stereopticon slides were shown illustrating an interesting lecture on Chinese Life—Christian and non-Christian. Our Vacation Bible School started on June 1 with our pastor acting as superintendent. An enrollment of ninety-nine was reported for the opening day. Our regular business meeting was held June 1. Several officers were elected for the remainder of the year, to fill the vacancies caused by the leaving of the Grabill family. A committee was elected to sort out and dispose of our old hymnals; a few of the best ones are to be kept and others to be sold. Bro. Heaston was chosen chairman to call the men together and reorganize. Brother and Sister Weaver were selected as our delegates to district meeting, with Brethren Switzer and Louis Koch, alternates. May 31 there was a farewell fellowship dinner at the church for the Grabill family and Sister Maude Kinzie who are soon leaving our midst. A pleasing program was rendered by the young people.—Mrs. Warren D. C. Wood, Haxtun, Colo., June 4.

### IDAHO

**Fruitland.**—In February our pastor, W. Earl Breon, and wife left to take up new work in Topeka, Kans. We were very fortunate in securing Brother and Sister Earl Fisher to take up the work until a pastor could be found. Interest and attendance are very good at all church services. Easter Sunday the young people held a sunrise meeting. The Sunday school presented a program during the preaching hour. Four were added to the church that day. May 8 the women's group sponsored their annual mother and daughter banquet. The men's group recently spent the day helping with the farm work for one of their number who is ill. After completing their study of Jumping Beans the Junior League reviewed the book and presented a missionary play in the church auditorium. At our last business meeting the church extended a call to Brother and Sister Harry Thomas to begin work Sept. 1. Brother and Sister Albert Mohler were elected delegates to Annual Conference. On May 31 Bro. John Metzler of Bourbon, Ind., filled the pulpit.—Jane Shamberger, Fruitland, Idaho, June 4.

### ILLINOIS

**Astoria** church met in business meeting May 5. Delegate to Annual Conference is Bro. A. H. Etter; alternate, Sister Anna Gruber. Delegates to district conference are Paul Rhoades and Harve Stauffer; alternates, Orley Chockley and L. J. Gibson. Our church will co-operate with the other churches of the town in a union Vacation Bible School. We will also unite in services on Sunday evenings through July and August. Our evangelistic meetings beginning Oct. 5 will be conducted by Bro. I. D. Leatberman of Lanark, Ill. Our pastor, Bro. I. J. Gibson, expects to retire from pastoral work Sept. 1. The membership regrets very much to lose Brother and Sister Gibson as they have labored faithfully in helping to build up the Astoria church, both spiritually and financially. Woodland and Astoria churches gave a joint Mother's Day program. The play, *An Old-Fashioned Mother*, was given in the evening to a crowded house. The play will be given by the same group in the Canton church on June 8. The baccalaureate services were held in our church and Rev. R. F. Girard brought the message.—Mrs. Rosella Sullivan, Astoria, Ill., June 2.

**Cerro Gordo.**—We are glad to report that our new pastor, Bro. Walter Coffman, and family of Chicago are locating with us the latter part of June, taking up the pastoral work. Bro. I. D. Heckman has been our pastor for two years and has carried on the work very successfully. At our regular council meeting April 19 we decided that Bro. I. D. Heckman should go as our delegate to Annual Conference. On Sunday night, May 17, the young people of the church rendered a program consisting of songs written by Fanny Crosby, also her biography. Twenty-four of our young people attended the spring rally held at Springfield, Ill., on May 3. Addresses given by Bro. J. O. Winger of North Manchester were highly appreciated. We are planning a two weeks' Vacation Bible School the last of June. Bro. Coffman will be in charge, assisted by home workers. Our Fourth of July program is to be held in the La Place church this year. The peace action program is considered and the proper literature is being distributed among the church members.—Hazel A. Turney, Cerro Gordo, Ill., June 6.

**Oak Grove.**—Mother's Day was observed by a sermon in the morning on God and Motherhood. In the evening a very good program was

given, a dramatic Mother's Day service. May 3 was set aside as decision day in our church and as a result we have baptized three converts—a young wife, a Sunday-school girl and a young husband. Bro. Mark Burner of Udell, Iowa, has been secured to hold our evangelistic meetings in the fall.—Mrs. M. A. Whisler, Lowpoint, Ill., June 8.

**Virden.**—In my recent notes I gave that Brother and Sister Caslow would remain with us as pastors for another year, but with further consideration they have decided to close their work with us Sept. 7. We regret very much to lose these faithful leaders, but considering Sister Caslow's health, they thought it best to go to another climate.—Lola Brubaker, Virden, Ill., June 5.

### INDIANA

**Spring Creek.**—At the council meeting in March it was decided to send representatives to the training school at Camp Mack. The primary teachers were given charge of the Children's Day program for which they are now planning. The trustees report that land is available near the church for a much needed burial ground. During the winter and early spring our pastor gave us a helpful series of sermons based on the Book of Acts. The love feast on Good Friday, led by Bro. Lawrence Shultz, helped prepare us for the Easter message. The B. Y. P. D. conducted an inspiring sunrise service on Easter, followed by a breakfast at the pastor's home. We were happy to receive the letters recently of a family of five members. Mother's Day was fittingly observed with a pageant, representing the mothers and children of other lands. Bro. R. H. Nicodemus of Sidney, Ohio, led us in our evangelistic meeting. The interest was good and all were strengthened by his wonderful gospel messages. Sister Hilda Hardman, our chorister, led the singing and special numbers were given nearly every evening. An organ was donated to the church sometime ago and the playing of organ and piano together produces a fine type of church music. Our pastor and wife, Brother and Sister Moyne Landis, recently celebrated their silver wedding anniversary by holding open house. Bro. C. Ray Keim filled the pulpit May 31 in the absence of our pastor, who is helping in a series of meetings; he gave us a splendid talk on Peace. Rev. Geeding of a neighboring church gave a chalk talk in the evening.—Mrs. Warren Slater, South Whitley, Ind., June 1.

### IOWA

**Des Moines Valley.**—Our church met in council June 4. Church officers were elected for the coming year, Bro. Wingerd being re-elected elder. May 16 and 17 Bro. Shull and children were with us. Bro. Shull gave us a very good sermon in the morning and a picture lecture in the evening which brought to us very vividly his work in India. Also at the close of Sunday school the Shull children gave us a number in song. Our love feast was held May 16 with Bro. Shull officiating. The latter part of June the sectional young people's conference will be held at our church.—Mary Abuhl, Slater, Iowa, June 6.

**English River.**—The two weeks' evangelistic meetings held by Bro. Cassidy closed on Sunday evening, May 24. All-day services were held both Sundays during the meetings, with dinner at the church. Fourteen converts were baptized preceding the communion services on Monday evening, May 25. We were glad that Bro. Cassidy could stay over for this service. Our business meeting was held May 27. Brethren Merlin Gibson and Harley Grove were elected delegates to district conference.—Virgil S. Coffman, South English, Iowa, June 6.

**Franklin (Decatur County).**—We resumed our church services and Aid activities this spring, discontinued during the winter for several weeks on account of drifted roads and snow. Bro. Paul Thompson and wife of Dixon, Ill., on their way to Conway Springs, Kans., to take up a summer pastorate, stopped off and preached for us the evening of May 3. Our Ladies' Aid has been meeting regularly every two weeks all summer, working on an autograph quilt which we expect to sell. Our community day will be held at Franklin church on Sunday, June 21, with a basket dinner and program in the afternoon.—Mrs. Ella Pettitcord, Leon, Iowa, June 8.

### KANSAS

**Conway Springs** church is moving along nicely since the coming of our new pastor, Paul E. Thompson, and wife; they arrived May 6 from Dixon, Ill. He preached for us on Mother's Day, May 10, both morning and evening. He gave us good sermons and the interest was very fine. We had eighty at Sunday school on May 31. Our Vacation Bible School begins June 1. Three churches are co-operating in this work: Presbyterian, Christian and Church of the Brethren. Those living at a distance should plan now to be with us on Aug. 16, to enjoy the golden jubilee homecoming.—Amos O. Brubaker, Conway Springs, Kans., June 1.

### MARYLAND

**Monocacy.**—On Sunday morning, May 10, Bro. Chas. A. Stover gave us an able Mother's Day sermon. In the evening we began a one week's series of evangelistic meetings. Bro. L. J. Flohr preached the first sermon and Bro. Chas. A. Stover the second. The following nights were occupied by ministers from neighboring congregations: Brethren Wm. Baker, Marshall Wolfe, Walter Thomas and Silas K. Utz. All these meetings were well attended and good interest was manifested. We also had the chorus from Piney Creek on Tuesday night, Meadow Branch on Thursday and Pipe Creek on Friday. Our home chorus sang on Wednesday. This special music was inspiring and added enthusiasm to the meetings. On Sunday morning Bro. Jos. Bowman preached to a large audience after which five were baptized. On Sunday evening, May 17, we held our love feast with a large number present. Visiting ministers were Elders E. C. Bixler who officiated, Lewis H. Brumbaugh, Walter Thomas, Wm. Baker, Geo. Bowers, Bernie Bowers, Mitchel



over, Oren Garner and David Cline. We have had a spiritual meeting. Our church is gradually growing in numbers and attendance.—Isis A. Eigenbrode, Rocky Ridge, Md., May 29.

**Reisterstown Mission** (Meadow Branch congregation) closed a two weeks' series of meetings May 31 with a full house. Two adults stood for Christ and are applicants for baptism into the church. Owing to health conditions of Eld. E. P. Schildt, the writer, who is elder in charge, was obliged to do much of the preaching, assisted by Elders J. M. Trigel, Birnie Bowers, C. O. Garner, S. K. Utz and the elder's son, John D. Roop, Jr. Since the last report of additions at this mission, twenty-four have been baptized and two restored to fellowship. Out of the offerings, besides paying the expense of the meetings, a small balance was authorized to be put into the General Conference offering for foreign missions. These meetings were held in a small schoolhouse which has lately been refurnished.—Wm. E. Roop, Westminster, Md., June 5.

**Ridgely.**—Our church met in council May 4. The raising of our budget was under consideration and a plea was made for more systematic giving. As a result we adopted the envelope system. Our delegates to district meeting were Sisters Mattie Brumbaugh and Esther Hrouse; they brought back an interesting report. Bro. F. A. Stayer will represent us at Annual Conference. Bro. Ezra Wenger of Elizabethtown College conducted a Bible institute here April 4 and 5. Bro. Rufus Bowman of Washington, D. C., preached for us in the evening of March 11. Our B. Y. P. D. has had charge of the Sunday evening services twice a month beginning in January, giving well prepared programs; they also conducted the morning worship service several times this spring. The group purchased a new bookcase which has stimulated interest in our Sunday-school library. Our Women's Work council with Sister Ella Brumbaugh, president, has been meeting in the homes of members. We made comforts, did quilting, had a food sale and assisted where there were sick. The men's Bible class organized with Bro. F. A. Stayer, president, and is assisting the program of the church in various ways. Bro. Jos. Rittenhouse continues to give wholehearted service as pastor. As in former years we will unite with the other churches in town in a Vacation Bible School to be held in July. Easter Sunday afternoon the Bridgewater quartet gave a splendid program of sacred music. Our love feast was held May 24. Bro. Albert Pike preached for us in the preparatory service in the morning. We were glad to welcome several families that have moved into our congregation. Our young people's class with Sister Grace Bowman, teacher, has been studying the Life of Christ in the Sunday-school hour. Our primary department is preparing a Children's Day program to be given soon.—Mary Cherry, Ridgely, Md., May 29.

**University Park** (Md.) church met in business meeting on March 22. Encouraging reports were made by the pastor, superintendent, treasurer of the church and the Sunday school, Women's Work and B. Y. P. D. Bro. S. L. Brumbaugh and Jesse H. Ziegler, our pastor, were elected to represent the church at district meeting; the pastor to represent us also at Annual Conference. A call for Bro. Ziegler to continue his service as pastor for another year was unanimously extended by the church. Pre-Easter services were conducted by the pastor, resulting in eight young people putting on Christ in baptism. April 14 it was our pleasure to hear a well rendered musical program by the Bridgewater College male quartet. April 10 members of the Washington City church brought us a drama, The Boy Who Found Easter. Spiritual and uplifting services were conducted by the pastor on Mother's Day. On this day also at 2 P. M. special services were held in the home of Bro. S. L. Brumbaugh, the time of burial of his ninety-four-year-old mother, Margaret A. Brumbaugh of West Milton, Ohio. Bro. Brumbaugh had visited his mother one week prior to her death. Many of our sisters enjoyed the mother and daughter banquet held recently. Lydia W. Brumbaugh presided and Sister F. F. Holsopple brought a splendid message. A peace program was rendered May 24 by our young people who gave The Eleventh Mayor. Our Annual Conference offering was above the goal set by our pastor.—Mrs. S. L. Brumbaugh, Washington, D. C., June 3.

## MINNESOTA

**Guthrie** church held the spring love feast on May 23 with Bro. F. K. Allen officiating. Among the guests were Bro. Clark Meyers and family from Fargo, N. Dak., and Bro. J. R. Suter and family of Detroit Lakes, Minn. Bro. Allen preached the Mother's Day sermon on May 10 and after a picnic lunch at noon, the Sunday school presented a program of music and poetry honoring motherhood. The Guthrie B. Y. P. D. sponsored a birthday banquet May 30. There were impromptu speeches, music, poetry and fun. Members of the B. Y. P. D. have been keeping along boxes the past six months—a penny for each spoken slang word and the proceeds to go for missionary causes. April 26 was the date set for the opening of the boxes. Hundreds of pennies were handed in, the minimum received from any one person being \$1.07.—Evelyn Saat-hoff, Guthrie, Minn., May 29.

## MISSOURI

**Osceola** church met in council May 23. Bro. Sam Simmons was chosen deacon and he and Sister Simmons were installed the following morning after preaching service. It was decided to let Bro. D. C. Gnagy and Bro. J. Mathis have the use of the church to conduct an intermediate camp in July. We are looking forward to the coming of Miss Wanda Hoover of Plattsburg, Mo., to be with our young folks this summer as a leader. We will have our Vacation Bible School one week in July. Bro. D. C. Gnagy was with us for our annual Decoration Day services on May 24. He preached an inspiring sermon on Sunday morning. He also met with the administration board on Saturday evening and work

was planned for the ensuing year. Our young people's Christian Workers' meeting was reorganized Sunday evening, May 24. Miss Kathleen Duden was elected president for the coming year. Great interest is being taken in the church here. Bro. Gnagy is an efficient leader and we are very happy and thankful for his interest and help.—Mrs. Barnett Walker, Osceola, Mo., June 1.

## NEW JERSEY

**Amwell** church met in council on April 8 with our pastor, Henry T. Horne, presiding. Two trustees were re-elected for three years: Brethren Thos. Baker and Wm. W. Pegg. Sister Gladys Emery was elected secretary. Bro. Horne received a unanimous call to remain another year which call he accepted. At our Sunday-school election Bro. Thos. Baker was elected superintendent and Sister Gladys Emery, assistant. We had special services at Easter time and also on Mother's Day. We held our love feast and communion service on May 17 and on May 31 we observed Memorial Day. All of our meetings are well attended.—Dora H. Hoppock, Sergeantsville, N. J., June 5.

## NORTH CAROLINA

**Fraternity** church met in council March 6. At this time it decided to call an election of a minister or ministers on May 28. An offering was taken March 15 for the expense of fixing the church roof. We had our pre-Easter services with communion on Thursday, May 10 we had a short Mother's Day program with a special sermon. The young people's class and the Dependable class are buying a bell for the church. May 28 the church met in council for the election of a minister, with Bro. J. A. Naff of the Ministerial Board present, also Bro. Z. E. Mitchell. Brethren D. G. Church and C. E. Robertson were called, but the latter could not give his decision as to whether or not he would accept. Bro. D. G. Church and wife were installed by Bro. Mitchell. Delegates to district meeting are Mr. and Mrs. Melvin Beckner, with Mr. and Mrs. O. M. Clineard, alternates. Bro. Guy West of Roanoke, Va., is to hold our meeting the latter part of August. Bro. H. J. Woodie, W. M. Robertson, Mrs. J. P. Robertson and Lonnie Senters were elected as peace committee for the church.—Mrs. Mary Robertson Pickett, Lexington, N. C., June 2.

## OHIO

**Pleasant View.**—A check of Sunday-school attendance at the beginning of the year revealed that we have been gaining steadily in attendance for the past two years. January and February, being extremely cold and stormy, will affect our attendance for this year. Our young people continue active and interested in the program of the church. The older and younger groups have contributed in recent months two very worth-while programs: a drama, "The Prodigal Comes Home," and the Easter play, "Barabbas." These young folks are always well represented at all worship services, and are an inspiration to the pastor and their elders. Easter this year was made very real by a Good Friday evening service which was splendidly attended; a B. Y. P. D. breakfast at which a neighboring pastor, Bro. A. P. Musselman, spoke on "The Meaning of Easter," and the Easter drama, "Barabbas." Good things which we have enjoyed in the past few months as extras include a food shower for the pastors at the time of their birthdays, with an all-day service in the church; a fine sermon by a young minister of the district, Robert Byerly, a dinner for the Werking family who have left us; a very fine musical program by the Cantilena Choir of Manchester; the Easter cantata, "Christ Victorious," by the Lima church; a social for the mothers and daughters of the community, well attended and very helpful; a surprise dinner for a resident minister and Sunday-school teacher who has contributed much to the welfare of our congregation, Bro. N. I. Cool; and an illustrated lecture, "The Land of Jesus," by Rev. Paul Sharp. The Sisters' Aid continue their work in the interests of the church; a dinner and antique exhibit aided them to the extent of \$30. The missionary society has contributed two very helpful programs, one with a set of slides from Elgin on "Chinese Life, Christian and non-Christian," and a special radio program. The spring love feast was one of our most spiritual observances, led by the pastor. Brethren N. I. Cool and J. W. Driver represented the church at district conference; the pastor will represent the church at Annual Conference.—Mrs. I. C. Paul, Lima, Ohio, June 1.

## OREGON

**Myrtle Point.**—The women of the church met Jan. 22 for the purpose of effecting a more complete organization. A Women's Work cabinet was formed, consisting of a president of Women's Work, a secretary, a director for each of the three departments: Aid Society, missions, and mothers and daughters. The mothers and daughters' department held its first meeting March 27. Over seventy-five per cent of the membership families availed themselves of the special club rate offered by The Gospel Messenger. The women's missionary society met for the observance of the World Day of Prayer, Feb. 28. The pastor was absent for several weeks on field work and also attended a field men's conference at Bethany Biblical Seminary, Chicago. During his absence the home ministry brought us many good messages. On March 6 we held our regular quarterly council. One item of business which was passed on was the erecting of an outside bulletin board. This has been built and is serving nicely. Pre-Easter services were held during Holy Week, with the love feast on Thursday. A splendid program was rendered Easter Sunday under the direction of the program committee of the church. On April 26 baptismal services were held for five, ranging in age groups from young people to juniors. On Mother's Day morning a special feature of the service was the presentation of carnations to Cradle Roll mothers by Sister Cora Mulky, Cradle Roll super-



intendent. In the evening a program on "Home Life" was presented by the mothers and daughters' organization. On Sunday evening, May 17, the baccalaureate service for the graduating class of the Myrtle Point high school was held in our church. The pastors of the various churches participated in the service. Bro. Barr delivered the sermon on the subject: "Turning Aside to See."—Mrs. F. H. Barr, Myrtle Point, Ore., May 23.

**Newberg.**—We had our love feast May 9 with Bro. Ritter officiating. We had our Sunday-school convention the following day. Some very fine talks were given on peace. We should be prepared to give a scriptural answer when asked why we object to war.—Mrs. Mary Crumrine, Newberg, Ore., May 23.

**Portland.**—The work of our church has been well taken care of by certain leaders, with the co-operation of the members, during the period we have been without a pastor. Bro. James Snelling and his son, Bro. Will Snelling, frequently brought the Sunday morning message very commendably when no one else was available; they also revived the weekday prayer meetings. Rev. Sturgeon of the Four Square church, husband of our Sister Clara Sturgeon, conducted Sunday evening services for us when no other minister was available; also Friday evening services. He also obtained Dr. A. R. Holzer and Miss Kennington to speak. Dr. Holzer, a converted Jew, devoted three evenings to large and appreciative audiences while in this city working in behalf of his Palestine Prayer Fellowship movement. His expositions of the Scriptures, together with his personality, made a profound and indelible impression upon his listeners. Miss Kennington, of the local Grace Gospel church, pledged to the foreign field, brought very inspiring messages on two Sunday evenings. Sister June Yearout, young evangelist from Boulder, Colo., was in Portland holding evangelistic meetings and very generously preached for us on several occasions. All were stirred by her spirit-filled messages. Easter Sunday was observed by a fine children's program in the morning and a sermon by Sister Yearout and special Easter music in the evening. We are glad to report that three-fourths of our resident members are receiving The Gospel Messenger. The mothers and daughters' organization made corsages for each mother attending our morning services on Mother's Day. We are very happy to welcome our new pastor, Bro. H. G. Shank, and family, formerly of Bowmont, Idaho. Bro. Shank has been with us on Sundays during the month of May, and this week his family arrived. We are happy, indeed, that they are here. Under his capable and inspiring guidance we look forward to a full and prosperous future. We had a very impressive love feast May 22 with sixty present. We greatly enjoyed the fellowship of our new pastor and family on this occasion.—Mrs. Fred C. Williams, Portland, Ore., May 25.

## PENNSYLVANIA

**Chiques.**—May 3 Bro. Alton Bucher from the Richland congregation gave an excellent sermon on The Lukewarm Church. May 26 and 27 we held our love feast at the Chiques house with a number of visiting brethren present. Bro. Heisey officiated, and about 265 members communed. Bro. Peter Heisey preached the examination sermon on May 24 at the Chiques house. Since our last report three were baptized. May 30 at our quarterly council an election for a minister and deacon was held with Brethren H. K. Ober and Samuel S. Shearer present. The lot fell on Bro. Herbert O. Walgemuth for a minister and Geo. H. Summy for deacon. They with their wives were licensed for one year. June 28 is the day set for the children's meeting at the Mt. Hope house, the program to be rendered in the evening. We have the promise of Bro. Howard Danner from Abbottstown, Pa., as our guest speaker. The boys' quartet rendered a program in song at the Neffsville Brethren Home on Sunday evening, May 31. Bro. B. G. Stauffer was the speaker. Our elder, Bro. S. S. Eshelman read the missionary letter from our workers, Bro. J. F. Graybill and wife in Denmark. Our Annual Meeting offering amounts to \$615.—Fanny Zug Shearer, Manheim, Pa., June 5.

**Conestoga.**—Our quarterly missionary Sunday was observed at Bareville on March 29. Bro. Arthur R. Hess of York preached an inspiring sermon. Our Sunday school rendered a program on Easter evening. Eld. H. B. Yoder of Lancaster gave an interesting address to the children. May 3 marked the beginning of our two weeks' series of meetings at Monterey in charge of Bro. Clayton H. Gehman of Stevens. He brought us eighteen splendid sermons. Various groups gave us special music on different evenings which was much appreciated. In company with one of our brethren the evangelist visited in a number of homes. As a result of the meetings three boys, members of our Sunday school, were baptized. Since our last report four new members were added to our church by letter and two faithful sisters were called by death. Our love feast was held May 23. Brethren J. B. Brubaker and Clyde Weaver were with us, the former officiating. He also filled the pulpit on Sunday morning. Our Conference offering, taken at this service, amounted to \$192.91. Brother and Sister John M. Buckwalter were our delegates to the Sunday school and missionary meeting held in the Middle Creek church, West Conestoga congregation. An interesting report of the meeting was published in our local church paper, The Beacon. May 19 the Willing Workers' Bible class entertained the mothers of the class at their regular meeting and on May 24 they rendered a program at the Lancaster County jail. The young men's chorus has also been active in rendering programs at various places.—Addie A. Myer, Leola, Pa., June 3.

**Little Swatara.**—On Good Friday the Welfare Board rendered a temperance program at the Ziegler house. An address was given by Bro. Howard Merkey of Manheim and a quartet from East Fairview church sang several numbers. A program was also given by the children on

Easter. May 2 and 3 our love feast was held with Bro. Group officiating. Other ministering brethren present were Samuel Wenger, S. G. Meyer, Paul Myer. May 10 Bro. Hartman of Annville gave an address at the Mother's Day program. May 17 a missionary and Sunday-school program was given at the Merkey house.—Elizabeth Meyer, Myerstown, Pa., June 1.

**Long Run.**—On Sunday, May 31, the message was brought by Bro. Geo. Daubenspeck on the subject, The Seven Wonders of Heaven. It was very interesting. In the evening the young people's meeting was held by Sister Kunkle, the lesson being on the difference between a parable and a miracle. The evening message was brought by Bro. Frank Handwerk. We have meetings every Sunday morning at 9:30-11:30, also young people's meetings in the evening.—Mrs. Quinton A. Kunkle, Lehighton, Pa., June 1.

**Philadelphia (First).**—April 22 at the close of the midweek prayer service one young man was baptized. The spring love feast and communion was well attended. The pastor officiated, assisted by the home ministers. May 10 we celebrated the forty-fifth anniversary of First church, located at Dauphin and Carlisle Streets. Bro. C. D. Bonsack gave the morning message and also spoke at the young people's meeting following an illustrated talk about mission points he visited. The anniversary offering amounted to \$350. The delegates to Annual Conference are Sister Ross D. Murphy and the writer; alternates, Bro. Ross D. Murphy and Sister H. H. Funk.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., June 5.

**Quakertown.**—Bro. R. H. Jones of Mingo congregation preached for us morning and evening of March 15. Bro. Paul Robinson of Princeton Seminary filled the pulpit March 22. The church met in council March 31. The Springfield and Quakertown churches have been as one, known as Springfield congregation. At this meeting we decided to be a separate congregation, to be known as Quakertown. Bro. Replogle was re-elected elder. Brethren S. S. Lint and Russell Rotenberger were chosen delegates to district conference. Bro. C. F. Holsopple is delegate to Annual Meeting with Bro. S. S. Lint, alternate. The Co-workers' class was very glad to have Bro. Henry Gotshall's male chorus render a sacred program on the evening of May 20 which was much appreciated by all.—Mrs. Raymond Bleam, Coopersburg, Pa., May 31.

**Roxbury.**—During the terribly cold spell our attendance was considerably below our average, but since warmer weather has returned we are back to normal again, and above. Through a contest the enrollment of the Fidelis class has gone considerably over a hundred. While Bro. Henry was holding evangelistic services in Huntingdon, Bro. E. P. Blough preached one Sunday and Bro. Paul Yoder of Huntingdon the other. Feb. 9 the Scalp Level young people assisted by Junior Coleman and Robert Beam of our church presented "The Eleventh Mayor" and on Feb. 16 the Student Volunteer Band of Juniata College gave a fine program. Leading up to the Easter season our pastor used the Sunday evenings in preaching on the seven utterances of Christ on the cross. On the Sunday evening before Easter our choir sang a number of the fine hymns of the cross. Easter was a big day, the Sunday school attendance reaching 422. Following the Sunday-school hour the children gave a splendid program to a full house, and in the evening the play, "Pilgrims of the Way," was given by a group of young people. About a score of families suffered through the flood—some heavily. We lost three members by death this spring. Our council prior to the love feast was fairly well attended and much interest was manifested in the business before the meeting. It was decided to hold a Vacation Bible School this summer and June 26 has been set for the opening. It was decided to be represented by delegates at the conference and the ones who volunteer first are to be the delegates. A committee was appointed to revise our nonresident membership list and to try to get all who live in organized churches to agree to take letters. Our love feast on May 3 was in charge of the pastor, Eld. T. F. Henry. He was assisted by the home ministers: J. E. Blough, J. C. W. Beahm, J. P. Coleman, E. P. Blough and D. G. Seese. Mother's Day was appropriately observed. At the mother and daughter banquet May 27 there were present 165 mothers and daughters and a general good time was had with Miss Mildred Livingston acting as toastmaster. Twenty-eight men served the supper. The main address was given by Mrs. David Boag of Westmont. The Roxbury W. C. T. U. also held their banquet in our church when eighty-one ladies participated.—Jerome E. Blough, Johnstown, Pa., June 3.

**Royersford.**—On April 12, Easter morning, we had a very beautiful and impressive service, bringing afresh to our minds the facts of the first great Easter dawn. Several members of our Sunday school presented the resurrection story by reading portions of Scripture, while others thrilled our hearts with song. The junior choir added greatly to the sacredness of the service with their special selections. On May 3 we had our love feast. The attendance was not as large as usual, likely due to an electrical storm which came about the time of the opening of the service. Also several of our members could not be present due to illness. Nevertheless, it was an impressive service. May 10 was our Mother's Day service, the mothers present taking an active part in this program. One feature of the service was the singing of old familiar hymns. At the close of the service three of our junior girls passed through the congregation and presented each mother with a white carnation. On May 24 the morning service was arranged in a simple manner, the most impressive part of which was the dedication of an infant in our midst. The evening service was in charge of a group of primaries and juniors under the leadership of Miss Anita Holsopple. During the past few months they have been working on the Mexican village project. At this service they exhibited their work of a Mexican village, showing the customs of the people as well as their manner of



ss and the home life of the children. They had a very attractive exhibit but underlying this are the lessons of friendship, peace and good-will toward the children of other nations.—Ollive Flemings, Roy-ford, Pa., May 25.

## TEXAS

**Lampa church** held her love feast May 17 at the close of a week's series of meetings conducted by Bro. S. E. Thompson, the pastor. On Friday a class from the Sunday school with their teacher and a few others enjoyed a trip and picnic lunch at Miami, Tex. On Easter morning the Sunday school gave a short program followed by a sermon on the Resurrection by the pastor. A fine program was given at morning preaching hour on Mother's Day.—Mrs. S. E. Thompson, Lampa, Tex., May 23.

## VIRGINIA

**Lower Union.**—On April 26 a number of members of this place called an aged sister who wished to hear some of the old hymns sung. She was visited many times by our elder, G. A. Maupin, and by ministers of this place as well as by many friends. She knew her life was at an end and seemed waiting only for the Master's call; she was a beautiful example of patience and long-suffering and Christian character. She passed on two weeks later. On Mother's Day, May 10, Bro. J. W. Via of Earlyville brought us an impressive message. Bro. Via has been preaching regularly at this place for about nine years but it was the first time he had preached the Mother's Day sermon. A communion service was held on May 23. The examination service was conducted by Bro. G. A. Maupin and the communion service by Bro. Joe Wood. Bro. C. H. Hinegardner of Lynchburg will be with us for two weeks beginning July 12 to conduct our series of meetings. He has been with us on a number of occasions and is known in our community; we feel especially fortunate that we have secured him for this meeting.—Ethel Via Kindrick, Free Union, Va., May 29.

**Manassas church** held its regular council on May 10. Bro. M. J. Little was elected delegate to Annual Conference with Bro. J. M. Kane, alternate. Delegates elected to district conference, to be held at the Manassas church in August, were Brethren Wilmer Kline and Willie Hersch with Brethren J. J. Conner and J. J. Kane, alternates. It was announced that our pastor, Bro. Byron Flory, will hold our evangelistic meeting this summer, probably beginning Aug. 16. On Sunday morning, May 10, we held our Mother's Day services and also celebrated family day. During the preceding week an attempt was made to visit every home in the interest of having 100 per cent attendance at church on that Sunday. The results were quite gratifying with almost 100 per cent of the families represented.—Anna E. Blough, Manassas, Va., May 26.

**Middle River.**—On April 19 the cantata entitled The Throne Crowned was given to a large audience. May 9 our communion was held at which time Bro. C. G. Hesse of Bridgewater was with us. On Mother's Day the mothers and daughters gave a special number of music and Bro. H. C. Early of Dayton brought the message to the Brethren. The Mission Band of Bridgewater College was with us on May 17. Our council meeting was held May 22. We took our Communion offering May 24. Quite a few of our folks expect to attend conference this year.—Mrs. F. Y. Garber, Waynesboro, Va., June 2.

**Mt. Vernon church** is growing in numbers and spirit and many worthwhile projects are being realized. Our mission budget was raised and over the amount asked. The B. Y. P. D. sponsored several special programs and at present is putting on the peace education canvass. Our children have their own opening exercises and have bought special uniforms and added tables and chairs along with other equipment. About \$200 is being spent in landscaping the cemetery and front grounds of the church. At present our pastor, Bro. Sherfy, is serving both Mt. Hill and Mt. Vernon by preaching at each place on Sunday morning. He plans to stress our church heritage and doctrine this summer. Bro. Paul Bowman will be with us on June 21 and Bro. Henry July 5. Bro. Guy Stump was appointed delegate to Annual Conference with Bro. A. S. Campbell, alternate. Sister Guy Stump was elected president of our Women's Work group and we are looking forward to a progressive year under her leadership. At present Miss Hope Sherfy at Bethany studying music. The good work which she started is continuing under new leaders until her return. Sister Sherfy is improving in health and we hope she may soon be well again.—Mrs. E. M. Well, Waynesboro, Va., May 24.

**Red Hill (Boone Mill).**—Our church has put on a new program this year. Bro. I. D. Hoy was chosen pastor for the year. Prayer meetings are held each Wednesday night and business meetings monthly. Free members have been received by letter and four by baptism this year. Our Sunday school is a co-operative organization with the Brethren church here, with Bro. Otho Boone, superintendent. We have a large attendance and fine interest in the work. On Mother's Day the school gave a short program honoring motherhood, and each mother was given a carnation. The young people are a wide-awake group; they attended their meetings each Sunday evening before the services. They visited one of our sister churches with a program in March. A peace program will be given by them in June. Our pre-Easter services were conducted by the pastor, followed by the love feast on Saturday evening. On Easter night the young people had charge of the service, rendering an excellent program in songs and readings. Bro. Davidampler is directing a music class for us, beginning May 17 through 20 weeks. Bro. Guy West of Roanoke will be with us in a revival beginning July 5. We have an active Women's Work at this place with Grace Boone, president. They hold meetings twice a month and are doing a great work.—Daisy Calhoun, Roanoke, Va., May 23.

## For Lovers of Good Poetry

### The World's Best Poetry, \$1.00

More than 350 of the world's best loved and most helpful short poems, old time favorites and the most popular of the newer poetry. You will never tire turning to its pages. 477 pages.

### The World's Great Religious Poetry, \$2.50

A well balanced collection of religious poems including both ancient and modern. Its many indexes enable one to find desired poems readily. A marvelous anthology. 876 pages.

### Heart Throbs, 75c

Such a wise selection that yearly this book finds a ready sale. These poems do touch the heart. Those who care little for poetry will wake up as they read these selections.

### More Heart Throbs, 75c

The popularity of "Heart Throbs" simply made it necessary to bring out this second book of great poems.

### Quotable Poems, \$2.50

Poems that are quotable, have a modern tone and spiritual qualities, touch common human needs, and possess fine poetic qualities. Abounds in poems for great days. 386 pages.

### Quotable Poems, Volume II, \$2.50

A new collection of superior poems by known and unknown authors. Poems that strike at the heart of things and urge you to the best. 370 pages.

### The Golden Book of Faith, \$2.00

Not the least helpful selection of poems is "The Golden Book of Faith" in which the reader finds those soul-stirring messages that one so often needs in these days of doubt and depression.

Brethren Publishing House, Elgin, Ill.

## These Will Appeal to You

### The Gospel in Art, by Albert Edward Bailey

A book in which religion and art are companions walking with the Lord. Rich in knowledge, alluring in treatment it opens to the reader a broad field. A book that will enrich the home and enlarge the vision of teacher and preacher. Many full-page halftones of famous pictures. 493 pages. \$3.50.

### Sources of Power in Famous Lives, by Walter C. Erdman

Fresh and timed to present needs, these 26 studies in the spiritual resources of great men in secular and religious history are rich in character motivation material and provide many illustrations for talks, lectures, sermons and the classroom. 160 pages. \$1.00.

### The Art of Ministering to the Sick, by Richard C. Cabot and Russell L. Dicks

A physician and a minister, both well qualified for the task, join in presenting common sense suggestions for those who are frequently called to minister to the sick. Speaking from personal experience they know both what to do and what to say. Especially helpful to pastors and nurses, but at the same time of great value even to you and me. 392 large pages. \$3.00.

### Faith and Fear in Child Training, by Margaret W. Eggleston

Those who deal with children will prize this matter-of-fact book on child guidance. The author has for years worked with mothers in all ranks of society and does not befuddle the reader with abstractions. A practical book for the home, the school and the church. 203 pages. \$2.00.

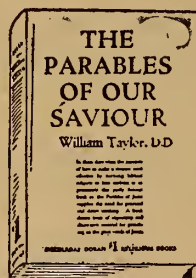
We can supply you with any good book at publisher's price. When you send in your order tell us what other books you desire.

Brethren Publishing House, Elgin, Ill.

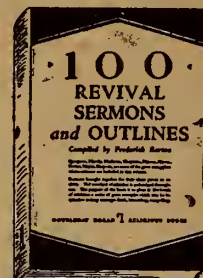


# Books That Are Helping Thousands

## Any of the following books may be had for \$1.00



The Modern Parent, by Garry Cleveland Myers  
 The Life of D. L. Miller, by Bess Bates  
 The Business of Being a Mother, by Maud Wilde  
 The Gospel of Luke, by Charles Erdman  
 Christ and Human Suffering, by E. Stanley Jones  
 Know Your Bible, by Amos R. Wells  
 The World's Best Poems  
 The Bible Story, by William Canton



Life of Christ, by Giovanni Papini.  
 Church Finance, by William H. Leach.  
 The Parables of Jesus, by George A. Butterick.  
 The Training of the Twelve, by Alexander Bruce.  
 The Impatience of a Parson, by H. R. L. Sheppard.  
 Paul of Tarsus, by T. R. Glover.  
 Jesus or Christianity, by Kirby Page.  
 A Guide to Preachers, by A. E. Garvie.  
 Personal Power, by William L. Stidger.  
 Constructive Citizenship, by L. P. Jacks.  
 Fast Hold on Faith, by Henry Howard.  
 A Quest for Souls, by George W. Truett.  
 What to Preach, by Henry Sloane Coffin.  
 The Mind of the Master, by Ian Maclaren.  
 The Wicket Gate, by G. A. Studdert Kennedy.  
 Not Slothful in Business, by Herbert A. Bosch.  
 The Parallel New Testament, by James Moffatt.  
 Cyclopedia of Evangelism, by Charles L. Godell.  
 The Public Worship of God, by J. R. P. Sclater.  
 New Tabernacle Sermons, by T. DeWitt Talmage.  
 The Cross in Christian Experience, by W. M. Clow.  
 Putting the Church on a Full-Time Basis,  
     by A. W. Beaven.  
 My Message to Sunday-school Workers,  
     by Marion Lawrance.  
 Leaves From the Notebook of a Tamed Cynic,  
     by Reinold Niebbur.  
 Greatest Thoughts About Jesus Christ,  
     by J. Gilchrist Lawson.  
 Illustrative Incidents for Public Speakers,  
 Poems of Pep and Point for Public Speaking,  
     by Will H. Brown.  
 Funeral Sermons and Outline Addresses,  
     by William E. Ketcham.  
 Many Mansions (Sermons on Immortality)  
     by John MacNeill.  
 The Making of the Christian Mind,  
     by Gaius Glenn Atkins.  
 Apostolic Optimism,  
 The Preacher—His Life and Work, by J. H. Jowett.

My Life and Story of the Gospel Hymns,  
     by Ira D. Sankey.  
 With Mercy and With Judgment,  
 Lord, Teach Us to Pray,      by Alexander Whyte.  
 Men Whom Jesus Made,  
 Bible Types of Modern Women, First Series,  
     by W. Mackintosh Mackay.  
 Ever Open Door,  
 Gateways of the Stars,  
 Highways to the Heart,      by G. H. Morrison.  
 Sermons on Biblical Characters,  
 More Sermons on Biblical Characters,  
 Sermons on Old and New Testament Characters,  
     by Clovis G. Chappell.  
 100 Prayer Meeting Talks and Plans,  
 100 Revival Sermons and Outlines,  
 100 Great Texts and Their Treatment,  
 1,000 Thoughts for Funeral Occasions,  
     by Frederick Barton.  
 1,000 Evangelistic Illustrations,  
 300 Evangelist Sermon Outlines,  
 Cyclopedia of Sermon Outlines,  
 1,001 Illustrations for Pulpits and Platforms,  
     by Aquilla Webb.  
 Contrary Winds,  
 David, King of Israel,  
 Paul, the Missionary,  
 The Miracles of Our Savior,  
 The Parables of Our Savior,      by W. M. Taylor.  
 The Evangelistic Encyclopedia,  
 100 Choice Sermons for Children,  
 300 Five Minute Sermons for Children,  
 100 Best Sermons for Special Days and Occasions,  
 Cyclopedia of Sermon Outlines for Special Days and  
     Occasions,      by G. B. F. Hallock.

**BRETHREN PUBLISHING HOUSE, Elgin, Illinois**

**The Teaching and Preaching That Counts,**  
 by James M. Gray. An evangelical, expository way of interpreting the Scriptures that made Gray's teaching powerful. **\$1.50.**

### Tellable Stories

Looking for new and better stories? **Story Talks for Boys and Girls** contains 60 choice stories charmingly told. Stories about people, things, events that hold the attention and make the lesson stick. 220 pages, **\$1.50.**

**Brethren Publishing House, Elgin, Ill.**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., June 27, 1936

No. 26



Photo by James Stover

PHANTOM CANYON, BETWEEN CRIPPLE AND CANYON CITY, COLORADO

## In This Number

### Editorial—

Daily Devotions (W. W. S.) .....	2
Echoes From the Eighth Conference at Hershey .....	3
Kingdom Gleanings .....	16

### The General Forum—

A Forward Look in District Administration. By M. Clyde Horst .....	10
A Radiant Church. By Foster B. Statler .....	11
The Meaning of Church Membership. By Rufus D. Bowman .....	12
The Challenge of the Past. By J. E. Miller .....	13
Brethren Always. By Wilmer R. Kensinger .....	24

### Our Mission Work—

What to Pray For .....	14
Mission Doctors of India. By Eliza Miller .....	14
News From the Field. By Mrs. Harold Royer .....	15
Circulating Libraries. By Mabel Moomaw .....	22

### Home and Family—

Reality (Verse). By Ada Sell .....	18
'Tis She, My Mother. By Ada Masterson .....	18
Table Talk. By D. E. Cripe .....	18

### The Church at Work—

Enlisting and Developing Church Workers; Obstacles to Fellowship; District Conference for Intermediates; New Material for 1936-37 .....	22
---	----



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### Walking in the Light

"If any man walk in the day he stumbleth not, because he seeth the light of this world"

Read John 11: 1-16

Monday

Jesus' lack of response to the call of the sisters seems strange at first thought. The case is not parallel with that of the woman of Sidon, where his reluctance to work a cure was due to his desire to remain unknown. For these were close friends; he loved them and had found comfort in their hospitality.

The natural impulse was to go at once. But the will of God was supreme; thus he waited at the wedding feast and did not go at once to tabernacles. This waiting on God was the secret of his wisdom and his power; thus he proved himself to be truly the Son of God.

*Our Master, teach us the secret of thy matchless life. May we walk in the light of thy presence in our lives. Amen.*

### Building Faith

"For as in Adam all die, so in Christ shall all be made alive"

Read John 11: 17-30

Tuesday

Jesus knew what he was about to do; the disappointment of the sisters would be turned into joy. But he wished them to find faith in his power; he who had healed the centurion's servant at a distance could bring back the dead from the tomb.

But Martha's hopes died at the burial of her brother. She believed he would rise in the last day, but that now Jesus could do nothing more than comfort them with his presence. But Jesus would make her faith in him as Messiah practical; he was the one who would raise the dead in that day; therefore he could bring Lazarus to life.

*Our Father, too often our confessions of faith are mere pious phrases. May we really lay hold on divine power in our day of need. Amen.*

### The Sympathy of Jesus

"The Lord is gracious and merciful"

Read John 11: 31-44

Wednesday

There have been many ingenious explanations made of Jesus' tears just before he raised Lazarus. But it seems clear from the story and with it agrees

the whole tenor of his life, that he wept out of sympathy. The sisters had been very close to him, especially Mary, and when to this sense of tenderness was added the spectacle of her grief, he could not keep back the tears.

And there is no contradiction between his grief and his power to abolish grief. For the exercise of his power was not mechanical but was always inspired by love.

*Our Master, thy tears are a symbol of thy gospel of mercy. May we too be stirred by the woes of humanity. Amen.*

### The Plots of the Rulers

"He was despised and rejected of men; a man of sorrows and acquainted with grief"

Read John 11: 45-54

Thursday

The miracle produced a profound effect on the people of Jerusalem; the fame of Jesus grew in spite of the opposition of the rulers. The Pharisees were inclined to despair, but not so Caiaphas. Ruthless head of his political machine, he would allow no one to stand between himself and power. He was not interested in what Jesus was preaching, he cared little whether he was good or bad; if through his preaching he stirred up a religious enthusiasm which might get out of hand, then he must be put out of the way.

His words are a prophecy; heartless as they were in intention, they were so framed as to state the blessed assurance of our salvation.

## WEEKLY QUIET HOUR

### Immortality

**Take away our place.** The Romans had given to the Sanhedrin large powers of self-government, as long as they were able to keep the peace.

**Unconscious prophecy.** For other examples in John see 7: 35; 11: 48; 12: 19; 19: 19, 20.

**For the early Jewish belief** about the future, see discussion of Hades, March 28. For the plainest resurrection text in the Old Testament see Dan. 12: 2; see also Isa. 24: 8; 26: 19; Acts 23: 8. The Pharisees believed in a physical resurrection. For the Christian belief, see Luke 20: 27-36; 1 Cor. 15: 44, 50. Is not our mystic union now with a spirit God an earnest of an objective relationship after death?

*Our Father, as the rulers rejected thy Son, so men today reject his spirit. May we ever be loyal to him. Amen.*

### The Leper's Gratitude

"Oh, give thanks unto the Lord, for he is good; for his lovingkindness endureth forever"

Read Luke 17: 11-19

Friday

This incident becomes an acted parable. The nine lepers who were Jews represent religion by rule. They were grateful for their cure; what leper could have been otherwise under the circumstances? But for them the law prescribed that the cure must be reviewed at once. Perhaps after that they would thank Jesus.

But the Samaritan obeyed the impulse of his heart rather than the prescription of the law; that could wait. For religion is a matter of the spirit rather than of rules. Justice and mercy and faith are more important than tithing. Obeying the impulse to thank Jesus without waiting had more of the essence of religion than obeying the regulation.

*Our Father, may our religion be that of spiritual impulse from within, rather than of regulation from without. Amen.*

### The Pharisee and the Publican

"A broken and contrite heart, O God, thou wilt not despise"

Read Luke 18: 9-14

Saturday

The words of Jesus put into the mouth of the Pharisee were true; according to his system he was a good man, better than the publican. But he got no answer to his prayer for he asked nothing; counting himself perfect, he was inclined to patronize God. He spoiled his record with his self-confidence and contempt for others; these were worse sins than those from which he was free.

But the publican, who could put forth no claims of merit, who thought only of his sin and need, threw himself on the mercy of God. And his faith was honored by a gracious God, and he went out a more righteous man than the Pharisee.

*Our God, when we stand in thy holy presence, we have no merit of which to boast. But we rejoice in thy grace which freely pardons all our sins. Amen.*



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 85

Elgin, Ill., June 27, 1936

No. 26

## Echoes From the Eighth Conference at Hershey

**Saturday, June 13, Concluded**

### **A Radiant Church**

This was the theme of the first hour in Convention Hall this morning. Bro. Rufus Bucher was presiding officer for the forenoon session and Pastor Foster Statler of Huntingdon, Pa., had charge of this hour. He conducted the worship and then preached a sermon. Paul Halladay of Manchester led in the hymn singing which included great selections like Come, Thou Almighty King and I Love Thy Kingdom, Lord. It was early for the people, after last night's rain, and they kept coming but not disturbing the worship appreciably. Bro. Statler read from Acts four the prayer those early Christians prayed when conditions were so threatening. Remember what they prayed for? That was a radiant church.

And the sermon, this sermon was radiant, too. We need not repeat the content here since you are having a chance at it, but you will need the spirit of the speaker to get the full force of it.

### **Our New Alcohol Problem**

What the church is to do about this was the question up from nine to ten. It was handled by two doctors, one a doctor of medicine and the other a doctor of things like philosophy and divinity and humanity.

Dr. Fred J. Wampler, former medical missionary in China, dealt with Beverage Alcohol and the Individual. His contention was that alcohol does bad things to the individual, and he supported it well with facts and figures. It is a question whether alcohol has *any* value, even medical, when taken internally. He showed what it does to the organs of the body, cited the attitude of the railroads and industry in general toward drunkenness, its unhappy effect on sex control, how it slows down the mental reaction of auto drivers to dangerous situations, how it unburdens its victims of cares only to intensify them later. Alcohol is the great deceiver.

Dr. Paul H. Bowman discussed Beverage Alcohol and Human Relationships. Alcohol is an enemy to wholesome social relations because: (1) It is a racial poison. It attacks the infant at the mother's breast and even reproduction itself. It destroys the present generation and the next. (2) It is an economic liability. The revenue from it is more than counterbalanced by the cost of insanity and crime and the waste which it entails. (3) It is a social liability for it always means corrupt government. Recalling the promises of the present administration in repealing the Eighteenth Amendment, the speaker said either the government was insincere or it is in the shackles of the liquor business. There is no other inference possible.

We hope to be able to give MESSENGER readers both of these excellent papers in later issues. After a number by the Bridgewater quartet, a recess was taken before the remainder of the forenoon program was given.

### **Under the Threat of War**

The Doctrine of Peace in a War Threatening World was the subject of an able discussion by Bro. W. W. Slabaugh. He believes that the world situation is indeed threatening yet not hopeless. In view of the synopsis printed in the MESSENGER, we shall not say more here, though that by no means does justice to the thorough and critical treatment given in this hour.

### **Regeneration Is Fundamental**

It was the Bible Hour, the last hour of the morning. It consisted of worship and exposition, both directed by Bro. M. Clyde Horst. In the worship part of the period, he was assisted by the Bethany mixed octet. The simple and dignified manner in which this was done was very impressive.

Since you have also had an abstract of this address or sermon, for that is what it was, we shall note here the emphasis which the speaker placed on the primary place of individual regeneration in all efforts to make



this a better world. We should have noted also the congregational singing of *My Hope Is Built on Nothing Less* and *Come, Thou Fount of Every Blessing*, in the worship part of this delightful hour.

#### **The Social Side of Conference**

It was on the way to see the missionary moving pictures on India that your reporter got a bit of firsthand experience with the social aspect of Conference. There at the entrance was a man that looked like the picture of a cousin the writer had never seen. A little inquiry proved that the guess was right. And so there was a get-acquainted period that ran up dangerously near to the time of the afternoon session at Convention Hall. How many somewhat similar experiences every Conference brings to our people there is no way of knowing. But one thing is sure: The social side of Conference is more significant than many have realized.

#### **Thinking About the Whole World**

The point of this afternoon's program is that we all think intelligently about the whole world. After the singing of "Jesus Saves" by the congregation and devotions conducted by Sister Florence Gibbel of Lititz, Pa., it was time to begin. But people were pouring in through every entrance so the platform manager called for a song and two verses of "Am I a Soldier of the Cross?" was sung while the people had a chance to find seats. It was then that Bro. Chalmer Shull, missionary on furlough from India, was introduced as the first speaker of the afternoon.

#### **A Message From India**

The sector of world conditions described by Bro. Shull was that which he had seen in India. The need in India is that the people learn to co-operate politically, that the young be trained to fit into life as it must be lived in rural India. The problem there is immensely difficult because an average farmer's income in India may not be over two dollars per month! Most of the depression problems facing the American farmer are faced by the India farmer in some more difficult form. There is the matter of interest—not at eight or ten per cent, but at fifty to one hundred and fifty per cent!

Add to all this, the effect of the current social and religious upheaval. There is the bid for liberty being made by the untouchables, who constitute one-sixth of the total population. Think what would happen if this vast mass should turn Christward! The situation is certainly one which is big with challenge for the Christian church.

#### **And What of China?**

A second area of stress in the world situation is that of China. In any case Chinese problems are difficult for a westerner to interpret. The current intrigue by which Japanese-controlled Manchuria and Russian-sponsored Mongolia carry on an unofficial war does not

simplify matters one iota. Meanwhile the average Chinese goes his way chiefly interested in his private or family affairs. He does not make a good soldier. And China and the Chinese will doubtless persist and with little essential change no matter what the Japanese or Russians do.

The Chinese economic situation continues critical because of the spending of war lords and the floating of unsecured money. The loss from this in the end falls on the public. Having taxed property to the limit, the war lords are now forcing the sale of opium with disastrous results. Then, too, in the no-man's land on the northern border, crime and disease are rampant. The situation is such that Christianity offers the only real solution.

#### **Viewing Europe and America**

After a bit of relief through a song by the Elizabethtown ladies' octet, our thought was turned to the western scene—Europe and America. Bro. J. S. Noffsinger was the speaker and he likened the situation in the west to a foolish driver in a high-powered car; just another case of more power than brains. The European situation is hard for the American to grasp. If one could imagine our states as so many separate countries with custom walls about them, he would appreciate something of the European economic situation. As for politics, in the countries not ruled by dictators, much confusion is due to the multiplicity of parties. Add to this the usual manias: that the other country is to blame, that we arm for peace, that all our wars are righteous.

These usual national delusions have become abnormal to the point that nationalism has become Europe's new religion. In Europe there is an air of prosperity and expectancy, but it is the flush due to the fever of war preparation.

In America, Dr. Noffsinger thinks we have politicians a plenty but no statesmen of the first rank. And perhaps this is why we are not told that if the women who have entered industry since 1916 could step aside there would be a job for every man. America has more and more of most everything from schools to prisons, but the deeper puzzle of life and its meaning remains with us. Isaiah's idea of what is needed to bring in the better day is still the real solution. It is, therefore, to the Christian church that the world must look for help.

#### **Meeting the World's Needs**

To whom shall we look for help in meeting the world's need? There are at least two responsible groups. One of these groups is composed of the men of the church. There are many practical ways in which they can work. They can help the pastor, help in evangelism and even help to get the church paper in more homes. Bro. G. A. Cassel spoke for the men. The other group especially interested in doing something about



world need is composed of the women of the church. Mrs. I. S. Long was the speaker and the type of work she stressed was help for the needy of our mission lands. Between these two addresses Mrs. Mabel Pence Canfield and Prof. Nevin Fisher sang a much appreciated duet entitled "Love Divine."

#### **A Missionary Conversation**

At the close of the afternoon's program of addresses Bro. H. Spenser Minnich tried out a new kind of missionary meeting. He had all those who wanted to listen in on a missionary conversation come to the platform. Soon every seat was taken. Then Bro. H. Stover Kulp and wife were asked questions, and husband and wife in the Kulp family gave their answers to them. As it happened the meeting started off with a question about the children in the Kulp family and the special problem of rearing them on the mission field if taken along, or the problem of their care and education if left in America. There are a boy six and a half years old and a little daughter three and a half. What would you advise? But don't answer until you have thought of the implications in either case. Should we have a home for missionary children?

#### **At the College Dinner**

Hurrying over to the college dinner scheduled for five o'clock we soon found that unusual interest was abrewing. A goodly crowd of college folk, graduates and teachers, were waiting for the call to proceed to the tables. Those preparing the meal had under-guessed the interest and so additional tables had to be brought in. Thus, though the dinner was begun on time, there was necessarily some delay in getting other features started.

Bro. R. W. Schlosser, president of Elizabethtown College, was toastmaster. He called on the Elizabethtown ladies' quartet for music, and appropriately enough the quartet turned out to be a quintet! Mr. M. S. Hershey, maker of Hershey and community, was present and spoke a few words of gracious welcome. The address of the evening was given by the senior editor of the MESSENGER. His address was an answer to the question: Can the Christian College Live?

The answer was found to be the same as that which has to be given to an old question which has been raised from the beginning of history. Yes, the Christian college can live if it wants to badly enough. Of course there may be changes in the nature of its life, but that which is essential will live on. And to facilitate the maintenance of life it would be good if the college would do at least three things: (1) foster confidence in the supreme worth of truth and its inherent power for vindication; (2) teach people to define the great realities of life in terms of function or useful value; (3) make clear the real values of life—which really are such things as integrity, thrift, self-control. And it

seems that even college people should discover that all who really live must do it as a venture of faith.

#### **More About Meeting World Need**

Over at Convention Hall people were coming in out of the rain to hear more about meeting world need. Mrs. John B. White presided. The first to speak was Rev. Findley M. Wilson, minister of the Third Church of the Covenanters, Philadelphia. His was a word of greeting, growing out of our common concern for maintaining the sacredness of the Christian conscience.

As already suggested, the general subject for treatment was: The Church and the Physical Needs of Men. Bro. Ira H. Frantz was the first speaker and he presented a moving picture of the need we find in a land that has mastered the technique of producing plenty for all, but is somehow prevented from actually accomplishing this by the profit system of distribution. Can you conceive of a monkey starving because it had gathered too many cocoanuts? Yet Americans are starving in the midst of plenty for all!

Bro. V. F. Schwalm was down for the answer to this problem which is so baffling because of its implications and ramifications. He began by reading the text which the Master used when he talked to the people of Nazareth. He showed also how in the parable concerning the judgment it was those who befriended the needy who were commended. Bro. Schwalm feels that the church has a deep responsibility for the inevitable casualties resulting in our order of society, and that this includes preventative measures. Therefore, the church should demonstrate brotherhood, stress the moral and ethical teachings of Jesus, encourage study of our baffling problem, and bless all doers of good and keep on doing good herself. Bro. Schwalm was encouraged to favor the MESSENGER with a synopsis of his address.

### **Sunday, June 14**

#### **Through the Rain to Prayer**

OVER wet walks and through the intermittent rain a goodly company came to the morning watch service to pray. There Bro. A. C. Wieand was saying that prayer is putting one's self in tune with God. Jesus believed in intercessory prayer because he prayed for Peter, for others, even for all who should believe on him. And so there was a season of prayer at the morning watch service—prayer especially for the leaders and services for the day.

#### **Realization Through Worship**

The matter stressed at this morning's breakfast conference was realization through worship. Bro. J. Clyde Forney was the speaker at this session. He suggested that Conference Sunday is a great day, for many the great day during the Conference period. It is great because of what may be realized through worship.



Many do not realize what they should through worship because they do not understand its methods and possibilities. Through worship one should realize a deeper sense of responsibility, an eagerness to do the right, new courage for the stresses of life. What particular needs should be met through the act of worship? Certainly modern anxiety is one thing that should be relieved through worship experiences. It should help the burdened to helpful confession, to drop old grudges. Worship is the one great means for leasing the higher power for our benefit. A sense of personal worth and destiny will help to do this. So also meditation, or real thinking.

#### **Going to Sunday School at Conference**

Going to Sunday school at Conference is both like and unlike this experience in the home congregation. First of all, weather may be a consideration—it was this morning. But thousands solved the problem by deciding to keep up a good practice. And so as Sunday-school time approached there were Sunday-school groups gathering at the various appointed places. There were the children at the Band Shell, the young people at the Hillside Auditorium, and the largest group at Convention Hall. Your reporter was at the latter. It was crowded to the doors. The lesson on the Cross in Daily Life was handled by Brethren A. R. Coffman and C. C. Sollenberger.

Just before the children's chorus sang it was announced that preaching would take place at other than the two announced places. Brethren H. B. Heisey, John Wieand, I. D. Heckman, J. A. Robinson, Frank Crumpacker, Edgar Rothrock, J. E. Steinour, and I. N. H. Beahm were ministers announced for these additional preaching services. Some of them were for the afternoon periods, but even so the reader can gather some suggestion as to the size of a Hershey Conference Sunday crowd. It has seemed to your reporter that up until today crowds have not been quite up to former eastern standards, but today there is no mistake about the crowd being here.

For a few years now the children's chorus has been a feature of the main service on Conference Sunday. It gives one quite a thrill to see hundreds of children arrange themselves on the platform and then sing a selection of children's hymns and songs. Long live the children's chorus!

#### **The Meaning of Church Membership**

At Convention Hall every seat was taken. There were many standing. Here Bro. Rufus D. Bowman spoke on The Meaning of Church Membership. You will find the gist of this sermon in the MESSENGER. We hope you will read it—those who did hear it as well as those who did not. Before the finish of this service your reporter started to see how the other services were

going. Well, there were so many people on the grounds it scarcely seemed that any had gone to church. It was evident that many had come in with some sort of family reunion in mind. Lunches were spread on tables beneath leafy trees. People were moving, standing and looking, visiting. A familiar voice called to your scribe as he was hurrying toward Hillside Auditorium, where Bro. M. J. Brougher was also scheduled to speak on The Meaning of Church Membership. Well, we never got to that second service. The one who had called was an old friend from California—in fact a little relation now on account of a happy marriage. He was waiting to see cousins living near Hershey. He has thirty-five such, many of them with children as old as himself. Thus the possibilities of meeting relatives at this Conference were good—very good. And stationing himself at a vantage point this friend from California had met cousin after cousin, perhaps a dozen of them, and there were yet others to meet. And so church membership means family relation. Sometimes it is on the level of blood or marriage relationship. It may be and should be on a yet more fundamental basis—a spiritual oneness through eagerness to do God's will.

#### **Two Exhibits That Were Different**

Those who were fortunate enough to get within hearing distance enjoyed an interesting variation in the program. For a half hour Pastor McKinley Coffman asked Missionary Chalmer Shull questions about India, the people and the methods of work. And Bro. Shull answered them. It was all so informal, so different from the set address that it was relished greatly. This was the first thing after dinner and good for the digestion. Then at half-past four, following the great meeting spoken of below, the Wamplers from China, Ernest and his good wife Elizabeth, engaged for another half hour in informal conversation about their work there. The place was the exhibit room at the rear end of Convention Hall. We would not say a disparaging thing about the other exhibits there, for they were all valuable and interesting too but they could not quite match the interest aroused by the living kind.

#### **For the Old Folks**

The principal program of the afternoon was dedicated to those who have passed their threescore and ten. Seats were reserved on the platform, or platforms rather, for those meeting the age requirement, and the principal speaker had to meet that limitation also. We said platforms because there were two of these meetings at the same time, one in Convention Hall and one in Hillside Auditorium. And there were people enough on the grounds for several more.

The theme of these meetings was called A Challenge From One Generation to Another. Bro. John Heckman of Polo, Ill., gave the Challenge at Convention Hall, and Bro. J. E. Miller, Literary Editor for the



Brethren Publishing House and Secretary for the Conference, performed the like service at the Hillside. They took their eager listeners back to a generation ago and told how the church did things in those days. We need not try to tell you what they said here, since you have had or will have a better chance in these columns. But we are sure that one result was a deepened appreciation of the debt we owe our fathers, and a suspicion that some of our "improved" methods may not be as superior as we have imagined.

Responses to these challenges were made by two of our younger college men, Prof. Calvert Ellis of Juniata and Prof. Wilmer Kensinger of Bridgewater. Let us pray that the present generation may indeed measure up to the expectations justified by their stirring acceptances. We are hoping to be able to give you later a better version of what they said.

#### **The Old Time Ring**

It was a special pleasure to all at the Convention Hall service that Bro. H. C. Early, eighty-one and nearly blind, was able to share in the program by directing the worship period. His words of reminiscence and exhortation, and then of fervent prayer, recalled his frequent leadership in Conferences of bygone years. The voice of Bro. Wm. Beery also came clear and strong at eighty-four, as he led the vast congregation in several hymns and sang one number by himself.

Another feature of special interest was the recognition of all present seventy years old and upward. They stood in groups, the age limits being seventy and ninety. At the Convention Hall meeting Bro. C. C. Ellis was in charge. Bro. S. G. Myer presided at the Hillside.

#### **In the Later Afternoon**

Many preferred the friendly fellowship of the park tables or shade trees, but those who wished could find activities of another kind. There was the meeting of the volunteers at 4:30. At five o'clock a large number of young folks enjoyed supper with interchange of thought and feeling in the Community Building basement. At that same time we found Bro. Fred Wampler on his way to a men's meeting. Then there was the picture of an antique chair to look at, the chair that martyred Eld. John Kline used to sit in.

You will not be surprised to know that the inside attraction with the strongest appeal was the hour filled with sacred music by the Conference chorus. After all few things are at the same time so inspiring and so quieting to tired and troubled hearts as the good old hymns well sung.

#### **An Evening With Youth**

Young folks have had their meetings at the Conference for years but this is the first time their work has been featured so prominently. This was a youth's meeting for the whole Conference and on Sunday night

at that. In fact it was two meetings, for the plan was the same as for the afternoon when the old folks had the floor, one program in Convention Hall and another of exactly the same type at the Hillside.

At the last named place Ivan L. Eikenberry of Ohio directed the proceedings. After lighting a cross to symbolize the spirit of the youth movement he explained, referring to the program of the afternoon, that "to-night youth will show what it intends to do about that challenge." Prof. Myer of Elizabethtown led the music. Dr. Chas. Weaver of Manheim conducted the worship, reading from First Peter three. The male quartet of the East Fairview church sang. In the course of the evening the Bethany male quartet gave several numbers.

Two young men brought messages from the Friends and Mennonites. Caleb Smith of Philadelphia spoke for the young Friends' movement. After expressing his appreciation of meeting so many here of like Christian aims and ideals, he explained the basis of the Friends' position on war, especially their use of the word "concern" as the technical name for any matter that enlists their particular interest. Don Smucker, fresh from graduation at Bluffton College, Ind., told about the seventeen varieties of Mennonites and some of the common ideals that bind them together. These are a revolt against the modern trend to secularism, distrust of the state and of centralization, a tendency to make nonresistance not merely a refusal to fight but a positive resistance to the forces of evil. These young men spoke at both meetings.

While Alva C. Harsh was telling the people in Convention Hall why he was going to China as a missionary, his good wife, Mary Hykes Harsh, was doing the like thing at the Hillside. Some might not get the gospel if they did not go. Their religious heritage, influences of church, school, home, friends impel them to go. As a girl she was once so interested in the MESSENGER and the Visitor that she forgot to watch the grazing cows and they ate up the corn.

#### **Steps to Peace**

While Dan West was talking to the vast assembly in Convention Hall, trying to give the older folks an understanding of what the young folks are after, and arousing them to greater interest in them, "Dad" Bonsack, as Sister Harsh had affectionately called him, gave the closing address at the Hillside. He had not been assigned any subject so he took his cue from the first speaker's emphasis and spoke of some vital prerequisites to the establishment of world peace.

We must understand better the interdependence of our modern world. We can't buy and sell without being friendly. Such slogans as "Buy American" have the opposite effect. With the progress of aviation we'll be spending week ends in Europe soon and we'd better



be making friends of the folks we want to stay with over night. We ought to know what our chocolate and our rubber tires are costing in the oppression of millions of foreign laborers. We must have an increasing appreciation of other nations. We must know the futility of hate and force. If we don't reconsider the treaty of Versailles we'll be compelled to reconsider it some day. We must emphasize the integrating forces rather than those which divide. We must make a place in our lives for God.

If you don't know Bro. Bonsack's story of Mary and the broken dish, a family heirloom, and what her mother did about it, you'd better ask him. And how he and the Catholic priest in the dining car together found God in the sunset. Paul Kinsel's benediction brought this great Sunday at the Hershey Conference to its close.

### Monday, June 15

#### "If Two of You Agree"

THAT was Bro. Wieand's text at the early morning worship. We know a lot about the need of co-operation in moving tables, pianos, buildings, mountains, but the case is no different in the spiritual realm. "I can't get along without you." We need not only to pray but to pray together. When Kagawa was asked for the secret of his life his answer was one word, prayer.

Bro. Wieand had placed on the blackboard the names of books helpful in the study of this subject: Torrey—How to Pray; Myers—Real Prayer; Murray—The Inner Chamber and the Inner Life, With Christ in the School of Prayer; Sherman—The Inner Chamber. The response of the Bethany girls from the balcony at appropriate points in the service has been one of the most impressive and helpful features of this "morning watch."

#### The Christian Family

Bro. Warren Bowman of the Juniata faculty is an authority on this subject, and he can give more practical counsel on it than anyone else I happen to know. His breakfast table talk gripped us.

The Christian family is a triangle with Christ at the apex. It starts the day by seeking God's guidance. It joyfully accepts the responsibility of children. Husband and wife grow toward each other through mutual understanding and sharing experience. "I'd give ten years of my life for three such fine children as yours," said one woman to another. She replied, "I did." The family needs not only information but motive. It can get that only from the Christian religion.

#### Resuming the Business

Faith of Our Fathers and Come, Thou Almighty King were the notes with which the business session began this morning under the leading of Bro. George Detweiler. Dr. Ellis had charge of the devotional pe-

riod, directing attention to that fine passage from Philippians about seeking the things that are excellent and being filled with the fruits of righteousness. Moderator Kurtz announced that 484 delegates had been enrolled from the churches. With 74 Standing Committee members, the largest number in our history, the voting strength was 560, when two late delegates came.

Bro. J. Clyde Forney was named as timekeeper. The Conference Program Committee for next year is H. L. Hartsough, R. E. Mohler, W. W. Peters, H. Spenser Minnich, Paul H. Bowman, J. E. Miller. The present officers of the Pastors' Association were confirmed: D. D. Funderburg, President; Ross D. Murphy, Vice President; Galen T. Lehman, Secretary-Treasurer. A Letter of Greeting from Denmark, not ready at the session last Friday evening, was presented.

#### Lepers and Bibles

At this juncture opportunity was given Dr. Danner, representing The American Mission to Lepers, to address the Conference for fifteen minutes. He told of the work of this humanitarian and Christian agency, which does not work directly on mission fields but through the existing church boards. Our own work in Africa is a beneficiary of this organization.

In like manner Dr. F. F. Holsopple reported for the American Bible Society. The work of this great institution is recognized in our Conference budget.

#### Home Missions and Church Discipline

The Conference was now ready for the unfinished business, matter carried over from last year, which consisted of the reports of committees to which the several subjects had been assigned. First in order was that on Home Missions. The report of this committee was published in the MESSENGER a few weeks ago. The committee offered it to the Conference this morning in a slightly revised and re-edited form, which was adopted with practically no discussion.

The committee on Church Discipline only reported progress but did not say how much. It was continued for another year.

#### The Date for Conference

Last year a paper came to Conference asking that the time of holding Annual Conference be changed from early June to late August. The committee appointed on this question had made a careful investigation. Of the replies received to the questionnaire sent out, 316 favored the change to August, 368 preferred June, 44 had no choice. On agricultural grounds the committee discovered the sentiment about equally divided.

Many pastors prefer the later date as fitting in better with their vacations. But other considerations, including district meetings and camps, argue for the present date. On the whole the committee had no sufficient



reason for recommending a change. So the date for Conference remains as it has been.

#### Ministerial Placement and Policy

The report of the General Ministerial Board on this subject elicited the first real discussion of the morning. It looked like old times at Annual Meeting when real argument and lively debate was the order of the day. The difference of opinion centered mainly around two points, the elder-pastor relation and the centralization of power.

Some felt that the report placed the elder in a subordinate position, or practically ruled him out. Perhaps a larger number had misgivings about giving so much power to the General Ministerial Board in the placement of pastors. After many explanations and several slight amendments, the overwhelming majority of the delegates seemed satisfied and the report was adopted.

There were possibilities here for an interesting question of parliamentary procedure. After the vote had been taken there were expressions of dissatisfaction to the effect that it was not understood and that some who wished to ask questions had not been recognized. The moderator decided to take the vote over and in doing so reopened the question and there ensued some of the liveliest discussion of the morning.

We judge that the moderator's evident desire to give everybody a fair chance, and the probable greater satisfaction that followed were enough to quiet the doubts of those who would question his ruling on legal grounds.

#### A Beautiful Thing

Here followed something different at Annual Conference, a brief recognition service in honor of faithful departed ones and those who are suffering great misfortune and keen disappointment. It was conducted by Chairman Hartsough of the General Ministerial Board.

First there was a moment of silent prayer by all and then a few words of audible prayer by the leader, in respect to the memory of Elders S. H. Hertzler and J. H. Moore. Then there was the same procedure in honor of the many heroes of faith who have passed on in the last year, unnamed but all known to the heavenly Father. Last of all there was the same tribute to all the suffering and disappointed ones, with special mention of Bro. Otho Winger.

Our Conference had never seen anything quite like this and many were visibly moved. It was a beautiful thing.

#### Last Deeds of the Morning

The report of the committee on Fraternal Relations was approved and the committee continued.

Then came the announcements and the hymn, For

Christ and the Church. And then the prayer by Bro. J. O. Winger.

#### At the Missionary Convocation

"My hope is built on nothing less  
Than Jesus' blood and righteousness."

Thus began another missionary convocation service. And so it continued with the voices of thousands making the rafters ring with this old favorite hymn expressing hope and assurance. And next came We Have Heard a Joyful Sound. How our people can sing at a missionary convocation!

Bro. J. J. Yoder, acting as chairman in place of Bro. Otho Winger, introduced Bro. Alva C. Harsh, who led the opening devotions. Brother and Sister Harsh are two of the new missionaries, and will leave for China shortly. The prayer hymn was sung by the ladies' trio from Bethany Biblical Seminary.

The first speaker of the afternoon was Bro. Leland Brubaker, pastor of the Covina church, member of the General Mission Board, and one of the members of the mission deputation. His was the missionary sermon, and it was entitled: "Go Tell John." You will guess that the sermon was based on the incident of John the Baptist's question and the Master's answer. To John's question there was the convincing news that something vital was happening. The lame were being healed and made able to walk. The incident carries a sobering challenge to us. As we see the effectiveness of the gospel of Jesus in the lives of men, we are under obligation to tell all those whom John symbolizes that the gospel works, that there is in it the way of life for men. Wherever it finds lodgment in the human heart, it works as a powerful yeast element, changing the lives of men. Educated young Chinese, going out into public life, but showing in their everyday attitudes the desirable fruits of the Spirit, are winsomely and effectively telling "John" that there is saving power in the gospel.

How thrilling it would be to the MESSENGER reader at home if he or she could look in upon this missionary meeting! On the platform there are easily 300 persons. This group is made up of the new missionaries, missionaries on furlough, various Board members, Men's Work and Women's Work representatives, Standing Committee, ministers who have served thirty-five years or more, special singers and all others with any definite part on the program. But more thrilling than the view toward the platform is that great sea of friendly faces stretching away to the rear of the auditorium, while row on row are the thousands to either side—all seats full and many standing.

And so it was no wonder that Bro. Brubaker spoke with conviction and power, and that when Bro. F. H.



---



---

## THE GENERAL FORUM

---



---

### A Forward Look in District Administration

BY M. CLYDE HORST

A Forum at the Hershey Conference

THERE are a number of reasons why this topic should find a place on our program. In the first place, many feel that there are certain tendencies toward the centralization of administration that may jeopardize the best interests of the district. On the other hand, others see clearly that there are disintegrating forces within the district which call for an investigation of the situation. Among these might be mentioned Sunday-school associations that have no official amenability to the district conference, district boards that illustrate the text, "Let not your left hand know what the right hand doeth," and local churches that are drifting toward congregationalism, or groups of churches that become districts within districts as a result of what are called circuit organizations.

Many of these movements had quite innocent beginnings. Sunday-school associations, for example, arose when the church was officially somewhat indifferent to such aggressive endeavor. Boards were multiplied as needs became apparent without any serious thought concerning integration. Such conditions in the district had their parallel in the local churches where the Sunday schools, for example, arose independently of the official administration of the church and in many instances are still considered as being separate organizations. A study of the problem is timely, therefore, not only in the interest of the morale of the district, but also for the sake of the local program which often sadly lacks integration. Moreover, in the absence of unification, locally and in the district, the general program is impaired.

A forward look in district administration may be more intelligent if there be first a backward glance. A study of the origin of district meeting and the evolution of district organization may throw valuable light on present conditions and even point out the way for the future. This is especially true when it is remembered that the program of the future must take into account not only the conditions that shall be, but also the heritage of the past, and the genius of the present.

The first Annual Meetings of the church were really only district meetings, for the churches were few and not far apart. When migration had taken the church into more remote areas, the Annual Meeting was still really only a district meeting, for the representation and voting power were largely local. But because of this fact, the need began to be felt for annual meetings in each region. Harbingers of district meeting appeared in the special conferences in Tennessee in 1846

and in Indiana in 1848. A plan for the formation of districts with regular organization and annual meetings was defeated in 1856, but finally triumphed in 1866.

Districts once organized developed committees and boards for special functions in their own territories. Western Pennsylvania, for example, organized a home mission board in 1872. Northeastern Ohio appointed a similar committee in 1875. As early as 1883 Southern Indiana had an old folks' home board, and many other districts followed their example in the next several decades. In 1890 it was decided that the elders' body in each district should approve ordinations. Ministerial boards were authorized in 1917, and committees on religious education, temperance, peace and other special interests also came into being, in most of the districts of the general brotherhood, because of their evident need.

An appraisal of the present and recommendation for the future reveal several conclusions: In the first place, districts are still needed and will always be needed, although some of the smaller ones now existing should be merged with others in the interest of more challenging programs. Moreover, practically all of the elements in our present district programs are legitimate and should be conserved. Furthermore, some form of board organization is necessary for the district as well as for the general brotherhood. But for the sake of efficiency and power a closer integration is needed in district organization along such lines as the following:

In the first place, since districts are now friendly to every good work, every district activity should be under the official supervision of the district conference, even as every activity of the brotherhood is under the direction of the General Conference. All boards and committees should be creatures of the district conference and amenable thereto. When this is done, it will be easier to have every activity of the local church subject to its general council, as it should be since churches no more oppose progress. The organization of boards should be unified, moreover, either by having an annual council of boards, or by having but one board of administration with subcommittees for the several special interests of the district. It might be well for the moderator of the district to be chairman of this unified agency of administration. Furthermore, the elders' body should function more effectually in a general review of the work of the district than it usually does in most of the districts.

More perfect mechanics, apart from dynamics, might be legalistic and as fruitless as what we now have. Integration depends on soul and spirit. Accordingly, the district must be conscious of the great first work of the



church. It must move along with the body of Christ. Evangelism and missions must have first place in the program. Education and social welfare must be firmly rooted in the basic tenets of the faith, for, "Not by might nor by power [human]; but by my spirit, saith the Lord," is the continual reminder of inspired prophecy (Zech. 4: 6).

*Chicago, Ill.*

## A Radiant Church

BY FOSTER B. STATLER

Hershey Conference, June 12

THE early Christians "took their food with gladness and singleness of heart." They were a people of radiant gladness. They were a people of warmhearted love, of courageous spirit, of spiritual power. They had little of the paraphernalia, knew nothing of our modern programs and technique. But did they not have a life, a vitality and a radiance to which we are almost strangers? Do we not need to recapture that glowing life? How shall we do it?

Now one of the things that the early church had and which we need to give us radiance and power was a living experience of Christ. Christ was to them no myth, no theory, no mere doctrine. He was a living person who had come into their lives, changed them, redeemed them from sin, selfishness and despair. In continued fellowship with him, their hearts were filled with a peace, a power and a radiant gladness that was contagious and led others into the Christian fellowship. This is the heart of the Christian religion—life lived in contact and fellowship with the eternal God, the living Christ. We must have the ethics of Jesus but we need also the life and power of our Lord which begin in a glad abandon of our lives to him and continue in life lived under his control.

In the second place, if the church is to be radiant and strong today, she must have an abiding faith in the triumph of God and his kingdom. The early church had that. You can not help but feel that as you read the Acts and the Epistles. They had a triumphant spirit because they had faith in a triumphant God. The throne of the universe is not empty. God is on that throne. To be sure he is not having his way in many things today. But back of the affairs of men and nations stands God, directing, controlling, overruling. God is not and will not be defeated. The day will come when the cry will go up, "The kingdom of the world is become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever." This generation of the church needs to recapture that faith. Radiance and power can not be hers if she thinks she is in a losing cause.

In the third place, the church's vitality and radiance

require that she be united. Division and weakness go hand in hand. We must remember that the church is the "body of Christ." Wherever there is a man, woman or child in all the world who is a Christian believer, there is a member of the body of Christ. To have the wrong attitude and show the wrong spirit toward any such one is a thrust at Christ and an injury to his cause. Only in the spirit of unity and active co-operation can the church function as the "body of Christ," be to Christ now what his body was to him in the days of his flesh, an instrument through which he can minister to men.

In the fourth place, that the church may be dynamic and radiant, the Christian faith must be carried out into all the areas of life. It must be carried into home, school, business, social and economic life and international relationships. The church must come to grips with life in all areas of human experience. That is not to say that the church is to sponsor any social formula. She will regret it if she does. She must tower above all social systems, supporting what is good and condemning what is bad. No social system will work with bad men. The church's chief business is to change men's lives through the power of the gospel, leading them on to accept the implications of that gospel for all of life. Then by her own life and ministry in creating a Christian social intelligence, she shall make her impact upon the life of the world.

Finally, if the church is to be radiant, she will have to be missionary in spirit. You have never seen a self-centered person who was a radiant soul. You have never seen a self-centered church which was radiant in spirit. You never will. The church that loses its missionary spirit dies.

In the earlier centuries of the Christian era, there was a strong church in North Africa. Church history tells us that that body of Christians became absorbed in controversies over doctrinal matters, lost its missionary spirit and died. Back from the coast lived native tribes steeped in idolatry. But the African Christians cared not. They were interested in orthodoxy, not in the souls of men. That is ever the issue when the church turns her back on a perishing world. God give us a deeper missionary spirit.

The church is a divine institution. It is God's instrument for redemption and as such has no rival. I love the church. But I should like to see it more vital, more radiant with the life of God that it may bring new life to this generation. To this end all of us need to pray:

"Stir me, O Lord! Thy heart was stirred  
By love's intensest fire, till thou didst give  
Thine only Son, thy best-beloved One,  
E'en to the dreadful cross that I might live:  
Stir me to give myself so back to thee  
That thou canst give thyself again through me."

*Huntingdon, Pa.*



## The Meaning of Church Membership

BY RUFUS D. BOWMAN

Sunday Sermon, Hershey Conference, June 14

CHURCH membership means a great deal to many of you. Your regular attendance, active service, and eager faces speak of your interest. Church membership doesn't mean much to some on our church rolls. They give neither time, money, nor service to this kingdom work. Our hope is to put new content into the meaning of church membership.

*I. To make church membership mean what it should, we need to get a clear conception of the divine meaning and purpose of the church.* How does the Bible speak about the church? First Corinthians 12 speaks of the church as the body of Christ and we are members of that body. The fifth chapter of Ephesians tells us that Christ is the head of the church, he loves the church, and it is his purpose to present the "church to himself, a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Galatians 6 sets forth the church as the "household of faith." Other scripture passages tell us that the church is the "family of God." First Corinthians 3 sees it as the "temple of God." According to Ephesians 2 the church is built "upon the foundation of the apostles and prophets, Christ himself being the chief cornerstone." First Timothy 3: 15 calls the church the "pillar and ground of the truth."

What a glorious conception of the church! The church is a divine institution, the chosen instrument for the accomplishment of Christ's purpose. The church is the body through which the soul of Christ works. The church is a school of Christlike character. The church is an agency of evangelism. The church is the pillar and ground of the truth—the conserver of the precious values of the ages. The church is the family of God united in love, and also in purpose. The church is the organization through which the dynamic is furnished for the making of a better world.

It means something to belong to the church. There is no other institution that can touch the hem of its garment. The church is not perfect, but it has no rivals in the work of redemption. It is a glorious thing to have a part in building a church.

*II. To make church membership mean more, we must allow Christ to pervade the life of the church.* The special emphasis in the church program for this year has been "Christ in the Life of the Church." Why do we need this emphasis when the church is Christ's body? It means that we have had too much of a religion about Jesus, rather than a religion of Jesus. The early church did not have a lot of things that we have. They had no literature, not very much organization. Preaching was not an appointive office. They were

preachers as they were called of the Lord. There were no church buildings. They met in houses. But the early church knew that the heart of religion is when man comes into contact with the living God.

We need a revival within the church. If we could get ten people in each church to have a vital experience of God through Christ and to become active witnesses of the power of God to transform life, it would change the character of our churches. This revival within the church depends upon deeper convictions on the part of church members. There are those who say that the good life is all that matters, that it doesn't make any difference what you believe. That is a false philosophy. We grow in the direction of our philosophy of life. Our conception of God, our faith in Christ as Savior, our interpretation of the universe have an intimate bearing on our conduct. On the other hand a wrong philosophy of life is at the bottom of much bad character. Deeper convictions on the part of church members in the basic realities of religion is one of our greatest needs.

*III. Church membership means Christlikeness and discipleship.* As members of the body of Christ, Christlikeness is our one supreme quality. This demands a full surrender to his leadership, a complete commitment of life to the will of God.

Church membership also means discipleship. The charter of discipleship is this: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." "Follow me!" How much those words mean! And how much they cost! The tragedy of our time is that we have been making the Christian life easy. "Follow me!" At the heart of these words is written the cross. Above the cross we might well read, "He took it on himself." Without that principle of action no great thing has ever been done on this earth. Vicarious sacrifice has been the most tremendous moral lifting power known to the world. Being a Christian involves essentially that spirit-caring enough about persons and causes to sink our lives in them; giving ourselves for others when we don't need to; suffering for a cause when we don't have to.

*IV. Church membership means the cultivation of the spirit of unlimited forgiveness.* The church is a family. Members of a family love one another; they have confidence in each other. They do not suspect each other, neither do they falsely accuse one another. This conception of the church as a family will change the character of most churches. A church is a fellowship. Without warm Christian fellowship you can not have a church. Anything that destroys fellowship destroys the progress of the church. The building of wholesome fellowship is one means of building the church.

In instructing candidates for church membership, we read a part of Matthew 18, and ask each applicant if he



s willing to follow the rule of the Master in case of differences between himself and other members. We teach each applicant the doctrine of unlimited forgiveness. This is a splendid practice which I hope we shall always keep up. In the light of Matthew 18 as a baptismal vow, it is very difficult to understand how some church members can harbor ill will for years. Faithful church membership means the practice of unlimited forgiveness.

*V. Church membership means a faithful endeavor to keep the baptismal vows.* The following questions are asked before members are received into the church through baptism:

1. Do you believe that Jesus Christ is the Son of God, and that he brought from heaven a saving gospel? This means belief in the Son of God, and faith in his saving gospel. Church membership demands faith.

2. Do you willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world? This calls for a renunciation of the old life of sin. Church membership means giving up something.

3. Do you covenant with God in Christ Jesus to be faithful until death? Here is required a covenant with God to be faithful in the new life until death, a commitment to a new life of righteousness. If church membership means this, and we know that it does, some of us have broken our vows.

*VI. Church membership means wholehearted loyalty to the ideals of the church.* The following are some of our outstanding church ideals: the New Testament as our rule of faith and practice—practice of the ordinances as a means of grace, integrity of speech, the simple life, the spirit of brotherly love and hospitality, the permanence and sacredness of marriage, temperance in all the relationships of life, peace and overcoming evil with good.

Do you know that you joined one of the oldest temperance organizations on earth? Do you know that you joined a church that is unalterably opposed to war, whose members are required not to take part in war because war is contrary to the teachings of Jesus? Your membership pledge commits you to the way of peace at all cost.

*VII. Church membership means wholehearted support and active service in the church.* It means support of the program of the church with your finances. It means the giving of yourself in active service. When members are brought into the church either by baptism or letter, they should be taught that church membership carries with it responsibility to support the church financially as far as they are able, and to give active service.

*VIII. Church membership means church attendance, participation in worship.* There are those who say that

they do not need to attend church, that they can be religious at home. How many of them spend an hour morning and evening on Sunday in scripture reading, in prayer, and in fellowship? The church is here because of the necessity of the people. By its music, prayer, scripture, sermons and Christian fellowship, people are lifted to higher levels. Loyal church membership means church attendance.

Church membership means just that. We haven't been requiring enough of church members. We have been making church membership too easy. We are members of the body of Christ. We must become fit members of that body. With the help of God, let us consecrate ourselves to the task of realizing in the life of church members the ideals of Jesus.

*Washington, D. C.*

## The Challenge of the Past

BY J. E. MILLER

Hershey Conference, June 14

It was good to live when I was a boy; it is good to live now; it will be better to live in the next generation.

My first Conference was in 1880. How different from this one! Then business sessions and preaching only. No Boards, no sectional conferences, no luncheons, no great inspirational meetings. Vivid still are these: the crowd (10,000); the hitching posts (that was the real horse and buggy age); the dining hall (brethren paid \$1.00 for meals for the season, sisters free); twenty-eight queries; and the Conference had no place to go to for next year; seventeen committees to settle church grievances; the remonstrance from Southern Ohio (the great rupture just ahead); Enoch Eby, the eloquent moderator; John Wise, the matchless reader; James Quinter, the saintly secretary; the wrecked tent. Conferences are better now.

The old meetinghouse with its four cold, painfully simple walls, smelly lamps and smoking stoves, but paid for, was built by their own hands. Then as now a square box with a roof over it and the Holy Spirit present was better than the best house with God left out of the service.

Meetings came every two weeks. Services and sermons were long, sometimes interesting, sometimes not. The hymns were lined and were led by one who "raised the tune." But they made "a joyful noise unto the Lord." The ministers were farmers, leaders in the community, good business men, had convictions and preached them. They were servants of the world but not the world's servants to do its bidding.

Mothers took their babies to church. They did not know modern psychology, but they did know how to raise their children, which was better.

(Continued on Page 23)



---



---

## OUR MISSION WORK

---



---

### What to Pray For

*Week of June 27-July 4*

THE 1936 PRAYER CALENDAR. Beginning with this week, we are using the new Prayer for Missions Calendar. During the past four years a prayer calendar has been prepared for the members of the Brethren church. This eight-page booklet gives the names of all of our missionaries who are serving on the fields and information about the work they are doing. Every member of the church ought to feel a real concern and interest for the workers who are taking the Gospel of Jesus Christ to other lands. If you do not have a Prayer Calendar write to the General Mission Board, Elgin, Illinois, and receive one. They are free.

IN one of the most recent letters received from Mary Schaeffer she says: "We are getting the tents ready to start out into the villages again but the prospects are not very bright. There is too much disturbance. The people are restless and not much in the mood to listen to anything. We are so sorry to have things getting tense again. We must have passports to go in and out of the city." These few lines give us an insight into the difficulties which the missionaries in China are facing during these days of political unrest. Anxiety and suspense because of the depredation caused by the communists are not alone confined to the evangelistic workers out in the villages, but the missionaries working in the towns are deeply concerned.

Miss Minerva Metzger was most happy to return to her work in Ping Ting after her furlough. It was a great joy to be welcomed by the Chinese Christian community. They came outside the city to greet her. A couple days later twenty-eight people were baptized and Sister Metzger in writing about this joyful occa-



sion said: "I felt that I had arrived just at the right time." Her daily schedule is filled very full as she directs the religious education among the students at the station, helps in the women's Bible school, directs the junior church and acts as dean of the girls' school.

Being a nurse, Mrs. Myrtle Pollock returned to China from her second furlough to enter into the great open field of public health work. There are unlimited possibilities in this work to bring health and healing to hundreds of people and to teach laws of sanitation and abundant living. It certainly is a great blessing when medical missionaries are alive to the possibilities all about them, not only in the towns but in the rural areas as well. The field of preventative work, in itself, presents a vast program for doctors and nurses.

Miss Emma Horning is already looking forward to the time when she shall return to China and be responsible for the women's evangelistic work in and about Ping Ting. Miss Horning has taken special interest in approaching the people of China in ways that they understand. She has studied their manner of thinking and has noted the things which appeal most in their mode of living until she is able to take the most simple illustrations and the most commonplace things in and about their homes and make them become a vital part in building finer and better living conditions and lovelier Christian homes.

Let us pray for each of these women as they give of their best to the people of China for the sake of Jesus Christ and his growing kingdom in that land.

### Mission Doctors of India

BY ELIZA MILLER

THE following clipping from the Times of India is a worthy testimony from a non-Christian to the unique and praiseworthy service of mission hospitals:

"Sir: There are no institutions founded and organized in India which have compassed so much public good for the relief of humanity as the hospitals established and worked by foreign missionaries in different parts of this country, and your correspondent 'H. N.' has struck the right note in drawing the attention of the public to the valuable services rendered by them to the sick and the infirm.

"Their devotion to duty, their self-sacrifice, their humility and their nobility have earned for them the gratitude and goodwill of millions of this country and evoked feelings of admiration and appreciation. These true and faithful servants of Christ carry out his mission of self-effacement and self-abnegation on earth, for the sake of humanity, with remarkable zeal and rare consecration. The arduous and exacting work which they turn out every day, without any regard for their personal comforts, or well-being, the loving care which they bestow upon every patient, the paternal solicitude which they bespeak for their health and happiness and the parental love and affection which they



bear to them, in the course of their treatment—these have raised abiding monuments and enduring memorials to preserve their name. It is no exaggeration to state that the memory of every such missionary is cherished with gratitude, love and affection in this country.

"Is it not a sad thought that whilst foreign doctors come to this country from thousands of miles to work as missionaries to minister to the wants of the sick and the afflicted in this country, very few Indian doctors have come forward to render such services to their own countrymen in a missionary spirit? There are capable and competent physicians and surgeons among Indians, but alas! how few of them are inspired by the spirit of service which animates and guides foreign missionaries in India. It is indeed India's misfortune that that spirit of selflessness, service and sacrifice has unfortunately not been cultivated among Indian doctors to the same extent as among foreign missionaries. I trust that the Indian doctors will learn to emulate the example of these foreign missionaries, and thereby fulfill the noble mission of their life.—H. N. Parekh, Ahmedabad.

The comment at the end about the Indian doctors is perhaps too severe. The writer suggests, however, that there are some Indian doctors who render good service to their fellow men, and I am glad that he has done so, for I know there are some very good men who are doing a splendid service for their own countrymen.

Our own little Hindu doctor in this town I am sure is doing a fine piece of work. I have occasion to go to his little dispensary frequently and can see what he is doing. Besides, I often take patients there and know how he treats them. A few weeks ago I was in one of the villages where we have a school and a number of Christian families. While there the village teacher asked me to go to a near-by hut where a woman was lying in bed with a big abscess in her abdomen. I told her I did not know what to do for her, but that I would come home and speak to the doctor about her. In the evening after getting here I went to his office and arranged for him to go to see her. He visited her, brought her here, lanced the abscess and kept her for 13 days in his dispensary where he has two small rooms for patients, fed her and cared for her all that time and his charge was Rs. 12, which if you divide by  $2\frac{2}{3}$  for the number of dollars, will give you the charge in American money. The woman was desperately in need, a widow with six children and very poor. She came expecting to get killed but went home rejoicing yesterday. Some time ago he amputated the leg of a poor woman and she also went home rejoicing. She had a big skin cancer on her heel. A few weeks ago another woman was in his hospital, who had a terrible carbuncle on her face. After staying in the hospital for twenty days she went home perfectly well.

A few weeks ago one of the little girls from a Christian family in Vali got very ill suddenly and was brought to him. He worked over her for several hours and then told them he did not know what else to do for her; so they could take her home or bring her here to

the Mission House. They brought her here and after a few days she was entirely well and went home. I am mentioning these cases because I know what this Hindu doctor is doing. I am so glad for him because we have no doctor of our own here and we have many cases to look after. At Christmas time our ox driver who was with Emma Ziegler in the villages came home sick with pneumonia. I called this doctor and he treated him for several weeks and had him out well and strong in a month.

*Umalla, India.*

## News From the Field

### AFRICA

#### Lassa

BY MRS. HAROLD ROYER

#### Blessing the Seed

The rainy season seems to be with us again. We have had two and one-half inches of rainfall within the last week and so the Margi people are out planting. Rains have come about a month early this year, but we hope that there will not be too much dry weather a little later. The Margi folk always have a seed service before they plant and the last few years they have taken this service to the church. This year the rains came so early that no one had thought of the seed service. When Dr. Burke went to see the chief about it he said, "Well, let us have it next Sunday. Can't you bless the seed in the ground as well as in the granary?"

#### Praying for Rain

When one of the boys went down the river to some villages to have services last Sunday the people told him that they had had no rain as yet. They were quite disappointed that Lassa should have had so much. They said perhaps it was because they had not had their seed service or prayed hard enough. So they told him to ask the church here to pray for them that they might have rain. Yesterday the clouds seemed to hang over their villages; so perhaps they have had their rain by now.

#### No Farm, No Wife

School is out now until the first of August. Every Margi must have a farm, and we are glad that they feel that way about it. One of the schoolboys from a distant village who had been helping us some in our garden said that he would like to stay and work but if he didn't go home and farm he would not be able to get a wife later. No father will let his daughter marry a man who will not farm.

#### Who Can Take Their Place?

The Royers have moved into the Kulp house. Ralph, age three and one-half years, says, "Now, let's play that we are Kulp." But who can take the place that the Kulp have filled in this community? They are missed by everybody, and no one can fill their places.

#### An Addition to the Lassa Hospital

Miss Horn, R. N., has just come back from her vacation and found Dr. and Mrs. Burke swamped with medical work. The hospital is full and running over as usual. A new building has just been added to the hospital plant, but not before they felt the need for it. This will give them a little more room for classrooms, laundry, kitchen, etc. This building was made possible by a government grant.

(Continued on Page 22)



## KINGDOM GLEANINGS

### Calendar for Sunday, June 28

**Sunday-school Lesson, Review:** Jesus Meeting Human Needs.

**Christian Workers,** Education That Is Different.

**B. Y. P. D.,** Independence Day—Christian or Pagan?

**Intermediate,** Intermediates and Camp.

\* \* \* \*

### Gains for the Kingdom

**Seven** baptisms in the church at Piqua, Ohio, Bro. Samuel Porter of Bradford, Ohio, in charge; two more on Mother's Day.

**Three** baptisms in the Monterey house, Conestoga congregation, Pa., Bro. Clayton H. Gehman of Stevens, Pa., evangelist.

\* \* \* \*

### Personal Mention

**Hearty congratulations** to our ninety-year-old twins. Bro. Henry Eshelman, father of Bro. Emery Eshelman, a minister in our church at New Milford, Ohio, and Bro. Jacob Eshelman, Homerville, Ohio, brothers, will be ninety years old next Saturday, July 4, if they live until then, as they have every present promise of doing. Bro. G. W. Kieffaber, Akron, Ohio, who tells us about this, suggests that there may be those among our readers who will wish to send them birthday greetings. He also promises us soon some further facts about these faithful patriarchs.

\* \* \* \*

### Miscellaneous Items

**The Youth Mass Session** at Camp Mack will be held July 5 instead of June 28. July 5, 2:30 and 7 P. M.

**The Carrington church,** N. Dak., will have its communion service June 27, 1936. This meeting comes at the close of our series of meetings.—Edgar S. Martin, pastor.

**Notice** to the churches of Northern Iowa, Minnesota and South Dakota: All material intended for District Meeting booklets should be in the hands of the writing clerk, C. E. Kimmel, Sheldon, Iowa, not later than July 20.

**Camp Mack** July 4 program this year consists of the Training School commencement program at 10:30 A. M. and a patriotic program at 2 P. M. Dr. C. C. Ellis is the speaker on this day as well as July 5. Everyone is welcome to attend. Dinner will be served on the grounds for those desiring it.—L. W. Shultz, Camp Mack, Milford, Ind.

**The district conference** will be held in the Bow Valley congregation, Arrowwood, Alta., Canada, July 14-17, opening Tuesday evening with the love feast. July 15, Sunday-school Program. 8:30, Bible Hour. A Teacher's Code.—Quinter E. Hollenberg. Children's Work.—Grace Brubaker. 1:30 to 3 P. M., Young People. 3 to 5 P. M., The Home. Devotional Life of Mother and Child.—Ida Shockley. Worship in the Home.—Paul S. Longenecker. 7:30 P. M., Peace Program, with a sermon by Bro. Longenecker. July 16, The Church. 8:30 A. M., Bible Hour. What Is the Church?—Roland Hollinger. The Church in the World of Today.—Jack Crawford. The Church of the Brethren in Western Canada.—Virginia Cawley. The Radiant Church.—Mary Gault. 1:30 P. M., Education. Training the First Apostles.—John R. Wagoner. Greater Works Than These.—Glen McCune. The Prepared Ministry.—J. W. Lear. 7:30 P. M., Missionary Address.—J. W. Lear. July 17, 9:30 A. M., Business Session.—I. M. McCune, Irricana, Alta.

### Echoes From the Hershey Conference

(Continued From Page 9)

Crumpacker had his chance he spoke with equal fervor. Bro. Crumpacker showed how, when the gospel is carried to the Chinese, or told to "John" in the language of the first speaker, it acts as leaven. Yes, the leaven of Christianity is changing the great lump of China. It is changing China because it is bringing change and dynamic in the hearts of individuals. And many of these are now in positions of responsibility in China, so many in fact, that the whole lump of China is being leavened. For example, the outstanding work of China's Christian finance minister stands as a lesson to the financial leaders of other lands. H. H. Kung has associated with himself responsible Christian helpers and what he has done in the way of balancing the Chinese budget is a marvel indeed. And so here is what can happen even in an economic way, when the gospel is carried to needy lands.

It was Bro. C. D. Bonsack who introduced the new missionaries and directed the lifting of the offering. In connection with this he stated that our organization for foreign mission work dates from 1880. Since then at fourteen-year periods something special has happened in the missionary history of our church. In 1894 the India mission project was begun; in 1908 the first of our missionaries went to China; in 1922 the first missionaries went out to our Africa field. What special thing is to mark 1936, the end of another fourteen-year period?

As a venture of faith the Board is sending out four new missionaries. They are: Brother and Sister Alva Harsh and Sisters Mary P. Gauntz and Velma Ober. We think Bro. E. G. Hoff got a good picture of these new missionaries as they were introduced. We are hoping our readers may see it some time.

Next the offering was lifted. Perhaps two score ushers scattered through the vast audience to appointed places, starting the money sacks on their mission up and down the rows of worshipers. Finally, what was brought to Conference is gathered. Then the ushers come trooping to the front for the prayer of dedication. Bro. C. M. Culp is then on hand with his big black suitcase, and into it the money bags go. At the local bank the offering is counted, and with what is sent to Elgin direct, becomes the Conference offering for the year. Perhaps tonight, or tomorrow morning at the latest, the total of this year's Conference offering will be announced.

The conclusion of the missionary convocation is usually an interesting time. The people have been through a long service and are eager to go. But there



are announcements and other details to attend to. The crowd is urged to remain for an appropriate closing with prayer. This over, the crowd begins to rise and many to greet seatmates. But an announcement was forgotten and the crowd is quieted for a few moments. This made, the noise made by the dispersing crowd swells to an oceanlike roar. Another missionary convocation meeting is over!

#### **China Moving Pictures**

The special intermission attraction this afternoon was the moving pictures on China at the Little Theater. Arriving a little late your scribe found the theater packed to the doors. Standing on tiptoe, and peeping over the shoulders of others he saw the picture of a Chinese before and after a tumor about the size of the poor man's head was removed from his jaw. Yes, the missionary doctor is able to do marvelous things for the sick and distressed Chinese. Bro. F. H. Crumpacker was giving the explanatory lecture.

#### **About the Brotherhood Program**

The evening program brought two much appreciated experiments. The first of these was a graphic presentation of the brotherhood program. Just what is included in this work? Well, after Bro. James M. Moore had opened the meeting he turned things over to Bro. H. Spenser Minnich who proceeded to show how many missionaries we had sent to the field, how many were in service ten years ago, how many are in service now, and how many we need to make any progress toward recovering our program. He did this graphically by having the needed number in the audience stand.

For missionary and ministerial relief, groups of twenty-six, twenty and eleven stood, showing that this fund is aiding that many superannuated ministers, minister's widows and aged or superannuated missionaries.

For the Board of Christian Education and the General Education Board a proper person stood to represent: The open Bible, our children, our youth, adults, Christ in the life of the home, peace, temperance, music, training church workers, and advanced education.

For Bethany Biblical Seminary groups stood to show a total of 270 who have graduated; 617 in a total list of 2,913 ministers as listed in the Yearbook have received some training at Bethany. Of course considerably more than half our missionaries have been to Bethany, and about one-third of our 1,034 congregations are served by ministers who have received training from our seminary.

Finally, it was said that the people on our mission fields for whom our church must consider itself responsible totals 3,000,000. In Pennsylvania terms this means more people than are found in Altoona, Harrisburg, Johnstown, Lancaster, York, Pittsburgh and Philadelphia. The whole presentation was an ABC

way of showing what interests are represented in the budget, and why we need \$275,000 if the full program of the church is to be carried. Those especially interested should write to the General Mission Board, Elgin, Ill., for a copy of Presentation of General Brotherhood Program.

#### **The Conference Offering**

It turned out that we did not need to wait until morning for tentative figures on the Conference offering. At this point in the evening's program Bro. C. D. Bon-sack brought the good news that the offering was \$53,009.11. This represents an increase of more than \$13,000 over last year.

#### **A Christian Experience Meeting**

The other experiment was a Christian experience meeting. Bro. Edgar Rothrock was charged with the leadership of this meeting and a most interesting series of experiences and surprises were revealed. Imagine John R. Snyder, Niels Esbensen, Allie Eisenbise, John Heckman, J. W. Lear, J. H. Longenecker, H. Stover Kulp and C. C. Ellis on the same program! And then there was Alvin Brightbill to lead the music. Perhaps most interesting in the series of talks was the part of Bro. Longenecker, who led the singing of a German hymn from an old-fashioned hymnal. He lined the hymn, as was once the custom, and the people sang the words if they could, or hummed the tune, as if they liked it. Bro. Longenecker then told something of his life story, relating how Bible reading in a Christian home compensated for our present-day Sunday schools, how prayer meetings and occasional preaching got the results we expect from a fuller preaching program. Our guess is that the success of the experiment will result in more meetings of this type at our Annual Conferences.

### **Tuesday, June 16**

#### **Resuming Business**

It is Tuesday morning at Convention Hall. The sky is clear and the air cool, but from the way the sun is shining it will be warmer before the day is over. By the close of the business session Monday forenoon, we had gotten as far as item six, Associate Membership, under unfinished business. And there we shall begin when business is resumed this morning.

But first a word about the opening exercises. Bro. J. H. Longenecker of Palmyra, Pa., read from Acts 20, beginning at verse seventeen. Bible readers will recall this is the passage giving Paul's message to the elders at Ephesus. His was also the earnest prayer for the interests of the church and the success of the business sessions scheduled for the day. He was elected to the ministry sixty years ago, the last day of this Conference.

(Continued on Page 30)



---



---

## HOME AND FAMILY

---



---

### Reality

BY ADA SELL

There are a few things real to me  
 In this unfathomed density;  
 When then and now, and here and there,  
 Are so confused I can't tell where  
 My feet are standing, certainly,  
 When with an automaton smile  
 I tread another futile mile,  
 Careful to say, "A lovely day!"  
 Brushing the silly dust away,  
 And all the hundred things I find  
 That constitute the daily grind;  
 What are the things so real to me?  
 Jesus in his Gethsemane;  
 Voices of children home from school,  
 Laughing accounts of broken rule,  
 Whispered secrets of what is planned,  
 Roller-skating to beat the band,  
 Hungry demands and tearful pleas,  
 Arms that cling, and eyes that tease,  
 All of us crazy about the one,  
 Just turned two, and lots of fun!

*Altoona, Pa.*

---

### 'Tis She, My Mother

BY ADA MASTERSON

'Twas she who beamed upon me with pride when I was just a newborn babe. All the agony and suffering of having brought me into this world was forgotten as she softly whispered the words, "My baby," and reverently breathed a prayer to God that all was well.

'Twas she who cuddled me in her arms when I was fretful, who watched with anxious eyes over my little crib when I was ill and who so proudly christened me, "Darling, Ray of Sunshine and Precious Angel." The first steps I took she led me by the hand and the first words I spoke she taught me. She was the one who guided me on through infancy and helped to soothe the woes of childhood days. When I stubbed my toe she knew just why it hurt so much and what to do to heal it. Most usually the balm applied was her loving kisses. Then one day when I broke the dish which was her prized possession she seemed to understand just why little girls are sometimes so very careless. To all my why's, where's, when's, what's and why's again she always found time to explain with a smile.

'Twas she who, as onward through life I wandered, was ever on the alert to make my pathway smoother. Where brambles grew she led me where the moss and roses bloomed; where pitfalls were deep she led me where the road was smooth and level. 'Twas she who gave me counsel, comfort and advice in order that my life might be more happy; and to me she pointed out

the perfect Leader and Teacher—her God. Now that I am grown, she rejoices in my triumphs, is happy over my successes and sympathizes with me in adversities. My life is her life transplanted. She must guard it from the wind and storm; so her protecting hand has never faltered.

\* \* \* \*

'Tis she! Today the noonday of her life is past, but she is not weary, for her soul, her heart and her life radiate with happiness, joy and contentment untold—a life well spent. In each wrinkle of her furrowed brow is the sweet story of how she watched, waited and sacrificed in order that my life might be more complete. Her hands that were once smooth and beautiful are now knotted and gnarled. They are loving tokens of little dresses washed and ironed, meals that were prepared, gardens hoed and endless jobs that were done for her family. From morn until night she has worked and toiled in order that I might have some of the advantages which she has missed. From day to day her every move and thought has been for others.

'Tis she! And as the years come and go and slip by, one by one, she grows more beautiful each day. She is the most exquisite flower in my garden, the most precious jewel I possess.

Yes, 'tis she. Alas, the sunset draws nigh! Just as God meant for this last part of the day to be the most gorgeous, he, too, designed her life after that same unique pattern. And so this great Master Artist, who tinted the western skies with the magnificent hues of crimson, purple and gold, has added a touch of silver-gray as the crowning glory to this perfect masterpiece—my mother.

*Chatham, Ill.*

---

### Table Talk

BY D. E. CRIPE

OUR wasting body requires continual replenishing, and for this reason we assemble around the family board day by day to partake of food the earth produces. Most people, whether they think of it or not, look upon a family meal as being somewhat sacred, especially if they are at the table of strangers; even though no thanks are given, not many will talk as vile and profane there as they do at work or at play. Some Christians have held the family table so sacred that children were not permitted to do any unnecessary talking during mealtime, but most people now regard orderly, innocent prattle of children more appropriate than some talk older people engage in.

The mealtime ought to be the most enjoyable hour of the day, the time when the entire family meet together



and when each member can break away from the cares, troubles and vexations of life, and together enjoy the bounties God has given, even if it be a very scant and plain meal. When food is partaken of in such an atmosphere of thankful peace and calm, the body can derive the fullest benefit, for food digests better if taken gladly and joyfully.

Talking at the table is necessary, for glum silence gives an impression of gloom and sadness. Perhaps there is no time when Paul's admonition, "Let your conversation be with grace seasoned with salt," is more in place than it is at the table. No word should be spoken at the table that would cause fear or uneasiness, pain or distress to any member of the family; but the conversation ought to be of a nature which will interest even the children and edify them at the same time. Correction and criticism should be avoided as far as possible; and scolding, if it ever does any good at any time, can never do more harm than at the mealtime. Scolding and nagging should never be found at a Christian table.

When we were in the child rescue work we got into our care a nice little girl of eight years. We wanted to place her in a family worthy of such a child. A few years previous a Christian family who had no children had taken a baby. They were very much pleased with him and had adopted him. Now they wanted this girl and we thought it was a good home for her, and we let them have her on trial. They never said much about her in their letters and I went to visit them. I soon learned that the boy was very badly spoiled and the girl got the blame for whatever he did. When we were at the table, a common farmer table and plain food, which was right, the girl upset her glass of water. She was a little embarrassed because I was there, which probably accounted for it. The woman began to scold her, and kept it up too long. Then the man took it up, and then they took it turn about and found no stopping place. The girl would gladly have left the table had she dared. Then, impolitely, I broke in and told them a story which stopped the scolding. They were good people and probably did not know they were scolding. I took the girl home with me and found a better home for her. I told the people she did not fit in their family.

Some farmers have fallen into the habit of taking their work with them to the table and there talk over what they have been doing, also what they are going to do after the meal. They so completely live in their work they can not get away from it long enough to eat a meal. This may be all right for strong men, but it will not make the tired boy love the farm. There should be something more light and agreeable for table talk than the heavy farm work.

Some people have such strong stomachs they can talk about the most sickening things and enjoy their meal

at the same time. Many are not that way, and to hear talk about unclean things will spoil their appetite. Even sickness, death and funerals are subjects to be avoided at the table. Years ago two old brethren and their wives ate a meal with us. The one man and wife got to telling about some one who had an operation, stressing all the sickening details. The other man had a more delicate stomach and he stopped eating, tried to look nowhere. The housewife saw it, changed the subject, and saved the old man from leaving the table.

It is easier to say what not to tell at the table than to say what are the fitting things to talk about. It depends much on whose table it is and what kind of people are seated around it. Here again Paul may give us some ideas which may prove helpful. He names some good things to think on: "Whatsoever things are true, whatsoever things are honest, . . . whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This is a list of good and healthy things to think on, and it is also a list of good things to talk about. Whatever is clean and uplifting is a suitable subject for table talk if it can be made interesting and enjoyable to those who listen.

The well-known Autocrat of the Breakfast Table gives us some methods of treating subjects which seemed to be successful in his day, and may be useful if they can be adapted to fit the people around our tables. But for any one to make himself an autocrat and do all the talking would hardly be wise, even if he were the head of the family.

Probably most of us think we have the right kind of table talk and need make no change, but the following incident may show how easy it is even for wise people to make mistakes, or at least do what others may consider very questionable. Long ago an able minister was called to a Bible term to give instruction to young ministers. He was well qualified and his teaching was excellent. At the close of the last lesson a number of us went with him to an eating house to eat a meal together. Very properly he did most of the talking at the table. Then he told this story: A man went to a hotel and there saw a friend sitting alone at a table and sat down with him. The friend had a big raw oyster on his plate. He asked the man who had just dropped in if he liked raw oysters. When he said he did, he was told to eat this oyster as he did not care for them himself. He swallowed the oyster. The other man watched awhile and then he asked: "Is it not coming up?" The reply was that it was not. After waiting a little longer, he said: "That's strange. It came up three times for me." Then the oyster came up again.

Some of us thought just then that other things beside oysters might come up.

*Willows, Calif.*



## Echoes From the Hershey Conference

(Continued From Page 17)

Business started off briskly with the report of the General Ministerial Board on associate membership accepted and the committee continued. This was in view of the fact that the Board reported only that they were making progress with their assignment.

The next on the docket were two reports not printed in the Booklet. The first of these was the report of the committee on legal counsel for conscientious objectors. Bro. Rufus Bowman spoke at some length in explanation of the report, which was chiefly a definition of what should and what should not constitute war time service consistent with the position of the church. The report of the committee was adopted. The second report had to do with ministerial relief and retirement. It seemed every one liked its major provisions, and so this report was passed with but one question asked and briefly discussed.

### General Mission Board Report

The meeting was now at the point for taking up the annual Board reports. On this list the General Mission Board comes first. Bro. C. D. Bonsack gave the explanation of the report, it being customary now to have the reports explained rather than read entire. Bro. Bonsack repeated the figures on the Conference offering and then gave the high points in the report. Of course the fifty-first report was adopted, also the four new missionaries previously named were approved by a rising vote. Included in this last was the provision for an emergency selection of a nurse for Africa if necessary before another Conference.

### About the Brethren Publishing House

Bro. R. E. Arnold added a verbal report to the financial statement of the House presented in the Booklet. Conference attendants found, if they did not know it before, that members of the Church of the Brethren own the Publishing House and may profit in many ways by patronizing their own concern. The House was reported to have made eight per cent on its investment the past year. There are substantial reserves in cash and government bonds. Assets total \$339,833.37.

The manager put in a good word for the MESSENGER, your church paper. He thanked the agents especially for their fine co-operation in making the club rate plan such a success. If any reader is still not clear as to what this plan is, just write to the Brethren Publishing House for details about the MESSENGER club plan.

### Still More Reports

Well, the machinery for doing business seemed generously oiled and items moved through rapidly. Reports by Bethany Biblical Seminary, the Board of Christian Education, the General Ministerial Board and

the General Education Board were explained and adopted in a spirit of appreciation for fine work done.

### And Now for New Business

Moving along at a rapid rate, the meeting took up the items of new business. The calls for the Conference of 1937 were read and Standing Committee's answer adopted after a brief explanation of our zone system. Next year's Conference goes to the Pacific Coast Zone. Then there was the query about clarifying the turn for this zone. Would not Conference decide the Pacific Coast should have the Conference every seventh year? "Granted once in every seven years" was Standing Committee's answer, and Conference approved.

The voting status of inactive members was not too clear, even after the answer of Standing Committee was read. But rereadings and the moderator's explanation of what was meant seemed finally to satisfy about all. We now know that "if a member is declared inactive according to the minutes for 1931 he should not vote."

Then there was the query about a home for superannuated ministers, missionaries and teachers. Should the offer of the district of Texas and Louisiana that the Falfurrias Industrial School property be so used be accepted? Well, the general Boards charged with a somewhat similar problem a few years back are to get busy and report in 1937. Perhaps then we shall know.

The query about training for first aid goes to the Board of Christian Education for attention. Shall we have an index for the Minutes of Conference passed since 1922? Standing Committee felt that the writing clerk might prepare and have printed such an index at no great expense. And Conference approved. It might be added here that after the meeting was over, Bro. J. J. Scrogum suggested to your scribe that the index might be added to this year's Conference Minutes.

The query on economic support for those refusing to support war was one of two items in the morning's business that drew out considerable discussion. It was even hard for some to keep on the particular point at issue. The answer of Standing Committee was finally adopted, which as we understand it, respectfully returns the paper in view of the fact that the committee on legal counsel really cover what the query asked for.

The second item resulting in rather protracted discussion was the Conference budget—not the total amount but the division of the monies received. As the various factors involved became more clear the consensus of opinion developed that all things considered it was best to proceed according to the present plan. And this is that missions get the surplus, remembering also that designations to whatever Board are honored.

And then there were the Resolutions—which are ap-



pendent to this report. Moderator D. W. Kurtz thanked all for Christian courtesy and the fine spirit generally which was typical of the meeting. The eighth Hershey Conference was another good Conference, especially if we make good use of it. Bro. D. G. Wine of Enders, Nebr., closed the meeting. We sang together, Guide Me, O Thou Great Jehovah, Bro. Wine led in prayer, and the one hundred and thirty-eighth Conference of the Church of the Brethren was over.

This Conference will be remembered for its well-balanced program. Old age and youth both had special recognition, with an abundance of thought food for both men and women of all the years between. The social problems of the day received the attention which the times demand, but so also did world evangelism and individual regeneration. It was a whole gospel Conference.

## Conference Resolutions

Hershey, Pennsylvania, June 1936

The one hundred thirty-eighth Annual Conference of the Church of the Brethren, convened at Hershey, Pennsylvania, June 10 to 16, 1936, acknowledges the blessing of our heavenly Father and the divine guidance of the Holy Spirit throughout the sessions of this Conference. We express our gratitude to all who have contributed to the program of the Conference and especially to the Hershey Corporation for the comforts and conveniences which have been so generously provided. We desire to convey to Mr. M. S. Hershey our deep appreciation of his personal interest in the welfare of our people not only during this Conference but in all the Conferences which have been held on these grounds.

This Conference further resolves to make a declaration of our conviction and position on the following issues:

**First: Spiritual Bearings.** Christianity had its birth and early growth in a confused and changing world. Its flood tides of courage and power have been in times of crisis and need. The Christian church can not be true to her founder, nor to her history, if she is evasive or indifferent toward the problems of human life and the great issues of society. The supreme need of our contemporary life is a sense of direction and in this the church finds her supreme opportunity.

There is an insistent demand in both private and public life for experimentation and action. But action is no more important in these times than reflection and prayer. Christianity is a "way of thought" quite as definitely as a "way of life." Its practices issue from a philosophy and a theory. The great problems of our national and international life must be solved against a background of truth. These problems, as well as those of personal and private life, must ultimately move into the realm of the moral and spiritual.

This Conference, therefore, desires to lay upon our ministry the burden of rediscovering the message of Christ for our age and of leading the brotherhood into a renewed experience of his fellowship. We challenge our people everywhere to become more faithful "witnesses of the truth" to the end that the practice of Christianity may have the support and guarantee of the theory of life as offered by our Lord and Master. The church must help the world find its spiritual bearings. Christ avoided no uncharted seas.

**Second: The Church and Evangelism.** We believe that the promotion of the Gospel of Jesus is the supreme task of the church. Though the world is still "confused and changing," we must have the conviction that the gospel is the answer of every human problem. The church, therefore, must preach as her central message the great fundamental truths of a loving Father God, of human personality with its infinite value in his sight, of salvation through the life and death of Jesus, of love as the supreme law of the kingdom, of the revelation and dynamic which come from the spirit of the living Christ; and with such clarity of application to human needs that the individual will find not only personal salvation, but will with an enlightened conscience be able to do his part in the creation of a better society.

This Conference learns with great satisfaction of the plans for conducting a National Preaching Mission in twenty-five major centers of population during the three months of next fall. We heartily commend this co-operative evangelistic effort of the churches, which we regard as intensely timely and as of the highest significance for the entire work of the church. We are happy to learn that Dr. E. Stanley Jones of India is to devote himself to the Mission for the entire three months and that a group of trusted and honored interpreters of the Christian gospel, drawn from the various evangelical denominations, are to be associated with him in this united effort. We cordially approve the plans for the extension program of the National Preaching Mission which are designed to carry its influence not only to the twenty-five centers, but also from these into a great number of other communities. We are further impressed by the proposal for the holding of simultaneous preaching missions in local parishes in November and urge all our churches to participate in this movement.

**Third: The Church and International Relationships.** We believe that the Christian theory of life demands that nations should learn to live together as friends and neighbors. We deplore the fact that hatred, suspicion, fear, and rivalry so completely dominate our international life. The rulers and people of the world need the mind and spirit of Christ. We reaffirm our position on peace and pledge ourselves to a renewed attack on war and international strife. We again register our unreserved opposition to all wars, our purpose not to participate in any war, and our protest against the application of such a large proportion of our taxes to military purposes. We urge the establishment of a department of peace in our government, the universal disarmament among the nations of the world led by the United States, the exemption of conscientious objectors to all Christian bodies from military service, the exemption of our youth from military training in high schools, colleges and universities, the complete control of the manufacture of munitions by the federal government and the removal of all profits from war materials of whatever character.

**Fourth: The Church and American Life.** The Christian theory of life recognizes God as the common Father of all, and all men everywhere as brothers. It implies a society that has a regard for the sacredness of every human personality and that organizes itself to carry out an order in which "each is for all and all for each." It demands Christian standards of individual honesty, purity and integrity, and holds to social justice in relation to others. The Golden Rule becomes its principle of action. Failure to maintain these high standards is the underlying cause of much in our recent economic and social catastrophe. A Christian theory

(Continued on Page 25)



---



---

## THE CHURCH AT WORK

---



---

**LEADERSHIP TRAINING****"Enlisting and Developing Church Workers"**

The new Bulletin, No. 507, of the above title, is the most important one in our kit of new 1936-37 program materials for leadership education. In its thirty-two pages it discusses these vital problems:

- I. What Workers Does Our Church Need?
- II. Where Can We Find Workers?
- III. How Can We Enlist New Workers?
- IV. What Goals Should We Adopt for the Improvement of Our Workers?
- V. How Can We Interest Our Workers in Education for Service?
- VI. What Methods of Leadership Education Shall We Use?
- VII. Who Shall Be Responsible for Developing and Administering the Program of Leadership Education?

If you order the complete kit (60c), a copy of the bulletin is included in the packet. Single copies, 10c each.

**YOUNG PEOPLE****Obstacles to Fellowship**

Often the pals of Sunday-school boys are outside the Sunday school. Often the young people of a church look outside for friends when they begin to keep company. Often the deepest friends that adult church members have are not included in the membership of their own church. These facts cut down the possibilities of fellowship within the church group.

Sometimes in the same church are members whom other members dislike. That is a heavy drag on fellowship. Because we are awkward and inefficient at our best we do things that spoil the finest human relations. Then we need forgiveness. If we are too proud to ask it, or if as wronged persons we are too hardhearted to grant it, fellowship becomes impossible.

A third obstacle to fellowship is the limited circle of persons to whom we usually radiate warm human sympathy and co-operative interest. Cliques exclude persons, and that is damaging. If half a dozen is the size of the genuinely friendly group, in a total of twenty-five, the pretenses of brotherhood become hollow.

Any of these conditions might well be studied by the young people's leader. All of us want to see many friendly groups in our local churches, but we want to see the church one inclusive friendly group, "a fellowship of kindred minds." It is the task of the leader to develop the fellowship that exists in whatever groups there are. Then it can overflow into the whole group.

**INTERMEDIATES****District Conference for Intermediates**

The District of Southern California plans a conference each year for intermediate girls. They meet at one of the churches for a day's conference. The girls appear on the program as well as the leaders. The results of such a meeting can be far-reaching. The church is influencing these girls at a strategic age. Loyalty is developed through fellowship.

Would this plan work in your district?

**CHILDREN'S DEPARTMENT****New Materials for 1936-37**

The new 1936-37 Literature Catalogue and Elgin Loan Library Catalogue are both off the press. They were available at the Hershey Conference, and are now free from the Elgin office upon request.

The Loan Library leaflet has the following splendid additions in the Children's Department (may be listed under several headings in the catalogue):

Graded List of Books for Children—American Library Association. \$1.75, 1936.

New Horizons for the Child—Cobb. \$2, 1934.

Small Church at Work for Children, The—Henry. 35c, 1933.

Which Way for Our Children?—Munkres. \$2, 1936.

Willingly to School—Fox Meadow School. \$3, 1936.

The Leaflet Catalogue has these:

Building Together a Christian Community, free.

Children in the Congregation, The,—Mary Alice Jones, 5c.

Child and Sunday, The, 5c.

How a Child's Idea of God Develops, 5c.

The Junior Choir, 5c.

Things to Do—handwork suggestions, 5c.

Who Is Delinquent? 25c.

You Are Teaching Your Child Religion! 5c.

**News From the Field**

(Continued From Page 15)

**The Gospel of Matthew in Margi**

Matthew is now being printed in the Margi language. We welcome it for use in the church and school. Most of our school children in the upper grades can read Bura and so we do not have many scriptures translated into Margi.

**Preaching the Gospel of the Kingdom**

Much work has been done in the villages during the dry season. About twenty preachers go out each Sunday to hold services. The village folk are interested and we hope to be able to reach more of them soon.

**Circulating Libraries**

BY MABEL MOOMAW

MANY new books have been added to the circulating libraries sent out from the vocational training school because of the gift of Rs. 50 given recently by a good missionary friend. There are now fourteen different packages of books in circulation among the village schools in different districts. There are books of interest to the children of the primary grades as well as books for the teachers and for those in the community. It is generally an accepted fact that children who do not attend school beyond the third or fourth grade slip back into illiteracy before many years. There is little to encourage interest in reading. There are no books or magazines in the average village home. This is true to a great extent among the higher caste homes.

Theophil Bulsaria who spends much of his time trav-



eling from school to school in different districts has been encouraging the use of this circulating library. There are many evidences that it is creating a greater interest in reading among both the children and the adults.

*Anklesvar, India.*

## The Challenge of the Past

(Continued From Page 13)

Sunday schools were just being tolerated—good enough for children but not necessary for adults. The lessons were in the New Testament, each class setting its own pace chapter by chapter. Teachers were not so well trained but they loved their work, taught the Scriptures, longed to see their pupils come into the church fellowship, and knew folks—a valuable asset in teaching.

There were no “retreats” then, but the preachers often gathered in homes and discussed the church and their work, the Bible and its teachings. They simply called it “visiting.” Ministers often went to neighboring congregations and gave them a few meetings. That was their mission work. It was all “free ministry” those days, that is, the minister stood all the expense. The congregation went scot-free.

The church papers were many and were a big factor leading to the division. Those brethren that planned to consolidate the papers and make the Publishing House church property were Christian statesmen and planned better than they knew.

Following the dark age in education, attempts at higher education resulted in Juniata (1876), Mt. Morris (1879), and Bridgewater colleges (1880). Those early friends of education were great thinkers and laid solid foundations on which the next generation built. They taught students rather than subjects and sent forth men and women who became church leaders.

We hear much of co-operation. The church of my youth was a big co-operative society, not chartered and officered as such, but it did the work. Whether in the Civil War, or during the Kansas sufferer period, or in local needs the poor were cared for. County aid was refused for members. No one thought of letting George (the government) do it.

The church then and ever has been a great peace advocate. All who united with the church made a solemn public promise not to engage in war. There was no occasion then for “20,000” or “200,000” Dunkers for peace. They were all for it and the world knew it, even President Lincoln who often received Eld. Daniel P. Saylor at the White House.

Revivals had been opposed, though many ministers held great revivals. In my younger days they were coming into favor and finally broke upon us with full

force. Today we have some ministers, the legal descendants of those who once were against revivals, neglecting them.

Brethren then did not spend much money on missions nor did they remember that those who labor in spiritual matters were worthy of material assistance. On the other hand they did not waste money on shows and questionable amusements which now account for much crime and part of our church deficits.

Missions were forced upon the apostolic church by persecution. They were brought to our consciousness by Christian Hope and Wilbur Stover, our pioneer missionaries.

Brethren were strangers to that unsocializing contraption, the telephone. They just had to go into the homes of their neighbors and those frequent calls were a great socializing and Christianizing factor in the community. Thus many unprofessional pastoral calls were made.

The old brethren could not raise much of a crowd at a picnic or church supper, but how they turned out for a love feast!

They taught their children that marriage was for life and honorable, but divorce a sin to be avoided as a deadly venom.

That was the day before “easy payments” and “debt moratoriums.” They turned a cold shoulder to excessive debts instead of giving them the glad hand.

They were not alone in condemning the dance; others knew its evils and avoided it.

They did not know the technique of the card table, but they knew the complete technique of the communion table and what the all-day love feast did for the membership.

The period from 1850 to 1880 witnessed these great forward steps: the coming of the church paper, Sunday schools, colleges, revivals, missions. Liberalizing forces were coming to the front. Five words characterize each of these movements: indifference, opposition, tolerance, encouragement, support.

The early eighties saw the great division of our church group. Shall we not make the nineteen thirties the period of reuniting? The differences within each group are as great and vital as the difference between the several groups. Besides, the things in common are greater and more numerous than the differences.

The church of my youth was not perfect; neither was the apostolic church. But they were great institutions. Let us study their teachings, trace their paths and build as best we can. Their record is made. I have all respect for the fathers of old. And I have full confidence that those who are coming on the scene will prove worthy successors. God bless them one and all.

*Elgin, Ill.*



## Brethren Always

BY WILMER KENSINGER

Hershey Conference, Response to Foregoing "Challenge"

HAVING heard something of our wonderful history, we may be assured of a more glorious future if we maintain these high ideals. Time forbids a lengthy discussion of the text I have chosen, but it does permit the giving of this attractive exhortation: "Remove not the ancient landmarks which thy fathers have set" (Prov. 22: 28).

I plan to point out a few of these landmarks (and are we not an agricultural people?) which we must maintain. At the same time I want to note a few important modifications which must be made in order to meet the changing demands of a changing world. How shall we preserve the values of the old without losing contact with the new? This is our problem as it looms up ahead of us.

1. We as a church have always emphasized the importance of prayer and a knowledge of the Scriptures. In a day full of affairs, we need to beware lest we crowd God and his Book out of our lives. With thousands of books, some good, some valuable, but many worthless books and much trash, which our elder Brethren would have condemned, with the daily newspapers, the weekly and monthly publications, radio programs continually available, and movies easily reached, this generation is in danger of losing sight of the most essential of all. With effort and still greater effort we must restore the Bible to the place of importance it once held in our thinking, our living, our preaching. Likewise, prayer dare not be outgrown. Why should people merely remember brethren who long ago prayed as though God were nigh? Why shouldn't we of today be in such direct conversation with him? Why shouldn't we be on speaking terms with God? One needs but to mention family worship of other days, now almost crowded out by the rush of modern life.

2. Together with our devotion to the highest, we have always emphasized the necessity of the simplest. We all have memories of brethren and sisters in our simple garb, fearful lest they conform to the degrading tendencies of the modern world. They were right in their viewpoint. Let us not throw it away as old-fashioned. Now in the future let us place our renewed emphasis upon simplicity, but let it be simplicity of conduct, purity of life, and humility of heart. Let us more and more stress the importance of the inner life, purity of thought, highmindedness, acquaintance with only the best in art and literature, lives directed by the will of God. Let us make the guiding principle of life neither money nor ambition nor indulgence but obedience to the "still small voice."

3. We have obtained these ideals from the New Testament which has been our only creed. We have been

content with the freedom thus afforded us. Now with the various teachings and new problems raised in our public schools and elsewhere, our people need to know just where we stand on certain fundamental issues. Some of the New Testament doctrines obviously need to be stressed more than others. Just how much of our time is to be given to a consideration of feet-washing, for example, in comparison with prayer, diligence, integrity, honesty? How much are we to emphasize the fact that Jesus truly was the Son of God in a unique sense, such as other men have not been nor can be, and then the complementary fact that he was much like ourselves, hungry at times, weary and tempted? These are problems together with many others that our churches are all facing and must sooner or later solve. We accept the findings of science: witness our automobiles and radios. We appropriate the wealth of the ages in history and literature. Why should we not profit by what devout Christians through the centuries have found with regard to matters of faith?

4. Emphasis upon participation in civil and social life. We as a people have always had standards of peace, temperance and social justice as our distinctive goals. Let us not lose sight of these. No portion of life is to remain untouched by Christ and his gospel. We need, however, to be constantly examining the manner in which we participate, lest our influence be ineffective. The aim of the church is to transform society not directly, but indirectly. The Master himself sets the example at this point. He said little about the abolition of slavery or war or political despotism (and when was it ever worse than in his time?); but he did set forces in motion which ultimately must rid us of these evils. The transformation of society is to be accomplished not by propaganda but by the development of Christian character. We need more Brethren people in places of importance and responsibility, men whose integrity is unquestionable, men whose lives are above reproach. We want to change the world and society but we want to change them by God's methods and in his time. More can be done for the world in which we live by constant daily obedience to God and fidelity to duty than in any other way. We need to learn to obey God and to wait for him.

"Not so in haste, my heart;  
Have faith in God and wait,  
Although he seems to linger long,  
He never comes too late."

In zeal for missions, in devoutness of life and purity of conduct, in loftiness of purpose and nobility of living, this generation may be counted on faithfully to follow the example so convincingly set before it by the brethren of a former day.

*Bridgewater, Va.*



## Conference Resolutions

(Continued From Page 21)

of life calls for an equitable distribution of the products of industry, a sacred regard to the physical, social, as well as spiritual well-being of employees, a sincere effort to adjust our economic and industrial system into one that more clearly approximates the Masters' will and way of life.

A Christian theory of life calls for the elimination of all impurity and corruption in our political and social life. It would demand honesty, purity and sobriety in all human relationships and frown upon all agencies or influences that directly or indirectly tend to undermine these standards.

We deprecate the evidence of relaxation from the strenuous moral and ethical ideals of our church fathers in our attitude toward the use of liquor, the use of tobacco, the attendance at worldly amusements, immodesty in dress, and extravagance and luxury in manner of life.

We especially protest against the bold and false advertising of liquor and tobacco as sinister influences in American life.

**Fifth: The Church and Education.** The colleges of the church are the outgrowth of the effort of the church to provide higher education for its own young people under the auspices of religion. It is the effort of the church to conserve its young people and train them for Christian citizenship and service. The program of the church awaits the leadership trained by our colleges; the colleges need the young people that the church can supply. Much of the work of the church can be done only by leadership trained by the colleges; and the colleges, on the other hand, are helpless to produce leaders without the young people from our churches. It will make for the success of the Christian enterprise and for the happiness of both church and college if they hasten to recognize this mutual relationship.

**Sixth: The Church and Missions.** The Church of the Brethren has considered the carrying of the good news to non-Christian lands as one of its chief obligations and privileges. The far-flung lines of our missionary endeavor reach to Scandinavia, Africa, India and China, to which lands many faithful workers have gone. Their efforts have led to the Christianizing of thousands in these fields so that the church abroad is becoming an important wing of our total brotherhood.

We rejoice and are deeply grateful for the splendid report and the visual impressions brought us from the mission field by the deputation during the past year and in view of the gradual return of prosperity commend to the church an increased support to the far-reaching program of foreign missions as carried on by our Board. We recognize the endurance, the sacrifice and self-denial of the deputation on this long journey and are grateful that they all returned safely to us and to their families.

**Seventh: The Church and Youth:** This Conference desires to recognize the significant place which childhood and youth occupy in the life and program of the church. They are the church of tomorrow. Its faith and message shall be in perpetuity to the future only through them. We recognize the enormity of the problems which confront young people in these times. They are heirs of a confused order and are engulfed by problems and conditions which they did not create. They must carry into our life a truer vision and a clearer purpose than did the generation which preceded them. To this end it is our purpose to offer our youth the advantages of the Christian home; the guidance of an informed and devoted parenthood; the nurture of a church program adapted to the hungers and needs of a

childhood and youth; the intellectual, social and spiritual opportunities of Christian colleges, and the counsel and guidance of a ministry which understands youth and knows how to befriend young people in the spirit of Jesus our Lord.

We desire to express our confidence in and our love for our splendid body of young people. The church finds joy and satisfaction in their devotion to the ideals of social purity, honesty, peace, temperance and the simple life for which the church has stood during more than two centuries. We renew our faith in our young people and pledge ourselves to provide for their development the best nurture of which we are capable.

**Eighth: The Church and Parenthood.** We believe that marriage and parenthood are the most important of human relationships. Upon the home depends in large measure the happiness and welfare of humanity. In the training of children the home has the basic responsibility. We deplore those conditions in our society which tend to break up the solidarity of the home, but we believe that the Christian way of life may be so effectively applied to the training of children that these divisive influences may be counteracted. The church has a large responsibility in the training of those under her care for these sacred duties. A careful preparation by education for marriage would go far to eliminate the evils of divorce and broken homes. Pastors should make it their duty to give helpful advice to those entering the marriage bond. An adequate program of adult education including study courses on home building and child training should be conducted as a part of the church program.

**Ninth: The Church and Citizenship.** As citizens of a great nation, we are grateful for the privileges and liberties we enjoy. We appreciate the protection, the security and the political rights at the hands of a self-governing, law-abiding nation. We appreciate the right of suffrage and commend to our people an intelligent, thoughtful use of the ballot as the occasion presents itself. At the root of most political problems lies a moral issue. We urge not a noisy contentious participation in political controversy, but a quiet, thoughtful expression of conviction through the use of the ballot in order that the effect of Christian influence may be felt.

**Tenth: The Church and Her Leadership.** We recognize the importance of an able and consecrated leadership in all the activities of the church. Our missionary enterprise, our pastoral service, our programs of education and evangelism derive their strength and effectiveness from the men and women who are in positions of leadership. The church has been blessed in the past and is blessed now with a ministry of vision, courage and devotion to Christ and the church. We rejoice for the spirit of unity and love which is manifest among us.

This Conference desires to give special recognition to the life and leadership of Elders J. H. Moore and S. H. Hertzler, both of whom were called to their heavenly reward during the year. The church was blessed for more than a half century by their wise counsel and Christlike ministry. We rejoice and give praise to God for the example of their lives and the fruit of their labors. We extend our sympathy to their families and pray that the church may always be blessed and guided by a strong and consecrated leadership.

Committee on Resolutions:

Paul H. Bowman,  
W. W. Slabaugh,  
V. F. Schwalm.



## CORRESPONDENCE

### WOMEN'S WORK

The Women's Work conference of Middle Maryland was held in the Manor church, May 21. The theme of the meeting was, "Christ in the Life of the Church." Splendid attendance and interest were manifested; the work shows a steady growth.

The women of the Manor church conducted the devotional period. Reports were given by the director of the different departments. We had special music from the Beaver Creek church. Sister Nellie Kaetzel gave a fine interpretation of A Complete Christ-centered Program. Sister Kathryn Lindsay closed with prayer.

After a pleasant social hour, during which a basket lunch was served, we met for the afternoon session. Bro. J. S. Bowlus conducted devotions.

Our offering amounted to \$19.39. We gave \$460.60 to the national project this year. Mrs. E. S. Rowland was elected to represent us at the Hershey Conference. Our officers for the coming year are: president, Mrs. E. S. Rowland; vice president, Mrs. J. R. Reid; secretary and treasurer, Miss Vergie M. Fahrney; director of Aid, Mrs. J. S. Bowlus; director of missions, Mrs. Rose Roth; director of Bible classes, Mrs. E. C. Woodie; director of mothers and daughters, Mrs. P. L. Huffaker; director of peace and temperance, Mrs. Nora Saum. We were favored with a reading by Miss Rose Nichols. In the absence of Mrs. E. C. Woodie, her husband substituted for her in presenting an interesting paper on The Magnetic Power of Jesus.

The sisters of the Manor church entertained us in a most hospitable way. After closing devotions, conducted by Bro. H. R. Rowland, we adjourned to meet in the Beaver Creek church the third Thursday of May, 1937.

Mapleville, Md.

Vergie M. Fahrney.

### SHE SHOULDN'T HAVE TO DO IT

Pastors' wives average high in intelligence and adaptability. They are constant in their service for the kingdom. When the church asks one of these efficient and self-sacrificing women to add some special task to her already too full schedule she does not shirk, but works a bit harder and rests a bit less, doing the task most satisfactorily. Thus it has happened that many a church seeking some one for Gospel Messenger correspondent has asked the pastor's wife to serve in this capacity. It may be reasoned that no one knows better than she the many church activities which should be reported to the brotherhood through our church paper. And very often she can write it up better than others. But it should be unnecessary for her to do it.

Church program and news items should be conservatively written. They should be neither boastful nor extravagant in praise of any person, the pastor not excepted. But the kingdom work should be reported as good as it is, and recognition should be given where it is due. Hopeful optimism and a cheerful outlook should characterize a correspondence item. If the pastor is serving the church efficiently as we expect our ministry to do, he is a leading and prominent figure in many of the activities and accomplishments of the church. If the pastor's wife is to report the growing work of a church where one of our successful ministers is directing a comprehensive and forward-looking program, she may be timid or embarrassed, or hesitate to say some of the things that should be said for the fear that it may

seems as if she and her husband are using the correspondence columns of our church paper to advertise their own accomplishments.

Others can do this useful task with less embarrassment or timidity than the pastor's wife. She shouldn't have to do it.

J. S. Sherfy.

McPherson, Kans.

### THE ROCKY FORD CHURCH REMEMBERS

Last year on Memorial Sunday we had a short talk in memory of those of the Rocky Ford church who have gone on before. We began then to make plans for a similar service this year, and as a result carried out the following program on Sunday morning, May 31.

When the classes met in the main auditorium at the close of the lesson period, the writer gave a short illustrated talk on living for the ideals of our church and country, instead of fighting for them. I used as an object lesson a bronze medal presented by the American Legion to Galen Frantz, one of our Sunday-school boys, for outstanding service in junior high school, for honesty, bravery, loyalty, etc.; showing that even those who fought in the World War realize that war is wrong and that the heroes of peace are as great as those of war.

After this we went to the cemetery where we held our memorial service. We gathered around a speaker's stand equipped with a loud speaker, which was recently built by the American Legion in honor of their dead comrades. Following the singing and prayer, Sister Clara Neher Vaniman of California gave a short talk. Mrs. Vaniman spent her girlhood days here. Bro. Roy Miller then read a list of names and gave a talk in memory of those who once worshiped with us, but are now gone on before. There have been about 150 deaths, including children, since the organization of this congregation. Our pastor, Bro. X. L. Coppock, gave an address on Can These Bones Live Again? In concluding his talk he paid a short tribute to our soldiers who gave their lives for our country, seemingly in vain, but perhaps not in vain, if 10,000 religious leaders and 10,000 leaders of youth rise in righteous indignation against the horror and injustice of war. "The unknown soldier speaks today but not in honor of the military dignitaries who march around his grave."

The class of intermediate girls, led by their teacher, took bouquets they had prepared and decorated the graves of former ministers and their wives and some of our pioneer members. These graves had been marked by the intermediate boys with a Christian flag. Thus closed an impressive service which brought back many fond memories. The city of the dead was beautiful and fragrant with thousands of flowers and with incense burned by our Japanese neighbors. "Precious in the sight of the Lord is the death of his saints," and "Because he lives we shall live again."

Rocky Ford, Colo.

Mrs. Blanche Frantz.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Clingenpeel-Moon.**—By the bride's pastor, Rev. E. W. Rawlings, at the home of the bride's parents, June 3, 1936, Bro. Joel S. Clingenpeel of Boone Mill, Va., and Miss Mary Eleanor Moon of Cartersville, Va.—M. E. Clingenpeel, Boone Mill, Va.

**Duncanson-Peterson.**—By the undersigned, in the McPherson church



on May 24, 1936, Bro. David Duncanson of Lewiston, Minn., and Miss Arvilla Peterson of McPherson, Kans.—V. F. Schwalm, McPherson, Kans.

**Gottman-Heckman.**—By the undersigned, in the McPherson church, June 4, 1936, Bro. Chas. Lilburn Gottman of Center, Mo., and Sister Grace Kathryn Heckman of McPherson, Kans.—V. F. Schwalm, McPherson, Kans.

**Moore-Reed.**—By the undersigned at his home on May 30, 1936, Mr. Willis Moore of North Wales, Pa., and Miss Ellen Reed of Souderton, Pa.—Wm. M. Delp, Hatfield, Pa.

**Royer-Hoover.**—By the undersigned at the bride's home, May 31, 1936, Byron Royer of North Manchester, Ind., and Ruth Hoover of Mooreland, Ind.—Paul Halladay, North Manchester, Ind.

**Vanderburg-Hollinger.**—By the undersigned, March 21, 1936, at the home of the bride's parents, Brother and Sister Amos Hollinger, New Paris, Ohio, Mr. Ralph V. Vanderburg of Richmond, Ind., and Miss Nola Hollinger, R. N.—Ira G. Blocher, Greenville, Ohio.

## FALLEN ASLEEP

**Adler, Dale E.**, youngest son of Mr. and Mrs. Fred Adler, born in Adams County, April 9, 1918, and died May 21, 1936, at the Wells County hospital. He graduated from high school in 1935 and entered Manchester last fall. From the time he gave his heart to Christ in the Pleasant Dale church he had been interested in the promotion of the best not only in himself but in others as well. The anointing service brought him much comfort in his sickness. He leaves his parents and two brothers.—Mrs. Homer Arnold, Decatur, Ind.

**Cripe, Isaac**, died at the home of his daughter, Goshen, Ind., May 12, 1936. He was born in Elkhart Township, July 10, 1851, the son of Mr. and Mrs. John S. Cripe. He lived his entire life in this community. He married Sarah Catherine Rensberger in 1875. He was a member of the Church of the Brethren for sixty-two years and lived a faithful and consistent life. Surviving are two sons, three daughters, five grandchildren, four great-grandchildren, two brothers, one sister, one half-brother and two half-sisters. Funeral services at the West Goshen church by Elders S. E. Miller and Wm. Hess, with interment in the West Goshen cemetery.—Mrs. Glenn Cripe, Goshen, Ind.

**Diehl, Catherine R.**, died at her home in Everett, Pa., May 17, 1936; her death was caused by pneumonia. She was a daughter of Samuel and Rachel Ritchey and was born in Snake Spring Valley on Dec. 25, 1882. In 1905 she married Clayton Z. Diehl who survives with two sons and two daughters, also her mother, brother and sister. She was a faithful member of the Church of the Brethren for twenty years. Funeral services in the church by E. M. Detwiler, assisted by Alva Shuss, with interment in Snake Spring Valley cemetery.—Mrs. Chas. R. Laher, Everett, Pa.

**Durbar, Dale Donald**, infant son of Bro. Dale and Sister Myrtle Durbar, born at Adrian, Mich., and died May 28, 1936. Short services at the home by Bro. J. A. Guthrie with burial at Zion cemetery.—Gertrude E. Guthrie, Blissfield, Mich.

**Eicher, Eld. John K.**, "Brother John" as he was affectionately known among his church friends, passed away on May 31, 1936, at his home near Mt. Pleasant, Pa., aged 91 years. Born Oct. 1, 1844, his early life was spent on a farm and in getting such meager education as the common schools afforded through their crude organizations of the time. Later he attended Sewickley Academy. He was a teacher for eleven winters in the times when the tax money was sufficient to pay for only three, four or five months of school in the year. Even to the last he retained his faculties and his clear memory enabled him to tell of his schoolteaching experiences. In young manhood he became interested in the church of his choice and was active in organizing the Mt. Joy church, Jacob's Creek congregation. He was elected to its ministry in the later seventies and advanced to the eldership in 1897. He was an honored citizen in the community, was active and faithful in the service of the church and was active on the farm until feebleness from age compelled a slowing down only within the past eight or ten years. He is survived by one daughter and four sons.—J. Ward Eicher, Washington, D. C.

**Jones, Sherman**, born April 9, 1869, near Covington, Ohio, the son of Jason and Malda Wyatt Jones. In the same year the family joined a party of emigrants and came west. Their first stop was made at Booneville, Mo., where they remained until 1873 at which time they moved to Henry County, Mo., near Leeton. Nov. 11, 1895, he married Maggie Laughman. He died June 1, 1936, at Leeton, Mo. While living in Oklahoma Bro. Jones was converted and united with the Church of the Brethren. The Leeton church called him to serve as a deacon in 1911; this place he filled most acceptably until death. He and his wife had much to do with the revival of the Broadwater church, to which the General Mission Board gave financial assistance for a number of years. Brother and Sister Jones were not blessed with children of their own but opened their home to an orphan boy and an orphan girl; both have now established Christian homes of their own. Funeral services in the Leeton church house by the resident ministers and burial in the Leeton cemetery.—James M. Mohler, Leeton, Mo.

**McCune, Bro. Wm. S.**, son of Wm. and Nancy (Emmert) McCune, was born at Mercersburg, Va., April 29, 1858, and died at his home near Princeton, Kans., May 20, 1936. He married Martha N. Layman Dec. 9, 1882, in Carroll County, Ill. To this union were born three children, two of whom survive with one sister. He had been in failing health for a

number of years and for several months almost helpless; death resulted from dropsy and heart failure. Funeral services by the writer at the home with burial in the Richmond cemetery beside his wife who died April 6, 1934.—W. B. DeVilbiss, Ottawa, Kans.

**Miller, Mrs. Alice Strickler**, died at her home in the Ivester community, aged 75 years. She was the oldest of eight children. She came to Iowa with her parents when six years old, where she resided since. In early youth she became a member of the Church of the Brethren. She is survived by four children; her companion preceded her five years ago. She had been in poor health for several years but was uncompaining in her affliction. Funeral services in the Ivester church by her pastor.—Earl M. Frantz, Grundy Center, Iowa.

**Petry, Bro. Jacob S.**, son of Michael and Catherine Petry, was born in Carroll County, Md., Oct. 25, 1853, and died May 7, 1936. In early life he came with his parents to Ohio and settled in Darke County, near Otterbein; later the family moved to Preble County near Eldorado and he remained in this county the rest of his life. Jan. 4, 1877, he married Catherine Wolford to which union were born six children, two having preceded him. At the age of twenty-two years he confessed Christ as his Savior and united with the Church of the Brethren at Prices Creek, Ohio. He was chosen to the office of deacon and he and his wife served the church faithfully in that capacity for many years. He had been in failing health the past year but during his long confinement at home he maintained his patient kindness, which was one of the Christian graces he had practiced all through his life. He leaves his wife, four children, ten grandchildren and one foster son. Funeral services at the Castine church by Bro. S. A. Blessing, assisted by Bro. Glenn Rust. Burial in the cemetery near by.—C. M. Simmons, New Madison, Ohio.

**Rascher, Sister Mary Jane**, wife of Eld. Harry H. Rascher, born near Plum Creek, Pa., Aug. 4, 1864; she died at her home in Roaring Spring, May 6, 1936. She had been confined to her home for five years. She was the daughter of Bro. David H. and Sister Margaret Brumbaugh. She married Bro. Rascher June 10, 1894. She is survived by her husband and three stepdaughters. She united with the church early in life and was active in the work of the church as long as health permitted. Funeral service in the Roaring Spring church by Eld. A. R. Coffman, assisted by Bro. Geo. B. Replegle. Interment in the Brumbaugh cemetery at Fredericksburg.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

**Ryder, Ruth Nellie**, was born near Vandalia, Montgomery County, Ohio, March 17, 1886, and passed on May 29, 1936. She was a member of the first class taking the full four-year course in Butler Township high school and graduated with honor in 1904. By attendance at Juniata College she extended the vision which was already the guiding star of her life—that of service to others. She found her life work in this vision, and prepared herself for it by enrolling in the training school for nurses at the Pennsylvania hospital, Philadelphia, Pa., where she graduated in 1913. Soon afterwards she returned to Dayton, where she practiced her profession actively and successfully for over fifteen years. During these years she never forgot the interests of her aged parents and in 1929 returned to their home in Covington, where she felt that she was needed more than elsewhere. Since 1929 and up until the time of her death, she became a valued citizen of the Covington community, and was active in professional, social and church affairs. Among her other duties she found time to be the teacher of the young ladies' class in the Sunday school of the Church of the Brethren and president of the missionary society. The last three months were spent in the local hospital where she continued ministering unto others in manifold ways. A brave and cheerful spirit, characteristic of her entire life, but particularly in her last sickness, distinguished her life until the very end. She leaves her mother, Mrs. Alice Ryder, and three brothers. Funeral services conducted at the residence with Bro. G. L. Wine and Bro. C. F. McKee officiating.—Edith Deeter, Covington, Ohio.

**Sage, Sylvia May**, daughter of Mr. and Mrs. I. L. Harris of Mountain Grove, Mo., was born Feb. 21, 1893, in Texas County, Mo., and died May 21, 1936, in Las Vegas, Nev. She was married to J. Carl Sage Feb. 20, 1913. To this union were born four children, three daughters and one son. One daughter preceded her in death. She leaves her husband, two daughters, one son, father and mother, five brothers, three sisters and two grandchildren. She was a devoted wife and mother. Sister Sage united with the Church of the Brethren at the age of fourteen. She was a member of the Denver church but moved to Las Vegas last December. She loved her church and lived a faithful Christian life until her death. Services were conducted in the Denver Church of the Brethren by the writer. Interment in the Crown Hill cemetery.—I. J. Sollenberger, Aurora, Colo.

**Steele, Jos. W.**, son of Jacob and Sarah Weaver Steele, born in Wooster, Ohio, March 12, 1856; he died at his home in Empire, Calif., May 20, 1936. Dec. 25, 1887, he married Anna May Beckly. To this union were born two sons and five daughters. He leaves his widow, one son, two daughters, thirteen grandchildren, two brothers and one sister. He accepted Christ and united with the Church of the Brethren in his early twenties, remaining loyal to the end. He moved with his family to Empire in the fall of 1919 where he lived since. Funeral services by Eld. J. W. Deardorff assisted by the writer.—John R. Peters, Waterford, Calif.

**Stepleton, Sister Opal Price**, born near Perth, N. Dak., March 14, 1905, died May 31, 1936. She united with the Church of the Brethren at the age of ten and lived a consistent Christian life. Nov. 4, 1923, she married Bro. Willis H. Stepleton of Egeland, N. Dak., where they have since resided. She leaves her husband, three children, mother, four brothers and two sisters. Funeral services in Egeland by the undersigned.—Ralph Petry, Cando, N. Dak.



## CHURCH NEWS

### CALIFORNIA

**Covina.**—At a special council meeting May 13 our pastor, Bro. Leland Brubaker, presented his resignation to take effect Aug. 31. He has been called to take up special work of the church and will reside in Elgin. We deeply regret giving up the Brubaker family for they are much loved by our own people, also by the people of our city. The mother and daughter banquet was held May 14. Mrs. Burns, the wife of the editor of one of Covina's weekly papers, gave the address. The entire program, with Mrs. Leland Brubaker in charge, was enjoyed by all. Our delegates to Annual Conference are Brother and Sister Leland Brubaker; alternates, Sisters Janette Fesler and Elsie Perry. Mrs. Fesler will represent the Women's Work at the special women's meeting. The Annual Conference offering of \$486.10 was taken May 31. While our pastor is attending Conference the pulpit will be filled by visiting ministers.—Mrs. Tempie S. Funk, Charter Oak, Calif., June 5.

**Pasadena.**—Our church met in business session May 20. Sunday-school officers were elected for 1937. Bro. Chas. H. Harshbarger was re-elected Sunday-school superintendent, taking up the year Oct. 1. Our ministerial committee reported they had secured an evangelist for a revival early in the fall. Our church along with others feels the need of a conviction of sin so there may be a revival of the spiritual. Our church had a representation of fifteen at the girls' camp conference at Covina recently. An unusual number of our congregation are away on extended vacation trips during this summer. A Vacation Church School of four weeks is to be held following the close of the city schools. Our Ladies' Aid is going on faithfully with untiring efforts. The district officers of the Women's Council were our guests recently and gave a fine program on Open Gateways. Memorial Day was given special significance May 31. Quite a lot of our members read the Book of Acts between Easter and Pentecostal Sunday.—Ida B. Gibbel, Pasadena, Calif., June 6.

### INDIANA

**Bethany church** met in council June 4. Our love feast is to be Nov. 14, following our series of meetings Oct. 26 to Nov. 8 by Bro. Canfield of Plymouth, Ind. Bro. Fred Gall will be superintendent of the Sunday school for the next six months and Bro. Daniel Clem, C. W. M. chairman. Bro. Spenser Minnick was with us April 25 and 26. Sister Anetta Mow gave part of the service on April 25. Sister Bertha Stine gave the Mother's Day message in the evening.—Mrs. Bertha B. Weybright, Syracuse, Ind., June 10.

**Upper Deer Creek church** met in council June 6. Bro. Frank Burrous was re-elected trustee. It was decided to install electric lights in the church house and two were appointed to investigate prices and kinds of power available. By pledges we raised \$90 for this fund. The treasurer's report showed our delinquent dues paid and a small amount paid on current district dues. Children's night was observed May 31 with a program by the Sunday school.—Mrs. Geo. R. Murphy, Walton, Ind., June 10.

**Yellow Creek church** met in council May 29. The date for our harvest meeting is Sept. 13 and for our communion, Oct. 16. Sister Mabel Wallace is our delegate to Annual Meeting; Bro. Solomon Moyer and Sister Myrtle Hygama, delegates to district meeting. The Mann brothers of Bowling Green, Ohio, sang at our church June 7 to a crowded house.—Amanda Miller, Goshen, Ind., June 10.

### KANSAS

**Galesburg church** has just closed a series of meetings beginning May 17 and closing May 31, with Bro. W. W. Riddlebarger, pastor of the West Wichita church, in charge. The members of the church as well as the community were inspired by the forceful sermons. We feel much good has been accomplished. The attendance at the meetings was good. Our Sunday-school and church attendance which has been fairly good has been increasing. We have had three additions by letter to the church lately. We had our love feast May 30. The Galesburg and Parsons churches have secured Brother and Sister Leonard Lowe of McPherson College for full-time pastorate, Bro. Davis having gone to McPherson to aid in college work.—Lakoma Reed, Galesburg, Kans., June 8.

### MARYLAND

**Flower Hill church** met in council May 31. It was decided that the church be represented at Annual Conference by the pastor. Children's Day service will be held June 28. Eld. W. N. Zabler of Lancaster, Pa., will begin an evangelistic campaign Sept. 20 which will continue until Oct. 4, on which date the love feast will be held. Attendance and interest have been increasing nicely. An offering for the Conference budget amounted to \$17.59. We are happy to complete the payment on our church debt.—Honor Snyder Baker, Germantown, Md., June 6.

**Westernport.**—For the pre-Easter services this year we had motion pictures of our mission work in China, India and Africa. These gave us a better understanding of our missionaries and their work in foreign lands. Bro. Cosner also showed them in the Keyser church. In a recent business meeting our pastor was elected for another year beginning Sept. 1. The R. G. West Bible class and Ladies' Aid are raising funds for a new floor in the church, also some exterior improvements including the painting. A program was given by the children on Easter morning at the worship hour. The pastor was elected dele-

gate to Annual Meeting. Of the \$1,000 goal for building fund, \$600 or more has been subscribed, and a large portion of this paid. Bro. Cosner has charge of the Vacation Bible School to be held this year in Westernport for the entire community. We were very happy to have the Bridgewater quartet with us Sunday afternoon, April 19. Bro. Cosner goes to Maple Grove June 4 for a week's revival prior to the love feast at that place. W. P. De Vore was elected president of the Christian Workers for this year, keeping it on the group system which seemingly holds the interest for this work in the entire church.—Mrs. R. F. De Vore, Westernport, Md., June 7.

### MICHIGAN

**Battle Creek.**—Several weeks before Easter a campaign for Sunday school, preaching services and prayer meeting was emphasized with a marked increase. This was followed by evangelistic sermons one week previous to Easter conducted by Eld. H. A. Weller. Five Sunday-school pulpits united with the church. Pastor Mallott gave the Easter message. Our junior choir in their new robes appeared on Easter with fine messages. On Easter night the adult choir, also under Sister Mary Mills' direction, presented very acceptably the cantata, In the Garden. The B. Y. P. D. had their usual sunrise service with breakfast at the home of the Sunday-school superintendent, Bro. Klingman. A large group communed on April 19 with our pastor officiating. At our council we decided to again put on a Vacation Bible School with Brother and Sister Mallott as leaders. Mothers' week was observed by the Women's Work organization with a well-planned banquet directed by Sister Ruth Moore and her helpers. The missionary director, Sister Huldah Potter, also led us in a program. Bro. Mallott's special sermons for several Sunday evenings on the life and work of the different apostles were very helpful. Nearly \$100 has been raised recently on our church debt. We had the rare privilege of a visit from Sister F. H. Crumpacker and daughter. The former gave three addresses which endeared her to us and gave us a new sense of our duty to our foreign work and workers. The male quartet from Bethany Biblical Seminary gave us a complete program in May. The same evening Bro. David Ensign, one of our Sunday-school boys who has been a freshman in Manchester, gave us a good talk. Bro. Forror, our state evangelist, gave us a good sermon on Mother's Day and Sister Elma Rau, district children's worker, conducted an institute for Sunday-school workers on May 31. Bro. Elmer Leckrone favored us with a Sunday morning sermon in April and our young people, under the direction of Leah Klingman, presented the play, The Eleventh Mayor; they hope to give it elsewhere. Our music director, Sister Mary Mills, is planning two special programs for our own group along with the regular chorus work and also will contribute to the southern group music day on June 21 at Sunfield.—Mrs. David P. Schechter, Battle Creek, Mich., June 10.

**Sugar Ridge church** met in council in April. Officers were elected including church correspondent, Dona Leedy; Messenger agent, Aid Society. It was decided to hold a Vacation Bible School and our pastor, Bro. J. S. De Jean, was chosen to conduct it. In April we enjoyed a two weeks' revival. The first week Bro. De Jean gave us some splendid sermons and the second week Bro. Forror, our state evangelist, was with us. Eight new members were received into the church by baptism. The church as a whole was greatly benefited. We have an active Aid Society. They recently finished painting and varnishing the interior of the church. They also started a building fund for the purpose of making some much needed improvements in the church house. The Aid has done quilting, held bake sales, chicken suppers and sold lunches at auction sales. They have done some good work in contributing to needy families in the community. For the mothers and daughters' organization for 1936 the president is Lorena Williams. The mother and daughter banquet was attended by about 100. The men's club met at the pastor's home this month and elected Frank Damkoehler president. They decided as their first project to provide recreation for the boys of the Sunday school this summer, and soft ball teams are already holding practice sessions. We enjoyed a visit from one of our former pastors recently, Bro. J. J. Cook, and family, of Buckley, Mich. We expect our Sunday-school attendance to increase with the return of our young people from schools and colleges. We are again enjoying services on Sunday evenings. Our pastor conducts Bible study for the adults and the B. Y. P. D. has Bible study and chorus practice each Sunday evening under the direction of Mr. and Mrs. Reinehl. Mary Miller conducts a separate service for the smaller children.—Dona Leedy, Scottville, Mich., June 10.

### MINNESOTA

**Barnum church** held the B. Y. P. D. conference June 6 and 7 with a good attendance of delegates from various churches. An interesting program was given and a basket dinner was served in the church basement to all. The conference closed Sunday evening with Bro. McIlhenny of Minneapolis giving the address. One of our young people accepted Christ at the close of the services. We feel this conference was the best we ever attended; the working power of God was really made manifest.—Mrs. Myrtle Dilley, Barnum, Minn., June 10.

### MISSOURI

**Kansas City.**—One young man was baptized at our Easter morning service. The young people meet every Sunday evening and are having some very interesting discussions. They gave a play at the church the evening of April 29. April 24 and 25 a conference of Vacation Bible School teachers from Northern and Middle Missouri was held at the



church. There were forty-five present. On Mother's Day our pastor, Bro. Enos, held a very impressive consecration service for mothers and young children. May 31 fifteen of our young people attended the district rally held at Deepwater, Mo. The Aid Society has been very busy quilting, also serving lunch to the Blue Valley business men's association once each month, which has been very profitable financially. The evening of June 5 the Women's Work held their annual social and election of officers. Mrs. R. S. Latshaw, who is an officer in the National Council of Federation of Women, was our guest speaker. She gave a very interesting talk on Honolulu, her birthplace. Mrs. R. J. Gibbs was elected president; Mrs. M. F. Hale was appointed chairman of missions, and Mrs. A. S. Feltner, chairman of mothers and daughters. We are planning to remodel our church soon.—Mrs. R. J. Gibbs, Kansas City, Mo., June 6.

**Smithfork.**—Our pastor, Bro. Austin, held pre-Easter services for one week and on Thursday evening our communion was observed. Bro. Mathis of Rockingham church assisted in the communion service. A male quartet, which accompanied him, gave several appropriate selections for the occasion. On Easter Sunday a short musical program by the children preceded the sermon and a special program closed the day and week's teaching program. Bro. Bonsack was with us in an all-day service one Sunday in February. His report and interesting account of his visit to our foreign mission fields was most inspiring and appreciated. Mother's Day was fittingly observed by special readings and musical numbers followed by an appropriate sermon. Peace, missions, educational work and all welfare work are being given special attention and emphasis as opportunity permits in our regular Sunday services. With the return of some of our young people from college and others becoming interested, our attendance at Sunday school has increased. The young people's classes are interested in the lessons of Building a New World, while the young married people's class is making a study of The Home. Our Vacation Bible School will begin July 6 and continue for two weeks. Again this summer there is being held the outdoor vesper service on Sunday for the interdenominational group. The Ladies' Aid continues in regular meetings once each month, with some handwork and various programs. Financial help is given by this group for various church activities. They sponsored the Messenger's special effort and have the church paper in almost every home. Bro. Perry Williams will represent the church as delegate at Annual Conference; he is also a member of the Standing Committee.—Ada Sell, Plattsburg, Mo., June 8.

## NORTH DAKOTA

**Carrington.**—Our evangelistic services will be held as follows: Carrington, June 14-28; James River church June 28 to July 12. Vacation Church School will be held in connection with the second meeting.—Edgar S. Martin, Pastor, Carrington, N. Dak., June 4.

## OHIO

**Bear Creek** church held a council meeting April 28. Bro. N. B. Wine, who is our pastor, tendered his resignation and we accepted it. However, he will serve us until some one is available. Our attendance has been very good. Our communion was held May 9, with Bro. Hamilton of Middletown presiding. Breakfast was served in the morning. Our mothers and daughters' banquet was largely attended on May 13. May 16 Bro. Bonsack showed his pictures on India which were very interesting to all who attended. He also held the morning services on Sunday, May 17. A picnic for the Sunday school is being planned. The B. Y. P. D. of our church has been working on a play entitled "Jeva Helps His People," to be presented June 14. The children's department will present a pageant June 28.—Miriam Patterson, Dayton, Ohio, June 11.

**Castine.**—On the evening of Mother's Day a play entitled The Flight of the Years, written and directed by Sister Katie Crawford, was presented by the church to a good-sized audience. May 25 Bro. E. O. Norris of Richmond, Ind., began a revival at this place, preaching each evening for two weeks. His messages were spiritual, powerful and uplifting. We appreciate very much having him with us these two weeks. There was special singing almost each evening by the Sinmons trio and a delegation from the Richmond church gave us two songs. As a result of these meetings four accepted Christ as their Savior and we feel that the church has been greatly strengthened.—C. M. Simmons, New Madison, Ohio, June 9.

**Eastwood.**—Bro. A. H. Miller of Kent held a meeting here prior to Easter which was well attended. Good interest was shown and fifteen were baptized. Easter was observed with special music and a pantomime of the resurrection. Our love feast was held April 19. On Mother's Day the young people gave a play, A Mother's Devotion. Children's Day will be June 14. The church met in council May 1. Our elder, Bro. Ira Long, who was moderator, was much encouraged by the work here. The trustee board was enlarged by two members and plans are on foot looking toward a new church building. Three deacons were called: Brethren Chas. Furry, S. F. McLeland, II, L. Resh. Bro. Furry and Bro. McLeland and their wives were installed at this time. Bro. M. D. Neher has been chosen delegate to Conference. A program is being arranged for a joint Sunday-school gathering the Fourth of July at the West Nimishillen church.—Mrs. Ruth T. McLeland, Akron, Ohio, June 9.

**Fairview** church (Ohio) met in regular business meeting June 2 with our elder, Bro. J. A. Guthrie, presiding. Our love feast will be Oct. 17. We expect Bro. A. P. Musselman of Lima, Ohio, to be with us in a revival effort early in November.—Gertrude E. Guthrie, Blissfield, Mich., June 8.

**Pittsburg** church convened in business meeting May 23. The missionary committee arranged to make a drive for the Conference offering with solicitors calling on each member. The treasurer's report showed a surplus to carry on the expenses and needs of our local district. An offering is taken once a quarter to place The Gospel Messenger in the different homes of our congregation. We are looking forward to holding our annual mother and daughter meeting after repairs on our basement are completed. Bro. S. C. Gnagey was chosen delegate to the Hershey Conference with Bro. J. W. Eikenberry, alternate. Our annual love feast was set for Oct. 17, 6:30 P. M., to be followed by breakfast on Sunday morning. Services during Sunday school and preaching hour to be arranged for later. One has been received by baptism since our last report.—Mrs. J. W. Eikenberry, Arcanum, Ohio, June 6.

## PENNSYLVANIA

**Altoona** First church has had a very busy and progressive program for the year. Renewed endeavors in Sunday-school attendance have been noticeable. Various opening devotional services in the Sunday school have shown increased interests in spiritual life among our young people. Our young people's meetings have resulted in spiritual ministries to those confined to their homes. The semiannual communion service showed a desire on the part of many to attend in order to receive spiritual power for the way of life. Eight were received into church membership through baptism during the communion season this year. A systematic Bible training course has been in session for several weeks in the church and will continue for those who desire to study the Word of God. We are holding special meetings for the unity and fellowship of our men from the Sunday-school classes, that they may enter upon definite Christian work and influence among men apart from our local congregation. The midweek prayer meetings have been sources of spiritual uplift even to those who are visitors among us and declare their blessings by faithful attendance.—Homer S. Fether, Altoona, Pa., June 6.

**Glade Run.**—The church work at Glade Run is progressing steadily. Everyone is greatly encouraged. Our pastor, Bro. W. C. Sell, was greatly surprised on his birthday. Over 120 members gathered at the parsonage. He was presented with a large birthday cake, some money and many useful gifts. A program, prepared by Mrs. Carmon Bowser, was given. April 26 our ladies' adult Bible class gave a very beautiful pageant entitled "In Joseph's Garden." This was followed by an original candlelight service which typified the spreading of the Gospel from the birth of Christ on through the New Testament, symbolizing and giving honor to the women of the New Testament who helped in the churches. May 1 D. W. Kurtz of Bethany Biblical Seminary gave us a lecture entitled "The Machine Age." On Sunday, May 3, Bro. James Sell, a 91-year-old minister from Hollidaysburg, gave us a splendid message on "The Boy Problem," after which he and Mrs. Sell sang. In the afternoon Bro. D. W. Kurtz dedicated our newly finished Sunday-school rooms of the basement. This is an accomplished project of our Men's Brotherhood. In the evening Bro. Kurtz gave us a challenging message on "The Ideals of the Church of the Brethren." May 10 we held a consecration service for the babies on our Cradle Roll. Our pastor's wife preached the sermon and our pastor had charge of the consecration. May 17 to May 31 we had an evangelistic meeting with Bro. Wilbur Bantz of the Thornville, Ohio, church as the evangelist. His devotional, helpful sermons were appreciated. There were thirteen baptisms and one received by letter. Much credit must also be given to our busy pastor, who had the meeting so well planned and the work so organized that it was possible for him and Mrs. Sell and the evangelist to visit in 154 homes during the campaign. Much personal work had been done also. The faithful attendance of our membership was appreciated. The love feast was held May 31. May 25 our pastor's wife was given two birthday surprises. In the afternoon the ladies' adult Bible class, of which she is teacher, surprised her. In the evening after church she was again surprised by a large group of both men and women of the membership. The last Sunday in June the children will present a Children's Day program. Our monthly programs are not only deeply appreciated by our own membership, but by others in this and other communities. We are well pleased with our splendid attendance at each service; our good, healthy prayer meetings with capable, loyal leaders; with our finances coming in so splendidly, and with the beautiful co-operation on the part of the membership. Our delegates to the Annual Conference are our pastor and wife and Howard Bowser. The alternates are Roy Morrison, Flaura Bowser and Mrs. Kay Bowser.—Mrs. Carman Bowser, Kittanning, Pa., June 5.

**Mechanic Grove.**—Bro. Wilmer Petry of Mogadore, Ohio, gave us inspiring and helpful messages in a revival meeting held in our church from May 3 to 17. As a result of the meetings ten were baptized and every one was inspired to do his best. We held our love feast June 6. Brethren Falkenstein, Jacob Myer, and Royal Glick and John Ebersole were with us and helped to make these services mean much to all. Bro. Falkenstein preached for us the following morning. On June 9 Bro. Finnell of North Manchester will give an illustrated lecture on Homemakers of Tomorrow. June 15 a male quartet from Bridgewater College will render a program in our church. The Vacation Bible School will be held July 27 to Aug. 7.—Martha A. Bucher, Quarryville, Pa., June 10.

**Roaring Spring.**—Our love feast was held Sunday evening, May 3, with our pastor, Bro. S. P. Early, officiating. Brother and Sister Early spent the two weeks following with their daughter near Troy, Ohio. During their absence the pulpit was filled by Eld. O. R. Myers and Eld. H. H. Nye of Juniata College for the two morning services and the



evening services were taken care of by the B. Y. P. D. and junior department. The former gave a program entitled Mothers of Famous Men, and the juniors gave a missionary program. The young people of Martinsburg church gave their Easter cantata at our church on April 19. A move has been started to beautify the church grounds by planting shrubbery. Our Children's Day services were held Sunday evening, June 7. Our pastor and Bro. M. W. Sell will represent our church at Annual Conference. We are planning to send some of our boys and girls to Camp Harmony.—Mrs. Lena M. Hoover, Roaring Spring, Pa., June 8.

**Snake Spring Valley church** met in council in April. Eld. Alva Shuss and Bro. Adam A. Snyder were elected delegates to the district meeting held at Williamsburg church April 8-10. Eld. Shuss was also chosen delegate to Annual Meeting. Bro. Nevin Zuck of Lebanon, Pa., conducted a series of meetings from May 3-10. He brought us strong spiritual messages which have strengthened us spiritually. Seven young people were added to the church by baptism. The meeting closed with the love feast with 150 members present, the largest number that ever communed in our church. The children of our Sunday school presented a program on Easter morning and the Willing Workers' class had charge of the Mother's Day program. A piano has been purchased for the Sunday-school and church services. The Bethany chorus will render a program of music in our church July 18.—Fannie E. Snyder, Everett, Pa., June 5.

**Welsh Run.**—On Sunday morning, May 17, we commenced our series of meetings with Bro. I. N. H. Beahm of Nokesville, Va., evangelist. He delivered seventeen sermons and preached the gospel in its purity and simplicity. We feel we have been greatly benefited by his efforts. As a result of the meetings five were received by baptism, two reclaimed and one received from another church. On May 30 we held our love feast with about 220 communing, including a number of visiting brethren. Bro. Beahm officiated. On Sunday morning he preached his farewell sermon.—John D. Martin, Mercersburg, Pa., June 8.

### TENNESSEE

**Jackson Park.**—Bro. S. Ira Arnold and family came to this church June 7 and gave us a fine program which consisted of the old favorite hymns, illustrated with beautiful crayon scenes. Bro. Arnold is called the world traveler; he was a missionary to India for nine years. Their programs are very much enjoyed and appreciated by the people. No doubt Bro. Arnold and family are accomplishing a great deal of good for the mission cause.—Jesse D. Clarke, Jonesboro, Tenn., June 10.

### VIRGINIA

**Antioch.**—We met in our regular quarterly council April 4; at this time Brethren J. A. Naff and N. M. Bowman were elected to represent us at the Annual Conference. Supt. Harry Jackson was chosen as a delegate to the Bible conference at Daleville, Va. Bro. M. E. Clingenpeel brought us a message on the first Sunday of March, "The Value of Every Member Sharing." After the service the pledge cards and envelopes were distributed as the means of starting the every-member canvass. The pre-Easter services were conducted several Sunday mornings as a worship period for Sunday-school opening. As a climax the communion service was very impressively conducted on Thursday evening by the home ministers. The B. Y. P. D. project for this quarter was presentation of Easter fruit baskets to several of the members who were not able to be out. The church decided to place a summer pastor at two of our mission points. Bro. Olden Mitchell accepted the call to the work, is on the field and has already arranged for a revival and Vacation School at each of the churches. The peace committee sponsored a peace program, and at this time distributed peace material that was recommended by the General Peace Committee. At our last church council Brethren B. T. Flora, Jonas Flora, J. A. Naff and C. A. Flora were elected delegates to district meeting; alternates, Joseph Ikenberry and W. W. Naff. We have been very fortunate to secure Bro. E. C. Woodie, Hagerstown, Md., to conduct our revival the last half of July. Our Annual Conference offering June 7 was \$41.25. The building project we mentioned in our last report failed to materialize. Our Sunday school received a very pleasant surprise when Bro. C. J. Clingenpeel presented a chair for the Sunday-school superintendent.—Eunice Naff, Boone Mill, Va., June 9.

### WEST VIRGINIA

**Sunnyside Chapel** met in council April 4. New officers were elected for the coming year. Plans were discussed for the building of a new church which is very much needed and steps have been taken to raise funds for the building. Sunday school was reorganized and new officers and teachers were elected for the year. We now have a singing school in progress, conducted by Truman Johnson and sponsored by the Aid Society. Bro. B. W. Smith was re-elected elder and pastor for the year. Our evangelistic meeting will be conducted by Bro. Peter Garber sometime in September.—Mrs. Casper Robey, New Creek, W. Va., June 9.

**Morgantown.**—At the last council it was decided not to send delegates to Annual Meeting. On April 5 a pre-Easter program was given by the C. W. S. On Easter Sunday an appropriate program was given by the Sunday school. Also a Mother's Day program was given on that day. The work here is progressing nicely. All departments of the church are active, especially the Sunday school. Bro. Albert Burgess of Keyser, W. Va., filled the pulpit on one occasion and Chancy Fox preached one Sunday. Teachers' meeting and Bible study is held on Thursday evening of each week.—Mrs. Samuel Hayes, Morgantown, W. Va., June 6.

## THE BIBLE for OUR DAY

### A Symposium

The American Bible Society published this volume in commemoration of the 400 years of the Printed English Bible. These seven men each wrote one chapter: Charles F. Wishart, Charles E. Jefferson, James I. Vance, Albert W. Beaven, Walter R. Bowie, Abdel R. Wentz and Lynn Harold Hough. For many years folks will turn to this book of 192 pages as they wish to trace the history and influence of the English Bible. Price, \$1.00.

Brethren Publishing House, Elgin, Ill.

## Missionary Education for 1936-37

Among the books that will be read and studied by many groups the following will prove of unusual interest to those who really want to know the facts.

**Congo Crosses**, by Julia Lake Kellersberger

The author has done a great work in the Belgian Congo and knows whereof she speaks. Cloth, \$1.00; paper, 50c.

**The Land and Life of Africa**, by Margaret Wrong

Recommended especially as a reading book for young people and adults, including leaders of all age groups. Illustrated. Boards, 75c.

**Consider Africa**, by Basil Mathews

The author discusses the changes industrialism is causing in Africa and with numerous concrete illustrations shows the tremendous impact Christian education and missions are making in the reintegration of African life. Cloth, \$1.00; paper, 60c.

**Out of Africa**, by Emory Ross

Knowing the land and the people the author indicates the tasks which the churches of Africa and of America must face together. Cloth, \$1.00; paper, 60c.

**A Preface to Racial Understanding**, by Charles S. Johnson

From his work in Fisk University the author knows Negro life. The personality of the Negro and his contribution to American civilization are outstanding chapters in this book. Cloth, \$1.00; paper, 60c.

**The Story of the American Negro**, by Ina Corinne Brown

A recognized leader of the younger generation of the South, the author has written a unique book. Slavery in all its phases is treated as well as the Negro since his freedom. Cloth, \$1.00; paper, 60c.

**Twelve Negro Americans**, by Mary Jenness

A group of short sketches of personal achievement by Negroes in different fields. The stories are of those of the younger generation, and have not been told elsewhere. Cloth, \$1.00; paper, 60c.

**Christ and the Student World**, by Robert P. Wilder

Introduces the reader to the great body of students. Cloth, 75c.

**The Missionary Education of Young People**, by John Irwin

Not as many are now preparing for missions as formerly which means there will be a shortage of missionaries unless more young people prepare now. Price, \$1.00.

Why not read mission books as they reveal world conditions today? Order these and your other books from—

Brethren Publishing House, Elgin, Ill.



## OFFICIAL DIRECTORY

## GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.  
 J. J. Yoder, Vice-Chairman, McPherson, Kans.  
 H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.  
 Leland S. Brubaker, Covina, Calif.  
 Rufus D. Bowman, 337 N. Carolina Ave., S. E., Washington, D. C.  
 J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.  
 B. F. Studebaker, Union, Ohio.  
 General Secretary, C. D. Bonsack, Elgin, Ill.  
 Assistant Secretary, H. Spenser Minnich, Elgin, Ill.  
 Home Mission Secretary, M. R. Zigler, Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.  
 Manager and Treasurer, R. E. Arnold, Elgin, Ill.  
 Secretary, L. T. Miller, Elgin, Ill.

## BOARD OF CHRISTIAN EDUCATION

C. S. Ikenberry, Chairman, Daleville, Va.  
 R. E. Mohler, Vice-Chairman, McPherson, Kans.  
 L. W. Shultz, No. Manchester, Ind.  
 H. K. Ober, Elizabethtown, Pa.  
 C. Ernest Davis, 210 N. 16th St., Independence, Kans.  
 J. M. Henry, Bridgewater, Va.  
 Mrs. L. S. Shively, 2110 W. Jackson, Muncie, Ind.  
 Mrs. Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.  
 G. A. Cassel, Ashland, Ohio.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.  
 Eastern Representative, Rufus D. Bowman, Washington, D. C.  
 Director of Young People's Work, Dan West, Elgin, Ill.  
 Director of Children's Work, Ruth Shriver, Elgin, Ill.  
 Editor, E. G. Hoff, Elgin, Ill.  
 Assistant Editor, Maud Newcomer, Elgin, Ill.  
 Assistant Editor, Edith Barnes, Elgin, Ill.

## GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.  
 V. F. Schwalm, Vice-President, McPherson, Kans.  
 J. I. Baugher, Secretary-Treasurer, Hershey, Pa.  
 H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.  
 W. W. Peters, 906 S. Locust St., Champaign, Ill.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 E. C. Bixler, New Windsor, Md.  
 Paul H. Bowman, Bridgewater, Va.  
 R. W. Schlosser, Elizabethtown, Pa.  
 E. M. Studebaker, La Verne, Calif.  
 Otho Winger, North Manchester, Ind.

## GENERAL MINISTERIAL BOARD

H. L. Hartsough, Chairman, N. Manchester, Ind.  
 Paul H. Bowman, Vice-Chairman, Bridgewater, Va.  
 W. H. Yoder, Treasurer, R. 1, Waterloo, Iowa.  
 M. J. Brougner, 554 Stanton St., Greensburg, Pa.  
 S. J. Miller, 2017 5th St., La Verne, Calif.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.

## CONFERENCE PROGRAM COMMITTEE

H. L. Hartsough, Chairman, N. Manchester, Ind.  
 H. Spenser Minnich, Secretary, Elgin, Ill.  
 M. R. Zigler, Elgin, Ill.  
 W. W. Peters, 906 S. Locust, Champaign, Ill.  
 D. W. Kurtz, Moderator Elect, 3446 Van Buren St., Chicago, Ill.  
 J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

## RESOLUTIONS COMMITTEE

Paul H. Bowman, Secretary, Bridgewater, Va.  
 V. F. Schwalm, McPherson, Kans.  
 W. W. Slabaugh, Chicago, Ill.

## COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.  
 Vice-Chairman, Paul H. Bowman, Bridgewater, Va.  
 Recording Secretary, Ruth Shriver, 22 S. State St., Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## NATIONAL COUNCIL OF WOMEN'S WORK

Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.  
 Mrs. H. L. Hartsough, Aid Societies, N. Manchester, Ind.  
 Mrs. E. G. Hoff, Mothers and Daughters, 1073 W. Chicago St., Elgin, Ill.  
 Miss Nora M. Rhodes, Missions, Dallas Center, Iowa.  
 Anetta Mow, Secretary-Treasurer, 22 S. State St., Elgin, Ill.

## NATIONAL COUNCIL OF MEN'S WORK

G. A. Cassel, President, Ashland, Ohio.  
 Levi Minnich, First Vice-President, Greenville, Ohio.  
 Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.  
 L. M. Davenport, Third Vice-President, Los Angeles, Calif.  
 C. M. Culp, Recording Secretary-Treasurer, Elgin, Ill.  
 R. E. Mohler, Executive Secretary, McPherson, Kans.  
 P. G. Stahly, South Bend, Ind.  
 J. K. Miller, Cedar Rapids, Iowa.  
 D. M. Sell, deceased.  
 E. G. Bowman, Greensburg, Pa.  
 B. F. Stauffer, Rocky Ford, Colo.  
 J. N. Via, Roanoke, Va.  
 Clifford Drescher, McPherson, Kans.  
 Ross Heminger, Wenatchee, Wash.  
 Elmer Leckrone, Ravenna, Mich.  
 Elmer M. Hersch, Elgin, Ill.  
 Allen Weldy, R. 2, Mishawaka, Ind.  
 Chas. E. Resser, Washington, D. C.

## PASTORS' ASSOCIATION

D. D. Funderburg, President, 2709 W. State St., Rockford, Ill.  
 Ross D. Murphy, Vice-President, 2260 N. Park Ave., Philadelphia, Pa.  
 Galen T. Lehman, Secretary-Treasurer, 1219 Fifth Ave., S. E., Cedar Rapids, Iowa.

## AUDITING COMMITTEE

E. M. Butterbaugh, 525 E. Indiana Ave., South Bend, Ind.  
 C. J. Kistler, Elkhart, Ind.

## ANNUAL MEETING TREASURER

E. J. Stauffer, Paris, Mo.

## MEMBER ADVISORY BOARD, A. B. S.

M. C. Swigart, 6611 Germantown, Ave., Philadelphia, Pa.

## RAILWAY TRANSPORTATION AGENT

J. W. Lear, 405 S. Trumbull Ave., Chicago, Ill.

## OUR MISSIONARIES

Supported by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for the first ounce and 3c for each additional ounce or fraction.

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

Liao Chow, Shansi, China  
 Oberholtzer, I. E., and Elizabeth, 1916.  
 Sollenberger, O. C., and Hazel, 1919.  
 Ping Ting Chow, Shansi, China  
 Ikenberry, E. L., and Olivia, 1922.  
 Metzger, Minerva., 1910.  
 Parker, Dr. D. M., and Martha, R. N., 1933.  
 Pollock, Myrtle, R. N., 1917.  
 Schaeffer, Mary, 1917.  
 Wertz, Corda L., R. N., 1932.  
 Show Yang, Shansi, China  
 Clapper, V. Grace, 1917.  
 Neher, Minneva J., 1924.  
 Tai Yuan Fu, Shansi, China  
 Myers, Minor M., and Sara, 1919.  
 Shock, Laura, 1916.

## Tainchou, Shansi, China

Senger, Nettie M., 1916.

## On Furlough

Bright, J. Homer and Minnie, Trotwood, Ohio, 1911.  
 Crumpacker, F. H., and Anna, 3435 Van Buren St., Chicago, Ill., 1908.  
 Horning, Emma, 750 Molino Ave., Long Beach, Calif., 1908.  
 Hutchison, Anna, % General Mission Board, Elgin, Ill., 1911.  
 Smith, W. Harlan, and Frances, Eldora, Iowa, 1919.  
 Wampler, Ernest M., and Elizabeth, R. N., Bridgewater, Va., 1918 and 1922.

## AFRICA

Garkida, Nigeria, West Africa, via Joe Bittering, Desmond, and Irene Frantz, 1930.  
 Bosler, Dr. Howard A., and Edith, 1931.  
 Heckman, Clarence C., and Lucile, 1924.  
 Moyer, Edna Faye, 1931.  
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa  
 Burke, Dr. Homer L., and Marguerite, R. N., 1923.

Horn, Evelyn J., R. N., 1930.  
 Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa  
 Beahm, Wm. M., and Esther, 1924.  
 Harper, Clara, 1926.  
 Utz, Ruth, R. N., 1930.

Minna, Nigeria, B. W. Africa  
 Helser, Albert D., and Lola, R. N., 1922 and 1923.

## On Furlough

Kulp, H. Stover, and Christina, Rt. 1, Pottstown, Pa., 1922 and 1927.

## INDIA

Ahwa, Dangs, Surat Dist., India  
 Bollinger, Amsey, and Florence M., 1930.  
 Ebbert, Ella, 1917.  
 Royer, B. Mary, 1913.

## Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.  
 Moomaw, I. W., and Mabel, 1923.  
 Shickel, Elsie N., 1921.  
 Warstler, Anna M., 1931.

82 Esplanade Rd., Fort, Bombay, India  
 Blickenstaff, Lynn A., and Mary, 1920.

## Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.  
 Cottrell, Drs. A. R. and Laura, 1913.  
 Mow, Baxter M., and Anna B., 1923.  
 Shumaker, Ida C., 1910.

## Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N. 1931.

## Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

## Palghar, Thana Dist., India

Swartz, Goldie E., 1916.

## Umalla, Broach Dist., India

Miller, Eliza B., 1900.  
 Ziegler, Emma K., 1930.

## Vyara via Surat, India

Blough, J. M., and Anna, 1903.  
 Grisso, Lillian, 1917.  
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Alley, Howard L., and Hattie, 14 Pelham Ave., Schoolfield, Va., 1917.  
 Glessner, Ruth L., R. N., 236 7th Ave. So., Carrington, N. Dak., 1931.  
 Miller, Arthur S. B., 1919, and Mac W., R. N., Box 46, Franklin Grove, Ill., 1922.  
 Miller, Sadie J., Rt. 2, Waterloo, Iowa, 1903.  
 Nicky, Dr. Barbara M., N. Manchester, Ind., 1915.  
 Royer, B. Mary, % General Mission Board, Elgin, Ill., 1913.  
 Shull, Chalmers, Rt. 1, Waterloo, Iowa, 1919.  
 Widdowson, Olive, % General Mission Board, Elgin, Ill., 1912.



Regular  
Price  
**\$4.25**

## COMPLETE TEACHERS' BIBLE

One-third Less Than Regular Retail Price

NOW  
**\$2.85**  
Postpaid

GENUINE LEATHER BINDING

GOLD EDGES

Durable, flexible, overlapping covers—will not break in the back.  
Authorized King James Standard Version .....No. 4610J

**\$2.85**

Postpaid

TEMPORARY OFFER OF THE LATEST AND BEST EDITION OF THE BIBLE

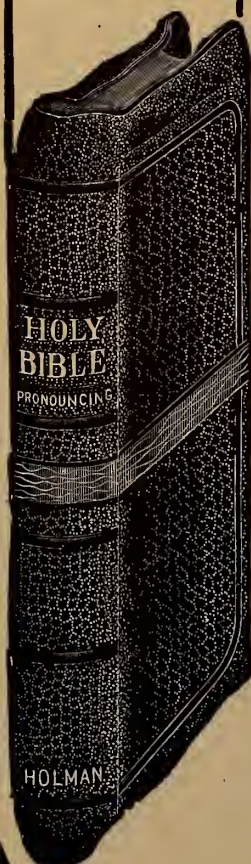
Including a Bible Study Course. This Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

### MAPS

THE most beautiful in any Bible; 12 pages in **COLORS** on enameled paper.

1550 pages.

Size closed, 5 x 7 x 1 1/2 inches.



### NEW TYPE

### NEW FEATURES

### NEW HELPS

## A New Holman Boldblack Type Bible

Pronouncing—Reference and Teachers' Edition

### Specimen of Holman Boldblack Type

#### 1169 CHAPTER 2.

Christ's message to the churches:

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

#### A.D. 96.

#### CHAP. 2.

a Acts 19: 1;

b ch. 1. 16.

c Ps. 1. 6.

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bibles.

Best Printing on Best Quality of Thin Bible Paper

The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.

THE HELPS IN THIS TEACHERS' EDITION now first published, consist of

The Inclusive Dictionary-Concordance in one alphabet

It contains every needed assistance to the Bible student, including

Over 100 Illustrations

No. 4610J. Morocco Grained Genuine Leather, divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker .....\$4.25

Special Offer  
TEMPORARY PRICE **\$2.85**  
ONLY  
Prepaid

NOTE the bold-faced type, pronouncing text, center column references with chapter numbers in heavy type—unusual in Bibles, but a great aid to quick reference.

Synopses at head of chapters—quite full—some Bibles have none.

The figures to the left of Chapter Head indicate the total number of chapters from the beginning of the Bible.

The headlines also are in bold type in keeping with the text.

The name of the book, on outside corner, makes the Bible practically self-indexed.

THE HELPS in the Teachers' edition are most important for consultation when reading the Bible, for in them one finds the explanation of much that otherwise would be obscure in the statements in the Bible text.

### USE THIS COUPON

Please send. All Charges Prepaid, THE SPECIAL TEACHERS' BIBLE which you are offering at a SPECIAL PRICE OF \$2.85. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index 50c extra.)

Name \_\_\_\_\_

Address \_\_\_\_\_

## A Story With a Message

By Florence S. Studebaker

You want a story with a message when you sit down to read—even when you read to relax. *The Voice of Thy Brother's Blood* bristles with a message that startles you. In it you see what happens when the love of gain takes precedence over all else, when father and daughter fail to understand and respect each other and the daughter flees to the city, when the son takes to drink; in short when sin rules.

*The Voice of Thy Brother's Blood* is a timely story well told and especially needed today when passion is unrestrained and everything runs riot.

Who needs it? Parents need it to help them see themselves. Sons and daughters need it that they may choose the better way. Leaders of youth and teachers need it because of the return of liquor and because the word, *sin*, has largely dropped out of their vocabulary. The home needs it that all under the parental roof may make their best contribution to a happy home.

Printed on good paper, in clear type and bound in heavy paper, *The Voice of Thy Brother's Blood* is waiting to enter your home to help make it a better home.

Price, 25c. Ask for prices in quantities.

## Gish Testament

Our Gish Testament has the references printed immediately after each verse. This is a great convenience. Self-pronouncing, bound in genuine leather, Morocco grain, divinity circuit, red under gold edges, the Gish Testament is a great favorite. Its clear print and size (5x5 5/8 inches) make it easy to carry in pocket. Price, \$1.25.

## Other Bibles

We show you here a good Bible at a very low price. It may be what you want; it may not. It is worth much more than we are asking for it. If this does not meet your needs write and we will tell you about some of our many other Bibles. A post card will bring you full information. Write today.

When you stand in need of a good book, whatever its name or character, when your Sunday school is looking for supplies, when your church needs new hymnals or songbooks, when you are planning for training leaders, when you wish the best in mission study—whatever your church or home needs in the line of good reading be sure and write us. We can get you any good book you desire at publisher's price. To supply your wants is our pleasure.

**Brethren Publishing House, Elgin, Ill.**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., July 4, 1936

No. 27

## In This Number

### EDITORIAL—

Daily Devotions (W. W. S.) .....	2
A Good Time for Young Men (E. F.) .....	3
Just Thinking About Independence (E. F.) .....	3
On Toward the Mark (E. F.) .....	4
I Like to Be a Rural Pastor .....	4
Kingdom Gleanings .....	16, 17

### THE GENERAL FORUM—

Epitaphs (Verse). By Joseph Van Dyke .....	5
The Relation of Education to Ideal Citizenship. By Ellis M. Studebaker .....	5
The Inner Glow (Verse). By Clara A. Gebhardt .....	7
Response to Challenge of One Generation to Another. By Calvert N. Ellis .....	8
A Curious Shield. By Julia Graydon .....	9
The Social Consequences of Beverage Alcohol. By Paul H. Bowman .....	9
An Educated Ministry.—No. 1. By J. W. Lear .....	10
The Material Needs of Men. By Ira H. Frantz .....	12
Victims of Press Propaganda. By Charles E. Zunkel .....	13
Has It Emerged? By E. H. Eby .....	13
Race and Color in the Church. By Effie V. Long .....	14
The Vocation of the Church. By Ezra Flory .....	15

### HOME AND FAMILY—

Gratitude (Verse). By O. P. Thomas .....	18
Secret of Quietness. By Florence S. Studebaker .....	18
Many a Rich Blessing. By Grace Hileman Miller .....	19
Bits of Brotherliness. By Paul F. Bechtold .....	19
When We Disagree. By Maud Mohler Trimmer .....	20
Neighbor Bob. By Arlo Gump .....	21
To the Master Workman. By Howard H. Keim, Jr. ....	21

### OUR MISSION WORK—

A Visit to the Jain Community. By Ilda B. Ziegler .....	22
What to Pray For .....	23
News From the Field. By Esther Beahm .....	24

### THE CHURCH AT WORK—

How Are Communists Trained? District Institute for Intermediate Work; The Life Also Teaches; The Deepening of Fellowship; Hershey Conference .....	25
--	----



very thing, and probably without too much light on the subject. But we shall all agree that freedom, liberty, independence, or whatever we choose to call it, is a very precious thing. And a very delicate thing, when of high quality.

Still more vital is that phase of the subject which pertains to the independence of the individual Christian in his relation to the church. To what extent should the church make rules of conduct for his guidance and how far should he be left to his own devices? The trend of recent years has been decidedly toward larger liberty for the individual. Do you think that's right? Which policy yields the best results?

The answer depends on what results we consider most important. If we put strength of character first, the ability and disposition to choose wisely, that will call for greater liberty of personal choice, even at the risk of going wrong. If we put the highest value on social harmony, absence of disturbance and smooth-running church machinery, that will demand more ecclesiastical control, more regimentation, as they call it in political circles.

Personal freedom is a dangerous thing. Paul saw this and warned against it. Not against the freedom, for he insisted that Christians were called for exactly that, but against the ever present danger of abusing it. He proposed a safeguard against this danger, and nobody has ever found a better one. His plan is to love your brother, and be a servant of him (Gal. 5: 13). You can't live selfishly on that basis.

But suppose a man will not love his brother enough to keep from using his liberty selfishly. Right there you put your finger on the weak spot in this plan. But for all that, God chose to make man with this possibility. And he has to put up with a vast deal more abuse of this freedom than we do. It is too bad that some people will thus take unfair advantage of God's goodness.

But the fine thing about this business is that you need not be one of them. Isn't that good to think about this Independence Day?

E. F.

### On Toward the Mark

"Is it that what we long to become measures our worth rather than what we are?"

Certainly, because what we long to become *is* what we are, in moral quality. But note carefully, please, that "long to become" is no weak and watery half-wishing pretense. It is thirst unquenchable, desire so overmastering that it bends every resource toward turning aspiration into accomplishment.

To one of such purpose, the self of present attainment is only a suggestion, a symbol, of the dream self held constantly in the foreground toward which one presses on.

E. F.

### I Like to Be a Rural Pastor

THE common attitude toward the rural ministry is curious when it is remembered that the fundamental allurements and satisfactions of the ministry are the same wherever one serves. If a rural minister is in love with his task and his people, work is not dull, life is not too hard, the people are not too conservative and individualistic, and the low salary does not make him withhold his best. And whatever justification there may be for the objections to the rural ministry, the objections are outweighed by superior advantages.

For one thing, the rural ministry is an opportunity to escape mechanized urban society, where all are driven. In rural life there are fewer lights and noises, less traffic and less speed. Life moves along at a slower, saner tempo, with less pressure on the nerves. A busy, useful, satisfying life is possible without a nervous breakdown. Life is simpler, more unified, less subject to "scatteration of the innards," as the Negro put it. With less amusement there is more time to muse.

The rural ministry presents a chance to live close to the soil, to grow something, and to work with people who are co-operating with God in feeding and clothing the world. I have found rural people to be of sterling worth. They are candid and artless. As a whole they frown on worldliness more than many urban people. Their lives are less cluttered with things; hence the church has less competition for a large place in their lives. Extremes of poverty and wealth are less in evidence; thus class distinctions are minimized.

Relations are personal in a rural community. An individual is known and accepted for what he is. He is not lost in the mass. Time is taken for greeting in passing and for other social amenities. Hospitality is sincere. In the city people do not know one another, and relations are too cold and impersonal. With such a condition high moral sanctions are more difficult to maintain. In small communities one's sins are soon known and talked about. In large communities they receive small notice or comment.

A rural community is the best place to make a home and rear a family. There are fewer obstacles to creating a normal, Christian home where parents have time to contribute to the character of their children. And one has good neighbors who care. In case of trouble, sickness, or death, the milk of human kindness flows freely. How sympathetic and lovable rural people are!

Speaking as one who was born and reared in the city, I would rather be a country preacher than anything else in the world. Some day I would like to be the pastor of a full-time rural Christian church, the only church in the community. I can imagine nothing more desirable.—Perry L. Stone in *The Christian-Evangelist*.



---



---

## THE GENERAL FORUM

---



---

**Epitaphs***After a Great War*

JOSEPH VAN DYKE

## I

Here generals and diplomats  
Sleep with the nation's honored dead.  
They lived to give us victory;  
Right gallantly they died in bed.

## II

These marble crypts were made to house  
Some patriots who still are living.  
They gave munitions 'till it hurt,  
Finding it paid to keep on giving.

## III

Here sleeps a common man who said,  
"Your country needs you," to his son,  
Murdered, the boy is sleeping, too.  
The father rests—his duty done.

## IV

Here dreams the Unknown Soldier's wife,  
As he once loved her, sweet and young.  
She sleeps as peacefully as he—  
Unwept, unhonored and unsung.

## V

This man refused to bear a gun  
And handled putrid filth instead.  
After the war he lived a while  
Body alive and whole—mind dead.

## IV

Here lies a scrap of shattered bone,  
A unit, once, of some brave corps.  
How happy must the spirit be  
To know he died to end all war!

*Beaverton, Mich.*

educational system, we have made an attempt, more or less successful, to make available the facilities in equipment and teachers necessary to give every growing child sufficient education to succeed in life's endeavor. I am fully aware that in spite of all of these opportunities which have been afforded in the United States, we still have a great deal of illiteracy, but nevertheless we have developed a free educational system in this country which has resulted in the development of one of the most popular educational system in the world. The natural accompaniment of freedom to acquire an education is the freedom which is exercised by all individuals in religion, politics and business. Our educational policies, then, must be worked out along lines which will produce ideal citizens.

But what do we mean by ideal citizenship? There is diversity of opinion; for it depends upon the interpreter as to what his answer will be. Do we mean by ideal citizenship America first, last, and all of the time, "my country right or wrong"? Permit me to say that he who takes this position is by no means an ideal citizen. Do we mean the mere wearing of the uniform, or the superficial saluting of the flag? I want to say in this connection that I thoroughly believe that the uniform of the United States has great significance, and that the saluting of the flag, not alone by the public school children of this country, but also by mature citizens, is a valuable practice. Certainly all citizens of the United States ought to understand the great principles of freedom in human interaction for which it stands, but ideal citizenship, even at that, goes tremendously deeper than the set forms connected with these emblems; for he who is an ideal citizen seeks the common good. But what do we mean by the common good? It means, first, that the word citizenship involves the idea of a more or less organized society, of which the individual is a part, and therefore is obligated to maintain an attitude toward the group satisfactory not only to himself but also to the whole organism. It, moreover, signifies that there are certain benefits which should be available, at least, as opportunities to acquire by the several members of the group. It should be the ambition of every citizen of this United States that every other citizen should have the chance to acquire sufficient food, clothing, shelter, recreation, education, property and all the other things which enter into giving one a measure of power for the purpose of making life rich, full and complete; for no community or nation can be perfectly happy with a large number of its citizens suffering from the lack of the needful things of life. The common good, therefore, contributes to individual welfare, and individual welfare, moreover, contributes to the common good; that is, prosperity, when properly dis-

**The Relation of Education to Ideal Citizenship**

BY ELLIS M. STUDEBAKER

THE character of education which is being sponsored by a given nation over a period of time will determine quite largely the kind of citizens it will have, and therefore the attitude which these citizens will maintain toward the people of the world. A splendid example of what educational training will do for a nation is that of the United States. We, of course, should concede that our heritage may have had much to do with the freedom of our citizens, for it is true that our forefathers left their native lands to escape the autocracy of religion, politics and business. Naturally, therefore, we are the descendants of a liberty-loving people. Then, too, our natural resources have made available excellent opportunities for ambitious people to acquire the desirable things for freedom and happiness. But most of all, it was the policy of our forefathers from the outset to give every individual an opportunity to acquire those things in life which are worth while. Applied to our



tributed, reacts favorably both for individuals and society as a whole. I should say in this connection that the writer does not believe in communism, but rather advocates widest possible opportunities for every individual in our great commonwealth to develop his capacities and to acquire those things which promote personal and social happiness. The application of this concept to one's attitude toward government means that the outlaw is a menace not only to others but also to himself; for government is the organization of the body politic for the purpose of serving the highest interests of all of its citizens. This is particularly true where a popular type of government is maintained, such as that of the United States. Hence offenses, whether great or small, against government are outrages against the highest welfare of the state and nation, as well as of individual citizens. The ideal citizen, therefore, musters his noblest thoughts and greatest efforts for the prosperity of his family, his community, his state, his country, and even for the nations of the whole world.

The ideal citizen, then, must think in broad terms and seek the highest good of the nations of the world; for a nation can no more isolate itself from other nations than an individual can separate himself from the rest of society. Means of communication have advanced to a point where geographical boundaries scarcely exist. The most powerful wall, the highest mountain, or the widest ocean can no longer divide us. We now listen to concerts across the continent, and to great lecturers and politicians from other nations located at great distances. The press of the world is so well organized that we read today concerning the most important events of a few hours past. Means of transportation have developed to that point where mail, merchandise, and passengers may be transported to the remotest parts of the earth in a comparatively short time. We are inseparably linked with the whole world. This concept of relationship means that citizenship must have a scope which is world wide. We need to learn the lesson which Jesus of Nazareth taught us in the parable of the good Samaritan; namely, that my neighbor is the one who is in need and the one whom I can help. This United States of America, furthermore, is in a strategic position to be a neighbor to other nations, and should seek the highest good of all the powers of the world, whether great or small. But what do we mean by the highest good of the nations of the world? We mean that a given nation will seek the good of the community of nations. I may say that there is possibly no nation on the face of the earth that is quite so well situated to prosper without the aid of other nations as is the United States, but the tremendous economic setback which this country is experiencing since other nations have lost their purchasing and exchanging power is sufficient evidence to prove that even the United

States can not get on most advantageously without other nations being able to buy and exchange products. International prosperity contributes to national welfare, and national good fortune contributes to international development and growth. An outlaw nation is a menace to itself and to the rest of the powers of the world. We are coming more and more to learn that when one nation suffers all the nations suffer with it, and when one nation prospers all the nations prosper with it. But the highest good of the nations of the world can not be realized by fictitious isolation. It can be acquired only by the spirit of world fellowship without too severe restrictions against inter-communication, exchange of commodities, reasonable freedom for exchange of residence, and above everything else mutual goodwill and faith; for a sound system of human interaction must be built upon faith in humanity. This point of view involves world vision, thinking in world terms. It is true that the people of the earth are made up of different national and racial groups; nevertheless, petty provincialism is doomed. Material advantages, as well as moral and spiritual ideals, must be extended to all classes, to all nations, to all races, and to the whole world.

What then is the relation of education to ideal citizenship? There are five factors which have a powerful educational influence; namely, the home, the school, religious communions, business, and the organized or unorganized community. People are creatures of education, which situation is well illustrated by one's language, religion and general reaction to various situations. It is highly important that the child be given the right start in life, the responsibility of which rests primarily with the home. In this day and age of the world when much of the care and training of the child is left to individuals who can not have a first and primary interest in the proper training of children, there is great danger that we may lose the earlier stable and progressive strength of the American home, and we must have stability of home life if we hope to develop desirable citizens. There is probably no situation more menacing to desirable home life than the entrance of women into business, professional and political life. I am fully persuaded that women are capable in all of the avenues of public activity; doubtless, just as capable as men, but I do not believe that men are adapted to become the ones who should assume the chief responsibility of the inner side of home life. A man may become a good father, but I doubt if he ever will become a good mother. I do not object to some women entering into public life, but I do insist that a sufficient number of women should follow the greatest profession of all, and thus surround our American children with that type of home environment which gives them the best sort of instruction in citizenship. Then, too, it is impossible to de-



velop a child with a democratic attitude in an auto-crat home. Too many homes are a sort of dual auto-craty, in which the members of the home, particularly the parents, are more or less arrayed against each other. It should be remembered that it is in the home that most children get their first experience in social adjustment; for a home at its best or worst is a small unit in which a child either learns to properly adjust himself or to become antagonistic to other people in his attitudes and conduct. It is in the home that the child gets his first ideas of business, law and religion. Home-builders, therefore, should be educated for their task. Young people in pursuing their educational careers should consider this matter, and should acquaint themselves theoretically and practically with ideal home building, not only in the material things of home life, but also in the instruction of children in right attitudes.

Furthermore, it is exceedingly important to maintain a wholesome attitude in the school; for we have here a highly specialized group of society. We are emphasizing the significance of beautiful buildings and equipment as well as trained teachers to the extent that the tax burden both for private and public schools is heavy. I believe that these things are sufficiently needed in the operation of a good school system that I would not advocate to lessen our emphasis here, but I contend that with all of our stress on the material side of educational facilities, we must not neglect to insist that our youth be taught by educators who are themselves wholesome citizens with a world vision. The fact is, we do not want educators who develop a greater conceit; for national conceit is a curse as well as individual self-righteousness. Nations need to learn the lesson given by Jesus of Nazareth about the self-righteous Pharisee; namely, that justification consisteth in humility rather than bigotry. The same thing is true of individuals, but if the growing generation is to get the truth, we must have educators with the spirit of international appreciation. Theodore Gerald Soares, formerly of the Department of Religious Education, University of Chicago, says: "Our educational system ought to be organized for the development of international appreciation. It is assuredly a significant element of education. Respect and admiration for all that is worthy in other people and in different people is a mark of culture and spirituality. Disdain of other people is a mark of worldliness and ignorance. 'Every man is my master in something,' said our great American philosopher.

### The Inner Glow

Religion is not *it*—it's *me*,  
An inward life of purity.  
Learning and culture have their due,  
If only radiant love shines through!

—Clara A. Gebhardt.

Every nation is our master in something would be the wise word of the intelligent American." There are three objectives in education, namely: the acquiring of facts, skills and attitudes. This is the point at which there are conclusive reasons for operating Christian colleges. I am sure that those who are connected with such institutions will agree with me that Christian colleges do not pretend to be able to teach subject matter any better than other schools; but these institutions, while organized to provide the best possible facilities for the discovery and dissemination of truth, are, nevertheless, in the business also to put the Christian interpretation into instruction. It is not enough for students to learn facts and skills alone. They must also acquire attitudes, which are nothing short of the high standards of the lowly Nazarene. The development of Christian citizens who have a world-wide interest in and for the whole race is infinitely more important than the training of mere technicians.

Then, too, we must have ideal churches if the religious organizations in America are satisfactorily to play their part in educating youth. The church is in the supreme position to reinterpret the word love and to lead in the doctrine of brotherhood. Christian love is not necessarily filial affection. It is mutual goodwill and understanding for the uncongenial and stranger. It is not enough for minister and Sunday-school teachers to quote the Golden Rule, but this axiom must become a living reality in national and international life among people who profess to be Christians; for the church must break down distrust, jealousy and hostility between people and nations; but she must right herself in these matters among her own communicants if she hopes to lead in these significant attitudes. The church, moreover, is in a strategic position to demonstrate the spirit of fellowship and co-operation in common tasks. It is high time for Christendom to pull together. Arthur G. McGiffert put it this way: "The immediately pressing task of the church is to transform itself everywhere from a mere communion of saints into an engine of power for the sake of the community. And to this end it must train the young in co-operative efforts for the common good. In them lies the hope of the future; and unless they are trained better than we were they will get no further on the road to world fellowship than we have got. To give them ideals for service and constant practice in the art of serving with others to a common end, and to conjoin therewith a vision of world-wide opportunity and responsibility; thus we shall educate a generation which will be eager and able to achieve what this perverse generation has neither the sense nor the ability to accomplish."

The next great factor which has a decided influence upon growing youth is that of business. This is true all the way from the small shop to the great mercantile



and manufacturing establishments. Young men and young women may be taught high ideals of business relationship; but, without doubt, actual conditions in business have a more lasting influence upon them than do the precepts which they have heard from their elders. There are three important divisions in production, namely: capital, labor and the consumer. Each of these elements has a right to equitable consideration by the other factors. Since no one phase can succeed of itself each one should be justly remunerated. Capital assumes great responsibilities, provides facilities, maintains stability, encourages growth and development, insures desirable profits and commodities both to labor and to the consumer. It, therefore, should receive good interest on the investment, but it is helpless of itself and therefore capitalists should be willing to share equitably with the laborer and the public. Labor, moreover, provides the man power with which to operate the machinery. It furnishes a high percentage of the necessary skill. It takes the risk of suffering the deprivations of depression and unemployment. It is a large portion of the consumer. Therefore labor should receive its share of the returns of production. Some of the powerful business concerns which are taking labor into partnership seem to be making a remarkable success of this experiment in the United States. It goes without argument that capital and labor should not be pitted against each other, that they should co-operate for mutual benefit. Then, too, there is that great mass of people which may be classed as the public, or the consumer, without which capital and labor would be helpless. There must be a demand for goods if capital and labor are to profit by production. But demand is produced by intrinsic value, absolute need, and ease with which a commodity may be acquired. Many great business concerns, therefore, have been earning large sums by a rapid turnover, which is beneficial not only in returns but also to the public in the fact that greater quantities of needful things as well as luxuries are made available by this method. Since, then, capital and labor must have an avenue for the disposal of goods, certainly the public should share in the profits in equitable prices or fair exchange. But these desirable results can not be attained permanently by sudden change, whatever the cause, but rather by the slow process of attempted co-operation for mutual benefit, which will have its influence in producing a generation that, it is to be hoped, will be wiser than the one which is now operating the wheels of industry.

There is one more influence which I choose to class among the factors which enter into education; namely, the community. This name is used to include all of those things in a given locality both organized and unorganized which have a conscious as well as unconscious bearing on youth. There is the chamber of com-

merce; clubs; the department of law enforcement; the theatre, including lectures, plays, art courses, and moving pictures; the architecture of buildings; occupied and unoccupied lots; back alleys; parks; the mountains and canyons with all of their resorts; the seashore with its lunch counters, gambling dens, and playhouses; and many other things too numerous to mention, all of which have an indefinable educational influence upon youth, either for the development of desirable or undesirable citizens.

It is almost trite for me to say that the hope of the world rests with youth. At the same time responsibility lies also at the feet of adults who have caught the vision. It, therefore, is up to us to consciously plan, develop and provide that type of surroundings which will produce in this, our beloved country, citizens whose interests and efforts reach beyond the local community, the state and the nation, to world-wide co-operation and fellowship for mutual goodwill and happiness.

*La Verne, Calif..*

### Response to Challenge of One Generation to Another

BY CALVERT N. ELLIS

Hershey Conferenc, June 14

I HAVE profound respect for the achievements of the past generation. The church has been transformed and yet in a remarkable way the unique values of the church have been preserved. We who are younger are so often critical of the past and forgetful of its great accomplishments. And you who are older are sometimes distrustful of my generation and hesitate to entrust the deposit of truth to such careless hands, but in the last analysis you have no choice.

The heritage which we have received from you elder brethren is a noble one. In the first place you have bequeathed to us the simple satisfying faith of our fathers. How often I wish that I might preach with the confident assurance of the preachers whom I heard in childhood as they went through the Bible from Lord's Day to Lord's Day. Again you are giving us a heritage of moral uprightness. I realize that youth hears today more of your shortcomings than of your victories, but they need to know of those who loaned money without even a scrap of paper to verify the debt, men whose integrity was above question and whose lives were as clean and wholesome as the air which they breathed. And in the third place, you have given us a heritage of Christian brotherhood. During the past years many changes have come over the church and we did have the unfortunate division of the eighties—but there have been opportunities for other divisions and I want to pay a tribute of profound respect to those who stayed by the church and preserved her unity even



when deeply grieved. You elder brethren have been very tolerant and I hope that our generation may be as tolerant of the differences which will inevitably arise as you, my elder brethren, have been.

During the last fifty years a great change has come over the church which has vitally affected this noble heritage. The church has been thrust out into the world. Slowly but surely under the pressure of modern life the church has forsaken its exclusive rural existence—and today you bequeath us a church fighting to uphold its ideals in the midst of a pagan world. No longer are we only a rural church; no longer can we absolutely determine and confine the life of youth. They listen to the radio and they drive to the city.

This change means that our heritage of the simple evangelical faith is being interpreted in various ways and there is the danger of theological differences disturbing the peace of the church. It also means that moral uprightness is more difficult to achieve. The church and the world are so mixed that it is often difficult to know what is the right choice in a given situation. We must define more accurately the exact attitudes and action patterns which are Christian. Again our heritage of Christian brotherhood is making us sensitive to the physical needs about us. In the days when the church was wholly rural we knew little of the miseries of city life and cared less but today many are disturbed by the sufferings of their fellow men.

You, our elder brethren, are leaving us great institutions to carry on the work of the Lord. Be assured the Lord will not leave himself without a witness and we will carry on the great work of the church. In a day when we have much we will give much to support the gospel. The agencies may change as they have changed in your generation, but the work of the Lord will go on. We are grateful to you for your unselfish service and the heritage which you are passing on to us. Fortunately you are not leaving us. Yours is still the place of

### A Curious Shield

BY JULIA GRAYDON

WE are told by one who saw it, that in the ancient parish church of Sefton in Lancashire, England, there is a shield which is curiously carved and emblazoned with emblems of the passion. In each upper quarter there is a pierced hand, and in each lower quarter a pierced foot. In the center there is a pierced heart. Underneath we read words which translated read: "God's wounds are my healing."

A strong reminder to those who gaze upon it, some perhaps carelessly, that only "by his stripes we are healed."

*Harrisburg, Pa.*

leadership, and we will gladly follow—that together we may carry forward the work of the Lord. You have shown us that his service is the most rewarding and satisfying experience of life. In the last analysis I can not respond to your challenge, I can only accept it. The years that lie ahead will reveal the response. The measure of our faithfulness only the future can disclose. May the Lord bless you and keep you, my elder brethren, and may his Spirit guide all of us through each day of our lives.

*Huntingdon, Pa.*

### The Social Consequences of Beverage Alcohol

BY PAUL H. BOWMAN

Digest of address delivered at the Hershey Conference

THE liquor problem is no longer a question of prohibition or the Eighteenth Amendment. That is a dead issue for the time being. The problem is now one of alcohol—legalized alcohol and its harvest in human society. It was simple enough to repeal the prohibition amendment by a referendum, but the "voice of the people" which repealed the prohibition amendment did not abolish the liquor problem. It is with the American people still and that in a magnified form.

The two most basic factors of human life are biological heredity and education. From a purely scientific point of view there is nothing more fundamental in the life of the human race than a sound physical heritage. Next to that is the environmental or social factor of life. The social soil in which the individual lives determines what he shall be. Whatever attacks these elements of life strikes at the heart of racial progress and social security. Alcohol is one of those enemies of the race which strikes on this double front—it attacks both our physical and our social heritage.

*First:* Alcohol used as a beverage is a racial poison. There seems to be ample authority in support of the fact that its use affects the reproductive powers of the individual and makes the production of healthy offspring impossible. Even among moderate drinkers the chances of children dying at birth or in early infancy, or being born feeble-minded, or physically degenerate, are very much greater than among abstainers. The children of those who do not use alcohol are on the average stronger in body, larger in size and more vigorous in intellectual power. Thus alcohol attacks the next generation before it is born. A man may accept the evil results of liquor in his own body, but he has no right, prohibition or no prohibition, to blast the physical and mental vigor of the next generation in his glass of wine.

*Second:* Beverage alcohol is an economic liability. The profits which accrue to the manufacturers of liquor are enormous but they are made possible by injury and ruin to homes and families. Such profits often



involve suffering and want on the part of innocent women and children. The revenue which governments derive from liquor is by no means clear profit. Insanity with its chain of asylums, hospitals, sanitariums and staffs of doctors, nurses and officers are a part of the expense budget. Crime with its chain of jails, prisons, sheriffs, policemen and courts must also be included in the account. Alcohol limits the production of goods and reduces the purchasing power of the consumer. When the bills are all in the liquor business is an economic liability in society.

*Third:* Alcohol as a beverage is a social liability. It has always been a corrupter of public life. Liquor and corrupt government are almost synonymous terms. The liquor interests have elected public officials and controlled legislation throughout our history. Government has rarely been able to throw off the shackles of the liquor business.

The increased mechanization of society makes alcohol a great social menace. Almost everyone drives a car in this country. A clear mind and a steady hand are prerequisites to safety on our highways. There is no device of legislation by which a drunken man can be prevented from becoming a menace to life and property on the highway. He is oblivious to law and seldom realizes that he is the victim of a disordered brain.

*Fourth:* Alcohol is a moral peril. It removes the normal inhibitions of human impulses. Every moral standard which calls for restraint of human passion is suspended in a glass of liquor. The moral defenses which years of training and discipline have set up are often smashed in one drink of wine. Liquor means crime, the inevitable harvest of strong drink.

Beverage alcohol is against all that Christ stood for. No Christian can be neutral or indifferent in the struggle. "If we are not deliberately in the defense of right we are abettors of wrong." "He that is not with me is against me."

*Bridgewater, Va.*

---

## An Educated Ministry

BY J. W. LEAR

Given at the Hershey Conference

*In Two Parts—Part One*

THE title is not my choosing. It sounds ponderous, flamboyant, inundating. Some good things, however, fall into disrepute through misunderstanding. Good men at times have been handicapped by unpopular epithets. Some titles, also, have served as a scarecrow to frighten uninformed people from the finest of the wheat. This title is not as pestiferous as once it was. Our school system, made up of both public and private institutions, has filled our pews with educated folk.

Inconsistency often produces an inconsideration which leads to mistrust on the one hand, and overrating on the other. It is always a misfortune, if in the minds of the people, the minister is removed from his people. The cause of religion always suffers in such a case. History indicates situations of this type. The minister has been called "the man of the cloth," "the pulpiteer," "the parson," "the clergyman," "the man of leisure," "the bell ringer," and such like. I agree that at times the minister has been partly to blame, but it has been unfortunate to say the least. Long robes, chief seats, and all other symbols that would tend to dignify formal and empty pomp were soundly condemned by the Master. To be sure, there are certain elements that do and should set the minister on ahead of the people, such as: ordination, special type of education, standard of living, character, attitudes, etc. These show the set of the face and the ambition of the soul of the minister. However, to the minister who seeks to magnify himself, even these may bore the people and prove a boomerang to the minister. False pride and vain show pollute any good effort and degrade the minister. Parading titles, high-sounding linguistic stunts, "holier than thou" manner, unsympathetic or critical attitudes toward offenders or those who differ, will invariably distance the minister.

It should be said that a title is worth only what it seems to imply in the minds of those who read it. It must not be taken too seriously. When the title is developed and clarified the meaning may change considerably. This title can mean only the training of the man for his task. The task is one of service. He who would be great must learn to minister. He who would minister well must be trained in the art. There are certain basic elements in any field of endeavor and the minister's work is no exception. Moreover, building character, a brotherhood, and building worthy ideals into the social order demand workmen of the highest type. The apostle Paul put it thus: "workmen who need not be ashamed." One might add, workmen who are respected even by those who refuse to follow their leadership. The purpose of training, therefore, is to give assurance that this type of workmen shall be produced. In the educated minister certain elements will be found. It is necessary in this caption that at least some of these be pointed out.

I. The minister should know and master himself. His work, as no other, demands the highest type of manhood. He must discover his own weaknesses. Others will see them and use them against both him and his work. He dare not condone them. Trying to find excuses often requires more time than it would take to correct them, and it is a much less profitable exercise. The minister, in mind and body, is no dif-



ferent from others, only in the measure of educated control. His mind and body may be as unruly and work just as much havoc as do those of others. If he is to minister to and for others he will need to control both rather than allow lusts and passions to control him. Fits of temper, petulance, intolerance, deception, dishonesty, carelessness in meeting dates, in meeting promises, in paying bills, in sex relations, in decorum in dress and at social functions dare not be overlooked. Society will not condone such attitudes. Sooner or later they will become weights impeding the efficiency and influence of the minister.

It is well, too, that the minister discover his strong points and know how to use them, not to enhance himself, but rather the work he is doing. One can not be too strong natively, not too well educated for any society whatsoever, if one knows how to be humble in spirit and simple in manner. Even service is discounted when rendered in a bombastic spirit. A racket is despised when operated by criminals, but when indulged in by a minister it is intolerable. Egoism is nauseating. It is a combination of eccentricity, personal vanity and mild vulgarity. The minister who can use his power in a selfless fashion will always be appreciated.

The very first requisite for the minister is that he be a manly man. Nothing can take the place of this element in his training. Progress can not be made if the stuff real manhood is made of is wanting. If the personality is coarse and untrustworthy, no amount of literary ability or training will win the respect of the people. The minister's attitude in his own home, his dealings with the business world, and his deportment in social circles will be graded and his influence as a minister will go up or down accordingly.

II. A definite and constant experience with God is a necessity in the training of the minister. I care not how manly the man who qualifies for the Christian ministry, he must be godly. The very nature of his work as preacher and counselor requires a definite experience with God. He may know a great deal about God, he may be very familiar with the latest works in the departments of philosophy, systematic theology and comparative religion, he may be conversant with philology, physics and literature and may easily pass as an educated man, but he can not truthfully be called an educated minister unless he has had real fellowship with God. The very heart of the minister's task is to interpret God to man and attempt to create such an awareness of God in men that they will desire to worship and obey him. In this relation, probably as in no others, the minister is impotent to do for others what he has not experienced for himself.

For this lack of knowledge of and experience with God there can be no excuse, now, that we have the

unprecedented revelation of God in his Son. The incarnation and finished work of Christ has brought God nearer to the prophet of today than to the Old Testament seers. We are assured now that we have a Christlike God; so to know Christ is to know God. The man who deals in spiritual truth and grace must not only know about the source of the same, but he must know the divine personality from whom such emanates. The minister's supply of spiritual dynamic must have the continuous freshness that this source supplies. It requires constant fellowship with Christ to build the kind of life in the minister that is worth passing on to others. The apostle to the gentile world acknowledged that without this communion in his own life he had an appalling barrenness. His obligation to others created a longing in his soul requiring continuous infilling. In his letter to the Philippians he exclaimed: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which I was laid hold on by Christ Jesus." There can be little doubt but that Paul's longing for resurrection was the continuous work of the Spirit in his life that would produce an increasing purity of life so as to more perfectly mirror Christ to others.

Those who argue most loudly for an educated ministry refer to Paul's activity and success in the ministry and his forceful and penetrating letters as compared with those of some of the other apostles. Paul likely was the best educated minister of his day. It is a question if he has a peer even in our day. If one can judge from his own writings, he did not credit his success to his acquired learning in the schools and the lore of his day; rather, he dates the beginning of any success he had to that time when he made a complete abandonment of his life to God in Christ. He would say that both native ability and acquired ability found their measure of value in fellowship with and service for Christ. A man may have earned a Ph. D. or LL. D., or both; he may be qualified educationally to hold a professorship in any university or seminary in the world, but he does not for all that possess the right to be called a minister of the gospel. That right comes through a genuine faith in God as a Supreme Being and an overflowing joy arising from that fellowship. Any church issuing holy orders without assurance at this point is inviting pagan philosophy and humanistic religion to lead the thinking of the youth of the church. Native ability and acquired learning, if not fully dedicated to God, will only increase the extent of the damage. There is an education that feeds human pride and when human pride



is fat and well groomed there is no room for a personal God.

It is easy to be deceived at this point. The casual listener hearing the humanist use the name of God with frequency might be led to believe that he is safe to follow. But nine chances out of ten his God is not a personal being worthy of worship. The same may be said of their idea of Jesus Christ. They do not recognize him as Thomas did in that upper room. His doubts, stubborn as they had been, lost all ground on which to stand, in the presence of the risen Lord. Our ministers must have no doubt at this point. Paul's experience with Christ led him to say: "Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them who should thereafter believe on him unto eternal life. Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen." Read also at your leisure 1 Tim. 4: 6-16.

*Chicago, Ill.*

### **The Material Needs of Men**

BY IRA H. FRANTZ

#### *Statement of the Problem*

Hershey Conference, June 13

Do you realize that there is something terribly, terribly wrong with our economic life? Having an abundance of foodstuffs and having the ability to produce a vastly greater abundance we are yet unable to prevent hunger on a wide scale. Having cotton and wool in such quantities that we do not know what to do with them, and having the ability to produce vastly greater quantities, we are yet unable to clothe large numbers of our people comfortably and respectably. Having empty apartments by the thousands and having bricks and mortar, lumber, glass and steel to build more, we must yet allow thousands of people to huddle together in uncomfortable, unsanitary, vice-ridden tenements. Having, in fact, the resources, factories, skill, man power, and electric power for the production of goods to provide security and a high standard of living for all, we can find no way out of material distress.

Verily the windows of heaven have been opened and a blessing poured out so great that we have not room enough to receive it. Why can we not accept and use the good things God has so bountifully bestowed upon us? Our receptacles are too small. Under our economic system there is no way of using goods of any kind without making them first yield a profit in money. Warehouses may be full and overflowing but there is no way of letting people have the goods except they pay

a price that allows a profit. Being unemployed, they can get no money with which to buy. Production, therefore, must be further curtailed. More men are without jobs. Fewer can buy. A vicious circle is created.

There is a cause for the present condition, a cause which did not exist a generation ago. Scientific development and the invention of machines have done two things to our economic life: they have created an abundance of goods and they have created a scarcity of work.

The abundance of goods alone prevents the profit system from functioning. Profits depend upon a degree of scarcity. You might sell water on the Wyoming desert but certainly not in the middle of Lake Michigan. Our profit system was developed in and for an age of scarcity and it has refused to function in an age of abundance. Must we therefore forever perpetuate scarcity? But when we add to this the further difficulty of unemployment, due to the increasing use of machines we see how the present condition was inevitable.

Yet, is not this product of our scientific-mechanical development the realization of an age-old ambition? Have men not always desired an abundance of material goods? Have they not always desired less drudgery and more leisure? Now that we have them shall we not find a way to use them?

Food surpluses and hunger exist concurrently. Factories are idle and men would both like to work in them and use the goods they might thus produce. With a great potential abundance of everything in sight, men who are honest, capable, eager to work, are driven to distraction through inability to provide for loved dependents. The government is committed to a relief program that shall prevent starvation, but, although we are producing each year as we go all the food and other goods used in relief work, there is no way of providing even this meagre relief except by piling up a debt, billion upon billions, which generations yet unborn will be called upon to pay. Does not this ridiculous situation challenge our intelligence? Does not the inhumanity of it challenge our Christianity?

The impotence of politics and selfish economics to relieve the distress has been amply demonstrated. The church must find a way, through some practical applications of the teachings of Christ, whereby the bounties of heaven may be made available for the use of men. The church must find a way whereby such work as there is may be so distributed as to give all an opportunity to earn their share of goods, a way to make machines a relief from drudgery instead of destroyers of jobs. Surely the awful cry of distress from the unemployed millions must arouse to action the followers of him who never failed to respond to human need.

Dispossessed classes are as sheep not having a shep-



herd. They need sane, Christian leadership. But it must be fearless leadership, conscious of the problem, daring to undertake a full and adequate solution of it. Failing to get the right kind of leadership they will find leaders among their own number, men without training or Christian ideals, embittered by suffering, filled with class hatred. These will lead, as they did in Russia, to violence, chaos and atheism.

The church must accept the challenge. The love of Christ, the needs of men, the very life of the church itself demand it. And there must be no delay. No more immediate and pressing duty confronts us.

*North Manchester, Ind.*

## Victims of Press Propaganda

BY CHARLES E. ZUNKEL

IN recent years there has been considerable agitation for a Christian international news service. The pressure arises from the situation concerning our present news agencies. We are becoming more and more aware that we can not possibly get a fair interpretation of news from any of the nation's great dailies.

The revelations that came in the years following the World War disclosed the manner in which our minds were abused by the propaganda that was fed us through our newspapers. Most of us read the stories of the Huns who were said to have cut off the hands of Belgian boys. It was even asserted that some of these boys had been seen in the United States. We now know that these false stories emanated from the British war propagandist, Lord Northcliffe. We are told that, on one occasion, Lloyd George wired Lord Northcliffe and asked for a number of these boys to be sent to be placed before British recruiting stations for purposes of advertisement. Northcliffe returned a message, stating that this was only war propaganda, that there were none.

Many of us remember the stories told of the German spy system. Some of us, as children, were almost afraid to be out of doors at night, lest we might be seized by one of these spies. Since the war the editor of the *Providence Journal* confessed that he began those wild tales. Sitting in his office, he spun the fabulous stories that aroused the darkest fears of the patriots.

But we are not only victims of war propaganda. The same is true on the other great issues of the day. We now know that during the days before the repeal of the Eighteenth Amendment, great newspapers of our country were paid several thousand dollars each week to play up the failures of prohibition and to play down the achievements. In fact, even small-town newspapers shared in receiving this "hush money." In a small

town of Northern Indiana, a prohibition lecture was scheduled by one of our Brethren churches. The Brethren went to the small local newspaper office to secure publicity for it through the newspaper, but they were persistently refused. Finally, after bringing considerable pressure to bear, the Brethren were told that it couldn't be done because it would mean a loss of several hundred dollars per week for the newspaper.

A recent example of the intentions of the press is to be found in the fact that the Nye investigation released to the American presses a disclosure concerning our entry into the World War. It was a statement of Ambassador Walter Hines Page to Woodrow Wilson which urged the President to declare war in order to maintain our pre-eminent trade position and avert a panic. Only the United Press released this from Washington and of twenty leading newspapers but four printed it. Why didn't the others? Well, we can guess.

It is a simple fact that one of the requirements for a successful democracy is an intelligent electorate. But how can an electorate become intelligent on national or international issues, if it must trust the daily newspaper for its information? Yet millions of our citizens read the dailies and trust their interpretations as gospel facts.

*Danville, Ohio.*

## Has It Emerged?

BY E. H. EBY

I RECENTLY heard a sermon in which the preacher asserted that it is not the business of the church to put its stamp of approval on any definite social order, be it capitalism, fascism, nazism or socialism (there he stopped). He said it is the church's duty to send out inspired and empowered men (empowered by the spirit and dynamic of Christ's ideals) to correct the present decadent order. He said that when the true, the Christian order emerges it will bear at least two characteristics: it will guarantee equality of opportunity to *all*; and it will preserve and develop individual initiative.

The writer, while retaining the highest respect for the preacher's judgment, ventures to hold the conviction that a social order *has* emerged which possesses the characteristics said to be necessary in order to deserve the approval of the church. Whether the church, in some international conference, places its stamp of approval on this growing social order is of little consequence. The thing of great importance is that the church shall teach and inspire men to go out into the economic, social and political world and hasten the coming of this new order.

There are but two great classes or groups of social orders: viz., the *competitive* embracing capitalism,



fascism, nazism; and the *co-operative*, including communism, socialism and (the only one the preacher did *not* mention) the Rochdale system of consumers' co-operative order.

It was Christmas time in 1844 that a group of 28 poverty-stricken folk in the village of Rochdale in England started a movement which has grown to almost world proportions, operating as it does in forty different countries and having 100,000,000 members. From the start the pioneers eradicated race and class distinction by permitting open membership in the society. It maintains the spirit and practice of democracy by giving but one vote to each person regardless of the number of shares he has in the enterprise. There is equality of power in administrative affairs. It offers equality of opportunity in that every chance is given for employment and every office is open to the rank and file of the membership. It secures the development of individual initiative by encouraging the development of every faculty or talent and by putting men and women into places of responsibility, from the ranks of labor. For example, the writer formed the acquaintance of three of the twelve managers of the national consumers' co-operative wholesale house of Scotland (with surplus earnings "profits" of \$65,000,000) who, with all their associate managers, were picked out of the common trades and trained for their responsible positions.

This movement produces for use, not for profit; hence it has eliminated the profit motive from the lives and minds of its millions of members. It is the most powerful though silent and bloodless revolution operating as it is in forty or more nations, and fostering as it is international friendships by carrying on international barter and exchange, it is the most potent influence making for world peace. The recent world congress of co-operative associations was a veritable second League of Nations, composed not of diplomats, politicians and nationalists, but of friendly co-operators working for economic freedom and world peace.

Pastor Kagawa of Japan calls this Rochdale system of consumers' co-operatives Christianity in action, both socially and economically. He has adopted it as an integral part of his kingdom of God movement. He makes it the basis of his Christian Internationale, which alone can save the world from the ambitious designs of the Third Internationale. The social order characterized by co-operation for mutual benefit is the *only* known remedy for our social, economic, political and spiritual ills. Capitalism fosters freedom without justice; communism achieves justice at the expense of freedom. Christian co-operation provides justice *with* freedom. To realize the kingdom of God in human affairs we Christian men must make co-operation Christian and make the church co-operative. Christianity is gasping for breath in a competitive atmosphere. De-

mocracy languishes and dies under the competitive, profit-seeking order. The objectives of our national life as stated in the preamble of the constitution of the United States can be achieved only in a co-operative commonwealth.

"Can any good come out of Nazareth?" Can any good come out of Rochdale? Come and see. It has emerged.

*Summerfield, Kans.*

## Race and Color in the Church

BY EFFIE V. LONG

SOME months ago our church gave the play, "The Color Line." It was fine. Our hearts were touched. But as usual, though we applauded the play, we went home and did nothing about it!

In the story of the early church, Paul at Antioch withstood Peter face to face on this very issue, at a time when Jewish racial exclusiveness threatened to divide the Christian church into two sections. This was the underlying basis of the controversy running through most of Paul's epistles. And surely on this point the New Testament is very explicit and the teaching of Christ plain. "In him," said Paul, "there is neither Jew nor Greek, barbarian, Scythian, bond nor free, but Christ is all and in all."

From that day to this there have been things happening in the Christian church which put us to shame for our treatment of those of other races and nations! Where is the brotherhood of man?

One instance, is the ill treatment of the folks from India who have gone to South Africa to find work. Had those Christians there shown the real spirit of Christ, not only Mahatma Gandhi but hundreds of the Indians there might have been won to him.

C. F. Andrews is a missionary in India who has lived with and for the Indians. He knows and understands them as few do. In one of his books he tells of some things that happened in South Africa where he had gone to help the Indians in a time of persecution and trouble. While there Mr. Andrews was asked to preach in one of the churches. Mr. Pearson and Mahatma Gandhi also went to hear him as they were great friends of his. But the church warden refused Mr. Gandhi admission "because he was a colored man and an Asiatic"!

On another occasion Mahatma Gandhi sent his son, Manilal, along to Capetown with Mr. Andrews. As the latter says, "this was to look after my personal needs, and he had done me many kindly acts of service. The lad had become almost like a son to me, and one day he asked me eagerly whether it would be possible for him to come and hear me preach. So I took him to



a suburban church where the vicar was a great friend of the Indian community, and the church itself had for a long while supported missions in India."

"We went to tea with the vicar and his wife before the services," said Mr. Andrews, "and all went well till I suggested that Manilal wanted to go to church to hear me preach. Then the vicar's countenance fell, for though he would gladly have welcomed it himself, his congregation might object. To have an Indian boy sitting side by side with them in church to hear Christ's message was almost an impossibility for them. A compromise was reached at last, whereby Manilal, seated by the vicar's wife near the door in the back seat, was able to hear the gospel."

Andrews gives another illustration in his book, *What I Owe to Christ*. One Sunday morning he was officiating at a communion service in Capetown where there has never been any color bar. He says: "When all had again taken their seats after the communion, I was ready to go on with the services. But, as I looked around I saw an aged Negro lady coming alone. She had actually waited till all the Europeans had returned to their seats before coming up herself. As I took the communion down to her as she knelt there in deepest reverence, it seemed to me that she represented the very soul of Africa bowed down with sorrow on account of the intolerable wrongs that Europe had committed. And the awful humility with which Africa had borne them is the greatest pledge of her redemption."

*Baltimore, Md.*

## The Vocation of the Church

BY EZRA FLORY

I DREAMED of speaking with a man who contended for the church and for the high calling of the saints in this age. I made criticisms but the man who talked with me held stoutly for the gospel in Eph. 4: 1-16, insisting that the church had a past, has a present, and shall have a future in the providence of its Head and Founder. The vision made me think seriously.

I have read those words again and again. I have pondered such teachings as, "keeping the unity of the Spirit in the bond of peace," "lowliness and meekness," "knowing that the Father had given all things into his hands," "longsuffering and forbearing," "One hope of your calling," "speak the truth in love," "may grow up in all things into him, who is the Head," "no longer as children tossed to and fro," "making increase of the body."

There is a grave danger following consecration. The moment one dedicates himself to God, there is a new consciousness of sin in self and in others. Things never seen as sin before loom up as exceedingly sinful.

Look again at meekness. The moment one begins to think himself better than another, unity flies out of the church and we have turmoil instead of peace. See Christ conscious of dignity, strength and superiority, yet he was willing to be servant of all.

"Unless I have been spiritually united to the living Head by the Holy Spirit, I do not belong to the church at all. "We are baptized by one Spirit into one body." When one is so united with the invisible church, he will be active in the visible church, too.

"Every one of us is given grace according to the measure of the gift of Christ." This is for service. One took much pleasure in thinking that "God hath set" different ones in a variety of functions, some being ministers, helps, "for the perfecting of the saints." It is worth while to be just a help, and to be it well.

In my dream I argued that the church today is decadent. It is too slow in rising to meet its opportunities. It tends to formality and to fossilization.

The angel said, see the light of the world the church is. All religions of the world are in decaying civilizations except the Christian religion. Wherever it goes schools, hospitals, better sanitation, purer morals and better homes follow. The church has sent out into every walk of life trained young people to be nurses, teachers, reform workers and helpers.

We might continue to add that the church has been the great philanthropist, the reformer, the sympathizer ministering to the aged and helpless. The presence of the church in a community makes real estate more valuable. Woodrow Wilson once said: "One mission station is worth more for peace in the world than a fleet of battleships." And Babson declared: "Ministers and teachers of religion are doing more to make our streets safe for our boys and girls than all our law-makers and policemen combined."

Yes, angel, I love my church. For her my tears shall fall; to her my toils and cares be given till toils and cares shall end.

Come now, you who say, "I can live as well without the church," and honestly acknowledge this is untrue. Even the peace we enjoy is a reflected composure which came from God through his Messenger of Truth.

True, we can give to philanthropy, we can smile at the children, we can be honest. But the best avenue of doing all these is through the church. Some day life will be over. Then they will take my body into a church and say words over it.

I am determined, angel, to be honest with the church while I live. It would be cowardly to get all these good things from the church and to have last rites said over me, if while I live I fail to deal squarely with the church.

*New Paris, Ind.*



## KINGDOM GLEANINGS

### Calendar for Sunday, July 5

**Sunday-school Lesson**, The Coming of the Holy Spirit in Power.—Acts 1: 6-14; 2: 1-47.

**Christian Workers**, Christian Patriotism.

**B. Y. P. D.**, What Is Life For?

**Intermediate**, What Shall We Read?

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Lebanon church, Pa.

**Five** baptisms in Connellsville church, Pa.

**Two** baptisms in the Live Oak church, Calif.

**Two** baptized in the Springdale church, Ark.

**Five** baptisms in the Ellisforde church, Wash.

**Three** baptisms in the Muscatine church, Iowa.

**Five** united with the Battle Creek church, Mich.

**Eight** baptisms in the Sugar Ridge church, Mich.

**One** baptized and one received on former baptism in the Eagle Creek church, Ohio.

**Twelve** baptisms in the Mt. Pleasant church, Ind., Bro. N. H. Miller, pastor-evangelist.

**One** baptism in the Salem church, Va., Bro. Emra T. Fike of Eglon, W. Va., evangelist.

**Three** baptisms in the Polo church, Ill., Bro. I. D. Leatherman of Lanark, Ill., evangelist.

**One** baptism in the Carrington church, N. Dak., Bro. Edgar S. Martin, pastor-evangelist.

**Four** baptized in the Santa Fe church, Ind., Bro. R. L. Sink of Brighthurst, Ind., evangelist.

**Two** baptized in the Upper Conewago church, Pa., Bro. N. K. Musser of Columbia, evangelist.

**Ten** baptisms in Mechanic Grove church, Pa., Bro. Wilmer Petry of Mogadore, Ohio, evangelist.

**Twenty-seven** baptisms in First church, York, Pa., Bro. J. A. Robinson of Johnstown, Pa., evangelist.

**Five** baptized in the Ridge church, Pa., Brother and Sister E. S. Coffman of Elgin, Ill., evangelists.

**Twenty-four** added to the Palmyra church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

**Twelve** baptized in the Pleasant Hill congregation, Pa., Bro. Hershey, evangelist; one baptism prior.

**Three** baptisms in the Mountain Grove church, W. Va., Bro. Jonas Sines of Oakland, Md., evangelist.

**Twenty-seven** baptized in the Coon River church, Iowa, Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

**Four** united with the Black Rock house, Upper Codorus congregation, Pa., Bro. J. A. Buffenmyer of Bunkertown, Pa., evangelist.

**Twenty-five** baptized and four reclaimed in the Raven Run church, Pa., Bro. D. I. Pepple and wife of Woodbury, Pa., evangelists.

**Two** baptisms in the West Conestoga church, Pa.; six accepted Christ in the Lane house, Bro. S. G. Meyer of Lebanon, Pa., evangelist.

**Thirteen** baptized in the Green Tree house, West Green Tree church, Pa., Bro. Samuel Lehigh of Pleasant Hill church, evangelist.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. John Wieand** of Arrowwood, Alta., Canada, July 1 at Kenmare, N. Dak.

**Bro. I. S. Long** of Baltimore, Md., Aug. 2 in the Longmeadow congregation, Md.

**Bro. S. Paul Daugherty** of Augusta, W. Va., July 5 in the Shady Grove church near Brandonville.

**Bro. L. A. Bowman** of Boone Mill, Va., will begin a meeting June 28 in the Bethany house, Antioch congregation, Va.

\* \* \* \*

### Personal Mention

**Bro. Obed Hamstead** of Morgantown, W. Va., has a new street address; it is 301 Duquesne Ave. The old address, 679 Jones Ave.

**Bro. W. R. Argabright**, former pastor of the Deepwater church, Mo., has taken up the pastorate of the Washington Creek church, Kans. His new address will be Richland, Kans.

**Sister Sadie J. Miller** of India followed her recent arrival on our Pacific shores with a sojourn among the Washington churches. She tells about it in her interesting way in this issue, page 26. Her homeland address is Waterloo, Iowa, R. 2.

**Bro. Van B. Wright**, who has just closed a five years' pastorate at Grand Rapids, Mich., was a recent caller at the Messenger offices. He with his family was on his way to his new field of service with the Twin Falls church of Idaho. His new address will be 343 Third Ave., North, Twin Falls, Idaho.

**Mrs. Jennie Weber** of London, who has shared her hospitable home with so many of our missionaries, and others in the home church who were visiting in that city, has written the mission office of her gradual recovery from ten weeks in the hospital and two serious operations. We know that all of her friends will rejoice in her recovery and she is grateful for the prayers offered in her behalf.

**Dr. Frank Wright**, formerly professor of geology in Bridgewater College and now filling the like position in Denison University, Granville, Ohio, was an unexpected caller last Saturday morning. He had been out studying rocks in Wyoming and dropped in on his way back. His chief interest was a fellow-Virginian called "Bob" and not finding him in he gave the rest of us an inquisitive glance and passed on.

**Sister Anna Fiant**, Springdale, Ark., pleads earnestly for "an interest in the prayers of the saints." Among the afflictions of this faithful seventy-two-year-old widow is the threatened loss of her home under the heavy hand of the mortgage. Her cry of distress is mingled with praise to God who "has been so wonderfully good" to her, and with a prayer of her own that he "may open the way for all the missionaries to go back."

**Sister Emma Horning**, our China missionary, was a guest in the home of Brother and Sister J. K. Miller of Cedar Rapids, Iowa, on her way to the Hershey Conference. From a Cedar Rapids newspaper clipping describing her work we quote: "A doll in the arms of every child in China is her goal. It is estimated that there are 200,000,000 children in that vast republic. Every one of them will have dolls and Peter Rabbits, button-eyed velvet toy frogs and calico swallows that fly from rubber-band strings if she has her way."



### Miscellaneous Items

**The postscript** to Dean J. G. Meyer's note said: "I have charge of our [Manchester] summer term and find we have a very interested group of close to 400 enrolled."

**A homecoming** at the Lower Miami church, Ohio is scheduled for July 5. A cordial invitation is extended to all, especially to all who have worshiped with us in the past. Come and enjoy the day with us.—Mrs. Furrey, Dayton, Ohio.

**Washington City** church has carried on an important work among the Chinese for a number of years. By some slip the one who wrote the What to Pray For column for the Messenger of May 30 failed to note this fact. The sentence should have read: "In our brotherhood, particularly in Washington, Detroit, Chicago and Los Angeles, organized work is being carried on with the Chinese."

**Camp Harmony** Regional Bible Conference and Training School for ministers and other church workers is scheduled for July 20-26. A very splendid program has been arranged and all who can should attend. The camp is located four miles north of the Lincoln Highway from Stoyestown, Pa. The week's program for the conference and training school will be published in the Messenger for next week.

**Matrimonial** notices are news and the Messenger welcomes such items for publication. This issue has thirteen such notices, see page 28. Perhaps some one you know has gotten married. The fifty cents required for the publication of such notices may be applied to a three months' subscription to The Gospel Messenger. Request should be made when the notice is sent and full address of the newlyweds given.

**The Palmyra congregation** of Eastern Pennsylvania dedicated an enlarged and remodeled church house on May 3. An interesting report of these services is on hand and would have been published before this but for the fact a picture of the church is in prospect. We can not promise this for sure, but when Bro. E. G. Hoff returns from Conference and an interesting tour noted in another paragraph on this page we will know for certain about the picture.

**Following Conference** Brother and Sister E. G. Hoff and the assistant editor of the Messenger spent a few most interesting days photographing churches, scenes and objects of historic interest in connection with our church. For special help in making the project a success they wish to thank Brethren N. S. Sellers and A. S. Baugher of Lineboro, Md., Henry F. and Jonathan F. King of Myerstown, Pa., and Wm. P. Bucher of Quarryville, Pa. In due time we plan to enrich Messenger pages from Bro. Hoff's store of Pennsylvania pictures.

**Under the direction** and management of Bro. D. D. Harner, pastor of the Colorado Springs church, the young people of Eastern Colorado will have a five-day camp, July 6-11, at Camp Ewing, seven miles north of Woodland Park, Colo. The courses of study are: (1) The Problems of Human Relations; (2) Youth in Quest of the Life, Spirit and Teachings of Jesus; (3) What Shall We Do About Peace? (4) Evangelism; (5) The History of the Church of the Brethren; (6) Discovering Myself and Understanding Others; (7) The Message of the Bible for Our Day; (8) Youth Adjusting Itself to a Machine Age; (9) Church Music. The members of the faculty are: D. D. Harner, X. L. Coppock, Mrs. X. L. Coppock, Harold Fasnacht, Charles Dumond, Frank Weaver, Everett Fasnacht and possibly others. The young people of the region are urged to be there. A great time is in store for us all.

**In order to avoid** the conflict with the adult camp and training school at Camp Bethel, the District Conference of Southern Virginia has been moved forward one week. The conference will be at Red Oak Grove church, Aug. 12-14.—M. E. Clingenpeel, Field Director.

**If the children** in your church participated in the Hershey Children's Chorus by singing in your church on Conference Sunday, will you write to the Children's Department and tell us about it? Within a week or two there will be a report in The Gospel Messenger; your report to us will help make it a complete one.

**Cedar Lake** church communion will be July 13 at 7:30 P. M. This follows three week-end meetings: June 25-28, Bro. C. C. Cripe, Argos; July 2-5, Bro. Burton Metzler; July 9-12, Bro. Gorman Zook. The church will also have an all-day meeting on Aug. 2 in the form of missionary day and a farewell for Sister Velma Ober who will soon leave for China. Bro. C. D. Bonsack will be with us giving illustrated lectures on China.—Mrs. Walter Kern, Garrett, Ind.

**Do you know** of any members or friends of the Church of the Brethren living in **New Kensington, Pa.**? A new Brethren church was established there in February, 1936, composed of members of the Brethren church and of the Church of the Brethren who had moved there from other communities. Many Brethren families live there of whom we do not know. If any reader knows of members or friends of the Church of the Brethren or of the Brethren church living in New Kensington, Pa., (15 miles north of Pittsburgh) or vicinity, please tell them they can find Brethren fellowship at Kimball and McCandless Streets, and above all—send their names and addresses to the pastor of this new church, R. D. Crees, 1913 Ridge Ave., New Kensington, Pa.

**To Bro. Samuel D. Lindsay**, pastor of the Linville Creek, Timberville and Unity congregations of Northern Virginia, our thanks are due for copies of a brief but well written history of these congregations. The several parts of the narrative are written respectively by Elders J. Carson Miller, John C. Myers and J. S. Roller. Besides the running story there are lists and brief biographies of many of the leading figures in these churches. The introduction to the forty-three-page pamphlet states that it represents a project of the local B. Y. P. D. organizations. If you would like to have a copy send twenty-five cents to the pastor at Timberville, Va., or to one of the B. Y. P. D. presidents: Dow Souders, Broadway, Va.; Randolph Garber, Broadway, Va.; Barbara Roller, Timberville, Va.

### Conference Delegates 1897-1936

Time and Place	Delegates	Time and Place	Delegates
1897 Frederick, Md. ....	239	1917 Wichita, Kans. ....	435
1898 Naperville, Ill. ....	319	1918 Hershey, Pa. ....	452
1899 Roanoke, Va. ....	292	1919 Winona Lake, Ind. ....	580
1900 N. Manchester, Ind. ....	348	1920 Sedalia, Mo. ....	568
1901 Lincoln, Nebr. ....	350	1921 Hershey, Pa. ....	513
1902 Harrisburg, Pa. ....	363	1922 Winona Lake, Ind. ....	548
1903 Bellefontaine, Ohio ....	371	1923 Calgary, Canada ....	202
1904 Carthage, Mo. ....	350	1924 Hershey, Pa. ....	473
1905 Bristol, Tenn. ....	348	1925 Winona Lake, Ind. ....	566
1906 Springfield, Ill. ....	404	1926 Lincoln, Nebr. ....	392
1907 Los Angeles, Calif. ....	263	1927 Hershey, Pa. ....	490
1908 Des Moines, Iowa ....	414	1928 La Verne, Calif. ....	323
1909 Harrisonburg, Va. ....	381	1929 North Manchester, Ind. ....	544
1910 Winona Lake, Ind. ....	486	1930 Hershey, Pa. ....	457
1911 St. Joseph, Mo. ....	440	1931 Colorado Springs, Colo. ....	255
1912 York, Pa. ....	421	1932 Anderson, Ind. ....	383
1913 Winona Lake, Ind. ....	486	1933 Hershey, Pa. ....	298
1914 Seattle, Wash. ....	234	1934 Ames, Iowa ....	271
1915 Hershey, Pa. ....	455	1935 Winona Lake, Ind. ....	447
1916 Winona Lake, Ind. ....	536	1936 Hershey, Pa. ....	486



---



---

## HOME AND FAMILY

---



---

### Gratitude

BY O. P. THOMAS

This morning when the sun arose,  
And changed the night to day,  
It brought new light into my soul;  
Thankfully, did I pray?

And when I at the table sat,  
And of daily bread did eat,  
Did I forget to offer thanks,  
And "his dear name repeat"?

When to my work I hastened on  
With strength of heart and mind,  
And did I ever stop to think  
'Tis God who is so kind?

When evening came and work was o'er  
And dear ones home to greet,  
Did I express my gratitude  
For love so pure and sweet?

And then when clouds of gloom o'er-cast  
And burdens o'er me roll,  
Do I thank God for saving grace,  
Which makes and keeps me whole?

Then when the cares of life are past  
And my earthly course I've run,  
Will the words and deeds I've said and wrought  
Cause God to say, "Well done"?

*Sipesville, Pa.*

---

### Secret of Quietness

BY FLORENCE S. STUDEBAKER

MARY ELLEN took the first chair that Grandma Allen offered. "Dear, dear, I'm so out of breath. I can scarcely talk."

Grandma Allen stared in amazement at her visitor. "Why, Mary Ellen, I haven't seen you so fussed in a long time. What is the excitement about, anyhow?"

Mary Ellen sighed. "Why, haven't you heard about that Saley woman? Janet Saley, they say she's had a nervous collapse. What will become of that poor little family and James, her husband?"

"Is her condition that serious?" asked grandma. "I hadn't heard a thing about it."

"Well, the doctor said things look mighty discouraging," answered Mary Ellen soberly. "Poor woman!—she's always worked so hard and never a moment off for vacation or a good time. I doubt if she ever went for a hike with the children in the woods."

"No, I doubt if she ever had strength enough left after all the work was done to go anywhere. Poor Janet! She used to work for me when she was a girl. I noticed she seemed to work nervously, that is she was always in a tension. She never could relax. I tried to

help her during the years she was here, but I guess I didn't accomplish much. She'd always say, 'Why, Mrs. Allen, how can I get everything done if I don't keep at it? There's the berries to can, the garden to do and the flowers need weeding; besides, there's that stack of mending.'

"I'd remind her there was another day coming. If there isn't we won't need all these things done, and if it does come, there'll be more time to work."

Mary Ellen sighed again and sat staring into space as one is wont to do when bad news drops a sudden pall of gloom over our spirits. "You know, grandma, I have often wondered about this matter of work. It's a great blessing and I enjoy it immensely; I dread to see the day when I can't face the day with a challenge of tasks waiting for my hands. But I believe work is like everything else. It is a blessing if we go at it properly, but a curse if we misuse it and overwork our bodies."

Grandma nodded, and snipped a long basting thread from the spool. "I remember a family who lived near us once who worked hard early and late, year in and year out. Finally there came a time when strength was gone and that poor man and his wife were tied to the invalid's chair long before their day. I always did think it came through sinning against the body and overworking until they were completely worn out. I know it to be a fact that this woman took socks along to the family reunion to mend while she was visiting.

"But it's like you say, Mary Ellen, work won't hurt you a bit if you learn how to do it, easily and without tension. I was reading somewhere the other day about the secret of getting a lot done. Let's see, I wrote a striking statement here on the calendar about that, and here it is: 'If a man permits confusion, strain or turmoil to invade his inner life, the slightest burden soon becomes a crushing load.' As I remember it this writer goes on to say that one big secret of inward quietness and the power of achievement is the art of keeping ahead of our work instead of behind it. Somehow an uncompleted task creates a disturbing sense of strain. I'm sure that's what bothered poor Janet Saley. She always felt that her work was driving her instead of her being master of it."

Mary Ellen laid aside the pencil she had used to copy Grandma Allen's calendar message. "Sometimes I wonder if we as neighbors shouldn't have helped Janet more with her work. A short vacation now and then would have been good for her. The other day I was reading Gene Stratton Porter's philosophy about work and play. She surely was a busy woman if anyone was and I believe she knew from experience what she was talking about."



Grandma peered curiously at Mary Ellen. "Have you got it down some place? Sure, I thought so. In your pocket notebook. Well, what does Mrs. Porter have to say?"

Mary Ellen laughed, saying: "Doesn't it sound strange to speak of such great people in a common way? I love to discover how great lives react to the daily routine of everyday living. Well, here it is: 'Do not put off too long the things you want to do most. Take a little time to play along with the work. When you do your best you are entitled to some pleasure. You owe it to your family and friends. It takes so little time and your work will be all the better off if you take a little rest now and then. We are not meant to be drudges, to get in a rut and never get out of it. Daily routine is a killing grind. Grown-ups need a playtime just the same as children, for "men are only boys grown tall." So take a vacation now and again, and make some of the dreams come true.' "

"That is good advice," said grandma, as Mary Ellen rose to go. "Well, I guess Janet's misfortune is fair warning to us to learn well the secret of quietness. I think a daily visit with the Master and his Word is one of my best recipes."

*Franklin Grove, Ill.*

## Many a Rich Blessing

BY GRACE HILEMAN MILLER

"MARY CASSELL, don't you get tired going down to that Mexican mission every Sunday morning after doing your work at our own church school? Then, too, you miss so many good things during church hour!" Thus spoke Rebecca Kline to her neighbor one Sunday noon when she met Mrs. Cassell coming home from this Mexican mission, for Mrs. Kline was returning from services in their own church.

"Well, Rebecca, I sometimes get tired, even weary, walking down there in the hot sun, but many a rich blessing comes my way because I do fellowship with those people each Sunday morning."

"But you never get a cent out of it, do you, even when you fill the pulpit once a month since the minister has been ill?"

"Of course not, but I do get spiritual returns a thousand times more valuable than mere money!"

"I suppose it is a blessing to experience the feeling that one is really doing home mission work," sighed Mrs. Kline.

"No, no, not that either, though a clear conscience along that line when one goes to bed at night does mean something," admitted Mary.

"Well, what do you mean?" asked Rebecca wonderingly, "surely you do not get anything out of sermons preached in Spanish—"

"Yes, I do; though I do not understand everything the minister says. But that is not my richest treasure acquired at the mission."

"What is it, Mary? You surely have my curiosity aroused."

"Very well, Rebecca, let me illustrate by telling about a rare jewel which I added to my treasure chest of polished word gems today! I went down there this morning with my Mother's Day program for my teenage boys and girls all ready to put on, including every member of the class except one sixteen-year-old girl who had been absent several Sundays on account of illness. Just as we had rehearsed once, this girl was seen coming up the street. 'There comes E—. Can we make a place for her?' exclaimed one of the boys. After some consultation we found a place for her, not so desirable as it should have been, but she did her best and the number was executed satisfactorily. When I thanked the members of the class afterwards for their splendid co-operation, and E— especially, she replied, 'Oh, that's what we're here for, to do our best and help out, even when things are not so good!'"

"That's finer co-operation than we experience in our own church," said Rebecca. "I see exactly what you mean by rich blessings—"

"Rebecca, do you know it is a real inspiration to work with the Mexican people? They have such a simple, childlike faith and really serve the blessed Master with their whole heart."

"Mary, I will have to go down with you the very next time—"

"Do, Rebecca, and by encouraging those folks with your presence you will be encouraged yourself."

"What do you mean, Mary?"

"When Protestants from this part of town worship with the Mexicans in their church, they feel that their visitors realize we all worship the same Jesus and are bound for the same heavenly home."

*La Verne, Calif.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

LIBERALS sometimes become cynical and bitter after many encounters with stupidity and injustice. But John Bunyan and John Milton wrote brave, inspiring messages with the dank vapors of a prison cell in their nostrils.

Another John thought and wrote and lived in such a spirit of brotherliness that he is called "the apostle of love."

Modern liberals should occasionally read his Gospel and meditate on it.

*Salisbury, Mo.*



## When We Disagree

BY MAUD MOHLER TRIMMER

No one individual is exactly like anyone else. For that reason it is impossible for two people to live together for any length of time without one of them being irritated sometime or other, unless one is brainless and spineless. They may not be so ill-bred as to quarrel, but it is more than likely that the inner exasperation will be betrayed by a look or heightened tone of voice. Sometimes on their golden wedding day, an aged couple will say and believe it, "We never had a cross word." By the mercy of God we do forget many things, especially when love abets the forgetting. When more than two people are in close contact the friction and uneasiness are even greater. That is why in every club, lodge, high school class, or organized group for religious work there are petty trials and hurt feelings.

No matter how earnestly men try to follow the Christ, they yet retain enough that is human and carnal to be easily vexed and irritating to others. Even the apostles had their failings, among them bad temper, use of bad language, worldly ambitions, selfishness, prevaricating, etc. And of that halcyon period of church history, the much lauded first century, we read that they had trouble enough brewing in the church: such as quarrels over theological questions, jealousies and backbiting.

How little men change! If it were possible for a church to consist of perfect human beings, alike in temperament and taste, there would be no discord. But such is not the case. Our churches are composed of diverse types: the rich, poor, cultured, uncouth, ambitious, lazy, selfish, unselfish, ardent, indifferent, generous, miserly, impatient and forbearing. How can such contrasting sorts of folks go through life together with not the least flurry of discomfort? It can't be done.

A church consists of individual Christians, each trying to do his best, each full of weaknesses that cause many a slip on the road heavenward. Every church has people who will be nasty unless allowed to rule, officious people thrusting themselves where not needed, inquisitive people determined to know the most personal secrets of every one, gossips and critics. It is a fine art, but one that must be acquired by every Christian to so adjust himself to his co-workers that he may live harmoniously with them.

Sooner or later in the Christian's progress there will come an occasion when some fellow Christian gets under his skin. What should he do to maintain harmony? There are a number of things that may be done, but the golden key to success is silence. For one thing, words spoken in anger are apt to be ill-considered, hasty and

no true indication of the real feeling down deep in the heart. Spoken words can no more be recalled than floating thistledown or feathers. They are easily misinterpreted and may be grossly exaggerated in being repeated. If spoken to the one by whom the impatient one is irritated, they may rouse his anger and come back as a boomerang. It is exceeding foolish, though quite natural, to confide in a third person, hoping for sympathy. The one who hears is very apt to pass unfavorable judgment on the speaker, or else tattle what he has heard, and the slightest deviation in language or tone of voice or expression of the voice may convey an entirely different meaning from the original. Think twice or even thrice, speak once or never.

It is always possible that the angry Christian himself is the one in error; or if not, that his judgment is warped by his mood. That is why it is so important that he should take thought before speaking and acting. Before he does either he should put himself through a questionnaire: Am I too outspoken? Am I tactful? Am I a busybody? A meddler? Am I smug? Self-conscious? Self-righteous? Am I appreciative? Did my brother mean to offend or was it accidental? Am I sure I put the proper interpretation on the incident? After this cross examination the indignant Christian should go over the traits of his brother one by one, looking especially for those that are admirable. If one does this it is altogether likely that he will find him more lovable than not. It is quite possible after serious thinking for the offended man to approach his brother, talk the situation over carefully, and thus come to a peaceable solution.

It is almost certain that, if an angry man will get down on his knees and pray earnestly for the one who has injured him, and also pray that his own attitude in the matter may be Christian, the trouble will be smoothed out without difficulty.

Whatever foolish thing an irate man may do, he should by all means avoid putting a pen to paper and writing about the affair. It is so easy to misunderstand what another has written and the record remains to be seen of men after the affair is all over.

One who wishes to avoid discord should keep away from the tattler and gossip. Even to listen to gossip is dangerous. The news carried by the gossip is often so exaggerated and distorted that it gives a false impression. A great breach between good friends may be caused by giving heed to the words of a tattler. Beware of the person who introduces a spicy bit of news with, "Now I am not the one to talk about my neighbors, but—" After tossing you a malicious morsel the gossip will venture an opinion and say, "Now don't you think so?" If the hearer so much as nods his head in agreement, the chances are that the gossip will go to another and say



"Mr. — says so and so," not taking any credit for originating and suggesting the idea.

Equally to be avoided is the carping critic. As one saint said: "Every church has at least one watch dog." Destructive criticism tears down what others have built, creates distrust of those in power and breeds a spirit of pessimism in the critic and his listener.

Saint Paul says "Love thinketh no evil—is not easily provoked." How wonderful if we could but remember this!

That is our goal. To be sure, there will come times when the best of folks are peeved. It should be the aim of every Christian to have such a sane outlook on life's problems that he can overcome sensitiveness. It does not pay to be too thin skinned. It has never made anyone popular, and it may lead to self pity which is a poisonous vice. Many of our irritations come not so much from real grievances, as from some uncomfortable physical condition which renders the sufferer touchy. Given a bad liver, aching tooth or a throbbing corn and the best man is apt to be in a bad mood.

It must not be forgotten that the world is full of happy people, firm friends and loving families. That does not mean that people who are fond of each other are never irritated, or that some of them are lacking in backbone, but that through years of trial and error they have learned to live comfortable and amicably together. He who has learned when to keep silent, what to say when he essays to speak, what to hear and what to see as well as what not, how to be tolerant and understanding, and how while being kindly to respect the privacy of another, is destined to a peaceful, happy life.

*Long Beach, Calif.*

---

### Neighbor Bob

BY ARLO GUMP

I LEAN over the back pasture fence and am exceedingly lonesome, for Neighbor Bob is home. That is, he no longer lives in the house across the fields. He is home.

He did not live a long life of service, because he did not have time. Fourteen years seems only long enough to get started. Some folks (most of us) wondered why one so young should hurry on so quickly. A great number went to see him and then went about their work forgetfully. But those who knew him will not forget, for Bob was a good boy.

There is a vacant place on the front seat of our Sunday-school classroom. We thought about that on Easter morning. We were glad in the memory of a boy who loved his home and was thoughtful of others. I rather imagine that he likes his new home too.

I have not told you much about him—not even his whole name. No one has written to his memory. Those things do not matter now. I do know that through the years of life a few persons are going to try to be Christian because they knew a very good boy. I wanted you to know and to think about that too.

*Churubusco, Ind.*

---

### To the Master Workman

BY HOWARD H. KEIM, JR.

IN the magnificence of thy holy presence, O God, we humbly acknowledge our weak and sinful natures. We come to thee, not in our own strength, but in the power of the risen Christ who strengthens us. We thank thee for the One who knew no sin but was made to become sin on our behalf that he might save us from our sins. We who labor thank thee for the Christ who entered into our labors and has shown us how to find joy and satisfaction in the work of our hands by working as unto thee.

We thank thee for Christ who labored with his hands in the carpenter shop of his father Joseph. We thank thee that in working he has sanctified all labor. We are grateful for the priceless contribution to civilization which has been made by those who have labored. We are grateful for those workmen who have wrought together with thee in the creation of farms and gardens, cottages and skyscrapers, villages and cities, shops and factories.

May thy special blessing rest upon those who labor. We plead for those workers who suffer unjustly: who have given the best years of their lives and have then been cruelly crowded out without sharing in the full fruits of their labors, to be thrown upon the mercy of society. We plead for those who have been overworked and underpaid, and for those who are unemployed. Help us to realize our responsibility as Christian individuals and as a Christian church to correct these evils and to protect the rights and interests of the laborers, to whom Christ said, "Come unto me all ye that labor."

Forgive us if as laborers we have expected something for nothing, if we have felt envious of those who oppressed us, if we have been unreasonable in our demands. Grant us thy grace to take heart, to be of good courage, to do our work well as seen and known of thee. May we, in whatever field we labor, dedicate our lives and our all to the Master Workman who with our aid and through our hands is building the kingdom of God: the kingdom of love and justice and equality and fraternity on the earth.

In his spirit we humbly pray. *Amen.*

*Huntington, Ind.*



---



---

## OUR MISSION WORK

---



---

### A Visit to the Jain Community

BY ILDA B. ZIEGLER

DR. BARBARA NICKEY slipped away from the hospital at Dahanu for a few days' rest and a visit with some of her fellow missionaries before she sailed for America. She arrived at Vyara Saturday evening and hoped to spend a quiet week end with us.

Even before she arrived the word got out that a lady missionary doctor was arriving. Some folks had been looking for just such a person, so when she stepped out of the car she was met by several well-dressed men. They said: "We are Jains and our priestess, or nun, in our village is sick and we want you to come to see her tomorrow. No man doctor can touch her so you must come. We will come for you at two o'clock tomorrow in our car." As missionary doctors are always ready to serve, Dr. Nickey promised that she would come.

She did not wish to go alone and as some more of us were eager for the trip we soon had a car full. Bro. Blough, Robert (the Ziegler "bappa") and I were ready by two o'clock the next day. The sixteen-mile trip was very pleasant and interesting for those of us who had almost forgotten how it feels to ride in a real car.

When we arrived in the village there were crowds waiting for us—men, women and children. We were taken at once to a large upstairs room. At the far end of the room lay the priestess on a clean white "bechana" (bed) on the floor. Beside her was another priestess. Both were dressed in pure white. They gave us a very hearty welcome and moved another bed up for a seat. By this time the room was crowded with women and children. Men were there, too, but they stayed in the background. We did not know which was the more interesting to the spectators—the queer looking white women or the bag and contents which the doctor carried.

The attending ladies "shooed" and "shooed" at the women and children and hung up blankets to provide some privacy, but the first thing we knew some heads were sticking in between the blankets. Although several people were kept busy holding the openings shut, still the heads stuck through.

Back to the patient again, upon examination Dr. Nickey was not able to find much wrong with her; but from all appearances it seemed as if she enjoyed having a lot of attention and service. The doctor prescribed some medicine but the priestess said, "O doctor, how could I take your medicine unless it is in powders or given hypodermically? If I would drink your western

medicine I would be defiled." When the mission hospital was mentioned she said: "O doctor, how could I get to your hospital? I can't ride on the train because it is of the world." There is nothing for a doctor to do in such cases, only let them take their choice of making use of our help or letting it alone.

We started out thinking that we were about ready to go home, but not yet it seemed. One man after another said to the doctor, "Please come over to my house and examine my wife." We went to another home and soon the room was crowded with women to be examined. We had to become almost rude before we could get the men to stop bringing in their wives to be examined. Then, of course, we had to drink tea before we could get away.

Another interesting incident was the visit into their temple. We had to remove our shoes before we could enter. This temple had just been repaired and was being scrubbed up at this time. Those who were scrubbing quickly put the scrub rags down for us to walk on. Crowds of children followed us, making lots of noise and many feet soon tracked dirt on the freshly scrubbed white and green inlaid marble floors.

Probably my readers would like to know something about these interesting Jain people. Jainism is one of the many religions in India. The Jains are wealthy and of the high class. They are mostly merchants by trade and always live in towns. Their religion was founded about 400 B. C. by a holy man named Mahavira. There are over one million Jains in India now. They believe in a god after their own way of thinking, but they are not dependent on any almighty ruler for the present or for the hereafter. No other religion in India prescribes such a severe regimen for its devotees as does Jainism. By adhering to these rules and doing good works they hope to attain Nirvana, their heaven, where there will be freedom from sorrows, old age, pain, death and disease. They are strong believers in the transmigration of souls.

Jainism is made up of two orders: the inner circle of monks and nuns (the patient whom we visited was of the inner circle) and the outer community of lay persons. These classes differ in degree, not in kind. Before a person can become a monk he has to take the five great vows which are as follows: (1) refrain from taking life; (2) refrain from untruth; (3) refrain from stealing; (4) refrain from sexual intercourse; (5) renounce all worldly possessions.

The first of these has the most far-reaching results. The true Jain believes that all animals and plants are endowed with souls and that when he dies he may be born into any of these. Fire and water are also living



beings. "He who lights a fire kills living beings and he who extinguishes it kills the fire. Therefore a wise man who well considers the law should light no fire."

A monk or nun examines the ground carefully where he or she walks so no living creatures are killed. In the room where our nun patient was, we saw many white woolen brushes which looked something like a dish mop which I used when we kept house in America. These brushes were used for brushing the places where they walk and sit. They drink only boiled or strained water and will cook no food themselves for fear of killing some insect. In this respect those who prepare their food have to sin for them. Once when my husband was riding on the train with a Jain, he showed him the fine silk cloth which he always uses to strain his drinking water. Some of them think we are very vile because we use eggs and meat.

They have strange customs of feeding rats, ants, fleas, bedbugs and other noxious insects. In Bombay and other cities they have regular insect houses, hotels and hospitals! They hire beggars, lepers, etc., to sleep there occasionally so that these insects may live a bounteous life. They also have hospitals for old and diseased animals which are kept there until they die a natural death. These hospitals are supported by charity. Many times on the trains these charity workers beg money for their "disabled" cows.

In order to become a fully qualified monk one must live a life of renunciation, and mortification of the flesh for twelve years. The course for the nun is less severe than for the monk. During this time he wears very few clothes and has no possessions but his beggar bowl. He eats no food except what is put into his bowl. All other food would be considered as stolen goods. The monk must travel about from place to place so that he may form no ties of friendship. In the rainy season he is allowed to live in the ashram (a place for religious people) because life is so prolific at that season of the year that it would be almost impossible to travel about and not destroy living creatures. After twelve years of such self-denial he can become a religious teacher and live in the ashram. All Jains do not become monks so they do not have to live this life of renunciation, but all the laity are supposed to observe these fine rules as far as possible.

The Jain believes in education, but not in education that has been influenced by western ideas. His education is to fit him for business or finance and commerce.

We have a very good friend whom one might call a "modern" Jain. He is a well educated man, a lawyer, a teacher, a gentleman, and, we might say, a Christian at heart. He speaks English as well as we do. He has been teaching missionaries Gujarati for quite a few years. He told us that when he began this work he

hurried home after each class and had a ceremonial bath to cleanse himself from the defilement that had come from his contact with these westerners. Now, however, he drinks tea and eats everything (excepting meat) with us.

When E. Stanley Jones came to Surat last November this Jain friend of ours was very busy advertising the meetings. He was present each night. He says he is ready to become a Christian but is waiting until he can bring his people along. There are many such, as he, who find no peace in their religion and are seeking for something better. This man has said many times that we should do more for the high caste people. He said: "At one time we had our hands full, our fists were closed. Later we opened our hands but held them downward. Now we have opened them and turned them upward and are reaching for something better. What will you give us?"

We who are here in India have a great task and privilege in sharing our Christ with them. You who are at home can also have a share in this by your prayers and by your support. What are you going to do about it?

*Vyara, via Surat, India.*

## What to Pray For

*Week of July 4 to 11*

It stands out as a worthy compliment to anyone to be respected and highly honored by those for whom service has been rendered. Miss Susan Stoner stands among the class of those who deserve such esteem. Dr. Parker of Woodstock school at Landour, India, has paid the highest tribute again and again to Miss Stoner for the faithful and excellent work she has done in the school of which she is the principal. During her first term in India she taught in the school for missionaries' children in the Himalaya Mountains. This school is 1,000 miles north of the Church of the Brethren mission territory. During the time she was home on furlough, the school staff expressed its eagerness for her to return as soon as possible. Again she is back at Woodstock as a member of the faculty. All the children of our mission have been glad when they could be in Miss Stoner's room.

During the months of vacation in the school, which come between the middle of December until the middle of March, Miss Stoner has done the wise thing and has spent her vacation on the plains of India. Part of this time each year she spent in our own mission and part of the time she visited among other missions. This has





been a most splendid experience for her and has given her an outlook and an understanding which few missionaries may have. While in our own mission, she gave untiringly of her strength to mission work both in the schools and in the villages. There were few things that she enjoyed more than to accompany some missionary out into the village and help in the evangelistic work in camp. The fact that she has entered into all of these various phases of mission work has prepared her for work wherever she may be.

Let us pray that her life may richly bless every child who comes in touch with her influence, and ask God's blessing upon her in all her service.

## News From the Field

### AFRICA

#### Marama

BY ESTHER BEAHM

#### Evangelistic to the Core

When we first came to Africa missionaries from other fields wrote, advising us to avoid some of their pitfalls. Then we had a deputation from the Mission Board who gave us similar advice. One big thing our friends urged was a relentless evangelistic program no matter what else we did. With ignorance and ulcers sticking out on a man's face it is not so easy to realize his other and deeper needs. But we became so sure that we wanted to deal with those deeper needs that by the time our last deputation from the Mission Board came to us we were eager to talk over all the ways and means any one could suggest to make our work first, second and last, evangelistic.

#### More Foot Going

It is surprising how when one goes about a thing with a whole heart others get set afire as well. It has been the custom here for the Christian group to go two by two into the villages on Sunday to carry the gospel message by song, story and testimony. More and more it became a burden to some of them; they would say, "I will go today to that far village if I can get a horse or if I may ride with some one in a car." Now Buras do not have cars to ride in, nor seldom do they employ a horse; so we began to realize that they needed a little more "foot going" example by the missionaries. Fortunately all the missionaries were of one accord. As we met once a month with our native Christians we were careful to select the villages for ourselves which were far away and not easily accessible.

#### The Beahms Push Bicycles for Five Miles

The first Sunday we went out seven miles and got caught in a rain. We wanted to attend church and Sunday school here at Marama first. By the time we had had our lunch at noon we saw that we would have to go on bicycles in order to get back before nightfall. We left home early in the afternoon and as we were preaching in the first village five miles away a heavy rain came up. After that service we knew we could not go on, for, even if we had, there was not a building to hold a service in; so we started for home. We were not defeated for had we not had one service before the rain came! It began to rain as soon as we left the village. We had five miles ahead and almost all uphill with two bicycles to push through the mud. A Bura schoolboy came along and helped me with mine. It rained in torrents

all our way home, which we reached by dark. But we enjoyed it even in the patches of clay where our feet picked up several pounds of weight each.

#### The Africans Volunteer to Preach in Far Off Villages

There followed months when each missionary went out to the villages in the simplest manner and as far afield as was possible. Each month we met with the Bura Christians to make out a preaching schedule. Such meetings had been none too inspiring as all were ready to go one or two miles but the far villages were carefully avoided. Then one day as soon as the consecration prayer was over one of our young teachers from Garkida said: "I want to go to Kuviya, if any one wants to go with me all right, or I will go alone." Kuviya was that seven-mile village, way down a rocky hill. Others caught at once his earnest spirit and the Spirit himself breathed a blessing on that beginning. We have observed a decided growth even up until now. A record has been kept of the villages and the attendance at the services. This last month just before Easter as the Christians met to make out their schedule there was a real eagerness to volunteer even if it meant walking far.

#### Revival Through the Villages

Those near about us might complain that our compound school is not so alive as it once was, or the dispensary is not so thriving, but one person can work but one field thoroughly at a time. Ruth Utz did need to neglect her work here on the station to travel those weary miles to Birni, but after she spent some days there helping the young workers we heard no more the statement: "Birni is dead. They no longer want a Christian class and dispensary." Much to our surprise the workers there began telling how many were coming to services and to school. Incidentally they mentioned how Miss Utz was tireless in visiting people when she came to see them. And strange to say, Ruth came back and reported to her fellow missionaries, "Why the native workers at Birni are doing splendidly and I had heard that things were dead over there." Clara Harper is spending her whole time in this field of service.

#### Creating Christian Songs

The Christians are developing native tunes. They have put Christian sentiments to the tunes they learned while on their mothers' knees, only it is on mother's back in the case of the Buras. During Easter week the whole group went out by moonlight to the various villages. And what a joy it was to hear them singing. Fortunately the missionary can not take that out of their hands for we are more or less helpless when we try to sing their tunes. So our part is in guiding them in getting the proper Christian truths put into words. Thus they lead and develop their own tunes.

#### Requests Prayer for the Church of the Brethren

One of the hardest things we have to do is to get these simple-minded people to see Christ through us and not just see a white master who is able to give them gifts when they beg. A few weeks ago one of our young men who was about to preach the Sunday morning sermon said, "Before I begin my sermon today I want us to pray for some one. I want us to pray for the Church of the Brethren in America. We know these missionaries are in our midst because of that church. We know they could not be here on their own. Let us bow and pray for that church." He could well have said that the Church of the Brethren could not do it without the love of Christ. But at least his vision is getting beyond this white missionary before him. We shall wait and teach until he takes the next step. He will if you and I are faithful.



---



---

## THE CHURCH AT WORK

---



---

## LEADERSHIP TRAINING

**How Are Communists Trained?**

Last night on the train I chatted with Miss N, a Chicago settlement worker.

She was puzzled over something that happened recently. The Chicago Council of Social Agencies had decided to organize a City Youth Council of those who are interested in social action. They had decided, too, not to limit the group, but to invite representatives of both radical and conservative groups. So the communist young people came too.

Here was where the puzzlement arose. The communist youth were far outnumbered by the rest of the youth there, but they completely dominated the meeting. They had their thoughts well organized. They knew what they wanted. The rest of the group knew neither what it thought nor wanted. Miss N's question was this: Who trained them, and how? Whoever did it, did a thorough job. They bore every evidence of having been coached by adults—and effectively coached!

Night before last the group met again, but the communists had not been invited. There was a unanimous feeling that some other people would need to get "their bearings" before another such encounter takes place.

Who trains communist youth and how? Are we willing to allow the communist groups of America a stronger leadership than we ourselves can afford?

## INTERMEDIATES

**District Institute for Intermediate Work**

A number of districts are having special institutes or training schools for intermediate work. The method is not so important. Trained leaders is the crying need. I want to tell how one district is doing it.

A week-end institute is set up. Leaders from the churches gather at a given church. They come together Friday evening and remain until Sunday afternoon. It is possible to get ten or twelve hours of classwork in. The leaders have this opportunity to learn more about their specific tasks. It also gives them an opportunity to visit another church and school. Every teacher and officer should have this opportunity once or twice each year. There is some advantage in giving special emphasis to one age group at a time.

Work out some method of training your intermediate leaders. The need is present and it should be met, for the sake of our boys and girls.

## CHILDREN'S DEPARTMENT

**"The Life Also Teaches"**

One time there was a small boy who went to church for a period of years. In this particular church the minister's family sat together Sunday after Sunday. There were children—well-behaved, attractive, healthy, lovable children. There was something impressive about that family, and the small boy never forgot it.

When he grew up, he determined to have a family like it. As for himself, he turned out to be just a workaday traveling salesman for ladies' gloves, almost a "nobody" according to his own verdict.

But the deepest purposes and sacrifices of his life were built into the shrine that was his home. There were two boys, and a mother who knew how it was done.

The two children have grown up. One of them is a government expert in Washington in a trusted position. The other—even though crippled by infantile paralysis—has worked his way through his chosen field and is a research supervisor in Columbia University with several hundred people under his guidance.

And this happened at least partly because a small boy sat in church and watched a minister's family that was well behaved, attractive, healthy and lovable. "The life also teaches."

## YOUNG PEOPLE

**The Deepening of Fellowship**

Every human heart is hungry for fellowship. Loneliness destroys the abundance of life; fellowship fills the cup to overflowing. The early church at Jerusalem was "of one mind, of one accord." If your local church is not like that, it can not yet help its members to abundant life. How to get from where one is to where he ought to be may be difficult, but not impossible. These suggestions are intended to help:

1. Break the habit of always being with the same persons. It might be misunderstood by them unless you explain that you are trying to enlarge your circle of friendliness. It might be good to invite home to dinner persons who don't expect it, and couldn't return the compliment (there is Scripture for this if you need it).

2. Forgive all the wrong that has been done to you. Then ask forgiveness of all those you have wronged. After that you can teach, and preach forgiveness insistently.

3. Build up a sense of worth in the lives of those who feel inferior. The Master did. Until a youth has a genuine self-respect, he (she) is not attractive to other persons.

4. Point out the really good qualities of the members of your church. For this we need not be dishonest, but observant.

5. Strain to enlarge your friendly circle to take in more persons, and more of the potentially beautiful spirits who now seem unlovely.

6. Pass the word on to other church leaders to really cherish the welfare of all the members in your group. "By this shall all men know that ye are my disciples, if ye have love one to another."

## WOMEN'S WORK

**Hershey Conference**

The business meeting was held Thursday morning. Mrs. Ross D. Murphy, the president, called the attention of the group to the fact that the budget was not reached this past year. She encouraged those who have given more than their quota to continue, and those who are below to try to raise their giving. To make the challenge more effective, Bro. Leland Brubaker gave word pictures of the mission fields and the work with the women there. He said the women around the world, if they were here, would thank us by their words and by their transformed lives. We must continue in our efforts there. Bro. M. R. Zigler presented



the causes of peace, temperance and other phases of Christian education in which the women can be so powerful and so helpful. The need has never been greater.

Approval was given to the Council's recommendations to donate \$25 to the American Bible Society and \$10 to the John Milton Foundation for the blind.

Miss Nora Rhodes was chosen to continue her splendid service as the director of missions in the Women's Work.—Edna Wolf Shively.

## CORRESPONDENCE

### REMINISCENCES—OR WHEN THE MESSENGER CAME

I just received the Messenger. The floor remains unswept, the beds unmade and other work undone, but I have had a season of refreshing, looking through the Messenger.

There is Bro. Winger's picture and advertisement of his book, which brought to my mind the many helpful conversations of college days, for he was head of my table.

There is the little poem, "Keep," by Margueritte Bixler Garrett, which tells me that she, likewise, is looking for the coming of our Lord, which is the hope of his followers. I knew her too at Manchester College and can still hear her singing.

There is the sermon by Bro. Clyde Horst, a former pastor, and the sermon by Bro. Harper Will, our present pastor. There is the picture of the missionary boys. I knew little Royce Burke's great-grandfather when I was a country schoolgirl in Indiana. I almost feel as though I had been to Conference once again and had met all the old acquaintances.

What am I trying to say? That these fellowships are lasting and the Messenger is a means of renewing them. I am thankful for the Messenger and all the faithful ones.

Wenatchee, Wash.

Mrs. Elva Kale Miller.

### SOME OF WASHINGTON'S CHURCHES

Our churches of the northwest have made very encouraging progress in the last twenty-five years. Some of us have had little opportunity to see this progress along with the advancing years. It was my privilege during May and part of June to visit some of these churches in Washington State. Directly after arrival in the U. S., we took our departure from Seattle so that we had no opportunity of worshipping in that church then.

Thus the first church in which we were able to worship upon coming into the homeland was at Sunnyside, Wash. Bro. B. J. Fike and wife, with Sister Reeves, came all the way to Seattle to meet us, brought us the 200 miles to their home, which is indeed a hospitable one. Here we renewed experiences of our youthful days, for we grew up together in the Waterloo, Iowa, church. Other friends also live here, who have come from the eastern states. In fact, most of these churches have been made up of those who thus moved to this western land.

The drive through the Cascades was not the least interesting feature of our being here, and April 22 found considerable snow, especially at the summit of these mountains. It was some satisfaction to any one coming from India's warm clime, just to go to the snowbanks and gather a good handful of this fluffy whiteness and even eat of it as we drove along. This is a rare privilege for us who rarely see snow.

Here we find a trio of churches, Sunnyside, Outlook and Yakima, and they are able to work together in a manner that enhances the interests of each one, at the same time reaching out to bring in such as would be saved. At Outlook our church is the only one in the town, which naturally gives our people a splendid opportunity to work, as well as being a good place for a full-time pastor. They have all been affected by the depression, so much so, that none have a full-time pastor, simply because they are unable to fully support one. In spite of reverses it is good to see every one rally to the cause and not let financial difficulties drag them into despondency.

An itinerary was planned to some of the other churches of this state and district—Seattle, Olympia, Ajlune, Wenatchee, Omak, Ellisforde, Whitestone and Sunnyslope. This was our first time ever for most of these churches. It was gratifying to see our people at work, doing what they can for the places all around them. Ajlune and Whitestone are other places where we have about the only place of worship in the country round about and some real mission work is being done both by the pastors and all working members.

The Sisters' Aid work is not the least to be taken into consideration; for true to their past record, they are a busy working force, greatly aiding in the work of the church and missions. We on the mission fields know well what fine work they have done all these years in keeping various institutions alive with their support, and our hospitals too have succeeded in a large way because of their never tiring efforts. A goodly number of these were also visited in this itinerary where we saw them in actual work, and it is to be hoped we did our part also in bringing them aid, especially giving information concerning our work on the field in which our sisters are so greatly interested. In several of the churches Bible schools were in session and others were getting ready to begin theirs soon.

The fall assembly for the Washington churches is to be held the last of July in a well equipped camp ground in the mountains, some forty miles from Yakima. These churches have thus succeeded in attracting the young people of the church to these yearly meetings. Every one speaks of the splendid work that is done each year.



FIFTIETH ANNIVERSARY AT DES MOINES VALLEY CHURCH

The Des Moines Valley congregation, Ankeny, Iowa, will celebrate the fiftieth anniversary of the founding of their church on July 26. The congregation was organized in July, 1886, by S. M. Goughnour. A cordial invitation is extended to everyone to join in commemorating this event on Sunday, July 26.—Committee of Arrangements, R. A. Kinzie, Chairman, Ankeny, Iowa.



This is a great fruit section and that means when the season is on there is difficulty in keeping the program for the churches going on account of every person being enrolled on the working list. But for the most part our people of this district are rallying to the cause which is dear to all of us and so to keep our nation what it ought to be from a religious and church standpoint.

After being with our good people in the Seattle church, Bro. C. H. Maust and wife were so good as to take me in their car to the Olympia and Ajlune churches, south as far as 175 miles. We went through Olympia on Decoration Day, and it was a very opportune time to go visit the grave of our pioneer missionary to India, Bro. W. B. Stover. We took with us a basket of beautiful flowers and placed them on this grave in the well kept cemetery, then went on our way. A few days afterwards I wrote a letter to our dear Sister Stover and children in California, telling them that we were able to do this little act of love in their stead, since they are so far from the grave of their dear one. I had the pleasure also of meeting James Stover, who lives and works in Seattle.

Returning from these south churches, we went east to Wenatchee on June 1. While visiting with the pastor, Bro. Will, he mentioned that he was detained a bit in going to Conference because of a wedding. And who should one of the principals be but Bonny Pearl Williams, daughter of our beloved departed Bro. J. H. B. Williams, also very closely associated with our India mission field. Suffice it to say it was a great pleasure to attend the wedding of Bonny Pearl, who was but a baby the last time I saw her. I was happy to meet also Mildred Williams Baker, older sister of Bonny Pearl.

Sadie J. Miller.

Waterloo, Iowa.

### PEACE ACTION IN TEXAS AND LOUISIANA

The churches of the District of Texas and Louisiana were recently visited by Brother and Sister Glenn Harris in the interest of the Brethren Peace Action Program. Bro. Harris is district peace director and also secretary of the Board of Christian Education; consequently, they emphasized peace education, particularly along lines of our church's historical stand and the New Testament's teachings on peace.

Fifteen programs were given. Literature and peace banks were left in 52 homes, 44 of which they visited personally. They drove 1,722 miles to reach the Manvel, Fort Worth, Nocona and Rosepine churches and visit the members. Most of the material was covered previously in the Roanoke congregation in the Sunday evening meetings. Some of the subjects used were: The Results of War; Why We Get Into War; Foundations of the Brethren Position on War and Peace; The Church's Historic Stand and the 1935 Statement; Biographies of Church Leaders Who Have Stood for Peace in War Times; a review of the book, Character "Bad"; and cuttings from The Unknown Soldier Speaks.

They met a most encouraging response to their messages. The isolation and numerical weakness of the churches makes any contact with members of sister churches most pleasant. Although most of the churches are struggling against most adverse circumstances, there is still staunch loyalty to the mother church and manifest interest in the kingdom of God.

Glenn Harris.

Jennings, La.

### STUDENT VOLUNTEER ACTIVITY AT THE HERSHEY CONFERENCE

The climax of the year's activities of the Student Volunteers was reached when approximately sixty-five people representing the various colleges gathered at Hershey for a fellowship dinner. The dinner was held immediately after the Missionary Convocation and much of the spirit of that meeting was carried over to the Volunteer meeting.

Especially inspiring was the opportunity to learn to know the four new missionaries to China who were present at the dinner. The four, Sisters Mary Gauntz and Velma Ober, and Brother and Sister Alva Harsh each spoke to the group in an informal way. H. Spenser Minnich and Charles D. Bonsack each contributed in their usual helpful way. The Bethany Male Quartet supplied music for the occasion.

Before the dinner, a short business meeting was held at which several interesting things were accomplished. The old system of pledge cards was abolished. Under the new arrangement, two pledge cards are provided: one for regular membership, and the other for associate membership. A plan for financing future Student Volunteer Conferences was adopted. This plan calls for a \$1.50 charge for lodging and meals plus a fifty-cent registration fee. Under this plan the conferences will be self-supporting. It was also decided to have the conference at Bridgewater College in the fall of 1936 rather than the spring of 1937. The concluding item of business was the election of officers for the United Cabinet. They are as follows:

President—Ira Petre—Bridgewater.

First Vice President—Bruce Brubaker—Manchester.

Second Vice President—Kenneth McDowell—Juniata.

Secretary-Treasurer—Leah Musser—Elizabethtown.

There is a feeling on the part of the retiring cabinet that one of the big accomplishments of the year was the drawing together of the Student Volunteers from many areas into a more compact body. With the sending of new missionaries, there seems to be a new enthusiasm and vision on the part of the Student Volunteer group toward a more strenuous effort to pervade the college campus, as well as church and community life with the missionary spirit.

Lebanon, Pa.                      Nevin H. Zuck, President  
of United Student Volunteers.

### THE OKANOGAN COUNTY CONVENTION

On Conference Sunday, June 14, the Okanogan County Brethren convention was held at Whitestone. The children in the Pacific states could not assemble to sing the Conference songs at the same time that the Hershey chorus sang, for when it was 10:15 at Hershey, it was 7:15 here. Some of the children did sing in their homes, at that time, the Conference songs they had learned. Later in the day they sang with a group of about fifty Okanogan County children at Whitestone. This chorus was directed by Sister Miriam Murray of Omak. At Omak the songs were learned by thirty children during the Vacation Bible School.

This convention is a joint meeting of the three churches of the county—Whitestone, Ellisforde and Omak. The theme of the meeting was Christ Pre-eminent in All Things. During the morning session, Christ in the Home was discussed in different phases by Bro. Earl Swallqm, Sister J. E. Swallom, Brethren J. U. G. Stiverson and Vern Stern. The Pre-eminent Christ was the subject of an address by Bro. Paul Longenecker.

A basket lunch was served at noon. During the story



hour in the afternoon Bro. James Wagoner held the attention of the children and adults too by his unique and interesting presentation of an object lesson on Joys of the Christian Life. Different phases of Christ in Our Everyday Life were discussed by Brethren H. M. Rothrock and C. E. Holmes. Open forum was conducted by Bro. Paul Longenecker. The main address of the afternoon was given by Bro. Luther Shatto on The Returning and Overcoming Christ.

Florence L. Breshears.

Omak, Wash.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Beckwith-Cherry.**—By the undersigned, in the First Church of the Brethren of Grand Rapids, Mich., on June 6, 1936, Bro. Ellwood D. Beckwith and Sister Lessie Cherry.—Van B. Wright, Twin Falls, Idaho.

**Buchanan-Griffith.**—By the undersigned at the Deshler church, Bro. Rufus D. Buchanan and Goldie Ann Griffith.—J. L. Guthrie, La Fayette, Ohio.

**Creager-Smith.**—On June 14, 1936, at the residence of the undersigned, Bro. Walter James W. Creager and Sister Mary Virginia Smith of Waynesboro, Pa.—W. G. Group, East Berlin, Pa.

**Day-Knoepfle.**—By the undersigned, in the First Church of the Brethren, Cincinnati, Ohio, June 13, 1936, Mr. Stanley C. Day and Sister Gladys Knoepfle.—Van B. Wright, Twin Falls, Idaho.

**Groff-Lam; White-Lam.**—By the undersigned, June 1, 1936, at the home of the brides' parents, Mr. and Mrs. Cleveland Lam, near Astoria, Ill., in a double ceremony, Bro. Forrest Groff of Newberg, Ore., and Sister Della E. Lam; and Mr. Ronald White of Canton, Ill., and Sister Nellie E. Lam.—Harold Miller, Nappanee, Ind.

**Lantis-Weldy.**—By the undersigned, in the Union Center church, May 30, 1936, Bro. Paul C. Lantis, pastor at Michigan City, and Miss Florence Weldy.—R. M. Lantis, Kokomo, Ind.

**Nipp-Kiracofe.**—By the undersigned, at the Church of the Brethren at Eaton, Ohio, June 7, 1936, Thomas Nipp of New Castle, Ind., and Martha Jane Kiracofe of Eaton, Ohio.—Frank Eby, Trotwood, Ohio.

**Rankaitis-Fredricy.**—By the undersigned, in the Belvedere church, Los Angeles, Calif., June 14, 1936, Mr. John G. Rankaitis, Jr., and Miss Margaret L. Fredricy, both of Los Angeles.—J. Z. Gilbert, Los Angeles, Calif.

**Tully-Weaver.**—At the home of the bride's parents, by the father of the bride, May 3, 1936, Robert W. Tully and Ruth Elizabeth Weaver.—T. G. Weaver, Wakarusa, Ind.

**Ward-Stoffer.**—By the undersigned, at Hartville, Ohio, June 6, 1936, Albert Ward of Lisbon, Ohio, and Dorothy Stoffer of Homeworth, Ohio.—H. C. Lehman, Hartville, Ohio.

**Wisler-Bertch.**—By the undersigned, at the home of the groom's parents, Mr. and Mrs. Lee Wisler, Cando, N. Dak., June 11, 1936, Bro. Curtis Wisler and Miss Lena Bertch of Devils Lake, N. Dak.—Ralph Petry, Cando, N. Dak.

**Wurgler-Loken.**—By the undersigned, at the parsonage in Cando, N. Dak., June 14, 1936, Bro. Alfred Wurgler and Miss Olga Loken of York, N. Dak.—Ralph Petry, Cando, N. Dak.

## FALLEN ASLEEP

**Arnold, Henry S.**, son of Jacob and Elizabeth Stitzel Arnold, was born near Arnold's Grove, Carroll County, Ill., July 13, 1858, and died at his home in Lanark, Ill., on Feb. 22, 1936. He was the fifth of a family of ten children of whom three preceded him. He married Miss Hannah Senseman Aug. 21, 1890. He leaves his wife, four children and seven grandchildren. He loved his church much and was a loyal member in all of her activities. Funeral services at the Lanark church by his pastor, the undersigned, with burial in Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

**Ball, Wm.**, son of Samuel E. and Minerva McFarlin Ball, born July 3, 1850, in Balltown, Ind., died May 23, 1936, near Metamora, Ill. At the age of seventeen he came to Illinois, settling near Washburn. He was a pioneer sheepherder and spent sixteen years on the plains in the west. He was a member of the Baptist church. Funeral services by the undersigned at the Oak Grove Church of the Brethren.—M. A. Whisler, Lowpoint, Ill.

**Begoon, Sister Annie Flory**, aged 71 years, died at her home near Penn Laird, Va., April 30, 1936, following an illness of nearly three years. She was the daughter of Isaac Flory and was born in the Mill

Creek community where she spent most of her life. She was a lifelong member of the Mill Creek Church of the Brethren. She was a woman of high Christian character and a faithful church worker. Her husband, Chas. J. Begoon, preceded her seven weeks ago. She is survived by one son, grandson, two brothers and one sister. Funeral services by Eld. C. E. Long from the Mill Creek church with interment in the Union cemetery at Cross Keys.—Lera Bowman Jarrels, Penn Laird, Va.

**Caster, John Thomas**, son of Jacob and Catherine Caster, was born near Leon, Iowa, April 15, 1865; he died at the home of his son Edgar in Centerville, Iowa, May 16, 1936. He married Sarah Jane Eshelman March 27, 1892, to which union four children were born. His wife passed on only six months before. A daughter and a son survive with four grandchildren and two sisters. He united with the Franklin Church of the Brethren in early manhood and served as Sunday-school superintendent for several years. In December, 1935, he renewed his covenant with God and the church he had loved all through life. Funeral services by Eld. Orlando Ogden, assisted by Eld. A. L. Sears in the Franklin church, with interment in the cemetery adjoining.—Mrs. Ella Petticoard, Leon, Iowa.

**Coffman, Sidney Elizabeth**, daughter of Wm. and Anna Gilliam, born in Montgomery County, Ohio, Oct. 27, 1859, and died May 6, 1936. She married Benj. Coffman Feb. 9, 1893; to this union were born three children. Her husband preceded her in 1904 and her son in 1924. She united with the Church of the Brethren in early youth and lived a devoted Christian life until death. She took an active part in the Sunday-school and church work, serving as Sunday-school teacher and as president of the Aid Society for a number of years. The greater part of her life was spent in or near Trotwood. She leaves two daughters and five grandchildren. Funeral services in the Trotwood church by her pastor, assisted by Wm. Swinger and C. M. Bantz. Interment in the Bear Creek cemetery.—W. D. Fisher, Trotwood, Ohio.

**Coons, Mary Stitt**, mother of Sister H. H. Wray of Irricana, Alta., died at the residence of the Wray family in Calgary on June 10, 1936. She was born in Franklin County, Pa., but lived many years at Bowbells, N. Dak. Her husband died May 30, 1907. The greater part of the past twenty-five years she had made her home with her daughters in Irricana and Los Angeles, Calif. Services by the writer, assisted by Bro. Bernard Suttle.—I. M. McCune, Irricana, Alta.

**Cripe, John C.**, son of Daniel and Elizabeth (Troxel) Cripe, was born in Clinton County, Ind., July 4, 1849; he died at the Parkview Home near Frankfort, Ind. He married Hannah Sensenbaugh Oct. 20, 1871, and she passed away in 1925. He was a lifelong member of the Church of the Brethren of Rossville, Ind. Services by Bro. Walter Replogle with interment in Pleasant View cemetery near Rossville.—Mrs. Nora Cripe, Rossville, Ind.

**Cripe, Mrs. Elizabeth**, born Oct. 11, 1838, died May 25, 1936. She was the daughter of Emanuel and Katherine (Mikesell) Cripe. June 7, 1857, she married Jonas Rensberger who died Aug. 16, 1864. To this union were born four children. In 1874 she married John S. Cripe who died Feb. 17, 1895. They also had four children. She became a member of the church three-quarters of a century ago and remained a faithful member until death. She leaves three daughters, two sons, three step-children, twenty-four grandchildren and twenty-one step-grandchildren besides great-grandchildren and great-great-grandchildren.—Mrs. Glenn Cripe, Goshen, Ind.

**Echart, Orpha J.**, daughter of Adam and Sarah Albright Echart, born Dec. 27, 1846, died May 26, 1936. She was a member of the Methodist church. She is survived by one sister and several nieces and nephews. Funeral services by Bro. Obed Hamstead with burial in Mt. Union cemetery.—Mrs. Samuel Hayes, Morgantown, W. Va.

**Fausnacht, Velma Marie**, born Feb. 9, 1933, and died March 7, 1936, of scarlet fever. She was the youngest daughter of Chas. and Thelma (Miller) Fausnacht. Interment at Dallas Center, Iowa, services by Eld. C. B. Rowe, with a memorial service later at Douglas Park church, Chicago, by Bro. Ora Huston.—Mrs. Carrie Boggs, Chicago, Ill.

**Ferrell, Harold De Wayne**, son of Wm. and Ethel (Ransbottom) Ferrell, was born in Ober, Ind., Jan. 4, 1910; he died May 19, 1936. He was taken ill three years ago and on Dec. 5, 1933, was removed to the sanitarium. He remained there until August, 1935, then returned to his father's home in the Oak Grove neighborhood. When fifteen years of age he united with the Calvary Baptist church. The father survives with three sisters and two brothers.—Vera Seese, Culver, Ind.

**Giesey, Bro. Jacob**, born Nov. 27, 1851, died June 8, 1936. At the time of his death he was staying at the Brethren's Home in Carlisle, Pa. He is survived by three sons, one brother and three sisters. He was a regular attendant at church. Funeral from the home of his son, Hanover, Pa., with concluding services at the Black Rock church by Elders N. S. Sellers and C. Geiman. Interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

**Gochenour, Mary E.**, second daughter of Allen and Louisa Mickley Troxel, was born in Clinton County, Ind., Feb. 3, 1866, and died June 1, 1936. She had suffered from diabetes for four years and the last five weeks were spent in bed. Nov. 18, 1886, she married Isaac Gochenour. In 1883 she became a member of the Presbyterian church and in August, 1895, she with her husband was baptized into the Church of the Brethren, at Rossville, Ind. She remained a faithful member. Surviving are the husband, one son, two daughters and five grandchildren, also five sisters and one brother. Funeral services in the home by her pastor, Bro. Walter Replogle, assisted by Rev. Hanstra. Interment in the Rossville cemetery.—Mrs. Nora Cripe, Rossville, Ind.



**Good, Bro. John M.**, died June 3, 1936, at his home near Pineville in the Mill Creek community, aged 82 years. He was a son of Thos. and Lucy Good. He was a faithful member of the Mill Creek Church of the Brethren, a man of high Christian character. He was active in church affairs until a few months ago. His wife, who was Miss Annie Cline, preceded him, also one son and a foster daughter. He is survived by three sons, three daughters, one brother, one sister, thirty-two grandchildren, thirteen great-grandchildren. Funeral services from the Mill Creek church by Bro. Luther Miller, assisted by Bro. Homer J. Miller with burial in the church cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

**Goss, Floyd A.**, born on March 27, 1879, at Clayton, Kans., and died June 3, 1936, at his home near Norcat, Kans. When a child he was baptized into the Lutheran church. Aug. 30, 1924, he married Miss Hazel Bogart who survives with two daughters, his parents and three brothers. Funeral services from the M. E. church in Norton by Eld. D. A. Crist, assisted by Rev. H. C. Atkins. Burial in the cemetery near by.—Mrs. Lizzie Miller, Norcat, Kans.

**Grabill, Lillie G.**, wife of John G. Grabill of Bareville, died in the hospital, May 12, 1936, aged 61 years. She united with the Church of the Brethren many years ago and remained a faithful and consistent member. Besides her husband, she is survived by four sons, four daughters and several grandchildren. Funeral services at the Bareville church by Eld. A. P. Wenger, assisted by the home ministers. Interment in Carpenters cemetery near Talmage.—Addie A. Myer, Leola, Pa.

**Johnson, Richard Earl**, son of Clifford and Sister Ethel Johnson, born April 14, 1930, died May 22, 1936. His illness was of ten weeks' duration with Bright's disease, followed by pneumonia. Funeral service at the Mohican church by Bro. D. E. Sower, assisted by Benj. Good, with burial in the Mennonite cemetery.—Mrs. J. F. Imhoff, Wooster, Ohio.

**Kingery, Jacob**, was born in Butler County, Iowa, March 25, 1862; he died at his home in Greene, June 12, 1936. He had resided in Butler County all his life, having lived on the farm until 1919 when he moved to Greene. March 30, 1884, he married Eva Burkholder. Ten children were born to this union. He is survived by his wife, nine children, twenty-one grandchildren, five great-grandchildren and two brothers. He was ill for about eighteen months. He was a member of the Church of the Brethren in Greene for almost fifty years; he was a boy of eleven when the present church house was built and it has always been his place of worship. He was regular in church attendance and active in church work as long as health permitted. He served faithfully as deacon in the church for many years, also on various boards of the church from time to time. Services in the Old Stone church by his pastor with interment in Rose Hill cemetery.—C. E. Schrock, Greene, Iowa.

**Knorr, Anthony Fred**, son of John and Sarah Empey Knorr, born west of Shannon, Ill., Dec. 19, 1864, and died at his home in Lanark, Ill., June 1, 1936. He married Udra Weigle on Dec. 4, 1890; she survives with two daughters, one son and thirteen grandchildren. He was baptized into the Church of the Brethren at Lanark and had always been faithful in attendance. Funeral services from the church by his pastor with burial in Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

**Leazenby, Thelma Essig**, daughter of Floyd and Alta Essig, was born March 24, 1918, and passed from this life May 8, 1936. She confessed Christ and became a member of the Church of the Brethren at the age of eight years. On June 9, 1935, she was united in marriage to Paul Leazenby. Surviving are the husband, parents, two brothers, two sisters. Funeral services at the Osceola Church of the Brethren by the writer, assisted by Eld. E. C. Swihart. Burial was in Rice cemetery of Elkhart.—Ervin Weaver, Elkhart, Ind.

**Myers, Clara Anna**, oldest daughter of Bro. John and Sister Celina Sheaffer, born on a farm near Adel, Iowa, Nov. 25, 1875; she died at her home near there May 21, 1936. At the age of sixteen she united with the church and remained faithful in the Master's service. She taught school for five years. March 26, 1902, she married Bro. Robert Myers. She became seriously ill about a year ago and underwent two operations. She leaves her husband, two children, two grandchildren, her parents, two brothers and two sisters. Funeral from Panther Creek church by Bro. Olin F. Shaw, assisted by Bro. J. B. Spurgeon. Interment in the cemetery near by.—Mrs. C. G. Wicks, Adel, Iowa.

**Myers, John Scott**, son of Samuel and Eliza Lindsay Myers, born at Upton, Franklin County, Pa., Dec. 23, 1865, and died at his home, Lanark, March 3, 1936. He was the fifth of a family of seven children of whom only three remain. He married Miss Frances Martin and to this union was born one son. He became a member of the Church of the Brethren in 1894 and remained faithful and loyal. Funeral services at the Lanark church with burial in Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

**Pfautz, Sallie G.**, born Jan. 21, 1862; she died May 12, 1936, after several days' illness at the home of her daughter in Lancaster. April 17, 1879, she married Jacob K. Pfautz. She and her husband united with the Church of the Brethren in their early married life. She was a loyal member of the Conestoga congregation and was active in Christian service. For more than forty years she faithfully served the church as the wife of a minister. She was an active member of the Aid Society and teacher of a Sunday-school class for many years. Her husband, at one time an active minister in the church, died three years ago. Since then she made her home with her children. Six daughters and one son, all members of the Brethren church, survive, also a number of grandchildren. Funeral services at Bareville by Eld. H. B. Yoder and the home ministers. Burial in the cemetery near by.—Addie A. Myer, Leola, Pa.

**Pittman, Sister Elizabeth B.**, died April 23, 1936, at her home in Harrisonburg. She was a daughter of John and Susan Cline and was born in the Friends church community Jan. 9, 1875. She married Bro. Roy T. Pittman on Oct. 25, 1893, who preceded her twelve years ago. She was a devout member of the Mill Creek Church of the Brethren for about forty-six years, where she spent the greater part of her life. She had been in failing health for the past four years, having taken her bed on Nov. 3, 1935. She leaves one son, three daughters, four grandchildren. Funeral service from the Mill Creek church by Eld. C. E. Long, assisted by Bro. Jos. Pence. Burial in the church cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

**Shaeffer, Bro. Emanuel S.**, born Sept. 26, 1860; he died June 2, 1936. He is survived by three sons. At the time of his death he was living with his son, Henry, Harrisburg, Pa. Funeral services in the Black Rock church by Elders G. M. Resser and A. S. Baugher. Interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

**Smith, Jesse H.**, died May 29, 1936, within the bounds of Lower Conewago congregation, aged 87 years. He was a member of the Church of the Brethren for many years. He leaves three daughters and one son. Services from the late home by the writer, with interment in Lower Conewago cemetery.—W. G. Group, East Berlin, Pa.

**Waggy, Mrs. Lydia Crummett**, daughter of Daniel F. and Mary Jane Crummett of Pendleton County, died May 22, 1936, at her home near Trimble, Va., aged 70 years. Feb. 14, 1892, she married Harvey Waggy and to this union seven children were born. Her husband and three children preceded her. She lived a consistent Christian life, having united with the Brethren church in early girlhood; she was loyal and true to the church of her choice. Funeral service at Wesley Chapel church by Eld. C. B. Gibbs and Rev. W. H. Hankins. Interment in adjoining cemetery.—Mildred E. Bussard, Bolar, Va.

**Withers, John Emanuel**, son of Daniel and Lydia Withers, born in Franklin County, Pa., Dec. 4, 1848; he died at his home west of Newberg, Ore., May 21, 1936. He came to Oregon in 1896 and had resided here since. He married Hannah Wolfe of Rossville, Ind., Feb. 28, 1873. She preceded him in death Oct. 17, 1934. He united with the Brethren church early in life and was faithful until death. He leaves three sons, twelve grandchildren and nine great-grandchildren. Funeral services by M. S. Peters with interment in the Friends cemetery.—D. H. Withers, Newberg, Ore.

## CHURCH NEWS

### FLORIDA

**Miami.**—We held our regular monthly meeting May 17 at the home of Brother and Sister A. L. Kilmer, Fort Lauderdale. Bro. C. C. Price taught the Sunday-school lesson and Bro. Bail from Arcadia preached for us. Our next meeting will be June 21 at Coral Gables, at the home of Brother and Sister Lamar Westfall, now in charge of Mr. and Mrs. Virgil Sprengle. We are urging all of our members to come because it is to be our business meeting and our elder, J. H. Morris, is to be with us.—Doris Price, Homestead, Fla., June 13.

### ILLINOIS

**Cherry Grove** church has secured the services of Bro. John Master-son of Fairdale, Ill., for summer pastor. Bro. I. D. Leatherman of Lanark completed his pastoral duties with us on May 31. We were very sorry to sever this co-operative program. The church presented Bro. Leatherman's family with an electric floor lamp as a token of our appreciation of their splendid service. The church has been strengthened by their leadership, inspiring gospel messages and their friendly, helpful spirit. The climax of the day's worship was the love feast in the evening with Bro. Leatherman officiating. We are hoping to secure the services of a pastor for this fall. Our Sunday school held their annual picnic at the Pines on June 4.—Mrs. Vinnie Brunner, Lanark, Ill., June 16.

### INDIANA

**Anderson.**—Children's Day was appropriately observed on Sunday evening by an impressive pageant in which many children took part. Our elder, D. W. Bowman, and wife are attending Annual Conference, he representing the Southern District and she our local congregation.—Callie Spearman, Anderson, Ind., June 15.

**Blissville** church met in council June 4. Church officers were elected as follows: Bro. Laurence Pontius to serve on the official board; Sister Bertha Ilaag, church clerk; Bro. Oren Ruff, secretary and treasurer; Bro. Geo. Canfield, elder; the writer, Messenger agent and correspondent. Our missionary society and Ladies' Aid under the leadership of Sisters Alta Nutt and Myrtie Maurer are doing some splendid work.—Mae Pippenger, Plymouth, Ind., June 15.

**Pleasant Valley.**—About a year ago we talked of getting new song-books, but most of the members thought we could not afford it, as we were having electric lights installed in the church at that time. The matter was dropped by all except the B. Y. P. D. They began to make personal pledges for new books; the idea soon spread to other classes and inside of two weeks we had enough cash to purchase new hymnals for our services. The B. Y. P. D. presented a play at Christmas, also one on Mother's Day, with Mrs. Galen Bowman as director. We held our communion on May 7. On May 10 the deputation team from North Manchester gave their message on Peace—a good program. On May 2 about 500 people came to the church to hear the Munn brothers' quartet. This quartet, consisting of boys thirteen and fourteen years of age, has achieved almost nationwide fame over radio station WOWO; they gave us some good music. We have three ministers in our con-



gregation now—Galen Bowman, Homer Schrock and Noble Bowman. At our council meeting three months ago Brethren Harvey Bowers and Frank Kreider, members of our District Ministerial Board, helped make out a most satisfactory program. At their suggestion the preaching is to be divided among the three ministers, the program to be made out by our local ministerial board jointly with the ministers. Bro. Galen Bowman is now attending Annual Conference, acting as our delegate. Our harvest meeting has been set for the first Sunday in September.—Mrs. Noble Bowman, Middlebury, Ind., June 13.

**Plymouth.**—Mother's Day was celebrated with an appropriate service by the children. The male quartet from Bethany gave a splendid musical program the evening of May 27. A reception was held for Brother and Sister Canfield the evening of June 1 at which time Sister Canfield received a gracious welcome from the church. June 3 we held our council. Bro. Canfield was chosen pastor for another year. Brother and Sister Canfield were chosen to represent us at Conference. Sister Mary Snyder and the writer were selected as delegates to district meeting. Children's Day was observed June 7 with a good program by the children. Our church is co-operating in a union Vacation Bible School.—Mrs. Emma E. Foust, Plymouth, Ind., June 15.

## IOWA

**Coon River church** for the second time has greatly enjoyed a revival meeting conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. The campaign began May 27 and closed June 14. The co-operation of the Christian people of the community was most encouraging; each Sunday night the churches of Panora lifted their services in order to attend. We also had delegations from our sister churches at Dallas Center and Panther Creek. Words can not express the uplift these services have been to our community. Not only have we as Christian people been challenged to greater consecration but our prayers have been graciously answered in the salvation of many of our friends and neighbors. Bro. Austin's sermons were soul-inspiring appeals for higher living and especially were our young people impressed with the beauty of living a pure, clean life. Sister Austin's work was wonderfully appreciated by the community. The music under her direction was beautiful and inspiring and her stories were enjoyed by all. There were twenty-eight confessions of whom twenty-seven have been baptized; the other one will be as soon as he is able to leave the hospital. Eighteen of the number are in the teen age and early twenties and eight homes have been united religiously. An interesting note was that one splendid young couple came forward on Friday night, were united in holy wedlock by Bro. Austin after the service on Sunday morning and were baptized on Monday evening. This meeting has given all of us courage and determination to press on in greater service for our Master.—Mrs. Pearl Neal, Panora, Iowa, June 16.

**Panther Creek.**—Our regular business meeting was held June 4. On Sunday evening, May 24, a large number of members enjoyed the spring communion with Bro. D. D. Fleishman, pastor of the Dallas Center congregation, officiating. A number of other visitors were with us. May 6, 150 mothers and daughters enjoyed a splendid banquet served by the fathers and sons. Mrs. T. U. Reed gave the main address of the evening. June 8 our Bible School opened under the efficient leadership of Sister Dorothy Sheaffer. The western district young people's group will be entertained here June 20 and 21.—Mrs. C. G. Wicks, Adel, Iowa, June 14.

## LOUISIANA

**Rosepine.**—The union Sunday school rendered an Easter program, after which Bro. Firestone gave a sermon which was enjoyed by all. A few numbers were rendered on Mother's Day and a sermon was given by Bro. Firestone. The Rosepine community enjoyed a week's visit from our former pastor, Bro. W. I. Liskey, and family of Live Oak, Calif. While here they gave us three nights of services. Sister Liskey entertained the children with songs and stories before services. May 24 Bro. Chas. Osborn, wife and son of Pineland, Tex., were with us. Maurice Woodhatch represented the district at the McPherson regional peace institute in April. Mr. and Mrs. Glen Harris of Jennings were here from the 12th to the 14th giving peace programs.—Margaret Harriman, Rosepine, La., June 15.

## MARYLAND

**Long Green Valley church** held its love feast June 6 with about 100 members communing. Bro. C. O. Garner officiated. Ministers who assisted in the service were the summer pastor, Herbert Miller, Jr., and the home minister, J. M. Prigel, and Eld. W. E. Roop. A number from other congregations were present. Bro. Garner delivered a forceful missionary sermon on the Sunday morning following, at which time an offering of \$62.50 was lifted for Annual Meeting, to go towards worldwide missions.—Mrs. John C. Breidenbaugh, Long Green, Md., June 16.

## NEBRASKA

**South Beatrice.**—In February our pastor, who is a trustee, attended the regional conference of McPherson College. In March he went to a conference for field men in Chicago. A get-together social of the church and community was a pleasant occasion in March. The standard Bearers' class surprised the pastor on his birthday and the same month the B. Y. P. D. spent an enjoyable evening, honoring Mrs. Brandt's birthday. Easter morning the choir furnished special music and in the evening the elementary division gave an interesting program. Paul Marvin of Beatrice gave a talk one Sunday evening which was sponsored by the B. Y. P. D. The Eleventh Mayor, given by the young people of the church, was well received and was given at Blue Spring church also. The Kiwanis Club of Beatrice rendered one of

their musical feasts at the church while the Ladies Aid furnished refreshments in the basement rooms. The Aid has been busy serving food at sales and stores in Beatrice. The mother and daughter banquet was held in May. An inspiring address was given by Rev. Zimmerman of Virginia. Baccalaureate and commencement were held in the church and were largely attended by the community. Bro. Brandt gave the former address while Rev. Foutz of Beatrice gave the latter. Bro. Harrison Frantz of La Verne, Calif., was in our midst in early June. June 14 the older folks gave a program which will long be remembered.—Mrs. J. H. Heiny, Blue Springs, Nebr., June 16.

## NORTH DAKOTA

**Ellison.**—During the several months of zero weather and snow-blocked roads there were no church services. In April services were started again with good interest and attendance of the people of the community. There were special programs on Easter and Mother's Day. A gift exchange of flowers, seeds or plants was a feature of the latter program. Plans are being made for a communion service in July. While the pastor does not live here, he comes for one service each Sunday.—Mrs. Ralph Petry, Cando, N. Dak., June 15.

## OHIO

**Silver Creek church** met in council June 6. Eld. Geo. Throne was elected delegate to Annual Meeting. June 4 we held our mothers and daughters' meeting. Mrs. Dewey Rowe gave us a talk on Relationship which was enjoyed. A group of ladies from the Lick Creek church were our guests. April 14 Bro. Ira E. Long of Ankenytown, Ohio, began meetings in the Walnut Grove house continuing until April 26. Bro. Long gave us some excellent sermons and the church was strengthened and built up. Our difficulty is in getting those who need Christ to come to the services. Our pastor has been absent three weeks, during which time he attended Conference. We expect to begin a Vacation Bible School June 22, continuing for two weeks. Our pastor, Bro. Kenneth Long, will be the leader.—Mrs. Ottie Fisher, Pioneer, Ohio, June 16.

## OKLAHOMA

**Bartlesville.**—Our quarterly council was held June 14. It was decided to change the church year from Jan. 1 to Oct. 1. A committee was chosen to oversee the work for district meeting in August. In the evening a program was given by the children.—Mrs. Harry Boltz, Bartlesville, Okla., June 17.

## PENNSYLVANIA

**Lebanon.**—The largest number of communicants in the history of the church surrounded the Lord's table at the love feast held on Sunday, May 24. Bro. B. W. S. Ebersole of Hershey officiated and also preached the examination sermon in the afternoon. A very beautiful and inspirational service was enjoyed by all present. On Sunday morning, June 7, a consecration service for the children of the Cradle Roll was held. The pastor, Nevin H. Zuck, preached the sermon and certificates were presented to the parents of ten small children. In the evening the same Sunday, June 7, the Hammond organ was used for the first time. Choir and quartet music, as well as congregational singing, was enjoyed by a full house. At present we are conducting a campaign to raise funds for the payment of the organ. Since our last report one elderly man was baptized by the pastor and received into church membership. We are looking forward to our Children's Day service to be held Sunday morning, June 28. Plans are being made also for our Daily Vacation Bible School to be held July 13 to 24 with Sister Mary Hoffer as director.—Mrs. Nora Edris, Lebanon, Pa., June 18.

**Manor church** met in joint session at the Purchase Line house on June 7, for installation of Bro. Dorsey Rotruck, formerly of Scalp Level, Pa., as our pastor. Eld. M. J. Brougher preached a sermon that inspired both pastor and people. Special music by the choir and a quartet was very highly appreciated by the audience. Bro. E. E. Holsopple of New Alexandria, Pa., and Bro. Ivan Fetterman of Montgomery congregation also assisted in the services. While our pastor and wife have only begun their work in our midst, plans are being made for a B. Y. P. D. and a Vacation Bible School.—Mrs. Jacob I. Fyock, Clymer, Pa., June 12.

**Upper Codorus (Pa.).**—On May 11 Eld. J. A. Buffenmyer of Bunkertown, Pa., began a revival meeting at the Black Rock house continuing for two weeks. Throughout the meetings the interest and attendance were good. Bro. Buffenmyer labored earnestly for the welfare of the kingdom, preaching strong gospel sermons. As a direct result of these meetings four young people united with the church.—N. S. Sellers, Lineboro, Md., June 11.

**West Green Tree church** held its love feast May 13 and 14 with Bro. Geo. Falkenstein officiating. Also other visiting ministers were present. May 17 to 31 our revival was conducted at the Green Tree house by Bro. Samuel Lehigh from the Pleasant Hill church. The meetings were well attended and as a result thirteen were taken into the church and baptized on June 11.—Mrs. Henry E. Breneman, Elizabethtown, Pa., June 16.

## VIRGINIA

**Moscow church** met in council May 22. We decided to invite the Sheetz family to render a musical program some Sunday evening, also to invite the ladies' quartet of Harrisonburg to give a program in the near future. We decided to put on the peace education movement as recommended by the General Board of Religious Education, the ministers to be responsible for this. Bro. O. S. Miller is our delegate to Annual Meeting. Our pre-Easter services were much enjoyed and



were conducted by the following: Brethren Paul Bowman and F. D. Dove of Bridgewater College, D. H. Miller from Beaver Creek, C. B. Smith of Bridgewater and our home ministers, O. S. Miller, W. H. Sanger and W. W. Cox. The meetings closed with the love feast with W. H. Sanger in charge. Bro. O. S. Miller has been giving us some spiritual sermons on the Beatitudes. April 19 we were pleased to have with us Bro. Ira Petre of Bridgewater College who brought us the message. May 10 Bro. Ernest Wampler gave us an interesting talk on the China Mission. A Mother's Day program was given by the Sunday school on May 10. May 27 the men and women of the church met to do painting, cleaning, etc.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., June 13.

**Salem.**—Bro. Emra T. Fike of Eglen, W. Va., began a series of meetings at Salem on Sunday morning, May 17. These meetings closed on May 31. We held our love feast on May 30 with a large attendance. Bro. Fike gave a fifteen-minute talk almost every evening preceding the services. His pictures and talks were greatly enjoyed by the children as well as by the older folks. Bro. Fike preached the gospel with power, and we feel that the church has been greatly strengthened although only one was received into the church by baptism.—Ollie L. Cline, Stephens City, Va., June 11.

### WEST VIRGINIA

**Mountain Grove** church held a revival meeting closing June 7 with Bro. Jonas Sines, evangelist. He preached in all thirteen messages of truth. As a result three new members came into the church by baptism. Bro. Sines is an able speaker.—Ora Slauhaugh, Horseshoe Run, W. Va., June 16.

### WISCONSIN

**Stanley** church met June 9 in council. Our young people have been asked to entertain the young people's conference on June 28, and the church will co-operate with them. The pastor suggested a project for the young people (and all others who are able to help) of giving a penny a day to raise money to pay on the church debt. This debt has become a heavy burden on our little church. The Aid Society paid \$23 on the debt last year and has pledged a similar amount this year. The church decided to have a series of meetings during the summer followed by a love feast. It was decided unanimously to retain Bro. Hyde as pastor for another year. The Aid Society bought wall paper to re-decorate four rooms of the parsonage and Brother and Sister Hyde did the work. They also bought paint and varnish. Brother and Sister Hyde have done considerable work in addition to their pastoral duties which in itself is a job for two men. The finance committee will sponsor an ice cream social to be held on the church lawn June 24. Maple Grove, Worden and Stanley have decided to hold a Sunday-school convention sometime in July. Our elder, Bro. Funderburg, will be with us some time in July and his coming will decide the date.—Mrs. Jacob Winkler, Stanley, Wis., June 16.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

## The Lessons for Third Quarter

are taken from Acts and Paul's writings. Whether you teach or are a pupil you want to make these lessons count. The Brethren Teachers' Monthly will continue to provide fresh, live, Biblical, practical material. Other helps that will contribute much are the following—

### The Church We Forget

BY P. WHITWELL

A layman takes his readers back to The Acts of the Apostles and helps them to see the church in action. \$2.00.

### Acts of the Apostles

BY E. S. YOUNG

An analysis and running comments of the Book of Acts with maps and journeys that fix the narratives more firmly. Special price, 75c.

### The Life of Paul

BY JAMES STALKER

Through the years this classic continues to hold its readers because of its brief, pointed and masterful presentation. \$1.00.

### The Character of Paul

BY CHARLES E. JEFFERSON

The author looks right through Paul and presents him not as a perfect man, but a regenerated man who knows his Lord and served him and his fellows always. \$1.75.

### Paul the Dauntless

BY BASIL J. MATHEWS

Writing primarily for the younger generation the author has so shaped his message that he appeals to all ages as he portrays the fearless apostle to the gentiles. \$1.50.

Any and all of the above will not only aid in these lessons but will prove a valuable addition to your library for future lessons. Select and order today.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

## Man, the Unknown

By Alexis Carrel

The author is a member of the Rockefeller Institute and won the Nobel Prize for 1912. As scientist and surgeon he is eminently qualified to discuss man. It is because he knows so much about man that he calls him **The Unknown**. Throughout he attempts to simplify his statements so that they shall be scientifically correct and still may be understood by the layman. Students will read this book with great profit. Studying the book will give you a better understanding and a deeper appreciation of yourself and of others. This is a book to read, to study, to brood over. Speaking as a scientist the author's language frequently seems to be at variance with the reader's thought. Don't buy this book if thinking is contrary to your habit of life. 360 large pages. Price, \$3.50.

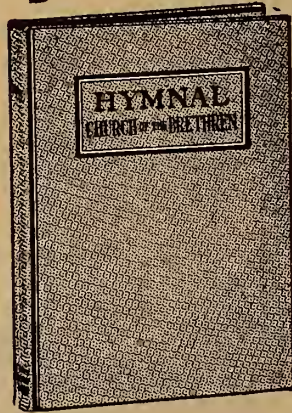
Brethren Publishing House, Elgin, Ill.



## Search, but You'll Find Nothing Better

for your services than our own *HYMNAL* which has been tried and proved by many of our congregations.

The selections are choice, standard, inclusive. They provide for every service. They breathe worship and inspiration. There's a stateliness throughout.



Both words and music join in calling forth the best in the hearts of those who sing these hymns and of those who listen.

The responsive readings are the very best Bible selections. All printed in type so that even the oldest worshiper can easily read the lines.

Mechanically the book is beautiful, well made, and its very presence in the hands of the worshipers suggests devotion.

If you are not using the Brethren Revised Hymnal with its 499 hymns, you owe it to your congregation to introduce this great book to them.

Priced right. Single copy, postpaid, \$1.10; 12 or more copies, not postpaid, 85c each.

State whether you desire round or shaped notes.

Brethren Publishing House, Elgin, Ill.

## Books for Women

This being a special Messenger for women we suggest several books for women and mothers that have proved their worth.

### The Fine Art of Motherhood

BY ELLA BROADUS ROBERTSON

Meets needs of mothers and mothers' organizations. \$1.50.

### The Business of Being a Mother

BY MAUDE WILDE

Highly recommended by women's organizations. Paper, \$1.00.

### The Charm of the Well Mannered Home

BY HELEN EKIN STARRETT

Excellent for girls and for married folks. \$1.50.

### The Children's Story Garden

BY FRIENDS' COMMITTEE

Stresses the old-time virtues that produce stalwart character. \$1.50.

### Making the House a Home

BY EDGAR GUEST

Will help to transform your house into a real home. 50c.

### The Modern Parent

BY GARRY CLEVELAND MYERS

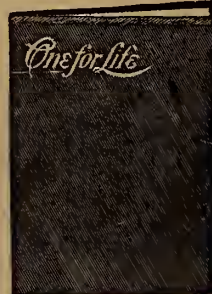
A book every parent can well afford to read and read again. \$1.00.

Brethren Publishing House, Elgin, Ill.

## For The Wedding Day

LOVERS ALWAYS, .....\$1.00

A beautiful booklet of over one hundred pages containing a marriage certificate, a wedding service and nine chapters on various aspects of the marriage relation.



No. 35. ONE FOR LIFE.

One of the prettiest wedding souvenirs yet published. It is an eighty-page booklet, 5 x 7 inches in size, containing a wedding certificate, marriage service, and pages for autographs of guests, congratulations, bridal gifts, wedding journey, space for two photographs, at home cards, etc. Beautifully printed in purple ink. Bound in Art Leather and lined with Morris paper, boxed, per copy, \$2.00, postpaid.

No. 35A. ONE FOR LIFE.

Contents same as No. 35, but bound in white board cover; stamped in gold, .....85c

No. 35B. ONE FOR LIFE.

Contents same as No. 35, but bound in white limp leatherette, .....50c

No. 120. THE BRIDE, .....70c

A charming bride's book illustrated in floral design, has wedding records for the guests, gifts, etc., and pages for appropriate wedding verse.



GARLAND OF WEDDING MEMORIES, .....\$1.00

A book that provides for a record of all important events from first acquaintance, courtship, showers, announcements, marriage certificate, guests, gifts, journey, etc. Scripture texts neatly hand-lettered. Just the book for minister to give to newlyweds.

Brethren Publishing House, Elgin, Illinois



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., July 11, 1936

No. 28



AN OLD-TIME COUNTRY CHURCH

## IN THIS NUMBER

### Editorial—

Daily Devotions (W. W. S.) .....	2
The New Day Dawns (E. F.) .....	3
Another Aspect of the Problem (E. F.) .....	3
Rethinking a Local Church Budget (H. A. B.) .....	3
When Must Means Something Else (E. F.) .....	4
Kingdom Gleanings .....	16, 17

### The General Forum—

Alcohol and the Individual. By Fred J. Wampler .....	5
An Educated Ministry.—No. 2. By J. W. Lear .....	7
Is the Church Necessary?—No. 1. By R. E. Wilhelm .....	9
"Go Tell John." By Leland Brubaker .....	10
Eleven O'Clock, Sunday Morning. By Harvey R. Hostetter .....	12
Church Discipline. By S. G. Fahnestock .....	13
Our Need of the Christian Sabbath. By I. S. Long .....	14

### Home and Family—

Sowing and Reaping (Verse). By Robert Byrd .....	18
Dinner for Four. By Leo Lillian Wise .....	18
The Cross—A Cross—Why? By Rebecca Foutz .....	19
I Wonder—Could It Have Been? By Rosa M. Bennett .....	20
Friendship. By P. F. Eckerle .....	20

### Our Mission Work—

The 35th Annual Conference of the First District of India. By Eliza B. Miller .....	21
What to Pray For. By Sara G. Réplogle .....	22
Junior Worship Program .....	22

### The Church at Work—

Source of Sex Information; Christian Workers' Topics; A Leadership Education Program for Your Church...	23, 24
---	--------



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### Zacchæus

"Today is salvation come to this house, forasmuch as he also is a son of Abraham"

Read Luke 19: 1-10

Monday

He had heard that Jesus was different from the rabbis, that he was kind even to publicans. And he longed to see this friend of outcasts, though he dared not press through the crowd.

How great was his amazement and his joy when Jesus singled him out and invited himself to his house. It was no act of condescension; he did not take the occasion to denounce him for his dishonesty. But he treated him as though he were worth saving. And Zacchæus, warmed by his love and desiring to be worthy of his respect, could never be the same man again; he would share his wealth with others, he would make good his cheating and put it behind him.

*Our Master, may thy spirit today challenge men to regain their self-respect, lost through sin. Amen.*

### Parable of the Pounds

"To him that hath shall be given; but from him that hath not shall be taken away even what he hath"

Read Luke 19: 11-26

Tuesday

Men were expecting the coming of the Messianic kingdom and were indulging in dreams of glory and rewards. But men have their part too, and the expected favor of God depended on their faithfulness in this work. It made little difference that one earned ten pounds and another five; both were equally faithful. The third was condemned for one reason only: he did nothing at all. Life is a serious matter and choices are not easy to make. But no choice is so bad as to do nothing, for he who hesitates loses his power to achieve. He who fails to use his talents loses them.

*Our Father, thou hast graciously shared with us the work of the kingdom. May we be faithful. Amen.*

### Mary Anoints Jesus

"That which this woman hath done shall be spoken of for a memorial of her"

Read John 12: 1-11

Wednesday

Her sensitive soul demanded a fitting gift to express her love. Her sister might serve but she would pour out her

costly perfume on Jesus' feet. And he standing in the shadow of the cross approved her gift and defended her against the cruel words which cut her to the quick.

And Judas, we hear him speak for the first time. He was a sinister figure among the Twelve; the rest might wound the Master with their mistakes, but he was capable of worse things. Unable to appreciate the beautiful, and without the concern for the poor which he professed, he stands out in his true colors, a ruthless selfish man.

*Our Father, may we have that appreciation of the beautiful which will lift our lives above the commonplace. Amen.*

### The Triumphal Entry

"Tell ye the daughter of Zion, behold thy king cometh unto thee"

Read John 12: 12-19

Thursday

Jesus was entering Jerusalem for the last time. Though he had always avoided publicity and had never proclaimed himself as Messiah, he was now presenting himself in that rôle. He was entering the capital of his nation where was the temple and the center of religion. They would not accept him, but he was giving them a final chance. In the day of judgment they would have no excuse for he was fulfilling in their sight the prediction of the prophets.

But he was still true to his charac-

## WEEKLY QUIET HOUR

### Religion in Business

The ass was no less a royal animal than the horse. The horse was the war animal; the ass was used in times of peace.

The prejudice against the publicans was on political grounds. Zacchæus would have fared better with us for we do not ostracise the munition makers who sell arms to our enemies.

Contact with Jesus made Zacchæus an honest man. Does his spirit have the same effect today? Is it right for a Christian to buy liquor stocks? or to make money out of war? or to buy goods made in sweatshops? Name other things in business which Jesus would condemn. Is it possible to be entirely honest without changing our economic system?

ter; he gave no encouragement to those who expected a military hero or miracle-worker as Messiah. He was still the lowly Prince of Peace.

*Our Master, thou art entering our cities with the challenge of thy gospel; forbid that we should longer refuse to receive thee. Amen.*

### Lament Over the City

"How often would I have gathered thy children together as a hen gathereth her chickens under her wing"

Read Luke 19: 41-44

Friday

Though Jesus was offering himself to the nation as their Messiah, he was not deceived by the enthusiasm of the crowds. For the rulers were not accepting him, since behind the scenes they were plotting his death. But it was not of himself that he was thinking that day; for in bringing destruction to him they were destroying the nation. He wished to save them from the ruin into which the nation was drifting, to save them for their great destiny. But in the blindness of their hatred of him they were accomplishing their own ruin, and the heart of Jesus was torn as he looked down on the holy city and saw in his imagination its proud buildings in ruins and its children in agony.

*Our Master, may we accept thee and save ourselves from judgment. Amen.*

### Cleansing the Temple

"My house shall be called a house of prayer for all the nations"

Read Mark 11: 15-19

Saturday

The temple was not only the center of the Jews' religion, but also a symbol of their commission to preach it to all the world. But the decadence of this ideal was shown in the spirit of the priests who cared so little for God's house and for the gentiles that they had filled the great court with markets.

In this bold act Jesus was not only crying out against the desecration of the holy place; he was condemning the fanatical nationalism which longed for the day when the Jews would trample the gentiles underfoot. He was pleading that they fulfill their high destiny, "to be a light to the nations."

*Our Father, may we as a nation have no part in selfish nationalism which is a threat to world peace. Amen.*



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., July 11, 1936

No. 28

## EDITORIAL

### The New Day Dawns

AN educator breaks the news that "we are living at the dawn of a new era." You may be among the favored few who had already heard it for the secret has been out for quite a while. The announcer is right beyond question though he seems not to realize how long the twilight of this dawning day is going to be.

It is much like the dawn which follows the long night in the polar regions. Traces of daylight appear, the sun, far below the horizon, comes nearer, then retreats, comes nearer again, retreats again, and so on until finally the full light of a sun-illuminated day arrives.

It is exactly so with the dawning of new eras in human history. One big reason for the many retreats in the march of progress is the persistent illusion that a new day means an entirely new program of action; and the consequent discarding of time-tested methods and virtues. Experience burns in once more the realization of this sad mistake, costly and painful readjustments are made, and we awake to discover something that our fathers knew before us, with possibly another short cut by which the coveted goal can not be reached.

This fact itself is a mark of progress. It is a gray streak of dawn reflected back from the incoming brighter day. The "new measures and new men" which the "new times demand" are mostly old. They are new in a few particulars only. Growth is the slow addition of tiny bits of new substance to the steady and enduring accumulations of the past.

E. F.

### Another Aspect of the Problem

SPEAKING of the "unearned increment," what are you going to do about all the good things of life which have been added unto you through no effort of yours at all? There's the high state of material civilization into which you were born, with the making of which you had not a thing to do. What right have you to the advantages of the electric light? Edison invented that.

Have you ever tried to calculate the satisfactions that are yours because of what others are doing for you? What if all the rest of the world would go on a strike right now and leave you entirely to your own devices? It would make quite a difference in your happiness, wouldn't it?

We have all done plenty of wondering and worrying about the undeserved suffering and misfortunes which have come to us. It is the standing problem of the ages. What of the undeserved blessings and joys? Are they not far greater in number and value? Why not wonder about them for a change?

E. F.

### Rethinking a Local Church Budget

FOR more than thirty years the members of the Church of the Brethren at Certainville have been making budgets. During that period what was necessary to run the local church has grown from a few hundreds to as many thousands of dollars. Or to put this in figures, it took \$691 in 1906 and \$6,370 in 1930, the peak in budget amounts. Of course, membership and plant has grown also. In so far as the church at Certainville is typical it may be of interest to review a local situation which suggests the need for rethinking a budget.

It was in 1931 that cuts in wages and salaries, together with the general uncertainty in the country at large, resulted in a twenty per cent reduction in the budget for 1932. Thus was completed that up and over or skyrocket effect to be noted in most spendings extending through the last thirty to forty years. At budget making time for 1933 the financial outlook was still heavy with the fog of uncertainty. However, since no one saw just where the local budget could be further trimmed, it was decided to proceed cautiously with the finance board meeting monthly to keep a constant check on income and outgo.

Already more than four years have passed since the policy of skimping and saving was adopted. From one standpoint the results have been notable. Even through



these lean years the budget has been balanced and the giving morale of the church maintained at a high level. Of course a program involving only must expenditures has not made it possible to redecorate the dingy walls of the auditorium or raise the pay of the faithful janitor. The crisis that developed when it was found both the church and the parsonage needed a new roof had to be met outside the budget, and largely through borrowing the necessary funds.

However, there are signs that the program of must expenditures only is beginning to pall. Just recently a long-delayed improvement project was voted and most of the necessary funds raised by solicitation. Meanwhile a good deal of interest seems to be developing in several items not largely represented in the budget. Apparently the time has arrived at Certainville for a rethinking of local spendings in terms of felt needs and the power and willingness to give.

Point is also given to this conviction by recalling how budgets are made at Certainville. The usual procedure is for the finance board to submit a proposed budget to the October council for the business year beginning the following January. In working out the proposed budget the finance board takes the budget of the current year as a basis for estimating probable income and lines of needed expenditures. For more than thirty years this general procedure has been followed with good results. However, the current interest in items not largely represented in the budget suggests that it might be well to have a freer discussion of what the church can and ought to spend money for, than is obtained at a council which ordinarily does little more than O. K. the work of the finance board.

This all leads up to the idea of an ideal budget, or list of proposed spendings arrived at after the most careful and extended discussion of what ought to appear in a given local budget. For example, what would the budget of the Certainville church look like if what ought to be in it could be guaranteed by the necessary power and willingness to give? In a world like ours most individuals and organizations must of necessity limit their expenditures to what they can expect in the way of income. Yet church income is not as nearly fixed as many think. It is most responsive to interest, and it is conceivable that stirring up interest through informative discussion might go a long way toward solving the problem of how to finance the ideal budget.

But however this might turn out, it would seem to be profitable to give local finance budgets a little extra thought. For consider again the situation at Certainville. What kind of a budget should this congregation of 300 members support? No one can say exactly, but here are some figures that may help. The average income in the United States for 1935 is said to have been \$500 per person. As an individual the reader may have

gotten less or more. But the average stands at \$500. This means that the spendable money received by the members of the Certainville church was 500 times 300, or \$150,000. The local budget calls for \$5,000, or but one-third of what could be raised if all gave ten per cent of their income.

As further light upon what may be expected of the Certainville members it may be of interest to note the following figures:

Year	Membership	Budget	Per Capita
1906	100	\$ 691.00	\$ 6.91
1916	150	1,694.00	11.29
1926	225	6,074.00	27.00
1936	300	5,000.00	16.66

These figures show that membership and giving in dollars grew together until 1926, giving growing faster than membership. But somewhere between 1926 and 1936 giving fell off. Yet when one compares the per capita giving of \$16.66 for 1936 with \$6.91 for 1906 it would seem that Certainville folk are still doing pretty well. We use the words *it would seem* advisedly, because when wage scales are considered the \$6.91 of 1906 is not so different in purchasing power from the \$16.66 of 1936. Thus giving, in terms of actual sacrifice, is doubtless nearer stationary than one would think. The ideal budget is really a schedule for balanced spending—first, as between the various items in a given budget; second with respect to ability and willingness to give. Which again is a matter that requires thinking—perhaps even rethinking.

H. A. B.

### When Must Means Something Else

IN explaining the shortage in the appropriation for the item of missions in the local church budget, the very efficient treasurer explained that certain items *must* be cared for, fuel and light, for instance. Such bills *had* to be paid.

We have been wondering about that *must*, the urgency of its application to coal and electricity at home as against the call of the fields abroad. We *could* use candles or sit in the dark, couldn't we? And we *could* do without heat as our colonial fathers did, and run the greater risk of colds and pneumonia. And we *could* close up some of our churches and save expense.

Why be so startled at such suggestions? Isn't that the way the missionaries do? When for lack of funds we keep some of the workers at home, the others just kill themselves off the sooner, or they close up some of the stations and let more people go without the gospel. Couldn't we do that way, too?

What is the real difference between a "must" in America and one in India? The miles from our door?

E. F.



---



---

## THE GENERAL FORUM

---



---

**Beatitude**

BY JOSEPH VAN DYKE

"The meek shall inherit the earth," they say.  
It may be all wrong,  
But title is held at present, it seems,  
By the quick and the strong.

"The meek shall inherit the earth." Perhaps!  
I wonder just when?  
The deeds for the land are held in the banks  
By a few crooked men.

"The meek shall inherit the earth." I know,  
But we are so weak.  
Not one of us tries to claim his birthright  
By being meek.

*Beaverton, Mich.***Alcohol and the Individual**

BY FRED J. WAMPLER, M. D.

This Hershey Conference paper is made up of some of the facts about alcohol on which the medical profession and scientists in alcohol research are agreed.—F. J. W.

ALCOHOL is a narcotic. By a narcotic we mean a drug that produces sleep or stupor and at the same time relieves pain.

From the above definition, it is evident that alcohol is a depressant. The apparent stimulating effect is produced by the drug suppressing the higher centers and allowing the lower impulses to go unchecked. The individual becomes unconscious of fatigue because his senses have been made less acute. Alcohol slows mental processes and makes co-ordinative muscular movements more clumsy.

Alcohol is a habit-forming drug. A habit-forming drug is one that requires a larger dosage to produce a certain measured effect as the tissues of the body become used to the drug. This is well illustrated by morphine,  $\frac{1}{4}$  grain of which will put an average adult to sleep, while several grains would be fatal to most individuals. People who become morphine addicts have been known to take very large quantities, as much as sixty grains at one time, and still appear normal. Contrast this with the  $\frac{1}{4}$  grain that would put the average person to sleep. The man or woman beginning to drink alcohol will become drunk on a much smaller dose than that required by a person who has been drinking for years regularly.

Anyone who has become an addict to a drug can abandon its use only after prolonged and almost intolerable suffering. An addict is a victim of chronic poisoning. It has been estimated that 30% of those who begin to use alcohol regularly as a beverage become alcohol addicts.

Alcohol shortens life. While it is now thought that alcohol may not decrease the resistance of the tissues to infectious diseases, it is known that heavy drinkers are bad life insurance risks. Cirrhosis of the liver, hardening of the arteries, heart and kidney conditions are sometimes produced by drinking alcoholic beverages. Cirrhosis of the liver deaths always increase when the drinking of alcoholic beverages increases.

Alcohol helps to produce insanity. People with unstable nervous systems are liable to be thrown into violent insanity by a drinking spree. Statistics bear this out in that the number of cases of insanity increases with the increased per capita consumption of alcohol and decreases with its decreased consumption. As evidence of this, the increase in admissions to the psychiatric clinic in the University of Leipzig increased from twenty-two in 1919 to 210 in 1926. In the meantime, the alcoholic beverages consumed had increased several hundred per cent.

Alcohol increases suicides. Strange it is that the drug that is taken to provide escape from reality and suppress sorrows is actually associated with an increased number of suicides. We will take our statistics from Denmark this time and there we find that the increase or decrease in suicides runs parallel with the increase and decrease in alcohol consumption. Death from alcoholism of seventy-six per 100,000 population, shows ninety-eight deaths from suicide. During the war the strict rationing cut down the use of alcoholic beverages very much and with a death rate of one per 100,000 from alcoholism, we have a suicide rate of twenty-eight for the same unit. Later, with alcoholic consumption doubled, suicide rates were increased to fifty-six per 100,000 population. The same general findings could be reported in American statistics, but accurate statistics in America have not been kept on these subjects for as long a time.

Alcohol increases accidents. Long ago the railroads required nondrinking men in their train crews and most industries will not use a man who shows any evidence of drinking. The best place at present to see the relationship between drinking and accidents is in the automobile accident register. Dr. Heise of Columbia hospital, Milwaukee, reports a survey of 119 automobile accidents involving injury or death to 216 cases. This revealed that sixty per cent of the accidents and seventy-five per cent of the people injured or killed were in alcoholic accidents.

Near my home city in the early morning of May 30, 1936, eight young people returning home from a road-house dance were in a collision, running into the rear of a truck trailer loaded with lumber. The sedan



struck the trailer so hard that the top of the sedan above the hood was practically cut off from the rest of the car. Seven of the eight died as a result of the accident, a horrible price to pay for an evening of "fun."

Not only do those actually drunk produce the alcoholic accidents, but a person who has had a couple of bottles of beer or two drinks of whisky will have his reaction time reduced to half or one-third that of normal. By this, we mean that it takes a dangerous situation two or three times as long to make an impression on one's mind as were he not drinking. This reaction time is that period which elapses between the time when a danger signal is seen and when an appropriate action is taken to protect against that danger. The slowing of this reaction time often means death.

To illustrate, suppose one is driving along a street at twenty-five miles per hour, and a child runs out from behind a parked car, just twenty-five feet ahead. The car is traveling at forty feet per second, and in the one-fifth of a second normally required to start to apply the brake, it will have moved eight feet nearer the child. The car, with efficient four-wheel brakes, can be stopped in sixteen feet, or one foot before striking the child. But if the driver has drunk two ounces of whisky or two pints of 3.2 per cent beer, and his reaction time has thus been doubled or trebled, the car will have traveled from sixteen to twenty-four feet before the brake will have been applied, and a distressing accident or perhaps a fatal tragedy will have been the result. The greatest menace on the highway is the undrunk driver.

Alcohol causes people to do that which they would not ordinarily do. Many crimes of all descriptions are committed by men under the influence of alcohol when the same men without drink are law-abiding citizens. Let one illustration suffice. In the state of Michigan recently, an eighteen-year-old boy ran down, with a car, a girl waiting in a safety zone for a streetcar. When he came to the next morning, he had to be told what had happened. He had killed his pal. She was a girl who had lived next door ever since they had played tag together.

Alcohol inhibits the sex inhibitions and makes for loose morals. Sex promiscuity is more frequent among intoxicated persons. As a result, the venereal diseases are much increased with the increase in drinking of alcoholic beverages. It is true that alcohol has a more deleterious effect on the sex emotion control in women than in men and most scientific observers agree that it positively increases the urgency of these impulses.

The infections with venereal disease come most largely from illicit sex relations and the individual under the influence of alcohol is not only more promiscuous in sex matters, but is more likely to be diseased in his illicit

sex roamings than the person not under the influence of alcohol. Here you have diseases that are near the top in causes of death and disability much increased by indulgence in alcohol. These diseases cause untold suffering to innocent men, women and children, and even unborn generations.

I will quote Dr. Haven Emerson's words on this subject. "The increase in the tendency to sex offences which alcohol induces has been noted from time immemorial, and profane love has naturally been a prominent theme in the songs of Bacchus. The close association between the brothel and the bar gives practical recognition of the psychological connection between inebriation and sex expression. When alcohol is circulating freely in the nervous system, the censor, whose responsibility it is to restrain or divert inappropriate sexual impulses, is off guard. Under these conditions, sex thoughts that would ordinarily claim but little attention or be quickly put aside easily arouse emotions and emotional expression."

*Alcohol and Man* says that "the peculiar charm of alcohol lies in the sense of careless well-being and bodily and mental comfort which it creates. It unburdens the individual of his cares and his fears; relieves him of his feelings of inferiority and weakness. The inhibitions and self-criticisms which ordinarily cramp his feelings tend after alcohol to be put aside. Remote objectives requiring immediate self-denial are forgotten; present bodily experience is intensely enjoyed and highly valued. Natural ease becomes primary, business and a successful career secondary. The fundamental animal drives of the organism have free reign; the intellectual self-critic makes no strong pulls to the right, for he is dozing. Under such conditions it is easy to laugh or to weep, to love or to hate, not wisely but too well. Warmth of friendship may be expressed in ways seemingly appropriate but actually absurd. On the other hand, slight irritations, real or imaginary, cause outbursts of anger and may lead even to acts of physical violence."

People who drink are often insistent that they are not under the influence of alcohol unless they are actually drunk.

An incident that transpired between two men in Rockingham County, Va., when I was a child, illustrates this point very well.

Near my home was a village blacksmith, a very able smith and a man of considerable personality. This man's weakness was alcohol. He did not drink regularly, but once or twice a year, we would see him walking past our home on the road to Harrisonburg, the county seat, and when we saw this we were well aware of what was to happen. The blacksmith would leave his work and spend the next eight or ten days in the sa-



loons in Harrisonburg, dead drunk much of the time. After the spree, he would return to his work and work steadily and well for another six or eight months, when he would go on a debauch again.

About a mile and a half from my home in another direction, was a farmer preacher. This preacher was in the habit of taking a drink or two every day and kept whisky in his house all the time. He, however, did not get drunk. This minister reprimanded the blacksmith for getting drunk. The blacksmith in turn said, "I get drunk, but you drink more whisky than I do." The preacher replied, "Yes, but I do not get under the influence of alcohol and you do. You should not let alcohol get the best of you." The blacksmith replied, "You say that you are not under the influence of alcohol. If you are not, then tell me why, when you go to Harrisonburg, you take your horse to a certain livery stable. Instead, however, of your going up the main street to the livery stable, you go up a side alley and you take the saddlebags off your horse and open a back door on the alley and place the saddlebags inside the door, then proceed to the livery stable. In the afternoon or evening when you return home, you go to the livery stable and get your horse, come back down the alley, open that same door, pick up your saddlebags with their contents and return home. You would not do that unless you were under the influence of something."

I, myself, always felt that the old blacksmith had the best of the argument.

I should like to quote Doctor George Haggard of Yale Medical School. He says: "Alcohol fools folks. It fools folks about themselves. The exhaustive experiments made in the Swedish army with its soldiers, who had been given 'diatetic' or 'permissible' rations of alcohol, proved this point. While the alcohol slowed their speed and reduced their accuracy, the soldiers believed that it had stimulated them and that they were shooting faster and straighter, even when speed had been reduced to a third and accuracy a half. Kraepelin, the German scientist, found the same effect, and stated that the actual facts were exactly opposite to the belief of the drinkers. The Bible says wine is a deceiver, and that whoever is fooled by this old fooler is not very smart, and science backs it up."

*Richmond, Va.*

---

## An Educated Ministry

BY J. W. LEAR

*In Two Parts—Part Two*

Given at the Hershey Conference

III. THE minister should have the training that will enable him to know men. He will be dealing with men constantly, and in a more intimate way than may be said

of any other profession. To him men are creatures of God, accountable to God and having a capacity to become godlike. Man is creative and can take the raw material from God and shape it for the highest heaven or the deepest hell. Man was created a free man. First of all he is free to think and act as he chooses. This primitive freedom, however, may bind him hand and foot, resulting in the most abject slavery. Fundamentally man is free, and only so, when he is a whole man and all of his powers under the will of God: not by coercion but by a free and willing choice of his own. Such and more is the material with which the minister must deal. And since every man is a potential son of God, God's minister should strive to be a master workman in his chosen field. This is a sobering thought.

The study of biology, psychology, sociology, church history, theology and ethics all contribute in no small way to the understanding of men. The minister can not know too much concerning the laws governing the bodies, minds and spirits of normal human beings. Then, too, it would be well to be informed with reference to the moods and attitudes of abnormal human beings. The more he knows of the mores and trends governing human behavior, the less gullible he will be, and his progress as a leader and curer of souls will be enhanced. Jesus' ability to handle men was almost uncanny. He knew men and what was in them. The minister might well be conversant with the workings of the human mind, not out of curiosity, but in order to help the individuals within his reach.

Society is never fully normal. The race of life seems to be growing more and more intense. Childhood and youth are no longer isolated as once they were. Children at an early age become problems and many times they are a menace to themselves and society. They know more than their parents, but have very much less experience upon which to make choices and build judgments. The minister facing this complex situation will meet up with morons, perverts, introverts and extroverts, and no two of them alike. His dealings are differently motivated than are those of superintendents of institutions and corporations. He does not have the authority and the force with which they are armed. And often as not, public opinion gives no sympathy and assistance to him in his work. He may be very lonely at times. So was the Master and for the same reasons. The minister mingles with this motley crowd with no other purpose than to do them good and with no other authority than that of love. He should be able to diagnose wisely and prescribe honorably and accurately. He may be tempted to take the easy way and save trouble for himself. He may prove to be a coward and condone the situation. What he should be able to do is to discover what hinders men from being their best selves, what it is that produces conflicts, tensions and jams,



and then help them out and up. He will meet folk with inferiority and superiority complexes. It would be well to know what causes them and how to help them recover. He will find folk with suppressed emotions and jaded nerves. Others with emotions and urges running rampant and therefore possessed of careless and cynical consciences.

In the midst of this sinful and perverse generation, the minister is supposed to shine with an intelligence that is clear and diffusive. If he knows much that science has to say about adjustment and integration he will be fortunate. Be it remembered, however, that science, philosophy and history have served to pollute as well as salvage. In fact, there is very little in these branches of learning, in and of themselves, that insures comfort to the sorrowing, that produces patience under strain, that gives ground for faith in times of distress and panic, that creates hope to the beaten down and defeated, that furnishes vicarious comradeship to the underprivileged. Blessed the minister, who with all that these subjects have to offer, has in addition the ability to erect the cross as a symbol of the love of God, and ask these unfortunates to look and live. His interest is not first to reform society, but rather to save and to reform individuals. Such an order requires the best possible training.

IV. The minister must be familiar with the mind and the way of the Spirit. Here is the source of his power. Here is the largest field in which he is called to serve. If he is a stranger here he had as well follow some other vocation. A teacher of Israel suddenly found himself a stranger to the things of the Spirit. Many a modern teacher has stood at the same bewildering crossroad. We have fallen on evil days. Science has taken the field. We have lost our mystic ability. We have become rationalists, critics, empiricists. Philosophy is naturally religious, but as one writer has well said: "In freeing itself from religion, philosophy has only succeeded in passing under the yoke of science." Science, unnecessarily so of course, has detached itself from religion, in an attempt to rationalize religion, and in so doing has established a premise for life in many cases in conflict with the life of Christian faith. To understand the way of the Spirit there must be a distinction between "spirit" and "soul." Unquestionably the soul finds itself in the natural order of things. It is not less so than the body; however, it is a different entity. On the other hand there is no conflict between body and matter. The natural becomes the servant of the spiritual. It all depends which spirit the individual is. The spirit belongs to the depths. It is the invisible, but it is the life. There is no life apart from it. Out of the depths it touches nature and illuminates or degrades it. It forms a union in the same depths with the soul and transfigures it or demonizes it. Body is sub-

stance. The soul is objective reality. The spirit is neither; it is life. So Jesus could say, "I am the life." The Spirit is truth and Jesus again could say, "I am the truth."

Just here was the conflict Jesus had with the Jews. They must objectify everything. They were looking for signs. Jesus would reply: "Believe me for the very works' sake." The spirit does not parade, does not attempt to advertise itself. It goes on living, producing, creating. If the spirit is of the right sort and is properly instructed it will find harmonious ways of disclosing itself. But never for mere show. I said, if the spirit is of the right sort. Of course the spirit will do that regardless of the kind it is, but the manifestations will be different. "By their fruits ye shall know them," said the Master. He surely raised a storm when he said to the Jews, "I know that you are Abraham's seed." Later, in answer to their claim of Abraham as their father, he said: "If ye were Abraham's children, ye would do the works of Abraham." And then a little later he bore down in the hope that they might understand that life is the creation of the spirit and not of the letter: a spiritual order not a natural order, when he said: "Ye are of your father, the devil, and the lusts of your father it is your will to do." But they went away in a rage because it was then and is now, "impossible to prove the existence of spiritual experience to one who knows nothing but the soul-life. It would be folly to expect any one who is completely immersed in subjectivism to know anything about spiritual realities. He has fed his rationalistic pride so long that there is no help for him until some cataclysm or tragedy lays him low; then he may inquire of the Spirit, "What must I do to be saved?" Paul was wise to this situation as revealed in 1 Cor. 2: 11: "For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth save the Spirit of God." And then in the fourteenth to sixteenth verses he says: "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he can not know them, because they are spiritually judged. But he that is spiritual judgeth all things and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ."

The Christian life is a spiritual experience, not a psychological attainment. It does not come from without but from within. But it will not come at all unless and until the individual has been born of the Spirit of God. "Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." A Christian is the product of a union of two spirits: man's spirit and God's Spirit. He is a product unattained in any other way. Paul sensed this idea and said: "His Spirit beareth



witness with our spirit that we are sons of God. We have received the spirit of adoption whereby we cry Abba, Father." There are those who hold a naturalistic attitude toward God. It is a conception of God as a "metaphysical transcendent Being, an immobile substance," and such an idea represents the crassest form of heathenism known to history. Jesus prayed that his followers might be one as he and the Father were one and that they might be one in them. This relation can only be established by a union of spirits. Joining an institution or accepting a creedal statement will not and can not do it. Performing religious ceremonies and rites will not do it or the Jews would have been qualified. It is not an exterior relation between the natural and spiritual, it is a new creation from above.

V. The minister's education should prepare him to plan a program and a technique that would give to renewed life a definite type of realism in the field of the greatest of objectives. Life is always active. There is no such thing as a static religion. This new life wants to assert itself but always as a matter of service. Jesus said: "I am among you as one that serveth." And again: "He that would be the greatest among you, let him be the servant of all."

This program should attempt to deepen the Christian personal life of its members. It should stress the responsibilities of the individual by helping them to be aware of their stewardship. Life will effervesce and that overflow should reach the ends of the earth in a great missionary endeavor. The members should be assisted in the realization of a year round evangelism. Religion can dramatize itself, it will express its convictions in pageantry, it is social and should create ways and means of expressing the Christian way. The program should stress education. Soul saving is far from the only type of Christian enterprise. Edify the saints from pulpit and in the classroom. Give room for expression. Testimony of the right sort builds character and produces conviction. Fill the pews by the testimonies of living worth-while church members. In short, the minister's education should enable him to live the Christian way, to teach the Christian way, and to increase his own power by administering a program that will integrate the entire membership in an action for the kingdom of God.

Chicago, Ill.

### Perhaps

BY MARGUERITTE BIXLER GARRETT

What some country churches need  
Is a pretty coat of paint  
On the outside.  
What our country's churches need  
Is a little more of saint  
On the inside.

Sebring, Fla.

## Is the Church Necessary?

BY R. E. WILHELM

*In Four Parts—Part One*

*Editor's Note: The author of the paper of which this article is the first installment is pastor of the Reformed church of Spring City, Pa. It was given before the Pastors' Association of Royersford and Spring City, and so impressed the ministers present that several requested that it be made available for publication in their denominational papers. You are indebted to the thoughtful kindness of Bro. Q. A. Holsopple, our own pastor at Royersford, for the privilege of reading it in the Messenger.*

WHAT is the church? To begin with negations, the church is not a social club for the enjoyment and the improvement of its members, although as a matter of fact every true church is a center of pure and wholesome social life. Nor is the church an organization for human uplift and service—noble and worthy as such service is. Neither is the church primarily an institution for moral and religious education, although this, again, is an obligation which is keenly felt. The church is not even, chiefly, an organization for worship, although that is a large and peculiar part of its function.

What, then, is the church? The church, as I understand it, is a living social and spiritual organism through which flows the life of the great Master Spirit of humanity, Jesus Christ. Each individual church, and each individual member of each church is a branch of this Living Vine. The church is the continuation of the Christ personality—his spirit and his ideals. It is his living representative, his organ of expression, his continual reincarnation. That is what gives to the church a unique character and mission, and one that involves much sacrificial devotion. No honor conferred by membership in any organization of any kind—scientific, philosophic, social, literary, national or international—however distinguished and selective, is to be compared for a moment with the honor of belonging to the church of Christ. In age, in dignity, in achievement, in vocation, in privilege, in responsibility, this is the most venerable, the most honorable, the most world-embracing, the most imperishable of all voluntary human organizations. This is not rhetoric; it is plain, provable fact.

"O where are kings and empires now  
Of old that went and came?  
But, Lord, thy church is praying yet,  
A thousand years the same."

It is folly to talk of the Christian church dying. It is passing through a period of misunderstanding and neglect, as it has done before, but it will revive, and resume its indispensable ministry to men.

Is the church necessary? First of all, without the Christian church, Christianity itself would not be known in the world today. Some have said that Paul, not Jesus, was the founder of the Christian church



There may be a sense in which that is true. But Jesus acted also on the principle of gathering into his fellowship the men who had responded to his appeal. The need for a society of like-minded was not alien to the thought and practice of Jesus. And when Paul definitely undertook to win the gentile world he established fellowships of believers and encouraged them to meet regularly for religious intercourse, thus recognizing clearly the need for institutional religion. The church has shown many weaknesses and defects, and not infrequently a spirit contrary to the spirit of the Master yet the fact remains that but for the Christian church, Christianity itself would not be known in the world today. We have often seen a new shoot striking out of the trunk of a blasted tree. The church has always shown some such power. Even when its main organization was blasted by the wrong spirit, it has been able to throw off a living movement from its central life to express the right spirit. There are many people now who say that they can be quite as good Christians without the church as with its help. If they can, they owe it to the Christian church, for without it they would not have known what it was to be a Christian at all.

If the first believers had not gathered together and made a church, assuming the responsibilities of fellowship and helping each other to work for their ideal, we believe the Christian ideal and even the name of Christ would have disappeared from history. When one remembers what the proclamation of Christianity meant in that Greco-Roman world, it is impossible to imagine that if individual believers had been left in isolation they would have survived. In the age of persecution it was the church that enabled the individuals to weather the storm. A visit to the catacombs makes it easy to feel how important the fellowship must have been in those days.

It is necessary to have a church, not only in order to strengthen the individual in face of opposition and trial, but that the individual himself may realize the Christian ideal. Part of the very essence of Christianity is communal, and loyalty to the community is its very lifeblood. Christianity means brotherhood, and brotherhood means brothers. It can not be the religion of an isolated individual; from the first it carried in it the idea of a society.

The need for churches as specialized fellowship for the cultivation of the Christian life has never ceased. We do not need them for keeping up each other's courage in view of persecution, as in the early ages, although that may at some time be necessary again, especially when one sees the increasing conflict between the religion of Jesus and the religion of nationalism; but worldliness has other pressures upon life which are perhaps more deadly to religion than persecution.

Temptations to lower the standard by compromise are many, and very strong. And opposition to Christian ideals is severe enough on every hand. There is need for a church to help those within it to stand by the truth.

There is further need of the church to make that truth effective in the world. This can only be done through an organization committed to it. Now, the fact that multitudes do not care about this, none of us will dispute. The vast majority of the people do not feel their need of the church at all; they never attend it and they do not admit that they lose anything by their absence. In that number are many who do not care for anything that is very elevating, and are not interested in the spiritual side of life. One sometimes thinks, perhaps too rashly, that the closing, by official decree, of every church and the unfrocking of every parson would have a salutary effect, because it would soon provoke an irresistible demand for the re-establishment of the church. That, of course, is a matter of opinion, and I think that most of us would feel that the risks in such action would be very great. What we are really contending for is that if the Christian ideal is true, the Christian God real, and Christian spirit genuine, we need an institution to hold them constantly before the world, and to carry them to victory throughout the whole domain of human life.

*Spring City, Pa.*

## "Go Tell John"

BY LELAND BRUBAKER

Missionary Sermon, Hershey Conference, June 15

Scripture, Matt. 11: 1-15.

**Text:** Go and tell John that the blind receive their sight, and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the good tidings preached unto them."

### A. Introduction

1. Scripture reading.
2. *Into a needy world came John the Baptist.*
  - a. A world whose conscience had been dimmed and dulled by the willful intrusion of certain practices.
  - b. A world whose religious life had become codified and circumscribed until they were more interested in form than they were in content.
  - c. A world whose religious life had lost its dynamic.
3. *John's message and its results.*
  - a. He preached repentance—
    - (1) Repent ye for the kingdom of heaven is at hand.
    - (2) Turn from your evil practices unto righteous living.
    - (3) He was fearless and most courageous.
  - b. He was thrown into prison



- (1) Because he had even condemned King Herod in his evil ways.
- (2) Truth was his stay, and regardless of what it did or whom it touched, he preached it fearlessly.

c. While here he sent a deputation to Jesus

- (1) Because he had heard of the works of Jesus.
- (2) They asked Jesus, "Art thou he that cometh or look we for another?"
- (3) Jesus sent word back saying, "Go and tell John that the blind receive their sight, and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised and the poor have the gospel preached unto them."
- (4) Go and tell John that a new life has come; that his former teachings have been sustained; and that the old Jewish Messianic prophecy has been fulfilled. (This must have brought comfort and peace to John's anxious and troubled heart.)

4. *We bring this same thought to you.*

a. The words of the New Testament are no idle words but rather are the words which point out to man the way of true full living.

- (1) Jesus' standards of life are high.

Valuation of life—relation to materials. Human life is worth more than all else put together. A pure heart, a good conscience, and a simple faith in God are more to be desired than all earthly possessions. We do not act much like it sometimes. This valuation of life gives us the right perspective of life as far as materials are concerned.

Brotherhood of man—relation to our fellow men. The things that give value to the human soul found in one's fellowship with God can only be kept in fellowship with and in relationship to man. We can not love God and hate our brother; we can not serve God without serving our fellow men. If you would be a better Christian be more loving to your brothers. Every man has a right to the opportunity to know God and in this knowledge to develop his personality and to make his contribution to society.

The "Go ye"—the dynamics of Christian living. Is it any wonder that among the last words of our Master were found this "Go ye"? So that the value of life, the proper relation to our brothers, might be sustained. So that Christianity might not lose its power but develop into even a greater power and influence than ever before.

b. We bring you comfort, yes, courage, which comes from the knowledge of the stability, the permanence, the rightness, the sureness, the truthfulness of the gospel of Jesus Christ.

- (1) That Christ is sufficient for all

(a) "Behold the lamb of God, that taketh away the sin of the world." Not that all sin has been removed but that sinners have been called to repentance.

(b) Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved."

- (2) Is demonstrated in:

If a woman who was caught in the sin of the race could find sympathy and understanding backed by love, so can all others now who come to Jesus.

If Barabas, a murderer and a scourge against society, could find freedom through Jesus, and have his physical shackles removed, so can we today have the spiritual shackles broken and experience the air of a new day made pure and lovely by the sunshine of God's love.

If one dying thief could look on him as he was on the cross and find assurance so may all others do the same today.

If Nicodemus, a man of God, could be helped into even a better way of living, so can all good men today.

If quick spoken and the easily irritated Peter could be made into a pillar of the early church, so can God's power come into men today and do the same.

If men's lives could be touched by the very Son of God then and be changed, so can they now. For, he is the same yesterday, today and forever.

**B. Go and Tell John That the Gospel Works**

1. *Wherever there is a receptive heart (Rev. 3: 20).*

a. Illustrated in the following:

- (1) One of the very best artists in China was asked to draw some pictures of the characters of the Bible, giving them a Chinese setting. He painted one, then decided that if he was to make them true he must know more about them. He studied the Bible. Before he had completed his second picture he became a follower of the lowly Man of Galilee. I have three pictures painted by him showing the Chinese Madonna and one of the man Moses.
- (2) Parable of the sower—where the seed fell into good soil it brought forth a good bountiful harvest.
- (3) A Chinese man well trained in the culture of his people decided to drive the missionaries out of his city. He knew that force would not do it because of the experiences of the Boxer time. So he decided to use argument. This he did, going each day to the missionary's home where he argued with him. One day he heard the missionary praying for him.



This was the beginning, and today he is one of the strongest pastors in the district.

- b. Go and tell the people that to those who open their hearts Christ will come in and abide with them.

## 2. Whenever one honestly seeks he shall find

### a. Statements of Jesus.

- (1) Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. Asking for the things we do not have; seeking for the things that are lost; knocking at the doors that are closed to us.

### b. Early disciples sought and found—

- (1) James and John sought Jesus and became his first disciples.
- (2) Jesus repeatedly told them that they would not go away empty-handed.
- (3) That perhaps they could not thoroughly understand now, but that a time would come when they could understand it all.

### c. Illustrations—

- (1) One afternoon we visited the village of Dille, outstation from Lassa. There the leading men of the village gathered under a great tree and said to us through the interpreter: "We are willing to follow this new way of life if we know more about it. We believe that it is the best way, but we must have a permanent teacher."
- (2) A group of six young men waited for us after one of the services in our Liao Chow station and asked how they could overcome some of the difficulties in the way of becoming Christians. Only one was a Christian. They were seeking and we could tell them that they were on the right road and we encouraged them to continue.
- (3) Meeting in a village 110 miles from Marama; there gathered under the low mats to keep out the burning sun, the men and boys of the village came to hear more about the way of Christ.

- d. Go and tell the people that whenever one seeks honestly he shall always find.

## 3. The gospel brings power in lives that are willing—

### a. Willing to obey, to do and to go.

- (1) Go to the temple and report to the priests . . . lepers were cleansed (Luke 17: 11).
- (2) Blind man—go to the pool and wash (John 9: 7).
- (3) Stretch forth thine hand (Matt. 12: 13).
- (4) To you and to me he says, "Come forth out of your state of inactivity into fellowship with me and be glad."

## b. Examples:

- (1) Two schoolteachers in India were teaching in our schools. Others said they were Christian because they had jobs, but they said no, and to prove it they took the government exams and got government schools and did perhaps more work than before in the church. Be my witness in sincerity and truth.
- (2) Dhanjibhai in India, the first Christian in his village, made his living from the toddy of the palm trees which he owned. After he became a Christian he refused to do this, losing about \$200 a year, which is a big income for an Indian. Be my witness to that which is greater than money.
- (3) Mayoksa in Africa was a woman in a dreadful state of leprosy. She is now the guiding light of the growing leper church. They count her counsel as valuable. She is happy in her church life there. Be my witness in affliction.

## C. Conclusion

1. May there come to us the conviction anew that the gospel still works mightily in:

- a. Receptive hearts.
- b. Christ comes to those who seek.
- c. He gives power to those who are willing.

## 2. We talk of peace and it is very important.

- a. Let us remember that Christian missionaries are not the only missionaries around the world.
- b. Let us remember that the Christian gospel is not the only gospel being preached.
- c. But it is being offered because a few old-fashioned people believe that it is the best way of life.
- d. Foreign peoples are getting all kinds of advice, so let us take to them the gospel of Jesus Christ.

*Covina, Calif.*

## Eleven O'clock, Sunday Morning

BY HARVEY R. HOSTETLER

"THE Lord is in his holy temple: let all the earth keep silence, keep silence before him." This is the most appropriate and persuasive of all historic calls to worship. The congregation has assembled, the prelude is being played, the minister enters the pulpit, the hour of worship has begun. The still small voice can only be heard in the stillness, but what if there is no stillness? "Speak, Lord, for thy servant heareth." But in order to hear we must listen.

The minister is charged with the responsibility of



leading the congregation into the presence of God. Not all, but much depends upon him. Does his attitude suggest dignity and reverence? Is the scripture reading expressive and meaningful? Is the pastoral prayer helpful to the last degree, showing as careful preparation as the sermon? These questions must be answered in the affirmative if the congregation is to be prepared for the sermon. And this can be done, effectively, while the atmosphere is being made conducive to worship. There should be a distinct progress in the service and a reverent expectation for the message when the subject is announced.

When the minister arises to preach let his voice be flexible, sympathetic and authoritative. Discouraged people have come to him for strength, hungry people have come to be fed, and nothing less than the Bread of Heaven will satisfy. If he says to them what God has first spoken to him, he can rest assured that the hungry shall be fed. What right has he to say anything else?

A stranger in the audience is, many times, able to measure the devotion of the hour by the voice of the minister. If that voice is weak and puny and influenced by the soft pedal and muted note throughout the sermon, little strength will be given. But if the minister's voice is characterized by a calmness and assurance born of conviction, he can speak in tones of authority. Let him so relate himself to his message that what he says applies to his own life quite as much as he expects it to be applied to those hearing him. If his voice is warmed by the Spirit of God and sympathetic to the needs of the human heart he can speak words his hearers will want to hear—words that will be of profit to them. If his voice is harsh and cold and the atmosphere seems a bit tense, it immediately announces to a stranger that things are just slightly ajar between pastor and congregation. The stranger may come back and he may not. The messenger of the hour carries a heavy responsibility.

The pastor knows the members of his congregation, as well if not better, than any one else. (That is if he stays at one place long enough.) He knows them better than the family physician. They may not think so, but he does. This being true, if the minister loves his flock as he ought, and they love him as they should, no man on earth is better qualified to speak to their hearts than the pastor. He must be able to break the Bread of Life in portions suitable to both old and young. It becomes his opportunity to lift their eyes to the mountains, whence cometh help. If it becomes necessary to condemn sin, and it will, it must be done courageously and without fear. The writer never did agree with the foolish idea that an evangelist could say to a congregation what a pastor dared not say. If it's

out of place for the pastor, it is equally out of place for the evangelist. On the other hand, if the pastor is a true shepherd, the congregation will more willingly receive exhortation and counsel from him than any one else. The first duty of the shepherd is to feed and lead. If this is done wisely and adequately, all other matters will prove secondary and come in their proper place.

The responsibility of the congregation for the eleven o'clock hour is equally important, but that is another subject and must wait for another time.

*Rocky Ford, Colo.*

## Church Discipline

BY S. G. FAHNESTOCK

THE history of the application of discipline in the program of the Christian church through the centuries presents some of the most tragic pictures of gross error and heart-breaking injustice. Often an apparent zeal without knowledge, and prejudice without wisdom, crushed some of the most promising and fruitful representatives of the true religion. At times the decrees of councils or the mandates of civil or ecclesiastical authorities were vigorously enforced in direct and open violence to the teachings of the Book and the Spirit of Christ. The decline and corruption of the church was often as much a direct result of unwise discipline, as it was to a lack of discipline. Yet without discipline no society can maintain its standards and safeguard its members.

Discipline is therefore a much needed part of the program of the Christian church. It performs a valuable function in the building of a spiritual unity and fellowship. The individual Christian who falls into temptation, sore trial, error or sin, will, if he really is a Christian, be just as eager to be restored to moral and spiritual health again as the man who is physically ill. To him the church becomes an agency for revitalizing strength and its shepherds or pastors sources of much help and guidance. To such the church is like a hospital which provides an atmosphere conducive to recovery and a staff of experts who are sympathetically working toward that end. The church also receives many benefits while aiding in the restoration of its individual members. Each experience becomes an object lesson of the problems of human nature and the unfailing power of divine help, sufficient for every need. "And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it." Thus the church is drawn together in a close spiritual fellowship in the bonds of peace.

Two conditions make the above almost impossible. The one is when the erring member was not born again,



is not a genuine Christian, and therefore does not seek restoration to normal moral and spiritual health. The other condition is that of an unsympathetic, worldly-minded, gossiping church with unstable and stupid leaders. When discipline is attempted in such a church and with such a member the task becomes almost impossible and the results often disastrous to both.

Permit me to state further why discipline has often failed so miserably. Among the root causes, I mention first a lack of humility, especially in the attitude of those charged with administering discipline. "All have sinned and come short of the glory of God." An approach to a person in an humble spirit is often half the solution of his problem. The Spirit then can function in supplying the other half. A second root cause is lack of sympathy. Why is it that when a person is physically ill, injured or bereft of loved ones, many will express sympathetic concern; but when the illness is moral or spiritual they manifest a spirit of lofty contempt for the one in need? A third root cause of failure is the display of a judicial spirit. The spiritual adviser needs first to diagnose the case and then to apply the remedy; not to pronounce judgment and give the sentence. He is dealing with a sick soul, not a criminal. The Master said, "He that is without sin may cast the first stone." A fourth root cause of failure I term political bias. The needy person belongs to a different theological school. His ideas of church administration and Christian standards are different from those of the disciplinarian and the later's judgment is seriously warped and very faulty. A fifth cause of failure, prejudice, is closely related to the fourth. Personal likes and dislikes or former unpleasant experiences may produce a difficult problem in preventing mutual confidence in the work of restoration. Said one very unwise leader, "The name's enough," and was ready to condemn even before error was committed. A sixth great cause of failure is lack of proper and thorough teaching. "Ye shall know the truth and the truth shall make you free." All too often offending members are accused of error or sin when all they lacked was proper instruction and Christian example. And, perchance, the accuser was more guilty than the accused. Another great cause of failure is lack of charity. Often supposed errors and offenses disappear in the warm glow of Christlike charity. And when sin has been committed, charity aids wonderfully in the healing and restoring process.

What must be done to correct present conditions? We need above all else a clear conception of the fact that all true discipline is redemptive in purpose. The erring members of the body of Christ shall be saved, not ostracized, excommunicated and sent on the road to perdition. Another consideration is the need for

prompt action. Physically speaking, disease and injury are most readily and satisfactorily cured when corrected speedily. There is no virtue nor wisdom in waiting till the disease is chronic or the injury has developed gangrene. Then not only the member but the whole body may be permanently impaired if not completely lost. The same is true of sin and offenses in the church. The spirit and morale of the congregation is also a vital factor. When the body, the local church, is vitally concerned in providing the protection, aid, sympathy and encouragement so valuable to the healing of one of its members satisfactory results usually accrue. When also her local leaders are faithful representatives of the Great Physician the redemptive process will be wisely and effectively administered. As long as the leadership of any church presents a harmonious and united appeal to the standards of that denomination, and there is diligence in the teaching and inculcating of Christian virtue and loyalty to Christ, the result will be confidence and loyalty in the ranks of the laity. But when there is a confusion of tongues and a reckless lack of efficient teaching the result will be disastrous to the morale of the membership and create mistrust and contempt for the leaders. What should be the discipline policy of our church? Should it not include authoritative supervision of its leadership to the end that there be no uncertain sound in the trumpet call to righteousness and truth?

*Lakeland, Fla.*

## Our Need of the Christian Sabbath

BY I. S. LONG

WHEN General Grant was in Paris, the President of the Republic invited him to attend the Sunday races. To decline such an invitation was regarded as discourteous. Nevertheless he did decline saying: "It is not in accord with the custom of my country, or with the spirit of my religion, to spend Sunday in that way."

Times have changed since then, you say. Indeed so. The ranks of those who have to work on Sunday, of those who play, and of those who go in for pleasure on this holy day, have greatly increased of late years. And on Sunday nights, certainly the theatres have the day. It appears to me that the Lord's Day is fast slipping away from us. The question for us all is: Is this progress? Is the change in the interest of larger living? The Sabbath was made for man, it is true; but it was a merciful provision, assuring him and his domestic animals of rest, and also affording opportunity for spiritual refreshment in his Maker's worship.

### *I. The Sabbath Is Needed as a Day of Rest*

During the great war Great Britain lengthened the week in munition factories to seven days. In a short time this was found unprofitable: for not only was



time needed, but force and skill were also needed. It was found that overworked men put out a poorer quality of product.

Over a hundred years ago, during the French revolution, the French tried to abolish the Sabbath and every trace of the Christian religion. Shortly, feeling the need for a break in toil, they set apart one day in ten as a holiday. This lasted but a few years, when they too returned to the old proportion of one day in seven, even as the Almighty had ordained.

## 2. *The Sabbath Is Needed for the Cultivation of the Soul*

I am not sure you folks in America realize how busy you are. One coming out of the east can do it. How feverish is your activity! How fast the pace of workmen who make good today! This mad rush, coupled with any social engagements quite take up all your days and strength, leaving in six days scarcely a moment of time for reading and meditation and the culture of the soul.

Sunday is our chance for this soul culture, for higher and nobler thinking, for quiet and rest and the worship of our God. How fine that church bells do ring! They call us from possible sloth and indifference to go to meet our Lord in prayer. These bells invite us to come to see Jesus and to hear his voice, in his Word. They call us to the communion of saints. And what a joy it is to commune sincerely with a large group of God's people, the best people on earth! In such services each one receives what he comes for, and only that much. If he comes to see and be seen only, he receives his reward. If he comes to fall at Jesus' feet and to crown him Lord of all, he goes away with a heart at rest and peace, being a man who can live with his conscience and with his neighbor and with his God seven days a week.

## 3. *The Sabbath Is Needed In the Interests of the Home*

In the stress of this competitive age, family life has suffered enormously, we all know. Men, and often the women too, breakfast and rush off to work, leaving the little ones with grandmother or with some maid, who later call them from their cosy beds and look out for the physical needs as best they can. Time for family life is brief and confined to the evenings. Too often, then, the husband is absent.

A mother remarked not long ago that she meant to have a tea party, and invite her husband as the one guest she wished to have grace the occasion.

Some time ago, the writer asked a young woman whether she was not a schoolgirl. "Goodness, no," she said. "I have been married five years."

"I suppose you have the finest husband in the city, don't you?" I asked. "Yes," said she, "but I haven't seen him for years. He's an accountant and leaves early and returns late at night."

I am also thinking of a husband who leaves home at midnight and returns from 2 to 4 o'clock in the afternoons. He has a lovely wife and several beautiful children. This condition is not of his own choosing.

Such a one should heartily thank God for Sunday. There is usually some relief on that day. This is the parents' day for confiding sympathies and for mutual interest in the home. This is their day to share the joys of the children. Perhaps it were better to say to become acquainted with their children. This is their opportunity for fireside religion and prayer, the day to read the old Book and to pray, the day to go along with the children to church and Sunday-school, the day to make impressions that will abide forever in their souls. Sunday is home day.

## 4. *The Sabbath Is Needed for Service*

It seems there is no time to serve on other days, and little time to go to church during midweek. Blessed the parents who attend midweek Bible study and prayer! But if our religion is to be practical, if we are to meet the human problem adequately, if we are to show ourselves friendly, we need Sunday for these good deeds.

Lord Wellesley over a century ago used to order the officials to attend church twice on Sunday lest the India people get the idea Englishmen are not religious. How often today should one attend church for his own soul culture? For the fine influence he may wield upon others? Out east white folks are not accused of having an overdose of religion.

Moreover, Sunday is our opportunity for visiting the sick and ministering to the poor, and should be the opportunity for visiting one another, for a change. Bless you, we don't know our neighbors today. How few friends we have! Today it is every man for himself and the devil get the hindmost!

Nevertheless at our best we do wish to be like the Master. Look at him on the Sabbath, how much good he was accustomed to do: preaching in their synagogues, healing the infirm man at the pool of Bethesda, healing the man with an unclean spirit at Capernaum.

An eminent specialist of today has said: "The Sabbathless and Sabbath-breaking nations are poor. Poor physically, poor mentally—they have the greatest illiteracy; poor morally—they have the most vice; poor financially—their workmen, despite long hours and one more day in the week, get the lowest wages; and they are the worst off politically—vibrating between the extremes of despotism and anarchy."

Can God bless America if we give over the day of worship to pleasure, to racing over the country by day and to attendance at theatres at night, forgetting to praise our Maker for all his benefits to us?

*Baltimore, Md.*



## KINGDOM GLEANINGS

### Calendar for Sunday, July 12

**Sunday-school Lesson**, Witnessing Under Persecution.—Acts 4: 5-12; 1 Cor. 1: 21-25.

**Christian Workers**, The Church in the Community.

**B. Y. P. D.**, Christian Vacations.

**Intermediate**, What Shall We Read?

\* \* \*

### Gains for the Kingdom

**One** baptism in the Woodworth church, Ohio.

**Four** baptisms in the Greenville church, Ohio.

**Three** baptisms in the White Rock church, Va.

**One** baptism in the Butte Valley church, Calif.

**Three** baptisms in the Milledgeville church, Ill.

**Five** additions to the Petersburg church, W. Va.

**Two** baptisms in the Baltic church, Ohio, Bro. Ira E. Long of Ankenytown, Ohio, evangelist.

\* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Harper S. Will** of Wenatchee, Wash., Aug. 10 in the Salem church, W. Va.

**Bro. Walter Replogle** of Rossville, Ind., July 12 in the Fruitdale church, Ala.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., July 5-19 in the Roanoke church, La.

**Bro. A. C. Miller** of Pottstown, Pa., Aug. 18 at the Mt. Hermon church, Midland congregation, Va.

**Brethren C. E. Eller and A. R. Showalter** of near Roanoke, Va., July 16-26 at the Frantz Memorial church (Greenbrier) near Springdale, W. Va.

**Bro. W. C. Sell**, pastor of the Glade Run church, Pa., July 27 to Aug. 9 in the Penn Run church, Pa.; Aug. 24 to Sept. 7 in the Montgomery church.

\* \* \*

### Personal Mention

**The Thomases**, J. T. and wife, and son, Harry E., and wife, the latter Bethany graduates last May, were recent House visitors. As the reader will note from other items also, California was well represented amongst this week's callers.

**Bro. J. C. Brandt and family** of La Verne, Calif., were week-end visitors of relatives and friends in Elgin and Chicago. Bro. Brandt teaches mathematics in La Verne College. With the family he is visiting relatives and friends this summer as far east as Pennsylvania.

**Bro. John Price**, pastor at Laton, Calif., returning with his family from Conference, paid the Publishing House a visit. While east Bro. Price looked into the matter of Price family relationships. He found that he is related to more Prices than he once supposed. But that was all gain, since the Prices we know make mighty good relations.

**Bro. Royal Glick**, pastor of the San Bernardino church of Southern California, was only one of the four-man Emergency Peace Campaign team which called on us the other day. Another was David Blickenstaff, Manchester College student, son of our India Lynn. The other two were Elizabethtown College young men, Edward Lander and Donald Royer. Heaven prosper the work to which they have set their hands.

**Bro. E. S. Coffman and wife** will be busy in evangelistic labors in Greene County, Va., until Sept. 13. Here is their schedule: Shilo, July 6-19; Barboursville, July 20-Aug. 2; Burnley, Aug. 3-16; Cedar Grove, Aug. 17-30; Evergreen, Aug. 31-Sept. 13. Mail may be addressed Bro. Coffman at Ruckersville, Va., care of H. S. Knight.

**Bro. I. N. H. Beahm** calls our attention to a typographical error in the correspondence item on page 26 in the Messenger for June 20. Under "The Bench and the Mill," paragraph four, one should be reminded of the three stones, not three stories, in the Jupiter temple at Baalbec, Syria. We are sorry for somebody's exaggeration in making stories of stones.

**Eld. John Zuck** of Clarence, Iowa, passed to his reward on July 2. This is the brief word that reached us Monday morning from Bro. U. J. Fike. Perhaps most Messenger readers are too young to remember much of Bro. Zuck's long years of service to the church on boards and committees. He was moderator at Bristol, Tenn. He served on the General Mission Board from 1899 to 1907. We shall of course have more to say later of his life and homegoing.

**Bro. S. I. Newcomer**, Pasadena, Calif., had another birthday recently and that made the count fourscore. Will you help us congratulate him? Others had thought of it and here's how he feels about what they did: "I wish to express my thanks to the many who remembered me on my eightieth birthday, with greetings, well wishes and expressions of friendship. They gave me great joy as I read them over and helped me recall many pleasant memories of the past. May God's richest grace and blessings be with you all."

**Bro. A. B. Miller**, compelled by ill health to retire from his two-term pastorate of fifteen years at Hagerstown, Md., is now, with Sister Miller, residing at Bridgewater, Va. At a special service on May 31 Bro. Miller was made pastor emeritus of the Hagerstown church, and on the following Sunday, June 7, Bro. A. M. Dixon was installed into the active pastorate. Thus Bro. Dixon also enters upon his second term of pastoral service with the Hagerstown church. A more detailed account of the church action with reference to Bro. Miller will be found in next week's Messenger.

### A Financial Barometer for the Year

We are sure that many Messenger readers will be interested in the following, which is from a statement released by the missions department on Wednesday of last week.—Ed.

As was reported at Hershey Conference, the offering this year was a definite increase over last year. Here is the record for the first four months, March 1 to June 30:

1932	.....\$70,515
1933	..... 51,648
1934	..... 59,813
1935	..... 56,004
1936	..... 68,375

This represents an increase of 22% over the first four months last year and an increase over the average of the four preceding years of nearly 16%.

We rejoice in this record of increase, trusting it to be the barometer for the year. May we urge diligence on the part of all to keep up this spirit so that by next February 28, we will have served our Lord in a commendable manner.



### Miscellaneous Items

**The thirty-seventh** annual catalogue of Elizabethtown College has been added to our files. To whomsoever is responsible, thanks.

**Our Springfield church** of Southern Illinois, Bro. Ralph T. Finnell, pastor, is one of the one hundred and thirty churches and religious organizations of central Illinois which will unite in the twentieth season of Sunday evening open air union services, to be held in Springfield July 19 to August 30.

**The old-time country church** pictured on this week's cover page is nameless in our cut book. But the church and its rural surroundings present such an attractive view that we decided to use the picture anyway. If any Messenger reader should happen to know the name of the church the Messenger office would appreciate the information. A line on a post card will do.

**The Old Brick church**, Greenland congregation, First District of West Virginia, will celebrate its seventieth anniversary by an all-day program Sunday, July 12, with a special service on both Saturday and Sunday nights. The church is on Route 42, two miles west of Maysville. Pastor Alva Harsh invites friends everywhere. "If you live near by bring your lunch along and share it with friends from a distance. Come. Fellowship. Go happier."

### Special Notices

**Glade Run church**, Pa., is planning on a big homecoming Aug. 23. Bro. Ross D. Murphy, a former pastor, will be the main speaker. All former members are welcome.

**The Women's Work** convention of the Eastern District of Maryland will be held on Thursday, July 16, at the Bush Creek church near Monrovia, Md.—Mrs. J. T. Royer, Westminster, Md.

**The District Conference** of Southern Iowa will be held in the Fairview church, Aug. 26-28. All queries or other business should be in the hands of the writing clerk, W. H. Brower, South English, Iowa, not later than July 25.

**The District Meeting** of Northern Indiana will be held in the Goshen City church Aug. 17-20. All queries, programs, reports or other items of business intended for the News Letter should be in the hands of the editor, Chas. C. Cripe, Argos, Ind., not later than July 20.

**The B. Y. P. D.** of the Fruitdale church wishes to give a special invitation to all to attend the revival on July 24 and 25 and to take part in the celebration of the forty years the Fruitdale church has been active. We have charge of these two days and have made preparations to care for visitors who come from a distance. The two other churches have promised to send representatives and also the missions of which the Alabama churches have charge.—Harry Miller, president, Fruitdale, Ala.

**The church in Cleveland** gives visitors to the Great Lakes Exposition a hearty welcome to the Sunday services. The church is located on the corner of Superior and Hampshire Roads in Cleveland Heights. It is one block south of Mayfield Road and four blocks north of Lee Road at the Superior Road intersections. It is served by the Superior and Lee Road buses and the Mayfield Heights street car. During the summer months the church school starts at 10 A. M. and morning worship at 10:45. Pastor DeWitt L. Miller would be glad to have pastors announce this welcome and invitation from their pulpits in order to reach those not taking the Messenger.

"We have a nice church house here free from debt, but need more workers to help carry on the work. We have a nice bunch of young people very much interested in the church. This is not a get rich quick country but anyone able to work can make a good living here." That's Bro. A. E. Finifrock speaking. He lives at Barnum, Minn. If you are interested he wishes you would send him a self-addressed envelope so he can tell you more about it. Though he does not ask it, we think it would be nice if you stamp the envelope too.

**The sixteenth** annual meeting of Women's Work for the second district of Virginia will be held in the Elk Run church on Thursday, July 16. The theme is: Building Together. The meeting will begin at 10:00 A. M. with the worship service in charge of Elk Run. Chief items on the forenoon program are an address by Mrs. F. D. Dove on Facing Together Our Common Task, and the business session with the roll call of the churches and district officers' report. In the afternoon Mrs. C. G. Hesse will give Echoes From Conference and Mrs. Ernest Wampler speaks on A Message From the Foreign Field. Sangerville and Summit will furnish special music. The above information was furnished us by Mrs. Victor A. Philips, president, Waynesboro, Va.

❖ ❖ ❖ ❖

### Annual Meeting of the Old German Baptists

Gleaned From the Vindicator for July.—Ed.

**The 1936 Annual Meeting** of the Old German Baptist Church (Old Order Brethren) was held on the farm of Bro. Elmer L. Flory, about two miles south of the village of Pleasant Grove, Kans.

**One room** of the farmhouse was reserved for the use of the Standing Committee. Other parts were fitted with beds for sleeping purposes. North of the house were other farm buildings one of which was prepared with seating for the purpose of holding meetings.

**Public worship** was first held at the grounds on Saturday at 10 A. M. and 2 P. M. in the Council Tent, many having arrived from distant parts of the brotherhood. Sunday, June 2, the multitude reached its height. A newspaper account stated traffic directors estimated from 7,000 to 8,000 persons entered in cars that day.

**Preaching services** were held simultaneously in the Council Tent and the barn at the usual hours, 10 A. M. and 2 P. M., with large, attentive, respectful audiences. The communion Sunday night in the Dining Tent was enjoyed by approximately 250 brethren and sisters from various parts of the brotherhood, a number of whom do not often have such opportunities of fellowship because of their isolation. Elder Simeon Frantz of Ohio, officiated.

**Monday** the messengers (91 in number) met at the barn fitted for meetings and elected Standing Committee. Public worship and preaching was held forenoon, afternoon and evening. On Tuesday at 9:00 A. M. the Conference was opened, with Elder Jacob W. Skiles announced as foreman. After reading Acts 15, and remarks thereon, nine letters of greeting were read.

**Of the four** questions before the meeting, one was laid down, two were deferred, and one passed by the meeting. The weather throughout the meeting was generally quite warm, with a strong south wind, especially on Monday. Several mishaps occurred to members going or returning on the highways, but without very serious results. Next year's meeting will be held somewhere in the Indiana district.



---



---

## HOME AND FAMILY

---



---

### Sowing and Reaping

BY ROBERT BYRD

What do we plant when we plant a seed?  
A thousand things that we daily need.  
Perhaps a flower to cheer the heart,  
Or yet an apple to make a tart.  
It may be a home with its cherished halls,  
Or yet a prison with sombre walls —  
A thousand things that we daily need  
Or bless or curse when we plant a seed.

What do we plant when we plan a soul?  
Another mortal upon life's roll.  
We plan, we cherish, we love, we nurse  
A soul to bless or a soul to curse.  
And like the Gardener we find the hand  
Has grown the sort of a soul we've planned.  
God wills that the thoughts of our hearts should tell,  
Then whoever plans for a soul, plan well.

What should we put in our garden plans?  
A patient mother who understands,  
A gentle dad who can pal with "Bob,"  
A smiling teacher who lives her job,  
A lot of tears and a lot of prayers,  
A heart that isn't afraid of cares;  
And then to finish the measuring rod  
Always and ever we put in God.

Then what do we plant when we plan a soul?  
Much more than a mortal upon life's roll.  
We plant a beast or we plan a man,  
A lot depends on the way we plan.  
We plant a flower that may adorn  
The house of God, or we plant a thorn.  
God wills that the works of our hands should tell,  
Then whoever plans for a soul, plan well.

*Junior, W. Va.*

---

### Dinner for Four

BY LEO LILLIAN WISE

LITTLE gray-haired, softly-pinked-cheek Delia Ann Carr somehow made you feel that in the proper costume she could admirably take the part of a Dresden Shepherdess. Every bit of her sixty-five-year-old body was alive with vibrant energy.

She lives alone, since Tom's death, in the house they had made a happy home for many years. Thanks to his judicious investments Delia Ann is assured of a comfortable living, although she must watch her corners as she says.

Beyond the home, her church and its activities are her supreme passion, as they had been during the life period of her husband. This day she sat frowning about a worrisome problem. She had been figuring, covering sheets of paper closely with figures. The result did not please her. And as is her custom when she

is bothered, she talks aloud to Pete, the yellow and white cat who listens lazily.

"I declare to goodness, Pete," she began, "I wish for once you were a person so you could give me some advice. Oh, dear!"

She frowned again at the sheets of paper, saying softly: "I *know* I'm giving my tenth and a bit more to the different calls of the church. Here is what I give in Sunday school, and this is for regular church expenses," she was tapping each item with her tiny pencil, "and I pay my dues into the missionary societies. I never miss one of them. But, Pete, I want to give offerings! These are what I call my regular giving. But oh, how I'd like to do again as Tom and I used to do, reach into my purse and give to this cause and that one freely. Those were the times we had our greatest pleasure. I've figured and figured to see how I could make my income stretch. But I must pay my taxes, my light bills, take care of fuel and water. And there is food to buy, although I might get rid of you, Pete!"

Hereupon Pete rose to his feet and stalked indignantly toward his mistress quite as if he understood the threat she had made. She reached down to pull lovingly at his silky ear and assured him.

"Don't worry, Pete, I'm not turning you out into the cold world yet awhile. You earn your way so you may stay."

Pete yawned up into his mistress' face and then re-seated himself upon his favorite cushion lazily opening and shutting his paws and emitting small purring noises. Contentment reigned in his world!

"I don't feel called upon to give up my magazines just yet," Delia Ann mused. "I'm sure the Lord doesn't disapprove of them. But I simply don't see where I'm going to get money for my *hilarious* giving!"

Many years ago some stranger filling their pulpit had said: "You know your giving should be *hilarious* giving, that is so full of joy that you feel like bubbling over with contentment!" Delia and Tom looked at each other with amusement in their eyes.

But later the husband and wife had proved to their amazement that *hilarious* described accurately their feelings when they had given gladly and freely to the Lord's cause.

After a moment's musing Delia Ann reached for her well worn Testament and read again her favorite passage, Philippians four nineteen. Then she bowed her head and softly prayed:

"Father, I leave it in your hands. If you wish me to be a *hilarious* giver I'm sure you will show me the way."

And with the prayer all vestige of uneasiness and



worry left her; she was her sunny self again. Callers came during the afternoon, for folks liked to call upon her and renew their own flagging strength and courage. They came away invigorated. After supper was over and her few dishes washed and dried, she read her daily paper. While listening to a favorite radio program she heard a familiar tap at her door. She threw open the door wide to a cousin, Judge Semans.

"Come in, Dan," she welcomed him, "somehow I had a feeling you'd be down tonight."

"Don't you know by this time, Delia Ann," he pretended to chide her, "that the habits of a lifetime are hard to break?"

Habits of a lifetime! The phrase struck her forcibly. That accounted for her struggle of the afternoon, the habit of giving and giving for years. Of course it was hard to break *that* habit so securely woven into the very fabric of her life.

But the judge, as she very well knew, had referred to the fact that during their childhood days hardly a week had passed but what they played together. Their mothers were sisters.

Then when sparkling brown-eyed Delia Ann Williams and Tom Carr were going together, and the Judge, although at that time he was simply called Dan Semans, had begun to beau pretty vivacious Bettie Steele around, the four young people were constantly together. And thus during their years of married life.

They had shared mutual joys and sorrows. Their babies had come awhile and then were taken to the city on the hillside. The bereaved young parents could comfort each other as no one else was quite able to do. Bettie had gallantly waved from her cot on the way to the operating room and did not waken again upon this earth. Tom had fallen unexpectedly at the office.

Small wonder that the ties and habits of a lifetime had not been broken, not with the wealth of memories these two held.

So the cousins talked over current events, Delia Ann talking in her quick fashion, Judge Semans is of the measured tone.

"By the way, Dan," she asked, "didn't I see you going into the new restaurant the other day? How is it?"

"Clean, and good cooking," he told her.

"They should make money," commented Delia Ann. "It always seemed to me that if I were running an eating place I'd want it to sparkle with cleanliness. Of course I'd want the cooking to be good as well!"

"I quite agree with you on both scores," Judge Semans answered. Since Bettie's death he has lived in an apartment not far from the center of town. And takes his meals out.

"But after all, Delia Ann," the man said soberly, "one eating place gets to be quite a lot like any other place. You get mighty tired of the same dull routine;

it isn't home. Not even though the cooking be ever so good.

"It's funny," he had to chuckle a bit, "but there's four of us who often go together for our noonday meals. Bill Wren, Jim Fields, Dave Perkins and myself. And we four old codgers every now and then break out in a swap of what we used to eat in the days when our wives were living. It's funny, I suppose to any one listening, but we get a big kick out of it."

Something very revealing of the poignant longing in the hearts of these four men, all of whom she knew, swept through Delia Ann's heart. Didn't she know loneliness? And then the next moment like a flash it came to her, *why that's my answer*, and she breathed the prayer: "Dear Lord, I thank thee!"

And then she said: "I wonder how you four would like to come here once a week, say on Wednesdays, and eat your dinner?"

The man was astounded. "Do you mean that, Delia? he demanded wonderingly.

"Yes," she nodded, rosy pink were her cheeks. "And tell you what! I'll not charge you any set sum. I'll just set a cup on the table and you may drop in whatever sum you think it worth to you!"

"By all that is holy," and the man did not speak irreverently, "I assure you that we'll be here."

That is the way it came about that Delia Ann served dinner for four each Wednesday. True to his prophecy the four men came each time. If by any chance one had to miss there was always some one to take his place.

And every cent of the not inconsiderable sum of money that she received went into *hilarious* giving. Of course not one of the men ever suspected how his money was used! Perhaps it was just chance that Delia Ann was enabled to shop for groceries to good advantage. Or was that due somehow to her unselfish giving?

*Bellefontaine, Ohio.*

## The Cross—A Cross—Why?

BY REBECCA FOUTZ

A cross always brings the question why. God's own Son cried out why, while on the cross—"My God, why hast thou forsaken me?" A cross makes it seem as if God has deserted or failed us. We cry out that we did not deserve it. But this is the place where absolute faith is needed, a faith that the Father still loves as well as knows what is best. Job argued passionately about the injustice of his cross, but his faith held—"though he slay me yet will I trust him."

Peter says that the trial of our faith is more precious than gold. We know how valuable gold is and how it is sought and coveted. But a cross experience is of far greater worth because what is distilled from it is im-



perishable while gold is not. After the recital in Hebrews eleven of those who through faith triumphed over their crosses, Hebrews twelve cites Christ as our chief Example, "Looking unto Jesus . . . who for the joy that was set before him, endured the cross." And what was this joy for which it was worth enduring the cross? Was it not that of bringing salvation to all?

There is a joy for us too which can only be had by the cross experience if our faith holds through the bearing of it. We can not see nor understand now, but it is ours to pray: "Thy will be done." Verse ten tells us that God permits it "that we might be partakers of his holiness." Truly this is an unfathomable sharing which can only be realized when chastening has purged us so that we can be true children of the Father.

*Philadelphia, Pa.*

### I Wonder—Could It Have Been?

BY ROSA M. BENNETT

*Martha.*—Sister! Sister Mary! He whom we love is coming to tarry for a day. See, there he cometh just beyond the merchant's house.

*Mary.*—Yes, Martha, I see him. His face is as the noontide sun. How happy am I that he so honoreth this humble household with his presence whenever he is in Bethany. How happy am I that we swept and garnished the house early this day, also that you baked those wholesome loaves of bread, and roasted the shoulder of mutton. Now we can have the entire day near our so dearly loved Friend.

*Martha.*—Yes—but we should have fresher water, and I a sauce for the mutton must make and—

*Mary.*—Oh, but sister, see, this morning I poured the then freshly drawn water into our heaviest earthenware jar, it will be fresh and cool. Come.

*Martha.*—But I must prepare some sort of a sweetmeat, and run to the market for fruit, and—

*Mary.*—But see, sister! I have placed on the table a large bowlful of dried figs and dates. Surely that will be sufficient for the fruit and the sweets. Come, our brother greeteth our Guest.

*Martha.*—There, I have finished a fine rich sauce for the mutton. Now when I add the caraway seeds this will be ready for the oven, as nice a sweetmeat as anyone could desire. The dried figs and dates are all well enough, but this melon that I ran to the market for is better; and Mary must come and help me serve this meal in a manner fitting so honorable a Guest. As she says, the table is covered with a fresh clean cloth, but it is so plain. I will replace it with the heavy cloth so richly embroidered in the pomegranate design. How better can I honor our Friend than with loving, careful

service? Now I must get Mary to come and assist me. Yes, I will speak to the Master about it. When he reproves her she will see her fault and be more willing to aid me in this so necessary work of serving.

*Martha.*—Lord, dost thou not care that my sister hath left me to serve alone? Bid her that she help me.

*Jesus of Nazareth.*—Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

*Copley, Ohio.*

### Friendship

BY P. F. ECKERLE

"Life contains no greater joy  
Than friendship that endures  
And mine has been made richer far  
Because it's shared in yours."

IN my boyhood days I often heard the remark, "I had rather have the goodwill of a dog than the ill will." The one who repeated those words possessed a large circle of warm, personal friends and had little trouble with the animal kingdom.

Kindness shown to the lower animals is not lost. A next-door neighbor had a dog that had the habit of running after and barking at cars. This was unpleasant. We wondered if the habit might be overcome. An occasional bone and a bit of feeding soon solved the problem. When our car came near, the dog seemed to know the purr and know the driver. If we came home late at night, like a neighborhood greeter he was at the garage, but without a bark. That bark had been silenced by kindness and we were friends.

One of the cardinal virtues of the Spirit-filled life is "kindness." It may be manifested in the home, on the street, in the school, on the playground, in business, in politics or in religion.

How often professors of Christianity fail to show forth the "milk of human kindness." It costs so little and is worth so much in human contacts because it often ripens into enduring friendship.

Some little act of kindness shown to a child next door or on the street may establish enduring friendship, a result which we prize greatly.

Is it worth something to you in your declining years to have a young college chap with a group of his chums rush up and say, "Here is a friend I want you to meet"? Show kindness in childhood and youth and you shall have your reward even in this life.

"A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother" (Prov. 18: 24, A. V.).

*Lanark, Ill.*



---



---

## OUR MISSION WORK

---



---

### The 35th Annual Conference of the First District of India

BY ELIZA B. MILLER

THE northern and southern boundaries of the India mission field are often referred to (like those of the Promised Land) as "Dan and Bersheeba." The meeting this year was at "Dan" in the village of Taropa which is within the borders of the Amletha church. It had been a long-desired wish of our deceased brother, Dhanjibhai Ramji, that the district meeting should be in his own village. It had been called for in 1934 with the hope that it would be there in 1935. But on account of the presence of our deputation, it was thought best to have the meeting of 1935 in one of the larger churches where it would be more central, where a larger assembly could be accommodated and where more people would be likely to attend; hence the call from Amletha church was postponed until 1936. Unfortunately, in the meantime our brother, Dhanjibhai, passed away without realizing his cherished desire of attending the district meeting in his own village.

In accordance with the five-year forward movement in evangelism launched by the National Christian Council, the theme chosen for this meeting was: "I am not ashamed of the gospel of Christ." This text was artistically printed on red cloth and hung in the front of the tent of meeting with: "Not by might nor by power; but by my spirit," on the wall to the right and, "Go ye into all the world and preach the gospel to every creature," to the left.

The opening meeting was in charge of Elder Ramjibhai from the Jamoli church, who spoke suitable words concerning the history of the Amletha church and its membership, who, though few in numbers, showed their faith and courage by inviting the district meeting. Ample arrangements were made for all in the erection of the tent of meeting for the conference: sleeping and living arrangements for men and women and families, a dining tent and kitchen—all of bamboo poles and matting, suitably decorated with colored streamers of paper, here and there dotted with potted plants and banana stalks. This proved that everybody helped, so the place of meeting presented a picture of co-operation.

The young women of Amletha church welcomed the meeting in song, after which layman Mothibhai Nathabhai, whose father had been one of the charter members of the church, gave the address of welcome. After a splendid address on the theme of the meeting by Eld. J. M. Blough, and singing, the meeting dismissed for the night.

Wednesday morning dawned with everybody rested

and ready for the meeting at 7:30 o'clock, which began under the leadership of Eld. Amthabhai of the Anklesvar church. The Present Condition of the India Churches was presented by Eld. D. J. Lichty who was well informed on his subject, after having made a tour of all the churches with Eld. Solanky, just before the meeting. The Five-year Program of Evangelism was presented by Eld. Ziegler, who is the chairman of the Gujarat Committee. The morning session closed with the Bible Hour—Jesus' Program for Evangelism—by Eld. Satvedi.

The afternoons were given over to the business of the District Meeting in charge of Moderator Lichty and Secretary Pastor Chaganlal Virsingh of the Jalalpor church. Two queries came to the meeting—one from the Vali church and one from the elders' body. The former asked for a separate congregation to be made in the Umalla area; but was respectfully returned to the Vali church. The query from the elders' meeting referred to blanks to be filled out at the time of engagement and marriage of members of the church. This was laid aside to be reconsidered next year. The elders' meeting also presented its plan for pastors, as directed by the meeting of 1935. This presentation was accepted without much change or discussion.

The forenoon session of Wednesday included discussion and addresses on such subjects as: The Laymen's Share in Extending the Gospel, The Christian Family's Share in Spreading the Gospel, the Spreading of the Gospel Through Our Schools and Young People. The Bible Hour—The Program of Evangelism in the Book of Acts was ably presented by Eld. Harlan Brooks.

Due to the absence of a number of speakers, the Friday afternoon program was given on Thursday evening when the true Source of the power of evangelism was presented in the subjects: The Work of the Holy Spirit in Evangelism, The Outcome of the Work of the Holy Spirit in Evangelism, What Is Our Message in Evangelism and Our Personal Testimony?

The meeting closed on Thursday evening, near the hour of midnight, with an invitation from the Jalalpor church to the meeting for 1937. Eld. J. M. Blough as Moderator and layman Marnilal Gulabji, principal of the Vyara school, as Secretary, were chosen as officers for 1937. A standing vote of thanks was given to the Amletha church for its splendid entertainment, and so the 35th meeting of the First District of India came to a close. Friday morning at an early hour all were on their way to the railway station for the train home—some in oxcarts, some on foot and some on bicycles.

*Umalla, Broach Dist., India.*



## What to Pray For

BY SARA G. REFLOGLE

*Week of July 11 to 18*

ONE of the most recently established churches in our mission in India is the church at Khergam. In the early history of the work, there were many secret Chris-



tians; but about ten years ago Sister Ida Shumaker and one of our loyal Christian families, Bro. Naranji V. Solanky and family, were sent to this village. Through their untiring efforts the work has prospered in a wonderful way. At the present time there is a girls' school with forty girls, a boys' school with fifty boys and a church of 440 members. If funds were not

so limited we feel sure the enrollment in both schools would be much larger. Those who were once secret Christians now confess Christ openly and forsake their all for his name.

If you turn to the special Missionary Number of THE GOSPEL MESSENGER of June 1, 1935, you will notice in the article by Bro. Solanky some of the things which God has wrought at Khergam, a few of which we mention here. In the first place, the non-Christians, who as first resented the Christians' coming into their midst, are now worshipping with the people of God and are bringing not only their gifts but their lives to the altar to be used by God in any way that pleases him. Then, too, the power of God hath wrought a great courage in the hearts of these humble people to go on in faith and become a self-supporting congregation. They have made great sacrifice in helping to erect the building which not only provides a place of worship, but also a home for Sister Shumaker. In many of the villages land has been donated and buildings erected for school purposes by the village people.

Let us thank God for those who have labored so earnestly in the work at Khergam and for the fruits of their labors, and let us pray that they may be given not only physical strength but spiritual strength and wisdom to continue in the work. Pray for the village Christians that they may let their light so shine before others that many may be led to the Christ.

*New Enterprise, Pa.*

## Junior Worship Program

(For use with Junior Missionary Project)

**Theme:** Friends Around the World.

**Call to Worship:** The Bohemian National Anthem.

Where is my home? Where is my home?  
Where the meadows laugh with flowers:  
Where the snow-clad mountain towers;  
Where the woods are dark with pine,

'Tis a paradise and mine.  
Little land so great in story  
Fair Bohemia is my home.

Where is my home? Where is my home?  
Where the people all are brothers,  
Loving hearts that strive for others,  
Lofty souls of purpose pure,  
Firm and constant to endure,  
Land beloved, I sing thy glory,  
Fair Bohemia is my home.

**Scripture Reading:** "For God hath made of one blood all nations for to dwell upon the face of the earth (Acts 17: 26).

**Prayer:** Our Father of every race and every nation, we pledge ourselves to help to make a better world. May we find our joy in the many partners we shall have in our efforts to make friends and be friends to all peoples. Teach us how to love them, and to prize their assistance in our endeavor to make real liberty, justice and brotherly love for all throughout our own beloved land and all around the world in the name of Christ who loved the whole world. Amen.

**Leader's Thoughts:** It is well for us to consider again and again the wonderful contributions which our friends all around the world give to make the world a finer place in which to live. We as Christian boys and girls must never forget that the humblest people of the earth have added much to the enjoyment of our own lives. Many of the most commonplace things about our homes have been given to us by peoples of other lands. Many of the finest things we enjoy are made possible by the hard, daily labor of people all about us. Hundreds of men and women, yes, and boys and girls, work at lowly jobs which we might think were very insignificant. Nevertheless all these faithful workers are our friends and we should treat them with respect and love. All service ranks the same with God.

**Poem: Your International Storehouse.**

There's a curious League of Nations  
Filling all your house each night—  
For your food's a League of Rations,  
Where every land begs: "Take a bite!"

And the secrets in your frocks  
Provide a multitude of shocks,  
For the silk and cotton comes  
From the touch of little thumbs  
In the worst of Asia's slums.

Even rubber heels are sent  
From the Darkest Continent,  
Also ivory, diamonds, gold,  
In Africa are bought and sold.

So tonight perhaps you'll pray:  
"God bless the hands so far away  
Which send comforts, food and clothes;  
May every friendly wind that blows  
Bring help to them from One-Who-Knows. Amen."

**World Friends Who Have Helped Us.**

The wheel has come to us from the Orient.  
Levers were used in ancient Egypt and Babylonia.  
The float in the carburetor involves the principle of Archimedes, a Greek.  
The roads upon which we ride were copied from the Romans.

(Continued on Page 24)



## THE CHURCH AT WORK

### INTERMEDIATES

#### Source of Sex Information

Two hundred intermediate boys and 300 girls have answered the following question: "Where did you get most of your sex information? From parents, friends, or hired help?" One hundred nineteen boys and 239 girls said most of their sex information came from their parents. Forty-eight boys and 39 girls said from friends. Seven boys and ten girls said from both. One girl said from hired help; one from books and three from sisters.

This data would indicate that from 60 to 70 per cent of intermediates are getting most of their sex information from their parents. That is, if we dare draw a generalization from this sampling. This shows a trend for which parents and educators can be grateful. Parents should be encouraged to obtain the best literature in this field and give some very definite thought as to the best methods for giving sex information.

Two books which may be helpful are "Growing Into Manhood," by Dickerson, for boys; "The Three Gifts of Life," by Nellie K. Smith, for girls. These books are in the Brethren Loan Library, and may be borrowed for two weeks by sending ten cents for each book desired.

### CHRISTIAN WORKERS

#### Peter's First Letter to Believers

TOPICS PREPARED BY J. W. LEAR

August 2

For four weeks it might be valuable to study what the Apostle Peter had to say to a certain class of believers in Christ Jesus. They were scattered and had to endure much of privation and persecution. It was not easy in those days to confess discipleship. Peter was evidently endeavoring to bring to these harassed people much of encouragement.

We shall outline a bit. Not at all meaning to say that Peter wrote with such an outline before him. Rather for the sake of those who take up this study the outline is made.

#### I. The Believer's Advantages

Certain prerogatives and privileges belong to the Christian, not that God is a respecter of persons, but only on the ground of relationship with him, the assurance comes.

#### 1. Peter Speaks of the Believer's Election (1: 1, 2).

What did he mean? Think carefully through the following: (a) "chosen"; (b) "foreknowledge"; (c) "obedience"; (d) "sprinkling of blood"; (e) "sanctification of the Spirit."

#### 2. The Believer's Hope (1: 3-5).

Again look carefully at the keywords: (a) "great mercy"; (b) "living hope"; (c) "resurrection of Jesus Christ"; (d) "inheritance"; (e) "reserved"; (f) "guarded"; (g) "faith"; (h) "salvation."

#### 3. The Worth of This Salvation (1: 6-12).

(a) Should produce joy and rejoicing (v. 6).  
(b) Sorrow and trial are the discipline necessary to test our sincerity and appreciation (v. 7).  
(c) Trust in and fellowship with Jesus insures our triumph (vs. 8, 9).

(d) This salvation revealed in Christ Jesus to the elect has been of major interest to prophets and angels (vs. 10-12).

Note: Discover, if you can, why this election, hope and salvation produced such a consuming passion in these Old Testament prophets and the angels.

#### Peter's First Lesson to Believers (Continued)

August 9

#### II. The Believer's Responsibility (1: 13-2: 3)

##### 1. To Live a Whole Life (1: 13-16).

This requires alertness, self-control, elimination, sublimation, integration, fellowship. Peter quoted from Leviticus (11: 44 and 19: 2). Look these references up. Do you like the words "obedience" and "holy"? Why? Why not?

##### 2. To Consider the Price Paid for His Privileges (1: 17-21).

Not material goods but life, yea, the life of Jesus. Here are some ponderous words: "predestined or foreknown"; "manifested"; "resurrection of Christ"; "glory of Christ"; "foundations of faith and hope." Here is a great study. You should stay here until you are thrilled by this great act of our Father.

##### 3. Love, the Acid Test of This Divine-Human Relationship (1: 22-2: 3).

(a) Obedience to truth produces divine love (1: 22).  
(b) God is love and to abide in him assures our love (1: 23-25). This is good news.  
(c) An experience with God (fellowship) produces desires that insure growth of Christlike character (2: 1-3).

#### Peter's First Lesson to Believers (Continued)

August 16

#### III. The Believer's Assurance

##### 1. The Foundation Stone (2: 4, 6).

God's great purpose for man was made available in Christ.

##### 2. Believers in Christ.

Believers in Christ are recipients, the conservators, and the proclaimers of this assurance (2: 5, 8-10).

##### 3. The Believer's Attitude in the Light of This Position (2: 11-25).

(a) Live so as to convict and win the sinners about you (2: 11, 12).

(b) Live so as to influence for good government officials. Freedom in Christ binds the believer to live honorably (2: 13-17).

(c) The worth of this assurance should provide ample reason to endure suffering on this behalf (2: 18-21a).

(d) The home is a fine laboratory in which to develop Christian attitudes (3: 1-7).

#### Peter's First Lesson to Believers (Continued)

August 23

#### IV. The Believer's Opportunity

##### 1. Channels of Blessing (3: 8, 9).

The unlimited supply of grace makes overflow possible. The psalmist knew something of this same supply. He saw it from afar (Psa. 34: 12-16).



## 2. To Be Enthusiastic and Honored Witnesses of the Grace of Christ (3: 13-16).

Emphasize honored. To be an honored witness one must live honorably. Peter emphasized three things: modesty, caution and a conscience free from guilt.

## 3. An Example of a Christian Social Order (4: 7-11).

The whole world is sadly in need of such an order. No one need be afraid of a socialism or a communism if it is Christian in principle.

## 4. Christ's Suffering.

Christ's suffering was an opportunity for service and an example for believers (2: 21-25; 3: 17; 4: 1-6).

## 5. A Glorious Privilege.

It is a glorious privilege to suffer with Christ on behalf of a needy world (4: 12-16).

### LEADERSHIP TRAINING

## A Leadership Education Program for Your Church

1936-37

1. Decide to make more and better leaders a five-year emphasis in your church.

2. Appoint some one person to be "leader of leaders" (either pastor or superintendent or some one especially appointed). If desired, a committee of the pastor, superintendent and another person.

3. Order at once the following:

New Standard Leadership Curriculum, First and Second Series, free.

Enlisting and Developing Church Workers, 10c.

First Series Courses, Bulletin 501, 10c.

Second Series Courses, Bulletin 502, 20c.

Guide for Offering A-Level Units in Workers' Conferences, 10c.

Manual for Deans Who Administer Second Series Courses, 10c.

Self-rating Scale for Church Workers, 15c dozen copies.

The "leader of leaders"—and the committee, if there is one—should read and study all of this material carefully.

4. If possible, get a small sum—five or ten dollars—in a budget for leadership growth. If good leaders is the most important thing in your program, your church ought to be willing to spend some money for it.

5. The "leader of leaders" should watch regularly The Gospel Messenger column on "leadership education" and the International Journal of Religious Education for ideas. Your own ideas are best, but other people's help.

6. Start a scrapbook or file of clippings about leadership education.

7. See that the group that chooses leaders does two things:

a. Doesn't give one person two major jobs.

b. Plans to break in some new leaders during the year. Three or four would be a good number.

8. Don't move too fast—the "leader of leaders" should be so sure where he is going that the plan can not fail, once it is started.

9. When you are sure of your ground, then begin to think of a "five-year program" for more and better leaders for your church. Call together the pastor, superintendent, and others who are responsible for better leaders, and plan together a program for five years and for 1936-37, keeping in mind that all of these are legitimate methods—and what works in one church won't work in another.

(a) Systematic and guided reading.

(b) The workers' conference.

(c) "Coaching."

(d) Apprenticeships.

(e) Observing in other churches.

(f) Church visitation by a professional or semiprofessional leader.

(g) Institutes, conventions and conferences.

(h) Improvement through supervision.

(i) Local church leadership education classes.

(j) Leadership education through community training schools.

(k) Leadership education through summer schools and conferences.

(l) Leadership education by correspondence.

10. Plan to attend your district coaching conference on leadership education, if there is one.

Keep these principles in mind in building your program:

1. Leaders must be prepared to do good work.

2. The local church must be primarily responsible for training its own leaders.

3. All church workers—trustees, finance board, chorister, janitor—as well as teachers need training for their work.

4. Your leaders will learn best if the training is tied up with a present responsibility.

5. No one is ever finished training.

6. There is no one way to grow—use every possibility.

7. Lay good foundations in childhood for good leaders. Most good church leaders of the present generation started as adolescents.

Note.—Additional free copies of this 1936-37 program are available for your church, upon request from the Board of Christian Education, 22 South State St., Elgin, Ill.

## Junior Worship Program

(Continued From Page 22)

Belgian blocks are used upon some roads.

Lenoir, a Frenchman, made the first practical gasoline engine.

McCoy, a Negro, invented a self-lubricating device for oiling wheels.

The discovery of rubber was due to the South American Indians.

The actual rubber probably came from Africa or South America.

The essential materials for our automobiles come from eighteen different countries.

The steel was made by the Bessemer process, of English origin.

Our knowledge of electricity has come to us by many steps. The ancient Greeks had some idea of it; in Italy Volta and Galvani made important discoveries which bear their names; the Leyden jar came from Holland; Ohm experimented in Germany; and Oersted in Denmark; in America Franklin and Edison made many practical uses of their findings.

Automobiles may be of great help in creating friendship between people of different countries, for travel is made easier. We enjoy crossing borderlines and making friends in new places and seeing the beautiful scenery and historical spots in other lands. We find that after all people are very much alike the world over in spite of different languages and customs.

Back in Czecho-Slovakia the people are busy on farm



They like music, and if you were to listen to them long enough you would hear them humming softly some of their beautiful songs. If we were to follow them we should find them down on farms in Texas and other states, just as busy and as happy as they were in their old homeland. They make good Americans when they have the love of Christ in their hearts.

That little boy with the Scotch cap on his head is coming to America with his parents. His father is a trained worker, who, when he finds a home in some big city, will take part in building the homes in which thousands live, the pretty little cottages and apartment houses we find all over the land, and in which, some day, we hope everybody will live. No real American wants his neighbor to live in an unhealthy, dark, disagreeable place.

#### Closing Hymn:

"Our father's God, to thee,  
Author of liberty,  
To thee we sing:  
Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God, our King.

#### Benediction:

"In hearts too young for enmity  
There lies the way to make men free;  
When children's friendships are world-wide  
New ages will be glorified.  
Let child love child, and strife will cease.  
Disarm the hearts, for that is peace."

## CORRESPONDENCE

### CAMP HARMONY ASSEMBLY PROGRAM

Regional Bible Conference and Training School for ministers and other church workers will be held at the Camp Harmony Training School, Hooversville, Pa., July 20-26. Beginning Monday, July 20, there will be a devotional service at 7:30 P. M. followed by a lecture, The Philosophy of Recovery, by C. D. Bonsack.

Each morning from Tuesday to Saturday inclusive, 8:30 to 9:20, there will be simultaneous conferences for ministers and laymen, women, young people and children's leaders. Vespers each evening at 6:15. The balance of the program is as follows:

#### Tuesday, July 21, 9: 30 A. M.

Responsibility of the Home in Building a Christian Citizenship—

1. The Part of Heredity and Environment.—N. M. Shideler.
2. The Power of the Family Altar.—C. C. Sollenberger.
3. The Citadel of Christianity.—S. P. Early.
4. Forum.—Arthur Scrogum.

Bible Message, Jesus and Our Home Life.—C. D. Bonsack.

#### 1:30 P. M.—The Minister—

1. As a Prophet of Jehovah.—Wilfred Stauffer.
2. As a Shepherd of God's People.—E. M. Detwiler.
3. As a Man of God.—J. Grannum Mahon.
4. Forum.—J. W. Hamilton.

The Minister and His Missionary Message.—C. D. Bonsack.

8:00 P. M., Lecture, The Three Philosophies of Life.—I. K. Ober.

#### Wednesday, July 22, 9: 30 A. M.

The Responsibility of the Church in Building a Christian Citizenship—

1. Through Christian Education.—John R. Snyder.
  2. Through Church Service.—J. E. Whitacre.
  3. Facing Together the Impelling Task.—C. V. Mierley.
- Bible Message.—A. R. Coffman.

#### 1:30 P. M.—The Holy Spirit—

1. In Relation to Faith and Repentance.—C. O. Beery.
  2. In Relation to Justification and Sanctification.—S. S. Blough.
  3. The Church Under the Guidance of the Holy Spirit.—N. D. Cosner.
- Forum.—Chas. L. Cox.

The Basis of Joy in the Christian Message.—C. D. Bonsack.

8:00 P. M., Lecture, The Place and Value of the Church.—C. D. Bonsack.

#### Thursday, July 23, 9: 30 A. M.

The Laymen's Part in Building a Christian Citizenship—

1. The Laymen's Personal Influence.—Calvin Bowman.
  2. Stewardship of Time and Money.—J. J. Oller.
  3. Kings and Priests unto God.—Mrs. A. H. Ressler.
- Bible Message, Jesus and John the Baptist.—C. D. Bonsack.

#### 1:30 P. M.—The Church—

1. And the Problem of World Peace.—Paul Robinson.
2. And the Problem of Temperance.—E. M. Hertzler.
3. Problem of Recreation and Amusement.—J. A. Robinson.

Some Common Objections to Missions.—C. D. Bonsack.

8:00 P. M., Lecture, A Master in the Kingdom of Life.—C. C. Ellis.

#### Friday, July 24, 9: 30 A. M.

Evangelism in Building a Christian Citizenship—

1. The Evangelization of Childhood.—C. C. Ellis.
  2. Of Youth.—W. K. Kulp.
  3. Of Adults.—Glen Norris.
- The Prayer of Prayers.—C. C. Ellis.

#### 1:30 P. M.—Three Needs—

1. Our Need of God and Christ.—L. K. Ziegler.
  2. Our Need of the Church.—J. A. Buffenmyer.
  3. Our Need of Prayer.—Jonathan King.
- Why Progress Follows Missions.—C. D. Bonsack.

8:00 P. M., Lecture, Necessity for International Thinking.—C. D. Bonsack.

#### Saturday, July 25, 9: 30 A. M.

The Contribution of Youth in Building a Christian Citizenship—

1. The Contribution of Youth to the Church.—John Rowland.
  2. Youth's Contribution to the Social Order.—John Ellis.
  3. The Call of Christ to the Youth of Today.—T. F. Henry.
- The Price of Leadership.—C. D. Bonsack.

#### 1:30 P. M.—What Church Membership Means—

1. Christlikeness.—J. L. Nedrow.
2. Loyalty in Keeping Baptismal Vows.—G. E. Yoder.
3. Support and Active Service in the Church.—G. R. Blough.

Changes and Trends in Missions.—C. D. Bonsack.

8:00 P. M., Lecture, What Manner of Man Is This?—C. D. Bonsack.

#### Sunday, July 26

9:30 A. M., Sunday-school.



10:45 A. M., Worship—A Triumphant Christ.—C. D. Bonsack.

1:30 P. M., Message, Impressions of a Trip Around the World.—C. D. Bonsack.

7:15 P. M., Message, The Heart of Christian Fellowship.—C. D. Bonsack.

Greensburg, Pa.

M. J. Brougher.

---

### "EVENING GLOW"

When our dear Bro. J. B. Emmert coined the name, "Evening Glow," for our Old People's Class, in the La Verne Church of the Brethren Sunday-school, he wrote a more brightly glowing line into our class history than he realized. The name is indeed well chosen; for at least half of the more than sixty present members are on the sunset side of life's hill. Some twenty-five of our class members have answered the call in the last ten years. Most of them were church officials with long years of service to their credit, some ten or twelve of them having been ministers, Bro. Emmert among them.

The last to answer the call was Bro. R. O. Boone, who crossed the river several weeks ago, aged 84, he and Sister Boone having celebrated their sixtieth wedding anniversary several years ago.

The class conducts a class meeting each quarter, supervised by a committee appointed by the class president, in which vital topics are discussed. The class is really a Sunday-school in itself, as it occupies the prayer room in the church building, and is entirely separated from the other classes, with its own class officers. At the present time Bro. D. L. Forney is class president, and Brethren T. A. Eisenbise, and E. J. Smith are the teachers.

La Verne, Calif.

I. B. Niswander.

---

### FOUR HAPPY DAYS AT NEW WINDSOR, MD.

On my way to the Hershey Conference there came into my hands a copy of the bulletin announcing the School of Sacred Music to be held in the buildings of Blue Ridge College at New Windsor, Md., to be conducted by members of the Music Commission of the Board of Christian Education of the Church of the Brethren.

This brought to my mind at once the very pleasant two days spent at Camp Mack immediately following the Winona Conference last year. Naturally enough, I wished I could go to New Windsor for a similar experience. But I had not planned for it, which was just too bad. However, on Tuesday afternoon of June 16 one of the members of the faculty just took me and my luggage into his car and drove off, in the direction of the place where this school was to be held. Upon our arrival we found a number of the students already on the ground.

The students, about fifty of them, were young men and young women—ministers, song leaders, pianists, organists and others, who were there for tuition and training such as would the better fit them for their various positions and duties in the church.

A more earnest, devoted, conscientious lot of young people would be hard to find. Pencils and tablets were constantly in evidence. And I am of the opinion that the quality of the instruction and training that was theirs in this school of four days was equal if not superior to any they

might have received elsewhere, for work in the congregations of the Church of the Brethren.

It was a great joy to mingle and fellowship with these young people. I attended classes with them, sang with them, ate with them, hiked with them, played with them, prayed with them, talked with them, walked with them, laughed with them, meditated with them. And so, after spending four happy days in Maryland, I came home.

Elgin, Ill.

William Beery.

---

### AGAINST LIQUOR ADVERTISING

On Feb. 21, 1936, I wrote the president and publisher of my favorite newspaper personally as follows:

"Since repeal of the Eighteenth Amendment, we who read the . . . find the young girl puffing a cigarette supplemented by the young girl sipping whisky. Could anything be more disgusting to right thinking fathers and mothers, and more deliberately deceiving to our sons and daughters?

"Is money the all important thing? Must newspapers participate in efforts of the liquor traffic to make drinkers of all and drunkards of a great many of our boys and girls?

"I will not continue to read any newspaper that is a medium for the distribution of liquor advertising deliberately aimed at the youth of the land. No newspaper management can side-step responsibility for ruined lives in connection with such advertising.

"You will not miss my subscription to any damaging extent, but there will be more like me, thousands of them soon if this drive for corruption of our youth is maintained. Christian forces are once more preparing to take organized action against such demoralizing practices and one logical step will be to refuse subscriptions to all newspapers and magazines that work hand in hand with the liquor traffic."

On April 30, 1936, I received a reply from the advertising department which stated:

"We at once addressed a letter to the advertising manager of . . . Distilling Corp., enclosing a copy of your letter. In his reply he stated: 'To off-set such criticism, we are issuing instructions to our advertising agency to refrain from using pictures of women or young men in our ads . . .'

"This week we are in receipt of a bulletin from our Chicago representatives, which was addressed to a number of newspapers over the United States, disclosing information as follows:

### BULLETIN

"On April 2, the Board of Directors, of The Distilled Spirits Institute, Inc., met in New York, and passed this resolution on the subject of advertising—That the directors of the Distilled Spirits Institute, Inc., are on record as opposed to the illustrations of women in liquor advertising copy."

It is hard to believe that one lone letter carried enough dynamite to clear a path to the very source of destructive liquor advertising and the writer is wondering what would happen if fifty million or so sincere Christians would abandon their defeatist attitude as regards the liquor situation and write letters to magazines and newspapers protesting against liquor advertising deliberately aimed at the youth of the land.

B. L. Orvis.

Welsh, La.



**ELDER J. W. SHIVELY**

Elder J. W. Shively was born near Williamstown, Ohio, on Jan. 7, 1845. He died June 17, 1936, at the age of 91 years. He was the son of Moses and Mary Kibble Shively. His

father died when he was three years old and his mother when he was but nine. He was bound out by the trustees until he was eighteen.

In 1865 he united with the Church of the Brethren. In 1872 he came to Indiana and on Jan. 29, 1874, he married Phronia Foltz. She passed away May 21, 1931. To this union seven children were born; three of them have passed on.

In 1876 he was elected to the deacon's office;

in 1889 he was called to the ministry and ordained to the eldership in 1907. Forty-seven years of his life were spent in the Christian ministry in the Camp Creek church, Ind.

He leaves to mourn his departure, three sons: Ira of Etna Green, Louis of Goshen, and Rufus of Ft. Wayne; also one daughter, Mrs. Clara Sponseller of Bourbon, Ind. There are twelve grandchildren and ten great-grandchildren.

Funeral services were conducted by the writer. The text, Job 5: 26, chosen by the deceased, was used.

Bourbon, Ind.

N. H. Miller.

**BROTHER AND SISTER DANIEL W. MARTIN**

Sister Susan Beeghley Martin was born in Lancaster County, Pa., Oct. 10, 1845. When she was seven years old she came with her parents to Ashland County, Ohio, by means of covered wagons. They bought a home five miles north of Ashland. A part of the property of the Maple Grove church was given from this farm and later used as the cemetery.

Bro. Daniel W. Martin was born near Lattisburg, Wayne County, Ohio, on July 12, 1847. He moved with his parents to Napoleon, Ohio, where his mother died. At the age of five years he was taken into the home of an uncle and aunt, Brother and Sister Henry Worst, six miles north of Mansfield, Ohio. Here he spent his boyhood years and has related many experiences of



Brother and Sister Martin

delivering cord wood to Mansfield or delivering messages by horseback to neighboring counties. Later he moved with his foster parents to Wayne County, Ohio.

On March 10, 1872, the subjects of this sketch were united in marriage. Thus began a beautiful companionship which was unbroken for sixty years. Into this home were born two daughters and two sons. Home ties were not broken by a death until July 3, 1931, when their eldest daughter, Mrs. Anna Showalter, passed to her reward.

It was always grandmother's prayer that when her time came to

depart this life, she might not linger to be a burden to anyone. Her prayer was answered on Thanksgiving Day, Nov. 24, 1932, after being confined to her bed one day.

Grandfather's illness was of long duration and on May 11, 1936, his weary body received its merited reward at their cherished home near Nankin, Ohio.

In early life they united with the Church of the Brethren and had lived in the Maple Grove congregation most of their married life. He was elected to the deaconship when but a young man, being one of the youngest men to hold that office. Their counsel was good; they were conservative but not radical in their beliefs. Their lives were always an expression of their deep and abiding faith. Their greatest desire in life was that their family might be grounded in the Christian faith and cherish the church of their faith, as they did. They were quiet, unassuming, faithful, industrious and were always ready to help those in need. As they grew older they kept youthful in spirit. Surely theirs were lives well spent, as those who knew them intimately as Uncle Dan and Aunt Sue, were strengthened by their beautiful lives.

Remaining to cherish their memory are: one daughter, Talitha; two sons, Henry and Ira; five grandchildren; five great-grandchildren; also brothers and sister and a host of beloved friends.

Tallmadge, Ohio.

D. Warren Showalter.

**MATRIMONIAL**

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bowers-DeFreese.**—By the undersigned at the parsonage, May 24, 1936, Cloyce Bowers and Grace DeFreese, both of Elkhart.—G. W. Phillips, Elkhart, Ind.

**Gilson-Moore.**—By the undersigned at the church, Panora, Iowa, June 14, 1936, Albert F. Gilson of Panora, and Nellie R. Moore of Yale, Iowa.—Oliver H. Austin, Leonard, Mo.

**Gish-Miller.**—By the writer at his home, Lena, Ill., May 3, 1936, Eld. J. W. Gish of Beatrice, Nebr., and Mary Miller of Lena, Ill.—J. F. Burton, Lena, Ill.

**Glant-Ulrey.**—By the undersigned at his home in Bourbon, Ind., June 20, 1936, Mr. Samuel Altman Glant and Miss Marie Donnellable Ulrey, both of near Leesburg, Ind.—N. H. Miller, Bourbon, Ind.

**Haugen-Slifer.**—By the undersigned, at the home of the bride near Polo, Ill., June 20, 1936, Mr. Irvin Haugen of Edgerton, Wis., and Sister Lois Slifer.—Ora W. Garber, Polo, Ill.

**Hayes-Albright.**—By the undersigned at the home of the bride near Lena, Ill., John Hayes of Rockford, Ill., and Alice Albright of Lena, Ill.—J. F. Burton, Lena, Ill.

**Hollober-Butterbaugh.**—By the undersigned, at the home of the bride's mother, at Geneva, Nebr., June 10, 1936, Mr. Barthold Hollober and Sister Velma C. Butterbaugh, both of Geneva, Nebr.—I. C. Snively, Carleton, Nebr.

**Hopwood-Page.**—By the undersigned, in the Lindsay Church of the Brethren, June 16, 1936, Bro. Ralph E. Hopwood of Santa Barbara, Calif., and Sister Dorothy Page of Strathmore, Calif.—John I. Hoffman, McFarland, Calif.

**Kneisley-Frey.**—By the undersigned, at the Brethren parsonage in Covington, Ohio, May 30, 1936, Vaughn A. Kneisley and Blanch Lucille Frey.—G. L. Wine, Covington, Ohio.

**Ladd-Baker.**—By the undersigned, in the McFarland Church of the Brethren, May 23, 1936, Bro. J. B. Ladd of Atwater, Calif., and Sister Doris Baker of McFarland, Calif.—John I. Coffman, McFarland, Calif.

**Neff-Bright.**—By the undersigned at the Trotwood Church of the Brethren, June 21, 1936, Raymond D. Neff and Orpha I. Bright.—W. D. Fisher, Trotwood, Ohio.

**Rhoads-Vansickle.**—By the undersigned at his home in Morgantown, W. Va., June 19, 1936, Roy Buckner Rhoads and Evelyn Beth Vansickle, both of Terra Alta, W. Va.—Obed Hamstead, Morgantown, W. Va.

**Royer-Bricker.**—By the undersigned, at his home in Louisville, Ohio, June 19, 1936, Paul Royer and Jeannette Bricker.—M. M. Taylor, Louisville, Ohio.

**Shives-Ross.**—By the undersigned, at the bride's home, June 25, 1936, Leo Shives of Hancock, Md., and Naomi Ross of Danville, Ohio.—Charles E. Zunkel, Danville, Ohio.

**Smeltzer-Bloss.**—By the undersigned at the bride's home, May 17, 1936, Howard Smeltzer of Elkhart and Lucile Bloss of Bristol, Ind.—G. W. Phillips, Elkhart, Ind.

**Ullery-Perry.**—By the undersigned at the parsonage of the Trotwood church, April 11, 1936, Ralph E. Ullery of Trotwood and Lovetta E. Perry of Dayton.—W. D. Fisher, Trotwood, Ohio.

**Wood-Shank.**—By the undersigned at the Church of the Brethren, Trotwood, June 7, 1936, Vernon C. Wood and Geneva M. Shank.—W. D. Fisher, Trotwood, Ohio.



## FALLEN ASLEEP

**Bergey, Laura K.**, wife of Rhine S. Bergey, died at her late residence near Colman, Pa., on June 13, 1936, from a heart ailment from which she suffered for the past four years. Her husband survives with one daughter, seven sons, seven grandchildren, one sister, one brother and her mother who is 87 years old. She was an active member of the Hatfield Brethren church where funeral services were held. Interment in adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

**Cook, Wm.**, born May 23, 1861, at Waynesboro, Pa., died May 23, 1936, at his farm home near Carrington, N. Dak. A ruptured appendix was the immediate cause of death, but he had been ill for several months with diabetes. He and his family have given loyal support to the Brethren church for years. He and the two youngest sons united with the church two years ago. Funeral services by Bro. Sylvan Stemen and Rev. Albert E. Place with interment in Carrington cemetery.—Mrs. Walter McKee, Carrington, N. Dak.

**Detrick, Vinnie**, born in Marshalltown, Iowa, June 17, 1864; she died June 12, 1936. The family moved to Kansas and at Bellville on Dec. 26, 1883, she married Phil Detrick. To this union were born two children. They moved to Nebraska and later to Idaho. In 1908 they settled at Empire and in 1917 moved to Waterford. She united with the Church of the Brethren at the age of twelve years and lived a faithful and consistent Christian life until death. She leaves her husband, two daughters, two brothers, three sisters and five grandchildren. Funeral services by Eld. Victor O. Whitmer, assisted by the undersigned.—John R. Peters, Waterford, Calif.

**Dick, Ona May Brenner**, was born Aug. 17, 1879, and died June 6, 1936, after an illness lasting many months. In 1904 she was married to George W. Dick who survives her, also two children of whom one is our Sunday-school superintendent. She was a member of the Church of the Brethren for thirty years and until prevented by illness was always active in her church work. Funeral services by the pastor, D. O. Cottrell, assisted by Eld. L. D. Young.—Elsie Knotts, Bellefontaine, Ohio.

**Frederick, Mary**, wife of Edw. Frederick, died April 19, 1936, aged 72 years. Her husband survives with a son, two daughters, four brothers, four sisters, seven grandchildren and three great-grandchildren. She was a member of the Hatfield Church of the Brethren and always lived in the vicinity of Souderton, Pa. Funeral services at Indianfield Lutheran church with interment in adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

**Gerdes, Cora E.**, daughter of Dan and Alice Sanger, born July 23, 1870; she died May 24, 1936. She was married to Henry Cray in 1896, who died Sept. 30, 1928. Nov. 14, 1929, she married Fred Gerdes. She leaves her husband, a niece, five stepsons and a stepdaughter. She was a faithful member of the Trotwood Church of the Brethren. Services by her pastor with burial in the Pleasant View cemetery near Brookville.—W. D. Fisher, Trotwood, Ohio.

**Hershey, Jacob S.**, born June 7, 1870, the son of a Mennonite minister; he died suddenly at his home in York, Pa., May 27, 1936. He was a reader in the Christian Science church. He is survived by his widow, Sister Leah Pfaltzgraff Hershey, three daughters, three sons and two sisters. He was president of the Hershey Baking Company. Funeral services at his home by the undersigned.—M. A. Jacobs, York, Pa.

**Kennedy, Bro. LeRoy W.**, was born in Scioto County, Ohio. He came to Iowa when a young man and lived many years in the Ivester community, Grundy County. Feb. 20, 1877, he married Katherine Albright; to this union were born seven children. His wife and two children preceded him. For many years he made his home with his daughter, Mrs. A. E. Propst, near Clemons, Iowa, where he died. Two sons and three daughters survive with twenty-one grandchildren and three great-grandchildren. He was a member of the Church of the Brethren for many years, remaining faithful, always in his quiet way willing to help in the work of the kingdom. Short services in Marshalltown by Eld. G. W. Keedy and in the Ivester church by his former pastor, the undersigned, assisted by Bro. Earl M. Frantz. Burial in the Sheller cemetery.—I. W. Brubaker, Des Moines, Iowa.

**Lair, A. D.**, son of John and Catherine (Bowman) Lair, was born in Sullivan County, Tenn., on Feb. 20, 1854; he died May 27, 1936. In March, 1864, the family moved to Miami County, Ind., and two years later to Ohio. In 1872 they moved to Missouri, returning to Miami County, Ind., in 1875, where he had since resided. May 12, 1872, he united with the Church of the Brethren, serving as an official in the Mexico church for more than forty years, in which office his service was untiring; he was faithful in every task wherein he could minister. He leaves one sister and a number of nieces and nephews.—Effie E. Keyes, Mexico, Ind.

**Landes, Mrs. Lydia L.**, wife of John H. Landes of Hatfield, died May 5, 1936, after an illness of nine months, suffering from anæmia. She with her family lived in Hatfield for the past twenty-two years. She was 70 years old. She was a member of the Hatfield Brethren church. Her husband, John H. Landes, 64 years old, died May 13, 1936. He had been ailing for the past year with heart trouble. He also was a member of the Hatfield church. One son survives with two grandchildren. Mrs. Landes leaves one brother; Mr. Landes leaves one brother and three sisters. Funeral services for both at the Hatfield church with interment in adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

**Martin, Bro. Amos W.**, born Jan. 11, 1880, and died in the Lancaster general hospital May 1, 1936. He was married in 1904 to Katie Weber. This union was blessed with six children who survive with the mother,

two sisters and three brothers. He was elected to the office of deacon in 1917 and served the church faithfully in that office, also as a Sunday-school teacher. Funeral services in the Bareville church by Brethren D. S. Snader and B. G. Stauffer, with burial in adjoining cemetery.—Noah W. Martin, Ephrata, Pa.

**Mishler, Sister Harriet**, daughter of Mr. and Mrs. Samuel Meyers, was born in Springfield, Ohio, April 15, 1849; she died March 21, 1936. On March 21, 1869, she married Cyrus J. Mishler. They lived in Springfield, Ohio, until 1880 when they came to Sabetha, Kans., and settled on a farm. To this union were born nine children; the oldest son passed away seventeen years ago and her husband on June 13, 1921. Since then she made her home with her children, mainly with the daughter, Mrs. Forrest Payne, at whose home she passed away. When but a young girl she united with the Church of the Brethren. She was a charter member of the Rock Creek church. Although in later years on account of failing health she could not attend church services often, her mind and heart were always with the church and its work. She is survived by four daughters, four sons, twenty-three grandchildren and twenty great-grandchildren. Services from the Sabetha church by Eld. Leroy Sell with interment in Sabetha cemetery.—Mrs. Ethel Schmitt, Sabetha, Kans.

**Morgan, Cynthia Mary**, daughter of Wm. and Nancy (Hutchison) Brunk, was born May 12, 1865, at Roanoke, Va., and died at her home near Pomona, Kans., May 13, 1936. She was the eldest of eleven children. At the age of fourteen she united with the Church of the Brethren and lived faithful to the end. June 22, 1884, she married John Wm. Morgan. To this union five children were born, one son having preceded her. She had been in failing health for a number of years but her last illness was of about three weeks' duration. She was greatly interested in the work of the church and was an active member of the Aid Society. She is survived by her husband, two sons, two daughters and twelve grandchildren. Funeral services at Appanoose church by Bro. H. F. Crist, assisted by C. W. Shoemaker. Interment in the church cemetery.—Mrs. Etta Dague, Quenemo, Kans.

**Mott, L. James**, died at the Potomac Valley hospital in Keyser, May 23, 1936, age 68 years. Mr. Mott was a lifelong resident of Mineral County and had been in business for thirty-four years. In 1887 he married Miss Nannie Martin who survives him, also the following children: Mrs. J. H. Doll, Mrs. George Rhodes, Creed, Lynn, and Edna Mott and Mrs. Harry Henderson, also three brothers and four sisters. Funeral services were conducted by the writer at his late home in Antioch, assisted by Bro. C. O. Showalter and Rev. Earl Kesseecker. This was one of the largest funerals ever held in this vicinity. Interment in the near-by graveyard.—B. M. Rollins, Keyser, W. Va.

**Pettigrew, Sister Emma**, daughter of Peter and Rebecca Welcome, was born Aug. 14, 1862, and died June 19, 1936. Feb. 9, 1880, she married James M. Pettigrew and to them were born six children. She is also survived by three sisters, two brothers, seven grandchildren and two great-grandchildren. The husband died Sept. 27, 1928. She was a faithful, consistent member of the Church of the Brethren for many years. Funeral services by Eld. E. O. Norris, assisted by Estel Taylor. Burial in Gravel Lawn cemetery.—Mrs. Vernie Beaver, Pendleton, Ind.

**Rhodes, Anna**, the youngest child of Mitchell and Catharine Heck, was born at Iowa City, Iowa, Feb. 25, 1866, and died May 22, 1936, at the home of her daughter, Jane, at Hopkinton, Iowa, where she had gone to visit. She had been making her home with another daughter, Ruth, near Clarence, Iowa. She contracted pneumonia which shortly proved fatal. She married Wallace O. Rhodes Sept. 26, 1894. They lived in Missouri a short time, afterward coming to Cedar County. They lived at Stanwood until the death of the husband March 25, 1931. She leaves four children and five grandchildren. Funeral from the Cedar church by the writer with burial in the Stanwood cemetery.—U. J. Fike, Clarence, Iowa.

**Showalter, Katie M.**, aged 65 years, died after a lingering illness at the home of her sister, Mrs. Hettie E. Garber, near Weyers Cave, Va. She had made her home with her sister for many years. Funeral services at the Pleasant Valley Church of the Brethren by S. D. Miller, assisted by P. F. Cline. Burial in the cemetery near the church. She was a woman of beautiful Christian character. She united with the Church of the Brethren at an early age and was a faithful and devoted member. For many years she was a practical nurse, and her tender and patient ministrations to the sick and afflicted endeared her to all she served. She was also patient in her own long suffering. She had been ill for three months. She is survived by two sisters, two brothers and a number of nephews and nieces.—Frank S. Driver, Weyers Cave, Va.

## CHURCH NEWS

### ARKANSAS

**Springdale.**—The church has had no report for some time, since there are no regular services and the church is without a pastor. However, there are several loyal members who are earnestly praying for some one to help them here. Invitation was given the writer to hold services Sunday, June 14, and two requests for baptism were made. A mother and daughter accepted Christ as their Savior and were baptized Sunday afternoon. The members recently reshingled the church which was damaged by hail early in the spring.—L. M. Baldwin, Decatur, Ark., June 19.

### CALIFORNIA

**Glendale (First).**—Pastor H. A. Frantz returned from the Conference in time to enjoy the Children's Day program and picnic given June 21.



During Bro. Frantz's absence Bro. Wm. E. Trostle gave one of his excellent sermons. Also lectures were given on temperance and peace by outside speakers. May 21 the district women's program was given here in the evening. An ice cream social was given by the Ladies' Aid Society June 5 for church finances. The ladies' quartet from La Verne gave us an evening of entertainment in song. One of the number, Altenetta Waas, is a member of our Glendale congregation. The choir decided to continue during the summer. The young people's C. E. had charge of the evening services recently. Their guest speaker was Sister Della Lehmer of First church, Los Angeles, who told of her interesting trip through Italy. We are looking forward to the report of the General Conference by the pastor.—Mrs. Lulu Terford, Glendale, Calif., June 22.

**Live Oak.**—On Sunday morning, June 21, after an appropriate message by Eld. W. R. Brubaker, a young husband and wife were baptized. We have set an attendance goal of 150 for the summer months and at the above service there were 118 present. The evening service was a missionary program and a collection of \$18.50 was taken. We are glad for the splendid interest shown in the various church activities.—Albert Crites, Live Oak, Calif., June 24.

**McFarland** church met in business meeting May 27. The treasurer's report showed receipts of \$658.94 for the quarter. Bro. Coffman was retained as pastor and a recommendation from the ministerial board was that our pastors be employed for an indefinite period, with the understanding that either pastor or church has the privilege to terminate the contract, provided a notice of at least three months be given. All church officers were elected at this meeting. April 24 a mother and daughter banquet was given with eighty seated around the table. Mrs. J. I. Coffman was toast mistress with Mrs. J. Z. Gilbert of Los Angeles, guest speaker. Her subject was The Everydayness of Motherhood. She gave an inspiring talk which was much enjoyed. On the following evening we enjoyed a lecture by Bro. Gilbert concerning prehistoric animals of the southwest. Then on Sunday morning he gave a most inspiring sermon on Incarnation and Human Life. On Easter morning about fifteen of our number met with McFarland and Delano churches in a sunrise service. At the Sunday-school bazaar an impressive Easter program was rendered. A program committee was chosen to have charge of all programs for the year; so far the results prove it to be a very good plan. Our love feast was postponed from Good Friday to April 29. May 24 Mrs. Steward, our temperance worker, arranged for a speaker on narcotics, who gave us data showing the tremendous spread of the use of narcotics and of the effect on addicts. A canvass for local option to be placed on our ballot for the November election resulted in many signers. In honor of the high school graduates union baccalaureate services were held at the school auditorium. Our interest and attendance kept up well at services and plans are being considered to keep this interest by arranging for outdoor evening services during the summer.—Mrs. Ed Baker, McFarland, Calif., June 24.

## COLORADO

**Denver** church met in business meeting June 17. Our delegates to district conference will be chosen at a later date. Our pastor, Bro. I. J. Sollenberger, has resigned because of ill health and will close his work here Sept. 1. We regret very much losing Brother and Sister Sollenberger from our midst. They have been faithful and inspiring leaders during the many years they have served the Denver church. Our love feast, held June 7, was an uplifting service. A two weeks' Vacation Bible School is now in progress at our church. June 14 our primary department gave a Children's Day program which was greatly enjoyed. Our Sunday-school picnic will be held Aug. 1. An outing is being planned for July 4.—Hazel Hardman, Littleton, Colo., June 23.

**Sterling.**—Since our last report the interest and attendance have increased in both church and Sunday school. Our church took part in the union pre-Easter services of Sterling. The union Christian Endeavor meeting of Platte district was held at our church. At the last council meeting church officers were elected and Bro. Dummmond accepted the call to be our pastor again for the coming year. Twenty-nine pupils from our church are enrolled in the Vacation Bible School which is being held June 15 to July 3. Our missionary society has installed a gas water heater and cooking plates in the basement; they have also paid out \$19 for national dues and \$36 for local dues. The district conference will be held here this year.—Mrs. D. E. Cooper, Merino, Colo., June 23.

## FLORIDA

**Arcadia.**—Since our last report we have had two revival meetings, resulting in five new members, besides a renewed interest. We are looking forward to the time, in October, when we will have the district meeting here. We have our services every Sunday morning and evening. A few sisters meet on Tuesday afternoon and do Aid work. Our correspondent having moved to a remote part of our congregational limits, the undersigned has been appointed to serve until next election of officers.—Jennie Westheaffer, Arcadia, Fla., June 22.

## INDIANA

**Anderson.**—Father's Day was observed last Sunday evening by an address by Bro. S. G. Burnett in which he paid a well-deserved tribute to the fathers of our land, living and dead. Our committee is advancing plans to redecorate the church preparatory to entertaining the district meeting the last week in August.—Callie Spearman, Anderson, Ind., June 24.

**Beech Grove** church met in council June 7. Bro. C. H. Hoover was re-elected elder for another year. It was decided to change the com-

munion from the second Sunday in May to Saturday before the last Sunday in April. Our homecoming will be July 26 and an invitation is given to all who formerly lived or labored in this community. Delegate to district meeting will be Sister Iva Berry with Vernie Beaver, alternate. Bro. Hoover and Bro. E. L. McCullough are filling our pulpit on the first and third Sunday mornings and every Sunday evening; they are delivering some wonderful sermons which are greatly appreciated.—Vernie Beaver, Pendleton, Ind., June 24.

**Mexico** church met in council June 4. Mother's Day was observed by a good program and a full house. June 7 the children gave their program. The joint Sunday-school convention of Mexico, Peru, Santa Fe and Pipe Creek was held in the Peru church May 31, also a peace conference in our church the same day. Both were spiritual meetings.—Effie E. Keyes, Mexico, Ind., June 22.

**Mt. Pleasant** church met in council May 25. Bro. N. H. Miller and Oreal Kitch were chosen delegates to district meeting with Sister N. H. Miller and Willard Sellers, alternates. An offering of \$25 was sent to the flood sufferers in the east. Bro. Burton Metzler from Nappanee was with us on Sunday evening, May 17, and gave a talk on peace, after which an offering was taken to help with the peace program. May 20 the mothers and daughters from the Camp Creek church joined our group in a banquet, the first one for either church. The young men from Mt. Pleasant did the serving. Both churches furnished numbers on the program and Sister Rosa Shively from Plymouth gave a talk. May 26 Bro. N. H. Miller, pastor of the church, began a revival meeting, closing with a love feast. During the meeting much interest was shown and the church was strengthened by twelve young people being baptized at the close. A Conference offering of \$72.74 was lifted. We are expecting Bro. R. Arnold to be with us in the chalk talk program Aug. 2.—Mrs. Oreal Kitch, Bourbon, Ind., June 19.

**New Salem.**—At our recent council it was decided by an almost unanimous vote to retain our present pastor, Bro. Howard Kreider, for another year. The young people's Sunday-school class has volunteered to care for the church lawn this summer. They have planted flowers and made several improvements. The men are attempting to raise money by a new method. One brother donated the use of ten acres of land; the others planted it in corn. The proceeds from the sale of the crop will be used for the benefit of the church. Besides raising some money, this project will, we hope, prove of value in unifying those who work together. Our love feast was fairly well attended. We were favored lately with messages by Bro. L. W. Shultz and Bro. Arlo Gump.—Dora A. Stout, Milford, Ind., June 23.

**North Liberty** church has been enjoying a number of good things recently. Bro. Edw. Stump held a week's revival here, closing with a love feast service which was inspiring and helpful. Seven have been received by letter recently. Our Conference offering amounted to \$23.86. June 11 sixty-eight mothers and daughters enjoyed a dinner with accompanying program of music and talks. June 14 Mrs. L. W. Shultz and family, Miss Jackson and Mr. Compton gave us a fine program of music and slides featuring Camp Mack. Several of our young people expect to be enrolled there this season. At our business meeting Sisters Una Steele and Elva Blosser were chosen to represent us at district meeting. We are sorry to announce that our pastor, Bro. F. G. Weaver, is resigning because his school work for next fall calls him further away. Bro. Fred Flora of South Bend preached for us June 21. We always appreciate visiting ministers. Our harvest meeting date is Sept. 13, an all-day service.—Mrs. J. H. Markley, North Liberty, Ind., June 22.

**Pleasant Dale** church met in council June 11. We are glad to be back in our church again for worship services, after having used a school building for several weeks on account of redecorating the interior of the church. Improvements on the outside are being considered. Shrubbery has already been purchased by the young people and planted. The joint Sunday-school convention was held May 17 at Pleasant Dale with the six neighboring Brethren churches represented. The morning attendance was 233. Bro. D. W. Kurtz of Bethany was the speaker for the day; he gave three wonderful addresses on The Need of Christian Education which were much appreciated by all who heard him. Our Vacation Bible School was held from May 25 to June 5 with an enrollment of 264 pupils. Commencement exercises were held June 5 with eleven pupils graduating. The commencement address was given by our pastor, Bro. Russell Weller. On Easter Sunday we gave the pageant, Jesus Only. We are now working on the Children's Day pageant, Feed My Lambs, to be given in the near future.—Mrs. Homer Arnold, Decatur, Ind., June 22.

**Pymont** church met in council June 19. It was decided to secure Bro. Ben Hirt from Northern Indiana to assist us in a series of meetings in October. Brethren Frank Smeltzer and M. A. Barnhart were elected delegates to district meeting. May 17 Bro. Edw. Kintner delivered a missionary address at which time the Conference offering of \$113 was lifted. A men's quartet from North Manchester also rendered special music at this meeting. June 18 about 100 men and boys enjoyed a father and son banquet after which Prof. Hadley from Purdue University delivered an interesting address. Other numbers on the program were a talk by Rev. Stanley from the U. B. church and a number of selections of music by the Harmony quartet from Kokomo. The writer was re-elected church correspondent for 1937.—Uda Wagoner, Delphi, Ind., June 22.

**Salem.**—Sunday school every Sunday morning at 10 o'clock is followed by preaching services every other Sunday by Bro. James Kesler. The Sunday morning attendance has been increasing with the coming of warmer weather. There has been an increase of twenty in the last



three weeks. Several council meetings have been held since our last report and another one will be held in several weeks. The Ladies' Aid met last Thursday at the church. The business was taken care of and then the women cleaned the church. The B. Y. P. D. had a contest between the boys and girls for an increase in attendance. The boys won and the girls are entertaining with a wiener roast on June 23. Our young men have joined with the district church soft ball league. They have played three games and lost one.—Vera Seese, Culver, Ind., June 23.

**Santa Fe.**—May 4 our church began a revival effort with Bro. Robert L. Sink of Brighthurst, Ind., in charge. He brought us good messages for two weeks. The membership was greatly built up in faith and seemed to take on new life. As a result four were received into the church by baptism. Bro. Sink also did much personal work in the community.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., June 23.

**South Bend (Second).**—The church met in quarterly council. Bro. Edw. Stump, our pastor, was elected to continue for three more years. We hope our church will continue to move forward as it has in the past years during which he has been working with us. Bro. Geo. Heeter and wife were sent to Annual Conference as our delegates. Sisters Callie Snyder and Claude Ulery were nominated for our district meeting delegates, with Sister Cora Stanley and Bro. Stump, alternates.—Ruth L. Smith, South Bend, Ind. June 24.

## KANSAS

**North Solomon.**—We held our love feast June 7. We are glad to have Bro. S. G. Bucher of Astoria, Ill., to preach for us. The young people are giving a special service each Sunday morning.—Mrs. John Moyer, Harlan, Kans., June 24.

## MICHIGAN

**Rodney.**—The church and Sunday-school work has been going on nicely this spring. We have finished our church basement and laid a new floor in the church. The Ladies' Aid papered the church and also raised money for the basement through their work. On May 30 and 31 Bro. D. W. Kurtz gave us three of his lectures; the afternoon of the 31st he preached a rededicatory sermon. Present at these meetings were members from the Shepherd, New Haven, Crystal, Vestaburg and Lansing churches. Our members' meeting was held June 13. We will ask for the 1937 district meeting.—W. E. Tombaugh, Rodney, Mich., June 22.

## OHIO

**Brookville church** met in quarterly members' meeting June 3. Brethren J. W. Fidler and Paul Kinsel were delegates to Annual Conference. Fourteen in all from the Brookville church attended the Conference. On June 7 Brother and Sister Homer Bright, returned missionaries from China, gave us an interesting talk on China. Our Vacation Bible School begins today with Sister Mabel Couser acting as leader. We decided to hold our love feast Sunday, Oct. 11, at 6:30 P. M.—Mrs. Ida E. Ulery, Brookville, Ohio, June 23.

**Eagle Creek.**—Our church enjoyed a love feast and communion service the evening of May 31. In the morning one was received into the church by baptism and one on former baptism. Our junior department gave a splendid Children's Day program on May 7. Those who attended Annual Conference from our church were Ruth and Grace Miriam Rodabaugh and Fred Eberhart; they reported a splendid Conference. The evangelists, Brother and Sister Reeps of Southern Ohio, were at our church June 21. Bro. Reeps gave the sermon in the morning and they gave a program of sacred music in the evening. Several weeks ago our pastor read a letter from our African missionary family, the Helters. They earnestly desire our prayers for the work there. They are alone in that particular field at present.—Mrs. Mabel Bibler, Arlington, Ohio, June 23.

**Lower Miami church** met in quarterly council on June 4. The Aid Society gave a very interesting report. Financial reports showed a substantial balance in the funds of different treasurers. Bro. John Kniesley, a young minister who has been living in our church district for some time, was received by letter at this meeting. We are expecting Bro. I. R. Beery of Pleasant Hill to assist us in a revival meeting, beginning Oct. 11. Our love feast will be Oct. 24. We are planning a homecoming at our church on July 5. This is to be an all-day meeting, with a basket dinner. We are expecting Bro. A. G. Crosswhite who has held five successful revival meetings for us to be the main speaker of the day.—Mrs. Wm. Furrey, Dayton, Ohio, June 19.

**Reading.**—Since our last report the church and Sunday school have had a number of interesting events. The church met in council May 16. Brother and Sister Harvey Lehman represented us as delegates at Conference. Bro. Lehman promised to give the report on the evening of June 10, so we planned a little surprise for them as they were going west for the summer. Fifty-one members gathered to hear the report after which lunch was served and a purse was presented to Bro. Lehman and wife in appreciation of their loyalty and service. May 31 sixty of our Sunday-school group enjoyed a picnic dinner at the home of Chas. Messer and family who recently moved into our congregation from Iowa. Sister Hazel Messer, missionary to India, is their daughter. The B. Y. P. D. gave the play, *The Lost Church*, at seven different churches this spring. Three of our young people will attend Camp Gaton. Our Conference offering was \$42.10. Our homecoming date is July 26, with Bro. Otho Winger, speaker. Our Children's Day program was given on the evening of June 21. Delegates to the Sunday-school convention at Hartville are Brethren Raymond Ridsen and O. C. Hahn.—Rena Heestand, Homeworth, Ohio, June 23.

## PENNSYLVANIA

**Pleasant Hill.**—We held our love feast at the Pleasant Hill house the second Saturday and Sunday in May with a large attendance. We had with us nine visiting ministers. Bro. Graybill Hershey of Manheim officiated. On Sunday evening following we began a revival at the same place with Bro. Hershey as evangelist. He preached God's Word which brought us closer to him. Twelve have been received into church membership by baptism. One was baptized prior to the meeting.—Paul K. Newcomer, Spring Grove, Pa., June 19.

**Connellsville.**—During the late winter months a men's chorus was organized under the leadership of Harry Lewellyn. Rehearsals are held Wednesday evening following prayer meeting and Sunday afternoon. Two splendid programs have been given to date. Our pastor, Bro. R. E. Shober, held a week's meeting, closing Easter Sunday with love feast and communion in the evening. The children gave a brief program in the morning prior to the preparatory service. Five were received into the church by baptism Easter Sunday, three young people and two men. Our quarterly Sunday-school teachers and officers' meeting and banquet was held April 17 with about fifty present. These meetings prove very helpful in class work and Sunday-school administration. The Women's Work organization under the leadership of Mrs. Olive M. Lepley assumed the financial responsibility of having the church auditorium redecorated, and last Sunday we were privileged to worship in the newly painted room. The men also regraded the church lawn, and reseeded it in grass which adds much to the outward appearance. Mother's Day was appropriately observed May 10 with the young people having charge of the worship service and presenting each mother with a carnation. Bro. I. R. Pletcher of Okeechobee, Fla., a former pastor, delivered the message. Children's Day was observed June 7 with an inspiring program by the children of the Sunday school in charge of the superintendent and the heads of the various departments. Our pastor gave a printed nine-year report of his pastoral work here from June 1, 1927, to June 1, 1936, revealing a total of 1,254 sermons delivered, 5,938 pastoral calls made, 213 received by baptism and 22 by letter in both the Connellsville and Bear Run churches; 90 were lost in the Connellsville church by death and letter and 42 in the Bear Run church. Representing us at the Hershey Conference were the pastor and wife and Mrs. Mable Sleighter, the two latter serving as delegates. Sunday morning, June 21, we were privileged to have reports from the Conference. Father's Day was observed in the worship service Sunday morning, by a number of the men taking charge; several selections of music were given by the men's chorus. In the evening the chorus aided by a ladies' sextet gave a full program. At the close Mr. Lewellyn, the director, was presented with a basket of lilies in appreciation of his services. Father's Day will further be observed next Sunday. We will again unite with the other Protestant churches of the city in services Sunday evenings during July and August. Our pastor will preach in the Methodist Protestant church Aug. 16 and services will be held in our church Aug. 30.—Mrs. Olive M. Lepley, Connellsville, Pa., June 24.

**Raven Run.**—The evangelistic services conducted by Bro. D. I. Pepple and wife of Woodbury, Pa., closed June 7. The meeting was a wonderful success; interest and attendance were excellent throughout. There were special musical numbers by various persons and groups. Twenty-five were received into the church by baptism and four were reclaimed, a large number being adults. The church as a whole was wonderfully strengthened. Our love feast was held Sunday evening, June 7, with Bro. Pepple officiating. The Sunday-school attendance is excellent, around 165 being present each Sunday since our meeting.—Mrs. Thomas Rinard, Saxton, Pa., June 24.

**Spring Grove.**—Our love feast was held May 2. Brethren Nathan Martin and Aaron Heisey had charge of the services and brought fitting sermons. May 3 Bro. Harry Fahnestock of Manheim preached for us. May 17 a combined Mother's Day and Children's Day program was rendered. Bro. Phares Forney of East Petersburg gave a splendid talk to the children. May 24 Bro. Galen Kilhefner delivered a fine message from Matt. 7:7-11. A very helpful singing class is now in progress with Bro. S. H. Sholtzburger of Lancaster, director. It meets every Tuesday at 7:30 P. M. Arrangements are made for a series of open air evangelistic meetings to begin Aug. 9 at Hinkletown Park along Route 5 with Bro. H. F. King, evangelist.—Noah W. Martin, Ephrata, Pa., June 23.

**Springville.**—On May 3 Bro. Samuel Hess from Royersford opened a series of meetings at the Cocalico house. Bro. Hess brought us strong Bible messages. One stood for Christ. The love feast was held May 14 and 15. Bro. Samuel Hess and Michael Kurtz, who officiated, were with us. June 7 our Children's Day program was rendered. Bro. A. A. Price of Indian Creek spoke to the children. He also preached a missionary sermon in the morning. Eld. Elmer M. Moyer also was with us that day. June 21 Bro. Clayton Gehman gave a fine report of the Annual Conference.—Mrs. Abram G. Zug, Lincoln, Pa., June 24.

**Upper Conewago.**—On May 31 our church closed an interesting revival service conducted by Bro. Norman K. Musser of Columbia. Much good resulted from his efforts. He preached the Word of God with power and many will remember his strong, convincing, spiritual messages. As a result two were baptized. The meetings were well attended and Bro. Musser visited in many homes while with us. We had an impressive love feast May 16 and 17 with Eld. S. C. Godfrey officiating. On Mother's Day the intermediate class gave a special number of music at the close of the Sunday-school hour.—Bertha E. Hull, East Berlin, Pa., June 23.



**West Conestoga.**—April 26 Bro. Natban Martin of Lebanon preached at Middle Creek. May 3 Bro. J. W. Heisey of Fredericksburg preached at the Lane house. May 9 and 10 Bro. Ralph Schlosser conducted a Bible institute at Middle Creek. His inspiring talks were illustrated on the blackboard. Since our last report two were received by baptism. Our revival was held May 24 to June 7 at the Lane house with Bro. S. G. Meyer as evangelist; his sermons were spiritual and uplifting. As a result of the meeting six accepted Christ. Our love feast was held May 27 with a number of visiting brethren present, among them Bro. J. H. Longenecker. Bro. S. G. Meyer officiated. Our delegates to Annual Conference were Brethren Henry Hess and Reuben Myer. They gave a fine report on Sunday morning, June 21. Our Annual Meeting offering was \$90.50. June 21 a missionary and peace program was given at Middle Creek with Sister B. Mary Royer, returned missionary from India, and Bro. Nevin Zuck of Lebanon as guest speakers.—Amanda Weaver, Lititz, Pa., June 25.

## WASHINGTON

**Ellisforde.**—There have been five additions to the church by baptism since our last report. The Whitestone church and the various denominations at Tonasket and Orrville and Ellisforde held their Easter sunrise meeting on a hill near here. The children of the Sunday school gave the Easter morning program followed by a message by our elder, C. V. Stern. In the evening the young people presented the play, *Into Thy Kingdom*. We held our mother and daughter banquet in May with 125 present. At a recent council the Ellisforde church called Bro. Glenn Harmon as our pastor to begin Sept. 1. Brother and Sister Harmon accepted the call and will move here Sept. 1. They are living at Wenatchee, Wash., where Bro. Harmon is the associate pastor. Brother and Sister Paul Longenecker and daughters of Yakima were with the Whitestone and Ellisforde churches from June 14 to 26. Bro. Longenecker assisting with the Vacation Bible School at each place. The annual Sunday-school convention of the Ellisforde, Whitestone and Omak churches was held at the Whitestone church this year, June 14, with an attendance of over 200. Bro. Paul Longenecker was guest speaker. On Children's Day our elder conducted a dedication service for the fathers and mothers of children under two years of age. A Children's Day program was given on that day. Mrs. Gaylen Verbeck and Mrs. Ernest Longenecker are our delegates to district meeting, to be held in the Yakima Valley the latter part of July. We have recently been doing some finishing work in the interior of our church which adds greatly to its appearance. Sister Sadie Miller, who is home on furlough from the India field, was with us recently. It was a great privilege for us to hear her splendid message concerning India.—Mrs. Earl Longenecker, Tonasket, Wash., June 18.

**Olympia.**—On the evening of May 8 we held our mothers and daughters' banquet in the church basement. A program of music and readings was given and the community singing was enjoyed by everyone. On Mother's Day Bro. D. B. Eby brought us the message; this was Bro. Eby's eighty-fifth birthday and all enjoyed a message, given by one who has been in the Master's service so many years. We also held our Cradle Roll dedication at the close of Sunday school. Our pastor had charge of this service. There were thirteen babies present with their parents. May 16 we held our love feast which was a real spiritual feast. A goodly number of visiting members were present. Bro. Ezra Whisler of Richland Valley officiated. May 17 the four coast churches, Seattle, Tacoma, Richland Valley and Olympia, held their joint Sunday-school and Christian Workers' convention in the Olympia church. A splendid program was enjoyed. At noon a cafeteria luncheon was served by the members of the Olympia church. In the afternoon the ladies of the Olympia Aid Society gave the play, "Mrs. Chang's Conversion." At present our pastor and wife are in the east. They represented our church at the Annual Conference in Hershey. During their absence the home ministers have charge of the services. Bro. Harold Michael, who has just returned from his first year at La Verne College, brought the message on Father's Day. We just closed a two weeks' Vacation Bible School of which Sisters Beulah Stanley and Orpha Barnhart had charge. An average of forty-eight children attended and on the last day a picnic at a near-by lake was enjoyed by the children. Sunday evening, June 21, a program was given by the school with a display of the handwork. After the children's program the service was given over to the young people's department with Mildred Beigh in charge. Harold Michael and Lucile Gregory told of their first year's experiences at La Verne. Special music was by Deliah Stanley.—Blanche Beigh, Tumwater, Wash., June 23.

**Seattle** church met in council March 4. The report of the Women's Work shows visits to shut-ins and meetings held every two weeks at the different homes. We will co-operate with the mission board in a definite peace program. May 8 a benefit dinner was held for the rebuilding of our church basement. The work is nearly complete, providing more Sunday-school rooms and complying with our city fire ordinance. This has been carried on by the Men's Work. Approximately eighty attended the dinner and \$331 was raised in pledges and cash. The coast churches met at Olympia May 17 in a Sunday-school convention. Our theme was *Does the Present Crisis in Christianity Make Demands on This Group?* This proved to be a very timely and interesting subject and was ably handled by the speakers. We met in council again June 3. A motion was carried to have our love feast in September, following a revival by our district evangelist, Bro. Paul Longenecker. Bro. Peckover was retained as pastor for another year. Our Sunday-school report shows an increase of attendance over last year.—Olive E. Pabst, Seattle, Wash., June 19.

## Two Books for the Teen Age

Here are two clean, wholesome books that are highly recommended by those who have sought the best for growing boys and girls.

### Growing Into Manhood

By R. E. Dickerson

If teen age boys are to grow into ideal men they must early know and follow that course in sex life which leads to ideal manhood. To help teen age boys to this end the Association Press has put out *Growing Into Manhood*. Your teen age boys have a right to know this book which is appreciated by boys and boy leaders. Price, \$1.00.

### The Three Gifts of Life

By Nellie M. Smith

Here the scientific facts of reproduction in plant, animal and human life are clearly demonstrated for girls of the teen age. Written in language easily grasped every page appeals to the girl and inspires her to strive for the best for herself and for those who will follow her. Your daughter will rise to call you blessed if you help her understand herself and thus teach her to make the most of herself. Price, \$1.00.

Send your order for these and other books to

**Brethren Publishing House, Elgin, Ill.**

## The Lessons for Third Quarter

are taken from Acts and Paul's writings. Whether you teach or are a pupil you want to make these lessons count. The Brethren Teachers' Monthly will continue to provide fresh, live, Biblical, practical material. Other helps that will contribute much are the following—

### The Church We Forget

BY P. WHITWELL

A layman takes his readers back to The Acts of the Apostles and helps them to see the church in action. \$2.00.

### Acts of the Apostles

BY E. S. YOUNG

An analysis and running comments of the Book of Acts with maps and journeys that fix the narratives more firmly. Special price, 75c.

### The Life of Paul

BY JAMES STALKER

Through the years this classic continues to hold its readers because of its brief, pointed and masterful presentation. \$1.00.

### The Character of Paul

BY CHARLES E. JEFFERSON

The author looks right through Paul and presents him not as a perfect man, but a regenerated man who knows his Lord and served him and his fellows always. \$1.75.

### Paul the Dauntless

BY BASIL J. MATHEWS

Writing primarily for the younger generation the author has so shaped his message that he appeals to all ages as he portrays the fearless apostle to the gentiles. \$1.50.

Any and all of the above will not only aid in these lessons but will prove a valuable addition to your library for future lessons. Select and order today.

**BRETHREN PUBLISHING HOUSE, Elgin, Ill.**



Regular  
Price  
**\$4.25**

## COMPLETE TEACHERS' BIBLE

One-third Less Than Regular Retail Price

NOW  
**\$2.85**  
Postpaid

GENUINE LEATHER BINDING

GOLD EDGES

**\$2.85**

Durable, flexible, overlapping covers—will not break in the back.  
Authorized King James Standard Version .....No. 4610J

Postpaid

TEMPORARY OFFER OF THE LATEST AND BEST EDITION OF THE BIBLE

Including a Bible Study Course. This Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

### MAPS

THE most beautiful in any Bible; 12 pages in **COLORS** on enameled paper.

1550 pages.

Size closed, 5 x 7 x 1 1/2 inches.

### NEW TYPE

### NEW FEATURES

### NEW HELPS

## A New Holman Boldblack Type Bible

Pronouncing—Reference and Teachers' Edition

### Specimen of Holman Boldblack Type

#### 1169 CHAPTER 2.

Christ's message to the churches:

**U**NTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

A.D. 96.

#### CHAP. 2.

a Acts 19. 1.

b ch. 1. 10.

c Ps. 1. 6.

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bibles.

#### Best Printing on Best Quality of Thin Bible Paper

The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.

#### THE HELPS IN THIS TEACHERS' EDITION

now first published, consist of

The Inclusive Dictionary-Concordance in one alphabet

It contains every needed assistance to the Bible student, including

Over 100 Illustrations

No. 4610J. Morocco Grained Genuine Leather, divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker .....\$4.25

#### Special Offer

TEMPORARY PRICE **\$2.85**  
ONLY  
Prepaid

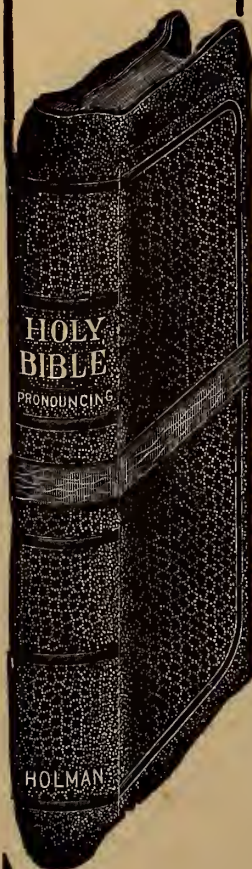
USE THIS COUPON

Please send, All Charges Prepaid, THE SPECIAL TEACHERS' BIBLE which you are offering at a SPECIAL PRICE OF \$2.85. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index 50c extra.)

Name \_\_\_\_\_

Address \_\_\_\_\_



## A Story With a Message

By Florence S. Studebaker

You want a story with a message when you sit down to read—even when you read to relax. **The Voice of Thy Brother's Blood** bristles with a message that startles you. In it you see what happens when the love of gain takes precedence over all else, when father and daughter fail to understand and respect each other and the daughter flees to the city, when the son takes to drink; in short when sin rules.

**The Voice of Thy Brother's Blood** is a timely story well told and especially needed today when passion is unrestrained and everything runs riot.

Who needs it? Parents need it to help them see themselves. Sons and daughters need it that they may choose the better way. Leaders of youth and teachers need it because of the return of liquor and because the word, **sin**, has largely dropped out of their vocabulary. The home needs it that all under the parental roof may make their best contribution to a happy home.

Printed on good paper, in clear type and bound in heavy paper, **The Voice of Thy Brother's Blood** is waiting to enter your home to help make it a better home.

Price, 25c. Ask for prices in quantities.

## Gish Testament

Our Gish Testament has the references printed immediately after each verse. This is a great convenience. Self-pronouncing, bound in genuine leather, Morocco grain, divinity circuit, red under gold edges, the Gish Testament is a great favorite. Its clear print and size (5x5 1/2 inches) make it easy to carry in pocket. Price, \$1.25.

## Other Bibles

We show you here a good Bible at a very low price. It may be what you want; it may not. It is worth much more than we are asking for it. If this does not meet your needs write and we will tell you about some of our many other Bibles. A post card will bring you full information. Write today.

When you stand in need of a good book, whatever its name or character, when your Sunday school is looking for supplies, when your church needs new hymnals or songbooks, when you are planning for training leaders, when you wish the best in mission study—whatever your church or home needs in the line of good reading be sure and write us. We can get you any good book you desire at publisher's price. To supply your wants is our pleasure.

**Brethren Publishing House, Elgin, Ill.**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., July 18, 1936

No. 29



Photo by E. G. Hoff

## STANDING COMMITTEE FOR 1936

*Standing Committee for 1936 numbered seventy-four. This is the most that have ever served on the committee, and does not include the Moderator and Secretary who were not members of Standing Committee. Grouped in front are Moderator D. W. Kurtz with Secretary J. E. Miller to the Moderator's right and Reader H. K. Ober to his left. Can you find the committeeman from your district?*

## IN THIS NUMBER

### Editorial—

Daily Devotions (W. W. S.) .....	2
Acquaintance First—Then Definition (E. F.) .....	3
When the Stars Come Out (H. A. B.) .....	3
Evangelism, the First Great Work of the Church (D. W. K.) .....	3
Kingdom Gleanings .....	16, 17

### The General Forum—

To Those Who Sing (Verse). By Marguerite Bixler Garret .....	5
The Future of Our Church. By Chas. E. Resser .....	5
The Hearer's Part in Making a Good Sermon.—No. 1. By Galen B. Royer .....	7
Is the Church Necessary?—No. 2. By R. E. Wilhelm .....	8
Security for Pastors. By C. H. Shamberger .....	9
Proportionate Sharing. By Donovan R. Beachley .....	10
Power. By Nathan Martin .....	12
Alone With God. By Maude C. Jones .....	14
It Is Surprising. By I. S. Long .....	15

### Home and Family—

Perhaps (Verse) .....	18
A Mother Indeed. By Olive A. Smith .....	18
What the Home Can Do for the Church. By Florence Wicand Noffsinger .....	19
Bits of Brotherliness. By Paul F. Bechtold .....	21

### Our Mission Work—

Inasmuch. By Emma Ziegler .....	22
Ways to Help Missions .....	23
Pasadena Intermediates Support Missions .....	23
Monthly Financial Statement (C. M. C.) .....	23

### The Church at Work—

Brethren in Worship; "I Hear the Children Singing"; The Bowmans Sail for Europe; Bits of Inspiration for Women's Work .....	24
---	----



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Rulers Challenge Jesus

"And the Father that sent me, he hath borne witness of me"

Read Luke 20: 1-8

Monday

The bold act of Jesus when he invaded the temple could not long go unchallenged by the leaders. He had dared to condemn their evil practices before the people, but they were too proud to submit tamely to the Galilean; he must be silenced.

But with the multitudes about him, Jesus was secure; they would be the judges. For his authority was from the same source as that of John, and the people regarded him as a prophet. The leaders dared not deny John's divine call in their presence for their tempers were short and stones were ready at hand. Thus they were silenced and that by their consciences.

*Our Master, may we have no part with those institutions which today reject thy teachings. Amen.*

### The Two Sons

"The publicans and harlots go into the kingdom before you"

Read Matt. 21: 28-32

Tuesday

The proud leaders had been driven to confess their ignorance before the multitudes, and then Jesus further humiliated them by the parable of the two sons. They regarded themselves as the custodians of the religion of Jehovah, but in reality they were untrue to their trust. Outwardly they were regular in their religious practices but it was not a matter of the heart.

The publicans and harlots were bad; no one knew it better than they themselves. But they made no false pretensions of goodness; they were neither hypocrites nor censorious of others. And when assured of the love of God, their repentance was sincere.

*Our Father, may our goodness be not that of self-righteous conceit, but in humble service. Amen.*

### The Parable of the Vineyard

"The stone which the builders rejected, the same was made the head of the corner"

Read Luke 20: 9-19

Wednesday

This is a parable both of history and of judgment. It is the story of a patience found only in God, and of a hardness of heart found only in man.

It pictures the gallant work of the prophets to a people not worthy of them.

But at last God was sending his Son as the final and full expression of his love. But the husbandmen refused to honor him; they wanted to hold the vineyard, not for God but for their own private possession. And to attain their ends they would stop at nothing.

But the patience of God would turn to anger; they would stand in judgment before the Christ whom they were rejecting.

*Our Father, it is a gracious ministry to which thou hast called us. May we be true to our trust. Amen.*

### The Question of Tribute

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's"

Read Mark 12: 13-17

Thursday

The rulers laid their plots to entangle Jesus but in vain. His knowledge of men and his mastery of the truth enabled him to outwit them. In the question of tribute they hoped to bring him under the suspicion of Rome, or to estrange the people from him. But he was able to silence them; the fact that they used the Roman money was prima facie evidence that Rome had a right to collect taxes.

But there was an unspoken assumption beneath the question; paying tribute was wrong. When the kingdom

came, Rome would be destroyed. But Jesus, who saw the kingdom as spiritual rather than political, was declaring that tribute to Cæsar and worship of God were not opposed, that man's favor with God was not dependent on his social state.

*Our Father, we thank thee that thy favor is extended to all men. May the gospel be preached to all. Amen.*

### The Resurrection

"It is sown a natural body; it is raised a spiritual body"

Read Luke 20: 27-40

Friday

The Sadducees and the Pharisees had united against a common enemy. First the Pharisees, now the Sadducees came with an entangling question.

Those who believed in a resurrection thought of the dead being raised to live in the material kingdom God would set up. Therefore the hypothetical question of the woman with her seven husbands would be hard to answer. Perhaps the Sadducees had stumped the Pharisees with this question. But not so Jesus. For the resurrection was not to be physical; in the life beyond death, the physical relationships of this world would have no place.

*Our Father, we rejoice that by thy power thou hast released us from the fear of death. Amen.*

### The Great Commandment

"On these two commandments hangeth the whole law and the prophets"

Read Mark 12: 28-34

Saturday

The Pharisees could not help but applaud when Jesus silenced the Sadducees' sneer at the resurrection. And so it was in a spirit of sincerity that the scribe asked his question, "What kind of commandment is first?" Jesus went back of the ceremonial law, to the great "Shema" text, the first lesson a Jewish lad learned at his mother's knee, "Hear, O Israel, the Lord our God is one." This declaration of monotheism with its pledge of allegiance was the most profound statement in their Scriptures and with its corollary, love of man for man, is the very heart of all religion. And the two can not be separated; he who loves God will love his fellow men.

*Our Master, help us to believe thy words and practice them. Amen.*

## WEEKLY QUIET HOUR

### Immortality

**Tribute.** A pole tax levied on every adult male.

**The resurrection.** The older view in the Scriptures was that the spirit went to Sheol there to remain. See Job 7: 9; Psa. 6: 5; Eccles. 9: 10: But finally there came the belief in life after death (Dan. 12: 2). Sheol (or Hades) became an intermediate state.

**The current belief** in Jesus' time was in a resurrection of the physical body to have a part in a material kingdom. Jesus taught that the new body was spirit, not physical (Luke 20: 36; see also 1 Cor. 15: 42-50). If our spirits may have communion with a spirit God now, is it not reasonable to believe that they shall enter his objective presence after death?



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., July 18, 1936

No. 29

## EDITORIAL

### Acquaintance First—Then Definition

WHOEVER it was that said, "If only we could give up defining him and try to follow him we should know him as never before," was not the first person to hit upon that idea. And who do you suppose that person was? Couldn't guess? Well, did you ever come across this? "If any man willeth to do his will, he shall know of the teaching, whether it is of God."

To be sure, Jesus did not say in so many words that the man referred to would know *him* but the sequence is inevitable. By choosing to do the will of God the man would know that Jesus got his teaching from God. Knowing that, he would know Jesus himself. It follows that the intimacy of this acquaintance would depend on the diligence with which one tries to practice his teaching. The way to know him is to follow him.

Following him is indeed conditioned on trust in him, but exactness in definition is an accompaniment of growth in appreciation of him. That comes by deepening acquaintance with him. That comes by walking with him more closely.

E. F.

### When the Stars Come Out

AGE comes all too swiftly to the youngest of men. And more and more must its problems tend to give pause as the average age of our people increases. But there is much to live for in that age of man when the stars come out. Then one can see many things that were before quite dim, even invisible.

To such books and papers are a great boon; by them they can keep in touch with the thought currents of life. Nor is it the part of age always to listen. Age has treasures to share. Thus we read of one who has surrounded himself with a group of young men. They meet in the older one's home occasionally and discuss their problems with this sage. And the latter is doing a fine job in vocational guidance, perhaps a finer job than a whole university department.

H. A. B.

### Evangelism, the First Great Work of the Church

THE word *evangel* means gospel or good news. Evangelism means the promotion of the gospel. The various Greek words, *evangel*, *evangelize* and *evangelist* are used one hundred twenty times in the New Testament. The Great Commission is to evangelize.

Evangelism is not revivalism, which is only a part of the program. Evangelism means the whole program of the church; it is the one word used over and over again to represent the task of the church. The word *missions* is not found in the Bible at all; it is a modern word that is used to express the extension of evangelism in the field beyond the home base.

Evangelism was to begin at Jerusalem and Judea and Samaria, and was to extend to the uttermost parts of the earth. Unless the home base is alive and efficient, there is no power nor life to be extended. Hence, begin at Jerusalem. The Church of the Brethren is aiming to do just that thing. Our Ministerial Board was created to provide an adequate ministry for the home church. Our Board of Christian Education was created to promote evangelism through Christian education. In recent years we have added to this Board the duties of promoting peace and temperance, two of the great ideals and causes which the church has espoused through the centuries. The General Education Board is to supervise, co-ordinate, unify and encourage our church colleges. Our seminary is to educate our leaders so that they will be efficient in directing the work of evangelism in all its phases.

The method of evangelism is teaching, preaching, worship and service. Jesus also healed the sick and fed the hungry. But he considered the spiritual work as of prime importance. He healed and fed the people out of compassion; but he taught and preached as his main business or calling. If men know and love and obey the gospel, they can feed themselves and do not need to



become objects of dependence upon others. That is, if the community, the state, the people en masse, follow the moral and spiritual ideals of Jesus, there will be enough brotherhood among men that all will have the necessities of life.

There is a sentiment among some that money given to missions, especially to foreign missions, is more sacred than when given to the work of other Boards. Is this true? Perhaps, but not necessarily so. It would only be true if it can be shown that the work at home is not necessary or that less good is done with the funds. Sometime we must face this question fairly. Those who thought hardest and longest believe in a unified program. They believe with Paul, who in 1 Cor. 12 showed that all members of the body, whether conspicuous or not, have their function, that each properly working organ is equally important for the welfare of the whole. The eyes and ears and hands and feet have different functions, but which can say to the other, "I have no need of these," or "I am more sacred than thou"? All are members of one body and none can function fully unless the others function also. So with the church. How long would foreign missions last if our Sunday schools, churches at home, colleges and seminary ceased to function? Does not the work abroad presume the healthy, efficient operation of the home base? If we neglect the work of the Sunday school, will the work abroad prosper indefinitely? Is it more sacred to support a worker, than to prepare a worker? Is it more divine to provide his food and clothing than to give him his ideals and inspire him to give his life for Christ and the church? Why separate these functions? Is it not better to have a unified program where all are recognized as sacred and each needs the other?

Let me make a parable to illustrate my point. A hundred persons decided to build a modern hotel, thirty stories high. Evidence showed that the highest stories produced the highest rent. Of course all profits came from the rent of the rooms. Some of the investors said: "My money is to go only for the rooms; there is where the profits come from." But we need money for a foundation and for a heating plant and for an elevator. Without an elevator people will not rent the best rooms. But these insisted: "The elevator does not bring in the profits; my money is sacred and it must go for that which is best, for the rooms whence the profits come."

This simple parable shows the philosophy of some good people who do not see that foundations are needed, many accessories are essential; and an elevator in a thirty-story building is a *sine qua non*. The seminary of the church and the colleges may only be the elevators and it costs to run them; but if the best results are to be achieved we must run the elevator. And if the building

is to function at all, a good foundation must be built, where months of good time and money are spent to go down into the earth before the building goes up toward the sky.

The foundation may not be seen, it may not get much mention in the advertisement, but it is vitally related to the functioning of all the rest of the program. So it is with the church. The development of our program has taken many years; it was revised again and again until finally the leaders feel we can reduce no longer; we need all the machinery we have. The total program will suffer unless all these interests are adequately cared for.

There is just one reason why we are paying too little toward the whole program. In 1919 we raised over \$700,000 for our church program—over \$7 per member. Last year we raised only \$1.25 per member—the lowest giving in America. The Church of the Brethren the last few years has given less per capita than any of the churches reported. Not only did we give less, but a great deal less. There is absolutely no excuse for this. The increase in economic opportunities blesses our people as well as others. But we gave only an average of \$1.25 for world evangelism and all the work of our Boards, in contrast to three, four and five times that much in the past. What we need is more giving. Our membership is 160,000. A per capita giving of \$2, which would still be the least in the country, would give us \$320,000 for our general budget—or \$50,000 more than is asked for. Let the church rise to the occasion, emphasize the importance of the general program, and the glory of giving, and raise at least \$2 per member, and the small part that the Boards need for their work will not be conspicuous. The facts are, we have fewer Boards, meeting fewer times, at less expense than in the past. But when we paid to the Conference budget from \$5 to \$7 per member instead of \$1.25, we thought nothing about it. The real cure for our sensitiveness at present is more generous giving, more dignified giving, more appreciative giving. It is not dignified, nor honorable, not appreciative for a great church to give as little as we do.

In all money raising, a small per cent of the members—about ten per cent—must raise half the total amount. If ten per cent of our members will average \$10 each, it will be possible for the other nine-tenths to raise the balance. We must begin now to raise the budget and not wait till next February. The time is here when more \$100 checks and \$50 checks must come from our abler families. A family of five should give from \$50 to \$100 to the Conference budget from all our prosperous people. We have only a few that can be called rich. They must again give their thousands if we mean real business with the work of the kingdom.



---



---

## THE GENERAL FORUM

---



---

**To Those Who Sing***(With Apologies) . . . . .*

BY MARGUERITTE BIXLER GARRETT

Sing cheerfully, not tearfully,  
While music's path is trod.  
Sing carefully, sing prayerfully,  
And leave the score with God.

*Sebring, Fla.***The Future of Our Church**

BY CHAS. E. RESSER

IT behooves us to overhaul our thinking from time to time. The scientist repeatedly checks his train of reasoning because he knows from experience how easy it is to go astray, or to unwittingly lose the ability to advance the solution of a problem by overlooking essential facts or factors. Besides this man's mind is not perfect, or rather it is seldom developed toward a state of perfection, because the individual fails to use it at maximum efficiency. An organization of human beings reacts to the same laws and factors, and in much the same manner as the individual. Consequently it is well to check over the attainments of an organization.

Times have changed. The Church of the Brethren has changed its methods. For an organization to serve its purpose it must change with the conditions under which it operates. Change in itself is neither good nor bad. Change is naturally distasteful to nonthinking people or to folks in middle or late life, hence is often unjustly resented. Change is not necessary for progress, yet if an organization does not keep pace with the people it is to serve imperfection results. It is likely not humanly possible to judge in every instance the amount and direction of change necessary, but if no

thought is given to the question, guilt for lack of effort may be chargeable to the leadership.

Has the Church of the Brethren changed at the proper rate or in the right direction for the maximum performance of its duty to mankind? What future can we logically expect from the factors and forces now playing on the church? Careful analysis of these questions should enable more intelligent and effective direction of our teaching and preaching programs. But first we want to inquire whether we have anything worth perpetuating.

Does the Church of the Brethren have anything worth teaching to others? Does the church have an insight into the meaning of the Christian church, which when applied to practical living will do the people good? Is there a unique body of principles and doctrine which other Protestant denominations fail to recognize or to give due emphasis in Christian living? If these questions are answerable in the negative then we should take steps to terminate the separate existence of the Church of the Brethren and unite with some other Protestant group, thus relieving our people of the overhead necessary to carry on as a separate denomination. If these questions are answerable in the affirmative, then a burden rests on all preachers, leaders and members to put forth every effort to teach all the time and everywhere the doctrines of the Church of the Brethren. This puts the matter rather baldly but perhaps clearly.

We will assume that there is a place in Protestantism for the Church of the Brethren. If so we must first keep in mind the necessity to constantly teach, and in our teaching stress the specific things which warrant the separate existence of the denomination. Otherwise it will gradually become indistinguishable from other Protestant churches. Without external opposition to keep us awake, the operation of ordinary human nature

If all our young people between eighteen and twenty-eight gave twenty-five cents per week, the entire Conference budget would be raised. Of course, they should not be asked to raise it, but they are spending more than twenty-five cents per week in foolish or unnecessary luxuries. The total amount of our budget is not large; no one can say that we can not raise in a whole year an average of \$2 per member. The luxuries of the membership run into millions. We must substitute the church for the world, the work of evangelism for momentary, worthless foibles and luxuries. Where the leadership of the church, preachers, Sunday-school teachers and all persons of influence are back of the program, it goes over. But criticism of the program will mean defeat. What we need is a genuine repent-

ance for our lack of support, and to give as becomes the followers of Christ. We should be thoroughly ashamed of our \$1.25 record for world evangelism, and get back to an honorable level. Let us make up our minds that each church will raise a sum that equals at least \$2 per member, and let our prosperous one-tenth be satisfied with nothing less than \$10 per member, and we shall have cause to rejoice in the blessings that God will pour out upon us. Will a man rob God? Yes, that which we withhold is robbing him—and us. We can not get the spiritual blessings if we are not doing the honorable thing with the material blessings which God gives us.

Our Conference program grew through many years of careful thought and experience; it is good; it is needed; it is right. Let us back it up.

D. W. K.



will make us tend to become more like other people and thereby lose our identity and specific usefulness. Hence the *first factor* of a directional program to maintain the Church of the Brethren must be *continual teaching of the basic principles* for which the church stands.

Our rate of increase in membership for some time past has averaged more than 2 per cent annually. On the other hand the population of the United States increased less than 1½ per cent annually. It is evident, therefore, that we either have a greater rate of natural increase than the population at large or we are reaching folks outside our former membership. Since our church is 66 per cent rural it is possible that our natural increase accounts for a portion of the extra rapid growth, but it also appears that we are reaching new people beyond our member's families. What may we expect from this fact? Increase in numbers from whatever source, but particularly from outside folks, will tend to force the church away from its distinctive characteristics toward the practice of average Protestantism.

In this connection it must be kept in mind that we are a remarkable social group in modern America. It would be quite difficult to find another group as homogeneous and with the colonial background still so strongly felt. For example, in the Washington City congregation which is situated in a cosmopolitan city and which has a membership drawn from the entire brotherhood, there are only two foreign-born members—except the special Chinese group. Among those baptized from non-Brethren sources practically all come from stocks already in America in pre-Revolutionary times. Thus, where conditions are most favorable for change in the racial composition of the membership, the proportion from new stocks is negligible. This solidarity of racial composition, and its source in the oldest American stocks is possibly the chief factor which served to hold our denomination together through the years even though there was no organization or concerted effort put forth to that end. There has never yet been a time when we had to learn to know each other because a member can move almost anywhere and find himself at home at once. Increase in membership beyond our natural increase, or in any way, will dilute this stock and tend to destroy the solidarity. Consequently both the mere increase in numbers and the attendant dilution of the original stock brings us to the *second factor* of the directional program which is the *necessity to teach with increasing vigor the principles* for which the church stands.

Another change in our church is increase in the relative number of pastors or full-time paid workers. This too can have a profound effect on the destiny of our denomination. Unfortunately the circumstances determining the choice of pastoral careers do not result in the

selection of a particularly intellectual group, in spite of the fact that the importance of the church in human welfare deserves the chief brain capacity of which the race is capable. Despite the redeeming feature of sincerity, too many men in religious work tend toward the hysterical type of religious experience. On the other side there are those in the ministry because it assures a living without the necessity for great exertion, mental or physical, or the need to make independent decisions. Fortunately the majority, which fall between these extremes, are better equipped for the great task before them. But, think what would happen to this world if only the brainiest of men with a genuine spiritual experience could fill all the pulpits! Increase in relative numbers of pastors will naturally bring in a greater number of the unfit, but the gravest danger does not lie there. People always want to do like those about them. It is easier for the pastor, or other preacher, to make the church worship and service a mere performance and to imitate the preacher in the church next door than to assume the extra work and expenditure of nerve energy required to stand on his own feet. Any one who does not follow the crowd immediately stands out in a conspicuous position which takes moral courage. Judging from limited contacts, our denomination has a superior group of pastors, but too many are willing to accept pastorates in other churches where the pay is better. If the foregoing statements are true then the *third factor* of proper directional program must be *improvement in quality of the ministry*. Before leaving this subject it should be added that our congregations need lessons relative to proper behavior on their part toward the pastor.

Another change has profoundly affected the church just as it has affected the nation. In the United States the population changed from 71 per cent rural in 1880 to 43 per cent urban at present. In fact possibly less than 15 per cent of the people in our country are now actually engaged in farming. This has led to profound social changes, all of which affect the church both in the country and city. A natural difference exists between these two environments which is being discussed elsewhere.

Our church is now 66 per cent rural and 34 per cent urban in the sense of these terms as used by the Census Bureau. Figures are not available to determine population shifts in our denomination with any degree of accuracy, but it seems that the urban percentage increased from 29 to 34 per cent during the past ten years. The depression has retarded the urban shift among the general population, but it is not possible to evaluate its effect on the church population.

As pointed out repeatedly by Old Testament writers, urbanization is detrimental to moral conduct and thus renders urban church work much more difficult. Noise,



dust, confusion, haste, lack of contact with the earth, and many other things render city dwellers mentally uncomposed. In such an environment it is not easy for the soul to expand naturally and sweetly. Consequently, *intelligent, deeply spiritual church programs and worship* become a prime necessity for the city church. Therefore, the *fourth factor* of our directional program must meet this need.

To summarize, if our Church of the Brethren deserves to be perpetuated several definite lines of action must be intelligently planned. Increase in numbers, increase in the relative numbers of pastors, and urbanization each will tend to minimize the distinctness of the church and to make it more and more like the average of Protestantism. Therefore, if it is to be maintained, counter forces must be set up as far as possible.

Personally I think my church has a mission in the world. It should never become popular because it is designed for thinking people, or rather for people willing to think. Civilization depends no more on quantity than does a successful church. Therefore, we can contribute to the slow process by which mankind is lifting itself from the savage state of almost pure animal existence into the exalted realm of human perfection so beautifully taught by our Savior.

Washington, D. C.

## The Hearer's Part in Making a Good Sermon

BY GALEN B. ROYER

### First Half

IN Acts 10: 33 it is recorded, "Now therefore we are all here in the sight of God, to hear all things that have been commanded thee of the Lord. And Peter opened his mouth," and one of the greatest sermons of the Bible and all history followed.

Has it ever occurred to you, beloved, who attend church, that the Almighty has divided the responsibility of good sermons between the preacher and the hearer? In the text above Peter is the preacher; "we all" are the hearers, a very splendid example of the kind of people who make good sermons.

Today there is much talk—criticism, about the church and her great lack of accomplishing much in the world. With it the preacher gets his full share. His life is analyzed to the atom to see how imperfect it is. His messages are too long, not long enough, too dry. His delivery is too loud, not loud enough. He has too many gestures or not enough. He is too fidgety or not boisterous enough.

In all this the hearer has overlooked himself and Jesus' own words about him: "Take heed therefore how ye hear" (Luke 8: 18). Jesus expects every hearer not only to be careful what he hears, but also how he listens to what is being said.

Peter's hearers are fully described in Acts 10: 1-8. Cornelius, a Roman officer, had cast aside Roman idolatry for it was empty. He could not accept Judaism for it was formal, ceremonial, lifeless, worthless. Yet he was "devout." It rightly could be said of him that he was a truth-loving, God-fearing seeker after the true and living God. His life was marked by alms and prayers, both on the same stock of the moral law to which every Christian must conform to make his profession acceptable with God. His hunger after the true God was so great that an angel was sent to him to tell how to proceed to find full satisfaction for his soul. "Cornelius, send down the Mediterranean seacoast to a town called Joppa, and fetch Peter," who by the way was the great preacher on Pentecost. At once servants were dispatched for this unheard of man, on a journey at least thirty miles each way. And they did not have autos in those days.

Think what hearers Cornelius and his household were when Peter came! Is it any wonder when a few days later he arrived in Cæsarea that he should preach the sermon he did?

In Acts 10: 9-16 the problem of our heavenly Father in using preachers correctly is well illustrated in dealing with one Peter, an apostle of some year's standing. Humanly speaking the Father has no end of trouble to get preachers, even preachers to say and do the things that are the highest essence and power of the gospel, and not to run off on some tangent comparatively non-essential. We might justly ask: Why did not the Father commission the angel to proclaim the good news of salvation to Cornelius instead of simply telling him to send to Joppa for Peter? The answer carries great responsibility to every layman as well as preacher. The Father reaches men through men and not through angels. And when a Christian does not seek to save the lost, they will remain lost as far as that Christian is concerned, and the chance, if any, is very slim that such a Christian will be saved. Evidently he is a church member, not saved, not being "kept" (2 Tim. 1: 2).

But why select Peter? What a record behind him! Often the Lord rebuked him; thrice Peter denied his Lord. His speech had a Galilean accent, not pleasing to a gentile. What was missing in Peter's life that from man's standpoint did not disqualify him to preach, and particularly to a devout man like Cornelius? Here again the Father stands out so differently from man. For it is "God's good pleasure through the foolishness [that word includes both a preacher's record and ability] of preaching to save them that believe" (1 Cor. 1: 21). So the Father must get the preacher to see that "what God hath cleansed make not thou [Peter and all other preachers] common." Peter was told what many preachers and most laymen have yet to learn, that salvation through Jesus Christ is to be carried to all



men without respect to effort, nationality, race or locality. Would God every church member could receive in full meaning and with a whole heart the message of Peter's vision!

The account says Peter came to Cornelius and made humble confession of his prejudices, namely, that it was not worth while, even not in place for him to try to reach gentiles. They are beyond the bounds of grace.

Shall not we Christians who in a very definite sense are all preachers take this responsibility to heart at once? Some of us look upon certain as beyond salvation. The Father does not so look upon them. Some have tried to win certain ones and have given up. Through the Holy Spirit he is still wooing every one not saved, no matter what his station in life.

Beloved, when preachers and hearers fully realize that the Father saves none except through the foolishness of preaching; that only those will be saved whom we go and seek, then preaching no matter how poorly done, will be exceedingly interesting because of the great concern of the hearer.

*Johnstown, Pa.*

### Is the Church Necessary?

BY R. E. WILHELM

#### *In Four Parts—Part Two*

How shall the church be maintained? The church is continuous but not unchanging. It has to adapt itself to the age in which it finds itself and lead out into larger life and achievement. What must the church do today and tomorrow for humanity amid the perplexities and problems of our time in order that it may be a help to the men and women of our time and of the future? For it is folly to speak of maintaining the church except in terms of the service which it is prepared to render, the ideals which it uplifts, the quality of life it requires, the power which it supplies.

In the first place, the church will not be permanently maintained without keeping vividly before men the One, who being lifted up from the earth, draws all men unto himself. His life and purpose and redemptive power the church is bound to uphold and make real in human life. To be sure, it seems that people will flock to our churches only when we put on a show of some sort. With the exception of Easter Sunday, the only occasions during the year when my own church was filled was when features of a quite unusual nature were offered. Can any of you testify otherwise from your own experience? I remember well how forcefully on the day of my ordination to the ministry the preacher who delivered what in our church we call the charge to the pastor declared that I would find that the people are hungering and thirsting for the gospel. I did not believe it then, and I do not believe it now. From my

experience I would say that the people are hungering and thirsting after sensations, after thrills, after entertainment. But the church is not in the entertainment business, and even at the cost of popularity must present Christ to men. It has no other contribution to make. It has no other reason for existing. There is no other way of maintaining it. For if there is any fact which human experience for the last two thousand years has proved beyond question, it is that Jesus Christ is the most vitalizing, winsome and regenerating personality the world has ever seen. He is the redeeming personality of humanity, not in any magical sense, but solely because of his spiritual quality and his hold upon men. It is not belief about Christ that matters most, but faith in him, friendship with him. Attitude means far more than theory, obedience than the fat of rams of ritual, or the repetition of "Lord, Lord!" The church will fulfill its mission only as it is Christocentric—not in a narrow sense, but in spirit and in truth. Christ always has new and larger meanings for every age. He is the same yesterday, today and forever—the same, yet ever deeper in meaning and greater in redeeming power.

All of this leads to a second obligation of the church without which the church itself will not be maintained. The church must help men to find again the lost resources of the inner life. Ours is after all a weary, depleted, joyless generation. We have been chasing, not butterflies, but eight cylinders and aeroplanes. We are materialistic, movie-minded, sophisticated, restless, autointoxicated, divided between excitement and boredom. "Things are in the saddle and ride mankind." That statement is far more timely today than when Emerson uttered it. Our modern society has been speeded up to a terrific pace in order to keep up with the output of our factories. The depression has put at least a temporary stop to the vast output of mass production. But that has not changed the fundamental nature of the situation very much. The most pertinent problem of business now is not how to produce enough to satisfy the demands of men, but rather how to enlarge the wants of men to consume what has been and can be so easily produced. Things are the medium in which "we live and move and have our being."

Amid this surfeit of material objects our whole scale of values is distorted. We rate men according to their production and possession of concrete things. As one has expressed it, "Those who can, do; those who can't, preach or teach." We underrate the contribution to society of the workers with ideas such as the teachers, the preachers, the poets, the musicians, except of course, in those cases where talents can be translated into box-office profits. We are—

"Prisoners in this world

Of coils and wires and motor horns; this world



Of figures and of men who trust in facts,  
This pitiable, hypocritic world  
Where men with blinkered eyes and hobbled feet  
Grope down a narrow gorge, and call it life."

So dependent have we become upon things that we need a 20th century Robinson Crusoe to remind us how self-sufficient we could be if we were deprived of a mass of things which we consider absolutely necessary. No, we need the Master of Nazareth to lead us out from our thing-cluttered market places, and to reveal to us the wealth of enjoyment in life's simplicities.

The church has not had the insight or the courage to hold fast to its own ideals in the confusion of the plunge from prosperity to depression. Instead of seeking to uncover and declare the deeper resources of joy, it has too far fallen in with superficial substitutes for fullness of life. The pulpit has too often tried to vie with other purveyors of entertainment, and failed; for religion is refreshing, but not entertaining; inciting, but not exciting. The message of the Spirit is not, "Behold these novelties," but, "Behold, I make all things new." The church must lead our generation from the hectic life where speed is king to "cool Siloam's shady rill," that the heart of a child may return to an exhausted and wayworn age.

*Spring City, Pa.*

## Security for Pastors

BY C. H. SHAMBERGER

AMERICA has become security conscious in recent months. Congress moved with amazing rapidity in drawing up and enacting the National Security Act. State legislatures have made provision for the aged and for those thrown out of employment. The Townsend Movement continues to enroll its millions who want incomes of \$200 per month for all who reach sixty years of age. Economic security is engaging the thought of people today as it has never done before. It should be in place, then, to say a word regarding security for pastors.

It would be better, in one sense, for a pastor to write on this subject. He would have a background of information which one looking on from the outside can not have. However, he would write under the mental handicap of laying himself open to the accusation of complaining at his lot.

The church does not yet begin to realize what it means to support its pastors. That is not surprising. For two centuries it was educated not to pay its ministers. It has only begun to experience what it means to support them. Most of the people who are old enough to have financial resources have grown up in the school of the free ministry. Habits acquired in that school are not easily broken. Our training in giving to missions

and for higher education extends over a much longer period than does our education in paying the pastor. But the trend within the church is unmistakably toward pastors, and if we have them we must assume the responsibility of supporting them.

The obligation is twofold: they must be paid while they are in active service and they must be provided for after they are retired.

The status of the present-day pastor is in vivid contrast to the free minister of yesterday. He begins his ministry younger and goes to greater expense in preparing himself for it. The church does not have a specific regulation requiring him to complete college and seminary, but the very demands of a modern church practically call for it. It has long been traditional that candidates for the ministry come from homes of average or below average wealth. Such being the case most men begin their ministry either without any accumulation of money or with an educational debt.

A generation and more ago the church often called men to the ministry who were well on in years and who had shown their ability as business men. There are notable examples of men with families who made real sacrifices to give up what they were doing and prepare for the ministry, but it seems fair to say that most of them were able to hold onto their farms after the church called them to the ministry.

The pastor of today not only begins younger and without resources, but he does not have opportunity to accumulate property. The church demands all of his time and reserves the right to send him on his way when it no longer seems advisable for him to stay. And since the church expects him to be well-trained and to be willing to go whenever and wherever he is called, it must assume the responsibility of supporting him during his ministry and after his retirement by reason or inability to perform his duties.

The passage of social security legislation has brought retirement pensions into the thinking of all classes. It does not seem fair that the laborer, the clerk and stenographer should be able to look forward to a dependable old age income and that those who serve the church should be without any such provision.

This is not a new issue at all. There probably are very few pastors' homes in which this has not often been up for consideration. There have even been some moves in Conference for something of the kind, but apparently no definite progress is made and every year the situation becomes more acute for the reason that pastors are adding years to their lives and that the length of time for the funds to accumulate is thereby lessened.

There are any number of reasons why there would be delay in working out a practical plan. There is plenty



of evidence that we have not yet reached perfection in supporting pastors while they are active. And if we can not do it while they are actually at work how can we expect to provide for them after they can no longer work? Another probable handicap is that most of the actual instigating of business within the church rests with the ministers and they are naturally inclined to go easy on something which so definitely concerns them. The laymen of the church might well assume a more aggressive part in this matter. And, finally, there is the perplexing problem of fairness to men who served the church faithfully in another day and who now, or will later, need assistance. Those pastors and others that are equally significant, are not to be lightly disposed of, but if the future of the church is as closely identified with its leadership as it seems to be, any provision for their security is one of the best investments the church can make.

*Elgin, Ill.*

### Proportionate Sharing

BY DONOVAN R. BEACHLEY

An Address Given at the Ministerial and Sunday-school Conference of Middle Maryland

#### *God's Claim on Our Money*

THE extension of the kingdom of God depends much upon the making of money. That is why God is in the money-making business with men. He expects us to use this money as he wills, not only making money for ourselves, but for his glory. This brings upon the farmer, the manufacturer, the banker and the laborer a new motive for money-making, a nobility and idealism of purpose which dignifies and sanctifies every business transaction.

But before going any further, let us discuss the sources of wealth or money to find out if it is ours. "In the beginning God created the heavens and the earth." Therefore, God the Creator, is the Owner. God created man—God said to man: "Replenish the earth and subdue it and have dominion." Man is therefore to make the earth contribute to his every need, but God did not say that man was the owner.

So far as organized society through government goes, man buys and sells property or is granted the right of possession, but in times of war, etc., the government may reclaim, so in reality man is only a tenant or steward. If Christians will acknowledge that God owns the land upon which they live and labor, and that they are only stewards in possession, it will go a long ways towards solving the whole problem of proportionate sharing or Christian stewardship.

After establishing the point of the ownership of land, we next consider the question of the increase. By increase, we of course mean money and ways and means of making it on the farm, in the factory, in the profes-

sion, etc. There is a clear difference between the ownership of land and the ownership of money. But can a man make money by himself? If one were put on an island all by himself, he could not make a dollar. It takes three factors to make money—God, the individual and society; each play their part. God furnishes the land, sunshine, rain, seasons, mineral wealth, animal life, etc. The individual farms, mines, develops electricity, builds factories, harnesses our rivers, etc. Society creates a market and makes possible the interchange of things made and used all over the world. Man is not independent; he does not produce his income alone; he has the co-operation of his neighbors and his God. It is a case of joint production; therefore is it not a case of joint ownership? Surely no one will say the individual has the sole claim.

Arriving at the conclusion that money is jointly owned by the individual, society and God, we now consider proportionate sharing, or the dividing and distributing of this increase.

In this discussion we will not take time to discuss how the individual returns his share, or how society secures its share, but will endeavor to see how God should get his share.

How much then, shall we, as Christian stewards, put aside as a fair proportion with which to honor God? There is a wide difference of opinion on this subject and a still wider variation practice. One man will give one per cent, another two per cent, another five per cent, another seven and another ten per cent. Others say they will put aside something for God "When they feel like it." This promiscuous and unsystematic plan of dividing hinders the spiritual growth of the individual and blocks the progress of God's work.

*Is tithing a New Testament ordinance?* The question is raised by some who do not desire to pay as much as ten per cent, as to whether tithing is a New Testament requirement, whether it was specifically mentioned by Christ or the apostles as part of the Christian dispensation. "If so," say they, "give us the chapter and verse." On the other hand there are many who insist that tithing is a New Testament command and a New Testament ordinance, the same as baptism and the Lord's Supper, and they quote and interpret certain passages of scripture to maintain this position. I know of but six references to tithing in the New Testament. Let us examine these to discover just what the teaching is upon that subject.

(1) The first reference to the subject of tithing is found in Matt. 23: 23. It reads as follows: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin and have left undone the weightier matters of the law, justice, and mercy and faith: but these ye ought to have done, and not to have left the other undone."



This is from an address of Jesus in which he is pronouncing condemnation upon the hypocrisy of the Pharisees. He incidentally mentions tithing, but that is not the theme of his address. It has often been pointed out that the only thing Jesus ever commended about the Pharisees was their observance of the tithing law. When Jesus said, "but these ye ought to have done, and not to have left the other undone," he certainly endorsed the principle of tithing, but he does not here enact the tithing system as an ordinance for the Christian dispensation.

(2) The second reference is found in Luke 11: 42: "But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone." This is the corresponding quotation in Luke. Its contents are the same as the passage in Matthew.

(3) The third reference is in Luke 18: 12: "I fast twice in the week; I give tithes of all that I get."

A Pharisee was here speaking. He stood and prayed and thanked God that he was not as other men. Jesus condemned this self-righteous Pharisee. Being a Jew, he was, of course expected to give tithes of all that he possessed and should not be commending himself to God for doing so. But this statement of the Pharisee has no reference to tithing as a Christian ordinance.

(4) The fourth reference is in 1 Cor. 9: 13, 14: "Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

Tithing is not specifically mentioned here, but reference is made to Num. 18: 21-24, which gives an account as to how the priests which were of the tribe of Levi, were supported by the tithes of the other eleven tribes. The Levites were to have no part of the land except the suburbs of the cities in which they dwelt. They were to have no inheritance in the Land of Promise. They were to be supported by the tithes of the children of Israel. Now, the Apostle Paul says: "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." The teaching is very plain here that those who are to be set aside distinctly as ministers, missionaries and Christian workers shall be supported by the gifts of others, but Paul has not stated that the tithing system is to be re-established to support them.

(5) The fifth reference is in Heb. 7: 1-10. This is a discussion as to how Abraham paid tithes. It also restates that the sons of Levi received tithes for their support from the other tribes. It says that the Levites who received tithes also paid tithes. But in all of this

discussion there is no statement that the law of the tithe is to be the financial system of the Christian church.

(6) The sixth and last reference is in Heb. 7: 20-25. These verses continue the discussion regarding the Levitical priesthood and only indirectly refer to tithing. They state that "by so much also hath Jesus become the surety of a better covenant."

Now, these six references are all that the New Testament contains, bearing directly upon the subject of tithing. Most certainly these references do not suggest that either Christ or the apostles re-enacted the tithing system as an ordinance of the Christian dispensation.

Shall we say then, that the Christian is free from all obligations of stewardship? That there is no law or principle by which he is to be governed? By no means. While the law of the tithe has not been re-enacted in the Christian dispensation, yet the great principles of stewardship and tithing remain. Principles never change. Dispensations may change and nations may change, but principles do not change. God is not interested in percentages—he is interested in principles, in personalities. The principle of tithing was the great principle of liberality. Its purpose was to teach men to give back to God a portion of that which God puts into their hands. Men need to give to please God. They need to give to keep from becoming selfish and covetous. They need to give for the normal development of human character.

It has also been demonstrated that nine-tenths of the income, with the blessing of God upon it and with system used in its distribution, will go further than the entire income without this blessing and system.

Hence the principle of tithing, whether it was in the patriarchal dispensation, the Jewish dispensation or the Christian dispensation, is a God-given principle. In the patriarchal and Jewish dispensations, the tithe was the Lord's. That much was required as a constant reminder to the Jewish people that God was in their midst.

Now, in the Christian dispensation, that principle of liberality still remains. However, Jesus has taken off all restrictions and has given his disciples the great task of evangelizing the world. With this tremendous task before them, and with unprecedented wealth in their possession, Christian men and women who understand the spirit of Christ, will recognize that the tithing principles are revised upwards. Jesus never revised anything downward. Everything he touched was enlarged and spiritualized.

The Christian is not under law, but under grace. Grace and love have superceded the law. The apostles were Jews before Pentecost. Their ancestors were taught to pay tithes for generations. Is it conceivable that after Pentecost the apostles and the three thousand



converts paid less than ten per cent? The obligations of a Christian, therefore, are not less than those of a Jew, but more. Our opportunities are not smaller, but greater. The ten commandments as such, were not enacted in the New Testament, but their great principles were never changed and are still binding upon the human family. There is no definite command to do many things which we know are involved in the confession and acceptance of Christ as our Redeemer and Lord. The fact, therefore, that there is no definite command in the New Testament for the Christian to pay tithes, does not lessen his obligations to Christian stewardship—in fact, it increases them, for the Christian is thereby put on his honor to do everything that is possible and to give everything that is possible to establish Christ's kingdom upon earth.

Therefore, as Christians, we should tithe or pay ten per cent as a minimum. But that is not where we should stop. As our wealth and our income increase we should give more and more to the Lord. Remember, our Lord said: "It is more blessed to give than to receive."

All of you of course are familiar with the many, many passages of scripture on tithing in the Old Testament. In closing I want to quote the passage from Mal. 3: 10: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

For those who have never experienced the joy of tithing, I would urge that you try it for just one year at least.

Hagerstown, Md.

## Power

BY NATHAN MARTIN

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8).

*Definition.* The word *power* comes from the Greek *dunamis*, from which we have *dynamo* and *dynamics*. Spiritual power is a very prominent line of thought throughout the entire Bible. The power of God was manifest in the creation. Jesus said, "All power is given unto me in heaven and in earth." Every Christian can testify to the power of the Holy Spirit in his life, in bringing him to a knowledge of sin and urging him to turn away from it. "The Word of God is quick and powerful" (Heb. 4: 12).

*God's Power.* "He divideth the sea with his power" (Job 26: 12). "Who being the brightness of his glory,

and the express image of his person, and upholding all things by the word of his power" (Heb. 1: 3). His power was manifested abundantly toward ancient Israel. "And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt" (Deut. 4: 37). Jesus taught his disciples to pray, and to say, "For thine is the kingdom, and the power, and the glory for ever" (Matt. 6: 13). Paul said in regard to the gospel, "It is the power of God unto salvation to every one that believeth" (Rom. 1: 16).

*Jesus' Power.* "But that ye may know that the Son of Man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house" (Matt. 9: 6). Concerning his own life he says, "I have power to lay it down, and I have power to take it again" (John 10: 18). "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26: 64). "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24: 30).

*Power in the Early Church.* The chief asset of the apostolic church was power. They needed not wealth. They had no great "pull" with the leaders of the world power. But they did have power with God. As a result they were united in heart and soul. They were generous and unselfish. They witnessed with great power. To them had come the command, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49).

The church's great need today, as then, is power. Says a certain writer, "And all down through the ages, the great basic truth of the Christian religion has been illustrated over and over again, for when the church has been guided by the Spirit of the Lord of Hosts, she has succeeded; but when she has walked according to her own devices, she has failed." Christians frequently look to the wrong source for power to do the work of God. Sometimes it is to the church building. If, after making the house of God beautiful and attractive, men settle down to the work of the creation of their own hands, failure must result. If machinery is substituted for power the result is disappointing. The church that depends upon its machinery for power will, sooner or later, find its wheels slowing down, the work dragging, and failure to function is the end of it all.

*The Conditions.* On the eighty-sixth anniversary of the birth of D. L. Moody, Dr. R. A. Torrey spoke on "The Seven Secrets of Power in the Life of D. L. Moody," enumerating them as follows: "Full Surrender to God," "His Prayer Life," "Study and Use of the Bible," "His Humility," "Utter Absence of the



Love of Money," "Passion for Souls," "A Definite Baptism of the Holy Spirit."

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1: 12). "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). First is the power to become related with God, then the power to do.

An important condition of receiving power is a love for the Word of God. Charles H. Spurgeon once came to a wayside inn in Scotland. Upon the table lay an old Bible eaten through and through from cover to cover by a worm. He uttered a prayer: "Lord, make me a bookworm like that one!"

The Psalmist said that to him it was "sweeter than honey and the honeycomb," "better than thousands of gold and silver." And again, "O how love I thy law! it is my meditation all the day."

Another condition of receiving power is a right prayer life. A young man in a conference in India said, "I used to pray three times a day; now I pray once a day, and that is all day." The feet may be busy all day long, the hands active continually, the head full of business and details, but the heart need never be out of communication with him.

Another important consideration in this matter of having power in our lives to live and labor for God is the matter of a right relationship with the Holy Spirit as a helper in our lives. S. D. Gordon emphasizes the fact that his name, Paraclete, or Comforter, means literally "one called alongside to help," and then illustrates: "Here is a little girl standing on the curbstone down town on Broadway, in New York, with a bundle in her arms. She has been sent on an errand, and wants to get across the street. But the electric cars are whizzing past in both directions, and wagons, and carriages, and omnibuses, and horses jam the street from curb to curb, and she can not get across. She stands there gripping her bundle, watching eagerly for a chance, and yet afraid to venture. But the jam seems endless, and she grows very tired, and by and by the corners of her mouth begin to twitch down suspiciously, and a big tear is just starting in each eye. Just then a big policeman steps up, one of the finest, six feet tall, and heavy and broad. He seems like a giant to her. He stoops down. Would you imagine he has such a gentle voice? 'What's the matter?' 'Can't get across.' Oh! is that all; he'll fix that. And he takes her little hand in his with a reassuring, 'Come along.' And along she goes, past cars, under horses' heads, close up to big wheels.

She is just as small as before, and just as weak. But though her eyes stay pretty big, the tears are gone, and there is an air of confidence, because this big, kind-hearted giant by her side is walking across the street as though he owned the whole place, and he is devoting his entire attention to her. That policeman is a comforter in the strict meaning of the word."

*How Appropriated.* Leakage into useless and forbidden channels must be offset. Dr. F. B. Meyer once wrote: "If a man sits on a chair the feet of which stand on glass castors, you may pour a continual stream of electricity into him, and it will remain in him, not a spark will be lost, every part of his body will be charged with it. But if there is so much as a small thread connecting his body with the earth, all the electric current will pass away, as water through the cracks of a jar. So one besetting sin, one evil motive, one proud thought indulged in and permitted, rob us of the might of the Holy Ghost."

In the spiritual realm, the other is also true, that unless an outlet into useful service and living be found, the power will not continue to flow into the life. A few of these avenues for the outlet of power are simply: what we are, what we say, what we do, the disposition of our means, and our prayer life. As the power flows into our lives from the great Fountainhead, it again finds useful outlets in the avenues named.

There needs to be at all times a connection perfectly intact. When, in 1885, "Flood Rock," in East River, New York, was to be removed, the engineers first fairly honeycombed it with cavities. Into these were deposited fifteen thousand cartridges, carrying 275,000 pounds of explosives. These explosives were connected with a network of copper wire, which was connected with an electric battery on the shore. A little girl pressed a button which freed the electric current and sent it thrilling through the wires. There followed a shock like that of an earthquake. The mighty monster was hurled two hundred feet into the air. The great work was possible because of a perfect arrangement of the conductors of power.

*The Main Hindrance.* The crowning sin of Christians is love of this world. It may manifest itself in a thousand ways. No better illustration than S. D. Gordon's could well be found: "Out in Colorado they tell of a little town nestled down at the foot of the hills—sleepy hollow village. You remember the rainfall is very slight out there, and they depend much upon irrigation. But some enterprising citizens ran a pipe up the hills to a lake of clear, sweet water. As a result the town enjoyed a bountiful supply of water the year round without being dependent upon a doubtful rainfall. And the population increased and the place had quite a western boom. One morning the housewives turned the water spigots, but no water came. There



was some sputtering. There is apt to be noise when there is nothing else. The men climbed the hill. There was the lake as full as ever. They examined around the pipes as far as possible, but could find no break. Try as they might, they could find no cause for the stoppage. And as days grew into weeks, people commenced moving away again, the grass grew in the streets, and the prosperous town was going back to its old sleepy condition, when one day one of the officials received a note. It was poorly written, with bad spelling and grammar, but he never cared less about writing and grammar than just then. It said, in effect, 'Ef you'll jes pull the plug out of the pipe about eight inches from the top you'll get all the water you want.' Up they started for the top of the hill, and examining the pipe, found the plug which some vicious tramp had inserted. Not a very big plug—just big enough to fill the pipe. It is surprising how large a reservoir of water can be held back by how small a plug. Out came the plug; down came the water freely; by and by back came prosperity again."

*Lebanon, Pa.*

### Alone With God

BY MAUDE C. JONES

LEFT alone! What does the term mean to you? To one person it may mean loneliness and sorrow and despondency; to another it may mean rest and quiet and peace and harmony. Alone with our thoughts! Alone with our memories! What bliss this will bring if our lives have been filled with purity and goodness and helpfulness! What misery if otherwise. Alone with God, what a blessing! Alone without him, what a void! Christ was wont to go by himself apart, away from the throng in order to be alone with God. Wonderful hours and moments were those. Alone and yet not alone. Hours in which, removed from the needy, curious, motley surging crowd, he could visit and converse with his Father. How he coveted those precious hours and how he strove to find more time to spend in this way. Coming away from those blessed retreats he found himself strengthened and edified and buoyed up, ready to go out with a renewed zeal and courage to the arduous tasks that beset him on every side. What a blessed privilege he deemed it to have even a few moments alone with his Father.

Alone with God! What a vastly different world would this be if we, his followers would spend more time alone with him. Great men and women of all ages have long since learned the importance of spending much time alone with God. It was while fleeing from justice, far from home in a strange land, at the midnight hour, that Jacob wrestled alone with God until he gained the victory over sin and self and was made

a prince. God called Moses to become the greatest leader of all ages when alone on the Midian plains, and alone from Nebo's lonely height he called his spirit home. Joshua was alone when called into God's service. Gideon was alone in the field when called to deliver Israel. So also was Shamgar. David went alone in God's strength to conquer Israel's enemy. Peter was alone on the housetop when God opened to him the closed door of the gentile race. Cornelius was praying alone and God heard and sent one to him who would expound more fully the way of the Lord.

The Samaritan woman, alone with Christ, learned of that miraculous power that would cleanse her life and save her nation. John the Baptist went alone to the wilderness in order to find God's will and plan for his life's work. St. John alone on the bleak Patmos isle had revealed to him a vision such as no other mortal ever was privileged to behold.

David Livingstone giving his life freely and nobly to his dark-skinned brothers in the heart of Africa died alone on his knees one night in a little hut far from home and kindred and those of his own race. Alone! and yet with the best Friend he ever knew.

E. Stanley Jones tells how a friend of his was riding through a sparsely settled district in Virginia and coming suddenly upon a shack with a negro woman standing in the open doorway he called out a friendly greeting and asked, "Who lives here?"

"Nobody but me and Jesus," came back the triumphant answer. Alone in a cabin, bereft of all her loved ones, pinched with poverty and ostracized because of racial prejudice, and yet exultantly exclaiming "Me and Jesus"! Was she alone? Outwardly yes. Inwardly she was enjoying the deepest, sweetest, most abiding friendship ever given to the human race—friendship with the Man of Galilee.

A Welsh evangelist tells how one Sunday afternoon he was traveling horseback over a lonely road to an appointment. On his way he was convicted of a cold heart. He says, "I dismounted, tethered my horse, and walked to a secluded spot to try and get right with God. I walked to and fro in an agony as I reviewed my life. After three hours of supplication and prayer and sorrow alone with God there came over me a sweet sense of his forgiving love. He rebaptized me with the Holy Ghost. I left that holy spot, went back to my horse, and on to my appointment. On the next day I preached with such power to a vast concourse of people that a revival broke out that day that spread throughout all Wales." Alone with God pleading for peace and conciliation and holding on till the answer came! If every church member were to pass through such an experience what a wave of Christianity and religious fervor would sweep over this world jarring it



from its apathy and burning it free from its sin and dross.

A city missionary groping through a dark, foul-smelling hall heard a voice say, "Who's there, honey?" Striking a match he saw a picture that remained indelibly photographed on his memory throughout his life. In one corner of that dirty hallway, on an old tattered bed, lay a negro mammy whose ebony face shone like that of a saint. It was a bitter February night. She had no fire, no fuel, and no light. She had had no breakfast, no dinner, no supper. About all she did have was rheumatism and a faith in God, and yet that old dirty hallway reverberated with the echoes of her song.

"Nobody knows the troubles I see,  
Nobody knows but Jesus.  
Nobody knows the troubles I see.  
Sing glory hallelujah.  
Sometimes I's up, sometimes I's down,  
Sometimes I's on the level groun'  
Sometimes de glory shines around.  
Sing glory hallelujah!"

And on and on through the verses she sang: "Nobody knows the work I does, Nobody knows the grief I has." The constant refrain being the "glory hallelujah." And as a glorious climax her voice rose triumphantly on the last verse. "Nobody knows the joys I has, Nobody knows but Jesus." Sick, cold, hungry, crippled, alone, but exultant in spirit! Nothing but the presence of a Redeemer can account for such a phenomenon.

Alone with God! If only the sin-sick world would apply this remedy! We live in such a complex age. The days, yes, and even the nights, are not long enough to crowd into them all the activities and obligations that beset us. We rush from one appointment to another. Members of the same family scarcely know each other. We become nervous wrecks, worn to shreds, because of constant demands made upon our time and resources and pocketbooks. We cram so much into a few short years that nothing has a lasting value.

Very recently we spent an afternoon with an old teacher of our youth. Nearing his eighty-fifth milestone, nearly blind and somewhat feeble, this grand old man with a super-intelligence, recently deprived of his dear companion, lives alone with his housekeeper. Lonely indeed would be his existence were it not for his rich fund of knowledge stored away in bygone years, and his unswerving faith in a God that rules the destinies of men and nations. Deprived of reading except with the aid of three high-powered reading glasses, he finds his world narrowed down to a very small sphere.

"My soul is starved for worth-while reading," he remarked. "My housekeeper can not read intelligently the things that interest me. But," he said, with a

wave of his wrinkled hand and a laugh that held not a trace of bitterness or resentment, "I've lived my life and have no cause for complaint. I thank God for a pious father and a saintly wife and an abiding faith in God's eternal promises. The world doesn't need me any longer and I'm only waiting for the call to a better sphere." And with a warm, fatherly clasp from his hand, he followed us to the porch straining his blinding eyes as he watched us drive away. And looking back we saw him enter his lonely house, and in our mind's eye we could see him alone with his books which he can not read, alone with his thoughts; alone with his memories, but with that picture comes another, alone with his God, waiting patiently and submissively for the call to a fuller and richer life in the "Elysian fields of blue." Our own souls were renewed and our hearts lifted to a higher plane of living because of the hours spent with a lonely old man whose life had been given unstintingly to his fellow men and whose soul was poised for flight. Yes, it pays to spend some time—yea, much time—alone with God.

*Syracuse, Ind.*

### It Is Surprising

BY I. S. LONG

It surprises me greatly to be told now and again that war is inevitable and that all red-blooded young men ought to go into it to defend their country, that it is wholly ignoble not to wish to do so.

It surprises me that folks do not understand that Jesus was wholly for peace, and that he thought only in terms of forgiveness and love, even for his enemies. It is gratifying that an increasing number of good people appear to believe his principles are livable.

That our government still knows nothing of *moral* leadership, is afraid to disarm, to lead by example in disarmament, and trusts in force, unchristian force, surprises me, in the year of our Lord 1936.

What do you think other peoples would think if the U. S. A. were to spend a few millions yearly, now in this, now in that country, erecting and directing hospitals, or in systematic eradication of terrible diseases that are the bane of backward peoples? I wonder whether they would not think of the Good Samaritan! I do not believe any one would attack one showing such genuine goodwill to men.

When we all become Christlike we shall have a Christian nation. "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war anymore." I am simple enough to believe in that sort of religion. Indeed I have it. Neither myself nor my children will ever shoulder a gun to slay our enemies.

*Baltimore, Md.*



## KINGDOM GLEANINGS

### Calendar for Sunday, July 19

**Sunday-school Lesson**, Social Service in the Early Church.—Acts 4: 32-35; 2 Cor. 8: 1-9.

**Christian Workers**, The Church and Good Government.

**B. Y. P. D.**, My Next Forty Years.

**Intermediates**, Our Country.

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Albany church, Ore.

**One** baptized in the Osage church, Kans.

**Five** baptisms in the Somerset church, Pa.

**One** baptized in the Pine Creek church, Ind.

**Seven** baptisms in the Schoolfield church, Va.

**One** baptized in the Poplar Ridge church, Ohio.

**Two** baptized in the First Wichita church, Kans.

**Fourteen** additions to the Lincoln church, Nebr.; 3 by letter,

**Five** united with the Carrington church, N. Dak., Bro. Edgar S. Martin, pastor-evangelist.

**Eight** baptized in the Pike Run church, Pa., Bro. J. Lloyd Nedrow of Sipesville, evangelist.

**Three** baptisms in Madison church, Va., Bro. E. S. Coffman and wife of Elgin, Ill., evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Chas. Miller** of Hutchinson, Kans., Sept. 6 in the Cabool church, Mo.

**Dr. C. C. Ellis**, Huntingdon, Pa., Nov. 14-22 at the Cloverdale congregation, Va.

**Bro. Morris Frantz** of Empire, Calif., Sept. 27 in the First church, Wichita, Kans.

**Bro. Reuel B. Pritchett** of White Pine, Tenn., July 25 in the Richland church, Pa.

**Bro. John Wieand and wife**, July 19 in the Cando congregation, Zion house, N. Dak.

**Bro. McKinley Coffman** of Troutville, Va., Sept. 1, in the Oak Grove church, same state.

**Bro. H. M. Coppock** of Tippecanoe City, Ohio, Aug. 3 in the Bethany church, same state.

**Bro. Foster M. Bittinger**, the pastor, July 16 at the Rose River house, Browntown mission, Va.

**Bro. A. M. Niswander** of Greencastle, Pa., Aug. 2 at the Pleasant Ridge church, Pa., in the Licking Creek congregation, Md.

**Bro. John E. Rowland** of Mechanicsburg, Pa., July 19 in the Sugar Valley church, Jersey Shore, Pa. Love feast will be held Aug. 1.

\* \* \* \*

### Personal Mention

**Bro. Paul S. Longenecker** of Yakima, Wash., has changed his address from Route 3 to 1211 Garfield Ave., in Yakima. Correspondents will please note.

**Bro. A. K. Graybill** of Nokesville, Va., dropped us a line so promptly that we had it last Monday morning, saying: "The frontispiece picture on this week's Messenger [July 11] is of the old brick church house of what is now the Daleville congregation, Botetourt County, Va., near Daleville, Va." Thanks.

**Bro. C. G. Hesse**, pastor at Bridgewater, will be Director of the Ministers and Adult Conference at Camp Bethel, Aug. 3-8. The list of leaders includes such well known names as those of J. W. Lear, R. H. Miller, W. D. Bowman, Mrs. R. H. Miller and Dr. Fred Wampler. Special lectures are to be given by Ernest Wampler, Dr. B. B. Bagby and Paul H. Bowman.

**The Van Dykes** brought a cheery breeze into the Messenger offices on one of those hot days last week. In the group were Bro. Allen Van Dyke, now of Winona Lake, Ind., where his brother, Dr. G. H., also resides, and the former's son, Bro. John Van Dyke and his family who live in Toledo, Ohio. In his younger days Allen turned the hand press for the Brumbaugh brothers of Huntingdon, Pa. Maybe that was just because he was such a good workman but he also had a sister who interested one of the brothers very much. In later years we knew her as "Aunt Eleanor" Brumbaugh.

**Bro. A. B. Miller**, reference to whose illness and residence at Bridgewater, Va., was made last week, appreciates the many expressions of sympathy which have come to him and regrets that his health will not allow personal acknowledgment. According to a recent note from Dr. Paul H. Bowman, "his physical condition remains about the same but he is comfortable and happy among relatives and friends. He says that he has not much occasion to pray for more blessings but rather for greater capacity to enjoy the many rich blessings which are his. He enjoys The Gospel Messenger and is able to do much reading. He is keeping to his bed rather closely with the hope of beneficial results to his afflicted body."

**The itinerary of Dr. D. W. Kurtz** for southern Pennsylvania for July 18-31, according to Bro. H. M. Snavely, is as follows: July 18, morning and afternoon, young people's conference, Rhodes Grove; evening, Weltys; also 19th A. M. at Weltys; 19th, 2:30 P. M., Prices; 7:30 P. M., Waynesboro; 20th, 7:30 P. M., Chambersburg; 21st, 7:30 P. M., Shippensburg; 22nd, 7:30 P. M., Newville; 23rd, 7:30 P. M., Boiling Springs; 24th, 7:30 P. M., Mechanicsburg; 25th, 1:30 P. M., Elizabethtown Campus; 7:30 P. M., Bunkertown; 26th, A. M., Bunkertown; 2:30 P. M., Huntsdale; 7:30 P. M., Carlisle; 28th, 7:30 P. M., New Fairview; 29th, 7:30 P. M., York (First church); July 30, 7:30 P. M., Hanover; July 31, 7:30 P. M., Black Rock.

\* \* \* \*

### Miscellaneous Items

**To the churches of Middle Iowa.**—All queries and business matter for the business sheet of the district meeting to be held at the Des Moines City church on Sept. 5, 6 and 7, should be in my hands by July 24.—Homer Messamer, District Clerk, Dallas Center, Iowa.

**At Camp Mack** Saturday and Sunday, July 4 and 5, were happy and worth-while days. Large audiences greeted Dr. C. C. Ellis as he spoke in his characteristic way. Edna Miller, May Warstler and William Smith brought echoes from the Lakeside Youth Conference. County workers have improved the road from Milford to the camp entrance. It is like a boulevard now. A good friend has donated and installed a wonderful public address system which reaches all parts of the grounds. Another friend has made possible a sanitary water system.—L. W. Shultz.



**The Ladoga-Mt. Pleasant** churches of Southern Indiana announce a homecoming to be held in the Ladoga church July 26. Basket lunch at noon. Pastor Walter J. Heisey says: "This announcement will be of interest to some of the members of other communities because this was the home of Eld. R. H. Miller of sacred memory. We also need the encouragement and help which the presence of former members and friends will give us."

**Peters Creek** church of Virginia extends a general invitation to "come, bring your lunch and enjoy this homecoming with us." The date is Sunday, July 19. Sunday-school is scheduled for 9:30 A. M., to be followed by the homecoming program, which includes an afternoon session. The morning sermon will be a Historical Sketch of Peters Creek Church (One Hundred Years of Service) by D. C. Naff. In the afternoon there will be special music by church groups and an address by Guy West.

**Camp Pine Lake** near Eldora, Iowa, for the young people of Iowa, Minnesota and South Dakota, announces its camp periods for August. The Intermediate camp for boys and girls 12 to 15 years old will be Aug. 13 to 17 with Dorothy Sheaffer, Adel, and Dick Sweitzer, Cedar Rapids, as the co-directors. The young people's camp will be Aug. 17 to 22 with Harl Russell, Marshalltown, adult adviser of the young people of the area, as the camp director of the B. Y. P. D. camp. Information relative to the camps may be obtained from Alberta Yoder, 26 South Edison Avenue, Elgin, Ill.

**Shannon** church of Illinois is having a homecoming at the church on July 19 before the building is torn down. Services will begin at 10:00 A. M. There will be a basket dinner at noon and a program in the afternoon. All those who formerly attended and friends are cordially invited. Bring a basket and your own service. The Shannon church was organized on Nov. 16, 1875 with thirty-eight members. Bro. Peter Keltner of Freeport, Ill., is one of the few living charter members. Brethren R. F. McCune and S. H. Sprogle were the first ministers elected.—Earl McNutt, Mt. Morris, Ill.

**The Oakland Council** of the Alumni Association of the International Leadership Training Schools was organized Nov. 14, 1931, with nine charter members. There are now twenty-six enrolled, three of whom, also charter members, are members of the Church of the Brethren. A training school is held semiannually and graduates are received into fellowship with an effective induction ceremony following the fall session of the school each year. The council is seeking information from similar groups throughout the country, and would like to exchange ideas and experiences. Write President D. P. Halstead, 5251 Wentworth Ave., Oakland, Calif.

**An order for three books** was handed the business department last Thursday morning. The order came from a brother who knows he can purchase books through the Brethren Publishing House just as cheaply as from the publisher of a book. This is possible because it is standard business practice to allow a retailer's discount to houses selling the books of other publishers. In this case, three two-dollar books, after postage and handling charges are deducted, should net the House from fifty to seventy-five cents in the way of profit on the transaction. As a member of the church and a stockholder in the Brethren Publishing House, it is nothing more than good business to order your books and other supplies where they cost no more but mean a profit ultimately used to help support our brotherhood work.

**To All State District Treasurers.**—The 1936 assessment for Annual Meeting expenses is being made at this time, and the treasurers of the various state districts may remit the amount due from their respective districts to the undersigned. The amount is to be based on the number of members as shown in 1936 Yearbook at 2c each.—E. J. Stauffer, Annual Meeting Treasurer, Paris, Mo.

**Too late for insertion** in the missions department the following was received for next week's What to Pray For columns: "The Crumpackers' year at home has been a great boon to them. Meeting old friends, contacting church folks and refreshing themselves with the students and faculty at Bethany they report as high points in their furlough. Florence Haven has had a fine year in the Chicago schools. She met Bro. Charles Forror of Michigan and sent words of love and greetings to the children of the Michigan churches that support her. On Aug. 15 the Crumpackers sail for their fourth term of service in China. Their hearts ache for fellow missionaries from both India and China who are detained. These detained ones say to the Crumpackers: 'How we covet your opportunity and how we pray the Lord to bless and keep you.' Word comes from China that the Crumpackers will live in their old community where they have lived for more than twenty-five years. Their work will be slightly changed. In the past their time was spent much in rural evangelism. Now they are to begin anew, to especially train the lay leadership for groups and young churches. To this new and important task they plan to devote the next seven years. They look to the home church to hold them up in prayer as they have in the past, for by thus doing we can best work together to do the Lord's bidding in China."

\* \* \* \*

### Peace Action News

**Chris Welty** of Vinton, Iowa, opened his peace bank July 4 and the contents amounted to \$4.50.

**Have you opened** and sent the contents of your peace bank to the Board of Christian Education, Elgin, Illinois?

**"Find enclosed five dollars for the Peace Action Program"** was the expression included in a letter from Veta Thompson of Waldo, Kans.

**Naomi Miller** of Peru, Ind., writes: "Please accept my peace offering for one dollar and please send me another peace offering bank."

**Wayne Call**, a five-year-old lad of Ontario, Calif., used his peace bank and recently sent the contents to the Elgin office. That is youth in action!

**The young people** of the South Waterloo church, Iowa, were organized for the peace visitation of the church and through the visitation of the membership \$80.00 was realized for the Peace Action Program.

**"Dan West** is doing a fine piece of work for us and we greatly appreciate having him on our staff. Giving him to the Emergency Peace Campaign was a real contribution," writes Ray Newton, executive director of the Emergency Peace Campaign.

**Blooma Ziegler**, a schoolteacher in the East, became interested in the Brethren peace program while attending the Youth Conference of North America at Lakeside, Ohio. Although not a member of the Church of the Brethren she sent five dollars as her contribution toward Peace Action.

**David Blickenstaff** and Jeanette Jackson, students at Manchester College, are this summer working in the Emergency Peace Campaign. They are being supported by contributions from Manchester College students and faculty and by a contribution from the Central Region B. Y. P. D. cabinets.



---



---

## HOME AND FAMILY

---



---

**Perhaps**

Perhaps if you try to be cheerful,  
 The same if it rain or shine,  
 If you try to be kind and thoughtful,  
 And make some one else feel fine,  
 Perhaps if some other's sorrow  
 You can probe with a loving dart,  
 And get it ready for healing,  
 You can hide your broken heart.

—Anonymous.

**A Mother Indeed**

BY OLIVE A. SMITH

DIRECTLY across the street stands a church. Through its doors men, women and children are gathering. Every available parking space in the two streets which form a conjunction near the building is occupied. People come from miles in the country to pay homage to the life of a seemingly ideal mother who lies among the flowers in the quiet church.

There comes another group, led by the husband, six splendid grown sons and two daughters, not one of whom is a stranger in the church. From earliest childhood it has been, to each of them, a second home.

Long months ago this mother's seventh son—a fine young man, like the others—lay, as she now lies, among the flowers, at the family home. A Sunday intervened, during the waiting period. On that Sunday, this mother stood, with her family and joined in the congregational singing. This was an unusual testimony of faith and courage, even though the family is, and has always been known, as "a musical family." But who knows? Perhaps, from that day, a certain homesickness began to gnaw at her heart. Two tiny girls had preceded their big brother to that "house not made with hands." It was not strange, perhaps, that the pulling power of three of her precious brood began to tell on her tired body.

When people ask me if I knew this mother, I reply, "No," for I understand their meaning. They refer to the usual type of personal contact. Only twice, I think, did I exchange any words with her. Yet I did know her, I understood her, through those who knew her extremely well, and for the things she represented. I knew of her interests, her activities, her home, the innumerable accomplishments and refinements which were achieved for herself and her large family. Human personality is the most mysterious essence in the universe. We all know, and are known, far better than we realize. All unconsciously the human spirit diffuses its perfume or its poison, and in this case there was always the fragrance of a sweet, courageous and conse-

crated soul. It was impossible to imagine her giving utterance to petty thoughts, or gossip, or any emotion unworthy of the highest conception of Christian womanhood and motherhood.

Oliver Wendell Holmes once divided human beings into two classes, the "Ifs" and the "Ases." The one class, he said, go through life regretting, whining, imagining. "If" things were only different. "If" I could do something I want to do. "If" I could have another's possessions, or environment, or inspirations. The other class take things as they are. If they can, they adjust facts to their wishes. If not, they adjust themselves to the facts. This mother was never addicted to self-pity, or to the wearing of a crown of martyrdom. Small wonder, then, that her children have the wholesome, positive outlook on life.

"How did it happen?" is the inquiry of many who view the marked spiritual success achieved in the rearing of this family. For, to no one of them has it been necessary that he should go into a far country and waste a substance in riotous living before he should come to himself. Two sons are already serving as pastors of churches. Another son is preparing for the ministry. Education, training for service, musical culture—everything possible in the way of building for Christian character is in the program for this mother's family.

To such a query I always reply: "It doesn't happen. Nothing happens. We live in a universe of law and order. For everything there is a cause." To the mother who lies so quietly under the flowers, Jesus Christ was the one Center of life, the one Pattern and Ideal of life. To her, life was a holy privilege. Motherhood was its chief sacrament. In the application of the principles of Christian living she made her home the center and she worked from that center, sweetly, quietly, bringing to bear upon every trying situation the best possible fund of reason and judgment. No, the spiritual success of this mother's task did not "happen."

"This one thing I do," said Paul. Yet it is probable that his reference was more to singleness of purpose than to any narrow specialization of activities. So it is with all truly consecrated and courageous souls. Life says, as it said to the American machine gunners and infantrymen at the bend of the Marne, "Stand here and die."

Of all the elements in our complex modern civilization, none has suffered a more complete wreckage than the idealism of family life. In no other realm has the application of Christ's principles of life seemed to be more futile. For that reason, the life of this mother—



and of others like her—shines as such lives have never before shone. It is not strange that this husband and his sons could, themselves, sing the beloved gospel songs, and offer their own prayers as they did at the open grave.

Our age boasts many noted philosophers and intellectuals. We have our Russells, our Menckens and our Darrows. We are rich in psychologists and psychiatrists. But, as we breathe the fragrance of the flowers that cover the bed of such a mother, and consider the deeper fragrance of her life, we are reminded of the precept of a philosopher of old: "Train up a child in the way he should go, and when he is old he will not depart from it."

When it was suggested that the malady which shortened this mother's life might have been arrested by a change of climate, the physician in charge replied: "It would kill her to take her away from her family." So, in human parlance, the life was "cut short." In human judgment she should have lived ten, twenty, even thirty years. But what know we of the times and seasons, of the alternatives which are, unconsciously, upon us? We know—or should know—something of the varied types of life and of death. We know that physical death is far less awful than the death of faith, hope, love—all those finer attributes of the soul. We know that this mother lives through the splendid young lives that she brought into being, and in the hundreds of other lives touched by her genuine mother love.

"Her children rise up, and call her blessed."

*Topeka, Kans.*

## What the Home Can Do for the Church

BY FLORENCE WIEAND NOFFSINGER

A Hershey Conference Paper

THERE is a story told of a dinner party given on the birthday of a prince to which twelve guests were invited. The first brought the gift of charm, the second health, the third beauty, and so on, till the twelfth who brought the gift of discontent which the royal father spurned with anger. As the story goes, the prince grew to be a fine young man, charming, healthful and handsome, but he never accomplished anything for himself or his kingdom because he lacked the gift of discontent. We live under conditions today far beyond this fondest dreams of the ancients. People have everything to live for, to live by and to live in, but they seem to have little to live with. The very air we breathe quivers with speech, the skies vibrate with music and our thoughts go shivering to the stars. It is literally the time when "day unto day uttereth speech and night unto night showeth knowledge," and yet with the windows of heaven open to music and knowledge there never was a time when people's lives were so barren of exaltation or their hearts so far from spiritual anchorage. People do have

discontent which we may describe as a longing for infinity, which Victor Hugo says everyone possesses whether he wants to be religious or not. But they have more than discontent. They flounder around, often seeking mystics, psychoanalysts and even the church, trying in vain to find God because the spirit of the home lacks that noble calm and inner assurance which the faith of our fathers, whether right or wrong, gave to face the facts of life and meet the mysteries of death.

To capitalize the best of our spiritual heritage and simply rest upon it in a changing world is not enough. We must use our ancestral background as a foundation to build upon so that we in turn may leave a heritage as long as life, as deep as human nature and as wide as life itself. To leave such a noble heritage to our church and her institutions demands a perfectibility of leaders and individual members, a perfection which is the highest dream of every person and for which we have every right to hold the home responsible.

In Europe there is an interesting old church with the warning posted: "Penalty for anyone throwing stones at this church." To throw stones is destructive, while to offer constructive criticisms should be a challenge. That the church is far from perfect her supporters are readiest to admit. There is little to make us complacent, but much to cause us to be apprehensive. To the question, is anything wrong with the church, the answer comes back: there has always been something wrong with the church because it is composed of human beings who are imperfect instruments. What, then, can the home do for the church? The home can do everything for the church. In fact the home does do everything for the church, whether it be good, bad or indifferent, for everyone comes from or under the influence of a home at some time or other. Churches are aggregations of homes; or, we might say, homes are cornerstones of churches, contributing their characteristic atmosphere and ideals. Perhaps, then, the making of good homes is our biggest task. You perhaps agree with the person who said, "The more I see of adults in homes and churches, the more I think of our boys and girls and young people." If homes are so important, perhaps you ask, "Why the church?" To this ponderous question we answer in the words of the great Beecher: "Some people are like the southern pine, able to burn by themselves and also be a torch to light the way for others, but the mass of people are like a fire in a fireplace who must be handled stick by stick, many and many together that in the common heat all may flame and glow."

Without throwing stones at the church or at anyone, will you weigh some problems with me, answering for yourself whether they be true or false?

1. If the church is degenerating and religion is declining, *it is the fault of the home.*



2. If the momentum of organization is the dominant end in our church activities, *it is the fault of the home.*

3. If our loyalty is a hollow sham replacing heroic living, *it is the fault of the home.*

4. If you and I lack self-mastery or sufficient armor to protect ourselves from our own vices, *it is the fault of the home.*

5. If our conduct is based on the remains of a Christian world and we seldom see real religion, even in its most rudimentary form, *it is the fault of the home.*

6. If religious oratory does not sustain convictions and is proverbial for its mouth-filling ardor and its lilt, *it is the fault of the home.*

7. If we have leaders who go through familiar motions to hold established jobs, accomplishing little or nothing, *it is the fault of the home.*

8. If we tolerate leaders who are egocentric, possessing little or no spiritual power, who develop people whose self-importance stands between themselves and God, *it is the fault of the home.*

9. If as Dr. Carrel and other authorities tell us, there are moral and religious reasons underlying our world catastrophies, *it is the fault of the home.*

In the ancient city religion was the basis of family and social life. Parents did not abandon their children at the school or church school door, at the mercy of teachers, voluntary or otherwise, who knew little of individual differences and cared less about the parents' wishes for the training of their children. The ancient father and mother seemed to understand that according to natural law, educational, moral and religious guidance was a family affair. At the present time we make every effort to push our children into the hands of others to teach, with children of their own age, from whom they learn little or nothing. The learning of morals and religion is much more subtle than intellectual learning. If it is true that we learn right from wrong, not from lectures or sermons, that this kind of learning is not taught but caught, then our children were better off under good home supervision than to be depressed by a low spirituality, caused by deficiency of atmosphere created by indifferent and careless parents. Children do yield to the influence of the group. Environment is a subtle affair, causing the best to tend to level down to the average or below the average of the group. Your child is like a brook which follows every change in its course. At the beginning he has vast potentialities, limited only by the heritage which you have transmitted. At each instant he must make a choice, selecting one way to the exclusion of another. Dewey says that a good man is one who, no matter where he is now, is getting better; while a bad man is one, who, no matter how good he is now, is getting worse. Freeman tells us that a good home raises the level of general ability, so one may say that good homes raise the level of everything

that is good in the church. On the other hand, it is true that the best homes suffer from indifferent and careless parents. Homes that are weak in morals and religion tend to develop those who are incapable of defending themselves against outside influences. Homes mediocre in morals and religion tend to develop those susceptible to vitiation. Even the superior child from the superior home has the frontiers of his mind exposed, though he is likely to have more poise and power to keep above the leveling influences of the group. This perhaps explains why the great people of the world have been brought up either in solitude, or have refused to conform to the mold of people in general. In the face of these facts our problem seems to resolve itself into this: that since we have turned our children over to others to be taught, the only task which remains for us is to counteract the vitiating influences in the state, the school and the church, so that our children will retain their poise, personality, stability and originality in spite of egocentric and weak leadership. To accomplish this, we adults need better training so that we in turn may produce better children. No reward is too great for such parents.

The home has not only a right but a duty to make certain demands:

1. That the church encourage her members to capitalize the best of their heritage, not to rest upon it, but to build.

2. That the church be not only attractive, but a place where people become strong to meet life.

3. That the reports of our local churches in our church publications be used, not as publicity for family or intimate friends, but that they be fair, honest, undeleted and unprejudiced rehearsals of events.

4. That the church encourage her members to think. A very few people think twice before they act; a few more think once, while the mass of people think not at all, for it is easier to get and hold an opinion than to think.

5. That the church instruct her committees that their duty is not to keep things as they are, but to use the present to build upon for future progress.

6. That the passion for conquest which so often turns into greed for power and position even in the church be turned into something fine and constructive. As Adler tells us, the same drive for self-importance which expresses itself in evil deeds may also be turned into creative good.

7. That no church be a museum for a dead religion, but that our standards be of the highest worth. How often have I heard in America and in Europe the question asked: "I am lonely. Where can I get acquainted easiest and best?" To this question the answer usually came: "Your best move is to associate yourself with some church."



8. That we be protected from self-inflicted leaders who, unable to engineer their own lives and those of their families successfully, as a compensation insist upon leading other young people and adults.

9. That we have leaders who are able to change their minds in spite of personal pride, who can review facts without prejudice in the face of personal opinion, and whose horizons extend beyond their own selfish interests. This miracle is given only to the humblest few.

The home has not only a right but a duty to make certain demands of our colleges:

1. That they be manned by superior people who are human engineers of body, mind and soul, understanding the relationship of these to life. The best are none too good for our young people.

2. That the colleges give a complete impression of their offerings to save disillusionment, bitterness and frustration of our young people in later years.

3. That our young people be developed with virile habits of thought and character.

4. That our young men and women be disciplined, not with regimentation or policing, but with a discipline that gives adaptation and adjustment to life and encourages initiative.

5. That our children be given a training, not as one of a mold or mass production or standardized product, but that individuality and originality be discovered, encouraged and developed. Youth is unaware of its powers. It is the business, not only of parents, but of educators under our present system to discover and develop this individual ability which is so sacred, precious, of worth and distinctiveness. The student movements over America are a push-up from the bottom against moribund leadership and constitute an effort of young men and women to throw off the stereotyped training to which they have been subjected. We may well note this reaction.

We can not hope to begin on our boys and girls and our young people to improve our homes and churches, but we must begin with ourselves to renovate, reconstruct and re-establish. This remaking will cause suffering, for one can not be both the marble and the sculptor without pain. If our civilization should collapse, we would build another. If our civilization is on the brink of collapsing, as many of our authorities tell us, it were better for us to bring about a renaissance before falling over the precipice. We must prepare for distant events, not just think of ourselves and our children, our homes and schools, and our churches, but of those generations, homes, schools and churches that we hope will exist hundreds of years from now. Our knowledge at best is rudimentary to solve our problems. We do know, however, that the heritage of worth which

we leave will not consist of the farms we own, of the schoolhouses we have built or of the church buildings where we have worshiped, but of the mighty thoughts that shake mankind. "Oh," you say, "we are not strong enough to shake the world with mighty thoughts." To this I answer that new tendencies have always started in small groups who were willing to isolate themselves with discipline to accomplish a great purpose. "But," you say, "many leaders have fallen who have begged people to heed the clear lessons of history." Yes, the world has always laughed at its real saviors, and stoned its very prophets. Are you afraid to be one of these? What will you do? What will your church do?

There is a story told of an old white-haired man who sat musing by the fire one night when a stranger entered the room. The guest talked of literature, art, music and religion, in all of which he had become a master. While he was speaking, our old white-haired friend was thinking over the dreams he had as a youth of accomplishing those very things. At the close of a delightful evening, when the stranger started to leave, our old white-haired friend asked, "Pray, tell me who are you?" To which the stranger answered, "I am the man you might have been." There are people and people. There are the people we are, the people we might have been and the people we will be. There are homes and homes. There are homes that are, the homes that might have been and the homes that will be. There are churches and churches. There are the churches that are, the churches that might have been, and the churches that will be. Which will we choose?

*Washington, D. C.*

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

DR. A. W. PAULETTE (now deceased) while practicing medicine at King City, Mo., was called to a near-by tourist camp because of the illness of a Kansas farmer.

The treatment was satisfactory, and after recovery the man offered him all the money he happened to have with him, but the kindhearted doctor wouldn't accept it. "You'll need those few dollars on your trip home," he said. As all of us who knew him can testify, this was typical of the kindhearted old doctor.

Weeks rolled by and the good doctor had forgotten the incident. One day a letter came from Kansas containing a substantial check, and heaping profuse benedictions upon his head. While telling me of this incident (a short time before his death) moisture glistened in his eyes, and he seemed to accept the affair as eloquent proof of the essential goodness of human nature.

*Salisbury, Mo.*



---



---

## OUR MISSION WORK

---



---

### Inasmuch

BY EMMA ZIEGLER

THE day was warm. The fields and meadows were dry and bare. The hot tropical sun beat down on the barrenness mercilessly making the earth seem like a great bake oven at midday. The cattle and goats wandered about searching for a bite to eat to stay their hunger and in spite of the apparent brownness of the earth, they seemed to succeed in finding blades of grass here and there.

A long cloud of dust rolled up from the dry powdery roadway. What could it be? It was not a bullock cart for the pleasant tinkling of bells was not heard. Then, looking like a grey cloud of dust themselves a large flock of sheep appeared in view, led by a shepherd wearing a huge red turban of yards of cloth and wearing peculiar looking clothes. With him were a woman and two children, and also another shepherd at the rear of the flock. Having traveled many days they had at last arrived at Umalla. They had come from Kathiawar, several hundred miles away, with their flocks to find what pasturage there was in a strange land and among strange people.

All day long the shepherds roamed about with their flocks, carefully guarding them from danger that might threaten. All day long the woman stayed by the few belongings which they had brought with them, and looked after the children. Their living arrangements were very simple indeed as they had not even so much as a hut to live in. The star-studded sky was their roof at night and the warm brown earth their couch. In the daytime the merciless sun took no thought for their comfort, but beat down on the simple encampment in all its cruelty.

One evening the two missionary ladies were sitting out under the stars in front of the bungalow to get all the cool breezes there were stirring after the heat of the day. In the field to the rear of the mission compound they saw a fire burning and wondered what it could be. Next morning one of them went to investigate and found that it was the stopping place of the shepherd people for a few days. She approached the woman who was there with their belongings and the children and spoke, saying: "How are you, Bai?"

The woman answered with the customary reply, "I am quite well." Then she added, "Have you come to see my baby?"

"Your baby?" said the missionary in surprise. "I didn't know that you have a baby."

"Oh, yes, see here, it is only two days old." There in a flat round basket was a bit of humanity not seem-

ing to mind the heat of the sun nor the discomfort of the primitive surroundings.

"Where was your baby born?" asked the interested missionary.

"It was born here. I had no better place and no friends to go to and no one to help me," said the woman cheerfully with a smile on her face.

The missionary looked at her in wonder. Such simplicity!

"Now," thought the missionary, "this would be a good time to have the land fertilized," and so she went to talk to the owner of the sheep and invited him to bring his flock in on the mission compound for several nights. This he readily consented to do.

The next evening the camp and the flocks moved into the mission compound near the bungalow and settled down quietly for the night. Hardly a sound was heard. The next morning the shepherd as quietly led his flocks out to graze. The woman with her children was left to sit and meditate all day long.

In the meantime the missionary had been busy using up some scraps of cloth and sewing tiny dresses for the new baby and a warm blanket to wrap it in at night. This she sent out to the mother who accepted it gratefully.

All the people on the compound were interested in the strangers in their midst. The children played and shouted gleefully among the sheep with their new playmates. The women went to talk to and visit with the woman with the new-born baby. The men were interested from a distance. One evening sitting around the fire the Christian women told the story of the visit of the angels to the shepherds to proclaim the birth of a King. Then followed the story of the Good Shepherd and the story of the Lost Sheep.

"What beautiful stories they are!" exclaimed the listeners. "We would like to see the picture of this Great Shepherd who was such a good man and who loves us."

"You shall see it tomorrow," said the women. "See that building over there? That is our church or temple. There is where we worship this Good Shepherd. Tomorrow we will take you in there and show you his picture."

Then the strangers said, "We have never met people like you. We have never received as kind treatment anywhere as we have received from you. We used to go past the compound gate and wonder who lived in here. We thought government people must live here. We are so glad that we were invited to come in. We will never forget your kindness."

The next morning when the bell rang for prayers it was found that the church was already occupied. The



Christian women had taken their new friend in to show her the picture of the Good Shepherd and of the Christ Child and the other pictures hanging in the church. She gazed at them in wonder and admiration and then said, "You love your Guru (Master) and try to be like him; that is the reason you have been so kind to us. We will not forget, and next year when we bring our flocks we will again come to see you."

*Umalla, India.*

### Ways to Help Missions

THE General Mission Board has for free distribution a little leaflet, called *Ten Ways to Keep the Light Burning*. Some of the ways mentioned are by prayer, by the example of a good life, by faithful participation in your local church and by special gifts of one form or another.

Three years ago a good brother was invited to contribute to the special achievement fund and he offered to give an unimproved lot. The Mission Board appreciated this gift, but felt the owner could make sale of it himself better than could the Mission Board with no representative near his location. Now, after three years, we rejoice to receive from this man \$300, representing the sale of his lot.

In the same mail a gift of \$100 came from a good sister. Her letter shows a fine spirit. Here is the letter:

May 18, 1936.

Brethren General Mission Board,  
Dears Sirs:

Enclosed is a check for \$100. I have often wished that I could send you this amount, but never thought it would be possible for me to do so. Just lately I inherited a little money and this is most of the tenth. Use it where you think it is needed most.

### Pasadena Intermediates Support Missions

A LETTER from Pastor Forest S. Eisenbise indicates that three classes of intermediates have undertaken to give \$60 this year for missions. They have selected three minutes from 10:12 to 10:15 each Sunday morning during which time they will give enough money to support the entire general brotherhood missionary and service program in the Church of the Brethren for those three minutes. A large clock has been prepared on which the time is registered each Sunday. At this time in the worship program, some current events of mission interests are presented by members of the department and a short season of intercessory prayer for missions closes the period. Every one in the group is in-

terested and enthusiastic. All feel that they have a real part in the work of the church.

### Monthly Financial Statement

During the month of June contributions for the Conference Budget and all general Boards and agencies included in the budget totalled \$50,738.82. The total received for the year beginning March 1, 1936 was \$68,375.30, detail as follows:

	Receipts for June	Total receipts since 3-1-36
World Wide Missions .....	\$ 6,881.85	\$10,288.94
Student Fellowship Fund .....	344.39	460.39
Women's Work Project .....	1,119.86	2,593.65
Home Missions .....	141.04	302.23
Foreign Missions .....	713.71	1,086.03
Junior League Project .....	139.80	235.91
Intermediate Project .....	2.00	2.00
India Mission .....	66.30	316.16
India Native Worker .....	40.00	65.28
India Boarding School .....	50.83	209.90
India Share Plan .....	249.28	485.53
India Missionary Supports .....	3,408.20	4,752.63
China Mission .....	296.42	336.50
China Boys' School .....		7.50
China Girls' School .....		49.83
China Share Plan .....	102.25	182.25
China Missionary Supports .....	1,953.98	3,366.87
South China Mission .....		40.00
Africa Missionary Supports .....	1,010.51	2,205.19
Africa Mission .....	1,275.38	1,499.29
Africa Share Plan .....	81.25	148.40
Africa Leper .....	11.00	36.00
Conference Budget Undesignated .....	31,557.59	35,667.24
Conference Budget Designated for—		
Board of Christian Education .....	662.10	2,733.93
Bethany Biblical Seminary (at Elgin) .....	61.38	185.96
Bethany Biblical Seminary (at Chicago) .....	112.50	538.30
General Education Board .....	18.19	59.95
American Bible Society .....	22.00	22.00
Conference Budget Share Plan .....	32.47	62.60
Youth Serves .....	384.54	434.84
Total Budget items .....	\$50,738.82	\$68,375.30
Non-Budget items—		
General Flood Relief .....		193.05
China Famine Relief .....		18.20
Special Peace Fund .....	432.46	711.53
	\$51,171.28	\$69,298.08

The following shows the condition of General Mission Board foreign and home mission finances on June 30, 1936:

Income since March 1, 1936 .....	\$56,434.66
Income same period last year .....	31,936.30
Expense since March 1, 1936 .....	51,238.44
Expense same period last year .....	58,273.83
Mission deficit June 30, 1936 .....	5,234.96
Mission deficit May 31, 1936 .....	9,186.64
Decrease in deficit during June, 1936 .....	3,951.68



Intermediate department at Pasadena, Calif. Several were not present. The late Harvey Brubaker's twin boys are in the center



---



---

## THE CHURCH AT WORK

---



---

## YOUNG PEOPLE

**Brethren in Worship**

Worship is one thing that distinguishes churches from most nonchurch organizations. Every church has as its aim the frequent lifting up of the hearts of its members in prayer or praise to God. If worship should cease, the church would cease.

Not all churches use the same methods in their regular worship. In the Catholic church the priest is a necessity. He controls the group worship. This has developed a uniform system about the same throughout the world. It has grown through centuries out of the attempt to make God real to simplehearted believers. The presence of other people may be incidental.

Among the Friends there is no priest. Theoretically no one guides. In silence they wait and meditate and pray until one—anyone—is moved to speak. The presence of other people is essential.

In our churches we have varied widely in regular group worship. Sometimes we have been too formal—songs, prayers, prayer attitudes and worship leaders have often been standardized. Sometimes we have planned too little—trusting to the inspiration of the moment or offering an alibi for real laziness. But our worship has been of a social nature—the family idea. The visiting after church may grate on the feelings of those who want an orderly service, but it is sincere and kindly; it builds brotherhood.

Camp experience gives some cues for group worship—especially for youth. Where there has been genuine fellowship it is an easy task to lift up hearts in prayer and praise—in both formal and informal ways.

## CHILDREN'S DEPARTMENT

**"I Hear the Children Singing"**

A new leaflet, "The Junior Choir," has just come from the press. It was written by Mary Grace Martin, whose splendidly written contributions to our papers are already known, and who gave of her best effort to make this new pamphlet a real one.

Some of the problems discussed are: Values of a Junior Choir, Organizing the Junior Choir, The Junior Choir Functioning, Selecting Music for the Choir, Suggested Materials and Sources.

We're a bit proud of it, and believe you will like it too. The cost, five cents, is simply to cover the cost of publishing and not for profit. Order from the Board of Christian Education, 22 South State Street, Elgin, Ill.

## MEN'S WORK

**The Bowmans Sail for Europe**

The following was written before Brother and Sister Rufus D. Bowman sailed for Europe. The sailing date was June 24; they will return the latter part of August.—Ed.

Last autumn the men of the Washington City church in looking about for their major local project decided to secure the money necessary to send the pastor, Rufus D. Bowman, to the World's Sunday School Convention at Oslo this coming July. In order to make the trip yield greater returns than the convention alone would afford, the goal was set to enable the inclusion of a tour. To this end other groups of the congregation were invited to participate. Now with the time of departure approaching the goal is being reached because of the generous response by all.

This is a rather selfish move on the part of these men for they have actually tried to calculate how many times the worth of the money they will get from the pastor's broadened outlook and experience in Europe. They recognize the fact that no man can feed the flock unless he himself is first adequately nourished.

It might be pointed out in this connection that Men's Work can make an exceedingly valuable contribution to the church and the cause if it merely affords the preachers opportunity for wider training and experience. Too often the pastor or preacher of considerable mental and spiritual capacity is so cramped by low income or unfavorable conditions that he can produce only a mere fraction of the spiritual food his talents warrant.—C. E. Resser.

## WOMEN'S WORK

**Bits of Inspiration for Women's Work**

There were no dull sessions in the recent National Women's Work conference at Hershey. Each session had something of inspiration and encouragement. We were told that the conference was not sponsoring a tired cause but reinterpreting the spiritual meaning of Women's Work.

It is inspiring to many of us to know that our national leaders have caught the vision of the total program for the church. They manifest an eagerness to fit into that total program without duplication of effort. They are eager that the church shall accomplish her whole task in the world and Women's Work strives to co-operate with all other agencies in the church to that one end.

It is inspiring to be assured, by those who know, that our Women's Work is being felt in the far corners of the earth. We were told by Bro. Leland Brubaker, who recently visited our mission field, that some day, some time, some place the women of Africa and China will say to the women of America, "We thank you for helping us to a higher life and giving us a chance in the world."

It is inspiring to know that Women's Work has such a large opportunity to promote evangelism, Christian education, peace and temperance. Bro. M. R. Zigler pointed out that Women's Work can co-operate with the minister and committees of the church in this work but first of all, and above all, woman's opportunity is in the home. There is where children get their first and most abiding convictions as to religion, peace and temperance. If each woman of our Women's Work would become enthusiastic and take an active part in implanting these great principles in the heart of her children, the causes of peace, temperance and evangelism would move steadily forward.

Then it is inspiring to contemplate the effect upon our communities and our nation if each woman of our church would become an active agent or personal promoter of these great truths. What would it mean to have sixty thousand women speaking to their neighbors across the fence, in the store or at the club about a sober, peaceable, Christian world?

"To know is to care,  
To care, is to share,  
To share, is to dare."

It is quite impossible to put into words the inspiration of that great conference. But as we sat through those many sessions we became more and more convinced that Women's Work in the Church of the Brethren is a going institution.

Rockford, Ill.

Mrs. D. D. Funderburg.



## CORRESPONDENCE

### RETIRING FROM HAGERSTOWN PASTORATE

Sunday morning, May 31, 1936, a special service honoring our retiring pastor, Bro. A. B. Miller, was held. Special music, favorite selections of Brother and Sister Miller, was part of the program. The sermon was delivered by Bro. A. M. Dixon, who was called to fill the vacancy left by Bro. Miller, who resigned because of ill health. Because Bro. Miller was unable to attend the services in person special arrangements were made for the services to be broadcasted, so Brother and Sister Miller heard from their own home the services in their honor.

Bro. Miller was called to the ministry at Timberville, Va., in 1905. Since that time he has served as pastor in Staunton, Va., Bridgewater, Va., Lewistown, Pa., Geiger Memorial church in Philadelphia, Pa., and Hagerstown, Md. In the Hagerstown church he has served two pastorates, a total of fifteen years, from 1912-1919 and 1928-1936. In that time the membership of the Hagerstown congregation grew from 300 to its present strength of over 1,000. The Sunday-school building was built and the church remodeled twice during his pastorate here. The spirit and planning of Bro. Miller was felt in the growth and in the entire program of the church.

Because Bro. Miller is really a definite part of the church, and because he labored unceasingly, untiringly and faithfully the degree Pastor Emeritus was conferred upon him.

All who knew Bro. Miller loved him, and the community will experience the loss of a real friend, a man of sterling qualities, a real Christian.

A purse was also presented to Brother and Sister Miller as a token of appreciation and esteem for their devotion to our church and the work of the Lord. The Millers are now residing in Bridgewater, Va.

Hagerstown, Md.

Alice Bittinger.

### FROM PALMYRA CONGREGATION

The Palmyra congregation deemed it necessary to enlarge and remodel their church house and equip it so as to be able to care better for their growing Sunday-school membership. This work was begun early last fall and was completed this spring and the church dedicated on May 3. Brethren R. W. Schlosser and Calvert Ellis brought the messages and Eld. J. H. Longenecker offered the dedicatory prayer. The week following we had services every night with different brethren bringing the messages, namely, Jesse Whitacre of Shamokin, E. S. Kiracofe of Elizabethtown, H. B. Heiscy of Lewistown, J. I. Baugher of Hershey and James Moore of Lititz. On Thursday the a cappella chorus of East Petersburg was with us. At each of these services a pastor of the various denominations of our town led the devotions and each brought a message of greeting from the church which he represented.

The new addition is 34 by 70 feet which makes our church 104 feet long and at the rear 70 feet wide, it being L shaped. The basement houses the primary, junior and young people's departments, Aid Society room, kitchen, heating plant and lavatory.

The primary department has three separate classrooms and a large assembly room that can be opened into the young people's department. The junior department has four rooms and an assembly room which also can be opened into the young people's room if necessary. Between these two



Photos by E. G. Hoff

Entrance to Palmyra Church

departments is a large room. This is used Sunday evenings for the B. Y. P. D. services and Sunday mornings for one of the classes of that department. The room has an open fireplace with bookcases on either side for the Sunday-school library. With the homelike atmosphere and capacity of several hundred it can be used as an auditorium; or, being near the kitchen, it can be used as a dining room. The kitchen is well arranged and equipped. The Aid Society room is 16½ by 34 feet and has a cutting table and ironing board built in the wall, and a large supply closet; the floor is covered with accolite.

The main floor has the auditorium with a seating capacity of about 420. At the side are five classrooms used by the intermediate department. To the rear are four classrooms used by adults, all of these rooms as well as the two galleries being separated from the main auditorium by velour curtains. To the rear of the pulpit is a room that can accommodate about 150 people and is used by the two senior classes, being separated from the main room by sliding doors. With the two galleries and the classrooms adjoining the auditorium, we can accommodate about 1,200 people. To the right of the pulpit is a cheery room used as a nursery. The baptistry is conveniently located on the pulpit.

The gallery to the rear of the auditorium is used by one of the young people's classes and the new gallery is used by the men's Bible class. Above the nursery is a nice room used for a young mothers' class. Above the senior classroom is a beautiful, light room for the beginners. The whole church is carpeted; the floors underneath are cov-



One of the Children's Rooms, Palmyra Church



ered with temlock, a sound deadening material, and the ceilings are celotex, which affords excellent acoustics. In each department various classes have provided for their own furnishings. The communion table, pulpit chairs, fireplace and bookcases as well as some other furnishings were donated by individual members. The outside surroundings are beautiful, with a nice lawn and wide concrete walks.

On May 10 we had our love feast. Eld. H. K. Ober and Bro. J. Herbert Miller brought us the messages through the day and Bro. Ober officiated at the communion. The following evening, May 11, our evangelistic meetings began with Eld. M. J. Brougher, evangelist. His Spirit-filled sermons were edifying to the members and brought conviction to the unsaved. As a result twenty-four were added to the church—twenty-two baptized, one received on former baptism and one reclaimed. This was Bro. Brougher's second revival within four years in the Palmyra church, and he has many friends here. We as a church can truly say, "The Lord has done great things for us, whereof we are glad."

Palmyra, Pa.

Mrs. Moses Groy.

### THIRD ANNUAL SCHOOL OF SACRED MUSIC

Following the Hershey Conference, the Blue Ridge College, at New Windsor, Md., was host to the School of Sacred Music, initiated and sponsored annually by the National Music Commission of the church. Prof. Nevin Fisher of Blue Ridge College acted as dean. Third of its kind, and first to be held in the eastern zone, the 1936 school with sixty enrolled students and leaders proved remarkably successful. If sentiment, which was strong at the close of the period, prevails, this will be the first of yearly schools which will be held in the eastern part of the brotherhood regardless of where the Annual Conference may be.

The school was designed to be a training laboratory for both leaders in church music and those who are interested in singing but do not lead. A number of pastors were present, who gained a clearer appreciation of the music program of the church which is so closely tied up with their own.

The school was conducted in a friendly, informal atmosphere. Outdoor vespers, a hike and picnic, and other features made the members of the group closer friends. One of the finest values of the days spent together was the relationships that came out of this intimate association of students and leaders.

Perry Huffaker, head of the Music Commission, was one of the faculty which included Prof. Alvin Brightbill of Bethany Biblical Seminary, and Prof. Charles Rowland of Juniata College. Bro. D. Howard Keiper of Baltimore, Md., and Bro. Russell G. West of Roanoke, Va., conducted classes on the creating of worship programs and the use of art in religion, both of which are closely allied with music. Prof. Fisher conducted a class for accompanists, and Philip Royer of Westminster, Md., directed a school orchestra. Prof. Brightbill organized and conducted a choral group in which methods of using and training a choir were demonstrated.

The student body came from Pennsylvania, Maryland and Virginia. The daily program consisted of classes, forums, lectures and chorus work, together with evening concerts in which many could participate. Lantern slides were used effectively as a means of worship in the final service of the day.

Bro. William Beery of Elgin, Ill., was a welcome addition to the group. One of our own composers of hymns, and one

who has a deep interest in the music of our own church in his heart, he made a unique contribution to the school. Although eighty-four years old he still leads and sings.

A public concert on Saturday closed the school which had begun sessions the previous Wednesday. The student body presented a petition asking for an annual school in the east and also voted for a ten-day camp. It is to be hoped that their wishes may be followed and instead of there being a single music school of this calibre each year, each zone might support a school of its own.

Joseph Van Dyke,

Beaverton, Mich.

Editor of OPUS, the school paper.

### ELD. MARTIN JOHANSEN, DENMARK, PASSES TO HIS REWARD

Martin Johansen was born near Aabenraa, in the southern part of Jutland, Nov. 26, 1859, and died May 25, 1936, aged 76 years and 6 months.

Bro. Johansen came from a very poor family. His mother died when he was but a young lad. He left his home quite young and came to Northern Jutland, and after working at a number of places came to Wendsyssel, the most northern part of Denmark, and located near Sindal. Here he became acquainted with a young maid, whom he married, and set up a home in extreme poverty.

During a series of meetings he and his wife became converted and began a new life, uniting with the Church of the Brethren at this place, nearly fifty years ago. This proved to be a turning point, not only in his spiritual life, but also in his temporal life. A year after uniting with the church he was elected to the office of deacon, and two years later to the ministry. This was in the early years of the Church of the Brethren in Denmark. He was a homemade man of more than ordinary caliber and did a good work for the church of his choice.

In 1895 he moved his family to Thy, on the west coast of Jutland, and the other unit of the Church of the Brethren in Denmark. At this time his family consisted of six and they lived in the mission property at Hørdum, giving much time to the work of the church. His compensation from the church was quite meager and not sufficient to support his growing family, so he was obliged to work at his occupation as brickmaker. He was ordained to the eldership and had charge of the church at this place for some years. Five years after moving to Thy his wife died, leaving him with four children, who in youth became members of the church.

Some years later he was married to Nielsine Nielsen, who has two or three brothers in the States, if I am not mistaken one a minister of our church. To this union were born nine children, the youngest now over twenty years of age. In 1919 Bro. Johansen was very sick and not expected to live. Much sickness and death was the lot of this family, resulting in his second wife's breakdown and death in 1920 leaving him with six children and mother-in-law, who still lives and is 93 years of age. Bro. Johansen was always tact-





ful in the selection of a companion; he made his choice from members in the church, and from such who made good companions and good mothers for his children. Several years after his second wife's death he was united with the sister who now survives him.

About 1906 Bro. Johansen moved to Wendsyssel to take charge of a large brickyard. In 1914 he was persuaded to leave brickmaking and give his entire time to the work of the church in Thy, which he followed several years. The cause for returning to the brick business he gave in the following words: "I consider it wiser and better economy to make a living for my large family in the brick industry and serve the church as best I can on Sunday and at spare times, than to live on the work of the church and, when I no longer can work, be a burden to the church." As long as his health permitted until a few years ago he practiced this rule in a most satisfactory and acceptable manner. A reward for his labors awaits him in the glory world.

Martin Johansen served the church for over forty years. Most of this time he gave his service without remuneration, paying a good part of his traveling expense when in the service of the church, and tithed to the church he loved.

By hard work, good management and economical living he rose from poverty as a day laborer in brickmaking to director of different brickyards, and at the end of his life was one of two in a company as owner of a brickyard. His companion left the entire management in Bro. Johansen's hands and gives this short, but significant testimony: "He was an intelligent and honest business man." He had started his children in life as they left the parental roof. He had done much work for the church, offered much for the extension of the kingdom and leaves the sorrowing well cared for financially. What is the secret of this brother's success materially and spiritually? The answer is, his godly sincerity and sacrificial spirit coupled with good judgment. He said: "I handle no money with greater satisfaction and blessing than that which I offer unto the Lord."

The interment took place the 30th of May and the service was the largest the writer has attended in Scandinavia. There were some forty flower wreaths placed by his coffin. A host of friends accompanied the mourning family to Bro. Johansen's last resting place. The body was taken in the church, where the priest made some timely remarks, after which the remains were lowered into the grave, where the writer performed the ceremony, read Rev. 14: 13, "Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them," and made some comment and application to Bro. Johansen's life. After the interment the relatives and friends gathered at the house of mourning, where memorial services were held.

Our deceased brother will be missed in more than one respect. We need more of this type everywhere in the church, men willing to sacrifice time, strength and money for the advancement of the kingdom. More of Bro. Johansen's type would replenish the mission treasury and send the needed forces to the front, not only for the defense of the gospel, but for the advancement of the church and of peace and goodwill to all men of every nation.

J. F. Graybill.

Malmö, Sweden.

## REPORT OF COMMITTEE ON NECROLOGY

Since our Conference of one year ago, the following ministers have gone on to the reward of their labors: J. H. Moore, J. B. Hylton, J. Kurtz Miller, H. K. Garman, A. L.

B. Martin, D. C. Moomaw, A. A. Miller, Martin B. Miller, A. J. Smith, Aaron Newcomer, H. F. Maust, Samuel Weimer, A. M. White, M. N. Rensberger, W. H. Wine, H. A. Gnagy, D. F. Landis, D. M. Byerly, Peter Knavel, J. D. Everts, P. H. Hertzog, S. W. Fike, D. C. Glick, E. J. Bradley, Geo. W. Young, Samuel H. Hertzler, R. N. Leatherman, D. W. Wise, L. T. Stuckey, J. A. Myers, A. E. Nead, J. I. Sizemore, Geo. Prentice, Jacob Funk, J. M. Elliott, J. E. Walker, Chas. C. Brown, Samuel Gearhart, Robert Flanagan, Geo. Strycker, A. S. Tyson and G. P. Burrow. We pause to honor their sacred memory and give due credit to the faithful service they rendered. Some of these have given many years in the service of their Master and have been outstanding leaders of the brotherhood. Some have passed on in, what would seem to be, the midst of life. But whether the years be few or many, the noble achievements of these are a challenge to us who are left to bear forward the Christian banner. May the memory of their lives ever be an inspiration to us as we continue to carry on and may the comfort and peace of the heavenly Father sustain and keep the dear ones who have been left behind. The sincere sympathy of the ministers assembled at Hershey is graciously extended.

Committee:

G. L. Wine, Chairman.  
Foster B. Statler.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Kirkpatrick-Fike.**—By the undersigned at the Church of the Brethren, in Waterford, Calif., June 13, 1936, Brother Charles Howard Kirkpatrick and Sister Marie Lorainne Fike, both of Waterford, Calif.—J. W. Deardorff, Waterford, Calif.

**Kirkpatrick-Ryan.**—By the undersigned at the Chapel of the Flowers in Berkeley, Calif., June 7, 1936, Bro. Orien Kirkpatrick of Stockton, Calif., and Miss Virginia Ann Ryan of Oakland, Calif.—J. W. Deardorff, Waterford, Calif.

**Johansen-Emmert.**—By the undersigned at the Panther Creek church, Iowa, June 30, 1936, Brother M. Charles Johansen of Rockford, Ill., and Sister Vera I. Emmert of Redfield, Iowa.—Niels Esbensen, Freeport, Ill.

## FALLEN ASLEEP

**Anderson,** Sister Tabitha Jane, born near Crumstown, Ind., Jan. 28, 1871, and died June 20, 1936, at her home near Walkerton, Ind., after an illness of six months. She was the daughter of Enoch and Anna Allen. She married Elmer D. Anderson Sept. 13, 1893. She is survived by her husband, four sons, three daughters and twenty-eight grandchildren. She united with the Church of the Brethren seventeen years ago, remaining faithful until death. Services at the home by Bro. B. R. Cross, with burial in the Walkerton cemetery.—Mrs. Nathan B. Cross, La Porte, Ind.

**Blough,** Sister Mary (Thomas), wife of John J. Blough, was born in Somerset County, Sept. 22, 1873, and died May 30, 1936, at her home near Hollsopple. She was a daughter of Samuel and Mary (Speicher) Thomas. She is survived by her husband, six children, eleven grandchildren and two sisters. She was a faithful member of the Quemahoning congregation for over forty-five years. Funeral services at the Maple Spring church by C. W. Blough with interment in adjoining cemetery.—Nora A. Stutzman, Hollsopple, Pa.

**Bumpus,** Mrs. Katharine Alta, aged 60 years, died June 1, 1936. She was the daughter of Andrew and Ellen Marsh and was born on Nov. 10, 1875, in Defiance County, Ohio. Two sisters preceded her in death; her mother died five years ago and her father last January. The past thirty-four years of her life were spent in Toledo. Dec. 16, 1897, she married Archibald Bumpus at Defiance, Ohio. To this union were born five sons and three daughters. Before her marriage she was baptized and became a member of the Progressive Brethren church at Bryan; after coming to Toledo she transferred her membership to the Church of the Brethren. She was a faithful follower of Jesus Christ in her home, her community and in her church. She leaves her husband, five sons, three daughters, five brothers, three sisters and two grandsons. Services at Toledo and at the Bryan church by her pastor, with burial at Bryan.—R. R. Hatton, Toledo, Ohio.



**Musselman**, Rachel Ann, born May 1, 1853, the daughter of Samuel and Esther Erbaugh; she died June 3, 1936. She married Joseph Musselman and to this union were born seven sons and four daughters. Early in life she united with the Church of the Brethren and with her husband was a charter member of the West Dayton church, which was organized in 1889. For the past two years she had been an invalid. Her example of faithful church attendance is a challenge to the widespread indifference on the part of many today. Services by the undersigned, assisted by Rev. W. N. Roberts in the West Dayton church.—J. Perry Prather, Dayton, Ohio.

**Myers**, Sister Lessie Wagner, wife of Bro. Daniel Myers, died in the Clearfield hospital, May 10, 1936, aged 28 years. She is survived by her husband, one son, two daughters and her mother. Funeral services in the Codorus church by Bro. A. P. Wenger and Bro. S. C. Godfrey with interment in adjoining cemetery.—Esther B. Hartman, York, Pa.

**Oller**, Sister Leah, daughter of David and Leah (Hykes) Jacobs, was born near Gettysburg, Pa., Feb. 14, 1852. She died June 15, 1936, at her home in Waynesboro, Pa. She was physically disabled from a stroke of paralysis and for the past eight years had been a semi-invalid. During this time she was comforted and faithfully ministered to by her two daughters. When a girl she was present on the rostrum and heard Abraham Lincoln deliver his great Gettysburg oration. She married Daniel H. Oller Jan. 18, 1872, and united with the Church of the Brethren in 1876. She is survived by two daughters. She was an exemplary Christian and closed her sojourn here in a sustaining and abiding confidence and trust in her Savior and Lord. Funeral services in the Waynesboro church by Pastor Levi K. Ziegler, assisted by Rev. J. M. Rutherford, Presbyterian.—C. R. Oellig, Waynesboro, Pa.

**Opel**, Jacob, aged 69 years, died at his home in Somerset. He attended the funeral of his brother-in-law in the afternoon and at the cemetery was stricken with a heart attack and died a short time after they reached home. He was twice married; his first wife was Mollie Miller of Meyersdale; to this union one son was born. Later he married Flo Smith who survives with his son, Frank, and two grandchildren. He was a faithful member of the Somerset Church of the Brethren, and a trustee for some years. Funeral services were conducted in the home by the pastor, Bro. T. Rodney Coffman. Interment in the Union cemetery at Meyersdale.—Mrs. T. R. Coffman, Somerset, Pa.

**Ressler**, Sister Sarah Ellen, died at the home of her son near Rouzer-ville, Pa., on May 10, 1936, aged 74 years. She was born near Detour, Md., the daughter of Daniel and Ellen Blessing Grossnickle. She was a loyal member of the Church of the Brethren for many years. Her husband, Daniel C. Ressler, preceded her a few years ago. She is survived by two sons, a brother and a sister. Services by Elders Levi K. Ziegler and H. M. Stover, with interment in Burns Hill cemetery at Waynesboro.—Sudie M. Wingert, Waynesboro, Pa.

**Rowland**, Daniel Thorp, son of Daniel G. and Susan Rowland, born April 21, 1873, in Victor, Iowa; he died in the hospital, Newton, Kans., June 19, 1936. In 1896 he married Effie Moss and to them were born twelve children. The family lived near Peabody, Kans., until the last twelve years of his life which were spent in Harvey County, Kans. He was baptized into the Church of the Brethren in 1912 and was loyal to the church and his Savior until death. He leaves his wife, four daughters, six sons, four sisters, five brothers and seven grandchildren. Funeral services by the pastor in the church at Newton with interment in the cemetery at Peabody.—H. F. Crist, Newton, Kans.

**Stump**, John N., eldest son of Solomon and Rachel Stump, was born Aug. 4, 1860, near Niles, Ind. He died June 19, 1936. At the age of twelve years he with his parents moved to Rolla, Mo., and later to Waynesville, same state, where he grew to manhood. At the age of twenty-one he united with the Church of the Brethren. About the year 1899 he was elected to the office of deacon and faithfully served his Lord to the end. Oct. 9, 1881, he married Miss Nannie Simmons. To this union were born two children. In 1883 he with the family moved to Nevada, Mo., and later to Cook County, Tex. In 1901 he settled at Ochiltree, now Perryton, Tex., where he had since resided. Being a pioneer in this community he entered largely into its life. He was generous in sharing with all who came to him in need. He served not only on the city council but in many other civic places of responsibility in the community. He leaves his wife, one son, two grandchildren, one great-granddaughter, four brothers and two sisters. Services in the Baptist church, Perryton, by Bro. Jas. H. Elrod, assisted by Rev. Bryan. Interment in the Ochiltree cemetery.—Jesse V. Stump, Perryton, Tex.

**Thomas**, Lavina, daughter of Elijah and Nancy (Miller) Berkey, aged 81 years, died June 30, 1936, at her home in Davidsville. Her husband passed away Feb. 26, 1936. Surviving are one son, one daughter, two grandchildren and one great-grandchild. She was a faithful member of the Church of the Brethren for many years. Funeral service at the Maple Spring church by C. W. Blough and H. C. Hess with interment in adjoining cemetery.—Nora A. Stutzman, Hollsopple, Pa.

## CHURCH NEWS

### ALABAMA

**Fruitdale** church met in council June 18. It was reported that the treasury contains a surplus of \$17.07. A committee was appointed to care for Bro. Walter Replogle who is to conduct a revival service here beginning July 12. Hereafter all communion services and revivals are to be announced by the correspondent by mail to all rural members,

and a regular report of services is to be posted in a Mobile Sunday paper.—Harry E. Miller, Fruitdale, Ala., June 30.

### CALIFORNIA

**Butte Valley**.—Since the last report four have been received into church membership, one by baptism and three by letter. Easter Sunday was a full day, with a program by the Sunday school, and observance of decision day in the morning service, followed by baptism in Butte Creek near Macdoel and the communion service in the evening. Open communion was inaugurated by the official board, and that evening two members of the Methodist church communed. This broadened fellowship was a source of rejoicing to all present. A splendid Mother's Day program was given on the evening of May 12. The community co-operated wonderfully in making this possible. At the business session June 7 the present pastor was retained for an indefinite term, beginning Sept. 1. He and his family were granted a month's vacation, with the privilege of having an additional three weeks for evangelistic meeting. It was unanimously decided to inaugurate the associate membership, and two letters of membership were received on that basis. The peace action program is being carried out among the membership and in the community. Since the granting of assistance financially to the church by the district, which facilitates a full-time pastoral program, the work is taking on increased interest and enlarged activity. The increased attendance and co-operation on the part of members of other denominations who have no resident minister, and of citizens in the community, is very encouraging. Many times the attendance is from twice to three times the number of the church membership. On the evening of June 11 the young people gave a musical program followed by an ice cream supper and games. An offering taken at that time was sent to the district B. Y. P. D. project. Services are held at the present time in the Macdoel community hall. Once each month the Sunday-school offering goes to the church building fund. The trustees have made some purchases of new equipment looking toward the building of a new church plant as soon as we are able. There are about twenty-five young people in the B. Y. P. D., and their splendid loyalty and enthusiasm in every activity is a source of encouragement to both the pastor and church. This is one of four mission churches in northern California and we covet the earnest prayers of the brotherhood for the success of the work. This is a field worthy of the best in sacrifice and service for the Master and his people.—Ora E. Weddle, Macdoel, Calif., June 22.

### COLORADO

**Haxtun**.—Our Vacation Bible School closed on June 12 with a picnic for the children and parents. On Sunday morning following a demonstration of the work accomplished during the two weeks was carried out as a closing program. Special credit is due the pupils for their memory work in the Scriptures and for good behavior. The attendance was good; the lowest being eighty-two and the highest ninety-six, exclusive of teachers. The offerings amounting to \$6.47 are to go to the general educational board. In the absence of our regular teacher, Bro. Grabill had charge of the adult class on Sunday evening, June 14. A 4-H club has recently been formed for girls and will meet each Wednesday afternoon at the home of Mrs. Weaver. Mrs. Geo. McCulloch is also assisting in the teaching. The mothers and daughters had an enjoyable meeting at the church on June 19. There was a good attendance and much interest manifested. The topic was Home and included appropriate readings and musical selections. The next meeting is to be a picnic at the local park the third Friday in July at 2 P. M.—Mrs. Warren D. C. Wood, Haxtun, Colo., June 27.

### FLORIDA

**Miami**.—We have no church building but worship at the home of some member or friend on the third Sunday of each month. Our last meeting was June 21 at the Westfall home. Sister Morris had charge of the Sunday-school hour which we all enjoyed and Bro. Morris preached a very good sermon. Brother and Sister Morris came about 400 miles and we appreciated having them with us. Following the basket lunch we had a business meeting. Thirty-four were present. Bro. Morris was chosen elder for another year; Bro. Amza Price, Sunday-school superintendent; Sister Ernest Campbell, assistant; Sister Doris Price, treasurer and church clerk; Bro. Enos Overholser, trustee, to take the place of Bro. Simon Richardson who has moved from Miami; the writer, church correspondent. Our next meeting will be on July 19 at Miami. We ask Messenger readers who may be thinking of locating in Florida to try Miami. Our climate is good with plenty of sunshine. If any one knows of members of the church living in or near Miami, send us their names and addresses and we will try to get in touch with them.—Mrs. Enos Overholser, R. 1, Miami, Fla., June 30.

### ILLINOIS

**Milledgeville**.—Easter Sunday Dr. Bell gave a talk on Easter. Afterward he gave the invitation and a mother and two sons went forward; baptismal services were held in the afternoon. In the evening a cantata was given by the combined choirs in the church in town. April 19 Dr. Bell's son from Paris gave a talk telling some of the changes that have taken place in the European countries. April 20 a pastors' meeting was held in Dr. Bell's home. April 26 Bro. J. E. Miller of Elgin preached for us in the absence of Dr. Bell. May 27 we held spring business meeting. I. D. Leatherman was present and installed Bro. Kendall to the ministry. June 14 we observed Children's Day with an interesting program. The district young people's rally will be held at the church July 12.—Mrs. Ella Fox, Milledgeville, Ill., June 30.



## INDIANA

**Camp Creek** church met in council June 26 and elected Floyd Snell, trustee; Glenn Disher, Messenger agent; the writer, correspondent; and Mildred Shively and Mrs. N. H. Miller, delegates to district meeting, with Dora Flory and Glenn Rummel, alternates. We enjoyed a spiritual love feast on June 20 with Bro. Manley Deeter officiating and Brethren Wm. Loucks and John Stout and the local ministers assisting. This was followed by breakfast at the church on Sunday morning for the members, neighbors and friends. This is our regular practice and we feel it is a real addition to the preceding services. Our children gave an excellent program directed by Mrs. Floyd Snell and committee on the evening of June 14. In the passing of Bro. John W. Shively we lost a real church father, for he not only helped build our church house fifty-six years ago and set out our beautiful trees, but also was elected to the ministry here forty-nine years ago and served for many years as minister and elder.—Glenn Rummel, Nappanee, Ind., June 30.

**Middletown.**—Today Bro. McCullough talked for us. Our love feast was well attended. Bro. Moses Smeltzer officiated. There were ten ministering brethren with us. It was the most spiritual meeting we have had for a long time. We had no business meeting in June as two of our officials were absent. We have not yet elected our delegate to district meeting to be held at Anderson.—Florida Green, Middletown, Ind., June 28.

**Osceola** church met in council June 25. Sisters Nina Weldy and Sarah Weaver were elected delegates for district meeting. Bro. Fred A. Flora will hold our revival meeting this fall. We elected our Sunday-school and church officers for the coming year: superintendent, Carl Messick; assistant, Nina Weldy; church clerk, David Wisler; treasurer, Allen Weldy; Messenger correspondent, the writer; Messenger agent, Vern Gongwer; member of trustee board, Wm. Anglemeyer. Members were also chosen on various boards.—Eva Pontius, Elkhart, Ind., July 1.

**South Whitley.**—In the absence of the pastor, Paul Kendall, Roy Gilmore of Huntington is filling the pulpit on Sunday mornings this summer. We held our annual homecoming last October. Sister Bertha Stine and a male quartet from the West Manchester church rendered a splendid service. In February our church co-operated with Pleasant View in securing Bro. D. W. Kurtz to give four lectures. These lectures were indeed challenging and inspiring to us. Our achievement offering in February was \$16.50. On Easter evening our young people presented a play entitled Barabbas. A musical program presenting the Life of Christ was given by the Kendall-Brumbaugh quartet on Palm Sunday morning. Our Sunday-school superintendent, Kimber Humberger, often provides opportunity for the children's department to conduct the devotional services for Sunday school. The children gave a half-hour program on June 14 and the pastor preached a Children's Day sermon. Mother's and Father's Days were also observed by special services. Our church accepted a challenge to raise \$100 for the Conference offering; the goal was reached on May 31 and the money was sent to Conference. We are sending four delegates to the training school at Camp Mack and expect to send delegates to the other camps. We are looking forward to a revival and love feast this fall. Our people show a growing interest in the work and program of the church.—Mrs. Paul Kendall, Columbia City, Ind., June 30.

**Syracuse.**—March 23 a union temperance play was given by talent of the different churches, directed by Mr. York from Indianapolis. April 12 we had our communion services. April 19 Bro. Jarboe gave the baccalaureate address at the high school. Our homecoming or anniversary was held May 3 with all-day meeting and basket dinner. Bro. C. Metzler of Wakarusa spoke at the morning service and Bro. T. E. George of Goshen at the afternoon services. Bro. Jarboe spoke in the evening; these messages were indeed inspiring. Our Sunday school was well represented at the three weeks' Vacation Bible School which was conducted by the churches of Syracuse. June 2 the men's quartet from Bethany Biblical Seminary gave a very fine evening program. Our pastor and wife, Brother and Sister J. Edwin Jarboe, were delegates to the Annual Conference at Hershey. June 28 we were favored at the morning services when Bro. Noble Stutzman from Boise City, Idaho, gave a very fine message and the Barnhart brothers quartet from New Carlisle, Ohio, rendered some good music. Our Ladies' Aid meets every week and is quite busy quilting. Bro. Jarboe and wife left June 29 for Lincoln, Nebr., and points in Kansas. During their absence our pulpit will be filled by Brethren Geo. Snyder and E. C. Swihart.—Mrs. Lillian Middleton, Goshen, Ind., June 30.

## MARYLAND

**Longmeadow** congregation met in annual business meeting in March. Bro. E. S. Rowland was elected delegate to Annual Conference. Cyrus Strite and Claude Wolfe were elected to represent our church at district meeting. May 30 we held our communion service with Bro. J. I. Thomas of the Welty congregation officiating. In May we began our peace action campaign and a large number of members received the peace banks. On Mother's Day evening the B. Y. P. D. sponsored a candlelight service in which representatives from each department paid some tribute of respect to motherhood. In the morning the Helping Hand class presented each mother with a carnation. The Women's Work, the Helping Hand class and the B. Y. P. D. are co-operating in conducting Sunday evening services. We are anticipating an evangelistic meeting beginning Aug. 2 with Bro. I. S. Long, evangelist.—Pauline Rowland, Hagerstown, Md., June 27.

## MINNESOTA

**Worthington** church met in council June 2. Our elder, Bro. J. Schechter, represented this district on Standing Committee at Annual Conference and brought an interesting report of the Conference to the home church. Miss Elsie Finckh and Mrs. Thos. Woods were elected delegates to district meeting which will be held at the Worthington church the last week in August. H. I. Metz and Mrs. Dale Long were chosen alternates. About twenty-five of our young people attended the B. Y. P. D. conference which was held at Kingsley, Iowa, June 27 and 28.—Mrs. H. H. Hauenstein, Reading, Minn., June 30.

## MISSOURI

**Cabool** church met in council June 25. Sisters Josie Adkins and Dorothy Neighbors and Bro. Doran Brubaker were elected delegates to district meeting with Sister Opal Adkins, Bro. Lee Jones and Roy Altis, alternates. Bro. A. W. Adkins was unanimously chosen pastor for another year. One paper was sent to district meeting. June 28 the reorganization of the B. Y. P. D. resulted in choosing Sister Ruth Roberts as president. We expect to have Bro. Chas. Miller of Hutchinson, Kans., begin a series of meetings here Sept. 6.—M. Isabelle Brubaker, Cabool, Mo., July 1.

## NEBRASKA

**South Loup.**—Recently we have had splendid sermons from Brethren J. P. Kelley and J. W. Ward. June 7 the Vacation Church School closed. The primary department studied The Life of Christ; the junior and intermediate departments outlined the New Testament. June 21 South Loup celebrated the twentieth anniversary of the dedication of the church. Bro. Meck from Octavia delivered the afternoon address and Bro. Wine from Enders was in charge of the evening service. Both services were enjoyed and helpful to all who attended. We had visitors from Kearney and Litchfield. The event was sponsored by the B. Y. P. D. The evening services are also sponsored by this group.—R. E. Cherry, Litchfield, Nebr., June 27.

## NEW YORK

**King Ferry** (Lake Ridge).—Bro. J. H. Cassady came to us as pastor June 1 and he and his wife are now living in the house next to the church. We are glad we can now call it our parsonage; much work has been donated as well as many other things to make it comfortable for them. We met in council June 27. We are in a revival meeting at this time, commencing June 28, with the pastor doing the preaching. June 26 our church gave a reception for Bro. Cassady and family, with a program and refreshments. We are looking forward to having the District Ministerial Board with us in an installation service for our new pastor. A love feast will be held at the same time. June 28 Bro. Elmer Nedrow, delegate to Conference, gave a short but interesting report of the meeting. The Aid Society meets each month in some home. We have given quite a lot of time lately to work in the parsonage. Bro. James Nedrow coached the play, What Shall It Profit? in the M. E. church at Trumansburg and they gave it in several other churches to good crowds. It has been given twice by our young people in our church to good crowds both times.—Mrs. Gertrude Roller, King Ferry, N. Y., June 30.

## NORTH DAKOTA

**Carrington.**—Brother and Sister Edgar S. Martin were hired by the Carrington and James River churches for the vacation months, coming here from Bethany Biblical Seminary in May. A successful evangelistic meeting closed June 28 conducted by Bro. Martin the past two weeks. Five converts were baptized including three junior boys. Ruth Glessner, India missionary home on furlough, gave a talk to the children each evening preceding Bro. Martin's sermon. She also showed costumes and various articles from India. Communion service was held June 27 with Bro. Martin officiating. Bro. Sylvan Stemen, our elder, also was present. June 28 the church council was held. Bro. Stemen was elected elder for the coming year. Three deacons were chosen to be installed later. Delegates to district conference are Bro. Lloyd Thomas, Sisters David Graham and Ruby Wampler.—Mrs. Walter McKee, Carrington, N. Dak., June 30.

## OHIO

**Baltic** church began a series of meetings on May 18 with Bro. Ira E. Long of Ankenytown, Ohio, evangelist. His sermons were forceful and inspiring and the attendance was good. The meetings closed on May 31 with a love feast on Saturday evening, May 30. There were two additions to the church by baptism.—Mrs. Ellen Miller, Baltic, Ohio, June 30.

**Beech Grove.**—The two weeks' evangelistic meetings held by Bro. Berkebile of Bradford, Ohio, were well attended and good interest was manifested. Twelve new members were added to the church by baptism and one was reclaimed. The young people held an ice cream social and cleared \$24, the money to be used in their budget for 1936.—Myrtle M. HOLLINGER, New Madison, Ohio, July 1.

**Black Swamp** church celebrated Mother's Day in the usual manner. Our pastor, Bro. Geo. Garner, delivered an appropriate sermon at the morning service. A short program was given which consisted of readings and special music. A fine bouquet was given to the oldest mother present which happened to be your unworthy correspondent. I would ask permission to state that I have been permitted to attend Sunday school and also church for seventy-five years, starting in the spring of 1861 when not quite seven. We attended an Evangelical church



near our home as the Church of the Brethren did not have a Sunday school then. I have attended ever since when possible to do so and it is a question in my mind if there are many or any in the Church of the Brethren that have gone any longer than that. Father and Sons' Day was celebrated June 27. Our pastor delivered a suitable sermon in the morning. A fellowship supper was given in the evening with 150 present. An address was given by Judge Homer Raney of Toledo which was enjoyed by all. Our Sunday school keeps up a good attendance; 104 were present June 28 and the offering was \$9.16. The Ladies' Aid has been busy quilting. Two of the sisters were anointed recently; one was obliged to go to the hospital but has recovered sufficiently to return to her home.—Mrs. Asenath Baker, Lemoyne, Ohio, July 1.

**Greenville church** met June 24 in business meeting, to elect officers for the coming year. Bro. Russel Kleppinger was re-elected Sunday-school superintendent for another year. Bro. Stutsman, member of the Standing Committee, gave us a short talk on the work of the committee and some of the problems brought up for consideration. Bro. Ira Blocher gave a report of some of the work of the Conference on Sunday following. Sister Blocher gave a report of the Women's Work and Sister Stutsman of mission work. The young married people's class of Painter Creek church gave a missionary program for us some time ago which was very interesting, picturing the need of mission work in foreign countries. Our mother and daughter banquet was well attended and we had as our speaker Sister Ray Shank. Four were baptized into the church following our pre-Easter services and six letters have been received since our last report.—Grace Rhoades, Greenville, Ohio, June 27.

**Maple Grove church** met in council April 29. The love feast was held May 17. The men of our young married people's class have made it their duty to keep the cemetery in order. The Willing Workers' class enjoyed a wiener roast sponsored by the young married people's class. We have succeeded in getting The Gospel Messenger into seventy-five per cent of the homes in our church. A B. Y. P. D. has been formed as a means of getting more people interested in church leadership. The young people also have formed teams to work on a peace program which will be of great help in promoting fellowship and friendship. The teachers and superintendent of the children's department prepared a wonderful Children's Day program which was presented June 14. We have been working on various items to raise our missionary offering; and slowly but surely we are attaining our goal. Our attendance is gradually increasing. Brother and Sister Sower attended Annual Conference and the messages they brought back were of much value and interest.—Mildred Hart, Ashland, Ohio, June 27.

**Salem.**—On Mother's Day we recognized the oldest mother, Mrs. Troast, eighty-four years, by presenting to her a potted flower. Sister Katherine Royer gave the address in the morning and a good program was given in the evening honoring mothers. We were happy to have Mrs. R. N. Leatherman and Minnie Bright present at our mother and daughter banquet May 14. The former gave the main talk of the evening. On May 17 we had dedication services for our new songbooks. May 31 we were glad to have Bro. Homer Bright and family at the home church for the morning services. The Conference offering was lifted, which amounted to \$129.40. In the evening we enjoyed the Harmony Four colored male quartet from Kokomo, Ind. Our home communion service was held Sunday evening, June 7, with Bro. Woodie from the Eversole church officiating. Father's Day was observed by the mother's class giving the Sunday-school opening. The young people are planning a program for the homecoming at the May Hill church July 26. We are looking forward to the coming of the Bethany male quartet sometime in August.—Naomi Sibert, Union, Ohio, June 30.

**Woodworth.**—Our Mother's Day services were very impressive. The high school class taught by Esther Horst presented each mother present with sweet peas and ferns. Following this token of love for our mothers, Bro. Diehm delivered an inspiring sermon entitled "Mother." The spring love feast, conducted by our pastor, Bro. Diehm, was held on the evening of Mother's Day. The usual number communed. That day is one to be remembered for the joy and blessings we received from the services. The Board of Christian Education is making plans for a Daily Vacation Bible School to be held in July. Recently our pastor was asked to anoint a baby who was dangerously ill with pneumonia. We are happy with the parents that the child has recovered. The peace committee is getting their work under way. The church school superintendent announced the date of Aug. 15 for the annual Sunday-school picnic to be held at Liberty Park. We had one confession of faith and request for baptism by one of our church school pupils recently. Bro. Diehm administered the rite of baptism.—Mrs. Lurtie W. Huffman, Poland, Ohio, June 26.

## OREGON

**Albany.**—Since our last report a young man has been received into the church by baptism. Our pastor, Bro. J. D. Miller, gave us some splendid pre-Easter sermons. Easter morning the children rendered a short program and in the evening the young people put on an impressive play entitled His Cross. May 23 we observed the Lord's Supper and communion. Bro. H. G. Shank of Portland officiated. Members from the Newberg, Portland and Mabel churches enjoyed this service with us. Bro. F. H. Barr from Myrtle Point stopped over on his way to Conference and gave us a message on tithing. We observed Mother's, Children's and Father's Days. June 21 we had with us Bro. Forest Groff and wife from Chicago. We held our business meeting that afternoon. Delegates to district meeting were elected as follows: J. D. Miller and Mrs. D. H. Hall; alternates, Nannie Miller and Bennie Pet-

ers. It was decided at this meeting that the Albany church entertain the Willamette Valley Sunday-school convention this fall, the date to be set later. We are looking forward to having Bro. Stanley Keller and wife with us in a meeting the latter part of July.—Mrs. D. H. Hall, Corvallis, Ore., June 30.

## PENNSYLVANIA

**Codorus.**—May 24 the love feast was held at the Codorus house. Bro. Jesse Whitacre of Shamokin delivered the preparatory sermon and also officiated at the communion. Other guest ministers were Brethren Arthur Hess, Michael Markey and Robert Krout. The Conference offering amounted to \$170. June 7 Bro. Chas. Bonsack delivered a sermon at the New Freedom house in the morning and one at the Codorus house in the evening. June 7 Children's Day was held at the Pleasant Hill house and Bro. Walter Hartman of Annville delivered an address. June 21 Children's Day was held at the Codorus house, Bro. Daniel Myers delivering the address. June 28 Children's Day was held at the Shrewsbury house.—Esther B. Hartman, York, Pa., June 30.

**Montgomery.**—Our Sunday school this year has been unusually good; both teachers and pupils have been very faithful. A Sunday-school rally for a number of the schools in our part of the district was held at Montgomery church on June 25. The schools were well represented by teachers and officers. Bro. Mahlon Brougher of Greensburg gave an inspiring address. Our basement has been remodeled and our fellowship supper was held there. Vesper services were held in the grove. Miss Florence Seese gave the message, The Life of Christ and Nature. Miss Velma Ober, who will soon sail for China as a missionary, gave us a very nice talk.—Mrs. Annie Walker, Rochester Mills, Pa., June 30.

**Reading.**—The Bible institute conducted here by Bro. Ralph Schlosser, president of Elizabethtown College, was very inspiring and full of spiritual food. The church chorus under the direction of Sister Ann King Nies presented the cantata, Christ Triumphant, on Good Friday evening. On Easter Sunday an interesting program was rendered by the Sunday school. On April 26 Ralph Overly and his string quartet from Ephrata presented a program of sacred music sponsored by the Willing Workers' class. The Aid Society held a quilt display to arouse more interest in the work of the Aid. On May 31 Sister Sarah Shisler in her missionary address, entitled Forward With Christ, stirred the audience to such an extent that we lifted one of the largest Conference offerings ever given at the Reading church. June 12 the Bridgewater College quartet favored us with an evening of inspirational sacred music. June 28 a Children's Day program was well rendered by the children. We were represented at district meeting by Sisters Florence Nies and Alice Markey and at Annual Conference by our pastor, Eld. D. H. Markey. The church council decided to send six young people to Camp Conewaga to represent the church. We are expecting Bro. D. W. Kurtz to deliver one of his lectures on the evening of July 17. The Reading church will have its annual all-day meeting Aug. 30 on the Rosedale camp meeting grounds.—Mary L. Seyler, Reading, Pa., June 28.

**Somerset.**—On March 29 we held our quarterly missionary meeting, with the superintendent, Estelle Shultz, in charge. The playlet, entitled "Asleep in Zion," was enjoyed by all. Our church held a pre-Easter service with five nights of preaching. Bro. Walter Berkebile, pastor of the Rockwood church, did the preaching. As a direct result of these meetings five were baptized. At 6:30 we had our Easter dawn service; at 10:45 the Easter service by our pastor. Our Easter offering amounted to \$230. We had Christian baptism in the afternoon, preparatory service at 6:00, and our love feast and communion at 6:30, which was very largely attended. On Sunday evening, May 3, Bro. Crumacker, missionary from China, gave us a fine talk on their work in China. Everyone enjoyed it because he told us of the progress they are making among the Chinese people. April 15 the a cappella choir from Juniata College gave a program in our church. Sunday, May 10, we observed Mother's Day in our church with an appropriate sermon in the morning, the subject being "My Mother." In the evening the Juniata Volunteers gave us a good program. May 21 we had our mother and daughter banquet, which was sponsored by the Women's Work Organization. We had a covered dish dinner. Our program consisted of special music, readings, a toast from a mother and a response from a daughter, a splendid talk by Sister George Detweiler from the Meyersdale church, closing with a candlelight service which was very impressive. June 3 the girls' trio from Bethany was with us. In the afternoon the trio along with the intermediates went on a hike and at 6:30 they selected a lovely spot outside of town and held a very impressive vesper service with about twenty-five in attendance. At 7:45 the trio gave a splendid service of song. On each Tuesday evening Bro. Ernest Statler, leader of our young people, has a very interesting program with the intermediates. On Wednesday evenings our young people are sponsoring a prayer service. Once each quarter our workers' conference holds a banquet sponsored each time by a different class in the Sunday school. On June 4 we held a banquet sponsored by the junior girls. We had a splendid program of special music, a playlet, and a very good talk by one of the women, also a report of the Sunday-school work in general. At present the parsonage is receiving a coat of paint. We are having union Vacation Bible School for two weeks. A number of our Sunday-school scholars are attending and three of our young sisters are teaching.—Mrs. T. R. Coffman, Somerset, Pa., July 2.

**Waynesboro.**—On May 3 Bro. Ezra Wenger of Elizabethtown, Pa., preached for us both morning and evening. Mrs. Wenger addressed the young people's meeting in the evening. The morning offering was given to Elizabethtown College. May 8 our annual mother and daughter



luncheon was held in the social room of the church with an attendance of 210. One guest speaker, Mrs. I. S. Long of Baltimore, spoke on the Christian Home in India and America. Our Mother's Day service was held the evening of May 10. The young people had charge of the devotions. Our pastor spoke on the theme, Mothers of Yesterday, Today and Tomorrow. Our love feast, held on May 13, was a rich spiritual feast to those who participated. The writer as well as several others who were ill was thankful for the privilege of receiving the communion in their homes. The theme of the preparatory service was A Prepared People for a Prepared Place. Our pastor officiated at the feast, assisted by Elders S. S. Blough and E. J. Egan and H. C. Muck and W. C. Weitz of our local ministry. June 4 a play, What Shall It Profit? was given in our church under the sponsorship of the ways and means committee of the W. C. T. U. of our congregation. On the same evening a large exhibit of posters made by our Sunday-school pupils, portraying the evils of intemperance, were on display in the social room of the church. We were much gratified by the large attendance and the interest manifested in both the play and the posters. At our Children's Day service on June 21 pupils from the young people's and intermediate departments and the children's division of the Sunday school gave a beautiful and impressive pageant entitled God's Shining Way. A committee is preparing the program for our summer week of Christian activities which will begin with a lecture by Bro. D. W. Kurtz on July 19. Special plans for the week include activities for pupils of all departments and a general Sunday-school outing on July 25. —Sudie M. Wingert, Waynesboro, Pa., July 1.

### VIRGINIA

**Madison.**—During the past winter, in spite of the very bad road and weather conditions, we kept our Sunday school open all the season with fair attendance. April 19 to May 3 Bro. E. S. Coffman and wife conducted a revival for us. We feel their service did much for the edifying of all. Three were added to the church by baptism as a result. June 6 we held our council at which a committee was appointed to see to some needed church repairs and improvements. The pastor, Foster M. Bittinger, was elected delegate to Hershey Conference. This summer for the first time in several years Sunday school is being conducted at the Rose River house. The pastor will begin a revival there July 16.—Mrs. F. M. Bittinger, Brightwood, Va., June 30.

**Midland church** met in council June 6 at the Mt. Hermon church. Delegates elected to district conference to be held in the Manassas church in August were Sister Lelia Andes and Bro. S. K. Andes, with Brethren A. W. Long and R. A. Heddings, alternates. Our revival meeting will be held at the Mt. Hermon church beginning Aug. 18 with Bro. A. C. Miller of Pottstown, Pa., evangelist. The annual district Sunday-school convention was held in the Midland church May 31. The meeting was very successful. Our Aid Society gave \$5 to help pay for the well at Mt. Hermon. Money was taken out of the Sunday-school treasury for painting the church roof at Midland. Sister Lelia Andes was elected adult adviser of our B. Y. P. D. So far we have been having very successful meetings and hope to continue. At our last meeting it was decided to take money out of our B. Y. P. D. treasury and buy food and clothing for a needy family at Hazel River. Our B. Y. P. D. had a social June 18 on the Rappahannock River.—Rinda Messick, Midland, Va., June 27.

**Schoolfield.**—We met in council April 18. Our pastor's report was helpful and uplifting to all the members. May 9 the mothers and daughters of the church had a fellowship supper with 111 present. May 18 Bro. M. E. Clingenpeel came to us and preached thirteen gospel sermons which strengthened us spiritually. Miss Mozell Boone was song leader in our revival and is now director of our Vacation Bible School. In June we held our communion services. During May seven were added to the church by baptism. A delegation of thirty-eight from our church attended the young people's round table held at Brick church on June 26. We expect a few of the members to attend Camp Bethel in July.—Mrs. W. C. Swift, Schoolfield, Va., June 30.

**White Rock church** held its regular council on June 6. Delegates elected to district conference were Brethren Dorsie Dulaney and Cecil Thompson, with Sisters Cora Dulaney and Ella Thompson, alternates. A committee was appointed to build cement steps to our church house. We are much disappointed to learn that our summer pastor, Bro. A. G. Wheeler, can not be with us. Our Sunday school is moving along very nicely. Three have been baptized since our last report. Brethren Roy Shelor and Evert Reed of Pleasant Valley have been assisting our elder in the preaching program at our church for some time; their work has been much enjoyed.—J. W. Sumner, Carthage, Va., June 27.

### WEST VIRGINIA

**Salem.**—The quarterly council was held April 5. Mother's Day was observed by a short program and music by the male quartet. On Easter morning Sunday school was opened by the Winners' class and a fitting story was told by their teacher, Mrs. Josephine Younkin. The Sunday school met at Brother and Sister Henry Glovers on Sunday evening, May 17. The B. Y. P. D. entertained with a short program. Sunday evening, May 31, Brother and Sister Alva Harsh and Bro. Walter Kahle gave a peace program which was greatly appreciated. The Bridgewater quartet rendered a program of spiritual hymns on June 8. The ministerial and Christian education meeting held at this place was full of rich things; many helpful and practical thoughts were given. We feel that our church has been lifted spiritually and the community at large greatly blessed. A series of meetings will begin Aug. 10, conducted by Bro. Harper S. Will.—Ida Early, Brandonville, W. Va., June 30.

## Man, the Unknown

By Alexis Carrel

The author is a member of the Rockefeller Institute and won the Nobel Prize for 1912. As scientist and surgeon he is eminently qualified to discuss man. It is because he knows so much about man that he calls him **The Unknown**. Throughout he attempts to simplify his statements so that they shall be scientifically correct and still may be understood by the layman. Students will read this book with great profit. Studying the book will give you a better understanding and a deeper appreciation of yourself and of others. This is a book to read, to study, to brood over. Speaking as a scientist the author's language frequently seems to be at variance with the reader's thought. Don't buy this book if thinking is contrary to your habit of life. 360 large pages. Price, \$3.50.

Brethren Publishing House, Elgin, Ill.

## Your Present Sunday School Lessons

are taken from Acts and Paul's writings. Whether you teach or are a pupil you want to make these lessons count. The Brethren Teachers' Monthly will continue to provide fresh, live, Biblical, practical material. Other helps that will contribute much are the following—

### The Church We Forget

BY P. WHITWELL

A layman takes his readers back to The Acts of the Apostles and helps them to see the church in action. \$2.00.

### Acts of the Apostles

BY E. S. YOUNG

An analysis and running comments of the Book of Acts with maps and journeys that fix the narratives more firmly. Special price, 75c.

### The Life of Paul

BY JAMES STALKER

Through the years this classic continues to hold its readers because of its brief, pointed and masterful presentation. \$1.00.

### The Character of Paul

BY CHARLES E. JEFFERSON

The author looks right through Paul and presents him not as a perfect man, but a regenerated man who knows his Lord and served him and his fellows always. \$1.75.

### Paul the Dauntless

BY BASIL J. MATHEWS

Writing primarily for the younger generation the author has so shaped his message that he appeals to all ages as he portrays the fearless apostle to the gentiles. \$1.50.

Any and all of the above will not only aid in these lessons but will prove a valuable addition to your library for future lessons. Select and order today.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.



## The Supreme Cause A PRACTICAL BOOK ABOUT PEACE

By Estelle M. Sternberger

Executive Director of World Peaceways is a concise and understandable book that gives the reader a survey of present Peace and War Problems. Intelligent people are considering whether sanctions will or will not work, how patriotic men can manufacture and sell war materials promiscuously knowing that in the end some of those materials will be used against their own nation, how long we must continue to support the war machine at such a tremendous cost, what is adequate defense, can the League of Nations compel peace, and many other problems. This readable book of 230 pages helps the common folks to a better understanding of these perplexing problems. Especially good for those who have neither the means nor the time to read many books, but do long to be posted on the Peace and War Problem. Price, \$1.25.

Brethren Publishing House, Elgin, Ill.

## Educating Children for Peace

By Imogene McPherson

Adults now living will not be much in evidence in the not distant future. Children of today are the coming adults and they will rule in their day. As we train them now so will they shape the future. If war is to be abolished we must do more than simply denounce and renounce war. We must train the rising generation to find a new and a better way to settle disputes and rectify galling conditions.

*Educating Children for Peace* is a record of what was done in the Daily Vacation Bible Schools of New York City. Here you learn how teachers were trained, subjects chosen, classes organized and schools conducted. All was so managed that the children themselves were a vital factor in discovering solutions for community problems vitally affecting their daily home life in a cosmopolitan environment.

You may not have the same groups and the same problems to deal with but you do have similar groups and problems. What this book records will enable you to use both Biblical and local material in implanting the principles and love of peace, goodwill, friendship and a warless world in the hearts of children. Of this book Dr. S. Parkes Cadman says:

"This, in my judgment, is the best book on peace education for use in any school, religious or public."

Order your copy today and enlist in training children for peace. Price, \$2.00.

Brethren Publishing House, Elgin, Ill.

## Dark Conquest

By William Heyliger

Here's a story that shows how science and training have triumphed so that the blind no longer are helpless but move about even as those who see. How this is done by means of trained dogs reads like a modern miracle. When the blind discover this a new confidence is born in them and they even launch out on business ventures. Even those who see gain a new outlook and life means more to them. The story is in a new field and readers find in it action and feeling that touch the heart and head. Price, \$2.00

Brethren Publishing House, Elgin, Ill.

## The War Racket

is fully described and completely exposed in  
George Seldes' great book

## "IRON, BLOOD AND PROFITS"

Its 400 pages are crowded with facts, figures, names, dates and treasonable acts that are being carried on by the MUNITION MAKERS. As a result of all this comes WAR. Read this sensational book and learn why billions are spent in war, why millions die in war, why present depression conditions must follow war. Whoever reads this great book will soon discover that *Profit not Patriotism has been a determining factor in war*. If you want to know WHY WAR and WHO PROFITS BY WAR read "IRON, BLOOD and PROFITS." \$2.50.

Brethren Publishing House, Elgin, Ill.

## Missionary Education for 1936-37

Among the books that will be read and studied by many groups the following will prove of unusual interest to those who really want to know the facts.

*Congo Crosses*, by Julia Lake Kellersherger

The author has done a great work in the Belgian Congo and knows whereof she speaks. Cloth, \$1.00; paper, 50c.

*The Land and Life of Africa*, by Margaret Wrong

Recommended especially as a reading book for young people and adults, including leaders of all age groups. Illustrated. Boards, 75c.

*Consider Africa*, by Basil Mathews

The author discusses the changes industrialism is causing in Africa and with numerous concrete illustrations shows the tremendous impact Christian education and missions are making in the reintegration of African life. Cloth, \$1.00; paper, 60c.

*Out of Africa*, by Emory Ross

Knowing the land and the people the author indicates the tasks which the churches of Africa and of America must face together. Cloth, \$1.00; paper, 60c.

*A Preface to Racial Understanding*, by Charles S. Johnson

From his work in Fisk University the author knows Negro life. The personality of the Negro and his contribution to American civilization are outstanding chapters in this book. Cloth, \$1.00; paper, 60c.

*The Story of the American Negro*, by Ina Corinne Brown

A recognized leader of the younger generation of the South, the author has written a unique book. Slavery in all its phases is treated as well as the Negro since his freedom. Cloth, \$1.00; paper, 60c.

*Twelve Negro Americans*, by Mary Jenness

A group of short sketches of personal achievement by Negroes in different fields. The stories are of those of the younger generation, and have not been told elsewhere. Cloth, \$1.00; paper, 60c.

*Christ and the Student World*, by Robert P. Wilder

Introduces the reader to the great body of students. Cloth, 75c.

*The Missionary Education of Young People*, by John Irwin

Not as many are now preparing for missions as formerly which means there will be a shortage of missionaries unless more young people prepare now. Price, \$1.00.

Why not read mission books as they reveal world conditions today? Order these and your other books from—

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., July 25, 1936

No. 30



Photo by E. G. Hoff

## THE CHILDREN'S CHOIR, 1936 HERSHEY CONFERENCE

*Two hundred forty-three children sang in the Children's Choir at Hershey. Reports are still coming in from other groups over our brotherhood. Thus far we have received word that three hundred eighty-three children sang the songs on Conference Sunday, thus making a total of 626 who participated.*

## IN THIS NUMBER

### Editorial—

A Belated Conference Echo (E. F.) .....	3
The Evils That Nations Do (H. A. B.) .....	3
Shall We Isolate or Co-operate? (C. D. B.) .....	3
A Test of Quality (E. F.) .....	4
Kingdom Gleanings .....	16, 17
Daily Devotions (W. W. S.) .....	18

### The General Forum—

Our Prayers (Verse). By Cora Fisher Adams .....	5
Value Versus Sham. By H. N. Glick .....	5
The Roamer Goes to Hershey. By Joseph Van Dyke .....	7
The Hearer's Part in Making a Good Sermon.—No. 2. By Galen B. Royer .....	8
Thermometers or Thermostats. By Howard H. Keim, Jr. ..	9
Is the Church Necessary?—No. 3. By R. E. Wilhelm .....	9
Ministers in Politics. By A. Wayne Carr .....	10
Peace Within. By Sadie I. Schnell .....	11
"Gains for the Kingdom." By Oliver Royer .....	12
Our Color Line. By Charles E. Zunkel .....	13

### Our Mission Work—

One Week at Kwajale. By Lucile G. Heckman .....	14
What to Pray For. By A. S. B. Miller .....	14
Forgiveness (Verse). By O. P. Thomas .....	15

### Home and Family—

A Bride's Prayer (Verse). By Modena Minnich Stude- baker .....	19
"I Can Not Volunteer." By Grace G. Zimmerman .....	19
Religious Training in the Home. By Mrs. C. H. Hine- gardner .....	19
Home, the First Training School. By Mary Polk Ellen- berger .....	20

### The Church at Work—

The Local Church Capitalizes on the Value of Camp; Lessons From Philipians; Women's Work—An Inter- pretive Study; Men's Work at the Hershey Conference; Report on Intermediate Discussions; A Suggestive Church Program for Children's Work; A Growing Church .....	22, 23
--	--------





Photo by E. G. Hoff

#### CAMP PLANNERS' GROUP, HERSHEY CONFERENCE

*Raymond Peters, leader; other resource leaders: Dan West, L. W. Shultz, H. B. Speicher, Edgar Rothrock and Russell West.*

## 1936 GOALS for CAMPS

BY L. W. SHULTZ, CAMP MACK, MILFORD, INDIANA

THE camp planners of the Church of the Brethren met in two half-day sessions at Hershey, Pa., June 12 and 13. One of the main topics discussed was the goals that should be attempted in camp life. Here are nine goals which were agreed upon as fundamental in camp efforts:

1. *To sense God—especially through meditation and through nature. To learn his plan for life.*
2. *To study his Word and surrender self to his plan for life.*
3. *To help the individual build a program of Christian action for his own life.*
4. *To help campers to an appreciation of the world in which they live—great movements—and the Christian way of life.*
5. *To create an interest in the church and its program of extension.*
6. *To fellowship with the youth of the church and to help the leaders of this church to contact the youth and adults of the church.*
7. *To fellowship with and learn to know other races.*
8. *To learn to know how to live together happily and well.*
9. *To aid in developing wholesome Christian personalities.*

What larger service than this can our summer camps attempt and perform?



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., July 25, 1936

No. 30

## EDITORIAL

### A Belated Conference Echo

WE meant to put it in its proper chronological position but forgot it. You should know about it even at this late date.

The wife of a well-known leader in our church activities had thought of going with him to the Conference. She enjoys the inspiration and fellowship of such occasions and likes to go, even at no little inconvenience and physical discomfort to herself. Some years ago affliction laid its heavy hand upon her and she walks about with difficulty.

She thought it all over and decided, better not. She would take the money that the trip would cost and put it in the Conference offering. And that is what she did. When you know that she would have to travel in at least four states you will know the amount was not so small. And when you know also that she is not flushed with worldly goods, you will know that she loves her church and her Lord and her fellow men very, very much.

We have known of a few like instances. We have even heard it proposed that Conference be dispensed with now and then and all the money thus saved be applied to missions. But no one has yet been able to devise a way to get it thus applied. This woman knows how. All there is to it is just to do it.

E. F.

### The Evil That Nations Do

"THE evil that men do lives after them," says Mark Antony in Shakespeare's Tragedy of Julius Cæsar. Is there any less cause to think the evil that nations do will cease to follow them as a deathless Nemesis until the utmost retribution is made?

Yes, we are thinking of Italy—one of the last of the great modern European states to attain unity and freedom, but also the latest to defy world opinion and coolly appropriate what did not belong to her. Of course Italy

did nothing that has not been done before, even by many of those who now challenge her deed.

Hence Italy's mistake lies not only in what she did, but chiefly in the defiant and calculating way in which she carried her program through. For world opinion is more critical and better organized than ever before. What Italy did to Ethiopia is being weighed and evaluated by all men. The enormity of her crime will increase with the years. Thus the rape of Ethiopia will not be forgotten. The ghost of this deed will follow Italy adding to her enemies and not to her friends.

"Woe to him that increaseth that which is not his . . . Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for a booty unto them? Because thou hast plundered many nations, all the remnant of the peoples shall plunder thee, because of men's blood, and for the violence done to the land, to the city and to all that dwell therein."

H. A. B.

### Shall We Isolate or Co-operate?

THE air is full of argument on both sides of this question as to our national policy. While we have some convictions at this point of our subject, we shall permit our statesmen to settle that. But all of us as citizens and Christians in this modern world must face afresh this problem, not only as to national policy, but also in our whole life of fellowship with men and nations. Peace and progress for ourselves, and the world, depend upon our taking the right course.

What are the indications by nature? God has wisely distributed the coveted products of the earth over wide areas. The skilled physician of Europe or America likely uses radium produced in Africa. Western manufacturers in their finest high-speed steel depend on the Congo for cobalt. A debt of gratitude to Asia and Africa is due for all the fine products of the cocoa bean, diamonds, gold, oil and copper. Then, too, many cher-



ished basic metals and comforts demand that most of the world's population must go or send to distant lands to share in them. Every can of food served in America has had a bath in palm oil from Africa in the process of manufacture.

What are the suggestions from history? From the days of Abraham whom the Lord sent out "from his kindred and his father's house into a land which I will shew thee," men have found progress and divine guidance in new contacts with the world. Paul changed the destiny of Europe and the world when he answered the call from Macedonia. He also awakened the church in Asia Minor to larger conceptions of the gospel and the Holy Spirit's power. Columbus discovered America, and yet we are prone to speak of his descendants as Dagos. Who knows, but that God may have permitted so many of the world's wars to afflict mankind that we might learn the place and rights of others in the world that he has made for all of us?

Do commerce and transportation teach us anything? Without these, men starved to death with plenty in other regions and other lands. This has been true recently in China because transportation was unavailable. Because of an airplane, a lad in Australia was saved by a doctor in Philadelphia who removed a nail from his lung by the newly invented bronchoscope. Commerce brings a cup of tea from India; rubber tires for our cars from Malay; bananas from the West Indies; lettuce and beans from the Rio Grande, and markets to those who have these things for sale everywhere. These various industries give employment to millions and scatter the fruit of the earth to the hungry in every land.

What does the Gospel say? Some of us believe the Gospel has more light on the solutions of life's problems than any other book—even if its study is not accepted for credit in many educational institutions. "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6: 2). "Let us not love in word, neither in tongue, but in deed and in truth" (1 John 3: 18). "Go ye therefore, and teach all nations—and, lo, I am with you alway, even unto the end of the world" (Matt. 28: 19, 20). The gospel of Christ has done much to make brothers of differing races and temperaments. It points in one way only in this problem of isolation or co-operation, whether it be among individuals or nations; in religion or commerce. Fair dealing in the spirit of Christ is the only way to peace and progress. When the evidence of fair trade ceases to cross our national borders, troops are likely to take its place!

The way of isolation may seem the easier way out, but it results in misunderstanding, confusion and war; or perchance in stagnation and death. It is the easy, but selfish way. It gives no chance for God to help.

The way of co-operation is most difficult. It means giving up cherished ideas, hopes and convictions perhaps. It means that the thoughts and rights of others must be considered along with ours, and this is so often inconvenient and irritating! It might mean that we would have to "teach men to observe all things" which is such a tiresome thing to do. It means that we might not get to express our much cherished views, but have to seek the will of God through prayer instead. In fact, I know of no better road to lead us away from the path of selfishness and into the way of Christ and the cross, about which we so much love to sing and talk, than an honest attempt at co-operation in the tasks of life. But I am convinced that there is more success and discovery, joy and peace, along that road than any other.

C. D. B.

### A Test of Quality

WHEN somebody hurts your feelings how do you react? Here is one of the severest tests of the quality of your religion.

Do you try to put yourself in the place of the offending one? Do you try to understand what made him act that way? Do you try to think through all the factors which influenced him? Your own state of injured innocence is not favorable to dispassionate inquiry, but this does not remove its necessity. It only makes it more difficult. It urges you to summon every possible resource of patience and goodwill.

Consider the provocation. What have you done, or failed to do, that may explain his attitude? Consider his disposition. Is he naturally quick tempered or does his wrath rise slowly? Consider his probable purpose. Was he trying to hurt you or was that incidental? Does he know that he hurt you? Is your way of looking at it the only reasonable one?

When you have weighed the matter from all angles you may decide that the slight was unintentional or in any case that it was of too little gravity to justify your wounded feelings. Or if an adjustment seems necessary you will have made the best possible preparation for an approach to your offending brother.

In such cases there are always two wrong courses to be avoided. One is to fly off the handle and do some rash thing that you will have reason to be sorry for afterward. The other is to keep still and nourish your grievance indefinitely.

There are two other possibilities, both good, one of which sometimes and sometimes the other will be the better for the case in hand. The first of these is to forget the incident and go right on as if it had not happened. The second is to have the matter out in the spirit of Matthew eighteen with a sincere prayer in your heart that you may get back your brother. E. F.



---



---

## THE GENERAL FORUM

---



---

**Our Prayers**

CORA FISHER ADAMS

Little church,  
If I were there  
Or you were here,  
I'd hear your prayer.

Little church,  
Though I'm not there,  
And you're not here,  
God hears our prayer.

Blessed thought,  
Just to feel,  
Our prayers are heard,  
Where e'er we kneel.

*Chambursburg, Pa.***Value Versus Sham**

BY H. N. GLICK

A WGY radio talk given in substance also at the Hershey Conference

BY VALUE I shall mean those things and experiences which make life the most worth while—the things that contribute to the highest and best; the things that help us attain the greatest measure of manhood and womanhood. By *sham* I shall mean those things and experiences which deceive our expectations—the things that augur well but are disappointing; the things which presage success but in their wake follows defeat. Now in the quest of life we seek values and try to avoid shams. The most disheartening experiences which beset us arise when we in all good faith bend every effort to attain a goal of our ambition and then find the fruits of our toil bitter.

I want to indicate to you my conception of what I believe to be the two most universal and subtle shams of our day—two which are responsible for many of our major disillusionments and disappointments.

The first sham has to do primarily with the bases of our belief. It is evident today in this ultra-scientific age that experimental science is considered by many to be the only valid method of investigating truth, and that scientific facts are the only basis for belief. The great slogan is "collect experimental facts" and base life, its meanings and values upon nothing but scientific facts; and we have been gullible enough to swallow this slogan hook, line, sinker, bait and all. We have become so infatuated and intoxicated with the tangible things that science has given us that we have taken neither the time nor the pains to analyze and evaluate the significance of certain scientific dictums in working out a sane philosophy of life.

Now before we sell our birthrights to this modern dictator for a mess of pottage or less, let us pull aside

the curtain and watch this power at work. Let us learn its method and technique. Let us find the legitimate field of its activity. Let us see if it is fit to rule.

Now the primary steps in the method of science are (1) analysis—the problem is broken into its parts; (2) experiment—each part is studied in a controlled manner; (3) observations and measurements are made and results are tabulated.

My first major objection to the dictatorship of science is that some things can not be analyzed. Suppose we analyze a symphony into its parts and listen to each part separately; when we complete the task we have not heard a symphony at all. Break down a painting into variously colored paints and canvas and the art is gone. Thus we see that analysis may destroy rather than explain.

Again, the impossibility of experimenting in certain fields offers a limitation to science. Who can scientifically study the end of space, the beginning of time, the nature of infinity, the beauty of a rose? Further, our measuring instruments may be dumb. What device can measure a mother's love or the thrill of a home run?

These limitations of modern science relegate it to a rather narrow domain—to the things that can be analyzed, to the things that can be controlled, to the things that can be observed, to the things that can be measured.

Now I ask you, shall we take the tiny story which science tells of its narrow niche and consider this the whole story of the entire universe? Stupid indeed we must be if we believe only what science can prove, and rend from our hearts all the values which arise from contemplating such things as beauty and love! I say to you that many of the things in life which are the most pregnant with meaning and significance are based upon faith and hope and not upon scientific facts. Kant, the philosopher, was right when he said, "The heart hath wisdom which the head can not understand."

Not only is modern science too narrow in scope to serve as a valid basis for all belief, but many scientific facts are useless and even detrimental in making sane adjustments to the problems at hand. Science tells us that there are mountains on the moon, that water is composed of hydrogen and oxygen, but what of it when the heart is sick and the mind writhes in remorse and disillusionment? Some people should not know facts about diseases because they will imagine that they have all the symptoms of all the diseases. It may be best if we do not know everything about the food we eat and the water we drink.

Again our rapid development in material things, made possible by scientific devices, has thrown the



world into a state of unstable equilibrium, because it has brought about more rapid progress in the realm of material things than in the realm of the moral and spiritual. For example, consider Ruth of Biblical times. Now if Ruth's sickle should come back to us we would put it in a museum for we have improved upon that sickle a thousand times; but if Ruth herself should come back to us, she would put most of us to shame.

Science has created leisure without teaching us how to profit from it. We produce more goods than we can consume and millions are idle. Starvation reigns in the midst of plenty. Our desires have been whetted until many can not satisfy them and not a few of those who can are driven to desperation and insanity through fatigue and dissipation. We are not able to adjust ourselves to the rapidly changing environment which science has forced upon us. The evils of the present depression are doubtless intensified by this bedlam of cataclysms which beset us.

Now I concede to science its rights in its legitimate domain and give credit where credit is due, but I am not willing to base my philosophy of life upon science alone and let happen what may. We are discovering that our ambitions, our strivings, and the values which we cherish are not satisfied with the cold, insipid provender of science. We are finding in truth that "life is more than meat." As bases for our beliefs, we want things which are significant in realizing our quest as well as things which have scientific certainty.

If we accept only scientific facts, many of the things which give zest to life are relegated to the realm of discard. God, immortality, faith, hope, even esthetic appreciation disappear as so much timber in the flame. We are told that it is childish to bury our sorrow and repair our broken spirits through prayer, religion or even music and art, but I insist that it is upon these things that the heaviest burdens of men have always been borne. A man is burdened nigh unto death; he climbs to the hilltop; bares his breast to the breeze; turns his eyes heavenward and finds consolation in something—yes, something, but nothing that science can find. A wretched philosophy of life it is that would rob one of such sources of consolation and comfort.

The second sham has reference to success and ideals. I anticipate your criticism when I say that we are too much concerned with achieving success in the popular sense and not enough concerned with graceful submission to the inevitable. Our schools are primarily concerned with teaching ways and means of achieving success—success in business, in the various professions, social prestige, athletic success, attainment in the arts—in fact success in all endeavors which appeal to these natures of ours.

I once had a teacher who would attempt to inspire her pupils with a zeal for success. She would quote

Napoleon's words to his soldiers when he said, "There are no Alps," meaning of course that any difficulty can be surmounted and anything can be attained if one takes the proper attitude toward the goal of his ambitions. Now I have the greatest respect for those who can achieve, but I am convinced that no one is well fitted for the task of living who is trained only to succeed. You know and I know that there are "Alps" in our everyday lives and "Alps" which can not be crossed. Like Ponce de Leon, we seek eternal youth but age comes on. The plastic surgeon may smooth the wrinkles, and the beauty shop may maintain that youthful complexion, but father time chalks up the days and the years just the same. Old age comes on and does not give us a fighting chance; sickness wrecks the frame; friends are taken; failures meet us on every hand and, if we are disciplined to experience only success and attendant pleasures, the "grinding of the mill" verily becomes low. Ability to maintain one's self-respect and poise when things break the wrong way, I insist, is a great asset to anyone. No one is truly educated until he is disciplined to steer his boat upon troubled waters, until he can face adversity with poise and composure. This discipline which I define you may characterize as religion and to this I do not object. To find the world friendly when it is often unfriendly, to experience harmony where there is discord, to see beauty where the eyes behold ugliness, to find success in the midst of failure, surely requires a venture of faith if our drooping spirits are to be lifted.

I want to emphasize the significance of the spirit of submission by comparing two men: first, Frederick Nietzsche, a German scholar and philosopher of the last century. To him success was the only thing worthy of men, and the only virtue was power to achieve success. To him the only goodness was strength and the only evil was weakness. Might was the only right. He despised altruism and made Christian love the height of nonsense. I want you to see this man as a logician, an intellectual giant, as one intoxicated with success; and I want you to see him at an age when life should mean the most, raving in a madhouse. Picture beside this man, David, the King of Israel. He knew success and we cherish his achievements, but the world has been moved by his spirit of submission. He was trained to submit gracefully and he wrote the Shepherd Psalm. Nietzsche knew only success. David knew this plus graceful resignation.

Thus science tells us an incomplete story of the universe. We may be sorely disappointed if we consider this the whole story. We shall try to succeed in legitimate endeavors, but I advise you that ability to attain popular success is by no means a balm for all human ills.

*Amherst, Mass.*



## The Roamer Goes to Hershey

BY JOSEPH VAN DYKE

I WAS not a Conference speaker, I was not a delegate; but I wanted to go to Hershey. I wanted to see friends, but it was not for that. I wanted to hear good music and great addresses, but they were not the reason. I wanted to go to Hershey to rediscover my church.

I did not go to the chocolate city by car or bus or train. Nor did I fly. On the contrary I went a part of the way by bicycle, for I was beginning a long cycling trip through the east, and the rest of the way I rode with generous friends. While there I camped in the basement of the Hershey Church of the Brethren, through the courtesy of the pastor and janitor. When I left, two and a half days later, I took with me what I had come after.

My first reaction, as I penetrated the huge park, was one of disillusionment. I do not know exactly what I expected, but I am certain it was not what I saw. When I reached the Convention Hall, to stand in the rear because it was Saturday afternoon, I felt disillusion again. The first was due to the amusement park atmosphere which seemed better suited to a street carnival than a religious conference; the second to a corresponding attitude in the people who surrounded me. It was difficult for me to hear well, but more difficult to believe that these thoughtless people about me were Brethren.

After that I went to the Hall early and took a seat in the center and near the front (selfish, I know, but I felt justified), but I did not entirely lose my initial disillusionment. I am afraid it is true that, at Hershey at least, Brethren are not as courteous as they might be. It was a novel and disquieting experience for me to see adult members talking during a service and leaving hurriedly a few minutes before the benediction was pronounced. Maybe they simply did not need a parting blessing—I don't know. I think there could have been more practice of the principle of love in its practical aspects. That might have helped. I wish that all the members of my church would always, as they do at love feasts, "tarry one for the other." I wish they would want to.

I have another conviction, not born at Hershey, which became stronger while I was there. It is this: I do not like size. I distrust it. It seems to me that size tends to breed things that are bad: dictatorial methods of control, messages diplomatic instead of prophetic, the loss of intimate relationships, surface results with little spiritual significance. I do not mean that I saw these things at Hershey, but I think I saw the beginnings of them. In a church there should be one mind and one spirit, as much as that is humanly possible, and I suppose an original reason for a yearly meeting was to keep that unity. I did not feel it as often as I expected at Hershey. A few times, some-

thing—music, a personality, a great idea—welded us together, but much of the time I sensed disunity and separateness. Maybe I was wrong—I would be glad if the experience of others should prove me wrong. And the real trouble, I suppose, is not in the fact of size, but in our lack of the proper techniques to control that factor. Still, my feeling is that size prevented sincere worship at times, it eliminated the close contact between speaker and listeners, it hindered, in short, the setting afire of the mind of the church with vision—a thing that might have happened.

Yet I am glad that I went to Hershey, for I believe I found the essential thing that I went after—I discovered my church again. And, in spite of the things I did not like, I found more important things that I did like; things closer, I think, to the heart of the whole matter.

I discovered that Brethren are awake to 1936 stresses and crises. This church of mine, I found, was not a church of recluses, plaster saints withdrawn from the sweating suffering life of its time, but a church of courageous men and women who recognize the need of the present and are trying to meet that need, who are attacking modern problems not with shibboleths and futile gestures, but with creative intelligence and a will to work. Some of the leadership which is building a new social and economic order for our troubled world is in my church. The Brethren are realizing as never before the implications of their name. What is a brother if he is not one who stays with you when everyone else goes, one who lifts you and saves you when all the rest have given you up for lost? The world needs brothers today. Who knows but that my church came into being for such a time as this?

I discovered that Brethren faith of today is healthy. Neither modernist nor reactionary, the typical individual at Hershey was tolerant, forward-looking, optimistic, young in spirit, growing. He was a person who has relinquished a few customs and ideas that were not essential, but who has held firmly to all those that matter. He was one who is able to distinguish among all the variety of new ideas and new techniques those that contribute to real living, and he has the courage both to accept the valuable new and and retain the sometimes unpopular but still valuable old. Our faith—the faith of my church—is sound; it is a growing, healthy faith.

I went to Hershey to rediscover my church, to see whether there was such a church as existed in my imagination, and this is what I found. I have not forgotten my disappointments, but they were minor after all—those things can be surmounted. I am glad that I belong to a church whose faith is alive and growing; which because of that virile faith is awake to the world of today and is doing something worth while for its age.

Having gone to Hershey my concern is no longer for my church. It is a human institution, still divinely led.



I need now to rediscover myself. My church is not failing me—dare I fail my church?

*Beaverton, Mich.*

## The Hearer's Part in Making a Good Sermon

BY GALEN B. ROYER

### *Second Half*

"Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord" (Acts 10: 33).

Cornelius made every preparation for that good sermon which Peter preached. No duties kept one member of the family away. That morning not one arose lazily and at the last minute hurried off to church, almost out of breath when he arrived. Not one came late. Through alms and prayers all the household were there eager and hungry to know what good news the preacher had for them.

With what reverence they assembled! "All here present in the sight of God." How quietly they entered. Perhaps as they took their seats they bowed their heads in prayer, rather than craning around to see who was present. Of course there was no whispering or laughing, no gum in the mouth to keep the jaws jumping. One may be excused in his home for wearing his hat and conveying food to his mouth with a knife, due to ignorance of proper etiquette, but instinct alone should prompt reverence in God's house. What a gathering before which Peter stood! A hush of silent reverence was upon all!

The congregation recognized Peter as God's messenger. They did not see his clothes, note his accent of voice, or were annoyed by gestures; they did not see the man, so eager were they for the message. Perfectly normal this is. Who, thirsty on his way, and coming to a cool spring of pure water refuses to drink because the cup is not cut glass? What convict cares how lowly the carrier is who brings papers of pardon? Likewise the hearer's concern is not the preacher, but the message given.

The hearers before whom Peter preached had an attitude which pulled the best out of the preacher. Fixing one's self to take a nap does not help preachers. Yet when he sees one fighting sleep and knows that one worked all night, the preacher will give his best in return for the effort to keep awake.

Sermons and lectures are very different in this: the preacher, though he comes from shepherding or trimming of sycamore trees, as did Amos the prophet, and had poor opportunities for schooling, still is God's messenger through whom the "foolishness of preaching" saves those who believe. A lecturer entertains, instructs. He may be criticized because he did not come

up to your expectation or give you the worth of your money. Not so with the preacher. Though he too is paid, when on bended knee he prepares his sermon and preaches the truth, he is still exempt from criticism. Your pastor does not mean to shield preachers under the prophet's mantle. They are fallible. They welcome constructive criticism. But through it all they remain a messenger of God for Christ's sake and the hearer's sake.

John Ruskin has well said: "There are two ways of regarding a sermon, either as a human composition or a divine message. . . . If once we begin to regard the preacher whatever his faults, as a man sent with a message to us, which is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, who having allowed to him but an hour or two in the seven days to speak to them; if we conceive how precious these hours ought to be to him, after his flock has been exposed for six days together to the full weight of the world's temptations, he has but thirty minutes to get at the separate hearts of a thousand men, to convince them of their weaknesses, to shame them for their sins, to warn them of all their dangers, to try this way and that to stir the hard fastenings of those doors where the Master himself has stood and knocked yet none opened—thirty minutes to raise the dead in, let us but once understand and feel this and . . . we shall wish that his words be simple even when sweetest, and the place from which he speaks like a rock in the desert, about which the people gathered in their thirst."

Beloved reader, who is also a hearer at the altar of the Lord, you can not afford to criticize your preacher. A young minister, eager to improve, and one of his young men were chums. After Sunday evening service they spent the evening together, ate lunch, had blessed fellowship. Their hearts were knit to each other like David and Jonathan. One evening the minister said: "Chum, listen to my preaching critically. I want to improve. Tell me where I can improve." The chum said, "I can not. I love you too much to listen to you critically." The minister insisted; the chum consented. Monday he came round and told the minister where he could improve. The minister took it graciously, fully in the right way. But the chum did not stop with the minister; he quit coming to church, went elsewhere to find peace, save at church. He found all empty. He hungered for the good heart-lift the young minister used to give. After months of struggle the chum returned but to hear, not to criticize. Sin keeps many people from attending God's house; they do not want to hear rebuke which the truth will say to them. But many, one time faithful attendants at God's house, quit coming because of the way they spoke to others about their preacher.



Preachers change pastorates not because of a sudden lack of ability, but more often because they have been criticized. Although most every one holds it as an inherent right to speak disparagingly about his minister, a careful study of First Corinthians 13 leads to but one conclusion: Love never criticizes. It can not and remain love. It dare not, for it loses love.

On that memorable day as Peter preached to such hearers as he had, the Holy Spirit appeared in tongues of fire like on Pentecost. That same Holy Spirit will manifest himself powerfully today in every Christian assembly where the hearers assume the right attitude. Verily, reform among hearers toward right attitude in listening is a great need today. Anyhow, every hearer should remember Christ's words: "Take heed how ye hear."

*Johnstown, Pa.*

### Thermometers or Thermostats

BY HOWARD H. KEIM, JR.

IN a certain house are two little instruments which are about the same size and shape. Though they look quite similar to a casual observer, their natures are very different. The thermometer is changed by changing environment. When the air cools the mercury in this little instrument sinks. When the atmosphere warms up the mercury rises. It indicates the condition of its environment because it changes with it, but it does nothing to alter those conditions.

The other little instrument, though it has the same appearance, has a different nature, because it is hooked up with power. It not only indicates a drop or a rise of the temperature, but it does something about it. When the house becomes too cool the thermostat starts a motor which stokes the furnace and opens the draft. When the house is warm enough this little instrument closes the draft on the furnace.

People are like that too. Some indicate every change of their environment because they are right "in the swim." They follow the crowd. They are always counted among the majority. Their morality and ethics never rise above that of their crowd of associates.

Others are different, not because they are necessarily smarter or look different, but because they are hooked up with a higher power. When the atmosphere of the barber shop or the market gets too blue they do something about it. When their fellows go happily and blindly onward toward their own destruction by way of lust, war, greed, selfishness, hatred or racial prejudice, they do something about it. They stoke the furnace and open the draft. Yes, they will probably wear out sooner, but they change things. They are the minority, branded by their fellows as "reds," "radicals," or "impostors." They are usually stoned, crucified, impris-

oned, or burned at the stake, but they lift society to new levels because they are thermostats and not just thermometers.

*Huntington, Ind.*

### Is the Church Necessary?

BY R. E. WILHELM

*In Four Parts—Part Three*

A THIRD and most urgent service which the church must render to the present and the future, if it shall be maintained, is to furnish moral and spiritual motive power for the establishment of a new industrial, political, economic and international order.

The right of the church to speak on such subjects is denied by several types of people, first of all by those who somewhere or somehow have a stake in the existing system. It need not be considered surprising that captains of industry, interested in accumulating profits and multiplying dividends at the cost of wages and proper working conditions, should remind the preachers that they had better stick to their business of saving souls, developing personal piety and preaching morality. Nor that generals, admirals, secretaries of war and navy departments, interested in larger and larger appropriations for their respective departments, should be alarmed at what might become of "patriotism" when churches declare that they will have nothing to do with the war system. In his book, "The Foolishness of Preaching," published several years ago, Dr. Ernest Fremont Tittle tells how the editor of the *Chicago Tribune* spoke before a meeting of the Chicago Church Federation, on the subject of "What is a newspaper?" and said this: "News is the basis of the modern newspaper, but it can not live by news alone. It must also amuse and serve. There are strips of comics; there are book and theater reviews; there are columns of advice on health, investment, radio, law, love, complexion, corsets, cooking, good manners; substantially all subjects that interest the general public. The greatest importance of the newspaper comes from a function that has developed upon, a function not mentioned in the constitution and without which the constitution could not continue to function. This is the exposure and denunciation of corruption in government. The newspaper is an institution developed by modern civilization to present the news of the day, to foster commerce and industry through widely circulated advertisements, and to furnish that check upon government which no constitution has ever been able to provide."

Dr. Tittle then continues, "All this is very interesting to say the least. The Christian pulpit must confine itself to conventional discussion of personal piety and domestic virtue, but must the newspaper confine itself to the publication of news? Not at all. The newspaper



may furnish 'columns of advice on substantially all subjects that interest the general public.' It may likewise expose and denounce corruption in government and furnish that check upon government which no constitution has ever been able to provide. Substantially all subjects that interest the general public may properly be discussed from the secular standpoint. It is only from a religious standpoint that nothing about them must be said. Corruption in government may and should be exposed from an editorial chair, but not from a pulpit. A check upon government may and should be furnished by an editor, or by an association of editors and political cartoonists, but may a check upon government be furnished by a preacher or a ministerial association? God forbid! Indeed, having in mind the particular newspaper whose position we are now considering, would it not be perfectly fair to conclude that what this position really means is that if you accept in the main the principles which governed the lives of Napoleon Bonaparte, Julius Cæsar, Alexander the Great, not to mention Machiavelli, you may, with perfect propriety, talk about any subject under the sun; but if you happen to accept the principles that governed the life of Jesus Christ, you must stick to personal piety and domestic virtue?"

Some expressions which we hear about the church "sticking to its own business" sound like suggesting that man's business is none of God's business. To all of this the modern preacher may well reply as Robertson of Brighton did to his critics when they wrote to the bishop that he was preaching politics. Robertson said that it was not his fault if I Samuel fits more periods in history than one.

But it is not only by those outside the church that its right to speak on such matters is denied. Within the church there are those who, accepting a certain type of theology, also deny this right. These estimable people believe that there is nothing that man can do about the deplorable conditions which exist in the various realms of the world's life, but that in the fullness of time God himself will strike, and accomplish his purpose. This is not a belief peculiar to our own age. There must have been pious Christians of this sort as early as the first century, and perhaps James had them in mind when he wrote: "Show me thy faith without thy works and I will show thee my faith by my works." Personal piety is an excellent, even an indispensable thing; even the pragmatic James did not disparage it. But the combination of professed love toward God and man and a laissez faire policy in regard to social arrangements which are entirely subject to human control and are absolutely essential to human welfare has never contributed much to the betterment of conditions on earth. Just now, with poverty stalking the streets, crime lurking in the alleys, and greed still ruling in the

high places of business and finance, about the last thing that we should say about ourselves is that we are powerless to deal with these evils. Man is responsible for the mess he has made of his common life. God is not responsible, and why should we suppose, therefore, that it is his responsibility to intervene, either now or at some date in the indefinite future, and put things to rights? He never has so worked, and there is no reason for supposing that he ever will.

*Spring City, Pa.*

## Ministers in Politics

BY A. WAYNE CARR

AFTER reading Bro. Ogden's article on the same subject some time ago, I felt moved to venture this reply. If, since our views are not similar, I seem to be throwing missiles, I wish you to know that no such thoughts or feelings are harbored by me. Furthermore, I am sure he will understand, for no two young men love one another more deeply than we. That love came about because of our being roommates in college for three years. Even though our occupations are different, he a minister and I a schoolteacher, we still have the highest respect for one another.

We well know that in any line of thought, when we begin to push our views upon our enemies or begin to take action upon our antagonist, retaliation always follows—hence it is easily understood why beer parlors and war officials object and think we are out of place when we actively support our views. As I say, that can be easily understood, but when one's own associates, colleagues, and Christian fellow workers feel that a given policy or method is wrong, shouldn't we stop just a moment and get our bearings?

It is impossible to solve such a question by applying it to the tactics used in business. We must adopt a base and work from that. Our church claims the New Testament for its creed. Since this is the only textbook of authority we have, let's see what it establishes either by word or precedent, and then follow that.

We are told from the pulpit to follow Christ as our Example. To me Christ was, and is, more than a mere example. We are told in John 1: 14 that "He was the word made flesh," and that in turn "The gospel is the power of God unto salvation" (Rom. 1: 16). But after recognizing Christ in his primary magnitude, we will agree that he as an Example is an Inspiration and an Example to be followed. But alas, as we search our New Testament for a command or a course of action established by our blessed Master to bring about social reforms we find none. True, organizations were established—churches, the organization of the twelve, the organization, if it can be so termed, of Acts 4: 34-37 and various others, but in none of these was the pur-



pose ever expressed or followed of taking any concentrated action against any moral issue. The main purpose of all these was to receive and spread the gospel, or to help the needy brethren supply their physical needs.

Yes, we are to take a stand against these evils in our own assemblies (1 Cor. 5: 11); we are not to tolerate gross sins and overindulgence of some carnal appetite. Paul tells us, believers in Christ, to admonish one another concerning these things (Rom. 15: 14; 2 Thess. 3: 15), but we do not find that he commands us to force such a thing upon a world of sin.

No! beloved, even our blessed Master saw his chosen people overlorded by Rome, saw himself and his followers persecuted by that same government, saw men abuse themselves with drink, saw many other vices such as we have today, but he as a Leader took no political action to get rid of these evils. He in his infinite wisdom knew that, in order to correct any social evil, men's hearts would have to be changed in order for any lasting good to come about. He knew that just to change a man's environment would not change his heart, thereby making him a fit subject for the kingdom. He also knew that if a man's heart was changed these old evils and desires would drop from him as scales from a fish when it is being prepared for use.

The same thing can be said of Paul. He recognized the fact that purification must come from within—individual cleansing from the heart and church purging by cleansing the members—hence his admonition to the churches in the Scriptures given.

There was a certain minister in a near-by town who made himself hated by the whole village, because of his passionate action against beer parlors located there. He went into one place and was thrown out bodily. He was an old man and of course the fall did not help his physical condition. Finally, matters became so bad that some of the beer element surrounded his house, called him out and threw various objects at him, breaking windows and doing other damage. His church dwindled and he no longer held authority over his people, or respect from the townsmen. He was moved by his bishop to a point distant. To me, that is forcing men to good works instead of calling them to repentance; it is not the "love" way of doing things that Christ emphasized.

We believe that the Scriptures clearly indicate that this man was out of his place, that he was using the wrong method.

No, beloved, a minister is decidedly out of place in using political machinery to force his own teachings upon the ungodly. We can not even assert with certainty that we are promulgating the soul winning cause by eliminating some evils from a man's environment, for if such an hypothesis be true, why did not Jesus use this tool that we are so ready to wield?

Our business is as Christian workers to call sinners to repentance from a world of sin (Matt. 28: 19-20; 1 Tim. 1: 15), not trying to change the sinners' environment, thereby causing him to become a better citizen.

When the church substitutes any other purpose for her primary work, then with John, the beloved disciple, I say, "Even so, Lord Jesus, come quickly," for we are of use to the Master as true witnesses no longer.

In conclusion let me state that a sensible course of action or thinking is to be encouraged in any line of endeavor. I am not averse to voting. I believe if God makes it possible for Christians to bring about a better place in which to live by some fair, legitimate, friendly means, for the sake of humanity not to let such an opportunity slip by. But let us first of all give preference to our work of changing hearts and then expect these evils to eliminate themselves.

*Adeline, Ill.*

## Peace Within

BY SADIE I. SCHNELL

I HAVE always been a strong believer in and defender of peace. My ideas and views have never changed. During the World War, I was teaching a class of boys fourteen and fifteen years of age. I taught them it was more heroic and honorable to God to go to Leavenworth as a conscientious objector, than take up arms and kill their brothers. It was very difficult to get this across, as it was not popular then. The pastor we had at that time, was preaching a righteous war, honoring those of our number who went to war to make the "world safe for democracy." I was very much grieved at the attitude the brethren took at that time. How glad I am, we have come back to what the Church of the Brethren stands for in regard to war, and are teaching our young people what to do in case of war. Matt. 26: 52 says: "For all they that take the sword shall perish with the sword." To teach peace is our duty as Christians, and in this we failed in the World War. Much more is it our obligation to live peaceably among our fellow men. "We are, as much as lieth in us, to live at peace with all men" (Rom. 12: 18).

Peace has become very popular, and peace programs are being heralded from many angles. Now as I said before, we need to teach, preach and live peace every step of the way. But I am wondering about putting too much confidence, trust and emphasis in man-made peace programs of the day. Not all pacifism is on a Christian basis. Was not that the trouble with prohibition? When prohibition became a political issue, not based on the Lord Jesus Christ, and not supported by church members, the foundation was not Christian; and of course, it had to fail.

Are we teaching in our peace program what the



Word of God says about peace? I fail to find in any part of the Bible a promise for world peace outside of the millennium. Jesus says: "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass and the end is not yet. For nation shall rise against nation and kingdom against kingdom" (Matt. 24: 6, 7; Luke 21: 9, 10). Are we teaching the signs of the times and the near coming of our Lord? I feel that is most vital in these days. "For when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape" (1 Thess. 5: 3). If we are trying in our own strength to bring about world peace, is that in accord with the teaching of the Bible?

The peace which Christ promises the believer is not world peace, but his peace—within—the peace he gave his disciples before he left. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14: 27). A short time before Christ was crucified and taken away from them, he comforted them with these words. Jesus did not promise his disciples world peace. He tells them what to expect when they go forth to serve him (Matt. 10: 16-33). We read, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10: 34-39).

The storms of life may surround us and even be upon us, but still we can rest in him, realizing and knowing that underneath are the everlasting arms. He cares for us, and down deep within our souls is quiet and comfort and calm and peace. The test comes, be it ever so hard or destructive—even if all material things are forever gone—still, we have him, and that is comforting. His grace is sufficient.

What the world needs today is the Prince of Peace. May he be exalted and lifted up so groping, despairing, burdened humanity may look up and be drawn unto him. "Even I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32). Let us preach Christ and peace will follow. I am not concerned when the Prince of Peace abides within; because peace with fellow men will follow. The world needs Christ as a reality in their lives. Are we preaching and teaching the new birth? What is needed are "born again" new creatures in Christ Jesus. Humanity is tired of sham and counterfeit. Inconsistency has done more to injure the cause of Christ in the world than either unbelief or open sin.

Are we as church leaders separating ourselves unto Christ? Are we living consistent, Christian, exemplary lives? Is our whole desire to be clay in the Potter's hand and let him use us as he wills? We, as church members, need an awakening. We need to be on fire

for Jesus Christ. How lukewarm we are! We read in Rev. 3: 15, 16: "I know thy works, that thou art neither cold nor hot. . . . So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth."

Let's get a burden for souls and use more time in intercessory prayer. Then follow the leading and guidance of the Holy Spirit, and I believe we shall lay up treasures in heaven and see a revival break forth. The world needs Christ and he brings peace.

*Philadelphia, Pa.*

## "Gains for the Kingdom"

BY OLIVER ROYER

WE believe that all readers of THE GOSPEL MESSENGER are interested in the column which registers the "Gains for the Kingdom." How we rejoice when we learn that many are making the decision for Christ! According to the statistical report in the Yearbook of 1936, 6,320 were received by baptism last year. Perhaps others were received on former baptism and some were restored to membership. This seems like a favorable gain for one year. But are we satisfied with this summary of gains for the kingdom? Is this the measure of our faith? Have we labored to the extent of our resources? Could we have done more? To say nothing of the losses, it would take us twenty-five years to double our membership. How often should it be doubled? Some congregations double their membership in seven years and some in five. In the average field of service how often should it be doubled?

According to this same report in the Yearbook, the net gain for the year for all the churches was only 1,287. This means that the difference in the number of baptisms and the net gain has been 5,033. Some have passed to their reward. It would be interesting to know how many have been lost to the church otherwise. How do you account for this tremendous loss? It may be that we have emphasized the first part of the Great Commission more than the latter part. Perhaps we have not prayed as faithfully for the "saints," as did Paul. Perhaps we need to pray for the "Gains in the Kingdom" as reported in THE GOSPEL MESSENGER just as faithfully as we do for the evangelists who go out to win them for Christ.

To study the report in the Yearbook farther, we note that our largest state district actually sustained a loss of eighty-six last year. Another smaller district suffered a net loss of 210. There were thirteen state districts that did not hold their own in membership last year. Their total loss was 1,003 according to the report. Various sections of the country suffered this loss. It was not confined to any one section. My own state district with more than 10,000 members made a net gain of only seventy-seven! This is only a gain of



one and one-half members for each congregation of the district. It would take us 125 years to double our membership at this rate. We have a wonderful organization in our district. We have sixteen full-time pastors and twelve part-time pastors, but we are a "sleeping giant," which needs to be aroused by the Spirit of God. The need is great, the resources are adequate and the responsibility is ours. Is your district the same?

The situation pictured is tragic! We have reason to be alarmed! What is the remedy for the situation? Some will say, "We believe in quality rather than numbers." Why not have both? Perhaps it is because of our poor quality that we do not have more gains for the kingdom. It is evident that we lack the spirit of the Master who was moved with compassion for the multitudes. We need a vision of the needs of lost humanity. Where there is no vision the people perish. It may be a lack of faith. "The feeblest saint with the tiniest bit of real faith may lay hold of God's omnipotent might." When we ask the Lord to increase our faith, we must be very sure that we have faith; a little real faith gets big things done. One very successful pastor said recently: "I never preach a sermon but that I expect some one to accept Christ," and souls are being saved in his congregation. We need to be awakened out of our lethargy and indifference. Some things have become too commonplace. In a certain state district a survey revealed that more than twenty of the congregations were on a decline. The leaders of the district were shocked, almost dumfounded, when the report revealed that their churches had not made any gains over a period of five, ten and even twenty years. The remedy was sought and applied and the churches were awakened as never before to their real mission.

This may be the general need of our brotherhood, that we revisualize our task, not only to go out and bring them into the fold, but to "teach them to observe all things whatsoever I have commanded you."

*Pleasant Hill, Ohio.*

---

## Our Color Line

BY CHARLES E. ZUNKEL

It is said that when Tagore, the poet of India, visited the United States some time ago, he entered by way of Canada. He landed with his party at a port in Canada and then, leaving the party behind, he traveled down to the border to enter the United States and begin his speaking tour. Unfortunately, he discovered when he came to the border that he had left his passport with his party. For two days he was detained in a little house there, awaiting the arrival of his passport. All the while he was missing his appointments.

When he was out on the Pacific Coast, on his speaking tour, he had difficulty with his flowing robe becom-

ing caught in the revolving doors. Boys stood and laughed at him. The sensitive soul of Tagore was deeply disturbed. So profound was the shock that he canceled all the remainder of his appointments and returned to India. As he went home, he said in effect: We must become more cosmopolitan so that Americans will not laugh at the native garb of an Oriental, nor Indians laugh at the dress of an American.

Some years ago, in one of our Dunker colleges, an Oriental student was enrolled. One of the professors, on a week-end tour, invited the Oriental to accompany him. After speaking in one of our large cities, one night the professor and student went to a hotel to secure a room. But the professor was told: "We can't give you a room with this Nigger." He explained that the young man was not a Negro but an Oriental. Nevertheless, they were refused. They went to other hotels and met with the same experience. Finally, past midnight they found a hotel where they were told by the manager that they might stay if they arose and departed by the rear stairs before daylight. Then, as they had retired, the professor heard the student sobbing. He asked him what the trouble was. The Oriental replied: "Now I think you know why I don't believe in your Christianity."

On Nov. 6, 1931, Miss Juliette Derricotte, Dean of Women at Fiske University, was traveling on a week-end tour in her automobile with students from the University. Unfortunately, she met with an auto accident in Dalton, Georgia, thirty-six miles from Chattanooga, Tenn. White physicians of Dalton and villagers gave kind and immediate attention to the victims. After examination and treatment, they were removed from the doctor's office to the private home of a Negro woman who acts as a practical nurse. Her home is a refuge for all ill or injured Negroes of the vicinity. But these victims were not taken to the one hospital in Dalton because they were "colored." Friends had the sufferers removed by ambulance over the thirty-six miles of rough road to Chattanooga. On the way, Nina Johnson, a student, died. Her death would probably have occurred had she had hospital care in Dalton. Miss Derricotte, who died twenty-six hours later, suffered all the while from an internal hemorrhage. Possibly her death was unavoidable, but the ambulance ride and delayed care were not to her comfort or advantage.

These little incidents reveal a significant but disturbing fact in our modern life. It is present in much of the modern world. But it is accentuated far more in America than elsewhere. More than this, Christians are generally, on the average, found to be as color-conscious as non-Christians. But can followers of the Galilean neglect this tragic situation?

*Danville, Ohio.*



---



---

## OUR MISSION WORK

---



---

### One Week at Kwajafa

BY LUCILE G. HECKMAN

KWAJAJA is a large village about twelve miles west of Garkida. In the old days it was a "City of Refuge." It is built among rocky hills and a fugitive from justice would indeed have found security there. Since the advent of white rule it has been made the headquarters of the East Bura District and the Pabirs who do the ruling have built up a town of their own at one side. As one passes by on the motor road one might easily get the impression that the Pabir section is Kwajafa. But a few days spent in visiting all sections of the Bura town will correct that impression.

Four years ago the Garkida church sent its first missionaries to Kwajafa. Njida Gwari went as a teacher, and Yerkawa Shalangwa as a dispenser. Both were lay evangelists. For some reason that is difficult to understand now, it was thought best to locate the buildings for this community center in the shadow of the Pabir section of the town. But after three and a half years there was increasing disappointment in the attitude of the Pabirs, who were not only indifferent to the gospel (they are all Mohammedans), but were often actively derisive and very unco-operative. On the other hand, the Buras who lived up in the rocks came to the school and the dispensary and took a real interest in the gospel. A fire burned off several of the grass roofs in the workers' compounds; the school had outgrown its walls; the dispensary needed reroofing; and the Buras had built for themselves a little church up on the hill in the center of the most interested section. One young householder had been baptized and nine others had taken their covenant. The chief of the Buras was very friendly and through him the Buras asked that the community center be moved up among them. So this past dry season the center was moved to the community which it was actually serving. The people built a new dispensary (a large round house), a rectangular building for school and church, and three mud huts for each of the two workers. The mission paid them a small sum for the latter, but the dispensary and schoolhouse were their own contribution. The chief has built himself a new compound near by and the first Christian has also moved in to the center.

The week following Easter I went to Kwajafa to hold some meetings before the planting season should begin, and to be what help I could to the workers and the young Christians there.

Most of the folks spent the mornings out on their farms clearing away the brush and the stubble of last year's crop. I spent my mornings studying and interviewing those who were desiring baptism, and any oth-

ers who wanted to come. About noon the people came in from the farms and began gathering under a big spreading tree. About one o'clock the young man who is now the teacher took his referee's whistle, which is the church bell, and went into all the sections of the town to call the people to the service. It was the regular hour for school, so it was hard to make the adults understand that they were being called. The crowd which gathered under the tree each day numbered from 150 to 175. The real response came from those who have been attending the school and the church services. We hope that some others may also have been touched. Each day an invitation was extended to all to take a stand for Christ. Following the general service I gathered together the Christian group for an hour of special teaching. At about 5 o'clock I started out to do the calling and stayed until dark. We called in 104 different compounds, but the week was not quite long enough to get into all of them. There were a few distant ones that we did not reach. In the evenings we sat about with the workers and their wives and visited until bedtime, when we had prayers together before retiring. I had my "home" in the not-quite-finished dispensary hut, and a grass shelter which they made for me at the door of the hut. One night our sleep was disturbed by two hyenas having a fight near by. The whole village turned out to chase them away and they were very much astonished that I would spend the rest of the night

---



---

### What to Pray For

BY A. S. B. MILLER

*Week of July 25 to Aug. 1*

PRAY for the work of the Umalla-Vali station, located in the Indian state of Rajpipla, where Emma K. Ziegler and Eliza B. Miller serve. There are the three organized churches of Vali, Amletha and Jamoli with their Indian ministers, Jivanji Karsandas, Nagarji Dhanjibhai and Devjibhai Ramjibhai, who are consecrated and influential workers. Remember the teachers and workers who are the light-bearers of their respective villages and areas. Remember the host of Christians who are witnessing daily of the power of Christ in their lives. Bro. Nagarji is pastor of the Amletha church, which is his home congregation and that of his faithful father, Dhanjibhai, who witnessed so wonderfully for his Lord and Master up until his death in 1935. Bro. Devjibhai is also the minister and elder of his home congregation, where he has been successful in winning his relatives and others to Christ. He is a farmer preacher, ministering to the needs of a rural congregation.

*On Furlough, Franklin Grove, Ill.*



with nothing but a mosquito net between me and the outside world.

Before telling you of the results of the meeting as evidenced by the activities of the closing Sunday, I want to relate a couple of interesting stories connected with the week's work.

Now Jenatua is a widow, old, gray-haired, and toothless, but with bright eyes and a ready smile. She had taken her covenant a year ago, and now she was asking for baptism. She can not read, so I thought it best to be especially careful to learn from her what was her idea of the Christian way of life. So we had a long talk one morning. I'll let her speak to you in her own words, translated for you as best I can.

"About eight years ago my son (since dead) spent many months in the hospital at Garkida, as a patient. While there he and his wife learned of Jesus Christ, the Son of God, and knew that to follow him was the true way of life. After my son was well again he moved his home to Garkida in order that he might learn more about the new way. He told me all he knew about it and urged that I too believe in Jesus and accept him as my Savior. Not long after that my son died of another disease. But I have never forgotten the things he told me. I gave my heart to Jesus then, and since that time I have never touched a heathen fetish. Every day when I eat my food and when I go to bed at night, I thank God for all the good things he does for me, and ask him to help me and to save me. When God's servants came here and began to teach and to preach I went as often as I could to worship and to learn. I am too old to learn to read, but I know and love my Savior and I want to be baptized."

What a satisfactory confession of faith! Simple and trusting, and full of joy in the knowledge of the saving grace of Jesus Christ.

And now an incident of an entirely different nature. One evening as we were sitting talking, the men asked me if there were any poor people in America. (They have an insatiable curiosity about the land from which we come.) I assured them that there were. And then I told them about the Ft. Wayne, Ind., man of whom we had recently heard. How they had been in desperate circumstances and he had driven his car on to the railroad tracks in front of a fast train, and the whole family was wiped out. They were horrified at such a happening. In the first place they wondered how they could have a car and at the same time no food. Also, why didn't the man get work to do, if he did not have a farm. When I told them that there were thousands seeking work but not enough work to go around, the next question was, "Why did they keep on having children when they hadn't enough food and clothing for all?" Then they began to think of the community's responsibility. How could the neighbors see them in

such great need and not take some of the children off their hands? Finally one of the men thought he had hit on the right solution. They should have given the children to the church! The church could not have turned them away! I believe that these reactions of a primitive people to the tragedies of civilization should give us, as Christians, pause.

Early on Sunday morning, Bro. Heckman arrived to assist us in the closing services. We had found a beautiful spot for the baptismal service: a spring, surrounded by deep shade, and a gentle slope where the crowd might sit. The applicants for the covenant were there too and they repeated the pledges of their covenant there by the side of the pool where, God helping them, they will one day be received into full church membership. There were twenty-five of them. About a third were adults and the rest schoolboys. Then followed the rite of baptism administered to the old woman, Jenatua, and Pindar the wife of the one man baptized a year ago, and a young man who is one of the leaders in the school. (His young wife was among the covenanters.) Pictures of the groups were taken and then we went back up the hill for the examination sermon and communion service. Altogether it was a glorious close to a happy week, and we came home feeling spiritually uplifted.

*Garkida, Nigeria.*

## Forgiveness

BY O. P. THOMAS

Is it hard to ask forgiveness  
When you have been untrue;  
Is it hard to forgive the one  
Who has been untrue to you?

Love is basic in forgiveness;  
Love will always conquer hate,  
And forgiveness can't be real,  
Unless love will permeate.

Forgiveness that is cold and formal,  
And comes not through love divine,  
Gives an aching void to conscience  
In our worship at his shrine.

Forgiveness ever pure and true,  
From sin e'er dwells apart;  
It lives within a conscience free,  
And anchors in the heart.

When in the world's most dreadful hour,  
The Christ was crucified,  
Amid the scoffs of cruel hate,  
"Father, forgive," he cried.

When we forgive as Christ forgave,  
When to his cross we cling,  
The world will grow in righteousness,  
And bring his kingdom in.

*Sipesville, Pa.*



## KINGDOM GLEANINGS

### Calendar for Sunday, July 26

**Sunday-school Lesson**, Christianity Spread by Persecution.—Acts 7: 59—8: 4; 1 Peter 4: 12-19.

**Christian Workers**, Pictures of Two Churches.

**B. Y. P. D.**, Boy Friends and Girl Friends.

**Intermediate**, An Outdoor Program.

\* \* \* \*

### Gains for the Kingdom

**Five** baptized in the Flora church, Ind.

**One** received by letter in the Carlisle church, Pa.

**Twelve** additions to the Harrisonburg church, Va., by baptism and letter.

**Eight** baptized and seven received by letter in the East Dayton church, Ohio.

**Five** additions to the Bremen church, Ind., Bro. B. D. Hirt of Winamac, Ind., evangelist.

**Eighteen** baptized in the Topeco church, Va., Bro. Russell G. West of Roanoke, Va., evangelist.

**Three** baptized in the Belmont church, Va., Bro. Wilbur Garber of Port Republic, Va., evangelist.

**Eight** baptisms in the Maiden Creek church, Pa., Bro. J. E. Whitacre, Harrisburg, Pa., evangelist.

**Twelve** baptized and one reclaimed in the Beech Grove church, Ohio, Bro. D. G. Berkebile of Bradford, Ohio, evangelist.

**Thirteen** baptized and one reclaimed in the Crab Orchard church, W. Va., Brethren J. W. Rogers and E. H. Kahle, evangelists.

**Four** baptized at the Greenville house, Rockton congregation, Pa., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. M. Guy West** of Roanoke, Va., Sunday, Aug. 2 in the Pittsburg church of Southern Ohio.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., to begin in the Rosepine church, La., July 20.

**Bro. D. D. Fleishman** of Dallas Center, Iowa, Aug. 9 in the Branch church, Sangerville congregation, Virginia.

**Bro. R. McIlnay** of Minneapolis, Minn., will hold a series of meetings July 13-27 in the Guthrie congregation, Minn.

**Bro. J. R. Jackson** of Tennessee, will help the Jennersville, Pa., congregation in an evangelistic meeting to begin Aug. 23.

\* \* \* \*

### Personal Mention

**Secretary M. R. Zigler** is spending part of the summer on the Pacific coast and in other states of the northwest, assisting in camps and summer assemblies.

**Brother Winger's letter** made no reference to his health but it clearly reflected activities of his old time strenuousness. He is president of Manchester College again in fact as well as name.

**Brother Bonsack** was hoping it would not be as hot at Camp Harmony this week as it was in the city park at Huntington, Ind., on a recent Sunday. Park may sound cool but it isn't with a hundred and twenty-degree sun beating down on the low hanging roof of an enclosed pavilion.

**Sister June Yearout**, writing of her availability for evangelistic meetings in the middle west and east this fall and winter, says: "I travel on free-will offerings." Her permanent address is Ajlune, Wash., care of E. L. Whistler.

**Bro. R. H. Landes**, wife and son of Oak Park, Ill., were Publishing House visitors last week. Bro. Landes is superintendent of the Sunday school of the First church, Chicago, and we understand the visit had some special relation to this work.

**Bro. W. I. Buckingham**, Prairie City, Iowa, writes us of the recent passing of his good wife and her practice in tithing: "It was a pleasure for her to help me keep my book account correct. So she kept account of eggs and cream sold and always gave the Lord's cause the benefit of the even change."

**Dr. Harry N. Glick**, whose address to the ministers and board members at a Hershey dinner conference we are glad to be able to publish in substance in this issue, is a graduate of Bridgewater College. He is now on the faculty of Massachusetts State College at Amherst and is chairman of the Faculty Advisory Committee of the United Religious Council of the institution.

**Bro. D. L. Forney** is another of our faithful ambassadors for Christ who has recently completed his first half century of service in the Christian ministry, part of it in the India mission field. June 28 he celebrated the event by preaching to the La Verne congregation on The Pre-eminent Christ. What he said you are to have an opportunity to see, in the not too far future, we hope.

**Dr. V. F. Schwalm**, president of McPherson College, will be the principal speaker at the District Meeting of Texas and Louisiana to be held at Roanoke, La., beginning Thursday evening, Aug. 6 and closing Sunday afternoon, Aug. 9. He is down for seven sermons and addresses with a hint of other possible activities. Other names on the program are those of J. A. Miller, J. B. Firestone, B. M. Rollins, Glenn Harris, L. J. Firestone, E. A. Frantz, M. H. Peters, M. L. Woodhatch, Mrs. W. L. Bowers, Mrs. Glenn Harris, R. M. Harris.

\* \* \* \*

### Miscellaneous Items

**District Meeting of Northeastern Kansas** will be held Oct. 2-5 at the Morrill church, Morrill, Kans.—Harvey R. Hostetler, Morrill, Kans.

**The 1936 Tennessee District Conference** will be held Aug. 13-15 at the Cedar Grove church, five miles from Rogersville.—John B. White, Nashville, Tenn.

"Those who plan to come by train to the Washington Summer Assembly July 29-Aug. 3 should notify Paul S. Longenecker, 1211 Garfield Ave., Yakima, Wash., if they wish to ride to the grounds." See page 24 for program.

**Sunday, Aug. 23**, has been set for the rededication of the remodeled church at Frederick, Md. Dr. C. C. Ellis will be the dedication speaker. There will be special services each night of the following week. Tuesday night: a Biblical drama, "As a Man Soweth." Friday night: a sacred cantata, "The Carpenter of Nazareth." Saturday: "Old Pastors' Night." Sunday, Aug. 30, will be Homecoming Day with Bro. M. R. Zigler speaking in the morning and afternoon. The entire week will be one of commemoration of the fiftieth anniversary of the church. Pastor Robert L. Sherfy extends an invitation to all and promises free lodging for those from a distance.



**Oklahoma, Panhandle of Texas and New Mexico** will meet in district meeting Aug. 25 to 28 at Bartlesville. So writes Bro. O. E. Fillmore of Cushing, Okla., correcting the date as announced in the Yearbook.

**The District Conference** of Southern Illinois will be held in the Okaw congregation at La Place, Ill., Aug. 29, 30, 31. All business for the booklet should be in my hands at once.—I. D. Heckman, District Secretary, Cerro Gordo, Ill.

**Churches, Boards and individuals** having business for the district meeting of Northern Illinois and Wisconsin, to be held in the First church, Chicago, Sept. 5-7, should have the same in the hand of the secretary, J. E. Miller, Elgin, Ill., not later than July 30.

**To the Churches of Southern Indiana.**—The District Conference of Southern Indiana will be held in the Anderson church on Tuesday, Wednesday and Thursday, Aug. 25, 26, 27. All program material, queries and reports to be printed in the program booklet should be in the hands of the clerk by July 25 or before.—Perry R. Hoover, District Writing Clerk, Mooreland, Ind.

**The Appanoose church** of Northeastern Kansas expects to hold a homecoming meeting on Aug. 15, 16 in commemoration of the fiftieth anniversary of the building of the church. We cordially invite all former members and friends of the church to be with us at this time. The program committee, J. M. Ward, Pomona, Kans., Lloyd Ikenberry and C. W. Shoemaker of Overbrook, Kans., will be very glad to hear from any who can be with us then. Come and help us make the day one to be remembered.—Mrs. J. M. Ward, Pomona, Kans., July 13.

**The unnamed church** pictured on the cover of the Messenger for July 11 is unnamed no more. Bro. G. O. Reed of Troutville, Va., writes: "It is a picture of the old Valley (Botetourt) church that stood where Daleville church now stands. The picture was made about thirty-five or forty years ago by James Frantz, a son-in-law of B. F. Nimmer." Bro. J. W. Ikenberry of Daleville, Va., adds: "The old building was replaced by a frame structure in 1901. The trees in front are all standing but one." Others sending in replies were: Mrs. Hettie B. Garst, Leland C. Moomaw and C. D. Hylton of Roanoke, Va., Edgar Hoffer of Elizabethtown, Pa., and N. P. J. Sondergard, Ramona, Kans.

\*\*\*

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Lost Sister Among the Miamis**, by Otho Winger. The Elgin Press, Elgin, Ill. 150 pages. \$1.00.

Dealing with a time when children were stolen for keeps—not kidnapped for ransom—and with a race that felt itself greatly wronged by the white man, the story of Frances Slocum has come down in history as one of the thrilling Indian stories of the past. The setting and the character of the Slocums furnish material for a thrilling narrative. The author has not only the facts, but his personal contacts over a period of years eminently fit him to tell the life story sympathetically and with force. His rugged style goes straight to the point and you are made to live over those awful days when the parents left nothing undone to discover some trace of their beloved child. In the pioneer days when Frances was taken from her Pennsylvania home until she was discovered in Indiana years and miles were longer than now. Incidentally you see the part that environment plays in the shaping of character. The message,

the style, and the pictures combine in making this latest book of the author one that will find many delighted readers. Dr. Winger's penetrating insight, his keen analysis of character and his frankness combine in producing a story that arouses an interest that continues to grow to the very last page. We predict that the book will be fully as popular as his lectures on Indian lore which have been applauded by hundreds of audiences.

\*\*\*

### The Emergency Peace Campaign

#### The Second Step

During April and May the Emergency Peace Campaign reached 278 cities of America through meetings and conferences lasting one day or more. In most cases the results were highly satisfactory as a large number of people were brought to face the critical world situation. In some cases, only small beginnings were possible.

Plans are being made now for the next wave of conferences in October, intended to reach a total of 500 American cities. The beginnings made in the 278 cities will be followed up by farther-reaching plans.

In the rural areas the attempt is made to reach the people by means of 43 little teams of young people who are now scattered through 23 states—20 girls' teams and 23 boys' teams. There are 221 youth working full time. More than 500 applied for the work but money and machinery were too limited to provide for all of them. They are planning to spend July and August in intensive educational work to get the truth out to the leaders of rural life.

These people are working with no salary and, in most cases, they are paying half of their own expenses. It is a task of sacrifice but it is very gratifying to know that youth of military age are willing to sacrifice for peace as they have been for war in other times.

Of this group of 221, thirteen are from the Church of the Brethren. For your information, their names and addresses follow as given in the Philadelphia office:

Bendsen, Victor, % Ernest Yarrow, Jr., Haddam, Conn.  
Dunning, Jess, Pocatello, Idaho.  
Faw, Chalmer, Dinuba, Calif., General Delivery.  
Fasnacht, Everett, Wiley, Colo.  
Flory, Robert, Gray, Ga., General Delivery.  
Glick, Royal, Columbus, Ohio, % Roy Burkhardt, 1320 Cambridge Blvd.  
Haekman, Henry, Verona, Ohio.  
Hoffman, Galen, Verona, Ohio, General Delivery.  
Jackson, Jeannette, Sparta, Wis.  
Parker, Helen Rae, % Ellis Waldron, 422 N. Murray Street, Madison, Wis.  
Parker, Margaret, % Ellis Waldron, 422 N. Murray Street, Madison, Wis.  
Swank, Martha, 500 E. Washington St., Mt. Pleasant, Iowa.  
Weiss, Lorell, 461 East Tenth Street, Pomona, Calif.

Jess Dunning, Chalmer Faw, Robert Flory, Margaret Parker, Martha Swank, and Lorell Weiss have responsibility for leading or supervising groups.

Everett M. Fasnacht, Wiley, Colo., is working in summer camps and conferences in Eastern Colorado and Kansas, on a part-time basis.

Also, we have two girls and two boys in work camps under the control of the American Friends Service Committee. Grace Hollinger and Helen Wolfe are at Dillonvale, Ohio. Robert Zigler and David Richardson are at the Cumberland Camp in Tennessee.

Next summer the plan calls for at least a thousand youth working in perhaps 200 localities getting the truth to the leaders of thought in rural life. Of this one thousand, the Church of the Brethren should have at least one hundred of the best youth it can spare.—Dan West.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Pride of the Scribes

"Blessed are the poor in spirit, for theirs is the kingdom of heaven"

**Read Matt. 23: 1-12**

Monday

The worst sin of Judaism was the religious pride of its leaders. Proud of their accomplishments and of their position as teachers, they ceased to be shepherds of the flock but used their office for their own advancement. In order to appear wise, they had multiplied the demands of the law, careless of the hardships which it put on the people. They demanded honors as their right, they prized the high sounding titles which they arrogated to themselves. Though they had accepted their calling without hope of material reward, they forgot their vows and made demands on their people, thus "devouring widows' houses."

*Our Master, we stand abashed in thy presence when we remember our petty prides and striving for honor. Amen.*

### The Casuistry of the Scribes

"If the blind lead the blind, will they not both fall into the pit?"

**Read Matt. 23: 13-22**

Tuesday

The scribes must often have found themselves in a dilemma. For in attempting to regulate all of life to the most minute detail, one rule sometimes contradicted another. For instance the rule of "Corban" allowed the child to break the Fifth Commandment, and in their regulation of the Sabbath they were kinder to animals than to men.

But in the matter of oaths they excelled in the muddiness of their reasoning. One might swear by the sacred shrine which symbolized the presence of God and yet be free; but an oath by the gold which adorned the shrine was binding.

It is little wonder that dishonest Jews took advantage of the unwary with such a convenient system. No wonder that some proselytes became "twofold more sons of Gehenna."

*Our Master, help us to walk in the light of thy presence. Amen.*

### The Hypocrisy of the Scribes

"He hath shown thee, O man, what is good"

**Read Matt. 23: 23-28**

Wednesday

The Pharisees were victims of their system. Not all of them intended to

be cheats, nor indeed were they all. But they had created a system so complex that only the more sincere seriously tried to keep it. The weaklings were satisfied to appear righteous. They were careful in their observance of outward acts such as tithing even their herb plots, but to the utter neglect of the inner life, and the moral defilement of their lives was far worse than the ceremonial defilement of the dead which they feared so much. They made the grave mistake of supposing that righteousness consisted in keeping rules. True piety is the outward expression of a pure heart.

*"Create in us a clean heart, O God, and renew a right spirit within us." Amen.*

### The Coming Judgment

"Behold your house is left unto you desolate"

**Read Matt. 23: 29-39**

Thursday

The Pharisees thought themselves the most righteous of men. Though wont to honor the fathers, they condemned their treatment of the prophets, and attempted to atone by building splendid tombs. But blinded by their self-righteousness and intent on their hopes of national greatness, they were tragically unaware that they too were deaf to the voice of God. And they were more responsible for they had their example before them, and he whose death they were plotting was their Messiah.

But Jesus was not thinking of his

own woe; he was broken with grief for the disaster coming on Jerusalem. When they learned their mistake, it would be too late.

*Our Father, even we who have the revelation of thy Son, oftentimes fail to hear thy voice. Forgive us. Amen.*

### The Widow's Mites

"This poor widow cast in more than they all"

**Read Mark 12: 41-44**

Friday

She was only a poor widow and if any of the crowd noticed her it was to despise her as men are wont to do to those less favored. But there was One who marked her deed and found it worth while, One who was daring to build a new order, not on money but on hearts of faith and devotion. He watched as they gave their gifts, large gifts many of them, and brought from afar, some given out of devotion and others for show. But he who looked not on the outside but on the heart measured the gifts by the measure of sacrifice, and the widow's was the largest for she took her pitiable store which she needed for bread and gave it all.

*Our Father, help us to strive for wholehearted devotion to the best we know. Amen.*

### "The Hour Is Come"

"And I, if I be lifted up from the earth, will draw all men unto myself"

**Read John 12: 20-36**

Saturday

Earnest gentiles everywhere had been attracted by the spiritual qualities of Judaism. It was to be expected that the gospel of Jesus would find in such a ready response.

What Jesus said to the inquiring Greeks is not recorded, but he must have been gracious. In their coming he saw a sign; his work had not been a failure. This was proof that it would find its way across all national barriers. But it was also a sign that his work in the flesh was finished; his hour had come. And he shrank back but only for a moment. It was God's way; a grain must die to bring the harvest. The cross was the symbol of victory. His death marked the beginning of a new order whose spiritual forces would win the world.

*Our Father, we thank thee for the cross and its atonement. Amen.*

## WEEKLY QUIET HOUR

### Lesson Notes

**Phylacteries.** Small leather boxes worn on arm and forehead in literal obedience to Ex. 13: 9; Deut. 6: 8. Each contained four texts written on parchment. These were Ex. 13: 1-10; 11-16; Deut. 6: 4-9; 11: 13-21.

**Borders.** Tassels attached to the four corners of the outer garment. See Deut. 22: 12.

**Swallow the camel.** Case of hyperbole. See Matt. 7: 3; 19: 24.

**Whited sepulchers.** Tombs were whitewashed each spring to mark them. Tombs were regarded as defiling.

**Zachariah.** See 2 Chron. 24: 21. Jesus was covering all of Hebrew history since 2 Chronicles was the last book in their Scriptures.



---



---

## HOME AND FAMILY

---



---

### A Bride's Prayer

BY MODENA MINNICH STUDEBAKER

Dear God, as I pause on the threshold, so untried and new,  
I whisper—a little breathlessly—a prayer to you.

God, when in the flush of the pink-tipped dawn  
Forth into the mart my love has gone  
To match himself with clever men and ruthless art—  
Grant that I sent him not forth with sodden food and weary  
heart.

But in garments crisp and cool each morn let me rise,  
To give from myself and from laughing eyes  
A cup of strength, and love, to drink.  
For that new day.

Then grant when at eve he returns from the strain  
There be soft lights, in our windowpanes.  
That our home I have made, fragrant and sweet  
With love and lingering comfort deep.  
Grant us evenings of firelight, soft music and books,  
And sometimes friends, in on us to look.  
And O God, though young make us Solomon wise  
That we shall know, here, our happiness lies.

*Garkida, Africa.*

---

### "I Can Not Volunteer"

BY GRACE G. ZIMMERMAN

REVIVAL services were being conducted at the little White Oak church. The evangelist had asked for volunteers to meet him and the pastor for a special prayer service in the little room back of the pulpit. Dear faithful Aunt Addie Sloane was one of the first to respond.

"Come along," she said to Esther as she passed her. But Esther sat still. She wanted to go but something seemed to hold her back.

As the door closed upon the dependable few, Esther knew she had lost an opportunity to witness for Christ. She realized with regret that she had broken her New Year's resolution. And oh! what would the girls think? She had told the class on Sunday that one of the best ways to witness for Christ was to openly acknowledge him before others. And she had failed; she had not practiced her own teaching. Of course she could pray for the unsaved right in her pew; and she did pray while at home going about her work; but somehow she felt that was not quite the same as meeting with her fellow-workers in such a holy atmosphere.

Walking home together that night, under a beautiful starry sky, Aunt Addie spoke kindly yet with a hint of reproof in her tone.

"Esther, why didn't you come? I was disappointed. It was expected of you, a teacher."

"Oh, Aunt Addie, I was so unhappy during the services because I refused. Why didn't you give me a

push? I can do things when I have to, but somehow I can not volunteer, I am disgusted with myself for I have been trying this year to overcome my shyness or reserve or whatever you choose to call it."

"I know, dear, we all have some kind of obstacle to overcome. You are a lovely worker when you get started. Please don't become discouraged. At your age I didn't do half as well as you. We must pray about it."

"I think there are different kinds of workers just as there are different kinds of givers," said Esther. "I remember reading an article some time ago on giving. The writer said there were those who give spontaneously and willingly; those who give like the sponge, the more you squeeze, the more they give; and still others like the pump when the water is low; by pumping vigorously you get a few begrudged drops."

"Well, there are workers like you, Aunt Addie, who are always ready and willing to do anything required of them; those who need a push or coaxing to get started, and others who have to be pulled or dragged into service. I am one of the kind that needs a push."

Aunt Addie laughed. "Well, I am glad that you don't have to be pulled or dragged because they so often slip back and never do anything. I am going to remember you in prayer tonight. You know prayer changes things."

Esther was one of the first to enter the little room back of the pulpit the next evening and needless to say she received a blessing.

*Frederick, Md.*

---

### Religious Training in the Home

BY MRS. C. H. HINEGARDNER

"THE home is the most important organization in the life of the child, and what it does is more influential in his development than what is done by all other agencies together." We often read statements similar to the above but fail to appreciate their importance or significance. Parents for some years felt that the institutions outside the home could take care of the religious training of the child much more effectively than the home. However today there seems to be a new emphasis upon parent responsibility. The home is the place in which religion can be made vital for the next generation.

Let us stop to think just where the religious life of the child begins. In infancy children are receptive to the various forces about them even before they can form any definite ideas. The cheerful, radiant face and the tender loving voice of the mother and father, although perhaps at first meaningless, as time goes on serve to cast a decisive influence over the life of the



child. At an early age the child is more impressionable than at any other age in his life. Therefore, it is very important that the atmosphere of the home be such that the children will feel a sense of security. No matter what happens the child should know that the home is built upon the rock of a love that never faileth. The Christian ideal of love as shown in respect and regard for each member of the family circle, in sympathy and co-operation with each other, and in doing as one would be done by, is indispensable for the unfolding of a happy personality.

The child's idea of God and his sense of relationship with his fellows is largely determined by his home relationships. How can we teach a child anything about God unless there is somewhere in the life of the child one to whom we can liken him? He knows nothing about love, justice or mercy except as he knows them in his family relationships. "The love of God can never be taught in the midst of an experience of harsh, unsympathetic discipline. The mercy of God can never be learned from one who deals with children with unnecessary and unlovely sternness. Children must witness the love of God through ourselves. They will be led to believe that God's love is always turned to them if they become confident that ours is the same. Our love must then be always waiting for them like God's."

The home that is really Christian will help its children to build up worthy conceptions of God. A parent has a wonderful opportunity of using the world of nature in guiding children to love and appreciate the heavenly Father. In the loveliness of the out of doors a child can learn to know God in terms of beauty and excellence. The sunshine, the moon and stars, the trees, the flowers, the birds, the animals, the mountains and the sea as God's handiwork can be made to reveal his love and care. In the home there should be frequent occasions of definite religious teaching and experiences of worship. When a family is assembled for a meal there should always be reference to and recognition of God's bounty. Children should be taught to appreciate God's love and care for them at all times.

"In the family, in which God does have a place, in which there is a conscious and continuous effort on the part of its members to discover and carry out his purposes, the child grows happily into a sincere and earnest faith that makes a difference in the way he lives his entire life." Our example from day to day in the kind of lives we live, in the words we speak, in the things we do is deciding the course of their lives, and what a tremendous challenge this should be to us as parents. At times the task seems overwhelming, but we must remember we are not alone in this task. Our heavenly Father has promised to give us wisdom and strength to meet every need.

*Lynchburg, Va.*

## Home the First Training School

BY MARY POLK ELLENBERGER

It is an old and trite saying that, "Woman's place is in the home." To advance that ancient theory today with the finality with which it was once attended, involving as it did the implication that she was out of her place in other vocations, would raise a storm of protest, the justice of which one must acknowledge. It were wiser to assert that woman's greatest opportunity lies in the home, or that homemaking is woman's grandest career.

Many wise and experienced people believe that more wisdom, tact and ingenuity is required to preserve the wholesome atmosphere of an ideal home, to bear, rear and train the children, in short to carry the business of homemaking as long as the home stands, than for any other business in the world. They also agree that the results are valuable beyond computation and not to be compared with those of other lines of endeavor.

More love, kindness, truth, courtesy, unselfishness, consideration for others, industry, thrift and co-operation must there be employed than in any other pursuit woman can find.

Four loves suggested by Edgar Guest beautifully express the source of heart's content. He names the loves in the following order: The love of home, the love of friends and neighbors, the love of God and the love of native land.

To teach children to play, work and live in harmony with others is an art. To avoid touching off crotchety folk, to evade unpleasant subjects, disagreeable and unprofitable arguments, assertions and refutations, all so productive of useless and senseless discord and tending to make a battleground of the home that should be a haven of love, rest, peace and joy for those who by the laws of nature and of hospitality are brought together there, all require greatness in the character of the mistress of that home.

The home founded by God is incomparably the greatest educational institution in the world. It holds precedence over all other training schools. It existed before the church and all other organized educational institutions. The Christian home is the first steppingstone in character building. It is the first school, the first altar, the beginning place of all life's lessons. The training through the first and most important years of the gradual process and progress of life must necessarily be carried on under the home roof. This intensive training leaves a permanent impression upon the child's life. Social maladjustment in later years may often be traced back to the lack of proper training during these important years.

The home background may enhance or mar the expanding life of the child. Family traditions of breed-



ing, intelligence and culture largely determine the child's social position and the destiny of his soul. The ideas advanced and the ideals fostered in the home may be wings to lift him up or a ball and chain to drag him down.

Good homes produce good neighbors, good citizens and good friends. The spiritual, mental, moral and physical development of the children born into such homes is carefully and prayerfully achieved.

A nation can not rise above the level of its homes; hence the great responsibility of parents. They owe their children the example of industry, honesty, intelligent guidance and good morals; they owe them the environment of a Christian home, and they should not forget this important fact. The character of the little child is pretty well set by the time he arrives at school age.

Human happiness hinges upon many prosaic factors. The welfare of a people rests upon the quality of each individual home, which takes its coloring, its indefinable charm and atmosphere, its stability and morale, from the character and personality of the home builders.

One of the surest destroyers of peace in the home, is that human termite, the nagging person, whether it be man, woman or child. There was once a man whose wife nagged at home continually. He went with the army across seas during the World War. The wife followed him up with nagging letters, to which he replied: "I am three thousand miles away, across the sea. Please, please let me enjoy this war in peace."

Another menace is the careless housewife who fails to instill the principles of obedience, thrift, orderliness, promptness, good manners and industry, and who by her neglect unwittingly sows seeds of discord, chaos and rebellion. On the part of the child she causes loss of respect for self, and for parents and home, to say nothing of a lowered social standing in the community and through life. The price paid for such inexcusable lackness is rendered with heartache, humiliation and regret when too late to retrieve.

On the other hand, disastrous results are produced by the fanatical housekeeper who puts the elegance and spotlessness of her house above the importance and joy of training the mind and soul of her child, who exalts temporal affairs above the eternal values, who mourns more deeply over a spot on her best rug than over bad habits in the morals and manners of the child God has entrusted to her care. To her, incidents are disasters, when she should try to turn disasters into incidents. Many excellent housekeepers get pathetic results as homemakers.

The child should never be exposed to unfortunate emotional outbreaks, or heated arguments between the parents over domestic problems. Ill-mannered mothers are likely to have impudent children, a self-controlled

mother repels impertinence, an hysterical mother is likely to produce nervous, impulsive children, while a loud voiced haranguing mother can hardly expect her children to have well modulated, cultured voices or to use those they have with any discretion. The woman with two voices sometimes forgets and uses her home voice in company to her great discomfiture and to her hearers' surprise.

Serene environment is conducive to poise and self-control. The solution of how to live the serene life in a distracted world can be found only at the feet of the great Master Teacher.

To preserve the wholesome atmosphere of the home is a serious task at best, and will fail utterly if turned over to the dominance of untrained children. One can not teach obedience, self-control and good nature as so many special virtues, but these may be gradually built up as by-products of correct habits of everyday life. The kernel of the child's make up is penetrated and influenced by the everyday essentials of living, but it will be years before he is ready for rational, ethical approach to the business of life; we often expect too much of him.

He does not yet have judgment; he has intelligence but it must be trained. Premature, excessive zeal upon the parents' part leads to scenes of rebellion and domination. Parental injudiciousness may do a lasting injury to the unfolding character. Better do nothing at all to correct the faults in the child's personality than to do the wrong thing or to fail in the undertaking.

It is said that the American public pays \$2,000,000 a week for crystal gazers, astrologers and other fortune-tellers. Why this wasteful expenditure? It is the vain search for happiness. People fear the future; they have no comforting faith to hold on to. They have not learned that peace and happiness must come from within a heart in touch with God and subject to his will.

Can we imagine a greater career for women than is found in the ideal Christian home? Or one that demands a finer intelligence or greater efficiency to cope with the problems of life?

In truth it is too big a career for most of us. We are unable to comprehend the gravity of the responsibilities involved in carrying on to a successful finish the task allotted to women in the first great training school of God. We are too prone to allow counter attractions and interests to interfere with our first and greatest duty.

What profiteth it a nation if in gaining the whole world in markets and bonds it loses the home life that produces character? A nation's home life is the garden of its manhood and womanhood. There are the roots of character and the sustenance of quality.

*Tekamah, Nebr.*



## THE CHURCH AT WORK

### LEADERSHIP TRAINING

#### The Local Church Capitalizes on the Value of Camp

Hundreds of young people—and adults too—are spending time in our camps and training schools this summer.

Part of the purpose of these camps and schools is an enriched leadership for the church back home. What plans do you have for using these potential leaders? They will have had courses on music leadership, worship, courses on adult's, young people's and children's work, besides many other things that enrich a leader's life.

When your leaders return from camp—and if they are not already tied up to a definite task—why not find out what they did there that fitted them for leadership; and if there are no open jobs available where their interests are, perhaps they would serve as apprentices and assistants in their chosen departments. Don't lose their enthusiasm while it is strong; it may wane!

### CHRISTIAN WORKERS' TOPIC

#### Lessons From Philipians

PREPARED BY J. W. LEAR

One of the letters written by Paul while a prisoner was the letter to the church at Philippi. The great missionary apostle, hemmed in by adverse circumstances, but driven by great zeal and earnestness, heard a voice coming from over the Ægean Sea, not by radio but by a spiritual vision. In response to that call this daring evangelist began his preaching mission in a new continent in the city of Philippi. Read Acts 16 in connection.

#### A. The Experience of a Great Soul

August 30

##### I. His Thoughtfulness of Others (1: 3-11).

Under what circumstances was it that Jesus said: "He that would be great among you let him be the servant of all"? Who wrote the poem entitled: "Others"? Can you recite it? Look it up and read it.

(1) A sense of gratitude producing thanksgiving (vs. 3-7).

(a) Because of their standing in Christ Paul was filled with joy unto overflowing (vs. 3, 4).

(b) As he remembered their consistent and continuous witnessing on behalf of the good news he was constrained to thank God and to take courage (v. 5).

(c) This thankfulness is augmented through a confidence that their attitude toward Christ will be of such a nature that God can and will perfect in their lives the good work so well begun (v. 6).

(d) This confidence was warranted in that the Philipians were faithful in sharing the responsibility of Paul's service for the good news, whether in pulpit or prison (v. 7).

(2) An active intercession born of a vicarious and yearning heart (vs. 8-11). Read the 17th chapter of John, Christ's intercessory prayer.

(a) Pleading for Christian love coupled with clear knowledge, keen perception and safe discrimination (v. 9).

(b) Yearning for clear, sincere, blameless lives to back up a Christian profession (v. 10).

(c) Praying that the members in Philippi might produce the fruit of the Spirit (v. 11). Read in this connection Gal. 5: 22, 23.

II. His Abandonment for Christ (1: 12-26). Read the statements of Paul in 1 Cor. 1: 16—2: 5.

(1) Suffering love propagates truth and perfects confidence (vs. 12-14).

(2) Preaching Christ Paul's chief joy (vs. 15-20).

(a) Paul was not unmindful of motive (vs. 15-17).

(b) Whatever others might do, he wanted to give a testimony of which he need not be ashamed and which would glorify Christ whether it be by his life or by his death (vs. 18-20).

III. Living For, With and In Christ His Only Ambition (vs. 21-26).

(1) In a glorified state for him (vs. 21-23).

(2) In this mortal body gain for the church and the work (vs. 25, 26).

### WOMEN'S WORK

#### Women's Work—An Interpretive Study

Reflecting on last year's work, including the Conference period, I discover several things. One is, that we gave to our National Project \$947.43 less than during the previous year, or \$836.23 less than our pledge of \$15,000. Now if we had known that we were just that much short, we could easily have made it up, couldn't we? This means that some of us did not do our best.

I also discover that twenty-five districts gave either more than their apportionment, or more than they gave last year and about six of those that gave more than their apportionment gave less than last year. About half of the districts, or twenty-four, did not reach their apportionment, but of this number ten gave more than last year, which evidences good work.

We should expect to assist from ten to twelve districts, in the raising of their apportionments. This means, of course, that we must all do as well as we can, even to the extent of giving beyond the apportionment.

The apportionment is very relative and should be used merely as a guide, depending upon the amount of Home Mission Work the women are supporting and upon their ability to give. In some instances, perhaps, it ought to be raised from one-fourth to one-half, in order to make up for districts that lie largely within the field of Home Mission Work.

In the light of this study I am inclined to believe that those districts which are on the upgrade did well. Our shortage is largely due to those who dropped below the previous year's giving. If these districts will try to make up for it this year and all of the others will continue on the upgrade we shall have no trouble at all in reaching the \$15,000 mark.

I would urge all groups to try to raise more of the project money by touching women who are not now giving. It would be no burden at all, in addition to our other work, if all of the women would contribute. That is our job, to touch the other women. Each group will have to use its own ingenuity to the utmost, with the guidance of the Holy Spirit, in order to interest more women each year in the missionary program of the church. No one can tell you just how to do this. The job is yours, but the cause is worthy, and you are both willing and able to carry on. This is the Master's commission to all of us—Carry on.

We have many helpful suggestions at the office in Elgin,



in the way of envelopes for voluntary gifts, interesting literature on the Girls' School and Women's Work Abroad, mission study material and programs. Secure what you need, and also ask for the Women's Work Conference Booklet and Report. Study this report in the light of your own district. While the supply lasts, you may secure several of these to use at your various conferences.—Mrs. Ross D. Murphy.

## MEN'S WORK

**Men's Work at the Hershey Conference**

Conference time is the time for planning for the year ahead, for evaluating the work of the past year and providing inspiration for those desiring to carry the idea of Men's Work back to the local church and district.

For the purpose of evaluating and planning, the National Council of Men's Work held five sessions during the Hershey Conference. These were hours of careful thought and meditation, where consecrated laymen worked together, hoping to so plan as to best further the work of the church.

For the purpose of carrying inspiration to others, three general sessions were held where district and local reports were given and each man present was urged to make his contribution and to offer whatever encouragement he could to the work. Five breakfast conferences were held to which interested ministers and laymen were invited, and vital problems dealing with the Christian life were discussed. Men's Work placed itself back of these meetings striving to make them a success.

Men's Work participated with other adult groups in the Saturday afternoon meeting in the large auditorium, at which time Bro. C. A. Cassel, president of Men's Work, gave one of the principal addresses. It is the hope of Men's Work that we may be instrumental in carrying just a little of the inspiration into the local churches and other groups for the years that are ahead.

## INTERMEDIATES

**Report on Intermediate Discussions**

One of the sectional conference groups of the recent Hershey Conference was for intermediate leaders led by Raymond R. Peters. Of course, only a small percentage of Brethren intermediate leaders were privileged to attend. In order to acquaint others with the trend of this discussion, a brief report is brought here.

This group, varying in number from 6 to 15, met for three one and one-half hour sessions. In a discussion many different subjects are touched upon each meeting; hence, this necessarily brief report will be centered on three main questions discussed.

**I. The Leader**

1. Leadership of intermediates has been considered of secondary importance. It needs to be dignified and given a vital place in the local church program and organization.

2. The leader should be one who likes intermediates and who is willing to work. This group recommends that church workers devote their time to one age level in which they are particularly interested; especially is it important that intermediate leaders give their entire time to working with the intermediate age child.

3. Leaders should serve an apprenticeship, such as assistant teacher, and also receive some kind of teacher training if possible before taking full responsibilities of leadership.

4. Intermediate leadership qualities: Clean Christian living, poise and good judgment, optimism, good posture and health, initiative, neat appearance, sense of humor, willingness to work, ability to profit from criticism, interest in and love for adolescents, a personality commanding respect and admiration of intermediates.

5. The basic task of the intermediate leader is to sympathetically understand the intermediate.—Paul Bowman, Jr.

(To Be Continued Next Week)

## CHILDREN'S DEPARTMENT

**A Suggestive Church Program for Children's Work 1936-37**

1. Use the 1936-37 "Christ in the Life of the Community" emphasis in some way, as applied to children.

(See the leaflet, "Building Together a Christian Community.")

2. Continue the "Christ in the Life of the Home" emphasis by helping to see that some kind of parent guidance is going on in the home.

3. If a director is not yet appointed, see that one is.

4. Use the new graded curriculum materials (write for new graded lessons prospectus).

5. Someone (pastor, superintendent, or Director of Children's Work—or all of them) should be discovering potential leaders of children, and giving an incentive to grow.

6. Have every worker with children following some plan for personal enrichment and growth—reading, workers' conference, standard leadership training course—or whatever seems most available.

7. The church or Sunday-school budget should provide funds for the purchase of all needed book materials and equipment.

8. Some thought should be given to unifying the children's program—so there are no duplications between the different types of session; as between Sunday school and vacation school.

## MINISTRY

**A Growing Church**

Some churches have nothing on Sundays but two sermons preceded by some special musical number. Then they wonder why the church does not grow. I find that by using different people on church service programs there is more interest in church life. Every Sunday evening we have a short program consisting of religious readings, short talks by the young people, solos, duets, and other vocal music, a variety of instrumental music, inspirational song service, and then a short sermon of about twenty minutes. I find that a service of this kind uses more people, and naturally makes many more interested.

Most people get as much out of songs, readings, talks, etc., as they do out of the sermon. Many of the songs and short talks are sermons in themselves. Our B. Y. P. D. and Christian Workers' meetings are combined. It works better here. More young people stay for preaching than ever before. As a matter of fact none of them leave for preaching. Of course it takes a lot more work to arrange a varied program every Sunday evening than to just get up a longer sermon, but the results are more than worth all the extra work.

Several Sunday evenings ago we gave an imitation broadcast. Our call letters were B. Y. P. D. transmitting on a frequency of 1,037 kilocycles. The station was owned and operated by the Church of the Brethren of Conway Springs,



Kans. We had two very realistic microphones with the call letters printed on top of them. The program consisted of readings, solos, duets, a quartet, story, short talks, clarinet duet, piano solo, and a thought for the day. The announcer interspersed the numbers with proverbs, and announced the time just as a real announcer. The church was filled, even the back room. Seventeen young people took part in the service and sat on the stage behind the microphones.

A growing church must put on better programs and interest the people more than worldly amusements or it will be weighed in the balances and found wanting.—Paul E. Thompson.

## CORRESPONDENCE

### YOUNG PEOPLE'S CONFERENCE

The young people of the Southern District of Pennsylvania met for their annual spring rally in the Buffalo Valley church, near Mifflinburg, on May 3, 1936, for an afternoon and evening session.

The afternoon devotions were led by Miss M. Ada Douty of Jersey Shore, Pa. The address of the afternoon was delivered by Bro. H. K. Ober of Elizabethtown, Pa.

A basket lunch was served in the church basement. Vesper services were conducted by Miss Ruth Buffenmyer. Due to showers the services were held in the church, instead of on the hillside as intended. Bro. Ober was also the chief speaker of the evening. He gave a very interesting and instructive address on "Child Rights."

It was agreed by the young people that the present cabinet members would remain in office for another year. The officers are: regional director, Bro. J. E. Rowland; president, Luke Buffenmyer; vice president, John M. Kipp; secretary, Helen Winey; treasurer, Lee Leister; adult advisers, Mrs. R. W. Bashore and Mrs. J. A. Buffenmyer.

Mifflintown, Pa.

Helen Winey.

### WASHINGTON SUMMER ASSEMBLY AND DISTRICT MEETING

The District of Washington Summer Assembly and District Meeting will convene July 29 to Aug. 3, at Mountain Air Institute, Natchez Pass, M. E. Assembly grounds.

The daily program for Thursday, July 30, to Sunday, Aug. 2, will run as follows: 6:00 A. M., rising bell; morning watch and breakfast. From 8:00-8:45 Men's Work, Women's Work, B. Y. P. D., Junior High and Children's interests will receive attention. 8:50-10:00 General Assembly. From 10:05 until noon there will be two periods for age group classes. Afternoon recreation from 2:00 to 4:30 o'clock. From 5:00-6:00 P. M., ministers' meetings and camp practice.

The evening meetings will feature special speakers and subjects: Wednesday evening: introduction of leaders and sermon by M. R. Zigler; Thursday evening, Christian education with an address on the same; Friday, Christian economics with a panel discussion; Saturday, missions with a play by the Yakima young people; Sunday evening, a music program.

The elders' meeting will be held Thursday, at 2:00 P. M. District meeting will convene at 8:00 A. M., Monday, Aug. 3.

On where and how to get to the meeting at Mountain Air Institute note the following: "From west city limits of Yakima drive 42 miles and turn left at the sign; go 2.6 miles and there you are. From the summit of Natchez Pass go

east 28 miles and turn right at sign, go 2.6 miles and you'll meet the others. There will be adequate signs."

The assembly committee is as follows: J. Dunning (Chairman), Orin Michaels, Thelma Danielson, Ida Shockley, Revvie Miller, Paul Longenecker and Jay Eller. The executive committee is Dunning and Eller.

Wenatchee, Wash.

Jay Eller.

### FIRST DISTRICT OF WEST VIRGINIA

The Ministerial and Christian Education Meeting of the First District of West Virginia met in the Salem church, June 5-6. It was opened with Bro. J. S. Fike leading the devotions and Bro. B. W. Smith acting as moderator. "Christ in the Life of the Church" was the theme. Bro. Emra Fike suggested evangelism, service, loyalty and stewardship as the proper "Motives of a Christ-Centered Church." Bro. Whitacre said, "A Christian According to Christ" would serve, sacrifice, pray and give systematically. Olonzo Fike, in discussing "A Christian and His Money," said that man becomes small when he emphasizes money above everything else. Bro. Glover maintained that, in order to "Develop a Devotional Attitude in Church," we must begin in the home, school and Sunday school.

The afternoon session opened with Charles Vought as moderator and Jacob Huffman leading in the worship hour. Special music was by the Salem quartet throughout the conference. Alva Harsh in his discussion: "How Can the Pastor Co-operate With and Use the Local Ministers in the Church?" said what was needed was co-operation in building and co-operation in maintaining of the entire program. A Christian's attitude toward the following present day evils was discussed: Tobacco and Movies, B. W. Smith; Alcohol and Immorality, C. O. Showalter; War, D. B. Spade; Extravagance, Jacob Huffman. Friday night the B. Y. P. D. rendered a pageant entitled: "The Road to Happiness."

Saturday morning the service was called by Alva Harsh, moderator, the theme being: "The Sunday School and Christian Education." Olonzo Fike, in "the Influence of the Sunday School in Developing Character," emphasized that 90% of all criminals never attended Sunday school. Bro. C. O. Showalter led us to see that by developing leadership, home enrichment, educational interest in district and Annual Conferences, and summer camps we may enrich our Sunday school."

Bro. J. S. Fike advised us of the "Possibilities of the Sunday School Today" through creating the proper environment, equipment, training, proper time consumption, and through illustrative talks. Bro. Cosner discussed, "Youth's Part in Kingdom Building." He said that we must give them the part they can do, especially in program building, drama, music, and on the teaching staff. The afternoon was spent by discussing, "Present Day Needs in Christian Education."

Alva Harsh suggested the following ways of "Making the Program of Christian Education More Effective": by emphasizing peace, D. V. B. schools, camps, sound finance program. Bro. Charles Bobo earnestly pleaded for a more united effort to organize the men and women, and to do this effectively we must put Christ Supreme. Mrs. Alva Harsh in her discussion, "Needs and Kinds of Music in the Sunday School," mentioned: (1) Songs portraying Christ as Friend of youth, (2) songs beautiful in melody, harmony and rhythm, (3) loyalty to some noble cause, (4) songs of activity, (5) songs to help youth face life's problems bravely,



6) nature, (7) worship. Each of these needs was illustrated with appropriate selections sung by Mrs. Ethel Whitehair and the Moyer sisters.

A brief business session resulted in the following items of business: (1) That the Ministerial and Education Conference to be held in the Beaver Run church in 1937. (2) That the pastor, elder and one or more delegates from the Sunday school should serve as delegates.

Chairman—Chester Thomas.

Secretary-Protem—Mrs. A. C. Harsh.

### THE NORTH AMERICAN YOUTH CONFERENCE

Committed to the huge task of Christian Youth Building the New World, thirty-five young people of the Church of the Brethren met with over a thousand youth representing seventy-one Christian agencies at Lakeside, Ohio, June 23-28.

It was a beautiful experience for these young people and an inspiration to work, play, worship and fellowship together in such a large group of like-minded youth of other races. To guide their meditation, worship, thinking and recreation, there were such leaders as Dr. Toyohiko Kagawa, Kirby Page, Dr. T. Z. Koo, Mrs. Induk Pak, P. R. Hayward, Arthur Casaday, Miss Juanita Jackson, Martin Harvey, and others as resource leaders in discussion groups, many of whom made stirring addresses to the entire conference.

The conference delegates divided into ten commissions to study the problems felt to be pressing present-day needs: Personal Religion, Helping Others to Be Christian, Building a Warless World, Creating a Christian Economic Order, Christian World Outreach, Preparation for Home and Marriage, A Christian Use of Leisure Time, Discovering a New Patriotism, A Christian and the Use of Beverage Alcohol, and Breaking Down Barriers.

Some of these fields have long been emphasized by the Church of the Brethren and other churches. The solving of these problems will require co-operation among all denominations and all races. Immediate steps are focused in this movement on these problems as they occur in North America, or on the North American aspect of the problems, but their complete solution depends upon world-wide co-operation.

Study, education, information, conviction, discipline, and social action were worked out by conference members as necessary for the building of a new world by Christian youth. These activities must be carried out in small groups at home. Throughout the week of wholesome fun, the delegates realized their responsibility for taking home the spirit of this conference, and in helping their communities to participate in this movement. It is their sincere desire that the Church of the Brethren will do her share in building the kingdom of God on earth.

Decatur, Ill.

Virginia Ashenfelter.

### BRETHREN YOUNG PEOPLE AT THE NORTH AMERICAN YOUTH CONFERENCE

The delegates from various districts of the Church of the Brethren were as follows:

Northern California, Arthur Baldwin, 129 Rosemont Ave., Modesto, Calif.

Eastern Colorado, Everett Fasnacht, Wiley, Colo.

Northern Illinois and Wisconsin, David Studebaker, Franklin Grove, Ill.

Southern Illinois, Virginia Ashenfelter, Decatur, Ill.

Middle Indiana, William Smith, North Manchester, Ind.

Northern Indiana, Edna Miller, Nappanee, Ind.

Middle Iowa, Ruth Garrett, Adel, Iowa.

Northern Iowa, Minnesota and South Dakota, Alberta Yoder, Waterloo, Iowa.

Michigan, John Stauffer, Mt. Pleasant, Mich.

Middle Missouri, Olen Nance, Warrensburg, Mo.

Northern Missouri, Ralph Early, Stet, Mo.

Southern Ohio, Kenneth Hollinger, New Paris, Ohio, and Treva Swink, Eldorado, Ohio.

Eastern Pennsylvania, Stauffer Curry, Palmyra, Pa.

Middle Pennsylvania, Mildred Sollenberger, Everett, Pa.

Southeastern Pennsylvania, New Jersey and Eastern New York, Edith Replogle, Oaks, Pa.

Western Pennsylvania, Thelma Cunningham, New Salem, Pa., and Mary Johns, Davidsville, Pa.

First Virginia, Edgar Crumpacker, Roanoke, Va., Route 1.

Southern Virginia, Frances Layman, Rocky Mount, Va.

Washington, Ida Shockley, Granger, Wash.

First West Virginia, Galen Fike, Eglon, W. Va.

Other young people who attended the Conference as Church of the Brethren delegates were May Warstler, Goshen, Ind. (Northern Indiana), Paul Kinsel, Brookville, Ohio, and Ivan Eikenberry, Dayton, Ohio (Southern Ohio). The adult delegates were M. R. Zigler, Executive Secretary of the Board of Christian Education, H. S. Minnich, Finance Secretary, W. M. Kahle, Field Worker in the Southeastern Region, and Rachel Myers, Office Secretary in the Young People's Department. Besides these, seven members of the Church of the Brethren attended as representatives of other agencies: Fay Findley of Chicago; Lois Hamer of Waterloo, Iowa; Juanita Holsoapple of Royersford, Pa.; Beula Knepper of Huntingdon, Pa.; Carrie Simmers of Harrisonburg, Va.; Alda Shipman of Bridgewater, Va.; and Harper S. Will of Wenatchee, Wash.

One of the valuable parts of the conference was the meeting of this group of Brethren people each night, to discuss the place of the program being presented in the Church of the Brethren. We found deep fellowship and encouragement for new adventures through these hours together. Those who made possible the attendance of these young people can feel that they have done a great thing for the youth and for the church as a whole.

Elgin, Ill.

Rachel Myers.

### SOUTHWEST IOWA B. Y. P. D. CONFERENCE

The Southwest Iowa District Conference of the Brethren Young People's Department was held at Council Bluffs, Iowa, June 27 and 28. The general theme of the conference was: Our Quest for Life's Meaning. The meeting opened with a luncheon in the church dining room after which we had a "Who's Who" or get acquainted meeting. Following the registration the local orchestra gave a concert. This orchestra was organized by the young people of the Council Bluffs church and played for us several times throughout the conference. The delegates were then taken out to Iowa School for the Deaf, which is located just outside the city. The students were all home for vacation but the superintendent of the school showed us through the buildings. It was very interesting to see the equipment and also the furniture the manual training classes had made.

In the evening a picnic supper was served in the hills above the city after which the local group gave a short play entitled "The Enduring Wisdom." Following this we built



a campfire and a very inspiring discussion was led by our president, Meredith Rogers of Mt. Etna. It was very impressive to compare the natural beauty of the hills and trees to that of the man-made city below us. We then returned to the church where we participated in games.

At 9:45 o'clock Sunday morning we had our regular Sunday morning services. Following this Miss Ruth Rogers of Mt. Etna led us in worship, after which Miss Margaret Fry of Omaha sang. Then Sister Pearl Severn of Council Bluffs gave us an inspiring address on "Vision, a Fundamental Factor in Life." While dinner was being prepared in the church basement the young people went across the street to Bro. Homer Caskey's home where they had a good time playing music and getting better acquainted. After a delicious basket dinner was served the afternoon session was opened by the orchestra. The District Banner was presented to the Mt. Etna young people. Every year this banner is given to the group having the highest score secured by multiplying the number in attendance times the miles traveled. Following the presentation of the banner the delegates were given an opportunity to help with the expenses of the conference. For the closing address of the conference Dr. A. A. Heath, pastor of the Broadway M. E. Church of Council Bluffs, brought us an interesting message on "The Symmetrically Developed Life." The attendance at our conference was good, the weather was ideal and the hospitality of our hosts was most generous and sincere. Everyone seemed to enjoy the well planned program and felt that they had indeed been blest by being present.

Prescott, Iowa.

Hazel West.

#### RUTH AND MIRIAM WENGER

Ruth and Miriam Wenger, twenty-three and twelve, daughters of Brother and Sister R. C. Wenger of North Manchester, were returning home from La Porte, Indiana, by way of U. S. Route 6, on the afternoon of Tuesday, June 2, when their car was struck by a north-bound Pennsylvania passenger train, six miles north of Plymouth. The occupants were instantly killed and the car was left a torn and twisted wreck.

Ruth had gone to La Porte in the interest of her school work for the coming year; her little sister had gone along for company.

News of the tragedy was first phoned by the coroner at Plymouth to Bro. Wenger at the college, who hastened home to make it known to the mother and their two remaining children.

Funeral services were held Friday afternoon, June 5, at the Walnut Street Church of the Brethren, by H. L. Hartsough, assisted by J. O. Winger and R. H. Miller. The two caskets were almost buried in a bank of seventy-five beautiful floral pieces.

Ruth Wenger, and Naomi, identical twins, were born on a farm in Ohio, near West Milton, Feb. 12, 1913. On Nov. 22, 1922, Ruth and Naomi made public profession of faith in Christ, while the church sang, "Just as I am." "I can hear my Savior calling" was sung while they were baptized.

Ruth's happiest gain during four happy years in college was a friendship which grew to fill the whole horizon of her future: on the fourteenth of last February she announced to a group of her intimate friends her engagement to Clifford Kraning of Peru, Indiana.

In the memories of many of us one of the most beautiful pictures is that of these twin girls, identical in appearance (there are close neighbors who did not know them apart), dressed alike (and always in such good taste), walking, playing, studying, working and on public programs together. If it is good and pleasant for two souls to dwell together in unity, here was a perfect picture of that high achievement.

But let us hear some of Ruth's friends speak:

A neighbor: "Ruth's soul was as beautiful as her body."

A girl friend: "Hers were not idle dreams of beauty that might be, but rather dreams come true because of careful working and living."

A teacher: "Ruth was beautiful in form, in thought and in companionship."

Another teacher: "She was always quiet and unassuming, yet full of life."

And another: "Ruth was intuitively good."

Miriam was born to Brother and Sister Wenger on March 30, 1924, eleven years younger than her twin sisters. Her association in the



home with those so much older than she probably accounts for some interests and activities that seem beyond the years of so brief a life. At the age of ten, April 1, 1934, Miriam was received into full membership in the Walnut Street church by Christian baptism. She was a faithful member of the Junior Church Choir.

Miriam was a sweet, lovable child. Her happy disposition and wholehearted interest in others won her many friends. She always showed a kind and unselfish spirit and she did her best to help everyone with whom she associated to be happy.

In school she was always a good, conscientious worker, very persistent and painstaking. She was never satisfied with anything but her very best work. She worked quietly but ardently.

She showed a very great love for the beautiful things in life. Often she would say, "What a beautiful day this is!" "What wonderful sunshine!" "What lovely flowers!" "How I love to hear the rain!" Her keen appreciation of nature, of art and of good music was unusual for a child of her age. She treasured highly those things that are true, honorable, just, pure and lovely. She showed a fine Christian spirit. Her whole being radiated goodness and love.

This account would be incomplete without some reference to the brave but tender, sorrowing but hopeful and self-controlled way in which Brother and Sister Wenger, their two children, Galen and Naomi and Ruth's fiancé, Clifford Kraning, have met this staggering blow. Paul's words are true of them: "They sorrow not as those who have no hope."

R. H. Miller.

North Manchester, Ind.

#### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Anderson-Davis.**—By the undersigned May 28, 1936, in the Church of the Brethren, La Verne, Calif., Mr. Richard Anderson of La Verne, Calif., and Mrs. Anna Davis, of Glendale, Calif.—Galen K. Walker, La Verne, Calif.

**Beery-Stover and Royer-Stover.**—By the undersigned, June 14, 1936, in a double wedding at the La Verne Church of the Brethren, Cleo C. Beery of Empire, Calif., and Miriam E. Stover of La Verne, Calif.; K. Earl Royer of Anaheim, Calif., and Helen L. Stover of Santa Ana, Calif. The brides are the daughters of Brother and Sister Wilbur B. Stover, pioneer missionaries to India, and Helen was born in India.—Herman B. Landis, Santa Ana, Calif.

**Christopher-Fouch.**—By the undersigned in their newly furnished home, 516 Rex St., Muncie, Ind., at high noon, June 27, 1936, Bro. Russell Christopher and Sister Florence Fouch, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

**Dorsey-Shock.**—On June 6, 1936, at the residence of the undersigned Maurice Dorsey of No. Webster, Ind., and Doris Shock of Syracuse, Ind.—Russell Weller, Keystone, Ind.

**Gridley-Minnich.**—By the undersigned, June 3, 1936, at the home of the bride's parents, Mr. and Mrs. L. A. Minnich, Kingsbury, Calif., Jack Grover Gridley of Fresno, Calif., and Rowena Barbara Minnich.—Herman B. Landis, Santa Ana, Calif.

**Henry-Manning.**—Mr. Dewey Henry of Peru, Ind., and Sister Hazel Manning of the First church, Roanoke, Va., by and at the residence of the undersigned, June 13, 1936.—Ralph G. Rarick, Mexico, Ind.

**Kellogg-Arnold.**—June 27, 1936, by the bride's father, at Camp Mack, Ind., at sunset, by the lake, Stanley Price Kellogg and Barbara Catharine Arnold.—S. Ira Arnold, La Place, Ill.



**Moyer-Fretz.**—By the undersigned in the Hatfield Church of the Brethren on June 24, Bro. Franklin M. Moyer of Souderton, Pa., and Sister Cora R. Fretz of Hatfield, Pa.—Henry H. Reber, Mohrsville, Pa.

**Olsen-Beard.**—By the undersigned at the home of the bride's parents, Brother and Sister D. R. Beard, near the First Irricana church, Edward John Olsen and Barbara Catherine Beard.—John Wieand, Kenmare, N. Dak.

**Ottley-Carroll.**—By the undersigned, at the home of the bride's parents, Mr. Allan R. Ottley and Sister Ruth Carroll, June 28, 1936.—C. W. Davis, Live Oak, Calif.

**Smith-Enyeart.**—Mr. Alvia Mahlon Smith and Mrs. Juanita Maxine Enyeart, both of Peru, Ind., at their own newly furnished and ready home in Peru, by the undersigned, April 12, 1936.—Ralph G. Rarick, Mexico, Ind.

## FALLEN ASLEEP

**Bishop,** Sister Mary Jane, daughter of Henry and Mary Jane Lehman, born in Adams Township, Defiance, Ohio, Sept. 26, 1859, and passed away April 30, 1936, aged 76 years, 7 months and 4 days, having lived all her life near the home of her birth. On May 7, 1882, she was united in marriage to Jacob B. Bishop who preceded her in death three years ago. To this union were born three daughters and two sons. One daughter preceded her in death. When a young girl she united with the Church of the Brethren and lived a faithful Christian life. She had been very active until a few days before her death when she contracted a cold and bronchial pneumonia developed. She leaves two daughters and two sons, eight grandchildren and six great-grandchildren, one sister and one brother. Funeral services were conducted in the Poplar Ridge church by Bro. John Flory and Bro. Jay F. Hornish. Interment in the church cemetery.—Mrs. Nellie Hornish, Defiance, Ohio.

**Blough,** Kathryn E., daughter of Ernest and Edna (Rummel) Blough, died March 13, 1936, at the age of 19 days. She is survived by her parents and three sisters. Funeral services, which were held in the Westmont church, were conducted by Bro. C. W. Blough, with Bro. L. B. Harshberger assisting. Burial in Maple Springs cemetery.—Mrs. J. W. Head, Westmont, Johnstown, Pa.

**Bowman,** Sister Amanda, widow of David Bowman, was born May 14, 1859, and died May 9, 1936, near Palmyra. She is survived by three children. Funeral in the Palmyra church by Eld. F. S. Carper.—Mrs. Moses Groy, Palmyra, Pa.

**Bringman,** Mrs. Ida, widow of Bernhard Bringman, was born Dec. 16, 1857, and died June 8, 1936. She was twice married and was the mother of eight children. Early in life she accepted her Savior and remained faithful. She leaves six children, twenty-two grandchildren, thirty-two great-grandchildren and one sister. Funeral in the Black Swamp church by Eld. Geo. Garner.—Mrs. Asenath Baker, Lemoyne, Ohio.

**Bruner.**—The death of Mrs. Mary Crumrine Bruner occurred July 1 at her home in Wabash, Ind. She was born on June 30, 1840, near Greenville, Ohio. Seventy-seven years ago last Feb. 6 she was married to Jacob Knee and they went to housekeeping on a farm six miles south of Greenville, Ohio. Twelve years later they came to Wabash County, Ind., and lived on a farm five miles south of Wabash. Mr. Knee preceded her in death fifty-one years ago; also two sons and two daughters. In 1890 she was married to Wm. Bennett of Swayzee, Ind. His death occurred in 1899. Four years later she was married to Jacob Bruner of Wabash, who died twenty-one years ago. Surviving are five children, two stepchildren, twenty-four grandchildren, forty-nine great-grandchildren, five great-great-grandchildren and one brother. For a number of years Mrs. Bruner was almost blind. She was a faithful member of the Church of the Brethren since a young woman. A kind and loving mother, her cheerful generous disposition and deeds of kindness were an inspiration to all. Always thinking of the comfort of others and looking on the bright side of life, she was a ray of sunshine and joy to all who knew her. Her death occurred the day following her ninety-sixth birthday. Funeral services were conducted by Rev. John Smeltzer and Rev. W. Earl Pittinger. Burial in the Vernon cemetery south of Wabash.—Milford Crumrine, Wabash, Ind.

**Campbell,** Sister Sophia Jane, was born May 13, 1858, in Nelson County, Va., and died June 25, 1936, at the home of her daughter, Mrs. Ashby Holt, Buena Vista, Va. Sister Campbell was twice married, the first time to H. H. Fitzgerald, to which union three children survive: Mrs. B. F. Fitzgerald of Nelson County, A. H. Fitzgerald of Buena Vista, Va., and Mrs. O. R. Reed of Roanoke, Va. For her second marriage, to Frances Campbell of Nelson County, one daughter survives, Mrs. Ashby Holt of Buena Vista, Va. Besides her children Sister Campbell leaves to mourn her death one brother, four stepsons, one stepdaughter, twenty-one grandchildren, and thirteen great-grandchildren. She was a devoted mother and faithful Christian. The funeral was conducted at the home of her daughter, Mrs. Holt, by the writer, pastor of the Church of the Brethren, Buena Vista, and Rev. J. W. Vaughn, pastor of Pentecostal Holiness church, of Buena Vista. Interment was in Green Hill cemetery.—W. G. Kinzie.

**Carbaugh,** Doris Iva, wife of Keller Carbaugh, died of pneumonia at the Memorial hospital. She was 36 years of age, and was a member of the Westmont church for about eight years, formerly living in Salem, Ohio. She is survived by her husband, six children, and seven stepchildren. Funeral services were held in the Westmont church by C. W. Blough. Interment in Grandview cemetery.—Mrs. J. W. Head, Westmont, Johnstown, Pa.

**Deer,** Sister Elizabeth, daughter of Thomas and Mary Ann (Gorner)

Noaks, was born in Ohio, July 28, 1851. She was twice married, her first husband being a Mr. Wikle. Her second marriage was on Sept. 28, 1899, to Charles Deer, who also preceded her. Her residence was for a long time at Flora, Ind. It was from there that she came on Oct. 19, 1932, and entered as an inmate in our Mexico Welfare Home. She was always cheerful, and hers was the exemplary reaction of great appreciation for any and all favors shown her. She had been in a weakened condition for some weeks before her passing, which was at the age of nearly eighty-five years, June 4, 1936. She is survived by a brother, Franklin Noaks, who until two years ago was also an inmate of the Home, but who now resides with his daughter in Kokomo, Ind. Funeral service was conducted in the midst of Sister Deer's associates at the Home, by Eld. Walter Balsbaugh, president of the Board of Trustees. Interment was back in her old home country, in the Nettle cemetery, northwest of Flora.—Ralph G. Rarick, Superintendent, Mexico Welfare Home, Mexico, Ind.

**Dunbar,** Mary A. Shriver, was born near Logansport, Ind., May 19, 1854. She passed into the world beyond July 3, 1936. She married Thomas C. Dunbar in 1875. To this union were born Mrs. Bertha Harper of La Verne and Albert Dunbar of Pomona, Calif., who, with six grandchildren and three great-grandchildren, survive. Her husband preceded her in 1931. Both Brother and Sister Dunbar united with the Church of the Brethren more than fifty years ago, in the White River church of Indiana, and later were called to the deacon's office in which they labored faithfully during the years. In 1910 they moved to Pasadena, Calif., and later to La Verne. She lived a consistent, devoted Christian life, and was interested to the last in the larger activities and interests of the church. She devoted herself in every way she could to gaining a better appreciation of the Christian life now and hereafter. Funeral services in the La Verne church by Eld. W. E. Trostle, assisted by Eld. D. L. Forney and the writer, with interment in the Evergreen cemetery.—S. J. Miller, La Verne, Calif.

**Fender,** William, born Feb. 13, 1851, died on May 3, 1936 at the age of 85 years, 2 months, and 20 days, of an illness which lasted over a year. Bro. Fender, loved by all who knew him, was the oldest member of the Westmont church. He is survived by four daughters, two sons, eighteen grandchildren and six great-grandchildren. Funeral services, which were held in the Westmont church, were conducted by Bro. L. B. Harshberger, assisted by Bro. C. W. Blough. Interment in Grandview cemetery.—Mrs. J. W. Head, Westmont, Johnstown, Pa.

**Garber,** Sister Mary (Thomas), aged 73 years, died at the home of her daughter at Stoyestown. Her husband, Jefferson Garber, preceded her in 1927. She was a daughter of Abraham and Mary Thomas. Surviving are eight children, eighteen grandchildren, twelve great-grandchildren, one brother and two sisters. Funeral service in the Maple Spring church by C. W. Blough with interment in adjoining cemetery.—Nora A. Stutzman, Hollsopple, Pa.

**Godfrey,** David Samuel, son of Bro. Norman and Sister Nora Godfrey, died at his home April 30, 1936, aged 11 years. He is survived by his parents, one brother and one sister. Funeral services in the Codorus church by S. C. Godfrey and Bro. D. Edw. Keeney with interment in adjoining cemetery.—Esther B. Hartman, York, Pa.

**Griffith,** Bro. Wm., born Sept. 12, 1874, died at his home near Jerome, June 22, 1936. Surviving are his wife, two sons, one daughter, six grandchildren and one sister. He was a faithful member of the church for many years. Funeral services at the Maple Spring church by N. H. Blough, with interment in adjoining cemetery.—Nora A. Stutzman, Hollsopple, Pa.

**Hixson,** Bro. Geo. R., was born in Knox County, Ohio, June 12, 1855, and died June 20, 1936, at the home of his daughter, in Sunnyside, Wash. He had been ill for nineteen weeks. He moved to Iowa with his parents during his ninth year. He was next to the oldest of seven children and the last survivor of the family. He became a Christian when eighteen years old. He married Mary Catherine McFarlen May 30, 1875, in Tama County, Iowa. To them were born two sons and one daughter; the older son died in infancy. The family came to Washington in 1901, residing in and near Chewelah where they celebrated their golden wedding in 1925. Sister Hixson passed away in 1928. Surviving are the son and daughter, nine grandchildren and seven great-grandchildren. Burial in the Chewelah cemetery. Services at Sunnyside by the undersigned.—B. J. Fike, Sunnyside, Wash.

**Huffman,** Alice Amanda, was born May 26, 1862, at Holchester, Ill., died May 31, 1936, at her home in East Wenatchee, Wash. She united with the Church of the Brethren at an early age and lived a consistent life until death. She was married to Abraham N. Huffman at Moscow, Idaho, in 1879. Surviving are three daughters and four sons, ten grandchildren and two great-grandchildren. Funeral services were conducted by Bro. H. S. Will. Interment in Evergreen memorial park cemetery by the side of her husband who preceded her one year.—Mrs. O. A. Travis, Wenatchee, Wash.

**Jones,** Nannie May, born June 28, 1884, in St. Joseph County, died June 25, 1936, at the hospital in La Porte, after a six weeks' illness with diabetes. She was the daughter of Henry and Nancy Hostetter. She married Ora Jones March 12, 1904. She is survived by her husband, one daughter, three sons, two sisters and five brothers. She was a member of the Christian church, but living near our church she fellowshiped with us and was a worker in the Aid Society. Services in the Olive Chapel church by Bro. B. R. Cross. Burial in the cemetery near by.—Mrs. Nathan B. Cross, La Porte, Ind.

**Koontz,** Wm. Henry, aged 85 years, a lifelong resident of Somerset County, died at his home after a short illness. He was the son of Henry and Elizabeth (Millhouse) Koontz. Surviving are his wife,



Mary (Figgie) Koontz, seven children, forty-eight grandchildren, thirty great-grandchildren and one great-great-grandchild. He was a lifelong member of the Meyersdale Church of the Brethren. Funeral services at the church by T. R. Coffman, pastor.—Mrs. T. R. Coffman, Somerset, Pa.

Longenecker, Bro. John G., was born Feb. 22, 1866, and died June 9, 1936, in Palmyra. He is survived by his wife, Sister Agnes (Shearer) Longenecker. Funeral services in the Palmyra church by Eld. F. S. Carper, after which the body was laid to rest in the Spring Creek cemetery at Hershey.—Mrs. Moses Groy, Palmyra, Pa.

Mangus, Rollo Edgar, was born April 6, 1909, near Lakeville, Ind. On Feb. 3, 1936, he died in an automobile accident. He was the youngest child of Delbert and Ella Mangus. In 1920 he united with the Church of the Brethren and was a faithful member and a constant worker. He had been active in the Sunday school and young people's work for many years. Last September he was chosen general superintendent of the Sunday school of the Pine Creek church. July 16, 1933, he married Florence Stump. There remain his wife, his mother, a sister and a brother.—Mrs. Florence Mangus, North Liberty, Ind.

Miller, Mary Nelson, born in Greencastle, Ind., on Aug. 10, 1852; she died June 17, 1936, at the home of her daughter, Minnie Dadisman, near Nevada, Iowa. She married J. N. Miller Oct. 15, 1871. Seven children were born to them, the husband and four children preceding her. She was one of the faithful members of the Eden Valley church near St. John, Kans., where she had spent most of her life. Funeral services by the pastor in the Eden Valley church and burial in the St. John cemetery.—M. G. Blickenstaff, St. John, Kans.

Mohler, Phares, aged 75 years, died June 1 at his home in Ephrata, Pa., of a complication of diseases. He is survived by his wife who was Ida Eberly before marriage, and two children, Clement of Topton, Pa., and Mrs. David Habecker of Lititz, Pa.; also his mother, Mrs. Eliza Mohler, aged 97 years, who resided with him, and five grandchildren and one great-grandchild. Services in the home and at the Ephrata Church of the Brethren. Interment in Mohler cemetery near Ephrata.—Mrs. Allen Mohler, Ephrata, Pa.

Mummert, Elizabeth, nee Bricker, was born at Hanover, Pa., Nov. 25, 1853, and died at her home in Astoria, Ill., May 31, 1936, following an illness of several months' duration. She was aged 82 years, 6 months and 6 days. On Feb. 2, 1873, she was united in marriage to George Mummert of Astoria, Ill., and to this union seven children were born. She is survived by her aged husband, three sons, three daughters, thirty grandchildren, thirty-five great-grandchildren, two great-great-grandchildren, two half brothers and one half sister and a host of other relatives and friends. She united with the Church of the Brethren early in life. She was very hospitable in her home and loyal and devoted to her church, remaining faithful to the end. Funeral services were held June 3 at the Church of the Brethren, conducted by Bro. E. F. Caslow. Interment in the Woodland cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Shaffer, Isaac D., was born Feb. 2, 1854, near Windber, Pa. He with his family moved to eastern Pennsylvania and since that time he has here grown into the very hearts of all who knew him. He died May 12, 1936, at the age of 83 years, 3 months and 10 days, after a lingering illness of several years. He united with the Church of the Brethren in his youth and was a faithful member all his life. His work in the Sunday school and in music was important. He was one of the organizers of the Church of the Brethren at Quakertown, Pa., which was organized in 1909 and it was to this church that he dedicated his life. He was a friend to all, especially the children. His patient suffering was an inspiration. It is with reverence that we bow to God's will. He was preceded in death by his wife several years ago, and is survived by a large group of children, grandchildren and great-grandchildren. Funeral services were held in Quakertown house with Brethren H. S. Replogle, Reuben Brumbaugh and C. F. Holsopple officiating. Interment in the Springfield Brethren cemetery.—Mrs. Raymond Bleam, Coopersburg, Pa.

Vanderkolk, Sister Margaret, the daughter of Peter and Martha Burkeholder, was born at Octavia, Nebr., Feb. 22, 1892, and died July 27, 1936. She joined the Brethren church at the age of nine and remained a faithful member till her death. July 1, 1913, she married George E. Vanderkolk, to which union were born four children. She leaves her husband, four children, a mother, three brothers and four sisters. Funeral services by the undersigned in the Octavia church, assisted by Bro. L. L. Mack. Interment in the David City cemetery.—Paul K. Brandt, Holmesville, Nebr.

Warnke, Robert Bell, second son of Bro. and Sister Fred Warnke, was born in Michigan City, Ind., June 11, 1912. His entire life was spent in LaPorte County, Ind. Near Bridgman, Mich., on Feb. 23, 1935, an automobile accident occurred in which Robert sustained a skull fracture. Several weeks ago he was again taken seriously ill. Some time later he underwent a major operation from which he failed to rally. He died at the St. Anthony hospital June 27, 1936. He is survived by his parents, four brothers and three sisters. Funeral services by the writer with interment in the Greenwood cemetery.—Paul C. Lantis, Michigan City, Ind.

Wenger, Eli, son of John and Esther Wenger, born in Lancaster County, Pa., March 25, 1852, died June 30, 1936, aged 84 years, 3 months and 5 days. He came to Elkhart County, Ind., with his parents at the age of six years, where he lived the remainder of his life. He died at his home one-half mile north of Wakarusa. He was married to Susan Whitmer Nov. 30, 1876. She is the only close survivor. To this union was born one daughter, Mary Lucretia, who died twenty-five years ago

at the age of nineteen. Bro. Wenger united with the Church of the Brethren fifty years ago. He served as a deacon in the Baugo church for thirty-five years, this being the only church in which he lived and served. Funeral services were conducted in the Olive church July 2, 1936, by William Brubaker, assisted by Christ Metzler at the home and H. S. Bowers at the church. Interment in the adjoining cemetery.—William Brubaker, New Paris, Ind.

White, K. W., was born Oct. 5, 1866, at Richview, Ill., died June 17, 1936, at his home in East Wenatchee, Wash. He was married to Ella M. Barnhart of Centropolis, Kans., Dec. 31, 1896. He was a member of the Christian church and served as a minister until his health failed him. He is survived by his wife, one sister and two brothers. Funeral services by Bro. Kechley of the Christian church. Interment in Evergreen memorial park cemetery.—Mrs. O. A. Travis, Wenatchee, Wash.

Yoder, Rebecca K., daughter of Eld. Jacob and Mary King Yoder, was born July 22, 1851, in Center Township, Berks County, Pa., and died in the Lancaster hospital April 27, 1936. She was a member of the Church of the Brethren for over sixty years. She is survived by one brother and one sister.—Eva A. Bollinger, Richland, Pa.

Zeigler, Lee K., son of Abraham and Rhoda Zeigler, was born Feb. 4, 1934, and died June 25, 1936, aged 2 years, 4 months and 21 days. He was ill for eight weeks of which the last four were spent in the Reading hospital. He died of complications. He is survived by his parents, two brothers and four sisters.—Eva A. Bollinger, Richland, Pa.

## CHURCH NEWS

### ILLINOIS

Shannon.—The few remaining members of the Church of the Brethren at Shannon met in business meeting recently. It was decided to dispose of the church building by turning it over to the District Mission Board. We are having a homecoming at the church on Sunday, July 19, before the building is torn down. The services will begin at 10 o'clock with a basket dinner at noon and a program in the afternoon. All those who formerly attended and friends are cordially invited. Bring a basket and your own service.—Earl McNutt, Mt. Morris, Ill., July 6.

West Branch.—Our church held their second quarterly business meeting in the afternoon of June 7. Our pastor, Bro. Merle Hawhecker, was asked to remain with us as our pastor for another year. The month of August will close his fifth year of service rendered to us. A committee was chosen to secure individual wine glasses for our communion services, and another committee composed of the deacon board was asked to do some repair work on the church. It was decided to invite Bro. Ira Arnold to be with us for a service this summer and then in the fall we expect to have an evangelistic meeting. Brother and Sister Frank Butterbaugh were chosen to be our delegates to district meeting. We held our communion service June 14. On July 4 our Sunday school enjoyed a picnic in Lowell park near Dixon. Most of the churches in northern Illinois were represented.—Esther Link, Forreston, Ill., July 6.

### INDIANA

Anderson.—There was good attendance at our quarterly council. Eld. D. W. Bowman presided. A query to district meeting was passed requesting the time of meeting be changed from Tuesday, Wednesday and Thursday, to Friday, Saturday and Sunday to insure a greater attendance of those employed. This church is blessed with ministers so that we are able to assist other congregations not so favorably situated. Bro. C. H. Hoover has charge of Beech Grove; Bro. Marion Norris, Upper Fall Creek; Bro. R. L. Showalter, Arcadia, and Bro. J. S. Aldredge, New Hope.—Callie Spearman, Anderson, Ind., July 6.

Fairview.—We have resumed Sunday evening services throughout the seasonable months and have had a good attendance. Our young married people's class gave the play, The House Built on the Sand, and an offering was lifted for religious education work. Since then the play has been presented at Pittsburgh, White and Ladoga churches. On Palm Sunday Bro. J. O. Winger and a male quartet from Manchester gave us a fine program. Mother's Day was observed with Bro. C. Ray Keim of Manchester College preaching in the morning and talking on peace in the afternoon, followed by a musical program by the Munn brothers of station WOWO. Bro. B. F. Summer of White church, a returned missionary, gave us a missionary sermon on June 7 after which our Conference Offering was lifted. At our council meeting Bro. Joseph Fisher was elected as delegate to the Annual Meeting and on July 5 he gave us a fine report. Bro. Albert E. Harshbarger is delegate to district meeting at Anderson in August. The children's program was given on the evening of June 28 and the offering is to be sent as the Junior Project. Fairview, Pyrmont and Rossville churches are planning a day of "inspirational meeting" at Rossville some Sunday in August. Brother Harshbarger and family attended the fine Bible training school at Camp Mack June 29—July 4. The young married people's class and Sunday school have purchased new hymnals. Our revival meetings start Sept. 10 and continue until Sept. 21. Sept. 13 will be our Harvest meeting.—Mrs. Olive M. Harshbarger, Buck Creek, Ind., July 8.

Union City (Southern Ohio).—The regular business meeting was held June 26 with Eld. G. O. Stutsman officiating. Our vacation Bible school began July 6 under the direction of Rachel Erhaugh Keltner. The school will continue for two weeks. The church basement has been refurnished and classrooms rearranged for the primary department. We plan to have the upstairs classrooms and auditorium redecorated and carpeted some time next month. During the spring and summer



with no permanent pastor we have heard splendid messages from Brethren Merlin Shull, J. O. Winger, R. H. Miller, D. O. Cottrell, G. A. Snider, Glen Moyer and Chalmer Shull, returned missionary from India. Just now we are eagerly awaiting the arrival of our pastor, Bro. D. G. Berkebile, who comes to us from the Harris Creek congregation. Bro. Berkebile will conduct our revival meeting this fall.—Eula Washler, Union City, Ind., July 6.

## IOWA

**Salem church** met in business meeting May 31 to elect an elder to finish the unexpired term of Bro. Homer Caskey, who had resigned because of ill health. Bro. Colyn was elected to fill this vacancy. The writer was chosen corresponding secretary to finish the term of Mrs. Etta Riley who moved from the community March 1. The church decided to hold a two weeks' revival meeting this fall, the ministerial committee to secure the evangelist. The Aid Society, Mrs. Florence Wray, president, is meeting once a month during the summer. At each of these meetings different groups of the ladies serve a luncheon for which ten cents is paid into the treasury by each member present. Our pastor, Bro. Colyn, and family are living in their new home. They lived in the church basement during the winter after their home was destroyed by fire. A group of young people attended the B. Y. P. D. conference which convened at Council Bluffs, Iowa, June 27 and 28. Miss Olive Colyn gave an interesting report of the conference Sunday morning, July 5.—Hazel West, Prescott, Iowa, July 10.

**South Keokuk.**—The Young People's Conference for the eastern part of the Southern District of Iowa was held in our church June 20 and 21. One hundred and forty-nine people registered and several young people attended who failed to register. Bro. C. Ernest Davis, of McPherson, Kans., was with us and gave three very helpful addresses. Saturday night the English River group gave the peace play, *The Eleventh Mayor*, to a large and appreciative audience. We have changed the date of our love feast from Sunday, July 26, to Sunday, Sept. 13, since the Keokuk County Rural Sunday-school Convention is to be held in our church on the former date.—Miss Enid Wonderlich, Richland, Iowa, July 6.

**Union Ridge.**—April 26 and 27 our young people attended the sectional young people's conference in the South Waterloo church. May 3 the Cotton Blossom singers from Piney Woods school, Mississippi, were with us and entertained with many messages in songs, which were greatly appreciated. May 9 our love feast was held and on Sunday our birthday offering was taken. A basket dinner was enjoyed and in the afternoon a Mother's Day service was presented by the mothers and daughters. May 31 a missionary program was given by the young people's and the young married people's classes. The program was sponsored by the Women's Work of the church. June 7 the church met in regular quarterly council. Our pastor, Earl E. Jarboe, was re-elected for another year. Bro. Jarboe and wife were elected delegates to district meeting to convene at Worthington, Minn. Brethren Ezra Burn and Leslie Minnier were chosen as alternates. June 14 the children presented their Children's Day program. June 16 the pastor and family were pleasantly surprised when members and friends of the community met at the church and gave them a pound shower. A short program was also given. It was all greatly appreciated. Our prayer is that the church may continue its lively spirit, realize its responsibility, put on the whole armor of faith and work earnestly and untiringly in the Master's service.—Mrs. E. E. Jarboe, Hampton, Iowa, July 3.

## KANSAS

**Independence** Sunday school is going good for all we have lost—about thirty members this spring. They have moved away, too far to attend here, and some even to other states. A number of the elderly people are sick as well as some of the children, but we have gained one new member, too. Prof. Rufus L. Daggett, son of Mrs. A. C. and the late Bro. A. C. Daggett of Elgin, Ill., was married lately. On May 24 the Sunday-school and church members gave the Davis family a farewell dinner in Riverside Park after the morning service. They were presented with a gift out of appreciation for their services here. On May 31 the Parsons church put on a play for us, *Honor to Motherhood*, which was much appreciated. After the play Bro. Davis had charge of the burning of the church mortgage service. Our church, a memorial to Brother and Sister A. G. Empfield, was built under the pastorate of Bro. D. J. McCann, now of Cushing, Okla., in 1931. Our greatest indebtedness was \$719.36, in Jan. 27, 1934, after remodeling the old church into a parsonage. This was paid in full May 28, 1936. This leaves us a church plant and parsonage valued at near \$15,000, free of debt with the exception of a very small amount owing on the parsonage. On June 1 Bro. C. Ernest Davis and his estimable family left us to assume their new duties at McPherson College. Bro. S. L. Barnhart of the Chicago Bethany Biblical Seminary and his wife, summer pastors, were here for their first service June 7. Their ministry is being much appreciated.—Mrs. Amanda D. Griffiths, Independence, Kans., July 3, 1936.

**Newton City.**—Our love feast of June 7 was spiritually refreshing. The pastor, H. F. Crist, officiated. On June 12 a father and son banquet was held with a good attendance. June 14 Bro. John S. Whiteneck, Jr., pastor of the Salem congregation, Nickerson, Kans., brought us a helpful message. He was here in attendance at the peace conference. The church will unite with other churches of the city in union meetings to be held in the park during the months of July and August.—Mrs. H. F. Crist, Newton, Kans., July 3.

**Pleasant View.**—Mother's Day, May 10, was appropriately observed by a sermon by our pastor and songs and readings by the primary

department and young people. The ministers of the Southwestern Kansas district held a ministerial retreat at this place May 11. Seven ministers were present. It was the first meeting of this kind to be held in the district. Sunday evening, May 31, the missionary play, *Asleep in Zion*, with the accompanying tableau and song, *The Story Must Be Told*, was given at the Christian Worker hour. The cast of the play was made up of Aid Society sisters and was rendered in a very impressive manner. Following the play a missionary address with a strong appeal was given by Bro. Miller. An offering for the Conference Budget was taken at this time. On the evening of June 7 an offering was received for McPherson College. The two offerings combined amounted to \$23.36. The evening of June 18 a members' meeting convened with Bro. Chas. A. Miller presiding. Our coming district conference was considered and the decision was to have the Ladies' Aid make the plans for the conference. June 21 a dedicatory anniversary address was given by Bro. Miller at the morning worship hour. At noon a basket dinner was served in the church basement to a large gathering. By invitation a number of the folks from the Castleton Union church were present, also some from McPherson. In the afternoon Children's Day services were held. Songs, recitations, readings and a play entitled *Children's Day* were very appropriate and uplifting. Sister Gertrude Finrock was the director of the Children's Day services. The program was a splendid one.—Mrs. Barbara Showalter, Hutchinson, Kans., July 5.

**Wichita, First,** met in quarterly council June 24 with Eld. James Elrod in charge. Plans were completed for our fall revival meeting to begin Sept. 27, continuing two weeks, with Bro. Morris Frantz of Empire, Calif., as evangelist. June 5 we were favored at the morning service by a program given by the McPherson Gospel Team and in the evening by a beautiful and inspiring musical program rendered by the college a cappella choir. Our church and Sunday-school attendance is keeping up well during the hot weather. Two were baptized recently. A daughters and dads' banquet was held recently and enjoyed by a large number.—Mrs. D. H. Heckman, Wichita, Kans., July 1.

## LOUISIANA

**Roanoke church** has just completed a two weeks' Bible School. Commencement exercises were held Sunday, June 28, at the Brethren church. Our school was a union school, the United Brethren and Brethren churches co-operating. Fifty-eight pupils were enrolled. After the Bible school exercises dinner was served in a large tent on the grounds and another union service was held in the afternoon. All meetings were well attended. Sunday, July 5, Brother and Sister B. M. Rollins start revival services in our church. They leave us the 20th to start meetings in the Rosepine church. The Brethren church met in council June 27, when the following were elected delegates to the Texas-Louisiana district meeting to be held in the Roanoke church, Aug. 7-9: Bro. J. B. Firestone, Glenn Harris and Helen Longanecker. The Young People's Sunday-school class has taken up the work of beautifying the church lawn. Shrubs were purchased and planted and flowers planted at the sides and in front of the church. Sunday, May 31, our pulpit was filled by Bro. W. I. Liskey of Live Oak, Calif., who stopped and visited here en route to Annual Meeting. Brother and Sister J. F. Hoke and Brother and Sister W. L. Bowers returned Sunday, June 21, from Hershey, Pa. Bro. Hoke represented the Texas-Louisiana district on the standing committee and Bro. Bowers was our delegate to the Annual Conference.—Helen Longanecker, Roanoke, La., July 2.

## MICHIGAN

**Shepherd church** met in council June 8 and voted to invite Bro. Chas. Forror of Brethren, Mich., to move his family into our community and act as our pastor for the coming year. A home has been provided and we are hoping he will accept our proposition. Delegates to the district meeting were elected. Plans were made to put a new roof on the church at an early date. The delegate to the Christian Youth Conference of North America, which was held at Lakeside, Ohio, in June was a young man from this congregation. Our Ladies' Aid is still busy making comforters, most of which have been given away.—Iva A. Harmon, Mt. Pleasant, Mich.

## MISSOURI

**Wakenda.**—On Feb. 26 Frank Crumpacker, missionary from China, gave us an interesting talk on the superstitions and customs of China. On March 14 a number of young people attended the Young People's Rally held in the Rockingham church. March 15, Perry Williams was in our church. March 11 the Fellowship Society met at the home of Mrs. Ernest Minnich. Election of officers was held and a program committee was appointed. This committee made out the outline of the programs for the year. The programs covering the topics of mission study, peace, and temperance. The programs were neatly typed by Joe Fifer. Enough copies were made that each member has one for future reference. This women's organization has been helping in a splendid way to finance the work of the church. They have held lunches at auction sales and just now are planning to hold an ice cream supper, the proceeds to be used to send young people to camp. In May they sponsored the Mothers and Daughters' banquet. Ninety-six plates were served. Mrs. J. H. Mathis acted as toastmistress and Mrs. Trimble, an officer in the National Council of Federation of Women, was the guest speaker. On June 1 our assistant pastor, Glen Austin, came. He is doing some splendid work especially with the young people. The young people meet each Friday night for volley ball which is followed by open forum. On Sunday evenings the young people meet a half hour before regular services. A successful term of Vacation Bible School has just closed under the able direction of Brother



and Sister J. H. Mathis, assisted by Glen Austin and a number of young people from our own church. These young people had attended a conference of Vacation Bible School teachers which was held in Kansas City in April. At council meeting plans were made to hold a series of meetings this fall. Brethren Van Pelt and Mathis were put in charge of this. We were sorry to receive the resignation of our pastor, J. H. Mathis, but we wish him the greatest of success in his new location at Plattsburg. On May 31 Earl Zigler was with us. At this time he gave us a good sermon.—Mrs. Roy E. Bowman, Hardin, Mo., July 2.

### NEBRASKA

**Lincoln.**—June 5 the members of the Church of the Brethren of Lincoln, Nebr., held their council meeting. After the usual proceeding of reading the minutes and treasurers' reports came a motion, which was passed and carried, to hold another revival meeting this coming fall, also a motion to hold a Bible school for two weeks beginning June 15, and at the end to have our annual Sunday-school picnic. We were also glad to receive into the church by letter Mr. and Mrs. M. A. Van Dyke and their daughter, Helen, of Scottsbluff, Nebr. We were glad to learn, even if we have lost ten members from our church through death and moving away, that we still had a gain of fourteen. A unanimous vote of thanks was given to the young married people of our church who have rendered untiringly and diligently their services in repairing and enlarging the basement. All of the money was earned by the class by giving suppers, box socials and ice cream socials. June 15 to June 27 the Bible school was in session. The average attendance was seventy. The teachers as well as the children enjoyed it thoroughly. At the close of the school the children's work was exhibited and a program was given, inviting all the mothers and friends. June 28 we held our annual Sunday-school picnic with an attendance of eighty. After class a picnic dinner was enjoyed by all in spite of the extreme heat.—L. W. Smith, Lincoln, Nebr., July 8.

### OHIO

**Ft. McKinley.**—Although this section is suffering for the want of rain at this writing, God has surely been with us. The progress of the work of the church indicates this. On Jan. 5 an illustrated lecture, The Jewish Passover, was given by Rev. Philip Sidersky of Chicago. In the evening Miss Mildred Etter, president of the Student Volunteers of Manchester College, gave us echoes from the Indianapolis Student Volunteer convention. Jan. 19 we were instructed and guided in God's work by Bro. C. D. Bonsack. Bro. Frank Crumpacker, pioneer missionary to China, spurred up our interest in missions Feb. 10. A number of our women attended the District Council of Women's Work held at Pleasant Hill Feb. 12. March 15 Bro. C. F. McKee held our pre-Easter services which were concluded on Easter Sunday by messages from the Bible school and a cantata, The Resurrection Message, presented by the choir, directed by M. E. Fauver. Our pastor prepared a series of studies and messages for study by the membership during the time between Easter and Pentecost. April 19 Prof. L. W. Shultz gave us an inspiring message from God's Word, leaving us better prepared to face life's problems with God's help. Our love feast was held May 3 with Bro. Daniel Weimer officiating. Our pastor brought us closer to God and mother through the message, Home Makers and World Builders. In the evening Prof. R. A. Etter brought us closer to the problems between Our Homes and Our Schools with the plea that the future Christian citizenship must come through the influence of Christian homes. June 7 Bro. Leland Brubaker gave us a message based on his visit of the mission fields, their needs and work. Several of our members attended Annual Conference at Hershey, Pa. This afforded an opportunity for some to visit relatives and upon returning home bring with them the great spirit of the Conference. While our pastor was visiting in the east the pulpit was very ably filled by our young ministers, Brethren H. E. Helstern and Ivan Eikenberry. We can truly say that God has been with us.—Harry E. Heitzman, Dayton, Ohio, July 8.

**Poplar Ridge.**—We have had one baptism since our last report. Our church enjoyed a very good communion service on June 21. Brethren G. A. Snider and E. B. Bagwell of North Manchester and H. H. Hendricks of Wauseon were with us Saturday and Bro. Snider stayed Sunday morning. We were greatly blessed by the coming of these our brethren and their giving us such splendid sermons. Our mothers and daughters held their fellowship supper June 30 with a missionary program. Our children are giving a program July 12. Our homecoming will be Sept. 13.—Mrs. Nellie Hornish, Defiance, Ohio, July 6.

### PENNSYLVANIA

**New Enterprise.**—Our pastor conducted services several evenings prior to our love feast which was held May 3 with a very large attendance. On May 22 our mother and daughter banquet was held with 200 in attendance. Sister Russel Brumbaugh acted as toastmistress. After the banquet members of the Missionary Society presented the play, She Hath Done What She Could. A very enjoyable and profitable time was spent together. On May 24 the B. Y. P. D. gave a program under the direction of Sister Mary Elizabeth Wertz, honoring the life and songs of Fannie Crosby. The Children's Division Conference of Bedford County was held in our church May 31. Brother and Sister Stauffer represented us at Annual Conference and brought back challenging reports. About one-sixth of our congregation enjoyed parts of the Conference program. The Vacation Bible School, which was under the direction of our pastor, gave its commencement exercises July 3.—Mrs. Ruth C. Hoover, New Enterprise, Pa., July 7.

## THE NAZARENE— A GREAT PICTURE

In thousands of homes you will find this new interpretation of the Christ as a modern artist painted him. Critics speak of this picture in the highest terms. The picture will radiate a new atmosphere in your home. We furnish it either in "Printed Reproduction" or in "Genuine Photographic Print."



### Printed Reproduction

The sizes here given are for the sheets on which the picture is printed.

No. 1. Sepia or black halftone 8½ x 11 inches .....	\$0.35
No. 2. Sepia gravure 12 x 16 inches .....	.50
No. 3. Sepia gravure 20 x 26 inches .....	1.00
No. 4. Colored print 12 x 13 inches .....	1.50

### Genuine Photographic Prints

The sizes here given are the sizes of the oval.

No. A. Sepia unmounted 7 x 8½ inches .....	\$1.25
No. B. Sepia unmounted 16 x 20 inches .....	9.00
No. C. Sepia unmounted 24 x 28½ inches .....	12.00

Brethren Publishing House, Elgin, Ill.

Here are 8  
"OUGHT TO  
KNOW"  
BOOKS that  
you ought to  
know. That is,  
you ought to  
know the book  
that applies to  
your age and  
sex.

Sane Books  
for  
Sane People



THESE BOOKS ARE POPULAR  
BECAUSE HELPFUL

Brethren Publishing House, Elgin, Ill.



## OFFICIAL DIRECTORY

## GENERAL MISSION BOARD

Ortho Winger, Chairman, N. Manchester, Ind.  
 J. Yoder, Vice-Chairman, McPherson, Kans.  
 H. Nye, 1631 Mifflin St., Huntingdon, Pa.  
 S. Brubaker, Covina, Calif.  
 Rufus D. Bowman, 337 N. Carolina Ave., S. E., Washington, D. C.  
 K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa.  
 F. Studebaker, Union, Ohio.  
 General Secretary, C. D. Bonsack, Elgin, Ill.  
 Assistant Secretary, H. Spenser Minnich, Elgin, Ill.  
 Home Mission Secretary, M. R. Zigler, Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.  
 Manager and Treasurer, R. E. Arnold, Elgin, Ill.  
 Secretary, L. T. Miller, Elgin, Ill.

## BOARD OF CHRISTIAN EDUCATION

S. Ikenberry, Chairman, Daleville, Va.  
 E. Mohler, Vice-Chairman, McPherson, Kans.  
 W. Shultz, N. Manchester, Ind.  
 K. Ober, Elizabethtown, Pa.  
 Ernest Davis, McPherson, Kans.  
 M. Henry, Bridgewater, Va.  
 Mrs. L. S. Shively, 210 W. Jackson, Muncie, Ind.  
 Mrs. Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.  
 A. Cassel, Ashland, Ohio.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.  
 Eastern Representative, Rufus D. Bowman, Washington, D. C.  
 Director of Young People's Work, Dan West, Elgin, Ill.  
 Director of Children's Work, Ruth Shriver, Elgin, Ill.  
 Editor, E. G. Hoff, Elgin, Ill.  
 Assistant Editor, Maud Newcomer, Elgin, Ill.  
 Assistant Editor, Edith Barnes, Elgin, Ill.

## GENERAL EDUCATION BOARD

C. Ellis, President, Huntingdon, Pa.  
 F. Schwalm, Vice-President, McPherson, Kans.  
 I. Baugher, Secretary-Treasurer, Hershey, Pa.  
 F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.  
 V. W. Peters, 906 S. Locust St., Champaign, Ill.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 C. Bixler, New Windsor, Md.  
 Paul H. Bowman, Bridgewater, Va.  
 W. Schlosser, Elizabethtown, Pa.  
 E. M. Studebaker, La Verne, Calif.  
 Ortho Winger, North Manchester, Ind.

## GENERAL MINISTERIAL BOARD

I. L. Hartsoough, Chairman, N. Manchester, Ind.  
 Paul H. Bowman, Vice-Chairman, Bridgewater, Va.  
 W. H. Yoder, Treasurer, R. 1, Waterloo, Iowa.  
 M. J. Brougher, 554 Stanton St., Greensburg, Pa.  
 S. J. Miller, 2017 5th St., La Verne, Calif.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.

## CONFERENCE PROGRAM COMMITTEE

H. L. Hartsoough, Chairman, N. Manchester, Ind.  
 H. Spenser Minnich, Secretary, Elgin, Ill.  
 R. E. Mohler, McPherson, Kans.  
 W. W. Peters, 906 S. Locust, Champaign, Ill.  
 Paul H. Bowman, Moderator Elect, Bridgewater, Va.  
 I. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

## RESOLUTIONS COMMITTEE

V. F. Schwalm, McPherson, Kans.  
 W. W. Slabaugh, Chicago, Ill.  
 I. Harvey Brumbaugh, Huntingdon, Pa.

## COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.  
 Vice-Chairman, Paul H. Bowman, Bridgewater, Va.  
 Recording Secretary, Ruth Shriver, 22 S. State St., Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## NATIONAL COUNCIL OF WOMEN'S WORK

Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.  
 Mrs. H. L. Hartsoough, Aid Societies, N. Manchester, Ind.  
 Mrs. E. G. Hoff, Mothers and Daughters, 1073 W. Chicago St., Elgin, Ill.  
 Miss Nora M. Rhodes, Missions, Dallas Center, Iowa.  
 Anetta Mow, Secretary-Treasurer, 22 S. State St., Elgin, Ill.

## NATIONAL COUNCIL OF MEN'S WORK

L. M. Davenport, President, Los Angeles, Calif.  
 G. A. Cassel, First Vice-President, Ashland, Ohio.  
 C. E. Resser, Second Vice-President, Washington, D. C.  
 Allen Weldy, Third Vice-President, Elkhart, Ind.  
 C. M. Culp, Recording Secretary-Treasurer, Elgin, Ill.  
 R. E. Mohler, Executive Secretary, McPherson, Kans.  
 Ross Heminger, Wenatchee, Wash.  
 C. H. Dresher, McPherson, Kans.  
 J. N. Via, Roanoke, Va.  
 B. F. Stauffer, Rocky Ford, Colo.  
 E. G. Bowman, Greensburg, Pa.  
 P. G. Stahly, South Bend, Ind.  
 Lewis H. Brumbaugh, Westminster, Md.  
 James Breitigan, Lititz, Pa.  
 Elmer Hersch, Elgin, Ill.  
 Elmer Leckrone, Revenna, Mich.  
 Stanley Keim, Nampa, Idaho.  
 Harl Russell, Marshalltown, Iowa.

## PASTORS' ASSOCIATION

D. D. Funderburg, President, 2709 W. State St., Rockford, Ill.  
 Ross D. Murphy, Vice-President, 2260 N. Park Ave., Philadelphia, Pa.  
 Galen T. Lehman, Secretary-Treasurer, 1219 Fifth Ave., S. E., Cedar Rapids, Iowa.

## AUDITING COMMITTEE

E. M. Butterbaugh, 525 E. Indiana Ave., South Bend, Ind.  
 C. J. Kistler, Elkhart, Ind.

## ANNUAL MEETING TREASURER

E. J. Stauffer, Paris, Mo.

## MEMBER ADVISORY BOARD, A. B. S.

M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.

## RAILWAY TRANSPORTATION AGENT

J. W. Lear, 3435 Van Buren St., Chicago, Ill.

## OUR MISSIONARIES

Supported by funds administered by the General Mission Board with the year they entered service.

**Please Notice.**—Postage on letters to our foreign missionaries is 5c for the first ounce and 3c for each additional ounce or fraction.

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

Liao Chow, Shansi, China  
 Oberholtzer, I. E., and Elizabeth, 1916.  
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Ikenberry, E. L., and Olivia, 1922.  
 Metzger, Minerva, 1910.  
 Parker, Dr. D. M., and Martha, R. N., 1933.  
 Pollock, Myrtle, R. N., 1917.  
 Schaeffer, Mary, 1917.  
 Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
 Neher, Minneva J., 1924.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.  
 Shock, Laura, 1916.

Tsinchou, Shansi, China

Senger, Nettie M., 1916.

## On Furlough

Bright, J. Homer and Minnie, Trotwood, Ohio, 1911.  
 Crumpacker, F. H., and Anna, Nampa, Idaho, 1908.  
 Horning, Emma, 5511 University Ave., Chicago, 1908.  
 Hutchison, Anna, % General Mission Board, Elgin, Ill., 1911.  
 Smith, W. Harlan, and Frances, Eldora, Iowa, 1919.  
 Wampler, Ernest M., and Elizabeth, R. N., Bridgewater, Va., 1918 and 1922.

## AFRICA

Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.  
 Bosler, Dr. Howard A., and Edith, 1931.  
 Heckman, Clarence C., and Lucile, 1924.  
 Moyer, Edna Faye, 1931.  
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.  
 Horn, Evelyn J., R. N., 1930.  
 Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa

Beahm, Wm. M., and Esther, 1924.  
 Harper, Clara, 1926.  
 Utz, Ruth, R. N., 1930.

Kano, Nigeria, B. W. Africa

Helser, Albert D., and Lola, R. N., 1922 and 1923.

## On Furlough

Kulp, H. Stover, and Christina, Rt. 1, Pottstown, Pa., 1922 and 1927.

## INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.  
 Ebbert, Ella, 1917.  
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.  
 Moomaw, I. W., and Mabel, 1923.  
 Shickel, Elsie N., 1921.  
 Warstler, Anna M., 1931.

82 Esplanade Rd., Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.  
 Cottrell, Drs. A. R. and Laura, 1913.  
 Mow, Baxter M., and Anna B., 1923.  
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N. 1931.

Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India

Swartz, Goldie E., 1916.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.  
 Ziegler, Emma K., 1930.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.  
 Grisso, Lillian, 1917.  
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Alley, Howard L., and Hattie, 14 Pelham Ave., Schoolfield, Va., 1917.  
 Glessner, Ruth L., R. N., 236 7th Ave. So., Carrington, N. Dak., 1931.  
 Miller, Arthur S. B., 1919, and Mae W., R. N., Box 46, Franklin Grove, Ill., 1922.  
 Miller, Sadie J., Rt. 2, Waterloo, Iowa, 1903.  
 Nickey, Dr. Barbara M., N. Manchester, Ind., 1915.  
 Royer, B. Mary, Richland, Pa., 1913.  
 Shull, Chalmer, 508 College Ave., N. Manchester, Ind., 1919.  
 Widdowson, Olive, 1434 Second Ave., York, Pa., 1912.



Regular  
Price  
**\$4.25**

## COMPLETE TEACHERS' BIBLE

One-third Less Than Regular Retail Price

NOW  
**\$2.85**  
Postpaid

GENUINE LEATHER BINDING

GOLD EDGES

**\$2.85**

Durable, flexible, overlapping covers—will not break in the back.  
Authorized King James Standard Version .....No. 4610J

TEMPORARY OFFER OF THE LATEST AND BEST EDITION OF THE BIBLE

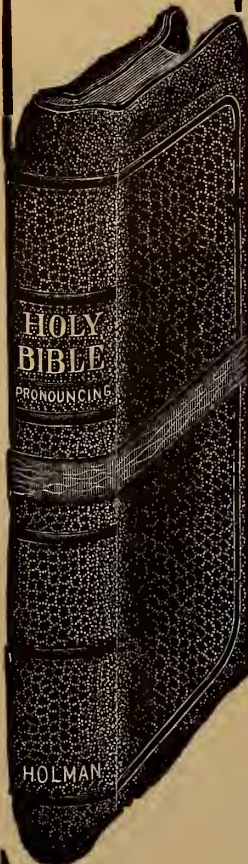
Including a Bible Study Course. This Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

### MAPS

THE most beautiful in any Bible; 12 pages in COLORS on enamelled paper.

1550 pages.

Size closed, 5 x 7 x 1 1/2 inches.



### NEW TYPE

### NEW FEATURES

### NEW HELPS

## A New Holman Boldblack Type Bible

Pronouncing—Reference and Teachers' Edition

*Specimen of Holman Boldblack Type*

### 1169 CHAPTER 2.

Christ's message to the churches:

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

A.D. 98.

### CHAP. 2.

Acts 19: 1;

1 Th. 1: 10.

1 Pe. 1: 6.

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bibles.

### Best Printing on Best Quality of Thin Bible Paper

The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.

### THE HELPS IN THIS TEACHERS' EDITION

now first published, consist of

The Inclusive Dictionary-Concordance in one alphabet

It contains every needed assistance to the Bible student, including

Over 100 Illustrations

No. 4610J. Morocco Grained Genuine Leather, divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker .....\$4.25

### Special Offer

TEMPORARY PRICE **\$2.85**  
ONLY  
Prepaid

NOTE the bold-faced type, pronouncing text, center column references with chapter numbers in heavy type—unusual in Bibles, but a great aid to quick reference.

Synopses at head of chapters—quite full—some Bibles have none.

The figures to the left of Chapter Head indicate the total number of chapters from the beginning of the Bible.

The headlines also are in bold type in keeping with the text.

The name of the book, on outside corner, makes the Bible practically self-indexed.

THE HELPS in the Teachers' edition are most important for consultation when reading the Bible, for in them one finds the explanation of much that otherwise would be obscure in the statements in the Bible text.

### USE THIS COUPON

Please send, All Charges Prepaid, THE SPECIAL TEACHERS' BIBLE which you are offering at a SPECIAL PRICE OF \$2.85. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index 50c extra.)

Name \_\_\_\_\_

Address \_\_\_\_\_

## A Story With a Message

By Florence S. Studebaker

You want a story with a message when you sit down to read—even when you read to relax. *The Voice of Thy Brother's Blood* bristles with a message that startles you. In it you see what happens when the love of gain takes precedence over all else, when father and daughter fail to understand and respect each other and the daughter flees to the city, when the son takes to drink; in short when sin rules.

*The Voice of Thy Brother's Blood* is a timely story well told and especially needed today when passion is unrestrained and everything runs riot.

Who needs it? Parents need it to help them see themselves. Sons and daughters need it that they may choose the better way. Leaders of youth and teachers need it because of the return of liquor and because the word, sin, has largely dropped out of their vocabulary. The home needs it that all under the parental roof may make their best contribution to a happy home.

Printed on good paper, in clear type and bound in heavy paper, *The Voice of Thy Brother's Blood* is waiting to enter your home to help make it a better home.

Price, 25c. Ask for prices in quantities.

## Gish Testament

Our Gish Testament has the references printed immediately after each verse. This is a great convenience. Self-pronouncing, bound in genuine leather, Morocco grain, divinity circuit, red under gold edges, the Gish Testament is a great favorite. Its clear print and size (5x5 1/2 inches) make it easy to carry in pocket. Price, \$1.25.

## Other Bibles

We show you here a good Bible at a very low price. It may be what you want; it may not. It is worth much more than we are asking for it. If this does not meet your needs write and we will tell you about some of our many other Bibles. A post card will bring you full information. Write today.

When you stand in need of a good book, whatever its name or character, when your Sunday school is looking for supplies, when your church needs new hymnals or songbooks, when you are planning for training leaders, when you wish the best in mission study—whatever your church or home needs in the line of good reading be sure and write us. We can get you any good book you desire at publisher's price. To supply your wants is our pleasure.

**Brethren Publishing House, Elgin, Ill.**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., August 1, 1936

No. 31



Photo by E. G. Hoff

## Sanctuary

BY LUCILE LONG

Shut in from all that spoils our sense of joy  
From all the little, petty cares of life,  
From restless hurrying to and fro, from strife  
O'er things that matter little, yet annoy,  
I sat in church today, removed, apart.  
The faint light shining through the windows dim,  
The congregation singing some old hymn,  
The prayer, the psalm—to these I gave my heart.

What said the minister? I can not tell,  
Although he spoke as though from heart aflame.  
I sat there, quiet, yielding to the spell  
Of influences I did not care to name.  
I only know that there I found release  
From care, rest for the soul, and peace.

*Ann Arbor, Mich.*

## IN THIS NUMBER

### Editorial—

Daily Devotions (W. W. S.) .....	2
For Hot Weather (E. F.) .....	3
When There's Little to Work With (E. F.) .....	3
The Best Time to Live (E. F.) .....	3
Our Kansas Cousins (H. A. B.) .....	4
Sunday Morning at Home (E. F.) .....	4
Kingdom Gleanings .....	16, 17

### The General Forum—

A Star For Me (Verse). By Joseph Van Dyke .....	5
Possibilities of a Mission Church. By D. O. Cottrell .....	5
Is the Church Necessary?—No. 4. By R. E. Wilhelm .....	6
Where Jesus Began to "Messiah" for Peter. By W. O. Beckner .....	8
Four Enemies of Paul. By R. H. Miller .....	8
Toward State-Controlled Churches. By Charles E. Zunkel .....	9
The Urge to Pray. By A. T. Hoffert .....	10
The Must and the Ideal in Life. By L. R. Holsinger .....	11
The Joy of the Lord.—No. 1. By Rebecca Foutz .....	11
When Faith Burns Low. By H. H. Helman .....	12
A Proposal for Class A Churches. By C. H. Shamberger .....	13

The Way Unto Life. By Howard H. Keim, Jr. ....	14
Bits of Brotherliness. By Paul F. Bechtold .....	15

### Home and Family—

"As It Is Written" (Verse). By Cloe Herren Tracy .....	18
'Tisn't Much. By Florence S. Studehaker .....	18
Those Who Weary Not. By George W. Tuttle .....	19
Alone With God. By Margie John Garst .....	20

### Our Mission Work—

What to Pray For. By E. M. Wampler .....	21
News From the Field. By I. E. Oberholtzer and V. Grace Clapper .....	21

### The Church at Work—

Standard Leadership Training Among Denominations; A Letter About Peace Action; Men's Work in Action; Obstacles to Worship—Time and Space Idolatry; The Intermediate; "Undated" Units for Children; Lessons From Philippians .....	23, 24
---	--------



---



---

## DAILY DEVOTIONS

---



---

BY WARREN W. SLABAUGH

### The Result of Jesus' Ministry

"He came unto his own and they that were his own received him not"

Read John 12: 37-43

Monday

It was the lament of John that Jesus was rejected by his own people. He was the Incarnate One; his claims needed no more argument than physical light needs proof of its presence. But the light could not shine into hearts that were closed; intent on their schemes of national glory, they missed the true glory God was offering them.

But the picture was not all dark. The appeal of his matchless personality broke down their prejudice even among the rulers. Men like Nicodemus believed that he was sent from God. But pride prevented open confession. But this faith, though weak, was prophetic of the day when men would forget reputation for the joy of following the lowly Nazarene.

*Our Master, our hearts are dulled by the pagan influences about us, and we often fail to hear thy voice. Amen.*

### The Temple

"I was glad when they said to me, Let us go unto the house of the Lord"

Read Luke 21: 5-9

Tuesday

In the admiration of the disciples for the temple, there was both the countryman's wonder at the magnificence of the city and the pious Jew's devotion to his shrine. To them its massive construction and costly adornment was proof that it would stand forever.

But to Jesus it was only a pile of marble and cedar and precious metals and those alone do not make a shrine. God does not dwell in houses made with hands, but in human hearts. If those who kept the temple had been faithful, then he would have honored it. But they were materially minded and ambitious for power; God had left his temple and it was only an empty shell.

*Our Father, we thank thee for houses of worship; may they make thy presence real to us. Amen.*

### The Destruction of Jerusalem

"Whosoever the carcase is, thither will the vultures be gathered together"

Read Luke 21: 20-24

Wednesday

Jesus saw the coming destruction as

a direct judgment of God. He saw the nation drifting toward revolution; he alone had the solution of their problem but they had rejected him. He had sealed his own fate in his attempt to save his nation.

In his imagination he saw the city invested by the Roman legions and his sensitive soul shrank as he thought of the horrors of the siege and sack of the city. He thought with compassion of the weak, the women and children upon whom war always lays a heavy hand. Massacre or slavery, what a ghastly choice for the unhappy Jews. For war is not gentle; it unleashes all the worst passions in an orgy of violence and destruction.

*Our God, make wars to cease on earth. May we work with thee as peacemakers. Amen.*

### The Day of the Lord

"Be sure your sins will find you out"

Read Matt. 24: 32-44

Thursday

We live in a moral universe; the world is more than an impersonal mechanism, propelled by blind force. The world was created and ordered by an all wise God. Man is his son and has a high destiny. Because he has been created a spiritual being, he is governed by moral law. In obeying that law, he finds his highest development. But if he disregards that law, he brings himself under the judgment of God.

Some may hide their wrongdoing from men but not from God. Others

---

### WEEKLY QUIET HOUR

---

### The Destruction of Jerusalem

The Jews were drifting into war with Rome. The underlying causes: nationalism, the feeling that they were destined to be the political rulers of the world; their sense of religious superiority together with the fact that they were under foreign domination made them hate the gentiles; the Zealots were plotting revolution; others had a fanatical faith in a supernatural intervention by God's Messiah. Jesus saw that it would end in loss of temple, city and nation. Read Luke 13: 1-5; 19: 42-44; Matt. 23: 37, 38. Does America have a religious destiny? How will nationalism defeat this purpose? Or do Jesus' words apply to our national situation?

may become bold through their ability to forward their evil schemes and flaunt their sins in the sight of the Almighty. But God is not mocked; whatsoever a man soweth, that shall he also reap. God will bring men and nations into judgment.

*Our Father, may we love thy law and seek to do it, that we may ever approach thee without fear. Amen.*

### The Ten Virgins

"Watch therefore for ye know not the day nor the hour"

Read Matt. 25: 1-13

Friday

Jesus said that the time of the end could not be known by men. It was useless therefore to worry about the date; that would be determined by God who would in his wisdom hasten or delay the day.

But the preparation for that day is a moral one. Men must give an account of their stewardship; the faithful will have nothing to fear. The choice will not be determined as by the whims of an Oriental bridegroom who compelled every one to wait his convenience. The disciple's lot will be fixed by a just God who will not let faithful service go unrewarded.

*Our Father, we are willing to trust the future to thee. We are only concerned that we may ever please thee.*

*Amen.*

### The Great Judgment

"Inasmuch as ye did it unto these my brethren, even these least, ye did it unto me"

Read Matt. 25: 31-40

Saturday

How simple the grounds upon which the great Judge settled the destinies of men, so simple that they appear contradictory. For it was not on the basis of race or station; not on learning or the orthodoxy of churchmen. These were accepted into eternal life because their lives had been marked by simple unassuming service.

But there was nothing arbitrary about the decision. The blessed ones had exhibited those qualities which Jesus had stressed in his life, a humility of spirit which forgets a service because it has been done joyfully. For Jesus would build his kingdom on these very qualities, not on pretensions of pride or self-seeking.

*Our Master, teach us anew the supreme worth of humble service. Amen.*



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 85

Elgin, Ill., August 1, 1936

No. 31

## EDITORIAL

### For Hot Weather

THE extremely hot weather has made heavy drafts on both energy and ingenuity. It has been interesting to see the various devices resorted to in the effort to keep cool, or at least to make the inescapable heat more tolerable. In this connection the suggestions of Dr. Theodore S. Smylie, as given in a sermon several Sundays ago, seem pertinent. He was speaking at the Central Presbyterian church of St. Louis.

Appreciating the value of scientific methods and machines he stressed also the "hot weather values of the Christian religion. . . . The life of the Spirit is a positive help to the man who would live through a sultry day with poise and power. . . . A disturbed conscience can ruin health, cause indigestion, and bring on a nervous breakdown. . . . 100 degrees in the shade makes traveling difficult enough without adding a conscience with a broken fan belt. . . . Anger, hatred and jealousy are not good hot weather occupations. The pavements are hot enough."

It is really true that "a meek and quiet spirit" is not only the most beautiful kind of ornamentation, as a New Testament writer recommends; it is the most effective cooling device yet discovered. And longer ago than the days of Paul and Peter, a great prophet wrote of it as "streams of water in a dry place, as the shade of a great rock in a weary land."

Religion of the Christian quality is good for so many things. Among them let us not forget, it is "a pavilion for a shade in the daytime from the heat." E. F.

### When There's Little to Work With

"BESIDES the limbering up of joints just referred to, wasted muscles have to be rebuilt by using the little that is left of them."

The reference is to the physical organism, as you see, but the law of repair is the same in every realm. More strength to resist temptation comes by using the little

that you have. The recovery of greater faith is possible only through the use of the little that you have. The ears of the soul attain unto greater sensitivity only by listening in with the little that you have.

But how marvelous the multiplying of that little. "Behold, how great a matter a little fire kindleth." And it's true in the good sense as well as in the bad. God doesn't make mighty men of God out of nothing but he can make them out of men very weak in the faith. Let him have all there is of you and see what he can do.

E. F.

### The Best Time to Live

DEAN INGE "wishes he had lived all his life in the period preceding the Great War." Those *were* the golden days, weren't they? They are far enough in the past now to have lost all their disappointments and bitterness, so that we can see only their bright promise of the millenium just ahead. War had been made obsolete, prohibition was coming soon with the abolition of poverty not far behind.

Would you live your life all over again if you could, pain and pleasure, everything just as it came to you, or would you prefer to end it all at once, if those were the only alternatives? That is the question Gilbert Seldes asked his radio listeners. Did you hear the answers he got? Most of them said they would do it again but there were many pathetic justifying of the other choice.

But why bother with such vain imaginings? Let the gloomy dean and his spiritual cousins worry to their heart's content, while we go on rejoicing that a gracious providence gave us such wondrous times to live in. Not that they are easy, anything but that. But that they are so stirring, so challenging. They keep you so wide awake. They make such heavy drafts on all the courage you can muster. They need you so terribly.

Think what a compliment that is, what an honor to be called to the colors now. The enemy is advancing on so



many fronts. See what liquor and tobacco are doing to us, not to speak of the state of morals generally. Listen to some campaign speeches and get new lessons on hypocrisy in politics. Wasn't that a pitiful plea that Haile Selassie made before the League of Nations? And a stinging rebuke as well! There was nothing for the rest to do but sit and take it. Nothing, except to repent of their sins and begin all over again at the problem of international peace. Wouldn't you like to help on that?

What are you going to do about this social security matter? Old people are getting older and the unemployed are sinking deeper and deeper into the depths of despair. We must do something. And the nub of it is that it must be done without discouraging industry and self-initiative. There's far too much of that already. Unless you are brighter than the average there are difficulties enough in this question to call out the best that's in you.

And had you noticed how much indifference there is to the spiritual well-being of other people? It affects seriously our missionary work abroad and the prosperity of the church at home. There are a great many persons who do not care much what becomes of the rest of mankind. Can't you see in this situation a great opening for such as you?

Or are you taken aback by the fact that the Conference Offering this year was considerably better than for quite a while. Some people would be encouraged.

One could easily find other signs of promise too. Golden weddings, for example, are becoming more and more frequent. With so many things looking upward and so many others in such dire need of fixing, it is really a wonderful time to be alive.

E. F.

### Our Kansas Cousins

It was on the evening of a warm day that our Kansas cousins arrived. We call them Kansas cousins because all three of them were born in Kansas, and their hearts are still there, though two of them live in Nebraska. And speaking of Kansas, the latest word the cousins brought was that in their old home community the hoppers are as bad as back in 1875.

More specifically this means that the hoppers have eaten the meat from green peaches, leaving the seeds sticking grim and skeletonlike on the trees. And if our credulity was not imposed upon, it means that the hoppers ate the onions in the garden, leaving a hole in the parched earth where the lowly bulb seemed so safe from harm.

From which it can be seen that when the hoppers are as bad as they were in 1875, they are really bad. Indeed, the timid person begins to wonder about the future of Kansas. But do not wonder too long, gentle

reader; for think of all that has happened in Kansas since 1875! Poor, bleeding Kansas, how she has managed to develop in spite of all she has suffered! Or, perhaps, some of that progress came just because she suffered, and, suffering, was challenged to find a better way.

Of course the problems of the next period in Kansas history will not be just the same as those since statehood was acquired in 1861. Then it was a time for breaking up the prairies, founding homes, communities and cities. From now on, there must be more emphasis upon how to conserve the prairies, maintain homes and communities on the high level originally established, and thus find the way to the more abundant life in both city and country.

When the hoppers are bad and the dry winds smite the corn there is still the Kansas spirit to reckon with. It triumphed over the difficulties of the past and is the chief guarantee of a great future for Kansas—and perhaps for the world. So we were glad indeed to see our Kansas cousins, to wish them well on their return to their homes and their problems. For we are sure there is a great future for Kansas and our Kansas cousins.

H. A. B.

### Sunday Morning at Home

A BROTHER preacher writes me of a strange and suspicious looking combination of circumstances. He is puzzled and so am I. Maybe you can help solve the riddle.

As he reached the churchyard on a certain Sunday he was met by the superintendent of the Sunday school, who asked him to take charge of the school because his wife was on the warpath that morning and he was not in condition to function. At another time a minister came over to our correspondent's house early Sunday morning with a plea that the latter take his place in the pulpit that day for the reason that "he and his wife had a big fuss that morning and he did not feel to preach." Soon after this another preacher approached him with exactly the same kind of a story.

Repetitions followed with the same families involved. Looks like an epidemic of something or other.

Our correspondent suspects that the trouble was not all on the feminine side of the house. He finds no difficulty of this kind in his own household. Knowing both men and women as he does, he recommends in all cases where a disturbed home life imperils Sunday sermons or Sunday-school equilibrium—that each of the principal partners in the firm conduct a rigid self-examination. His gallantry leads him to suggest further that all masculine members of the partnership, especially preachers, teachers and superintendents, go into this self-searching side of family unpleasantnesses with extra care.

E. F.



---



---

## THE GENERAL FORUM

---



---

### A Star for Me

BY JOSEPH VAN DYKE

Here is the first star shining in the early dark  
Before the crimson scraps of sunset leave the sky.  
Lovely and perfect, it will set its silver mark  
So, in the sunset west, the night I come to die.

There I shall see it burning, high and clear and white,  
Something to hold to on an avalanching earth.  
Only a little lamp, but it will part the night,  
When One shall count me ready for my lonely birth.

Beaverton, Mich.

---

### Possibilities of a Mission Church

BY D. O. COTTRELL

A paper prepared for the District Conference of Northwestern Ohio  
"JOHN, to the seven churches which are in Asia"  
(Rev. 1: 4). Thus begins the writing which for us might just as well read "about" as "to," since it reveals so much about their conditions. These churches were similar in that they were, with one exception, all below par, and some dangerously so. To each is offered the Master's presence and blessing, in various figures suited to their several needs. Paul, too, wrote letters to the churches he had founded, and we may be sure they were all built on that one foundation, Jesus Christ. Yet these letters differ in the treatment accorded the several churches, and this is true even in the case of the same church where successive letters were sent. Here are scriptural examples showing that in apostolic days there was no such thing as standardization of conditions. Uniformity in details and methods was a later goal, not even insisted upon for the church at Antioch by the first council at Jerusalem.

A historical approach ought to enlighten. In origin every church was a mission. This was true from the first, if we possibly except the mother church at Jerusalem. It has been true of every church in America, and in every district. If history repeats itself, let us learn by it. John and Paul and history teach of endless variations, and so do the churches of our day, whether we think of churches east and west, city and rural, home and foreign. And always the desired status is a self-supporting unit. On the foreign field we call this the indigenous church. And this status we seek to foster. John wrote to the angels or overseers of the seven churches; Paul ordained elders in every city. The possibility of a mission church is that it may become independent of outside support and in turn help to found other churches.

In any specific case the future of a mission church is not so readily determined. Some seem never to prosper, or but indifferently so. They must be built of

available materials, and these differ. Some missions linger along for decades, and seem like children whose legs are always spindling and whose backs never get strong. Others prosper, and for a generation or so are considered strong churches, then suddenly fold their tents like the Arabs and as quietly steal away. Let us hope this disintegration does not mean the loss of their members to the church at large. Economic and other uncontrollable factors enter in. It may be that in the longer outlook congregations like people have an infancy, maturity and decline. The influences operating from century to century have profoundly affected the church. This is true of our denomination as well as any other and it seems to me has not received full emphasis and interpretation. Nothing is more desired by our lazy human nature than to have a church of the sleeping saints, where cares and challenges do not molest, and where time and duty deal gently. But the call to the harvest yet rings out, souls yet respond, and internal and external agencies are always active. It is not for us to be carried to the skies on flowery beds of ease, nor to sail our barque on unruffled seas. The missionary impulse and its consequences still arouse and impel, and continue to be the guarantee of a living and a growing church, however disturbing it may be.

One of these changes to which we have been subjected during our existence in America has produced profound changes. Were a stranger to listen in on our conversations he would doubtless discover that many of our number consider ourselves a rural people. There is some truth in this belief, but it is sadly out of balance. If we are to rely on such sources of information as *Flashlights of History*, conditions following after the War of Independence pressed our people to the extent they sought haven in the western wilderness even as their forefathers had sought it along the Atlantic seaboard. And thereafter it came to pass that for a couple of generations we were largely a rural people. But that is also true of the nation at large in that same period. The error and trouble is that some speak as if this particular period in our church life is and should be true of the whole. The mother church in America is and always has been a city church, and so with other of our oldest churches. And it might surprise some to know how many of our people today are members of city churches. By the saying that we are a rural church I trust none mean to imply that those living in the city are a little off shade, as I used to imagine as a boy. When our nation was entering the industrial age and the cities grew apace, many of our number went there too. Sometimes these started a Sunday school, then church services, and in time had an organization of their own.



Meantime the rural church a few miles out was worrying lest there be some departure from time honored customs; often the city group received no encouragement but grew anyway, until in time the city came to have a strong church and the country group became weaker. This has happened in district after district. Country churches have been unable to grow in number, and in many cases have weakened. Those in the centers of population and influence have increased and grown stronger. Today in many a district the churches in the cities and towns are stronger than the rural churches. And yet we continue to assert we are a rural people, and think we ought to do more for the country church. This last is probably true, not because it is a country church, but because every church regardless of its accident of location deserves encouragement.

It may be that time will reverse the trend to the cities. But there is nothing inherently wrong in a city church. Had Paul insisted on preaching along the Meander River or in the Ionian forests instead of Ephesus and Corinth, Christianity would not in a few centuries have shaken the Roman empire. He had a message which he did not fail to carry even to Imperial Rome and his converts included members of Cæsar's household. The early churches were city churches, and today our churches are increasingly adopting city names, and those once located at the crossroads are being relocated in community centers, though in too many cases a generation too slowly so. If we are willing to become all things to all men so that we may by all means win some, we should not pass the cities by, unless we expect to repudiate our duty to more than half our population. In westward migrations our families took the church along, and the church at large encouraged them in so doing. Thus at first were built up the churches in Pennsylvania and Ohio, and at a later time in the Dakotas and Kansas. If in those days we had succeeded in keeping in touch with those going to the cities, what a harvest we might have had. Paul's greatest doctrine, some say, is that there is no difference between male and female, bond and free; to this we ought to have enough grace to add that there is no difference between city and country. All are alike God's. If by saying we are a country people we mean to give credit to our forefathers for braving the wilderness and establishing homes and perpetuating our faith, all honor to it. Only let us not think we need to honor and perpetuate the conditions under which they lived.

Every community needs to be evangelized. It is probably true that some work will always show a ledger deficit. Work does not necessarily show an error in some board's judgment simply because it seems to lag. Sometimes the work of a man for a whole generation may receive its compensation in the life of a single convert. It has always been so. No one can foretell

whether this or that shall prosper or all be alike good. Missions give us the needed opportunity for sacrifice. Unless we live for the good we may do others who may never repay us or care to do so, how much better are we than the heathen who expect favors to be returned? If the church is dissatisfied unless she always has a rich return she too becomes selfish. As a church our existence has been justified by the fine cultural medium which has produced a host of self-sacrificing young people, even if we did not always succeed in using all of them for the church. Today the door to missions is open and effectual, and as always, there are many adversaries. The foreign fields are calling and are undermanned, and home fields are neglected. The possibilities of a mission church today are just as great as in any other age. Paul could take the dregs of Rome and of them build the church at Corinth. The power of the Master and the message is unabated today. And the need for character transformation of sinners is just as great. It yet remains to be seen what God can do with a life fully consecrated to him. God often changes his methods; his message and his purpose never. Oh, for a closer walk with God!

*Bellefontaine, Ohio.*

## Is the Church Necessary?

BY R. E. WILHELM

*In Four Parts—Part Four*

Now there are two essentials for undertaking and carrying through such a reconstruction: wise, far-sighted, competent leadership, and sufficient motive power. The former the church can not furnish. It must come from a united political, business and labor leadership of experience, sagacity and technical skill. The latter, which is still more essential—the rightmindedness, the goodwill, the spirit of brotherhood and sacrifice necessary to move an enterprise—the church can do more than any other agency to supply. This is because of the teaching and spirit of Jesus. In him are concrete, personal, incomparable, moral and spiritual dynamic, which the church is entrusted to impart to men. New ideals for business, for industry, for education, for politics, for international relations must be built up—Christian ideals. The gospel of co-operation must be impressed upon this and the coming generation. The church has the equipment for this. It breathes through her literature, her hymns, her prayers, and above all, in her Christ.

Along with co-operation and goodwill, the church must emphasize more than ever before a principle which lay at the very heart of the gospel of Jesus—the worth of human personality. Nothing was more characteristic of the ministry of Jesus than the emphasis he laid on the worth of personality, the spiritual valuation



he made of human life. He had a keen sense for the central thing, which was the human factor in the situation. Traditions, institutions, laws and customs must all be judged by their relation to human life, by their reaction upon its character and quality. The social message of Christianity springs out of this valuation of the individual. It is our greatest need today. If we could only shift the emphasis from things to beings, from commodities to men, we should revolutionize the world. Look at the world of industry today with all its seething unrest. What is the trouble at bottom? Judging by the clamor one might think that it is all about wages and hours of work. In truth, it is something much deeper. It is a question of men versus things. On the surface it is a battle for the division of things, and that of course is a part of it, but its substance is a contest for the recognition of manhood. The trouble has arisen because some men thought that life consisted in the abundance of things possessed, and in order to possess them they made of other men tools, or hands, or instruments of profit.

When the protest came those who made it did not always understand the real nature of the grievance or the deep source of their unrest. They thought that what they most wanted was a little more of what the others had; if only they could get what the others had all would be happy and everyone satisfied. Some think so still. There are those who talk about a new industrial order who also talk about man as a mere economic factor, and claim that his history may be interpreted from the economic standpoint. They do not see that that fallacy is the source of the very trouble they are protesting against. It is because men have been treated as economic factors that they have been ill-treated; to give them a little better treatment and still leave them mere economic factors is no real remedy. There is only one real way out of our industrial trouble, and that is through a vision and a persuasion of the worth of human personality, through a real spiritual valuation of life. Things are important; they have their place; but they can not get their due importance or their right place until it is clearly perceived that what really matters is the kind of manhood that develops through all our social interactions. Any system that produces things in such a way as to stunt manhood, to dwarf the soul, to cut down the higher possibilities, is a wrong system. Any way of living that prevents intellectual, moral and spiritual development is a wrong way. The curse of industry has been that this emphasis has been lacking in it. Those who have great possessions should ask themselves how much human life has been coined into their real capital, at what cost of human degradation they have accumulated their riches, how many men have toiled unjustly and without adequate record, how

many women suffered want, how many children gone underfed in order that their fortunes might be made.

The theory that some men are endowed by nature or by circumstances with the opportunity of gaining great wealth, and that it is right for them to gain it, on condition that when they have gained it they will regard it as a social trust, and give it back to society, is a mischievous theory. It works out in an evil way. It means that you can sweat labor and rack tenants to make a fortune provided you then give the money to pensions and housing reforms. You may wound and deform any number of men in amassing your wealth provided you then spend it in trying to repair the damage. You may make a fortune in armaments provided you spend it largely in helping the peace agencies and the Red Cross. We must get back from all such theories to fundamental things, and the most fundamental of all is the value of man. The appreciation of personality is the deepest note in Christianity. The appreciation of personality should be made the controlling thing, should be emphasized again and again until it dominates the whole range of our activity and becomes the mold of our industrial, social, political and international organization.

Up to now Christianity has not been the religion of the highway. It has been the religion of the byway, and in the byways it has done splendid work. It has produced a vast amount of good Samaritanship, but that is not enough. It is not enough to help the wounded man who lives by the way; we want a religion that will control the traffic between Jerusalem and Jericho. We can not be content with a Christianity that builds hospitals to deal with the men wounded in war; we want a Christianity that will smash the battleship and put the thought of fighting out of the minds of men. Because man is sacred, war itself is damnable, from first to last. Only through the appreciation of personality can we ever work to the realization of the spiritual possibilities of mankind.

A final word. The church must face the fact of the world as it is, while working toward the realization of the vision of the world as it can be. The difficulties of realizing the kingdom of God must be squarely faced. The individual who wishes to establish spiritual self-mastery knows that it is no easy task. Those who try to establish righteousness in any department of business know that they can do it only through much tribulation. We are realizing the enormous difficulties of establishing a right international life. But we dare not be "disobedient to the heavenly Vision." "The stars in their courses do fight against Sisera." God is God, his will is just, his love is great, and we may experience his power to overcome all difficulties if we put our trust in him. We have a glorious gospel. Let the church stand



for it with all its might against incredulity, indifference, active opposition, cynicism, and all the hosts of evil. Greater is he that is for us than all that can be against us.

*Spring City, Pa.*

## Where Jesus Began to "Messiah" for Peter

BY W. O. BECKNER

WE need not be told that a farmer is one who farms, a fisherman is one who fishes, a painter is one who paints and a lover one who loves. The title given is in terms of a function, or work done. Then what is, or what was a Messiah?

Have you ever noted that fine overtone of meaning in the incident recorded in John 1: 35-42? The purpose of the author is several times explicitly stated that he hoped to persuade his hearers and readers that Jesus of Nazareth was the long hoped for Messiah. What did *he* think the Messiah would do in performing the functions of his office?

You remember the story—John the Baptist mentioned to some close friends of his one day, as he noticed Jesus in the crowd, that Jesus was the Lamb of God, adding that he would take away the sin of the world. And then something like it happened again the next day. Two who heard John's remark introduced themselves to Jesus and made up their minds that they had found the long expected Messiah. One of them hunted up his brother and brought him over to be introduced to their newly found Messiah. You can just hear him saying: "Jesus, I want to introduce to you my brother Simon. He, like myself, is a fisherman of Bethsaida."

With eagerness, Jesus grasped his hand, leaving no question in the mind of Simon that the newly found friend was worth knowing.

And there was where Jesus began to "Messiah" for Peter. There was such a calm assurance in the voice of Jesus as he told Simon that he saw in him qualities of character and stability which reminded him of the rock, the eternal base upon which mountains rest, that Simon felt a new thrill going through his being, a thrill which meant new life to him. The tempestuous Simon, the fisherman who had lived a life now on the crest of the waves in exultation and now in the trough of despondency, the Simon who had been, felt that he had at last met a man who was sympathetic and stimulating; and that gave new meaning to life. It was worth while to live if folks could understand.

Isn't that something of what the old Preacher in Ephesus who wrote the account of it for his people and for us had in mind? Jesus was "the Lamb of God," the Servant in God's work of grace in human hearts.

The lamb of the flock had significance to the people of Judea which it is hard for us to comprehend. The lamb gave its milk for human sustenance; it gave its wool for human clothing; at last it gave its flesh for human food. Its whole life and effort were given in bringing life to man. The lamb helped man defeat death by giving him the means of life. It took away by giving something else.

The old Preacher of Ephesus, John, has for the key words of this our "Fourth Gospel" such as these: Light, Life, Truth, Love. He was mightily in earnest that his hearers and readers should catch the idea that sin and selfishness and greed and unloveliness are all taken out of men's lives when the Spirit of Jesus comes in. Just as darkness is taken out of a room when the light is turned on, so sin is taken out of a life when Jesus comes into that life.

At the very first meeting of Jesus and Simon, who came to be called Peter, Jesus brought something of new hope and new courage and new stimulus into Peter's experience that made him over into a new man.

Is that the way Jesus "Messiahs" for us today—brings to us new power to grow out of our old selfish and sinful selves into personalities that are Godlike?

*Elgin, Ill.*

## Four Enemies of Paul

BY R. H. MILLER

*Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets. Luke 6: 26.*

By means of a sextant the mariner in midocean is able to determine his location. On the voyage of life we have the same need of knowing our bearings. How do we stand in relation to the fixed stars of eternal truth? What is our location? In what direction are we moving? "Know thyself," said the philosopher. "Let a man examine himself," said the Apostle Paul. Accurate self-knowledge is of the highest importance.

But the difficulty of acquiring this kind of knowledge is equal to its importance. One may so easily be misled. Every possible test and criterion should be taken into account in our effort to know our location and to find the right way.

In the words of our text, Jesus proposes a test which men very often overlook and misunderstand. "Woe unto you when all men shall speak well of you!" We are inclined to take popular approval as proof that we are pursuing the right course. Jesus says not. It is a danger signal. And he proves it by recalling the universal favor in which the false prophets were held.

Who are your enemies? Why do they hate you? The answers to these questions are significant in taking our moral and spiritual bearings. The man who has not felt the cruelty of wrong may well question if he



has been true in the hour of crisis. By whom are you hated and why?

It will be helpful to observe the opposition which arose against those men who have done largest service for the kingdom of God. Who, for example, were Paul's enemies? What interests most obstinately opposed the progress of his work?

### I

One form of opposition which Paul met was the indifference and cynicism of the well-to-do. Let us observe three examples of this type of opposition. The first is Gallio, proconsul of Achaia, before whom the Jews of Corinth brought charges against Paul. As Paul was about to speak in his own defense, Gallio interrupted, "If indeed it were a matter of wrong or of wicked villany, O Jews, reason would that I should bear with you. But if they are questions about words and names and your own law, look to it yourselves. I am not minded to be judge in such matters." Gallio was quite indifferent to the issues involved in their controversy. Felix is another example of cold indifference. He allowed Paul to languish in prison at Cæsarea when he saw that, by doing so, he would gain favor with the Jews. He was quite indifferent to the justice of Paul's cause. The third example is the cynical Agrippa. After hearing Paul at length, he remarked, with biting sarcasm: "At this rate it won't be long until you think you have made a Christian of me."

Indifference is a deadly sort of opposition. Active hatred is nearer to love than is indifference. There is more hope for Saul who makes havoc of the church than for Pilate who walks out from the presence of Jesus with the cynical remark, "What is truth!" Rome persecuted the Christians for three hundred years and then embraced the faith which her sword was powerless to destroy; modern business pays our bills but remains quite indifferent to the righteousness we preach. Indifference seems to be harder to meet than the sword.

You can not get into any kind of relations with the indifferent man. He is in another world. You can not touch him. To him you do not exist. But the man who fights you at least admits that you are there. You can touch him. If you are Christian enough his blows give you the supreme opportunity to demonstrate to him the spirit of Christ. You may win him by *that*.

So much may be said about the nature of indifference. Our chief interest lies elsewhere, however. The matter of first importance is to meet it and overcome it. Our only interest in understanding it is to heighten our effectiveness in combating it. We turn, therefore, to the practical aspect of our problem. How shall we meet indifference?

The wise answer, I think, should begin with a note of warning. It is always unfortunate, in attacking a prob-

lem, to underestimate its difficulty. Beware, therefore, of a too sanguine hope. There is no trick by which indifference can be changed into enthusiasm. We thought that the interchurch world movement would straightway bring in the kingdom. We have followed other false lights with fitful enthusiasms. With the result that despair has followed repeated disillusionment. Beware, therefore, of the too sanguine hope of overcoming indifference.

One duty, however, lies plain: *Don't quit! stay at it.* If we quit, or slacken our pace, now that visible results are few we give the lie to our claim that God is our help. We admit that our efforts are supported by the appearance of immediate and visible results. We forfeit the right to speak the Word of God in the day of revival which is to come. On the other hand, imagine, if you can, the power for good the church will have in the day of the prodigal's return, *if she has kept at her work* with unabated enthusiasm in spite of apparent failure.

The church never had a better opportunity than now to prove to the world that her truth is eternal, the one sure foundation upon which men can build. All about her are indifference, fear, paralysis, despair, tumult, bitterness, men running to and fro, crying, "Lo, here!" "Lo, there!" or wailing the dirge of hope, "Who will show us any good!" To carry on with calm confidence in the midst of such a world is a veritable revelation of God to men. Is the church sufficient for it?

*North Manchester, Ind.*

## Toward State-Controlled Churches

BY CHARLES E. ZUNKEL

ANYONE who believes in the freedom of the church must not be fully at ease when he sees the present tendency in the attitude of modern states toward the church. All of us are more or less acquainted with the Russian situation. There the Christian church was all but blotted out by the state. Of course, any fair observer will recognize the fact that the church against which Russia revolted was not the church it should have been. In Russia the church was of such a character that it was probably true that religion was "an opiate of the people." Had the church defended the interests of the common man, instead of aligning itself with the czars, it would probably have emerged victorious and strengthened from the revolution. However that may be, the fact remains that there the state has dominated the church.

If one looks to Italy, he sees that there the state has certainly not given the church all the freedom it has desired. Of course, the state has reached an agreement with the church, called a concordat, which pretends to give the church freedom, but beneath this surface sham



is the subtle fact that the freedom of the church is in genuine danger.

When we look at Germany, recent months have revealed the attempt of Adolph Hitler to subject the church to the control of the state. The clergy who have been sufficiently courageous to deny their allegiance to the dictator have suffered no little inconvenience and sense of insecurity. The future of the church in Germany certainly is not bright. Of course, Hitler is temporarily delayed in achieving his ultimate goal, but time and courage of those involved will tell the story.

It may seem to be news to the casual observer to say that we, in the United States, have trends toward the state domination of the church. For instance, when individuals like Dr. Douglas Clyde Macintosh and others are denied citizenship unless they will subject their consciences to the dictates of the government. With some of these involved it has been a clear-cut refusal to bear arms in any future war. With Dr. Macintosh it was only an assertion of the right to follow his conscience in the specific war situation that might arise. But it has been decided by the Supreme Court that the dictates of the state must be followed in preference to the dictates of God through individual consciences. This becomes a most disturbing situation for those of us who are already citizens and retain the right to follow the personal dictates of God, rather than those of the state. Not only have aliens been denied this right, but in reality, all of us have.

Another phase of the attempt of the state to dominate the interests of the church may be seen in the recent episodes on the matter of compulsory military training. Several of our leading universities have denied students the right to pursue study in them unless they will submit to military training. The case of the two Methodist boys in California, whose case was taken to the Supreme Court, is one in point. They were denied the privileges of study without submission to military training.

Students of history know well how the Greek state made the individual live for the state. The task of mothers was to bear sons for future wars. This was the purpose of the home and of child-bearing. All existed for the state.

But this tendency of the state to dominate life and freedom, even to the extent of religious convictions, becomes serious. The present tendency in the world is definitely toward Fascism. Fascism makes the state supreme. Shall the church meekly submit? "Render therefore unto Cæsar the things that are Cæsar's and unto God the things that are God's." But to whom shall we render first allegiance? And in the case of conflicting demands, to whom shall we turn?

*Danville, Ohio.*

## The Urge to Pray

BY A. T. HOFFERT

A DEVOTED Christian mother, a member of my Bible class, tells this experience: One evening during the supper hour there came to her an urge to pray. "After supper," she said to herself, and continued eating. Again the voice spoke to her, "Pray, pray now!" At once she withdrew from the table into another room and began to pray. She was led to pray for her son, for his protection while riding on the highway and for his safe return. He was a member of the local high school team, at that time on the way to meet the team of a sister high school.

"Mother, we sure had a close call last night," said this boy the next morning. He began to relate how their car started to slide just as they were at the point of meeting a big truck. "I don't see how we got by without being hit." "I think I understand," replied his mother as she told him how, at the time this road crisis was approaching, she was called from the supper table to pray definitely for his protection and safe return. "I shudder to think what might have happened had I failed to obey when God's Spirit called me to pray for you." This boy was not a Christian at that time, but a few months later he took a definite stand for Christ and the church. Thank God for praying mothers!

A crisis experience in the life of a missionary recently came to my attention. This missionary and his wife were pressing out into the heart of Africa. Before reaching their field of labor a serious attack of fever brought him low; it raged for days, exhausting him of his strength until it seemed death was at hand. Having no other recourse, his faithful wife prayed for him until she could pray no longer. The crisis came. That night he bade farewell to his wife, not expecting to live until morning. Then there was a sudden change for the better. Within a few days he was about his work, having regained his normal strength. Weeks later he received three letters from three devoted Christians of three different localities. They all wrote telling how they were led on a certain day at a certain hour to pray and to intercede mightily before the throne of God for these missionaries. They were writing to learn what was wrong. These letters explained why the sudden change for renewed health and strength came in the life of this missionary.

The urge to pray may be a daily if not an hourly experience in normal Christian living. Those who cultivate daily practice of prayer and thereby experience more intimate fellowship with God are keeping themselves within reach of the Spirit's call to pray. Paul speaks of "praying at all seasons in the Spirit and watching thereunto in all perseverance and supplication for all the saints." This prayer warrior (1) spent much



time in prayer; (2) he lived in the spirit of prayer; (3) he was alert to the needs of those who could be helped by prayer; (4) he persevered in prayer; (5) he felt the burden to pray; also, (6) his prayers were inclusive in that he prayed for all the saints. Let us cultivate a deeper, a broader, a more definite and a more intensive prayer life.

*Osceola Iowa.*

## The Must and the Ideal in Life

BY L. R. HOLSINGER

THE word *must* does not sound strange on the lips of a parent or a teacher, but does sound somewhat strange on the lips of the ideal Man, Jesus, who said, "Ye must be born again," and who had learned as a boy to say: "I must be about my Father's business." Any strong life constantly hears some one say *must*, but as progress is made in the training school of life the outer voice should gradually mean less and less, and the inner voice mean more and more as "you must" is being transmuted into "I must."

I. The purpose of "you must" is to teach one to say, "I must." The power within has greater usefulness than the power without; as is the case with an automobile. There are properly two epochs in every life; the first is control by others, and the second is self-control—but always control. To be without control is to lose one's place in the march of life. Some men's freedom from any *must* means a useless life—a mere tramp.

There is a tendency to resent having *must* said to us, but as it gradually comes from self it ceases to come from parent, teacher and other authorities from without. If students strike on account of discipline it usually reveals just one outstanding need—more discipline. Some folks never seem to outgrow the need of "you must." A city mayor closed up gambling on account of the governor's warning only. The wicked flee when not pursued, but they make better time when some one is after them. Ideal society, however, is not governed by "you musts," but by self-governing "I musts." It is easy to use the very general pronoun second person plural, but seems more difficult to transmute that to the first person singular. It is easy to shout that streetcars are not operated in the interest of the public, thinking that very wicked, while glorying in our ability to escape payment of our fare. It is a queer complex that allows us to feel that honesty is not a policy to govern us, but to govern others with reference to us.

II. Ability to control others is great, but control of self is ideal. Many men who have been famous because of their ability to control others have been conspicuous failures in the end because they have lost out with self. Alexander the Great, the military genius, died at thirty-

two years of age as a result of insane excesses. He could win great battles over men and nations, but could not fight sin. He sighed for more worlds to conquer, but could not conquer self. Lord Byron was master of rhyme and meter, but not master of his own passions. Bobby Burns, the greatest homely poet, was a drunkard and a libertine.

The great thing, next to the ignoble, may be the worst enemy to the ideal. It is great to combine oil, lead and paint into an immortal picture, but it is a greater thing to combine hate, love and independence in a beautiful and harmonious life. It is a great thing to control a steam hammer and a locomotive as we desire, but it is a greater thing to master and control anger and appetite for use of high ideals. Great is it to control and successfully direct an army of men in battle, but it is a greater thing to direct human nature, keep your temper, and hold steadily to duty when duty is hard. Today's youth who is clean of drink, tobacco, profanity and the sexual vice is a hero. Today's young woman who in the craze of fashion, society and excitement is able to keep her womanly modesty and simplicity has genius. If we can not master men we can master ourselves. If we can not govern an empire we can govern our own spirits. If we can not batter down battalions we can batter down the enemies of our souls. The battle of Gethsemane was greater than that of Gettysburg. The greatest victory in the world for all time and eternity was won because its Ideal Hero learned in boyhood to say "I *must* be about my Father's business."

*Mogadore, Ohio.*

## The Joy of the Lord

BY REBECCA FOUTZ

*First Half*

BECAUSE life is so beset by trials and difficulties, we are inclined to allow them to blind us to the joy there is in the Lord. As the Bible is true to life, there is much in it about sin and all the things that sin brings, but it is revealing to find how much it also says about joy.

The opening and closing scenes are those of joy and rejoicing. In replying to Job, God says in speaking of creation, that "the morning stars sang together and all the sons of God shouted for joy" (Job 38: 7). And in the closing scenes as given in Revelation, we find the unnumbered hosts of angels and the redeemed joining in great pæans of the most joyous and joyful praise (Rev. 7: 9-12).

But in between these two great scenes we find much about joy here and now, the joy there is in the Lord for those who are the Lord's. It lights the whole Book as well as the life of the Christian.

This joy is like the peace that Christ gives; it is real, not a pretense such as the world gives. For not all the



darkness of sin nor the things that life brings are able to quench it. It outweighs, it transcends anything that the world can do to us.

The Bible is not given to extravagant statements or descriptions, but notice how often the joy of the Lord is spoken of in a superlative degree.

The psalmist knew a full measure of the vicissitudes of life, yet he says, "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore" (Psa. 16: 11). Can not we, who have the fellowship of his presence, say as much?

And Jeremiah who suffered greatly to give God's message, said this about it, "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jer. 15: 16). Should that not be the experience of us who are called by Christ's name?

Next we find that the opening and closing scenes of Christ's life were those of such great joy that it brought fear because it seemed too good to be true.

When the angels announced his birth "as good tidings of great joy," and the heavenly hosts joined in with anthems of praise, the shepherds to whom they appeared trembled with fear. And this "good tidings of great joy," was not just for them but for "all people" (Luke 2: 9-14).

And when the wise men saw the star which guided them to the child, "they rejoiced with exceeding great joy" (Matt. 2: 10).

At Christ's resurrection, those who saw the empty tomb "departed . . . with fear and great joy" (Matt. 28: 8). And when they saw Christ himself they "believed not for joy" (Luke 24: 41); joy mixed with fear lest it was too good to believe.

Before his death Christ told his disciples that after his resurrection, "your heart shall rejoice and your joy no man taketh from you" (John 16: 22). Did this come to pass? It certainly did. They lost the fear but never the joy. Nothing that they suffered or that man could do to them, ever succeeded in robbing them of the certainty and joy of the risen, living Christ.

Even his leaving them in person did not dim this joy, for after they saw him ascend into heaven, they "returned to Jerusalem with great joy" (Luke 24: 52). For, had they not been given the promise that he would come again (Acts 1: 11)? And what joy of the Lord there will be when this comes to pass.

But there were those to whom the birth of the Lord brought no joy. There were also those who were dismayed at his resurrection. And there will be those at his judgment appearing, who in abject fear, will call for the rocks and the mountains to fall on them (Rev. 6: 16).

Why is such the case? Because they were not will-

ing to accept the Lord. For the joy of the Lord is only for those who will have the Lord.

But for those who have the Lord, there is joy in service; yes, joy in sacrifice; joy in obeying Christ's commands; joy in telling of his love and atonement; joy in helping to spread his kingdom on earth; yes, joy in submission to the Father's will in our lives. "For the joy of the Lord is your strength" (Neh. 8: 10). Have we not found this to be true?

One of the fruits of the Spirit is joy, and Christ in giving his teachings, says, "These things have I spoken unto you, that my joy might remain in you and that your joy might be full" (John 15: 11). For the keeping of his joy and the fullness of it is dependent upon our abiding in him and his Word.

*Philadelphia, Pa.*

## When Faith Burns Low

BY H. H. HELMAN

WHAT we need more than anything else today, as a Christian communion, is something to believe in. We need a lot of other things, but we suffer most in this need. It is a lack of faith and not a lack of money that has disturbed our missions. It is a lack of faith, and not essential differences, that divides so many of our churches into backbiting groups. The same lack of faith is what enervates the church locally and at large.

Faith is the stuff that makes real Christians, that builds churches and that sustains religion. Our church fathers spread their leadership over the nation because they went believing. They believed in God, believed in their right to serve God in their own way, sought the same right for others, and endured hardship because they had such faith.

Faith is what sustained the church in those days, and faith is what enabled our ancestors to extend its borders. They believed. They believed in God, their church, their mission—in themselves. They had something to struggle for, something worth giving their lives to. They did not spend their energy on speculations, on experimentations, on forums and conferences or on interrogations. They believed; they had faith, that burned its way across the continent and into the hearts of seekers after truth.

What is our faith today? Have we stopped believing? Stopped burning? Has the fire of faith gone from us? You answer. But let us be assured that nothing can save our church, or any church, except a strong faith, a faith in God, a faith in the church, a faith in ourselves and in each other. If the fire has died out of us, God pity us. If faith has turned to complacency, and it can not be fired again, we are doomed. If we have gone cold, we are on the way out.

Faith in anything generates power. But I don't



mean faith in just anything, or even in the insignificant nonessentials which have so often fired folk. I mean faith in the fundamentals of the Christian religion. We are prosperous, we are educated, we are cultured as we have never been before; but if we have lost our faith we have lost something that is more valuable than all our riches, all our education, all our fine culture. We have lost the one thing which would again make us irresistible as a Christian force. If we do not believe in much of anything anymore, no kind of church organization, no theories of supervision, no program emanating from either the central offices or from the local church, nothing can prevent the resulting weakness and impotence. The fire of faith will save us when everything else fails.

*New Carlisle, Ohio.*

### A Proposal for Class A Churches

BY C. H. SHAMBERGER

THE *Yearbook* for 1935 places the number of congregations in the Church of the Brethren at 1,034. There was an increase of four during 1934. We have probably reached the point where the number will not increase greatly. During the period of immigration the increase in church membership could be traced in part to the new churches that were being established. But that has largely cleared and the attention now being given to the number of churches in any community will go far toward slowing down the number of new congregations.

The *Yearbook* also states that there were 2,913 ministers in the church; 241 of them were full-time pastors and 339 were part-time pastors. More than half of the congregations were served by ministers who gave all or part of their time to church work.

A member of the General Ministerial Board stated in a recent district meeting that the church had not deliberately changed from the free ministry to the supported ministry. It had been forced to change by all of the factors at work in modern life.

There are two rather distinct groups of churches which do not have pastors. One group is composed of the large rural congregations, mostly in the east and southeast, that still prefer to continue with the free ministry; the other of the small congregations scattered all over the country that do not have sufficient resources to support pastors.

The trend is definitely toward a supported ministry. It is doubtful if the large churches which now have free ministry will be able to secure capable leadership in the comparatively near future.

There would be considerable satisfaction in having some idea how many of the 1,034 congregations can

really be expected to grow into substantial congregations. Not nearly all of them can.

There is a sense in which the church is much like a business organization which has followed a program of expansion that has resulted in a great many small units which can never become great factors in the total enterprise. Some concerns finding themselves in that situation adopt a policy which might well be followed by the church. They decide upon the centers which they believe have the greatest opportunities for success and into those places they put the most capable leadership they can secure. They continue to operate the others upon a reasonable basis but their major expenditure in money and supervision goes to the places which they believe will justify it.

There are two very desirable results growing out of a policy of that kind. The man who is given responsibility in such a place does his best work because he appreciates the confidence back of placing him in that position. Those who work with him share a desire to achieve because much is expected of them.

Some such results ought to follow a similar policy in the church. Out of a thousand congregations there ought to be between one and two hundred which would be in class A. That list would not be published but those who are charged with the administration of the ministerial work of the church ought to know which they are without too much guessing. The congregations should know that they are in the group and what is expected of them year by year to stay in it. Pastors who are called to those congregations should likewise realize that they are selected because of their capability for successful leadership. They should also know what is expected of them in such places.

Something of this kind should help pastors to get around two hazards. It should tend to develop congregations which would appreciate aggressive leadership rather than criticize it. It should also set up such definite objectives that no pastor could escape into mere vagaries in evaluating his work. There is no end of indefiniteness about what is expected of churches and pastors. It should be a move toward progress if the administrative boards of the church would set definite objectives for the class A churches and then help them to reach those ends.

Such a program would go far toward assuring capable young men that the church will have a place for them. There are always more class B or C men willing to enter the ministry than there are class A men. If there are two hundred class A churches that will need pastors in the years to come the best efforts to recruit them will not produce an oversupply. It would help to get some of the more promising men into the ministry if they believed the church was organized on a basis to



really provide them with an opportunity to function in a way comparable to other professions.

But some one will arise to contend that any such plan is a discrimination against the churches that can not qualify as class A. On the contrary it should be of decided value to them. They would receive at least as much assistance as they now get. In addition they would be stimulated by what is being accomplished in the class A churches. There would never need to be an occasion in which they are contrasted with the other churches. There would always be a desire to qualify as a class A congregation.

The Church of the Brethren is still in the mumps and measles stage of its pastoral development. If anyone thinks it has not moved rapidly let him go back twenty years and compare the number of pastors then and now. The trend is obviously in the direction of more and better trained pastors. No one human factor will have as much to do with the future of the church as the enlistment of capable men as ministers and provision for their greatest development in their chosen field. Some such plan as herein proposed should help to accomplish that purpose.

Elgin, Ill.

### The Way Unto Life

BY HOWARD H. KEIM, JR.

"ENTER ye in by the narrow gate, for wide is the gate and broad is the way that leadeth to destruction, and many are they that enter thereby. For narrow is the gate and straitened the way that leadeth to life, and few are they that find it" (Matt. 7: 13, 14).

One of the many paradoxes of the Christian religion is that narrowness of life may indicate breadth of soul. This is an age in which many have fallen down before the god of breadth. People have sought breadth of travel, of acquaintance, of reading, of possessions and of activities. All these have undisputable values and yet our quest for breadth in these things has sometimes made us narrow. On the other hand, some people of whom we might think as narrow, have developed a breadth of soul and spirit that is wonderful to behold.

Jesus taught truly that the broad way is crowded with people who are doomed to find at the end of the way not only disappointment but destruction as well. The narrow and straitened way leads to the broad expanses of life, abundant and eternal, but it isn't popular. In many respects Jesus' life was narrow. The extent of his travels probably didn't exceed a radius of fifty miles. He had no knowledge of modern science. He probably read no books outside the Hebrew Scriptures. Yet he has filled life full for millions.

Preceding the utterance of the universal appeal of the text: "Enter ye in," Jesus had been teaching about

the kingdom of God. Now he gives his hearers to understand that it is no holiday undertaking. It is no easy thing to be a real Christian. It requires self-restraint, self-humbling and self-denial. It is the life approached by the narrow gate and straitened way which appeals only to earnest spirited people who are willing to ask, seek and knock for admittance. The truth stated in the text is that few people have the moral stamina to press on, in prophetic fashion, toward righteousness, at the cost of ridicule, humiliation and suffering.

I. The way to life is entered by the gate of *narrowed desires*. Our acquisitive natures make it difficult to enter here. Few there be that find this gate. Our entire social structure is so arranged as to make this way exceedingly straitened. Every newspaper, every magazine, every billboard, every radio program contains elements which seek to stimulate our desire for this or that pill, panacea, nostrum or opiate to heal all our mental, physical and social ills.

It is characteristic of Jesus as the true Prophet and the true Son of God to divide humanity into only two sections, those who enter the wide gate and travel the broad way to destruction, and those who proceed by way of the narrow gate and the straitened way to the abundant life. Or as in the judgment scene (Matt. 25: 31ff.), there were those on the left and those on the right, the goats and the sheep, those who had lived for themselves and those who had lived, for others. From our low point of view it is impossible for us to make this fine distinction; therefore we are admonished to judge not (Matt. 7: 1).

There is an old fable of a dog, which having found a large luscious bone, started to carry it in his mouth across a bridge. Atop the bridge he was startled to see in the watery mirror below him another dog with another large and equally attractive bone. In following his desire for the second bone he not only got all wet but lost the bone he had. It may be unkind to make the comparison, but this doesn't seem so different from the man who mortgaged his farm to buy another and consequently lost both. Even more lamentable is the fact that many people have, in the quest for the things they desire, lost their souls.

Buddha based his religion on the principle that all human difficulties are the result of *desire*. He recognized man as an infinite spirit who was trying futilely to find satisfaction in finite things. Buddha's heaven, Nirvana, consequently is a state in which desire has been cut off or overcome. Buddha was right in his estimate of the root of human difficulties but he was mistaken in his remedy. Jesus gives us the true solution of the problem. Salvation is not achieved by desiring nothing, but by desiring right relationship with God and man, with one's whole heart. Christ put it this way:



"Seek ye first the kingdom and his righteousness and all these things shall be added unto you" (Matt. 6: 33).

II. He who enters into life goes in through the gate of *narrowed loyalties*. A good many people of our age, in their desire to be broad, really become narrow. They talk about world brotherhood but forget to be brotherly to the underprivileged, to the Negro bootblack, and the Chinese laundryman in their local community. They speak familiarly about universal love but harbor jealousy or ill will toward members of their own congregation. In their affection for the universal church they neglect to support their own denomination and act as though it were something of which to be ashamed.

In establishing his kingdom Jesus gave his disciples a new commandment. It was not to love the whole universe but to love one another (John 13: 34). There is no better proof of one's love for the whole world than that he loves his own. "He that loveth not his brother whom he hath seen, can not love God whom he hath not seen" (1 John 4:20). "We know that we have passed out of death into life, because we love the brethren" (1 John 3: 14). Jesus proved his love for all races by loving his own Jewish race first of all and giving his life for it and instructing his disciples to preach the gospel of the kingdom first to them.

We can contribute most to world brotherhood by being brotherly at home, with our neighbors, with our local church members and in our own community. We can help most in building the church of Christ universal by being loyal to our own denomination and by helping it be what it should be. That man has most regard for womanhood who is kind and respectful to his own sister, wife and mother. That person is the most loyal citizen of the nation who is most devoted to the welfare of his own community.

In this age of confusion we need not more and wider loyalties but fewer and narrower ones. Our breadth has weakened the force of our impact. Jesus said: "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one, and despise the other" (Matt. 6: 24). Most of us would get farther and accomplish more in life if we would forget our modern slogan of breadth and seek greater depth, and say with the apostle Paul, "This one thing I do" (Philpp. 3: 13).

III. The person who enters into life passes through the gate of *narrowed activities*. The youth who goes away to college finds himself in a maze of activities, socials, parties, athletics, recitals and entertainments. Some of the young people try to take in everything and are soon eliminated. Most of the students soon learn to centralize their energies on a few activities and let the rest pass. Life is much like that. Those who try to do everything seldom do anything well, nor do they find satisfaction in the quantity of things done. There have

been geniuses who mastered more than one activity but they are exceptions to the rule. Most of us being one talent individuals need to specialize in one thing. The great surgeon or medical specialist has attained his status because he narrowed his activities to the field of medicine and then further narrowed his activities to the study and care of one particular part of the body. The great musician always has back of his success a long period of patient, persistent training and practice in his chosen field. The star athlete can testify to months or even years of careful training and self-discipline. Knowing these things as we do, isn't it strange that so many people, when they become Christians, try to continue in the multitudinous pagan activities of their previous state? Jesus said: "Enter ye in by the narrow gate." It does cost something to be a Christian, but it is infinitely more worth while than the cheap and easy things of life.

Some people have misinterpreted Christianity in the other direction and have made superimposed restrictions and limitations on themselves. They have become hermits or monks or ascetics. Jesus had no such slant on life. The way unto life is narrow and straitened by the very nature of things. We need not try to make it more narrow by pulling the fence in on us or by piling stones in our own paths.

The destruction that awaits him who enters the wide gate and travels the broad way is no arbitrary punishment. It is the natural result of a life that is disintegrated and lost in selfish indulgences. So also, the abundant and eternal life that awaits him who passes through the narrow gate and traverses the straightened way is no arbitrary reward. It is the natural consequence of a life of self-discipline and self-surrender to the will of God.

Huntington, Ind.

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

A CCC boy committed a slight misdemeanor and was thrown into jail. As he was very popular with the camp boys a large committee approached the lieutenant in charge, wondering what might be done about it. Upon investigation he found that the boy had played a more or less innocent prank. A fine had been imposed. The boys, accordingly, suggested that they raise the amount. Realizing the difficulty they would have, the lieutenant himself paid a large share of it.

The scare and, especially, the generosity of the lieutenant caused the lad to develop into one of the most dependable boys in camp.

Salisbury, Mo.



## KINGDOM GLEANINGS

### Calendar for Sunday, August 2

**Sunday-school Lesson**, Philip's Missionary Labors.—Acts 8: 26-40.

**Christian Workers**, Peter's First Letter to Believers.

**B. Y. P. D.**, My Home—a Christian Home.

**Intermediate**, Great Men and Women.

\* \* \* \*

### Gains for the Kingdom

Ten baptisms in Osceola church, Mo.

Three baptisms in the Pittsburgh church, Pa.

Three baptisms in the Lewiston church, Minn.

Three baptisms in White Oak congregation, Pa.

Eight baptized in the Shelby County church, Mo.

Eight baptisms in West Conestoga congregation, Pa.

Two baptized in the West Dayton congregation, Ohio.

Seventeen baptisms in the Bethany church, Philadelphia, Pa.

Two baptized and one reclaimed in Franklin Grove Church, Ill.

Seven baptized in the Amaranth church, Pa., Bro. E. A. Edwards, pastor-evangelist.

Eight baptized in the Maiden Creek congregation, Bro. J. E. Whitacre of Harrisburg, Va., evangelist.

Five baptisms, instead of four as previously reported, in Greenville house, Rockton congregation, Pa., Bro. B. M. Rollins, evangelist.

Six baptized in the Maple Grove congregation, Md., Bro. Newton D. Cosner of Westernport, Md., evangelist, and thirty-five baptized in the Bethesda church, Bro. J. Herbert Miller of Elizabethtown College, evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Zeller**, the pastor, Aug. 9 in the Stone Bridge church, Md.

**Bro. F. S. Carper** of Palmyra, Pa., Aug. 16 in the Hanover church, Pa.

**Bro. H. K. Ober** of Elizabethtown, Pa., July 27 at Beaver Creek church, Va.

**Bro. C. H. Hinegardner** of Lynchburg, Va., July 26 at Terrace View church, Va.

**Bro. D. C. Ritchey** of Lawrenceville, Ill., Aug. 9 in the Deshler church, Ohio.

**Bro. W. C. Sell** of Kittanning, Pa., Sept. 13-27 in the Sabetha church, Kans.

**Bro. John M. Garst** of Dayton, Ohio, Aug. 16 to 30 in Stonelick church, Ohio.

**Bro. C. H. Deardorff** of Ashland, Ohio, Aug. 2 in Replogle house, Woodbury, Pa.

**Bro. H. A. Merkey** of Manheim, Pa., Aug. 23 to Sept. 6 in the Indian Creek church, Pa.

**Bro. D. I. Pepple** of Woodbury, Pa., Sept. 6 in the Holsinger church, Bakers Summit, Pa.

**Bro. Niels Esbensen** of Freeport, Ill., July 21 to Aug. 2 in the White Rapids church, Wausaukee, Wis.

**Bro. Eldon Petry** of North Canton, Ohio, Aug. 2 in the Tuscarawas church, Ohio; meeting to be followed by a love feast.

\* \* \* \*

### Personal Mention

**Western Canada** has selected Eld. J. S. Culp as Standing Committee delegate to the Conference of 1937, with Eld. A. J. Kauffman as alternate.

**Bro. David Betts** of Caldwell, Idaho, favored the Messenger offices with a very delightful half hour one day last week. Since the Hershey Conference he has been visiting relatives and friends and looking up family history. He had many interesting things to tell of his observations and researches.

**Eld. Martin S. Mohler** of Leeton, Mo., we have just learned, passed into rest on June 27. Thus he preceded Bro. John Zuck by a few days only. He was Bro. Zuck's senior by two years, his total being ninety-three and some seven months. There will be more shortly about his life and loyalty to the church.

**Brother and Sister Clinton I. Weber** and sons of Chicago thought it a good plan to see the Publishing House before locating farther away. And why not, since the House belongs to the church and knowledge of its facilities should increase its usefulness? Bro. Weber is to take up the pastorate of the Indianapolis church beginning Sept. 1.

**Bro. H. Jesse Baker**, pastor of the Prices Creek church of Southern Ohio, with his mother, wife and daughter passed through Elgin on their way to visit relatives in Canada. That made it convenient for the Baker party to stop at the Publishing House. And while they learned something about us, we learned that Bro. Baker's mother, only eighty-eight, was in spirit at least the youngest in the party.

**Eld. John Zuck's** homegoing at 91—see next week's issue—left eight surviving ministers in their nineties. At even 90 are S. M. Brown, Wichita, Kans.; M. C. Czigan, Weston, W. Va.; Jas. A. Sell, Hollidaysburg, Pa.; Isaac Thomas, Lindsay, Calif. At 91 are G. W. Clemens, Stet, Mo.; J. W. Peck, Meyersdale, Pa. At 92, Joel Weddle, Willis, Va.; at 95, L. F. Love, Denver, Colo. For this information our thanks are due Bro. Edgar M. Hoffer, Elizabethtown, Pa.

**Bro. M. C. Czigan's** post card came after the other "personal mention" containing his name had been written. He wrote to express his appreciation of the Messenger and his regret, which we all share, that failing eyesight makes it difficult for him to read. He thought somebody who could read more than he should get the larger benefit of his two dollars, so he used them in sending the paper to a good sister who reads it and then sends it to her children. Bro. Czigan evidently enjoys doing good, even if he is only ninety.

**Bro. A. B. Harnish**, Mechanicsburg, Pa., has been going to Sunday school more than 72 years and the greater part of this time has been either superintendent or teacher. He has attended two world Sunday-school conventions, three international ones, and those of the smaller units too numerous to mention. See how he begins his letter: "This is from a young man now past 80 years. Born 1856, May 19, I can not help that the house I live in is so old. . . . I think my time for real work has only now really begun." You will understand that better when you see some of his ideas on the subject in a later issue.



**The Kulps of Africa** will spend next week end with the Waynesboro church of Southern Pennsylvania. Bro. Kulp will speak at the morning service Aug. 9, and at the union meeting in the evening "on our church lawn sponsored by the Federation of Adult Bible Classes."

"Please excuse this terrible writing with my left hand," writes Dr. Barbara M. Nickey, on furlough from India. "Last Wednesday I broke my right arm near the wrist. Slipped over a stone. Think it is getting along fine, but it is inconvenient." The letter referred to was written July 23, from Mountain Rest, Lithia, Mass.

**Prof. R. C. Wenger and wife** of Manchester College, with their niece, Miss Delk of Pittsburg, Ohio, were among our recent visitors. They were on their week-end way to Madison, Wis., to see their son Galen and Clifford Kraning, fiancé of their tragically deceased Ruth. The young men are in the University of Wisconsin this summer.

**Bro. Ezra Flory** gets to Sunday school five minutes before opening and sits up in front. Let him tell the rest: "Boys and girls sit about me expecting stories. Last Sunday I told them about a great giant who was taller than the clock. How they opened their eyes! I gave some details and then asked them about a sling. They knew! That boy David was expert with a sling and with one he got that big giant. It was practically new to them."

\* \* \* \*

### Miscellaneous Items

**The Blough reunion** will be held at Camp Harmony near Hooversville, Pa., on Sunday, Aug. 2, an all-day meeting, with basket dinner, Sunday school and a sermon in the forenoon.—Jerome E. Blough, Johnstown, Pa.

**Camp Hope**, in the Second District of West Virginia, will convene Aug. 10-15. Prospects are good for a fine camp. Bring the usual camp equipment. All those within reasonable distance of camp are urged to come. Buckhannon is the nearest city and the roads leading to the camp are good.—Robert Byrd, Junior, W. Va.

"**Sister Wenger** and I have gotten many letters and telegrams of love and sympathy, in fact so many that it has been impossible to answer all of them personally. But while these messages did a lot of good, there was a consciousness on the part of the whole family that it was the prayers of God's people that were the real source of strength and comfort during these trying days." So writes Bro. R. C. Wenger regarding the tragedy related in last week's Messenger.

**District Conference of Eastern Colorado and New Mexico** will convene at Sterling, Colo., Aug. 22-24. Elders' Meeting Saturday at 2:00 P. M. Young People's Banquet at 6:00 P. M. Missionary Meeting Sunday morning. Board of Christian Education Sunday afternoon and Educational Meeting in the evening. There will be sectional meetings at 8:30 o'clock, Monday morning, Ministerial Meeting at 10:30, and the Business Session in the afternoon. Visiting brethren cordially invited.—I. J. Sollenberger, Aurora, Colo.

**Are you interested** in the rural church and its problems? Well, the missionary society in one of our large eastern churches got stirred up about the rural church to the point some one wrote Bro. M. R. Zigler, home missions secretary, for books on the subject. The result was a very fine program on the rural church at which such subjects as the following were discussed to the benefit of all: What the Rural Community and Its Church Has Contributed to the World; The Rural Community and Its Church Today and Tomorrow.

**The second annual** Mount Morris College reunion will be held in Pines State Park near Mount Morris, Sunday, August 9. "There will be a basket dinner at noon and all friends and former students of the college are welcome and urged to attend."

**The District Conference** of Eastern Virginia will be held in the Manassas congregation, Aug. 12-14. Elders meet at 10 A. M. on the 12th and the B. Y. P. D. at 8 P. M., Aug. 12. Other district board programs on the 13th, forenoon, afternoon and evening. Business session at 9 A. M. on the 14th.—A. K. Graybill, District Clerk, Nokesville, Va.

**Annual Home Day**, Brethren's Home, Greenville, Ohio, Aug. 6. A helpful and interesting program is arranged for our Annual Home Day. We hope to have a large representation from entire Southern Ohio. We will all be benefited in becoming acquainted with this Christian Home for the aged and refuge for dependent children.—Ira G. Blocher, Greenville, Ohio.

\* \* \* \*

### Peace Action News

**A new set of banks** is being issued now. These banks are to be kept for sacrificial offerings and opened at Armistice time. Order the quantity that your church will need.

**The Washington City church** has sent a contribution of \$80.97 for the peace program of the church. This is the largest church contribution to date and is ninety-seven cents more than was given by the South Waterloo church which was recently reported in this column.

**The Christian people** of America must unite for peace! Now is the time for action! Is your church organized and working for peace? Every church of the brotherhood should organize and work for the Peace Action Program of the Church of the Brethren. Write for information and order your materials from the Board of Christian Education, Elgin, Ill.

**Who Goes There?** The army of the dead. Seventeen million of them—killed in the World War. They were just average citizens. Young men with their lives before them. They were told it was glory, they found that it was death. And behind they left millions more, shell-shocked, maimed, disabled. The fruits of their sacrifice? World disorders, heavy taxes, wrongs that can never be righted. There must be no more wars!

**Camps** under the auspices of the Church of the Brethren for various age groups will continue in session for another month over the brotherhood. Camp is a strategic time to promote the peace emphasis. Here intermediates, young people, and adults can be instilled with a peace enthusiasm to go back to the local church and community to promote the Peace Action Program of the Church of the Brethren. Upon request the Board of Christian Education will gladly furnish sufficient literature for each camp to promote the peace program.

**Missions and World Peace** is a study and program outline that has been prepared by Anetta C. Mow for use in local churches. Although written for Women's Work any organization of the church will find it a most valuable study course. Such divisional headings as "Missions Believe Firmly in the Unity of the World," "The Christian Message Is the Only Hope of Peace," "The Nature of Missionary Work Leads to Peace and Goodwill," and others, are included in the study course that can be obtained from the General Mission Board, 22 South State Street, Elgin, Ill., for five cents a copy.



---



---

## HOME AND FAMILY

---



---

**"As It Is Written"**

BY CLOE HERREN TRACY

I have gazed in awe at the splendor  
 I found in the heart of a rose,  
 At the living fire and sparkle  
 The beautiful diamonds disclose;  
 Or when a storm has receded  
 And the rainbow spans the sky,  
 I have stood in wrapt admiration  
 At the beauties which therein lie.  
 But, "Eye hath not seen," it is written  
 (We read it in God's holy Word),  
 The beauties he is keeping  
 For those who love the Lord.

Go, walk by the murmuring river  
 And list to the song of a bird;  
 You will find that nature's music  
 Is the sweetest you've ever heard;  
 Or perchance a vested choir  
 With voices, trained and strong,  
 Might stir your heart with rapture  
 By singing a sacred song.  
 But again we find it is written,  
 Ear hath not heard, we read,  
 The music that is awaiting  
 Those who his counsels heed.

Sometimes we dream of the grandeur  
 That fickle wealth might give,  
 Of beautiful surroundings,  
 In which we would like to live;  
 Or mayhap, we dream of travel  
 To seek out the place, where lies  
 Some lost or hidden mystery,  
 Unseen by mortal eyes.  
 But ah, again it is written,  
 "Neither have entered the heart of man,"  
 The things, which those who love him,  
 Will receive, from God's own hand.

Then why should we strive to lengthen  
 Our time on this mundane sphere,  
 Or why should we plead for extension  
 Of the days so bleak and drear?  
 "What wouldst thou have me do, Lord?"  
 Should be our only plea,  
 With hands filled with worthy service  
 And our frail minds, stayed on thee.

*Brownville, Fla.***'Tisn't Much**

BY FLORENCE S. STUDEBAKER

A NUMBER of years ago a noted playwright while speaking at a big testimonial dinner given for David Belasco, said, "One of the tragedies of life is the fact that no one ever gives us a dinner until we don't need one."

No doubt this man spoke from experience for in his early life when he was sweating as a dock hand on a

New York waterfront and binding his bloody hands with rags, he would have welcomed an invitation to a square meal or a light lunch. How strange is human nature, to be so ready with rousing cheers for the man who has made his mark and so thoughtlessly stingy with the cheering word to the man who shows plainly that he is having a tough time of it.

An old man who was known as an outstanding masterpiece of gentleness and kindness seldom went to work without a bouquet in his hand.

One day a friend accosted him, "You seem always to be carrying flowers."

"Yes," he smiled, "these are for a little girl who has been ill but a few days. I shall stop in with them on my way to the streetcar." And he went on, "I think there is never a day when everybody we know is well and happy, and wouldn't be just a little comforted to be remembered. I can't do very much for people, so when the garden is in bloom, I take a few flowers to let people know I am thinking of them. Sometimes I leave a bunch on certain desks in the office. It isn't much."

No, it wasn't much, but the kind old gentleman carried beauty with him wherever he went and love remained to bless him. They were little acts which you and I might as easily do, if we would. Is it not true that the still small voice prompts most every life to do these kindnesses? Sometimes they are so small we discard them as too trivial for our attention. What loss to the world should all these kind acts be suddenly blotted out!

It wasn't much . . . the dish of food a busy mother next door brought in that day when death shrouded our home in sorrow. The neatly penned note which she tucked inside the wrappings wasn't much, but how those lines from the Word of God strengthened sad hearts: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

It wasn't much . . . that little bundle of mending a good neighbor carried home with her and returned later all neatly mended. But who can estimate the good it accomplished. As a result an overburdened mother had an afternoon of needed rest which was profitably spent in the wood with the children observing the little birds and animals and talking about how wonderful God is in giving his beautiful world.

On the way she paused a moment at the home of Mary Trent to leave a cheery little plant for her kitchen window. And later Mary breathing the fragrance of a lovely blossom thanked God for thoughtful friends and was inspired to write a long neglected letter.

The receiver of the letter wrote:

"Mary, your letter came on a very trying day. John,



the eldest son, was leaving for his new field of work in the northwest. It was hard for father and me to see him go. . . . But after your letter came breathing such cheer, I felt ashamed of my weakness. I said to myself, 'Think what Mary has been through and yet her spirit soars triumphantly above petty troubles and finds abundant sunshine to share with others! Somehow from that moment I got hold of myself and bade John good-by without a quiver. Here's a line from his last letter I'm passing on to you:

'Mother, I feel so thrilled about my work here, Your last words, "You can be what you want to be if you want it bad enough," challenged me to my best. I know you and father are expecting a lot of me and there's no better spur than the knowledge that somewhere, some one expects nothing less than your best.'

The immortal Shakespeare breathed an undying truth in the lines:

"How far that little candle throws its beams,  
So shines a good deed in a naughty world."

One can not estimate the far-reaching influence of a kind act. Even though it be but a handshake, a smile or a vigorous slap on the back.

Perhaps it was only an encouraging word that fell upon the heart of Eads as he stood one day on the Mississippi River without enough money in his pocket to pay postage on his first letter to his mother. Anyhow the thought came, "Some day some man will span this river with a bridge. Why not be that man?" And he was. It may be it was only the sympathetic interest of a certain teacher in Oberlin College years ago which started Charles M. Hall on the road which ended not until he had made the aluminum age possible for the world.

Certainly Owen Kildare, a bum who never knew his father and mother, owes a great debt of gratitude to a little woman he accidentally pushed from the sidewalk. "And they call you a man," she said, half angered.

"Nobody ever called me a man. They call me a bum and a hobo and all—I can't read or write and never had a chance."

Her heart touched, the woman answered: "I will teach you the alphabet and you will have a chance." Eight years after, he was the highest priced magazine writer in America.

One day a lecturer related the story of how he attended a large track meet in the middle west where there was one school which had but one entry and that boy was entered in a two-mile run. As the race began every contestant had some one to yell for him. But this lad seemed to stand alone representing his school, his home town, his family and himself. Slowly the others overtook him and went around. Said the lecturer: "If he only had a rooter, a peacemaker, if he only had some one to help him. In my heart I said, 'Let George do

it'; but something within answered back: 'You do it.' Forgetting my dignity, I slipped close to the line and yelled as he slid past, 'Go! Go! Go!' It was the very thing the lad needed. In a flash his strength was redoubled and he passed everything in sight."

Do you know how many struggling souls need the challenge of your encouraging, "Go"? Are you closing your heart to their needs with "'Tisn't much that I can do"?

*Franklin Grove, Ill.*

## Those Who Weary Not

BY GEORGE W. TUTTLE

IN Timothy we find this injunction: "And ye, brethren, be not weary in well doing." Strength is of God, but weariness in well doing is of the enemy of souls. Has human nature changed since the day when Paul sent this message to his brethren in the Lord?

Hark, methinks I hear an impatient Christian saying: "Yes, I did the best I could for that needy person, but he apparently has no gratitude whatever." Hold a bit, things are not always what they seem; possibly if you were in a tight place tomorrow, this same person would leave no stone unturned to help you out. "Judge not according to the appearance, but judge righteous judgment." Are there not people who seem totally unable to say, "Thank you," in words, who are nevertheless swift to say it in deeds?

How Satan rejoices when a discouraged Sunday-school worker says, "No use!" The man I heard say, "Never take counsel of your discouraged moments," must be a modern Solomon. Surely a Christian should take counsel of God, not of discouraged moments. The Word of God says in regard to seed sowing for our heavenly Father; "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Those who weary not, fail not, faint not, reap a harvest at last. Doing evil wearies—wearies unutterably; but do we not renew our youth when we "do good unto all men?" If we are faithful in the sowing will not our God look out for the reaping?

If effort seems wasted, if response is lacking, if ingratitude comes to the surface as did the stones on the old New England farms of my boyhood days, so much the more reason why we should bestir ourselves afresh. Patience and perseverance should walk the service road together.

There are times when we have yielded to discouragement only to have our cheeks burn with shame afterward as we thought of missionaries who have labored faithfully for many years before being heartened by a



single convert. Morrison of China, was a shining example. My memory may be at fault, but I think it was seven years—a Biblical number—before a single convert embraced the everlasting Gospel of our Lord Jesus Christ.

Is not discouragement one of Satan's best helpers? When we second the evil one's "no use," we speedily become of no use to God. "Why art thou cast down, O my soul? and why are thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance and my God."

*Pasadena, Calif.*

### Alone With God

BY MARGIE JOHN GARST

"By all means use some time to be alone.  
Salute thyself: see what thy soul doth wear,  
Dare to look in thy chest; for 'tis thine own;  
And tumble up and down what thou findest there."

THE twilight hour had come; the stars here and there in the heavens spoke the stillness of the hour, save for the music of the frogs in a near-by swamp, for it was spring time and even these were raising their voices, heralding gladly the warmth of the season.

The inmates of a country home had been busy all the day, but as their custom was, they tried to be through with the day's duties and the evening chores and be ready at an early hour to enjoy the evening shadows, the lullaby song and communion with one another and with God.

At last the bedtime hour came; the same story was told o'er till baby minds could no longer respond, by asking questions, for quieting restful sleep had come. And father too had been lulled to sleep by worship and quietude, and happiness of heart—for what a father's possession this. . . . All is quietness within now. The hour grows late but what a privilege to be alone with God!

Just for awhile, how sacred the awe of stillness in which to study one's own self. What an opportunity for this mother, whose hands were constantly doing for others, to sit with folded arms, alone with God.

"And when he had sent the multitude away he went up into a mountain apart to pray; and when the evening was come he was there alone."

Must we then be hermit souls, shut in from the noise and hustle of a busy world? Thomas Kempis says: "He that intends to attain to the more spiritual and inward things of religion, must, with Jesus, depart from the multitude and press of people." For spiritual growth we must take time to take an inventory of our lives, and this we can do better when alone, and with God.

Perhaps an inward look is needed, for just the little

faults that might be lurking in one's everyday living. The little fault of impatience is easy to give way to, and it makes one such an undesirable companion to others. Maybe we could see it better if God alone were by our side.

There is also the little fault of criticising others hurtfully, and the attitude that if I do thus and so, there's no other way right. How egotistic we sometimes become! And to our hurt always. This is also the spirit of worry that is so predominant in too many lives. One writer has said that "worry is ultimately a lack of trust in God." And Isa. 26: 3 says: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Surely we can not banish worry by a wave of the hand, but it can be pushed aside by filling the mind with trust in God. If we have that trust that becometh the Christian, we shall be the possessors of perfect peace.

Alone with God. Is there the temptation sometimes not to be willing to go the second mile? To put comfort and convenience before the heroic living of a Christian life? To think of our own selfish wants, forgetting the needs of others and allowing the price of our many luxuries here to curtail the amount of our giving toward the home eternal? If some time is spent in quiet meditation with God by our side, a closer walk with him will result.

In Bro. D. W. Kurtz's lecture on *The Symphony of Life* this impressive story is used. In the southern states where stunted shrubs and great black stumps had taken the place of beautiful forests, because of devastating forest fires, a gentleman was passing through. For miles and miles he saw no trace of human life, but suddenly he came upon a little clearing with an unpainted cabin in ramshackle condition. But as he approached nearer he saw in the doorway a very old negro woman whose form was bent with age and her hair as white as a negro's hair could be. Astonished the traveler asked, "Do you live here, mammy, all alone?" She was bewildered at first at the stranger's question; then her face lighted up and she smilingly replied: "Yes, massa, all alone, me and my God."

What a lesson to be learned from this dear old lady! What possessions she had! How futile are our belongings however valuable they may be materially, if with them we do not possess happiness and joy and contentment. These only come with the consciousness that we are God's creation.

May our prayer be as one that we may have a closer walk with God in all of life's plans, and through his power, possess the strength sufficient for all that life holds for us.

*Salem, Va.*



---



---

## OUR MISSION WORK

---



---

**What to Pray For**

BY E. M. WAMPLER

*Week of Aug. 1 to 8*

THE work at Tsinchou is comparatively new, no foreigners having lived there until the fall of 1931. The foreign family consists of the writer and family and Miss Nettie Senger. They with their Chinese helpers are responsible for two counties. Many villages are yet untouched by the gospel. Travel is difficult and slow. But the people are very responsive to the gospel message and the few workers are not able as yet to answer all the calls that come from the villages to send messengers of this new gospel to them. While the Wampplers are on furlough, Bro. O. C. Sollenberger is helping oversee the men's evangelistic work at Tsinchou besides carrying his work at Liao where his home is, sixty-five miles away across the mountains.

Pray for Miss Senger as she bears this heavy program of women's village evangelism and conducts a homecraft school for women, who do half-time study and half-time work in the wool industry. Pray for Bro. Sollenberger as he carries the extra duties this year at Tsinchou. Pray for the Chinese staff that they may present the gospel message to their fellow men in its purity and that they live exemplary lives themselves. Pray that the heavenly Father may tenderly care for these Christians who are so new in the fold.

*On Furlough, Bridgewater, Va.***News From the Field****CHINA**

BY I. E. OBERHOLTZER

**Spring Retreat**

The membership of our territory always looks forward to these yearly retreats with pleasure. The farm work is planned so as to make room for these three or four days of fellowship with the widely separated groups of Christians. It is the one big meeting of the year that is well attended. It is a real district meeting. Some arrive late, but the last day usually catches all who have a bit of church spirit in them, for then a number are baptized and the day closes with a large love feast.

This year our retreat was held May 15-17. The theme for the retreat was Personal Witnessing. Two periods of addresses and one period for round table discussion made up the morning program. In the afternoon one address and one period in round table completed the day. The round table discussions were divided into four groups and each group had a leader who was previously coached in the material that was to be discussed. Each discussion was always a carry over from the open address. The response was fine and the most timid member became interested. Questions like, "What would you think of a man who told you he was a fisherman and yet had never caught any fish?" brought

out smiles and the desired point. We ran down through the list of those whom Jesus won and let the country members have charge of the subject. At another hour the city members talked on Disciples Winning Individuals. One was amazed at the ease and self-possession, as well as the insight these farmer folks displayed before a large audience. The rank and file of the lay membership at home would not do as well.

On the last day we administered baptism to nineteen. In the evening one hundred and forty-eight sat at the communion tables—seventy-two men and seventy-six women. Chinese are not always good attendants at church, but we can count on them being at love feast. Cliques may prevail as they did in the Corinthian church, but they do not rise out of the fact that anyone eats at home his own supper.

**The Farmer Comes to Town**

Some days ago ten of our friends who live about fifteen miles away on the side of the mountain came to the city to do public work, which is commandeered work. They had never been inside a foreign home with its board floors and carpets. Their own floors are of earth and very often dusty at that. Seeing our clean floors, one by one they took off their shoes and left them at the door and then came in to pay their first visit to the foreign missionaries' home. We soon turned to singing easy hymns. A young Christian spoke to them from the Bible and then they were ready to return home. Contrary to the instruction of our Lord, these men wiped off the very dust of our own city from their feet, even though we received them.

**Country Evangelism**

Voluntary preaching has been organized among several of our village groups. These went out in the early spring among their neighboring villages where they were known in bands of two. One group of Christians goes out voluntarily while another has a practice of making up a sum of money among themselves and then paying out to each ten cents a day for food. All these have reported interested audiences. At another place the Christians have rented a small place where they will worship rather than gathering at the homes. They complain that when the home is thrown open for preaching they so often have things missing. And further, the privacy of the home is disturbed. Hence they prefer to have a special place set aside for services.

**Hospital Evangelism** (Reported by Elizabeth W. Oberholzer)

There is a real need for evangelism among hospital patients. Contacts are easily made after the patient once convalesces, but by that time the patient will soon be going home. The people are poor and remain only long enough to get out of danger. We had a pulmonary tuberculosis patient who seemed glad to hear our hymns and Bible stories. She said: "I am very ill, but when you are here I have no sickness." Another ulcer case was greatly frightened to come into the hospital, but finally became interested and listened. But the mother said: "We can't stay long as it will cost us six dollars and we have no land." I promised to see them in their home, to which they answered: "Do come to see us."

**Hospital** (Reported by Mrs. Martha Parker)

Dr. Yang has gone on his vacation and Dr. Parker from Ping Ting took his place during the month of May. During the first half of the month he has seen 211 out-patients.



At present there are eleven women and twelve men inpatients. He has done fourteen operations among which were one Cæsarean section, cataracts removed from both eyes, and a boy fourteen years old with a tubercular hip. At first it seemed that an operation would be necessary to straighten the leg, but with the patient under anæsthesia it was straightened without the use of a knife. When the doctor was adjusting the splints one morning the boy remarked: "This is the first time I have seen that leg extended in three years."

The cataract operation was performed on a country woman who had been blind in the left eye for four years and the right eye for three years. Thirteen days after the operation she was able to recognize people with the right eye. It is too early to know what the left eye will do, but it seems to be clearing up also. Recently, when changing dressings on the left eye, she asked for medicine to be put in the right eye also, so it would become thoroughly well. This is quite in contrast to when she first objected to any treatment. The doctor explained that that eye would soon be well and did not need any more medicine. I suppose she went on the theory that if a little medicine made her see so well, more medicine would make her see better.

#### **Women's School Graduates** (Reported by Anna Hutchison)

The women's Bible school had their closing exercises on May 30. There were eight graduates from the five-year course. Fifteen pupils completed the Thousand Character reading course in the city. Following the close of the school Sister Hutchison will leave for her third furlough and Sister Oberholtzer will assist as much as she can during her absence.

#### **Girls' School and Kindergarten**

The girls' school and kindergarten closed the last week of June. Fifteen graduated from the higher primary. There were over one hundred in the school, not including the kindergarten children. The latter had forty in it with an average attendance of over thirty. We had ten girls from the homes of officials in attendance.

#### **Near Village Work**

Thousand Character classes in the villages continue with interest. We hope there will be laid a foundation for a future church in many of these places. Many of the more progressive and leading men of the villages are anxious for their women folks to learn to read, and we have calls for new classes. This is more than we could have expected in the early years of our work at this place.

#### **Show Yang**

BY V. GRACE CLAPPER

#### **Movement Toward Christianity on the Part of Government Schoolteachers and Pupils**

For some time we have been hoping and praying for some contacts with the government schools in the city, hoping thereby to get the young folks of this district interested in Christianity. The church at Show Yang lacks young folks, and the members we have are heads of families getting on in years, so that training for church leadership is out of the question, and with no school but a small lower primary, the question of future leadership in the church is becoming a serious one. We have learned from experience that local workers serve the church more wholeheartedly than those from outside. In the past the government schools have seemed either opposed or indifferent to Christianity, and even our young people who entered these schools seemed to become cold and indifferent. About six weeks ago, how-

ever, our hearts were made glad when six sixth-grade girls, ranging in age from fourteen to sixteen, came over and asked to be enrolled as inquirers. We were surprised, as they were entire strangers to us, and had had no connections with the church whatever. When asked their reasons for this move they replied that they were studying comparative religions in school, and Christianity appealed to them more than any other religion, because it emphasized love to all mankind. They promised to come over for a class in religious instruction each Sunday afternoon, as they were kept busy every other day. Well, our hopes were blasted as well as theirs by the attitude of their principal who refused to give them permission to attend this class. He said he was responsible for these girls while they were in school and feared their parents would object, and make trouble for him. We are keeping in touch with them, however, and hoping for an opportunity to help them during their summer vacation, and even to enroll some of them in our homecraft school next fall, in case they are not given the privilege of continuing in school beyond the sixth grade.

Young Mr. Chia, a teacher in the girls' school, has been coming to Bro. Smith for instruction in English. He was enrolled as an inquirer recently, and has been reading the Bible.

Mr. Fang Ping Fu, head of the department of English in the government middle school, has been attending our Sunday evening English service. Doubtless his main object is to improve his English, but his soul is also hungry. Here is a quotation from a letter written by him: "My soul has been suffering a great deal for about two years; the mechanical earthly life has been appearing to me very dry and brutal. It occurs to me that I should have some communications with the spiritual world, where I am sure I can get some help and comfort." Pray for him!

#### **Baptisms**

On Easter Day thirteen souls were added to the Show Yang church by baptism, eight of them coming from the Ch'in Ch'uan district seven miles from Show Yang, where the Evangelistic Band under the direction of Sister Neher, had been working for nearly eight months. The other five were Show Yang people, two of them being the son and daughter of Pastor Chao.

#### **Mission Conference**

The Annual Mission Conference was held at Show Yang this year from April 24 to May 1. All were present but Sister Nettie Senger and Mrs. Hazel Sollenberger. The conference theme was "The Living Christ and the Growing Church," and the spirit of the meeting was excellent from beginning to end. The empty house formerly occupied by the Heiseys was quite an asset in accommodating the crowd, otherwise the Show Yang station, two households, would have been unable to entertain the meeting.

#### **An Enthusiastic Worker**

Miss Winnifred Chao, the writer's chief assistant in the Women's Work at Show Yang, is a most energetic and conscientious Christian worker. According to Chinese custom it is not proper for her to go on the streets or into the homes alone, so during the mission conference when there was no one to accompany her, she spent her time in writing letters to the Christian young women of the district, to take the place of our visit in their homes. These letters were "Pauline" in flavor, the content of which was partly original, and partly exhortations from religious magazines,

(Continued on Page 24)



## THE CHURCH AT WORK

### LEADERSHIP TRAINING

#### Standard Leadership Training Among Denominations—1934-35

Credits are not the sole measure of growth of leaders—but they tell something. Statistics for 1934-35, recently received in our office, indicate the following:

Name of Denomination	Number of Credits Issued
Advent Christian .....	98
African Methodist Episcopal .....	94
Associate Reformed Presbyterian Church .....	94
Baptists, Northern Convention .....	13,941
Baptists, Seventh Day .....	62
Church of the Brethren .....	2,339
Church of God .....	521
Churches of God in North America .....	172
Church of the Nazarene .....	3,900
Colored Methodist Episcopal Church .....	329
Congregational and Christian Churches .....	1,154
Disciples of Christ .....	7,693
Evangelical Church .....	3,409
Friends in America .....	68
Methodist Episcopal Church .....	8,375
Methodists, Free .....	246
Methodist Protestant .....	2,325
Presbyterian Church in the U. S. .....	5,640
Presbyterian Church, U. S. A. .....	3,424
United Brethren in Christ .....	4,933
United Brethren, Old Constitution .....	396
United Lutheran Church in America .....	4,844
Wesleyan Methodist .....	37

### PEACE

#### A Letter About Peace Action

Greenwood, Del.  
July 7, 1936

M. R. Zigler,  
Board of Christian Education,  
Elgin, Illinois.

Dear Sir:

Some time ago our Peace Committee wrote you for the peace material and we thank you for it.

Our little church at Farmington is endeavoring to put on a peace program once every month and at that time taking up a collection for this special peace work.

Our first program was given last Sunday night, July 5, and I am enclosing a check of thirty-five dollars and sixty cents, which is the collection for that day.

Our congregation consists mostly of farmers, their wives and children and a few school children. Not many have very much money, but all are trying to give a penny a meal for this peace work.

I would greatly appreciate about fifty of the paper banks to be used for the table as a constant reminder.

We hope to have our next program about the first of August. Our minister is W. M. Wine of Woodside, Del. The Peace Action committee is Lester A. Judy of Greenwood, Del., and myself.

Wish you great success in this essential undertaking.

Yours very truly,

Signed: Mrs. Ada K. Elliott Baker.

### MEN'S WORK

#### Men's Work in Action

(As reported at Annual Conference)

#### No. 1

An active Christian, a lay-minister we might call him, now busily engaged in another type of work, but vitally inter-

ested in Men's Work, found himself employed in work that kept him on the road for three months, all of this time in a section of the country where our churches are small and most of them without pastors. This good brother so planned his work that with the exception of two Sundays he was able to not only attend one of these churches, but also to preach for them. Men's Work in action.

### YOUNG PEOPLE.

#### Obstacles to Worship—Time and Space Idolatry

"Sometimes the Sabbath Day becomes a convention, and dries up the real life of religion. . . . Of course it is a matter of acquired psychology, learned through 4,000 years, to value the seventh day and get together once a week to worship God. . . . People needed a regular stimulus for the development of their souls. It is in this that there is to be found the importance of Sundays. But to think of Sunday superstitiously or idolatrously is another thing. Jesus endeavored to break down such idolizing of time. He strenuously rejected convention and taught people to worship God with their whole selves."—Kagawa.

It is good to keep in mind both Scriptures, "Remember the sabbath day to keep it holy," and, "The sabbath was made for man." The whole week ought to be holy.

"This is the house of God." Reminders like this are sometimes used to get young people and children quiet. It probably helps some people to have sacred places, but there are heavy risks in having them. Jesus cut across the sacred place idea when he talked with the woman at the well.

Where sacred times and sacred places are being made highly important, the deepest meanings of worship are impossible. God is everywhere and we need him all week. Brethren can have fellowship without regard to time or place. When and where they lift their hearts together to God, then and there is real worship.

### INTERMEDIATES

#### II. The Intermediate

This discussion is dedicated toward an understanding of the adolescent himself.

**Adolescence is a period of change**, and hence a great opportunity for proper guidance and direction. Physically, it is a period of rapid growth, resulting muscular awkwardness, and development of sexual functions. Mentally it is a time of keen desire for adventure in religious as well as other phases of life, growth of sex impulses to different stages of maturity, a desire to know facts and a corresponding, often-underestimated knowledge of facts, but a rather poor capacity of judgment due to inexperience and emotional immaturity. Socially it is the point at which the adolescent is shifting from the often too idealistic Christian home to associations with boys and men in clubs and on the street whose style of life contradicts all his accepted teachings. In such a picture of change it becomes the task of the church to build a psychologically friendly group that can aid and sustain individuals in the midst of personal conflicts with other ideals and other groups.

**The intermediate wants to be recognized as a person** with full rights of selfhood. This is a basic and overpowering desire of the adolescent mind. He wants to be trusted, to be given tasks to carry out unhampered by repeated instructions and proddings. Parents and leaders should meet



this need by giving him many responsibilities in tasks of knowledge and skill (reservedly, however, in tasks involving mature judgments). Different churches have given intermediates such tasks—helping clean church one month, library work in church, overnight camps in both planning and execution, distributing literature at services and also to homes, operating stereopticons, helping in evangelistic efforts, ushering and receiving offering.

**Attitudes, especially toward opposite sex, are developed in adolescence.** It is readily recognized that these attitudes depend largely on the home situation and the attitude of the leaders who direct them in church and school. Discussion centered around co-education of intermediates in Sunday schools and camps. The consensus of opinion seemed to be that at twelve and possibly thirteen boys and girls should be separated, but at fourteen and above co-education is beneficial, but it requires more skilled leadership. This question is still in the experimental stage; co-ed intermediate camps are being tried in some sections. Those desiring further information should write—Intermediate Department, Board of Christian Education, 22 S. State St., Elgin, Ill.—Paul Bowman, Jr.

(To Be Continued Next Week)

#### CHILDREN'S DEPARTMENT

##### "Undated" Units for Children

"Undated" units—what are they?

An "undated" unit in children's curriculum means a set of lessons built around some one theme and not dated for any particular month, week, or year, and usable either in Sunday school, junior league, vacation school—or whatever. They are called "units" because the lessons are built around one major unit of thought, such as—well here are the best samples we have, to date:

Makers of Peace, Armstrong, 25c.

Building a Christian Neighborhood (appreciating our friends who labor), Armstrong, 25c.

Studying the Liquor Problem, Armstrong, 25c.

Exploring the Bible with Juniors, Moles, 25c.

The Junior and His Money, Smith, 25c.

The Use of Leisure Time, Smith, 35c (a longer unit).

Discovering God in Nature, Branstetter, 50c (a double unit).

Our Junior Meetings, Green, 25c.

Finding the Way, Edith Barnes. (A course for juniors on church membership.) Teachers' book, 25c; pupils', 15c.

Order from the Board of Christian Education, 22 S. State Street, Elgin, Ill.

#### CHRISTIAN WORKERS

##### Lessons From Philippians

PREPARED BY J. W. LEAR

##### B. The Reasoning of a Great Preacher (1: 27—2: 18)

September 6

The apostle was not satisfied simply to give his experience. He wanted these new Christians to know the philosophy of their changed relation so that they might know the power producing this experience.

##### I. The Individual's Relation to the Good News (1: 27-30).

(1) The conduct worthy of the gospel.

(a) One spirit, one mind, one faith (v. 27).

(2) The courage worthy a believer.

(a) No place for fear (v. 28).

(b) A fearless faith condemns opposers (v. 28).

(c) An humble boldness a symbol of God's appreciation (v. 28).

(d) The privilege of suffering produces strength and joy (vs. 29, 30).

##### II. A Worthy Goal for the Believers (2: 1-18).

(1) Paul pleads for mutual love (vs. 1-4).

(a) A brotherhood spirit would bring joy to Paul (vs. 1, 2).

(b) A humble spirit with respect for others enjoined (v. 3).

(c) Due consideration for the rights of others (v. 4).

(2) The mind of Christ the believer's ideal (2: 5-18).

(a) He was God in the beginning (vs. 5, 6a; cf. John 1: 1-13).

(b) He became a bondservant for our sake. He was obedient to the will of the Father even unto death (vs. 6b-8; cf. John 1: 14).

(c) Through this selfless obedience he glorified the Father and the Father in turn made him the Head of the brotherhood of believers (vs. 9-11).

(3) The believers' responsibility therefore (vs. 12-18).

(a) Exhorted to make sure of their privileges (vs. 12, 13).

(b) Be sure the life does not hinder the testimony (vs. 14-18).

#### News From the Field

(Continued From Page 22)

which she considered practical and helpful to young Christians. She abhors idleness and shuns it as she would a serpent.

##### Communion at Ch'in Ch'uan

On May 3 the little indigenous church at Ch'in Ch'uan held a communion service in which twenty-five members participated, Bro. Smith officiating. Twelve women and thirteen men comprised the group, and Miss Neher and Miss Wertz were also present. It might be interesting to the reader to know that brown sugar water was served for grape juice in the communion. Why? They had no grape juice! They might have asked the missionaries at Show Yang to contribute some to this good cause, but the fact is, they did not! They have the indigenous idea to the nth degree, and depend solely upon their own little group for supplying all their needs, financially and otherwise. They receive no financial aid from the mission. In the afternoon of this same day, a farewell meeting was held in honor of the Smiths, at which time the Ch'in Ch'uan church presented to Bro. Smith a beautiful piece of satin cloth with a motto written in Chinese characters, as a gift of appreciation to him for his help in establishing their little church.

##### Farewell Meeting at Show Yang

After the worship service on Sunday morning, May 17, a farewell meeting was held at Show Yang, in honor of the Smith family who were soon to leave for America. A number of short talks were made in appreciation of the work of Brother and Sister Smith. Dr. Hsing made the representative speech in which he expressed appreciation in a special way for Bro. Smith's work as promoter of the indigenous church. He said it was true that they had not always agreed with him, but were seeing now that his method was a good one, and being thus started on the right road, they would continue in it during Bro. Smith's absence.

##### Building a Church

The large unused school building in the south compound



is now being converted into a suitable house of worship for Show Yang County. All the building, except the main auditorium and the basement has been torn away, and the work of reconstruction has now begun. All the officers and paid workers are contributing one-half month's salary and the lay members are doing their best to contribute one dollar or its equivalent in time or work, the men giving free service wherever needed in the work of building, and the women doing handwork which will be for sale. The spirit of co-operation is splendid, thus all the people having "a mind to work" we believe the "walls" will soon be rebuilt and Show Yang will have a very commodious and substantial church building.

#### Public Health Worker Appointed to Show Yang

Sister Myrtle Pollock has been appointed to Show Yang for public health and evangelistic work. She will co-operate with the regular evangelistic workers in the city and villages within ten li of Show Yang. There are more than twenty of these villages, and we believe that the addition of a medical worker to our staff will be quite an asset to the work.

#### Norwegians Summering at Show Yang

Two Norwegian families and one single lady (teacher of their children), affiliated with the China Inland Mission are spending the summer in Show Yang. They are from the bandit-ridden section in southwest Shansi. They are warm-hearted Christian workers, and we appreciate their presence with us this summer, especially in the absence of the Smiths and Miss Neher also, who is soon to leave for her inter-continental vacation at Kuling, Honan.

## CORRESPONDENCE

### CHURCH GIVING

On several occasions I have been a delegate to district meeting and on each occasion the delegates have been provided with a comparative schedule of the mission giving of the churches of the district. The report I have before me of several years ago shows the mission giving of the Frederick City church to be \$1.14 per member. When I add to this the per member giving for local work (Sunday school and church) of \$8.00 this means a per member giving for both home and foreign work of approximately \$9.14.

It would seem to me that if a church supporting a pastor and local program can give \$9.14 or more per member average then a church that does not have a pastor nor a local financial program should be able (all other conditions being equal) to give that much more money towards missions.

I am afraid that some congregations have been rather proud of their mission giving when they probably should be ashamed. The work in the foreign field is sufficiently important to deserve all the financial support a congregation can give it, but to fairly state mission figures, whether or not the churches listed support a pastor and local financial program, should be considered. Giving towards missions should be considered as a privilege and not as an assessment.

The mission quota of the Frederick City church (a poor congregation, financially), is \$2.00 per member per year and the indications are we won't be far from our quota at the close of the mission year, and at the same time we are carrying on a local program of approximately \$8.00 per member. I think our position is the same as the positions of many other churches.

These figures do not include activities of the Aid Socie-

ties and Young People's Department, which organizations are also contributing to causes and projects independent of the local and foreign activities.

I was rather surprised on one occasion when a delegate to district meeting made the admission that his church had fallen off in their mission giving since several of the members who did most of the giving had died.

I recall an old axiom that goes something like this, "Do what you're supposed to do and then some; it is the then some that gets you a raise in pay." There is no glory in meeting a quota unless it is the best you can do.

Frederick, Md.

Jesse C. Shaver.

### MIDDLE MARYLAND PEACE CONFERENCE

The Church of the Brethren, Hagerstown, Maryland was filled for both the afternoon and evening session of the District Peace Conference of the Church of the Brethren for the Middle District of Maryland, Sunday, July 5.

The afternoon session, in charge of the District Young People's Department with James Grossnickle of Myersville, Md., president, presiding, opened with the invocation by Bro. Earl Mitchell of Brownsville, Md. Bro. Harold Snider, Martinsburg, W. Va., offered a prayer for peace and Bro. Robert Sherfy, Frederick, Md., pronounced the benediction.

Bro. J. Harmon Bjorklund, who has recently returned from England and other foreign countries discussed the Emergency Peace Action Program and International Relations.

Bro. Dan West, National Director of Young People's Work for the Church of the Brethren—recently appointed to peace campaign work among the Friends, Mennonite and Brethren churches, delivered an inspiring address on peace. Bro. West said the world is sick in so far as peace is concerned, but is not hopelessly sick, and need not be sick if all members of the Christian churches of the world refuse to fight or take any part in war.

At the evening session, at which Bro. A. M. Dixon, pastor of the Hagerstown Church of the Brethren, presided, Bro. West, in his address, said: "We can not follow the Master if we do not discipline ourselves. No church, no organization is ready to prevent war. To bring peace, make men and women dislike war. The necessary discipline to prevent war is to get rid of fear, hate and hunger for power over people, cut down on your standard of expenses, become intelligent, attempt adventuring opposing evil and softening hard hearts."

Bro. H. R. Rowland, Peace Secretary of the District gave a report of the Annual Conference Action on Peace.

Musical features of the conference were anthems by the united choirs of the Hagerstown church, quartets from Broadfording, Md., Longmeadow, Md., and Waynesboro, Pa., and a solo by Mrs. Earl Mitchell of Brownsville, Md.

Sharpsburg, Md.

Anna Mabel Grayson.

### A TRUE STORY

One morning as I was out watering the lawn, hearing footsteps on the walk, I looked up to see one of the most forlorn looking creatures I have ever looked upon. What I saw was an old man, dirty with walking and heat, with a pack over his shoulder.

He at once came toward me, asking if I would give him some ground coffee so he could make himself some to drink. I told him I would, and he held the hose while I went for the coffee. Thinking I would go the second mile, I fixed up



a small lunch also. He thanked me very kindly and told me he was sixty-four years old and couldn't stand the heat and such long hours as are required in harvest. He said he knew nothing about tractors and combines, and that nowadays an old man wasn't wanted anyway. He said he just had himself; he had no home or relatives. Turning, as if to go, I told him I wished him well and hoped he would find many kindly people along the way, that there were many sympathetic people in the world.

At that he turned so quickly I almost drew back, and said: "I have a Friend who is with me all the time and I trust him fully, always. He is Jesus the Lord. He is my Savior and I love him and he cares for me."

Then he told how when he crossed the desert and was two days without water, he had given up. He had trusted in the Lord many years, yet that time he gave up. Yet he dragged on and all at once he came to water. Said he, with a raised voice: "Who brought me through? Not myself. I had no strength left. It was the Lord! Nothing is impossible with the Lord." And the tears just rolled down his cheeks and off onto the ground, and mine too.

He said that trust in Christ is what the people of this nation need today. They can not make peace unless they put Christ at the head. He upheld Christ so vividly, I felt ashamed that I should feel I was being good to give him a few slices of bread and meat, but without one word about the Bread of Life. I would have let him go away, never pointing him to the One who is always able to care for the down and out. May God forgive me for not using my opportunity to glorify his holy name. Let us all be more alert for times and places to praise and glorify our heavenly Father.

Mae Goff.

McPherson, Kans.

#### IN MEMORY OF SISTER BUCKINGHAM

Catherine Salome Nickey Buckingham, daughter of Benjamin and Catherine Nickey, was born at Carlisle, Pa., Nov. 13, 1856, where she grew to womanhood. Her mother died when Catherine was eighteen, leaving a baby brother three months old and several other small children to care for, which she did cheerfully. She remained with her father and cared for his household for six years.

At the age of thirteen she united with the Church of the Brethren and was buried in Christian baptism to which faith she remained faithful till the Lord called her home.

On Dec. 25, 1884, she was united in marriage to W. I. Buckingham of Oakley, Ill., her father officiating in the home of the bride. She, with her husband, immediately moved to La Place, Ill. Three years later her father died and immediately several of her brothers and sisters came to Illinois and made their home with her. She cheerfully gave them a home and ministered to their needs.

To this union were born four children, two boys and two girls, one girl, Anna, deceased. In 1906 she with her husband moved to Stanley, Wis., where they served the Stanley church about two years, he as their pastor. From Stanley, Wis., they moved to Prairie City, Iowa, where they have resided with the exception of about seven years at Hampton, Iowa, where they served the Union Ridge church.

Her life has always been one of service to others. Her motto during her life: "Never ask others to do something for you that you can do yourself." She loved her Lord and was conscientious in all that she did, believing that the Lord's work came first. She was frank in expressing herself in her views of right or wrong, but never willingly



Brother and Sister W. I. Buckingham

placed a thorn in any one's bosom who differed. She was willing to give up her views for something better. She labored continually for the unity and betterment of the home, community and church.

She was a real Bible student and knew her Bible and its interpretation and tried to live its principles and observed its teaching. She was a great help to her husband in his ministry and the teaching of God's Word. She was of a kind and loving disposition and held in high esteem by those who knew her, and scattered sunshine wherever she went.

She loved flowers but cared little for them on the casket, desiring rather that they be given to the living.

A few weeks before going she called for the elders of the church and asked for the anointing as prescribed by the apostle James, after which she felt all had been done for her spiritual welfare before leaving for her eternal home.

She departed this life July 3, 1936, at her home after several years of affliction which she bore with Christian fortitude and patience and resignation to the Lord's will, at the age of seventy-nine years, eight months and twenty days.

She leaves to mourn her going her husband, three children, Benjamin of Monroe, Iowa, Mrs. Mamie Brubaker of Prairie City, Iowa.

Funeral services were at the Prairie City Church of the Brethren with Elder I. W. Brubaker of Des Moines giving the funeral sermon, assisted by the writer. Interment was in the Griffis cemetery.

M. W. Eikenberry.

Prairie City, Iowa.

#### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Arthur-Long.**—By the undersigned, father of the bride, July 6, Herbert H. Arthur, Richmond, Va., and Sister Madeleine Long, Baltimore, Md., united in holy wedlock.—I. S. Long, Baltimore, Md.

**Eby-Strycker.**—At the home of the bride's mother at South Tacoma, Wash., by the undersigned, Francis J. Eby and Treva V. Strycker both of South Tacoma, Wash.—D. B. Eby, Olympia, Wash.

**Merkey-Wampler.**—By the undersigned at the home of the bride's parents near Annnville, Pa., on June 27, 1936, Rev. Ammon Merkey of Fredericksburg, Pa., and Sister Gladys Virginia Wampler of near Annnville, Pa.—Perry H. Sanger, Lebanon, Pa.

**Myers-Bashor.**—By the undersigned at his residence in McFarland, July 7, 1936, Bro. David R. Myers of Covina, Calif., and Sister Annie M. Bashor of Glendora, Calif.—Andrew Blickenstaff, McFarland, Calif.

**Wilson-Cox.**—By the undersigned, May 24, 1936, at the bride's home near Oregon, Ill., Bro. Harold Wilson of Mt. Morris, Ill., and Sister Gladys Cox of Oregon, Ill.—John I. Masterson, Fairdale, Ill.



## FALLEN ASLEEP

**Bennett**, Mary Lee, was born Dec. 30, 1916, and departed this life July 1, 1936, aged 20 years, 6 months. She was married to Robert Counce, May 9, 1932. To this union were born two sons. Surviving beside her husband and two sons are her parents, Mr. and Mrs. J. C. Bennett, two sisters and one brother. She united with the Jackson Park Church of the Brethren in February, 1932, and lived a faithful Christian life to the end. Funeral services were conducted by the writer at Pleasant View Church of the Brethren, assisted by Bro. Harry Brockus. Interment in the church cemetery.—Jesse D. Clarke, Jonesboro, Tenn.

**Boone**, Robert Owen, son of Stephen and Mahala Oyler Boone, was born Jan. 30, 1852, in Franklin County, Va., and passed away in La Verne, Calif., June 6, 1936, aged 84 years, 4 months and 7 days. His early childhood and youth were spent on a farm near Boones Mill, Va. On Feb. 26, 1875, he was married to Arrenah M. Brubaker of Roanoke, Va. Fifteen children were born to this union, two of whom preceded him. He is survived by his wife, thirteen children, thirty-six grandchildren and eight great-grandchildren. Two brothers and one sister also survive. Bro. Boone was a descendant of Daniel Boone of early pioneer fame. In 1884 the family moved to Rice County, Kans. They lived here for thirty-five years where they established a home and name in the community known far and wide. In 1919, after most of the children were married, the family home was established at McPherson, Kans., where they lived until 1929 when they came to La Verne, Calif. In this home almost a year and a half ago this venerable couple celebrated their sixtieth wedding anniversary. Bro. Boone united with the church during his early manhood, later was elected deacon where he served for almost fifty years. He had been a most consistent and devoted member of the church of his choice, regular in attendance to all of its services and contributing wholeheartedly to every good cause to the very end of his long and useful life. Funeral services in La Verne church by Eld. T. A. Eisenbise, assisted by Elders E. M. Studebaker and D. L. Forney. Interment in Pomona mausoleum.—D. L. Forney, La Verne, Calif.

**Clark**, Lizzie, was born Feb. 5, 1870, and died June 26, 1936. Her parents were Wm. and Susan Harper Kelly of Madison, Kans. She joined the Baptist church at an early age. She attended the public schools at Madison and took two years of normal work in Emporia, Kans. She was married Jan. 29, 1900, to J. C. Clark of Westphalia, Kans., where they made their home. Mr. Clark was a deacon in the Church of the Brethren. To this union were born three children. In 1909 the family moved to Madison, Kans., where Mrs. Clark joined the Church of the Brethren and became an active worker in the Verdigris congregation. She was also active in the Sunday school. In 1917 the family moved to Yakima, Wash., where they lived for over eighteen years. In April, 1936, Mr. and Mrs. Clark went to Salkum, Wash., to make their home with their daughter, Mrs. W. B. Dameron. Mrs. Clark's health had been gradually failing during the last few years. She leaves her husband and three children, three sisters and four grandchildren. Funeral services at the Richland Valley church, Wash., by Bro. E. L. Whisler.—Edna Coffman, Salkum, Wash.

**Deffenbaugh**, Mrs. Myrtle Elva, wife of George Deffenbaugh of Johnstown, Pa., died in the Memorial hospital July 6 in her fifty-fourth year. Three years prior to her death she united with the Locust Grove Church of the Brethren. During this time she manifested a real interest in her church and its service, being very faithful in attendance at worship. She is survived by her husband, one sister and one brother. Funeral services were held in the Locust Grove church by her pastor, Bro. L. B. Harshberger, with interment in the church cemetery.—Mrs. W. G. Wilson, Johnstown, Pa.

**Klempinger**, Lura Estelle Gordon, was born July 14, 1860, in Osceola, Clark County, Iowa. She was married to Nelson C. Folger in August, 1895. To this union were born two children, H. Carlton Folger of Hoisington, Kans., and Florence N. Folger who died in infancy. They moved from Clark County, Iowa, to Shelby County, Mo., in 1904. Her husband passed away Feb. 12, 1909. She and her son moved to McPherson, Kans., where she was united in marriage in 1929 to William H. Klempinger who departed this life in January, 1934. She spent her remaining years with her son at Hoisington, Kans. She leaves one sister, one brother, two stepchildren, thirteen grandchildren. Early in life she united with the Methodist church. Later she united with the Church of the Brethren and in that faith she died. She was very active in church work as long as her health would permit. Funeral services conducted by Bro. J. W. Gish, assisted by Sister Grace Early Miles. She was laid to rest by the side of her first husband, Bro. N. C. Folger.—Mrs. Frank Folger, Leonard, Mo.

**Lenhart**, Marcellus, a pioneer resident of this section, died at his home in Meyersdale, Pa., May 9, aged 80 years. He was the son of Monroe Lenhart who resided at Glade City, Pa. He is survived by his wife and one daughter. Funeral services were held at his home by the pastor, Bro. G. L. Detweiler. Interment in Union cemetery.—Delta Arnold, Meyersdale, Pa.

**McMillen**, Cora, daughter of James Harvey and Margaret Ann Marr, was born Aug. 28, 1874, near Cornelia, Mo., where she grew to womanhood. She was married to Charles McMillen Nov. 15, 1899. To them were born three children all of whom died in infancy. She was converted in her girlhood days but did not unite with any church until after her marriage when she became a member of the Leeton congregation of the Church of the Brethren, and lived consistently thereafter. Funeral services were held from the Leeton church conducted

by the brethren and interment was made in the Leeton cemetery.—James M. Mohler, Leeton, Mo.

**Miller**, Sister Elmira, daughter of John and Sarah Rhodeheffer, was born in Montgomery County, Ohio, March 28, 1865, and died at the home of her daughter near Bradford, Ohio, July 7, 1936. She was married to Jacob Miller on Sept. 2, 1888. She was a widow for ten years and blind for more than seven years. She with her companion traveled extensively and made many friends. Services by Bro. Ray O. Shank, assisted by the writer. Burial in Harris Creek cemetery.—D. G. Berkebille, Bradford, Ohio.

**Petro**, Sister Nellie (Gibson), daughter of Thomas and Ruth (Boering) Gibson, was born in Bement, Ill., Nov. 6, 1886, died in St. Mary's hospital, Decatur, Ill., July 8, 1936. She was married to Charles Petro Aug. 23, 1902. She is survived by her husband, one son and one daughter. She was a member of the Church of the Brethren at Oakley, Ill. Funeral service in Monticello funeral home by the writer.—D. J. Blickenstaff, Oakley, Ill.

**Redenbo**, Alfred Edmond, son of Wesley and Elizabeth (Struble) Redenbo, was born near Sidney, Ohio, Nov. 17, 1860, died in Hurricane Creek church in Pleasant Mound, Ill., June 20, 1936. He came with his parents to Illinois in 1862. He was united in marriage to Martha Noffsinger June 1, 1884, who preceded him Oct. 12, 1933. Six children were born to them, five of whom survive, also eleven grandchildren, six great-grandchildren and one sister. He united with the Church of the Brethren in 1886 and was called to the office of deacon in 1909. Funeral services in the church by the undersigned.—D. J. Blickenstaff, Oakley, Ill.

**Royer**, George A., son of Christian and Mary Whitmer Royer, was born in Franklin County, Pa., March 6, 1851, and died at the University hospital, Minneapolis, Minn., April 26, 1936, aged 85 years, 1 month and 20 days. He was the second son of a family of thirteen children, of whom five preceded him in death. He spent his early life in Pennsylvania. On Dec. 24, 1874, he was united in marriage to Barbara Catherine Hager. Soon after their marriage they came west; they spent their entire married life near and in Lanark. After the death of his wife in June, 1931, he went to live with his daughter at New Underwood, S. Dak., later moving with the family to Barnum, Minn. To this union were born three children: Mary A. Finifrock, Barnum, Minn., Ira C. who died at Lanark, Ill., in 1921, and Charles H. of Yakima, Wash. He had nine grandchildren and three great-grandchildren. He and his wife united with the Church of the Brethren in the summer of 1875 and he always loved his church. He served as deacon for many years. He was not only a faithful member but was a wonderful neighbor and friend to all. He was very active and always wanted to be working at something. On April 16 he became ill and a week later was taken to the hospital for an operation which proved too severe for him and in a very few days he passed peacefully away. His body was taken to Lanark, Ill., and buried beside his wife in the Cherry Grove cemetery. Funeral services conducted by Bro. I. D. Leatherman of Lanark.—Mary A. Finifrock, Barnum, Minn.

**Saylor**, Simon, son of Edward and Susannah Saylor, died at his home in Greenville Township, Pa., April 19, aged 75 years. He is survived by one daughter and one sister. Funeral services were held in the Hostetler church by Bro. G. L. Detweiler. Interment in Hostetler cemetery.—Delta Arnold, Meyersdale, Pa.

**Sherbahn**, Sister Harriett, died June 15, 1936, at her home in Whitley County, Ind. She was the daughter of David and Sarah Kreider Arnett and was born in Starke County, Ohio, Jan. 18, 1858. When about ten years of age she came with her parents to Whitley County, settling in Cleveland Township where she had resided since. Her marriage to John M. Sherbahn occurred Jan. 1, 1891. At an early age she united with the Church of the Brethren at Tunker and remained faithful and loyal until death. On June 5, 1936, she suffered a stroke of paralysis, the immediate cause of her death. Surviving are the husband, one son, two daughters, eight grandchildren and one great-grandchild. One son died in 1927. Funeral services in the Tunker Church of the Brethren by Bro. Isaac Wike of Huntington. Burial in South Whitley cemetery.—Mrs. Russell E. Bennett, Columbia City, Ind.

**Thomas**, Lewis Manning, born in Darke County, Ohio, Feb. 11, 1856, died in Carrington hospital July 2, 1936, after several months of failing health following two strokes. In the fall of 1895 he was sent in a delegation by the Northern Pacific railroad company to select a location for the establishment of a colony of Brethren in Dakota. Carrington was chosen and in the spring of 1896 Bro. Thomas and family and several other Brethren families emigrated to Carrington, N. Dak. He was active in the work of the church and in securing funds to erect a home church which was dedicated in 1897. He served as a deacon over forty years and was the only charter member to retain his membership in the Carrington church since its organization. Nov. 30, 1879, he was united in marriage to Martha Jane Early. To this union seven sons were born, four of whom survive. Burial in Carrington cemetery beside his wife who died Dec. 14, 1929. Funeral services conducted by Bro. Edgar S. Martin.—Mrs. Walter McKee, Carrington, N. Dak.

**Watts**, Delores Dean, only child of Mr. and Mrs. Wylie Watts, was born Oct. 31, 1934, died June 20, 1936. Funeral services at the home southwest of Ottawa, Kans., conducted by the writer. Burial in Muncie cemetery.—J. M. Ward, Pomona, Kans.

**Weaver**, Gerald, died suddenly on June 15, 1936, at the home of his parents, Brother and Sister Ira Weaver of Lebanon, Pa. His age was 11 years, 10 months and 15 days. He leaves his parents, one brother, two sisters—one his twin sister Geraldine. Funeral services were conducted in the Midway Brethren church by Elders Samuel Wenger and Aaron Heisey.—M. Lucile Sanger, Lebanon, Pa.



## CHURCH NEWS

### CALIFORNIA

**Modesto.**—A week of pre-Easter meetings was conducted by our pastor. The young people joined with other young people of our city in an Easter sunrise service. At our council, May 27, Arthur Baldwin was licensed to preach. Bro. M. S. Frantz, elder, presided. Bro. Baldwin and wife returned from Annual Conference June 27. While on their trip they visited many friends and places of interest. During their absence Brethren Hollenberg and J. R. Peters preached for us. Arthur Baldwin was sent as Conference delegate and before returning home attended the American Youth Conference at Lakeside, Ohio. During 1936 ten new members have been received and eleven nonresident members have been lettered out. On Goodwill Sunday the pastors of Modesto exchanged pulpits. Rev. Gregory of the Church of God delivered the sermon for us. The evening of May 28 the Goodwill Circle, a division of our Women's Work, sponsored an ice cream social. The Ladies' Aid Society is faithfully carrying on its work in the interests of the church. Children's Day was observed June 7 with a program by the children in charge of Sister Bertha Kauffman. The mother and daughter banquet was held May 12 with a large number in attendance. Our semiannual love feast was held May 25 with Bro. F. M. Hollenberg officiating. Recently a contest for larger Sunday-school attendance was held with a picture being offered as a prize for the class having the greatest increase. The Young People's class won the picture, with each class having a marked increase. Bro. Hollenberg, our former pastor, and family, who have been in our midst for some time, left the first of July for the eastern states; they will be greatly missed by their many friends here, but we trust they will be led to new fields where they may carry on the work of the church. The Sunday school held a picnic July Fourth. Mount Herman summer assembly, near Santa Cruz, will be held July 13-19. Many of our members are planning to attend. Bro. Baldwin is conducting a Sunday evening class in the study of the Book of Romans.—Mrs. Emma Heaston, Modesto, Calif., July 9.

**Reedley.**—At our regular quarterly council on June 15, the Sunday-school officers for this coming year were elected as follows: Frank Fike, superintendent; Belva Clark, secretary; Frances Clark, chorister; Anna Furnas, primary superintendent; Grace Fike, adult C. W. superintendent; LeRoy Clark, B. Y. P. D. superintendent. Our Sunday evening preaching services have been discontinued for the summer months as we join with the union services at the city park. The Women's Missionary circle have closed their bimonthly meetings for the summer months. Mrs. Blanche Clark was elected president for next year, and Mrs. M. M. Chamberlain, secretary. It was fifty years ago this summer that Bro. J. M. Follis, who is nearly ninety years of age, was ordained to the ministry.—Nelle B. Furnas, Reedley, Calif., July 5.

### ILLINOIS

**Decatur.**—Brother and Sister Grant McGuire are with us in pastoral care during this summer vacation. Bro. McGuire came to us each week end from his school duties at Bethany during the past year, and we regret not to have them longer, but he returns to finish his school work this coming year and to give it his entire time. We are to have Bro. John Wieand and family locate with us and he will resume some district evangelism later. The church recently joined in the union vacation schools in the city. It is the first time they have united, but the arrangement seemed very satisfactory. Bro. C. D. Bonsack was with us during the joint 4th of July missionary program. The four adjoining congregations unite each year for this program. He showed China pictures in the evening. Bro. George Fulk gave us a peace address on Sunday, July 12. In the evening three girls from the city, one of our own number, gave us a review of the Midwest institute at Evanston, Ill., which they attended June 22—July 3. It is encouraging to realize how the younger folks are entering into this much needed reform. The mothers and daughters will meet July 19 for a program and banquet. Sister Lucinda Landes supervises this department of Women's Work.—Anna E. Shearer, Decatur, Ill., July 15.

**Okaw.**—Since our last report we have enjoyed a number of good things. June 3 Bro. Wayne Carr and wife came to serve us as summer pastors. During June a two weeks' vacation Bible school was held under the able leadership of our pastor. The enrollment was ninety. June 21 the Mt. Morris choir, with Bro. E. R. Henricks as leader, rendered a program in the morning which was very much appreciated. July 5 we had our Fourth of July joint program at the centennial house. Bro. C. D. Bonsack gave the address in the morning. Basket dinner was served at noon and a varied program given in the afternoon. In the evening Bro. Ira Arnold, wife and daughter of Florida, gave a musical picture program at La Place. This was a program we all enjoyed. Bro. Carr is conducting a midweek Bible class which has aroused much interest. We are studying the Book of Daniel, using a large chart. The B. Y. P. D. is appreciating the leadership of our pastor very much. We are looking forward to our revival in August with Brother and Sister Carr. The last of August the district conference will be held at La Place. We have not only enjoyed some spiritual feasts but are anticipating more to come.—Estella Emmert, Hammond, Ill., July 9.

### INDIANA

Bethel church met in council Thursday evening, May 28, with Eld. Lee R. Cory in charge. The pastoral committee has secured Bro. Russell Sherman as part-time pastor during the summer. Eld. Lee R. Cory and Sister Clara Cory were elected delegates to district meet-

ing; Brother and Sister Michael Reuter delegates to Annual Conference at Hershey, Pa. Sisters Bernice Hollar and Katherine Price are delegates to the Sunday-school convention at Frankfort, Ind. It was decided that the missionary dues be paid by the treasurer; also that the church purchase more of the old church hymnals. Securing an evangelist was left to the pastoral committee. It was decided to have the council meeting in the evening instead of after Sunday school as previously. The church was redecorated this spring and the Progress class financed part of it. The Progress class meets each month and has some very interesting discussions. The Sunday-school collection for March 22 was sent to the Red Cross for the flood relief of the east. The treasurer reported a good balance. The vested choir gave a sacred program at Millersburg June 14. The audience enjoyed it very much.—Mrs. Clara M. Price, Milford, Ind., July 10.

**Blue River** church held her spring love feast Sunday evening, June 7. Bro. Kintner of Manchester College conducted the services which were an inspiration to all. It was so well attended that an extra table which had been prepared was nearly filled. On June 14 the children presented two very instructive pageants entitled Wayside Messengers and The King of Glory. They had a spiritual message for everyone and were well enacted and costumed. There were recitations and duets as well as some songs by the children's chorus. In the absence of our pastor, Bro. L. U. Kreider, on June 21, Bro. Jesse Gump of the Pleasant Hill church delivered an interesting sermon. Our community has been deeply moved by the gruesome murder of our member, namely, Harry Zumbrun. We have been doing what we can to comfort and console the grief-stricken wife and parents. We wonder if there was less of John Barleycorn and Mr. Gambler about and more of Jesus Christ in people's lives, would we have such tragedies to face? We should use this as a challenge to spur us on to greater effort to spread the gospel to every creature.—Amy Frank, Columbia City, Ind., July 12.

**Bremen** church closed a very successful two weeks' revival June 7. Five were received into the church. Bro. B. D. Hirt of Winamac, Ind., was the evangelist. He also officiated at our love feast on June 8. Our church met in council June 23. Eld. David Metzler presided. Our pastor, Bro. Gorman Zook, was ordained to the eldership at this meeting. Brethren Zook and Milo Weaver were chosen as delegates to district meeting. Brother Zook will serve as our pastor for another year. Children's Day was observed Sunday evening, June 28. The Sunday school will have its annual picnic July 19.—Florence Shafer, Bremen, Ind., July 9.

**Flora.**—Since our last report our pastor, Bro. D. W. Shock, represented our church at Annual Conference and upon his return gave a very interesting report of the meeting. At Easter time the choir rendered a beautiful cantata. Five were received into the church by baptism on Easter Sunday. At our recent council meeting plans were made and committees appointed to entertain the district conference in October. Bro. J. H. Cassady is to begin a series of meetings for us about Oct. 20, to be followed by a love feast.—Mrs. Oren Eikenberry, Flora, Ind., July 9.

**Middlebury** church met in council July 10 with our elder, Bro. Galen Bowman, presiding, assisted by Bro. Frank Kreider of Elkhart Valley and Bro. Harvey Bowers of Wakarusa, Ind. We voted to extend a call to Bro. T. G. Weaver of Wakarusa to be part-time pastor. We decided to resing the church. Before the meeting was over enough money was pledged to pay for it. Our love feast will be held Sept. 24. We will hold our harvest meeting July 19 with Bro. C. D. Bonsack bringing the message both morning and afternoon. July 5 the Munn Brothers quartet from WOWO, Ft. Wayne, Ind., gave a program. Bro. Virgil Mock of New Paris, Ind., is preaching Sunday mornings and every third Sunday evening. He is giving us some good gospel sermons. The different classes of the church are taking charge of the other Sunday evenings. The young married people gave a play, The Lost Church. The young people are raising popcorn to get money to pay their pledges. They are also sending several representatives to Camp Mack. Brother and Sister Arlo Gump are working at Camp Mack this summer and we will be glad to have them back again this fall.—Mrs. Harry Eby, Middlebury, Ind., July 13.

**Rock Run** church met in quarterly council on Friday evening, July 10. Officers were elected for the coming year. Bro. J. S. Zigler was retained as elder and Bro. Paul Phillips will act as superintendent. District meeting delegates are Edith Cripe and Lulu Strycker. To draw more closely the bond of fellowship between the mothers and their daughters a banquet was held in the church basement on May 7. Our communion on June 4 was very inspirational and helpful to the members. Bro. Jarboe, who conducted a revival for us last fall, was present and took part in the directing of the service. Bro. Zigler and wife, and Bro. Charles Weybright and family brought back fine reports of the Conference at Hershey. Our annual harvest meeting will be held on the Sunday of Aug. 30. Old and new friends are invited. Bro. George Weybright, one of our young men, was given the privilege of being installed as a regular minister. He was also granted his letter of membership, as he is serving as pastor at the Buchanan church. On July 30 Bro. Ira S. Arnold will be at our church in the evening with his chalk pictures. On Aug. 2 picture slides depicting What Alcohol Is and Does will be given. We have been holding our Sunday evening services out of doors whenever the weather permits. It has brought new spiritual inspiration to many of us.—Violet Strycker, Goshen, Ind., July 14.

### IOWA

**Greene.**—At our council meeting in April we voted to retain our pastor, Bro. Clarence Schrock, for another year. At the time of Mother's Day the women of our church put on a Mother and Daughter banquet



the church basement. It was very well attended and was a very enjoyable occasion for us all. On Mother's Day the young people's class had charge of the morning services. They presented us with an interesting and worth-while program. Memorial Sunday was commemorated by a union service held at our church. Our pastor delivered the message to a very large audience. On June 14 the funeral services of Dr. Jacob Kingery, one of our oldest members, were held at our church with our pastor in charge.—Mrs. Galen A. Smith, Clarksville, Iowa, July 4.

### KANSAS

**Appanoose** church held their spring communion on May 2. We remembered Mother's Day with a short appropriate program. On April 12 Bro. L. H. Griffith of Lone Star gave us a good message and on June 7 Rev. Jesse Brown of the Dunker Brethren, from Montana, who with his wife and sister were visiting relatives here, delivered the message to us both morning and evening. We are now looking forward to our homecoming meeting Aug. 15, 16 to be held in honor of the fiftieth anniversary of the building of the Appanoose church.—Mrs. M. Ward, Pomona, Kans., July 13.

**Parsons.**—One has been received by baptism since our last report. Bro. John Mohler, of the Osage church, who is chairman of Southeastern Kansas District Board of Education, talked to us on The Peace Ideals of the Church of the Brethren the morning of April 19. On the evening of April 24 a deputation team from McPherson College was with us and gave us a program. Our spring love feast was held the evening of May 9. The young people presented a Mother's Day play the evening of May 10. Bro. C. Ernest Davis closed his pastorate with the Parsons and Independence churches the last of May. Brother and Sister Leonard Lowe took up the work with the Parsons and Galesburg churches the first of June. Bro. Loshbaugh of Fredonia had charge of an installation service for Brother and Sister Lowe, held in the Parsons church the evening of June 7. A two weeks' Vacation Bible School was held, beginning June 15, with good attendance. They gave an interesting program on Sunday evening following. Arrangements have been made to purchase property for a parsonage.—Mrs. D. F. Moore, Parsons, Kans., July 3.

### MARYLAND

**Maple Grove.**—The love feast was held at the church June 7. Bro. Newton D. Cosner of Westernport, Md., conducted services several nights previous to the love feast. Six were baptized. The regular two weeks' meeting was conducted at the Bethesda church by Bro. J. Herbert Miller of Elizabethtown College. Thirty-five were baptized. The regular annual series of meetings will begin Aug. 19, ending Aug. 30. The meeting will be conducted by Brother and Sister Jesse Whitacre. All are invited to attend.—Box 37, Jennings, Md., July 14.

### MINNESOTA

**Guthrie.**—The B. Y. P. D. opened its summer's work by presenting a diversified program consisting of musical numbers and readings at the church Friday evening, July 10. Ruth Saathoff acted as program chairman. The B. Y. P. D. outlined its summer's work at an earlier meeting and the heavy schedule of twelve projects was initiated by this program. Bro. A. Berglund of Bemidji was the speaker at the monthly Bible class meeting July 12. His sincere message was much appreciated. Bro. R. McIlhenny of Minneapolis will hold a series of meetings beginning Monday, July 13, to Monday, July 27. Everyone is invited to come. Following these services Daily Vacation Bible School will be held at the church for one week, full days. To prepare the church for Bro. McIlhenny's coming prayer meetings have been held every Wednesday night, led by Mrs. S. H. Saathoff. July 8, Bro. F. Seguire of Illinois spoke on Faith in God and Mr. Carlson of Sioux Falls, S. Dak., sang two solos accompanied by Bernice Carlson. The women and men of this congregation have been busy the past days giving the church its spring housecleaning and making new church steps. New lamps have been ordered.—Evelyn Saathoff, Guthrie, Minn., July 12.

### MISSOURI

**Rockingham** church held a love feast May 24 with our pastor, Bro. H. Mathis, officiating. We feel the Daily Vacation Bible School which was held June 1-13 was a success. There was an average attendance of forty-nine children. The school was directed by Mrs. H. Mathis. This spring the mothers and daughters held their annual gathering. After a picnic lunch on the church lawn we gathered around a campfire and enjoyed a well-planned program, suitable for the occasion. Mothers and daughters went home feeling closer together. The young people play volley ball each Wednesday night. The social hour is followed by discussions of current problems facing the young people of this generation. We feel that much good is being done by these meetings. We sincerely regret that our pastor and his family must leave us in September. While he has been with us we have appreciated his guidance. We have grown to love them and we wish them success in their new field of service.—Vera Early, Hardin, Mo., July 11.

**Shelby County.**—We feel we have been greatly blessed this year in several ways. Sister Grace Early Miles is with us again this summer and we feel very fortunate in having her come as Mrs. Leroy Miles. She with her husband are living in a nice cozy cottage and we are all very happy about it. Our Vacation Bible School under her direction was another great success, having an enrollment of thirty-nine and an average attendance of thirty-four. We gave our Bible school program Sunday night, June 14, to a large audience. On June 17 Bro. and Sister Oliver H. Austin of McPherson, Kans., came and began a re-

vival meeting which will long be remembered. Bro. Austin's sermons were inspiring and greatly encouraged us. Sister Austin very ably helped in her very pleasing way with the music. Her stories and readings for the children were an inspiration to adults as well. We appreciated so much the chorus Mrs. Austin conducted. We say with a host of others, "God bless the Austins in their good work." As a result of Sister Miles' and the Austins' work here nine decided for Christ. Eight were baptized Sunday, July 5, and one will be baptized as soon as possible. Again we have been blessed by having Brother and Sister J. W. Gish locate with us to be here this summer and we hope longer. Sister Gish has been elected teacher of our adult Bible class. Bro. Gish is giving us some real spiritual sermons. On July 28 we had the pleasure of having with us our elder and wife, Brother and Sister J. H. Mathis of Hardin, Mo., also Brother and Sister E. J. Stauffer from Paris, Mo., and the parents of Sister Grace Miles, Brother and Sister J. A. Early of Hardin, Mo. A basket dinner was served in the shade of the large trees in the churchyard. At about 1:30 o'clock we met again to worship with Bro. Mathis in charge. The work here has taken on new life and we believe that with the good interest which has been shown throughout the meetings the outlook is brighter than it has been for years for the Shelby County church.—Mrs. Esta Stouder Folger, Leonard, Mo., July 13.

### NEW MEXICO

**Clovis.**—We have just closed a two weeks' Daily Vacation Bible School. The attendance and interest were very gratifying throughout the entire school. Our business quarterly council was held June 26. All of the church, Sunday-school and Christian Worker officers were chosen for the fiscal year. Bro. L. E. Fike was elected elder, Sister Singleterry, clerk, and the writer general Sunday-school superintendent and Messenger correspondent. Delegates to district meeting, Bro. Lester Fike and Minnie B. Rodes. During the pastor's absence to the Hershey Conference Bro. Geo. Hallett of Roswell filled the pulpit June 22. We appreciate very much visits of helpfulness and encouragement from others. Several of our young people plan to attend camp in Oklahoma the latter part of July.—Minnie B. Rodes, Clovis, N. M., July 7.

### OHIO

**East Dayton.**—Bro. J. W. Fidler of Brookville, Ohio, held our pre-Easter services, resulting in five being baptized on Easter morning. We also had a wedding in the church that morning, Sister Anna Klingner and Bro. Howard Briggs. Since then we have received ten new members, three by baptism and seven by letter. Our spring love feast was well attended on April 18. Sunday morning, April 26, we had a wonderful message in song by the Harmony Four quartet from Kokomo, Ind. The mothers and daughters' meeting was well represented on the evening of May 6. Sister R. N. Leatherman of Union City, Ind., gave us a very inspiring message. Saturday afternoon, June 6, the West Dayton Sunday school had a joint picnic at Triangle park, which was enjoyed by all present. A reception was held June 9 at the home of Brother and Sister Wm. Martin in honor of Bro. Van B. Wright and family, former pastor at East Dayton, who is now taking up the good work at Twin Falls, Idaho.—Mrs. Hugh Cloppert, Dayton, Ohio, July 9.

**Oakland.**—Our church enjoyed a communion service on the evening of June 24. One great accomplishment made since the last report was the paying of the church debt. We feel that this is a great boost to our church. June 3 the mothers and daughters held a fellowship service. At this meeting the ladies of the Painter Creek congregation presented a play entitled Mother Blessing's Job. Also special music and an address by Mrs. O. O. Arnold of Greenville were given. Brother and Sister Shank represented us at the Hershey Conference. Since then Brother Shank has been giving us echoes of the Conference. These are greatly appreciated by those who could not attend. A very good Children's Day program was held the evening of June 21. The young people's class held an ice cream social at Petersime's park June 30. This was sponsored to help in mission work. Our superintendent is planning a Sunday-school workers' meeting in the near future at which Bro. H. H. Helman of New Carlisle is to speak.—David F. Waggoner, Gettysburg, Ohio, July 13.

**West Dayton.**—At the present writing our pastor, Bro. Prather, is on a vacation visiting his parents in Missouri. Bro. Galen B. Royer of New Carlisle has been secured to fill the pulpit in his absence. At our recent business meeting two were received by baptism. Our young people gave a play directed by Bro. Ed Fox, "On the Third Day," which was highly instructive. Also a pageant was given by sixty of our young people directed by Sister Cromer. The mother and daughter banquet was largely attended on May 10. At our business meeting July 9 the officers were elected to direct the Sunday-school work and the general church services for the coming year. Bro. Cleo Detrick was chosen to direct the choir for the coming year. The average attendance for the past year has been 223. One hundred young people of Montgomery County held their meeting at our church March 21.—Dorsey Hodgden, Dayton, Ohio, July 15.

### PENNSYLVANIA

**Carlisle** church met in regular quarterly council in July with Elder H. M. Snavely presiding. One letter was received; none granted. Our pastor gave an interesting report which was accepted. Other various reports were accepted. A committee was appointed to solicit funds for a baptistry in the church, which we hope will soon be accomplished. We expect to have with us Bro. D. W. Kurtz in a special effort July 26. The church elected Sunday-school officers for the year as follows:



superintendent, Mark Roth; assistant superintendent, C. G. Becker; treasurer, Carl J. Adams and secretary, Clair Tritt. Our pastor is going away in August for a two weeks' meeting in another congregation. June 21 Dr. Barbara Nickey was with us in the evening and talked on missions.—J. E. Faulkner, Carlisle, Pa., July 6.

**Fairchance Mission**—Pre-Easter services were conducted by our pastor, George Wright, with a love feast the following Monday. The interest and attendance at all the services have been commendable. We appreciate the help of Brother and Sister Robert Byerly, formerly of Fostoria, Ohio. Bro. Byerly has preached for us several times. We conducted the only Vacation Bible School in Fairchance with an enrollment of 120 and an average attendance of ninety-seven. Sister Eva Wright had charge of the school and was assisted by Jean Church, Myrtle Cunningham, Erma Barnhouse and Helen Byerly. The Vacation School offering, \$8.36, was sent for the Junior Project in India. The average attendance at Sunday school for the past quarter has been 113. Mable Cunningham will represent our young people at Camp Harmony. In the absence of our pastor we were happy to have Bro. C. C. Sollenberger preach for us July 5.—Mable Artis, Uniontown, Pa., July 8.

**Lebanon**.—Wednesday evening, June 24, the Bethany Biblical Seminary quartet rendered a program of sacred music which was well received. On Tuesday evening, June 30, the mothers and daughters organization of the church sponsored a covered dish social for the women of the congregation, which was largely attended. Mrs. A. F. Brightbill of Chicago, Ill., was the principal after-dinner speaker. Readings and short talks were given by members of the organization and we were also favored with special music. Our pastor, Nevin Zuck, began his vacation June 28, spending most of his time at Camp Keswick, N. J. Sunday morning, July 5, our pulpit was filled by Bro. Wilbur I. Liskey, pastor of the Live Oak church, Calif. The Sunday evening services during the months of July and August are to be open air services. July 4 the Sunday school held its annual outing at Woods Creek park, which was well attended and enjoyed by all present. Our quarterly business meeting was held Tuesday evening, July 7, at which time the Sunday-school officers and teachers for the ensuing year were presented and approved. Officers elected: P. G. Edris, superintendent; Lester W. Royer, assistant superintendent; Chas. C. Smith, secretary and A. L. Stauffer, treasurer. Brother and Sister Nathan Martin, delegates to the Sunday-school and missionary meeting of this district, submitted their reports to the Sunday school Sunday morning, July 12. The Sunday-school attendance and interest are holding up remarkably thus far during this unusually warm summer and we hope it will continue throughout the year.—Mrs. P. G. Edris, Lebanon, Pa., July 11.

**Maiden Creek**.—Revival meetings were held in the Mohrsville church house May 25—June 7, Bro. J. E. Whitacre from the Harrisburg church, evangelist. He preached very powerful sermons each evening and as a result eight souls stood for Christ. Among these were two married couples. Baptism services were held the following Saturday, June 13, in the stream adjoining the home of Eld. J. G. Reber. Bro. D. W. Kurtz was with us in the evening of July 9 and brought us his message on the Symphony of Life. Delegates to the missionary meeting held in the Indian Creek church were Sisters Blanch Dubble and Mildred Reber. On Sunday, July 12, we were pleasantly surprised when a large group from the Denver church came to worship with us. Among the group was Bro. Amos Heisey, who preached a fine sermon for us. We are happy to report an increase in Sunday-school and church attendance. On Sunday, July 19, we will hold our Children's Day program. The Sunday school will send six delegates to the young people's conference to be held at Elizabethtown College, two for each of the three groups.—Claude Weidman, Hamburg, Pa., July 14.

**Midway**.—The Richland B. Y. P. D., through its exchange program, gave us a new appreciation of the Christ. During the month of March Bro. Schlosser impressively conducted our two-day Bible institute. His theme was The Christ. On May 3 the following congregations helped us give a program of sacred music: Annville, Lebanon, Myerstown, Richland and West Green Tree. Our members have given liberally to the achievement, temperance, peace and Conference Offerings. The following ministers brought us instructive messages during our spring love feast: Elders J. M. Weaver, Norman Frederick and John Meyer. A number of the members have demonstrated that they were "brethren indeed" by their hearty co-operation in the various forms of work and worship planned by the church. Our recent guest ministers, who helped us build a better philosophy of life, have been: Elders Amos Heisey, Samuel Meyer, Rev. Gehman, Stauffer Curry, Ammon Merkey, Dr. Kiracofe and Dr. D. W. Kurtz. A most successful Daily Vacation Bible School was directed by Bro. Cyrus Krall.—M. Lucile Sanger, Lebanon, Pa., July 13.

**Meyersdale**.—On May 6 we were very fortunate to have with us our pioneer missionary to China, Frank Crumacker. He gave a most interesting talk on the growth of missions in China. The Juniata Student Volunteer Group was with us on May 10. We received much inspiration from their program. The baccalaureate and commencement services of the Meyersdale high school were held in our church as they have been for the past few years. The young people had charge of the services May 31. Three of the members gave a character study on Joseph. Brother and Sister Detweiler were our delegates to the Annual Conference. They gave splendid reports of that Conference. Two of our girls attended the Girls' Intermediate Camp at Camp Harmony. Mrs. Detweiler was one of the instructors at that camp. Our Vacation Bible School began June 22 with an enrollment of ninety-one. Sister Mary Gauntz was the superintendent. She was assisted by eight teachers. The children gave a program July 5, telling us of their work.

The Bethany Trio was with us July 3, rendering a most splendid musical program. We were privileged this quarter to have John Long, S. J. Berkley and H. E. Arnold speak to us. We rejoice that another one of our number is going to the mission field. We are represented in India by Sister Ida C. Shumaker. At the Annual Conference, Sister Mary Gauntz was chosen with three others to go to China.—Delta Arnold, Meyersdale, Pa., July 9.

## TENNESSEE

**Limestone church** met in council May 23. The delegates elected to district meeting were Brethren Samuel Presley and J. A. Kinnick. June 7 Bro. J. R. Jackson preached on the Fifty Year Progress of Our Church. The Yearbook of 1916 will give much of the history brought out with one exception: some of the old people now living say that the Annual Meeting was held in 1861. We have painted our church and parsonage and hope to finish the interior by winter. Brother and Sister G. G. Canfield of Plymouth, Ind., were visitors with us May 23-29. We have very good attendance at all our church services.—Honorio Pence, Limestone, Tenn., July 7.

## VIRGINIA

**Belmont church** met in council April 17 with Elder Zigler presiding. Bro. J. M. Mason was elected delegate to Annual Conference. Brethren Arthur Wheeler and L. L. Mason were elected delegates to District Conference. May 27 Bro. Wilbur Garber of Port Republic, Va., began a revival meeting continuing until June 7. His messages were inspiring and helpful. As a result there were three baptized into the church and one other awaits the rite. On the evening of July 1 the Ladies' Quartet of Bridgewater College came to our church and gave a most inspiring program in song. The audience was delighted and most appreciative of the opportunity thus afforded. On July 4 the annual Sunday-school picnic, which has come to include the entire community, embracing other denominations, was more largely attended this year than ever before. The Vacation Bible school will be held July 6-18 and will be in charge of local teachers.—Mrs. I. N. Zigler, Holladay, Va., July 6.

**Cloverdale**.—The Bridgewater Volunteer group gave a very well planned and inspirational program on Good Friday night. Our communion service was held Easter Monday night. On Mother's Day six babies were dedicated to God in a very impressive service. The following week eighty women and girls gathered for a fellowship supper at the parsonage. An excellent mother and daughter program was given. Sunday night, April 17, Bro. C. C. Ikenberry, our field worker, presented the Peace Action program as outlined by the Board of Christian Education. On the first Sunday of June a score of visitors went out into the homes with the peace literature. Our Children's Day program was unusually fine and the church was well filled for this service. Our Sunday morning attendance has been increasing and we are expecting it will be above average all summer. The young people conduct the worship period each Sunday night which is followed by the sermon. We like this better than a separate B. Y. P. D. meeting during the summer, and it is a valuable contribution to the interest of the evening meeting. We are planning for the Music Institute which is to be held in the Cloverdale church July 27 to Aug. 8 by Bro. A. F. Brightbill. Daleville, Troutville and the Roanoke churches are co-operating in this institute for this area. We are eagerly looking forward to the coming of Dr. C. C. Ellis Nov. 14 to 22, for our series of meetings this fall. We want to continue our visitation with the same organization used in our Peace Action, with the purpose of enlisting souls for Christ.—Lurline Showalter, Cloverdale, Va., July 8.

**Oak Grove**.—The Oak Grove church met in regular council June 4. Bro. C. E. Eller was elected delegate to the Annual Conference at Hershey, Pa., and Bro. D. Underwood alternate. Bro. Henry Eller and family from Bethany Biblical Seminary are with us this summer. We are planning a vacation Bible school beginning the first two weeks in July. Bro. Henry Eller is director, with Miss Opal Craun, Miss Maude Broyles, and Mrs. O. D. Eller assisting him from the local congregation. We decided at this meeting to co-operate with the brotherhood in the emergency Peace Action program. We are anxiously looking forward to the coming of Bro. McKinley Coffman of Troutville, Va., to hold our series of meetings the first of September. Our congregation was well represented at Annual Conference this year, and returned with an enthusiastic report.—Mrs. Ruth Spangler, Roanoke, Va., July 2.

**Peters Creek**.—June 4 our church met in council. The trustees reported a meeting in which it was decided to finish painting and re-finishing the church at once. Different church groups entered heartily into the peace campaign and about every member's home was visited and given literature. The church has planned a homecoming day at Peters Creek for July 19. This date is approaching the 100th anniversary of the congregation of Peters Creek. A quartet sponsored by Prof. Huffman of Bridgewater will sing on the night of the 21st of July. We feel much encouraged over the increased attendance at both Sunday school and church. The young people are busy and active in giving some very good programs.—Galen Showalter, Roanoke, Va., July 6.

## WASHINGTON

**Ellisforde**.—At our recent council Brethren Warren Shamberger and Marion Stern were each licensed to preach for a year. Elder C. E. Holmes of our district board was present. The Sunday school held their annual 4th of July picnic at a lake about twelve miles from the church. The week end of July 4 and 5 our young people's group held their annual retreat which was at Beaver Lake, one of the many beautiful places in this part of the country. We have much in this



art to be thankful for as we have suffered neither floods nor droughts. Our crops are plentiful and we only wish we could share with those who have not. The cherry crop was exceedingly heavy and hundreds of pounds were left hanging on the trees. Our Junior and Senior aids met in a joint meeting at the home of Mrs. David Shamberger in Oroville recently. We have four joint meetings a year and on these days we have a missionary program. A number of our group are planning to attend summer assembly and district meeting which will be held in the Yakima valley the latter part of this month and the early part of August.—Mrs. Earl Longenecker, Tonasket, Wash., July 13.

**Omak.**—June 2 members of the Omak church enjoyed a visit from the mission field in the person of Sister Sadie Miller. She met with the sisters in their Aid meeting at the home of our elder and in the evening showed slides at the church. Our Conference Offering amounted to \$20. We held our D. V. B. S. June 8-12 with an average attendance of thirty. Sessions were held both morning and afternoon. The assistance given by Bro. Paul Longenecker, field worker, was much appreciated. He also conducted a Bible study hour for adults each evening. June 28 a review of the D. V. B. S. work was given by the pupils under the direction of Sister Florence Allen. We met in council July 3. Our elder, B. E. Breshears, who underwent an operation May 14, is improving but was not able to attend the meeting. Eld. U. G. Stiverson presided. He is making his home with his daughter and his letter was received at this meeting. We are glad to welcome him into our midst. Delegates to District Meeting are Bro. Stiverson and Sister Miriam Murray.—Florence L. Breshears, Omak, Wash., July 12.

### WEST VIRGINIA

**Crab Orchard.**—A very interesting and well attended revival service was conducted at our church June 7-21 by Brethren J. W. Rogers of Leards Fork and E. H. Kahle of Princeton, W. Va. Miss Hazel Wall of Oakvale, W. Va., a very talented musician, had an active part in the musical program. Several special selections were rendered during the services by various members of the church. Each Friday evening members of the B. Y. P. D. had charge of the devotional service. Each evening a prayer circle was formed in the grove back of the church on a rug of beautiful green grass made by God's own handiwork. Here each one poured out his or her thoughts to God concerning the services and the salvation of winning souls. Bro. Rogers spoke very frankly regarding the destination of unsaved souls. On Saturday night, June 20, his subject was the Second Coming of Christ and we feel it had a bearing on many hearts. Thirteen were baptized and one reclaimed. Sunday night, June 21, fifty-four took part in the love feast. Thirteen of these were visitors. Bro. E. L. Clower of Gatewood, W. Va., participated in this service with Brethren Rogers and Kahle. This was a beautiful scene to behold and was well attended by an interested congregation.—Mrs. Ruth Quintier, Lester, W. Va., July 13.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

## BOOKS FOR THE ENTIRE FAMILY

Just a few of our many good books that will help make your good home a better home.

### The Home of My Dreams, 30c

By Roy H. Burkhardt

Abounds in common sense suggestions for those about to establish their own home.

### Growing Into Manhood, \$1.00

By Roy E. Dickerson

An Association Press book for boys from 11 to 15 years old. Deals with fundamentals, easily comprehended, helpful to growing lads.

### You and Your Boys, \$1.50

By Tracy Warren Redding

A recognized boys' expert lets you into the secret of rearing your boys in the best manner.

### What You Owe Your Child, \$2.00

By Willard L. Sperry

As a rule parents do the best they know. This book will make them wise to much they should know.

### Faith and Fear in Child Training, \$2.00

By Margaret W. Eggleston

Answers mother's many questions. The author knows both mother and child, and how to bind them together.

### New Careers for Youth, \$1.50

By Walter B. Pitkin

Will help young people to adapt themselves to new conditions. Opens their eyes to much they do not yet see.

### Toward Understanding Adults, 75c

By Earl F. Zeigler

A book that helps adults see themselves as they are and so points the way to a better self.

### Living Together in the Family, \$1.00

By Lemo T. Dennis

A study of present family conditions. Especially for high school boys and girls, but equally good for older folks.

### Eighteen—The Art of Being a Woman, \$1.00

By Catherine Atkinson Miller

Abounds in sensible advice on morals, building character, associates, business, etc. Excellent for girls growing into womanhood.

### The Home and Christian Living, 75c

By Percy R. and Myrtle H. Hayward

A splendid book, helpful discussions, simple language, forceful illustrations.

### The Fine Art of Motherhood, \$1.50

By Ella Broadus Robertson

An outstanding classic for every home. Even father and the children will appreciate mother more after reading it.

### My Job as a Father, 50c

By Edgar Guest

Just the kind of a book Guest would write to open the eyes of fathers to their opportunities and obligations.

Study this list. Order several of the books now. Keep this sheet for future use and secure others as you and your family need them. Buying these books is making a paying life investment.

\* \* \* \*

Brethren Publishing House, Elgin, Ill.



## The Return to Religion

By Henry C. Link

When a churchman falls from grace the papers broadcast it far and wide, but when an agnostic lays hold of religion and recommends it to others little is said. Very briefly the author tells about his early religious training and how in college he lost his grip on God and cast religion overboard. Later as directing psychologist the realities of life, the rearing of a family and daily contact with all classes seeking help drove him back to the Bible he had neglected, the God he had forgotten, the Christ he had rejected. Scientific in approach, spiritual in interpretation, helpful at every turn the author in style and language remarkable for their simplicity and clarity takes his readers with him on every page. You and I will not accept his evaluation of some modern amusements but will agree with him on the basic principles he sets forth. Of this book William Lyon Phelps says—

"The finest book on practical psychology I have ever read. Every American ought to read it."

A book for parents, teachers, preachers and all leaders of youth. \$1.75.

Brethren Publishing House, Elgin, Ill.

## Missionary Education for 1936-37

Among the books that will be read and studied by many groups the following will prove of unusual interest to those who really want to know the facts.

**Congo Crosses**, by Julia Lake Kellersberger

The author has done a great work in the Belgian Congo and knows whereof she speaks. Cloth, \$1.00; paper, 50c.

**The Land and Life of Africa**, by Margaret Wrong

Recommended especially as a reading hook for young people and adults, including leaders of all age groups. Illustrated. Boards, 75c.

**Consider Africa**, by Basil Mathews

The author discusses the changes industrialism is causing in Africa and with numerous concrete illustrations shows the tremendous impact Christian education and missions are making in the reintegration of African life. Cloth, \$1.00; paper, 60c.

**Out of Africa**, by Emory Ross

Knowing the land and the people the author indicates the tasks which the churches of Africa and of America must face together. Cloth, \$1.00; paper, 60c.

**A Preface to Racial Understanding**, by Charles S. Johnson

From his work in Fisk University the author knows Negro life. The personality of the Negro and his contribution to American civilization are outstanding chapters in this book. Cloth, \$1.00; paper, 60c.

**The Story of the American Negro**, by Ina Corinne Brown

A recognized leader of the younger generation of the South, the author has written a unique book. Slavery in all its phases is treated as well as the Negro since his freedom. Cloth, \$1.00; paper, 60c.

**Twelve Negro Americans**, by Mary Jenness

A group of short sketches of personal achievement by Negroes in different fields. The stories are of those of the younger generation, and have not been told elsewhere. Cloth, \$1.00; paper, 60c.

**Christ and the Student World**, by Robert P. Wilder

Introduces the reader to the great body of students. Cloth, 75c.

**The Missionary Education of Young People**, by John Irwin

Not as many are now preparing for missions as formerly which means there will be a shortage of missionaries unless more young people prepare now. Price, \$1.00.

Why not read mission books as they reveal world conditions today? Order these and your other books from—

Brethren Publishing House, Elgin, Ill.

## Educating Children for Peace

By Imogene McPherson

Adults now living will not be much in evidence in the not distant future. Children of today are the coming adults and they will rule in their day. As we train them now so will they shape the future. If war is to be abolished we must do more than simply denounce and renounce war. We must train the rising generation to find a new and a better way to settle disputes and rectify galling conditions.

**Educating Children for Peace** is a record of what was done in the Daily Vacation Bible Schools of New York City. Here you learn how teachers were trained, subjects chosen, classes organized and schools conducted. All was so managed that the children themselves were a vital factor in discovering solutions for community problems vitally affecting their daily home life in a cosmopolitan environment.

You may not have the same groups and the same problems to deal with but you do have similar groups and problems. What this book records will enable you to use both Biblical and local material in implanting the principles and love of peace, goodwill, friendship and a warless world in the hearts of children. Of this book Dr. S. Parkes Cadman says:

"This, in my judgment, is the best book on peace education for use in any school, religious or public."

Order your copy today and enlist in training children for peace. Price, \$2.00.

Brethren Publishing House, Elgin, Ill.

## The Supreme Cause

### A PRACTICAL BOOK ABOUT PEACE

By Estelle M. Sternberger

**Executive Director of World Peaceways** is a concise and understandable book that gives the reader a survey of present Peace and War Problems. Intelligent people are considering whether sanctions will or will not work, how patriotic men can manufacture and sell war materials promiscuously knowing that in the end some of those materials will be used against their own nation, how long we must continue to support the war machine at such a tremendous cost, what is adequate defense, can the League of Nations compel peace, and many other problems. This readable book of 230 pages helps the common folks to a better understanding of these perplexing problems. Especially good for those who have neither the means nor the time to read many books, but do long to be posted on the Peace and War Problem. Price, \$1.25.

Brethren Publishing House, Elgin, Ill.

## Need Songbooks?



We can furnish you any Songbook you may desire. We are in the Songbook business. Our plant turns out carloads of the most popular Songbooks. We can furnish you your choice at publisher's price. The profits of the Brethren Publishing House go annually to the general Church Budget. Support the House and you support the Mission work and Ministerial and Mission Relief.

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., August 8, 1936

No. 32



*ANDERSON CHURCH, INDIANA.—This church was completed shortly before our 1932 Annual Conference at Anderson. It is a plant with an appeal in its call to worship and built adequate for serious work in the city. Here will be held, Aug. 25-27, the District Conference of Southern Indiana. Photos by Ralph G. Rarick.*

## In This Number

\* \* \*

### Editorial—

Daily Devotions (W. W. S.) .....	2
Every Time You Eat (E. F.) .....	3
While Waiting for the Answer (E. F.) .....	3
And Jacob Dugged a Well (D. W. K.) .....	3
Two Precious Words (E. F.) .....	4
Kingdom Gleanings .....	16, 17

### The General Forum—

A Monitor (Verse). By Minnie B. Sherrick..	5
Recreation in the Church Program. By Earl Zigler .....	5
I Was Jarred. By I. S. Long .....	6
Jesus Continued to "Messiah" for Peter. By W. O. Beckner .....	7
The Joy of the Lord.—No. 2. By Rebecca Foutz .....	8
Why Man Fights.—No. 1. By Kermit Eby ..	9
Four Enemies of Paul.—No. 2. By R. H. Miller .....	10
What We Need. By Ezra Flory .....	10
"We Can't Keep Out of War." By Olive A. Smith .....	11
He Answered Her Call. By Julia Graydon..	12

### Home and Family—

A Plea (Verse). By Mae B. Graybill .....	13
What Children Think of Grown-Ups. By Tobias Henry .....	13
"Except Ye Become as a Little Child." By Edna B. Reber .....	15

### Our Mission Work—

What to Pray For. By H. Stover Kulp .....	18
Mayoksa's Prayer .....	18
News From the Field. By Sara Z. Myers ..	19
Junior Worship Program. By Elizabeth Weigle .....	19

### The Church at Work—

Second Peace Committee Rally of Northeastern Ohio; Standard Leadership Training; Lessons From Philipians; Training Leaders for Children's Work; Women's Work Record of Giving; Men's Work in Action; Organization (Intermediates); Brethren in Worship .....	20-22
--	-------



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### Judas Sells His Master

"And they have rewarded me evil for good, and hatred for my love"

Read Luke 21: 37—22: 6

Monday

Jesus had attempted to win his nation and had failed; he had dared to substitute love for hatred and brotherhood for nationalism, and they were determined to kill him. But they found themselves in a quandary; they could not seize him in the temple for he was too popular with the Passover visitors. And they did not know where he lodged at night.

It was when they were despairing of their plot that help came from an unexpected quarter. One of his disciples, smarting with disappointment because Jesus would not lead the nation into revolt, came offering to sell them the needed information. Satan had indeed entered into Judas.

*Our Master, we dare not condemn Judas when we remember how we too betray thee before the world. Forgive us. Amen.*

### The Last Passover

"With desire have I desired to eat this Passover with you before I suffer"

Read Luke 22: 7-18

Tuesday

Jesus was aware of the plot of the Jews and Judas' part in it. He knew that the fatal hour could not be long delayed. But he wished to eat the solemn meal of the Passover once more with his disciples. That they might not be interrupted, he took special precautions to keep the meeting place secret.

As they gathered around the table Jesus was deeply stirred. He spoke with feeling of it being their last meal together, for his heart was close knit to his disciples. It was a memorial of a long and tender fellowship. For as the Passover celebrated the release from bondage, so this meal symbolized their reunion in the kingdom of God.

*Our Master, in thy tenderness toward thy disciples we have an earnest of thy love for us. Amen.*

### Jesus Washes the Disciples' Feet

"If ye know these things, happy are ye if ye do them"

Read John 13: 1-17

Wednesday

Jesus must teach the disciples one

more lesson of humility. They shared the Jew's feeling of religious superiority, their persistent hope that Jesus was about to become a king led to quarrels about rank. Their unseemly quarreling was distasteful to Jesus, so contrary to a proper spirit. In this mood they were badly prepared for the coming hour of trial.

So in dramatic fashion he gave this acted parable, the great classic of all literature on service. He who was Lord performed the menial task of a slave. But there was no hint of condescension on his part, neither was he humiliated. To the disciples proud and vain in their little spirits, the act was unthinkable. But Jesus, who made service a badge of honor, was glorified by the act.

*Our Father, we pray that this beautiful symbol may teach us true humility. Amen.*

### The Betrayer

"He that eateth my bread lifted up his heel against me"

Read John 13: 21-29

Thursday

We will never know what evil forces in the heart of Judas made him a betrayer, and his name a synonym for all that is dishonorable. His flagrant breaking of the table covenant seems to mark him as insensible to all higher feelings. But there had been good in him else the Master had not chosen him. He had enjoyed his confidence; he had shared the honor of preaching the gospel.

## WEEKLY QUIET HOUR

### The Eucharist

**Passover.** The synoptic gospels speak of the supper as though it were the Passover. But John puts the meal the day before. See 13: 1; 18: 28; 19: 14. If Passover fell on the Sabbath, it was permitted to eat the paschal meal the day before. (Klausner, Jesus of Nazareth, p. 326.)

**Eucharist.** Greek word, to give thanks (Mark 14: 23). It is a memorial of his death (Matt. 26: 26, 27; Luke 22: 19, 20; 1 Cor. 11: 23-26). It symbolizes the believer's union with Christ (John 6: 53-58; 1 Cor. 10: 16, 17). It anticipates the future blessings (Matt. 26: 29; Mark 14: 25).

But he forgot all this and that night was adding to the bitter cup Jesus must drink. He had gone over to the enemy who showed their contempt by their niggardly reward. Judas sold his Master for the price of a slave.

*Our Master, we too betray thee for the little bribes the world offers. Amen.*

### The Eucharist

"The bread which we break, is it not a participation of the body of Christ?"

Read Mark 14: 22-25

Friday

This solemn act of Jesus was so beautiful and full of meaning that it has become for his followers the supreme symbol of their religion. For the cross which at that moment seemed so shameful a thing has been made a thing of glory by this rite. For his death was more than martyrdom; as the culmination of his life and word it became a covenant which sealed man's acceptance into the kingdom.

The rite is more than a memorial of his death; in it we symbolize our union with the living Lord. As the food taken into our natural bodies becomes cell and tissue, so in this we symbolize our partaking of his spirit and power.

*Our Master, help us to make this act a pledge of our complete loyalty and devotion to thee. Amen.*

### The Prayer for Simon

"I made supplication for thee that thy faith fail not"

Read Luke 22: 31-34

Saturday

The coming hour would be a crisis in the lives of the Twelve. Judas had signalized his desertion with a dastardly act. But all was not well with the rest. They were not prepared for the ordeal; their minds had been filled with hopes of glory and they were reluctant to give up. All that Jesus could do in that last hour was seemingly too little to stay them when the stress came.

Satan was indeed trying to scatter them and break up this little brotherhood. He who had appointed himself as their leader would be the first to fall. But Jesus would not let Simon go; he would hold him by invisible cords till he got his footing again.

*Our Master, we rejoice that we have been held in time of moral danger by the faithful prayer of some friend. Amen.*



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., August 8, 1936

No. 32

## EDITORIAL

### Every Time You Eat

A GOOD many years ago a high grade Christian thinker whose name has slipped down into the subconscious realm wrote a little book which he called *Christ in the Daily Meal*. It was an interpretation of the practice of the early Christians described in Acts as "breaking bread from house to house." His thought was that their every meal was in effect a communion with Christ. He even suggested that this was what Jesus meant, rather than an occasional special service, when he asked his disciples to remember him in their eating of the bread and drinking of the cup.

Probably not. But how can one contemplate the daily miracle of food transformation into bone and sinew and blood and life without being moved to wonder and awe, and on to worship? Why should not our ordinary eating be a constant urge to hunger and thirst after the spirit of Christ, to possess which, he said, is eating his flesh and drinking his blood. If we had eyes that see and ears that hear and minds that think, everything we use would become a symbol of eternal realities. These are spiritual. Only the spiritual endures. Things that are seen are temporal.

Once or twice a year is not nearly enough. We can have daily communion, thrice daily.

E. F.

### While Waiting for the Answer

"WHY do such beautiful and perfected ideals come to fruition among those who are scorned because of their inability to cope with the practical affairs of everyday life?"

I'd like to know too, wouldn't you? Why can't idealists be more practical and see life as it is? And why can't the hard-headed realist sometimes have a beautiful dream of things as they ought to be?

But while we are waiting for the answer to that "why," we ought to come to some understanding as to

what to do about it, especially since it's going to be a very long, long wait. Idealists and practicalists must live in the same world.

Is it too much to ask that the two types admit to themselves and to each other their own shortcomings? And their need of what the other can supply? Let neither one be ashamed or proud. Let each one seek the counsel of the other. They need each other and the rest of us need them both.

E. F.

### And Jacob Digged a Well

WE still have some saints who believe it a sign of true piety to hold that man has no part in the work of the kingdom. Their usual remark is: "If God wanted things different, he would have made them so"; "When Jesus comes, he will do all things, we have nothing to do"; "Leave it all to Jesus." A good, pious lady said to me once, after a sermon on the anointing service for the sick: "Why not have a little more faith, and let Jesus do it all?" This implied that faith was presumption and not co-operation.

Recently I heard Dr. Rufus Jones give this illustration. When the Erie Canal was being built an old Quaker preacher argued against it. He had nineteen arguments against the building of the canal. The last one was supposed to be sufficient without any of the others. "If God wanted a canal there, he would have made one in the first place; since God did not want one, it is wicked to make a canal." Just then a thin, piping voice cried out from the audience: "And Jacob digged a well." Of course, there was no answer to this. There is Biblical authority for man's efforts and co-operation in meeting the needs of man.

"A sower went forth to sow," and he kept on sowing from year to year, and through the providence of God, reaped a harvest. Paul said, "We are co-workers with God," or God's fellow workmen. From my point of view, this idea is one of the most sublime in the Bible.



There can be no greater dignity to many than to be a co-worker, a cocreator with God in an unfinished world. Creation is not finished. God chose man to be a collaborator with him in the great work of the kingdom.

In nature we have no difficulty at all with the idea of co-operation. All agriculture—grain raising, stock raising, horticulture, is a co-operation. Man works and God works. Providence provides the material and the laws of nature, the dependable universe with which we work. But man also works. If he is kind to nature, nature smiles back at him with bounteous crops and beauty of scenery. But if man is lazy and careless and does not obey the laws of success, then nature mocks him, like a mirror, and he gets in return, weeds and disappointment and failure.

The scientist and the engineer know that they must co-operate with nature. They know they can not break a law of God, but if they go counter to his laws, the laws will break them. They also know if bridges are to be built, tunnels to be dug, roads to be made, buildings to be constructed, automobiles to be fabricated, and beautiful parks to be created, man must do his part. In Scotland some years ago, small plots of land were given to poor workingmen to supplement their earnings. One man turned his plot of rocky land into a beautiful flower garden. The priest admired it and said to the workingman: "God has wonderfully blessed you in giving you such a nice garden." He answered: "I guess so, but you should have seen this patch when God worked alone." This is not blasphemy, but insight into the plan of God. Some parts of nature he fashioned alone, and the imagination of man can not conceive greater perfection. But other parts of his universe he left unfinished, beckoning to man who is to be a son of God, to be a co-worker with him and make a beautiful garden or park or field of growing grain. He wants man to have the thrill of achievement, to be a cocreator with him, become an artist, and enter into real life, the abundant life of creative achievement. All art is creative, it is play, it is through inspiration, until man gives adequate expression to the true and the good.

So it is in religion. God does not do it all—he has not by predestination or foreordination, or by fatalism determined all. He made man a free being, who can, within limits, determine for himself his goal and his method. God has made man like unto himself, and he wants man to share the risks, and the glory of the achievement. God says to man: "Come, let us reason together." Again he says, "Ye are my ambassadors." He gives to man the great commission: "Go and make learners, initiate them into the kingdom; teach them everything, and I will help you."

God has made us his friends, his co-workers to share with him the joy and the thrill of creation, as well as some of the dangers, the hardships and the suffering

that must be endured. But without the hardships we could never appreciate the values of the enterprise. I do not think of man's part as duty, but as a privilege, an opportunity, as the act of a friend, who is constrained by love to do his best—for his friend. Think of the dignity which God put upon us—to be his friends in creating his kingdom. When we see this and appreciate this, and enter into a vital fellowship with him, then we shall become artists, sons of God, who know the meaning of the abundant life. D. W. K.

### Two Precious Words

THE book which lies open before me has the word release at the top of the left hand page and at the top of the other the word guidance. It would be hard to decide which we distraught human beings need most. Why try? Better take both.

In that great sermon at Nazareth on the program of Christianity, a sermon which marked the beginning of Jesus' public ministry in Galilee, he promised release. In that equally great farewell discourse to his disciples in the upper room and on the way out to the garden, he promised guidance. What better things could he give us than these?

So many things put us in chains but what more than just this very fact, the tyranny of *things*. The multiplicity of them and the terrible tangible reality of them constantly press upon us from every side. How one's spirit longs to break loose from it all! And then there are the fears that get in our way, the fear of failure, the fear of what "they" will think, the fear that God is too busy and big to bother with our little case. O for release from all this tantalizing!

And for a clear view down the long open road! Which is the right way? The right thing to think and the right thing to do? For we are perplexed as well as enchained. We need guidance as much as release. We need light as well as liberty. What is more present and pressing than problems? Problems of faith, problems of conduct, problems of policy—is not the air filled with them?

But isn't this the place for a long thoughtful pause? Perhaps the need of direct answers to concrete questions is not half so urgent as we think. And even if and when that is a real need, we can be pretty sure that the road to these answers lies through the realization of another one more immediate and more vital, the need of closer contact with the spirit of Christ. Which, being interpreted, means readier response on our part to the pressure of his spirit upon us.

His yoke is easy and his burden is light. His yoke and his burden are his way of handling the problem of living. Release and guidance come by doing this in his way. E. F.



---



---

## THE GENERAL FORUM

---



---

**A Monitor**

BY MINNIE B. SHERRICK

In the apple tree the cardinal is singing  
 The same clear challenge that rang o'er the snow;  
 That called good-by when southward birds went winging  
 And welcomed them again when blossoms blow—  
 Constant in heat or cold, the wild winds spurning  
 With buoyant whistle and a radiant wing—  
 Teach me, winged sage, the alchemy of turning  
 Life's chill and drear to your perennial spring!

*North Manchester, Ind.***Recreation in the Church Program**

BY EARL ZIGLER

"I CAME that ye might have life and that ye might have it more abundantly." This was the great passion of Christ. The human soul and its development to its highest point of abundant living is the great concern of the Christian church today. That is the goal. The program whereby this is achieved is of great importance. We are all fundamentally one in purpose, but the means by which we wish to achieve our aim, these may differ. Not all of us agree that recreation has a place in the church program, when abundant life is our goal. However, let us take a square look at life as we find it today.

Only a few years ago very little was said about leisure time and its use. In fact the problem was not so acute then. This was true for several reasons: (1) There were not so many young people in our church. Our membership was composed of older people and little attention was given the young. (2) There was not as much unemployment. Neither did we have the short working hours that we find today. (3) The number of forms of commercial amusements and the easy modes of travel to them were not problems. However, what have we now? Thousands of live, ambitious, young people belong to the church with hours and hours of time out of school, unemployed. Thousands of amusement parks, swimming beaches, roadhouses, dance halls, poolrooms, bowling alleys, theaters and other places have been developed to attract them. The tragedy is that those who have charge of these places are not motivated with the desire to create Christian character. They resort to most any kind of legal, and sometimes illegal means of attraction to attain their selfish ends. As a result many young people are lured into unwholesome or less wholesome environments. Their interests are drawn away from the church and spiritual things.

Now what approach are we going to make to the young people and the conditions confronting them? There are two ways we might look at the problem:

First, we can take the "*tongue-in and hands-off*" method. Do you get the meaning of this? It is the way that is easiest to take and the one many of us are prone to follow. It simply means this: We denounce all such places of amusement. We see the evil effects they have on people. We see our young people going. As soon as they go, they are immediately classed with the wicked and those bound for perdition. Gossip goes the round. They are condemned by us church people. They begin to get the feeling they are misunderstood. They become rebellious. Instead of their being helped by us, they, in too many cases, are forever lost to the church. The reason we take this attitude toward them is that we are anxious to see them grow into their best. We love them and are jealous for them. But the reason we are not helping them is that we are using the wrong methods of approach. Our heart is right but our understanding is imperfect. Let us look for a better way.

The second method we can use is the "*mind-in and helping-hand*" approach. That merely means that we attempt to have a clear understanding of conditions as they exist, of the real feelings, desires and needs of young people, and then with a heart of understanding and sympathy help them meet their problems. That does not mean that we cease denouncing the evil which attends places of amusements; instead, an understanding of conditions as they are will likely make us more active against their detrimental effects. We must, on the other hand, not blindly condemn the places or the amusements, as such, and lose sight of the good that is within them. For example, we can get so unbalanced in our thinking about the movies that the very word *movie* starts us raving against them regardless of their type or influence. The facts are that a high percentage of our modern movies are not worthy of being seen and many harmful conditions surround them. Yet if we are unreasonable in our attitudes toward them, young people who think will see the one-sided view we take and consequently lose confidence in the advice given them. But if we can sanely point out the dangers and offer a way toward a wholesome solution without losing our heads either way, then guidance will be gladly accepted.

Then, if we understand the real feelings, desires and needs of young people it is worth much. Not many young people deliberately choose the bad. When they choose to attend these places of amusements, and to get together at parties, picnics, etc., it is not that they want to be bad. Nor can we criticize them harshly for it. It is easy for us as we grow older to forget the natural urge for play and fun that we had. It is the natural thing for children to play and associate together. Yes, it is more than natural—it is essential. For the proper development of normal children and young people these



things must be provided. However, if play and social contacts must be found under the wrong environment, then the wrong results are obtained. It has been our policy as a church to leave provisions for play to other agencies. Play has not been regarded as a necessary part of character education. But the truth is that some of the most powerful influences, either for or against good character development, come in time spent at play. Then do you think we can afford to leave hands off recreation and have nothing to do with it? Do you think we can afford to merely sit back and allow other agencies to furnish this necessary part of the life of our young people? Then shall we wail because of the influence these agencies are having upon our young people and criticize them for attending? Is it not a more sane thing to recognize the needs in this realm and then give guidance so that these needs can be met under proper conditions and Christian leadership? Will that not be a more powerful way of holding the respect of our young people as well as saving them for the church and for God? Thus the recreation program is not just a bait to get them to come to church, but is a vital and necessary part of our church program, with its chief purpose that of helping toward the abundant life.

Now the next question would be, what kind of a program of recreation should the church sponsor? That, of course, is dependent upon the needs. There are about four phases of leisure time for which guidance can and should be given. First, the social phase—that time which is spent in groups outside of the family. These social contacts should be Christian in their influence. Instead we too often find drinking, gambling, swearing and other uncultured conditions. At many young people's socials we find late hours, poor plans, kissing games, etc. We need to make all social contacts so that they will be interesting, helpful and challenging toward a more noble life of love and service. The second phase of leisure time is that spent in the home. Here we find too much drudgery, unhappiness and lack of good wholesome fellowship. If we can give thought to some good forms of family recreation, "Johnnie" and "Mary" will likely want to stay at home more and maybe father and mother will be helped across some of their cares. The church can do something for its homes through its recreation program. The third phase is that spent on dates—two by two. Many of our young people spend quite a bit of time in company with persons of the opposite sex. What is the influence of this time? Is it well spent? Does it contribute to the best in life? It should, and in many cases is very beautiful, but here again we find some who need guidance. We find sex problems arising which in many instances may be avoided if guidance can be given in wholesome ways to spend the time together. The fourth phase is the personal leisure or the time spent alone. Many of us have

potential personalities which have never approached their possible development. In fact, all of us can make a contribution to the world in a very interesting way if we only discover what we can do. Many people find this in their hobby. At least many people can be kept from a life of misery and low thinking if their personal leisure time can be properly motivated.

The recreation program of the church therefore should include elements that care for these various needs. It will not merely supply fun and frolic as an attempted measure for attracting them to the church. It will not be offered as a substitute for worship and spiritual growth. It will not merely compete with worldly amusements. It will not in any way be contradictory to the principles upheld by the Bible or preached from our pulpits. But it will try to supply the program necessary for personal and social development. It will attempt to keep out conditions which are degrading and opposed to spiritual growth. It will attempt to continually raise the level of the desires and habits of our people. It will attempt to bring about the same results for which all other phases of our church program are working. It is an approach to producing Christian character and abundant living from a point where their interests now lie. This is the place for recreation in the church program.

*Chicago, Ill.*

## I Was Jarred

BY I. S. LONG

THE Hershey Conference of 1936 was a good one. For several days the acoustics were bad though, and we did not hear well, in places, depending upon one's location in the hall.

Like all others, I received a good deal of benefit and inspiration. And that is what an Annual Conference is for, to inspire us to go out to be better and nobler and live more dynamic lives for Christ and the church.

But—and we were richer if we didn't have to use that little word so often—didn't I hear the secretary of the Ministerial Board say publicly that our church with a membership of 160,335 had a net increase of 1,287 for the year? That means it takes 125 of us to win one to Christ in a year.

We have nearly 3,000 ministers, too, and if I count correctly it means that it took more than two of us ministers to add one to the increase for the year!

Did you read that little paragraph entitled "Membership" on page 39 of the Conference Booklet? It shows 147 churches of Southeastern Region, 79 churches of Eastern Region, 159 churches of Central Region, 117 churches of General Western Region, and 48 churches of the Western Region reporting no increase in membership.



Yes, sir, I was jarred. A physical earthquake could not have jarred me more bodily than I was jarred spiritually and mentally on hearing these thundering facts. One pastor may have counted heads loosely, while another urged counting with meaning. Nevertheless, what a shame for a church purporting to be preaching the whole gospel of Christ, a gospel which is "the power of God unto salvation to every one that believeth." And as we look back on the days of Peter and Paul we agree that it was a dynamic gospel in those days.

But the gospel has not changed. Nor has Jesus our Lord. "Jesus Christ the same yesterday, today, and forever." The fault is yours and mine, and I'm heartily ashamed of our littleness and powerlessness, and I repent in dust and ashes.

See the forces of liquor, movies, incitement to war, etc., forging forward blindly, and we sit with folded hands and do nothing, or seem not to arrive anyhow. I never felt smaller in my life. "God, be merciful to me a sinner." Honestly I would like to be justified in his sight. I would enjoy his smile as I am arriving at the judgment seat of Christ. We'll all want it tremendously.

With all my soul, I want the next year's report to be ten times better.

*Baltimore, Md.*

### Jesus Continued to "Messiah" for Peter

BY W. O. BECKNER

It is rewarding to study Jesus and his behavior in given circumstances. He was the perfect One. To study Peter in such an instance as that given in Mark 14: 29-31 and 66-72, and in others, is profitable; but to study the reactions of Jesus yields far richer treasure.

What were the thoughts and mental reactions of Jesus toward Peter when he heard those vehement oaths of denial coming from the same mouth which only a few hours before had professed undying loyalty? That was a most noble resolution, "Although all shall forsake you, I will never forsake you. Count on me to stand by you through thick and thin." There seemed no doubt about it, Peter meant every word of what he said.

But when Peter saw Jesus in the hands of the authorities, things looked different to him. Is it too much to think that he got scared, afraid that he might be arrested too? It would have been a manly thing for him to have made answer to the maid, "Sure, I know Jesus. He is one of my friends. He is all right. Is there anything I can do for him, or for you?"

But Peter said something of a very different nature. Did Jesus hear what he said? What was Jesus' mental response?

Just suppose that Jesus had leveled a finger at Peter and had said something like this in harsh and accusing tones: "That's the way you stand by me, is it? That's fine of you! You never knew me! Possibly quite true. But I suppose this is just about what I should have expected of you."

Or suppose this. Suppose that after Peter's denial he had steeled himself to the situation with some such self-addressed remarks as these: "I told him to stay out of Jerusalem. He wouldn't hear to anything; he just would come here. He got himself into this mess and now he will have to get himself out of it the best he can. It is all his own doings and not mine. He can't blame me for looking out for myself. I don't want to get into any such trouble."

But Jesus did not react towards Peter in that way. Neither did Peter seek to justify himself for his broken resolution. Jesus was tenderly sympathetic and understanding; Peter was sorry, penitent. The look that Jesus gave Peter was not one of condemnation and accusation. It was the expression of the kind of attitude that would evoke from Peter a determination to get back on his feet. He had slipped and made a sorry spectacle of himself in the presence of One whom he had learned to love most ardently. But it was only a slip. It was not defeat. Under the stress of the hour he had gone to pieces. But he had been with Jesus long enough to believe that he need not stay in pieces. Regret, penitence, bitter tears—but he knew that in Jesus he had a Friend who believed in him, and who had brought him to where he believed in his own ability to come back. He believed in himself.

We are told that there is a force called gravity which holds the earth together. Every particle of it is held to every other part by that mysterious force. The delicate balancing of the pull of each several part against the pulls of all the other parts gives the earth its shape and form. Without that force the earth would go to pieces and stay in pieces. May we say that religious faith, such as Peter here displayed, is what held him together? Was it the unseen power of Jesus working in the life of Peter that enabled him to gather himself up again?

How sadly thousands of people need something in these times of ours, times of stress and economic strain, to hold them together. One of the grave dangers which we are facing as a result of our present "depression" is that we are developing a generation of cynics, souls who see no good in humanity or in life or in God. How terribly such need a deep-seated religious faith to hold them together. Who has not heard it said frequently, in recent years: "The world is harsh and unfeeling. God doesn't care or he would not permit such injustice and suffering to go on. The whole creation is organized on the principle that every man must look out



for himself regardless of the consequences to others. It is no use to try to be good in such a world." And they have gone all to pieces and have become wrecks, disorganized personalities, suicides. A vital religious faith, such as Peter had developed from his personal association with Jesus, would have held them together.

Peter had drunk deeply enough of the spirit of Jesus that he knew the Source of divine power, spiritual gravity. He had slipped but that was not the end of it. He was sorry for his error and would do his best to again justify the unbounded, sympathetic confidence which Jesus had given him in that look.

What did Jesus think about Peter's denial? What did he think of Peter because of that sorry exposure of his weakness? Was the saving power which he extended to Peter just a part of the function which the Messiah was performing? Jesus came to save men; here was a man desperately in need of something that would save him. Is it permitted for us to think that Jesus, maybe, just thought of this as another item in the day's work for him? What do you think?

*Elgin, Ill.*

## The Joy of the Lord

BY REBECCA FOUTZ

### Second Half

WE find that both the giving and receiving of salvation, regardless of the cost, brings joy. First there is Christ who paid the great price of redemption. Why did he do it? The Word tells us, "Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame" (Heb. 12: 2). Wherein was the joy? That of seeing souls redeemed from sin. The joy of this outweighed all the suffering he had to endure, which was of spirit as well as of body.

And is Christ the only one who has joy when a sinner accepts salvation? All heaven joins in the rejoicing. "Likewise joy shall be in heaven over one sinner that repenteth" (Luke 15: 7).

And how about the one receiving salvation? Here again the joy is so surpassing and real that no cost is too great. "The kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field" (Matt. 13: 44).

Are we willing to give all in order to have the joy of the Lord? If we hold one thing back—that is, have one thing that we do not surrender, that we hold dearer than Christ—is not our joy marred? It can not be full and complete. May this not be the reason why there is not more joy among professing Christians? Do they not still cling to some seeming joy of the world? Let us not forget that the joy of the Lord requires our all

for its possession, but it is worth our all to possess.

Next we come to a phase of the joy of the Lord that is contrary to the carnal mind or the thinking of the flesh—that of the joy that persecution should yield. "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven" (Matt. 5: 11, 12).

Unjust and ill treatment is not easy to bear. Has it been found possible for it to yield joy in the lives of Christians? We find from the Word that it works out that way. Some of the apostles had been put in prison for preaching and healing. When they were released they were beaten but "they departed . . . rejoicing that they were counted worthy to suffer for his name" (Acts 5: 41). Welts on their backs could not quench the joy of being counted worthy to suffer for the gospel's sake.

During the first missionary journey when, because of persecution, Paul and Barnabas were driven from Antioch in Pisidia, "the disciples were filled with joy and the Holy Ghost" (Acts 13: 52). Did hardship and hindrances rob them of the joy there was in the Lord? Not at all. It was one of the things that impelled them to spread the good news of salvation. It fed and fanned their zeal. Should not the joy of the Lord impel us to help spread the gospel?

Later when Paul and Silas were in prison, after having been beaten with many stripes, they "prayed and sang praises unto God" (Acts 16: 25). They had such an inner joy that it broke out in song even under the most adverse conditions. Does this not show how real it is and that it is not of the world nor dependent upon outward experiences?

These are just a few of the instances that could be given. In Hebrews where the writer is calling to remembrance things they endured after being enlightened, he says that they even "took joyfully the spoiling of your goods" (possessions, R. V.) (Heb. 10: 34). For had they not more enduring ones in heaven?

In the eyes of the law and many people, property is almost sacred, valued more than life. Yet how priceless above everything else was the truth in the Lord that his joy held even when their possessions were confiscated?

Were those the only ones who found it so? Did not the early Brethren as well as others suffer loss of property or leave all and start over again in a new and strange land because of their faith? They, too, knew that they had a "better possession and an abiding one" in heaven. And the joy of this outweighed any earthly loss. Are our possessions in heaven so sure and real that our joy would hold through any disaster? Has it stood the tests of the last few years? Or would we joyfully suffer loss for our faith?



We find this same spirit and joy back among the prophets. Habakkuk in his prayer as recorded in chapter 3, verses 17 and 18, says, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

It thrills one to feel and know that no matter if all else—all material things—fail, yet the joy of the Lord abides.

The last is the supreme joy of all, of which what we have had here is only a taste. Some day our work on earth will be ended. And the strongest imagination can hardly conceive what joy it will mean if we are worthy to receive the "Well done, good and faithful servant . . . enter thou into the joy of thy Lord" (Matt. 25: 21). Peter says it will be "joy unspeakable and full of glory" (1 Peter 1: 8) when we receive the end of our faith, even the salvation of our souls.

But there is still a climaxing joy and that is when we shall be presented "faultless before the presence of his glory with exceeding joy" (Jude 24). This is indeed beyond our comprehension, for nothing could surpass in joy this meeting with our Savior. And by his redeeming grace to stand before him spotless and sinless.

Philadelphia, Pa.

## Why Man Fights

BY KERMIT EBY

### 1. Propaganda

PROPAGANDA is any attempt to influence individual or public opinion. The word had its origin from the "College of Propaganda" formed by the Catholic church in 1622 for the management of missions. Since then the word has developed decidedly unsavory connotations and is usually thought of in connection with the use of falsehood to engender hatred in wartime. However, propaganda has its better uses. Churches, schools, politicians, advertisers, in fact every group, that desires to influence public opinion in one way or another, uses it.

Propaganda plays a very important rôle in the present-day world. Russia, Italy, Germany, and all other regimented nations govern by *force and propaganda*. Joseph Goebbels uses every art of persuasion to keep the Nazis loyal. Bands, newspapers, orators, demonstrations, the radio, and the school are all pressed into the service of the state. In Russia millions of youth are brought up on the teaching of Marx, Lenin and Stalin.

Propaganda has its uses in democratic countries, particularly in times of war and national emergency. Emotional appeals rally the citizenry in great efforts to fight

a "war to end war," and to "buy American." Slogan makers give the masses a catchy phrase to repeat, and emotion does the rest. Incidentally there has never been an American war without its slogan. A few were: "Taxation without representation," "Neutral ships make neutral goods," "Remember the Alamo," "This nation can not exist, half slave and half free," "Remember the Maine," "War to end war," "Make the world safe for democracy."

Successful propaganda builds up a convention of the *inherent righteousness of the cause; God, or righteousness is always on "our" side*. This has resulted in the building up of a national myth to the effect that no nation ever sins. It is always sinned against. The most sinister belief in all America, and the most commonly accepted one is that America never *fought an unjust war*. Americans fight because they believe they are acting in self-defense, *so do the citizens of all other nations*. This will be so until we honestly face the fact that national policies cause war, and if we want to prevent war we must alter our policies.

Propaganda agencies enlist the more respectable men in their services. Thus when war comes, ministers, teachers and lecturers are naturally used as the agents of the state. Abrams, in his book, *Preachers Present Arms*, analyzes the acceptance of this task by the ministers. As a result great numbers of people have their doubts dispelled by accepting the points of view of their intellectual or spiritual leaders. Men of mediocre ability are swept into the limelight for the first time, and many succumb to the eloquence of their own speaking. As the war progresses, their denunciations became more bitter and consequently so do the hatreds of the masses. Constant repetition drives the lessons of the propagandist home. Successful propaganda affects the subconscious. Obvious lies are accepted as gospel truth. Today many people find it impossible to disbelieve the stories of German war guilt and German atrocities.

Propaganda is graduated according to the intellectual levels of the group on which it is being used. However, in the last war so-called intellectuals accepted the most improbable of stories, as truth.

Propaganda has come into its own with the radio. In the next war it will be possible to hear a battle. A certain nation has already broadcast the sounds of its war. Loud speakers, placed in parks, relayed the "entertainment" to the people. Perhaps television may permit us to see a battle. However, it may be difficult to find a safe place to view the scene and to show only glorious victories.

*Men fight because they are propagandized. Only a few are able to weigh both sides of the disputes*, when passions run high. "It is easy," said Emerson, "when in the midst of the crowd, to follow the opinions of the crowd. It is easy, when alone, to follow one's own; but



the really great man is he who in the midst of the crowd, keeps with perfect sweetness, the independence of solitude."

*Ann Arbor, Mich.*

## Four Enemies of Paul

BY R. H. MILLER

### II

PAUL's preaching interfered with business. He came into conflict with those who made financial gains by unfair means. A *prophet* of God was at war with the *profits* of dishonesty. Paul had two notable experiences with this kind of opposition, and in each of them he narrowly escaped death. One of these experiences was at Philippi. A gang of cruel men were exploiting the diseased mind of a Philippian maid. Paul healed the girl and for his courage was flogged, imprisoned and sent out of town. His second experience with militant economic interest was at Ephesus. There he spoiled the souvenir business of Demetrius and his fellow craftsmen. For this he suffered the bitterest persecution. He tells us that upon this occasion he abandoned all hope of escape.

Observe how subtle this form of opposition is. When the exploiters of the Philippian maid appeared before the city officials did they frankly speak the truth? Did they say: "We were making a profit out of this girl until Paul healed her; but now we are ruined"? Not at all. It was the old claptrap of race prejudice, one hundred per centism and provincial pride. "These men [see them point with contempt] being Jews [an appeal to race prejudice] do exceedingly trouble our city [suggesting that *they* are the guardians of the city's honor] and do set forth customs which it is not lawful for us to receive nor to observe being Romans." Old stuff! Every word of it false! It is the talk of men who champion a cause which they know to be unjust and who, therefore, are afraid of the truth. It is always the method of those who enjoy unjust privilege. Their defense is a set of phrases which arouse passion and dull the understanding. Thus do they delude their victims into a defense of the system which exploits him.

There is no more devastating iniquity in the earth than the unfair sharing of material things. It materializes us all, those who have not as well as those who have. Those who have not are borne down by the struggle to provide the bare means of existence. Those who have are under constant fear for their personal safety because of the hatred of these who have not.

Our three children are very fond of chocolate bars. Suppose I return from work one evening with three bars in my pocket, happy in the thought of how happy my gift will make the children. But when I arrive

at home one child gets all the bars, securely hides two, and eats one in the presence of his brother and sister whom he has dispossessed. None of us can get his thoughts higher than chocolate bars. Two children cry for the bars they should have had, the third child fights to keep his unfair share, and father and mother are brokenhearted because the occasion which they thought would be a happy one has turned out to be a family row. All of us are on the low level of strife over the division of chocolate bars.

But let us suppose a happier scene. When I get in sight of home, one of them runs to meet me, explores my pocket, finding the three bars. He need not be told why there are three. Before he tastes his he finds his brother and sister and gives them theirs. They eat their candy and are happy, and mother and father are happy too. There are "Thank yous" and a few "Um ums," but aside from this our conversation is of other things. The candy was *shared* and *enjoyed* and *forgotten* in order to make way for the more intimate and vital interests to occupy our thought.

My candy story is a parable of our economic life. Our minds are absorbed in the pursuit of things because things are so unfairly shared. Society can not be spiritualized under these conditions. Material things must be made a matter of secondary concern by being equitably distributed. Then the minds of men will be released for their true vocation, the pursuit of truth, beauty and love.

*North Manchester, Ind.*

## What We Need

BY EZRA FLORY

PRESIDENT GREEN of the American Federation of Labor declared some time ago that America, and the world, is in need of religion more than in need of prosperity. Secretary of Commerce Roper declared, about the same time, that we need a new foundation upon which to build a sound structure of recovery, and that such a foundation must be moral and religious. Webster declared that our fair land of liberty can not go on prospering unless we heed the ordinances and precepts of the Bible. Babson has said: "Teachers of religion are doing more to make our streets safe for our boys and girls than all our policemen and lawmakers together."

What do all these terse declarations mean to teachers of Christ? In England it was said during the World War: "We are making a mistake in sending to the front our teachers and preachers. One day this awful war will end. Then a moral sag, such as always follows wars, will set in. But what will become of us when the real testing time comes and our substantial helpers are gone?" Now turn to the first chapter of



Numbers and note the soldiers each tribe was able to furnish. But best of all, notice that Levi is not included. The men of this tribe were the teachers and dared not be killed. The Levites were too important to be killed.

The seventeenth chapter of Second Chronicles records a revival by Jehoshaphat when seventeen prominent men were sent forth into all villages to hold Bible institutes. There were five princes, ten Levites, two priests. They took the book of the law with them. Read the results in the following verses; far more was accomplished than could have been done by force of arms.

One time a good man heard that things back home at the old church were in a bad way. This made him sad. It affected his countenance noticeably. He prayed for guidance when about his duties in that Persian court. He finally gave up a splendid position to identify himself with despised Jews living hundreds of miles away. Something happened when Nehemiah took midnight rides to view the status of things while others slept.

While these lines were being written two little boys knocked at my door, asking permission to enter the church to complete some work begun at the Vacation Bible School. The other day a young man decided to return to Columbus, Ohio, to continue work in a laboratory. Why should he do so? Did he not receive his degree several weeks ago? It is doing worth while things, not because one must do so, but because they are worth while and are right, that makes men.

And Christ wants a lot of stiffness broken up and religious initiative used in a time like ours—a time fraught with such tremendous opportunities. That old Book of the law which Hilkiah found in the temple of the Lord was more valuable than silver or gold because it reached and reformed the hearts and lives of monarchs, priests and people. It led them to walk after the Lord, and to keep the commandments and testimonies and statutes with all their hearts and with all their souls.

The Bible chained Luther before Luther unchained the Bible at Erfurt.

Some one tells me, "Ah, Flory, you don't know how to do things. You should have sociables, special lectures, and concerts for these are what people want." But I am not counseled to pray, to read the old Book, to preach the eternal truth, when such people advise. I well know some things are antiquated. If we had Nehemiahs the splendid talent of the laity would be organized for Christian service, for we are taught, "Ye are a peculiar people [laity]." All power is not lying in the ministry.

Oh, we need a rebaptism of sincerity, earnestness, and persistence in our churches! We need not expect great results when nine-tenths of the members are in-

different or drowned in worldliness. There are too many who are poor conductors of spiritual life. If a cold were as contagious as the spiritual life of many, it would not be "catching." There is a sag in moral conditions. What can be done? Let those who fear the Lord speak one with another as in the days of Malachi (Mal. 3:16). We need but come back to the purity of the truth in Jesus Christ.

*New Paris, Ind.*

## "We Can't Keep Out of War"

BY OLIVE A. SMITH

THE quotation is not taken from the Bible, nor from the spoken or written words of any outstanding patriot or peace worker who represents the body of united Christendom in America. While that body includes millions who carry in their hearts the fear of war, they do not, as a rule, subscribe to any such creed. Being primarily interested in a larger faith and its logically accompanying works, they are more prone to quote: "With God, all things are possible." Yet the quotation—in substance—is heard on every hand.

The most deplorable element in the "Can't keep out of war" chorus is the statement of reasons proffered in answer to the question, "Why not?" We are not told that we must go into this world game of murder in self-defense. Murder in self-defense is, by many, deemed justifiable. Our intelligence is not again insulted by the urge to go into a "war to end war," or to "make the world safe for democracy." We remember those sophistries of two decades ago. We are not even told that militarism affords the only disciplinary centers for the young American, or that war gives our unemployed boys incomes or imparts virility to character.

No, the reasons are far more reprehensible. Because of our very neighborliness and friendliness with other nations, because no nation liveth unto itself, we must, automatically, be drawn into their wars. We must go into world war, if it is declared, because of the economic necessities resulting from world trade. And we must have world trade to bring back prosperity. We are so tired of the depression! We want revived industry—and two-dollar wheat. When a nation of combatants torpedoes an American ship loaded with two-dollar wheat we will go to war because the American farmer must have the price of his wheat. At home it will bring him only seventy cents.

American laborers and mechanics must have jobs. Even our assistant attorney general say that it would be "virtually impossible" to remain neutral. "Farmers and manufacturers," he declares, "are ravenous for whatever relief they can get." So, it is averred, we will go to war because we are tired of the depression. We will trade human life, and what remains of Christian



civilization since the last war, for two-dollar wheat and prosperity.

Every American citizen who looks reverently at his flag, and more reverently at the banner of his Master, the Prince of Peace, will pronounce this a most diabolical doctrine and a vicious slander upon the American people. We recall its companion sayings of old: "Every man has his price," and "Every woman can be bought." Each and every such saying is an insult to countless millions of our citizens who are not for sale at any price. Into a world conflict we may be tricked and betrayed, as we were tricked and betrayed some years ago. It should be much more difficult, however, for we now know, beyond question, that national conflicts are the products of the war mechanisms, deliberately operated for financial profits, and nothing more. All the people know this; and while it sometimes seems otherwise, ours is still a government in which the people, if they so will, are the rulers.

Some day soon, we hope, our constitution will have a twenty-second amendment which will take from congress the power to declare war without a mandate from the people. But even now, if our citizenry, as a unit refute this, "We can't keep out of war" sentiment, it is doubtful whether congress could enforce a declaration of war.

Regardless of all the technicalities of nationalism and internationalism, we can keep out of a world war. World trade is, of course, desirable and profitable. But if we must go into that hideous slaughter to realize the advantages and profits of world trade, surely we are justified in repudiating world trade. We have resources in abundance. We can, and must, devise some way of utilizing those resources and distributing our wealth so that we are freed from the obligation of taking part in these orgies of slaughter in which we profess to disbelieve. With all due respect to the wisdom of our elderly statesmen, if their mental processes are so routed over the traditional paths of history that they can do no better than espouse the cause of helpless slavery to the profit motive, let us welcome the reign of the younger generation which frankly repudiates the entire military system.

Not long ago a statistician estimated our national debt on the basis of personal responsibility. The first reaction to such a figure is negative. We say, "It isn't my debt. I didn't contract it." But it is our debt. As citizens of a democracy we can not evade personal responsibilities. We must meet and handle them.

Christian people were once warned against mingling too freely in public affairs. Now we know their most united and determined strength is necessary to avoid the moral wreckage which comes from yielding to such sophistries as those involved in these great issues of peace and war and profits.

For the infinite encouragement of those who would deny this "can't" philosophy, let us consider the recent demonstration in honor of the memory of those statesmen who voted "No" on the question of our entrance into the World War. Better still, there was the tribute to those of our living statesmen who voted the same way, and whom we trust to always vote thus as long as they are in power. Yet it was not easy for them at the time, to endure the jibes, the taunts and sneers of those who were then considered true patriots.

In his own church, and in all other churches where he spoke contrary to the accepted war psychology of the time, Dr. Charles M. Sheldon was snubbed and ostracized. "I'm not so lonely now," he says patiently, as he recalls his experiences.

Is it necessary to quote again the pronouncement of Jesus: "They that take the sword shall perish with the sword"? We know it perfectly well without quoting it. We have always known it. But, in view of the dire possibilities of this particular era, in the face of the certainty that civilization can not survive another of those awful cataclysms, those words should burn into the consciousness of every sane American citizen, not occasionally, but morning, noon and night of every day. They are true. We know they are true. We should fear their truth far more than we fear the loss of two-dollar wheat or the continuance of any depression.

At any time the test may come. Let us hope and pray that these writers are wrong. If we must go to war, let it not be said that we go because we trade ourselves for prosperity and better times.

*Topeka, Kans.*

## He Answered Her Call

BY JULIA GRAYDON

A NEWSPAPER clipping I have on my desk tells of a large police dog who upon hearing his mistress call his name leaped over a parapet on the roof of a five-story apartment house and was killed by the fall to the street.

He heard the voice of one he loved and whom he was accustomed to obey, and he did not hesitate for one instant although he was only a dog and had no soul.

Some of us have heard the voice of One who is our Master and we have answered it, but there are others who are still debating as to whether it will pay to become a Christian because they are afraid to take the risk.

The dog took the risk and went to his death unfalteringly.

Christ does not ask us to do that, but he does ask us to listen when he calls and to answer unhesitatingly which side we are on, his or the world's?

*Harrisburg, Pa.*



---



---

## HOME AND FAMILY

---



---

### A Plea

BY MAE B. GRAYBILL

When with nature my soul seeks solitude,  
While the wind breathes through my hair,  
Lifting my arms up to the infinite blue,  
I whisper a pleading prayer:  
Dear God, of immortal powers, have you  
A grain to spare of courage, hope or faith,  
So that I may face life anew?

Manheim, Pa.

---

### What Children Think of Grown-Ups

BY TOBIAS HENRY

A Paper Read at a Sectional Conference, Hershey Annual Meeting

THE old saying of Burns, "Oh wad some power the giftie gie us to see oursel's as others see us!" applies to this study. That we might in some small measure see ourselves as children see us is the objective.

Let us begin by recalling three general considerations. First, we are told by psychologists that by nature parents always have the confidence of the child, and that if this confidence is ever lost it is the fault of the parent in its beginning stages and not the fault of the child. That suggests something of the way children think of grown-ups in their early stage of development. They have confidence. Then we are told that a child universalizes his experience. That is, he thinks that what he sees in the grown-ups of his immediate circle is what the world is made of. If a child experiences strife and hate at home, he concludes that the world is made up of strife and hate. If he experiences love and kindness, he concludes the world is like that. And again we are told by many child psychologists that to the little child, parents represent God; that the only idea of God the little child has is the idea that centers in father and mother.

"Father is a person who works and supports you, does things around the house, takes you out places, plays games with you, helps with homework, participates in outdoor activities, gives you money, sometimes displays sweetness and kindness, takes part in indoor activities and trains you to mind," according to the statements of 150 children of elementary school age as given to Dr. Hyman Meltzer, director of the Psychological Center, St. Louis. The above represents a composite picture of the typical father on the basis of the statements of the 150 children. On the same basis, "Mother is a person who does housework and supports you, does things around the house, takes you out places, plays games with you, helps you with homework, buys food and clothes, scolds you when you do wrong, and gives you things."

Dr. Meltzer also made an interesting study of the reactions of children to their parents as shown by word association. A little game was played with the children expressing the first ten thoughts that came to their mind when a subject was mentioned. They were assured there were no right answers and that their responses would not be reported to principal, teacher or parents. They were relaxed with such words as table, school, Washington, Lincoln, then father and mother were suggested. Dr. Meltzer reports: "The best that can be said is that the largest number of children's reactions to their parents is 'mildly pleasant.'" Thus 60% of their reactions to father and 65.5% to mother were mildly pleasant. But the writer is wondering about the other 40% and 34.5% of the reactions.

In addition to numerous brief articles and clippings the following two main sources of material were used. First, an article by a schoolteacher published in the *Harpers Magazine*. This teacher wrote the word, *grown-ups*, upon the board and told her children to write about the first person who came to mind describing that person and telling what they liked or did not like about them. She had sixty-one children. The person suggested most frequently by the word grown-up was mother. Very few children mentioned father, and because of this the author of the article concludes that fathers come comparatively little into a modern child's real consciousness. The prevailing note in the answers of her pupils was, "Stop bossing me." Some typical statements of her pupils follow:

"I would like to be a grown-up because I could go to bed when I felt like it and in the summertime I could go swimming when I felt like it, so no one could say, 'You can't go swimming today. It's too damp and you have a cold.'"

"Grown-ups are very different from children. They think we are cold when we aren't, and make us put on coats and hats when we don't want to. They make me very mad at times and at other times very happy, but never medium."

"Oh, what a paradise it would be without them."

"Grown-up ideas are not very interesting to me."

The second main source of data which is used in this paper the writer collected himself receiving the suggestion from the article in *Harpers*. He asked the teachers in a neighboring elementary school to do for him just what the teacher in the magazine article had done. 150 replies were received. For purposes of referring to material in these two studies they may be designated as Study 1 and Study 2—Study 1 being that of the magazine article and Study 2 being that of the writer.

There were both agreement and disagreement found



in the two studies. First of all, in Study 2 it was found that fathers do hold a place in the consciousness of children. Mother was thought of twice as frequently as father as suggested by the word *grown-up*, but father was thought of quite frequently. The children in Group 2, or the Roxbury District in Johnstown, were much less critical of grown-ups than the children of Group 1. The children of Group 1 were children of upper middle class, well to do or rich business men, or college professors, doctors and lawyers. The children of Group 1 were of a lower social class, average middle or lower middle class. The important point is they were not so critical as the other group. The writer classified their statements into favorable and unfavorable and found 123 or 82% of their statements definitely favorable to mother, father, teacher and neighbor. Only the poor aunt and nurse received more criticism than praise.

There is present in the statements of these children a definite chafing under restraint, but again not as general as in Group 1. Their greatest dislike is for meanness, and unkindness and denial of privilege.

Here are typical statements:

"I like my teacher. She tries to teach you all she can."

"I like my teacher; she doesn't lose her temper and is not wicked according to my thoughts. She hardly ever gives licks and when she does, does not get red in the face and boil over."

"I like my father and mother because they take me every place and do things for me."

"I like my father because he is good to me."

"My aunt is a touchy person, and is always butting into other people's affairs. I particularly dislike her because she is always yelling at me if I cross the street, or run down the steps or sit anywhere."

"This person I dislike because she is on the gloomy side of life."

"I hate my father. I hate him because he is so mean. He is a mean man, that is why I hate him."

"I like my aunt because when I go up there to stay at her house I don't have to wash myself before I go to bed." No, this is not a boy speaking, but a girl of ten.

The following points summarize the writer's findings:

1. Children think parents do not give them enough of time. Eugenia Leonard in a study of mother-daughter relationships of adolescent girls found that, "nearly every girl was impressed with how busy her mother was." Of 400 children, 350 voted for more parental care.

One child in Group 1, wrote: "The men do nothing but work, so you can not have any fun with them." Another, "They are always trying to get rid of children

and put them to bed." In Study 2 they wrote: "I like my father because he plays ball with me."

2. Children think grown-ups are bossy and crabby. In Study 1 the prevailing note was, "Stop bossing me." These definitions were written: "Grown-ups are people who boss you." "You are a grown-up when you are married or over 29. When you are a grown-up you can boss yourself." In Group 2 a frequent word used to describe grown-ups was the word, "crabby." In the study made by Eugenia Leonard 400 adolescent girls gave 540 expressions of resentment of restraint.

3. Children think grown-ups a bore and think that they do not have a good time.

"I should hate to be a grown-up, but I guess I'll have to be one some day unless I die."

"They don't have as much fun as we do."

"On Sunday afternoons after dinner grown-ups yawn and say I have eaten so much I have to go to sleep. They sleep all afternoon till about half-past five and then go out and talk about the stock market and what is happening to money."

"Grown-ups give me a pain in the neck. You have to obey them or get scolded, and then you get mad and get scolded some more."

4. Many times children think grown-ups unfair.

To begin with, we must remember that it is the feeling of children that they have the same rights as their parents and that it is unfair for father and mother to claim privileges for themselves that they refuse to their children.

"If I am seated comfortably in a chair reading, daddy comes in and wants to sit in it and read the paper."

"In the evenings when you are in bed they pour out ginger ale or something like that and drink whatever it is and everything like that."

5. Younger children accept things at face value, but older ones grow more critical.

The following is from children of eight:

"Grown-ups are much older than we. They know more than we do. When they say, 'Do not cross the street,' we must not cross. You must do what your father and mother tell you."

"I love everyone in the world."

But now eleven-year-olds speak:

"Grown-ups are very provoking at times."

"Grown-ups are people who boss you."

"I should hate to be a grown-up."

"Grown-ups give me a pain in the neck."

Of course not all eleven-year-olds are critical, but they are more critical than eight-year-olds.

6. Children think grown-ups have to get cross and scold.



"My teacher is very nice. Every once in a while she scolds, but it is the nature of people to scold, so of course you can not blame her."

7. They think grown-ups are kind when they give them things and do things for them. Kindness is measured in terms of concrete things done for them, money given to go to a show, permission to go on a trip. When they get what they want they are being treated right.

"I like my father and mother because I get what I want and they are not mean."

"I like my mother because I can go almost anywhere I want to. But I get mad when I have to go to choir practice."

8. They think grown-ups can be flattered.

This little girl at least did, as she thought of her teacher reading the following:

"I like my teacher because she is very kind. She gives you good marks and I think everybody likes her. She is very neat and tidy. Guess who if you can."

9. They think grown-ups fail to treat them with a proper sense of respect.

How many times do they say, "You must think I'm a baby"?

10. Children have the highest admiration for grown-ups and think them the best of friends.

This is true in spite of criticism to the contrary. The criticism only shows that it is not 100% so.

Our observation recalls how a boy defends his dad to the gang in something of the spirit, "I'll bet my pop can lick your pop."

As pointed out previously, of 150 statements of children of elementary school age 123 or 82% of them were favorable to mother, father, teacher, neighbor, etc.

The following statement of a girl of twelve from the group here in Johnstown is selected to conclude this discussion: "A dear friend. She is my dearest friend. She has always treated me in the very nicest way she could. She has hair the color of brown. She is my mother. I love her dearly."

*Johnstown, Pa.*

## "Except Ye Become as a Little Child"

BY EDNA B. REBER

Truman Reber, four-year-old son of Albert and Edna Reber, Pasadena, Calif., passed into the great beyond June 17, 1936. What follows, largely an arrangement of Truman's own words, was prepared by his mother, as part of the memorial service.—Ed.—

We are here in memory of Truman's birthday in heaven. Let us listen to the message of his life. Though he was a playful, laughter-loving child, I have never seen his patience, trust, heroism or submission surpassed in any other life.

When anyone would ask him, even in his last conscious moments, "How are you?" he would answer, "Just fine," and smile.

The heavenly Father, who knows that children need food

and clothing, was very real to him. Never will we forget his fervent, "Thanks for food, thanks for food."

His favorite lullaby was, "Sleep, my child, and peace attend thee, all through the night." He frequently asked for mother's own prayer, following, "Now I lay me down to sleep."

At three he was watching a sunrise when mother overheard, "Thank you for the beautiful sunrise."

When he was told not to bump dolly's head, that it might break, he said, "Daddy can fix." Daddy explained that it couldn't be done. After pondering a bit he confidently remarked, "Jesus could fix Truman's head."

Truman loved his little Sunday-school class while he was able to attend. One Sunday he had a cold and mother said we would better not go. Truman said, "Jesus can make me well." So mother and Truman talked to Jesus about it; every trace of cold disappeared and we went to Sunday school.

When just a little fellow playing with his automobile, he asked, "Mommy, on what street does Jesus live? I want to go to see him."

Again, "Who made the heavenly Father?" and "Does the heavenly Father sleep?"

He was only three and a half when he asked, "Why did the heavenly Father make us anyway?" His own answer: "To look pretty, to love each other, daddies to go to work, mammas to work too, sisters to go to school, babies to grow big."

He composed several little nature songs. He was nature's child and was often trying to solve some mystery. Some of his questions follow:

"How does the heavenly Father make the wind? . . . How does the heavenly Father turn on the rain? . . . What are the sunbeams good for? . . . Where does the moon get its light? . . . Where do the butterflies sleep? . . . Did the heavenly Father paint the seashell? . . . How does the heavenly Father make wood? . . . Where does the ocean stop? . . . How does it feel to be a seed? . . . Can the heavenly Father see through cement?"

When driving through rugged mountains, he asked: "Did the heavenly Father really make these?" Then followed the creation story unfolded by his own questions.

Truman loved the beauties of nature, birds, trees and flowers especially. "Mamma, why did the heavenly Father make flowers?" and "It's nice we have eyes to see these beautiful things."

These last months he frequently said, "Mommy, I love you," or "Daddy, I love you."

He was so full of friendliness to others, there was no room for fear in his heart, though he wondered: "Are we going to live here long? . . . Will we die sometime? . . . When do we go to heaven? . . . Does the Bible tell us about heaven? Daddy, do you know the way to heaven?" He has gone on and beckons us to a closer walk with God.

The following verse was written by his father:

"I shall not grieve for my boy:

I grieve not at the blossoms that fall ere the fruiting season;

I grieve not because the bird song is hushed as comes the noonday sun.

But I will say, he and I have lived a day in spring,

His hands have brought a bit of fragrance, his heart and lips a song,

His feet have stepped to higher ground and escaped this earthly throng."

*Pasadena, Calif.*



## KINGDOM GLEANINGS

### Calendar for Sunday, August 9

**Sunday-school Lesson**, Saul Converted and Commissioned.

—Acts 9: 1-9, 17-19; 1 Tim. 1: 12-14.

**Christian Workers**, Peter's First Lesson to Believers.

**B. Y. P. D.**, What About Movies?

**Intermediate**, Great Men and Women.

\* \* \* \*

### Gains for the Kingdom

**One** baptism in Ashland City church, Ohio.

**Seventeen** baptisms in Canton church, Ohio.

**Three** baptisms in Lick Creek church, Ohio.

**Three** baptisms in the Surrey church, N. Dak.

**Five** baptisms in the Coon River church, Iowa.

**Seven** baptisms in the church at Thurmont, Md.

**Six** baptisms in the Waterloo City church, Iowa.

**One** baptism in the Woodland Village church, Mich.

**Six** baptisms in the Lynchburg church, Va., Bro. C. H. Hinegardner, pastor.

**Seven** baptisms in Elbethel church, Pa., Bro. B. B. Ludwig of Quakertown, Pa., evangelist.

**Four** baptisms in Stone Bridge church, Md., Bro. S. Earl Mitchell of Brownsville, Md., evangelist.

**Thirty-five** baptisms in Bethesda Chapel, Md., Bro. J. Herbert Miller of Baltimore, Md., evangelist.

**Seven** baptisms in Shady Grove church, W. Va., Bro. S. Paul Daugherty of Augusta, W. Va., evangelist.

**Eighteen** baptisms in the Maple Spring church, W. Va., Bro. C. O. Showalter of Keyser, W. Va., evangelist.

**Four** baptisms in Kenmare church, N. Dak., Bro. John Wieand and wife of Arrowwood, Alta., evangelists.

**Nine** united with Panther Creek church, Iowa, Bro. Paul Studebaker and wife of Franklin Grove, Ill., evangelists.

**Six** baptisms at Hines schoolhouse, Moorefield congregation, W. Va., Bro. P. I. Garber of Petersburg, W. Va., evangelist.

**Twenty-three** baptized and one reclaimed in Glendale church, Pa., Bro. Jos. G. Rittenhouse of Easton, Md., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. C. F. Holsoapple** of Telford, Pa., Aug. 16 at Brookside, W. Va.

**Bro. A. H. Miller** of Kent, Ohio, Aug. 2 in the Owl Creek church, Ohio.

**Bro. John T. Glick** of Bridgewater, Va., Aug. 29 at Valley house, Nokesville, Va.

**Bro. J. O. Winger** of North Manchester, Ind., Sept. 20-27 in Hartville church, Ohio.

**Bro. H. F. King** of Myerstown, Pa., Aug. 9 at Hinkletown, Pa., Spring Grove church.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., Aug. 25 in the Bartlesville church, Okla.

**Bro. John Wieand and wife** of Arrowwood, Alta., Canada, Aug. 17 in the Mohican church, Ohio.

**Bro. Jesse Whitacre** of Shamokin, Pa., Sept. 21 in the Big Dam house, Schuylkill congregation, Pa.

**Sister Sydney Broughman** of Buchanan, Va., Aug. 2 to 16 at Mason Cove, Va.; at White Hill, Va., Aug. 30 to Sept. 13.

\* \* \* \*

### Personal Mention

**Brother and Sister E. H. Brubaker** of Long Beach, Calif., were last week callers at the mission rooms. Coming up from Southern Illinois to visit friends in Elgin, they found some of these at the Publishing House.

**To Modena Minnich Studebaker**, Damatura, Nigeria, West Africa, two words were wired last Saturday night telling her of the death of her brother Leroy Minnich of La Verne, Calif. Critically ill only two days a heart attack proved fatal.

**Prof. S. M. Dell** of McPherson College, with his wife and two small daughters, stopped off early last week to take a look at the Publishing House, as they were on their way to Chicago. Bro. Dell will take some advanced work in the university the second term of the summer quarter.

**Bro. John Gible**, his good wife, Ida Brubaker Gible, long-time Messenger correspondent, and their daughter Betty have been visiting the Gibbles of Pennsylvania and other kindred there. Last week they gave the Publishing House a friendly call on the way back to their Pasadena home.

**The Roths and Wolfs** dropped in last week, or some of them, and Books too were in the blood if not the name, for they had much singleness of syllable as well as aim. They were on their homeward way to Carlisle, Pa. They had been seeing uncles and cousins farther west, and rightly thought their trip would not be complete without seeing the Publishing House.

**Bro. E. C. Cawley**, writing of the late district meeting of Western Canada, says: "The conference was not as largely attended as usual, due to the great drought. Only three were in attendance from the Saskatchewan churches, where the crops are completely gone. The farmers in the Alberta congregations will harvest the shortest crop in their history. Heavy rains at this late date would produce a large second growth for feed. Unless this happens the feed shortage will be very serious."

**Bro. R. E. Shober**, pastor of the Connellsville church of Western Pennsylvania, writes us that their church building was one of the many damaged Monday evening, July 27, by the worst electric storm that ever struck that section. It was partly unroofed, a large part of one brick wall was blown into the auditorium and Sunday-school rooms and rain poured in in torrents. A month or more will be required for reconstructing the plant. Meanwhile services will be held in the Trinity Reformed church from 8 to 9:45 each Sunday morning.

## BETHANY SUNDAY

### September 13

Plan now your program, and your Harvest Offering. For literature address—

The General Boards, 22 S. State Street, Elgin, Illinois, or: Bethany Biblical Seminary, 3435 Van Buren Street, Chicago, Illinois.



### Miscellaneous Items

**Swan Creek church** will have the homecoming Sunday, Aug. 30, with Bro. J. Oscar Winger from North Manchester as speaker.—Nancy E. Dixon, Wauseon, Ohio.

**Virginia churches** should take note that Tuesday, Aug. 11, is Church of the Brethren day at Massanetta Springs, four miles west of Harrisonburg. Bro. D. W. Kurtz will be the speaker. Will pastors please announce in their churches?—A. J. Caricofe, Luray, Va.

**The Annual Summer Assembly** of Northwestern Ohio will be held in the Fostoria church, Wednesday and Thursday, Aug. 19 and 20. Bro. A. C. Wieand of Bethany Biblical Seminary will be the visiting speaker. He will speak twice each day on the "Doctrine of Prayer" and will conclude the two-day session with an address on "The Supremacy and Finality of Christ." Bro. S. L. Cover of the Marion church will speak in the Bible Hour on "Lessons From the Book of Acts." The assembly theme will be "Christ in the Life of the Community." The theme will be the subject of an address by Bro. A. P. Musselman of the Lima church Thursday morning. Sister Minnie Bright, missionary on furlough from China, will be the guest speaker for the B. Y. P. D. vesper service on Wednesday afternoon, and will address the entire assembly in the evening. The B. Y. P. D. retreat and vesper hour, as well as the evening session on Wednesday, will be in the hands of the district B. Y. P. D. organization. Sister S. L. Cover will again have charge of the worship period at the beginning of each session. Other features with these mentioned promise to make this conference especially worth while.—I. C. Paul, Lima, Ohio.

**The Program of the Annual Bible Study** and the District Conference of Southern Missouri and Arkansas will be held in the Shoal Creek church, Fairview, Mo., in Newton County, Aug. 16 to 20. The conference theme is "The Devotional Life and Peace." Bro. C. Ernest Davis of McPherson, Kans., will assist in the program, giving several addresses. Home talent will be an outstanding feature this year. Bro. L. M. Baldwin has consented to present a number of addresses depicting the Christians Duties to God, to Others, to the Family, to Ourselves, and to the Church, furnishing the Bible background. The departmental meetings including the father and son and mother and daughter are scheduled for Monday afternoon. The Children's Work, Memorial Address by Bro. A. W. Adkins, Elders' Meeting, Woman's Work, Laymen's Meeting, Young People's Work, Vesper Service, B. Y. P. D., and the address by C. Ernest Davis to the young people, "World Builders," are the interests for Tuesday, Aug. 18. The Sunday-school and Educational Programs, the Ministerial Program, Young People's Supper and Play, the Missionary Address by Bro. Adkins are scheduled for Wednesday. The business sessions and reports come on Thursday.—Dorothy Oxley, Mountain Grove, Mo.

\* \* \* \*

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Return to Religion**, by Henry C. Link. The Macmillan Company. 181 pages. \$1.75.

The author is Director of the Psychological Center of New York City and has dealt with many individuals and groups. He is forty-five so can not be in his dotage. He was reared in a strict Christian home, but drifted from and lost his religion in college where so many go astray partly because of their teachers and partly because they cease to

practice religion and the presence of God. Of this book William Lyon Phelps says: "The finest book on practical psychology I have ever read. Every American ought to read it."

Formerly an agnostic, the author has been driven back to religion and God by stubborn facts that could not be solved without God and religion. By religion he means "The belief in God as a Supreme Being, the belief in a divine moral order expressed in the Ten Commandments and in the life of Christ, and the acceptance of the church as the chief, even though imperfect, vehicle of religious truths that are greater than science, and values that are higher than reason." And again: "The religion I speak of, therefore, is not the refuge of the weak but the weapon of the strong. I see religion as an aggressive mode of life, by which the individual becomes the master of his environment, not its complacent victim."

The ten chapters are entitled: My Return to Religion, I Go to Church, The Achievement of Happiness, Fools to Reason, Wine at Weddings, Children Are Made, Love and Marriage, Social Planning, The Vice of Education, The Abundant Life. And by the abundant life he means a great deal more than is implied when the same term is so flip-pantly used by politicians today—he means the great spiritual forces rather than the puny material things so commonly referred to.

Yes, I like the book very much because it contains so much that is fundamentally sound. Naturally I must take exceptions when the author recommends cards, dancing and

(Continued on Page 24)

\* \* \* \*

### Peace Action News

**The East Chippewa church** of Northeastern Ohio with a membership of a few more than one hundred contributed \$32.21 to the Peace Action Program of the Church of the Brethren. This is another rural church that shows interest in the peace movement.

**The Black Swamp church** of Northwestern Ohio after completing the Every Member Peace visitation sent \$26.31 as the sacrificial offering from the church. This is not a large church but a rural church that was willing to do something for peace. The peace secretary, Elmer L. Hanely, Walbridge, Ohio, writes: "We feel richly blessed through our first peace visitation which we believe is only the beginning of the work. This, no doubt, will lead to other good work."

**The church can lead America to peace!** Are the members of the Church of the Brethren sacrificing for peace? Suppose each family of the 40,000 families in the brotherhood gave just one cent a day for peace for a year. Then the Church of the Brethren would be giving \$146,000 per year for peace. Are you doing your part for peace? "Where your treasure is, there your heart is also." Order your Peace Banks from the Board of Christian Education, Elgin, Illinois.

**The Emergency Peace Campaign—a Correction.**—Dan West writes: "Not until I read in The Gospel Messenger the list of our members who are working in the campaign this summer did I discover that three names had been omitted—David Blickenstaff, Edward Lander and Donald Royer. Why they were overlooked, I can not say, but it was wholly my fault. I regret it. They are working under the leadership of Royal Glick in Northeastern Ohio and are working hard. It is an all-Dunker team and they are having a great time."



---



---

## OUR MISSION WORK

---



---

### What to Pray For

BY H. STOVER KULP

*August 8 to 15*

#### Leper Colony at Garkida—Dr. and Mrs. Bosler

THERE are millions of lepers in the world. There has developed within recent years a campaign to "Rid the World of Leprosy." The origin of this movement was brought about by the heroic and adventurous spirit of Christian missionaries. The inspiration and driving power for the achievement of this great goal are being derived from the courageous and loving service that Christian missions are doing for this unfortunate group.

Our own Africa mission has a worthy share in this service. In Nigeria the percentage of lepers in the total population is probably as high as anywhere else in the world. Dr. and Mrs. Bosler returned from furlough in the beginning of this present year. They have entered heart and soul into this work. Dr. Bosler spent much of his furlough studying the entire leper problem at the U. S. Leper Asylum in Louisiana.

Pray for the Boslers for theirs is no small task. There are between 400 and 500 lepers always living at the Leper Colony. That means 400 to 500 sick people who are their constant care. Every five days injections are given for leprosy and daily temperatures must be taken and recorded to determine the reactions from the injections. But this represents only a small part of the medical work. These people, already weakened in body by leprosy, are the easy prey to other diseases. In addition to treatment for leprosy more than 20,000 other treatments are given yearly in the Leper Colony. There are always a goodly number needing hospital care. The Leper Colony possesses a fine hospital but unfortunately we have lacked a nurse to train a local staff to care for the sick. (Annual Conference at Hershey approved a nurse for the Africa field to go out this year, if she can be found. Pray for a nurse for the Africa field.)

But the medical work, great as it is, is only a part of the work the Boslers have to care for. There are 500 people for whom homes and farms must be provided. They are settled over the area in groups according to tribes and clans. Each group has a little chapel for morning prayers. The entire colony is organized as a town or village with its chief and officers. There is even a policeman. These people are drawn from many different pagan areas. It is not surprising therefore to learn that there are many minor cases to settle, such as disorderly conduct, fighting, stealing, etc. The village organization settles these by palavers but the doctor must supervise and approve.



*Mayoksa is the dark figure, right of center*

There is a school with over 100 enrolled. Above all there is the church at the Leper Colony. This is perhaps the most vital and active Christian group on our entire mission field. Nearly half the members of the colony are in some way definitely connected with the Christian group. Dr. and Mrs. Bosler have all of this work well organized but it requires constant supervision to keep things working.

In addition to all the work in connection with the Leper Colony, Dr. Bosler is concerned about the hundreds of lepers throughout our mission area who are not in the colony. Something must be done for them if this dread disease is ever to be checked. Plans are being formulated whereby a number of out dispensaries shall serve these people. A few of these dispensaries are already open.

#### Mayoksa's Prayer

(Sent by D. W. Bittinger)

Mayoksa receives a small subsistence, eight cents a week, from the government. All of this for two years now she has given to the church. Sometime in the past she evidently had a small quarrel with one of her leper friends. On March 3, 1935, after a service conducted by Mr. Redmayne from England who was visiting the colony, she arose without telling anyone of her purpose and confessed to some sin she felt she had committed. Then she knelt and prayed this prayer:

"Dear Father, my Father and the Father of the multitude, I committed a sin some time ago and have not yet gotten to repent for it in a meeting. Now I thank you that you sent this messenger from England to remind us of our sins and to ask us to decide today to go in the right way. So I want to tell you about mine. I beg your mercy and ask you to pity me. I am no longer fit to be even your slave. I am only your dog. But don't drive me out into the bush. Even though I may wander out there myself, I want you to send your biggest policeman to turn my nose back toward the house. And when I am led by Satan to say wrong things again, have him slap me on the mouth ere ever I get it said.

"I do not like to bother you, for you have many sins to hear about beside mine. But still I make bold to come before you for I know you are the ash heap of the world. If there is refuse anywhere, it is thrown unto you. But you



do not go away and you do not turn around. You just stand there and receive it with a restrained heart.

"So I ask you to forgive me and cleanse me and redeem me from my sin. Foolishness and pride got mixed in my heart and I did things I did not know I was doing. And I am asking you before these witnesses to forgive and keep me from doing them again.

"Now, Father, I am telling you this because I know you sent your Son to redeem me with his blood. And I ask that you and he talk it over and do with me as you see fit. Amen."

## News From the Field

CHINA

Tai Yuan

BY SARA Z. MYERS

### Baptisms

We were made extremely happy last Sunday, June 14, when eight fine young people were baptized. Among them was Doris Ruth Myers, aged nine years. We are hoping



that by autumn there will be others ready to enlist in the Master's service is at present we have an inquirers' group of more than twenty men and women.

### Full-Time Pastor

Bro. T. H. Chang came to us from Liao Chow early in April as full-time pastor. He is now getting acquainted with the members, making many calls, meeting new people, and busy with plans for the future work of the church. His wife and five children will be arriving soon. We are more than pleased to have Bro. Chang here, as with a growing congregation we badly needed a pastor. And he seems well suited to young people of whom our church is largely made up.

### Child Welfare

The Annual Child Welfare Campaign put on by the Y. M. C. A. and Y. W. C. A. has just closed. More than one hundred and sixty children, ranging from one to four years in age, were examined. Lectures were given, posters, clothes and proper foods were exhibited and explained to their parents. We find that with each year's campaign the standard is rising and that people are more and more seeing the need for better care of their little ones.

### Bible Classes

Miss Shock's Wednesday afternoon Bible class is keeping up well. Several women, already Christians, but who had never given testimony or manifested in any way their joy in Christian experience are now taking turns in conducting the class. This week two timid mothers were encouraged to lead in audible prayer for the first time in their lives.

Bro. Myers has had more calls for teaching Bible classes this spring than ever before. He has regularly conducted seven or eight, three of them being among officials of the city. Some of these men were recently baptized and we are praying that ere long others may be led into the kingdom.

Plans are now in full swing at the Y. M. C. A. and Y. W. C. A. for the Student Summer Conference to be held at a lovely temple, not far from the city. About eighty people are expecting to attend. Several outside leaders are invited, along with local ones. Among the latter are our own Bro. Chang, Miss Shock and Bro. Myers. Such conferences

(Continued on Page 22)

## Junior Worship Program

BY ELIZABETH WEIGLE

(For Use With the Junior Missionary Project)

Theme: Friends in the Home

**Call to Worship:** "Beloved, I am not writing you any new command, but an old command which you have had from the beginning: let us love one another. If we love one another then God remains within us."

**Hymn:** "I Would Be True."

**Scriptures:** Prov. 17: 17; 18: 24b; 20: 11; John 15: 12, 13; Eph. 4: 32; 6: 1, 2; Philpp. 2: 14.

**Picture Study:** "The Children's Hour," by Taylor; "Happy Hours," by Pothast; "Home Keeping Hearts Are Happiest," by Taylor; "Grandmother's Story," by Merle; "Day's Beginning in Washington's Home," by Ferris; any pictures from magazines illustrating families working, playing and worshipping together.

**Poems That May Be Used With Pictures:** "The Land of Storybooks," by Robert Louis Stevenson; "The Children's Hour," by Henry W. Longfellow; "One, Two, Three," Henry Cuyler Bunner; "Prayer for This House," by Louis Untermeyer; "Song Against Children," by Aline Kilmer.

**Hymn:** "There Is Beauty All Around."

**Prayer:** For our homes and the care and protection they afford us; that our homes may be places of friendliness and service; that we may cheerfully and thoroughly do our share in the work of the home; that by showing love, kindness and appreciation we may make the love of God known to others.

**Story:** "Roosevelt and His Children," from Literature and Living, Book I, Lyman and Hill (see also Roosevelt's Letters to His Children); "The Little Red Purse," from Greatness Passing By, Hulda Niebuhr; "Bobby Chase's Vacation," from Stories for Worship, Hartshorne; "The Jar of Rosemary," from The Story Teller, Maud Lindsay; "How the Home Was Built," from For the Children's Hour, Bailey and Lewis; "The Do as I Please House," from Adventuring in Peace and Goodwill, Brooks.\*

**Offering:** "All things come of thee, O Lord, and of thine own have we given thee."

**Benediction:** "For the Beauty of the Earth," fourth stanza.

Note: A number of scriptures, pictures, poems and stories have been suggested. It is expected that the leader in building the program will select that one from each which is best adapted to the group.

\* May be secured from Loan Library, Elgin, Ill.



## THE CHURCH AT WORK

### PEACE

#### Second Peace Committee Rally of Northeastern Ohio

The second Peace Committee Rally of Northeastern Ohio was held at the Hartville church during our Sunday-school convention, June 24 and 25.

The Wednesday evening program was entirely a peace program. After a message by Bro. Ira H. Frantz on "Corner Stones of Peace" a roll call of the various churches and peace committees was made. All but three of the churches responded. The roll call was followed by a play, "The Eleventh Mayor," written by Bro. Frantz. The play was rendered by the young people of the Woodworth church under the direction of Bro. Edgar Diehm. It was wonderfully given and the audience was gripped with the futility of trying to arm our way to peace and the necessity for a new type of philosophy that must underlie our efforts to attain peace.

The work of peace committees which reported was very encouraging. In several churches the work of visitation and distributing of peace literature was just begun. Some had not yet started their work. Four peace committees had made their canvass and reported that 91 calls had been made and \$68.50 in peace offerings collected.

We are glad for the interest being taken on the part of the various churches and peace committees. We hope that the good work will continue and we will look forward to another peace rally and report of progress in October at our District Conference.

May God bless our work for peace in Northeastern Ohio.—Wilbur M. Bantz, District Peace Director, Northeastern Ohio.

### LEADERSHIP TRAINING

#### Standard Leadership Training—Has It Failed?

Since the new plans for leadership training in 1936-37 include consideration of the Standard Leadership Training Curriculum, it is well to stop and do some evaluating. Why is it that students tend to take one course, and then stop? And why is it that so many churches make one try at having a school or course, and then have no more for ten years?

May we suggest some of the possible reasons?

1. In fairness to some prospective teachers and teachers-in-service, they are in reality so heavily loaded with responsibilities of their vocation, home, church and community that they do not have time to be students, particularly to study and read books.

Remedy: Such leaders ought to be relieved of part of their responsibility—either in church, community, home, or vocation. "He mounted on his horse, and rode rapidly off in all directions."

2. Some leaders think they are too busy; but in reality have the time, if they were sold to the value of training.

Remedy: The "leader of leaders" has not yet learned the Master's art of making his helpers want to be worthy of their tasks. It is up to the "leader of leaders" to learn this art.

3. Schools and classes are set up too hastily, with inadequate preparation.

Remedy: A successful church is always planning its program a year ahead.

4. The teacher of the training class often has not had a fair chance.

"The curriculum is ninety per cent teacher." The important thing about a good leadership training class is not the name of the course—it may sound like a good course. It is not the textbook used; the text may be a good one. It is not the printed "leader's guide"—although this will help. The important thing is the teacher of the training class. If this teacher is a master in his field—if he (or she) has lived and thought and acted in the work in which others are now to be guided, the class will be a success. Such a teacher scarcely needs text, guide, or outlined curriculum; he knows his field. "The curriculum is ninety per cent teacher."

5. The Standard Leadership Curriculum is not perfect; it may change over a period of time.

Colleges and universities here and there are beginning to experiment with guiding students in growth without having prescribed courses in the curriculum.

The very number of courses in the new curriculum seems overwhelming; and when a teacher stands before her class on Sunday morning she needs to be able to draw upon scores of skills. Not just method, not just psychology, not just knowledge of the Bible and material to be taught, not just how to organize a group—but rather, all of these things put together, make a real teacher.

Remedy: The "leader of leaders" should be out exploring the frontiers of leadership training. Perhaps there's something better around the corner tomorrow.

### Lessons From Philippians

PREPARED BY J. W. LEAR

#### C. The Concern of a Great Pastor

September 13

This great man, Paul, knew quite well that if the brotherhood of believers and the kingdom of God were to be propagated the spirits of believers must harmonize with the Spirit of God. They must also co-operate with his Spirit in proclaiming the Good News and must be willing to suffer for this great purpose. He well knew that these new recruits in the brotherhood would need shepherding. He now proceeds to provide for this help.

#### I. Encouragement by the promise of personal visits of two valuable associates of the apostle (2: 19-30).

- (1) His spiritual son Timothy (vs. 19-24).
  - (a) Timothy's concern for the believers.
  - (b) Timothy's concern for Jesus Christ.
  - (c) Timothy's ability as a minister of the Good News.
- (2) One of their own number, Epaphroditus (vs. 25-30).
  - (a) My comrade in Gospel ministry.
  - (b) A sufferer for the sake of the gospel.
  - (c) A servant worthy of their respect and reception.

#### II. Discrimination as to values (3: 1-4: 1).

- (a) Beware of unfaithful and selfish leadership (vs. 1, 2, 17-19).
- (b) Do not confide in outward ceremonies for salvation (vs. 3-6).
- (c) Righteousness through faith in Christ is God's power for human redemption (vs. 7-11).
- (d) This spiritual fellowship represents the supreme



value and is worthy of wholehearted acceptance and the renunciation of every antagonistic power or opposing person (12-16).

- (e) How citizens of heaven should live on the earth (vs. 20, 21).

You are writing a Gospel,  
A chapter each day,  
By deeds that you do,  
By words that you say.  
Men read what you write  
Whether faithless or true  
Say! What is the Gospel  
According to you?—Author unknown.

#### CHILDREN'S WORK

### Training Leaders for Children's Work

"I would rather plant one living truth in the heart of a child that will multiply through the ages than scatter a thousand brilliant conceits before a vast audience that will flash like sparks for an instant, and like sparks, disappear forever."

Who is capable of planting that living truth? The idea that just anyone can teach the children's classes in our Sunday schools and Vacation Schools is far too prevalent. To be sure, a leader is not trained in a day or in one training school, but I am concerned about the immediate training and help our Vacation School teachers may receive. I write this article as a report of a twenty-four-hour training school for Vacation School teachers of Missouri.

Thirty such teachers met with the two Missouri field men and two district children's directors on a Friday evening for a general session. The goals for the conference and the available materials were presented. J. H. Mathis, field worker for Northern Missouri, presented the problem of "Growing Personality in Children" in a very forceful and impressive address.

Saturday morning three very important phases of the Vacation School were discussed by very capable people. In "Music in the Vacation School," Mrs. D. C. Gnagy of Warrensburg pointed out the values of good music in the life of a child. Martha Roop, also of Warrensburg, emphasized the value of "Supervised Play in the Vacation School." Children who learn to play together may be taught some of the most fundamental truths of Christian living. "Handwork in the Vacation School" was discussed by Leta Early of the Rockingham church. She emphasized the fact that children like to do things, but that all activity must be purposeful and be used as a means to a definite end in teaching.

The remainder of the conference time was spent in discussion groups: nursery and beginner teachers, primary teachers, junior teachers, intermediate teachers and directors. Problems relative to each age group were discussed. Teaching materials and methods were exchanged by these teachers. New teachers received ideas to try in their teaching.

As the conference drew to a close with a presentation of the findings from each group and an inspirational talk by Charles Austin of Plattsburg, the Vacation School workers of Missouri felt more capable of carrying the responsibility of making the Vacation Schools of Missouri a successful project in 1936.

This is one type of leadership training that district directors of children's work can make use of in developing a feeling of need of training among the children's workers in

Sunday School and Vacation Schools.—Grace Early Miles, district director for Northern Missouri.

#### WOMEN'S WORK

### Women's Work Record of Giving

The record of the giving of the women may be both measured and unmeasured. In terms of money, it represents a specific amount. The total from March 1 to July 1 is \$2,613.65. A joint offering for Men's Work and Women's Work was taken on Saturday afternoon at Annual Conference. Both used envelopes. The loose offering was divided. The women's offering totaled \$369.32.

In terms of transformed lives and character developments, who can measure the value of these gifts? How much sacrifice has gone into the silver which shall enrich another's life? Here is a wee sermon. Repeat it to yourself the next time you give.

"The beauty of a candle touches me.  
It is so softly gay,  
So steadfast and so careless of itself  
Giving itself away."

—Mrs. E. G. Hoff.

#### MEN'S WORK

### Men's Work in Action—No 2

(As Reported at Annual Conference)

Several times during the year one brother, an active layman, wrote to the Executive Secretary of Men's Work for literature and helps for organizing the men of the church. At Conference time the secret was revealed. He has visited in many churches in the southland, many times preaching for them, but always telling the good news of what laymen can do for the church. Just an active layman demonstrating Men's Work in action.

#### INTERMEDIATES

### III. Organization

There are three types of activity for intermediates, one or more of which are found in the program of practically every local church—namely: intermediate Sunday-school class, intermediate Sunday evening meeting, and intermediate clubs of various descriptions. Other activities include intermediates—such as, preaching, Vacation Bible Schools, camps, etc.

The Sunday school is probably the most universal as well as the most strategic place of the church program to touch intermediates. One of the essentials for a good class is a friendly spirit within the group itself. If the class happens to be made up of boys and girls who are all in the same group of playmates or same "gangs," this problem is already solved. If not, it behooves the teacher to spend months, if necessary, to build that friendly feeling by increasing their experiences together.

A second opportunity is to reach parents who are not active in church work through the interest and enthusiasm of an intermediate class. A third opportunity is that of presenting normally, intelligently, but convincingly the challenge of the Christian adventure, leading to a personal acceptance of the Christian way of life.

The organization of the intermediate class should be simple—few officers and committees, practically no permanent committees. However, responsibility should be placed upon these officers as much as possible. A wise teacher will let the class carry on its own program, knowing when, where and how to give guidance.



The task of co-ordination of Sunday school, Sunday evening meeting, and club is one of moment. They must be correlated. Three ways are suggested: (1) if the three groups are identical in membership and fairly small, it may be possible for the Sunday-school teacher and the assistant to carry responsibility for all three activities; (2) sharing and shifting—Sunday-school teacher to be assistant in club and Sunday evening, club leader be assistant in Sunday school and Sunday evening, etc.; (3) these leaders, if different, form committee to co-ordinate their programs.

As a means of correlation between departments an official welcome night by the B. Y. P. D. for the incoming intermediates was suggested. This has proved helpful in keeping some intermediates from drifting away from the church.—Paul Bowman, Jr.

#### YOUNG PEOPLE

### Brethren in Worship —2

#### Regular Worship

In the midst of work we need to stop and eat. When traveling we need to check up to see which way we are going. Among all the noises of the world we need to hear the still small voice. We need to worship much alone, but "the special efficacy of social worship is due to the opportunity which it affords for the stronger to help the weaker."

Sacred times and sacred places are intended to help people to worship. But in many places it is customary for youth to whisper during prayer, and sometimes even worse things happen. Many older people who do not whisper fail to develop in soul "from glory to glory" after long years of regular attendance at Sunday church services. Time and space idolatry can not develop the soul. Neither can the dependence on formal religious services.

In many cases the same youth who have "cut up" in church have been known to lift their hearts in prayer when sitting with a friendly group on a hill at sunset. Sometimes as silent as Quakers, sometimes singing, sometimes giving a choice Scripture, sometimes quoting poetry or speaking directly—the group is knit together in the fellowship of worship.

Scolding, coaxing, or otherwise bossing youth "for their own good" will not help to develop the spirit of worship. That is a delicate flower which needs careful cultivation.

At least these things are necessary for the regular worship service to be vitally helpful:

1. A genuine friendliness. If this is absent, "worship services" are a waste of time. A few who "come to scoff may remain to pray," but they must not be too many.
2. A real expectancy. The past failures of formal worship services are bad debts—and have to be paid. Once the refreshing of life from worship is felt, a youth too is "glad when they said unto me, Let us go up to the house of the Lord."
3. A sense of responsibility on the part of the leader—not "to get them ready to receive the message," nor to make worship "interesting" by special attractions ("We shall now be favored by some special music"), but to lift up these floundering spirits, to awake their hearts in gladness to God, and to help them find new life and strength to walk straighter and steadier in a rough world because of this particular service.

### News From the Field

(Continued From Page 19)

mean more than we can at the time estimate for these young people who, when they go to their homes during vacation, have in most cases not the least bit of religious training and atmosphere. They often refer later on to the help derived during a summer conference, and many of them there make their first decision to study the Christian religion.

## CORRESPONDENCE

### SOUTH BEATRICE OLD-TIME SERVICE

At the South Beatrice church recently a special program was put on for the older folks depicting a church service of forty or fifty years ago. It seemed to be enjoyed by all. The singing of old hymns and the old method of opening the services were especially gratifying to the older members.

Bro. P. S. Overlees, the oldest brother now left in the church, sang a few verses of an old song which was much enjoyed by his friends. Bro. Overlees is totally blind and this was the first time in his long life of seventy-five years that he ever stood before an audience and sang.

The thirteenth chapter of First Corinthians was read by W. T. Fry, one of the oldest deacons, followed by prayer by S. H. Terwilliger, one of the number, closing with the Lord's Prayer. Bro. Terwilliger told of the organization of the church sixty-one years ago by Eld. Henry Brubaker, who is buried in the church cemetery. Over his grave is a monument erected by the people of the community in remembrance of his good deeds. Five years after the organization a church house was erected, forty by sixty, holding about five hundred. The church had two doors in the east side. The preacher's bench and table were just between. The congregation faced the doors—the women on one side of the aisle and the men on the other. Transportation was then by lumber and spring wagons, later by buggies and carriages. Preachers were not paid for their work but took their turns. They were Henry Brubaker, Owen Peters, Uriah Shick, Stephen Yoder, Daniel Bashor, Bro. Beckner, James Gish, John Reiff and Isaac Dell. As the custom was, one minister would open the meeting, one preach, another close with prayer, while still another would finish with repeating the Lord's Prayer. Singing was out of the old hymnal with its long, short and common meters. Often the hymns were lined.

A reading, "Does Old Age Come at Sixty?" by Mrs. Terwilliger was very fitting and well rendered. This poem of Edgar A. Guest was especially suited for the older folks, one verse of which gives the key to the whole reading—

"We are no longer children at such a time today,  
Our childish thoughts and actions we all have put away.  
We now are men and women for good prepared to strive,  
We are not weak at sixty, or even sixty-five."

The reading by Mrs. Mary Heiny, "Heart Throbs," was very interesting and suited to all the groups present.

A short address on "Conserving the Value in Old Things" was given by J. S. Dell. The speaker took his text from Jer. 6: 16, which reads as follows:

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls. But they said we will not walk therein."

Some of the points stressed by the speaker were that not all old things possess merit and value. Simply because a



ing is old is not evidence that it is worth while or virtuous.

"Evil and good have been with the human family since beginning."

"A lot of our old habits, our old customs, our old ideas are not worth conserving."

"Our task is to be able and forever wise enough to select the good from the bad, and reject the worthless."

Blue Springs, Nebr.

Mrs. J. H. Heiny.

### MORE ABOUT THE OLD-TIME CHURCH

The old-time country church as shown on the Messenger cover for July 11 stood near Daleville, Va., and has been replaced by a more modern wooden structure. Some years back, my brother, O. L. Kinzie, now deceased, took a number of photographs of it—mostly 8 x 10. Being away from Virginia at the time, I failed to get one and later among his papers I found one which Bro. Hoff retouched for me. The one you have used is much better, having been taken from a more elevated position of the camera, and being directed so as to get a view of the end and the side.

I would like to tell you more of its history than I can in this brief space. During most of its history it was known as the Valley church; later the congregation was called the Potomac church and this was the Daleville house. I cannot give the exact date of the building, but about 1845 Eld. Peter Nead had a voice in the planning, and lived in the congregation at the time. He was in the tanning business near Lemontown where a smaller structure, also of brick, was built, perhaps about the same time. The steep mountain road over to Daleville probably led these Lemontown brethren to make a wise stroke of building a house of their own, though all of the ministers took their turn at each point. There came to be a number of these other points. This main nucleus was finally divided into three parts: Daleville, the mother house, then Troutville and Cloverdale. Each of these has a number of branch houses, with a full-time pastor at the central house.

I wonder how many will respond to your request. I am sure quite a multitude will recognize the old church where so many have been baptized and so many have attended the Big Meeting, as the love feast was called in our childhood days.

Generally the sheriff was requested to be present. Well, that was in preprohibition days. Of course the bootlegger lost his trade at the Big Meeting, so do not censure these brethren for wanting a sheriff. Paul accepted the protection from the Roman soldiers.

Ezra D. Kinzie.

Chicago, Ill.

### EASTERN COLORADO YOUNG PEOPLE AT CAMP EWING

The Eastern Colorado young people met during July 6-11 for the first camp since a period of years. Gathering at Camp Ewing, situated about twenty-seven miles northwest of Colorado Springs, midst the beauties of nature, we had inspiring and challenging experiences.

The management of the camp was under the direction of Bro. D. D. Harner. He and his wife gave of their time and effort to make all necessary preparations. Their work in advance and while we were there was greatly appreciated.

The camp leaders which we were privileged to have were of local talent. The following served in this capacity: D.

D. Harner, Chas. Dumond, X. L. Coppock, Mrs. X. L. Coppock, Harold Fasnacht, Everett Fasnacht, E. H. Weaver.

The morning classes conducted by these leaders had a personal effect, and holding the various classes under the pine trees served to create an atmosphere which drew us together in an informal way. After talking things over in this manner, we had a better knowledge of what each should do about the particular problems discussed.

In the class sessions and the camp life in general we found opportunities for forming valuable friendships. This feature was especially appreciated, due to the distance between the churches, which affords new opportunities for association and fellowship. The congenial spirit and oneness of purpose which obtained at camp inspired all.

Not only the class sessions, but time at the dining table afforded opportunity for fellowship. It was not difficult for us to learn to know each other while we were making the dining hall ring with laughter. During the recreation periods our friendships were deepened. These periods chiefly consisted of hikes in the mountains, where we enjoyed nature together.

The concluding features of each day, the vesper and campfire services, were of inspirational value to us. When the final evening meeting was over, we could all say we had known God and worshiped him. We felt the desire to return home and live to his honor and glory.

Yes, we want a camp next year. As young people, we are willing to pledge ourselves to the realization of a bigger and better camp in 1937.

Mabel Stryker.

Haxtun, Colo.

### DISTRICT CONFERENCE OF WESTERN CANADA

Nine young people being licensed and installed to the ministry is truly a grand climax to a district conference. This is especially true when that district is the next to the smallest in the brotherhood. This climax not only indicates the strongly spiritual nature of the days preceding, but it also gave the setting for the business session of the succeeding day.

A love feast was held on the opening night of the District Conference of Western Canada, held in Arrowwood, Alberta, (Bow Valley congregation) July 14-17. Bro. Paul Longenecker of Washington state, who had directed the young people's camp during the preceding days, officiated. Nearly all the ministers of the district were present and assisted in the meeting.

The theme of the conference, "The Deep Things of God," fittingly introduced by this service, was held in the forefront throughout the succeeding days. Each morning breakfast was preceded by a well prepared half hour meditation period. The first after breakfast session was a Bible hour in charge of the visiting ministers, Paul Longenecker and J. W. Lear.

Wednesday forenoon was given to Sunday-school reports, addresses and round table discussions pertaining to Sunday-school work. In the early afternoon session the congregation was stirred by two challenging addresses by young men, emphasizing the importance of "Going Deeper." In the later afternoon the Second Irricana church presented a play which was followed by a service under the theme, "The Christ-centered Home." The evening service was set to emphasize "peace" in its various Christian applications.

Round table discussions were a very interesting and important part of each session. This was especially true in connection with the talks on various phases of the church.



The ministry, and training for special service, received the attention of the speakers and the congregation throughout one session.

On Thursday evening one hour was given to the question, "What does Christ mean to me?" This was a very inspiring service in which there were perhaps a couple dozen personal testimonies, most of them given by young people. After the missionary address by Bro. J. W. Lear, the latter, assisted by Bro. Longenecker, conducted the installation service. Those installed: Glen McCune, Bernard H. Suttle, Clarence Brubaker and wife and Albert Hollinger (the last named to be installed in Chicago). Those relicensed: Mary Gault and Grace Brubaker. Those licensed: Russell Burris and John R. Wagoner.

The business session was characterized throughout by a forward look. Necessary steps were taken for the carrying forward of a constructive program. Missions, peace, district field service and district Bible school were some of the leading subjects which were promoted by legislative action.

Bro. S. M. Burger was re-elected to the District Mission Board. Eld. J. H. Brubaker was elected moderator for 1937. Standing Committee delegate, Eld. J. S. Culp; alternate, Eld. A. J. Kauffman.

The prevailing constructive nature of the business session was a fitting sequence to the wonderful vision evidenced in the meetings of the preceding days.

John Wieand.

Arrowwood, Alberta.

### DISTRICT CONFERENCE

The District Conference of Northern Iowa, Minnesota and South Dakota will be held at Worthington, Minn., Aug. 28-31. The conference theme: Christ in the Life of the Church. The opening service is at 7:30 P. M., Friday, Aug. 28, with a sermon, Conference Moderator's Message by W. H. Yoder.

#### Saturday, Aug. 29

7:00 A. M.—Morning Worship—Grant Tooker

9:00-12—Ministerial Meeting

Devotions.—P. A. Nickey

What Kind of a Man Should My Pastor Be?—Mrs. Jas. McRoberts

Building Better Worship Programs.—Earl M. Frantz  
Cultivating Missions in the Local Church.—Sadie J. Miller

Cultivating the Laity to Serve.—H. Spenser Minnich.  
Church Evangelism.—C. E. Schrock  
Open Forum led by C. E. Davis

1:30-3:00 Men's and Women's Meetings

Men's Program, President A. B. Zuck presiding

Possibilities of Men's Work.—H. Spenser Minnich

Women's Work Program, District Chairman Mrs. W. H. Yoder presiding. Mission Work in India.—Sadie Miller

3:00 P. M.—Divisional Conferences and Business Meetings

Elders' meeting

Business meeting, women's organization

Business meeting, men's organization

B. Y. P. D. recreation and picnic supper

7:30 P. M.—Moral Welfare Session

Drama, peace play by Worthington young people

Address, The Liquor Situation to Date.—C. E. Davis

#### Sunday, Aug. 30

7:00 A. M.—Morning Worship—J. C. Forney

9:15 A. M.—Sunday school

Adult worship.—H. H. Wingert

Adult lesson discussion.—C. E. Davis

Children's department, supervised by local superintendent, Elsie Finckh, and Mrs. E. E. Blough, district director

10:30 A. M.—Missionary Convocation

Worship.—Earl Jarboe

Missionary sermon.—H. Spenser Minnich

2:30-4:30 P. M.—Christian Education Program

Program of Sacred Music, in charge of Mrs. A. M. Bearden

Our Peace Action Program.—Alberta Yoder

Some Qualifications of a Teacher.—H. Spenser Minnich  
Church and College Co-operation.—C. E. Davis

7:00-8:00 P. M.—B. Y. P. D. Program

8:00—Sermon, World Builders.—C. E. Davis

#### Monday, Aug. 31

6:30 A. M.—Morning Worship—J. E. Rolston

8:00 A. M.—Business Session

Program Committee: W. H. Yoder, Chairman  
Earl Jarboe, Maude Sharp.

### Our Bookshelf

(Continued From Page 17)

similar amusements. He sees in them valuable social factors; I see in them the opposite. A few quotations must suffice to give you a glimpse of the author's style and teaching.

On Love and Marriage among other statements are these:

"The emphasis on sex, and its corollaries—the trial marriage, the finding of an affinity, the right to physical satisfaction—has distracted attention from the more important meaning of marriage. In the larger sense, marriage is a step by which two imperfect individuals unite their forces in the struggle for happiness."

An extensive study of the happily and unhappily married showed that "In the homely terms of everyday life, the happily married people were the more unselfish, whereas the unhappily married and divorced were the more selfish."

Under the chapter, Children Are Made, I quote at random:

"We were taught that certain things were right and wrong because the Bible or God said so. The method may have been primitive, but the effects were certainly good. . . . Now we can only tell our children that certain acts are good or bad because we say so, or society says so. Is that as strong? Will it be as effective?"

"Physical punishment, orthodox child psychologists now agree, is not only permissible, but at times the most effective way of dealing with a child and much less injurious than prolonged reasoning and discussion."

"A regular allowance may give children some idea of money's value, but is just as likely to encourage habits of getting more and more for nothing."

"Self-expression is desirable, but only in its proper place."

"The child develops a good personality . . . by doing many things which he does not do naturally, and many things which he actually dislikes."

"The greatest and most authentic textbook on personality is still the Bible."

"There is no rational substitute for the supernatural power which the unquestioned belief in a Divine Being and a Divine moral order confers."

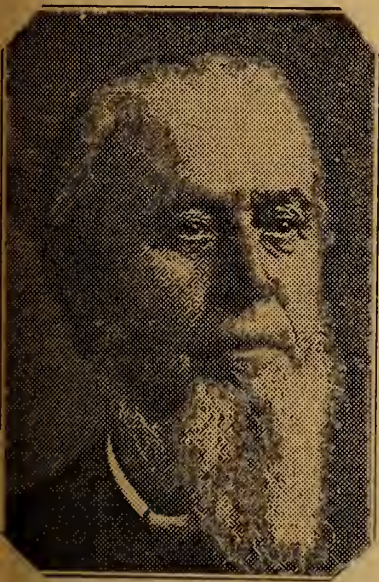


"The doctrine of original sin, and the conquest of the natural man, so important in religion, is profoundly true from psychological point of view."

"The strategic time to teach children to subordinate their impulses to higher values is when they are too young to understand, but not too young to accept."

### ELD. JOHN ZUCK

John Zuck, son of Jacob and Susanna Zuck, was born at Mercersburg, Franklin County, Pa., and passed away at his late home near Clarence, Iowa, July 2, 1936, aged 91 years, 8 months and 30 days.



He was married to Lydia Jane Bohrer Dec. 20, 1866, at Welsh Run, Pa. Here they made their home four years. The next seven years were spent at Shady Grove, Pa., after which he, with his wife and five children, came to Cedar County, Iowa, and located on the farm which remained his home until his decease—a period of more than fifty-nine years. His wife preceded him, Jan. 23, 1930.

This home was blessed with ten children: Ozella Winard, Pasadena, Calif.; Abigail Lash, Tipton, Iowa; Jacob Martin, who died in infancy in Pennsylvania; Annie Garner, who died near Stanwood, Iowa, Oct. 11, 1935; Charles Leslie, Cadillac, Mich.; John Quinter, Flaxville, Montana; Alonzo Boyd, Waterloo, Iowa; Otto Benjamin, Sioux City, Iowa; Golden Dorcas, Tipton, Iowa; Precious Fike, Clarence, Iowa. Besides the eight living children, he is survived by fourteen grandchildren and ten great-grandchildren, one brother, and two sisters in Pennsylvania.

Bro. Zuck became a Christian in 1867 and was elected to the ministry in 1869. He served his church in a large way. He did some evangelistic work in his younger days and later was prominent in district and General Conference work. He was a member of the General Mission Board nine years. He served on the Standing Committee seven times, and in 1906 was selected as Moderator of the Annual Conference. It was a fitting tribute that Sister Sadie Miller was present upon the funeral occasion.

He was well known in the county in which he spent so many useful years. He was a surveyor. He learned the trade and practiced in Pennsylvania. After coming to Iowa he did practically all of the county work for a period of fifty years. He was known for his integrity and accuracy. The county records hold multitudes of plats made by him. He held the record that no error was found in his work as surveyor although it had been contested a few times.

For a man of his years, he was quite active until the last year when it became noticeable that his decline was more rapid. It was only during the last eight weeks that it became apparent that the close of his earthly life was rapidly

approaching. The end was very peaceful—indeed a sleep in Jesus. It was very significant that, as the beautiful morning sun was arising on this earthly shore, his spirit left us only to appear on the eternal shore. Thus a long, fruitful, useful life has ended, leaving to those, who remain, a benediction for their lives.

The large attendance at the funeral attested to the fact of his wide and respected acquaintance. The services were held from the late home, July 5, conducted by Eld. J. D. Brower of South English, Iowa. Text, Psa. 92: 12.

Clarence, Iowa.

U. J. Fike.

### ELDER JOHN ZUCK AS I KNEW HIM

"One by one." It matters not whether the life span reach to threescore years and ten or to fourscore, or to nearly fourscore years and twelve as did the life of Bro. John Zuck, one is soon cut off and he flies away. I had known from his letters and otherwise that his health was failing fast, but had no idea the end was so close until the word came that he had peacefully fallen asleep.

I first got acquainted with Bro. Zuck more than forty years ago, when we were living at Mt. Morris. Then for years he was on the General Mission Board and was often in our home. His coming was much enjoyed by all, for it was like a benediction. Then I corresponded with him up to near his last days, when he could not write. He put so much in his letters, not of transitory things, but of eternal things. I want to illustrate by quoting the beginning and ending of one of his letters. He wrote:

Dear Brother Mahan and Family: Grace, mercy and peace be unto you all from God the Father, Son and Holy Spirit. Amen! And at the end he wrote: May God's blessing rest upon you and your family. And if we may never meet or see each other in this life, may we so live and die in the love and faith of our Lord and Master as to be worthy of life everlasting. Very affectionately, your brother in Christ, John Zuck.

I feel that we would do much more good if we could, as we grow older, get the love of God so fully that we would breathe the same spirit in our letters, and especially so when we write to those in distress or younger than we are. It could not but do good if we could put the same deep concern for things spiritual into all our letters. Such expressions of concern for others will help those who read them to a higher life.

I knew Bro. Zuck in a business way years ago, and found him one of the most fair men I ever dealt with. Thank God for such men, who set such an example of Christian living before all who meet them. God send us more such men, upright, generous, spiritual, godly. How much the world needs them!

Homestead, Fla.

Grant Mahan.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Garner-Titler.**—At the home of the bride's parents, by the father of the groom, June 6, 1936, Fred W. Garner and Mildred I. Titler.—Uriah Garner, Millbury, Ohio.

**Kintner-Meyer.**—At the Walnut Street church, by the father of the groom, on June 20, 1936, Bro. Kenneth E. Kintner and Sister Mildred Meyer, daughter of Dr. and Mrs. J. G. Meyer.—Edward Kintner, North Manchester, Ind.

**May-Driver.**—By the undersigned at his home in Bridgewater, Va., July 12, 1936, Mr. Clyde Hampton May and Sister Virginia Charlotte Driver, both of Waynesboro, Va.—C. B. Smith, Bridgewater, Va.

**Merkey-Wampler.**—By Bro. Perry Sanger, June 27, 1936, at the home



of the bride, Gladys Virginia Wampler of Annville, Pa., and Bro. Ammon Lester Merkey of Myerstown, Pa.—Ammon L. Merkey, Lebanon, Pa.

**Sirk-Lytton.**—By the undersigned, July 2, 1936, Bro. Willis C. Sirk and Miss Virginia Lytton, both of Rockville, Md.—G. L. Baker, Germantown, Md.

## FALLEN ASLEEP

**Anderson,** Murrel Hartley, born in Hancock County, Iowa; he died July 11, 1936. He came to Rocky Ford, Colo., in September, 1913, where he married Elizabeth Weybright Feb. 23, 1915. He moved with his family to California in 1927 and returned in 1930. He became a member of the Church of the Brethren in 1915 and a deacon the same year. He leaves his wife, five daughters and one son, also his mother. He lived a loyal Christian life and died a victorious death. Services by Roy E. Miller and the undersigned.—X. L. Coppock, Rocky Ford, Colo.

**Bigler,** Olive Grace, daughter of J. C. and Rachel Brewer, was born in Darke County, Ohio, on March 17, 1876; she died at her home in Gettysburg July 8, 1936. Feb. 6, 1896, she married Earl Bigler. Soon afterward she with her husband united with the Church of the Brethren; in this fellowship she lived and served faithfully until death. Her illness extended over a period of six years; during this time she called for the anointing service. Surviving are the husband, one daughter, four grandchildren, one sister and two brothers. Services in the Oakland church by the writer, assisted by Eld. Chas. L. Flory. Interment in the Gettysburg cemetery.—Ray O. Shank, Gettysburg, Ohio.

**Bigaman,** John L., son of Mr. and Mrs. Geo. K. Bigaman, was born April 4, 1848, in Lancaster County, Pa., and died July 11, 1936, at the home of his granddaughter, Mrs. Ruth Baldwin, Chicago, Ill., age 88 years, 3 months, 7 days. On Nov. 20, 1870, he was united in marriage to Theresa Butzer of Rothsville, Pa. One daughter, Sarah Ann, was born to this union. In 1889 he moved to Cerro Gordo, Ill., where he lived till 1904, then moved to Iowa, residing in Marshall and Butler Counties until 1915. He then returned to Illinois where he spent several years at Mt. Morris and Evanston. In 1925 he moved to Greene, Iowa, where he made his home until 1933, when because of the infirmities of age, he with wife was taken to the home of their granddaughter in Chicago, where they were tenderly cared for by their grandchildren. He was a member of the Church of the Brethren, having united with the church at Cerro Gordo, Ill., many years ago. For a number of years he served the church as deacon. He leaves his aged companion, six grandchildren and fourteen great-grandchildren. His only daughter, Sister W. H. Hood, preceded him in 1915. Services at the Old Stone church, Greene, Iowa, by the writer. Interment in Rose Hill cemetery.—C. E. Schrock, Greene, Iowa.

**Blessing,** Anna Belle (Klepinger), wife of Eld. S. A. Blessing, died at her home in West Milton Feb. 24, 1936, of a paralytic stroke. She also suffered with heart trouble for several years. Surviving are the husband, a son, daughter and three grandsons. Services by J. W. Fidler in West Milton church with burial in Bear Creek cemetery.—Lu Wenger Oaks, West Milton, Ohio.

**Bowman,** Harold J., son of Frank and Bessie (Lawrence) Bowman, died in Ithaca Memorial hospital, July 12, 1936, after only a few days' illness, aged 23 years. He was born at Morrill, Kans., and came with his parents to New York about twelve years ago, where they have since lived. He was baptized into the Church of the Brethren at the age of twelve. Funeral at King Ferry church by his pastor, Bro. J. H. Cassady, assisted by Brethren Jones, Nedrow and Zimmerman. Besides his parents he is survived by three sisters and five brothers. Burial in King Ferry cemetery.—Mrs. Gertrude Raller, King Ferry, N. Y.

**Davis,** Eli W., born Feb. 4, 1876, and died June 27, 1936. Death followed four days' illness twelve weeks after that of his companion. He is survived by three daughters, one son, stepson, one sister and two brothers. From boyhood he was a member of the Homeworth Evangelical church. Services in the Salem Evangelical church by the writer, assisted by Rev. M. E. Mickey. Interment in the adjoining cemetery.—A. H. Miller, Kent, Ohio.

**Davis,** Ellen Heastand, born near Homeworth, Ohio, April 8, 1869, and died April 2, 1936. She is survived by her husband, Eli Davis, three daughters, two sons and two sisters. She was a patient sufferer for a year. She was a member of the Reading Church of the Brethren for more than forty years. Funeral services in the Salem Evangelical church near Homeworth, Ohio, by the writer, assisted by Rev. M. E. Mickey. Interment in the adjoining cemetery.—A. H. Miller, Kent, Ohio.

**Deardorff,** Harry C., son of Brother and Sister Peter Deardorff, died at his home in Pittsburgh, July 16, 1936, of blood poisoning. He was born and reared in this vicinity but left a number of years ago. He is survived by his widow, three children, one brother and four sisters. Interment at Browns Mill cemetery.—Kate E. Gilland, Greencastle, Pa.

**Eutsey,** Jonathan, died July 14, 1936, aged 89 years. His wife preceded him twelve years ago; one brother survives. He had been a faithful member of the Elbethel Church of the Brethren for forty years. Funeral services in the Elbethel church by J. M. Geary and Wm. Knopsnider with interment in the Eutsey cemetery.—Clarissa Ulery, White, Pa.

**Fimbres,** Frank, Jr., only son of Brother and Sister Frank Fimbres, born in Glendale, Ariz., Aug. 23, 1930; he died July 11, 1936. He met with an accident while jumping from the running board of a truck.

Less than a year ago a sister also met death by accident. His father, mother and one sister remain. He will be greatly missed in the home and the Sunday school. Funeral services from the Glendale church by the writer with burial in the Glendale cemetery.—E. E. Barnhart, Glendale, Ariz.

**Fitzwater,** Sister Maggie May, youngest daughter of Noah and Frances Miller, was born June 28, 1876, at North English, Iowa, on the Miller homestead, and passed away June 15, 1936, at Denver, Colo. She was united in marriage to Isaac Fitzwater Feb. 8, 1894. They resided at Beatrice, Neb., for about twenty years, moving to Denver last July. She had been in failing health for a number of years but was bedfast only two weeks, passing away in a Denver hospital. She united with the Church of the Brethren thirty-six years ago. To this union were born fifteen children, all living but Mrs. Mary Ozman who passed away in 1929. She also leaves her beloved husband, three sisters, four brothers, twenty grandchildren. Services were conducted in Denver by the writer; burial at Fairmont cemetery.—I. J. Sollenberger, Aurora, Colo.

**Ginder,** Bro. Leroy, son of Mr. and Mrs. Henry Ginder, born June 2, 1907, died July 9, 1936. He was injured June 17; while helping load hay he fell from the back of the wagon. He married Bernice Heisey who survives with two daughters, one son, also his parents, one sister and one brother. He was a member of the Church of the Brethren for some years. Funeral services at the Chiques church by Bro. Hiram Eshleman and Bro. Ben G. Stauffer, with interment in the adjoining cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

**Harlow,** Sister Sallie A., aged 74 years, widow of Samuel Harlow, died at her home near Buchanan, after a lingering illness. She spent her entire life in Botetourt County. She became a member of Mt. Joy Church of the Brethren a number of years ago and lived a devoted life. She is survived by one daughter, six sons, two brothers and fourteen grandchildren. Funeral services at the Buchanan Baptist church by Eld. John Crumpacker, with interment in Fairview cemetery.—Mrs. O. N. Camper, Buchanan, Va.

**Hildebrand,** Sister Nancy Frances, born Oct. 19, 1867, and died July 18, 1936, at the home of her daughter, Mrs. Myrta Engle, Abilene, Kans., as the result of an automobile collision. She was the wife of Eld. Joel David Hildebrand whose death thirty-three years ago left her with three young daughters. With rare courage and sacrifice she provided for them and secured their education. Her life was marked by sterling Christian characteristics and efficient service. Her faith in the church of her choice never wavered. Services in North Bethel church by Bro. R. I. Witter and Bro. J. A. Ehy.—Marie Ehy, Mound City, Mo.

**Hoard,** Geo. Ira, born near Morgantown, W. Va., Sept. 12, 1881, and died May 8, 1936. June 18, 1924, he married Miss Ella Durr. To this union were born six children. He united with the Church of the Brethren soon after his marriage. The family moved to California last January and settled in La Verne. Funeral services in the Independent Church of the Brethren in Glendora by Bro. Galen K. Walker and Bro. W. H. Wertenbaker, with interment in Oakdale cemetery.—Arthur A. Durr, Glendora, Calif.

**Kerlin,** B. D., aged 59 years, died July 16, 1936, in the hospital. He was born in Ohio and raised to young manhood in Virginia. He was ill for a month suffering from a stroke. Bro. Kerlin and family came to Twin Falls in 1911. In 1916 he attended Bethany Biblical Seminary to better qualify himself for the ministry. Later he held pastorates in Cedar Creek and Markle, Ind., and at Lewiston, Minn. He was also engaged in evangelistic work. In 1925 he returned to Twin Falls, Idaho, serving the church when opportunity offered. He preached his last sermon Easter morning. He remained faithful to his God and the church to the end. He is survived by his widow, two daughters and son, three brothers and three sisters. Funeral services by Bro. V. A. Wright with interment in the Twin Falls cemetery.—Ethel Hempleman, Twin Falls, Idaho.

**Koogler,** J. Ben, a member of the M. E. church of Spring Creek, died June 15, 1936, aged 75 years. He suffered much for the past year from cancer. He spent his entire life in the Bridgewater Spring Creek community. He was twice married, his first wife, Miss Ella Rive comb, died about fifteen years ago. His second wife, who was Mr. Lizzie Deter, survives, also two brothers and two sisters. Service by his pastor, Rev. A. A. McNeer, assisted by A. M. Lambert at the Spring Creek M. E. church. Interment in the Beaver Creek cemetery.—Mrs. S. E. Garber, Bridgewater, Va.

**Kuhn,** Mrs. Rebecca, wife of W. B. Kuhn, died of a heart attack at her home, July 11, 1936. She was the daughter of John B. and Barbara Leiter, and was a lifelong resident of Greencastle and Antrim. She was a member of the Church of the Brethren from early girlhood and charter member of the Greencastle church. She was always faithful attendance and interested in every phase of the work. Funeral at late home by the pastor, Bro. S. S. Blough, and J. C. Beahm. She is survived by her husband and three children, fourteen grandchildren and three brothers.—Kate E. Gilland, Greencastle, Pa.

**Lantz,** William, was born Aug. 3, 1859, near Baltic, Ohio, and parted this life May 20, 1936, after an illness of a number of weeks. He gave his heart to Christ and united with the church at Baltic, Ohio, in 1877. On Oct. 8, 1885, he was united in marriage to Eliza Belle R. necker; one son blessed this union. About twenty-four years ago Lantz family moved to Canton, Ohio, where Bro. Lantz engaged in meat business. He served as deacon for more than forty years. He was always a good counselor and faithful to the church in service giving. Funeral services were held in the First church of Canton by the writer, assisted by Bro. Edward Shepher of Sugar Creek, Ohio, J. C. Inman, Canton, Ohio.



**Moyer**, Bro. Benjamin P., died at his home in Montgomery County, Pa., May 28, 1936, aged 92 years, 1 month and 15 days. Bro. Moyer was a faithful member of the Indian Creek congregation and regular attendance at all services as long as his physical condition permitted it which, however, was not possible for the past several years because of the infirmities of age. Surviving are one son, Elmer Moyer, minister in our congregation, one daughter and one sister. His wife died a number of years ago. Funeral services were held at the Franconia Mennonite meetinghouse, near Bro. Moyer's home, with interment in adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

**Newcomer**, Sister Emma Baer, born near Waynesboro, Pa., died on June 30, 1936, at her home in Waynesboro, aged 79 years. She was the daughter of Henry and Mary Ann Stoner Baer. In 1883 she married Christian Bayer Newcomer who preceded her thirty-eight years ago. When seventeen years old she united with the Church of the Brethren. She lived an unassuming, joyous Christian life and was constant in her attendance at the house of God. She is survived by one son and a sister. Services in the Waynesboro church by Elders L. K. Ziegler and E. M. Stover with interment in the cemetery at the Price church.—Audie M. Wingert, Waynesboro, Pa.

**Palmer**, Bro. David E., a resident of Tilghmanton, Md., died at his home June 12, 1936, aged 74 years. Dec. 23, 1885, he married Mary Jacobs and last year he and his wife had the pleasure of celebrating their golden wedding anniversary. Oct. 6, 1907, he united with the church of the Brethren, Manor congregation, and remained a faithful member until death. He served for many years as a teacher in the Sunday school. He is survived by his widow, three sons, two daughters, one sister, a number of grandchildren and a great-grandchild. Funeral services at the Manor church by Brethren Rowland Reichard and W. S. Baker. Interment in Manor cemetery.—Naomi H. Coffman, Airplay, Md.

**Rumer**, Idabelle, daughter of John and Chloe Johnson, born near Wallow Falls, Md., Sept. 10, 1877, and died July 6, 1936. She married Jacob R. Rumer Dec. 1, 1895. She was baptized into the Church of the Brethren when about fourteen years old and lived a consistent life until the end. She leaves husband, one daughter, one adopted daughter, two grandchildren and two great-grandchildren, one brother and two sisters. Funeral at the Maple Spring church by Emra T. Fike.—Ira E. Harsh, Egton, W. Va.

**Scotfield**, Floyd A., son of Mr. and Mrs. Frank L. Scotfield, was born at Cardington, Ohio, Aug. 26, 1916; he died July 13, 1936. While swimming in the Sciota River with companions he was drowned. He leaves father, mother, two sisters and one brother. Funeral services by the minister.—S. L. Cover, Marion, Ohio.

**Shenk**, Mary B., wife of Henry S. Shenk, died June 15, 1936, at her home in Sporting Hill, aged 50 years. She is survived by her husband and three children. Services at the Fairview Church of the Brethren, of which she was a member, by the home ministers.—H. A. Merkey, Manheim, Pa.

**Smith**, William V., son of William and Mrs. Dollys Smith, passed away at the home of his parents, July 16, aged 7 months, 10 days. Funeral service conducted by the undersigned at the Flower Hill church July 18.—G. L. Baker, Germantown, Md.

**Springer**, Sister Elizabeth Hoffman, born Aug. 16, 1850, died June 22, 1936, at the home of her daughter, Mrs. Frank Henderson, Maytown. Her husband, Jacob Springer, preceded her some years ago. She was a member of the Church of the Brethren for forty-eight years. She is survived by one daughter, one son, five grandchildren and six great-grandchildren. Funeral services at the Green Tree church by the home ministers with interment in the adjoining cemetery.—Mrs. Henry Breneman, Elizabethtown, Pa.

**Walters**, Mrs. Melinda, daughter of Jonathan and Anna Galley, widow of Allen S. Walters, died at her home June 27, 1936. She was born May 11, 1848. She had been a resident of Canton for thirty-five years, coming here from Masontown, Pa. She joined the church in her youth, being an active worker till the last few years. Her husband died in 1929. In this home came seven children; one son preceded her two years ago. There are sixteen grandchildren and seventeen great-grandchildren. She will long be remembered for her many splendid traits, chief among which was her devotion to her home and family, her unexcelled hospitality and her deep love for her church. Funeral service at the church by J. C. Inman, assisted by Rev. Staples. Burial in West Lawn cemetery.—Plezzie Maust Meyers, East Canton, Ohio.

**Witman**, Sarah R., wife of Amos H. Witman, died July 15, 1936, after an illness of more than two years. She was 71 years old. She leaves her husband and six children. She was a member of the Church of the Brethren. Services by the home ministers at the Fairview church. H. A. Merkey, Manheim, Pa.

**Witter**, Jennie C., born in Columbia County, Ohio, in 1860, and died the home of her son, Lloyd Witter, Stanton, Mich., on June 6, 1936. In 1880 she moved to Michigan with her parents, Mr. and Mrs. Wm. Witter. Dec. 5, 1880, she married Jacob Witter at Crystal. To this union were born seven children, three preceding her in infancy. At an early age she united with the Church of the Brethren and had been a faithful member ever since. She is survived by her husband, four children, twelve grandchildren, one brother and three sisters.—Martha Shrider, Butternut, Mich.

**Wright**, Mrs. Lydia Virginia, born Jan. 10, 1856, and died July 5, 1936. She was one of the oldest residents of the Spring Creek community where she made her home with her son, Frank. She was a devoted member of the Church of the Brethren. She is survived by five children. Eld. A. S. Thomas conducted the funeral services in Spring

Creek M. E. church. Interment in Bridgewater cemetery.—Mrs. S. E. Garber, Bridgewater, Va.

**Wright**, Mary E., died June 15, 1936, at her home, Chico, Calif., after a brief illness, aged 82 years. She was a native of Illinois, but later moved to Nebraska and about twenty-two years ago came to Chico where she had resided since. She leaves five sons, one daughter, two brothers, one sister, twenty grandchildren and twenty-one great-grandchildren. Her husband died many years ago. She gave herself to the Lord in her tender years and joined the Church of the Brethren and in its fold lived faithfully until death. Funeral services by Eld. J. J. Ernst with burial at Kearney, Nebr.—John J. Ernst, Rio Linda, Calif.

## CHURCH NEWS

### ARIZONA

**Phoenix**.—On the morning of April 26 Sister Della Lehmer gave an interesting talk on her trip to the Holy Land. In the evening the district officers of the Women's Work gave an inspiring program on The Open Gateways. In the afternoon we held our business meeting with Bro. Frantz presiding. On May 22 Brother and Sister Howell left for the east to attend an Oxford Group conference and our Annual Conference. During their absence the pulpit was filled by different men, including Bro. Harry Fields and Bro. Arthur Arnold of our own congregation and Bro. E. E. Barnhart of Glendale, Ariz. The women's missionary meeting was held May 22. July 7 the Ladies' Aid had an ice cream social. July 8 Brother and Sister Howell showed the moving pictures of Africa and China that Bro. Leland Brubaker took.—Marion Oliver, Phoenix, Ariz., July 20.

### CALIFORNIA

**Covina**.—June 7 Bro. Roy Crist of La Verne College gave the message at the morning service. June 14 Bro. B. F. Waas, pastor of Fresno church, was the pulpit guest. At the morning and evening services June 21 Bro. J. A. Smeltzer of La Verne delivered the sermons. Bro. Mark Cripe, pastor of the Oklahoma City church, gave the message both morning and evening on June 28. Children's Day service was held June 12. Our pastor having returned from Hershey, he and his wife gave an interesting report of the Conference on July 5. Bro. Frank Howell, pastor of the church at Phoenix, Ariz., gave the message on the morning of July 12. We have union evening services at the different churches during July and August, the pastors taking turns in doing the preaching. Quite recently the officers of Women's Work were elected, Mrs. Ben Hlepner being chosen president. Directors of the different departments will be ready to assume their duties in September. We have no meetings of any of the women's departments during July and August, except the Aid which meets one day a week almost all the year. The union Vacation Bible School closed last week; some of our folks helped and a number of our children were in attendance.—Mrs. Tempie S. Funk, Charter Oak, Calif., July 20.

**Raisin City**.—Our community kept Memorial Day by cleaning the community cemetery and decorating every grave with flowers. Although not as old as some in our country it bears the unique distinction for the final resting place of a number of ministers who were well known in their respective fields of church activity. The first to be buried there after the establishing of the Raisin City Colony was Eld. Albert Vaniman, once missionary to Sweden, having passed away in 1908. About twenty years later his wife, Sister Alice Vaniman, was buried by his side. This latter was the younger sister of Eld. J. H. Moore of beloved memory. Near by is also the grave of Eld. Samuel Edgecomb, once active in church work in the middle west, Kansas and Oklahoma in particular. In another part rest the remains of David Weaver, once active in the early years of church activity in southern California. At our recent quarterly business meeting we were favored with the presence of Eld. Andrew Blickenstaff who graciously assisted in the work of the occasion. Bro. Alva Long, our present pastor, was retained to continue another year. Mrs. Gertha Barnard was chosen Sunday-school superintendent, and Mrs. Elmer Osterhout, assistant. While much good work has been accomplished, much remains to be done. The harvest is great and the need of the hour is for more workers. In the face of stupendous events of world affairs interest for spiritual things and important things is on the wane.—D. H. Forney, Raisin City, Calif., July 18.

### COLORADO

**Haxtun**.—At the evening service on June 28 the young people's group and the adults met together, when Miss Ruby Sand brought us a most interesting report of the Christian Endeavor convention held recently in Denver. On July 5 the young people of Sterling, Pleasant Valley and Haxtun held a joint meeting at Sterling. A reading on Peace was given by Helen Crist at the close of Sunday school on July 5. Our pastor and some of our young people attended the Eastern Colorado Brethren young people's camp at Camp Ewing from July 6 to 11. Our mothers and daughters' organization held their picnic on Friday afternoon at the park. There was a good attendance and a pleasant time was spent together. The young people held an open air service on the high school lawn Sunday evening, July 12. Our annual Sunday-school picnic will be held at Pioneer Park, Sterling, on July 29. The church voted to invite the Sterling school to join us.—Mrs. Warren D. C. Wood, Haxtun, Colo., July 21.



## FLORIDA

**Sebring.**—Although our number has been greatly reduced and many are on vacation, yet we find that the devil remains at work. We who are here are working the best we can to hold the fort. The last week in May Bro. Paul Bowman from Bridgewater was with us in our mid-week prayer meeting and gave us a good talk. During the absence of our pastors, Brother and Sister D. E. Miller, Brother and Sister H. A. Spanogle are taking their place as our summer pastors. Our local ministers assist with the preaching. Our Sunday-school attendance continues good during the summer. Bro. James M. Moore spent a week in Sebring recently and gave us three excellent sermons. We are eagerly awaiting the return of our own folks as well as the many visitors who plan to be with us next season.—Anna Stutsman, Sebring, Fla., July 17.

## IDAHO

**Twin Falls.**—Our new pastor, Van B. Wright, arrived in Twin Falls June 28 to take over the work of the church during the coming year. The reception was held for Bro. Wright and family at the home of Brother and Sister Hempleman July 9. About eighty members were present to welcome the pastor and family into the church. Sunday evening, July 12, Bro. Wright called a board meeting to plan a program to be followed during the coming year. The ladies' missionary society was held at the home of Mrs. Vern Melton last Thursday. About thirty were present. Our new president, Mrs. Ronk, presided over the meeting. Plans are being made to paint the windows of the church. Also the basket system is being used again to solicit funds for the mission society. During the past nine months the lunch stand at the public auction ground, managed by the ladies, has received \$300 which is used in paying for our parsonage that we purchased about a year ago. Everyone is taking a good interest in the church work and the attendance and offerings are increasing little by little.—Ethel Hempleman, Twin Falls, Idaho, July 20.

## ILLINOIS

**Franklin Grove.**—Easter Sunday we observed decision day and as a result of the pre-Easter services of one week, two were baptized and one was reclaimed. Our attendance in Sunday school and church services has been very good so far this summer. May 24 the baccalaureate services were held in our church. May 31 Bro. Frank Crumpacker, missionary to China, was with us at both morning and evening services. In the evening he showed and explained the pictures of our mission work in China. We observed Children's Day in June with a program on Sunday evening of recitations and songs by the children and a play by some of the young people. June 28 Bro. Frank Wingert, our delegate, gave a report of the Annual Conference. July 5 Bro. Oscar Neher from North Manchester, Ind., brought us a helpful message. Our pastor's vacation was spent at Conference and in an evangelistic effort in Iowa. The pulpit was filled during Bro. Studebaker's absence by the home ministers mostly. Our elder, Bro. O. D. Buck, wife, daughter and husband are spending some time in the west this summer.—Margaret Lehman Hicks, Franklin Grove, Ill., July 20.

## INDIANA

**Anderson.**—The church having paid in full the mortgage given to secure funds for the erection of the building, held an impressive ceremony in the burning of the mortgage. Bro. R. L. Sbowalter delivered an appropriate address, the response being given by Bro. J. Cromer Aildredge. Our attendance continues good at both Sunday-school and church services.—Callie Spearman, Anderson, Ind., July 21.

**Monticello.**—The county adult and young people's meeting was held at the Pike Creek house May 3 with a banquet in the evening. Our love feast was held May 9. Special services were held at both churches on Mother's Day and Bro. Hollingshead gave a splendid sermon. The mothers and daughters' banquet was held May 13 at the Pike Creek house with over 100 present. The young people from the Guernsey house gave a missionary program at the Pike Creek house May 30. A Children's Day program was given at both houses in June. Bro. Jos. Dilling gave a fine report of Annual Meeting at both houses. We were glad to welcome Bro. Hollingshead back after a month's vacation during which he attended Annual Meeting and visited his home in Pennsylvania. In his absence the young people had charge of the services once at each house. Our council meeting was held at the Pike Creek house July 13. The official body feeling the need of more help, three deacons were elected at this time.—Mrs. J. F. Kellenhurger, Monticello, Ind., July 21.

**Union Center church** held its quarterly council meeting in June. Bro. Charles Stouder, our delegate to the Conference at Hershey, gave his report on June 21. In the evening Bro. John Winger and family of Claypool gave a program at our church. Bro. J. O. Winger of North Manchester will be the speaker for our all-day harvest meeting on Aug. 23. We will have our love feast on Saturday evening, Oct. 17. Bro. L. U. Kreider of Blue River church is the evangelist for our revival meeting which will be from Nov. 15 to Nov. 29. We invite the members of neighboring churches to these meetings. The choir of First South Bend church gave us a musical program on July 19.—Cathrine Miller, Nappanee, Ind., July 21.

## KANSAS

**Conway Springs church** put a new roof on the north side of the house in May. Much of the work was donated. We met in business meeting June 28. Two more names were added to the committee planning for the golden jubilee homecoming on Aug. 16. We have invited Bro.

V. F. Schwalm, president of McPherson College, to give the morning address. There will be a program and special music in the afternoon and at night a play by the young people, *What Doth It Profit?* We also met in business meeting July 19. Church officers were elected for another year: Bro. Ralph W. Quakenbush, elder; Bro. Paul E. Thompson, pastor; Sister Minnie Troxel, church clerk. We have been having some good programs on Sunday evening, with good attendance. The Pink Rose was given in story and song on Sunday evening.—Amos O. Bruhaker, Conway Springs, Kans., July 23.

**Olathe.**—Easter was observed by a sermon by the pastor at the morning service and in the evening a program was given by a chorus and reader, a song and story service which was well received. We again joined the other churches of our city in union services during June, July and August. The second and third Sunday nights the services were held in our church. Bro. Blough, our pastor, preached a Father's Day sermon the first night and Bro. Hylton Harmon of Kansas City was the guest speaker the second night, giving a forceful peace address which was well received. The Aid Society and the Junior Aid are meeting together during the summer months. A very fine program was prepared for the last meeting including an address by Mrs. Mary Cotter from Denver, Colo. The Aid Society and the juniors are to be commended for the work they are doing, especially for the financial assistance to the church. The united Aids are sponsoring a quarterly dinner in honor of all who had a birthday during that time. The first dinner was served July 5. Thirty had birthdays during this quarter, the oldest being Sister Sarah Riffey, aged eighty-two. We feel that it is abundantly worth while to get together socially at least once a quarter. At our business meeting June 7, officers for the coming year were elected: Bro. Blough, elder and pastor; Mrs. A. E. Riffey, clerk; Lyman Hardy, Sunday-school superintendent; Mrs. Blanche Kramer, missionary superintendent; Mrs. Elsie Redinger, president of the C. W. Society. The church also decided to have an evangelistic meeting in October to be held by Brother and Sister B. M. Rollins of Keyser, W. Va. The B. Y. P. D. is beginning to plan for the fall and winter season so as to have their programs all worked out in advance.—Mrs. W. W. Blough, Olathe, Kans., July 21.

## MARYLAND

**Peachblossom.**—March 13 Bro. Rufus Bowman of Washington, D. C., gave us two splendid messages; in the afternoon he discussed Christian Education and in the evening took for his text, *Consider the lilies, how they grow.* March 15 our home enrichment department sponsored a program, having a number of the mothers discuss the following subjects: The Foundation for the Ideal Christian Home; Making the Home Beautiful; The Place of Literature in the Home; The Home, Its Place in the Community. In the round table discussion some splendid thoughts were given. Once each month Bro. Barry Fox has a class of young people studying the book, *Youth and the Homes of Tomorrow.* The young married folks' class, taught by Bro. Otto Sanger, gave a program on May 31. The Bridgewater College male quartet was with us April 11; also a trio of girls formerly of Elizabethtown College sang for us recently. The Byler family attended our annual Fourth of July outing and in the evening and also on Sunday morning gave us their sacred songs and spiritual talks. All these programs are inspiration to the lovers of religious music. Nineteen of our number attended the district meeting at Ephrata and a goodly number went to the Hershey Conference. The missionary department has been doing some creditable work, thereby helping to deepen the interest in missions. Our missionary, Sister Anna Hutchison, is expected to be with us in the near future. The local board of Religious Education sponsored a timely program on Peace on the evening of July 5. Outstanding features were talks on *What a Conscientious Objector Can Do*, and *Thou Shalt Not Kill*, and a review of the book, *Peace With Honor*, by A. A. Milne.—Mrs. C. W. Walbridge, Easton, Md., July 21.

**Stone Bridge.**—Owing to the severe winter we had Sunday school but twice a month during the first quarter. Since April the Sunday school has been in session every Sunday morning with a good attendance. Sunday evening, May 17, Bro. S. Earl Mitchell of Brownsville, Md., began a week's evangelistic service. The theme of the meeting was Christ's Sermon on the Mount. His sermons were practical and helpful, and were enjoyed by the large crowds that attended every evening. Four were added to the church by baptism. The meeting closed May 23 with the love feast. June 5 Bro. H. K. Zeller, Jr., of Hagerstown, Md., began the summer pastorate work in our church. This is the first regular pastor in this field, in which the pastoral work is much needed. The Bridgewater male quartet gave a sacred musical concert at our church on June 9, as they were en route to the Hershey Conference. This was a real treat for the people of the community. The Daily Vacation Bible School opened June 22, with an enrollment of thirty-one and an average attendance of thirty. The school closed July 3, with a program in the evening. The total offerings for missions were \$5. During the school the young people completed a book on the life of Christ which is to be sent to Sister Anna Mow in India. The church is looking forward to the evangelistic services which will begin Aug. 9, and continue two weeks. Our pastor, Bro. Zeller, will be the evangelist. The young people continue to hold their monthly meetings and are planning a campfire service for the latter part of August.—Cora Winters, Hancock, Md., July 23.

## MICHIGAN

**Crystal church** held our members' meeting July 11. Delegates elected to district meeting were Bro. Neri Shrider and Sister Ruth Mishler; alternates, Sisters Martba Shrider and Olive Nall. The love feast



was appointed for the evening of Sept. 19. Bro. Wilkins will be with us again at that time. We expect Bro. Forror, our state evangelist, to give us a meeting the first week in August. For the present Bro. Samuel Bollinger is preaching for us every two weeks. The members decided to put a new metal roof on our church house. The Aid Society is financing the papering of the church, also donating a small sum for the roof.—Martha E. Shrider, Butternut, Mich., July 20.

**Midland** church met in council June 13. Bro. Harry Stearns was chosen delegate to district meeting, with Brethren J. L. Van Meter and R. C. Kelley, alternates. It was decided to purchase a lot adjoining our church to use for parking space. On Father's Day, June 21, we had a program which included a pantomime of some scenes, which was very good. June 28 at our dedication services, 241 were registered. We had a short Sunday-school session after which Bro. Edson Ulrey gave us a good message. At 2 P. M. we had a program and at 3 o'clock Bro. Ulrey delivered the dedicatory sermon which we appreciated very much. June 29 Bro. Chas. Forror came to us and gave inspiring messages during the week, closing Sunday evening, July 5.—Mrs. Florence V. Smith, Midland, Mich., July 20.

**Zion.**—At our council in April we decided to clean and decorate our church, also to have one week's meeting with communion, beginning June 22 and ending with a homecoming Sunday, June 28. Bro. Forror being our evangelist. We had an all-day meeting on Saturday. Bro. C. H. Forror preached in the forenoon and Bro. I. G. Blocher in the afternoon. At the communion in the evening Bro. C. L. Wilkins officiated. On Sunday the regular teachers gave over their classes to visiting teachers and the Sunday-school roll call was 151. Following this Bro. C. L. Wilkins preached an impressive sermon. In the afternoon Bro. I. G. Blocher talked about the pioneer days of the church here and Sister Blocher also gave a talk. Bro. L. R. Myers who was a deacon at the time the church was founded gave an account of the church twenty-five years ago. There were other talks and songs throughout the day and in the evening Bro. Forror preached a splendid sermon, the last of his series. Not nearly all of our former members were able to be here but there was a large assembly and all seemed to enjoy the day greatly.—Mrs. Lena Atherton, Prescott, Mich., July 21.

## MISSOURI

**Oseola** church met in council July 18. Bro. D. C. Gnagy, the pastor, presided. The following officers were elected for the coming year: Elder, James M. Mohler; church clerk, Ruby Duden; trustee, Chas. Simmons; treasurer, Sam Simmons; church correspondent, the writer; Sunday-school superintendent, Chas. Simmons. The yearly budget was presented to the church and was accepted. Sam Simmons and Ruby Duden were chosen delegates to district meeting which will be at Adrian. There have been four baptismal services since May, ten being baptized in all. These made confession during the revival held by Brother and Sister Austin but all were not baptized immediately. An intermediate camp for boys and girls of Middle and Southern Missouri is being held at the church this week—the first three days for boys and the last three for girls. Bro. Gnagy, our pastor, Bro. Jeff Mathis, of Plattsburg and Bro. Baldwin of Nevada, Mo., are overseeing the boys' camp. Our Vacation Bible School will begin July 27, with Miss Wanda Hoover in charge.—Mrs. Barnett Walker, Oseola, Mo., July 21.

**Peace Valley** church met in council July 4. S. L. Jarboe was re-elected Sunday-school superintendent, with Aaron S. Fike, assistant. We chose Bro. P. L. Fike and Bro. Bosserman delegates to district meeting. Beginning April 26 a series of meetings was conducted by Brother and Sister Oscar Fike, who were on their way to Annual Meeting. They gave us some very good messages which were inspiring and accomplished much good. The meetings closed with a love feast. We were also glad to have Bro. Floyd Jarboe and family with us the past several days. Bro. Jarboe delivered five messages which helped us to get a better vision of our duty to God, to the church and to our fellow man.—Minnie M. Jarboe, West Plains, Mo., July 22.

**Shoal Creek.**—The church met in quarterly council June 11. Bro. Martin was re-elected Sunday-school superintendent. Sister Jewell Trenary was elected secretary. Various committees were appointed for the district conference to be held here in August. Bro. Harve Harter and Sister Lura Argabright were chosen as delegates for district meeting with Sisters Harter and Lola Stroud alternates. The church garden is growing nicely considering the weather. We held our love feast May 9 with thirty-six members partaking. Several visitors were present which made it enjoyable for all. Brother Adkins from Cabool, Mo., gave us a Mother's Day sermon on Sunday morning.—Mrs. Wilbert Erisman, Fairview, Mo., July 8.

**Warrensburg** church met in a business meeting July 9. Officers for the coming year were elected; delegates to district meeting which will be in the Adrian church Sept. 26 were J. J. Wampler and Jennie Mohler. Our church held its annual birthday dinner June 21 with an all-day meeting. Greetings were read from nonresident members and they sent substantial offerings; the offering amounted to almost \$60. A special program was given after dinner, consisting of talks, readings and special music. The oldest member present was eighty-one. Our pastor, D. C. Gnagy, and wife went to our Annual Conference at Hervey, Pa. Bro. Gnagy represented the Middle District of Missouri on the Standing Committee. June 13 the children gave an interesting children's Day program. Our local peace committee presented the peace action program July 5; practically every person signed up for membership cards and a bank and a liberal offering was taken. The Middle District: young people and the Warrensburg congregation were very fortunate to have one of their number in the person of Olan Nance, Warrensburg, chosen as a delegate to the National Youth Conference

at Lakeside, Ohio, June 23-28. Both groups assisted in making it possible for Olan to attend the very inspiring conference. He came back inspired to secure the co-operation of our groups in the great task of "building a new world"; he will be a great inspiration to the Missouri camps this summer.—Mrs. J. J. Wampler, Warrensburg, Mo., July 17.

## NORTH DAKOTA

**James River.**—June 7 Bro. Edgar Martin, our summer pastor, gave us his first sermon. June 28 we gave our Children's Day program, and the same evening Bro. Martin began a two weeks' series of meetings, closing July 11 with our communion at which he officiated. June 29 Brother and Sister Martin assisted by Sister Rutb Glessner began a Vacation Bible School, lasting one week with all-day sessions. The enrollment was sixteen. We have granted twelve letters in the past year, leaving only a few of us to carry on the work. June 28 Bro. Sylvan Stemen preached for us.—Mrs. J. W. Schlotman, Carrington, N. Dak., July 20.

**Pleasant Valley** church met in council June 27. Election of officers resulted as follows: church treasurer, Mrs. Elsie Long; trustee, Bro. Art Burns; Sunday-school superintendent, Bro. Lawrence Long, with Bro. Willie Wurgler, assistant; correspondent, Gladys Wurgler; delegates to district meeting—Brethren Art Burns, Alfred Wurgler, Willie Wurgler; elder, Bro. Dave Miller.—Mrs. Willie Wurgler, York, N. Dak., July 20.

## OHIO

**Deshler** church held their business meeting July 9 and decided to have a homecoming Aug. 30. All those of other churches who ever worshipped or came to the Deshler church are invited to attend these services. Bro. D. C. Ritchey of Lawrenceville, Ill., expects to be with us in a series of meetings beginning Aug. 9.—Mrs. Esther Disbong, Deshler, Ohio, July 20.

**Olivet** church met in council April 26. Reports of the various boards and organizations have been given for the past quarter. Our pastor reported having made sixty-five calls, preached a funeral sermon, attended two Sunday-school conventions, conducted a two weeks' revival meeting at the Glade Run church, Kittanning, Pa., and a peace institute at the Hartville church. In addition to regular services he held services four nights during Holy Week at our home church. A boys' club was organized May 10. On the same date Mother's Day was observed by a program of music, reading, talks and a monologue. This was followed by dedicating a flower to the oldest mother and consecrating two babies. May 17 the redecoration of the church auditorium and new carpet were dedicated free of debt. Messages of the day were brought by Bro. J. O. Winger. The morning worship hour was set aside as Manchester Day. Basket lunch was served at the noon hour. At 1:30 a number of people assembled in the young people's classroom at which time Bro. Bantz tried to help those who had graduated in their problem of finding a career. Following this Bro. Winger preached the dedication sermon. His messages were enthusiastic and spiritual. The young people entertained the White Cottage B. Y. P. D. on the evening of June 4. The women had three Aid meetings, took a mite box offering for Esther Mae Helser and held a market. Three offerings were taken by the missionary committee amounting to \$87.40. June 6 Bro. Bantz preached the preparatory sermon in the morning and officiated at the love feast in the evening. The pastor and family attended Annual Conference, the former representing the church. The children's department sponsored a fine program on June 14 presenting the pagant, God's Family, in observance of Children's Day. Achievement Day plans were made by the finance board; for that day 150 was the goal set for attendance but we reached 170. Our Sunday-school enrollment was 128 with an average attendance of 112 and offerings amounted to \$56.88. At the county convention our Sunday school was represented by two delegates, the pastor and superintendent; at the regional convention by two delegates and at the district convention by three delegates. The ministerial board supplied a minister during the absence of Bro. Bantz. A community meeting was held in the church basement. There is a commendable spirit of co-operation in social work among the various churches of the community. Sunday evening services are well attended.—Mrs. Chloe De Rolph, Thornville, Ohio, July 20.

**Stonelick.**—Bro. John M. Garst of Dayton, Ohio, is to begin his third consecutive revival Aug. 16 to continue until Aug. 30. Bro. Garst has been meeting with us every two weeks and bringing us gospel messages. July 19 Eld. Jesse O. Garst gave us a sermon. July 4 the men put a roof on the meetinghouse and mowed the grass, and now the walls are to be papered, as a check was given by the Bear Creek members for that purpose. Bro. V. E. Grossnickle is our faithful Sunday-school superintendent.—Anna Lesh, Goshen, Ohio, July 21.

## PENNSYLVANIA

**Amaranth** church met in council March 28 at which time the pastor, E. A. Edwards, was elected elder for the ensuing year. Our evangelistic meeting began May 4 and continued for two weeks with the pastor bringing the message each evening. At the close of the meeting seven were baptized. A one-session Sunday-school convention was held in our church April 26 at which time Bro. A. J. Replogle of Everett was with us, also the mixed chorus of the Everett church. Some important questions were discussed and our school was much benefited. At our Sunday-school outing June 21 about 100 were in attendance. Our harvest meeting is dated for Aug. 2, morning and afternoon.—E. A. Edwards, Clearville, Pa., July 21.

**Ambler.**—Bro. Clarence Holsopple of Telford served as regular supply for about two months and gave us very helpful sermons. Our love



feast was held May 17 and was well attended. Our elder, Bro. Trostle Dick, officiated and Pastors Hoffer, Holsopple, Shoemaker, Fretz and Dotterer assisted. The exterior of our church building has been painted recently. The interchurch orchestra, sponsored by our congregation, furnished music for class day and commencement exercises at the North Wales high school. The Aid Society sponsored a successful strawberry festival. Bro. Paul M. Robinson, who was recently chosen as our pastor, succeeding the late Bro. Henry K. Garman, assumed his duties on June 21. On the evening of June 27 the Sunday school tendered him a reception. Sister Floy Hoffer and her committee planned an interesting program and later served refreshments in the basement. Our elder, Bro. Trostle Dick, was present, and Bro. H. Stover Kulp, missionary in Africa, home on furlough, also three pastors from neighboring churches, who extended greetings from their respective congregations. The junior girls' chorus rendered two beautiful selections. Bro. Irvin Hoffer was our delegate to Annual Conference and gave us an interesting report at our church services June 21. We are glad Sister Amanda R. Kratz, our oldest member, is able to attend church services again. Last winter she was suffering from a nervous ailment, and also lost her sight entirely.—Mrs. John K. Snyder, Ambler, Pa., July 18.

**Cherry Lane** church met in business meeting April 14 at which time D. G. Koontz and the pastor, E. A. Edwards, were chosen delegates to the district meeting; the former also to represent the church at Annual Conference. During the week of April 27 the pastor preached each evening using as a theme, Finding Our Relationship to God. This was in preparation for our love feast held May 3. Attendance at Sunday school and the regular preaching services has been good. Five of our young people are attending Camp Harmony at this time. We anticipate having a harvest meeting some time in August.—E. A. Edwards, Clearville, Pa., July 21.

**East Fairview.**—Our love feast was held on May 12 with Eld. H. F. King officiating, assisted by Brethren Henry S. Miller, J. M. Moore and J. B. Brubaker. Bro. H. B. Heisey of Lewistown was the guest speaker at our young people's rally May 24 and 25 which proved to be a real inspirational conference. Children's Day was fittingly observed on June 21. Bro. Amos Heisey of Denver gave the address on this occasion. July 5 Bro. D. W. Kurtz favored us with his lecture, Choosing a Hero. A temperance sermon was delivered by Bro. Clayton H. Gehman of Stevens at an outdoor service on Sunday evening, July 19. Visiting ministers who recently preached for us at morning services were Brethren Clarence Holsopple, Wm. Sweitzer and Robert Cocklin; all of these messages were enjoyed. Recently we held a service at the Lancaster County prison at which the male chorus sang. Our young people entertained the Chiques group on July 2; the latter rendered the program. On Sunday morning, Aug. 23, our harvest meeting will be held with appropriate services. The Grantham male quartet will render a program on Aug. 2 at 2 P. M.—Mrs. H. A. Merkey, Manheim, Pa., July 25.

**Elbethel** church closed a two weeks' meeting July 5 with a love feast. Bro. B. B. Ludwick of Quakertown, Pa., officiated. Those assisting in the service were Eld. Wm. Knopsnider and Bro. W. E. Barnes. A number from other congregations were present. During the meetings Bro. Ludwick preached seventeen interesting sermons. As a result of the meetings seven were received into the church and baptized.—Clarissa Ulery, White, Pa., July 23.

**Hanover.**—Our love feast was held on May 3 with Bro. Rufus P. Bucher of Mechanic Grove officiating. He also preached an examination sermon in the morning and a doctrinal sermon in the afternoon. The Conference offering amounted to \$103.31. May 10 an interested group visited at the Old Folks' Home at Huntsdale. Brethren J. M. Stauffer and J. E. Myers conducted preparatory services in the afternoon and Bro. Myers officiated at the feast. Bro. John H. Price of Laton, Calif., brought us the evening message on June 1, Christ in You, the Hope of Glory. Our series of meetings is scheduled to start Aug. 16 with Bro. F. S. Carper of Palmyra, evangelist. Bro. E. E. Baugher reports progress in the securing of the church deed which has been held by the General Mission Board. Our newly established building fund shows a steady growth.—A. P. Hetrick, Hanover, Pa., July 20.

**Mt. Joy.**—Our pastor, Bro. W. K. Kulp, has recently accepted a call to a joint pastorate of the Mt. Joy and Mt. Pleasant churches. He has faithfully served the Mt. Joy church as pastor for almost seven years. His strenuous efforts to serve us have been greatly appreciated. Bro. Kulp had recently resigned as pastor of the Mt. Joy church to accept a charge at the Maple Springs congregation, but after reconsideration decided to accept the call of these two churches as recommended by the district ministerial board. The Women's Work organization has recently sponsored the work of papering the entire parsonage. The drilling of a well has just been completed to provide an ample supply of water for both church and parsonage. Our Easter offering for the building fund amounted to \$200. On Children's Day we presented the pageant, For Every Child. We are anticipating having Bro. George Detweiler with us in a series of meetings in September.—Elma Neiderhiser, Mt. Pleasant, Pa., July 9.

**Pike Run.**—On June 21 J. Lloyd Nedrow, pastor of the Sipesville church, began meetings at the Pike Run church. He preached nine sermons. The direct result of the services were eight baptisms, ranging in age from eleven to eighteen years. Sister Mildred Nedrow conducted the singing, which put life in the meetings. Long will their work be remembered!—H. H. Kimmel, Somerset, Pa., July 6.

**Quakertown.**—Bro. C. D. Bonsack of Elgin, Ill., showed slides on China on May 7. Eld. Warren W. Slabaugh, of the faculty of Bethany Biblical Seminary of Chicago, gave a message on The Attraction of

Jesus on the evening of June 25. June 23 we had our regular business meeting. At this meeting we decided to have a full-time pastor to take charge until September, starting our new year. We also decided to cut a door in the rear of the church to be used on love feast occasions. Different Sunday-school classes started building funds some time ago and it was thought best to turn this money over to the Building Fund treasurer so that he could make a report. Sunday morning, June 28, we had a male quartet from Bethany Biblical Seminary that took full charge of the service which was enjoyed by all. Their program was very spiritual as it consisted of the good old hymns which we all love to hear and sing. Sunday evening was taken up by our young people's organization. Bro. Wayne Dick of Coventry, Pa., filled the pulpit Sunday morning and evening, July 5.—Mrs. Raymond Blead, Coopersburg, Pa., July 6.

## VIRGINIA

**Harrisonburg.**—The Protestant churches of Harrisonburg are clasp- ing hands in a co-operative movement through the Sunday evening worship services for July and August, with the service at our church on the second Sunday in July, with Rev. Minnich, the Lutheran pastor, in charge. These meetings are always interesting and afford opportunities of friendship and goodwill both for the church in which the meeting is held and also for the visitors. The great Masantla Springs Bible conference is held during these vacation months and quite often some of the great religious leaders of this conference fill the pulpits in town during these months. Our church has enjoyed many inspirational services since the beginning of the year. Bro. Ernest Coffman, a former pastor, filled the pulpit one Sunday morning. Bro. Minor C. Miller brought a great message on the reading of the Bible on another Sunday morning. Brother Henry brought several student ministers from the college during the spring months who gave us messages that brought forth appreciative understanding and interest for the efforts of the student ministry. These were Bro. Crumpacker of Daleville, Bro. Zeller of Hagerstown and Bro. Replegle of Washington, D. C. Dr. Paul Sanger, a son of the late Samuel A. Sanger, whose missionary efforts in the Blue Ridge Mountains stand as a living monument, preached on a Sunday morning recently. Bro. N. D. Cool, our presiding elder, has been with us three Sunday mornings recently, preaching for us twice. He brought us the Echoes From the Hershey Conference. Dr. Williams, a teacher at the State Teachers' College of our city, gave the Sunday morning address while Bro. J. M. Henry was at Conference. It was a timely message on the earnestness of Christian living and was greatly appreciated. We have had a rare treat along the line of missions this summer by having Bro. Frank Crumpacker, our pioneer China worker, and Bro. Ernest Wampler, also of China, accept our invitation for missionary addresses. Bro. Crumpacker gave us his observations on twenty-five years' service on the field in which he said: "The heaven has been slowly at work from the beginning, but from recent happenings which are proving to be real turning points in the progress of China, the Christian forces are surely winning out much more rapidly now. China is really looking to the church for practically all her leaders, though as yet the church is unable to fill the demand." His message was given with so much inspiration and interest that it served as a great challenge for aspiring youth in Christian service. Bro. Wampler's address explained why he believed in missions. It was most impressive as he told of results that he had observed in the changed lives when once people leave idolatry and superstition. He left a convicting thought in the minds of his hearers when he spoke of the church that fails to look out beyond her borders for the interests of others, becomes self-centered and dies. The individuals in that church die also because they lose their spiritual vision. The music department of the church has given two programs away from home this season. The cantata, The King Triumphant, directed by our leader, Bro. Jos. T. Wine, was given on Sunday night of Easter and was given later at Newport near Luray and at Pineville in the Mill Creek congregation. We greatly enjoyed Bro. Nelson Huffman's coming to us on a Sunday evening recently with his glee clubs; also a musical family by the name of Sheets. The seven children have unusual talent in music and they go about giving musical programs to make progress with their education. One of the young men in the family is studying for the ministry in Bridgewater College. Mr. W. H. Ruebush, head of the music department of Shenandoah College at Dayton, accompanied them to our church and spoke for them and to encourage a greater interest for music in the homes. Bro. Henry assisted the church in a pre-Easter evangelistic meeting which resulted in twelve additions to the church by baptism and by letter. At present our pastor is giving several sermons on the peace movement to better acquaint our people on the new peace plan which has been brought about by the Board of Christian Education of the brotherhood. We had rather a unique program on the night of Mother's Day, conducted under the direction of the Home Enrichment director, Sister C. S. Mundy. Life scenes or home memories were pantomimed in the background while a mother sat musing through the family album after her children had gone out from the home. Our Sunday school is moving along nicely under the leadership of Bro. Chas. Mundy. Our church was hostess a few weeks ago to both youth and adult groups of the northern district of Virginia in the interest of peace. Bro. M. R. Zigler led the groups in a very interesting way.—Mrs. A. Fred Cline, Harrisonburg, Va., July 8.

**Mt. Horeb.**—On the night of July 3 at 8 o'clock we were entertained by the ladies' quartet from Bridgewater Church of the Brethren directed by Miss Weybright, their instructor in music. Several hymns and two spirituals were sung. Bro. Reynolds of Cumberland, Va., opened the meeting. We had a large attendance and the music was greatly enjoyed and appreciated by all. Bro. B. Landes and Bro. Shore-



waters of Harrisonburg, Va., were with us Sunday morning, July 5. Bro. Landes gave us an inspiring sermon on Our Best Friend. Bro. Shorewaters led in the closing prayer. The services were enjoyed by all.—Edna Mae Elgin, Columbia, Va., July 6.

**Red Oak Grove.**—We held our council meeting at Stone Wall June 6, and at Red Oak Grove July 11. Plans and arrangements were made for the district meeting which will be at Red Oak Grove church Aug. 12-14. Delegates are Brethren Archie Naff, Henry Williams; alternates, Maston Sower and Sister Chloe Bowman. Our Vacation Bible School was held at Stone Wall from June 29 to July 10, Sister Mazelle Boone of Franklin County directing. There was an enrollment of forty-one and an average attendance of thirty. The interest and attendance at the Stone Wall Sunday school this summer has been real good.—Mrs. O. R. Whitlock, Floyd, Va., July 13.

**Topeco.**—Bro. Russell G. West of Roanoke, Va., held evangelistic services at our church from May 24 to June 5. His interesting sermons were well illustrated with chalk drawings and lantern slides. One sunset vesper service was held on the hill above the church. Much interest was manifested and eighteen were baptized. We met in council July 4. Delegates elected to district meeting, to be held at Red Oak Grove, were Sisters Allie Sutphin, Almeda Alderman and Bro. C. C. Reed; alternates, Brethren C. C. Hylton, J. W. Weddle and S. B. Alderman. Four of our brethren, including our elder, A. N. Hylton, attended Annual Meeting at Hershey, Pa. Some of our young people will attend Camp Bethel July 20-27. We are expecting the ladies' quartet from Bridgewater to render a program here the evening of July 17.—Veda A. Weddle, Floyd, Va., July 8.

**Troutville.**—At our regular council April 5 Bro. G. B. Kinzie and Bro. J. C. Layman were elected delegates to Annual Conference; alternates, Brethren E. C. Firestone and John V. Rader. Plans were discussed for landscaping the churchyard; at the present time about \$35 worth of shrubbery has been planted. April 12 an interesting pageant, entitled Simon, the Leper, was given. Pre-Easter services dealing with four different phases of worship were conducted by our pastor, Bro. Coffman. Glee clubs representing Bridgewater College rendered an excellent sacred musical program at our church May 8 under the leadership of Prof. Nelson T. Huffman. The men of our district held their annual banquet at the church April 14. At the same place on May 11 the Botetourt Sunday-school officers held their banquet. Student Volunteers from Bridgewater College brought us an impressive service on The Risen Christ on April 9. At council meeting July 19 the following church officers were elected: Elder, Bro. J. W. Ikenberry; clerk, Bro. E. C. Firestone; treasurer, Bro. J. C. Layman; mission treasurer, Bro. J. G. Rader. A number of our people are attending Camp Bethel. A quartet from Bethany Biblical Seminary will be with us Aug. 6.—Edna Rader, Troutville, Va., July 23.

#### WEST VIRGINIA

**Maple Spring.**—We met in council May 27; at this time Brethren Olonzo Fike and Galen Fike were elected to represent us at Annual Conference. The church is earnestly co-operating in the peace action

program, and has distributed into the homes the peace material recommended by the General Peace Committee. June 29 two weeks of evangelistic services began under the leadership of Bro. C. O. Showalter, Keyser, W. Va. The messages so ably brought were spirit-filled and practicable. We feel that the church has been strengthened by the work and inspiration of Bro. Showalter. Eighteen witnessed for Christ. On Sunday evening the revival climaxed with the love feast which was attended by about 275 members. On Monday evening Bro. Showalter gave an inspiring and educational temperance lecture at the church. July 5 the annual reunion of the Maple Grove Orphanage was held in Memorial Grove. The meeting was largely attended and an offering of \$332 was lifted for the benefit of the Home.—Flora E. Harsh, Eglen, W. Va., July 16.

## On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of ..... dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

## General Mission Board

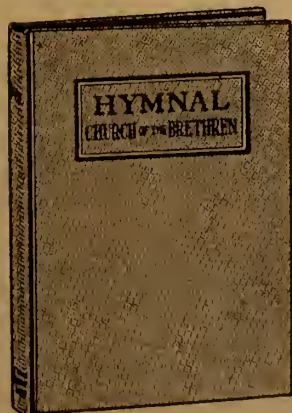
OF THE CHURCH OF THE BROTHERS

Elgin, Illinois

## Search, but You'll Find Nothing Better

for your services than our own HYMNAL which has been tried and proved by many of our congregations.

The selections are choice, standard, inclusive. They provide for every service. They breathe worship and inspiration. There's a stateliness throughout.



Both words and music join in calling forth the best in the hearts of those who sing these hymns and of those who listen.

The responsive readings are the very best Bible selections. All printed in type so that even the oldest worshiper can easily read the lines.

Mechanically the book is beautiful, well made, and its very presence in the hands of the worshipers suggests devotion.

If you are not using the Brethren Revised Hymnal with its 499 hymns, you owe it to your congregation to introduce this great book to them.

Priced right. Single copy, postpaid, \$1.10; 12 or more copies, not postpaid, 85c each.

State whether you desire round or shaped notes.

Brethren Publishing House, Elgin, Ill.



## These Will Appeal to You

Here are a few outstanding books that are making a deep impression on those who are leading and training others.

### **The Gospel in Art**, by Albert Edward Bailey

A book in which religion and art are companions walking with the Lord. Rich in knowledge, alluring in treatment it opens to the reader a broad field. A book that will enrich the home and enlarge the vision of teacher and preacher. Many full-page halftones of famous pictures. 493 pages. \$3.50.

### **Sources of Power in Famous Lives**, by Walter C. Erdman

Fresh and timed to present needs, these 26 studies in the spiritual resources of great men in secular and religious history are rich in character motivation material and provide many illustrations for talks, lectures, sermons and the classroom. 160 pages. \$1.00.

### **The Art of Ministering to the Sick**, by Richard C. Cabot and Russell L. Dicks

A physician and a minister, both well qualified for the task, join in presenting common sense suggestions for those who are frequently called to minister to the sick. Speaking from personal experience they know both what to do and what to say. Especially helpful to pastors and nurses, but at the same time of great value even to you and me. 392 large pages. \$3.00.

### **The Religious Faith of Great Men**, by Archer Wallace

Remarkable how religion held a great place in the lives of men who count. A book that shows that religion is for all and that it is especially outstanding with the noted. You need the message of this book. \$2.00.

We can supply you with any good book at publisher's price. When you send in your order tell us what other books you desire.

Brethren Publishing House, Elgin, Ill.

## For Home, School and Church

wise parents and teachers seek the best guidance. The experience of other wise leaders may become accessible through books wisely selected. We recommend—

### **The Home and Christian Living**, 75c

By Percy R. Hayward and Myrtle H. Hayward

Aims to develop a home in which all-round individuals may grow to be their best selves.

### **Faith or Fear In Child Training**, \$2.00

By Margaret Eggleston

Knowing her subject as she does the author does not befuddle the reader with "creative experience," "introversion," "neuroses," "integrated personality," etc., but talks sense in terms easily understood by all.

### **Religious Education in the Small Church**, 75c

By Lewis Joseph Sherrill

Most books on such subjects are written for the large church. This one recognizes the small church and its problems. That's what makes it a good book for your church.

### **Toward Understanding Adults**, 75c

By Earl F. Zeigler

The author knows adults and speaks to them in short words, simple sentences and brings a message that strikes home.

Each of these books has a vital message for folks who would know and grow.

Brethren Publishing House, Elgin, Ill.



No. 7676X, \$6.50

## OUR SPECIAL TEACHERS' BIBLE

Bound in Genuine Morocco

King James Version

### LARGE CLEAR PRONOUNCING TYPE

To make the system of pronunciation as thorough as possible, every syllable of the Proper Names is indicated and every vowel is diacritically marked. Note specimen of type.

### 60,000 CENTER COLUMN REFERENCES

Which point out parallel passages throughout the Bible, making it possible to locate other passages on the same subject for comparison.

### 250 PAGES OF COMBINED CONCORDANCE

In one alphabetical list the complete Concordance, Subject-Index, Scripture Proper Names, Obsolete and Ambiguous words. Names, Titles and Offices of Christ. Life and work of Christ from Scripture texts.

Carefully revised and beautifully colored Maps picture the Land before the reader's eyes.

Genuine Morocco, leather lined to edge, overlapping covers, red under gold edges. Size of page 5 $\frac{3}{8}$  x 8 $\frac{1}{8}$  inches.

Brethren Publishing House, Elgin, Ill.

came in, and found her dead, and, carrying her forth, buried her by her husband.  
11 ¶ And great fear came upon all the church, and upon as many as heard these things.  
12 ¶ And by the hands of the

Rom. 15. 19.  
2 Cor. 12. 12.  
Heb. 2. 4.  
\* ch. 3. 11.  
& 4. 32.  
\* ch. 4. 18.  
\* John 9. 22.  
& 12. 42.  
& 19. 33.  
\* ch. 2. 47.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., August 15, 1936

No. 33



Photo by E. G. Hoff

## A VIEW OF GRANDFATHER'S LAND

*This picture is intended to go with the editorial beginning on page 3, and entitled: "Grandfather's Land." The editorial is the first in a series describing the experiences of a couple of editors after the recent Hershey Conference.*

## IN THIS NUMBER

### Editorial—

Daily Devotions (W. W. S.) .....	2
On What to Preach (E. F.) .....	3
Keeping Things in Order (E. F.) .....	3
Grandfather's Land.—No. 1. Grandfather Trails (H. A. B.) .....	3
Kingdom Gleanings .....	16, 17

### The General Forum—

Courage (Verse). By May Allread Baker .....	5
The Pioneer Church West of the Blue Ridge. By J. M. Henry .....	5
Four Enemies of Paul.—No. 3 and No. 4. By R. H. Mil- ler .....	7
In Appreciation of "Bethany." By H. A. Claybaugh .....	8
Bits of Brotherliness. By Paul F. Bechtold .....	9
Why Men Fight.—No. 2. By Kermit Eby .....	9
The Meekness of Moses.—No. 1. By W. J. Swigart .....	10

The Commonplace in Christian Living. By B. F. Waltz ..	11
Monthly Financial Statement (C. M. C.) .....	12

### Our Mission Work—

Dr. Ambedkar and the Christian Message .....	13
What to Pray For. By H. Stover Kulp .....	14

### Home and Family—

Perseverance (Verse). By Robert Byrd .....	18
New Songs for Nancy. By Rebecca S. Wilson .....	18
An "Evening Glow" Echo From an Octogenarian Life (Verse). By I. B. Niswander .....	19
The Evidence of Things Not Seen. By Rebecca Foutz ...	20
A New Pastor's Reception (Verse). By Pauline Weav- er Haley .....	20

### The Church at Work—

How to Observe Religious Education Week; Lessons From Philippians .....	21-23
--	-------



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Many Mansions

"Casting all your care upon him, for he careth for you"

Read John 13: 33—14: 4

Monday

On that last night Jesus reserved but one hour for himself; in his love he gave himself to his disciples. For he knew their distress; their hopes of a Jewish kingdom had faded, and they were filled with alarms and fears.

There was much he wanted to say to them but they could not bear it. If only they could hold fast in faith to the Father and to him, the day would come when all would be clear. He was leaving them, it was true, but he was going to the Father. And the separation would be short. When their time came, they too would go to the Father's house, there to be reunited with their master in the many mansions.

*Our Father, we thank thee for the hope of immortality and for the many proofs which make it sure. Amen.*

### The Way to God

"I am the way, and the truth, and the life"

Read John 14: 5-14

Tuesday

Man has always sought for God; beyond the physical world the spirit of man reaches out to the One with whom he feels himself akin. In Jesus he was at last clearly revealed.

He is the way to God for he is the truth; man knows God in Jesus. All the moral qualities of deity are found in him. When man contemplates the life of Jesus, he feels himself in God's presence. But a vision of God is not enough; sin has crippled his moral power. In Jesus he finds the dynamic by which he can leave a world of shadows and come into the light of the presence of God.

*Our Father, we rejoice in the revelation of thyself to us in Jesus. Amen.*

### The Abiding Christ

"I will not leave you orphans; I come unto you"

Read John 14: 15-24

Wednesday

Though Jesus' days in the flesh were ending, his going away was in reality the beginning of his permanent presence in the world. For he was coming back to them in the Spirit; no longer would he be limited by time and

space; wherever they were, they would find him close.

A careless world would not sense his presence for it knew him not. But he would be a shining vision in the hearts of his disciples. In the atmosphere of love and devotion, his spirit would find its home.

*Our Master, we thank thee for the revelation of thyself to those who love and obey thee. Amen.*

### The True Vine

"He that abideth in me and I in him, the same beareth much fruit"

Read John 15: 1-11

Thursday

By the simple metaphor of the vine Jesus taught the vital lesson of spiritual life. Man does not have spiritual power within himself; it comes through union with the living Christ. Just as the branch bears fruit because there is an unbroken union with the stalk through which the sap flows, so if we abide in Christ, his truth and his dynamic will flow to us.

This is the heart of religion. Though we are in the flesh, we have spirits which are capable of union with the divine; Christ may become incarnate in us. His truth and his power will flow to us and the fruitage will be in character like his own. Thus it is that

## WEEKLY QUIET HOUR

### The Abiding Christ

Read John 14: 18; Matt. 28: 20; Gal. 2: 20; Eph. 3: 17; Philpp. 1: 21. In Paul's writing the phrase "in Christ" or its equivalent is found scores of times. For example, Rom. 8: 1, 2; 2 Cor. 5: 17. Note the "abiding" texts in John 14: 23; 15: 1-10, etc. We do not think of Jesus as merely a historical Figure, but as living and present in the world today. To be Christian is to have his revelation and power. Would it make a difference if we allowed him to speak rather than tradition and prejudice? How would it change our social order? Does he approve of war, of economic injustice, of the many pagan practices which pass as respectable?

the Father whose we are is glorified by our lives of service.

*Our Father, may we claim the promise of "whatsoever ye will," that our lives may bear much fruit. Amen.*

### The New Commandment

"By this shall all men know that ye are my disciples if ye have love one for another"

Read John 15: 12-17

Friday

The new society which Jesus was founding among men was based on two great forces. It was dependent on his spiritual presence and was to be lived in the warm atmosphere of love. The old selfish materialism was to be set aside for the new age of the spirit. Love for one another, that appreciation which brings joy in service and companionship, was to be the rule.

They had experienced something of this love in his tender compassion and gracious service, a love that was even unto death. They were his servants but he had lifted them to the dignity of friends. This was prophetic of the brotherhood they would build, where pride of rank should be replaced by equality and fellowship.

*Our Father, take from our hearts their pride and selfishness; teach us to love as Jesus loved. Amen.*

### Responsibility

"If I had not come and spoken unto them, they had not had sin"

Read John 15: 18-27

Saturday

Responsibility depends on opportunity; guilt is reckoned on knowledge. The justice of God excuses where men have not had opportunity to know.

But men were brought into the presence of God when Jesus came. When men rejected him, they were rejecting God. God would overlook the ignorance of the gentiles, but he would hold guilty his own people to whom he had graciously revealed himself in his Son.

To us the revelation has come too. We have the Word, we have a Christian culture through home and church, we have the spiritual presence of our Lord. We are therefore more responsible than were the Jews.

*Our Father, we have indeed received great things from thee of which we are glad. May our lives measure up to our opportunities. Amen.*



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., August 15, 1936

No. 33

## EDITORIAL

### On What to Preach

ONE of our present-day patriarchs, of whom there are not more than seven others in our own Israel as full of years as he, has set down for me some of his recent thinking. It was inspired by a sermon he had heard. The theme was not of those which he thinks worthy of our first attention. He is widely known and greatly loved. He has lived and thought and felt so much it is worth something to catch a glimpse of the inside of him.

"There can be but little doubt that the Christian religion has not been commended very much by the preaching of —. The Savior and his apostles preached doctrines that touched on human life and experience. Their themes were faith, repentance, obedience, righteousness, temperance and judgment. Our Savior has a very good kingdom in the world just now, and for us to labor for its extension would seem to be more honor to him than to talk so much about an age and kingdom that he never mentioned. . . . Solomon gave a good slogan when he said: 'Let us hear the conclusion of the whole matter; fear God and keep his commandments for this is the whole duty of man.'"

Isn't it worth thinking over? If you know preachers who need it, perhaps you would like to pass the good word on to them.

E. F.

### Keeping Things in Order

ORDER was surely one of heaven's first laws in the mind of Paul. He wanted all things to be done decently and in order. Having corrected some things by letter he proposed to set the rest in order when he arrived in person.

Certain activities legitimate in their proper place had gotten out of place by getting into first place. They belonged in a subordinate position. Spiritual gifts were to be coveted, but "in order." First things should come first. Prophesying, not prediction but telling the truths

of the gospel to the edification of the people, was given a preferred rating, with love at the very top.

Paul's prayer for the Philippians was that love might abound in them more and more in knowledge and all discernment, to the end that they would approve the things that are excellent. Even the greatest of all virtues required the accompaniment of a balanced judgment to serve its highest use. It needed a fine sense of discrimination, the ability to discern and approve excellent things. Fair is passing grade, good is better, but excellent is best of all. Nothing less than excellence is good enough for a goal.

Appreciation of the beautiful, the true and the good is the standard mark of culture. Appreciation of the best, the excellent, is the mark of the highest attainment in religion. Why should anyone be satisfied with a Christian experience less than the best?

E. F.

### Grandfather's Land

(See Cover Page Picture)

#### 1. Grandfather Trails

"*Westward Ho!*"

IN historic times the movements of western peoples seem ever to have taken them yet farther westward. For so it was with the tribes crowding into Europe, and pushing on toward lands under the setting sun. Adventurous strains from these peoples finally crossed the Atlantic Ocean to found new homes in newly discovered continents. In North America in particular, settlement of the principal part of the continent was by successive waves of population inundating the three-thousand-mile stretch of fertile country reaching from the Atlantic to the Pacific.

The heavy end of the population of the United States now lives west of the Alleghanies. This means that for the larger portion of our people, fathers, grandfathers and great-grandfathers have had some personal share in what historians call the westward movement of



the American people. Nor is this shift in population without significance to those who remained with the old homestead on the Atlantic slopes. They wonder about brothers, sisters, uncles, aunts, cousins and neighbors settled in the west.

And so to all Americans there is something of special interest in pioneer tales of youthful daring, of romance and hardship in the primeval wilderness. Across the broad canvas of tradition and experience move shadowy reminders of ox teams and Conestoga wagons, red men on horseback, hardy men and brave women by campfires. After years of struggle, and with the passing of log cabins, sod houses and the filling of many graves, there came the modern farmstead and our alabaster cities. The westward moving pioneers builded well, and we of this generation have entered into the rewards created by the labors of their hands.

What manner of men and women were those who lived so bravely, wrought so heroically and triumphed so gloriously? Would it not be of interest to retrace grandfathers' trails across mountains, plains, rivers, swamps, deserts, valleys and difficult passes to the lands of their beginning? Then, eastward ho, to the land of our fathers and our grandfathers!

#### *Some Typical Trails*

There was one grandfather, born near Lancaster, Pa., who was brought as a child of eleven years to near Dayton, Ohio. That was back in 1832, and there must have been many other parents with similar ideas, for the wilderness was filling as forests gave way before the sturdy woodman's ax and consuming fire. As a young man, this particular grandfather moved on westward, marrying near Goshen, Ind. But soon Iowa began to call. By ox team, and with his young wife and two small children, southwestern Iowa was reached in 1855. The foundations of a pioneer home were laid in the shelter of Bowman's Grove. For some reason no longer recoverable, there was an early trip back to Indiana. Perhaps the twins born in 1857 were the explanation. But Iowa remained the new home until the children began to scatter; then there was one last move, this time to Fredonia, Kans. And there, full of years, one grandfather was laid to rest.

Or there was the grandfather born in Half Moon Valley, Center County, Pa. At nineteen he gathered up what few effects he could carry on his back, and walked out to Wayne County, Ohio. There he married and buried his first wife. As a widower with two small sons he did not hesitate long before remarrying. By his second wife this grandfather had ten children—five sturdy sons and as many graceful daughters. But it seems that Ohio was a bit confining for a grandfather with a growing family. In the midst of getting and begetting he moved on to southeastern Iowa. In need of

more and cheaper land on which to settle maturing sons and daughters, the next move was to southwestern Iowa, where contact was made with the grandfather first mentioned. The second wife dying, this grandfather married a third time—a widow with four children of her own. Father of twelve, stepfather to four, we must not forget that grandfather was himself the youngest and one of the sturdiest of sixteen children. When his children began to scatter this grandfather moved on to Beatrice, Nebr. After his third wife's death he spent his declining years with children in California. But eager and vital to the end of his days, he did not neglect even such matters as the improvement of his penmanship after eighty years were past.

Thus one might trace the westward wending trails of countless grandfathers. For some, trails crossed as in the case of the two from Pennsylvania. For some the trails were relatively short; for others uncertain, long and winding. Consider the case of one grandfather born and married within sight of the cloisters at Ephrata, Pa.

#### *The Man From Ephrata*

It was a granddaughter who told the story of the grandfather from Ephrata. She had always seemed such a quiet and efficient person one would for no reason suspect that her grandfather was more of a traveler than Grecian Ulysses or the unfortunate Æneas, fabled founder of Rome. But with a sober face this granddaughter, a widow and the mother of seven, told of her wandering grandfather and of her desire to visit his native Ephrata.

As the story runs, the man from Ephrata felt the call of the west and responded with his all. With his wife and the beginning of his family he moved to Northern Illinois. But seemingly that was not far enough, because he was soon one of a company proceeding to California by ox team. The route lay by Great Salt Lake and must have been replete with hardship, though details are lacking. However, it was not long before California began to pall, with the result that the grandfather from Ephrata gathered up his family and returned to Pennsylvania by way of a sailboat around Cape Horn. And right there he put Ulysses to shame, who left his wife and young son behind during twenty years of wandering.

However, there was something about the west that called again to the man from Ephrata. This time he made stops in Missouri and Oregon. But ultimately he came again to California, where he died and was buried and where his seed are spread abroad in the land. Thus with burdened but undaunted Æneas the grandfather from Ephrata had much more in common. In spirit they are brother pioneers.



---



---

## THE GENERAL FORUM

---



---

**Courage**

BY MAY ALLREAD BAKER

Sometimes it seems our very faith burns low;  
 When everything is so contrariwise;  
 And trouble comes apace and multiplies,  
 While blessings seem so very few and slow.  
 Often our fond anticipation dies;  
 Our hopes are blasted; why we do not know.  
 We question God; with aching, tear-dimmed eyes  
 We drain the cup of bitterness and woe. . .  
 This is the time to pray, to laugh, to sing,  
 To gird our loins; to strengthen up our arms;  
 And boldly, to the foe, our challenge fling;  
 Keep to our path despite the raging storms.  
 Faint not! Nor seek to lay your burdens down.  
 God gives to him that overcomes, a crown.

*Lewisburg, Ohio.***The Pioneer Church West of the Blue Ridge**

BY J. M. HENRY

THE Conococheague church was the first permanent organization of The Society of Dunkers west of the Blue Ridge Mountains. This church was organized at least eleven years before Bishop Daniel Leatherman organized a little group of members in the Upper Middle-town Valley. It preceded the Pipe Creek church, organized by Martin Urner. The Conococheague membership was located both in Pennsylvania and Maryland, and included all the territory of the Cumberland and Antietam Valleys down to the Potomac River west of the Blue Ridge Mountains. At first there seems to have been more members living in Maryland than across the line in Pennsylvania.

Many members had crossed the Susquehanna River

and followed the trail west through the Marsh Creek lands by way of the trading post—now Gettysburg—and west through the gap to the water course of the Antietam Creek. By the year 1742 members were to be found scattered on the frontiers, especially along the Cumberland Valley, Pennsylvania, and Antietam Creek, Maryland.

The great missionary pioneer, Martin Urner, followed up these members and preached the gospel in their homes. He preached the Word with power and many were added to the church on the frontiers. News spread far and wide about the work of this great man. Crowds gathered in the homes of the pioneer German settlers to hear him.

Martin Urner organized the Conococheague church about 1745, with fourteen charter members. Later the name was changed to the Antietam congregation. Many of the members lived in Pennsylvania but worshiped in Maryland. When Martin Urner first came to this region he found the people living in constant fear of attack from the Indians, who were being stirred up by the French. Some German settlers had found their way into these parts between the years 1720 and 1760. The fear of the people may have had a profound effect on the mission success of Martin Urner.

It appears that the settlers made repeated appeals to the governor of Maryland to provide safety and security. A Committee of Safety was appointed on the frontier and Governor Horatio Sharpe ordered a fort to be built. The citizens showed their loyalty and helped to construct the fort which was completed by the year 1756 and named Fort Frederick. It afforded some protection and gave the settlers more courage to move out

**Eastward Ho!**

And so it was by direct or by devious trails that unnumbered grandfathers have shared in the westward movement of the American people. The perils which they faced and their share in the conquest of the lands which we enjoy mark them as men of courage and achievement. Their lives recommend them for honor; they challenge their grandsons to research and respect. The trails of these mighty men lead westward, but it is eastward ho for the grandsons who would retrace pioneer paths, finding step by step the way that will bring them by the monuments to grandfather's faith, energy and wisdom.

As has already been suggested, even to those who remained behind in the locality of the original colonial settlements, the recovery of grandfather trails will bring many a vicarious thrill. Or if not that much emotion, the venture should at least suggest another and

different outlook on life. Those who have not been west of the Hudson, or even the Susquehanna, should know that there are other rivers, valleys and mountains worth knowing, and these the roving American grandfather spied out and exploited to the everlasting benefit of those who live along the Atlantic shore.

Of course it is not just grandfather's trail that is so important. Trails are like rivers; they lead to sources, to beginnings, to the causes that initiate movements. The trails the gentle reader is invited to follow should lead to grandfather himself, to what the real grandfather was at heart. What was he as a young man? What was the nature of the world in which he lived? Would a grandson be at ease in his home? What were his beliefs and problems? Why did so many grandfathers come to follow the sunset trail? Then, eastward ho, to grandfather's land and the heart of the men we should know!

H. A. B.



on the frontiers. After 1740 German settlers moved into Maryland in great numbers.

The work of the Society of Dunkers in the Antietam region attracted attention far and wide. Stories were circulated about the wonderful lands and opportunities along Antietam. Settlers left Lancaster and York Counties, Pennsylvania, moved west across the low gaps of the Blue Ridge and bought land in the rich Antietam and Cumberland Valleys.

The mission work of Martin Urner also attracted great attention. When George Adam Martin, who was the first minister of the Conewago church (1741), had some misunderstanding with his brethren he became discouraged and despondent. News of the Antietam work appealed to him and he decided to cast his lot with the church out on the frontier where there was greater liberty than could be found in the churches farther east. Martin was a man of restless spirit, aggressive and impulsive. He was inclined to the doctrine of the Seventh Day Baptists.

It appears that he was well acquainted with the work of Urner, and accompanied him to the Antietam field of labor on some of his mission tours. Martin gave up his work at Conewago and moved to the Antietam church. He took a definite stand with the Seventh Day Baptists and caused much confusion both at Antietam and Conewago.

George Adam Martin became a follower of Conrad Beissel and began to preach his strange doctrine at Conewago and Conococheague. Great confusion resulted. He withdrew from the congregation at Conewago and about sixty members went with him. A church trial took place and Martin was excommunicated. John Steiner, Peter and Abraham Knepper, Frederick Fuherman, George Scheitler and Peter Zug were opposed to the excommunication and labored to have Martin reinstated, but the sterner counsel prevailed. George Adam Martin left for Ephrata where he was received by Conrad Beissel.

It was only a matter of a few months until Beissel sent Rudolph Naegle and Jacob Gass to the group of sixty members who withdrew with Martin from the Conewago church and established the Bermudian congregation. They were instructed to receive George Adam Martin as a brother and elder. The preaching of Martin drew crowds of immense size. The surrounding churches became alarmed at the interest taken in Martin's preaching but John Mack, son of the founder, Alexander Mack, and a Brother Staub came to the community and visited all the members in person. They explained the dangers of Martin's doctrine and thwarted his efforts.

The work of George Adam Martin was checked. With a few faithful followers he moved again across

the Blue Ridge to the Antietam church. A great religious awakening took place there and Conrad Beissel decided to come in person to visit the members. He arrived, robed in Ephrata habit and called the new place, Adlers-kirsche (Eagle church) but this name never was accepted by the congregation. Beissel established a new hermitage, known today as Snow Hill, located three miles from Waynesboro, Pennsylvania.

Conrad Beissel made George Adam Martin superintendent of the new congregation but in a little while Martin was in trouble with his official body. He sought a conference with the leaders of the Society of Dunkers and a reconciliation took place. He moved across the Alleghany Mountains and formed the Stony Creek church in Bedford County, which was the first church established west of the Alleghanies. Martin lived in Bruderthal, Brother's Valley, until his death. The work at Antietam passed into the hands of Nicholas Martin who moved there from the Conewago church where he had become elder in charge after Daniel Leatherman moved to Maryland. The church at Antietam had a wonderful growth under the leadership of Nicholas Martin.

The church at Antietam continued to grow, however, both in numbers and in influence. One of the greatest revival meetings recorded in the colonial era was held by Martin Urner in this region. It attracted interest throughout the German colonies. Nicholas Martin rejoiced over the result and wrote to Alexander Mack, 1772, saying, "Since the dear Brother Urner has been with us we dare not deny that the grace of God had been given us in large measure, the number of disciples is increasing manyfold while also some of them seem to be fervently awakened souls, and it almost seems as if the last would be first."

There were special reasons why Alexander Mack should be so vitally interested in the Antietam work. His son, William Mack, born Oct. 31, 1749, had left home as a young lad and migrated with Elder Henry Slingluff to the Antietam Valley. William joined himself to Daniel Steiner as an apprentice and worked at the weaver's trade. He married Agnes Gantz Oct. 13, 1772, soon after the great revival of Martin Urner. In the will of Alexander Mack one-fifth of his estate went to William Mack. William and Agnes Gantz Mack had only one child—a son, Jacob, who was born Aug. 29, 1773.

In addition to that fact, Alexander Mack had a brother, John, who had visited William Mack and on his return reported to William's father the wonderful work which the Society of Dunkers were doing in the Antietam Valley. The Conococheague church seems to have attracted more attention than any other congregation in the colonial era. People flocked to it from Oley, Ber-



nuda, Conewago and other churches east of the Blue Ridge Mountains.

Eld. Nicholas Martin served the church at Antietam as long as he lived and when he died the work fell upon his son, Nicholas, whose work was little less remarkable than that of his father. He was elder-in-charge when some troubles began to appear about church lines. The spirit of goodwill was being jeopardized and a committee from the Annual Meeting was called to settle the matter. The members in Maryland had become so strong that they urged a division of the congregation. This agitation came, for the most part, from the younger people. Many adults counseled against a division and a compromise decision was made.

The compromise was in accord with the Annual Meeting Committee's report. The findings were reported in 1810 and accepted.

The Conococheague church extended from the Potomac River west of the Blue Ridge to the Alleghany Mountains and included all Middle Maryland. Some dissatisfaction had arisen and it became necessary for the Yearly Meeting to appoint a Committee to settle the question. This action in 1810 was the beginning of the separation of the Pennsylvania membership from the members living in Maryland.

*Bridgewater, Va.*

## Four Enemies of Paul

BY R. H. MILLER

### III

PAUL came into conflict with magic, sorcery, superstition. Two examples. Elymas, the sorcerer, tried to turn his master, Sergius Paulus, from the faith. Paul showed his regard for the man and his arts in an indignant outburst: "O full of all guile and all villany, thou child of the devil, thou enemy of all righteousness!" As a result of Paul's ministry at Ephesus those who practiced magical arts brought their books to a bonfire in which more than ten thousand dollars' worth were burned. Paul is always on the side of sanity, simplicity, helpfulness. He is the enemy of the occult.

Paul alludes to his own mystical experiences with the greatest reserve. He does not regard them as of primary importance.

It might at first appear that this type of opposition is without a modern parallel. It is, indeed, true that we do not have it in the exact form in which Paul met it. It is always wise, however, to be on the lookout for old evils in new dress, for evil has an amply furnished wardrobe. What shall we say, for instance, of the violent emotionalism which is to be observed in some religious groups? It has no connection whatever with the search for truth or the doing of good deeds. It has not the remotest relationship to human welfare. Or

again, there is the uncertain speculation about the future. Some would erect certain beliefs about these matters into a standard or test of Christian fellowship. There are the attempts to communicate with our departed loved ones in ways other than our love for them. These things are enemies of healthy religion. They lessen the impact of religion upon conduct. They corrupt the mind from the simplicity and purity which is in Christ. They are, therefore, but modern forms of that ancient perversion which Paul met at Paphos and Ephesus.

This is not a denial of the supernatural. It is but to claim that the supernatural expresses itself in forms of helpful, human service. Just as the power of Christ was never put forth for mere show, but always to help and to bless, so now the Divine Life in us expresses itself according to the same law. Paul was the enemy of every form of religion which opposed sanity, simplicity, helpfulness.

### IV

The bitterest opposition which Paul had to meet was that of Jewish formalism. This fact has given rise to a misconception. It has been claimed that form is the enemy of free spirit in religion. Another view of the matter is, I think, more nearly the truth. Those men, whose chief interest is to maintain their place and leadership, have always found the championship of some form the most effective means of accomplishing their ends. Paul knew the motive of those Jews who would force the gentile Christians to be circumcised. He writes to the Galatians concerning them, "They would shut you out that ye may seek them." Self-promotion was their motive for insisting upon the rite of circumcision. Selfish leaders have always championed some form of belief or worship. This fact is a suggestion of the value of form when rightly used.

It is significant that the jealousy of the Jews shut Paul out of his most fruitful field of missionary work. That field was the synagogue and its adherents. Associated with each synagogue were adherents known as the "devout Greeks." They were attracted to the synagogue by its high ethical teaching. They were unwilling, however, to enter into full fellowship because of the ceremonial requirements. Paul's message, in which these requirements were greatly relaxed, met their situation. It was from among these half-brothers of the synagogue that Paul won many of his converts. They were his best prospects. They constituted his richest field. But it was of this opportunity that the jealousy of the Jews robbed him. Such is always the way of jealousy. It alienates those who are closest to us. It robs us of those whose help we most sorely need. It makes one the enemy of his best friend.

Here is a sin whose vile presence can invade the inner circle of Christian fellowship. There are sins



which may be combated more easily because we attack them outside the church. Jealousy is not one of them. It desecrates and destroys in the very holy of holies. It strikes at the very taproot of the church's power. Therefore, the earnestness and vigor with which we proceed against it should be the very greatest.

In preparing for the warfare against jealousy we come to the suggestion with which we began. Let us take our bearings. "Let a man examine himself." Let each one inquire into his own consecration. Do you love the cause enough that its success in the hands of another gladdens you as though it were your own? There is but one way by which jealousy may be overcome and that is by a fuller consecration of life.

Such were four of Paul's enemies: the indifference and cynicism of the well-to-do, financial gains gotten by unfair means, wild and irrational expressions of the religious life, and the jealousy of other leaders. Have you felt the cruel weight of these great wrongs? There is heroic comfort in it. "It is a manifest token of the righteous judgment of God. It is proof that you are worthy of his kingdom."

*North Manchester, Ind.*

### In Appreciation of "Bethany"

BY H. A. CLAYBAUGH

It was in June, 1910, at Winona Lake that I first had the privilege of meeting the late Bro. E. B. Hoff, then associate president of Bethany. I told him of my desire to get ready to serve the Lord and the church. I also told him that I desired to study the parts of the Bible that had to do with the second coming of Christ and the end of the world. He kindly suggested that the Gospel of Mark was a better starting place than was the Book of Revelation. Although not quite satisfied with the suggested starting place, after prayerful consideration we decided to become students at Bethany. This meant parting with a good position, a home partly paid for, and our closest relatives and friends. In two months we left Pennsylvania and found a location in a basement in Chicago where we could partly pay the rent by caring for the furnace. In spite of the humble and often trying living conditions, the twelve years we spent in Bethany abounded with the deepest religious experience and joy in the Lord.

The first few months of study, though it was in the Book of Mark, exposed the fact that my high school work was not enough general education. At a great sacrifice I went to Lewis Institute and to the Chicago University. Too few realize that the lack of an intellectual background is responsible for much of the false and radical interpretations of the Scriptures.

When a young man asked me, recently, to explain

baptism to him, instead of a long argument, I got the Greek lexicon, found the word for baptize, and told him to read the meaning of the word, which in the Lexicon is given in English. After he read he said: "I thought I had been baptized, but I now see that I have not been." That Greek book did more to enlighten him than any argument I could have used. Many similar experiences have made me grateful for enough Greek to use the Greek Testament and the lexicon. I now regret my lack of knowledge of Hebrew.

Some time ago I came down from the pulpit and was met by two men who told me that I did not have the Holy Spirit and was therefore not a Christian. I asked where they got their information. They said unless one can speak with tongues he is not a Christian. Again I was grateful that I had learned years before that the possession of God's Spirit depended upon other things, and not upon the ability to speak in tongues.

The mind and spirit of man are very closely related. A minister should know something of the mind. Many times in the pastor's rounds he meets folk whose trouble is in the mind and not so much in the soul. A few mental suggestions often help a lot. Much of the efforts of so-called Christian Science and other healing cults is in the realm of psychology and not in the sphere of religion. A course in the seminary helps the student to know something of the relation of these important and closely associated subjects.

One of the greatest contributions of Bethany to the student is the privilege of association with minds greater than his. An individual may inherit a great intellect, but if he endeavors to cultivate and grow it apart from other minds, he will likely be narrow, biased and often peculiar.

A still greater advantage of the seminary is the privilege of contact with great souls. Students, when they matriculate in college or university, usually select the man in whose classes they desire to be. They think more of the man than the course. The influence of the devoted lives of Brethren A. C. Wieand, E. B. Hoff, George Lauver, B. F. Heckman and many others will continue with me as long as I live.

Primarily Bethany should stand for the teaching of the Bible. Just how essential this knowledge is we can not estimate. Every week for the past fourteen years when sermons and Bible studies had to be ready for the coming Sunday, I have been grateful for the years spent in Bethany. A storehouse of information makes sermon preparation a joy and not drudgery. The false notions about the Bible make it imperative that a man know how to meet them. Many folk seem to know, today, more about Revelation, the second coming of Christ and associate events, than they know about the first principles of the things of God. I am grateful that



I learned in Bethany that some understanding of Old Testament history, of the fundamentals of the Christian faith, and of church history were essential to a proper appreciation of eschatology. I am also grateful that I learned at Bethany to go to a police station, a hospital, a cheap lodging house, or a mission and get on my knees and help a lost soul to find God through Christ. We should all know that a Christian's time should be given to propagating the kingdom and not to speculating about the future. The return of Christ is the blessed hope for those who are serving him while they wait for his return.

The great religious leaders of today say that a decline in morals and religion is responsible for the tragic condition of the present times. The Word of God contains the principles of right. These principles must be known, taught and obeyed. One of the sad things today is that many do not go where the Truth is taught. And many who do go to church hear everything except the Word of God. The preacher's temptation is to put on a program of entertainment, socials, feeds, etc., and deceive himself and his people. And especially is the above temptation keen in the experience of the minister who does not know the Bible. It is a sad day for all, when a preacher turns his pulpit into a stage. Ministers, we need to know our Bible. It does not require a prophet to know that at the present rate the old world can not go far without a crash. The hope of the world is the gospel. How shall they hear without a preacher? When we have a place to learn our Bible we should avail ourselves of the privilege. Many say they can not go to Bethany. I once said the same. You will need make no greater sacrifice to go than many others have made in the past. I wish I could tell here what it has

cost many of our missionaries and ministers, who are now serving the church, to get their preparation. The church should provide the money for its ministers to go to school when it is necessary.

Let us all pray that Bethany may continue to have men and women of God on its faculty, those who have had a strong intellectual and Biblical training, and who are genuine examples of what a Christian ought to be in all the affairs of life. Let us pray that the seminary may stay on its knees, close to God and to the Book. And let us pray that the future leaders of the church may see the need of a strong Biblical preparation for the work of the kingdom.

*North Liberty, Ind.*

## Why Man Fights

BY KERMIT EBY

### 2. The Press

AMERICA is a literate nation, as Thomas Jefferson dreamed it would become. Literacy, however, is not synonymous with intelligence. Indeed, much that is read in the American press could beneficially go unread, and much that is read is actually harmful. Judging from the space given to them, murders, divorce, comics, sport, and until recently, the financial page, are the chief interests in American life.

The press is not entirely responsible for this. Public taste demands certain things, and the press supplies them. True, it is often charged that deliberate press policies are used to cultivate the tastes of the public. However, it is more reasonable to suspect that by trial and error publishers discovered, and then gave the public what it wanted. For example, it was accidentally discovered that great numbers of people were interested in the Judd-Gray murder case. Circulation increased during the trial. Since then each successive murder trial has been more highly publicized until the entire world listened in on the Hauptmann trial.

Many intellectuals, who condemn the puerile utterances of the popular press, forget that they are a minority group, and that the masses are reading papers now. When newspapers first came into existence only the educated minority could read and naturally the subject matter was more scholarly. Matters of cultural interest concerned proportionally more people in the earlier period of newspaper history. Specialization, and its corollary, ignorance of culture, had not yet come.

Newspapers are not supported by their subscribers. Subscriptions pay only a negligible part of the cost of producing a great metropolitan daily. The advertiser pays the bill. Liquor ads, automobile ads, cigarette ads, frigidaire ads make our newspapers possible. The higher the circulation, the greater the number of

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

FROM Mr. Ripley comes the story of John S. Hendrix, Ripley, Tenn., who lived with a little fox terrier as his sole companion. After the death of his master, "Spot" refused to eat and in a few days disappeared. A search revealed that he had dug a hole in the near-by grave and was lying dead on the coffin.

A farmer near Prairie Hill, Mo., was walking across his large pasture with his dog one evening, when he fell dead in a patch of weeds. He was not found until the next day, but his faithful dog remained by his side keeping away cattle, coyotes and other intruders.

Love seems to be the law of even the "lower" life of dumb animals. What a revolution would happen in our society should this brotherliness suddenly become universal!

*Salisbury, Mo.*



potential consumers contacted, consequently the higher the price for space, the more prosperity for the paper, and the more dividends for the stockholders. Or inversely, the smaller the circulation, the poorer the paper, the fewer the features, and the more limited the news accounts.

Such a system is vicious only in its implications, not in its intents. As long as newspapers exist for profits and are conducted as a business, and as long as the moronic tastes of the masses govern the demand, little else can be expected.

There is only one hope in a democracy for a better press and that is education for better tastes. Those of us who do not care for the popular press can always turn to the *Christian Science Monitor*, *The St. Louis Post Dispatch*, or the *New York Times*, or if we care to, we can always read a capitalistic paper, and a socialistic one, and check them against each other.

Checking papers for contrast of views is difficult because of the preponderance of numbers and power in favor of the capitalistic groups. Remember publishing a paper is a business, and the same type of mind dominates the newspaper industry as any other. Minority groups, labor groups, liberals of all colors are disturbers of the status quo, and as such, they may easily become disturbers of the peace in the eyes of the press. Strikes are seldom analyzed as to cause. Not a single Detroit paper analyzed the grievances in the Toledo strike of last year, but everyone carried long articles about strikers' lawlessness. Actually, as has been proved since, the lawlessness was started by "toughs" hired by the industrialists. Upton Sinclair was opposed by every single capitalistic newspaper in California!

In his connection, there is no more vicious force in all America than William Randolph Hearst, and his twin gods, capitalism and nationalism. Hearst plays on emotions, baits the communist, falsifies the truth. His press is edited from cover to cover. News items are cut to prove a point. Passions are appealed to, every trick of the trade is used to draw attention to his doctrines—and yet he is read by members of a church who call themselves Christians!

Reporters are paid and promoted according to the success of their stories. It does not take a reporter long to learn which copies are cut, or rejected, which accepted and printed in full. Their livelihood depends on their earnings and so they send in the story desired.

Last Decoration Day, two Ann Arbor senior high school boys were detained by the police of Ann Arbor for distributing peace literature to the crowd watching the R. O. T. C. parade. The next day a *Detroit Free Press* article contained an article on "Ann Arbor Police Foil Communist Plot." Neither of the boys were communists although one has become so because of the

stupidity and unfairness of groups who perpetuate such falsehoods.

On another occasion, three Ann Arbor reporters were debating if they should write up a fire which occurred in a sorority house as a "firebug" story or as a straight fire. "Well," said one of them, "let's make it a straight fire, we already have two stories on campus drunks."

Newspapers must be rushed. News in this age must be "hot off the press." Little time is given for checking sources. Perhaps the best way to overcome this difficulty is to read the better weekly papers such as the *Nation*, *New Republic*, *Christian Century*, and *American Guardian*, and use them as a standard of accuracy and interpretation.

The democratic press has its faults. There are no possibilities of change in the offing. An endowed press with free papers would not work. Americans will not read a free paper. Governmental regulation and licensing are anathema to a newspaper man and both will be opposed.

There is only one thing worse than a democratic press and that is a state controlled one such as Russia, Germany and Italy have! In these states there can be no comparison to strike the median of truth. There is nothing to make comparisons with.

*Ann Arbor, Mich.*

## The Meekness of Moses

BY W. J. SWIGART

*In Two Parts—Part One*

"Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num. 12: 3).

AMONG the earliest impressions of my childhood instructions in the Sunday school are the names of Bible characters together with some fact or characteristic associated with them, which I learned from a small catechetical book—for which I still cherish both interest and esteem.

The questions and answers were printed together; and I learned and believed that the first man was Adam, and the first woman, Eve. Cain was the first murderer. Methuselah was the oldest man; Samson the strongest man; Solomon the wisest; Job the most patient; Abraham the most faithful. Daniel was in the lion's den; Noah built the ark; but Moses was the meekest man.

These men and their distinguishing qualities readily became fixed in mind: and therefore in all subsequent study of the men these distinctions with their names became both traditional and proverbial.

Moses, I was convinced, was the meekest of them; although I was not very certain just what *meekness* is, or exactly what sort of a man he was. But I was satisfied



that it must have been something very good, and that Moses had lots of it—whatever it was.

In my recent personal readings in the Pentateuch I have been impressed with several facts about Moses—

*First*, he was the most distinguished leader and organizer of men in human history—notwithstanding his own protest of innocence of any qualities, when God called him. And what a plea and controversy he did put up even into the very face of Jehovah, whom he feared. (And this plea is one of the strongest instances and evidences of his meekness.) He became at once diplomat and mediator between Pharaoh and the Israelites; and between God and his people. He endured anguish because of the frailties and sins of his people; and was lawgiver and interpreter of God to the world. His codes are the basic authority of law and jurisprudence of civilized nations.

*Second*, that Moses in his dealings with the Pharaoh, and with Israel during that trying forty years of sojourning, was grievously tried; and, for the most part, maintained his spirit of self-control and meekness.

*Third*, that notwithstanding all of this in an evil and critical hour his temper suffered a bad break, and Moses lost out in his most distinguished rôle of meekness. And this break marred the record, and affected his standing with God—clear to the end of his career. For a time he was down—as Peter was down; as Elijah was down; as Job was down. In fact, as I suppose, every man, however strong, goes down at some point and that sometime, even in his strongest quality. Moses was not always meek. Faithful Abraham was not always faithful; Job was not always patient; Solomon was not always wise. “For there is none perfect, no, not one.”

“Beware the wrath of a patient man.” Just hear this meekest of all men shouting angrily, “Hear me, ye rebels.” And see him in his heat smiting the rock which Jehovah told him to speak to. This in presence of his people whom he was leading. But hear him as he exclaims to Jehovah himself, when “Moses was displeased. And said unto Jehovah, Wherefore hast thou dealt ill with thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? Have I brought them forth, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father carrieth the sucking child, unto the land which thou swearest unto their fathers? . . . And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness” (Num. 11: 10-15).

Moses is as rash and censorious in his plaint to Jehovah as the Israelites had been to him. It was a hard and severe trial that had lighted on Moses and the breaking point had come. The responsibility for a

weak and fickle people is very great and very trying. “Frailty,” thy name is not “woman,” as Hamlet would have it, but unregenerate humanity.

This is one of “the mistakes of Moses”—and, so far as the record goes, about the only mistake he made. A record, doubtless, quite as clear as that of any of his critics.

It was a rash act and declaration on his part. “Be not rash with thy mouth.” That is what we are all too likely to be rash with; especially is one in peril of rashness in the administration of a rebuke. The spirit in which a rebuke is given determines largely its results.

Many is the preacher with overstrained nerves, in reviewing his flock and the apparent fruitlessness of his efforts with them; if he had not spoken it, he has mused within his soul the same plaint that Moses used. (Especially if his nerves are overwrought, and his liver a bit torpid.) All this is not so likely concerning the “outsiders” who refuse his oft repeated solicitude; but in contemplation of the “insiders” who must be born with and almost “carried in his bosom as a nursing father carrieth his sucking child,” those who must be nursed and coaxed and carried and followed—and still are laggards, until the faithful soul is wearied beyond measure. At such times the discouraged preacher is almost ready to throw it all down with the words of this meekest of men and with his challenge: “Have I conceived this people, must I carry them?” For it would seem that the combination in one pastor of the meekness of Moses; the wisdom of Solomon, the patience of Job, the enthusiasm of Peter, the faith and persistence of Paul and the love of John might still fall short in holding and continuing some people.

*Huntingdon, Pa.*

## The Commonplace in Christian Living

BY B. F. WALTZ

### Unanswered Prayer

MANY honest Christians doubt and thus fail in the real acceptance of the Master's words on prayer: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” The lady who recently stated that she could not definitely recall a single answer to her prayers is not alone in her experience. Far too many lack the real joy that comes to the Christian who has real communion with the Father.

A Christian mother wrote Mother Ruth in the *Sunday School Times* just recently for help. She has become a victim of the cigarette habit, and although she has prayed to be relieved, she continues to smoke. Why does the Lord not hear her and take away the habit? She acknowledges that the smoking brings her pleasure. Both children under school age beg her to stop and she would like to for their sakes. Conscious sin is present



and as long as that is the case the Lord will not hear. "If I regard iniquity in my heart, the Lord will not hear me."

But you may say: "That is not my case, for I am at peace with everybody and not conscious of doing a single thing that is not pleasing to the Father." You have no definite answers to your prayers. I recall a young mother twenty-eight years old who was suddenly stricken on a Sunday evening. Mrs. Waltz and I visited her after the evening service. It seemed she was suffering from a complete paralysis. The physician diagnosed the case as being a brain tumor. The examination in the university hospital localized the trouble in the spinal cord. When the surgeon operated he found a small splinter of bone that caused all of the trouble. The parents recalled that the patient when but a girl of eight years was thrown from the back of a pony and injured. She seemed to be well in a week. For twenty years however it had been causing a weakness, and then almost a total paralysis. Sometime, some place in your spiritual life something may have happened. If you get down on your knees and something comes before you other than God, you may know that you have the source of your trouble. That is the very thing that has been keeping you from having the victory that you should have in your life. Furthermore, that thing that comes up will need to be downed before you get up or the Lord will never hear you. Sin—conscious or unconscious—will bar you from the Lord's presence.

Have you been guilty of asking God to do your part as well as his? At the grave of Lazarus the Master could have readily removed the stone in many miraculous ways. There was a part for those to do who were looking on. Hear his words: "Take ye away the stone." Anything that we can do ourselves must be done by us alone. His opportunity only comes when we have reached our extremity.

Likely the greatest hindrance to answered prayer is the lack of faith. At a members' meeting two thousand dollars was needed for an urgent task. The moderator said, "Show me the money and I will give the task my support. We must keep the church on a business basis." Would it not have been better to ask, "Is the task according to the will of God?" The old adage of "business is business" fits in the world, but surely not in the heart of the child of God who knows of the rich storehouse that awaits him when in the will of God. Faith is simply undertaking a task for God's glory the end of which can not be seen. There are those who greatly praise the Apostle Peter for his faith when he walked on the water in the presence of the Master. Is it more difficult to walk on the land than on the water when in his presence? Greater concern should be ours for our lack of faith. "And the apostles said unto the Lord, Increase our faith. And the Lord said, 'If ye

had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

Are you willing to go into the garden with him? Yes, you will assent gladly to the statement: "Father, if it be possible, let this cup pass from me." Approval comes to this statement from almost all who have named his name. But, honestly now, when he goes the entire way, "Yet not as I will but as thou wilt," is there a hesitancy on your part? In your darkest hour—pain, sickness, persecution, misrepresentation by brethren, even death itself—are you still willing to pray, "Not my will but thine be done"? In such allegiance with the Master do we have complete victory and assurance. "Ask, and it shall be given you."

*Hershey, Pa.*

### Monthly Financial Statement

During the month of July contributions for the Conference Budget and all general Boards and agencies included in the budget totalled \$5,878.41. The total received for the year beginning March 1, 1936 was \$74,253.71, detail as follows:

	Receipts for July	Total receipts since 3-1-36
World Wide Missions .....	\$1,062.65	\$11,351.59
Student Fellowship Fund .....		460.39
Women's Work Project .....	171.45	2,765.10
Home Missions .....	19.84	322.07
Foreign Missions .....	400.37	1,486.40
Junior League Project .....	136.50	372.41
Intermediate Project .....	23.08	25.08
India Mission .....	159.26	475.42
India Native Worker .....	25.00	90.28
India Boarding School .....	2.56	212.46
India Share Plan .....	135.00	620.53
India Missionary Supports .....	789.50	5,542.13
China Mission .....	179.62	516.12
China Boys' School .....		7.50
China Girls' School .....		49.83
China Share Plan .....	20.00	202.25
China Missionary Supports .....	704.08	4,070.95
South China Mission .....		40.00
Africa Missionary Supports .....	869.10	3,074.29
Africa Mission .....	248.33	1,747.62
Africa Share Plan .....	56.54	204.94
Africa Leper .....		36.00
Conference Budget Undesignated .....	600.86	36,268.10
Conference Budget Designated for—		
Board of Christian Education .....	45.41	2,779.34
Bethany Biblical Seminary (at Elgin) .....	42.00	227.96
Bethany Biblical Seminary (at Chicago) .....	173.75	712.05
General Education Board .....	13.51	73.46
American Bible Society .....		22.00
Conference Budget Share Plan .....		62.60
Youth Serves .....		434.84
Total Budget items .....	\$5,878.41	\$74,253.71
Non-Budget items—		
General Flood Relief .....		193.05
China Famine Relief .....		18.20
Special Peace Fund .....	537.35	1,248.88
	\$6,415.76	\$75,713.84

The following shows the condition of General Mission Board foreign and home mission finances on July 31, 1936:

Income since March 1, 1936 .....	\$63,437.54
Income same period last year .....	41,314.87
Expense since March 1, 1936 .....	61,736.31
Expense same period last year .....	67,986.96
Mission deficit July 31, 1936 .....	8,729.95
Mission deficit June 30, 1936 .....	5,234.96
Increase in deficit during July, 1936 .....	3,494.99



---



---

## OUR MISSION WORK

---



---

### Dr. Ambedkar and the Christian Message

Most Americans know in a general way that momentous things are taking place in India. There is the movement of the Depressed Classes as led by Dr. Ambedkar. We understand the movement is not as important in the territory served by our mission as in some other parts of India. But the movement is significant and should be understood. Our own missionaries will likely soon be writing about it in some detail. Meanwhile, and as an introduction to the situation, we are glad to publish the following interpretative article by Fred M. Perrill, editor of *The Indian Witness*. It was delivered as an address at the Landour Community Conference on June 10 and appeared in *The Indian Witness* for June 18. Ambedkar is pronounced: āmbadkār.—Ed.

MAHATMA GANDHI has ignored the Christian message and his movement to remove untouchability languishes. He believes there are in Hinduism avenues through which the Depressed Classes can march out of their present social servitude into the social and religious freedom which they seek. He has succeeded in inspiring a few outstanding high caste followers who are making strenuous efforts to prove that Gandhiji is right. However the methods which are being used are not related to Hinduism but are in fact contrary to Hindu theories and practice. The Depressed Classes are told to clean up, to make themselves respectable, to increase their incomes by engaging in some types of cottage industries, and then they will discover that untouchability will vanish of itself. The Hindus are being urged to allow the Depressed Classes to enter temples and some, or perhaps many, temples have been wholly or in part thrown open.

In this effort sponsored by Gandhiji, Hinduism is a decidedly silent partner. In fact the suggestion that the Depressed Classes should engage in new types of industrial and commercial activities runs counter to the theory on which Hinduism is constructed and brings these classes into direct conflict with other groups who resent these new activities of classes who by the caste system have been assigned their places in the industrial scheme of things. The fact that very few Hindus have given any encouragement to Gandhiji in his effort indicates the message which Hinduism has to give to the Depressed Classes. There is no message of hope here and Gandhiji's effort to remove untouchability is in reality merely an industrial effort with some social implications. He has ignored the Christian message and his movement which is practically devoid of any religious elements is being looked upon by the Hindus with suspicion while it is being spurned and ridiculed by the Depressed Classes themselves.

On to the scene comes Dr. Ambedkar. He has years of personal experience of untouchability from the side of the untouches and has measured the pounds to the square inch of pressure upon the Depressed Classes by being under the pressure himself. He has been giving himself quietly and consistently to the study of the problem which the Depressed Classes present. He is

one of the best trained economists in India. He is thoroughly informed concerning the measure to which his people are depressed economically. He has through many years been a close student of religion. He knows what share his people have and can have in the Hindu religion.

What has been his attitude towards Gandhiji's campaign? It has been generous in the extreme. But he has allowed Hinduism to demonstrate the fact that it has no message for the Depressed Classes. Gandhiji went to the Round Table as the sole representative of the National Congress. That was a very wide commission. But he made the mistake of attempting to stretch that commission to include the Depressed Classes. Dr. Ambedkar, also a member of the Round Table, protested and declared that Gandhiji had no authority to speak for those Classes. The mere fact that he had interested himself in their welfare and was doing something according to his own wishes to better their condition did not constitute him their spokesman. It was a bitter experience for Gandhiji to find his dictatorship over the Depressed Classes challenged by their outstanding representative. That was a new experience for Hinduism and Gandhiji represented Hinduism. A feeble effort was made to dislodge Dr. Ambedkar and at the dictation of Hindu leaders Mr. M. C. Rajah hastily called a Depressed Classes Conference in Delhi and cabled to Gandhiji that he should consider himself the sole representative of the Depressed Classes. Every one knew that the Rajah Conference was a conference in name only. It had the hand of Rajah but its voice was that of Hinduism. Dr. Ambedkar knew the hollowness of the Hindu pretences in regard to their interest in the Depressed Classes. He knew that Hinduism produces untouchability and can not be expected to remove it. And he knew by personal experience that economic independence does not bring with it an escape from untouchability.

But Dr. Ambedkar's time had not yet come. Gandhiji had assured the distinguished gathering at the Round Table that he spoke for the Depressed Classes. Dr. Ambedkar was ready to let him demonstrate how far that was true. And he was also willing to let Gandhiji have every opportunity he desired to test Hinduism's willingness or ability to do away with untouchability. He knew well enough that Gandhiji did not represent the Depressed Classes and he had reached the conclusion that Hinduism was so constituted that untouchability could not go while Hinduism remained.

For two years Gandhiji had the field to himself. His campaign against untouchability was given lip support so long as he traveled with the Congress. When, a year



later, he withdrew from politics all enthusiasm for his reform program vanished. He found himself with a handful of followers who were trying to inspire the Depressed Classes to improve their living conditions, and with the All-India Village Industrial Association which aims at increasing village industries with the object of bringing economic betterment to the Depressed Classes. The second year went by and there was no evidence that he was the spokesman for the Depressed Classes. In the last issue of *Harijan*, Dr. Erika Rosenthal, a Jewish lady who is supervising welfare work in Mysore, tells of her difficulty in getting the Depressed Classes to take any interest in their own welfare. She visited Gandhiji to take counsel from him. "Can you teach me how to make them co-operate with us?" she asked. "I am trying to learn it myself," said Gandhiji. A confession that he does not speak for them. And at the end of the second year there certainly is no indication that Hinduism has changed its attitude towards the Depressed Classes or has discovered a message for them.

Dr. Ambedkar felt that his hour had come. He had given Gandhiji ample time to show what was possible within Hinduism. He had not expected that anything of advantage to the Depressed Classes would come from Gandhiji's efforts. And so at the Yeola Conference he made his famous pronouncement. It was not a bolt from the blue. Nothing could have been more carefully studied out and no decision could rest on a firmer foundation of tested evidence. He said that the Depressed Classes must leave Hinduism for there is no possible chance for them to escape from their present condition while they are a part of the system that is responsible for that condition. He also said that they must adopt some religion that will give them equality with all the other members.

Since he made that declaration it has been demonstrated that he has the educated leaders of his people with him. This was shown in a remarkable way at the recent Conference in Lucknow. Although he was not present, and though many of us feared that the Conference would lack definite leadership, yet it was demonstrated in a remarkable way that he is the one leader they all acknowledge and it was revealed over and over again that his judgment of Hinduism is accepted absolutely. It was also demonstrated by the addresses and by the resolutions that the Depressed Classes expect to adopt some other religion and they expect to follow Dr. Ambedkar's advice in making their decision.

It is clear then that Dr. Ambedkar does not live unto himself. In a remarkable way he stands for thousands in India today who are living under the galling treatment which the Depressed Classes receive at the hands of the Hindus and who have reached the conclusion that they are fools to tolerate it any longer. Education has brought them to the place where they realize

that if Hinduism has nothing more to offer them than untouchability it is not worthy of further consideration.

So when we consider the question, "Dr. Ambedkar and the Christian Message," we can not confine our thoughts to him as an individual but must treat him as the spokesman for the educated leaders of the Depressed Classes throughout India. And it is evident that his leadership is rapidly being acknowledged by larger numbers of the various groups within the Depressed Classes.

The question is being asked as to why he does not announce which religion he favors. The Hindus are especially impatient with him. He is accused of not knowing his own mind. They say, "He rants against Hinduism but can't make up his own mind as to what he will do." The Hindus realize that he is through

### What to Pray For

*Aug. 15-22—Literature Work in Africa*

BY H. STOVER KULP

LITERATURE! Books! What a heritage has come down to us as suggested in those words. And most of all we have The Book. Africa has no such heritage. It must all be created.

*Pray first of all that we may have the New Testament translated into the Bura language as quickly as possible.* The Gospels and Acts are already completed and printed. William Beahm is hoping within this present year to complete the remainder of the New Testament. There are many other duties that demand his time.

*Pray that the necessary time may be found for this essential work.* There are in the New Testament, great words and phrases. They are great because they represent precious things in our faith. Grace, hope, mercy, "the just shall live by faith," are some of these. There are many others.

*Pray that such translation may be made which will make it possible for the Bura people to gain and to keep the same precious concepts of our faith.*

Then we need to pray for the creation or translation of other literature. School books, songbooks, books that will help the Bura leaders to be more efficient teachers and preachers. Many of the missionaries work at this task as time permits. But as an increasing number of Buras are becoming Christian and becoming literate through our schools, the greater is the urgency to supply them with things to read. Only by so doing can we expect the people to maintain the Christian faith as a personal and community blessing and aid in its extension. *Pray for those missionaries who are at work to create this desired Christian literature.*

*On furlough, Pottstown, Pa.*



with Hinduism and so they wish he would go and be done with it. They know that he would exert far less influence from outside Hinduism than he does from within. He also knows this and he proposes to wield the largest possible influence. He knows that Mass Movements are the natural way by which groups in India act on their decisions. He knows that many educated leaders are ready to follow his advice but what of the thousands in the cities and the villages who have not gone so far in their thinking? They must be given time to adjust themselves to this new plan. He knows that if only a few move out from Hinduism the rest will probably be afraid to venture. But if a large number move out together then those who remain will find it much easier to follow. So he has said he will wait till five millions are ready. . . .

While he remains as one of them the Hindus find it difficult to oppose him with any degree of success for they find themselves fighting against a reformer and this inspires his followers to greater loyalty. But the moment he joins any other religious group he loses this advantage and becomes merely a proselytizing missionary of his religious faith whatever it might be. He can then only exhort as a well-wishing stranger; now he can counsel as a brother and command as a leader.

Here we have a picture of Dr. Ambedkar. He has been denounced as a political schemer. But the accusation will not stand examination. He has far more political power at his command as the premier representative of the Depressed Classes within Hinduism than he can possibly hope for as one of a few thousand or million who have apostalized from Hinduism, thereby making two hundred million Hindus his opponents. He has been accused of not knowing his own mind. But this has been done by those who would like to make up his mind for him. He has clearly demonstrated the fact that he not only knows his own mind but clearly understands the psychological laws which govern the mental attitudes of those about him and he is holding in reserve the announcement of his own decision until he is assured that a large group of his followers are ready to go with him.

"The Christian Message"! Dr. Ambedkar understands the Christian message as fully as it can be known from the outside. He has studied it as one who is earnestly seeking for an abiding place. Let no one think that Christians by any profound exposition of deep and difficult Christian truth can impress Dr. Ambedkar. The time for argument passed. He has spent years in England and Europe and in America where he continually associated with devout Christian men. In New York he often attended services at Union Theological seminary and was deeply influenced by men he met there. This may have been for his spiritual profit

or some may fear otherwise. In any case the fact remains that for years in India and in America he has been applying the test of desirability and advisability to Christianity. He knows what Christianity has done and is doing for the Depressed of India. He rules out Hinduism because it has so completely failed at this point. He also knows how Islam, Sikhism and Buddhism stand in this regard. He is no more interested in the fine-spun theories of the brotherhood within Islam and of the casteless claims of Sikhism than he is in academic presentations of Christian truth. "By their fruits ye shall know them," said Jesus, and Dr. Ambedkar utters a loud Methodistic "Amen."

The Christian message has been proclaimed in India. That message has been Christ. We can be profoundly thankful to God for the clear-cut proclamation of the gospel by those who have gone before us. Whatever the former missionaries and Indian ministers may have done or left undone the fact remains that the "poor of India have had the gospel preached unto them." This gospel for the outcastes has become the distinguishing mark of the missionary and the Indian ministers. We and they have become *Bhangis* (untouchables) to the caste Hindus. Rev. John Subhan said to that great gathering of Moslems and Sikhs at the All-Religious Conference in Lucknow that his Moslems relatives and associates called him a *Bhangi* after he became a Christian. He said he was proud of the title because it indicated the reach of the gospel of Christ.

Do you think Dr. Ambedkar does not know all this? Do you think he does not know that the Christian church has also fallen short and that caste has made some inroads among us? He knows it all. But he also knows that our Master is Christ and he knows that it is the disciple's task to strive to be like his Master. Dr. Ambedkar expects fruit and rightly so. But he is wise enough to know that there is first the blade and then the stalk and later on the full corn in the ear. If the life and spirit of Jesus are the goal of those who believe in him, then the life and spirit of Jesus Christ are what Dr. Ambedkar will fix his attention upon. The fruit of Christian living is to be found in India. For this we thank God. We lift up our heads and hearts in reverent thanksgiving that as God through his Holy Spirit has brought to us pardon and liberty so also his Spirit has brought the same pardon and liberty to thousands of the Depressed Classes in every part of India.

The Christian message today rests with the church of Christ in India. Its hour of possible triumph has come. If the Christians of India, who have found an escape from the conditions against which the Depressed Classes complain, will bear witness to the fact that Christ has made them free, it will be the hour of Christ's greatest opportunity.



---



---

## KINGDOM GLEANINGS

---



---

### Calendar for Sunday, August 16

**Sunday-school Lesson**, Sowing and Reaping.—Gal. 6: 1-10.

**Christian Workers**, The Believer's Assurance.

**B. Y. P. D.**, The Clean Life.

**Intermediate**, Great Men and Women.

\* \* \* \*

### Gains for the Kingdom

**Four** baptisms in Lincoln church, Nebr.

**Two** baptisms in Huntington church, Ind.

**Five** baptisms in Zimmerman church, Pa.

**Nine** baptisms in the Brownsville church, Md.

**Two** baptisms in the Terra Alta church, W. Va.

**Eight** additions to the Smith Creek congregation, Va.

**Three** baptisms in Reisterstown mission and four in Meadow Branch congregation, Md.

**Seven** baptisms in Greenmount church, Va., Bro. Ernest Wampler of Bridgewater, Va., evangelist.

**Six** baptized in the Maple Grove congregation, Md., Bro. Newton D. Cosner of Westernport, Md., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. D. I. Pepple** of Woodbury, Pa., Aug. 16 at Lower Claar church, Pa.

**Bro. D. R. Murray** of Columbus, Ohio, Aug. 23 in the Eel River church, Ind.

**Bro. O. L. Bryant** of Buchanan, Va., Aug. 30 in the Johnsville congregation, Va.

**Bro. W. C. Sell** of Kittanning, Pa., Sept. 28 to Oct. 11 at Libertyville church, Iowa.

**Bro. H. M. Snively** of Carlisle, Pa., Aug. 30 to Sept. 13 in the Piney Creek church, Md.

**Bro. H. D. Jones** of Aurora, N. Y., Aug. 9-23 in the Elk Run church, Churchville, Va.

**Bro. W. N. Zobler** of Lancaster, Pa., Aug. 16-30 in the Meadow Branch church, Md.

**Bro. Wayne Carr**, the summer pastor, Aug. 9-23 in the Okaw church in La Place, Ill.

**Bro. Samuel A. Harley** of Richmond, Va., Aug. 9-23 in the Pleasant Valley church, Weyers Cave, Va.

\* \* \* \*

### Personal Mention

**North Dakota** and Eastern Montana has chosen Eld. Chas. A. Zook as Standing Committee delegate to the Conference of 1937, with Eld. Jorgen Boe as alternate.

**Bro. L. A. Walker**, formerly of Omaha, Nebr., is now giving his time largely to evangelistic work. He still has a few open dates for this fall and winter. His present address is Adel, Iowa.

**Sister Anneta Moll** of Constance, Ky., has passed on to her reward. She was not widely known throughout the brotherhood but there is a story of special interest about her and her deceased husband, how they found the Church of the Brethren and their devotion to the church, that Bro. Orion Erbaugh of Southern Ohio will tell our readers soon.

**Bro. Reuben Boomershine** has taken up the pastorate of the Dupont church of Northwestern Ohio, but will have time for two or three evangelistic meetings. His address is Oakwood, Ohio.

**Bro. H. Stover Kulp** has a busy schedule in the camps and churches. Africa malaria has been bothering him at times—105, sounds pretty high—but "Chris," the more significant half of him, helps him out and he goes on.

**Dr. W. W. Peters** of the University of Illinois and member of our General Education Board, has accepted the position of Dean of the College and Professor of Education at Drury College, Springfield, Mo. He will begin his work there in September.

**Sister Elizabeth J. Longanecker** of Columbiana, Ohio, in her ninetieth year, writes "just a few lines to tell you there are a good many things in this old world to be glad for." And the first one she names is The Gospel Messenger. Would you have thought of that?

**Bro. Nathan Phipps**, a patient at the State hospital, Jacksonville, Ill., wishes that Brethren who pass that way could spare at least a few minutes and give him a call. He enjoys the fellowship of the saints very much, but few take time to think of him. And doesn't this remind you of others in like condition?

**Dr. W. I. T. Hoover** of La Verne College and his good wife have been making a somewhat extended tour of the east visiting kindred and friends, seeing the beauty and wonder of God's handiwork in nature, and gathering fresh inspiration for their future work. Last week Elgin friends had the pleasure of revitalizing intimacies of former years and of bidding them godspeed on their homeward way.

**Bro. Geo. E. Swihart** of Roann, Ind., was working with a horse July 11 when the animal became crazed with the heat, it is supposed, and attacked Bro. Swihart so viciously that he was badly bruised and had one leg broken. He has suffered much and is likely to be confined for some time. He appreciates the messages of sympathy that have come to him and would be glad to hear from any of his friends.

**The Crumpackers**, Frank, Anna and Haven, are sailing today, August 15, for China. They are leaving from Seattle by the President Jackson, Dollar Steamship Line. The sailing arrangements were not definitely completed in time for earlier mention, so you could write them at Seattle. But you can pray for their safe return to the land and work they have known and loved so long and for the Lord's continued blessing upon them there. We have just received from Brother Crumpacker his very interesting farewell message to the home church and home friends which will appear next week.

**Bro. J. P. Harshbarger's** eighty-second birthday was several months ago, as far back as May 5 in fact, but we have only now found out what was done about it. His daughter, Mrs. B. S. Haugh, Professor of Speech in La Verne College, made it an occasion of delightful fellowship for the whole octogenarian section of the Evening Glow Sunday-school class. There were an even dozen of them, if we counted correctly, besides the four who were kept at home by illness. With all his years Bro. Harshbarger is in excellent health and in Bro. Haugh's absence often takes full charge of the lawn and shrubbery. He seems to be another fine example of that none too common art of growing old gracefully. See poem on page 19.



**Bro. Andrew H. Eberhart**, wife and daughters, Anna, Hazel, Lois and Elizabeth, of Pasadena, Calif., stopped to see the Publishing House one day last week. With them was Mrs. Eberhart's sister, Mrs. Cora Beachey, and her three small daughters of Western Springs, Ill.

\* \* \* \*

### Miscellaneous Items

**To those attending** district meeting at Bartlesville, Okla., Aug. 25 to 28, we would say that anyone caring to bring tents and cots may do so; there will be camping space provided.—Mrs. Harry Boltz, Bartlesville, Okla.

**Harvest meeting** at Pine Creek on Sunday, Aug. 30, with morning, afternoon and evening meetings. Bro. Bonsack is to speak at each service. Pictures on Africa will be shown in the evening.—H. A. Claybaugh, North Liberty, Ind.

**We desire to announce** to the District of Northern Illinois and Wisconsin that the special Home Day services will be held at the Home in Mount Morris on Aug. 29. We cordially invite all who can to attend.—W. C. Kreider, Supt.

**Castine church**, Ohio expects to hold its annual all-day homecoming on Sunday, Aug. 30. Basket dinner will be served. We cordially invite and welcome all to this meeting, especially former members and friends.—C. M. Simmons, New Madison, Ohio.

**The Annual Homecoming** for the Middlecreek congregation in Western Pennsylvania will be held in the form of an all-day meeting on Sunday, Aug. 16. All former members and friends of the congregation are urged to arrange to be present for this service. Services at 10:30 A. M., 2:30 P. M., and 7:30 P. M.—Walter F. Berkebile, Rockwood, Pa.

**To the women** of Northern Illinois and Wisconsin: We are looking forward to our group meeting in Chicago, Sept. 5, from 6 to 7 P. M. This is a personal invitation to the president of every Women's Work organization to be present, and to bring as many of her workers as possible. Our program will include addresses by returned missionaries, who will tell of the good that is being accomplished by our weak efforts.—Mrs. John M. Price, District President, Oregon, Ill.

**Messenger readers** will doubtless be interested to know something of the success of the club rate plan for 1936. In 1935 a total of 343 churches used the Messenger club rate plan. This year the total is 445, or a net gain of 102 churches. But 35 churches using the plan in 1935 failed to renew its use in 1936. By regions the per cent of churches using the Messenger club rate plan is as follows: Southeastern, 27%; Eastern, 37%; Central, 53%; Central West, 46%; Western, 61%.

**Welty Church of the Brethren** of Southern Pennsylvania extends a cordial invitation to all to come and fellowship with them in a centennial celebration extending from Sunday, Aug. 16 to Sunday, Aug. 23. On the first date W. N. Zobler will preach in the morning on: Pressing Toward the Mark; in the evening, H. C. Muck on: The Apostolic Church. Each evening through the week sermons as follows: History of the Church of the Brethren, L. K. Ziegler; Position of the Church on Social Problems, H. M. Stover; Present Day Forces Antagonistic to the Church, S. S. Blough; The Church and Missions, C. E. Grapes; The Rural Church, E. C. Woodie; The Church and Peace, Mrs. E. C. Bixler. Aug. 23, Sunday school at 9:30 A. M.; 10:30, Sermon, Keeping and Handing Down the Faith, C. R. Oellig. 2 P. M., Homecoming program.—J. I. Thomas, Smithsburg, Md.

**The annual Ministerial**, Men's Work and Women's Work conferences and Sunday-school and young people's conventions of the Western District of Pennsylvania will be held at Somerset church Aug. 26 and 27. Wednesday, Aug. 26, 9 A. M., simultaneous conferences: Ministers, Men's Work, Women's Work, Young People; followed by inspirational messages. 1:30 P. M., Simultaneous Conferences. The Educational Program of the Church: For Peace.—Galen Hoffman. For Temperance.—Mrs. Geo. L. Detweiler. For Church Attendance.—E. M. Hertzler. For Missions.—Galen R. Blough. For Church Finance.—Guy Hartman. The Awakening.—Olive Widdowson. The Function of Christian Education.—C. C. Ellis. 7 P. M., Address, Sharing God.—C. C. Ellis. Thursday, Aug. 27, 9 A. M., Simultaneous Conferences. Addresses: I Will Arise.—Olive Widdowson. Youth in the Life of the Church.—Bob Tully. 1:30 P. M., Sectional Conferences. Address, Building the Church in Africa.—H. Stover Kulp. 7:15 P. M., Address, The Cross Wins in Africa.—H. Stover Kulp.

**District Conference** of Michigan is to be held at Lakeview church at Brethren, Mich., Aug. 25-28. General Theme: Christ in the Life of the Community. Tuesday, Aug. 25, 12:30, Council of Boards. 1:30 P. M., Elders' Meeting and other boards and committees. 7:30 P. M., Conference Address.—Harley V. Townsend. Wednesday, Aug. 26, 9 A. M., Sectional Conferences. 11:25, Missionary Address.—Minnie Bright. 1:30 P. M., Ministers' Conference. 3 P. M., Peace Conference. Our Philosophy of Peace.—C. Ray Keim. 6:15, Vespers with B. Y. P. D. in charge. 7:30 P. M., Record of the Church of the Brethren.—L. W. Shultz. Brethren Peace Action.—C. Ray Keim. Thursday, Aug. 27, 7:45 A. M., Business Session. 1:30 P. M., Character Building Agencies in the Community.—J. J. Cook. Community Morals.—L. H. Brumbaugh. Open Forum. 7:30 P. M., Missionary Meeting. Address by F. E. Mallott. Friday, Aug. 28, 9 A. M., Sunday-school Session. They Knew Not God.—Chas. O. Forror. What Shall This Child Be?—Elma Rau. Panel Discussion.—M. M. Chambers, Grand Rapids, Mich.

\* \* \* \*

### With Our Schools

#### Manchester College

**The Summer School** is closing this week. The attendance has been larger than any summer term for a number of years.

**The members** of the faculty who are not teaching this summer are busy as summer pastors, lecturers or engaged in special research work.

**A new feature** of our work for the coming year is the full-time service of a lady doctor on our college faculty. Dr. Lucille Carman of Kansas has been called to this new position.

**The outlook** for the coming year seems good at present though the drouth will prevent some from coming. Indications are that all dormitory rooms will be reserved by the time school opens on Sept. 8.

**Workmen are busy** making repairs and additions to the physical plant of the college. Through the gifts of certain alumni cement seats are being built at the stadium on the Athletic Field. Oakwood Hall, the home for young women, is being repainted.

**President Otho Winger**, after many weeks of serious affliction, is back to his work though he is somewhat handicapped by the temporary loss of sight in one eye. Mrs. Winger is home again after spending some weeks in the hospital following a serious operation.



---



---

## HOME AND FAMILY

---



---

**Perseverance**

BY ROBERT BYRD

They told him he'd fail,  
 It couldn't be done,  
 At least by such fellows as he.  
 He laughingly told them  
 That he would be one  
 To try out the project and see.  
 He smiled as he said it;  
 He secretly knew  
 He couldn't succeed and deride it  
 For no one can tell  
 What a fellow can do  
 Until he has honestly tried it.

He rolled up his sleeves  
 And he whistled an air  
 And tackled the thing with a will;  
 He smiled as he uttered  
 A bit of a prayer  
 And struggled up mountain and hill.  
 He crossed raging torrents  
 E'er he could attain  
 The goal; though  
 The darkness oft hid it  
 He paid labor's price  
 The trophy to gain;  
 The job seemed immense,  
 But he did it.

*Junior, W. Va.***New Songs for Nancy**

BY REBECCA S. WILSON

SOMEWHERE Nancy had picked up the song—just where, it was hard to decide. It was a common little jingle, one of the kind every girl sooner or later wants to rattle off for fun. It was such an old, old jingle that when Mother Brown first heard it she was amused.

"Why, I can remember when I used to sing that tune, and try to play the chords on the piano. It was a long time ago, but I remember!" she laughed to herself.

But in the years that had passed, Mother Brown had built up very definite ideals for herself, and still later, for her children. And she had forgotten, she found in the next few days, how persistently such a jingle can hang on. Hearing it constantly repeated—Nancy sang it at the top of her voice all over the house and lawn—Mother Brown realized for the first time how inexpensively vulgar were the words.

"Did I really sing those words?" she wondered in dismay. "But yes—I must have. Certainly I heard them often enough, for every word is familiar."

"Nancy's only seven—she doesn't see the meaning back of those words," reasoned the mother. "I suppose most little girls do not. I know I didn't long ago.

But what am I to do? Sometime she will awaken to their meaning. Some chance word perhaps of a playmate—oh! it mustn't happen. Nancy!" Some vague idea of compulsion was in the back of mother's head.

"Yes, mother," and Nancy came running.

"I wouldn't sing that song, dear! It isn't very pretty—"

"But, mother! I like it. It's funny, and besides the other girls sing it. You said you used to sing it, too—I heard you tell daddy!"

Mother looked thoughtfully at her daughter. Yes, certainly, Nancy was at the age when some things she must decide for herself. Argument or strong persuasion would only emphasize the matter. If commanded, Nancy might stop singing the piece at home, but when with her playmates, what then? No, decidedly, Mother Brown didn't want that reaction.

"Well, don't forget all the other songs you know, dear. When I was a little girl, I didn't know as many nice ones as you and I know now." And mother dismissed the subject for the time. But her thoughts continued to revolve upon how to eliminate this undesirable bit of influence.

When Nancy and her brothers were still tiny babies, mother had sung to them and played to them the best of the songs and music she knew: lovely old lullabies, great hymns, music from fine old composers, and appealing folk songs. Before they were two, each of the three had been able to chime in on the familiar nursery rhymes and worship songs. They grew to recognize the melodies of hymns and many classics, asking for them by name, or by singing a phrase. Often when jazz music came in over the radio one of them would ask to turn it off, "because that isn't pretty music, mother."

She was sure this background would help now, and during the next few days Mother Brown tried to emphasize the singing and the talking of this familiar music. Nancy was interested, as always, but the jingle was new, and it persisted. The little boys, too, were picking up the words.

Then came the day when the Browns and the Millers went to the picnic together. Elsie Miller was thirteen, but when Nancy began to sing in the car, "First, he gave me peaches—" Elsie began eagerly to listen.

Elsie's mother seemed somewhat annoyed at the constant repetition of the silly little song and at Elsie's evident interest in it.

"Oh, dear," thought Mother Brown, "there's a phase I hadn't considered. But of course if Nancy picked it up from some one else, some other little girl will learn it from her."



But any suggestion of another song just did no good at all. Elsie was learning a delightfully jingly tune, and Nancy was having the honor of teaching an older girl something she didn't know. In her embarrassment and irritation mother felt she really would like to spank her little daughter. She knew that was not just, however —

"I wonder why girls always have to go through a stage like that sometime," Mrs. Miller was saying. "It seems they all have to have some of these silly songs to sing."

"Yes, they do. Perhaps it is a fondness for repetition both in words and music," mother was speaking slowly and thinking hard for out of seemingly nowhere at all had come the inspiration! "I have been puzzling for some time about this very thing, and I believe I've just had an idea. When we go home I think I'll hunt up that book of old folk songs. There are many songs in that of a similar variety and some of them are foolish enough, perhaps, but they are not of this vulgar type."

Sure enough, there were the songs, *Down in the Valley*, *A Paper of Pins*, *No, John, No*, *Sandy Land*, *Billy Boy*. Nancy knew the last one, but they had not sung it for a long time. Maybe it was the psychology of feeling more grown-up that made little girls sing, *You Had a Beau When You Were Young*. Would the same idea in these songs supplant the other? Well, she could only try.

But when to start her campaign? Days went by and mother did not hear the jingle again. Sally, Nancy's eight-year-old playmate, came over one day and they sang song after song from the kindergarten book, while mother played. Maybe Nancy had forgotten—

It was Saturday morning, and mother was hurrying to change the sheets on the beds, hoping to start dinner soon, when she heard it. Stopping to listen, she heard Nancy and Sally at the piano, singing, "Mamma sent me to the spring," on down the stanzas.

"Sing it again, so I can try it with you," said Sally, and they started once more, Nancy trying to find the chords.

"I haven't time to stop now," said mother to herself. "If I do, when will we have dinner?"

But this, she knew, was her chance. Sally was eager to learn new songs—it would help to have her there. Almost unconsciously she breathed a prayer as down the steps she sped.

"Would you girls like to learn some funny songs I know?" she called gayly.

The book was produced. The songs appealed immediately. For the time, the other was completely forgotten. *Down in the Valley* and *Sandy Land* proved most popular for awhile and then they tried *A Paper of Pins*. That one was best of all, and they sang it over and over, because the little girls asked for it and be-

cause mother wanted it firmly fixed in their minds. The girl who wouldn't accept a paper of pins or riches or lovely dresses, but preferred the key to her lover's heart was better, mother was sure, than the one who said, "Mamma, mamma, hold your tongue," and all the rest of it. Finally they sang *Billy Boy*. "I love that one," said Nancy softly. It appealed, too, to the little boys. All during dinner they sang. Sally stayed and sang, too.

## An "Evening Glow" Echo From an Octogenarian Life

Both ministers and both members of the "Evening Glow" class in the La Verne, Calif., church, Bro. I. B. Niswander wrote the following lines for an occasion in honor of Bro. J. P. Harshbarger. See Personals under Kingdom Gleanings in this week's Messenger.—Ed.

BY I. B. NISWANDER

You've passed your threescore years and ten,  
And through your greater strength,  
You're standing with the fourscore men,  
Your years have gained some length.

You'll note some changes here and there,  
Along life's winding way.  
Perhaps for some you would not care  
To have such changes stay.

The ladies smoked no cigarette,  
The habit was unknown;  
No modern "cocktail" could upset,  
Because they were not shown.

You did not ride in auto bus,  
While on your honeymoon;  
The telephone had made no fuss  
In hall or sitting room.

You labored through the noonday heat,  
And through the sunset glow,  
That you might life's conditions meet,  
And peace of conscience know.

'Twas thus you earned your daily bread,  
While you outlined a thought;  
As how lost souls be Spirit-fed,  
Although your pay was naught.

While you the saw and hammer pushed,  
Or walked behind the plow,  
Your thought was far beyond the slush,  
To which frail mortals bow.

You pointed men to higher ground,  
To mansions bright and fair;  
You showed them where sweet peace is found,  
Where they'll be free from care.

You showed folks how to build a house  
In which on earth to live;  
Meanwhile you pointed to the cross,  
Which heavenly life can give.

Although you've labored many years,  
And oft your pay was small,  
Take courage, brother, have no fears  
To answer heaven's call.

La Verne, Calif.



Afterward they often sang over these old songs with the grown-up air, and Nancy suddenly found she had new songs to teach the other girls, that they did not know. This gratification increased her pleasure in them. Her delight also knew no bounds when one evening she heard the local young people's group sing some of these same songs at their campfire social. As Nancy's knowledge of the piano increased, mother showed her the chords to accompany the words and this added even more satisfaction. When, as occasionally happened, the objectionable song popped up again, as subtly as possible the atmosphere was switched to one of these newer songs or others which they subsequently took up, and gradually the other memory actually faded away.

In time Nancy's interest grew in better types of music, as mother had always hoped it would, but both of them felt that her musical life had been really enriched by this early knowledge of old country folk songs.

*Cloverdale, Va.*

## The Evidence of Things Not Seen

BY REBECCA FOUTZ

GOD is the Source and Giver of all life, both physical and spiritual. No man can create it. The penalty of sin is death, and all mankind sins. Salvation saves from this sin or soul death both here and hereafter. This is made possible by the atoning blood of Christ, for only the grace of God can rescind this death penalty.

We are saved by grace *through* faith. Faith is our part and is the channel through which grace comes. It provides the open door and is the only way that grace, as full and free as it is, can reach us and be effectual.

A real or saving faith is not just words or saying, I believe. It is an inner conviction that is expressed in our acts. This is the definition given in Heb. 11: 1: "Now faith is the substance of things hoped for, the evidence of things not seen." That chapter is a thrilling recital of faith. But how do we know that those of whom it tells had faith? By what they did—"the evidence of things not seen." Faith meant obedience and obedience meant doing what God told them to do. Would we be convinced of their faith if it were not that they showed it by their works?

The Word shows that doing is the logical outcome of faith. If we truly believe in the atonement, repentance will "bring forth fruits meet for repentance"—a changed life. And Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21). God's will is expressed in the Word and truly believing it means obedience to it or, as Christ says, doing it.

There is considerable saying, Lord, Lord, that we love him, that we believe his Word, without the evidence of faith—the living and doing it. But the former will not avail with God. Christ speaks of those who honor him with their lips but their hearts are far from him.

Ordinarily we think of how much love and hope people have by the measure of it that is expressed in their lives. Faith is in the same category. In the physical realm we know when there is life by its manifestations. The same is true in the spiritual realm. When there is faith it will be manifest in the individual's life.

*Philadelphia, Pa.*

## A New Pastor's Reception

BY PAULEEN WEAVER HALEY

(With Apologies to Riley)

Rev. and Mrs. Johnson's come to our town to stay,  
An' wash us saints and sinners up, and brush our sins away,  
An' shoo the hatred out our hearts an' dust our minds and sweep,  
An' make the fire of love spread round and earn their board and keep.  
An' all us Christian brethren, when things don't go just right,  
We'll not set round our kitchen fires and fume with all our might;  
We'll all just work to make things go and joys anticipate  
For they will know they're welcome here

If we  
all  
co-op-  
erate.

And when the Johnson minister tells us to fill the pews  
An' come to meetin's reg'lar, and on time pay our dues,  
An' remember prayer services two nights of every week,  
An' that Sunday-school teachers' business is to help lost souls to seek  
An' we'd better read our Bibles an' do just what they say,  
An' love our neighbors as ourselves, an' do God's will  
always,  
We'll all be better Christians, and our lives rededicate  
An' the Johnsons will feel welcome

Because  
we all  
co-op-  
erate.

We didn't plan a great big "feed"—a gross recep-sheon;  
We've just dropped in the whole day long and now that day is gone  
We hope you're happy here with us and really want to stay.  
We'll try our best to work with you, an' do the things you say.  
An' all us Christian brethren, when the Johnsons' term is done,  
We'll set around our kitchen fires an' have the mostest fun,  
A-thinkin' of the days of cheer an' blessings at our gate,  
An' you know you felt our welcome

Because  
we did  
all co-op-  
erate.

*Hershey, Pa.*



---



---

## THE CHURCH AT WORK

---



---

## ADMINISTRATION

**How We Observe Religious Education Week**

Religious Education Week is from Sept. 27 to Oct. 4 this year. The following timely article was supplied by The International Council of Religious Education. It was written by Mrs. Thelma W. Hastings, wife of J. Warren Hastings, pastor of the University Christian church, Seattle, Wash.

Religious education week gives us the opportunity to check up on ourselves; that is, to look squarely at what we have accomplished and to set up standards of achievements for the coming year. During the past several years there has been an increasing awareness of the inadequacy of our present Christian education program in our churches. Too much of the teaching has been taken for granted and not enough analysis has been made of what was actually going on and what the needs were for our particular situation. As we face the challenge of religious education week, there are three questions we should attempt to answer:

1. What are the outstanding achievements of our educational program during the past year? Look at the whole church program and evaluate it to the best of your ability.
2. What are the most urgent needs in our local situation which should receive emphasis during the coming year? Measure your educational program by the seven objectives of religious education as submitted by Dr. Vieth in Objectives in Religious Education.
3. What new adventures should be undertaken if Christ is to be made more real in the life of our church, our homes, our community, our world?

The Board of Education or a committee appointed to be responsible for religious education week should plan carefully an adequate program for the week. The purpose of the week's program should be to answer some such questions as are stated above, and to give leaders in the church a renewed thrill in undertaking their divine task of helping to lead young life to follow Christ, also to help parents realize more fully their vital part in the training of young lives—that the church can not perform its task without them. Theirs is a divine partnership!

Our autumn program begins with a Workers' Conference which is held about the middle of September. We try to have every teacher and officer in the church school present. The aim is to catch up the tangled threads which were at loose ends during the summer and to start the fall program in earnest. Each departmental superintendent shares with us the accomplishment of the past year in that department and the plans for the coming year. The Board of Education submits suggestions for the fall program which is followed by a discussion period. The board has planned beforehand the outline for the Religious Education Week observance and at this meeting submits it to the workers. Some of the plans may be altered after discussion, but at this time the schedule of events for the week is completed. This conference serves to give the teachers the "feel" of the work, for many have been out for the summer, and it also gives them inspiration for the task ahead.

**Promotion**

Religious Education Week starts officially with Promotion Day on the last Sunday in September. Each department in the church school has a graduation service this morning and tries to make the pupils graduating feel that they have achieved something in being promoted to another department. The new department welcomes them with a short

service also. We use certificates of graduation in the younger departments, but we have found that the older groups (junior high, senior high, and young people) do not care for certificates. In fact many were found lying around after the service. Because of this, for the last several years we have presented to these older graduates some group gift to take with them to the department into which they are passing. They have been given a lovely picture, such as "Christ and the Rich Young Ruler," by Hofmann, "Head of Christ," by Hofmann, "Christ in Gethsemane," "The Light of the World," by Hunt, also Bibles. On the back of the picture may be written the names of the graduates who give the picture. Thus we have added to our equipment and also made the young people happy. All children from junior age up are urged to stay for morning worship on promotion day. The service is prepared in such a way that they may appreciate it and participate in it to the full. The theme for the address by the minister may be "Growing Personality," "Higher Achievement," "The Price of Growth," or some subject appropriate to growing life.

**Visitation**

On the afternoon of promotion day we have a visitation of each home in our church school. For several years we have had the young people conduct this visitation. For two weeks before, we have given the young people a chance to indicate if they desire to help, have discussed with them what the purpose of the visitation is and how to go about the task. They have entered with real enthusiasm into the project. Cards for each member of the church school have been prepared beforehand containing the name, address and space for added information. We always try to find out if there are other members in the home who should be in the church school, their names and ages. These cards have been sorted according to district. On Sunday afternoon we meet at the church as early as possible, receive our cards, have a word of prayer, and then go out two by two. Visitation by the young people has accomplished two things: it is fine for the young people to visit both young and old alike, and gives them contacts with different types of people—some kinds, perhaps, they would not meet except for this, and it is a fine experience; then, too, the homes visited are thrilled to think that young people are sufficiently interested to call on them, and it gives many a new light on what young people can and will do. Cards announcing the program for the whole Religious Education Week are left in each home, and an effort is made to enlist each family in attending the whole week's services. We all come back to the church by six o'clock to have "eats" together and make reports. These reports are most interesting. Besides gaining statistics as to the number of homes, people visited, number of new people contacted, etc., each couple tells some interesting event which happened to them during the visitation. The final summarized report is made at the evening service so that the entire congregation may know what results have been accomplished.

Last year we used the teachers in the church school for this visitation, and for the adult classes invited the deacons and deaconesses to aid so that all the school might be visited in one afternoon. This gave each teacher an early contact with her new pupils and a chance to see them in their own home environment. The whole visiting group came back to the church for supper and reports. This supper is



served by one of the adult classes. It is not elaborate or expensive, but is a fine means for bringing the visitors together so that they may share what they have gained during the afternoon. It also helps in making sure that the visits are made. If you are not required to report, the temptation is to let some of them go if they are hard to reach. The visitation is one of the most valuable parts of Religious Education Week, for it gives each family in the church a feeling that they are a vital part of the project and that their presence is needed to make the week's program complete.

#### **Tuesday—Officiary Conference**

On Tuesday evening the whole officary of the church and church school have a conference together. This group includes the Board of Administration, Board of Education, elders, deacons, deaconesses, teachers and officers of the church school, women's council officers, missionary guild officers and all officers of organized departments of the church. It is surprising to what extent each group can live to itself in a church and the little one group knows of another. At this meeting we ask the president or chairman of each organization to tell at least one outstanding thing his group has accomplished during the past year, then to present to us what his group hopes to do and hopes to see the church do during the coming year. Those are not reports; they are analyses of needs and accomplishments, and the talks are limited to five or six minutes each. The leaders have a much fairer idea of what their church is doing after such a conference. A speaker brings the challenge of leadership, the responsibilities and opportunities—"To be a leader—what is that to be?" The teachers in one of the departments serve refreshments for the whole group as a fitting close to the evening. This conference is limited to the officary. It helps to unify the entire church program and helps the various organizations to see how each group fits into the church.

#### **Wednesday—Fellowship Dinner**

A fellowship dinner on Wednesday is a fine way to bring the members of the church together. This should include all parents and teachers of the church school. Following the dinner we have an interesting period of fellowship in song and a chance to get acquainted with the visitors and new folk. One year we asked a speaker to discuss "Co-operation Between the Home and Church." This proved very helpful. Another year the minister discussed "The Psychology of Child Training," and presented some very practical problems met in the home and then possible solutions. Several times we have used some phase of psychology in our religious education week, and it proved very popular with the parents each time. At this dinner the teachers of our school were the guests and the minister introduced them to the assembled group so that the parents and other church members might know who were teaching. This fellowship brings a spirit of co-operation between parents and teachers and also helps the church members to know the teachers.

#### **Friday—Parents' Night**

Various approaches have been used on Friday evening. One year the young people presented the excellent play from the International Journal of Religious Education, "These Things Shall Be," by Dorothy Clarke Wilson.<sup>1</sup> It is splendid in its presentation of applied Christianity and the difference it could make in the world, suggesting that some

day "these things shall be." More churches should use the dramatic method to present problems and give suggested solutions. This is an educational process for the young people in working on the play as well as for the parents who witness it. Each department in the church school had contacted its parents prior to Friday evening, and there was a friendly rivalry to see which department could have the highest per cent of parents present. After the play the teachers of each department received the parents of their children in their own church rooms and had an informal discussion as to needs, aims and interests of that group. Thus the teachers and parents could know each other better, and parents get a bird's-eye view of what the church school hoped to do for their boys and girls and how they could help in this great task.

Another time for our parents' night emphasis we discussed "A Philosophy of Life for Parents That Works." Few of us know what we believe or what we should believe. Parents, in order to guide little minds and mould souls, must have a basis to build on; thus the theme. A speaker presented the theme for some thirty minutes, trying to suggest a workable way of life that would give each individual something on which to build. Following this address the parents visited the department in which their children worked. Here the superintendent of the department acted as chairman for an informal discussion of "What Kind of Religion Are You Teaching Your Child?" Most parents desire to measure up to their responsibility if they realize just what that involves. This discussion helps them greatly in this one phase of their task.

One year for parents' night we discussed the problems of childhood and adolescence. A successful doctor specializing in psychoanalysis was invited to speak to the parents and teachers on everyday problems and how to handle them. After his address questions were asked from the floor on specific problems and he suggested ways of solving them. A special hour always closes our Friday evening session. This gives the teachers and parents an opportunity to get better acquainted and closer together. Some one of the classes serves the refreshments.

#### **Sunday—Rally Day and Installation Service**

The first Sunday in October has been observed as Rally Day for many years. Our aim for this day is every member of the church school present at church school, and every member of the church present for the morning worship service. This aim is emphasized in the visitation of Promotion Day and also through a church letter which goes out the preceding week. The teachers and officers of the church school are installed at the morning worship service and sit in a section reserved for them. A printed consecration service is prepared each year in which the teachers and congregation participate. As the teachers stand for the dedication service, it gives the congregation an opportunity to see what a fine group of workers carry on the great teaching task of the church. In the service the entire congregation promise to stand back of the teachers and to help them in any possible way. The sermon gives the challenge to Christians—teachers and church members—to go out and live a Christlike life, knowing that personalities are being molded by each of us.

#### **Sunday Afternoon—Open House**

Last year the minister and his wife were "at home" during the afternoon of Rally Day to all the officary of the church. An informal program of music helped in making folk feel at home and practically all the officers of the en-

<sup>1</sup>Available from International Journal of Religious Education, 203 North Wabash, Chicago, Illinois. Price 15c. each.



tire church came at some time during the afternoon to see and greet other leaders who were there. This aided immeasurably in a spirit of comradeship in the task. At the end of religious education week we feel the fall program is really under way, and know we have a great task and feel that with Christ's help we have the strength to carry through the year in a great way.

The challenge today is greater for Christian education than ever before; the materials and methods are available; Christ is sufficient; he waits on us to carry forward his great dream of a kingdom of God here on this earth.

"God himself waits and must wait till thou come;  
Men are God's prophets though ages lie dumb.  
Halts the Christ kingdom with conquest so near,  
Thou art the cause, thou soul in the rear.  
Move to the fore!"

The following materials will be found helpful in carrying out plans and programs suggested in this article. They may be ordered from the Board of Christian Education, 22 South State St., Elgin, Illinois.

Religious Education Week .....	10c
How to Increase Sunday-school Attendance (including S. S. Increase Goal Chart) .....	10c
Installation and Consecration Service (for church school officers and teachers) .....	free
The Church's Opportunity in Family and Parent Education .....	15c
Learning for Life .....	15c
Housing and Equipment for the Church School .....	50c
Building Together a Christian Community .....	free
Enlisting and Developing Church Workers .....	10c

## Lessons From Philippians

PREPARED BY J. W. LEAR

### D. Personal Touches of a Great Statesman

September 20

The overtones and undertones oftentimes interpret human personality most strikingly. The little things of life are not to be despised. To be great often depends on how well the delicate situations are met. What to say and do when unavoidably detained interprets character as 'the steady run of things will not do.

#### I. Paul's Greeting

- (1) See the appreciation (Paul and Timothy); discover the optimism, not prisoners in Rome, but bond-servants of Jesus Christ. No self-pity. Penned up but peaceful (1: 1).
- (2) How thoughtful and different: lay members first then the ministers (1: 2a).
- (3) He wanted them to have rich cream: **grace** and **peace**. The source was all-important (1: 2b).

#### II. Paul, the Peacemaker.

- (1) Requires onemindedness to be sisters in Christ. He entreats Euodia and Syntyche to possess it (4: 2).
- (2) Begs the ministers to assist the sisters (4: 3).

#### III. Paul's Recipe for Soul Peace (4: 4-7).

#### IV. Paul's Method of Producing Nobility (4: 8, 9).

#### V. Paul's Touching Closing Salutation.

- (1) A courteous response for continued favors (10).
- (2) Not a complainer but a continuous truster (11-13).
- (3) Glad for friends, glad for gifts, but more interested in people and their Christian faith (14-20).

- (4) A greeting of encouragement. Study the meaning of it (21-22).
- (5) A thoughtful benediction: the blessing, **grace**; the source, **our Lord Jesus Christ**; the value, spiritual (23).

## CORRESPONDENCE

### YOUNG PEOPLE'S CONFERENCE

The annual conference of the Wisconsin district young people was held at Stanley June 27 and 28. The general theme was Modern Living in Christ.

A number of young people from Mondovi, Rice Lake and the country churches were present and enjoyed a wiener roast at Chapman Lake where the business meeting was held.

Bro. Clayton Mock from Maple Grove delivered an inspiring message at 8 P. M. On Sunday morning there was an attendance of 115 at Sunday school which was followed by a stirring sermon by Bro. Howard Peden from the Chippewa Valley church. After a basket dinner the young people engaged in a round table conference conducted by Bro. Lewis Hyde, our pastor.

On July 19 the Sunday schools from Maple Grove, Pleasant Valley and Stanley met with the Worden school in a convention. Our elder, Bro. D. D. Funderburg, from Rockford, Ill., and Bro. I. D. Leatherman from Lanark, Ill., met with us. Bro. Leatherman gave an inspiring message in the morning service which was followed by a basket dinner. At 2 P. M., we assembled for the convention. Bro. Funderburg was the first speaker, telling us how to get people to be more sincere in Sunday-school work. Bro. Leatherman then spoke on what constitutes an ideal Christian force. Bro. Lewis Hyde led the round table discussion in which many took part and which all enjoyed. We were favored with a few selections from the male quartet.

Bro. Leatherman filled the pulpit again in the evening service at Stanley. These services have all been inspiring and very much appreciated and especially the help from our able brethren. The churches have all been benefited and encouraged to press on.

Stanley, Wis.

Mrs. Jacob Winkler.

### BACK TO FLORIDA BETWEEN JUNE 2 AND 22

After a winter of teaching mathematics in Toccoa Falls Institute in Georgia, and with a new mail route to conduct in Florida for the next four years, we needed to get to the new territory with the bare necessities we had taken with us last September.

At four-thirty Friday morning, while we were putting the finishing touches to the packing and loading, Mrs. Dover and daughter walked in with sandwiches, coffee, milk, etc., for our breakfast. When we left Gate Cottage the Ford was liberally loaded from in front of the radiator to behind the spare wheel.

The road from Toccoa was mostly concrete, but it was not straight. By careful driving, and climbing some of the hills in second, we arrived without mishap at Gainesville—the city that was mostly blown away by the cyclone. But just a few miles out something did happen. We succeeded in holding the car in the road and bringing it to a stop, all but one wheel! After the wheel stopped in a colored man's yard, we rolled it back and began getting ready to put it back to its place. After a few priests and levites had passed



by the good Samaritan came, and with the aid of his jack, the hub was soon high enough and the wheel in its place ready for traveling.

After purchasing a ticket for Elizabeth, for she was to go to her auntie's in Birmingham, Ala., we were on the way toward Florida. The new road toward Mason is fine and shortens the distance. Saturday morning found us asking about some breakfast just south of Cordele.

After a good noon lunch in Lake City, Fla., we headed east toward the Glenside community. With the kind consent of Sister Hicks we left much of our load at her house till later.

Sunday morning at ten we were in the Clay County church, ready to enjoy the Bible school with the brethren and sisters who come there. A good dinner and a pleasant afternoon in the Jenkins home and we were ready for the night services. Among the attendants at the evening service we found Grandma Crist. Her presence is an inspiration to any speaker and a benediction to any service. The older readers of the Messenger will recall the reports from Kansas City and other places where Bro. I. H. Crist and his good wife worked so faithfully for the Lord. A few years ago the Lord called Bro. Crist home and grandma is still with us.

After a good night's rest in the Layman home, we were on toward the south. A short trip through the Penny Farms section, and then following a cutoff to Melrose, we soon were in the neighborhood where we hope to spend the next four years. As you know the Star Mail Routes are bid in for four years, July 1, 1936 to June 30, 1940. We looked at some houses we might rent for the time we are to be there.

The trip from here to Seneca church community required most of the afternoon. A drizzly rain followed us even to our stopping place for the night. Sister Swanson's house is always open to us, and we had the good fortune to be near there. So we asked her to keep three weary travelers. A few years ago Seneca had a surplus of good workers but some of them have moved and some do not show the same interest they did. At present the burden falls heavy on Sister Swanson and family.

The day following was spent in visiting in as many homes as we had time for. We stopped to see Sister Julia Snowberger, Brother and Sister Marshall, and the Irvins. Brother and Sister Irvin were bereft of their only daughter just recently and we were anxious to help if we could.

We next dropped in to see Ernest Green at the office of the A. C. L. where he works. Brother and Sister Green are from the Clay County church but his work takes him to different towns. We then hurried back to Sister Snowberger's for we were to dine with her. We were sorry that Bro. Andy was away too far to be to dinner with us, but so it goes. After a brief visit with Brother and Sister Ira W. Miller we moved on toward the Harris home. The visit with Sister Buchanan finished our day in the Seneca community.

Toward evening on Tuesday, we arrived in the Winter Park neighborhood. The place did not appear natural where the church house used to stand, for it is gone now, having been moved a few blocks away to the new location beside the new and large church house. The reader may remember the article and picture of the new house that was in the Messenger some weeks ago. Bro. Bower gave a brief history of the church since its organization and explained how they were able to have for their own a more commodious house of worship. We found Bro. J. A. Richards more busy than usual, and that is saying a great deal for he seems always to be busy.

Mrs. Morris and John did most of the visiting on Wednesday while her husband with the help of Brethren Bower and Richards did some much needed car repair work. Of course we all had time to stop for a good dinner with Sister Brown and a good supper with Sister Ihrig. Bro. Howard Brown and his father-in-law, Bro. Jacob Ihrig, had gone west toward Missouri and Kansas. Toward evening we learned that Wednesday was the time for the midweek prayer service. We were just a bit anxious to meet in the new church house.

A brief visit with Brother and Sister Bower and Mark after prayer meeting, a good rest, a substantial breakfast and we were ready for traveling again. A short drive and we were in Orlando at the home of Bro. and Sister Bayless.

After an hour's drive and we were back at the Sanger home in the grove where we had lived for more than three years. Our house, as we called it, was being repaired for another tenant, if the proper one can be found. Like a lot of children that had been separated for some time, we exchanged experiences and told of our haps and mishaps. At the supper hour Mother Sanger had some good fat hen and we satisfied her that we were pleased with it. To explain to some who do not know who they are, Brother and Sister Sanger came from West Virginia more than twenty years ago and planted the groves where they live, having cleaned up the land and built two houses now in the one grove. They both have passed the threescore and ten and do most of the work about the place.

Two families of relatives, who lived in Minneola and during three years had a habit of all getting together and having supper at some one's house, gathered at Homer Thurmans for the Friday evening's supper, each one furnishing a part for the meal and the whole family coming to have part. The fellowship as well as the good eats were enjoyed by all.

Earleton, Fla.

J. H. Morris.

#### PASSING OF ELDER JOHN K. EICHER

Elder John K. Eicher was recognized as one of our best citizens. And this was because he put something into life, the exact equivalent of which found expression in his sunny



temper, his diligent devotion to duty, his ardent love for the church and his high esteem for the obligations of the brotherhood of man. What was it he put into life? First, pure faith in God. Second, devotion to the church, and that for which the church stands. He served the church and Sunday school in almost every capacity.

Elder Eicher was born Oct. 1, 1844. He was reared on the farm, and in addition to the common school advantages he attended a few summer terms at Sewickley Academy. Beginning in 1864, he taught many terms of common winter school and two terms of summer school. He was united in marriage to Miss Elizabeth Weaver in 1868. He united with the Church of the Brethren in 1874, and in 1877 he was called to the ministry in the Jacobs Creek congregation (now the Mt. Joy congregation). In 1880 he was advanced to the second degree, and in 1897 he was ordained to the eldership. He was elected secretary of the church in 1875 and served very faithfully in that capacity



until 1898. When he was elected secretary he preserved the minutes of the council meeting and we have in our possession the first minutes he recorded and all since that time.

Elder John K. Eicher departed this life May 31, 1936 and was laid to rest in the St. John's Union cemetery, near Mount Pleasant, June 3, 1936. The writer and Bro. L. R. Fox had charge of the service.

Mt. Pleasant, Pa.

W. K. Kulp.

### ELDER MARTIN S. MOHLER

Martin S. Mohler, son of Samuel and Katherine Saylor Mohler, was born Nov. 8, 1842, near Covington, Ohio. He was one of twelve children and the last survivor.

March 4, 1865, he married Elizabeth Mikesell of Covington, Ohio. To them were born seven children, three of whom survive, namely: Charles M. of Ypsilanti, Mich., James M. of Leeton, Mo., and Lulu C. Pentecost of Anderson, Ind.

In February, 1881, he moved with his family to Leeton, Mo., where his wife died in 1901. April 6, 1910, he married Elizabeth Dudley of Warrensburg, Mo., who cared for him through his declining years.

When a young man he united

with the Church of the Brethren. He was elected to the ministry in 1882 by the Mineral Creek congregation and for many years served in this capacity to the best of his ability. These were the horseback and horse-cart days. Many miles he traveled through unpleasant weather and over rough and muddy roads, in pursuit of his holy calling. He was a man of strong and courageous convictions. He was of a legalistic turn of mind and all he did was by rule. This, applied to his habits of living, gave him physical endurance with a healthy body. His memory was almost a marvel for one of his years.

Dec. 31, 1934, he slipped on an icy walk and broke his hip, which never healed and left him an invalid the remaining months of his life. While he was not totally blind his eyesight was very much impaired the last three years. An attack of influenza in March of 1936 left him in a weakened condition which resulted in pneumonia, the immediate cause of his death on June 27, 1936.

Funeral services were held from the Leeton church by Elders C. A. Lentz and E. A. Markey, with interment in the Mineral Creek cemetery.

Leeton, Mo.

C. A. Lentz.

### IN MEMORIAM—ANNA HARLEY

Sister Anna Harley, daughter of Edwin and Hannah Harley, was born and resided in Norristown, Pa. She was a lineal descendant of the famous Christopher Sauer family. She came to her death through an accident on the street of her native town on June 10, and lingered in an unconscious condition until July 11. She is survived by one brother, James P. Harley, and Jennie Smith.

She had native ability, was successful in business and had artistic taste and talent. She was a diligent Bible student and was interested in Christian work, but strangely neglected for many years the one thing most needful—the confession of Christ as her Savior. She engaged in business

and prospered and it seemed that the pressing cares of a busy life choked the good seed and the sweet experience of the Christian life was not realized. Finally, like the prodigal son, she "came to herself." And as the good Spirit pressed his claims, she yielded. She sought and found rest and peace in the arms of her loving Savior. As an entire stranger she came with her humble confession to the writer for advice. After the exchange of a few letters, she came 200 miles to receive her baptism and reception into the Church of the Brethren.

On March 6, 1930, in the presence of the congregation at Hollidaysburg, it was the privilege and joy of the writer to administer the rite in the laver of regeneration. The ceremony and attending circumstances made a profound impression on all present. Her short speech at the reception was truly pathetic, and is cherished as a precious memory.

One of the evidences of her devoted Christian life was in the interest she took in the neglected children of her community. She invited them into her own home where she taught the principles of the Christian religion. Her sister-in-law, who was close to her work, said: "Her chief concern was to see them grow up to become good Christian men and women."

In heartfelt loneliness and sorrow we mourn her departure. We pray that the Lord will call some one upon whom her mantle will fall, that at the great harvest time they may come with rejoicing bringing their sheaves with them.

"Sweet as the golden memories,  
That linger throughout the years  
Of her who has stolen in silence  
Away from life's strife and fears.  
With the glow of the day's last splendor  
As the sun sinks in the west,  
How sweet to think of this beloved one  
Folded in the arms of rest.  
She sleeps neath the roses and lilies  
At the riverside under the sod,  
Sweetly she rests from all trials  
In the arms of a loving God."

Hollidaysburg, Pa.

Jas. A. Sell.

### PASSING OF JULIA McHENRY

Julia Catherine Baker McHenry, better known as Aunt Julia, was born in Middletown Valley, Md., Feb. 12, 1871. She departed this life June 27, 1936. She was the daughter of the late Amanda Delaughter Baker and Ezra Baker.

When she was seventeen years old she joined the Frederick Church of the Brethren. A year later she began teaching a Sunday-school class of children. She continued to teach in the Sunday school until her health compelled her to stop, or for a period of about forty-three years.

At an early date she was one of the leaders in the organization of the Ladies' Aid Society; she continued to be a faithful worker until the time of her illness. She was a great reader of her Bible and Gospel Messenger. Perhaps that partially explains her great interest in the mission work of the church.

She married Allen McHenry on Feb. 22, 1893. She was the mother of one son but, feeling added responsibility for those who needed her, she adopted two daughters and took another boy into her home.

Her faith in her Master and her loyalty to him made her life beautiful. Many came to her in time of trouble, finding in her a source of strength and encouragement. She possessed a fine disposition which combined the kindness of a loving heart and the happiness of a pleasant sense of humor. Although she was in delicate health for a number of years she bore her burdens cheerfully. The suffering of her last days was endured uncomplainingly and with resignation to the Father's will.

She was loyal to the church, seldom missing a service and maintaining a fine spirit of Christian co-operation in all of its activities. She did more than her part and accepted more than her own share of responsibility. The weekly church bulletin carried the following notice: "With





the passing of Sister Julia McHenry this church loses the physical presence of one of its very finest members. Her years of consistent living for Christ and the church should be a challenge to all of us. Though advancing in years she kept her mind open to new truth and her spirit young and sympathetic toward youth. No one can take her place, but unless we try to we will disappoint her."

Funeral services were conducted at her home by her pastor.

Frederick, Md.

Robert Sherfy.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brubaker-Smith.**—By the undersigned in the Church of the Brethren in Plymouth, Ind., Edwin LeRoy Bruhaker, Logansport, Ind., and Miss E. Arlouine Smith, Logansport, Ind., June 30, 1936.—G. G. Canfield, Plymouth, Ind.

**Cartwright-Liepke.**—By the undersigned, July 28, 1936, at the home of the groom's parents, Brother and Sister Elmer Cartwright of Bismarck, N. Dak., Bro. Willard Cartwright and Miss Alice Liepke.—Ralph Petry, Cando, N. Dak.

**Chaplin-Wolfe.**—By the undersigned at the parsonage, Plymouth, Ind., June 3, 1936, Joseph D. Chaplin, Plymouth, and Geraldine May Wolfe, South Bend, Ind.—G. G. Canfield, Plymouth, Ind.

**Fervida-McDonald.**—By the undersigned at the bride's home, June 17, 1936, Mr. Herbert B. Fervida, Nappanee, Ind., and Miss Fern McDonald, Milford, Ind.—Leroy Fisher, Milford, Ind.

**Peters-Fisher.**—By the undersigned at the home of Sister A. M. Fike, Waterford, Calif., July 10, 1936, Eld. J. R. Peters, pastor of Waterford church, and Sister Edna Fisher of Huntington, Ind.—M. S. Frantz, Empire, Calif.

**Trent-Barnhart.**—By the undersigned in the Church of the Brethren, Empire, Calif., April 12, 1936, Brother Glenn Trent and Sister Hazel Barnhart, both of Empire, Calif.—M. S. Frantz, Empire, Calif.

## FALLEN ASLEEP

**Auvil,** Sister Hannah, daughter of Jacob and Mary Wilson Shaffer, was born July 17, 1849, and died July 5, 1936. She married Geo. Auvil and to this union were born thirteen children. The husband and three daughters preceded her. She joined the Brethren church at Shiloh several years ago. Her sufferings were great but she bore them with patience. Funeral in the Shiloh church by Ezra Fike with interment in Shiloh cemetery.—Leola M. Wilson, Moatsville, W. Va.

**Bechtel,** Sister Minnie, died at her home near Loysburg, Pa., April 25, 1936. She had been in failing health since Feb. 28, when she suffered an attack of the heart. A second attack resulted in her death. She was the oldest daughter of John S. and Sarah Baker and was born near Loysburg, March 27, 1874. She united with the Church of the Brethren at an early age and continued a faithful member throughout her entire life, always attending regularly unless on account of sickness. She was a charter member of the Aid Society of the Koontz church and was its treasurer the last few years. On Aug. 6, 1893, she married Cyrus E. Bechtel, who died June 16, 1926. To this union were born five children. She is survived by four sons, one daughter, six grandchildren, five brothers, and one sister. Funeral services in the Koontz church by Bro. T. F. Henry of Johnstown, assisted by the home ministers. Interment in the Koontz church cemetery.—R. Evelyn Bechtel, Loysburg, Pa.

**Bosserman,** Amos F., died at his home in East Berlin, Pa., on June 21, 1936, aged 80 years. He leaves one son and a wife. Services in Mummerts church, Upper Conewago congregation, by the writer, with interment in the cemetery adjoining.—W. G. Group, East Berlin, Pa.

**Boswell,** Bro. Leo James Eddren, died March 15, 1936, aged 19 years. He was a member of the Church of the Brethren for about four years. He leaves father, mother and three sisters. Funeral by Bro. P. I. Garber.—Esta Wratchford, Moorefield, W. Va.

**Branscom,** Sister Etta Reed, was born near Dayton, Ohio, Aug. 9, 1856, and died July 21, 1936, at her home at Melvin Hill, of a heart attack. She was the wife of Eld. Geo. A. Branscom who is well known throughout the brotherhood. She had been a member of the Church of the Brethren for more than fifty years and was loyal and true to the faith and order of the church. She was a constant help and inspiration to her husband in all his labor for the Lord's cause. Surviving are her husband, one nephew, three nieces and an adopted son. Funeral service by Elders W. A. Reed and J. K. West with burial in the churchyard, Melvin Hill.—Cora L. Stacy, Melvin Hill, N. C.

**Brooker,** Mrs. Mary, was born in Amtrim County, Ontario, Canada, April 25, 1872; she died July 15, 1936, at Wacousta, Mich., in the home of her daughter, Mrs. Ira Bollinger, with whom she had been living for the past year. At the age of six she came to Michigan with her parents, Mr. and Mrs. Wm. Crawford, who settled in Mecosta County. In 1897 she married Thos. C. Brooker; to this union was born one daughter. She was a faithful church member, active in the affairs of

her community. Her husband died July 9, 1929, also two brothers and two sisters preceded her. Services in the home at Wacousta by Rev. Bessie Rulison and at the Rodney church by Bro. Chas. Spencer. Buried in the Martiny cemetery at Rodney.—Chas. A. Spencer, Shepherd, Mich.

**Burgard,** Sister Elizabeth Brough, died at her home in East Berlin, Pa., on July 19, 1936, aged 79 years. Death followed an illness of two years of pernicious anemia. She leaves two daughters and three sons, ten grandchildren, two great-grandchildren and one brother. Services in Mummerts church, Upper Conewago congregation, by the writer, assisted by Eld. J. M. Danner, with burial in the adjoining cemetery.—W. G. Group, East Berlin, Pa.

**Campbell,** David Chas., aged 81 years, died at his home near Colfax, July 17, 1936. He had been in failing health for the past two years and had suffered a slight heart attack the Tuesday previous. He was born in Buchanan County, Iowa, on June 4, 1855, the son of Martin and Emeline Campbell, the eldest of eight children. Feb. 14, 1876, he married Margaret Alice Oglesby. Eleven children were born to them, nine of whom survive. His wife died in April, 1936. He was an elder of the Church of the Brethren for more than fifty years, but he retired from the active ministry several years ago. For many years he was colonization agent for the Union Pacific, traveling extensively throughout the country. He also traveled in foreign countries, including the Holy Land. He is survived by nine children, one brother, two sisters, seventeen grandchildren and three great-grandchildren. Funeral from White church by the pastor, Bro. B. F. Summer, with interment at Union cemetery near Clarks Hill.—Carolyn Price, Linden, Ind.

**Carbaugh,** Sister Marie, widow of David Carbaugh, died June 2, 1936, at the home of her son, Ohern, at Pinesburg, Md., aged 82 years. She was born and reared near Welsh Run, Pa. She was a member of the Broadfording church. She is survived by nine children, fifteen grandchildren, six great-grandchildren and two sisters. Funeral services at Broadfording church by Bro. D. R. Petre and Rev. Yost with burial in cemetery adjoining.—Mrs. J. Richard Reid, Hagerstown, Md.

**Crome,** Mrs. Luella Marie, born in Ashland, Ohio, Aug. 1, 1904; she died at the hospital, Ashland, July 8, 1936, as the result of an automobile accident. She was the daughter of Jacob and Eva Smith. She married Homer Crome Aug. 27, 1925. After graduating from Ashland College she spent four years teaching in the public schools. She united with the Church of the Brethren early in life and at the time of her death was a member of the Ashland City church. She was a faithful, active worker in church and Sunday school, spending considerable time in teaching. She leaves her husband and son, father and mother and two brothers. Funeral at the Dickey church by Bro. C. H. Deardorff, assisted by Bro. C. A. Helm. Burial in Dickey cemetery.—Mrs. Fern Keefer, Ashland, Ohio.

**Droddy,** Sister Elizabeth, died at the home of her son, Will Droddy, at Kurthwood, La., July 24, 1936, aged 77 years. She was a lifelong member of the Missionary Baptist church and a very pious and devout Christian. Funeral at her church by the writer, assisted by Rev. Lew Young. Burial in the Rosepine cemetery, La.—B. M. Rollins, Keyser, W. Va.

**Edwards,** Sarah, of Unicoi County, Tenn., was born April 20, 1868, and died July 23, 1936. She leaves three brothers and one sister. She united with the Church of the Brethren at an early age and lived a consecrated life until the end. Funeral services by the writer at the home with burial in the Martins Creek cemetery.—Jesse D. Clarke, Jonesboro, Tenn.

**Flora,** Harvey Edwin, son of Abraham and Sally Flory, was born at Greene, Iowa, Feb. 17, 1859, and died at Bemidji, Minn., July 19, 1936, at the age of 77 years, 5 months and 2 days. He was united in marriage to Jennie M. Thompson Jan. 1, 1881. To this union were born three sons and four daughters. His wife and two children preceded him in death. He is survived by two sons, three daughters, twenty-six grandchildren, nine great-grandchildren, two brothers, and one sister. With the exception of a short time spent in Kansas, his home was near Greene, Iowa, until 1914, when he moved with his family to the vicinity of Turtle River, Minn. Early in life he united with the Church of the Brethren. Services at the "Old Stone Church," Greene, Iowa, conducted by the undersigned, assisted by Rev. Munneke. Interment in Rose Hill cemetery.—C. E. Schrock, Greene, Iowa.

**Ganger,** Samuel, was born March 13, 1852, and died July 8, 1936, in his home in Glendora, Calif. Oct. 9, 1873, he was united in marriage to Mary D. Ridgway, of Macoupin County, Ill. Six children were born to this union, all yet living. There are twenty-four grandchildren, and twenty great-grandchildren. They resided in Illinois until 1898, then moved to N. Dak., and in 1906 located in Glendora, Bro. Ganger united with the church years ago. His wife passed on in 1929. Both were interred in the Evergreen cemetery at La Verne. Funeral services by Eld. H. M. Bruhaker, assisted by the writer.—A. D. Sollenherger, Glendora, Calif.

**Grove,** Sister Elizabeth, died at the home of her son in East Berlin, Pa., on June 26, 1936, aged 91 years. She was a faithful member of the Upper Conewago congregation for many years. Services in Mummerts church by the writer, with interment in the cemetery adjoining.—W. G. Group, East Berlin, Pa.

**Herring,** Clarence, son of Mrs. Carrie E. Herring, born near Teakean, Idaho, May 21, 1908, and died at the family home July 10, 1936. Surviving are his mother, one brother and three sisters. Funeral services



at the Clearwater church by the pastor, A. R. Fike.—Mrs. Eva Clanin, Lenore, Idaho.

**Humbarger**, Mrs. Mary Lorena, daughter of George and Sarah Peck, was born at Falls City, Nebr., Oct. 30, 1875. She departed this life in the hospital of Falls City, April 28, 1936. Aug. 6, 1902, she was united in marriage to A. D. Humbarger. To this union one child was born. Her husband preceded her in death. She gave her heart to Christ early in life and united with the Church of the Brethren, to which church she remained faithful as long as she lived. She held the office of clerk of the county court for over twenty years. She was a devoted Christian woman, serving faithfully in her church, her home and office. Her death was caused by pernicious anemia. She is survived by her son, John Humbarger, of Auburn, her aged mother, three brothers and three sisters. Funeral services were conducted by the writer from the Brethren church, Falls City, assisted by Rev. Dodds, pastor of the Brethren church. Interment was made in the Silver Creek cemetery north of Falls City.—Harvey R. Hostetler, Morrill, Kans.

**Lizer**, Bro. Wesley McLellan, died at his home near Rockdale, Md., on May 29, 1936, after an illness of two weeks, aged 74 years. He was born and reared at Smithsburg, Md., the son of John and Sarah Goucher Lizer. He was a member of the Church of the Brethren, Broadfording, having united with the church at our last evangelistic meeting conducted by Bro. Wm. Zobler. He is survived by one daughter, three sisters, two brothers and four grandchildren. Funeral services at Broadfording church by Bro. D. R. Petre with interment in adjoining cemetery.—Mrs. J. Richard Reid, Hagerstown, Md.

**Love**, Nora E., nee Ryan, born in Tipton County, Feb. 24, 1901; she died July 15, 1936. She united with the Church of the Brethren at the age of twelve and lived a beautiful Christian life to the end, manifesting a faith that few attain unto. She married Jacob Love Aug. 8, 1918; to this union were born eleven children. She leaves her husband, ten children, three sisters and two brothers. Funeral services in the Kokomo church by the writer with interment at the Chandler cemetery.—R. M. Lantis, Kokomo, Ind.

**Miller**, Sister Elizabeth (Brown), died in the Good Samaritan hospital, Lebanon, Pa., July 24, aged 49 years, 10 months and 21 days. She is survived by her husband, Bro. Alhert Miller, and five children, three brothers, three sisters and two grandchildren. Funeral services were held at the Midway church in charge of Eld. Nathan Martin, Eld. Perry Sanger, and Pastor Nevin H. Zuck, with interment in the Midway cemetery.—Nevin H. Zuck, Lebanon, Pa.

**Repp**, Sister Ella May, wife of James M. Repp, died June 16, 1936, at her home in Union Bridge, following a six months' illness. She was 69 years old. She was a daughter of John W. and Hannah Diehl of Frederick County. She was a faithful member of the Church of the Brethren in Union Bridge. She taught a class in Sunday school for a number of years and was a regular attendant at church until health declined. She is survived by her husband and son and a sister. Funeral at the home by Elders John H. Wimmer and John J. John. Interment in Pipe Creek cemetery.—Mrs. C. C. Dickerson, Linwood, Md.

**Rumer**, Sister Ida Belle, daughter of John Wesley and Flora Sines Johnson, died at her home near Crellin, Md., July 6, 1936, aged 58 years. She married Jacob Riley Rumer forty-one years ago. She leaves her husband, daughter, one foster daughter, two sisters and a brother. Funeral services at the Maple Spring church by Bro. Emra T. Fike.—Prema Lipscomb, Oakland, Md.

**Seese**, Bro. Wm. G., born Feb. 21, 1857, in Somerset County, died June 23, 1936. He married Annie R. Dietz March 2, 1884; she passed away twelve years ago. He is survived by three sons and four daughters, twenty-four grandchildren, one sister and one brother. He became a member of the church in 1884 and remained loyal until death. He was always interested in the work of the church; he also held numerous offices in the community. He died at the home of his daughter in Johnstown where he resided since the death of his wife. Funeral services by Bro. Galen R. Blough and Bro. Tobias Henry at Rummel, Pa. Burial in Berkey cemetery.—Mrs. Warren Hoover, Windher, Pa.

**Shahan**, Sister Betty Ann, daughter of David and Sarah A. Hovatter, was born April 7, 1863, and died July 22, 1936. She married Mark S. Shahan fifty-five years ago; he survives. They had no children but she raised two boys and two girls from infancy. She joined the Brethren church fifty years ago and was always willing and ready to minister to the wants and needs of others. Funeral in Shiloh church by Bro. A. C. Auvil with interment in the Shiloh cemetery.—Leola M. Wilson, Moatsville, W. Va.

**Shoe**, Sister Margaret, daughter of Frances and George Tyson, was born near Fostoria, Ohio, Nov. 9, 1854, and died near Shepherd, Mich., July 13, 1936. Her first husband, Joshua Stackhouse, died three years after their marriage. A daughter also preceded her. Nov. 17, 1876, she married David F. Shoe. Six years later they moved to Shepherd, Mich. He passed away March 8, 1922, and she had since made her home with their son who survives with nine grandchildren and ten great-grandchildren. She was a charter member of the Shepherd Church of the Brethren. Funeral services in the Christian church in Shepherd by the undersigned, assisted by Eld. Harvey Stauffer and Rev. W. H. Bell. Interment in Salt River cemetery near Shepherd.—Chas. A. Spencer, Shepherd, Mich.

**Shrout**, Bro. W. M. R., died April 21, 1936, aged 77 years. He was a member of the Church of the Brethren for a number of years. He always attended Sunday-school and church services when health would

permit. His wife preceded him about a year ago. Funeral by Bro. P. I. Garber.—Esta Wratthford, Moorefield, W. Va.

**Temby**, Edwin, son of Edwin and Eliza Johns Temby, was born at Cornwall, England, Jan. 1, 1883, and died near Lindsay, Calif., July 3, 1936. He came to America when 23 years of age. Later he located in Glendale, Ariz., where he met and was married to Sister Goldie Fike, June 15, 1910. To this union two children were born. He united with the Church of the Brethren in the summer of 1912. He enjoyed singing in the choir and in teaching the young people's class of the Sunday school, living a consistent Christian life until called by death. The family came to Lindsay last fall from Oregon. Funeral services in Lindsay by the undersigned, and interment in the cemetery at Portersville, Calif.—W. M. Platt, Lindsay, Calif.

**Wenger**, Bro. Samuel G., died May 1, 1936, aged 72 years. He is survived by his widow and two sons and a number of grandchildren. He served in the deacon's office for thirty years.—Annie L. Weaver, Jonestown, Pa.

**Wilson**, Mary Elder Elizabeth, born June 4, 1929, and died March 16, 1936. She leaves father, mother, four brothers and one sister. She had been a cripple all her life. Funeral by Bro. P. I. Garber.—Esta Wratthford, Moorefield, W. Va.

**Wine**, Samuel Carson, son of the late Benjamin and Catherine Wine, died at his home near Moores Store, Va., July 7, 1936, at the age of 69 years. In 1890 he was united in marriage to Sister Mattie Fleming, who preceded him in death sixteen years ago. He united with the church early in life, and for a number of years served faithfully in the deacon's office. He was held in the highest respect by all friends and neighbors. During the last few years ill health interfered with his active duties. He is survived by one brother, two sisters and an adopted son. Funeral services were held at the Flat Rock church, conducted by the writer, assisted by Eld. L. M. Clower. Interment in the Flat Rock cemetery.—J. Carson Miller, Moores Store, Va.

## CHURCH NEWS

### CANADA

**Bow Valley**.—Our pastor, Eld. John Wieand, returned from Annual Conference and gave a report which we enjoyed very much. During his absence, our pulpit was filled by our local young people, Mrs. Wieand, and Rev. Lyle. Bro. Wieand completed his pastoral work here and went to North Dakota July 1 for evangelistic meetings. We regret very much their leaving Western Canada. Bro. Glen McCune brought us the morning message July 12. In the evening the services were dismissed to allow the congregation to attend the vespers and campfire of the young people. The sixteenth District Conference of Western Canada was held in our church July 14 to 17, beginning with a communion service with about a hundred in attendance. Bro. Paul Longenecker officiated. Bro. John Wieand returned for the district conference. Also Bro. J. W. Lear was present the last two days of the conference and stayed over the following Sunday, then went to Irricana and some of the other churches in our district. Brother and Sister Paul Longenecker, Sisters Ida Shockley and Suttle, all of Washington State, also attended our conference. We were glad to have these people with us and we appreciated their services very much. The meeting was a very spiritual one with a general forward look. We hope to accomplish much in the future in our district. Bro. B. H. Suttle and Brother and Sister Clarence Brubaker, and Bro. Glen McCune were installed into the ministry. Sisters Mary Gault and Grace Bruhaker were re-licensed. Bro. Russell Burriss and John Rohert Wagoner were licensed to the ministry. This service was held the last evening of the conference. The young people's camp was held on the Bow River six days just prior to the district conference. Bro. Paul Longenecker and Sister Ida Shockley were the camp leaders.—Mrs. S. M. Burger, Arrowwood, Alta., July 24.

### FLORIDA

**Okeechobee** division of the Bassenger-Okeechobee church met in council July 5. July 19 Brother and Sister Fletcher went to Miami to have services with the members there. Brother and Sister Harry Swank and family and Lydia Stauffer of Sebring who were on a vacation trip spent that Saturday night and Sunday with members here. Bro. Swank preached at Okeechobee in the morning and Bro. R. E. Lantz at Bassenger at night. Two of our young people, Mary Margaret and Helen Parker, are in Wisconsin this summer, serving in the Emergency Peace Campaign. We are looking forward to having Bro. Ernest Coffman with us in evangelistic meetings some time this fall. The Women's Work meetings are held regularly once a month during the summer, but there is work planned ahead that will soon take them back to the usual twice a month meetings.—Nondas L. Parker, Okeechobee, Fla., July 25.

### IDAHO

**Clearwater**.—Since our last report our church building has been reshingled and the interior redecorated. We hope soon to build on a Sunday-school room and paint the entire building. Our Children's Day service was held June 21 with a neighboring Sunday school. July 19 we held our love feast. A number of our young people are planning to attend the summer assembly.—Mrs. Eva Clanin, Lenore, Idaho, July 23.

### INDIANA

White church met in council June 14. We were entertained with a



program by Brother and Sister Arnold and daughter one Thursday evening in June. It was drawing of pictures, singing and speaking. We held our harvest meeting July 26. Bro. D. W. Bowman delivered the morning and afternoon messages. Bro. Forest Groff and Bro. Summer also spoke.—Carolyn Price, Linden, Ind., July 27.

### IOWA

**Coon River church** met in council June 27. Delegates were elected for the coming district conference: Sister Alma Austin and Bro. Earl Deardorff; alternates, Brethren O. O. Reed and Earl Reynolds. June 28 we enjoyed our communion service with Bro. Olin Shaw of Panther Creek officiating. It made our hearts rejoice to see the number of young people surrounding the table. June 20 and 21 our young people attended the conference held at the Panther Creek church. Sister Clara Chaloupka gave us a wonderful report at our Sunday evening service. July 5 after the morning service five were received into the church by baptism by Bro. J. I. Goughnour. This was the result of our recent revival campaign conducted by Brother and Sister Oliver H. Austin. July 19 we had the privilege of having Brother and Sister S. Ira Arnold and daughter from Lakeland, Fla., give us a program in songs in art and musical readings. We are co-operating with the churches of Panora in a Vacation Bible School Aug. 3 to 14.—Mrs. Pearl Neal, Panora, Iowa, July 27.

**Panther Creek.**—June 21 Bro. Paul Studehaker and wife of Franklin Grove, Ill., came into our midst and for two weeks brought us the good old gospel, greatly reviving the membership and causing nine to unite with the church, five being heads of homes. Sister Studehaker with her wonderful personality and sincere interest in the cause of Christ directed the singing and brought a splendid original story to the children each evening. Eld. O. E. Messamer accompanied the Studehakers in making over 100 calls in homes of the community. The young people's conference of Western Iowa met in our church June 21 and 22. Mrs. T. U. Reed and Irl Walker will serve as delegates from this church to district meeting.—Mrs. C. G. Wicks, Adel, Iowa, July 25.

**Waterloo City.**—May 15 was laymen's missionary field day in Waterloo, with Dr. Frank Bible as speaker. At 10:30 he directed a ministerial forum at the Y. M. C. A., and later gave an address at a women's tea and in the evening was speaker at laymen's missionary movement banquet. Our mother-daughter banquet in May was sponsored by the men's group of the church. With the help of a hired cook they served a splendid meal, also washed the dishes and left everything in fine order. Being free of all responsibility, the mothers and daughters enjoyed the banquet. As part of our program we had a fine talk given by Mrs. Porter, the wife of one of our city ministers. At our Thursday evening Bible study hour, led by our pastor, we are having very interesting lessons on the Psalms. At our last council a committee was formed to plan for the relocating of our heating plant, also for redecorating the church and rearranging the basement as finances permit. Last spring the women's Bible study group sponsored a supper, the proceeds being used for relief of flood sufferers. Our church has joined with other city churches in Sunday evening union services. In May six were added to the church by baptism.—Mrs. O. W. Hamer, Waterloo, Iowa, July 27.

### MARYLAND

**Broadfording.**—Our achievement offering in February from the church was \$25, from the Sunday school \$25, from Women's Work \$27, and B. Y. P. D. \$20. On March 1 Bro. D. R. Petre began a series of sermons which were challenging and inspiring, on the theme, So Worship I the God of Our Fathers. We used a theme song, Faith of Our Fathers, which was sung sometimes by the congregation and at different times by the Sunday-school classes. During the past year the entire assistant force of the Sunday-school officers and teachers has taken charge of the school the last Sunday of each month; this has proved successful. At our business meeting in April Bro. D. R. Petre was elected delegate to Hershey Conference; our Conference offering was \$102.26. Our delegates to district meeting were Bro. Daniel Roth, Sister Flora Winger, Bro. Preston Hykes. Our pre-Easter services were conducted by Bro. Petre with a special sermon on Sunday morning and a program by the Sunday-school children in the evening. A Mother's Day sermon was given preceded by a worship program arranged by the Cradle Roll superintendents. May 16 and 17 the South Mountain B. Y. P. D. rally was held at our church with a good attendance and interesting program. Brethren A. C. Baugher and W. M. Kahle were guest speakers. Our love feast on May 23 was largely attended with Bro. H. M. Stover officiating. On the evening of June 11 the male quartet of Bridgewater College rendered a special service which was much enjoyed. Our Vacation Bible School from July 20 to 27 was conducted by Sister Grace Martin, superintendent, assisted by other teachers. The enrollment was 127 and average attendance 104. A splendid closing program was given on the evening of July 27. Our evangelistic meeting will be held the last of August with Bro. C. E. Woodie, evangelist.—Mrs. J. Richard Reid, Hagerstown, Md., July 30.

### MICHIGAN

**Woodland Village.**—March 29 Bro. Arthur E. Taylor of Flint, Mich., favored us with a very acceptable message. A mother and daughter banquet with suitable program was held under the auspices of the Junior Aid. The three churches of the village united in a sunrise service on Easter morning at which Bro. H. V. Townsend gave the address. Later in the day one of our Sunday-school scholars was

received into the church by baptism. April 13 the joint communion of the two Woodland congregations was held at this place with Eld. R. J. McRoberts of Thornapple officiating. The Junior Aid made a special effort to bring the aged and shut-ins to church on Mother's Day; some had not been permitted to attend for a period of three years. Bro. V. R. Wotring gave some of his fine readings, followed by an address by the pastor. The next Sunday a splendid program of songs and a reading was rendered by the male quartet from Bethany. Children's Day was fittingly observed. Our pastor, Bro. Townsend, is giving a series of practical sermons from the prophecies. Sister Mary Guy was chosen delegate to district meeting with Bro. Carl Wheeler, alternate.—Grace E. Messner, Woodland, Mich., July 25.

### NORTH CAROLINA

**Melvin Hill church** held its annual council July 11. The result of the election is as follows: Eld. W. A. Reed, chosen to serve as elder; Bro. Loren Bowman, pastor; Sister Cora L. Stacy, church correspondent to the Messenger. The District Meeting of North and South Carolina will be held here Aug. 20, also a series of meetings will commence on Aug. 23.—Cora L. Stacy, Melvin Hill, N. C., July 30.

### NORTH DAKOTA

**Surrey.**—Bro. D. T. Dierdorff returned to us on May 23, after being gone all winter. Sister Dierdorff's serious illness prolonged their stay on the Pacific Coast, but we are glad to say that at this writing she is improving. On May 31 three of our young girls were baptized, also one from Minot. Our love feast was held July 10. Visiting brethren were J. W. Lear, C. E. Davis, who officiated, F. E. Winger and Ralph Petry. We had an exceptionally spirit-filled meeting. Bro. J. W. Lear preached for us on July 5 and F. E. Winger on July 12. All of these meetings were very much appreciated.—Minerva Lamhert, Minot, N. Dak., July 22.

### OHIO

**Ashland City.**—Our mother and daughter banquet was held on May 26 with ninety-one present. Sister G. A. Cassel was the main speaker of the evening, telling us many interesting things about Mexico. Bro. C. H. Deardorff was our delegate to Annual Conference and gave us an interesting report on June 21. For Sunday evening services during July and August we have united with the churches of the city. June 28 Oliver H. Stewart of Illinois was the speaker in the interest of the Flying Squadron, a temperance organization. On Sunday evening, June 21, the ladies of the church rendered a fitting program honoring Father's Day. We held a workers' conference on July 1 at which we had some splendid reports of the Sunday-school convention held at Hartville. Our church was well represented at the joint group meeting held at Maple Grove church on July 4. Our regular business meeting was held July 15. The church granted the Sisters' Aid the privilege of organizing the Women's Work. Bro. C. H. Deardorff, Bro. G. A. Cassel and the writer were elected delegates to district meeting. Bro. W. S. Kreider was elected Sunday-school superintendent with Bro. Clifford Friend, assistant; Bro. C. H. Deardorff, elder; Sister Hazel Fike, church clerk; Bro. Ralph Bruhaker, treasurer; Bro. Henry Martin, trustee. Also a number of other board members and officials were chosen. Since our last report we have had one baptism and four deaths. The Sunday school has purchased a piano for use in the young people's department. The Aid Society with the help of the men's organization, Sunday school and other groups, cleaned and papered the church and varnished the seats, all of which adds to the beauty of our church. The pastor, Bro. C. H. Deardorff, is leaving Aug. 2 for a two weeks' meeting in Pennsylvania, to be followed by a short vacation.—Mrs. Fern Keefer, Ashland, Ohio, July 27.

**Canton church** met in business meeting July 17. Officers were elected for the coming year. Our pastor, Bro. J. C. Inman, and Sister Wm. Griffiths were chosen delegates to district conference. Since our last report seventeen have been received by baptism, among the number being one entire family, a father and four daughters; the mother was received by former baptism, also a young wife. Our regular Easter offering amounted to \$267.38. Bro. Inman represented our church at Annual Conference. Our Conference offering was \$187.50. We co-operated with three adjoining churches of our city in a three weeks' Vacation Bible School. Attendance and interest were good in spite of the warm weather. Several of our young people attended camp at Gatton Rocks. Seventy-five per cent of our resident families availed themselves of the special club rate offered by The Gospel Messenger. This was handled as part of the Men's Work program. Our foreign mission work was made more real to us by the India, Africa and China pictures taken by the deputation. May 17 our pastor and wife celebrated their twenty-fifth wedding anniversary. On the previous Friday evening the congregation surprised them by meeting at the church and presenting them with a beautiful set of silverware. A short program was rendered and refreshments were served.—Cora B. Masters, Canton, Ohio, July 25.

**Fostoria.**—The church and Sunday school have been enjoying a number of interesting events. July 19 the B. Y. P. D.'s of five near-by churches held their divisional rally at this place. The meeting was well attended. Bro. I. C. Paul of Pleasant View gave the evening address. The theme being the general theme of the rally, Bro. Paul very ably led our minds in new channels of thought on this most important subject. In the absence of our pastor, Bro. Walter Swihart, who had gone to visit relatives in Indiana, Bro. Glenn Fruth of Oak Grove gave the morning sermon. The previous Sunday Bro. Scrogum of Maryland led the morning worship period. July 12 Bro. Geo. Wright and Robert Byerly of Uniontown, Pa., were with us. Bro.



Wright filled the morning appointment and Bro. Byerly spoke in the evening. June 21 the Sunday-school convention of five surrounding churches was held here. We were fortunate to have Bro. Arnold of Lakeland, Fla., give his chalk picture program to the assembled convention. Our Sunday school conducted a successful Vacation Bible School. Our Conference offering was \$88. Bro. Walter Swihart was Conference delegate. The membership as a group and individually have been interceding in behalf of our pastor's son, Bro. Calvin Swihart, who has been confined to the hospital at Toronto, Canada, for nearly a year. The Sunday school is gaining in attendance and interest by a friendly contest plan among the classes. Two classes recently enjoyed a social as guests of the pastor and one of the teachers. By organizing two separate classes for men and women we have gained new pupils and in a general way greatly benefited the entire school. The district B. Y. P. D. convention will be held here in August. Recently the widow of a local business man presented a picture of the Lord's Supper to the church.—Mrs. Lucile Snively, Fostoria, Ohio, July 27.

**Fostoria.**—Our Sunday-school and church attendance has been keeping up well through the summer vacation period. Bro. Walter Swihart, our pastor, represented us at Conference. On June 21 the Rome and Greenspring churches met with us in an all-day joint Sunday-school meeting. At the close of the Sunday-school period Bro. S. Ira Arnold and family of Lakeland, Fla., gave us a very worshipful service in music and art. After a bountiful basket dinner, each Sunday school contributed numbers to a miscellaneous program. At this session Sister S. L. Cover of Marion, Ohio, delivered a helpful address on The Home. A splendid Vacation Bible School was conducted for two weeks beginning June 15, under the leadership of Sister Fannie Frederick. On Sunday evening, June 28, our young people repeated their presentation of The Eleventh Mayor in our church. The B. Y. P. D. rally held here July 19 was well attended. Bro. I. C. Paul of Lima, Ohio, spoke at the evening service on the subject, The Home of My Dreams. We are looking forward to entertaining the summer assembly of our district Aug. 19 and 20.—Mrs. Glenn M. Snively, Fostoria, Ohio, July 20.

**Lick Creek.**—Three have been baptized recently—a mother and her two daughters; six have been received by letter and two came from the Progressive church. Bro. Dewey Rowe preaches every Sunday; his sermon last Sunday was Getting the People to Church. Bro. R. N. Kesler and wife were here from Indiana and he led the devotions. Today Bro. Rowe's morning message was The Promise of Eternal Hope. Last Sunday we enjoyed a musical program by the Toledo folks. The last Sunday in each month we receive birthday offerings. The Ladies' Aid meets every Thursday in an all-day meeting; the main work is quilting. Our Sunday school sent two delegates to Camp Mack—Hazel Loutsenheiser and Eveline Lesley; they brought back a good report. The school will also send several boys of the intermediate class next month.—Minerva Kintner, Bryan, Ohio, July 26.

**Owl Creek.**—Our pastor and wife were among those who attended and enjoyed the Annual Conference at Hershey, Pa. Several of our church workers attended the Sunday-school conference of the district

held in the Hartville church June 24 and 25. This was a very inspirational and worth-while meeting. Bro. Edward Frantz and Sister Ruth Shriver were the principal speakers. A fellowship supper sponsored by the Aid Society was held on the parsonage lawn July 1. About fifty people enjoyed the occasion. Three of our Sunday-school girls attended camp at Gatton Rocks from July 5 to 12. They report a very fine and inspirational week. Our regular council convened July 24; reports from the various boards were heard and accepted. Sunday-school and church officers were elected for the coming year—the former assuming their duties the first of October and the latter at the beginning of the new year. It was decided to hereafter hold only the election of Sunday-school officers at the July council and the church officers at the October meeting. We decided to have an all-day homecoming at the close of our evangelistic meetings the 16th of August. These services are to begin Aug. 2 and Bro. A. H. Miller of Kent, Ohio, will be our evangelist. Bro. Edward Lander of Lancaster, Pa., a member of the Emergency Peace Campaign, brought a challenging message at our morning service July 26.—Mrs. Della M. Long, Ankenytown, Ohio, July 29.

## PENNSYLVANIA

**Bethany.**—Our congregation has enjoyed a very successful year. We began the year's major activities with rally day last October, the address being delivered by Dr. E. A. Palmquist, secretary of the Philadelphia federation of churches. On Thanksgiving Day we had an inspiring sunrise service. On Dec. 1 we had the installation service for our newly elected deacons—J. W. Replogle, Wm. Hebden, Harry E. Mahler—and their wives. The Christmas program consisted of an impressive play, A Gift for the Christ Child. At the special men's night in January we heard a stirring address on Holding Forth the Word of Life by Harry E. Paisley, treasurer of the Reading Railroad Company. Also for special women's night the secretary of the Y. W. C. A. addressed us, and the same evening the women's Bible class presented to the church two flags, that of the United States and the Christian flag. A friend presented to the church an attractive electric cross; these flags and the cross add a pleasing decorative touch to our auditorium. At our Mother's Day services the women of the Rebecca Home attended in a delegation and a lovely bouquet was presented to the oldest mother, to the youngest and to the mother who had the largest number of her own children present. In addition a beautiful wall motto was given to each complete family present. Mother's Day this year, both from the standpoint of inspiration and attendance, was the high point in our year's program. However, the wedding bells service, held June 21, was also very impressive. At this service the pastor gave a rose to each June bride and to each woman at whose wedding he had officiated, and to every married couple a little booklet entitled Six Tests of Marriage. In his sermon he emphasized the importance of the Christian home and pointed out some secrets of successful marriage. Several of our young people during the past year have completed four units each in the standard leadership training course, under the leadership of our pastor. Since our last report seventeen have been received into the church by baptism, one of these being a woman eighty-two years old who has never before confessed her faith in Christ. At our last council meeting the pastor and elder, Earl M. Bowman, was unanimously elected for another year of service.—Mrs. Margaret E. Mahler, Philadelphia, Pa., July 20.

**Fredericksburg.**—March 22 a Bible institute was held at the Fredericksburg house. Bro. Kiracofe of Elizabethtown gave us an address. April 19 a Sunday-school and missionary meeting was held in the afternoon and evening at the Meyer house. Bro. Nathan Martin gave a strong missionary address. Mother's Day program was held at the Meyer house. The love feast was also held at the Meyer house May 16 and 17. Visiting ministers were Eld. J. H. Longenecker, Paul Meyers, who officiated, and S. K. Wenger. A child rescue meeting was held at the Union house May 24 with Bro. Perry Sanger giving the address. May 31 a children's meeting was held at the Meyer house. The children gave some fine recitations after which Bro. Ammon Meyer gave a splendid address. Tuesday evening at the Fredericksburg house Brother and Sister Wampler and family, missionaries, gave us an interesting talk concerning their work. July 5 a children's meeting was held at Fredericksburg house and Bro. A. Stauffer Curry gave the address. June 28 an all-day German meeting was held. Bro. John Zug and Bro. Hiram Eshelman gave some very good messages. A peace meeting was held at the Fredericksburg house July 19 where Bro. Lester Royer gave an interesting talk on Peace.—Annie L. Weaver, Jonestown, Pa., July 25.

**Glendale church** met in business meeting April 28. It was decided to conduct an evangelistic campaign beginning May 25 to continue for two weeks. Bro. Jos. G. Rittenhouse of Easton, Md., the evangelist, brought us very earnest and inspiring messages. Sister Rittenhouse came the beginning of the second week and conducted a story period for the children each evening. As a result of the combined effort of the evangelist, the pastor and members of the congregation, twenty-three were baptized, one awaits the rite and one was reclaimed. Our love feast was held June 7 with our pastor officiating. Sunday-school attendance has increased with a good interest in the preaching services. The outlook for the future is bright.—E. A. Edwards, Clearville, Pa., July 21.

**Indian Creek** congregation assembled in quarterly business session June 27 with Eld. A. A. Price presiding. We decided that the exterior of the church should be painted. Brethren D. H. Cassel and L. G. Nyce were elected delegates to the Labor Day Sunday-school and missionary meeting. Irvin Alderfer and Norman Ziegler were elected

## ANNOUNCEMENTS

### DISTRICT MEETINGS

California, Northern, Empire, Oct. 9-12.  
Colorado, Eastern, Sterling, Aug. 22-24.  
Florida and Georgia, Arcadia, Oct. 9-11.  
Illinois, Northern and Wisconsin, Chicago, Sept. 5-7.  
Illinois, Southern, Okaw, Aug. 29-31.  
Indiana, Middle, Flora, Oct. 9-11.  
Indiana, Southern, Anderson, Aug. 25-27.  
Iowa, Middle, Des Moines, Sept. 5-7.  
Iowa, Southern, Fairview, Aug. 26-28.  
Kansas, Northeastern, Morrill, Oct. 2-5.  
Kansas, Northwestern, Burr Oak, Oct. 16.  
Kansas, Southwestern, Pleasant View, Oct. 16-19.  
Maryland, Western, Oak Grove, Aug. 21.  
Michigan, Lake View, Aug. 25-28.  
Missouri, Middle, Adrian, Sept. 25-27.  
Missouri, Northern, South St. Joseph, Oct. 24-26.  
Nebraska, Kearney, Oct. 9-12.

N. and S. Carolina, Melvin Hill, Aug. 20-22.  
Ohio, Northeastern, Black River, Oct. 6-8.  
Oklahoma, Panhandle of Texas, and N. Mex., Bartlesville, Aug. 25-28.  
Pennsylvania, Southern, Bermudian (Upper Conewago), Oct. 27, 28.  
Pennsylvania, Western, Uniontown, Oct. 27, 28.  
West Virginia, First, Maple Spring (Egion), Oct. 2, 3.  
West Virginia, Second, Beans Chapel, Sept. 10-13.

### LOVE FEASTS

**Indiana**  
Sept. 24, Middlebury.  
Oct. 20, Flora.  
**Iowa**  
Sept. 13, South Keokuk.  
**Michigan**  
Sept. 19, Crystal.  
**Pennsylvania**  
Sept. 20, 6:30 pm, Holsinger (Woodbury).  
**Virginia**  
Sept. 11, 4 pm, Johnsville.



missionary solicitors; William Price, trustee of Price cemetery; Adam Bucher, member of the missionary committee; Waldo Ziegler, member of the welfare board and the writer a member of the Christian Workers' board. The annual election for officers of the Sisters' Aid Society was also held at this time. The president is Emma Shelly. The church treasurer's report was also presented and an offering lifted for the benefit of the church treasury. The Memorial Day district Sunday-school and missionary meeting held in our church was very interesting and largely attended as well as the annual community singing held the following day. Our Daily Vacation Bible School from June 22 to July 3 with Sister Sara Shisler as director was very well attended this year; in fact the enrollment was higher than any previous year, the same being 174 and the average daily attendance just a few less than this number. Closing exercises for the school held on July 3 were well attended and a very interesting program rendered. A special song service was held in the old historic Kline meetinghouse in our congregation on June 28. A memorial service is also being arranged to be held at the same place Aug. 23 in honor of Eld. Peter Becker who is buried there and other early church leaders. Our young people's conference held over the week end of July 11 and 12 was very well attended at all sessions. C. C. Ellis of Juniata College was the guest speaker for the occasion and brought us very practical and interesting messages on the following subjects: "The World Challenge to Youth," "The Charm of the Book of Life," "Dare the High Road," and "Sharing God." We are looking forward with prayerful interest to a series of evangelistic meetings to be held in our church Aug. 23 to Sept. 6 with H. A. Merkey of Manheim, Pa., as evangelist. Annual harvest home services Aug. 29.—Mathias P. Landis, Vernfield, Pa., July 18.

**Long Run and Zimmerman.**—Revival meetings were held for two weeks at Long Run by Bro. David Snader from Akron, Pa. Stirring messages were given and five accepted the Lord. The children's songs were a part of some of the meetings. The baptismal services will be held on Aug. 2 by our elder, S. G. Meyers. Meetings were held in the Zimmerman house last Sunday and will be held every Sunday afternoon. Five were baptized.—Mrs. Quinton A. Kunkle, Lehigh, Pa., July 27.

**New Fairview.**—Bro. I. N. H. Beahm was with us Feb. 23, speaking on Changes of Life (Heb. 13:8, 9). Our spring council was held April 13. Reports from various committees were favorable. Our mission offering for the past year amounted to \$412.62. Our elder, Michael Markey, will serve on the program committee for Sunday-school and ministerial meeting to be held in our church. Our delegates to Annual Conference were Erwin Myers and G. E. Chronister. Bro. R. W. Schlosser conducted a Bible institute at our church April 25 and 26, using as his topic, The Doctrine of Jesus. April 28 Bro. Frank Crumacker, returned missionary, gave a talk on conditions in the China mission fields. May 10 we observed Mother's Day. Our young mothers' class conducted opening devotions. May 17 we held our semiannual love feast. Bro. H. M. Snavely spoke in the afternoon session on Lost Arts in Christian Living. Our mission offering at this time amounted to \$51.31. We held Children's Day services June 21 at which Bro. J. Monroe Danner from East Berlin spoke. July 13 we met in council. G. E. Chronister and C. J. Keeney and their wives were installed into the deacon's office. Our deacon, Bro. J. L. Miller, was elected to the ministry. Our trustee board made improvements about the church grounds by laying concrete pavements.—H. B. Markey, York, Pa., July 19.

**Pittsburgh.**—The spring and summer have brought interest and progress to our church. Our spring love feast was very well attended and our pastor was assisted by the resident ministers—Bro. D. Z. Eckert and Eld. V. C. Holsinger. Three young people were received into the church by baptism. Mother's Day was observed by a program and flowers for the mothers and shut-ins. At the spring council the church faced a deficit financially. So the finance board was enlarged by several members and a plan set in operation which has almost cancelled the deficit. By the co-operation of our church and the First Brethren it was arranged to exchange pulpits at the opening of the campaign. Bro. Claud Studebaker brought the message and sounded the keynote on stewardship. Our pastor, Eld. N. M. Shideler, gave one of his good sermons in the First Brethren church. The organized classes in the Bible School, the Aid Society and the banks of the homes, all helped to make up the deficit. Children's services were held by the Sunday school, one feature being a lecture by Mrs. Nellie Robertson on Christianity in Mexico. Our pastor represented the church at Conference. Eld. V. C. Holsinger brought the message on Conference Sunday. The seventh circuit Sunday-school rally held at Mt. Pleasant was attended by several classes and the superintendent, so that our school brought back the banner for attendance which we have held for three years. Our pastor will have a part in the assembly program at Camp Harmony the week of July 20. Three of the girls from our church are now attending camp. The Sunday schools of both the First Brethren and our church met July 11 in Schenley Park for an outing.—M. Elizabeth Barnett, Pittsburgh, Pa., July 20.

**Pottstown.**—On Sunday, July 26, we had a nice attendance in Sunday-school and church services: ninety-nine present in Sunday school, with an enrollment of 130, and about seventy in our church service. Bro. Byler gave us a wonderful sermon on Faith. Bro. A. C. Miller announced that on Sunday, Aug. 9, at 2:15, the Byler family will give a musical program in the Pottstown church. A group of young people attended Coventry church on July 26. July 12 one new member was added to the church.—Ella I. Fry, Pottstown, Pa., July 27.

**Royersford.**—One of the red letter days of our church and school took place on June 7, our missionary day. In our school the classes

bring their missionary offering each Sunday, thus keeping alive the missionary spirit; but twice a year we have a real missionary day. At that time all the offerings are gathered in and a special program is prepared. We usually have a returned missionary, or possibly a native from one of the countries in which our missions are located, to speak to us. On this day Mrs. Holsopple spoke on the subject, "Homes and Homes." She vividly portrayed the difference between a wealthy Mohammedan home where the Christian atmosphere is unknown and an humble Indian home where love and kindness prevail, due to a knowledge of Christ and his principles of living. Our offering for the day was \$359.90. In the evening service Bro. Holsopple gave us an outline of the location of our mission stations in India which was very helpful.—Ollive Flemings, Royersford, Pa., July 27.

**Schuylkill.**—Our Mother's Day service was held the evening of May 10. Eld. H. F. King gave the address. May 23 and 24 the love feast was held at the Big Dam house with Eld. Elias Edris officiating. Other guest ministers were Brethren E. M. Wenger, Ira Gible and Jonathan Reber. June 7 Bro. Geo. Snyder gave an interesting educational talk. June 28 a Children's Day program was well rendered. Bro. Paul Myer of Lititz gave the address. July 8 Bro. D. W. Kurtz gave his lecture on The Man Foursquare. July 26 Bro. Harry G. Fahnestock preached the sermon for the old folks' meeting. Aug. 30 a missionary program will be given with the promise of Bro. Nevin Zuck of Lebanon to give the address. Bro. Jesse Whitacre of Shamokin will conduct revival services for two weeks beginning Sept. 21, at the Big Dam house.—Mrs. Arnold Zechman, Pine Grove, Pa., July 28.

**White Oak.**—On April 5 Eld. A. M. Niswander of the Back Creek congregation began a revival at the Manheim house, closing April 21. He brought us strong messages which we believe strengthened the church. On May 20 and 21 our love feast was held at the Graybill house, and June 3 and 4 at the Kreider house. Bro. Michael Markey officiated at the former and Bro. Tom Patrick at the latter. With us also were a number of visiting ministers who brought us fine messages. On June 28 Bro. David Gible delivered a temperance sermon at the Manheim house. Brethren Chas. Cassel and C. Gible represented us at Conference. Since our last report three were baptized. Aug. 8 our harvest meeting will be held at Graybill house beginning at 1:30 P. M.—Graybill Hershey, Manheim, Pa., July 21.

## VIRGINIA

**Hopewell church** met in council May 28. At this meeting plans for the summer were completed and the quarterly reports were given. During the month of May the last debt on the church building was paid, the church having been built and consecrated in 1929. The congregation met in an all-day service on June 7, at which time the church was dedicated. Our pastor, Bro. Chester Harley, gave the morning address. After a fellowship dinner the afternoon services were in charge of a delegation from Richmond. Bro. Samuel Harley gave the afternoon address. The dedication was in charge of the pastor after which Bro. Samuel Harley gave the dedicatory prayer. On July 6 we had our opening session of Bible school. At this writing we have just completed our second day of Bible school with forty enrolled. Sister Naomi E. Miller of Bridgewater, Sister Ethel Jones, Sister Ethel Edmonson and the pastor are in charge of four classes.—Mrs. Willie V. Rexrode, Hopewell, Va., July 8.

**Johnsville** congregation met in council July 11. The reports of the visiting brethren were found satisfactory. Bro. O. L. Bryant of Buchanan will hold a two weeks' revival meeting here opening Aug. 30 and closing with 11 o'clock services on Sept. 12. Our love feast will be on the preceding Saturday, Sept. 11, at 4 P. M. We were fortunate this year in having three of our members attend Annual Meeting at Hershey. Since our last report Bro. Grover Wheeler has been granted license to preach the gospel. Preaching services are in his charge every third Sunday. Sunday-school attendance continues to be good.—Clyde Starkey, Catawba, Va., July 30.

**Mt. Joy.**—May 3 Bro. Hoover brought the morning message. He was accompanied by Mrs. Faw and Mrs. Layman, both of Roanoke, directors of Women's Work. At the close of the services the Women's Work was organized. The women have had two suppers which were successful. We are planning to repair the church. Our regular council was held June 6. We will hold our annual homecoming Aug. 2. Sister S. B. Broughman has been selected to conduct our revival meeting this fall.—Mrs. O. N. Camper, Buchanan, Va., July 21.

**Roanoke.**—On April 19 our pastor started a series of Sunday morning sermons on the character of Christ. These sermons have been a wonderful inspiration to our congregation, which has set as its goal that of our district—to make Christ central in the whole program of the congregation. April 26 was Children's Sunday in Roanoke and forty of our children attended the great mass meeting held at Greene Memorial church, this being the number allowed from our church. Our love feast was held on May 3 at 5:30 and 7:30 o'clock. Two hundred and ninety persons communed. On May 8 the mothers and daughters of our church held a meeting. Under the supervision of Mrs. Grace Edmunds, a very beautiful and impressive pageant was given, portraying seven important events in a girl's life. This pageant had been well planned and well given, and was one of the most successful undertakings of its nature that we have had for sometime. At 11:00 o'clock on May 10 Prof. Nelson Huffman and his Bridgewater College glee club of thirty-six voices rendered a program in sacred song. At 8:00 P. M. on May 10 Dr. M. A. Smythe, President of the National Business College, brought us a message on "How Young People Are Selected for Responsible Positions." This message dealt with the qualities of character that win. On May 24 Eld. D. C. Naff



brought us the message of the evening. Many made their contribution to the Conference offering on May 31, making that day one of rich experience. On June 9 the Men's Work and Women's Work organizations sponsored a musical program. This program was presented in the form of a television broadcast, and was very much enjoyed by all. A number of our people attended the Annual Conference at Hershey, bringing back to us splendid reports, imparting to us much of the inspiration and enthusiasm of that great Conference. On July 12 Bro. J. Harman Bjorklund was our guest speaker at the young people's evening group meeting and also the evening church service; his message at the church hour being on the very interesting subject, "Pacifists Are Not Fools." At our regular quarterly church council meeting on July 13, various officers and committees were elected for the coming year. Quite a number of our boys and girls attended the camps at Bethel. These boys and girls showed much interest in securing the funds to go to camp, and we feel that they have been well repaid in the spiritual training received there. Our Sunday school had a picnic on July 16. The attendance was good, all age groups being represented; the weather was perfect, there was a fine spirit of fellowship, and a good time was reported by all.—Lillian Martin, Roanoke, Va., July 27.

### WEST VIRGINIA

**Brookside (W. Va.).**—The church met in council July 16. New officers were elected as follows: Sister Wilma Weybright, clerk; Alta Teets, secretary-treasurer; Prema Lipscomb, Messenger correspondent. Aug. 16 Bro. Clarence Holsopple of Coopersburg, Pa., will begin our evangelistic meetings. Quite a number enjoyed the illustrated temperance lecture given July 13 at the Maple Spring church by Bro. Cecil O. Showalter of Keyser, W. Va.—Prema Bittinger Lipscomb, Oakland, Md., July 25.

**Cheat River.**—Bro. Robert L. Byrd held a ten-day meeting at the Glady house the forepart of April. He preached good sermons but no additions were made to the church. Eld. J. J. Scrogum was delegate to the Annual Conference at Hershey, Pa. June 21 Elders A. C. Auil and W. J. Row were at the Glady church and ordained Bro. Boyd H. Phares to the eldership. May 24 Brethren Levi Fahnestock and Walter Eshelman of Manheim, Pa., gave talks at the Bowden house. Their visit was much appreciated. July 12 Bro. Joseph C. Cook of Petersburg preached at the Elkins mission in the forenoon and at the Bowden church in the evening. The pastor, J. J. Scrogum, at 420 Center St., would like to know of any members moving into Elkins and vicinity, or of any members now living here that are not in contact with the church.—Edith M. Scrogum, Elkins, W. Va., July 27.

**Moorefield.**—Bro. P. I. Garber held a series of meetings at Hines schoolhouse, one of the preaching points in Moorefield congregation, beginning May 24 and preaching until May 30. On Sunday morning, May 31, he baptized six applicants. Up South Fork, Bud Whetzel converted the old homestead of his father into a place for worship, where we may conduct Sunday-school and preaching services and all kinds of religious meetings. On May 31 it was dedicated as another preaching point of Moorefield congregation. At 2:30 o'clock Bro. M. B. Wratchford gave a short sermon followed by the dedicatory sermon by Bro. P. I. Garber. Afterward a Sunday school was organized and it was decided that this place of worship be known by the name of Whetzel Grove.—Esta Wratchford, Moorefield, W. Va., July 24.

**Shady Grove.**—Our evangelistic services began July 5 and closed July 19 with Bro. S. Paul Daugherty of Augusta, W. Va., evangelist. He preached the Word of God with power and many will long remember his strong, convincing, spiritual messages. Preceding the message Bro. Daugherty told the children a story that taught a truth which was appreciated by both old and young. The interest and attendance at the meeting were excellent throughout. As a direct result of the meeting, seven were baptized into the church and the membership was strengthened.—Mrs. Marcellus Faulkner, Brandonville, W. Va., July 23.

**Terra Alta** Co-operative Brethren church has been enjoying a spiritual feast for the last two weeks. Dr. and Mrs. C. A. Bame of Linwood, Md., came to our vicinity July 12 and conducted an evangelistic campaign closing July 26. Dr. Bame preached sixteen Spirit-filled sermons. His messages were inspiring, heart-searching and very interesting. As a direct result two men were baptized. The members of the church were strengthened in faith and encouraged for future work. The meetings closed with communion service on Sunday evening, with the largest number communing for many years. July 25 a business meeting was held in the church. Misses Iva Welch and Nora Fike were elected delegates to Annual Conference. Rowland Whitehair was elected presiding officer for the church for the coming year. Dr. Bame presented a constitution for Brethren churches which was carefully considered by the assembly. In view of the fact that the Brethren and the Church of the Brethren members are few, and one alone can not support a church, they unanimously adopted the constitution. Deacons among the Brethren group elected and installed were S. K. Whitehair, Enzer Whitehair, Frank Arnold, Arch Whitehair. The elder of the Church of the Brethren, Bro. C. A. Thomas, assisted in this business session. Sept. 13 at the church a business meeting will be held at which time the Church of the Brethren will elect and install deacons and transact any business deemed necessary for the Co-operative Brethren church. Our prayer is that the church may continue its present lively spirit, realize its responsibility, work earnestly and untiringly in the Master's service.—Mrs. Rowland Whitehair, Terra Alta, W. Va., July 30.

## We Recommend

these two books because they contain something you need but do not have. You will be more than delighted with them—you will be wonderfully helped.

### A Timely Message

In these days of fear, worry, perplexity, one needs something to help him put his feet on solid ground. **Release**, by Fredrik A. Scholtz, is a book with a message that will do that very thing. Whether you read the first chapter, "The Bondage of Fear," the last chapter, "In This Twentieth Century," or any of the eight intervening chapters, you will find something that just helps you where you need help. In our mad rush to nowhere we occasionally need to be called on to take a look at ourselves. This book will help us to see ourselves as we really are. Easily understood its message grips the reader and sets him free a better man than before. **And the price is only \$1.00.**

### Do You Illustrate Your Message?

Whether you teach or preach you want to make your message stick to drive it home. Nothing is more effective to this end than a good illustration taken out of men's experience if not out of your own. **1,000 New Illustrations**, by Aquilla Webb, contains nearly 300 pages of the very best incidents and stories. Well indexed so that you readily find the illustration you desire. Good illustrations beget thought. Teaching or preaching without illustrations is like building a house without windows. Apt illustrations are pegs on which to hang your teaching. If you teach or preach you need occasionally to invest in a new book of illustrations. **1,000 New Illustrations is one of the very best on the market now. Order your copy today. Price, \$2.50.**

Brethren Publishing House, Elgin, Ill.

## The Return to Religion

By Henry C. Link

When a churchman falls from grace the papers broadcast it far and wide, but when an agnostic lays hold of religion and recommends it to others little is said. Very briefly the author tells about his early religious training and how in college he lost his grip on God and cast religion overboard. Later as directing psychologist the realities of life, the rearing of a family and daily contact with all classes seeking help drove him back to the Bible he had neglected, the God he had forgotten, the Christ he had rejected. Scientific in approach, spiritual in interpretation, helpful at every turn the author in style and language remarkable for their simplicity and clarity takes his readers with him on every page. You and I will not accept his evaluation of some modern amusements but will agree with him on the basic principles he sets forth. Of this book William Lyon Phelps says—

"The finest book on practical psychology I have ever read. Every American ought to read it."

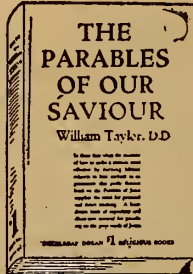
A book for parents, teachers, preachers and all leaders of youth. \$1.75.

Brethren Publishing House, Elgin, Ill.

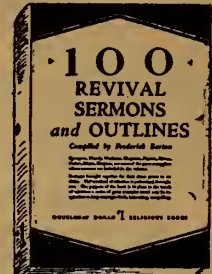


# Books That Are Helping Thousands

Any of the following books may be had for \$1.00



The Modern Parent, by Garry Cleveland Myers  
 The Life of D. L. Miller, by Bess Bates  
 The Business of Being a Mother, by Maud Wilde  
 The Gospel of Luke, by Charles Erdman  
 Christ and Human Suffering, by E. Stanley Jones  
 Know Your Bible, by Amos R. Wells  
 The World's Best Poems  
 The Bible Story, by William Canton



Life of Christ, by Giovanni Papini.  
 Church Finance, by William H. Leach.  
 The Parables of Jesus, by George A. Butterick.  
 The Training of the Twelve, by Alexander Bruce.  
 The Impatience of a Parson, by H. R. L. Sheppard.  
 Paul of Tarsus, by T. R. Glover.  
 Jesus or Christianity, by Kirby Page.  
 A Guide to Preachers, by A. E. Garvie.  
 Personal Power, by William L. Stidger.  
 Constructive Citizenship, by L. P. Jacks.  
 Fast Hold on Faith, by Henry Howard.  
 A Quest for Souls, by George W. Truett.  
 What to Preach, by Henry Sloane Coffin.  
 The Mind of the Master, by Ian Maclaren.  
 The Wicket Gate, by G. A. Studdert Kennedy.  
 Not Slothful in Business, by Herbert A. Bosch.  
 The Parallel New Testament, by James Moffatt.  
 Cyclopedic of Evangelism, by Charles L. Godell.  
 The Public Worship of God, by J. R. P. Sclater.  
 New Tabernacle Sermons, by T. DeWitt Talmage.  
 The Cross in Christian Experience, by W. M. Clow.  
 Putting the Church on a Full-Time Basis,  
     by A. W. Beaven.  
 My Message to Sunday-school Workers,  
     by Marion Lawrance.  
 Leaves From the Notebook of a Tamed Cynic,  
     by Reinold Niebhur.  
 Greatest Thoughts About Jesus Christ,  
     by J. Gilchrist Lawson.  
 Illustrative Incidents for Public Speakers,  
 Poems of Pep and Point for Public Speaking,  
     by Will H. Brown.  
 Funeral Sermons and Outline Addresses,  
     by William E. Ketcham.  
 Many Mansions (Sermons on Immortality)  
     by John MacNeill.  
 The Making of the Christian Mind,  
     by Gaius Glenn Atkins.  
 Apostolic Optimism,  
 The Preacher—His Life and Work, by J. H. Jowett.

My Life and Story of the Gospel Hymns,  
     by Ira D. Sankey.

With Mercy and With Judgment,  
 Lord, Teach Us to Pray,      by Alexander Whyte.

Men Whom Jesus Made,  
 Bible Types of Modern Women, First Series,  
     by W. Mackintosh Mackay.

Ever Open Door,  
 Gateways of the Stars,  
 Highways to the Heart,      by G. H. Morrison.

Sermons on Biblical Characters,  
 More Sermons on Biblical Characters,  
 Sermons on Old and New Testament Characters,  
     by Clovis G. Chappell.

100 Prayer Meeting Talks and Plans,  
 100 Revival Sermons and Outlines,  
 100 Great Texts and Their Treatment,  
 1,000 Thoughts for Funeral Occasions,  
     by Frederick Barton.

1,000 Evangelistic Illustrations,  
 300 Evangelist Sermon Outlines,  
 Cyclopedic of Sermon Outlines,  
 1,001 Illustrations for Pulpits and Platforms,  
     by Aquilla Webb.

Contrary Winds,  
 David, King of Israel,  
 Paul, the Missionary,  
 The Miracles of Our Savior,  
 The Parables of Our Savior,      by W. M. Taylor.

The Evangelistic Encyclopedia,  
 100 Choice Sermons for Children,  
 300 Five Minute Sermons for Children,  
 100 Best Sermons for Special Days and Occasions,  
 Cyclopedic of Sermon Outlines for Special Days and  
     Occasions,      by G. B. F. Hallock.

**BRETHREN PUBLISHING HOUSE, Elgin, Illinois**

## Tellable Stories

Looking for new and better stories? Story Talks for Boys and Girls contains 60 choice stories charmingly told. Stories about people, things, events that hold the attention and make the lesson stick. 220 pages, \$1.50.

Brethren Publishing House, Elgin, Ill.

**The Teaching and Preaching That Counts,**  
 by James M. Gray. An evangelical, expository way of interpreting the Scriptures that made Gray's teaching powerful. \$1.50.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., August 22, 1936

No. 34



Photo by E. G. Hoff

## SOME KITCHEN UTENSILS OF GRANDFATHER'S DAY

(See Editorial Beginning on Page 4)

## IN THIS NUMBER

### Editorial—

Daily Devotions (W. W. S.) .....	2
Blessed Are the Handicapped (E. F.) .....	3
Let It Grow (E. F.) .....	3
Grandfather's Land.—No. 2. In Grandfather's World (H. A. B.) .....	4
That Little Cigarette (J. E. M.) .....	5
Kingdom Gleanings .....	16, 17

### The General Forum—

Providence (Verse). By C. M. Hess .....	6
The Pioneer Church of Early Yearly Meetings. By J. M. Henry .....	6
The Meekness of Moses.—No. 2. By W. J. Swigart .....	8
An Alumnus Looks at His Alma Mater. By James H. Elrod .....	9
Heaven. By Harper S. Will .....	10
Bethany—Our Seminary. By Frederick Hollingshead .....	10
God's Plan for Our Lives. By B. F. Waltz .....	11
Why Man Fights.—No. 3. Sources of World News. By Kermit Eby .....	12

The Gospel of Amputation. By Ezra Flory .....	13
"Sell Yourself." By Paul F. Bechtold .....	13
A New Ideal. By Maud Mohler Trimmer .....	14
The Home Influence. By A. T. Hoffert .....	15
Your Weaker Brother. By Julia Graydon .....	15

### Home and Family—

"It's Grand—I Love It" (Verse). By Dorothy Oxley .....	18
Your Father Said to Tell You. By Mary L. O'Hara .....	18
Co-Workers With God. By Mrs. Charles E. Zunkel .....	18

### Our Mission Work—

Changing Attitude Towards the Christian Religion. By Minor M. Myers .....	20
1936-37 Women's Missionary Education Material. By Nora M. Rhodes .....	21
What to Pray For. By Olive Widdowson .....	22
The End of Our Third Furlough .....	22

### The Church at Work—

The National Preaching Mission; Philemon—An Overlooked Book; New Among the Old .....	23-25
---	-------



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### The Conviction of the Spirit

"And he, when he is come, will convict the world"

Read John 16: 1-11

Monday

The Jews had rejected Jesus and would persecute his followers to the death. But that did not mean that the cause was lost. There would be spiritual forces released which would conquer the forces of the evil one. In his death, Jesus would indeed draw all men unto himself.

For men would be convicted of their sin of unbelief, they would see that he had been eternally right when they realized that he was not dead but living by the power of God. For the coming of the Spirit was prophetic of God's victory over Satan. He had done his worst but failed.

*"Search me, O God, and know my heart; try me and know my thoughts." Amen.*

### Into All the Truth

"When the Spirit of truth is come, he will guide you into all the truth"

Read John 16: 12-15

Tuesday

The disciples could not bear Jesus' words. They had followed him and believed in him but they had failed to understand him fully; they still clung to their notions of Jewish glory, in common with the rest of the people.

Jesus had offered himself to the nation as their true Messiah, but they not only refused him; they were about to crucify him. His cause must go on through his few disciples. In the face of this seeming defeat, with the faith of these few so weak, Jesus saw success ahead. He would send the Spirit who would take up the work of revelation he had begun, and carry it forward to fulfillment.

*We thank thee, our Master, for the ever growing vision of the kingdom of God. Amen.*

### Answered Prayer

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be given unto you"

Read John 16: 20-24

Wednesday

The disciples were standing on the threshold of a new day. Though their sun seemed to be setting in gloom, and though their enemies were for the

moment victorious, beyond the gloom there was light. Their sorrow would be turned to joy; all their doubts would be gone. Their experiences with Jesus, joyous though they had been, would be exchanged for something better. Freed from doubts and unbelief, they would go directly to the Father with their petitions and needs. And in the fullness of that fellowship with the risen Lord, and in the assurance of his favor, they would find a joy, beyond that which they had had with him in the flesh.

*Our Father, we thank thee that we live in a world of spiritual realities; that thou art near, ready to answer when we pray. Amen.*

### Life Eternal

"He that heareth my word and believeth on him that sent me, has eternal life"

Read John 17: 1-8

Thursday

Eternal life is not something limited by time. The apocalypticist promised eternal life after the Day of the Lord, but it is not something dependent on time or space. He that believes, who has union with God, has eternal life now. Spiritual realities belong to men as soon as they desire them.

And what is eternal life? It is to know the Father and the Son, not in intellectual fashion in the reciting of a creed, but completely, in the vital union of spirit with spirit, in which man lifts himself from the level of the

sensuous into the higher reaches of life. Thus man comes into his heritage as a child of God.

*Our Father, may we enter into that larger life which brings us into fellowship with thee. Amen.*

### Prayer for His Disciples

"Holy Father, keep them in thy name which thou hast given me"

Read John 17: 9-19

Friday

We are here in the Hobbies of Hobbies. He had spent the precious hours preparing the disciples for the ordeal ahead. There was opportunity for only one thing more, the most important. When he could do nothing more, he prayed for them.

In his deep love, he set aside other interests and concentrated on one. No need to pray for a world in need; he must hold his disciples through whom he would save the world. Thus with an intensity of passion, he prayed, "Keep them in thy name." He could no longer interpose his body between them and harm; he would put spiritual forces to the test.

*Our Father, we thank thee for the many times we have been saved from danger through the prayers of friends. Amen.*

### Jesus' Prayer for Us

"Neither for these only do I entreat, but for them also who believe on me through their word"

Read John 17: 20-26

Saturday

What he promised to his disciples was of such a nature that it could be appropriated by those who came after. For his gospel is timeless. It promises union with God. This is life eternal, to know the Father in Christ. So the prayer and the promise is for us. For the Christ is not dead, he lives, and in him men find the high privilege of fellowship with God. This revelation in Christ is eternal.

Centuries of time and miles of space do not separate us from him. He speaks to us and we hear his voice, not as a character of history, but as one by our side, and we find in him the answer of all our questions. He is indeed our salvation.

*Our Master, we would live so close to thee that thy voice may speak to our hearts and consciences. Amen.*

## WEEKLY QUIET HOUR

### Some Prayer Texts

Note John 14: 15 is the basis of the "greater works." His spiritual presence promises greater power. In 15: 7 the promise is for power to bear fruit, not for selfish use. 16: 23 pictures their assurance of God's favor in the coming age, as compared with their present confusion and doubt.

These are all texts of petition, but petition for spiritual knowledge and power. What is prayer? Is it primarily asking for material benefits? Is not prayer the expression of the spiritual union which exists between man and God? Then prayer is not a duty nor an end in itself. Petition, thanksgiving and communion, these are the directions prayer will take. Again, posture in prayer does not determine its value.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., August 22, 1936

No. 34

## EDITORIAL

### Blessed Are the Handicapped

PERHAPS you know with what charm and grace Archibald Rutledge can write of the wild life of our forests and swamp lands. He has been a lifelong student of the habits and characteristics of these unspoiled creatures of the natural world, and has observed many things that most of us have not. He has actually found—well, what would you call it, individuality? Almost personality?

To you and me deer are just deer, and similarly, raccoons and alligators. But Mr. Rutledge has discovered such marked differences, and distinguishing intelligence in certain cases as to amount to what, in human kind, we call genius. And the interesting question is, just as in the human species, how do you account for it? Why this difference? What is genius?

And the further equally interesting fact is that Mr. R.'s observations tend toward the conclusion reached by somebody long ago who decided that genius in man is "an infinite capacity for taking pains."

There was old Cyclops, the one-eyed alligator whose very limitation compelled that extra alertness which developed the caution and cunning that eluded all efforts to capture him until he became the largest and most magnificent specimen of his kind. If one may call so ugly a creature magnificent! And there was Jonathan the three-legged raccoon. He had lost one foot in a steel trap and made up for it by becoming smart enough to take some part of his way through water, so the pursuing dogs would lose the scent. And there was Blackhorn, the deer of extraordinary size and beauty and almost human eyes. His betraying color, thinks Mr. R., had induced such unusual sensitiveness to danger that no hunter could ever get near enough to harm him.

And so, in their own world and way, they scaled the heights of greatness. And that because nature or misfortune had challenged them. Shall creatures of the woods and swamps put us to shame? Reverses and

limitations and bitterness of experience are the voice of God to you and me. He is saying that in times like these the kingdom cause needs something extra, something extra in alertness and devotion. Yes, genius, if you please, genius for courage and consecration, for sacrifice and insight, the genius born of an infinite capacity for taking pains, and an unconquerable faith.

E. F.

### Let It Grow

DID you know that "the soul has a growing edge"? Few of us do. Most of us know that normal soul life is a growing thing but few of us understand the delicacy of the process. "Edge" is no doubt meant to suggest that. The contact of the new substance with the old is on a narrow, thin line.

Or sometimes a mere point. For isn't this what Patterson Dubois a generation ago called "the point of contact in teaching"? The new truth must touch the old somewhere but it can not spread all over it. It must not conceal too much of it from view. It must not seem too different from the old. The mind can take in only a little at one time.

This is why we must use old terms to describe new truth. There is no other way. Indeed the enrichment of old definitions with new content is the experience of all growing souls. No one has recognized this principle so clearly or used it so successfully as the Master Teacher. We have not yet fully grasped all the new meaning which he put into the old and much worn "kingdom of God."

Your soul has a "growing edge." The conception of the "kingdom" which has sustained you all these years has something in common with the greater and nobler view of it which is waiting to inspire you afresh, and lead you to greater heights in spiritual attainment. Let the old and the new make contact on that "edge" and see your soul grow.

E. F.



## Grandfather's Land

### 2. In Grandfather's World

#### *Intimations and Expectations*

THOSE who have had the usual number of grandfathers, and experiences with the same, well know that such are generally different yet quite worth knowing. Thus one grandson has memories of a white-haired gentleman of some fourscore years who even at that age seemed to possess more vitality than many men but half his age. How keen were his eyes, how noble his bearing, how penetrating his insight! Some knowledge of the trail by which he went west naturally led to sundry investigations and to clearer intimations of the nature of his world.

Finally a rather unique opportunity for gathering firsthand information on grandfather and his times presented itself. Two grandsons were scheduled to attend a conference in one of the newer towns of southeastern Pennsylvania. But for all its newness this town was located in the very region it was desirable to visit. So why not add a few days to the scheduled visit and do a bit of exploring? Perhaps there was still much concerning grandfather and his times that could be recovered. And in any case there were the same fertile valleys, winding rivers, wooded hills and azure skies that grandfather had once looked upon.

Thus it was that old records were restudied and other pertinent materials assembled. Then letters were written to persons who might give information or suggestions. By common consent one grandson checked over his cameras and stocked up on photographic supplies. Photography had been his hobby for years, so he was to look after the picture end of the venture in recovering grandfather and his times. The other grandson resolved to take notebook and pencil and care for whatever written record it might be desirable to make. At conference yet other contacts were made and suggestions gathered. Hence from intimations the two grandsons passed to the realm of expectation and wonder at what the next day might reveal.

#### *One Traveler's Luck*

For the week of the conference the grandson with the notebook found himself assigned to the home of a young couple living in a third-story flat in a modern apartment building. There he was to have a room to himself, with a convenient table and other facilities for preparing some report of the conference. It was thought that nothing very definite could be done about the venture in the recovery of grandfather until the strenuous period of the conference was over. And yet experience can prove to be stranger than fiction!

On calling to leave his luggage at the room assigned, the grandson with the notebook soon discovered he was in for something he had never experienced before. His

bed was to be a great four-poster, canopy and all. Yet he had never slept in such a bed. Antiques are indeed rare in the west, where he grew up. Would he dare to sleep in grandfather's bed? Was there not danger of waking up some fine morning a veritable Rip Van Winkle, even to trailing white whiskers? It was evident that here was a situation calling for an explanation.

As occasion presented itself the curious grandson began to cultivate an acquaintance with his young hosts. For how did it happen that people of their age, safely domiciled in a third-story flat, possessed four-post beds and other furniture to match? Well, it was not long until the secret was out. Seven years before these young people had started out to furnish a single room with antiques gathered from the old homes round about. The young wife came of the locality and of Pennsylvania Dutch antecedents. The young husband was from Philadelphia and of English stock. But together they loved their southeastern Pennsylvania and out of their rich cultural background knew their antiques and their value. Hence it was not strange that the plan to furnish one room soon expanded into the purpose of furnishing their home entire. And this they had accomplished through seven favorable years—except for such necessary modern equipment as a piano, gas stove, frigidaire and a radio. But for these few pieces, their major items were at least one hundred fifty years old!

What traveler's luck for one reared in the far west and quite unfamiliar with antiques! By the sheerest accident the venturing grandson with the notebook was thus privileged to live for one week in a home furnished much as grandfather, and even his father must have known it. Of course a third-story flat does not completely simulate a Pennsylvania Dutch farm home, and yet everywhere one amazed grandson looked there were furnishings such as grandfathers knew and grandmothers loved.

#### *In Grandfather's Room*

The home where the fortunate grandson stayed doubtless represents the nearest he will ever get to grandfather's room. We are not thinking of grandfather's home at the various stops on his journey across a continent. Rather, we are thinking of the home in which he was reared, and from which one grandfather set forth as a young man of nineteen. Or such a home as another grandfather may have left forever when at eleven years of age, and more than one hundred years ago, his parents moved to the then distant Ohio. Or it may be that from such home as this the man from Ephrata set forth on his life of wandering. In view of all this it may not be amiss to glance about the room in the third-story flat, furnished to represent what must have been good taste in the homes of the region in grandfather's long ago.



On entering the room one was conscious of a generous spaciousness. And as it turned out the room was near twenty feet square plus a nine-foot alcove along one side which must have been six feet deep. To the right, on entering, one saw a fine chest of drawers. To the left stood grandfather's bed, a great four-poster of heavy sycamore wood. Of course it was not as large as King Og's, but nevertheless it was a man-sized bed. Nor are we sure that even the hardy old Amorite had a canopy over his head. But to return to our survey of grandfather's room. Directly ahead at the farther side of the room stood a second chest of drawers. In the alcove was the promised writing table. Not far away, and against the opposite wall, was a schoolmaster's desk. In the far corner to the left of the bed was a cupboard filled with old-fashioned dishes, the most conspicuous of which was a great china platter decorated with a farm scene in deep blue. A rocking chair and three straight-backed chairs provided the necessary seats. The floor was painted a dull chocolate brown. At the foot of grandfather's bed was a low chest, and in front of that a rag rug.

Closer inspection showed many an article suggestive of grandfather's time, yet so mingled with useful items of the present day as to relieve the strangeness of it all and make the room a homey place in which to live. On the chest of drawers nearest the door was a clock of the vintage of two or three generations ago. But on either side was a mounted photograph, and in front of the clock a tray filled with pins and other trinkets useful to a lady at dressing time. On the other chest of drawers were a half dozen books set off with ancient spectacles to the right and a fan to the left. Behind stood a jug that had been forced to do duty as the base for an electric light.

But why attempt to enumerate everything to be found in grandfather's room? Suffice it to finish with some notice of the tall dish cupboard in the far corner to the left. It was an old piece, and filled with old-fashioned dishes. There, too, one saw candleholders with a snuffer hard by. On the floor to the left stood a heavy four-gallon jug decorated with grapes and leaves at the bulge. And then there was the writing table in the alcove. It had been rescued from fiery destruction and saved for the uses and edification of posterity. Above it was a great mirror, in front of it an ancient chair, beside it a five-gallon jar for waste paper, and on it some sort of old-time receptacle changed into a convenient table lamp.

#### *The Last Night*

The last night of the week spent in grandfather's room was one that five persons will long remember. Of course, the grandson with the notebook will carry the memory of his experience as long as he lives. Who could forget a week in grandfather's room, even though

most of the days were but fragments, but fag ends of the night hours? And then there was the grandson with his cameras. With him came his wife. The two found great delight in what they saw of grandfather's room, and of other rooms as well furnished in antiques. As for the young hosts, they have the eternal gratitude of three visitors, and seemed to enjoy their rôle to the full. For never were hosts more generous with their precious things than were these two.

For about three hours, or from nine o'clock in the evening until near midnight the good man of the house showed and arranged for photographing the treasures of his home. There was the table heaped with such ancient articles as wooden apple-peelers and butter molds. And the same table, cleared of these, was covered with a homespun tablecloth and set with dishes as for a meal in grandfather's style. Views about the rooms were arranged faster than the photographer could take his carefully timed exposures. One camera went bad under the strain, the roll of films jamming and rubbing until this camera could not be used. At last, with bulbs burned out and photographer's supplies pretty well used up, the evening's venture was brought to a close. And then the good wife of the home served a bit of iced refreshment, adding the last nice touch to the hospitable and generous spirit that both she and her husband had shown. The good host and his wife had entered most completely into the spirit of the occasion, making it possible for a delighted photographer to record views that should not only make grandfather's room a thing of beauty to be enjoyed, but grandfather's world more real than ten thousand words of description.

H. A. B.

#### **That Little Cigarette**

HERE are two little cigarette stubs that made the first page of a Chicago daily of Aug. 3:

"Ignited by the cigarette of a careless motorist . . . a prairie fire destroyed eleven buildings on the farm of John C. Kuch . . . and burned through 80 acres of timber dry land and pasturage. A crew of more than a hundred volunteers extinguished the flames last night after a five-hour fight."

"Forty persons made a terrifying descent from the top of Mount Beacon [N. Y.] today when the cable car of the Mount Beacon Incline Railway in which they were riding became enveloped in flames that later destroyed a section of the steep road, causing a loss estimated at \$50,000. . . . The fire started about halfway along its length, presumably from a discarded cigarette."

Daily the little cigarette is doing its great work for mankind. It reaches far beyond the man who smokes it and destroys much property.

J. E. M.



---



---

## THE GENERAL FORUM

---



---

### Providence

BY C. M. HESS

Based on Rom. 8: 28

Disappointment, oh, how grievous!  
How our hearts near break with pain  
When our trusted friends forsake us  
And our life seems all in vain.  
Who can tell the length of suffering?  
Who can fathom the depth of grief?  
Only he who met the traitor,  
The penalty for our unbelief.

Then bereavement, oh, the sorrow  
When loved ones from earth depart  
And the thought of each tomorrow  
Only tends to wound the heart.  
Shall we grope alone in darkness?  
Shall we struggle in vain for aid?  
Nay, the Master has trod before us;  
He speaks, "Be not afraid."

These reversals, they are legion—  
Sickness, sorrow, loss and care.  
But our God is in the region  
Be the weather dark or fair.  
He can heal the broken spirit;  
He can calm the stress and strife;  
While he whispers, can you hear it?  
"I would fain direct thy life."

Disappointment, oh, how blessed!  
For what ministry is thine;  
But our finite minds would lessen  
Thy dear presence; oh, how blind!  
Let us smile in face of sadness,  
Let the light of heaven shine through,  
Shedding forth its rays of gladness,  
Giving Christ the glory due.

*Neffsville, Pa.*

---

### The Pioneer Church of Early Yearly Meetings

BY J. M. HENRY

THE Pipe Creek church was one of the best known congregations in Maryland in the colonial era. Out of the total of fourteen Annual Meetings held between 1778 and 1799, three convened at Pipe Creek. The first minutes known to be in existence were recorded at the Annual Meeting held there in 1778. Pipe Creek took care of the Annual Meetings in 1804, 1814, 1830 and 1867. Between the years 1778 and 1818 seven Annual Meetings were held at places which were not named and it is entirely probable that some of these meetings were held also in the Pipe Creek territory.

For fifteen years after 1778, Annual Conferences were held either in Maryland, or in Pennsylvania, where the largest membership and ablest ministry resided. Maryland had seven churches as early as 1770

with five of the strongest preachers to be found in the colonial period. Nicholas Martin of the Conococheague, Daniel Leatherman of Gravel Hill, Jacob Danner on Israel Creek, Daniel Seiler on Beaverdam, and Philip Engler on Pipe Creek had few superiors in their day. Jacob Danner, Daniel Seiler, John Gerber, and Philip Engler assisted by Martin Urner gave the Pipe Creek church a very able ministry before the founding of the United States government and the inauguration of George Washington as our President in 1789.

There have appeared from time to time brief sketches of the Brethren in Frederick and Carroll County, but these accounts have been found to be very incomplete and in many instances inaccurate. Scharff in his History of Western Maryland published in 1882 said: "The German Baptist Brethren sought the region embraced in Carroll County very soon after its settlement by the white people, conceiving it to be a favorable field for their ministrations." As a matter of fact there were no German people in Carroll County before 1720 and yet hundreds of other settlers were there prior to that date.

Eld. Ephraim Stoner in a pamphlet published in 1906 on Pipe Creek recorded that "Martin Urner came to Maryland and preached and organized the church here [Pipe Creek] in 1758 and that it included what is now known as all the congregations of Eastern District of Maryland." That account was founded on a tradition that got started from a remark of the aged John Garber concerning building a fence between Pipe Creek and Beaverdam when he was referring to church lines. It was later claimed that Pipe Creek included all Eastern Maryland, yet there was no record anywhere to be found which would confirm the claim.

Morgan Edwards, who wrote a History of the Baptists in New Jersey and Pennsylvania, visited Daniel Leatherman while gathering his data. Edwards said there were seven Dunker churches in Maryland in 1770 and that Daniel Leatherman was bishop over all of them. These seven churches were not congregations as we know them today, but merely preaching places where groups of Brethren colonists lived and worshiped in their homes and barns. There were probably no territorial lines before 1820. The seven churches were separated colony groups geographically located on different streams, namely South Branch, Pipe Creek, Israel Creek, Conococheague, Antietam, Beaverdam and Grossnickle Branch.

The pamphlet of Elder Ephraim Stoner has also an error about the death of Philip Engler. It was recorded that he died 1810. The epitaph on his tomb bears the date of birth Dec. 30, 1736 and death April 15, 1817.



*Old Beaverdam Church Built in 1828*

Elder Philip Engler resigned the eldership at Pipe Creek in 1810 during the controversy with Charles Hobbs, but he lived seven years after his resignation. The date of 1810 for his death was confused with the time of his giving up the eldership over Pipe Creek church.

Some pioneer families had settled along Pipe Creek near Linwood as early as 1740. It will probably never be known who all the first settlers were, but definite data has been discovered about two of them, namely, Ulrich Crumpacker and Andrew Wolfe.

Andrew Wolfe came to America Sept. 21, 1732, just seven months after George Washington was born. He crossed the Atlantic on the ship, *Pink Plaisance*, John Paret master, sailing from Rotterdam. Andrew Wolfe was a young man when he made his way up to Coventry, Pennsylvania, where he came under the influence of Martin Urner, and probably united with the church there. He married Mary Urner, daughter of Martin Urner and bought a farm near the home of his father-in-law where he resided until the death of his wife, Sept. 27, 1747, who died young and left three small children. The Wolfe-Hall farm was sold and Andrew moved with his three sons to Pipe Creek, Maryland. It is easy to understand why Martin Urner, the great evangelist, made his headquarters on Pipe Creek while he was in Maryland. He made his home with Andrew Wolfe to whom he felt so closely attached because Wolfe had married Mary Urner, a cousin of the second Martin Urner.

According to the old records a graveyard had been started on the farm purchased by Andrew Wolfe. It seems that some Brethren were buried in what is known as Wolfe graveyard as early as 1742. Most of the members at that time must have lived on Pipe Creek near the present site of Linwood. The matter of building a church house was talked about very early, for Ulrich Crumpacker donated ground to the Society of Dunkers as early as 1770 for a church house and burial ground. For some unknown reason the church was not built at that place.

Preaching services were held until 1793 in the homes and barns of the members. In 1792 Philip Engler donated a parcel of land for a schoolhouse and church where the present Pipe Creek church stands. The log schoolhouse was first erected on the land donated by Philip Engler for the Pipe Creek church.

The log schoolhouse was erected on this parcel of ground before the close of the year 1793 and used as a place of worship for thirteen years until the first church



house was built in 1806. The deed of Philip Engler made no provision for a burial ground because the Wolfe graveyard was the central burial place until 1831. Elder E. W. Stoner said the burial ground was started 1825 but that date is incorrect as will be seen from the record given below.

Many members lived around the Pipe Creek church by the year 1790 and the matter of setting aside some ground for burial purposes was agitated but nothing was done until Christian Roop and his wife, Esther, deeded a small lot in 1831 for a graveyard. D. W. Naile made the survey. In June, 1847 Christian Roop had Elder Philip Boyle, a surveyor, make another survey and draw up a new plot for a cemetery at Pipe Creek.

The description reads in part as follows:

"State of Maryland, Carroll County to wit: Plot and courses of two parts of a tract of land called "Pleasant Mountain," living and being situated in Carroll County, Maryland and about to be conveyed by Christian Roop and wife to Stephen Bower, Abraham Caylor and A. Hanson Senseny, Trustees for a burying place for the use of the German Baptist Brethren . . . and whereas it has now been for various reasons mutually agreed upon by those persons concerned in said burial place to enlarge the same."

It will be seen that Christian Roop started the cemetery at Pipe Creek in 1831 and added to the original plot by a second deed executed Jan. 3, 1848. He died soon after that time, but he made a will on March 17, 1844, conveying to his daughter, Esther Jordan, 228 acres of land lying adjacent to Pipe Creek church and cemetery.

Esther Jordan made a deed on Oct. 21, 1859 for an addition to Pipe Creek cemetery. A. Hanson Senseny, John Roop of Joseph, and Levi Englar were made trustees for the burying ground. Esther Jordan added 39 and three-eighths poles of land on June 12, 1876, to the original burying places. Levi Englar, J. Martin Garber and Upton Roop were named as trustees in the later deed.

The Pipe Creek church has been blessed with an able



leadership. Martin Urner organized the group of early settlers into a working body probably as early as 1753. He served as the first elder for more than ten years. He was succeeded by Daniel Leatherman, Jacob Danner and Daniel Seiler who had oversight of the early church but were not resident elders. Philip Engler was the first bishop to serve as residing elder. He was followed by Jonas Urner from 1810 until Elder Urner died with typhoid fever in 1813.

David Englar, son of Philip, was elder from 1813 to 1835 when he resigned in favor of Philip Boyle who held that office in an unbroken period for thirty-nine years. A. Hanson Senseny, David Long, Solomon Stoner, Ephraim W. Stoner followed in order named from 1874 until the death of Elder E. W. Stoner. Elder John J. John has rendered efficient service over Pipe Creek for many years assisted by Philip Englar, Edward C. Bixler, Walter Englar and several younger men.

Pipe Creek and Beaverdam seem to have been considered one territory in the early days for some reason, but as the membership grew rapidly and church houses were built the work began to localize. Two strong congregations were then built up and in the course of time each congregation was divided. Pipe Creek included the later group of Meadow Branch, Sams Creek and Baltimore.

The Pipe Creek church has had an unique place in the history of the Brethren in Maryland. It is one of the older congregations in point of time, and was the best known in matter of record. For more than one hundred and sixty-four years the gospel of Christ has gone out from her hallowed places of worship to bless the world.

*Bridgewater, Va.*

## The Meekness of Moses

BY W. J. SWIGART

*In Two Parts—Part Two*

BUT Moses rallied. In the grace of God Moses recovered himself and had a glorious ending. I think the outstanding and prevailing manifestation of this noble quality of meekness and of his faithfulness to his people and love and fidelity to God appears when God told him that through his rashness his final leadership of the people into Canaan was forfeited and the end and triumph of all this forty years of wandering could not be his, he was not peeved nor fretted at his hard fate. His care and concern for those he had led out of Egypt was never keener or more manifest within his noble heart. He made no appeal to Jehovah for reconsidering his case. He asked nothing for himself—only for his people and for God's glory. Hear him in answer to God's dismissal of him: "And Moses spake unto Jehovah,

saying, Let Jehovah, the God of the spirits of all flesh, appoint a man over the congregation, who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of Jehovah be not as sheep which have no shepherd" (Num. 27: 15-17).

Oh, pitiful failure! Oh, gracious recovery! Oh, glorious end! Moses was God's own prophet to whom Christ was likened. Mightiest leader and commander of his people the human race has furnished or known.

"This was the bravest warrior  
That ever buckled sword;  
This the most gifted poet  
That ever breathed a word;  
And never earth's philosopher  
Traced with his golden pen  
On the deathless page, truths half so sage  
As he wrote down for men."

Fifteen hundred years afterward God fully and gloriously vindicated his own servant and *brought him into that promised land* and made him to figure in the setting up of Christ's glorious realm and rule on the earth on the transfiguration mount—though buried indeed in that lonely, unknown grave.

"And had he not high honor?—  
The hillside for his pall;  
To lie in state while angels wait,  
With stars for tapers tall,

And God's own hand, in that lonely land,  
To lay him in the grave;

"In that strange grave, without a name,  
Whence his uncoffined clay  
Shall break again—oh, wondrous thought!—  
Before the Judgment Day;  
And stand with glory wrapped around  
On the hills he never trod,  
And speak of the strife that won our life  
With th' Incarnate Son of God."

What is there to this? What is the real outcome? What are the deductive lessons for our own profit? Many things. How frail is human nature; but how great and how good is our God! "He knoweth our frame. He remembereth that we are dust." He makes allowance. Our fellow man forgets, and condemns outright when we make mistakes. Satan would persuade us also, and whisper that it is a lost case and we are undone; that we are unfitted for any more service; that we are down, never to rise again, with no possibility for restoration—or for future glorification with God. Not so of God. Notwithstanding the mistakes of Moses, God knew his heart and the resident integrity of his character. Although Peter was frail and faulty to the end, and made the saddest break of all, Christ deigned to look forgivingly upon him. Jesus saw within him and beneath the outer manifestations of human weakness the indwelling resident love of God; and recog-



nized the static qualities of leadership, and that he did love him. While it is true that David's sin was baser and more heinous in itself than that of King Saul, yet deep, and beneath all, God saw the qualities in the character of David, the qualities that resembled and partook of the qualities of his own heart.

God knows his own, he is able to bring victory and ultimate triumph and recovery, even glory out of our defeats and failings. Glory to our God and Savior, that out of these poor natures, broken and branded by mistakes and real sins, he may still make us sons of God and heirs of glory. Unto our God be glory forever and forever. May Jesus Christ be praised!

*Huntingdon, Pa.*

## **An Alumnus Looks at His Alma Mater**

BY JAMES H. ELROD

SOON I will be starting my fourth year since leaving the Seminary. How time flies. One out in a church of more than two hundred members scarcely has time for much else. Occasionally one does take time to reminisce, especially when some trying task has been successfully accomplished. It is at a time such as this that one feels grateful for the opportunity for special training.

Naturally, by this time I have tested many of the tools of my trade. In a city such as the one in which I live, experiences are varied and demands are many. This gives opportunity also to test training by that of other men in the same profession. As I mingle with the ministry of Wichita, near one hundred in number, I am more and more proud of our Seminary and the training it makes possible.

What are some of the things for which all we of the Church of the Brethren may be proud of the Seminary?

First: My experience shows me that our Seminary faculty is a worthy group of men who have discovered a good share of the truths of life and are willing to share them. I now am aware of the opportunity we had for frank and open discussion of truth as we discovered it. I know now that he or she who lives under the influence of this faculty for three years can go away with the assurance that they have not been bound by a lack of opportunity to face truth. When I compare the teachers of our Seminary with teachers of other Seminaries under whose instruction I sat, I have no apology to make. Taken in their fields they are as truly professional as any I have found anywhere. In fact, many times I have found them to be more far-reaching in their vision.

Second: More and more as the days come and go do I appreciate the heritage of Bible training afforded at Bethany. The confusion of the multitudes today with

regard to the Bible makes this contribution of the school outstanding. Frankly, one who has completed the courses offered in interpretation in Bethany need not fear to stand with any in this field. This is as I see it an opportunity for any one contemplating special church work.

Having had to work recently with a husband and wife who have been having serious difficulty in their home, I want in the third place to speak specifically with regard to the mental hygiene and sociology department of our school. I discover, in working with other ministers, that here is one field in which our Seminary is in the front rank of leadership. Had it not been for the work of this kind offered at Bethany, the home of which I write would have been broken beyond all repair. This department is of great value, not only for what it prepares the minister to do for and with others, but also for what it does for the minister himself in his own personal life.

Much more could well be said with regard to any and all of these departments mentioned. Space does not allow any complete expression. Too, I would be happy to write concerning other departments, such as Theology, Church Music, Church History, Religious Education, Home Study. The contribution from these departments has been as great as these mentioned at greater length. Suffice it to say that as an alumnus of Bethany Biblical Seminary I am proud of the opportunities afforded me as a minister of the Church of the Brethren.

From year to year as I read of the achievements of the school and converse with members of the faculty I chance to meet, I am made aware that those who come and shall come in the future will have opportunities greater even than some of us earlier students have had. Each year finds the teachers enlarging their services and broadening their training. Each year finds them more and more devoted to the purpose of making the ministry of the Church of the Brethren of first rank.

If I were contemplating my Seminary course again I would count it a privilege to sit at the feet of these men and enjoy the environment of Bethany. As I see it now from the distance, persons expecting to do special work in the Church of the Brethren can not afford to pass lightly the advantages of Bethany. Situated as it is in the heart of a large city and near the headquarters of our church, it makes possible contacts with church leaders, not only of the world, but of our own church. I am finding that to do one's best work in the church it is an advantage to have a working acquaintance with our own church leadership. This you have the opportunity to cultivate at Bethany.

As one who has been blessed by some of the splendid



opportunities of Bethany I am happy to lend her my loyal support and commend her to those who are expecting to do special work in the church. Let us on this Bethany day show our appreciation, by loyal financial and spiritual support, and with those who are giving the school their best, "Pray the Lord of the harvest that he will send forth laborers into the harvest."

*Wichita, Kans.*

---

## Heaven

BY HARPER S. WILL

THE sun was setting behind the Cascade ranges. The sky was aflame with a painting of the Divine Artist. We were sitting on a log close by a lake hidden away in the hills. Suddenly one of the little girls playing on the beach came over to where we were seated, placed her hand on my arm, looked up into my face, and said: "Daddy, this is like heaven, isn't it?" Heaven has occupied a little more of my thought since that evening we sat together by the lake.

Christians have been criticized for being other worldly—for thinking too much about heaven. In Russia the soviet leaders say religion is an opiate. We must agree, if our religion sets us to daydreaming of the future, or musing on the "good old days" and makes us unmindful of the duties of the present hour. But interest in the past or hope for the future need not interfere with our devotion to the needs of the present. We need historical understanding for guidance and we need future hope for incentive. Without historical perspective we become mere experimentalists; and without future hope we become too easily disillusioned.

On the contrary, instead of thinking too much, I think Christians think too little of heaven. It is the minister's business to make his people heaven conscious. Our people need to become eternally minded. Most of us are too provincial. Sociologists speak of modern men as "robots," mere cogs in the wheels of industry. Heaven is the vision magnificent. "Where there is no vision the people perish."

Our "heavenly vision" is the blueprint that guides us in our work for the Master. One day the disciples saw Jesus praying. When he finished they requested, "Teach us to pray." Among other things he told them to say: "Thy will be done, on earth as it is in heaven." In those words Jesus set the task and goal for his disciples. It is no less than making earth like heaven. Much confusion and uncertainty pervades the kingdom building of today. Disciples are asking, "Can it be done?" "Will not force be needed to reach the goal?" Were our vision of the goal, heaven, but clearer, would the confusion of the hour be so dense as it is? Psychologists tell us first the vision, then the toil and the sacrifice, and after that the goal.

A man who had spent his life reclaiming waste stretches of our western desert said to me: "It has been the joy of my life to bring life to the desert, to make the useless useful and the ugly beautiful." He went on to say that the price of this joy was vision and toil. Life and society are full of desert stretches created by unbelief and selfish greed and sin. Given the vision, it may be our joy to bring to these desert areas life, abundant and beautiful. The vision: "Thy will be done, on earth as it is in heaven."

Shall we think less of heaven then? No, we will think more. We will think of "heaven" until it gets into our blood. We will think of heaven until it builds itself in our life. Then we will think of heaven until we are impelled to follow our Lord if need be to a Calvary that our vision may be fulfilled: "Thy will be done, on earth as it is in heaven." And we will pray with Marie LeNart:

"Give us great dreams, O God, while thou art giving,  
And keep the end; it is enough if we  
Live by the hope, nor falter in the living,  
That lures us on from dust to dignity.

Give us the courage of the soul's high vision,  
Though its fulfillment here we never see;  
The heart to make and keep the brave decision,  
And faith to leave ultimate with thee."

*Wenatchee, Wash.*

---

## Bethany—Our Seminary

BY FREDERICK HOLLINGSHEAD

ONE of the important and far-reaching decisions a young minister must make after he has completed his college work is: Which Seminary shall I attend for my postgraduate training? In this day when our faith and beliefs are being challenged and bombarded with modernism and certain psychologies surely a wise choice is of tremendous consequences, not only to the minister but also to the life and proper ongoing of the church's evangelical witness to the world. An unwise choice may prove very damaging and far-reaching in many ways for the chooser becomes the leader and inspirer of men. Hence, the church dare not be indifferent to the choices which her future leaders make in this respect. The church rises or falls with her leaders.

Why I chose Bethany as my Seminary may be of little interest to others. But I can say that even one year's work at our Seminary proved to be most inspirational and worth while. The Seminary, I feel, offers to the church's future leaders a strong challenge to a more efficient and dynamic ministry. It offers to its students a corps of true teachers who are not only able but consecrated to God, loyal, and sacrificial to the church which they love.



The Seminary, because of its location in the city, offers the student many splendid opportunities to see and hear interesting and worth-while personalities and programs. The city affords the student unlimited opportunities to do practical Christian service in the hospitals, parental home, churches, homes for the aged and blind, and in the missions. The value of this practical experience along with one's study is of inestimable worth.

Since Bethany is our only church Seminary why not continue to make it the *best* possible Seminary to serve the church in the training and inspiring of a leadership which shall veritably vitalize her life. No home is better than those who compose its household. No college is better than its students and faculty. Our Seminary can be *the best* Seminary when, and only when, our homes, churches and colleges encourage, inspire and *direct* the best young people of consecrated character and ability to it for their training and development. If the churches will co-operate in this way with our Seminary, our Seminary will be able to give back to the church a leadership capable of making a more efficient contribution to her life and spiritual program. Only with such support from the church will our Seminary be what we would like for it to be as it seeks to meet the peculiar needs of our own beloved fraternity in this day and generation. Let us continue to pray for, support and encourage in every way our Seminary that she may serve more fully the church we love.

Monticello, Ind.

## God's Plan for Our Lives

BY B. F. WALTZ

WHEN God wanted to show Jeremiah future plans he sent him to the house of the potter and said that he would speak to him there. Many of THE GOSPEL MESSENGER readers stood by in the pottery in Colorado Springs and watched the demonstrator show how untreated clay would cause the vessel to bulge when placed upon the wheel, until the shapeliness of the vessel was entirely gone. Undisciplined things in our lives produce vessels unfit for the Master's use. With too many people defects appear when they are placed upon the wheel of the Potter and instead of being first grade it is necessary that they be placed with the seconds.

God has a definite plan for every life. The voice of the church has been the voice of God. We can respond if we will. The choice lies within us. If we refuse to do his will he may use us for the good of others. Did he mean that when he spoke to Pharaoh? "For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the earth." May the heavenly vision again be ours and may we be obedient thereto!

It matters not how marred your plans may be, if you but yield to him he will remake you. "So he made it again another vessel, as seemed good to the potter to make."

Our plans must be in sympathy with him. As we watched the potter it just appeared that he had no plan at all. One of the visitors asked if it was just a matter of chance that he was able to produce such beautiful vases. In reply as he pointed to his head he said, "It is in here." We are not the creatures of chance that many would make us believe. God has a definite plan for each one of us. You naturally ask: "Where is such a plan?" The answer is: "We know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren." The definite pattern for us is the "image of his Son." Can you say that you have found the Pattern for your life? Madame Guyon spent ten years in a French prison, 1695 to 1705. While there for conscience' sake she wrote as follows:

"A little bird I am  
Shut from the fields of air;  
Yet in my cage I sit and sing  
To him who placed me there.  
Well pleased a prisoner to be,  
Because, my God, it pleaseth thee.

"Nought have I to do,  
I sing the whole day long;  
And he whom most I love to please  
Doth listen to my song.  
He caught and bound my wondering wing  
And still he loves to hear me sing.

"Oh, it is good to soar  
These bolts and bars above  
To him whose wisdom I adore,  
Whose providence is love;  
And in his mighty will to find  
The flight, the freedom of the mind."

There is a subtle atheism abroad today that is just politely ruling God out of our lives, homes, businesses and our nation. A prominent religious speaker on the subject of peace said that the God of the Old Testament was dead and that the God of the New was not even related to him. That approaches blasphemy. "O house of Israel, can not I do with you as this potter?" "Behold as the clay in the potter's hand, so are ye in my hand, O house of Israel." "Thou art the potter, we are the works of thy hands." The spirit of independence had its origin in our first parents when they were seduced by the enemy with the words, "Ye shall be as gods." Ever since man has wanted to be God. It was necessary for the second Adam to come so that we might know how to live in giving the heavenly Father proper sovereignty.



Instead of being submissive in response to the plan of the Potter we have been adamant as flint and marble. Clay can not resist but we can. The visit of Mendelssohn to the cathedral at Freiburg is frequently told. The old organist had fully made up his mind that none other should play on his beautiful organ. He reluctantly yielded to the unknown visitor. He then heard music of which he had only dreamed. Those discordant notes that have jarred may be turned into Hallelujah choruses if we but submit and allow the Master to play upon our lives.

"Have thine own way, Lord,  
Have thine own way!  
Hold o'er my being  
Absolute sway.  
Fill with thy spirit  
Till all shall see  
Christ only, always,  
Living in me."

Hershey, Pa.

## Why Man Fights

BY KERMIT EBY

### 3. Sources of World News

AMERICA, Britain and France are the three leading democratic nations of the world. All three have a free press. Dictatorships can not survive where there is a free and untrammelled press. Thomas Jefferson once said: "I would rather have a free press than a free government." Today only about twenty-six per cent of the European people have anything that resembles a free press. Mussolini, Hitler, and Stalin control every agency of public enlightenment. Stalin, Lenin, Trotsky, and Mussolini were all editors of revolutionary papers. Earlier in their careers, and as editors, they learned the inflammatory power of the printed word. No wonder they now deny the same privileges to others.

Nothing but information favorable to the status quo is ever permitted in Italy, Germany, and Russia. In times of emergency, the Japanese government rigidly controls its press. After a time the citizens of these states learn to think in the grooves set up for them. Consequently an uncritical, biased, and dogmatic approach to controversial issues develops.

Governments deliberately color news to whip up enthusiasm for armaments. The Japanese have been repeatedly told that either Russia or America is about to attack. Germans are whipped into frenzy over the Jews and France. Russians over the machinations of the capitalistic powers. As has been mentioned, Hearst employs the same tactics here. Japanese scares, red scares, and pacifist plots are drug like red herring across the trail of an unsuspecting public.

Most of the world news is secured through press releases. Each of the more powerful nations has its own

press service—Reuters in England, Havas in France, Wolff in Germany, Rengo in Japan, Associated, United and Universal in the United States are the leading ones. Most of the news concerning foreign countries is secured through these press bureaus. In the countries governed by dictators, the news agencies are a part of the government. That is, if most of the news concerning Germany comes through Wolff's, we can take for granted that it is censored, and purged of anything unfavorable to Germany.

In Manchuria almost the entire source of news comes through the Japanese, or correspondents, thousands of miles away in the coast cities of China. There are few authorized correspondents where Russian and Japanese meet, and it would be difficult indeed to give any information inimical to the Japanese. The traveler is at the mercy of the government and visas can easily be revoked. Several of the most important correspondents who do write about this area are probably under pay of the Japanese government and hence unreliable as news sources. Many others are permitted to see only what the government chooses to allow. Unless the reporter is thoroughly trained in the history of the area he is reporting, nine chances out of ten he will be completely duped. This is why so few people writing about Russia are in a position to give really accurate reports. Recently, Chamberlain, the *Christian Science Monitor* correspondent for the past eleven years, was recalled from Russia. He insisted, while in Russia, on the right to visit prison camps. Consequently, he fell out with the Russians who choose to show people only their *model* prisons.

Few papers are wealthy or powerful enough to support their own correspondents, and very few correspondents are informed enough and aggressive enough to get to the root of matters. A good correspondent should know the language, history, economics, government, and ambitions of the state he is reporting. There are only a few like that. Perhaps the *New York Times* and *Christian Science Monitor* reporters are among the best. Birchall reporting Germany, Duranty and Denny in Russia, and until he received another assignment, Chamberlain in Russia were the best trained.

Often these men get into difficulty with the state they are reporting. Edgar Ansel Mower, one of the best informed reporters of German events, was forced by the German government to leave Germany. So was Dorothy Thompson, the wife of Sinclair Lewis. Birchall was also in trouble in Germany, but able backing by the *New York Times* prevented his dismissal.

In face of such opposition many men take the easiest way out and fit their stories to the desires of the government.

Accurate information concerning foreign nations is difficult to get, and often as Geo. Seldes said, "The



sources are poisoned." Dictatorships, nationally controlled press bureaus, inadequately trained reporters, and limited facilities all mitigate against the best results.

*Ann Arbor, Mich.*

## The Gospel of Amputation

BY EZRA FLORY

THE religion of Jesus Christ is a religion of a fuller and more complete being. "I came not to destroy but to fulfill"; "that they may have life and have it abundantly." Any teaching that contradicts, or any practice that mutilates, lies under suspicion of being hostile to the real spirit and power of Christianity. Other things being equal, the best Christianity makes for the complete man, one whose every faculty is in fullest development and freest action.

And yet, as unmistakably as anything he ever said, Jesus proclaims again and again the gospel of amputation. He insists that there are times when it is the duty to cut off, to cut out, or root up deep and inherent parts of our being. "If thine eye causeth thee to stumble, pluck it out." "If thy foot causeth thee to stumble, cut it off." "It is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into eternal fire."

To those who have not felt the clutch of sin, such expressions seem extreme. It seems like unhealthy asceticism. Yet there is a true gospel of amputation. There is a time to say emphatically, "No!" This is due to the awfulness of sin and hell on the one hand, and to the gloriousness of heaven and character on the other. The act of self-denial, self-crucifixion, is not arbitrary, but a logical path to a higher end; that life which is surrendered is a lower, passing life, while the life gained is life indeed.

To be able to have what we want, that is riches; to be able to do without, that is power. "Henceforth, let no man trouble me, for I bear in my body the marks of the Lord Jesus," cried Paul.

No one who knows this world of ours has failed to see many cases where moderation was death and amputation the only way of escape. Such severance is often less dramatic, but no less real and no less necessary. There are things that, like a steady wrapping, bind the soul in a destructive atmosphere. The theater, gambling, the dance, make one think less of his Bible, his heaven, his Christ. Parts of your soul lie withering, and you know it, too. Your friends may not understand the noble prize you were winning. They may have called you narrow, poor, prejudiced and silly. But nobler is the scar of amputation for rescue's sake.

Influence is the purpose of much noble Christian self-amputation. This sort of self-amputation is the saving of others from sin that has engulfed, as well as

from sin that may destroy. This often takes steady grit. It seems foolish to be so weak as to refuse to go to the grand opera. They say, "You have no business in being so weak." When the drunkard was trying to stop drinking his pastor kindly advised him to change his hitching post when he went to town. They say, "Why?" Paul answers: "If meat causeth my brother to stumble, I will eat no flesh for evermore."

Every effectual life must pay the price. I have no patience with that current expression, "Get by." The selection of the one means the rejection of the many. For the Christian it is the supreme wisdom as well as supreme devotion. "This *one* thing I do" must be the Christian's motto. That means many other things must go. But let them go. If they must, they must.

The law of amputation is, "For every gain there is a loss. Every open hand that grasps must first be one that relinquishes. Broad is one way, but there is roominess in the narrow way by its side. This is a gospel. It follows Jesus who lost more than a right arm. He gained the Father's approval and is now victor over all evil and is supreme eternally.

*New Paris, Ind.*

## "Sell Yourself"

BY PAUL F. BECHTOLD

"No matter what you do you must sell yourself," said my friend.

"Yes, I'm afraid that's true," I replied.

Perhaps my middle-aged adviser meant something different than I supposed. What I thought he referred to was the conventional "success" talk so common before the depression, and even yet heard in some quarters.

Mr. Brown (we'll call him) was raised on a small farm. After leaving school he began working as a clerk in one of the grocery stores in the village near his home. In almost Horatio Alger fashion he became proprietor of the store, and later purchased a small chain of stores. He doesn't see why any other young man should not do the same as he has done.

It has become almost an obsession with us Americans to think in commercial terms. In education we must produce character to sell, much as a shoe factory produces shoes to sell; personality, idealism, culture, poise, efficiency—all are valued in terms of what they will bring on the occupational market. A good church deacon one time remarked to me: "I don't see why people refuse to give money to the church. I don't know of any other way to get to heaven." In like manner a devoted church woman said: "Why, I think we must give of our substance to gain our reward." There is much truth in the definition of a Christian as an individual "entertaining a selfish desire for personal sal-



vation." Being "well-pleasing unto God" then is selling ourselves to him; and all the ingratiation and subtle servility found in seeking social or business favors are often found in our attitude toward a Supreme Being.

In fact, big business has been considered the god "from whom all blessings flow," and success lay in getting the favorable attention of that god. A prominent university professor upset a convention of economists several years ago when he appeared with two books: one a manual on salesmanship, the other a treatise on trapping skunks. As each step in the process of "landing" a prospect was read, the corresponding move in the operation of skunk-trapping was quoted. There is a close parallel, which has more than a humorous significance. A sane sales resistance should temper some of the overenthusiastic "high-pressure" selling in this "nation of realtors."

Of course, there is no justification for being unnecessarily disagreeable. Neatness, adaptability, cleanliness, artistic style of clothing, cheerfulness, courtesy, force of character—the list is long; these personal qualities should be cultivated.

However, without going to the opposite extreme, commercial success should be placed far below personal worth and human service in our scale of values.

*Salisbury, Mo.*

### A New Ideal

BY MAUD MOHLER TRIMMER

IN an address over the radio a noted psychiatrist, whose name I do not now recall, stated that the press and platform for years have been praising the wrong sort of mother; that the self-sacrificing, tender mother is often a failure. At first blush this remark seems like heresy, but on reflection there appears to be more than a grain of truth in it. It is quite possible for a noble woman to be a poor mother. There isn't one of us who hasn't heard some wishy-washy, spineless woman highly praised by her children for her motherhood.

There is so much slushy sentiment written about mothers that some of us who have borne children almost blush as we listen to it. When children praise their mothers and address them in terms of endearment there is joy in the hearts of these women, but when little attentions to mothers become commercialized and standardized they have no value. Every woman knows that there is but one test of their motherhood and that is the quality of the offspring. If the children are worthless, no matter how much the mother may be praised, the public forms its own conclusions. And in the case of children considered good, if they have not achieved in life and developed as they had capacity, their mothers have fallen short of the ideal. A very good woman may have failed as mother.

The mother highly praised because "she has never said a cross word to her children," may have done real injury to her child. It is possible she kept sweet because she was too inert and cowardly to bear the pain of seeing her child unhappy because of correction. These extremely gentle women are mothers of the sort of children who stand on one leg and whine until they get what they want, thoroughly spoiled little nuisances; who uncorrected toss toys and balls in other people's houses, or open other people's cupboards and drawers without permission. Often children of such mothers answer their elders with impudent replies. They are allowed to retain faults which will make them unpleasant to live with later in life, faults that could have been weeded out. A little restraint in time is something for which children will some day rise up and call mother blessed. Fortunately it usually happens that the beautiful example of the easy going parent overcomes the lack of discipline in the child and he grows to be a useful citizen in spite of neglect.

Mothers have been praised for the long hours of sacrificial labor in rearing their children, but might it not have been better if they had insisted that the children bear part of the burden, and spared themselves enough to have had more time for the mental and spiritual development of their little ones? Taking on responsibility is invaluable in making a child stand on his own legs. He should learn to depend on himself, for the day is coming when he must face the issues of life—alone. It is not fair to deprive him of the skill and experience he will sorely need some day. The parent who says, "I would rather do it myself than bother with the children messing around," is selfish. Children have the right to be taught. And they should learn chivalry by looking out for their parents who are wearied by the strain of work and worry. In justice to the child, he should have a share of the responsibility of the home so that the mother may have spare time to devote to inspiring him to be and do.

Practically every mother in straightened circumstances will deprive herself of needs and comforts to supply the desires as well as the necessities of her child. How often do we see well-dressed children accompanied by shabby mothers, or children off from home having a good time while their mothers are engaged in an endless round of tasks at home. This, too, is a crime against the child. It is a situation which allows the child to grow up in selfishness, never realizing that its mother has a right to pleasures and enjoyments. The pity of it is that the child grows to be ashamed to acknowledge his dowdy mother to his intimates, and that, too, when she would be trim looking had she not sacrificed her own appearance to indulge him. Mothers owe it to their children, as well as to themselves, to



look as well as possible. They wish to be proud of her. It is natural for a good woman to wish to give up her desires to add to the pleasures of her family, but it is unwise. The whole family should be aroused to the need of mother's being comfortable and happy.

What, then, is a modern successful mother? People will give various answers but only one is correct—the one who rears superior children. But how is she to do this? It is highly probable that the woman who brings up her children to be unselfish, considerate, self-reliant, who fills them with dreams of service and achievement, who starts them on the way to being a blessing to mankind and a glory to God, will have the joy of producing children that are outstanding and will herself have achieved distinction.

*Long Beach, Calif.*

### The Home Influence

BY A. T. HOFFERT

Does the Christian home lead children into church relationship? It does to a far greater degree than non-Christian homes. It seems reasonable that it should. Some interesting light on this question was revealed by a religious census recently taken of the southeast section of Osceola, Iowa. In this section were found 916 people who represent 282 home units. One of these homes is Jewish and 14 others involve single people only. Children under 21 number 317 of whom 22.5% are members of some church. Three-fourths of all adults are church members.

The parents in 111 of these homes belong to the same church. Their children number 161 of whom 29% have united with the church. Parents belonging to local churches have fully one-third of their children in the church.

The parents in 20 of these homes are divided in their church relationship. Their children number 33 of whom 15% are members of the church. Indifference as to church attendance on the part of parents who hold divided church relationships frequently results; the reaction on children tends to discourage church membership.

In 48 homes, one parent belongs to some church, the other does not. Out of 56 children in these homes, 16% reported church membership. Homes of this character also fall below the average in leading children into church relationships.

In 32 homes neither parent belongs to church. The children in these homes number 47, none of whom have joined church. Most of the children in these homes either attend or have attended Sunday-school; however, the spiritual influence of the home is almost nil in leading children to take a definite stand for Christ and the church.

There are 56 broken homes where one parent survives. All but 7 of these parents are Christians. In 45 of these homes the wife survives, in 11 the husband. The children number 16 of whom 37 per cent are church members. Here the number of children is small with a high percentage in the church. No doubt this is largely due to the influence of Christian mothers.

Widows number 64, all but 3 of whom belong to church. Of this number 23 live alone. Widowers number 19 of whom 12 belong to church. Four widowers live alone. This makes a total of 83 survivors of broken homes, 88% of whom belong to church. Why should 77% of surviving parents be widows and only 23% be widowers? One thing, women marry younger; men have greater freedom to remarry. Further, men are likely more exposed to dangers. Furthermore, men have been more addicted to alcohol, tobacco and other evils.

Single adults number 92 of whom 68.5% belong to church. Eight live alone. Single folks live mostly with family groups and constitute 10% of population.

Only 17% of these homes receive a religious journal. The victrola is found in 22% of the homes; the radio in 44%. Some 45% of homes have neither victrola or radio.

The home remains still a most important factor for the evangelization of children. Few children rise above the spiritual level of their parents. Parents should become Christians for the sake of their children. Make the home atmosphere Christian!

*Osceola, Iowa.*

### Your Weaker Brother

BY JULIA GRAYDON

PAUL said many years ago: "If meat make my brother to offend, I will eat no flesh while the world standeth."

Bold words, are they not? and full of meaning. He was willing to give up anything which would hurt others, especially the weaker ones.

At a drinking party recently a mother shot her son; both had been drinking. Some at that party could say laughingly, "It does not hurt me to drink." But in this case the weaker brother was the sixteen-year-old boy and drinking *did* hurt him.

All over our country are similar cases today. Cocktails are served in refined homes by those who are forgetful of the result, and of the influence they once had. Little by little such things begin, but watch them end in a greater sin! Make your decision *now* to let drink alone forever. And make it your business to keep other people away from it.

*Harrisburg, Pa.*



## KINGDOM GLEANINGS

### Calendar for Sunday, August 23

**Sunday-school Lesson**, The Gospel for All Men.—Acts 11: 5-18; Rom. 1: 15-17.

**Christian Workers**, The Believer's Opportunity.

**B. Y. P. D.**, Our Colleges—How They Grew.

**Intermediate**, Great Men and Women—Muriel Lester.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in Pulaski church, Va.

**One** baptism in Mt. Morris church, Ill.

**One** baptism in the Mabel church, Ore.

**One** baptism in the Anderson church, Ind.

**One** baptism in the Washington City church, D. C.

**Six** won for Christ in Guthrie church, Minn., Bro. Roland McIlroy of Minneapolis, Minn., evangelist.

**Two** baptisms in Roanoke church, La., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Eight** baptized and one reclaimed in the Koontz church, Pa., Bro. G. E. Yoder of Windber, Pa., evangelist.

**Four** baptisms in Onego congregation, W. Va., Brother and Sister Carl W. Zeigler of Annville, Pa., evangelists.

**Eleven** baptisms in White Rapids church, Wis., Brother and Sister Niels Esbensen of Freeport, Ill., evangelists.

**Six** baptisms at New Paris church, Dunning's Creek congregation, Pa., Bro. Jos. Clapper of Hopewell, Pa., evangelist.

**Nine** baptisms and two reclaimed in Red Creek congregation, W. Va., Dry Fork schoolhouse, Brother and Sister Carl W. Zeigler, evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Niels Esbensen** of Freeport, Ill., Sept. 8 in Woodland church, Ill.

**Bro. J. W. Fidler** of Brookville, Ohio, Aug. 30 at Pleasant View church, Ind.

**Bro. John Deardorff** of Ashland, Ohio, Oct. 11 in the Blue River church, Ind.

**Bro. E. C. Woodie**, pastor of Beaver Creek church, Aug. 30 at Broadfording, Md.

**Bro. I. D. Heckman** of Cerro Gordo, Ill., Sept. 20 to Oct. 3 at the La Porte church, Ind.

**Bro. Henry H. Glover** of Clifton Mills, W. Va., Sept. 5 at Mountain Dale church, W. Va.

**Bro. J. E. Rowland** of Mechanicsburg, Pa., Aug. 16 to 30 at Brandt house, Back Creek congregation, Pa.

**Bro. Galen R. Blough** of Rummel, Pa., Sept. 14-27 in the Holsinger church, Pa., Dunning's Creek congregation.

**Bro. David McFadden** of Smithville, Ohio, Aug. 16 in the West Nimishillen church, closing with the harvest meeting on Aug. 30.

\* \* \* \*

### Personal Mention

**Bro. Isaac J. Garber** has changed his address from Arboreale to Durbin, W. Va.

"**Bro. U. S. Royer** of Newton, Kans., is visiting among relatives in the Lebanon Valley since the late Hershey Conference, and greatly enjoyed preaching, Sunday, July 26, in the Tulpchocken (Royer's) meetinghouse, adjoining which is the farm where he was born." So writes Bro. Jonathan F. King of Myerstown, Pa.

**Bro. Mark Burner**, now of Udell, Iowa, should be addressed after Sept. 1 at Preston, Minn., R. 2.

**Bro. J. C. Forney**, elder-in-charge of the Winona church of Minnesota, passed over to the other side on the evening of Aug. 10. We have no further particulars at this writing.

**Sister June Yearout**, mention of whose evangelistic activities was made in our issue of July 25, was scheduled to begin a revival campaign at Granada, Kans., last Sunday, Aug. 16. Churches desiring her services may write her in care of E. L. Bowman, R. 3, Sabetha, Kans.

**Tuesday** of last week brought two groups of visitors to the Publishing House. The first was led by Bro. O. A. Myer of Robins, Iowa, pastor of the Dry Creek church. With him were his wife, daughter and son-in-law, Bro. Couch of Kansas City, Mo. A few minutes later Bro. Clark Heckman of Pasadena, Calif., stopped to renew old acquaintance. With Bro. Heckman were his wife, daughter, son Vernon and wife, the latter two students at Bethany Biblical Seminary.

**Bro. A. C. Wieand** is not a frequent caller at the Messenger offices. He was out last week with the manuscript of his forthcoming book, *The Philosophy and the Practice of Prayer*, about which you are likely to hear more in the not far future. "The best he has done yet," say more than one who have read it. With him as House visitors were his son Cassell and his new bride, formerly just Martha Kurtz. The newlyweds will be at home shortly in South Bend, Ind., where the groom teaches in the public schools.

**Brother Bonsack** is the speaker Wednesday evening, Aug. 26, and three times on Thursday following in the Olivet church of Northeastern Ohio. It is the second week of the second annual conference of the Olivet church. Something helpful every evening with an all-day program Thursday. Sunday, Aug. 30, will be Homecoming Day. Former Pastors Clyde Mulligan and E. B. Bagwell will speak in the morning and afternoon respectively. To any or all of these meetings Pastor Wilbur M. Bantz cordially invites you.

**Bro. J. H. Cassady** is taking up the pastorate of the church at King Ferry, N. Y. The coming week, Aug. 23 to Aug. 30, will be full of inspiration and uplift, with a specially planned service every night. Sunday, Aug. 30, Bro. Rufus P. Bucher will preach both morning and evening. The afternoon will be devoted to an installation service for the new pastor. Love feast Saturday evening, the 29th. Eastern Pennsylvania membership to which district this church belongs is especially invited to these week-end services. Bro. Cassady says his parish is practically New York, New England and Eastern Canada and he wishes to get in touch with members and friends anywhere in this region. He will still do a small amount of evangelistic work, being scheduled for a meeting in the Roxbury church, Johnstown, Pa., beginning Oct. 4.

**"GIVE DILIGENCE TO PRESENT  
THYSELF APPROVED UNTO GOD, A  
WORKMAN THAT NEEDETH NOT TO  
BE ASHAMED, HANDLING ARIGHT  
THE WORD OF TRUTH" (2 Tim. 2: 15).**

Pray for Bethany  
Give to Bethany  
Come to Bethany



**Bro. Ralph R. Hatton** has been pastor of the Toledo church of Northwestern Ohio for the past ten years, during which time the church has grown from a small home mission point to a self-supporting church of some 225 paying members. On Sept. 1 he will take up the pastorate of the Omaha church, Nebraska. His address will be 2039 N. 49th Street, Omaha, Nebr.



### Miscellaneous Items

**La Verne College** has supplied our files with a copy of the institution's latest catalogue and has secured thereby what we hope is a fitting measure of our gratitude.

**The General Conference** of the Brethren church (Progressives) is to be held at Winona Lake, Ind., Aug. 24-30. A detailed program appeared in *The Brethren Evangelist* for Aug. 8.

**The Bureau of the Census** will now proceed with the 1936 census of religious bodies since funds for the same have been allocated by the federal government. Such a census has been taken at ten-year intervals since 1906.

**The District Meeting** for the Second District of West Virginia will convene in the Beans Mill congregation, Sept. 10, 11 and 12. The churches will take notice that an error occurred in our minutes as to the date.—Henry C. Sanders, Writing Clerk.

**It was not** a serious error but just to keep the record straight it may be noted that it was the Conference of 1905 at Bristol, Tenn., at which the late Eld. John Zuck served as moderator. The Conference of 1906 was held at Springfield, Ill., and was presided over by Eld. S. F. Sanger.

**Program** for the District Ministerial Meeting to be held at Oak (Mt.) Grove house, Brocks Gap congregation, on Thursday, Aug. 27, beginning at 10 A. M. Talks to be given include: The Meaning of the Spiritual Life.—J. D. Huffman. How to Reach the Fullness of the Spirit in Our Lives.—I. C. Senger. Fruits of the Spiritual Life.—P. I. Garber. 1:30 P. M. The Needs and Plans of the Peace Program.—C. E. Nair. The First Gift—Self.—Jos. W. Miller. The Next Gift—Financial.—L. S. Miller.—J. W. Wampler, Harrisonburg, Va.

**Notice to West Virginia churches:** Bro. D. W. Kurtz will speak at the following churches according to schedule: Tear Coat, Aug. 23; Salem in Sandy Creek congregation, Aug. 24; White Dale Co-operative Brethren, Terra Alta, Aug. 25; Maple Spring, Eglon, Aug. 26; Maysville (Brick), Aug. 27; White Pine, Aug. 28; Beaver Run, Aug. 29; at Van Myra Camp Brethren Reunion, Aug. 30, both morning and afternoon. Pastors and elders please announce. May each church show its appreciation by a liberal offering.—S. Paul Daugherty, Augusta, W. Va.

**Here's a leaf** from one busy pastor's diary, showing what all good pastors like to do: "She came to town in the employ of another family for the summer. She was a member of the church back home. When she came to town her mistress called the pastor on the phone to make arrangements for her enrollment in the Sunday school, and to say that she wished her to keep in touch with the church, and that she wanted her to meet some of the young people of the church who would make good associates for her. The pastor assured the good woman of his interest and endeavor, so far as lay in his power, to meet all her hopes and expectations. The young woman came to Sunday school, met some fine young friends, soon afterward went with them on an outing, has been coming regularly to Sunday school and other meetings and apparently likes it."

**Spring Run** congregation will hold their annual homecoming on Sunday, Sept. 13, an all-day meeting. Sunday-school at 9:45, preaching at 11 A. M., general program at 2 P. M., evening services at 7 o'clock.—Mrs. Maggie Gill, McVeytown, Pa.

**There will be** an all-day homecoming service at the Glade Run church, Kittanning, Pa., where Bro. W. C. Sell is pastor. Brother and Sister Ross Murphy and Bro. Jas. Sell will be the main speakers. The date is Aug. 23. All who formerly worshiped at Glade Run church are urged to attend or write a letter.

**The Reading church** will hold an all-day meeting on Aug. 30, on Rosedale camp grounds, about five miles north of Reading and one mile east of route No. 222. Services will begin at 10 o'clock with the Sunday-school lesson, followed by an address, What Does the Brotherhood Expect of the Reading Church, by Roy Forney; and a sermon by Bro. David Snader. In the afternoon at 2:30, the subjects for discussion are Our Church: Its Heritage, by Eld. Jas. Moore; and The Challenge of Today by Bro. Caleb Bucher.—David H. Markey, pastor.

**The Thirty-eighth** Annual Ministerial and Sunday-school meeting of Southern Pennsylvania will be held in the New Fairview congregation Aug. 25-27. Ministerial Meeting, Aug. 25 at 7:30 P. M., Sermon, A Triumphant Christ for the World.—C. D. Bonsack. Aug. 26, 9:30 A. M. Discussion, What Shall I Preach?—S. M. Lehigh. Building the Sermon.—H. M. Snavelly, M. B. Mentzer, C. H. Steerman, W. G. Group. 1:30 P. M., Business Period. Discussion, Promoting the Work of the Church. Preaching and Pastoring.—J. E. Trimmer. General Administration.—Jos. M. Baugher. Discussion, The 1936 Conference Decision on Ministerial Placement and Policy.—N. S. Sellers. 7:30 P. M., Address, An Appreciation of African Women.—Mrs. H. Stover Kulp. Sunday-school Meeting, Aug. 27, 9:30 A. M. Discussion, Why Teach Religion?—H. M. Stover, C. B. Soltenberger. Peace Education.—J. E. Rowland. 1:30 P. M., Business Period. Discussion, Qualifications of a Good Sunday-school Superintendent.—J. E. Myers. The Need of Creating a Church Consciousness Among Sunday-school Constituency.—Earl S. Kipp.



### Peace Action News

**Now is the time to work for peace!** Is your church about its task?

**The Ladies' Aid Society** of the Ft. McKinley church of Southern Ohio sent \$15 to the Peace Action Program. Mrs. W. C. Baker, the treasurer, adds: "May the Lord add his blessing to the efforts of peace throughout the world."

**A unique proposal to bring peace** to the attention of every person in the United States has been made to the U. S. Post Office Department and to President Roosevelt by peace organizations in a request that the U. S. issue a special postage stamp. Peace groups see in a stamp symbolizing peace a constant reminder that the prevention of war is an ever present problem.

**Paul Hutchinson** in the editorial correspondence of the Aug. 5 *Christian Century* observes the following: "In a speech at Nottingham July 15 Mr. Lloyd George said: 'We are tracing exactly the same steps one by one, including military conversations, pacts, re-equipment, increases of armaments, competitive armaments—the same steps as led down to the pit.' I think that most Englishmen are formulating this same ghastly parallel in their own minds."



---



---

## HOME AND FAMILY

---



---

### “It’s Grand—I Love It”

BY DOROTHY OXLEY

It’s grand to climb a mountain,  
It’s grand to view the hills;  
It’s fine to drink at the fountain,  
Of cool, refreshing rills.  
It’s grand to view a meadow  
With cattle grazing there;  
It’s fine to see a shadow,  
Lengthening in the cooling air.  
“It’s grand—I love it!”

It’s grand when autumn paints the leaves,  
Gold, red, yellow, and brown;  
It’s grand when the frost on the trees  
Brings the leaves tumbling quickly down;  
It’s grand to rest at night  
Under covers when it’s cool;  
For I know autumn is just right.  
“It’s grand—I love it!”

*Mountain Grove, Mo.*

### Your Father Said to Tell You

BY MARY L. O’HARA

WEARY and burdened with pain, Tommy lay among his pillows in a strange new place of white cots and white-coated nurses and doctors. The suddenness of the accident had swept him off his feet as far as control was concerned, and now he lay there almost whimpering. If only there were some one near at hand, some one to understand, some one to care, maybe then he could keep back the tears. Restlessly he tossed, and then the door opened and a nurse came smilingly up to his bed, saying: “Your father said to tell you that it is all all right and you are not to worry or fret, because he’ll be here soon.”

A smile shone through the mist of tears, and with a sigh of satisfaction Tommy said: “Say, nurse, isn’t he just great?”

Many of us today are weary, burdened with pain and loneliness and longing; many hearts are aching for some one to care. And I’m so glad I can relieve your longing, for your Father said to tell you that it is all all right and that you need not worry or fret.

You were wanting some one near at hand. This is the message your Father sends: “Lo, I am with thee always, even unto the end of the world.” He is ceaselessly near, ever ready, sufficient for every need.

But you are wanting more than just some one who is near. Your heart cries out for one who will understand. Friend of mine, God thought of that as well, and he said to tell you that “your Father knoweth.” Ceaselessly near, understanding all, how beautiful!

But hearts are hungry for a touch of love. Does

God care? Your Father said to tell you that he loved the world so much that he gave his only Son to die for it. Ceaselessly near, majestically understanding, perfect in love—this is your Father.

But sometimes hearts are weary. What about them? And the answer comes so clear and sweet: “Come unto me all ye that labor and are heavy laden and I will give you rest.” Doesn’t that satisfy?

But there are needy souls, hearts that hunger for the depths of his riches. To all who long he says: “Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you.”

But still there are souls that shrink back, frightened, not daring to come to him because they have sinned against him. Does God still care about them? Listen, your Father said to tell you this: “Let not your heart be troubled, neither let it be afraid.”

Ceaselessly near, majestically understanding, perfect in love, with outstretched arms to give you peace and rest, extending forgiveness to all who will ask, he whispers as a closing word: “I will never leave thee nor forsake thee.”

Your Father said to tell you. What can you say to him?

*Mt. Morris, Ill.*

---

### Co-Workers With God

BY MRS. CHARLES E. ZUNKEL

“A partnership with God is motherhood,  
What strength, what purity, what self-control,  
What love, what wisdom should belong to her  
Who helps God fashion an immortal soul.”

A MOTHER is in two respects a co-worker with God: in the creation of the child’s physical body and in the fashioning of “an immortal soul.”

It is God who giveth life; he is the Creator of us all. But he has given to womankind the great privilege of being a partner with him. She has the power to help determine what the physical life of her child shall be like. Many parents have passed on to their children strong virile bodies, while many also have given them sickly and puny bodies unable to cope successfully with their environment. We believe it is the will of an all-wise and kind heavenly Father that all of his children be strong and healthy. We do not believe that God has foreordained any to be physical weaklings. If we mothers are to be co-workers with him, should we not give our children the best physical heritage possible? It has been long held that “every child has a right to be well-born.”

Having recently spent ten days in the maternity ward of a large hospital, I was made to think along this line



anew. One night, as my nurse came in to care for me, I could tell that she had been smoking. This was quite a surprise to me for I supposed that they would be forbidden to smoke while on duty, at least. The next day I questioned the day nurse about it. In the course of our conversation I discovered that it was against the hospital rules for nurses to smoke while on duty, and when the nurse added, "And we do not allow our patients to smoke because of fire hazards." I said, "Why, you don't have trouble with mothers smoking while in the maternity ward, do you?" I was amazed to learn that many times the mothers are caught trying to hide their cigarettes from the nurses. I learned also from this nurse that invariably, after a few days of nursing, the mother who smokes must put her baby on the bottle.

I am indebted to Mr. Finnell for some of the following facts which I shall give showing the effect of the mother's smoking upon her babies. A couple of years ago, in a Toledo home, the baby died in spite of all medical aid available. The mother was questioned by the doctor and she confessed that she had disobeyed orders and smoked. He said to her, "All right, you smoked, but you murdered that babe."

Mr. Finnell says: "In an Ohio town where I lectured one January, a woman came forward with the information that she was the mother of five children, three of whom were born dead, and the other two lived but a short time. The doctor claims that her cigarette smoking caused the disaster." He further says, "It is reported that one New York hospital had forty babies in the nursery ward, on a recent day, all of whom were suffering from tobacco heart, due to the smoking on the part of mothers."

According to Dr. Chauncey Barber of Lansing, "Sixty per cent of all babies born to cigarette smoking mothers die before they are two years of age."

Yes, "a partnership with God is motherhood." But how many times she has lacked in wisdom and in self-control!

A mother has perhaps an even greater responsibility in helping to fashion the soul of her child. I wish every mother might read the parable of the two artists.

Once upon a time the Master artist gave to each of two painters a fresh white canvas. He added brushes and paints. Then he said: "Paint, upon these canvasses, your most beautiful dreams."

One artist began his picture that very night. He worked slowly, but surely, as the days went by. Sometimes he added but a single line. Again he spread but one brushful of paint, but the lines were true and the colors fair. And always, he kept the canvas close to himself, where he could watch the picture grow.

But the other artist said:

"Behold, now, I am busy with many other concerns, each far more important than this blank canvas. Some day, I will paint thereon a great picture. I will leave it, for a space, without touch of charcoal or color!"

He left the canvas stretched in the marketplace. Idlers came by and splashed it with mud. Wandering artists painted thereon fragments of their fancies. Some of them were very beautiful, but they were only fragments. A crude sign painter lettered a legend thereon.

The swift days winged by. One, two, three years passed. Then the artist sat down before the canvas to begin his great picture. Not a square foot of unsullied white remained. He tried in vain to blend the fragments which he found into one perfect landscape. He attempted to scrape out the blotched hues; to cover them with his own beautiful imagery. Always the ugly showed through the beautiful. Always a blot remained behind. Never could his fairest dream be painted upon the canvas.

The two canvases are two baby souls, fresh and fair from the hands of the Creator. The two painters are two mothers.

The first is the one who realizes the importance of the Cradle Roll years; who begins religious training and character building at this early age, before the little soul has been marred by wrong influences; she works slowly, but surely. She knows that precept must be upon precept—line upon line—here a little, there a little.

The second is the mother who thinks she will begin the development of baby's character when her child has grown to years of understanding; who busies herself with other interests, entrusting her baby to maids and relatives, neighbors and nurse girls, deluding herself with the belief that the canvas will remain white.

The character of our child is developing each day. The canvas will never remain spotless and without color. We mothers should know whether the first outline is ugly or beautiful. To us is given the most wonderful creative work in the world. The masterpieces of the painter, the sculptor, the musician, or the writer require even less skill in their production than that required in the fashioning of a little soul after God.

To perform her task well, the mother must make her job a full-time one. It may of necessity demand all of her attention. It is, if seriously assumed, the supreme undertaking of the ages, for in molding little human lives that she has helped to bring into existence, she is developing in them character that will influence generations to come. She is giving to the world the greatest gift possible—clean, strong-bodied children, physically fit for the great tasks of the world. She is giving to the world children stalwart of character, prepared to live out the high idealism which she has daily woven into the fabric of their lives.

If a mother is to be a co-worker with God, she must live in intimate friendship with her Partner. How much more successful she can be if she daily seeks his co-operation! He says to each mother: "Take this child away, and nurse it for me, and I will give thee thy wages" (Ex. 2: 9). But he does not leave her to care for the child alone. If she seeks his aid, he is constantly near to give her courage, wisdom and strength.

*Danville, Ohio.*



---



---

## OUR MISSION WORK

---



---

### Changing Attitude Towards the Christian Religion Among the Educated and Officials in China

BY MINOR M. MYERS

OF recent years there has been a growing change of attitude toward the Christian religion, and a favorable one, among the educated in China. The change has been in the direction of unprejudiced personal study and investigation of Christianity's claims with a desire to find if possible a solution for personal, social and national problems.

This is a very different attitude from that of the past. In the earlier past China was economically self-sufficient, being rich in such natural resources as coal and the metals. She had fertile soil and large and long waterways. She was fairly independent of other countries and peoples politically, having the sea to the east, the Gobi Desert to the north, the high mountains of Tibet to the west and also mountainous country and sea to the south. With all these natural advantages China developed a culture superior to her neighbors, and comparing herself with them, judged them as barbarian. Along with this, and the contacts she had with other peoples, she became proud and haughty. Western nations in their first contacts with China were greatly embarrassed by this haughty and condescending attitude toward them. China has a right to be proud of her culture of the past but no right to a haughty spirit.

But having suffered defeat in every military engagement with western countries, and lost self-sufficiency with the influx of western goods, she has developed a strong desire for the material and scientific weapons and advantages of the west. The influx of western culture has made China feel that in the world of today she needs these things to be able to talk and act on an equality with other powers. The Christian religion, a part of the western influence, has been at work changing lives, developing them through the mission schools from the lowly walks and status in society to out-

standing powerful leaders that attracted the attention of the educated and cultured classes. Philanthropic work in healing the sick, giving relief in time of famine and promoting education—especially for girls—commended itself to them. Promoting social reforms, such as anti-footbinding among girls and women, later called forth appreciation. The spirit of service and sacrifice found among the Christians was too often lacking among others. All of these and many other influences have brought about a change of attitude toward Christianity. Such in brief is the story of the change that has come about gradually and in spite of tremendous obstacles and prejudices.

During the recent past China has had many national troubles, being unable to unite under one central government. Today, however, she is more nearly united than at any time during the past twenty-five years. The people of China are and have been very much united as a people and this has been a saving factor during the unsettled years since the republic. Many of the educated classes, looking back over their history and into the religions that have most influenced China's past, have a growing feeling that these age-old religions do not measure up to the requirements of today. The ethics of Confucius were good, but his philosophy is retrogressive. Many believe this has been largely responsible for China's extreme conservatism. The Buddhist and Taoist religions have excellent teachings but lack power and purpose in facing the problems of life, whether personal or social. Buddhism says: "Get away from this world," so the devout follower goes off to the mountain temple for high attainment in spiritual life. Jesus says, "I do not ask to take them away from the world," but gives to his followers power to live in the world. Thus many Chinese are thinking that Jesus has a better way of life, of tackling problems and meeting needs.

Another thing that draws attention to the Christian religion is the fact that outstanding leaders in the coun-



*This is one of several Bible classes led by Bro. Minor M. Myers. He has four such classes among officials and four among students*



are Christian. In addition to Premier Chiang-Kai-ek and his capable and warmhearted wife, there are several Christians prominent in government circles. National leaders in education, in medical and social service include a large per cent of Christians. And their influence is being felt in the interests of the people. Besides, there are the thousands of changed lives in communities. This is from within. From without there is the invasion of Japan into Manchuria and more recent her encroachments into north China that creates a helpless feeling. And in this frame of mind men's hearts turn to God, to some one outside of themselves.

The anti-Christian movement as organized a few years ago is gone. During the last two years the Y. M. A. has promoted a Youth and Religion Movement and has sent evangelistic teams to many of the important cities with gratifying results. First, Dr. Sherwood Eddy presented the gospel message to the educated masses in these cities, and last year he was followed by a team of prominent, highly educated and very able Chinese leaders. In both cases the response was finer, better than expected. Not only many students heard him gladly and expressed a desire to study further the Christian religion, but a large number of men in positions of influence and leadership attended these meetings, had personal conferences and enrolled in religious study groups. They want to know the truth about Christ and find out for themselves if it has a meaning for their life. The successful fruition of these studies depends much upon the Christian leadership of the communities. A dearth of capable leaders for work among this type of truth seekers is keenly felt in many places. Here in Tai Yuan, returned students from England and America enrolled and have continued more than a year in a Bible study group, one having already united with the church. New classes are started among men in high positions of railway service and customs service as well as among students. In former years the religious leader had to work up the class; now those desiring the class take the initiative. Student masses have maintained good interest. Both among them and older men a number are accepting Christ and are being received into the church. A few are very active witness bearers. Many teachers in government schools, while not publicly proclaiming their interest in the Christian religion, do admit their approval of and show friendliness to it. Some are privately studying

the Bible. Pastor Chang found a well bound New Testament lying on the table in a non-Christian student's room. Remarking about this to the student, the latter replied that he reads that Book a great deal, and there followed an interesting discussion of gospel teachings. In Bible classes and in private students ask such questions as: "What is the purpose of life?" "Has the Christian religion value for me?" "What is the position of Christianity in relation to communism and capitalism?" "How harmonize scientific facts and many things in the Bible, such as miracles and the creation stories of Genesis?" Questions of this nature and many others are being pondered by thoughtful students in China today.

This awakened interest in the higher things of life on the part of the students and educated of China presents a challenge and an opportunity that may not return for many years. Churches with the spirit of Christ should by all means accept this challenge, and with all the wisdom God can give them make the most of this glorious and unprecedented opportunity to lead inquiring minds to the great Mind and Heart of Love—God, Father, Christ—who is Truth, and who satisfies those hearts longing for truth and love.

*Tai Yuan Fu, Shansi, China.*

## 1936-37 Women's Missionary Education Material

BY NORA M. RHODES

"TIME marches on." Another year for women's mission study groups is about to begin. New advances will be made, new truths will be gained and new responsibilities will be ours. The local leaders will be alert to the good things in store for the year ahead and will have their groups well organized and all materials ordered in good time. The district missionary directors will have contacts made with their local groups and encourage and give any needed information for the promotion of mission study. The weakest group needs the most help.

The four programs which have been prepared for this fall should be an inspiration to all. Repeating the announcement as found in the June 13 issue, the new program on "Our Girl's Mission Schools" will be used in September. For October and November two programs, "Life Sketches of Pioneer Missionaries" and "History of Our Missions," will make us better acquainted with our missions and missionaries. December brings us "Missions and World Peace," a program which contains a wealth of information. These four programs are 5c each and are now ready and should be ordered from Women's Department, General Mission Board, Elgin, Ill.

## Annual China Number

Next week's Messenger will be the Annual China Mission Number. However, the matter sent us this year was such volume that we can not put it all in one paper. We are giving readers a sample in this paper, and will use the rest of the overflow in succeeding issues of the Messenger.



Last year we became acquainted with our South American friends and that continent now means more to us than it did before taking up the study book. This year we will have new interests and new sympathies as we become familiar with African womanhood in Belgian Congo. "Congo Crosses" is the book and you will not be disappointed in it. The outline helps will be ready in September although it is suggested that the book should not be taken up until January.

*Dallas Center, Iowa.*

## What to Pray For

*August 22-29*

BY S. OLIVE WIDDOWSON

THIS week we are to remember Brother and Sister L. A. Blickenstaff in their work in Bombay, India. Bro. Blickenstaff is secretary-treasurer of our mission. He also helps operate the intermission business office which is carrying on more efficiently and with less expenditure than could be done separately, a large volume of business for several missions.

Some of us have had the privilege of having our last



Brother and Sister L. A. Blickenstaff

few days' sailing arrangements made for us so we could avoid the tedious waiting in Bombay and have also had the pleasure of better traveling accommodations because Bro. Blickenstaff was there to personally inspect them.

These mission representatives in Bombay keep open house. In other words, the latchstring is always out to missionaries who need to be in Bombay a short time, or who are waiting a day or two for the boat. This gives them an opportunity for a short stay in a quiet, restful home.

Let us pray for them that they and the assistant, Bro. James, may be kept well, receive courage and guidance in this work and also in their helpful contact with the Bombay church near them.

*Philadelphia, Pa.*

## The End of Our Third Furlough

(A Letter From the Crumpackers)

The time has come again when we must say a glad goodbye to our dear home church and friends.

This furlough has been short and strenuous, yet very pleasant. We had an opportunity to work in several districts of the brotherhood. The districts we worked in were: three in Kansas, one in Colorado, Northern Ill., two districts of Indiana, Southern Ohio, four districts of Pennsylvania, three districts of Virginia, two districts of Maryland, and the district of Idaho. There was also a stop with three churches in Missouri. I am giving these contact opportunities for I want to draw a few conclusions. By invitation of Secretary M. R. Zigler, I was permitted to meet with the field men in Conference. I was in the McPherson Regional Conference, the Intermediate Camp in Idaho and a special ministers' conference in Juniata College. I was on the campuses of six of our colleges and had the privilege of living at the Biblical Seminary for six months. These contacts, in addition to attending Annual Meeting, encourage me to report my impressions and then follow with two suggestions.

1. Foreign mission interest is not dead, but is on the pick-up. My reasons are: In several very small churches in Kansas and Eastern Colorado I was amazed to see the response in attendance and offerings. In some of the very large congregations of Pennsylvania and Virginia where faithful ministers are carrying on without financial pay, the leadership and the congregation in general were anxious for mission facts and showed their determination to do still better by making good offerings. Several individuals and classes made plans to undertake the support of special projects. In Idaho the interest was shown by some very substantial gifts to the work. Young life from east to west is asking an opportunity for a place in the foreign work in a few years. The Conference offering of money and life is a splendid testimony. The field men are nearly unanimous in their desire to find methods of creating a livelier interest in missions in the home churches.

2. The problem, proper relations between the pastors' authority and the presiding elders' authority, is being very happily solved in most parts of the country. Both are seeing that there is so much to be done that the heartiest cooperation still leaves the task incomplete. This happy solution means much to the future happy relations of the eldership and pastor.

3. I was impressed with the way the church transacted business these days in Elders' Meetings, in District Meetings, in Standing Committee and in the General Conference. That fine Christian spirit that Brethren are noted for was seen by the writer on so many occasions that he thanks the Lord for our people who know how to deal with question on which they differ, and then when the decision is made to happily comply, determined to go on to better things. As to methods of carrying on business, I desire to refer to two districts that seem to me are models well worth mentioning. The First District of Virginia and the District of Eastern Pennsylvania are districts with meetings that church leaders who really want to go forward in church work could well afford to attend and take lessons. In the First District of Virginia they could see how to take care of details; in Eastern Pennsylvania they could see precision and completeness.

4. Another observation is the alertness of the leadership both of the paid class and of the unpaid class. They are dis-

(Continued on Page 25)



## THE CHURCH AT WORK

### ADMINISTRATION

#### The National Preaching Mission

##### What the National Preaching Mission Is

The National Preaching Mission is a united attempt on the part of the churches to bring about a spiritual awakening in America. It rests on the conviction that nothing is so important as to build stronger foundations of Christian faith and life in the nation. After eighteen months of careful preparation, both in planning and in prayer, the Mission was launched this fall.

A group of the foremost interpreters of the Christian Gospel, both from our own country and from abroad, will be organized for three months in this new type of evangelistic effort. Sustained by the prayers of countless Christians of all denominations, they will go together to twenty-five major centers of population, spending four days in each city and using every available channel, both of great public meetings and of smaller conferences, to make a combined spiritual impact upon the community.

Many who attended Hershey Conference this year will recall the addresses made by Jesse M. Bader, secretary of the National Committee of Fifteen, representing the interests of Protestantism as a whole, and responsible for the direction of the movement. Recent word is to the effect that D. W. Kurtz is to speak at several of the principal meetings.

##### The Cities to Be Visited

York State (Albany, Syracuse, Rochester, Buffalo) .....	Sept. 13-14-15-16	Seattle .....	Oct. 29-30-31-Nov. 1
Birmingham .....	Sept. 17-18-19-20	Vancouver .....	Nov. 1-2-3-4
St. Paul .....	Sept. 20-21-22-23	Portland .....	Nov. 5-6-7-8
St. Louis .....	Sept. 24-25-26-27	San Francisco, Oakland .....	Nov. 8-9-10-11
Indianapolis .....	Sept. 27-28-29-30	Los Angeles .....	Nov. 12-13-14-15
St. Paul .....	Oct. 1-2-3-4	Dallas .....	Nov. 15-16-17-18
Philadelphia .....	Oct. 4-5-6-7	Chicago .....	Nov. 19-20-21-22
St. Louis .....	Oct. 8-9-10-11	Washington, D. C. ....	Nov. 22-23-24-25
St. Paul .....	Oct. 11-12-13-14	Raleigh .....	Nov. 26-27-28-29
St. Paul .....	Oct. 15-16-17-18	Philadelphia .....	Nov. 29-30-Dec. 1-2
St. Paul .....	Oct. 18-19-20-21	Boston .....	Dec. 3-4-5-6
St. Paul .....	Oct. 22-23-24-25	New York City .....	Dec. 6-7-8-9
St. Paul .....	Oct. 25-26-27-28		

#### Extension Program—Eight-Day Preaching Missions

Following the visit of the National Preaching Mission, one of these cities is expected to serve as the center for an extension program planned and directed by the Christian churches of that area. In this way, the number of communities to be reached will be greatly multiplied, and the influence of the Mission made nation-wide.

As a means of intensifying the influence of the Mission and securing a permanent conservation of its values, local churches throughout the nation are being urged to conduct simultaneously an eight-day Preaching Mission from Sunday to Sunday in their own parishes, preferably in the first of November.

It is in this part of the program that each church can participate in the National Preaching Mission. Each congregation may conduct its Eight-Day Mission in any way by any method it desires. It is strongly recommended by the National Committee that each pastor hold his own mission and in his own way. It is hoped that he will plan for each night. This Eight-Day Simultaneous Preaching Mission is the most important part of the nation-wide program. It is the climax.

#### The Simultaneous Preaching Mission Month

It would be difficult for any pastor and congregation to hold a successful Eight-Day Preaching Mission prior to the national election. The National Committee, therefore, strongly recommends that where possible, all the pastors and congregations hold their Eight-Day Preaching Missions later in November, preferably during the week of November 15-22 or November 29 to December 6.

#### The National Preaching Mission Committee

For eighteen months, the National Preaching Mission Committee of the Department of Evangelism of the Federal Council of churches has been developing the program and plans for this nation-wide Preaching Mission. It has had the heartiest co-operation from city, county and state Councils of Churches, local Ministerial Associations, National Headquarters of the Communions, and Interdenominational Organizations.

The members of the committee are: William Hiram Foulkes, chairman, Jesse M. Bader, secretary, W. S. Abernethy, Albert W. Beaven, Samuel McCrea Cavert, John T. Dallas, Harry N. Holmes, Lynn Harold Hough, George Irving, William R. King, E. D. Kohlstedt, R. H. Miller, Harold McAfee Robinson, Paul E. Scherer, Anne Seesholtz.

#### Specific Objectives

To strengthen the foundations of Christian faith on the part of every member of the local congregation and to stress anew the meaning of what it means to be a Christian.

To reawaken and reinterest the "marginal members" of the local congregation and to enlist them in active Christian service.

To make new disciples for Jesus Christ, our Lord, and to enlist them in the working fellowship of the church. The preacher will preach for conversions and seek to add new members to the church.

To bring into the active fellowship of the local congregations all those who have been members of congregations in other communities, but who have neglected to transfer their memberships by letter.

To send forth Christians into the world with a zeal for the redemption of every area of life that all human relationships may reflect the Spirit of Jesus Christ and the redemptive purpose for which he came.

#### Preparing the Congregation

To hold a successful Eight-Day Preaching Mission, time is required for preparation. Pastors and churches should begin preparations at once for the November Mission. The following suggestions are made:

Secure the approval of the plan, if necessary, by the officers of the church.

Make a representative group responsible with the pastor for leadership in plans and program.

Frequent announcements should be made of the Mission at the regular weekly services and through the church bulletin.

Make a survey of the parish if one has not been taken recently. The best results can be secured if the churches of a community do this unitedly.

Arrange for suitable publicity.

Arrange for a dependable leader of music who will be faithful to the Mission.



Request all organizations of the church to give the Mission the right of way during the week.

The minister and the Mission Committee should make out a calendar for their guidance, which should be checked as the Mission proceeds and goals are attained.

Build up a prospect list of those who should be members of the church and begin the cultivation and teaching of each person.

Each minister will want to begin the selection of subjects and the early preparation on his sermons for the eight days.

Early in the autumn, begin plans for an Every Member Visitation, urging regular church attendance. The group that needs particular attention is that of the "Marginal Members."

#### Organization of Churches for United Action

One of the greatest values of the Eight-Day Simultaneous Preaching Mission plan will be the number of churches in the community enlisted to participate. If it can be made both unanimous and simultaneous, the whole community will experience remarkable results. To enlist pastors and churches in this simultaneous plan and to spread information about it, the following suggestions are made:

Organize an Eight-Day Preaching Mission Committee. Select one or more representatives from each of the communities represented in the community who are willing to co-operate in this enterprise. This committee may be appointed by the Ministerial Association or Council of Churches.

This special committee may send out a letter to all the pastors, asking them to bring this plan of the Eight Day Simultaneous Preaching Mission to the attention of the officers of their respective congregations for approval and committing the congregations to participation in the November program.

One of the first things to be done is the selection of a week in November that will be most satisfactory to all the churches for the Eight-Day Preaching Mission. The week selected should be given the right of way in the community. Early announcements will help do this.

#### Suggested Plans for Publicity

So far as possible, the churches of the community will want to carry on their publicity unitedly even though each congregation holds its Preaching Mission separately.

Publicity should be carefully arranged so as to appear progressively. Make a personal call at the newspaper office in order to secure co-operation. Promise to furnish material. Copy will be used by most papers, especially if prepared by someone with journalistic ability.

Consider the value of taking advertising space in papers, which will help secure their co-operation.

Placards in store windows and homes of co-operating members are very effective. These should be placed about a week or ten days before the beginning of the Eight-Day Mission.

Talk about the Mission. Get the people to talk about it. Keep it constantly before every department of the church through all public meetings. Create a mood of expectancy.

#### Holding the Mission

A carefully prepared order of worship with suitable hymns should be planned for each night.

The services should begin and close on time.

Sing the grand old hymns of the church. These have the

greater power to lift and inspire the people as over again: the shoddy and meaningless songs that are sometimes used.

Some churches have found a question box a vital factor in the holding of a successful Mission. It should be placed in a convenient location at the back of the auditorium where the people may place any written questions they desire the preacher to answer and discuss. The box is opened and the questions placed on the pulpit desk for answer at each evening service.

The Mission preacher should preach for a verdict, anxiety for personal decisions and commitments of life to Jesus Christ our Lord.

The preacher should make himself available for personal interviews during the Mission if such are desired. This fact should be announced at each service. If conversions are expected and worked for, they can be had.

#### After the Mission What?

New members added to the church should be made acquainted. A reception given to them soon after the Mission concludes will help to do this.

Encourage the entire membership, beginning during the Mission, to observe daily devotions, individual or by families. Make available to each some devotion guide such as "Today," "The Upper Room" or "The Fellowship Prayer."

Responsibility is upon the minister and church to provide ways of expression for this new inspiration. The great opportunity will be through the various departments of the church in their permanent program of education, worship, youth programs, social service, missions, and evangelism.

Give opportunity to all those who will, and who are now doing so, to contribute regularly to the financial support of the church.

Seek to make the Mission contribute to the increased attendance of the membership of the church at the regular worship services.

#### A Call to Prayer

Since it is not by might nor by power but by God's Spirit that such an undertaking as this can result in any measure of success, Christians everywhere are requested to pray earnestly that the blessing of God shall be upon the National Preaching Mission for the rebuilding in human life of the foundations of Christian faith, and for the sturdy and swift revival of true religion in this time of crisis and the world's need. Christians everywhere are invited to join in united intercession.

#### CHRISTIAN WORKERS

#### Philemon—An Overlooked Book

PREPARED BY H. A. BRANDT

September 27

#### I. Overlooked Books of the Bible

1. Name some of the least read books of the Bible.
2. Why are some books less read than others?
3. See how many in the congregation have read Philemon within the past year.

#### II. Facts About the Letter to Philemon

1. When written and by whom?
2. To whom written and about whom?
3. What is the special problem treated in the letter?
4. What can you say about the spirit of the letter?



**Human Interest Elements of the Letter**

1. What does the letter suggest about the home and character of Philemon?
2. What kind of a person was Onesimus?
3. Have some one read and report on H. B. Brumbaugh's little book: *Onesimus, the Runaway Slave*. If this is not possible, have some one tell his or her story of the experiences of Onesimus.

**Lessons From an Overlooked Book**

1. Is there any light in the letter on how to accomplish social reform?
2. What do you think of Paul as a letter writer? Contrast with his other letters.
3. What special lessons can we learn from Philemon, one of the big little books of the Bible?

**INTERMEDIATES****New Among the Old**

Growing people are in a constant search for new ideas. To satisfy this quest, people go to conventions, listen to lectures, dramatic and music presentations, and buy books and magazines. A large number of people do not have the time or the money to avail themselves of as many of these possibilities as they would like. Recently I decided to look through some of the books which have been in my library for a few years. The interesting discovery was that I found some very helpful suggestions. I did not realize so much help was available in my own library. No doubt this is true of other leaders. Try looking through the "Church at Work" section of your old copies of the Messenger; also our books and mimeographed material from the Elgin office and elsewhere. Your efforts may be well rewarded.

**The End of Our Third Furlough**

(Continued From Page 22)

satisfied with present attainments. That is a mighty good sign of growth to me.

My last impression has to do with what I choose to call experience. I hope no one will take offense. The pastors seem so anxious to get their job well done that they are fussing about for a method that will work, and in some places they have adopted a long drawn-out order of service that shows a lot of work in preparation but the audiences seem not to have caught the spirit of it all. Maybe this situation will adjust in time and still bring forth fruit.

Now to close with I venture two suggestions. There seems to be so much hurry and unrest, that I suggest to the leadership especially, and really to all members, to take some time for meditation and quiet spirit upbuilding. Why not take our Bibles and be quiet before the Lord each day for some time? I think it will help the leadership more than any other one thing.

My second suggestion is to all, but the leadership should set the pace. This is in the matter of real gospel sharing and co-operation. If we in the church must wait for the socialists, the lodges and communists to show us how to act like Christians, then our opportunity may have slipped us by. To me, this means bearing one another's burdens. To me this improvement is vital; it is one of the greatest opportunities of the church.

After a very happy ten months in the homeland, and a very busy several months among the churches, we are re-

joining in the prospect of getting away to the China mission for another term of service with those dear people who have problems even more difficult to handle than those in the church at home. We crave your prayers as we go back to our work. "May the Lord watch between me and thee while we are absent the one from the other."—F. H. Crum-packer and family.

**CORRESPONDENCE****DISTRICT MEETING OF NORTH DAKOTA AND EASTERN MONTANA**

Our district meeting and young people's conference was held July 12 to 16 at Minot. The young people occupied Sunday and Monday, the 12th and 13th, with a fine program. A fine representation of young people was in attendance. Speakers from outside our district on the program were: C. E. Davis, J. W. Lear, John Wieand, Edgar Martin, and we were very glad to have Sister Ruth Glessner, who is with us again after having spent several years as a nurse in India. The following officers were elected for the coming year: President, Mark Emswiler of Minot; vice president, Alga Garvey of Minot; secretary, Raphael Bland of Berthold; treasurer, Lola Richwine of Froid, Mont.; chorister, John Sheets of Surrey; adult adviser, M. W. Petry of Minot. Their conference closed Monday evening with a campfire service conducted by C. E. Davis.

The Sisters' Aid program came Tuesday morning. The following officers were chosen for the new year: President, Ethel Stong of Cando; vice president, Mrs. Ralph Petry of Cando; secretary and treasurer, Blanch Zook of Minot; assistant secretary and treasurer, Ada Stice of Kenmare. Their program closed at 10:15 with a play, "Asleep in Zion," presented by the members of the Minot Sisters' Aid. The rest of the forenoon was taken up by a Christian Education program. The principal feature was an address by C. E. Davis.

Tuesday afternoon was occupied by the Sunday-school program. Eld. Ralph Petry was chairman and Lola Richwine, secretary. In the evening Bro. Lear gave a talk on his trip to the Holy Land.

Our ministerial program came on July 15. Eld. Jorgen Boe was chosen moderator, and Sister Ruth Glessner, secretary. We appreciated very much on this program the assistance given by J. W. Lear, C. E. Davis, Edgar Martin and Frank Wingert of Franklin Grove, Ill. Wednesday closed with the missionary address in the evening delivered by C. E. Davis.

Our business session was held Thursday, July 16. Eld. Ralph Petry was chosen moderator; Eld. D. A. Miller, assistant moderator, and Bro. Edgar Martin, reading clerk. The following officers were elected: member on Standing Committee, Chas. A. Zook, with Eld. Jorgen Boe alternate; member on Mission Board, Geo. Richwine of Froid, Mont.; on trustee board, Maurice Snowburger of Surrey; on Board of Christian Education, Mrs. Lloyd Maust of Cando. There were no calls for our 1937 district conference. We urge the churches of our district to consider the question and to make a call through the moderator or writing clerk for the privilege of entertaining us next year. We appreciate those who have come into our district and helped us in our work both in and outside our conference.

The following resolutions were adopted:

"We, the members of the Church of the Brethren, assembled in the District Conference of North Dakota and Eastern Montana at Minot, N. Dak., July 14-16, 1936, hereby



express our thanks to our Father God for his bountiful blessings, both spiritually and temporally. . . .

"To the members of the Minot church for their cordial welcome, for their liberal hospitality, and for their constructively arranged program. . . .

"To Brethren J. W. Lear and C. Ernest Davis for their presence with us, and for their inspirational addresses and constructive advice.

"We also resolve that an active participation in, and cooperation with the Emergency Peace Campaign be made by all churches of this district. Also that we as Christian people unite in a constructive program of defense against the use of alcohol as an intoxicant. May we endeavor to build greater Christian homes, and to build a program of recreation for our church; and that we, as a church, do all in our power to meet all other problems that we have a face.

"We suggest that these resolutions be published in our church paper, and in the newspapers of this city.

"And now, may the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit, rest and abide with us, now and evermore, Amen.—Resolution Committee: Edgar S. Martin, Jorgen Boe."

Minot, N. Dak.

Ray Harris, Writing Clerk.

### ALABAMA CHURCHES MEET

(See Picture at Foot of Page)

The young people of the Church of the Brethren sponsored a program at the Fruitdale Church of the Brethren on July 25 and July 26 at the close of the revival. The whole order of the meeting closely followed that of the young people's district conference, and is the first in our history at which all the Alabama churches and mission points had representatives. There were also eight ministers present, which number represented all the Alabama ministers. The people who came from a distance were cared for at night in the homes and paid a quarter at registration, for which they got their meals at the church.

The program material was gathered and arranged by Bro. J. C. Wine. Services were opened the first day at 8:30 with a welcome given by the president of the B. Y. P. D. After this there were reports of the churches and young people's organizations and a splendid talk on unity. In the afternoon a program of good music was given by the Fruitdale Glee Club, by Brother and Sister Culler of Oneonto, and Misses Mary and Renova Lewis of Tibbee. Supper was served at 5:30 o'clock and immediately after we met for

the vesper service on the hill behind the church. The revival service was continued as usual that night and the next morning by Bro. Replogle. A basket dinner was laid near the church. In the afternoon the program consisted of music by the Cedar Creek church choir; the ordaining of two young brethren, Bro. J. C. Wine and Bro. Rhett Petcher by Bro. Culler; and the baptism of two. That night after the vespers the climax of the program was given when the B. Y. P. D. presented a model program giving the history of the Forty Years of Work by the Fruitdale church. Some of the following important facts were brought to light. There have been ten men called to the ministerial service from the church. There was also once a seminary at Fruitdale, and at Citronelle a college that contained ten rooms with twenty-foot ceilings.

After the close of the service Bro. Adkins, another Oneonto man who with his wife attended the meeting, was asked to return August 16 and conduct a revival at Cedar Creek Fruitdale, Ala.

Harry E. Miller.

### THE PASSING OF ANOTHER PIONEER

Not many of the midwestern church pioneers remain. One of these, Katie E. Bush, died at the home of her daughter Mrs. Charles Johnson, Bainville, Mont., July 22, 1936. She was born to Daniel and Catherine Hollinger, near Boiling Springs, Pa., May 20, 1852. Covenant with Christ was made when she was a young woman, and Dec. 23, 1871 she and Jacob E. Keller began their married life in the Upper Cumberland church. To this union four children, who survive, were born.

The "call of the west" was heard by many of the young people of Pennsylvania. In 1878 this company settled in Russell County, Kans., and the beginnings of pioneer life and church building were realized. Five years later opportunity seemed to invite this young couple to another field and a home was builded within the bounds of the present Navarre, Kans., church. Here her husband was called to the ministry of the Word. Fifteen years of varied fortunes led them to seek more favorable farming conditions with a church community. In 1893 they settled in Cedar County, Iowa, where they labored with the sainted John Zuck. In 1907, the lure of the west brought them to northeastern Montana. Here they settled on the wide farming areas near the Fort Peck Indian Reservation before the country was measured by the surveyors. Here real pioneer life was experienced. After the coming of a few members the Gran-





new church was organized with her husband as its first minister and elder. Here Jacob E. Keller died in 1916. Mother married Augustus Bush in 1923 and lived for a few years in California. After his death she returned to Montana and made her home with her daughter in Bainville. Here she passed to her reward, aged 84 years. Burial was made in the Bainville cemetery.

Mother was a brave, consecrated, pioneer Christian woman whose example was given through living rather than through words. Sacrifice for the church and her family was the dominant note of her life.

Battle Creek, Mich.

D. Henry Keller.

### PRAISING GOD

Praising God, daily! That was possible at the time when the Christian church was born. Then people were going from house to house, eating and being glad and sharing with each other as needs arose. They continued with one accord, and they visited the temple daily (Acts 2: 47). It is no wonder they rejoiced.

Three thousand souls were added to the church. The minister had said: "Repent and be baptized, every one of you, for the remission of sins." He said also: "Ye shall receive the gift of the Holy Spirit, for the promise is unto you, and your children, and all that are afar off, even as many as our Lord shall call."

"But," you say, "that was possible away back there." "How do you really ask: 'Is it still possible to praise God this deep way?'"

Let us look a little closer home. Last fall when we left our mine in the High Sierras of California, en route to Sulphur and Siloam Springs, Ark., our first stop was at Chico, Calif., where we went to our church with one of our daughters. The father of Bro. C. Ernest Davis, though an elderman, was the guest speaker. We wondered if he could teach, being such an old man; but, what an inspiring sermon he delivered! He made us feel the very presence of a wonderful Savior.

The next Lord's day we were guests in the First Brethren Progressive Brethren church at Manteca, Calif., as the friends we were visiting attend there. We were again inspired, for the minister spoke of the imminent return of our Savior and our "go ye" business.

Sunday following we were at our church in Bakersfield where a great revival was on. Here the Spirit was working and impressed us with some things to do. For three days we visited with people at their request. One place we were greatly burdened for a son—gone astray. The Lord richly blessed our fellowship. At this church we met an earnest couple in love with a great Savior and looking for his return. The next Sunday found us visiting in the home of one of our children. Being just a block from the First Brethren church, we attended there. We found a happy group of people—many children and young people, and nearly all praying for church. The minister is attending the university and on Sunday he taught the parents' class. He said: "Parents, unless your young people are dyed-in-the-wool Christians, don't send them to the school I am attending; it is a dangerous place. I wouldn't even risk myself there unless I felt God sent me there for a purpose."

We were anxious to reach our destination. We have suffered some of the heartaches and loneliness our missionaries are obliged to experience when they must be separated from their children, in order that the children may be educated. Two different times we have sent our two young

sons, nine and eleven, to the John Brown school. The ideal of that school is to educate the head, heart and hand. I have wished our church and the First Brethren church had a school like that for the training of our youth. I consider it the greatest need of our church—for the vocationally-minded children and youth of our two denominations. All the teachers and house mothers and sponsors of that school are intensely in love with God, and the true spirit seems to radiate through the whole school. I found a house mother there who is a member of the First Brethren church of Long Beach, Calif., and she was praising God in quietly mothering that group of children.

We stopped in Saginaw, Texas, and felt that we were on sacred ground. It was here our church once had a mission point. Here I attended Sunday school for the first time when I was a child. It was here that Bro. A. W. Vaniman and wife let me enjoy the sweetness of their inner family circle. I was only six, but I used to stand by Sister Vaniman as she painted pictures. I was her little helper in those days, but she was my big helper as the years rolled by. She taught me many sweet lessons of life about praising God in a quiet, practical way. Every day I am more and more convinced that the world will learn to praise God in just the proportion that we as individuals let our praise and our lives ring true in all places, in his strength and by his power teaching them to observe all things he taught.

Quincy, Calif.

Elice Laycook Neher.

### THE CHURCH SCHOOL AND THE PASTOR

God's plan when placing man on this earth was to raise up a people to be an honor to him (Deut. 6: 4-9).

The Old Testament is to lead us to Christ; the New Testament is God's plan through Jesus Christ to have us know our Father. For this reason Christ established his church here on earth. Her work is to produce children for God's service, and we term this product Christians.

It is found that about eighty-five per cent of our Christians are the product of our Sunday-school, or the church's workshop. Now the same psychology that works to turn out valuable products in other organizations, will apply in this workshop. Much depends upon the foreman; he must be thoroughly acquainted with the material and with operations, as well as with his workmen. The pastor bears the same relation to the church's workshop as the foreman in any organization for production.

We note that the lambs are uppermost in the mind of Christ (Matt. 18: 2). We do not always realize that to keep a child a Christian is much more important than to reclaim him after he has been allowed to get outside the fold.

First of all, children are more easily led to Christ than adults. In the second place, they are more likely to stay converted than those converted at a later period of life. They also make better Christians, as they do not have so much to unlearn as those who have grown old in sin. They have more years of service before them. A man converted at sixty is a soul saved plus ten years of service; a child saved at ten is a soul saved plus sixty years of service.

The Cradle Roll may seem a slight affair to a busy pastor, and yet under the loving guidance of consecrated womanhood, it has often won whole families to the church and to Christ. The little child's hand opens many a door which has been closed to all ministerial knocking. The home and visitation departments, too, have been able to reveal at slight expense many families and scores of individuals within reach of the church.

The pastor must be a tireless organizer; he also must be



so tactful that he can have all his workers doing what he wishes done, and they thinking they are doing as they wish. In this way, and only in this way, can he have his whole working force with him. And what a work they can accomplish by the help of the Holy Spirit. In such an atmosphere the Holy Spirit can work.

The seminaries should train for the task of Christian education and church school administration. A little less time, if possible, spent in our seminaries studying about the ancient church fathers, and a little more time studying about the modern church sons would be a distinct gain—and some of the seminaries are learning that lesson.

The pastor should be a student of the church school movement, child study and the history and administration of the church school. He should attend conventions, denominational and interdenominational, and read current books and literature on the subject. In every way at his command he should keep abreast of the times as a church school man.

If possible, he should be a better superintendent, a better teacher than the teachers in his school. If his church school is what it ought to be, and what with his co-operation it may be, he will receive into his church more members than from all other sources combined.

Mechanicsburg, Pa.

A. B. Harnish.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brownsberger-Lehman.**—By the undersigned July 25, 1936, in the Church of the Brethren, La Verne, Calif., Kenneth C. Brownsberger and Elizabeth L. Lehman, both of La Verne, Calif.—D. L. Forney, La Verne, Calif.

**Huff-Statler.**—By the undersigned, at the summer home of the bride's parents at Yarnell Heights, Ariz., July 10, 1936, Mr. Cecil Huff of Covina, Calif., and Miss Esther Statler of Glendale, Ariz.—Frank D. Howell, Phoenix, Ariz.

**Jones-Miller.**—By Rev. R. M. Jones in Weston, Oregon, Mr. Lee Boyd and Susie P. Miller, Dec. 29, 1935.—J. D. Miller, Albany, Ore.

**Longanecker-Verbeck.**—By the undersigned, at the bride's home near Tonasket, Wash., July 24, 1936, Bro. Richard L. Longanecker and Sister Helen Verbeck, both of Tonasket.—C. V. Stern, Oroville, Wash.

**Neff-Folk.**—By the undersigned, at the home of the bride's mother at Phoenix, Ariz., July 29, 1936, Joseph E. Neff and Miss Marie Folk, both of Phoenix.—Frank D. Howell, Phoenix, Ariz.

## FALLEN ASLEEP

**Bacon,** Henry Haws, born April 8, 1866, and died Jan. 21, 1936. He joined the Christian church when a young man and served as deacon. March 5, 1896, he married Martha Elizabeth Sellers. About the year 1905 he went with her to the Brethren church and was soon elected deacon which place he filled faithfully and well for about thirty years. To this union were born seven children; the mother died and left him with six children, the oldest not yet fourteen. After three years he married Anna B. Arnold; to this union was born one son. He leaves his wife, five sons, two daughters, four grandchildren and two sisters. He was anointed twice during his sickness. Funeral by Bro. A. M. Laughrun in Fairview church with burial in the cemetery near by.—Mary K. Clark, Jonesboro, Tenn.

**Brumbaugh,** Bro. Walter Leroy, son of Bro. John H. and Sister Alice Isenberg Brumbaugh, was born near Roaring Spring, Pa., Sept. 17, 1918, and died at the hospital of a heart ailment, July 18, 1936. He was a junior in high school and a member of the church and a regular attendant at Sunday school. Surviving are his father, three brothers and two sisters. Funeral services in the Roaring Spring church by the pastor, S. P. Early. Interment in the Fairview cemetery, Martinsburg, Pa.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

**Etter,** Ellen E., daughter of Adam and Anna M. Hocker, born Sept. 9, 1863, in Montgomery County, Ohio; she died at her home in Englewood, Ohio, July 14, 1936. She married Franklin Etter Jan. 1, 1888. Early in life she accepted Christ as her Savior and a short time after their marriage she and her husband became members of the Lower Stillwater Church of the Brethren. Although an invalid for about six years, she bore her suffering patiently. She is survived by her husband, three daughters, two sons, one sister and sixteen grandchildren. Services at the Lower Stillwater church by Eld. J. W.

Fidler, assisted by Eld. A. W. Oren and the writer. Interment in the Fairview cemetery.—Hugh Cloppert, Dayton, Ohio.

**Fahdney,** Sister Leah Elizabeth, was born Sept. 8, 1854, in Keedysville, Md., and died July 14, 1936, at the home of her daughter in Larned, Kans. Her husband, Eld. Lewis Fahdney, preceded her twenty years ago. They were married in Maryland Dec. 8, 1874. They lived a few years in Illinois and in 1877 moved to Nickerson, Kans., where they lived the remainder of their lives. She and her husband did much in the early days of the country to preach the gospel and organize churches. She leaves one daughter, one son, two sisters and a half sister. She was a faithful member of the Church of the Brethren from her youth. Burial was in the cemetery of the Nickerson church. Sermon was preached by the undersigned, assisted in the service by Bro. John Whiteneck, pastor of Nickerson church.—J. J. Yoder, McPherson, Kans.

**Grabill,** Susan Jacobs, wife of Daniel Grabill, died at her home in Chambersburg, after an illness of five weeks, July 30, 1936, aged 70 years. She is survived by her husband, two sons, four daughters, two sisters and several grandchildren. She with her husband had been faithful members of the Church of the Brethren for about forty-six years. Many of the early years were spent in the Welsh Run and Back Creek congregations. For several years past they have resided in the Chambersburg congregation. She was active in the church and Aid Society until the last. Funeral services in Fourth Street church by her pastor, the undersigned, assisted by Elders A. M. Niswander and M. B. Mentzer. Burial in Lincoln cemetery.—C. E. Grapes, Chambersburg, Pa.

**Kauffman,** John Emery, son of Bro. Andrew and Sister Mary Kauffman, was born in Union County, Ind., Sept. 7, 1867, and died at the home of his sister, Mrs. Lawrence Pentecost, of Liberty, Ind., July 14, 1936. He had been active in public life and will be missed by a wide circle of friends. During his long illness he was very patient. He leaves one daughter, sister and one brother. Funeral from the home by Bro. E. R. Fisher with interment in the College Corner cemetery Ohio.—Ruthalene Pentecost, Liberty, Ind.

**Kitchin,** Bro. Samuel M., died July 29, 1936, at the hospital, Philadelphia, after a lingering illness. He spent eight months in the hospital, during which time he had twenty-three blood transfusions. He was born Jan. 25, 1908, near Ringoes, N. J., the son of Raymond S. and the late Gertrude Strimple Kitchin. In 1929 he was baptized and was received as a member of the Amwell Church of the Brethren. In 1932 he married Sister Opal Baker. Surviving are his wife and two children, his father, four sisters and one brother. Funeral services by Eld. Henry T. Horne with burial in the cemetery at Rosemont, N. J.—Dora H. Hoppock, Sergeantsville, N. J.

**Liveringhouse,** Mary Catherine Blough, was born in Goshen, Ind. Aug. 10, 1863. She married Lewis Liveringhouse at Portland, Ore. May 24, 1887. She died Aug. 2, 1936, at the Soldiers' Home at Grand Island, Nebr., where she and her husband had made their home; he passed away last November. She suffered a paralytic stroke after which she lived only a few days. She was a member of the Church of the Brethren and enjoyed this fellowship. Funeral services by the writer at the M. E. church at Juniata, Nebr., assisted by Rev. Hardin—I. C. Snively, Carthage, Mo.

**Lutz,** Dora V., daughter of Samuel and Margaret Cool, born Oct. 1, 1882, in Darke County, Ohio, and died June 22, 1936. She spent all her life in this vicinity. In August, 1913, she married John H. Lutz who survives with three children and four step-children. In her early twenties she accepted her Savior. She enjoyed her Christian experience and was in active service whenever possible. She was seriously afflicted about a year and a half ago and since then had been ill. Death was somewhat sudden from a stroke of paralysis. She leaves her husband and children, grandchildren, twelve step-grandchildren, fourteen step-great-grandchildren and two half brothers. Funeral in the Pittsburg church by Elders Chas. L. Flory and N. W. Binkley with interment in Mote cemetery near by.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

**Metzker,** Sister Christiann, was born near Millerstown, Pa., Feb. 1, 1876, and died at the home of her brother in Roaring Spring, Pa. June 26, 1936. She was the daughter of Bro. David and Sister Sara Hoover Metzker. She was never married and, since the death of her parents, made her home with her brother, Emanuel Metzker. She was a member of the church since early in life and was a good Christian. She is survived by a sister and two brothers. Funeral services in the Roaring Spring church by her pastor, S. P. Early. Burial in the Diehls Cross Roads cemetery near Henrietta, Pa.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

**Nesselrodt,** Chas. B., son of Philip and Catherine Nesselrodt, was born Feb. 16, 1861, and died June 22, 1936. He was the last of a family of five children. He leaves six sons and four daughters. His wife, who was Martha Shaver, died four years ago. He had been in failing health for some time. He was a lifelong resident of West Virginia. He was a consistent and active member of the Church of the Brethren since boyhood.—Dorcas Davis, Boyds, Md.

**Routzahn,** Sister Annie M., died in her place of residence in Westminster, July 8, 1936, aged 92 years. She is survived by one sister and a number of nieces and nephews. She was a member of the Church of the Brethren from early girlhood and lived consistent in the nonconformity principles of the church of her choice until the end. Services in the Meadow Branch church by the writer, assisted by J. W. Thomas and G. A. Early. Interment in cemetery adjoining—Wm. E. Roop, Westminster, Md.



oyer, Barbara Ann, daughter of Homer and Sarah Royer, was born June 3, 1932, and died July 21, 1936. She leaves her father and mother and sister. Funeral services in the Pittsburg church by Bro. Wilmer Petty and Bro. Chas. L. Flory with interment in the Mote cemetery near by.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

Zumbrun, Harry, son of Brother and Sister Omar Zumbrun, was born March 4, 1915, in Noble County, Ind. He was robbed and murdered in his filling station home on July 3, 1936. He married Mary Eider, daughter of Brother and Sister L. U. Kreider. He gave his heart to his Master when but a lad of ten years and kept in close touch with the church until his death. Surviving are the widow, one son, father and mother, one brother and three sisters. Funeral at the River church by Bro. J. A. Snell, assisted by Rev. Marion Royer.—Gertie M. Ott, Churubusco, Ind.

## CHURCH NEWS

### CALIFORNIA

Covina.—The council meeting was held July 24. Bro. Edgar Rothrock was chosen elder for the unexpired term of Bro. Brubaker. Bro. Mark Cripe of Oklahoma City was chosen pastor to succeed Bro. Brubaker who resigned to take up young people's work under the General Boards at Elgin. Delegates to district meeting are Bro. F. L. Hepburn and Sister Margaret Fesler; alternates, Sisters Laura Brubaker and Belle Eikenberry. July 29 at the regular prayer meeting hour, Brother and Sister Harlan Smith, missionaries on furlough from China, gave a very helpful and interesting talk. Sister Smith told how women's prayer meeting is conducted in China. We appreciated their giving with us.—Mrs. Tempie S. Funk, Charter Oak, Calif., Aug. 1.

Pomona.—We are glad to report that our pastor, Bro. Lorell Weiss, is back with us after six weeks' work with the Emergency Peace Campaign, which took him to New York and later to Whittier, Calif. Guest speakers during his absence included: our elder, Bro. Edgar Rothrock, who consecrated the babies on Mother's Day; Brethren M. Studebaker, W. I. T. Hoover and Roy Crist, all of La Verne; Bro. Chalmer Faw of Chicago; Brethren S. P. Noll, J. M. Davis and N. Garst of our local congregation. Many of our young people are spending the summer assisting in the direction of Camp La Verne in the San Bernardino Mountains. Bro. Ernest Carl is camp manager. Brother and Sister J. M. Davis and daughter have entered their letters in our church, coming to us from Live Oak, Calif. Officers for the church year were chosen at the council July 6: presiding elder, Bro. Edgar Rothrock; assistant elder, Bro. J. A. Brubaker; treasurer, Bro. Ira W. Fasnacht; church clerk, Sister Chas. Horner; Sunday-school superintendent, Bro. Ernest Carl.—Mrs. Lois Fasnacht Noll, Pomona, Calif., July 29.

### INDIANA

Huntington.—Feb. 7 the men's brotherhood held an oyster supper in the church basement. Feb. 9 the Marion Harmony Four gave the evening program. March 29 the ladies' missionary society gave a playlet during the evening worship service, The Five Wise and the Five Foolish Stewards. Holy Week services were held April 5-12. April 8 a concert was given by the men's chorus. On Good Friday devotion services were held from 12 noon to 3 P. M. at the Central Christian church. In the evening a play was presented by the young people, Into His Kingdom. Easter Sunday consecration services for twelve children were very impressive. In the evening our choir presented an Easter cantata, The Great Light. April 18 two members were received by baptism. April 16 at our quarterly council two were licensed to preach: Roger Shively and Geo. Cussen. April 19 was our communion service. April 26 the county peace meeting of Brethren churches was held at our church. Bro. Moyné Landis led the discussion. May 1 the interdenominational county young people's conference was held with the banquet at our church; other sessions were held at Huntington College on Saturday and Sunday. May 3 Bro. L. Hartsough preached in the evening and spoke to the young people. May 7 was the men's brotherhood meeting. Rev. Metterling of the Baptist church was the guest speaker. Mother's Day was appropriately observed May 10. In the evening Bro. Roger Shively preached in the absence of our pastor, Bro. Howard H. Keim, Jr., who addressed the district men's meeting at Liberty Mills. May 13 the mothers and daughters held a pot luck supper and a splendid program was enjoyed. Sunday, June 14, Bro. John Eberly preached for us and our pastor preached at the Walnut Street church in North Manchester. June 17 the ladies' missionary society enjoyed a picnic supper at the park. July 1 was family night at the church with a supper and an informal program in celebration of redecorating the church basement. July 6-17 was our Vacation Bible School with Roger Shively as superintendent. The closing program was given Friday evening, July 17. July 6-11 was our co-operative singing mission among six congregations of the Church of the Brethren in Huntington County. Prof. A. C. Voran of McPherson, Kans., was in charge of music and sermons were by the local pastors. July 12 was an unkind day at Huntington. Eld. Chas. D. Bonsack was the speaker both morning and afternoon. A concert was given by the chorus in the afternoon; the chorus also sang at the Huntington City union service in the evening. July 26 the sermon was by Bro. Geo. Cussen. Our pastor preached at the homecoming service at Ladoga, the church of his childhood. July 31 four young people, with Bro. Keim, attended the retreat at Camp Mack.—Mrs. E. E. Hoon, Huntington, Ind., Aug. 4.

Indianapolis.—Our elder, Bro. Frank E. Hay, and Sister Letha Ford represented our church at Annual Conference and upon their return Bro. Hay gave a summary of the meeting. At Easter time the young people rendered a beautiful cantata. Aug. 2 our former pastor, Bro. Russell West, and wife were here enroute to Camp Mack. Bro. West filled the pulpit, speaking to an appreciative audience. We are looking forward to the coming of our new pastor, Bro. Clinton Weber, and wife of Chicago, Ill., to begin work Sept. 1.—Omer I. Cripe, Indianapolis, Ind., Aug. 4.

Ladoga.—The Children's Day program was held on the first Sunday evening in June. We joined with the other churches in the community in a Vacation Bible School, which was very much enjoyed by all those who attended. The parents of our church alternated in bringing the children from the country. The pastor and wife attended the conference at Hershey, Pa., and gave a very inspirational report. On the evening of June 21 the young married people's class of the Fairview church presented the play, "The House Upon the Sand," to a very appreciative audience. Mrs. Heisey attended the leadership training conference at Camp Mack. The church met in regular quarterly council on July 2. It was decided to temporarily rearrange the seating of the auditorium in the church. The pastor was chosen delegate to district meeting, with Bro. John Harshbarger as alternate. Our communion will be held Oct. 10 at 6:30 P. M. Our church celebrated her 110th anniversary on July 26 with a homecoming and basket dinner. We had a large crowd in attendance and a very inspirational service. In the morning Bro. Howard Keim, Jr., of Huntington, Ind., preached the sermon, with Bro. Albert Harshbarger of the Fairview church assisting in the service. In the afternoon Bro. John Harshbarger gave a short story of the church in this community. There were also reminiscences by several members and friends, together with inspirational talks by Brethren W. W. Peters of Champaign, Ill., and Ray Keim of North Manchester, Ind. Our young people are maintaining an active interest in both local and township organizations. In our union township meetings they have brought home the gold brick three successive months for having the largest percentage of their enrollment in attendance. Our pastor is a member of the executive committee of the county young people's organization.—Mrs. Walter J. Heisey, Ladoga, Ind., Aug. 4.

### IOWA

Iowa River.—At our last quarterly council meeting with Bro. Keedy as moderator, we elected Bro. John Howard and Sister Effa Rank delegates to the district meeting. We also reconsidered the question of a part-time pastor for our church, to be secured as soon as possible.—Lulu E. Duff, Marshalltown, Iowa, Aug. 4.

Monroe County.—Since the opening of spring our Sunday-school and church attendance has been very regular and encouraging. Bro. E. S.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

California, Northern, Empire, Oct. 9-12.  
Colorado, Eastern, Sterling, Aug. 22-24.  
Florida and Georgia, Arcadia, Oct. 9-11.  
Illinois, Northern, and Wisconsin, Chicago, Sept. 5-7.  
Illinois, Southern, Okaw, Aug. 29-31.  
Indiana, Middle, Flora, Oct. 9-11.  
Indiana, Southern, Anderson, Aug. 25-27.  
Iowa, Middle, Des Moines, Sept. 5-7.  
Iowa, Southern, Fairview, Aug. 26-28.  
Kansas, Northeastern, Morrill, Oct. 2-5.  
Kansas, Northwestern, Burr Oak, Oct. 16.  
Kansas, Southwestern, Pleasant View, Oct. 16-19.  
Michigan, Lake View, Aug. 25-28.  
Missouri, Middle, Adrian, Sept. 25-27.  
Missouri, Northern, South St. Joseph, Oct. 24-26.  
Nebraska, Kearney, Oct. 9-12.  
N. and S. Carolina, Melvin Hill, Aug. 20-22.  
Ohio, Northeastern, Black River, Oct. 6-8.  
Oklahoma, Panhandle of Texas, and N. Mex., Bartlesville, Aug. 25-28.

Pennsylvania, Southern, Bermudian (Upper Conewago), Oct. 27, 28.  
Pennsylvania, Western, Uniontown, Oct. 27, 28.  
West Virginia, First Maple Spring (Egdon), Oct. 2, 3.  
West Virginia, Second, Beans Chapel, Sept. 10-12.

### LOVE FEASTS

#### Indiana

Sept. 3, West Goshen.  
Sept. 24, Middlebury.  
Sept. 26, West Manchester.  
Oct. 3, La Porte.  
Oct. 20, Flora.

#### Iowa

Sept. 13, South Keokuk.

#### Michigan

Sept. 19, Crystal.

#### Oregon

Sept. 12, Mabel.

#### Pennsylvania

Sept. 20, 6:30 pm, Holsinger (Woodbury).  
Sept. 27, Holsinger, Dunnings Creek.

#### Virginia

Sept. 11, 4 pm, Johnsville.

#### West Virginia

Sept. 19, Mountain Dale.



Fouts is laboring faithfully and untiringly to give us a gospel message each Sunday. Bro. Edwin Rodabaugh was relicensed in March but at present is unable to assist with regular services because he is employed some distance from here. At our March members' meeting the finance committee presented the tithing system as a way to raise the necessary funds to carry on our work. After some deliberation it was decided to give six per cent of our net income. The results have been most gratifying and we rejoice in being systematic and businesslike in carrying on the Lord's work. We are happy to report that our Messenger readers have increased over recent years. On Sunday morning, June 14, our Sunday-school children very acceptably rendered the five songs of the children's chorus as used at the Hershey Conference. We were glad of this privilege for our children. Also on the evening of June 14 our Children's Day program was given. Our young people have reorganized their group for Sunday evening meetings, Gladys Miller being elected president. Quite a number of our young people attended the regional conference held June 20 and 21 at the South Keokuk church. Sister Erma Roberts and Bro. W. E. Reeves are our delegates to district meeting, with Sister Grace McMulin and Bro. E. S. Fouts, alternates. We are looking forward to the coming of Bro. Harry K. Rogers of Mt. Etna, Iowa, in an evangelistic meeting beginning Aug. 9. Our Ladies' Aid is meeting every two weeks. The Aid presented the church with much needed curtains.—Mrs. Cleophas Roberts, Albia, Iowa, Aug. 5.

### LOUISIANA

Roanoke church experienced a season of spiritual refreshment in a recent series of evangelistic services conducted by Brother and Sister B. M. Rollins of Keyser, W. Va. Eighteen sermons were delivered. The services of Sister Rollins in the leadership in music and stories for the children were much appreciated. On the closing Sunday three services were held, a basket dinner at the church providing answer to physical and social needs. Two boys were received into the church by baptism. The evangelists visited in many of the homes of the community. Bro. Rollins is a fearless preacher of the gospel and his messages of truth were delivered in much power and demonstration of the spirit. Brother and Sister Rollins are now engaged in a tent meeting at Rosepine, La., where large and interested crowds are in attendance.—Helen Longanecker, Roanoke, La., July 31.

### MARYLAND

Brownsville.—On Mother's Day, May 10, our pastor, Bro. S. Earl Mitchell, had a special consecration service for parents and children. The text of his sermon was Behold Thy Mother. Nine were received into our church by baptism on the morning of June 6 and in the evening our love feast was held. We greatly appreciated having with us the following visiting ministers: Bro. Henry C. Eller who officiated, Brethren E. C. Woodie, Walter Coffman, S. F. Spitzer, Ira Petre. It was with great reluctance that we accepted Brother and Sister Mitchell's resignation as pastors. They have both given splendid Christian service and helped in accomplishing some difficult tasks, one of which was the purchase and paying for a parsonage. They leave for Bethany Biblical Seminary to prepare for greater and better service for the Master. Brother and Sister Henry C. Eller who completed their study there last spring will take their place here Sept. 1 as pastors. We greatly enjoyed having with us Prof. Alvin Brightbill for one week beginning June 22. He labored earnestly in a music institute with young and old, to bring about a better understanding of church music. He had classes at South and West Brownsville churches in the afternoon and a children's class here early in the evening. At night he lectured, conducted congregational singing and showed slides of hymns and the Bible. A beautiful climax was the hymn singing festival held on his last night here. I am sure a greater appreciation and much better interpretation of our church hymns is the result in the minds and hearts of those who took part in the classes. Our Vacation Bible School was held two weeks beginning July 6. The enrollment was 131 and average attendance 109. There were eight classes which included one for young people. Three other churches besides our own co-operated in the school. The closing program was held on Sunday evening, July 19. Bro. Mitchell superintended the school and also taught. Talent from the immediate community did the teaching. A peace visitation campaign was held recently. The visiting group consisted of church officers and lay members who went to the homes. The peace banks were left to be collected at a later date. The Bethany male quartet of Chicago gave a sacred program here July 23. We are planning an all-day rally and installation service for our new pastor about Sept. 1.—Mrs. Ira L. Kaetzel, Brownsville, Md., Aug. 1.

Meadow Branch congregation held a very successful Daily Vacation Bible School in the country church June 15 to 25 with an enrollment of 102 and an unusually high average attendance. The closing program, one of the best ever rendered here, was well attended. Sister J. W. Thomas was director of the school. The town church in Westminster opened their school on July 27 with an enrollment of forty-five. It will close Aug. 7 with a program. Sister Catharine Dodder is the director. Meadow Branch church will begin its series of meetings Aug. 16 with Bro. W. N. Zabler, evangelist, to continue until Aug. 30. Four were baptized here since last report, and three were baptized from the Reisterstown mission.—Wm. E. Roop, Westminster, Md., Aug. 4.

### MICHIGAN

Buchanan church met in council April 4. Our Easter services, with Bro. Chas Light of Sturgis, Mich., in charge, were well attended and

much spiritual help was received. April 19 Bro. Frank Kreider of the ministerial board and Brethren Homer Weldy and Galen Bowman of the mission board met with us. They said that Bro. Geo. Weybright and wife were willing to take up the pastoral work at this place. Since that time the work has been progressing satisfactorily. May 10 we had appropriate and interesting services both morning and evening. Sister Ida Sbreve was the oldest mother present. May 17 Sister Crumacker gave us two inspiring and educational talks on foreign missions. May 31 we had special services for five babies and their parents. June 19 the father and son banquet was well attended and much enjoyed by the eighty present. Vacation Bible School was held June 15 to 26 with 200 children enrolled. All the churches of the city united in this school. July 4 the Sunday-school picnic was held at Boyle Lake. Some of our young people went to Camp Mack for the training period. The church has been re-roofed and plans are being made for further improvements. The Ladies' Aid has been doing quilting and helping in many other lines of work. The young people's class is planning to put on a program in the future, The Other Nine. We are looking forward to a revival and a communion sometime in early fall.—Grace Weaver, Buchanan, Mich., Aug. 3.

### OHIO

Dupont church met in business meeting June 5. Verna Kohart was chosen C. W. president. We decided to hold a series of meetings the last week of August and first week of September. Our Sunday school has been growing in attendance and interest, the average being about 100. Bro. Reuben Boomershine has located with us and will be our pastor for one year. A Junior Band was organized with Edna Etter and Alta Shafer as teachers. This effort to teach the children the gospel truths is having a good effect on their young lives. July 26 Bro. Roy Shafer preached a thought-provoking sermon.—Anna Measel, Oakwood, Ohio, July 29.

Hartville church met in members' meeting on July 16. The Sunday-school and church officers for the new year were elected. It was decided to hold our communion near Thanksgiving time. On Mother's Day evening the young people presented the play, My Mother's Bible. The Women's Work organization arranged for a mother and daughter banquet during mother's week. We co-operated with the other churches of the town in a union Vacation Bible School. The Sisters' Aid continues its work in the interests of the church; quilting has become quite a specialty. The Sunday-school convention which was held here the week of June 24 was well attended. Our revival meeting will be held Sept. 20-27 with Bro. J. O. Winger of North Manchester, Ind., evangelist.—Sarah Goodenberger, Hartville, Ohio, Aug. 1.

### OKLAHOMA

Washita.—April 3 our elder, Bro. D. J. McCann, and family were with us in our quarterly business meeting. They were also with us the following Sunday and Bro. McCann gave us the morning message. Afterward we had a fellowship dinner at the church. Easter Sunday was observed with a program by the children followed by the play, Barabbas, given by the adults. May 9 we held our love feast. Mother's Day, May 10, the play, Honor to Motherhood, was rendered very effectively. In June we met in council. Delegates were elected for district meeting, also plans were made for a revival late in the summer. Bro. Jarboe and family recently returned from their summer vacation. During his absence the pulpit was filled by home talent and a visiting brother from our neighboring Mennonite church.—Mrs. Price Howell, Cordell, Okla., Aug. 5.

### PENNSYLVANIA

Chambersburg church held her Bible institute March 28 and 29 with H. K. Ober of Elizabethtown, instructor. May 19 our choir, consisting of twenty-five voices, under the direction of Bro. Blain Bear, sponsored a musicale. The proceeds were used toward purchasing new songbooks, Worship and Praise, for church and Sunday school. Many of our members attended Annual Conference at Hershey. The pastor's wife represented the congregation as delegate. The Sunday school held its outing in a beautiful meadow near town July 4. Vacation Bible School was in session from July 6 to 17, with sixty-six children enrolled. A picnic was enjoyed on the closing day in the Mont Alto Park. Several of our young people attended the conference at Rhodes Grove July 18. July 20 Bro. D. W. Kurtz gave the lecture, Ideals of the Church of the Brethren. Two of our intermediate girls are in camp at Elizabethtown and several of the boys are going to Camp Harmony soon.—C. E. Grapes, Chambersburg, Pa., Aug. 4.

Dunnings Creek.—A homecoming will be held in the Holsinger church Sept. 13, an all-day meeting. Bro. E. M. Hertzler of Windber church will give the main address of the afternoon. In the evening a two weeks' revival will begin, conducted by Bro. Galen Blough from Rummel, closing with the love feast Sept. 27. In May Bro. Jos. Clapper held a revival meeting at the New Paris church. Six were baptized as a direct result of the meeting. We have been holding monthly missionary meetings throughout the congregation which we feel have been much help to both young and old. We expect Brother and Sister Glen Norris to be in the New Paris church Aug. 20.—Mrs. Ross Callihan, Alum Bank, Pa., Aug. 4.

### TENNESSEE

Johnson City.—In May our annual mother and daughter supper was held, with about 100 present including community people. In May



Twenty-one graduates of various departments in the school were recognized. The Sunday-school and church attendance has been very good this summer, showing a commendable loyalty on the part of pupils. Our Vacation Bible School was held in June for two weeks. The children were enthusiastic and regular in attendance and learned many helpful things under the leadership of faithful teachers. The first Sunday of each quarter the men and women meet in separate groups during the Sunday-school hour. The subject of discussion for that session was Peace. In June Brother and Sister S. Ira Arnold, former missionaries, gave a musical program. Most of our young people were in camp at Knob Creek church July 8-11. Inspiring messages were given by the leaders: Brother and Sister M. C. Shull, Brother and Sister J. B. White, Brethren Arthur Shull, W. H. Kahle, Chalmers G. Shull, Earl Ziegler. In July Bro. Chalmers G. Shull visited here; he spoke on the Lost Men of India, and presented moving pictures of the work in India, taken by the deputation. On July 12 Bro. Arthur Shull of Indiana preached. Bro. M. C. Shull, our pastor, assisted in young people's camp at Mill Creek church, N. C., July 13.—Grace White, Jonesboro, Tenn., Aug. 1.

### VIRGINIA

**Elk Run.**—June 20 the church met in council when various reports were given by the regular boards and committees. The amount of \$5 was contributed toward the work of Miss Margaret Severs, public schoolteacher. Different church groups entered heartily into the peace campaign and about every home was visited and given literature. We were privileged to have Bro. J. E. Rolston of Sheldon, Iowa, speak to us on June 21; his talk was most interesting and inspirational. June 28 the B. Y. P. D. sponsored a community social. The purpose of this meeting was to enrich the social activities of the community. The Ladies' Aid has improved the church by having steps and walk cut in at the front of the church, also by securing a rug and curtains for the mothers' room. Bro. Zigler brought back interesting echoes from Annual Conference. The B. Y. P. D. is planning to send several delegates to Camp Bethel. We are looking forward to the coming of Bro. H. D. Jones of Aurora, N. Y., to hold our series of meetings.—Anna Lee Smith, Mt. Solon, Va., Aug. 5.

### WASHINGTON

**Olympia** church met in council July 20. Delegates to district meeting were Bro. Wesley Lehman and Harold Michael. We decided to install Sister Helen Vanoy as a deacon's wife. Our pastor gave a quarterly report as follows: 172 calls in the homes of members, 28 calls in nonmembers' homes; 104 letters written in work of the church. We decided to ask for the 1937 district assembly to be held in the Olympia church. On Sunday, July 19, Bro. Harold Michael was licensed to preach for a year. A number of our group attended the summer assembly which was held in the Yakima church beginning July 29. Bro. Sherman Stookey had charge of the Sunday morning service Aug. 2, in our pastor's absence. Our achievement offering on Sunday, July 26, was \$91.97.—Blanche Beigh, Tumwater, Wash., Aug. 3.

### WEST VIRGINIA

**Smith Creek (Va.)**—Since our last report eight have been added to the church by baptism. The pastor, O. F. Bowman, conducted a two weeks' meeting at Reeds Creek during the last two weeks of June. There were nine conversions. The Sunday school at that point is well attended and a B. Y. P. D. has been organized. The young people are taking an interest in the work and it is moving forward nicely. While in that section the pastor began pioneer mission work on Track Mountain; as a result one was added to the church and another made application. The pastor also held a meeting at Friends Run; there were four conversions and fourteen reconsecrations. The B. Y. P. D. at Smith Creek held two vesper services on the church lawn during July. They also gave two peace programs. The peace action program is progressing nicely in the congregation. Members of the Aid and others met at the church on July 29 and gave the interior a good cleaning. The lawn was also cleaned and some needed repair work done. The meeting and Bible School will begin at the Smith Creek church Aug. 3; an exchange meeting has been arranged. Bro. E. A. Lambert of the Dry Fork congregation will be with us during the first two weeks of August and our pastor will be at his church the following two weeks. Elder and Mrs. S. I. Bowman spent the last ten days of July visiting in the congregation. Eld. Bowman made his first visit to the congregation forty-one years ago; he has given much time to the work in this section and did much to build up the work, having served as elder for fifteen years.—Mrs. O. F. Bowman, Frankfort, W. Va., Aug. 1.

**Glade Union.**—Our Sunday school has been in session since April with Lloyd Friend, superintendent. Bro. Alva Harsh of Petersburg conducted a revival meeting from June 21 to July 5 with good attendance and interest. Sister Harsh's assistance in song and stories for the children was very helpful and much appreciated. A short play, *The Beaten Path*, printed and directed by Sister Harsh, was given by a group of young people on the closing evening. One member was reclaimed and we all should feel strengthened by the services.—Ruby Sickle, Hazelton, W. Va., July 30.

**Mountain Dale.**—Bro. Henry H. Glover of Clifton Mills, W. Va., evangelist, is to begin a two weeks' meeting at Mt. Dale on Sept. 5, closing the 20th. The love feast will be Sept. 19. Our Sunday school is progressing nicely with good interest and attendance.—Edw. Rodeaver is superintendent.—Grace Sisler, Hazelton, W. Va., Aug. 4.

## The Modern Encyclopedia

An outline of everything from A to Z. Over 1,300 pages, 22,000 articles, 1,250,000 words, 1,160 illustrations—all a miracle of completeness. Brief but pointed in every way.

A book for the home, the school, the office. A book for men, women and children. **Yes, the book for you.** Prepared for busy people who want accurate and ready information on many subjects.

Biography, history, literature, science, invention, religion, fine arts, government, geography, flowers and animals.

Five pages explaining the federal "Alphabetical Agencies." These pages alone clarify the many recovery agencies inaugurated in recent years.

Here's a one-volume encyclopedia that will answer many of the questions that daily arise in home, school and office. The price is \$1.95.

**Brethren Publishing House, Elgin, Ill.**

## Nothing Better

than the Books by Riley and Guest. Here's the list from which to select:

In the **RILEY-CHRISTY SERIES** you have **CHRISTY'S** illustrations which adds much to the poems. The border decorations in subdued colors are highly praised. Cloth bound.

Titles are—

When She Was About Sixteen  
An Old Sweetheart of Mine  
Out to Old Aunt Mary's  
Home Again With Me  
The Girl I Loved  
Good Bye Jim  
Riley Roses

Riley books may be had at 60c each



In **EDGAR GUEST** you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. We offer you—

Harbor Lights of Home  
Rhymes of Childhood  
The Passing Throng  
Poems of Patriotism  
When Day Is Done  
The Light of Faith  
The Path at Home  
A Heap o' Livin'  
Just Folks

Price each, \$1.25

**Other Books by Guest**

You Can't Live Your Life Alone  
What My Religion Means to Me  
Why I Go to Church  
My Job as a Father  
Making the House a Home

These prose writings of Guest are equally as popular as his poetry. Price of each, 50 cents.

**Brethren Publishing House, Elgin, Ill.**





Regular  
Price  
**\$4.25**

## COMPLETE TEACHERS' BIBLE

One-third Less Than Regular Retail Price

NOW  
**\$2.85**  
Postpaid

GENUINE LEATHER BINDING

GOLD EDGES

Durable, flexible, overlapping covers—will not break in the back.  
Authorized King James Standard Version .....No. 4610J

**\$2.85**  
Postpaid

TEMPORARY OFFER OF THE LATEST AND BEST EDITION OF THE BIBLE

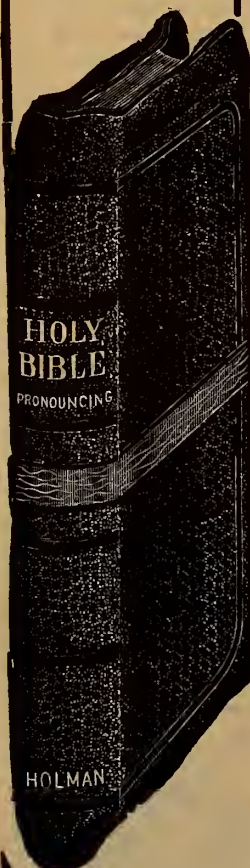
Including a Bible Study Course. This Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

### MAPS

THE most beautiful in any Bible; 12 pages in COLORS on enameled paper.

1550 pages.

Size closed, 5 x 7 x 1 1/2 inches.



### NEW TYPE

### NEW FEATURES

### NEW HELPS

## A New Holman Boldblack Type Bible

Pronouncing—Reference and Teachers' Edition

### Specimen of Holman Boldblack Type

#### 1169 CHAPTER 2.

Christ's message to the churches.

UNTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

A.D. 96.

#### CHAP. 2.

Acts 19: 1.

1 ch. 1: 16.

1 Pa. 1: 6.

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bibles.

Best Printing on Best Quality of Thin Bible Paper

The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.

#### THE HELPS IN THIS TEACHERS' EDITION

now first published, consist of

The Inclusive Dictionary-Concordance in one alphabet

It contains every needed assistance to the Bible student, including

Over 100 Illustrations

No. 4610J. Morocco Grained Genuine Leather, divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker .....\$4.25

Special Offer

TEMPORARY PRICE **\$2.85**  
ONLY  
Prepaid

USE THIS COUPON

Please send, All Charges Prepaid, THE SPECIAL TEACHERS' BIBLE which you are offering at a SPECIAL PRICE OF \$2.85. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index 50c extra.)

Name \_\_\_\_\_

Address \_\_\_\_\_

### Release

BY FREDRICK A. SCHORTZ

A new book, devotional throughout, abounding in common sense, spiritual, uplifting. The kind of book one needs in the present mad rush to go—no one knows whither. Helps you to get free from the bondage of fear, sin and self, and to find the grace of God in the quiet hour through his guidance. **Price, \$1.00.**

### Mothers and Their Sons

A book of twelve sermons by twelve pastors each treating a different Bible mother and son. Busy pastors will find here fruitful suggestions as they browse in search of sermon topics and materials. Nothing sentimental but a search for the deepest and best in motherhood. **Price only \$1.00.**

### A Story With a Message

By Florence S. Studebaker

You want a story with a message when you sit down to read—even when you read to relax. *The Voice of Thy Brother's Blood* bristles with a message that startles you. In it you see what happens when the love of gain takes precedence over all else, when father and daughter fail to understand and respect each other and the daughter flees to the city, when the son takes to drink; in short when sin rules.

*The Voice of Thy Brother's Blood* is a timely story well told and especially needed today when passion is unrestrained and everything runs riot.

Who needs it? Parents need it to help them see themselves. Sons and daughters need it that they may choose the better way. Leaders of youth and teachers need it because of the return of liquor and because the word, sin, has largely dropped out of their vocabulary. The home needs it that all under the parental roof may make their best contribution to a happy home.

Printed on good paper, in clear type and bound in heavy paper, *The Voice of Thy Brother's Blood* is waiting to enter your home to help make it a better home.

Price, 25c. Ask for prices in quantities.

### Gish Testament

Our Gish Testament has the references printed immediately after each verse. This is a great convenience. Self-pronouncing, bound in genuine leather, Morocco grain, divinity circuit, red under gold edges, the Gish Testament is a great favorite. Its clear print and size (5x5 1/4 inches) make it easy to carry in pocket. **Price, \$1.25.**

### Other Bibles

We show you here a good Bible at a very low price. It may be what you want; it may not. It is worth much more than we are asking for it. If this does not meet your needs write and we will tell you about some of our many other Bibles. A post card will bring you full information. Write today.

**Brethren Publishing House, Elgin, Ill.**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., August 29, 1936

No. 35



ONE OF MISS SHOCK'S BIBLE CLASSES AT TAI YUAN

## ANNUAL CHINA NUMBER

### Editorial—

Daily Devotions (W. W. S.) .....	2
Around the World. By Chas. D. Bonsack .....	3
Significant Days in China. By I. E. Oberholtzer .....	4
Changing Emphasis in Education. By Laura J. Schock ..	5
Kingdom Gleanings .....	16, 17

### The General Forum—

Charity (Verse). By May Allread Baker .....	6
China Mission's 1936 Annual Conference. By Minor M. Myers .....	6
Small Beginnings. By Sara Z. Myers .....	7
The Portion for the Children. By Minerva Metzger ....	8
Problems and Difficulties of the Medical Worker. By Corda Wertz .....	9
The Difficulties and Possibilities of Public Health Work. By Myrtle Pollock, R. N. ....	9
Six Obstacles to Overcome in Evangelistic Work. By Elizabeth W. Oberholtzer .....	10

Some Problems and Difficulties in a Missionary's Life. By O. C. Sollenberger .....	12
Voices From the Chinese .....	14
Conversion and Church Membership. By E. L. Eikenberry .....	14
How Chang Su Mei Found Christ. By Nettie M. Senger .....	15

### Home and Family—

To Mary Gauntz (Verse). By Ruth B. Statler .....	18
Operating Under Difficulties. By Daryl M. Parker, M. D. ....	18
Missionary Encyclopedia. By V. Grace Clapper .....	19
Christ-Changed Homes and Lives. By Anna M. Hutchison .....	21

### Our Mission Work—

What to Pray For. By J. Homer and Minnie F. Bright ..	22
Women's Work Program .....	22
China Mission Statistics for 1935 .....	23



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### Gethsemane

"My soul is exceeding sorrowful, even unto death"

Read Luke 22: 39-46

Monday

We will never be able to know all that was in Jesus' mind in this hour. Socrates drank the cup of hemlock calmly. Many humble followers of Jesus, among them frail women and little children, were called on to die cruel deaths and they went to their fate rejoicing. He could be no less brave.

Months before he had set his face steadfastly to go to Jerusalem and the cross. It had not been easy to be rejected by his nation, and to be misunderstood even by his disciples, but it had become clear to him that in it all he was walking in the will of God, and that will was supreme even in this hour of testing.

*Our Father, there come occasions when duty is not clear. Help us to say, "Thy will be done." Amen.*

### The Arrest

"Are ye come out as against a robber, with swords and staves?"

Read Luke 22: 47-53

Tuesday

Jesus could still have escaped had he desired. In the clear moonlight from the slopes of Olivet, he could see and hear the temple mob as they came out of the city across the Kidron to arrest him. But he could not run away and be true to his purpose; he must drink the cup—it was bitter but it held no shame for him. That was reserved for Judas, who was traitor to all that was honorable. And that shame was shared by the other disciples, who after Peter's ill-advised flare-up, ran away. The shame lay heaviest on the mob and their masters; they confessed their cowardice, when they sneaked about in the darkness to accomplish their ends.

*Our Master, we too bring shame upon ourselves, when we leave thee to follow our own selfish designs. Amen.*

### Trial Before the Rulers

"By oppression and judgment he was taken away"

Read John 18: 12-14; 19-24

Wednesday

Jesus was in the hands of his enemies. There was little hope of justice with Annas and Caiaphas—Annas, old and cunning in the ways of Jewish hat-

reds and prejudices; Caiaphas, worldly, ruthless, plotting the destruction of one who dared to challenge his arrogant authority and reveal his unworthiness.

The trial was no sincere attempt to establish truth and justice, but they would give it the appearance of judicial procedure. Their hope was to find some word or clue upon which they could make a case before the governor. And when Jesus unmasked them as false judges and showed them up in their true colors, they resorted to the bully's weapons of intimidation and violence.

*Our Father, keep us from the sins of the Jewish rulers. Amen.*

### Peter's Denial

"Simon, Simon, Satan desired to have thee, that he might sift thee as wheat"

Read John 18: 15-18, 25-27

Thursday

Poor Peter, one moment daring to fight the mob single handed, the next shrinking before a slave girl. Introduced into the courtyard by his friend who knew the high priest, he became apprehensive the moment the door was locked, and fell into a panic before the simple curiosity of a woman.

When he attempted to lose himself in the crowd around the fire, he found himself questioned as a stranger. The keen memory of the kinsman of Malchus, and his Galilean accent conspired to make him the victim of rough joking, and his frenzied denials only made his case the worse. Thus his

## WEEKLY QUIET HOUR

### Gethsemane

**A garden.** John 18: 1, 2; see Luke 2: 37. Very likely the group camped here during the feast.

**Blood sweat,** not necessarily a bloody sweat; more likely a perspiration as profuse as blood flowing from a wound.

**Young man.** Mark 14: 51, 52. Some scholars think he was John Mark and that the last supper was in Mary's house.

**The agony** in the garden (cf. John 12: 27 ff.). As early as the great confession, Jesus had seen his death as inevitable. Why did he wish to escape? Was it for his sake only? or was it because of the tragedy of his nation's rejection?

shame was made complete; he was adding to the cup his Master must drink.

*And keep us, our Father, from the sin of Peter. Give us courage to suffer persecution for the name of our Lord. Amen.*

### Before the Sanhedrin

"Yet it pleased Jehovah to bruise him; he hath put him to grief"

Read Luke 22: 66-71

Friday

The great Sanhedrin was the ruling power of Judæa. Its only limitation of power over the lives of the Jews was in the death penalty; that lay with the Roman governor. He must ratify the decision of the court.

But the trial they held that night was a farce; perhaps not all the members were present; it was not legal to convene the court by night. But had all the technical requirements been fulfilled the trial would still have been a mockery. For those leaders had no serious intention of establishing justice and truth; the case had been decided beforehand. Their only thought was to give to their murderous designs the appearance of respectability.

*Our Father, keep us from the respectable sins. Amen.*

### Judas Repents

"Cast me not away from thy presence; and take not thy holy Spirit from me"

Read Matt. 27: 3-10

Saturday

Judas repented; he thought he was able to carry it through but he was not. What made him repent? Perhaps the recollection of Jesus' kindness to him, of trust which he had betrayed. He had thought he was able to break all the bonds which had bound them together, only to discover that the prisoner now being mocked by the mob still held his power over him.

But it was too late to undo the evil deed; the rulers jeered at him. It had been no sin for them to bribe their victim's disciple; but it would have been a sin to put the money into the temple treasury. When a religious system produces such reasoning, it is no longer worthy of respect.

*We thank thee, our Father, that thy pardon covers all sins. Keep us from the remorse which leads to despair. Amen.*



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., August 29, 1936

No. 35

## EDITORIAL

### Around the World

THE Olympic Games Committee selected Frau Anna Klara Fischer, President of the Women's Christian Temperance Union, as hostess to the 435 sports women attending the Olympic games in Berlin, Germany. About one hundred of these German white ribboners were employed without salary to see that friendliness, food and fellowship were granted these visitors from other lands. They were cared for in a large new hostel near the sports field. Tables were arranged, so far as possible, where a common language was spoken and where the national flags identified them. That the committee selected this well-known organization to care for these girls and women away from home is a testimony to their moral purpose and judgment, and an assurance that proper care and goodwill shall remain a precious memory of their German hosts.

The civil outbreak in Spain has many serious aspects. The opposing forces to the government, like in other recent national upheavals, are determined to subdue the church and every other power that is not under control of the government. This is a great challenge to the church of whatever form to rethink its mission and methods of work. Christianity has always been cleansed and propagated by persecution. It appears that there are only two ways of life—we must either be Christian in both faith and practice, and yield all to that end; or else the state must control our selfishness to the larger social good at any cost to us. May we increasingly find comradeship by following the Master of men.

Christianity is being challenged afresh in these days in India. Almost everybody has learned of the declaration against Hinduism by Dr. Ambedkar some months ago in India. He is a brilliant Bombay lawyer, trained in America, and a leader among the untouchables of the Hindu caste system. Just what his stand may result in, no one can tell. But as the seventy million of these

people begin to look for goodwill and hope, Christianity will be challenged afresh in India. Every Christian should pray for the Indian church that the Spirit of God and grace of the living Christ may be given in these days in abundant measure.

The present surgings in the life of India are not only disturbing the life of the untouchables, but among the higher castes as well. William Paton of London, secretary of the International Missionary Council and recently returned from India, says: "The notable work done by Dr. Stanley Jones among the educated Indians in all parts of India has attracted thoughtful young Indians in a remarkable way. A leading missionary in Delhi told me that he never knew a time when there was so much inquiry both among Hindus and Muslims for Bible study and reading. In Allahabad the leading Indian Christians joyfully recognize that there is coming into the church a steady stream of converts from the high castes, such as had not been known for many years.

If we could but get men to see that it is "not with might, nor by power, but by my Spirit, saith the Lord of Hosts," how we might use life and money to better advantage. The world bill for armaments last year is reported to be four and a half billions! With this you could establish a thousand universities in the world with free tuition; five hundred thousand students could be sent around the world to discover its friendliness and scatter the same; ten thousand libraries throughout the world; fifty thousand experts could be maintained with abundant budget to study flood relief, soil improvement, medicine, etc., for the good of all nations. Five hundred thousand evangelists of goodwill and the gospel could be maintained. This would leave another billion for printing Bibles, good literature, and promoting friendly intercourse. What wasters of life and money hate and war have become!—*Chas. D. Bonsack.*



### Significant Days in China

THE editor of the *China Christian Yearbook* well says: "China and Christianity therein are both under external pressure; the first, that of military and political pressure particularly, and both that of depression pressure." In the following articles there appear discernible marks of progress in our mission work in spite of the potent adverse factors so distressingly evident in this part of China.

#### Political Outlook

**Aggression Pressure.** The danger to China's political integrity is an acknowledged fact, although we here in China know little of what is going on behind diplomatic closed doors. Of secret diplomatic agreements, forced upon China by Japan, there must be many. Every few days we read in our paper that another Sino-Japanese agreement has been reached but we are never informed of the contents. The theft of Manchuria and its elevation to a puppet state has given courage to venture another clever walkover in eastern Hopei. The puppet is yet without a name, but its capital is at Tungchow where our children attend high school. Peking and Tientsin are under Japanese political control and their military are in occupation.

**Smuggling.** Smuggling into China is causing millions of unemployment in the coast cities and yet China can say nothing. Freight trains and docks are full up with commodities that have come in duty free. I am told that Japanese smugglers crowd the passenger trains with their great bales of silk and cotton, occupying every available inch of floor space. Our Shansi governor formerly required merchants to separate China made products and foreign made goods. Japanese representatives have recently forbidden this and now the shelves of our stores are increasingly being replaced with Japanese goods. The credulous public has no way of distinguishing. With the flooding of the market with smuggled goods, millions of dollars of Chinese silver have been secretly carried out of the country and coined into Japanese money.

**Opium.** Koreans seem to vie with the Japanese in poisoning the Chinese population, by illegally selling heroin and other opium derivatives smuggled into China. In Tientsin and Peking and every coast city there are brothels, gambling centers and opium dens run by foreign nationals under protection of extra-territoriality (forced treaty agreements) so that Chinese law is helpless to clean up and deal with her own offenders. There is no way of ascertaining how much opium is poured into China at the present writing, but in 1928 when China was still master of her country there flowed into China through Shanghai, Tientsin and Dairen sixty tons of heroin. I venture the guess that six hundred tons filters through under present loss of control.

**Communism.** The irreconcilable foes of the Nanking government are the communists. Their purpose is to overthrow the government that is and establish a government by the laboring classes. The national government has been spending millions of dollars and sacrificing tens of thousands of lives in stamping out the red menace. Instead of stamping out the reds, these communist armies have managed to keep fleeing before the anti-communist armies, until they have circled round by west China and into our own Shansi. When these uninvited guests to Shansi first appeared last February, they announced themselves as the Anti-Japanese Army. Shansi troops, Honan troops and National troops were rushed into west Shansi and after two months skirmishing have forced the invaders to a temporary, and we hope permanent retreat.

**Strikes.** As a protest against these inroads of foreign aggression, smuggling and Japanese opium, there have been student uprisings in most every institution of higher learning. These were also a protest against the central government's hesitation to deal firmly with her aggressor from the east. These strikes were often unwisely promoted, but it does show the breakup of popular apathy. China is losing its patience. Many Christians and good thinking Chinese feel that they are being driven to desperation. The more hot headed among them, the student group, impatient at the inactivity of the central government to act, turn to communism for relief.

#### Forward Look in Missions

It is probably too early to anticipate what impact these national issues may have upon mission work in general and upon ours in particular. Waiving these ominous issues for the present, we can say that the Christian movement is decidedly going forward. The editor of the *China Christian Yearbook* points out the prominent characteristics in this wise: (1) "Christians in China are boring in. . . . The roots of Christian activity are steadily going deeper into the soil of China's life. . . . (2) Christians are reaching out. Under the increasing leadership of Chinese evangelists the delivery of the message is being extended. . . . (3) Christians in China are joining up. . . . (4) Christians in China are looking forward. They envisage a new China and a more dynamic church. . . . (5) Christians in China are both hopeful and active."

These characteristics are all present among the older Christians of our Brethren groups and even new groups are showing an advanced mark of spirituality. Less pampering and pauperizing of Christians is giving more urge to indigenous evangelism. Much of our mission work has been curtailed and no effort has been made for expansion since the depression, yet this loss of financial support from abroad has tended to shift more responsibility upon our Christian groups and they are



growing under it. The mission has thoughtfully set itself to the task of promoting autonomy and spontaneous witnessing for the Lord among the Christians. We have groups that largely carry on by themselves. They plan their yearly church calendar, set up their own Bible institutes and decide on the leadership and have a definite program for voluntary witnessing. Not many months ago the writer was invited to participate in a week of evangelism and Bible study and ordain four deacons which they had chosen. The co-operation among all the attendants to do all the work of feeding three meals a day, and the voluntary contribution of food, were done on the volunteer plan, without committees and without any keeping of accounts.

### Changing Emphasis

The educational, medical and social work of the mission, helping to break down hurtful social customs, fighting opium and the social question and the generous philanthropy and altruistic service of the missionary have been the outstanding facts to impress the people for Christianity, so that the Christian church everywhere in our part of the province has the respect of the best people. Yet these do not seem to feel the need of joining up with it. Is it that our generosity and philanthropy have obscured the real Christ? Is it because the masses still continue to cherish their old religions? Is it because many church members after conversion to the faith continue to live pretty much as they did before? Or is it because the organized church is still largely under foreign control and is essentially a foreign institution to the Chinese mind? We are not quite sure, but are agreed that the "profit element" should be taken out of missions, that the Chinese Christians should take the responsibility of indigenous evangelism in their own home and community, and that the Chinese church shall be given independence and absolute autonomy. There are difficult responsibilities here for both the missionary group whose glorious task it is to put the Chinese church on its feet, and for the scattered groups that have grown up in a mission environment which has called for little initiative, original thinking and pioneering work. Our mission group has pledged themselves to co-operate with this young church in every helpful way. We are prepared to make any adjustment advisable to the full freedom and development of the Chinese church. This will need sympathetic understanding and prayerful encouragement from the Church of the Brethren in America. The venture is new to the Christians but they will like it when they understand it and grow in spiritual graces as they could never do under the environment of the mission.

Dare we die? "Except a grain of wheat fall into the earth and die, it abideth by-itself alone; but if it die, it beareth much fruit." The seed exists only that there

may be a new plant and the plant is possible only as the seed falls into the earth and dies. If then we missionaries are the seed, we ought not to expect also to be the blossoms, the blade and the ear. The mission is willing to decrease that the church may increase. We are sure the home church rejoices with us in this forward step. The Church of the Brethren in China is "boring in," "reaching out," and "looking forward."—*I. E. Oberholtzer.*

### Changing Emphasis in Education

EVER since James Yen started his mass education movement bordering on our own mission territory, our own mission has seen something of the possibilities of carrying education to the masses instead of having a few come to us for instruction. And we began slowly here and there to open mass education schools for our own church people. The success of these schools has been one element which has slowly but gradually been helping us to see that some change is needed in our educational policy.

Most of our church members live in the country and we have been gradually gaining a new insight into their needs. They do not need an education in schools that will lead them away from their farms and homes, so much as they need an education that will enable them to grow better crops and make better use of what they have through co-operatives and better marketing facilities, cleaner homes, and stronger children—through teaching the mothers how to care for them. So our emphasis has gradually changed from the academic to the practical in education. Then came the depression and the curtailment of our budgets. This brought us face to face with the question: "Are our schools meeting the needs of our church constituency and the local communities in the best and most economical way possible?" The answer has been a unanimous, "No."

While we must not forget the children of city homes and the sort of education that will be needed for those who will be our future leaders, we are seeking for ways in which this may be given more economically and with greater efficiency. It is true the world around that we appreciate most what costs us most, so in addition to bringing a practical education within the reach of our church members, we are allowing them to have a greater share in its cost.—*Laura J. Schock.*

---

*"That you might pray more intelligently for our China work, we are sharing in the following articles just a bit of the problems and difficulties which we face. Before faith and prayer the mountains of difficulty become a plain." So writes Minneva J. Neher, who acted as editor of the China matter provided for this issue of the Messenger.—Ed.*



---



---

## THE GENERAL FORUM

---



---

### Charity

BY MAY ALLREAD BAKER

I shall not feel that I have lived in vain.  
 If I have cheered some traveler on his way;  
 Have shared the heat and burden of the day;  
 Or soothed, with tender hands the bed of pain.  
 Nor shall I count the days and weeks as lost  
 In which I woo some sinner from his sin,  
 Or teach a weaker sister, tempest tossed,  
 The haven of a heavenly shore to win.  
 What though I never do no mighty deed  
 That sets the world to ringing with my fame?  
 A cup of water, given in his name  
 May mean much more to me in utmost need.  
 And, when I drift out to eternity,  
 God grant, some one says, "She was kind to me."

Lewisburg, Ohio.

---

### China Mission's 1936 Annual Conference

BY MINOR M. MYERS

OUR conference theme, *The Living Christ and the Growing Church*, was most fitting, for around this subject our thoughts revolve most in our mission's work now. All having a part on the program, whether leading discussion, presenting a paper, or conducting devotions, did commendable service. The children, too, performed their part well singing each morning, either by families or all together, during the devotional period. It is a great occasion for the children, as well as for the grown-ups, to get together at conference time; for there they can play and have great fun. Separated, their groups of playmates are very small.

When considering the topic, *How Can We Maintain a Vital Experience With the Living Christ?* there was heart searching, and the leader pointed out a host of little things which are often ignored that undermine a vital relationship and experience with our Lord. To allow ourselves to indulge in little dishonesties dulls the keen edge of our spiritual lives. Surely these hinder our growth and reduce our spiritual power. And when considering how we can best help others experience the living Christ it was pointed out that we had to have the vital experience ourselves before we could help others to have it. One can not share what he does not have himself. Yet all of us are aware that our greatest need is the maintenance of a vital experience with our living, loving and all-wise Lord. A period for sharing our experiences was arranged, and to our mutual benefit. It was obvious that methods used in keeping the mercury in our spiritual thermometer up were not the same nor were experiences alike, yet it is wonderful that every one in his own way can find Christ a constant source of strength and ever present help.

One period was given to a consideration of *How Conserve and Develop Our Youth in the Church Program*. In America much is written about this, but not very concrete ways pointed out to deal with the problem. Here, too, we feel the need; it is urgent, and especially so when the youth of many of our Chinese homes do not have a Christian background. The problem is not as great while they are in boarding school where they are under the direction of leaders having junior church and other activities, as when they leave that somewhat wholesome environment. Then, too, a number of our young people have never had Christian school opportunities in the grammar grade. How to enlist their interest and make them a vital part of the church program and activities calls for all the ingenuity and leadership with youth that we can summon.

Music was emphasized this year and greatly enriched our program. A half-hour period of worship in song was arranged for each evening—singing the good old hymns, while special selections interspersed the inspirational part of the entire program. Mrs. Ikenberry was in charge of the music and enthusiastically enlisted others. Echoes from home given by Mrs. Pollock and Miss Metzger brought us closer to our home church and country. The two days arranged for committee meetings before the conference proper began were not enough, so as often happens they had to be sandwiched between sessions, making extremely heavy work for some. Not the least enjoyable was the social when other more serious matters were laid aside and a happy time was enjoyed by all. The children, even the little ones, had great fun at the social in which they had an important part. It would really be dull without their laughter, song and play. At the social and during the other meetings we are always sorry when some of our small number can not be present. Besides those in school at Tungchow, Mrs. Sollenberger, who did not feel able for the auto ride of eighty miles over very rough mountain roads, was absent; and Miss Senger, who had previously gone to Peiping when evacuating her station due to communist disturbances, was not present. Mrs. Myers and Doris Ruth, because of the latter's illness, could not attend except for the last three days. It was a pleasure to have with us Mr. MacKenzie, treasurer of the United Church of Canada mission, and this year treasurer of our mission. He entered heartily into the good fellowship and work of the meetings.

One of the enjoyable features of our meetings when held at Show Yang is that we all live in one compound and eat in one dining room. Years ago it used to take a large hall but this year we all ate in the regular dining



room which the Smiths use the year round. This eating together makes for good fellowship. While only two households live at Show Yang now, they arranged for our comfort and provided excellent hospitality for all.

We had a fine time together, rich in fellowship with each other and with our Lord, uplifting inspirational occasions, ably presented subjects of vital importance to our work. A few business items had far-reaching significance. All business was considered and transacted in the finest of spirit. As we sought God's guidance in considering and transacting business, so now we seek his guidance in carrying out the decisions. May his kingdom come in China.

*Tai Yuan Fu, Shansi, China.*

### Small Beginnings

BY SARA Z. MYERS

IN the autumn of last year when we moved into our long-hoped-for church premises and were at last able to realize that we had a place to which we could wholeheartedly invite people we began to plan various projects of work.

For some months before that Miss Laura Shock had been having women's meetings monthly in her home at which time she would invite a speaker to talk, to the thirty or forty women and children who came, on subjects of religion, or on those of special interest to mothers and homemakers. She had also with Mrs. Chang, our evangelist, done special visiting in order to direct those interested in Bible study into a weekly Bible class. This, too, for a long time was held in her home. Sometimes three or four came and at other times eight or ten. She was at times inclined to call the class a "weakly" Bible class instead of a "weekly" one.

We also began to plan definitely to open a Sunday school. What should be the difficulty there! Surely there are plenty of children on every hand! In the first place, the public school system in our city is so strenuous and confining that the children have only Sunday free, and some of them just Sunday afternoon! It is therefore hard to enlist their interest when they have so little free time. In the second place, the parents need to be shown the need for Sunday school. Even the Christian parents here have not known of such a thing and in some of the homes only one parent is a Christian, or has been in any way connected with a church. And this year a third difficulty suddenly presented itself when the communists entered the province. Many people were afraid to allow their children on the streets or to receive Sunday-school literature for fear the English words on some of it were communistic propaganda. With these main difficulties along with lesser ones it took much visiting, planning and cultivating in order to arouse interest.



*Sunday-school children and teachers*

On March 1, after much prayer and planning, we felt it possible to open a Sunday school. We knew very definitely that for one or two Sundays we could expect a few children, but would they continue when the novelty wore off? Miss Shock had very carefully enlisted the help of a half dozen girl students and one mother as teachers and helpers. Some of these knew nothing whatever about Sunday school or teaching of any kind. But on the first Sunday when more than twenty children appeared she felt the efforts had not been in vain. She had spent much time in preparing her teachers so that they would be able to give something worth while to the children who never before in their lives had been in a class where religious teaching was given. This has now gone on most encouragingly since the first Sunday of its beginning. As in any Sunday school, there are those who fail to show up, but on the other hand there come new ones, at times as many as thirty altogether, and some have attended regularly all along. One little girl, until hindered by illness, went out every Sunday and brought with her the neighbor children whose parents are by no means Christians. And the help the young teachers themselves are receiving, it is impossible to evaluate. At present we are having only the smaller classes. We hope later on to organize classes for older children.

As to the monthly meetings which were started in Miss Shock's home, we have every reason to be encouraged over the progress made. They are now held at the church and at the last one there were between sixty and seventy women and a couple dozen children in attendance. Four young women who never in their lives had done anything in public sang most commendably the hymn, "Harmony in the Christian Home." Following that we listened to a well prepared address given by a fine Christian doctor of the city on "Care of the Child from Birth to Five Years."

The one time "weakly" Bible class is now held regularly at the church. From eight to ten women attend each Wednesday afternoon. For the last five or six weeks Miss Shock has tactfully chosen one of the



number to conduct the class. This has decidedly enlivened the interest of the group. Some of them have now become "inquirers" and one is to be baptized next Sunday.

There has been no great show of numbers in any of the undertakings here described, but a steady, gradual growth from the ground upwards. Who can say what the harvest will be! Preparing the virgin soil has not been an easy task by any means! But the constant and continual cultivation given, the help of the sunshine of prayer and the benefits from showers of patience are manifesting a healthful growth and we feel that in time the resulting harvest should be a copious one. It is our earnest prayer that we may always humbly see the value of little things, ever be mindful of human weaknesses in untrained people, and through what often seems small accomplishments be far-sighted enough to see in them the bigger results, which will naturally take care of themselves, if we in the right spirit make use of the small opportunities at hand.

*Tai Yuan, Shansi, China.*

### The Portion for the Children

BY MINERVA METZGER

WHENEVER we study the life of Jesus as he lived and taught while on earth, we find that he had a satisfying and eternal message for all classes of people, and for all ages. And as we continue our study, we are amazed at his all inclusive program. There are none omitted, no not one. How wonderful the scene, when he blessed the children! As we sit and meditate upon this beautiful among the beautiful events of Palestine, we wonder and wonder how often Jesus must have petted, caressed and loved the children, as he moved among them day by day! How little the disciples understood Jesus' value of a child, when they forbade them to come near. With one gentle but sure word, Jesus said: "Let the little ones come unto me and forbid them not for of such is the kingdom of heaven."

"I wish that his hands had been placed on my head,

That his arms had been thrown around me,

And that I could have seen his kind look when he said,  
'Let the little ones come unto me.'"

While more and more thought is being given to adult education, yet this does not mean we are turning from children's work to adults. The children's work must even be considered above adults, for the world we are living in has been built by them and the next will be made by the children of today. We may turn these new builders over to the government schools, but where will they receive the sacred, the genuine principles of a true builder, such as Jesus taught? The world is full of folks who know right and who would enjoy right but who have not the strength of the Holy Spirit to do right.



*February 17, 1936, there was a speaking contest for children of Ping Ting Chow, ages seven to fourteen. Of the twenty prizes our mission students won eight. The boy to the reader's extreme right won first place. The banner for first place, shown in the picture, now hangs in our boys' school.*

The wise man has told us to "train a child in the way he should go and when he is old he will not depart from it." Today China has been benefited by the missions schools of former years. Let's not in the enthusiasm of the promotion of adult education lose sight of the children. There is a holy portion for them, and you and I are entrusted with imparting it to them.

Since returning from furlough several very interesting and convincing proofs have manifested themselves as to what our attitude should be for the boys and girls of Ping Ting Chow as well as elsewhere. I wish to speak of one. My first Sunday back, a Chinese worker came in and among the many things, he said: "I think you should organize a Sunday-school class for the Normal School girls." After he left, I consulted a fellow missionary and she said: "Yes, that's a needy project." And, just then a group of these Normal School students came in to call. And I asked them, "How about a Sunday-school class, would you attend if there was one for you?" "Sure! We would!" Of all the projects of my experience on the mission field, none has been so much enjoyed by both teacher and students as this one. All of you who have been in school and have formed lasting friendships know what it means for these seven girls to come back "home" once a week. For these Normal School girls are all graduates of our Ping Ting Chow girls' school, and all are Christians. Day by day they came all their early school days. It is home, yes, it is home to them, a heavenly home, for it is here they found their Savior. The story of our members' children who have attended other than mission schools is very different. They are seldom seen. They are strangers. Their life center is in a non-Christian school.



We know that the women of the home are providing the means for the continuing of our girls' schools. Our plea is also for the boys. Our schools enroll more boys than girls. The heads of the Chinese families and clans are men. So while you are giving for the education for our masses of adults, do not forget we need your earnest and continued help that not a morsel of the portion for the tender years may be lost. *Think* of the children, *give* for the children, *pray* for the children, that they may grow up as Jesus grew, "And Jesus advanced in wisdom and stature, and in favor with God and man."

*Ping Ting Chow, Shansi, China.*

## Problems and Difficulties of the Medical Worker

BY CORDA WERTZ

THIS has been an unusually busy year in the women's hospital. From the New Year to midsummer the hospital was filled to capacity, all of the time keeping a waiting list, and much of the time turning patients away because we could not admit any more. This naturally led us to desire to open up the west wing so as to accommodate more patients.

March 1, Miss Minnie Chang, a graduate nurse and midwife, came from the Mass Education Movement in Ting Hsien, for experience in abnormal obstetrics. She remained with us three months, giving valuable help both in obstetrics and also in teaching. The first of May we admitted a class of attendants to take the place of untrained women in doing nursing duties. Miss Chang gave us valuable help in training these girls who served faithfully and well until the student nurses' class was admitted in September. July 1 an interne doctor from a government medical school began her internship with us. Sept. 1 we opened a class for four student women nurses. They are a promising group of Christian young women.

In November Dr. Tai moved out of the west wing of the hospital where he had been living into the doctor's living apartments, which had just been remodeled. This gave the women's hospital an addition of two large rooms, enlarging its capacity by about twelve beds.

Immediately some changes were made to make the rooms ready for use. It was decided to use the east wing of the hospital for obstetrics, so a new delivery room was built across the hall from the office. This gives a compact unit of ward, delivery room, nursery, office, linen room and bathroom. A new kitchen was also built east of the main hall, in which a stove has been placed for sterilizing instruments and supplying the patients with boiled drinking water. The west wing of the hospital is divided into two wards, one for medi-

cal and one for surgical patients. There are also four rooms for first-class patients.

During the year we have had a total of 351 women patients. Of this number 132 were obstetrical cases, 15 of which were Cæsarean births, and 35% of which were abnormal cases (not including Cæsareans).

The men's hospital has also been a busy place. There have been some changes in the medical and nursing staff. Dr. Yang went to Liao Chow to take charge of the hospital there, at which time an interne from Hopei Medical School came to take his place. One of the graduate nurses was sent to the Presbyterian hospital in Paotingfu for a refresher course. He came back very much interested in raising the standards of our nursing, especially in operating room work. We have also taken in a class of four boys for medical training. They are a conscientious and promising group of students.

During the year we have had a total of 372 men patients. About two-thirds of these cases were surgical.

Our two hospital evangelists are faithfully making Christ known to the patients. Mrs. Yin, daughter-in-law of Pastor Yin, comes every day to tell the old, old story of Jesus. Mr. Sun, the evangelist in the men's hospital, is a most consecrated man, and constantly witnesses changed lives.

It is our aim that as many of our patients as possible may receive a saving knowledge of the gospel. Printed song sheets are given to the patients, pictures of the life of Jesus are hung on the wall, small Sunday-school picture cards are given to interested listeners, and Gospels are sold to them at one cent per copy. How many who hear the good tidings remain faithful we do not know, nor do we know what per cent become baptized Christians. We do know this, that a large per cent of them leave with a new light in their eyes, a radiant face, a hope in their hearts, and a testimony on their lips that they "must be our representatives out in their own villages." We only sow the seed, we know not who will reap the harvest, but we press on knowing that "My word shall not return unto me void, but shall accomplish that whereunto I have sent it."

*Ping Ting Chow, Shansi, China.*

## The Difficulties and Possibilities of Public Health Work

BY MYRTLE POLLOCK, R. N.

THE possibilities of public health work as a part of the mission organization are limited.

A quotation from the editor of the *China Weekly Chronicle* on the progress of the New Life Movement of China will give a very good idea of the situation with respect to the public health work of a mission. Here is what he says:



"Seeing that so little progress has been made in urban centers, it seems premature to make an effort in the coming year to apply these principles to the rural areas. Surely it would be much better to tighten up organization in the cities, and impress those living in these relatively advanced and progressive places with the importance of the "New Life" principles, rather than seek to extend the field of operations, knowing as General Chiang confessed he saw with his own eyes—that results of the second year's activity in urban centers were not conspicuously successful. It will be very much more difficult to convert simple-minded rustics to the fundamentals of the "New Life" movement, but a score of big cities putting these principle into practice would in themselves be an object lesson which would greatly facilitate the application of similar rules to rural communities."

So in public health work of a mission it is a splendid thing to do to take public health teaching to the rural areas, but in so doing a great deal of energy and expense are used with no possible control or direction following the teaching given.

Where, then, put the emphasis of public health teaching in the mission program? Let it be put on the teaching of concrete health protective measures to the nurses in the hospitals, to the teachers in the schools and to the evangelistic groups. Especially do the teachers in the schools have a great opportunity to extend public health measures to many and distant villages by being in unique positions of authority where they can require the pupils to learn and exercise health habits, study and commit to memory preventive and emergency measures in cases of sickness.

In the villages one rejoices to see the little huskies, which disease may so quickly snatch away, throwing back their heads and singing from their toes, "Wash your hands, wash your hands; wash your face, wash your face; comb your hair, comb your hair; wipe your nose, wipe your nose." Yet one is pained to note they have no consciousness of the dirty hands, dirty faces, tousled and lousy heads, and dripping noses (not all of course, but many), and one is in no position to exercise authority until the children get that consciousness.

Then let there be required a higher standard of habits and cleanliness of our evangelistic group. Says one missionary evangelist of her co-worker in the villages: "When I'm around she does not spit on the floor, but at night when she thinks I am asleep I hear her spitting here and there."

One worthy mission hospital has sent a lady nurse out into a village as dispenser, evangelist, and public health teacher. She has greatly revolutionized the entire village. This same hospital has more nurses pre-



*This picture shows the kind of charts, dolls and other equipment used to stimulate interest in public health work. Myrtle Pollock and Nurse Wang shown in the illustration.*

paring for a like work and expects much to be accomplished through this method.

If public health work is an essential part of mission work, why then not hold classes for those in charge of places of responsibility in the various departments of work, with the understanding that the knowledge gained is to be put to practical use in their regular work as a required part of their work? Make a check up on the Christian groups in the summer conferences as to the active health measures actually exercised in their homes. Make a definite drive to effect a greater consciousness on health measures in the lives of the Christians who are seen daily or weekly in the larger Christian centers. Let these be the definite and first steps employed in a better health program of the mission organization.

*Ping Ting Chow, Shansi, China.*

## Six Obstacles to Overcome in Evangelistic Work

BY ELIZABETH W. OBERHOLTZER

WE came to China to help in the great work of evangelism, or winning the souls of men and women for Jesus Christ; but there are many problems and difficulties which make this work very hard. First, we will speak of some of the problems that have to be met by—

### The Evangelistic Worker in the Country

#### 1. The Language

The language is a real difficulty in our work of preaching the gospel to the country people. In almost every district we go into we find some differences in dialect, and consequently it is hard to make the people understand our meaning. Often we think we are speaking very clearly and giving a good lesson, but, alas! we are confronted with the words: "We do not understand." Then we tell the story over and over or have



the Bible woman tell it until a few of the women get the message. Last fall we were at the city of Yü She, which is in the next county west of Liao Chow. Here there is a great difference in dialect, and we had to speak through an interpreter, who was a local Bible woman. The Christians usually understood us but the other women did not and even did not get much of what the Liao Chow Chinese man evangelist said. So after the meeting another message was given by the Bible woman for the women in the group.

## 2. *Illiteracy and Ignorance*

In all of our villages none of the older women can read. A few of the middle-aged women know some portions of scripture and can read them. It is our task to teach these women to commit songs, prayers and scripture verses. They have good memories and many can sing long hymns from memory, but the riches of the Bible are closed to them. They say, "We are too stupid, we can't learn, let the young women and girls read." The thousand character classes reach the young women and girls but very few of the older women. Recently in one home when we opened our song sheet and picture roll the mother exclaimed: "It is of no use, I do not read." We asked her if she would like to hear us sing and tell a Bible story. She said, "Yes," but felt she could not be a believer because of ignorance. "You can worship the true God, give thanks for your food, his loving care, and pray to him even if you do not read," we replied. We do win some of these women, but it is a slow, hard process. One must never tire of repeating the story over and over. Yet it is important to win these mothers and make the whole family Christian. Many of our isolated Christian men and young people have great hardships to bear from the unchristian members of their homes. Recently an unlearned non-Christian mother married her Christian daughter, one of our fine young teachers in our girls' school, to a young farmer, who is not a Christian, who had also divorced his first wife. Rumor has it that this was done to pay off a debt made by the girl's worthless father. The mother, though ignorant has full sway in the home. This is a circumstance too often repeated. Had this mother been educated, we feel she might have found a better way to solve her problem.

## 3. *Indifference and Idolatry*

The village folk are friendly. They will sit and listen to our message, nod their heads and say, "This is good teaching, lessons we should know," but leave the matter rest there. They are too indifferent, or lack ambition to change to anything new. The old paths, customs, and ancient religions of their fathers are good enough for them. They burn incense, offer food, meat, fruit, wine, prostrate themselves and say long prayers to Buddha, Mencius, Confucius, gods of wealth, rain, medicine, goddesses of posterity, and of mercy, and go through all

their superstitious rites at births, deaths and weddings as their ancestors did. Why change? What need have they for new teaching? They have a god for every need and ancestral tablets beside; why throw them away? They can not conceive of one unseen God over all and do not feel the need of a Savior, even do not realize that they are sinners. To create in them a desire for salvation and a consciousness of their sinful condition is our difficult task. Indifference is much worse than persecution. It is very hard to get them to give up idolatry. One man took down his idols while we were in his home, but sickness or shortage of crops came along and up went the paper gods. He did not trust the new God as much as the old ones. Recently I met a man of some intelligence and I asked him if he knew the Jesus doctrine. He said, "No, I am a Buddhist," and seemed very well satisfied. It takes time and patience to arouse interest.

## 4. *Poverty*

Poverty is no little barrier to the work of evangelism. Many of our Shansi people are woefully poor and discouraged. They feel there is no place for the poor people, that they are of no use. Food, the bare necessities of life, and getting over the days, are their chief concern. Many are poor because of taxes, unjust laws, war, floods, drouths, supporting soldiers; but many are overcome by poverty because of past sins, drinking, gambling, immorality, dishonesty and last but not least, the dreadful curse of opium and drug usage. Jesus preached to the poor and we are here to give them his message of love—to help them to clean up and live pure lives. But it is hard to make people take a vital interest in the ethical and religious teachings of Christ when they are hungry.

## 5. *Travel*

Shansi travel is hard with many steep hills and mountains, wide rivers to cross and narrow trails leading over rock passes. From one to three days are used to reach our outposts and we must stay at inns along the way. Riding on a donkey pack grows rather tedious after four to six hours trial of it. In summer and spring we can get along well, but winter is difficult because we must dress heavily and even then it is hard to keep one's feet from freezing. We had a difficult trip this spring coming home from MaTien in a snowstorm, when the hills were very slippery and donkeys and riders could scarcely keep their footing and did fall many times. At last we got off and took hands to walk down the steep slopes, and at last reached home safely. Last fall when crossing a steep mountain our animals with much urging and boosting made the steep ascent but a stony path like a stairway met us on the other side. The Bible woman and I wanted to get off and walk, but our friends said, "No, we will help you," and they did, two holding us on the donkeys and one ahead to lead the



animals. When rivers are high men carry us across as the animals often stumble and then rider and bedding get wet. We often wish the roads were better so that we could visit our village folk more frequently.

#### 6. *Scarcity of Workers*

One of our greatest difficulties is the scarcity of workers. Each time we are out in the villages we wish our group were larger so as to reach more people, and we wish so much to stay longer than two, three, or four weeks in one district. Our friends will say each time, "When are you coming again? We need teaching." We must tell them we will send some one in the autumn or the spring and must go on to the next place. Calls are coming for classes in new places. We are glad but each place must wait its turn. In some places there is an evangelist who does some shepherding between Bible classes.

#### **Problems and Difficulties of City Work**

The work in the city is in many ways harder than that in the country. Many know something of gospel teaching and do not care to hear more, but say, "Oh! we have heard these stories." The wealthy and gentry class think the Christian religion is good but the church does not mean much to them. They are not willing to live up to the high ideals of Christ and are not in need of favors. Many of the poorer people see our schools, hospitals and church houses and think the church is a sort of employment bureau. They have a faint hope that uniting with the Christian cause will give them a job as gatekeeper, janitor, teacher, or maybe evangelist. A man who is not a Christian made a nice feast for us and we wondered why. After visiting awhile, he in a roundabout way asked that he might help to preach. Since this hope was blasted he has been very indifferent and never comes to church. A woman who read some in our school taught a few neighbors one summer and wondered why she was not taken on as a regular worker. When this did not happen she grew cold and does not come to church. We need to be very careful in holding up the cause of Christ so that these ignorant people will not get wrong impressions about Christianity.

A well-to-do official, a judge, said this spring that he would like to have his whole family baptized and enter the church as this organization does much good in the community, and gave for examples: the schools, Bible school, thousand character classes and medical work. He sees Christianity at work and it is good, but he does not yet realize that one must make a great change in the way of life to become a true follower of the Lord Jesus Christ. This gentleman needs teaching and we pray that he may be willing to make the great change and become an earnest disciple.

Please pray for us in all these many problems and

difficulties that we may be guided by the spirit of our Master in lovingly and tactfully winning these men and women to his service.

*Liao Chow, Shansi, China.*

### **Some Problems and Difficulties in a Missionary's Life**

BY O. C. SOLLENBERGER

PROBLEMS and difficulties there are in every one's life, and the missionary is no exception. Some may be inclined to magnify them, while others may be inclined to minimize them, but no one will ever succeed until he recognizes them as the stern realities of life and makes them his steppingstones to a higher plane.

Some of the difficulties and problems encountered by every missionary as he enters the field of his or her choice is the language, the customs of the people and their natural temperaments. To learn the Chinese language so as to speak, read and write it with ease, and understand it when heard is no small job. True, there are some for whom this is comparatively easy, but for the rank and file it requires much determination, perseverance and patience, and after one has done the best he can his tones are often harsh and incorrect; his sentence construction improper and unintelligible. It is also quite as difficult sometimes to understand the Chinese as it is for them to understand us, as the dialect often varies with different localities. Because of this one has to live and associate with the people of a given locality for some years before an intelligible conversation can be carried on. For example, a man by the name of "Li" in Liao Chow County is called "Er" in Tsin Chow County, and this is only one of many variations. If spiritual truths and teachings were communicated only by the spoken language, mission work would go much slower than it does, but thank God our attitudes and conduct have as much influence on those with whom we come in contact as the words we utter.

The customs of the people are different from ours, and this creates problems of adjustment. Their ways of looking at things and doing things are quite often just the opposite from what we are in the habit of doing. We sometimes speak of them as doing things backwards. Who is right? That of course depends upon the moral content and spiritual value of the custom. They have some customs that surpass ours and we have some that surpass theirs. Thus it is evident that there must be a disposition to give and take, to see the good as well as the bad, otherwise our efforts to lead men and women to Christ will fail.

Likewise the temperament of the Oriental people is different from ours. The Chinese are slow and things move much slower than in America. We are used to riding in automobiles, and to change from traveling at



such speed to riding on a donkey requires no little patience. Their motto is: "Only do today what you can not put off until tomorrow," and our motto is: "Do not put off until tomorrow what you can do today." Our hustle and bustle ruffles them, as much as their slowness ruffles us. Thus the need of adjustment if we would gain their respect.

Some other problems which we encounter are those created by superstition, uncleanness, poverty, ignorance and illiteracy. The evil, misery and suffering resulting therefrom are indescribable. Our hearts yearn to give relief and freedom to all that are thus oppressed, but there is a limit to our strength and means, and we often go to bed with these scenes of distress and suffering on our minds. A large per cent of the people live so near starvation that a drought or flood precipitates an appalling situation. Everywhere one sees disease, and bodily injuries that draw on one's sympathies. About half of the children die the first few years of their lives, because mothers do not know how to take care of them. They seldom get a bath and their clothes are often dirty and ragged. Their homes are infested with vermin which annoy them and keep them from sleeping, and their food is often contaminated with disease germs. Here in Shansi they have a superstition that a mother after giving birth to a child dare not eat anything but millet broth; consequently they become victims of tuberculosis, and a disease called osteomalacia—a softening of the bones resulting in a deformity which disables the patient in giving birth to children except by a Cæsarean operation. All these conditions are largely the result of ignorance and illiteracy. After a hundred years of mission work it is estimated that eighty per cent of the people are still illiterate. Before missions opened up work there were no public schools, so when we compare conditions then with now there is reason for rejoicing. Then only a select few had the privilege of learning to read and write, and that was in the old classical language. Now the Bible is translated in the common vernacular as well as other literature. Public schools are open to all, but still people are not awake to the value of an education and a large per cent of the children grow up in ignorance. Campaigns in thousand character classes have been put on for those who have grown up without being able to read and write. The big problem is to create a thirst for knowledge with a willingness to sacrifice time, effort and money for things of real value.

Here is where the religion of Jesus Christ has a place. Until there is a change of heart people are satisfied. But to many the religion of Jesus Christ is just another religion. While there is no active opposition to Christianity as there was a few years ago, many are still reluctant to give up their old beliefs. Those who want to take a stand for Christ quite often do not have the

courage to stand against the demands of heathen society. Last spring two of our brethren were put in jail, because they could not conscientiously pay the usual fees to keep up the temple worship. Then there are superstitious customs and practices connected with weddings and funerals that are difficult to break away from because of the pressure of the non-Christian society. Because of the economic condition of the country and the difficulty in making a living there is the temptation to sell opium and do other illegitimate things which drag them down. The political situation of the country and the military aggression of outside nations all tend to discourage even the most faithful. Because of this the missionary has to stand by with sympathy and encouragement. He must help to point the way out of these difficulties.

Aside from the problems and difficulties growing out of the missionary's relation and work with the Chinese there are also problems and difficulties in connection with his missionary co-workers, his own children's education, etc. With his own missionary co-workers there sometimes arise different viewpoints as to methods and policies of work, which require give and take, and a resolve to love regardless of disagreement.

As to his own children's education, because of a lack of proper school advantages on the mission field, the missionary's wife is often confined to the home in teaching her own children, which although an opportunity to train them up in the way they should go, has disadvantages as well as advantages. The children, through lack of association with other children of their own nationality, grow up abnormally which sometimes makes adjustments difficult later in life. The daily grind also becomes monotonous at times and trying on the mother's health. She often longs to get out with her husband in his work with the Chinese, but that has to be postponed for the most part until after she has finished teaching her children and they are old enough to go away to school.

Then when the time comes when they must be sent away to complete their education, either to some distant place on the mission field, or to the homeland, there is another problem. Some missionary mothers feel they can not endure the heart strain that is involved in placing ten thousand miles in distance between them and their children. Indeed it is a strain. Shall she go home with her children or shall she remain on the field with her husband? If she goes shall her husband go with her? The work on the field to which they consecrated their lives; the joy they get out of their service with the natives, Christians and non-Christians; the friendships they have made; and a desire to have the work in to which they have put their life and heart for so many years go on and prosper—these all pull on their hearts. Then face to face with the crisis of their lives in the se-



*Tsui Ping Tang**Mr. and Mrs. Liu Tien Shu**Ting Ping Te*

cret of their closet before God, the decision is made: "Not my will, but thine be done."

Thus fade away our problems and difficulties, and no sacrifice we can make can ever compensate for the supreme sacrifice our Lord made to redeem us from sin, and for the promise when he called us to our work, "Lo, I am with you always, even unto the end of the world."

"But none of the ransomed ever knew  
How dark were the waters crossed,  
Nor how dark was the night that the Lord passed through,  
Ere he found his sheep that was lost."

*Liao Chow, Shansi, China.*

## Voices From the Chinese

### Testimonies of New Christians

(Photographs by Minneva J. Neher)

I WAS a very wicked man, continually sad and distressed. It seemed nothing could help me. In 1934 a certain friend gave me a New Testament. After reading it carefully, I heard the words of the Lord saying, "The healthy man has no need for a physician. I came to call sinners"; and, "Whosoever comes to me I will in no wise cast out." These words deeply impressed me and I decided to become an inquirer. On Easter of this year I became one in Christ through baptism. Today I am without fear and at peace because the Lord's blood has cleansed all my sin and unrighteousness.—*Tsui Ping Tang.*

From childhood I was a seeker after the truth about everything. As I grew older I studied the sacred classics, and especially did I investigate most diligently the mysterious law of cause and effect, but I was not able to comprehend it. Fortunately in the year of our Lord 1929 an evangelist of this mission, Pai Yu Chih, talked with me about the gospel and presented me with a Bible. This gave me an opening into the doctrine of heaven (or the way of heaven). After passing through these some ten years of experience and observation, I sincerely believe that the seeker of the way of heaven

apart from this religion of Jesus can find no "temple gate," no other way. So I made my decision to give my heart to the Lord. On the Lord's resurrection day, with my wife, Huo Ying Lan, I received baptism. We entered the church and gave our hearts and bodies forever to Christ.—*Liu Tien Shu.*

I came to believe in the Lord because I felt that in my own strength I could not uproot the evils in my home life, but could find in Jesus a solution and trust him to make over my home. I am having my children attend the church school that they may be nurtured in moral virtue. That I may have a Christian home and that I may receive the favor of the heavenly Father are the important reasons that led me to become a Christian.—*Ting Ping Te.*

## Conversion and Church Membership

BY E. L. EIKENBERRY

It takes truly converted folks to make a church. In China where one may join all sorts of religious societies with no real change of heart it is not surprising that Christian missions often face difficulties caused by unregenerate church members. Below we record some actual conversations which may illustrate both the strength and the weakness of the Chinese church.

*Missionary:* "Just why do you want to be baptized?"

*Candidate for Baptism:* "Because I realize what a sinner I am and that only the power of Jesus can save me. Last year I was the worst opium sot. My father is also addicted. We smoked up everything we had. I would steal or do anything to get it. Then I got malaria, had chills and fever for weeks. I tried to crawl to the well to drown myself but was too weak. A friend came along and told me that the Jesus doctrine could save me. I went to hear an evangelist and got a New Testament to read. I got work with a man who is a real Christian and I saw what the gospel had done for him. So I determined to come to this ten-day Bible



class and ask for baptism. Only Jesus can save such a sinner as I!"

✧ ✧ ✧ ✧

In contrast to this note this conversation in the city reading room.

*Christian Worker:* "What do you think of Christianity, Mr. —?"

*Local Merchant:* "Oh, the church is a fine thing. It is a very good organization. It does many good works and helps society a lot with its school, hospital and charity. But we business men can still get along and make a living. We do not need the church."

✧ ✧ ✧ ✧

Morning prayers just over. Gospel tent group and village Christians.

*Evangelist Chao:* "Many, many folks are interested. I hear that several want to sign up as inquirers and study to become Christians."

*Evangelist Pai:* "Let's not be in too much of a hurry to have folks sign up to study the doctrine. Let us be sure of their motives first."

*Missionary:* "Yes, let's go a bit slow. It would be best to rely on the advice of the village Christians here. They know these folks much better than we do."

*Leading Layman Chao:* "I know there are several who want to sign up as inquirers. Some are genuine and understand somewhat. But others have bad motives. Some came to me and said they wanted to become Christians. I asked them, 'Why?' and they said, 'We can not make a living anymore and want to join the foreign church.' [Four employed church workers happen to come from their region.] I told them that they did not know what joining the church meant. That if they can't make a living, joining the church will not help them any financially."

✧ ✧ ✧ ✧

Last day of a laymen's class in the Wang village; Bible hour just over. The village elder, a Christian of some education and a leader in his village, comes into the room.

*Missionary:* "Why is it you have not been coming to these classes? You offer us your home to meet in free of charge, and yet you have hardly attended even one session."

*Village Elder:* "I don't care to meet with most of these folks, [many of them were yet standing around] for too many of them are not genuine. They are in it for what they can get. They got grain during the famine year. The year of the crop failure the Ping Ting church distributed money and they are still quarreling over it. I know them too well. Mr. — is the head of a secret society (a heathen superstitious cult). Mr. — lives with another man's wife. We can't build a church on these folks."

*Missionary:* "Surely you would not say that they

are all false. And you do not lead out and do much for the church group yourself. You are not very warm-hearted and do not help them much."

*Village Elder:* "I know I'm not very enthusiastic, but I know my own heart and faith. I worship God sincerely and not idols as some of them do! I don't see any hope of building a church with folks who join it for what they can get." [Three paper idols were found in one member's home. The wives of these members, with the exception of one or two who are Christian, all worship idols still.]

✧ ✧ ✧ ✧

In Layman Cheng's home before a love feast.

*Missionary:* "I see you have quite a live group here and I heard the village children singing Christian hymns today."

*Layman Cheng:* "Yes, we have had worship in our home for some time. But I am a poor leader and not very perfect. Can't even break away from this old pipe! [Pats his old pipe in which he smokes home grown leaf tobacco.] Most of the folks are pretty faithful and the interest is growing. But old Wang still uses opium. He and his boy don't count, they are just hangers on."

*Missionary:* "How about Mr. Kao? He was up to Ping Ting for the special layman's leadership class for three weeks."

*Layman Cheng:* "Kao is a genuine example of a changed man. He used to be the bad character of the village, gambled away all he had. He got interested in the gospel. He had a real conversion too. He came to my house to learn to read the New Testament. I have a little education you know, but now he reads better than I can. He also reads the *Christian Farmer*! He is becoming a finer example of Christian character every day. He is paying up his debts. His home and children are nice and clean and he is teaching the Jesus doctrine to his wife."

*Ping Ting Chow, Shansi, China.*

## How Chang Su Mei Found Christ

BY NETTIE M. SINGER

CHANG SU MEI is one of a large family. Her father was a business man in Tientsin and her mother died when she was fourteen years old, leaving the management of the home with its many hired hands to her. Later a stepmother came into the home which took away its harmony.

The summer the tent went to the villages near Liao it was pitched in her village for three weeks. She went every day to hear the preaching. From childhood she was more religiously bent than others of the family, and she would not harm any living creature no matter

(Continued on Page 19)



## KINGDOM GLEANINGS

### Calendar for Sunday, August 30

**Sunday-school Lesson**, Beginning of World Missions.—Acts 11: 19-21; 13: 1-12.

**Christian Workers**, The Experience of a Great Soul.

**B. Y. P. D.**, Our Colleges—Their Place in Church Life.

**Intermediate**, Great Men and Women—Alice Freeman Palmer.

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Olseröd church, Sweden.

**One** baptism in the West Manchester church, Ind.

**Two** added to the Malmö church, Sweden, by baptism.

**Three** baptized in the Madison Avenue church in York, Pa.

**Four** baptized and two received by former baptism in Akron church, Ohio.

**Fourteen** baptisms in Penn Run church, Pa., Bro. W. C. Sell of Kittanning, Pa., evangelist.

**Six** baptized at Rosepine, La., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Five** baptized at Mt. Olivet, mission point of Mt. Vernon church, Va., Bro. Sherfy, pastor-evangelist.

**Five** applicants for baptism in Greenbrier church, W. Va., Brethren C. E. Eller and A. R. Showalter, evangelists.

**Ten** baptized at the Ridge church, Shade Creek congregation, Pa., Bro. A. J. Beeghly of Somerset, Pa., evangelist.

**Six** baptized and one reclaimed in Pleasant Hill house, Codorus congregation, Pa., Bro. Phares Forney of East Petersburg, Pa., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Reuel B. Pritchett** of White Pine, Tenn., Aug. 19 at Nocona, Texas.

**Bro. H. M. Stover** of Waynesboro, Pa., Aug. 30 at Yellow Creek church, Pa.

**Bro. Robert Cocklin** of Mechanicsburg, Pa., Sept. 6 in the Second church, York, Pa.

**Bro. B. S. Landes** of Harrisonburg, Va., Aug. 20 to Sept. 6 in the Mt. Horeb church, Va.

**Bro. R. E. Shober** of Connellsville, Pa., Sept. 8-29 in the Bethel church, Rockton congregation, Pa.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., Sept. 9-27 in the Garden City church, Kans.

**Bro. Ernest Muntzing** of Clarksburg, Aug. 30 in Beaver Run congregation, W. Va., with the love feast Sept. 12.

\* \* \* \*

### Personal Mention

**Texas and Louisiana** has selected Eld. M. H. Peters as Standing Committee delegate to the Conference of 1937, with Eld. J. B. Firestone as alternate.

**Bro. H. D. Jones** of Aurora, N. Y., tells us that he is now in the evangelistic field. He is booked up to Oct. 15 but has some available openings after that date.

**"Grandpa Bolyard"** aged 96, and his granddaughter, aged 11, were two of the six persons most concerned in an impressive baptismal scene at Guthrie, Minn. The rite was performed by Pastor Frank K. Allen. These accessions were the fruitage of a meeting conducted by Bro. R. F. McIlhenny of Minneapolis.

**Bro. D. A. Rowland** of Dixon, Ill., is scheduled to arrive at the eightieth milestone of his earthly pilgrimage Sept. 21. He has some interesting recollections of early associations with our departed Bro. John Zuck which he is sharing with you in our next issue.

**Bro. J. B. Spangler** of the West Virginia hills got a specially cordial welcome at the Messenger offices Aug. 20. Don't blame us for our partiality. He is a life subscriber to the Messenger. Besides that he had with him his son Ross and wife. The son is a teacher in the public schools of La Crosse, Wis.

**Bro. S. S. Blough** has closed his pastorate with the Green-castle church of Southern Pennsylvania. For several months he and Sister Blough, by permission of the Green-castle folks, have been giving part-time service to the First church at York, Pa. Sept. 1 they begin full-time pastoral work there. Their new address is 830 W. Locust St., York, Pa.

**Bro. Rufus D. Bowman and wife** are due to reach New York next week, perhaps Wednesday, returning from their trip to the World Sunday School Convention at Oslo, Norway. Writing July 31 they were in England attending a peace conference at Cambridge University. They were to spend some time in London, Paris and Geneva and sail for home Aug. 26.

**Bro. Raymond Peters and wife** dropped in for a hurried call last week on their way back from the northwest. They had been working in the summer assemblies of Northern California, Oregon, Washington and Idaho. Sept. 1 they take up pastoral work at Independence, Kans., but first they had to see old Virginia again. There was a very personal and very powerful reason—little Barbara who has been spending the summer with Grandma Eller.

**Bro. J. F. Graybill's** personal letter of Aug. 4 had this to say about the brief stop of Brother and Sister Rufus D. Bowman in Sweden and Denmark: "Bro. Bonsack had recommended them highly and we discovered that he had not exaggerated in his recommendation. We and our people were highly pleased with their visit and wished that they might have remained longer." You will find more on this subject in Bro. Graybill's communication in next week's Messenger.

**Bro. Oliver H. Austin**, writing from Denver, Colo., just before beginning the fall and winter evangelistic campaign, says: "Our work until Christmas time will be in the following states—Kansas, Indiana and Missouri. There is a possibility of our having several open dates in 1937. The drought has been very severe in many of the western church communities and that makes it a little hard for the people to carry on but still I marvel at the courage of these good people."

**"PRAY YE, THEREFORE, THE LORD  
OF THE HARVEST, THAT HE SEND  
FORTH LABORERS INTO HIS HAR-  
VEST" (Matt. 9: 38).**

**Remember Bethany Sunday—  
September 13**



### Miscellaneous Items

**The Pastors' Conference**, held annually at Bethany Biblical Seminary, is scheduled this year for Oct. 19-23.

**All queries** and matters of business for the business session of Southwestern District of Kansas should be in the hands of the district clerk, James H. Elrod, 1154 N. St. Francis Ave., Wichita, Kans., not later than Sept. 15.

**Fairview church** of Southern Indiana will hold the harvest meeting Sept. 13. Bro. J. O. Winger will bring the sermons both morning and evening. We are having a basket dinner followed by a program in the afternoon consisting of talks, special songs, etc.—Albert E. Harshbarger, La Fayette, Ind.

**Mt. Vernon church** of Virginia, E. F. Sherfy, pastor, plans a homecoming for Sunday, Sept. 6. Old friends are invited to come for the day. Dr. Henry McGloughlin, rural life speaker from the Presbyterian church, Richmond, Va., will give the address. He will speak also in the afternoon, after which it is planned to have an old-fashioned sing. Basket dinner will be served at the church.

**There will be** a Founders' Day meeting at the Maple Grove church, Stanley, Wis., Oct. 17, celebrating the fiftieth anniversary of the founding of the church at this place. We would be glad to hear from members who once fellowshiped with us here, these to be read at the occasion. We would be glad to see many former members return for the day.—The Committee.

**The homecoming** which marks the one hundredth anniversary of the building of the Stone church in Germany Valley, Aughwick congregation, Huntingdon County, Pennsylvania, will be held on Sunday, Sept. 6, with morning, afternoon and evening services. All persons having relationship with this church, either directly or indirectly, are urged to attend the homecoming.—H. W. Hanawalt.

**The homecoming** at Stony Creek church will be held Sept. 6, beginning with morning worship at 10:30. The address, *The Church Militant*, will be given by John R. Snyder. The afternoon service begins at 2 o'clock and the speaker is D. O. Cottrell on *The Church Triumphant*. In the evening at 7:30 the young people will give the play, *For He Had Great Possessions*.—C. Walter Warstler, Bellefontaine, Ohio.

**The forty-second** annual homecoming of the Kansas Brethren Home will be held Sept. 13 at the Pleasant View church near the Home, which is located ten miles southwest of Hutchinson. It will be an all-day meeting with a basket dinner at noon. A suitable program is in preparation with some interesting speakers and other features. All who are interested in the Home or have friends here are invited to come and enjoy the day with us.—John Newton, Superintendent.

**The Annual China Number** of the Messenger is scheduled for the last issue in August. This is the last paper in August and we believe our readers will find it an unusually interesting China number. Minneva J. Neher was the missionary editor on the field who assembled the materials and forwarded them to us. As you will see, all the China missionaries on the field had a finger in this Messenger, and did not spoil it either! Our only problem was to know what to do with more material than would go in the space available. A sample appeared in last week's paper. What remains on hand, a number of the testimonials like those appearing on pages 14 and 21, will be used from week to week.

**"Can you imagine** a community served by a Brethren church which has hardly any subscribers to *The Gospel Messenger*? I didn't think there were such places. I'm sorry to say I have come across such a place, but if promises mean anything it won't be that way long."

**Labor Day** Sunday-school program of Eastern District of Pennsylvania, to be held at Lancaster, Pa., on Monday, Sept. 7. 9:15 A. M., Worship and address by Minor Miller. 10:45 A. M., Sectional conferences. 1:15 P. M., Worship and address by Minor Miller, followed by sectional conferences. 6:15 P. M., Vesper services and worship with an address by Minor Miller.—Roy S. Forney, East Petersburg, Pa.

**The Moody Bible Institute** of Chicago will broadcast a special three-hour program from its radio station, WMBI, on Friday night, Sept. 11, beginning at midnight and continuing until 3:00 A. M., Eastern Standard Time. This is in connection with the Jubilee Homecoming to be held at the institute, Sept. 8 to 11, and it will be a broadcast of most unusual interest, for it is expected that former students from all parts of the world will participate. The program will include musical numbers and testimonies from those who were students in the early days of the school.

**"I'm proud,"** writes Bro. Jacob F. Replogle, summer pastor at Selma, Va., "and that's bad for a Brethren minister. But I'm proud of our young people. After spending ten days in the Southern Student Conference at Blue Ridge, N. C., I realize how far ahead our youth are in their thinking and in their living. At that conference, university and college students, leaders and graduates, were floundering around hopelessly with problems and questions which our young people settled a long time ago. Who wouldn't be proud of such intelligent, worth-while, wholesome young people as are in the Church of the Brethren?"

❖ ❖ ❖ ❖

### Peace Action News

**The sacrificial peace offering** from the Panther Creek church of Middle Iowa amounted to \$21.50.

**The Hutchinson church** of Southwestern Kansas sent a contribution of \$16.35 for the peace program.

**Mrs. Verna May Tenney**, an isolated member of the Church of the Brethren in West Virginia, learned of the Peace Action program through *The Gospel Messenger*, which weekly keeps her in contact with her church. Her interest in the peace program was manifested by a contribution of \$22.25.

**The Bethany church** of Eastern Maryland district sent \$17.27 as the Peace Action offering for the month of July. Twenty-three young people gave a pageant called "A Dream of Peace." This church sponsors a monthly program in the interest of the Peace Action Program of the Church of the Brethren.

**Even gardens** may be an aid for peace. The International Peace Garden, situated at the geographical center of our continent, on the border between the United States and Canada, near Dunseith, N. Dak., was recently the scene of a three-day ceremony of rededication to the ideal of international friendship existing between the two countries. Hundreds of American and Canadian citizens met in this region of wooded hills and lakes, a natural wild-life sanctuary which is being constantly improved with the aid of the two governments, to rededicate the symbolic peace cairn which bears a vow of perpetual friendship and to plan for the future of this living and growing shrine to peace.



---



---

## HOME AND FAMILY

---



---

### To Mary Gauntz

BY RUTH B. STATLER

This poem was written for and used at the farewell party given by the Meyersdale church in honor of Miss Mary Gauntz, who will leave in the near future to serve on the China mission field.

Mary, we have come tonight  
To you our tribute pay;  
We'll sort of miss your voice and smile  
When you have gone away;  
But though China is across the sea,  
It is not far, I say.

Since airplane and radio,  
The world has grown so small;  
Though miles and miles may intervene  
It matters not at all.  
Distance now means little,  
We'll be neighbors evermore,  
For invention has brought China  
To our own back door.

A few more years we'll all don wings  
And fly at will, they say;  
When that is true, occasionally  
We'll come to spend the day;  
And you'll come oft to Meyersdale  
For a brief but happy stay.

So we'll not be sad at parting,  
No, I do not think we should;  
We'll just think of you as going  
To a near-by neighborhood;  
And we pray that God will bless you  
In his service evermore;  
And at parting let us say,  
Not "good-by," but "au revoir."

---

### Operating Under Difficulties

BY DARYL M. PARKER, M. D.

EVERY day brings forth some new experience. Thus it was on a cold morning early in March that a phone call came from the little Chinese hospital in Show Yang, "Another emergency Cæsarean has just arrived. Can you come?"

Jumping on my bicycle I made the first train and in two hours was there. Everything was ready, except that the operating room still seemed quite chilly. Upon mentioning this to Dr. Hsing he said: "That is easily remedied. We will have two charcoal braziers prepared and it will be warm in a jiffy." I innocently acquiesced thinking only of the fact that we were going to use spinal anæsthetic instead of ether.

The doctor and myself were soon scrubbed up, Mrs. Hsing was ready to receive the baby, and an "apprentice" acted as operating room nurse. All was going smoothly. The baby was delivered and we were just getting ready to "close up" when suddenly Mrs. Hsing

left the room and did not return! Up to this time the patient's condition had been very good, but now the "nurse" reported her pulse rapid and weak so a hypodermic was ordered.

"No bleeding inside—raw surfaces all covered—peritoneum and fascia next—patient not so good—must hurry along now." Then a heavy thud and we looked up to see the "nurse" stretched out on the floor! "Faint," said I disgustedly. "No," said Dr. Hsing, "Gas!"

But even then it did not sink in. I was feeling unusually good and more and more like laughing at these unusual occurrences. "Fascial sutures completed—skin next—a few more minutes and we will be through." What! Dr. Hsing had suddenly fallen forward across the operating table! The friends and relatives who had been watching outside the door and had just returned from carrying out the "nurse" came in and carried him out also, this time fortunately leaving the door open. Because of the poor ventilation and open type of fire in many of their homes they are quite accustomed to mild cases of coal gas poisoning (carbon monoxide), therefore were very little perturbed by all of this.

As for myself I was laughing, "Ha! Ha! Ha! What a funny world this is—no help but what do I care—just a few more stitches—more suture?" Then as I looked up it began to dawn on me that something was really wrong. "What is this dizzy feeling—am I going to collapse too—No!" And I dashed out the open door into the fresh air. Running up and down I noticed the husband of the patient standing rather helplessly by the door. My befuddled brain began to click again and it came to me that the patient was being gassed too! We rushed back into the operating room—covered the unfinished wound with sterile gauze—and carried the patient out into an adjoining room where the delayed hypodermic was given.

Then, starting across the room to open another door for more fresh air, everything suddenly went black and the next thing I knew I was lying on the floor with two men holding my legs up in the air. Dr. Hsing was across the room in the same posture. We both tried to get up, but were deathly sick and lost all we had eaten for days and days! The friends insisted that the patient was all right; however, we finally went to get Miss Neher who was only a few blocks away at the mission. Dr. Hsing was able to get up in a short time and together they finished the skin sutures. The rest of us too were soon O. K. except for a little weakness which was gone by the following day.

A few weeks later I was back to do another operation



for Dr. Hsing and was informed that the patient had made an uneventful recovery. The relatives thought it was all a big joke and seemed to feel no concern whatever about an incident which might indeed have been more serious. Certainly the good Lord must have been looking after us. This was my first experience with coal gas and I hope it will be the last—at least it will be the last time I operate with a charcoal brazier in the room!

*Ping Ting Chow, Shansi, China.*

## How Chang Su Mei Found Christ

(Continued From Page 15)

how small, knowing it was a life and had a right to live. From the time she started going to the tent she sat spellbound under the sound of the message as though drawn there by a force which she could not resist.

In preaching the evangelists often pointed to the red cross, saying it would save her, but she could not understand how that red cross could save her. They also kept talking about a Jesus, but she did not know who Jesus was. Her father permitted her to go every night much to her delight. Her sisters went along with their cook as an escort, for young girls do not go out alone in China. The sisters went for the amusement and the stories and songs, but she went to hear the truth and to know how to live it. Her father finally began to feel he should search into this matter and find out in what she was so interested, and see what this religion was. He went to the evangelists to talk it over. By the time the tent left she gave her name as wanting the new faith.

She soon made arrangements to go to Liao to the woman's school. She wanted to learn more about her new-found religion. She learned only little by little but acted on deep conviction from the first. She had already had four years of school work. When the school leaders prayed about forgiving each other and talked to her about forgiving she said she would not forgive others for she had not harmed anyone, not knowing that they wanted to teach a forgiving spirit in one's attitude to others. When the collection bag was passed about she did not understand what it was for and when they said "receive the offering" she thought they said "receive your sins," the two words in Chinese not being so different. She reached into her pocket as she saw others do and put her hand into the bag as she saw the others do, thinking thus to get rid of her sins.

Since she is a Christian she says there is a constant joy, sometimes so great that she can hardly speak of it. She wants to help others to the same joy she has experienced. Her experience in answered prayer and constant guidance is so real that she could not think of

being outside her Lord's love, and she covets the same joy for all her Chinese brothers and sisters. Her Christ is her all. She shows it in her work and her life for she has an overflowing life for every one she meets. At present she is one of the teachers in our mothercraft school and don't you think she will be able to help the mothers and the babies who come to us? Remember her when you pray and also those whose lives she hopes to lighten.

*Tsinchou, Shansi, China.*

## Missionary Encyclopedia

BY V. GRACE CLAPPER

In ancient Cathay in the southern part of the Province of Shansi,

Distant, secluded, and still, lies the little town of Liao Chow, Battle-scarred, war-torn, yet peaceful! An auto road stretches to the northward,

Built in the days of famine for carrying grain to the needy.

**A**

ANNA HUTCHISON

To Liao came one from the West, carrying food for the hungry,

And Light shone in darkened homes where Christ's name ne'er had been mentioned.

Anna, the modern prophetess, walks through the city

Where women wail and children weep, and beggars moan.

The villages too have heard of her Christ and are learning her message;

Schoolgirls too her clients are, and love her dearly.

**B**

BRIGHT, J. HOMER AND MINNIE F.

Seventy-five miles from Liao, and nearer to civilization,

Lies the city of "Certain Peace," a typical Shansi town,

Built in the midst of a plain, with a purple peak towering o'er it,

From its heights may clearly be seen, the smoke of a hundred villages.

Years ago to Ping Ting, came the Brights to serve their Master.

Many and varied the methods they used to bring him nearer. To Homer the buyer and keeper of books, much credit is due,

For how could evangelists preach if they had to sweat over this stew?

To Minnie, the Dorcas of Ping Ting, the widows and orphans appeal,

Heavy their burdens indeed, but light are their hearts when they leave her.

Architects of the soul, these two, accomplished in art and design.

**C**

CRUMPACKER, F. H. AND ANNA N.

These are the pioneer heralds of the gospel to Ping Ting Chow,

Blazing the way in a foreign land for the Church of the Brethren;

Many a storm did they brave, and many the gales they have weathered,

And still they stand like mighty oaks, defying the tempest.



Resisting the onslaughts of evil, the fiery darts of the tempter,  
That fain would conquer China and bring her to desolation.  
To these brave souls the rest of us are deeply indebted,  
For they opened the way and set the example and we have followed.  
Many the souls they've influenced to turn from the ways of sin,  
And though at times they stumble and fall, they arise the stronger.  
For love of Christ and these, the "Father of our Mission,"  
And Anna his good wife have gladly surrendered their all.

**D**

DARYL M. PARKER, M. D.

As in the days of old, came One called "The Great Physician,"  
Peace-loving, reticent, humble, loving the souls of the people,  
Thus came our doctor with a passion for alleviating pain.  
Administ'ring aid in his name, and stooping to raise the lowly.  
Vast is the field of his service, and a long line of sufferers await him;  
May soul and body alike be blest in his service of healing!

**E**

EMMA HORNING

Gentle and kind is she, with a love for all living creatures,  
Pure as the snow are her thoughts, and her words are few and selected.  
Fond is she of beauty, in character rather than mien,  
And children gather on village streets to hear her story.  
Thinking creatively always, she weaves into life's fine fabric  
Deeds of love, and mercy, and truth, that live forever.

**F**

FRANCIS S. SMITH, Show Yang

Ever at peace with God and the world this lovely mother  
Lives in her cheery home looking "well to the ways of her household."  
Her children play around her door, with their Chinese playmates  
Who learn from them the truths that they have learned from their mother.  
Their mothers admire her skill, and make her their example,  
But she points them to Christ her All, the Head of their happy home.

**H**

HARLAN SMITH, Show Yang

The time has come when the Chinese church should be growing stronger,  
Too long has it leaned on a foreign crutch dependent and weak—  
To be independent, self-supporting, and self-propagating,  
Is the only way a church can flourish in Mission Lands.  
As chief exponent of the indigenous church, this man is noted,  
And to promote its cause, he gives his strength and prayers.

**I**

IKENBERRY, OLIVIA D. AND ERNEST L., Ping Ting Chow

Forth from New England meadows, there came a maker of music,  
Caroling her sweetest notes into the ears of four birdlings;  
In a home nest of song she reigns as queen, and to her children,

She's mother, and teacher, and homemaker too, as well as witness,  
To the faithfulness of the One who called her from the Northland  
To bear his name among the gentiles of old Cathay.  
Ernest by name and earnest by nature is the husband of Olivia—  
Traversing the country roads, through sunshine, storm and shadow,  
Adown the deep valleys and up the steep slopes, his trail leads onward,  
To "establish the brethren," to warn them to flee the wrath to come;  
Kind to the weak and oppressed, but firm with the bold and forward,  
"For isn't Deception abroad in the land, deceiving the elect?"

**L**

LAURA J. SHOCK, Tai Yuan Fu

Well versed in the facts of pedagogue lore and up-to-date methods,  
With years of experience to add to her store, stands Laura the teacher.  
With the spirit of youth retained in her heart, she welcomes the youthful,  
Into her home and into her heart to enjoy its blessings.  
Her textbook is the "Book of books," and Christ the Model,  
To whom she bids her students look, to live the message.

**M**

METZGER, MINERVA, Ping Ting Chow

Another teacher true who loves the little children,  
And guides their feet in paths of right, along life's journey.  
Of such as she the wise King said, and said it truly:  
"Her children rise up and call her blessed," really, really,  
A mother to the motherless is our Minerva,  
And two generations of schoolgirls are thanking God that they know her.

MYERS, MINOR M. AND SARA Z., Tai Yuan Fu

In the city of Tai Yuan Fu, is a "House by the side of the road,"  
Where weary travelers are oft refreshed in body and soul;  
There abides a faithful "Abraham" with Sara his wife,  
With not only one, but two sons of promise, and a daughter too;  
Not forgetful to entertain strangers are they, and thus day by day,  
They entertain angels unawares, and send them away  
With a fresh grip on life, on God, on themselves, and new resolutions  
To measure up to the stature of Christ, and be helpful to others.  
For faith is contagious, and ever moves in widening circles  
Enriching the souls that possess it, and striking a light for the doubtful.  
"Which way shall I take?" is the question of travelers on life's highway,  
And the guides that can answer discreetly are surely blessed of God.

**N**

NEHER, MINNEVA J., Show Yang

You've heard of the courageous Deborah, the prophetess of old,  
When Israel fought with the powerful Jabin, King of Canaan—



"Up," she said, "For this is the day!" and her voice still speaketh

Through many brave women of this age, among them Min-neva,

Who leads her band of warriors against the King of Evil.

She fears no foe, she shuns no path, for Jehovah is with her.

O  
OBERHOLTZER, ISAAH E. AND ELIZABETH, Liao Chow

Isaiah was a prophet bold, who can deny it?

He loved the people of his day, but abhorred their sins.

This Isaiah of whom we now speak is equally bold;

In the fight against sin and evil he fears not to raise his voice,

But calm, and deliberate, and patient withal, he longs for the day

When the church as a solid rock, may resist the breakers of sin.

A tender mother and a faithful wife is Elizabeth;

With a love that is true, sympathetic and pure her heart's o'erflowing;

Now that her eaglets are stirred from the nest and learning to fly,

She sits not alone in her home but follows the path of her husband,

Teaching and helping the women, in bondage to sin and to custom,

Pointing them to him whom to know aright is life eternal.

P  
PARKER, MARTHA NEIDERHISER, Ping Ting Chow

In the world of busy women, the Marthas take first place; Careful? Yes, careful, and sometimes "troubled" for the sake of others.

Careful for babes, careful for home, and troubled for the suff'ring,

Is Martha of Ping Ting Chow, the mother, housekeeper, and nurse.

But with all her busy cares, she loves to sit at his feet, Being refreshed, to be refreshing, receiving to give.

POLLOCK, MYRTLE, Show Yang

Out from the Sunflower State came Myrtle the nurse to China,

To cheer the sick and suff'ring and comfort the broken-hearted.

Through many a lonely midnight vigil, she sat by the bedside

Of suffering souls that were weary of life and longed for death;

With love unfeigned and sympathy true their souls were borne

On the wings of prayer to him who "giveth power to the faint."

S

SCHAEFFER, MARY, Ping Ting Chow

Capable, courageous, and true is Mary, and faithful too, She shuns not the lonely mountain trail, her path of service;

But day by day through summer heat and wintry squalls

She's on business for her King 'mid Shansi's mountains.

Her faithful donkey and faithful driver leave her never,

E'en though she may, by sudden flight, change her location.

SOLLENBERGER, HAZEL C. AND O. C., Liao Chow

A gem of purest ray in a vessel shattered and weak,

Tried in the furnace of sevenfold heat, is Hazel the mother.

From her bed of affliction without complaint, she commands her household,

Exhorting, encouraging, and teaching, in spite of her handicap.

Two children across the sea are blest by the prayer of their mother,

(Continued on Page 23)

## Christ-Changed Homes and Lives

Wang Tsui and wife were among our earliest acquaintances. For a living he did a small business of selling goods on the street. Always of a happy, agreeable disposition,

he brought cheer wherever he went. While not opposed to the Christian doctrine, yet for years they remained apparently indifferent to its personal application to their own lives.

But the seed, being sown, was taking root unseen in their hearts, and gradually developing into a living faith. Finally, when their decision was made, the father, mother and oldest daughter were all baptized one happy Sabbath day in the year of 1930.

This daughter, Shan Ling, and her brother, Tien Pao, have gone through our mission schools. The younger sister, Mei Ling, and Tien Pao's wife to be, La Ti, are still in school. Shan Ling has also completed junior high and is now teaching in our mission girls' school.

The parents have grown in their Christian life and experiences and the husband has helped in various ways in the different activities of the church, and promises to be a standby in the years to come.



Wang Tsui and Family



## OUR MISSION WORK

### What to Pray For

BY J. HOMER AND MINNIE F. BRIGHT

*Week of August 29 to September 5*

When missionaries are home on furlough, they find it a deep joy to be with loved ones again, to meet former companions, renew acquaintances and make new friends. Speaking in the churches, teaching in camps, attending summer assemblies, are all activities which bring new inspiration and hope to those who have been away from the home church during a whole term of service. Brother and Sister Homer Bright have shared in these joys and blessings since they landed in the United States in April. They are thankful for this furlough period, and yet their hearts are never far from China as is clearly indicated by the requests for prayer which they have sent in for this week's issue of the paper. Let us pray also for Brother and Sister Bright as we remember the Chinese leaders upon whose shoulders the heavier burdens lie during the absence of the Brights.—A. C. M.

PRAY for H. C. Yin that he may be given special wisdom as he shepherds the church, and the scattered Christians who live over a large area. Many of them



Brother and Sister J. Homer Bright

come to him seeking his counsel for their varied problems, which conditions bring to them in this day of revolution; and that he may be divinely led with a message of encouragement and strength as he meets the lay evangelists in their lonely places of work; also pray that he may be given the power of the Spirit as he preaches and leads Bible classes for those who are studying about the Christ.

Pray for Mr. Kee, principal of the boys' school at Ping Ting, that he may have a fresh vision of Christian service to the young lives as they are gathering for a new school year, that he may be richly endowed with spiritual enlightenment and consecration as he leads the boys into Christian paths and helpful citizenship, and that his staff of teachers and helpers may likewise cooperate in building the kingdom in the hearts and homes of the children.

Pray for Dr. Tai who assists Dr. Parker in the hospital and carries heavy responsibilities as superintendent. His body is frail and far too often he must perform duties for the many sick and suffering beyond his strength. Pray for spiritual blessings for him that in the midst of his many physical ministries he may radiate the spirit of the Master as he touches the lives of

so many non-Christians, and that he may more and more assist the staff of nurses in this spiritual service.

Mr. and Mrs. J. Homer Bright, on furlough.  
Trotwood, Ohio.

### Women's Work Program

(The first of the four missionary programs to be used this fall is entitled "Our Mission Girls' Schools in India, China, Africa." This program is suggested for the month of September. Twelve pages of interesting material are included in this program. Every missionary society should plan to use this subject since it gives such a clear view of the work and results of our Women's Project in foreign lands. Order the complete program from the General Mission Board, Elgin, Illinois. Price, 5 cents.—Anetta C. Mow.)

#### Our Mission Girls' Schools in India, China, Africa

PREPARED BY ELLEN HECKMAN WAGONER

##### Worship Service

**Theme**—Wells of Living Water, John 4: 14.

**Hymn**—We Praise Thee, O God.

**Call to Worship**—Psa. 95: 1, 2, 6, 7.

**Scripture Reading**—Isa. 49: 10; John 4: 7-26.

**Prayer**

**Hymn**—We've a Story to Tell to the Nations.

##### Program

**Remarks by the Leader**—Water Is a Symbol of Life

Traverse the desert, and then ye can tell

What treasures exist in the cold, deep well.

Sink in despair on the red, parched earth,

And then ye may reckon what water is worth.—Cook.

##### Pictures From Our Fields—

(These facts can be made very interesting if given by women and girls, as in a living room scene, representing the three mission fields.)

##### Statement of Facts—India

Facts concerning the schools at eight India stations.

Statement about the Village Schools.

**Meditation**—Description of the "loto" song sung by Christian girls in their graceful, rhythmic "garbo" songs.

**Poem**—Working of the "Picota."

Verses describing the derrick device used in drawing water from wells into irrigating ditches.

##### True Incidents—

A Mohammedan Mother and Her Little Daughter.

A Motto—Good for Hindus, Too.

##### Stories

###### The Story of Patali

Patali (Potterlee) is a lovely Christian woman who was once a little ragged, abused girl.

###### From Darkness to Eternal Life

The true story of Ramibai, an outcaste child whose life was transformed in our mission schools. (Leaflets of her life story are free.)

### CHINA

##### Statement of Facts

Present conditions of our China Girls' Schools.

##### Meditation

The Scarcity of Water in China.

How Bro. Bright Caused the Water to Flow.

##### Stories

Chao Yu E—Whose Life Is Contagious.

My Chinese Neighbors.



Meet Miss Li. (Secure this free leaflet from General Mission Board.)

### Testimonials of Witnessing

Words of praise and personal testimony from Chinese Christians.

## AFRICA

### Statement of Facts

Our Africa Mission Schools.

### Meditations

You Can Recognize a Christian in Africa.

"There is a well that never fails  
When earthly springs are low,  
The weary heart in Bacca's Vales—  
Hears the soft overflow."

### Stories

The Value of Good Water.

Jenatua, a Christian Wife and Mother.

Mayoksa—The First Christian Leper.

Special Music—The Lord Is My Shepherd.

Poem—The Task.

### Offering Thought

There is always something over,  
When we trust our gracious Lord;  
Every cup he fills o'erfloweth,  
His great rivers all are broad.  
Nothing narrow, nothing stinted,  
Ever issues from his store;  
To his own he gives full measure,  
Running over, evermore.—Barber.

### Prayer of Consecration and Benediction

## Missionary Encyclopedia

(Continued From Page 21)

and kept from the path of evil because they would not grieve her.

Jesus said to one who loved him, "Feed my sheep!"

and to guard the flocks in "other" folds, he appointed shepherds.

D. C. is a shepherd tried and true, who loves his sheep;

to be one with them in all he does, his highest aim;

a busy pastor on bicycle he, and nothing quells him,

Where the need is greatest and the darkness thickest, you'll always find him.

INGER, NETTIE M., Chin Chow

and now behold our Nettie, on the road to fame,

as authoress, scholar and teacher, she's made her a reputation;

an evangelist too, of note is she, and on fire for God.

at home in the village or city, or wherever her lot is cast,

as fond of her bean curd and doughstrings, as cutlets or mayonnaise

becoming "All things to all men, that she might by all means save some."

V

WAMPLER, ELISABETH AND ERNEST M., Chin Chow

the Wamplers came to build a church at Chin Chow Station,

and to make the Christ the cornerstone of its foundation.

to preach the Word and sow the seed, they give their strength;

to know but Christ and him crucified, their determination.

To care for her sons and set an example for Chin Chow mothers,

And to show the Way of Life is Elisabeth's chief delight.

Did you say life must be lonely, in that far away inland town,

No talkies and no movies and no telephone?

Not so with these two workers for the daily round

Of duty keeps them busy till night's curtain falls.

The care of the church and a concern for the lost is Ernest's burden,

A faithful shepherd he, who would lay down his life for the sheep.

## China Mission Statistics for 1935

TABLE I. FOREIGN STAFF

Year	Date of First Work in Field	Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Short Term Workers	Residence Stations
1935	1908	28	8	1	9	10		5

TABLE II. THE CHURCH IN THE FIELD

Year	Native Staff				The Church							
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places Having Regular Services	Baptized During Year	Christian Community	Total Church Membership	Others Under Christian Instruction	Christians in Villages	Sunday Schools
1935	38	4	19	15	10	33	133	12,198		4	695	\$1,935.39

TABLE III. GENERAL EDUCATION

Year	Total Under Instruction—All Schools	Kindergarten		Elementary Schools			Bible Schools			Total Local Receipts Local Currency
		Kindergarten	Pupils	Schools	Total Pupils	Boys	Girls	Schools	Total Pupils	
1935	659	6	99	3	455	303	152	4	105	\$1,724.73

\* Mex.

TABLE IV. MEDICAL

Year	Fgn Staff	Native Staff					Hospital and Dispensary							
		Physicians	Foreign Nurses	Physicians, Men	Physicians, Women	Trained Assistants, Men	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatments in Dispensaries	Obstetrical Cases	Visits to Homes	Major Operations
1935	1	3	3	1	12	11	2	95	1,017	2	9,823	158	142	515
											2,723	28	452	\$14,866



WERTZ, CORDA L., Ping Ting Chow

In response to the call for a nurse, Corda came to China, Bidding farewell to home and friends, and cherished hopes. With a burning desire to lift up the fallen, her heart's o'er-flowing,

And the sick, the distressed, and the weary, welcome her to their bedside,

Where they hear of the Great Physician who heals both body and soul,

For Corda's his faithful witness, in ward and corridor.

XYZ'S, Ping Ting, Liao, Show Yang, Tai Yuan, Chin Chow

The XYZ's of the China Mission are growing up,

They'll all appear in a later edition when they've decided

To follow the trail that was blazed by their parents, or remain in the homeland;

Unknown quantities are they as yet, not knowing whether

They'll be doctor, or teacher, or evangelist, mother, nurse, or wife.

\* \* \* \*

You surely have noticed our ranks are depleted, and what can you do,

To fill in the gaps and strengthen our lines since we are so few?

There surely are some who'd be willing to come if you'd "Hold the ropes."

We need strong men, we need strong "ropes" and strong men to hold them;

If the "ropes" should break, or you'd allow them to slip, there'd be sure disaster.

So pray to the Lord of the Harvest to send us the help that's needed!

Show Yang, Shansi, China.

## CORRESPONDENCE

### "HE WAS A GOOD MAN"

Bro. George R. Hixson, 81 years old, passed away June 20, 1936, at Sunnyside, Wash., where he had made his home for the last five years with his daughter, Mrs. Chester Boyd, and husband. Funeral services were held at Sunnyside by Bro. Fike and his body was then brought to Chewelah, Wash., which was Bro. Hixson's home for thirty years. Funeral services were held by Sherman Clapper and J. O. Streeter. His body was placed beside his wife's in the Chewelah cemetery. She preceded him in death more than seven years ago. He was next to the oldest among a family of seven and was the last survivor of the family. He was married to Mary C. McFarlen, May 30, 1875, in Tama County, Iowa. To them were born three children. One son died in infancy. The other son is I. L. Hixson of Chewelah, Wash., and the daughter, Mrs. Chester Boyd of Sunnyside, Wash. Bro. Hixson became a Christian at the age of eighteen years, uniting with the Brethren church at that time.

With his family he moved to Chewelah, Wash., in 1901, residing for several years in the foothills five miles north of Chewelah. This was a hilly, timbered country and it required much hard work and privations to carve out a farm. In the fall of 1906 the Mt. Hope church was organized at a meeting held in his home. Bro. Hixson was loved and respected by all who knew him. His many acts of kindness, especially in times of sickness, were well known in the Chewelah district. He was a tall man, six feet, seven and one-half inches, and of great endurance. He never seemed to grow tired while the unfortunate needed his assistance. He later moved to Chewelah but never failed

during the snows of winter and the heat of summer to make the trip if possible up to the "little white church in the hills," driving the distance by team for many years. The trip was a two hours' drive going up and about half that time was required coming down. He was among the most loyal to his church. He was never a destructive critic but always a constructive helper. At all times he was a lover of mankind and anything that degraded his fellow man would always grieve him. Brother and Sister Hixson's home was a temporary retreat for the unfortunate. Their hospitality extended to all. Visiting ministers always found a hearty welcome and they would gladly make any sacrifice that they might be of assistance to them. He was a lover of children and many children of the town played near his door. When the people learned that he had passed on the universal remark was, "He was a good man."

Chewelah, Wash.

John O. Streeter.

### HISTORY OF THE BRICK CHURCH, WEST VIRGINIA

In writing this sketch it is necessary to refer to some personal diaries and family histories because of their bearing on the history of the church. Without this means of information, I could not have prepared this sketch.

From my family history, I get the name of Elizabeth Busard Overholtzer Stingley, who came to this country from Germany between 1740 and 1745 and settled on the south branch of the Potomac and became, as far as we have been able to trace, the first member of the Church of the Brethren in the First District of West Virginia.

From her union with John Stingley, seven children were born. The youngest, William, born in 1764, married and settled in what is now the bounds of the Greenland congregation. In 1805, we have the account of William Stingley traveling to Beaver Run to be baptized by the Brethren. History has it that as the Arnolds at Beaver Run were German and spoke the German language, and the Stingley's did not, they could not understand each other, so the Stingley's traveled east into Virginia, sixty miles farther, and found a brother Schofield, who performed the rite for them. They thus became the nucleus around which clustered the beginning of the Greenland congregation.

Of the early work and growth of the church here, we learn, that having no church house, services were held in the homes of some of the members. Solomon Michael's, whose wife was a daughter of William Stingley, was a favorite place of meeting, as also was William Stingley's and Jacob Cosner's. From the diary of Elder John Kline, we have these notes of time and place of meeting:

"Sept. 25, 1843, attended a love feast at Solomon Michael's."

"Oct. 25, 1843, had a night meeting at Solomon Michael's, from there went to William Stingley's in the west part of Hardy County, where we filled an appointment for preaching."

"Oct. 20, 1845, had a meeting at Solomon Michael's."

"May 21, 1849, came to meeting at Solomon Michael's. Elections are held. Thomas Clark and Michael Lyon are established, and William Michael is elected speaker. Also, William George and Thomas D. Lyon are elected deacons."

Elder John Kline made frequent trips through this congregation. Also Elder James Quinter traveled and preached in this section. Witness this note:

"Thomas D. Lyon was baptized by James Quinter in North Branch of the Potomac above Gorman's."

Also, I have information that other members of the same family were baptized by Elder James Quinter. I have been unable to obtain information as to the date of organization of Greenland congregation, but we are reasonably sure that





ere was an organization prior to the building of the church.

The territory included in the congregation was much more extensive than at present. Giving the boundary roughly, it extended from the Back Ridge of the Alleghenies to west and north of Petersburg, comprising a large part of Grant county. From an old minute book, I got the information that in 1887 Knobley congregation was cut off from the east side, Allegheny congregation was cut off from the west, but have not the date of division. I know that the division was made after the building of the Brick church. I have a minute book that proves this statement, but have not the date. North Fork congregation came off later and Petersburg congregation came off in 1929.

The first church house was built in what is known as "The Ridges" close to the elder Benjamin Roby's place, whose wife was a member of the Brethren church. A few scattered members of the Brethren church lived in this section, among them, Mrs. Roby and Mrs. James Parks. Then in 1850 or 1851, a church was built at Greenland, now called Cherry. The lot for this church was given by Solomon Michael. This church was burned during the Civil War by Southern soldiers and was not rebuilt until 1900. This brings us to the building of Brick church. My great grandfather, Jacob Cosner, then lived in the meadow below the church. I can remember when a couple of dwelling houses still stood there. It was the boyhood home of my father. Now all that remains is the old stone milk house. All else has been given way to the ravages of time.

I have in my possession a copy of the deed for the lot on which the church is built. This lot was given by Henry and Martin Cosner, sons of Jacob Cosner, from lands inherited from their father, and in accordance with their father's will. Jacob Cosner died in 1861, but he declared in his will that land should be given upon which to build a church. His deed was made in January, 1867. The first trustees were Henry Cosner, Martin Cosner, and William Michael. The money for the brick was taken from the land belonging to Martin Cosner and now owned by Otto Hesse, and burned down by fire in the big meadow, or the X-line meadow as it was called. The brick-layer was a Mr. Keller. His helpers were two negroes, Sam and Joe. Bro. Hiram Schell, who just recently died, loved to tell how as a young boy he was very much interested in watching the builders at work, especially the negroes, who were an unfamiliar sight. Window and door frames were made by Samuel Secrist, grandfather of Tom and Helen Secrist. I think the windowsashes were also made by hand. Worship was held in the church before the floor was laid. My father remembered that one time a service was being held and during the service a Bro. Dove of Virginia, a minister, came and sat on the door sill. Some

years later it was ceiled overhead and still later the walls were plastered, which goes to show that a few consecrated people were building a church as they had the means. Two entrances were used regularly, the pulpit midway between the entrances. The floor was level between the entrances, but was raised at each end. For communion service, the tables were spread on the level part of the floor. In 1930, the change was made to the present form.

Bro. Hiram Schell wanted us to say that he could remember, when as a boy, he could reach around the big sycamore tree that stands on the east side of the lot. A long about 1869 or 1870, when educational advantages were few, and schoolhouses almost unknown, a school was conducted in the kitchen of the church. Bro. Daniel Hays taught school there.

After the church was built the organization was effected. The first elder who had charge of the church was Martin Cosner, though Thomas Clark and Michael Lyon had each had care of the flock earlier in its history. Under Elder Martin Cosner, the church grew in numbers, and it was very unfortunate for the church when he was no longer elder. He presided until about 1877. After him came Jacob Wine of Virginia. He served for a short term, then came William Michael and William George. According to the record we have of the church councils, these two seem to have served jointly. They were presiding as early as 1882. The last council that William Michael attended was October, 1886. An accident ended his life and work. After the passing of Bro. Michael, the record shows that William George and Charley Frantz worked together until about 1894, then Charley Frantz alone for a time. He was assisted in later years by Bro. Dennis Clark. Bro. Frantz then moved to the west.

Dennis Clark was elected to the ministry in 1886, and advanced to the second degree in 1889, but I have not the date of his ordination. However, he had charge of the church from the time that Charley Frantz resigned until 1910 or 1911. After the resignation of Bro. Clark, the leadership has been in the hands of elders called from other congregations. I think this is the order: Emra Fike, Obed Hamstead, Albert Arnold, Ezra Fike, Earle William Fike and Ezra Fike at present. The ministers who have been called to service from this congregation are: Thomas Clark, Jr., Michael Lyon, Thomas D. Lyon, Martin Cosner, William Michael, William George, Dennis Clark, John Ebert, Otis Ebert, Samson Smith, William Marcellus Lyon, Daniel Cosner, Charley Frantz, Russell Idleman, Clarence Hesse, Albert Johnson, Ross Johnson, Ernest Muntzing, Lester Evens, and Newton Poling.

John Cassady was elected to the office of deacon in this congregation in 1896, as was also Russell T. Idelman, but Bro. Cassady was called to the ministry at Huntingdon, Pa. Obed Hamstead lived here until manhood, but was called by the Eglon congregation to the ministry. Daniel Hays lived and worked here, but was called by another congregation. I think Israel Weimer was called by the North Fork congregation. It is likely that some ministers who afterward served in the Allegheny congregation, may have been called here before the division was made. J. T. Cosner and Joseph Hanlin must have been of that group.

Some ministers who have worked among us are: Ephraim Stoner, Daniel Thomas, Jacob Thomas, B. F. Moomaw, Samuel Fike, Sr., Aaron Fike, D. B. Arnold, George S. Arnold, Zackary Annon, Jonas Fike, Tobias Fike, Silas Hoover, B. W. Smith, Jeremiah Thomas, Dennis Weimer, Marshall Wolfe, D. M. Glick, I. N. H. Beahm, John K. Baker, Perry Parker, Guy West.



Pastors who have served here are B. B. Ludwick, Earle Wm. Fike, and Alva Harsh.

Among the church activities we note that in 1886 this church called for the appointment of a district mission board which was soon after effected. In the fall of 1935 a Women's Work organization was effected, the first in the history of the church. We hope this may continue, and that the church here may continue to be a growing church in worth-while activities.

Brick church has long been a landmark in the surrounding community. May it also be a beacon light to souls who have lost their way.

Scherr, W. Va.

Ollie Idleman.

### MARTIN COSNER—LEADER IN THE BRICK CHURCH

The history of Brick church in Greenland congregation should include, it seems to me, something of the life and works of the man who did more for the growth and spiritual life of the church than any other single individual who lived at that time or since.

Martin Cosner, the subject of this sketch, was born of sturdy parents. Jacob Cosner, his father, was a man of good business ability and rocklike character. He owned and operated a mill on the waters of Luney's Creek at the western end of Maysville Gap. He thus knew and served the residents in a rather large radius. The son grew up in this environment and the acquaintance he had with folks served him well when he later became their spiritual adviser. His mother, who was Barbary Hawk before her marriage to Jacob Cosner, is remembered today for her kind and generous spirit, the memory of which has been handed down from mother to daughter.

He had two brothers and four sisters, who became the foundation for some fine Christian families. They are scattered over a number of the states of this country. They are Polly Marcus and Anna Wolford who went to Indiana. Eve Idleman who with her family moved to Missouri; Elizabeth Ann Idleman who lived and raised a family in this community; Adam who died here, but whose descendants are scattered over a large part of the west; and Henry, who lived and raised a family near the old homestead.

We naturally expect that the qualities possessed by the parents will be repeated in the children, and I believe that was true in this case. Martin Cosner possessed his father's rocklike character, his strong self-control, a strict adherence to the straight and narrow way, and as Goldsmith wrote of his father, "E'en his failings leaned to virtue's side."

He was a man possessed with the qualities of leadership. As an elder he knew how to rule well. He had the love and respect of his people and under his leadership the church grew in numbers and in spiritual life as well. He traveled a great deal, visiting and consulting with his people. He baptized a great many folks in which rite he was a skillful administrator as he was also in instructing applicants for baptism. He was in advance of his time in his thought and practice. One thing in particular was inducing young people to come into the church at an early age, which was unusual in that day. When he went away there was a wound made that took years to heal. It was most unfortunate for the church and for himself as well when he was no longer its leader. Those who followed took up the task and fought valiantly for the cause, but they too had followed his directing and they also missed his leadership, while those who coveted his position, could not face the disaster.

He was the elder of this church, this congregation, at the time the Brick church was built and was one of the first trustees. He served till 1876 or '77. In 1880 or '81 he moved to Northern Michigan, where he died a few years later.

His talents and energy were given to the building of a church, which stands here in good condition after seventy years of service. It stands a testimony to the faith of those who labored here in bygone days and have gone to their reward. It stands as an evidence of the endurance of the doctrine which they upheld, and as a beacon light to souls passing this way. It stands as a shrine to those who here received the light from heaven.

May the name and the fame of those worthy souls who remained faithful to the New Testament teaching be long remembered and cherished here.

And when Jesus comes to reward his servants, may he claim you for his own.

Marianna, Pa.

R. T. Idleman.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Badgley-Murphy.**—By the undersigned, at the parsonage in Olympia, Wash., on Aug. 6, 1936, Mr. Sim A. Badgley and Sister Gustava C. Murphy.—H. D. Michael, Olympia, Wash.

**Crider-Long.**—Bro. Lawrence Crider of Fruita, Colo., and Sister Sarah Elizabeth Long of Loma, Colo., May 24, 1936, at the bride's home.—J. S. Zimmerman, Long Beach, Calif.

**Dull-Elsberry.**—By the undersigned, Aug. 9, 1936, Sister Audrey E. Elsberry to Vernon A. Dull, both of Mesa, Colo.—O. H. Feiler, Grand Junction, Colo.

**James-Waters.**—At the Portland City church, by the undersigned, Norman L. James of Myrtle Point, Ore., and Ruth E. Waters of Portland, Ore.—J. W. Barnett, Arago, Ore.

**Longanecker-Allison.**—At the home of the bride's parents, in Alliance, Ohio, June 23, 1936, by the undersigned, Elwood J. Longanecker, of near North Lima, Ohio, and Lillian M. Allison of Alliance, Ohio.—J. W. Fyock, Alliance, Ohio.

**Miller-Bailey.**—By the undersigned, at the South Waterloo church, on Aug. 9, 1936, Mr. Vernon Miller and Miss Bernice Bailey, both of Waterloo, Iowa.—W. H. Yoder, Waterloo, Iowa.

**Pedersen-Maust.**—By the undersigned, at his home, on Aug. 8, 1936, Mr. Murray Pedersen of Alta, Iowa, and Miss Alta Maust of Waterloo, Iowa.—W. H. Yoder, Waterloo, Iowa.

**Thomas-Boone.**—By the undersigned in the Olympia Church of the Brethren, on July 9, 1936, Roy L. Thomas and Pauline Boone, both of Olympia, Wash.—H. D. Michael, Olympia, Wash.

**Watson-Yeagley.**—At the home of the bride's parents, in Alliance, Ohio, April 11, 1936, by the undersigned, Wilbur Watson and Leona Yeagley, both of Alliance, Ohio.—J. W. Fyock, Alliance, Ohio.

**Wieand-Kurtz.**—By the undersigned, June 20, 1936, at the home of the bride's parents, Hartville, Ohio, Cassel B. Wieand of Chicago, Ill., and Martha Kurtz of Hartville, Ohio.—Albert C. Wieand, Chicago, Ill.

### FALLEN ASLEEP

**Belt, Laura,** died at the age of 52 years. She was a patient sufferer from arthritis for many years. She united with the Church of the Brethren several years ago and spent much time in reading her Testament. Her husband survives with four sons, a daughter and four grandchildren. Services from the Bradford church by Eld. S. E. Porter.—J. E. Overholser, Bradford, Ohio.

**Beydler, Mary,** daughter of Samuel and Hannah Shively Metzger, was born in Montgomery County, Ohio, Feb. 20, 1856; she died July 6, 1936. She came with her parents to Clinton County, Ind., when she was four years old. Oct. 20, 1872, she married Wm. Beydler who preceded her over two years ago. Three children remain. She united with the Church of the Brethren at the age of nineteen and ever lived faithful. Funeral service at the home by Bro. John Root, assisted by Chas. Hylton, with interment in Pleasant View cemetery.—Mrs. Nora Cripe, Rossville, Ind.

**Blickenstaff, Isaac J.,** son of Jacob and Susan Blickenstaff, born in Clinton County, Ind., April 21, 1846, died at his home in Pymont, Ind., Aug. 5, 1936. May 24, 1868, he married Mary Wagoner; to this union were born four children, two of whom died in infancy. The



mother died July 18, 1892. Surviving are two daughters, one foster daughter, five grandchildren and two great-grandchildren. At the age of seventeen he united with the Church of the Brethren and remained a faithful member. Twice during his long affliction he called for the anointing service from which he received much comfort. He was blind for a number of years, but bore this patiently. Funeral services from the Pyrrmont church by Bro. J. W. Root, assisted by Jeremiah and D. L. Barnhart and Walter Replogle. Interment in the cemetery near by.—Uda Wagoner, Delphi, Ind.

**Byrd, Ella Marie**, born in Rockingham County, Va., Sept. 3, 1904, died in the hospital, Crisfield, Md., June 6, 1936, following an operation. She was the daughter of Brother and Sister John Hartman. At the age of four years she with her parents moved to the Eastern shore of Maryland, where she received her education and training as a nurse. She leaves her husband, two sons, her mother and father, three brothers and two sisters. She united with the Church of the Brethren early in life and was a true Christian.—Fannie Johnson, Westover, Md.

**Eichenberg, Nicholas**, son of Geo. and Christina Eichenberg, was born in Hesse Cassel, Germany, on May 26, 1851, and died at his home in Astoria, Ill., July 8, 1936. He came to America when twenty-one years old. In 1877 he married Anna Mary Weber. They lived on a farm near Ipava, Ill., where she died in 1883. In 1885 he married Sarah Kaltreider. In 1900 and again in 1909 he and his wife visited his people in Germany. In 1915 his second wife died; he then moved to Astoria where he had resided for the past twenty-one years. In 1916 he married Goldie Powell who survives. He was one of a family of eleven children; a brother and a sister remain in Germany. He also leaves two nieces. He united with the Church of the Brethren over fifty years ago and lived faithful until death. Funeral by Bro. I. J. Gibson at the Astoria church with burial in the Woodland cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

**Halterman, Jas. S.**, born in Pendleton County, W. Va., June 10, 1852, died at his home near Scherr, W. Va., June 22, 1936. Surviving are his wife, seven sons and three daughters, twenty-five grandchildren, three great-grandchildren and one brother. He united with the Church of the Brethren many years ago and lived true to his profession. Services at the home by Eld. Peter Garber with interment on the home place.—Loretta Idleman, Scherr, W. Va.

**Heckman, Mrs. Emma Jane**, born in Cumberland County, Pa., March 10, 1878, died at the Harrisburg hospital on Aug. 5, 1936. She was the daughter of Houser G. and Margaret Mellinger Coover. Feb. 26, 1907, he married A. L. Heckman who survives with two children. She was a faithful member of the Church of the Brethren in Shippensburg and regular in church attendance. She was president of the missionary committee and a member of the Ladies' Aid. Funeral services by J. Linwood Eisenberg at the church.—Mrs. A. C. Harmon, Shippensburg, Pa.

**Hooton, Mary**, 55 years old, of Rutland, Ind., had been a member of the Church of the Brethren for a good many years, but became active only in the past few years since living with her daughter in Plymouth. Her death occurred July 25, 1936. Funeral services in the Plymouth church by the undersigned.—G. G. Canfield, Plymouth, Ind.

**Johnson, Peter E.**, born in Sweden Sept. 2, 1856, and died in Logansport, Ind., July 31, 1936. He was a resident of Marshall County for twenty years, having retired from the police force in Chicago. Besides his wife, Peninah, he leaves six sons. He joined the Church of the Brethren at Blissville, Ind. Funeral services by the undersigned, with burial in the Oak Hill cemetery, Hammond, Ind.—G. G. Canfield, Plymouth, Ind.

**Kreighbaum, Mrs. Catherine**, 96 years old, died at the home of her daughter and husband, Mr. and Mrs. Frank Kreider, Goshen, Ind., July 15, 1936. She had been ill about three weeks. She was born in Elkhart County and for a time lived in Marshall County. For the past seven years she had lived with her daughter. Her husband, Aaron Kreighbaum, died in 1889. She was the mother of five children, two of whom survive. Four sisters also preceded her. Funeral services in the Old Union church by the pastor of the Plymouth church, where she held her membership. Burial in the Union cemetery near the church.—G. G. Canfield, Plymouth, Ind.

**Labig, Ethel Marie**, born Dec. 10, 1905, and died Aug. 2, 1936, at the Lima tuberculosis hospital. She was a faithful member of the Church of the Brethren for more than fifteen years, and enjoyed its fellowship when health permitted. Her father and two sisters preceded her. Her mother, stepfather, one brother and three sisters remain. Services from the Bradford church by Eld. John M. Stover.—J. E. Overholser, Bradford, Ohio.

**Loxley, Sallie**, born Jan. 5, 1850, and died at the age of 86 years. Jan. 18, 1875, she married Benj. Loxley; to them were born seven sons and two daughters. In 1892 she united with the Church of the Brethren and was constant in her devotion to her Master. Her husband and one son preceded her. Six sons and two daughters survive with twenty-eight grandchildren and sixteen great-grandchildren. Services by Eld. S. E. Porter from the Harris Creek church.—J. E. Overholser, Bradford, Ohio.

**Mahan, Chloa Beatrice**, oldest daughter of Eld. L. U. and Emma Blanche Kreider, was born in Whitley County, Ind., Nov. 3, 1895, and died at the hospital, Crisfield, Md., July 16, 1936. She spent her early childhood on the farm in Indiana, later moving with her parents to the Island of Cuba, where she met Walter Mahan, oldest son of Brother and Sister Grant Mahan. They were married Oct. 12, 1918; to this union were born eleven children. At an early age she united

with the Church of the Brethren and continued a devout Christian, always loyal to her church, assisting her husband and taking an active part in church work. Often her ambition outreached her strength. At the age of sixteen she became mother to her younger brothers and sisters, her mother having died. Her life was marked by a constant effort to be of help to all with whom she came in contact. She leaves her husband, ten children, her father, four brothers and two sisters.—Fannie Johnson, Westover, Md.

**Mohler, Mrs. Marie**, born in Germany, June 13, 1884, and died Aug. 3, 1936. She came with her parents to the United States in 1900 and later moved to Surrey, N. Dak., where she had resided since. She united with the Church of the Brethren in 1903 and had been a faithful member. She married Hubert Mohler March 27, 1921; to this union was born one son. She leaves her husband and son, four brothers and three sisters.—D. T. Dierdorff, Surrey, N. Dak.

**Oren, Mary Ann Benbow**, born in Peoria, Ind., May 24, 1858, and died at her home in Carthage, Mo., July 6, 1936. She was married March 15, 1890, to Noah Oren in Altamont, Kans. She had been a member of the Brethren church forty years and was active in its work as long as health permitted. She was blind for four years and suffered in many ways. She is survived by several nieces and nephews and a stepdaughter. Services at Carthage by Bro. G. E. Barkdoll. Her husband, who passed away Jan. 4, 1934, had been very active in the building up of the Carthage church.—Mrs. Glen Trowbridge, Carthage, Mo.

**Poole, Samuel**, born in 1860, and died Aug. 2, 1936. Death was due to a stroke. He married Evelyn Mason who survives with eight children and twelve grandchildren. He united with the Christian church at the age of sixteen. Funeral services by the writer in the Missionary Baptist church with interment in Rosepine cemetery.—B. M. Rollins, Rosepine, La.

**Powell, Charles**, born at Union Bridge, Md., Aug. 6, 1861, died at Chicago, Ill., July 31, 1936, aged 75 years less 6 days. He is survived by one brother and two daughters. His wife passed away over two years ago. His marriage and baptism occurred in the Nettle Creek church, Ind. About fifty-three years ago he came to Chicago and was employed for many years by the B. and O. Railroad Company. Services by Eld. M. Clyde Horst, his pastor, at the home of his daughter in Chicago. Final services and interment at the Nettle Creek church, Hagerstown, Ind.—Ray S. Dean, Forest Park, Ill.

**Railing, Mrs. Susie Funk**, born in Cumberland County, Pa., died at her home in Shippensburg, Pa., Aug. 1, 1936. She was a lifelong member of the Church of the Brethren, always faithful in service for the Master and regular in church attendance. In 1874 she married John F. Railing who survives with nine children. They celebrated their sixtieth wedding anniversary on Aug. 16, 1934. Funeral service at the home by Bro. Emmert, assisted by Dr. J. L. Eisenberg, her pastor.—Mrs. A. C. Harmon, Shippensburg, Pa.

**Roach, Edward**, died Aug. 3, 1936, aged 71 years. He was reared in the Catholic faith and continued in its fellowship, but was very tolerant with his family who are active members of the Church of the Brethren. His wife, Sister Anna Roach, and daughter remain. Funeral services at the Catholic church with interment in the Harris Creek cemetery.—J. E. Overholser, Bradford, Ohio.

**Schell, Hiram W.**, son of Joab and Millie Schell, born in Grant County, W. Va. (formerly Hardy County, Va.), March 27, 1858; he died June 18, 1936. In 1884 he married Phebe Moreland; to this union six children were born. One daughter and three sons survive; his wife died in 1916. He was a true and faithful member of the Church of the Brethren for over forty years. Funeral services at the Brick church by his pastor, Bro. Alva Harsh, assisted by Eld. Peter Garber. Interment in a neighborhood burying ground.—Loretta Idleman, Scherr, W. Va.

**Strickler, Sister Jennie**, the daughter of Peter and Martha Burkeholder, was born at Octavia, Dec. 18, 1893, and died July 28, 1936. July 12, 1913, she was married to Ira Strickler; to this union ten children were born. She joined the Brethren church at Octavia at an early age and lived faithful unto death. Her husband, her mother, Martha Burkeholder, three brothers, three sisters, and ten children survive her. Funeral services in the Octavia church by the undersigned, assisted by Eld. L. L. Meck.—Paul K. Brandt, Holmesville, Nebr.

**Summers, Bessie Ilene**, born July 16, 1936, died Aug. 8, 1936. She leaves father, mother and brother.—D. T. Dierdorff, Surrey, N. Dak.

**Swihart, Mary Jane (Shoemaker)**, born near Niles, Mich., Sept. 30, 1845, and died at Akron, Ind., Aug. 3, 1936. She married Ananis Swihart Oct. 10, 1875, who preceded her Jan. 18, 1928. To this union were born eight children. She united with the Church of the Brethren and remained faithful till called home. She is survived by five sons and three brothers, twenty-eight grandchildren and twenty-four great-grandchildren. Funeral services in the Saints church at Akron, Ind., by the writer, assisted by Rev. Slaybaugh.—Hugh Miller, North Manchester, Ind.

**Ullery, Lydia**, died at the age of 83 years. Her husband preceded her by only a few months, after more than sixty years of wedded life. She was a member of the Church of the Brethren nearly her whole lifetime. Two daughters, one son and seven grandchildren survive. Services from the home by Rev. G. S. Rielley.—J. E. Overholser, Bradford, Ohio.

**Vargo, Steve**, aged 45 years, died in his home near Bell, Pa., July 28, 1936, after a short illness of drowsy and pneumonia. His wife, Anna, survives. Funeral services by the writer at the St. Johns Evangelical



church with burial in the adjoining cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

**Wagoner, Leonard A.**, son of John and Barbara Blickenstaff Wagoner, born near Pyrmont, Ind., July 16, 1853, and died in his home at Oakley, Ill., April 26, 1936. He was the eldest of six children, of whom one brother survives. He came to Illinois with his parents when quite young and lived near the village of Oakley most of his life. Feb. 16, 1882, he married Martha Elizabeth Mizer, and to this union were born six children. When a young man he united with the Church of the Brethren and in 1884 was elected to the office of deacon. He leaves his wife, two sons, two daughters and six grandchildren. Funeral services in the Brick church by Eld. Geo W. Miller.—Ida M. Garber, Oakley, Ill.

**Weller, Sister Lizzie E.** (nee Forney), died of a heart attack Aug. 9, 1936, aged 66 years. She is survived by her husband, one daughter, two brothers, two sisters and two grandchildren. She was a faithful member of the Church of the Brethren for about fifty years. Services by the writer, her pastor, in Sipesville church, with interment in the Casebeer cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

## CHURCH NEWS

### DISTRICT OF COLUMBIA

**Washington City.**—April 26 Bro. C. E. Resser began a series of discourses on the subject, God in Nature, presenting to us more especially the field of geology. May 3 we held our semiannual communion service, with our pastor, Bro. Rufus D. Bowman, officiating. We had the largest number of communicants present that we have ever had. On Mother's Day, May 10, we had as our guest speaker Bro. I. S. Long, pastor of the Liberty Heights church, Baltimore, Md., who delivered a very appropriate message. May 17 our pastor gave an inspiring message on peace at which time he presented to us the peace program of our denomination. May 24 one member was received by the rite of baptism. May 31 we held our annual mothers and daughters' banquet with 200 present. Mrs. Edith Hollinger Fellenbaum of Lancaster City, Pa., gave the principal address. The banquet was prepared and served by the men of the church. A very effective drama was also given at this time, portraying the different periods in the development of the home life from infancy to old age. On the previous Sunday evening our young people went to Fort Dupont, where, after an enjoyable social hour, Miss Lulu Miller led the final discussion of the series, "God in Nature." In the afternoon of the same day the members of our Chinese Sunday school entertained the young people with elaborate refreshments at which time they presented the B. Y. P. D. with a beautiful Christian flag which they made themselves. This flag was accepted in behalf of our young people by Bro. Arthur Purcell, president of the B. Y. P. D. June 6 we held our Sunday-school outing in Rock Creek park with a large attendance. On June 19 we held a workers' conference at which time reports of the past year's work was given by representatives of the various departments of the church and Sunday school. At the close of this conference a farewell reception was given to our pastor and his wife prior to their departure on a two months' leave of absence on a trip to Europe, primarily with a view to attending the World's Sunday School Convention in Oslo, Norway. At this reception we had the pleasure of having with us Bro. J. K. Miller of Cedar Rapids, Iowa, a member of our General Mission Board. Bro. Miller gave us a brief message which was much appreciated. On the following Sunday morning Bro. Arthur Purcell presented to the church the Christian flag referred to earlier in my notes. It was accepted in behalf of the church by Eld. J. H. Hollinger. At the close of this service Bro. Hollinger gave a brief message on "Echoes From Annual Conference," which was followed by the pastor on "Trends in the Church of the Brethren." June 23 our adult choir under the efficient leadership of Mrs. Iola Hollinger Bucher gave an excellent concert to an appreciative audience. Bro. Warren Bowman of Huntingdon, Pa., brother of our pastor, will fill the pulpit during August. The home brethren took care of the July appointments. Our services continue to be well attended. July 26 we were favored by a splendid program by the male quartet of Bethany Biblical Seminary.—Mrs. Jacob H. Hollinger, Washington, D. C., Aug. 4.

### FLORIDA

**Miami.**—Our last meeting was held at Sister Lydia Brubaker's place on July 19—a very enjoyable meeting. Brother and Sister I. R. Pletcher of Okeechobee were with us and he preached a very good sermon. We have asked them to locate in Miami. The members are trying to get a Brethren church started in Miami and we feel the outlook is good in this beautiful city. Our climate is good both winter and summer. Our next meeting will be on Aug. 30 at the same place, 1619 S. W. 2nd St.—Mrs. Enos Overholser, Miami, Fla., Aug. 5.

### ILLINOIS

**Girard** church met in council July 8. By unanimous vote it was decided to retain Bro. K. C. Bechtel as our pastor for one year from Sept. 1. Sunday-school officers for the coming year, beginning Oct. 1, were chosen; the superintendent is C. E. Gibbel. Bro. Bechtel and C. E. Gibbel were elected delegates to district meeting which will be held at La Place. A ladies' trio from Bethany Biblical Seminary was with us on July 24 and rendered a beautiful sacred program which was much appreciated.—Mrs. H. V. Stutsman, Girard, Ill., Aug. 7.

**Mount Morris.**—We held our regular quarterly council meeting July 14. At this meeting we elected delegates to our district meeting to be held in Chicago. Those who will represent this church are Brother and Sister Jay Bechtold and Bro. H. E. Keller. On Sunday evening, July 26, Bro. S. Ira Arnold, wife and daughter of Florida were with us and gave their program, "Worship in Art." The pictures drawn by Bro. Arnold were very beautiful and the music accompaniment helped to make the service very impressive. We purchased the group of pictures he drew and placed them in the primary and junior departments. We are planning to have Sadie J. Miller, missionary on furlough from India, with us from Aug. 19 to 23. We anticipate a great meeting at this time and know we shall receive additional inspiration and enthusiasm for Christian missions. Our pastor, Bro. F. E. McCune, and family are leaving us Sept. 1 to take up the pastorate of the Four Mile church in Kitchel, Ind. We deeply regret their leaving us and shall miss them greatly. As yet we have no pastor for the work here, but we are seeking God's guidance and will in the matter. Our Sunday-school superintendent, Bro. Vernon Hohnadel, and family are moving away. We regret very much to lose them as their services have been very helpful. We have continued our regular church services all summer, despite the extreme hot weather. We held several of our preaching services in the church basement where the temperature was quite comfortable. On Aug. 2 Bro. I. Clifford Paul, pastor of the Pleasant View church in Ohio, brought us the morning message, and on Aug. 9 Bro. John Wicand of Arrowhead, Canada, preached for us. Their sermons were inspirational and challenging, and we were glad to have them with us. We are preparing for our evangelistic meetings to be held in November by Bro. J. O. Winger of North Manchester, Ind. One has been received by baptism since our last report.—Bertha Vetter, Mt. Morris, Ill., Aug. 12.

**Walnut Grove.**—After having been without a resident pastor for some time Brother and Sister Max Hartsough began their labors here Sept. 4, 1935. Our revival began Sept. 15 with Bro. Hartsough preaching. The attendance was hindered by the condition of weather and roads, but a good interest was shown and God's cause strengthened. Our love feast was Oct. 4 and our harvest meeting Oct. 12. There were services morning and afternoon with a basket dinner at noon. Thanksgiving and Christmas were observed by short programs. At our spring business meeting it was decided to hold a week's pre-Easter service; this closed with a fine program. It was also decided to retain Brother and Sister Hartsough as pastors for another year. April 26 we celebrated the anniversary of the first Sunday-school organization at this place nearly fifty years ago. Short talks were given, also letters of greeting from former attendants were read. Because of conflicting services our Mother's Day program was postponed one week. There was a good attendance and a fine program was given. At our business session Aug. 1 church and Sunday-school officers were elected for the coming year. Bro. Dolar C. Ritchey was retained as our elder for another year. The township Vacation Bible School which closed Aug. 7 was held in the Walnut Grove church under the able direction of Sister Mary Swinger of the La Motte Prairie church. Goldie Byrum of Otterbein U. B. church is the township superintendent. The teachers and helpers were selected from various churches in the township. Several missionary offerings were taken during the year which met with a liberal response. Arrangements are being made for a revival in the near future to close with the communion service.—Mrs. Max Hartsough, Calhoun, Ill., Aug. 12.

**Woodland.**—The D. V. B. S. was again very successfully carried out under the leadership of Sister Deardorff. The young married people's class and the Star class co-operated in the sponsoring of the school this year. The average attendance was 94, the largest attendance 113, including the teachers. The quarterly council held July 29 was the time for the re-election of all church officers. Cecil Royer was chosen local leader of the Men's Work. Revivals held by Bro. Esbensen are to begin on Sept. 8. Love feast is to be an all-day meeting some time during revivals. A special appeal for funds was made by members of the district board. Sunday was chosen as a day for a special offering for the district. We also use the Sunday-school offering from the first Sunday of every month for district work. Bro. Heckman gave us a sermon on Aug. 2. Ralph Johnson was licensed to the ministry on that Sunday. Several of the young people are attending camp at Lewistown. Plans are materializing for the outside painting of the church building, now that we have been blessed with cooler weather and showers. The Ladies' Aid has been busy this summer serving threshing dinners and quilting quilts, in an endeavor to raise enough funds for redecoration of the interior of the church building. The B. Y. P. D. has launched enthusiastically into the "new deal" of the district. They have had an ice cream sale which brought in fine returns. Very interesting programs have been presented. The attendance is increasing. The social for this month was an ice cream party.—Mabel Stambaugh, Ipava, Ill., Aug. 7.

### INDIANA

**Anderson.**—Last evening a member of the Working Brothers' class made the important step and was baptized at the conclusion of services. The new decorations are now complete, preparatory to the district meeting to be held here the last week in August. Last Wednesday evening we engaged in group prayer meetings in a number of homes where there was sickness.—Callie Spearman, Anderson, Ind., Aug. 10.

**Blue River** church will hold her homecoming and harvest meeting on Aug. 30, with Bro. Edw. Kintner as speaker of the day. Mrs. Wildah Brown and Bro. L. U. Kreider will be our delegates to district con-



rence. Bro. John Deardorff of Ashland, Ohio, will be the evangelist for our revival meeting beginning Oct. 11. July 19 Bro. Walter Whart delivered the morning sermon, as our pastor, Bro. Kreider, had been called to Maryland.—Amy Frank, Columbia City, Ind., Aug. 8.

**Eel River.**—May 9 the mothers and daughters enjoyed their first meeting. After supper we had a program of music and reading and Mrs. R. H. Miller gave an inspiring talk. June 6 the Munn brothers station WOWO gave an interesting program. The children presented a program for children's night. Several ministers from adjoining churches have preached for us this summer. Bro. D. R. Murray of Columbus, Ohio, is to hold an evangelistic meeting for us, beginning Aug. 23. Sept. 6 we will have our harvest meeting with a basket dinner.—Mrs. Emma Freed, Claypool, Ind., Aug. 10.

**Hickory Grove.**—At our recent business meeting Bro. J. A. Snell was re-elected elder for the coming year. Bro. S. S. Studebaker is our delegate to district meeting with Sister Lottie Rogers, alternate. Our series of meetings begins Aug. 16 and the love feast is Aug. 24. Bro. L. Studebaker, Muncie, Ind., will be in charge of the meetings. The quartet from Manchester College brought us a wonderful program March 29. The same afternoon the young people of the eastern part of the district held their rally here. These meetings were much enjoyed by our people. The young people gave a program on Father's Day. Twenty-five young people with their Sunday-school teacher spent July 5 at Camp Mack. Two of our Sunday-school workers attended the leadership training school there. Our homecoming date is Sept. 6. We especially invite all former worshippers to be with us in this all-day meeting.—Cynthia E. Fox, Redkey, Ind., Aug. 8.

**Maple Grove church** met in council Aug. 9. Church officers were elected for the coming year with Bro. J. A. Miller, elder. Most of the other officers were re-elected. It was almost unanimously decided to keep our pastor, Bro. Ira T. Hiatt, another year. He and his family have been serving the church faithfully even though they have a distance of sixteen miles to drive. It was decided to have a communion service sometime this fall, the date to be decided later. Our Women's Work and missionary society have been very busy this summer; we have been holding an all-day meeting every two weeks, most of the meetings being at the church. At the last meeting Sister Lulu Hiatt was re-elected president. The W. C. T. U. from Clay City held their regular monthly meeting at our church on Aug. 11. Several of our sisters have joined this organization. Brother and Sister Hiatt will represent our church at district conference.—Mrs. Alfred Campbell, Center Point, Ind., Aug. 11.

**North Liberty.**—Sister Anna Hutchison, returned missionary from China, visited our church Sunday, July 26. She gave us an interesting account of her work among Chinese women. Aug. 9 Bro. J. M. Markley preached for us in the absence of Bro. Weaver who is leaving for Middlebury next month.—Mrs. J. H. Markley, North Liberty, Ind., Aug. 13.

**Pleasant View.**—On Feb. 23 Bro. D. W. Kurtz was with us. On Easter Sunday the children gave a well prepared program for the morning service. Sister Cora Shultz and daughter had charge of the evening program. Bro. L. U. Kreider of Blue River church gave the morning sermon on Mother's Day which was greatly enjoyed. A pagant was rendered in the evening by the young people, entitled The Light That Did Not Fail. The Children's Day program was held the evening of June 28. The Aid Society has been doing excellent work by placing new curtains for pulpit programs; also recently new colored windows are being put in by the church. Our homecoming will be held on Aug. 30, following which Bro. J. W. Fidler of Brookville will begin a series of meetings, to close with a love feast.—Etta Wine, South Whitley, Ind., Aug. 10.

**Rossville.**—June 25 the church met in council. Delegates for district meeting were Harry Gochenour and Ferris Hylton. Bro. Walter Replogle, our pastor, was retained until Sept. 1, 1937. The Women's Work is progressing nicely with good attendance. They have completed the book, Under the Southern Cross. July 1 Bro. Ira Arnold of Lakeland, Fla., gave chalk talks on old songs. Bro. Replogle gave a report on the Hershey Conference. Aug. 9 Fairview, Pyrmont and Rossville churches had an all-day meeting here. Bro. Albert Marsberger of the Fairview church gave the morning message. Basket dinner was followed by a program in the afternoon with talks in the Sunday school and music by the three churches.—Mrs. Nora Cripe, Rossville, Ind.

**West Goshen church** met in council Aug. 4. We decided to hold our harvest meeting on Aug. 30 at which time we expect Brother and Sister Bright, returned missionaries from China, to be with us. Our communion services will be Sept. 3. Delegates were elected to district meeting—Brother and Sister Foster Berkey, Ira Shidler and Lewis Overholser. Our Sunday school was well represented in the Vacation Bible School held at the church and the West Side school. The church was redecorated this summer under the direction of the men's organization.—Mrs. Glenn Cripe, Goshen, Ind., Aug. 9.

**West Manchester.**—Our homecoming and harvest meeting will be on Sept. 6, an all-day meeting with dinner at the church. An invitation is given to all who once worshiped here to come and enjoy the meeting. Our love feast will be on Saturday evening, Sept. 26, with breakfast at the church Sunday morning. Our Sunday school sent four intermediates to Camp Mack, also some of our young people. One of our intermediate girls decided for Christ at camp and was baptized into the church when she returned home.—Mrs. Metta E. Kreider, North Manchester, Ind., Aug. 12.

## MARYLAND

**Green Hill.**—We were glad to have Bro. Bixler with us the last part of June. Our B. Y. P. D. is having regular monthly programs. Bro. L. U. Kreider and Bro. Howard Kreider were with us recently; the latter brought us a splendid sermon on Prayer which strengthened all of us. Aug. 10 Brother and Sister Weybright and Brother and Sister Thomas gave us more information on the budget. Also Sister Thomas talked to the women and Bro. Thomas talked on giving. Nine boys and girls from our Sunday school went to Camp Peniel.—Fannie Johnson, Westover, Md., Aug. 13.

## MINNESOTA

**Guthrie.**—Six were won for Christ and many others were rededicated to his service during the revival meetings conducted July 13 to 29 by Bro. Roland McInay of Minneapolis. Full day Bible School was carried on under the direction of Lyle Allen and Arlene Barley during the week of July 27, closing Aug. 2 with a program given by the thirteen pupils enrolled. Miss Sadie Busse of Oak Hills gave the Sunday morning address on Aug. 2. The Sunshine Gospel trio of Moody Bible Institute entertained the Guthrie congregation with song and testimony Sunday evening, Aug. 2. Aug. 6 Rev. L. Beurick, missionary in Jamaica, told of the work there, illustrating his talk with slides. Mr. Clark Benson of Wheaton College, Illinois, assisted the missionary. The church met in council Aug. 2. The church officers were elected, Bro. F. K. Allen being re-elected elder. Bro. A. Stone was chosen delegate to district meeting with Bro. Royer, alternate. The B. Y. P. D. is presenting a series of sermonettes this month. Aug. 7 Arlene Barley spoke on the book of Galatians; Addison Saathoff used the first chapter of Hosea as his text, and Clark Benson talked on our Christian lives. Lyle Allen and Evelyn Saathoff will speak on topics of their own choosing Aug. 23.—Evelyn Saathoff, Guthrie, Minn.—Aug. 11.

**Root River church** met in council July 10. Bro. Frank Broadwater was re-elected Sunday-school superintendent. Sisters Laura Broadwater and Marjorie Tammel were elected delegates to district meeting. July 26 we were happy to have with us Sister Sadie Miller, missionary. She gave us two very interesting talks. Several young people and intermediates are planning to go to camp at Eldora, Iowa, within the next two weeks. Our pastor, Bro. Flory, and family are leaving to take up work at Rockford, Ill. We have secured Bro. Burner who will take up the work here Sept. 1 as pastor. July 29 the Ladies' Aid sponsored an ice cream social, the proceeds being used to help pay for a piano. The B. Y. P. D. has been well attended and much interest has been shown. Aug. 2 our young people's group was entertained by the young people of the Reformed church at their evening meeting.—Dorothy Burkholder, Harmony, Minn., Aug. 9.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

California, Northern, Empire, Oct. 9-12.  
California, S. and Arizona, La Verne, Sept. 4-7.  
Florida and Georgia, Arcadia, Oct. 9-11.  
Illinois, Northern, and Wisconsin, Chicago, Sept. 5-7.  
Illinois, Southern, Okaw, Aug. 29-31.  
Indiana, Middle, Flora, Oct. 9-11.  
Iowa, Middle, Des Moines, Sept. 5-7.  
Kansas, Northeastern, Morrill, Oct. 2-5.  
Kansas, Northwestern, Burr Oak, Oct. 16.  
Kansas, Southwestern, Pleasant View, Oct. 16-19.  
Missouri, Middle, Adrian, Sept. 25-27.  
Missouri, Northern, South St. Joseph, Oct. 24-26.  
Nebraska, Kearney, Oct. 9-12.  
Ohio, Northeastern, Black River, Oct. 6-8.  
Pennsylvania, Southern, Bermudian (Upper Conewago), Oct. 27, 28.  
Pennsylvania, Western, Uniontown, Oct. 27, 28.  
West Virginia, First Maple Spring (Egdon), Oct. 2, 3.  
West Virginia, Second, Beans Chapel, Sept. 10-12.

### LOVE FEASTS

**Indiana**  
Sept. 3, West Goshen.  
Sept. 24, Middlebury.  
Sept. 26, West Manchester.  
Oct. 3, La Porte.  
Oct. 10, 6:30 pm, Ladoga.  
Oct. 17, Union Center.  
Oct. 20, Flora.

**Iowa**  
Sept. 13, South Keokuk.

**Maryland**  
Sept. 12, 2:30 pm, Piney Creek.  
Oct. 11, 6:30 pm, Pipe Creek.

**Michigan**  
Sept. 19, Crystal.

**Oregon**  
Sept. 12, Mabel.

**Pennsylvania**  
Sept. 20, 6:30 pm, Holsinger (Woodbury).  
Sept. 27, Holsinger, Dunning's Creek.  
Oct. 24, 25, 1:30 pm, Midway.  
Oct. 25, 6:30 pm, Replogle (Woodbury).

**Virginia**  
Sept. 11, 4 pm, Johnsville.

**West Virginia**  
Sept. 12, Beaver Run.  
Sept. 19, Mountain Dale.



## NEBRASKA

**Kearney** church met in council Aug. 5 with Bro. S. M. Forney presiding. Several officers were chosen to fill vacancies. Just now Bro. P. T. Grabill and family are here. We are pleased to have members come who can help in church work. Though we are few in numbers yet we are having good Sunday-school and church services.—Lydia F. Evans, Kearney, Nebr., Aug. 8.

## OHIO

**Akron** church met in council July 24, officers for church and Sunday school being elected for the coming year. For the second time the Men's Work put over the Messenger campaign. We had the yearly visit from church officials and at the same time the Men's Work put on the peace drive. We were represented at Hershey Conference by our pastor and G. W. Kieffaber. The Vacation Bible School was a decided success with an average attendance of nearly eighty, an increase of forty per cent over last year. We have received eleven by letter since Jan. 1, 1936; since our last report four baptisms and two received by former baptism. About ninety per cent of the wage earners of the Akron church have decided to tithe for the next three months in order to get money for some very necessary church building repairs. Our pastor and family have recently returned from their vacation.—Rosa M. Bennett, Copley, Ohio, Aug. 11.

**Bradford** church is reorganizing for the new year by retaining Eld. S. E. Porter as moderator; J. R. Helman, superintendent; Sister Anna Hart, clerk-treasurer. Love feast services were appointed for Nov. 7. We expect Bro. G. E. Weaver of Johnstown, Pa., to assume the joint pastorate of the Bradford and Harris Creek churches Sept. 1. Bro. Weaver has consented to conduct our revival early this fall. Eld. S. Ira Arnold and family gave us an illustrated service Aug. 9 which was much enjoyed by the congregation.—J. E. Overholser, Bradford, Ohio, Aug. 10.

**Hamilton**.—On Aug. 9 we feel that we had a very successful all-day meeting. Bro. J. Oscar Winger gave us two very inspirational messages. Several ministers of Southern Ohio were with us and gave us much inspiration and help. On this day a building fund was started. We received \$75 in cash and about \$225 in pledges. We feel that this is a good start towards the building fund and we hope that we shall be able to increase this amount enough to assure us of a better building in the future. We are still worshipping in the tabernacle that was erected as a temporary structure eleven years ago. Bro. J. W. Fidler will hold our series of meetings for us this fall beginning either the 12th or 18th of October.—Walter Hawke, New Carlisle, Ohio, Aug. 10.

**Sugar Creek**.—Last year we set our goal at 100 as the average attendance for our Sunday school. We reached the goal and a little more; this year we have raised it to 110. In looking over the Sunday-school records for the last five years we find a steady growth, an increase of 100 per cent. As a result, we felt the need of more Sunday-school rooms and have been remodeling by adding a balcony and extra rooms. We were able to do this by the free-will offerings of the members and with the help of a few consecrated men who did the work free of charge. We expect to have special services in the church as soon as this work is completed. The children of our Sunday school gave a good program in June. A few Sundays ago the Imperial male quartet of Bradford gave us a splendid program in song which was enjoyed by all. At our last council two members of our District Ministerial Board met with us and assisted in licensing Bro. Homer Kiracofe to the ministry for one year. Already he has given us several splendid messages. Several of our members attended the Hershey Conference. Our pastor, Walter Landes, represented us as delegate.—Nina Landes, Lima, Ohio, Aug. 8.

## OREGON

**Mabel** congregation is planning for a love feast Sept. 12 and an all-day service Sunday, Sept. 13. A special invitation is given to all members who formerly worshiped here. It is nearly sixty years since the first members located here, nearly fifty years since the church was organized and forty years since the church house was built. One of the charter members is still living here. We wish to make it a regular homecoming service. We had one addition by baptism lately. We are few in number but try to have regular services so as to meet the needs of the community.—H. H. Ritter, Mabel, Ore., Aug. 7.

## PENNSYLVANIA

**Codorus**.—July 20 our quarterly council was held at the Shrewsbury house. July 5 Bro. John Rowland of Mechanicsburg delivered a sermon on Peace at the Codorus house. July 12 a rededication service was held at the Pleasant Hill house where Bro. Roy Forney of East Petersburg delivered the sermon. July 18 and 19 Bro. Henry K. Ober of Elizabethtown gave four lectures at the Codorus house, his subjects being as follows: Some Important Mind Sets, The Call to Sainthood, Child Rights or Orange Blossoms, and The Percentage Basis in Christianity. July 26 Bro. Phares Forney of East Petersburg began a revival meeting at the Pleasant Hill house which came to a close Aug. 9. Bro. Forney delivered seventeen strong gospel sermons and as a result six have been baptized and one reclaimed.—Esther B. Hartman, York, Pa., Aug. 12.

**Harrisburg**.—April 26 a mission offering of \$36 was received and our elder, H. K. Ober, delivered the self-examination sermon in the morning and also spoke at our 4 o'clock service. April 30 the Bible class realized \$100 from a rummage sale which was turned in toward our building fund. May 3 a play, As Families Go, was presented, follow-

ing which Bro. Whitacre delivered the first of a series of sermons on Home. May 10 the official board approved the personnel of the peace action committee of the local church. May 17 the B. Y. P. D. of Shippensburg rendered an inspiring mission play which was greatly appreciated by our congregation. May 19 at the church council our pastor, Bro. Whitacre, was retained for another year. Mrs. Mary Carson was asked to serve as delegate to the World Sunday School Convention at Oslo. May 25 to June 7 our pastor conducted evangelistic meetings at Maiden Creek. In his absence the pulpit was filled by ministers from our congregation. May 31 our Conference offering amounted to \$71.59. June 7 a program was rendered by the children in observance of Children's Day. June 9 at the Men's Work meeting the men reported having received enough money to complete their project of supplying fifty hymnals; other contributions will enable the purchase of a pulpit lamp and piano light. June 9 the Aid rendered the play, The Two Builders, at Palmyra; it was also given in our own church on June 21. At the close our pastor delivered a sermon which fit in very nicely with the play. Hilda Gibbel and Elmer Gleim, delegates to the district Sunday-school and missionary meeting held at Myerstown July 4, submitted their reports on July 5 and 12. July 7 our annual Sunday-school picnic was held at Reservoir Park with 221 present to enjoy the program of recreation, devotions and lunch furnished by the school. July 16-26 Bro. Whitacre held revival meetings at Levels, W. Va. July 26 our pulpit was filled by C. F. Holsopple of Telford, Pa., and Irvin Hoffer of Ambler, Pa.; July 19 by D. I. Hoff and Elmer Gleim. July 26 was our semiannual building fund day; \$400 was paid on the principal and \$254.25 for interest. Aug. 2 we had a recognition service for the older members of our church. Eld. Jonathan Reber of Maiden Creek delivered a fine message, speaking both in English and German. We were glad that seven children from our church were able to go to camp at Elizabethtown.—Mrs. E. M. Byrem, Harrisburg, Pa., Aug. 6.

**Koontz**.—This church recently enjoyed an inspiring revival conducted by Bro. G. E. Yoder of Windber, Pa., in which eight accepted Christ and were received into the church by baptism; one was reclaimed. At our quarterly council Bro. W. N. Stauffer of New Enterprise was secured to hold our harvest home meeting on Aug. 30. Bro. Guy West was selected to hold a two weeks' revival sometime during 1937. The junior class rendered an inspiring program. The meeting was well attended and a liberal offering was lifted for missions.—H. S. Koontz, New Enterprise, Pa., Aug. 7.

**Montgomery**.—Every few weeks prayer meetings are held at homes by the young people, under the leadership of our pastor, Ivan Fetterman. The work here is progressing, especially the Sunday school. Aug. 2 Sister Olive Widdowson gave us a very fine talk on missionary work which was much enjoyed. Our series of meetings will begin Aug. 24 and continue until Sept. 6. A homecoming is planned Sept. 6 and a cordial invitation is extended to all who have worshiped with us in the past to come and enjoy the day.—Mrs. Annie S. Walker, Rochester Mills, Pa., Aug. 8.

**Norristown**.—Our Easter program was given on Sunday morning, with each class participating. The love feast was held May 11 with Bro. T. P. Dick of the Coventry church officiating. Bro. J. S. Grater and Emma Cassel were our delegates to district meeting. The church met in council with Eld. M. C. Swigart presiding. We elected Bro. Harold Row of Christiansburg, Va., as our pastor and he will take charge of the work Sept. 1.—Mrs. J. S. Grater, Norristown, Pa., Aug. 13.

## WASHINGTON

**Yakima**.—While our pastor, Bro. Paul Longanecker, was away holding Vacation Bible Schools and series of meetings, also helping in the summer assembly at Arrowwood, Canada, our pulpit was filled by Eld. Enoch Faw, Bro. J. U. G. Stiverson of Omak, Ed. Noland and the gospel team community club from Sunnyside. One evening a program was given in songs and talks on composers, and one evening the play, The Unknown Soldier, was presented. Our church has purchased property for a parsonage and our pastor and family will soon be comfortably located at 1211 Garfield Ave., Yakima. Our summer assembly was well represented by Yakima church; it was a fine place with good meetings and attendance. Bro. E. M. Studebaker and wife Rube Collison and Eleanor Harrick of La Verne, Calif., are touring the churches here in Washington. Sunday night they gave us a program in song after which Bro. Studebaker gave a good sermon. Our pastor and family have gone up near Mt. Ranier for a few days of much needed rest.—Katie Baldwin, Yakima, Wash., Aug. 11.

## WISCONSIN

**White Rapids** church met in council April 29. The Mission Board suggested that we secure Bro. Niels Esbensen of Freeport to hold an evangelistic meeting in July. Brother and Sister Esbensen and family came to us July 21, the meeting closing Aug. 3, with the love feast at which Bro. Esbensen officiated. Forty-nine members communed and the meeting was very impressive. The song service led each evening by Mary Esbensen and the special songs by the boys were much appreciated. Bro. Esbensen brought forceful messages each evening to a full house. As a direct result eleven were baptized and a number received as associate members. The membership as a whole was strengthened. We have prayer meeting each week, meeting in the homes. The Sunday school had a picnic July 4. The young people sold ice cream and lemonade, clearing \$11 with which they bought songbooks for the church. We are planning to buy a different heating plant for the church.—Mrs. Geo. Keim, Wausaukee, Wis., Aug. 1.



## OFFICIAL DIRECTORY

## GENERAL MISSION BOARD

Winger, Chairman, N. Manchester, Ind.  
 J. Yoder, Vice-Chairman, McPherson, Kans.  
 H. Nye, 1631 Mifflin St., Huntingdon, Pa.  
 E. S. Brubaker, Covina, Calif.  
 Rufus D. Bowman, 337 N. Carolina Ave., S. E., Washington, D. C.  
 K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa.  
 F. Studebaker, Union, Ohio.  
 General Secretary, C. D. Bonsack, Elgin, Ill.  
 Assistant Secretary, H. Spenser Minnich, Elgin, Ill.  
 Home Mission Secretary, M. R. Zigler, Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.  
 Manager and Treasurer, R. E. Arnold, Elgin, Ill.  
 Secretary, L. T. Miller, Elgin, Ill.

## BOARD OF CHRISTIAN EDUCATION

S. Ikenberry, Chairman, Daleville, Va.  
 E. Mohler, Vice-Chairman, McPherson, Kans.  
 W. Shultz, N. Manchester, Ind.  
 K. Ober, Elizabethtown, Pa.  
 Ernest Davis, McPherson, Kans.  
 M. Henry, Bridgewater, Va.  
 L. S. Shively, 210 W. Jackson, Muncie, Ind.  
 Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.  
 M. Davenport, Los Angeles, Calif.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.  
 Eastern Representative, Rufus D. Bowman, Washington, D. C.  
 Director of Young People's Work, Dan West, Elgin, Ill.  
 Director of Children's Work, Ruth Shriver, Elgin, Ill.  
 Editor, E. G. Hoff, Elgin, Ill.  
 Assistant Editor, Maud Newcomer, Elgin, Ill.  
 Assistant Editor, Edith Barnes, Elgin, Ill.

## GENERAL EDUCATION BOARD

C. Ellis, President, Huntingdon, Pa.  
 F. Schwalm, Vice-President, McPherson, Kans.  
 I. Baugher, Secretary-Treasurer, Hershey, Pa.  
 F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.  
 W. W. Peters, 906 S. Locust St., Champaign, Ill.  
 W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 C. Bixler, New Windsor, Md.  
 Paul H. Bowman, Bridgewater, Va.  
 W. Schlosser, Elizabethtown, Pa.  
 M. Studebaker, La Verne, Calif.  
 Winger, North Manchester, Ind.

## GENERAL MINISTERIAL BOARD

L. Hartsough, Chairman, N. Manchester, Ind.  
 Paul H. Bowman, Vice-Chairman, Bridgewater, Va.  
 H. Yoder, Treasurer, R. 1, Waterloo, Iowa.  
 J. Brougher, 554 Stanton St., Greensburg, Pa.  
 J. Miller, 2017 5th St., La Verne, Calif.  
 W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.

## CONFERENCE PROGRAM COMMITTEE

L. Hartsough, Chairman, N. Manchester, Ind.  
 H. Spenser Minnich, Secretary, Elgin, Ill.  
 E. Mohler, McPherson, Kans.  
 W. W. Peters, 906 S. Locust, Champaign, Ill.  
 Paul H. Bowman, Moderator Elect, Bridgewater, Va.  
 E. Miller, Secretary of Annual Meeting, Elgin, Ill.

## RESOLUTIONS COMMITTEE

F. Schwalm, McPherson, Kans.  
 W. W. Slabaugh, Chicago, Ill.  
 Harvey Brumbaugh, Huntingdon, Pa.

## COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.  
 Vice-Chairman, Paul H. Bowman, Bridgewater, Va.  
 Recording Secretary, Ruth Shriver, 22 S. State St., Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## NATIONAL COUNCIL OF WOMEN'S WORK

Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.  
 Mrs. H. L. Hartsough, Aid Societies, N. Manchester, Ind.  
 Mrs. E. G. Hoff, Mothers and Daughters, 1073 W. Chicago St., Elgin, Ill.  
 Miss Nora M. Rhodes, Missions, Dallas Center, Iowa.  
 Anetta Mow, Secretary-Treasurer, 22 S. State St., Elgin, Ill.

## NATIONAL COUNCIL OF MEN'S WORK

L. M. Davenport, President, Los Angeles, Calif.  
 G. A. Cassel, First Vice-President, Ashland, Ohio.  
 C. E. Resser, Second Vice-President, Washington, D. C.  
 Allen Weldy, Third Vice-President, Elkhart, Ind.  
 C. M. Culp, Recording Secretary-Treasurer, Elgin, Ill.  
 R. E. Mohler, Executive Secretary, McPherson, Kans.  
 Ross Heminger, Wenatchee, Wash.  
 C. H. Dresher, McPherson, Kans.  
 J. N. Via, Roanoke, Va.  
 B. F. Stauffer, Rocky Ford, Colo.  
 E. G. Bowman, Greensburg, Pa.  
 F. G. Stahly, South Bend, Ind.  
 Lewis H. Brumbaugh, Westminster, Md.  
 James Breitigan, Lititz, Pa.  
 Elmer Hersch, Elgin, Ill.  
 Elmer Leckrone, Revenna, Mich.  
 Stanley Keim, Nampa, Idaho.  
 Earl Russell, Marshalltown, Iowa.

## PASTORS' ASSOCIATION

D. D. Funderburg, President, 2709 W. State St., Rockford, Ill.  
 Ross D. Murphy, Vice-President, 2260 N. Park Ave., Philadelphia, Pa.  
 Galen T. Lehman, Secretary-Treasurer, 1219 Fifth Ave., S. E., Cedar Rapids, Iowa.

## AUDITING COMMITTEE

E. M. Butterbaugh, 525 E. Indiana Ave., South Bend, Ind.  
 C. J. Kistler, Elkhart, Ind.

## ANNUAL MEETING TREASURER

E. J. Stauffer, Paris, Mo.

## MEMBER ADVISORY BOARD, A. B. S.

M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.

## RAILWAY TRANSPORTATION AGENT

J. W. Lear, 3435 Van Buren St., Chicago, Ill.

## OUR MISSIONARIES

Supported by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for the first ounce and 3c for each additional ounce or fraction.

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

Liao Chow, Shansi, China  
 Oberholtzer, I. E., and Elizabeth, 1916.  
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Crumpacker, F. H., and Anna, 1908.  
 Ikenberry, E. L., and Olivia, 1922.  
 Metzger, Minerva, 1910.  
 Parker, Dr. D. M., and Martha, R. N., 1933.  
 Pollock, Myrtle, R. N., 1917.  
 Schaeffer, Mary, 1917.  
 Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
 Neher, Minneva J., 1924.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Senger, Nettie M., 1916.

## On Furlough

Bright, J. Homer and Minnie, Trotwood, Ohio, 1911.  
 Shock, Laura, 1916.  
 Horning, Emma, 5511 University Ave., Chicago, 1908.  
 Hutchison, Anna, Easton, Md., 1911.  
 Smith, W. Harlan, and Frances, 1604—15th St., Eldora, Iowa, 1919.  
 Wampler, Ernest M., and Elizabeth, R. N., Bridgewater, Va., 1918 and 1922.

## AFRICA

Garkida, Nigeria, West Africa, via Jos  
 Bittinger, Desmond, and Irene Frantz, 1930.  
 Bosler, Dr. Howard A., and Edith, 1931.  
 Heckman, Clarence C., and Lucile, 1924.  
 Moyer, Edna Faye, 1931.  
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa  
 Burke, Dr. Homer L., and Marguerite, R. N., 1923.  
 Horn, Evelyn J., R. N., 1930.  
 Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa  
 Beahm, Wm. M., and Esther, 1924.  
 Harper, Clara, 1926.  
 Utz, Ruth, R. N., 1930.

Kano, Nigeria, B. W. Africa

Helser, Albert D., and Lola, R. N., 1922 and 1923.

## On Furlough

Kulp, H. Stover, and Christina, Rt. 1, Pottstown, Pa., 1922 and 1927.

## INDIA

Ahwa, Dangs, Surat Dist., India  
 Bollinger, Amsey, and Florence M., 1930.  
 Ebbert, Ella, 1917.  
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.  
 Moomaw, I. W., and Mabel, 1923.  
 Shickel, Elsie N., 1921.  
 Warstler, Anna M., 1931.

82 Esplanade Rd., Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.  
 Cottrell, Drs. A. R. and Laura, 1913.  
 Mow, Baxter M., and Anna B., 1923.  
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.

Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India

Swartz, Goldie E., 1916.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.  
 Ziegler, Emma K., 1930.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.  
 Grisso, Lillian, 1917.  
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Glessner, Ruth L., R. N., 236 7th Ave. So., Carrington, N. Dak., 1931.  
 Miller, Arthur S. B., 1919, and Mae W., R. N., Box 46, Franklin Grove, Ill., 1922.  
 Miller, Sadie J., Rt. 2, Waterloo, Iowa, 1903.  
 Nickey, Dr. Barbara M., N. Manchester, Ind., 1915.  
 Royer, B. Mary, Richland, Pa., 1913.  
 Shull, Chalmer, 508 College Ave., N. Manchester, Ind., 1919.  
 Widdowson, Olive, 1434 Second Ave., York, Pa., 1912.



## For Home, School and Church

wise parents and teachers seek the best guidance. The experience of other wise leaders may become accessible through books wisely selected. We recommend—

**The Home and Christian Living, 75c**

By Percy R. Hayward and Myrtle H. Hayward

Aims to develop a home in which all-round individuals may grow to be their best selves.

**Faith or Fear In Child Training, \$2.00**

By Margaret Eggleston

Knowing her subject as she does the author does not befuddle the reader with "creative experience," "introversion," "neuroses," "integrated personality," etc., but talks sense in terms easily understood by all.

**Religious Education in the Small Church, 75c**

By Lewis Joseph Sherrill

Most books on such subjects are written for the large church. This one recognizes the small church and its problems. That's what makes it a good book for your church.

**Toward Understanding Adults, 75c**

By Earl F. Zeigler

The author knows adults and speaks to them in short words, simple sentences and brings a message that strikes home.

**Brethren Publishing House, Elgin, Ill.**

## Studies in Doctrine and Devotion

Here you have three books in one. Just the kind of book you should put into the hands of new church members. A splendid book for the church library and for the home. For a long time Parts Two and Three were sold separately. Buying this book gives you the Three Parts at less cost.

Part I, Studies in Doctrine, D. W. Kurtz.

Part II, Studies in Ordinances, S. S. Blough.

Part II, Studies in Christian Living, C. C. Ellis.

Send us 75 cents and the book will be mailed you.

## Meditations on the Cross

By Toyohiko Kagawa

In the Messenger for April 11 you found a chapter of this book, "The Cross and the Blood of Christ." Did you read it? If you did, and found it helpful, you will want to read the entire book of 220 pages which will prove food to your hungry soul. These meditations spring from the heart of a man who was born and reared outside of Christianity, but who has discovered that Christ and his cross have revealed the Father of all most perfectly. Read the book and you will find a deeper concept of the atonement than most people experience. Price, \$1.50.

## Paul's Secret of Power

By Rollin H. Walker

There have been many lives of Paul for he appeals to every class and to every century. The author of this book succeeds in revealing Paul as the man who had the underhold in life's wrestling match, and had discovered the secret of self-mastery, and the source of inexhaustible vitality. On every page sentences stare you in the face—sentences that force you to stop and consider whether they agree with your own experience or not. Read the book and you will know both Paul and yourself as never before. 181 pages, Price, \$1.00.

**Brethren Publishing House, Elgin, Illinois**

## Books for Women

This being a special Messenger for women we suggest several books for women and mothers that have proved their worth.

### The Fine Art of Motherhood

BY ELLA BROADUS ROBERTSON

Meets needs of mothers and mothers' organizations. \$1.50.

### The Business of Being a Mother

BY MAUDE WILDE

Highly recommended by women's organizations. Paper, \$1.00.

### The Charm of the Well Mannered Home

BY HELEN EKIN STARRETT

Excellent for girls and for married folks. \$1.50.

### The Children's Story Garden

BY FRIENDS' COMMITTEE

Stresses the old-time virtues that produce stalwart character. \$1.50.

### Making the House a Home

BY EDGAR GUEST

Will help to transform your house into a real home. 50c.

### The Modern Parent

BY GARRY CLEVELAND MYERS

A book every parent can well afford to read and read again. \$1.00.

**Brethren Publishing House, Elgin, Ill.**

## Two Timely Books

### Problems of Christian Family Life Today

By George Walter Fiske

A study of the Christian family for parents of today. Six live chapters by a live author for live parents. Every page abounds in good common sense. The problems treated are the ones which you as Christian parents meet every day in your own homes. Just 100 pages. Suitable for individual or group study. Bound in paper, 40c.

A book for Christian parents who would build a Christian home.

### Your Church Group Needs

to study evangelism upon which depends the continued growth of your congregation. The book that will serve your purpose well is

### Evangelism for Today

By Lin D. Cartwright

Only 190 pages—pointed, simple, thorough. Written so we common folks can understand, appreciate and practice. Get your supply of books, organize your group and study this most helpful treatise on the subject of Evangelism. Price, \$1.00.

The book live men and women will enjoy

**Brethren Publishing House, Elgin, Ill.**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., September 5, 1936

No. 36



Photo by E. G. Hoff

## A HOME IN GRANDFATHER'S LAND (See Editorial Beginning on Page 4)

### IN THIS NUMBER

#### Editorial—

Daily Devotions (W. W. S.) .....	2
A Foolish Notion and a Vital Truth (E. F.) .....	3
As to Mountains on the Moon (E. F.) .....	3
Grandfather's Land.—3. Trails to the South (H. A. B.) ...	4
Kingdom Gleanings .....	16, 17

#### The General Forum—

Highway (Verse). By Joseph Van Dyke .....	6
Clipping Corners. By Walter Swihart .....	6
The Place of Bethany in Our Educational Program. By J. I. Baugher .....	7
Why Man Fights.—No. 4. The War Convention. By Kermit Eby .....	8
College and Local Church Co-operation.—No. 1. Reasons for Co-operation. By C. Ernest Davis .....	9
Tragedy of the First Baltimore Church. By J. M. Henry ..	9
Motives for Giving. By Ada Scrogum .....	12
Every Day (Verse). By Nannie Blain Underhill .....	12

#### Our Mission Work—

An Indian Exodus. By Edward K. Ziegler .....	13
I Am Rich (Verse). By Wilbur B. Stover .....	13
What to Pray For .....	14
News From the Field. By Martha N. Parker .....	14
Women's Work Program .....	15
Financial Report Special Peace Fund .....	15

#### Home and Family—

Summer (Verse). By Ida M. Fisher .....	18
Lesson From a Cat. By Rosa M. Bennett .....	18
Sunrise. By P. F. Eckerle .....	18
Swollen Lips. By A. T. Hoffert .....	19
"Whom Are We Helping?" By Chester E. Shuler .....	19
Socialized Medicine. By Paul F. Bechtold .....	20

#### The Church at Work—

Standard Leadership Training Classes That Do Not Fail; Midwest Institute; Men's Work in Action; Women's Work—Some Things for Serious and Active Consideration; The Children's Charter—a Blue Print; Brethren in Worship .....	21, 22
---	--------



---



---

## DAILY DEVOTIONS

---



---

BY WARREN W. SLABAUGH

### Before Pilate

"He was despised and rejected of men; a man of sorrows and acquainted with grief"

Read John 18: 28-32

Monday

The haughty Roman despised his subjects and they hated him with the Jewish hatred for gentiles intensified by their memory of the many times Pilate had provoked them. Yet he went far to conciliate them that morning. He was holding court at daybreak to accommodate them; he even met them outside the palace out of respect for their ceremonial scruples.

The leaders were in a surly mood that morning; they were not able to speak respectfully to Pilate, until his curt dismissal brought them to their senses. He reminded them of their national shame; Rome must confirm their sentence upon Jesus. Besides they wanted it to appear that Rome was interested in the case, that they might excuse themselves.

*Our Father, we see the same evil passions active in our hearts. Wilt thou renew a right spirit within. Amen.*

### The King of the Jews

"And as one from whom men hide their face, he was despised; and we esteemed him not"

Read John 18: 33-38

Tuesday

The Jews hoped to win Pilate's interest by the charge that Jesus was leading a revolt against Rome. Rome was uniformly kind to her provinces, but rebellion was sternly put down.

But Pilate soon was convinced that Rome had nothing to fear from the Galilean. He was a religious enthusiast who was proposing to set up a kingdom of truth. As a governor he refused to interfere in a man's religious beliefs as long as he did not create a riot. Pilate, the Roman, was in no mood to please the Jews whom he despised; as a judge he was fair and returned the verdict, "Not guilty."

*Our Father, give us a faith to believe in the victory of right. Amen.*

### Before Herod

"He was oppressed, yet when he was afflicted he opened not his mouth"

Read Luke 23: 1-12

Wednesday

Pilate was in a quandary; his sense of justice demanded that Jesus be released. But there was a strange weak-

ness in the man which made him compromise. Though in the past he had treated Herod with scant respect, and on one occasion had put some of his subjects to death, he now welcomed the opportunity to shift the responsibility of this vexing case on Herod.

And poor weak Herod, filled with fear since the fateful day he had put John to death, hoped now to satisfy his curiosity concerning this new prophet. Jesus treated him with the contempt which he deserved by ignoring him. And Herod proved again the littleness of his spirit when he joined his soldiers in mocking his prisoner.

*Our Father, rebuke the brutality of men who use their power to oppress the helpless. Amen.*

### Barabbas

"He hath no form nor comeliness; and when we see him, there is no beauty that we should desire him"

Read Mark 15: 6-15

Thursday

Pilate welcomed the request of the mob at the critical moment. He had pronounced the Galilean innocent, but to save the pride of the rulers, he was willing to call him guilty and then release him as his gift to the nation.

But he failed to estimate the hatred of the rulers, or the preference of the mob. Jesus had offered himself as their Messiah, but his methods were too tame to hold their allegiance long; had he been willing to lead an insur-

---

## WEEKLY QUIET HOUR

---

### The Trial of Jesus

The trial of Jesus was a miscarriage of justice from beginning to end. Both in the initial hearing before the high priest (Matt. 18: 22), and the Sanhedrin (Matt. 27: 1), there was no attempt to establish the truth. Trumped up evidence was allowed (Matt. 26: 59, 60). The Jews were not sincere when they accused Jesus of conspiracy (Matt. 27: 11). Pilate pronounced him innocent (John 18: 38), yet sent him to Herod (Luke 23: 7), offered to count him guilty and then release him (Mark 15: 9), offered to scourge him though innocent (Luke 23: 16), finally was compelled to give in because of threats of the Jews (John 19: 12). Jesus was abused by the Jewish mob (Matt. 26: 67), by Herod's crowd (Luke 23: 11), by Roman soldiers (Mark 15: 16, 17).

rection, it might have been different. Barabbas was a hero; he had dared to fight Rome in the cause of freedom. Like men of today, the unthinking mob preferred Barabbas to Jesus.

*Forgive us, our Master, when we prefer physical force above the spiritual in righting wrong. Amen.*

### The Son of God

"So shall he startle many nations; kings shall shut their mouths at him"

Read John 19: 1-16

Friday

Pilate found himself strangely attracted to the Prisoner before him. He was only a Galilean peasant, he had been beaten and abused by the mob. But Pilate was moved in spite of himself, and when the Jews in their desperation brought a second charge, this time a religious one, he feared the more. Could this despised Figure be a son of the gods? To claim to be the Son of God was to the Jews blasphemy, and worthy of death; to Pilate it would be blasphemy to touch him. What lay behind the mask of silence on that calm face? Pagan that he was, Pilate was that day catching a glimpse of the dignity and glory of God's Son.

*Our Father, take away the veil that hides the glory of the divine from our eyes. Amen.*

### Pilate Washes His Hands

"Although he had done no violence; neither was any deceit in his mouth"

Read Matt. 27: 19-26

Saturday

Pilate had failed; he could have kept Jesus safe from the Jews as Felix later did Paul. But his record as governor had not been clean, and when the Jews threatened to accuse him before Cæsar, he gave in. It was all against his better judgment; even his wife's dream confirmed his respect for Jesus, but the Jews shouted him down.

He still tried to save his face; he would wash his hands of the guilty deed. True the Jews were more guilty than he, but it was his word that determined Jesus' fate, and all the water in the world could not change that fact. Like men of all ages, he thought there was magic in a rite to cleanse his guilty conscience.

*Our Father, keep us from the things which weaken character and bring disaster in the end. Amen.*



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 85

Elgin, Ill., September 5, 1936

No. 36

## EDITORIAL

### A Foolish Notion and a Vital Truth

REMEMBER how mother tried to comfort you when she gave you that bitter medicine? It would be good for you, and the worse it tasted the better for that assurance. Now you wonder how superstitions like that ever get such firm and lasting hold. No doubt the natural perversity of the human mind has much to do with it but there is a deeper, sounder reason. That reason is the vital truth which lies so close to this foolish notion that the two things have just cuddled up together and the former keeps the latter warm.

Experience with life's realities has shown that some bitter things *are* good for you. Bitterness is unavoidable but—glorious discovery—it can be made to yield something sweet. Chastisements which are anything but joyous produce excellent fruit for those who are properly exercised thereby. That sentiment has been indicated many millions of times since some unnamed Christian philosopher gave it to the Hebrews.

But there is a far more serious aspect to this matter than the long life tendency of a bitter medicine superstition. That does little harm. The serious thing is that when intelligence discards the superstition, it so easily lets the truth go with it.

Why, for instance, say the wise ones, should students worry with subjects they do not like when there are so many interesting things to study? And parents must be very careful not to cross the wishes of their children. They, too, have the sacred gift of personality and that, you know, is a very precious treasure. Let the dear young things express themselves. Especially should older children and grown-ups exercise freely their God-given right to choose whatever pleaseth them. Repression may invite explosion. And much more of the same tenor.

Most of which is true enough but there is another side to the picture, also well worth looking at. Certain highly respected educators of today are saying,

not only that it is good for you to do things you do not like to do, but even that it is good to do them for no other reason than that you do not like to do them. That's going pretty far, and cutting dangerously close to some old-time worn out notions about discipline, isn't it?

Well, Jesus went pretty far in what he said about denying self and finding life by losing it. Maybe Christian education will catch up with him some day.

E. F.

### As to Mountains on the Moon

"SCIENCE tells us that there are mountains on the moon, that water is composed of hydrogen and oxygen, but what of it, when the heart is sick and the mind writhes in remorse and disillusionment?"

Now this is nothing against further inquiry into the topography of the moon, if anyone has time and inclination for it, but it is a forceful reminder of two things you would better not let lazy weather tempt you to forget.

One of these is that scientific knowledge, wonderful as it is, has fixed limitations. It often runs into a stone wall which it can not budge. Suppose, while you are looking at the moon's mountains, an attack of heart sickness suddenly comes on? What if you remember a broken promise, a neglected duty, a chance to ease the suffering of somebody? Or what if you do not remember anything in particular, but fall victim to a great sense of loneliness, a deep thirst for something that hydrogen and oxygen can not reach. The telescope you are using, or microscope if that is what it is, may be perfect in design and execution, but at the moment of your deepest need it fails you. It can not do the work.

The other thing you do well to consider is that some things are more important than others and first things should come first. If the mind is tortured with something that needs forgiveness, or merely with a feeling of life's emptiness or meaninglessness, let the moun-



tains on the moon wait till you get straightened out yourself. Take time off for a friendly talk with God about what's the matter with you. Think hard and see whether you can't find something to repent of. Possibly some confessions to some of your brethren or neighbors would help.

When God and your fellow men have forgiven you for all your neglect of them you might take another look at the mountains on the moon. Or see what all you can find in a drop of water.

E. F.

## Grandfather's Land

### 3. Trails to the South

#### *The Hills of Life*

THE first venture forth into grandfather's land after the close of conference and the evening of picture-taking was a day's auto trip for as far south as the Mason and Dixon Line. The party consisted of three—the two grandsons and the wife of the one with the cameras. The road traveled led from northwest Lancaster County, across the Susquehanna River, to the city of York. Thence the way led south for the distance indicated.

To a westerner this part of Pennsylvania proved a revelation in agricultural wealth. Of course the richness of Lancaster County was known but that York in Pennsylvania and Baltimore and Carroll Counties in Maryland should present very similar riches was certainly not so well known. However theirs was not the lush richness of deep alluvial lands, but the restrained fertility of rolling, limestone hills bathed by a warm sun and watered by sufficient rain. Here nature has been kind but man has also been wise. The rougher spots on hill slopes and along water courses have been left wooded. The fields are small, cleanly farmed, and many tilled to reduce erosion. Even single lots in towns, if not in gardens, were sown to grain. Fancy a westerner with farm buildings and yards scattered over the best part of ten acres taking such care of minute pieces of land! One could see that it was just such careful use of available resources, rather than tremendous acreage or unique richness that makes southeastern Pennsylvania and Maryland so rich agriculturally.

Here was evident the old world love of soil, and of care in its preservation. Farm ground does not need to wear out. Nature does not exhaust soil by use, but rather richens it year by year and century after century. And so man can if he will save the surface, rotate crops, fertilize and eternally guard that which is more precious than gold-bearing sand. Thus the trail to the south led through a rolling and even hilly country, but so fertile and carefully tilled as to be indeed the hills of life. Here men live at least in seeming contentment, not after the manner of Baby-

lonians, but according to those simpler and more wholesome standards that yield true satisfactions and sustain the nation's life. Remembering what certain grandfathers suffered to subdue prairies, and what trial by dust and heat their grandsons have undergone, one could not help but wonder if many would not have fared better to have remained in the land where every rounded hill was heavy with the good things of life!

#### *Builders in Stone*

The grandsons came to see one of those quietly efficient men who are the unheralded but real hope of every problem community. For every community has its builders—some in durable stone; others in wood and stubble. The builder in this case was born in an old-fashioned stone house set on more than a gentle slope. Behind the house was much higher ground and many trees; below it was a natural drainage course and more trees. Over the door of the century old home on the hillside there grew a luxuriant grapevine. At the corner of the house nearest the road was a rose bush in full bloom. It was a living bouquet of reds and greens almost as tall as a man. The bush was one the mother of our builder had planted. It was explained the bush had frozen back during the previous severe winter, but if freezing back can produce such resilient glory, then there are any number of other things that need the purging and stimulating effects of a hard winter.

The builder-guide took the grandsons here and there about the community, but first of all to the Black Rock church. The church is a simple and commodious brick structure built some sixty years ago. Since black rock had nothing to do with the building, it is assumed the name must have been suggested by some outstanding landmark of the community. And yet, as we shall see, the name is not inappropriate. About the church are many trees. At the near end of the building is a watering place and cup where piped spring water pours forth its cool graciousness. At the other end of the church is the graveyard, resting place of builders all, whether they specialized in stone, or wood and stubble.

The true church of this community antedates the sixty-year-old Black Rock church house. Long before there was a church building there were services in the homes and schoolhouses of the neighborhood. It is interesting to see how some of the larger homes were built to accommodate a group of worshipers. Double doors were used to make it possible to throw two rooms together, thus providing a sizable audience chamber. On special occasions when the audience was large it was necessary to meet in a barn, or even in summer time in the shelter of spreading orchard trees. One such spot was pointed out. The site still boasted several venerable apple trees, mute reminders of other days and other uses, as they towered above glistening



stubble and shocks of wheaten sheaves. Yet before the church was in the homes it was in the hearts and lives of men. For so the pioneers brought the church with them across the Atlantic, and so their sons by faith brought it with them across the unbridged Susquehanna. The first settlers in the Black Rock community, pushing south some two centuries ago, crossed rivers in the dead of winter when the ice would support their wagons. So here was the first and true building in stone in the Black Rock community.

### *Dreaming Too Well*

The guide of the day next took the enquiring grandsons to the home of one of the elder statesmen of the community. Teacher, farmer and churchman, this statesman had raised a family of a dozen children of the type that are an asset to any community. And in the raising of them he had dreamed what they might be with education and the fullest possible opportunity to realize on their splendid heritage. It was gathered that as a result of these high hopes for his children, most of them had gone out into the farther corners of the world to make names for themselves. They had gone to enrich the life of other communities, but what of the home countryside? Had one statesman dreamed too well?

Of course there is nothing really unique about exporting sons and daughters of promise. America was settled and precociously developed as the result of just such population movements. Within America similar processes have been at work; the cities, for example, profiting at the expense of the country in competition for resources in human life. But it must be remembered that a community can not indefinitely and indifferently export its ambitious young people without inducing a crisis in leadership.

The particular thing that gives pause is that education the world over seems to be weaning a disproportionate number of young people away from the home community. This is especially true for the rural as against the urban sections of the country. However, when one observes city conditions, how the oncoming tide of young people must compete with each other in the overcrowded professions, or battle against machines in industry, he is moved to feel that somehow there must be established a better balance between city and country.

It is the function of education to broaden interests, to stimulate a kind of divine dissatisfaction with conditions ripe for change. But there is something basically wrong when education presents such a partial view of the opportunities of life that the acres of diamonds near at hand are typically ignored for the supposedly better chance over the hill. On viewing the hills of life amongst which two grandsons were visiting it was a question whether many had bettered them-

selves by trooping off to the far country. For even the newspapers were full of stories of the mighty famine that had arisen in that distant land. There heat and dust and misery were trying men's souls. Is there no way in which education can stimulate without upsetting the nice balance of man's economy? The hopeful thing is that many elder statesmen see the problem, and with those caught in the dilemma, may find a sufficient remedy before it is too late.

### *One Who Stayed Behind*

As it happened the guide of the day was one who had stayed behind. In him we saw something of the answer to the eternal problem of just where to find the abundant life. It will not hurt his feelings to say that some of the men of his age who went out from the community live in finer houses and are better known than he. And yet, as one reflected upon what men desire most, and upon what constitutes the real values in life, it seemed rather clear that this friendly guide was perhaps richer than even he suspected.

The men that go out into the world thirst for power, fame and the satisfaction of many material and spiritual wants. But what have these that has not come to the man who stayed behind? As for power over men, this quiet guide is the teacher in the public school in his community, he is one of the chief men of the village and a minister in the local church. As for fame, was he not being sought out at the suggestion of thoughtful persons because of the special value of the thing he was doing? He was helping to build a better community by staying with the stuff, and those who would see how this was being done had come to his door.

As for certain other satisfactions in life, one might note that he was pleasantly situated on a twenty-two acre farm fronting on the main street of the village. In his barn were six high grade milk cows, while under ancient apple trees were hundreds of young chickens. Corn and wheat are his principal crops. All about were the everlasting hills providing charming views such as city men go miles to see and pay a king's ransom to possess. Beyond the walls of his home were neighbors and friends worth knowing. In his library-living room one could fellowship with the great minds of the day by means of books and papers.

Yes, here was the man who had stayed behind, but in his quiet way he was reaping most of the best that men go far to seek. On the slopes of the hills of life his fathers had builded homes of stone. They had builded of the solid materials near at hand. In such a cottage our hero was born. Let others build on the shifting delta sands of the acquisitive regions, he who stayed behind amongst the hills of life is building of the materials that last forever. H. A. B.



---



---

## THE GENERAL FORUM

---



---

### Highway

BY JOSEPH VAN DYKE

The roads are marked so plainly now,  
Only a fool can lose the way  
(Or those made fools). The way is clear  
To man or child, by night or day.

*"I am the Way,"* One said. *"By me  
"Shall all men come unto the Light."*  
Strange, with a road so plainly marked,  
Many are lost and in the night.

*Burt, Mich.*

---

### Clipping Corners

BY WALTER SWIHART

WHEN I was a boy I had a mile and a half to school three-fourths west and three-fourths north. I thought I could save steps by following the diagonal. Looking back to that day, I see I was mistaken. Diversity made the way across seem shorter, when, in reality, it was longer. There were fields, hills and pretty wild things—the rill purling over the pebbles, the lakeside with its lily pads, and while I meant to shorten the distance, I actually made it longer.

So, in preparing for life, things work in that promise to make shorter the way and easier the burdens. But true worth is found only in seasoned maturity; and those who wish possession too cheaply and quickly, are desiring something with undue process. True knowledge signifies great effort, and to reap returns too quickly is a fateful illusion. Quick-bought values imply cheapness, for, in getting too quickly, one leaves much of worth untouched, and passes himself into life at great advance over his rightful valuation.

The get-quick class covet attainment. They desire to lay hands upon the worth while with little cost, and thus resort to numberless short cuts. Doing so may round up credits, but whose? Nothing is ours unless we have earned it. Tadpoles swim a few days; pass their metamorphosis period and are perfect; but mankind grows toward perfection, and that only in terms of years and directed effort. Then, why cut, when cutting only hastens the overzealous to an immature end. Hurry is a tadpole process—not that of the oak! It is not that of true man!

This cutting fallacy is met with in every walk of life—in school, in the shop, on the farm—everywhere! It is not the urge for thoroughness, but for speed to a goal! The young man who, somehow impresses with his undigested surfeit, soon finds himself combed out in the demand for quality. I know a young man in college who rode his pony, Xenophon, through. But the get-

ting was too easy—he failed. The boy who conquers his language, his science, his mathematics, his art, grows. Growth takes time, energy, midnight oil; but when a boy gains knowledge under such conditions it is really his. The trouble is we want to arrive too soon. We want place without earning it; result without investment. We clip to gain time; we shoot across lots and plant our feet on unfamiliar ground, and lose because we do not know.

As for myself, I was impatient. I hurried, thinking it was gain. Later I found I had lost, and that more years in preparation would have given me more permanence. As it is, I, at best, am only a mediocre, because I passed much with which I was unfamiliar. I lost by courting speed.

I know a young man who is now completing his twentieth year in school. Not through yet? No-o-o-o! He is only beginning! But he is where a wise faculty of a great university can well sit down and counsel with him. That boy did not clip corners. He has moved only a few digits along the great periphery of God's ilimitable universe; and, though, not yet a sign along the way, he passes for a person who knows. All that any one knows is but a small approach toward the vast unknown—just a few items picked up from the littered workshop of the unsearchable God!

Clipping corners is a dangerous thing. A young man had the power. The seven-mile upgrade wound like a serpent trail before him. He could make it at fifty, and would. He climbed and gloried in the power that shot him and his sweetheart toward the saddle of the mountain ridge. It was one of those hairpin curves, and he would make it according to his boast "at fifty miles an hour." He clipped the loop, and when their mangled forms were found a thousand feet below, they were a mute example of the folly of one who dared to clip to make good a foolish boast.

The full course round is longer, but safer. Then put more time into the getting; more spirit in the purpose; more heartthrobs in the being; more birthright in the legacy we mean to bequeath. Waste not, but take time! Yes, I know the highways are more safe because of legitimate clipping of corners; but *built* are the highways and not in a day! Suez shortens the trip to the Orient four thousand miles, and Panama five. Simplon saves many miles to Milan, and Moffatt eight hours to Ogden. That is not clipping—they are the great open highways!

A poor laborer carried his daily wage to his rose bower, his home, and was happy. But when it was whispered to him that he could round up a fortune and be independent, he ventured. The stack of bills was



just behind the teller's grille. When he pointed his gun and carried it away, he found his short cut was to disgrace and not to ease and happiness.

There is set before us a beautiful highway—the King's Highway! Dare we clip the corners we fail to appreciate, only to find ourselves in the valley of humility? Dare we avoid the garden of self-denial and crucifixion? Dare we shun the paths of goodwill and the Golden Rule? Is there not needless process work—the washing of regeneration? Sweat-drops in Gethsemane? Bloodstains on Calvary? Is it necessary to endure all the quiet hours of prayer, the "amens" of saints? Is it necessary to pass through the wilderness of temptation, or bow on the mountain of transfiguration? It is necessary to wear the crown of thorns, bear the cross to Calvary, or lie, martyr, in Joseph's tomb? How avoid all these? They lie along the old highway? How? Why, just run a streamline right up along the cool high ridge of ideality to the pearly gate! By following that route it will be easy to avoid all the uncouth, vulgar and undesirable contact, the submerged myriads of the world present—the poor, the lame, the sick, the blind, the cancerous, leprous and devil-possessed starvelings struggling through the valley of suffering. How fair and how easy—traveling light! By that way we'd miss God's proving grounds which are so commonplace and humiliating! And, listen: "He that climbeth up some other way, the same is a thief and a robber"; "I never knew you"; "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me"; "What are these which are arrayed in white robes? and whence came they? . . . These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Fostoria, Ohio.

## The Place of Bethany in Our Educational Program

BY J. I. BAUGHER

Secretary-Treasurer General Education Board

IN these days when funds do not seem to be adequate to support all of the worthy causes of the church it is wise to define clearly what the purpose of each particular activity of our church program is, and what the relation of that particular activity is to the total program of the church. In this article the writer attempts to state a few principles that he personally believes should obtain in the relationship existing between Bethany Biblical Seminary and our colleges as well as our various congregations. They may be stated somewhat as follows—

1. *The service area of Bethany Biblical Seminary extends over our entire brotherhood.* Bethany Biblical Seminary is owned and controlled by the church. The

Seminary along with other agencies by Annual Meeting decision has a priority claim of \$25,500 out of the receipts of the General Conference Budget. This decision is as it should be except that the amount should be increased as the church's ability to pay increases. The work of the Seminary is basic in the life of the church. Our leadership in pulpit, in press, on the foreign mission field, and in the general life of the church depends upon a well-prepared and Spirit-filled ministry. The work of the Seminary is indispensable in bringing about such a ministry.

No denomination can hope to survive if the preparation of her ministry is not taken into account in her planning. One could conceive of provincial groups continuing for a number of generations as separate sects without maintaining a Seminary, but one can not hope for a church that has permanence, recognition, and an active and intelligent membership, upholding the Christian way of life in many communities and in different countries if there is not somewhere within the denomination a "school of prophets" or Seminary where the teachings of the Bible and the church may be formulated and imparted with the definite purpose of preparing leadership for the future.

Bethany Biblical Seminary is the official institution set aside to do the work described above for the Church of the Brethren. Of course many of our ministers have received their training elsewhere. Many indeed have received no formal training in an institution set aside for such training. All of these men have done noble work and many will continue to do good work in the future. But the fact remains that our church has seen fit to select Bethany Biblical Seminary to serve the entire church for the preparation of ministers and the Seminary has already rendered invaluable service and influence in all parts of our brotherhood.

In this sense Bethany Biblical Seminary is different from our colleges. Our colleges have in a measure at least certain districts that constitute their area. Bethany has the entire brotherhood for her field as far as the training of ministers is concerned. The church will do well to work in this light it seems to me.

2. *The service area of Bethany Biblical Seminary should ultimately be limited to students preparing for the ministry.* While the field of the Seminary extends over the entire brotherhood as far as service and solicitation of students is concerned, it is theoretically and should actually ultimately be confined to the solicitation and enrollment of students preparing for the ministry. This means of course that the school should be a graduate school, mainly.

It further means that it is a professional or vocational school in that it prepares for a specific vocation in life, namely the Christian ministry. It further means



that there should be special courses, special equipment, special affiliations, and special endowment for a special type of student. This of course suggests a very different objective, organization and personnel from that of a liberal arts college. Such a school has a rightful place in the Christian ministry and in the Christian church and warrants full support and an important place in the budget when the program of the church is planned.

3. *The professional program of Bethany Biblical Seminary should be closely integrated with the program of the liberal arts colleges of the church.* Bethany Biblical Seminary should not attempt to give a liberal arts college course. Bethany is a professional school and should as early as possible confine herself to regular seminary work. To the extent other fields are entered, interference with the work of liberal arts colleges results. Liberal arts colleges have a rightful place, because of tradition and well nigh universal practice to courses in appreciation of music, art and problems of general culture as well as to lay leadership in Christian institutions, such as Sunday-school, public schools and general community life. Our colleges are Christian in nature and are supported and subject to the church as much as is the Seminary.

Consequently there must be close affiliation between our colleges and our Seminary. Both work for the same church. It should be possible to exchange credits with satisfaction to both schools as well as student. A close relationship should exist between the professors of Bible in our colleges and the work at Bethany. No misunderstandings should arise here. Our ministers should have the finest type of service and encouragement at this point. The teachers of the Bible courses should be personally acquainted with the faculty at Bethany.

Courses should be worked out that might be offered at the local college that would help young ministers on their way to enroll at Bethany. In fact the Bible teachers at the various colleges and the college presidents should serve as scouts to find young men who should be encouraged to go to the Seminary after they leave college. The college should even go further and plan various types of adult education courses that will bring to our churches and our church-minded people the help and inspiration that is brought by the state schools of the future to her citizens from a state viewpoint. The way of development and equipment for Christian leadership must be made clear from the steps of the high school door to the graduation exercises in Seminary and university. This is the task of the Christian college. This program requires adjustment, co-operation, expansion and consecration on the part of our colleges, and interest, support and sacrifice on the part of our church membership. The needs of the constituency must become the law of the school.

4. *The needs of the church and the type of leader-*

*ship required by the church to develop her genius must be the criteria for the objectives and program of her Seminary.* If the Church of the Brethren has an understanding and appreciation of Jesus Christ and his message of saving grace for a lost world the Seminary should be able to play a leading part in formulating that philosophy. If the genius of the Church of the Brethren will best express itself among simple rural folk during the next hundred years, our Seminary should take into account this fact in her program, plant location, personnel and general objectives.

If our church needs to develop a new type of pastorate in which the virtues of the old system and the new can perhaps be combined, our Seminary should at once be ready to lead the way in bringing to its fulfillment such a state of affairs.

The Seminary has a very real place in the total educational program of our church. May all of us pray and work that we may know what that place is, and having discovered that place work to clear it and develop it to the glory of God and his church.

Hershey, Pa.

## Why Man Fights

BY KERMIT EBY

### 4. The War Convention

ONE of the most common rebuttals to the peace advocate is the statement that there has always been war, and the inference that there always will be. The evidence of history and the prophecies of the Bible are invoked to support the statement and the inference. No distinction is made between war as a sporadic raid by desert dwellers on their prosperous neighbors, and modern mass warfare. The inevitability of war is argued and consistently maintained by the fatalist who sees no other end, and the doctrinaire who believes no other end.

Such a belief also permeates the masses who do the fighting. What little history they learned pictured peace as an interval between wars, and neglected to teach arbitration and international co-operation at all. Hence, they are apathetic. Their apathy leads to their destruction. Once, as Einstein rightly declared, even 2% of the masses refuse to accept the inevitability of war as a settlement for national ambitions, governments will be more reluctant to precipitate war.

The argument that that which has always been will be is an old one and has been applied to many other social ills. Slavery, duelling, the degrading position of woman, even the prevalence of plague, have been defended in the same way.

Today, many of the advocates of scarcity and poverty condone the misery that survives in the midst of plenty by glibly quoting, "The poor ye have always with you."



Occasionally one hears the same argument against vaccination for smallpox. Haven't men always died of smallpox? Hence, vaccination goes contrary to what always has been. I suppose it might be argued that crocodiles always have eaten men, so they always should! Or that boats, always have sunk, so why carry lifeboats?

The acceptance of the "war convention" is ridiculous and stupid. That which always has been need not always be—nor will it be when man awakens to the full stature of his social and international responsibility.

*Ann Arbor, Mich.*

## College and Local Church Co-operation

BY C. ERNEST DAVIS

### I. Reasons for Co-operation

THERE are many reasons why our Brethren colleges and local churches need to co-operate. May I suggest briefly:

#### A. Historic Reasons

1. Our colleges were founded by church men. Those men who, in the midst of difficulties and discouragements, dared lay the foundations of our colleges were thinking about the welfare and future of the church. J. M. Zuck, the Brumbaughs, D. L. Miller, M. S. Newcomer, D. C. Flory, S. Z. Sharp, the Kunses, and others who established our colleges were far-visioned men with a passion for the church. Our colleges are the result of heroic activity and sacrifice on the part of not only these pioneer founders but also of many other choice spirits who both inside and outside the schools gave their best in order that the Church of the Brethren might have high-class educational facilities, under its own direction, for its youth.

2. Furthermore, our colleges are actually the institutions of the church in an organic sense, being, with one exception, actually owned and operated by groups of church districts. The one exception, for all its different organizational set-up, is also an actual institution of the church.

Our colleges and churches should co-operate, therefore, because the schools are the children of the church by both birth and adoption.

#### B. Functional Reasons

1. The colleges depend upon the church for their support—for their very life. This indicates that the closest sort of co-operation is absolutely essential in order that the welfare of both school and church may be safeguarded. Our colleges must not be starved and our churches must not be sapped. Only co-operation protects and blesses both.

2. The colleges serve the church and this service can be adequate and efficient only when there is mutual un-

derstanding and co-operation. The schools offer educational facilities and opportunities for the youth of the church; train much of the leadership of the church, both professional and lay; and make notable contributions to the life and program of the church. These activities can be successfully carried on by the schools and utilized to the maximum by the churches only as there is close and effective co-operation.

#### C. Some Basic Reasons

1. Our schools and churches have great common objectives. In fact, the ultimate objectives of the Christian college are encompassed within the objectives of the church. Both aim to develop Christian personality, both are interested in applying Christian principles to all phases of social life, both owe first allegiance to Jesus Christ and have as a primary purpose the promotion of his kingdom and righteousness.

2. In order to safeguard his future, man must needs build his civilization where the streams of religion and education come to their confluence. So far as we are concerned, that confluence, institutionally speaking, is found in our Christian colleges.

Surely by the logic of our common interests, purposes, and objectives we are driven to co-operation of the closest sort.

So from historic reasons of origin and relationship, from functional relationships of dependence and service, and from basic reasons rooted in common interests and objectives our colleges and local churches are inseparably bound together by ties that not only suggest but demand close and friendly co-operation if the maximum good of each is to be served.

It should be held in mind that what we say of our colleges applies equally to Bethany Biblical Seminary, our one graduate school.

*McPherson, Kans.*

## Tragedy of the First Baltimore Church

BY J. M. HENRY

BEFORE the close of the French and Indian War, 1763, pioneers of the Brethren had established themselves permanently at five places in Maryland. George Adam Martin and Martin Urner had opened up preaching places on the Antietam Creek where the brave frontiersmen had settled. Bishop Daniel Leatherman, Peter Grossnickle and Peter Bussard followed the trail of the Monocacy and established a colony in Frederick County in the Middletown Valley by the year 1756. Elder Jacob Danner, had moved on Israel Creek and others had settled on Beaverdam by the year 1762. Another group had moved into the Pipe Creek region, and others had settled in, and around Baltimore City.

The first work in Baltimore was started before the close of the Revolutionary War. The early roster of



membership included some of the most influential business men of Baltimore. Dr. Adam Garhard, a prominent physician, was a member of the Paca Street church and served on the Board of Trustess. Abraham Sitler, Anthony Himmel, Francis Hotstetler, James Bolton, Christian Wine, and John Hinneman were laymen of strong commercial concerns. Nathan Shriver and Daniel Meyers lived outside of Baltimore in Frederick County but worshiped at the Paca Street church after it was purchased from John Eager Howard in 1787. Prior to this, services were held in members' homes.

A letter from Samuel Sower, another prominent member of the Baltimore group written to his sister, Catherine Harley, gave an interesting sidelight on the early church in Baltimore. Among other things he said that "it was a great surprise to find such large meetings; and furthermore the interest so great among the large membership that there was practical assurance that the church would soon employ a minister."

This letter sets forth facts from which three deductions can be drawn with much certainty. First, the membership in Baltimore was large enough, and of sufficient wealth, to consider employing a minister; second, the call of a pastor was under consideration; third, there must have been no resident minister.

The beginning of the work in Baltimore under such hopeful outlook, and the subsequent tragic end of the efforts to build a great church on Paca Street constitute one of the most pathetic stories in the annals of the history of the Brethren in Maryland. The first collective meetings were held in the homes of the members until 1787 when a lot was purchased from John Eager Howard. The lot had on it an old red brick house which was remodeled and used as a place of worship.

The old church stood on South Paca Street near the corner of Lombard Street. It was damaged by the falling of a wall from an adjoining building on Paca Street which took place on a Thanksgiving evening, some time after 1830, but the exact date is not known. Elder Daniel P. Sayler in his testimony, 1874, in the lawsuit over the property said that he remembered quite well the red building which was used as a place of worship. The building was later torn down. In the meantime a burial ground had been started on the ground. It was discovered that the John Eager Howard deed was ambiguous in meaning, and probably not valid. Howard was still living and a new deed was executed on November 17, 1808.

The new deed was made to trustees of The Society of German Baptist Brethren but contained new names. Some of the first trustees had died. The deed of 1808 recited part of the deed of 1787, and further stated that it vested only a life estate in the trustees by reason of the omission of legal words of perpetuity, "whereas it

was the intention of John E. Howard that the lot of ground should be used, thereafter, at all times as a burial ground for the members of the Society of German Baptist Brethren, or Dunkers, and such other persons as a majority of the trustees residing in Baltimore City, or its precincts, should grant permission to be buried therein, and that any house erected on the ground should be used as a place of worship for the Brethren." In order to give full effect to the original grant, John Eager Howard conveyed the lot to the following trustees; Anthony Himmel, Michael Himmel, John Stauffer, Henry Stauffer, Daniel Lammot, Daniel Lammot, Jr., Samuel Keyser, Jacob Brown, Samuel R. Smith, Nathaniel Shriver, David Rhinehart, Christian Wine, and John Hinneman, and their heirs, or assigns as tenants in common, "in trust, nevertheless and to and for the uses heretofore mentioned, for no other purposes whatsoever."

However, John Stauffer, the only living trustee of the group named in the deed of 1808, for some reason executed a deed of license in 1849 to the Disciples of Christ to erect a house on part of the lot. His deed called for a lot sixty feet wide and sixty-seven feet in depth which took about one-third of the original lot. The Disciples of Christ erected and dedicated their church on May 25, 1850. President Alexander Campbell of Bethany College delivered the sermon. The church was built with the understanding that the Brethren should have the right "to preach and hold funeral services in the new church."

There is no doubt that John Stauffer acted in good faith when he granted the deed to the Disciples of Christ to erect a church on the lot. For forty years he had been trustee and had felt neglected while he endeavored to keep up the work in Baltimore. He had seen his fellow-workers and trustees pass away one by one, and no one was re-elected to take their place. In addition to that, he saw the need of a better place of worship. The Disciples of Christ offered to build a church and John Stauffer acted no doubt in what he thought was for the best interest of the little group left in Baltimore. He was later criticized for selling the lot which finally brought heartache and distress. But to one who digs through the musty records, it is still harder to understand why the work so nobly commenced, and which prospered for half a century, should have been neglected by the congregation which claimed oversight of the church in Baltimore.

John Stauffer died in 1866 and there was left no trustee of the burying ground. Charles Stauffer, son of John Stauffer, declared in his bill filed in the lawsuit which came in 1874 that he had kept the keys to the cemetery and at all times was the keeper of the burying ground after his father's death.



There were members living in Baltimore and Ellicott City who attended services in the Paca Street church whenever appointments were made by visiting ministers. The result was that with the children of these members attending Sunday school in the Disciples of Christ church every Sunday, also hearing strong sermons from able pastors such as Rev. D. S. Burnett, Rev. A. N. Gilbert, and later Rev. H. D. Clark of the Disciples, they drifted into the Disciples of Christ church. At one time the Disciples registered over six hundred members in the Lombard and Paca Street church. Many of these had been reared in Brethren homes. A notable case is Luke Leake, son of Charlotte Brown Leake, whose father was one of the trustees of the church in 1808. In 1871 the church was enlarged and rededicated.

Two years after the dedication a controversy broke out between two ministers of the church. After a violent controversy in which the pastor Rev. A. N. Gilbert was prominent the congregation split and each claimed the church house. This matter stirred the Brethren of Eastern Maryland, and since it became a question as to what party would be entitled to the church property and burying ground the leaders of Pipe Creek congregation and Eastern District of Maryland had to assert their right to the property.

A conflict of claims arose over the burying ground where many members of the Disciples of Christ had been buried. In November, 1874 a Certificate of Incorporation of Eastern District of Maryland was recorded in Baltimore which alleged that the trustees of the new incorporation were the lawful and legal trustees of the burying lot and claimed title to the property under the deed of John Eager Howard executed in 1808 which made the trustees of the Society of the German Baptist Brethren legal possessors of the property.

The lawsuit which followed became famous in the courts of Maryland. Some of the ablest lawyers in the east got involved in the case. It was carried to the Supreme Court at Annapolis where the judges handed down a decision in favor of Pipe Creek and the newly Incorporated District of Eastern Maryland. The lawsuit had brought discouragement to many members living in Baltimore and the surrounding vicinity. Some united with other denominations while others trusted for better days. The Baltimore membership had gradually declined for seventy-five years after 1808. However, the visit of ministers brought cheer to these disheartened souls who remained faithful to the church.

It was the original agreement that the ministers of the German Baptist church should have the opportunity of preaching in the church built by the Disciples of Christ when appointments were made. Elder John Kline of Virginia recorded in his diary that he visited

his cousin, Michael B. Kline, a wealthy commission merchant in Baltimore, during the week beginning Dec. 8, 1850. He preached many times and splendid crowds were present. On his return John Kline had a very pleasant interview with President Millard Fillmore on the slavery question.

John Kline met D. P. Sayler in Baltimore, Sunday, May 16, 1852, and they attended services in "The Campbellite church." D. P. Sayler preached taking his text: "Let us lay aside every weight, and the sin that doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus who is the author and finisher of our faith." They spent the night with Michael B. Kline and started to Philadelphia where they spent the night with a Sister Rubicun. From that point they went to Albany, New York. They arrived in Albany the same day the famous Hungarian exile, Louis Kossuth, was given such a grand reception at the State Capitol. From that place they went to Niagara Falls and then took boat to Toledo. From that point they went to the Annual Meeting held at the home of John Wylan in Ohio. It has been suggested that John Kline, D. P. Sayler, and Henry Koontz took that trip through the north to study the abolition sentiment.

Records have been available about the work in Baltimore in a few letters; some sketches, here and there, found in diaries; and the Court Records. Little has been found about the work from 1850 to 1874. All accounts indicate that a gradual decline of work was taking place. The splendid beginning had a tragic end. The Supreme Court of Maryland confirmed the title of the Brethren to the cemetery which was started in 1787 on the lot secured from John Eager Howard. After the Brethren got a clear title by court action in 1875 the trustees held the cemetery property until the City Council of Baltimore asked the court for the right to condemn the property for business purposes.

A group of members still lived in Baltimore and acted as trustees for the church cemetery. James Quinlan, William D. Ashmore and others sold the cemetery to Levi Condon for a few thousand dollars and it was agreed that Condon should remove and rebury the dead. Levi Condon took the sainted dead up—that noble body of pioneers who planted the gospel of Christ in the very heart of what is now the great city of Baltimore—and placed the bodies of these faithful workers in some lonely and forgotten spot, but an Eternal Father has guided the work through the shadows. His faithful children have carried on his cause in the great city of Baltimore for nearly one hundred and seventy-five years.

*Bridgewater, Va.*



## Motives for Giving

BY ADA SCROGUM

"Not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. 9: 7b).

1. WE should give because giving helps us to become like God himself. "God is love." And to love ought to be the goal of every Christian. But "God so loved that he gave." Loving implies giving. Giving is the expression of love. The two can not be separated. All true lovers want to give for "love seeketh not its own." A person can not love without wanting to give. So if we have learned to love, we will also want to give. God, the great Lover of mankind, gave the greatest gift; and then he gave commandments through his Word that we should give: "Bring ye all the tithes into the storehouse." Again: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." God gave us these commandments because he wants us as his children to become like him and express our love in giving. He wants us to "so love that we give." So giving is not merely God's way of raising money. It is God's way of raising men and women who will grow into the likeness of their Father and be prepared for a place in his family.

2. Giving develops character. True and cheerful giving does as much or more for the person giving as for anyone else. I once saw a toy airplane that would fly in a circle and return to the one who sent it. Giving is like that. Every gift we give comes back to bless us, and that blessing is a growth in Christian character. A stingy soul can never grow. Selfishness shrivels character. But giving means growth, and a Christian who gives liberally will become a strong Christian. However, to develop character, giving must be cheerful. Paul says we should give "not grudgingly." A gift given grudgingly is worse for the giver than no gift at all. It weakens his character and hardens his heart. God does not look at your gift, but he looks inside your heart. Perhaps you can not give a large gift—in fact it may be so small that it will hardly be noticed in a financial report; but if you give it cheerfully and lovingly, your joy and blessing will be as great or greater than the man who gives his millions. What you lack in your hand you have in your heart. And God's blessing is promised to all who give. "It is more blessed to give than to receive."

3. We should give because that is the only way we can keep anything. This is a paradox, so let me explain. Jesus said, "Lay up for yourselves treasures in heaven." Every gift we give is another treasure in heaven, and those treasures are our only permanent possessions. Other things we may keep for awhile, but sooner or later we must give them up. Last spring houses and material possessions were swept away in

floods in sections of our country, but treasures in heaven are not touched by floods. Banks have closed and people have lost their money, but God's bank will never close. Death will come and we can carry nothing with us. But we are glad that we can make our deposits in God's bank at any time and they will be ours forever. What is given to others is never lost, for it is really given into God's hands for safe keeping. So if you want to be rich forever, then give liberally now. I once heard of a man who put a quarter into the offering plate at every service he attended. And each time he gave, he breathed a silent prayer something like this: "Father, here is another quarter for you to keep for me till I get to heaven." If we would think of giving in that way, I'm sure there would be more quarters than nickels in the offering plate.

I think we as the Church of the Brethren ought to teach giving more than we do. People usually do much as they are taught. But they can not go farther than they are led. The church that is taught to give will be a giving church. The denomination that teaches giving will have funds in its treasury. Day by day, we are reminded anew that God has done his best for us, for he so loved that he gave his Son. And Jesus has done his best for us; he so loved that he gave his life. Are we doing our best for him? May we so love that we give.

*Elkins, W. Va.*

## Every Day

BY NANNIE BLAIN UNDERHILL

Every day my life shall witness  
For my Savior, good and kind;  
Every day I long to serve him  
With my hands and heart and mind.

Every morning, first I greet him—  
He is first in all my thought.  
Hear my prayer, dear Lord in heaven—  
Let thy goodness here be taught.

Let my efforts be to win them  
Whom thou trusted, Lord, to me.  
I would lead them to the Savior—  
Draw them, Lord, I pray, to thee.

All day long I wish to serve him:  
He is always kind to me.  
Let my actions tell for Jesus—  
Witness for eternity.

Every evening I remember,  
Jesus still is good to me.  
Be it Maytime or December—  
I am trusting, Lord, in thee.

While I witness for him daily,  
May my witness all be true.  
How important to acknowledge  
God's great love in all we do.

*Grand Junction, Colo.*



---



---

## OUR MISSION WORK

---



---

### An Indian Exodus

BY EDWARD K. ZIEGLER

WHEN ten thousand untouchables gathered near Poona in the village of Yeola, on Oct. 13, 1935, in a great conference, they little dreamed that they were that day inaugurating a movement that has shaken India to its foundations, and that has made the despised outcaste the judge of her ancient religions.

On that day, Dr. Bhimrao Ambedkar, the Moses of the Indian Exodus, spoke for an hour and a half with matchless eloquence, pleading with his people to throw off the shackles of Hinduism which have bound them for thousands of years, and to accept some religion in which they might find new life, opportunity for growth, brotherhood and equality. Ruthlessly he exposed the curse of untouchability, and the deadening disabilities under which he and his sixty million brethren, and their fathers for countless generations have served and suffered. Ambedkar is the one trusted and followed leader among the many castes of untouchables. But more of him in a later article.

The conference decided unanimously to leave the Hindu fold, and follow Dr. Ambedkar into any other religion which he should choose. Then pandemonium broke loose in the Indian press! No event since the height of the nonco-operation movement and Mr. Gandhi's sacrificial fasts has found half the space in newspapers and journals of every shade of opinion that has been given to this act of the untouchables. The more intolerant Hindu papers either called it good riddance of bad rubbish or reviled Ambedkar in terms of utmost resentment and vituperation. Tolerant Hindus plead with them to have patience and see whether Mr. Gandhi's campaign for the removal of untouchability would not remove their disabilities.

Mohammedan papers made lavish promises, and raised funds for sending preachers to proclaim the beauties of the brotherhood of the Prophet. The Sikhs, a militant, proud, noble sect of Hindus of the north, were quick to offer their religion of brotherhood and pure worship to the downtrodden brother. Parsis remained aloof because they never take anyone into their fold not born a Parsi.

Political considerations were quick to enter the field, for the addition of sixty millions to the Moslem fold would give them the balance of power under the new Constitution which will be inaugurated early next year. Politics have made it very difficult for these poor folk to steer a straight course as they seek a new religion. The Hindus, many of whom would be glad enough thus easily to be rid of the annoyance of untouchables in

their fold, yet are frantically trying to hold them lest their own political strength be undermined.

The motives of the untouchables are not unmixed. Political advantage, quick economic advance, and social equality are such alluring goals that it is easy to ignore the fundamental change of heart and character which can make these goals eventually attainable. But the leaders see clearly how far-reaching and fundamental are the changes required. And they are determined almost to the last man that Hinduism has no real hope to offer them, and that they must therefore lead their people out of the Hindu fold, rid their entire community of the ancient practices and superstitions of Hinduism, then enter another religion. For them, the die is cast. They are trying now to carry on such propaganda among their people that at least five million may be ready to take the step at once. They will not turn aside from their purpose. Their faces are steadfastly set to go out. Whither bound?

It seems certain now that their choice is limited to Sikhism, Islam, or Christianity. They, the leaders, will most probably decide within the coming eight months which it shall be. At present a steady stream of more than fifteen thousand a month are entering the Christian church. My friends, if ever you prayed earnestly for anything, if you have any faith that prayer and the guiding of the Spirit of truth and light and life might influence the decision of these men, *pray now*. And for

---



---

### I Am Rich

I have riches untold,  
More than silver and gold—  
The blessing of health  
More than fabulous wealth;

I have a wife who is true to me,  
As the arched skies are blue,  
And children whose love  
Like that from above  
Depends nothing on gold,  
Nor to get, nor to hold.

I have riches untold,  
More than silver and gold—  
And perpetual youth  
Whose religion is truth;

I have a church that is true  
As the Bible is true,  
And brethren of worth  
In all parts of the earth;  
Or in city, or on sod,  
I have them; I have God.

—Wilbur B. Stover.



us who are witnesses here, and for the younger churches here that they may witness with power by their lives and words in these momentous days. Personally, I have never known such a spirit of humility and such a burden of the need of prayer as this movement has brought to my own life.

I hope to bring to you in succeeding articles some of the most recent developments in this momentous movement, and something about the leadership of the people who are on their way out of the house of bondage. I shall also write about the steps which the Christian forces are taking to prepare for the critical months just ahead.

There is a spirit of expectancy in the air. I doubt whether any of us have sufficient faith to see what may happen in the next few months. The most critical hour in the history of the Christian movement in Asia is at hand. These, my friends, are sober facts!

*Vyara, via Surat, India.*

### What to Pray For

*Week of September 5-12*

THE Prayer for Missions Calendar for this week reminds us to pray for the ministers and pastors of our church and for Bethany Biblical Seminary, which is the church's ministerial and missionary training school.

#### For Ministers and Pastors

Since the minister and pastor hold their divinely appointed office for inspiring and guiding the thought and activities of the church, let us pray that they shall by virtue of this position be a mighty force in the world's evangelization.

Pray that our ministers shall be committed to Christ's great commission.

Pray that they shall understand the relation of missions to world movements.

Pray that they shall realize the value of missions in the program of world peace.

Pray that they shall read missionary books.

Pray that they shall preach missionary sermons.

Pray that they shall lead their people in mission study.

Pray that they shall encourage giving to missions.

Pray that they shall make definite appeals to young men and women to devote themselves to missionary service.

Pray that they give themselves more and more to the ministry of intercession for missions.—*A. C. Mow.*

#### For Bethany Biblical Seminary

1. Pray for those who are responsible for the administration of our Seminary, that they may have the wisdom, the insight, and the courage to run the institution for the glory of God.

2. Pray for the teachers that they may guide the

students into an understanding and appreciation of the Word of God, and all other truth that is necessary for successful service.

3. Pray for the students who come to Bethany so that they may have the serious purpose of learning for Christian service, and thus make use to the fullest of their opportunities.

4. Pray that opportunities of self-help may be available for our students, for nearly every one must earn his way while in Bethany.

5. Pray for those who do not yet have the courage to venture on faith alone, without money, to come to Bethany for their training for Christian service. Others have ventured and won: Why not you?—*D. W. Kurtz.*

### News From the Field

#### CHINA

Ping Ting Chow

BY MARTHA N. PARKER

#### Evangelistic

The tent workers have been at the village of Li Lin Tou for six weeks. This is the first time they stayed at one place for so long a time. We feel that it has been much worth while. About a dozen have enrolled as inquirers and others are thinking about it. We have never had a better general response. The women who can not come to the tent call the women workers into the homes and listen eagerly to the gospel message, saying, "Tell us some more." Of course, there are also those who oppose and try to get the inquirers to desist. Many here belong to secret religious sects and that is always a drawback.

One woman whose husband was a Christian at last gave up. For several years she would always put up her idols when the husband was away at work. One day after a prayer service in her home she said: "Take the idols down; I am through with them." This was said in front of a large company of neighbor women. She is happy since and has given her name as an applicant for baptism.

#### The Girls' School

Many people here suffer from diseases that may be prevented. There is much trachoma. Very few school children are free from it. Sometimes the patient becomes blind, yet the spread of this horrible disease is preventable. Therefore, in all departments, we spend some time in teaching the care of the eye and how to avoid contracting trachoma. A few weeks ago, as I was teaching how very important it is for every one to have her own wash basin, her own towels, etc., and the class of twelve little girls were glibly answering all my questions and repeating my statements, I suddenly realized with a shock, that not one of these twelve was financially able to put into practice what they were learning. A nurse suggested to teach them to change the water and not all the family use the same. Then I had my second bitter realization. These couldn't even afford to buy that much water. Must these, also God's loved ones, go on becoming blind because of lack of means to purchase basins, towels and water? And, too, must they continue in spiritual blindness for lack of the water of life?

#### Hospital News

Miss Wertz left on June 16 for her mid-term furlough



which she is spending in South China. I am relieving her of her work in the hospital while she is away.

The women's hospital has been full for two weeks and we are having to turn patients away. We are especially turning away infectious cases as we dare not put them into the same room with obstetrical and clean surgical cases.

One woman who came to us with erysipelas of the left arm should have gone to bed, but we had no private rooms left and no suitable place to isolate her, so she had to keep coming back every two days for dressings and serum injections.

During the last week we have had two Cæsarean sections. The first woman was bent and crippled from osteomalacia so badly that she could not even sit up. She had been in labor two days before she came into the hospital, but she is getting along nicely and is very happy with her new little son. Her only other living child is a daughter four years old.

The second serious osteomalacia case came in early, but only after much persuasion consented to a Cæsarean operation. She has already given birth to ten babies, of which number only two boys and one girl are living. When she learned she had another nice baby boy, she was very happy.

One woman, who came in after several days of labor, and badly infected, delivered a nine-pound baby girl, but sad to say the mother died several days later of infection. If only she could have come to us earlier she might be alive today. The great need is to teach these millions of common people the need of medical care and ordinary hygiene.

#### Evangelistic Work in Women's Hospital

Our new woman evangelist comes every day and talks and teaches in the wards two hours each day. It is good to hear the non-Christian women sing the songs she teaches them. Some of the songs teach Christian conduct in the home and these women sing them eagerly.

### Women's Work Program

The four missionary programs are ready for September, October, November and December. September: Our Mission Girls' Schools in India, China, Africa; October: Life Sketches of Pioneer Missionaries; November: History of Our Missions; December: Missions and World Peace. Each program presents a full hour's service. Each program is 5 cents. Order from the General Mission Board, Elgin, Illinois.—Annetta C. Mow.

#### Life Sketches of Pioneer Missionaries

Assignments made by Nora M. Rhodes

#### Worship Service

Theme—Witness Bearing.

Hymn—Christ for the World We Sing.

Scripture—Isa. 6: 8; Acts 1: 8.

Ye are my witnesses—

Go ye therefore—

And they ran with joy to carry the good news.

The Missionary Psalm—Psalm 121.

Hymn—We've a Story to Tell to the Nations.

Prayer—Prayer of thanksgiving for the pioneer missionaries of the Church of the Brethren.

Duet—The Whole Wide World for Jesus.

#### Life Sketches

Eliza B. Miller, India, by Effie V. Long.

J. M. Blough, India, by J. E. Blough.

Frank and Anna Crumpacker, China, by Emma Horning.

Emma Horning, China, by Anna Crumpacker.

H. Stover Kulp, Africa, by Sara Shisler.

J. F. and Alice Graybill, Sweden, by Ida Buckingham.

#### Songs and Poems

The Son of God Goes Forth to War—R. Heber.

Jesus Calls Us O'er the Tumult.

God Is Working His Purpose Out.

'Tis Glorious Adorning—Emma Horning.

Where He Leads Me I Will Go.—Nora E. Berkebile.

I Hear Ten Thousand Voices.

#### Missionary Benediction

"God be merciful unto us and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations" (Psa. 67: 1, 2).

### Financial Report Special Peace Fund

Five Months Ended May 31, 1936

<b>Expenditures—</b>	
Salaries and office help .....	\$ 188.44
Stationery and supplies .....	28.64
Telephone and telegraph .....	8.46
Postage .....	131.26
Literature .....	787.07
Conferences .....	185.20
	<hr/>
	1,329.07
Less literature sales .....	2.18
	<hr/>
Total expenditures .....	\$1,326.89
<b>Receipts—</b>	
Contributions (as follows below) .....	372.49
	<hr/>
Deficit, May 31, 1936 .....	\$ 954.40
Contributions for the Special Peace Fund for January, February, March, April and May, 1936, are as follows:	
<b>Peace Bonds</b> .....	\$114.80
<b>Illinois—\$50.60</b>	
No. Dist., Mt. Morris Peace Rally, \$37.00; Indv., \$0.25; Indv. (1st. Chicago), \$1.00; Indv. (1st. Chicago), \$1.00; Chippewa Valley, \$3.45 .....	42.70
So. Dist., Woodland, \$3.95; Astoria, \$3.95 .....	7.90
<b>Indiana—\$66.54</b>	
Mid. Dist., Indv., \$1.00; Indv. (Loon Creek), \$1.00; Indv. (Manchester), \$1.00; Indv., \$1.00; Indv. (Andrews), \$1.00; Indv., \$1.00; Central Region Cabinet Members, \$17.01; Salamonie, \$7.00; Indv. (Peru), \$2.00; Indv. (Manchester), \$1.00; Indv., \$2.00 .....	35.01
No. Dist., Indv. (New Paris), \$1.00; Indv. (Goshen), \$1.00; Indv., \$1.00; Rock Run, \$21.75 .....	24.75
So. Dist., Fairview .....	6.78
<b>Iowa—\$39.10</b>	
Mid. Dist., Indv. (Garrison) .....	2.00
No. Dist., Indv. (South Waterloo), \$1.00; Root River, \$36.10 ..	37.10
<b>Kansas—\$20.00</b>	
N. E. Dist., Friendly Forum Class (Ottawa), \$5.00; Buckeye, \$15.00 .....	20.00
<b>Maryland—\$2.00</b>	
E. Dist., Indv. ....	2.00
<b>Michigan—\$2.00</b>	
Indv., \$1.00; Indv. (Pontiac), \$1.00 .....	2.00
<b>Missouri—\$1.00</b>	
Mid. Dist., Indv. (Happy Hill) .....	1.00
<b>Nebraska—\$1.00</b>	
Indv. (South Loup) .....	1.00
<b>North Dakota—\$1.00</b>	
Indv. ....	1.00
<b>Ohio—\$28.00</b>	
N. W. Dist., Indv., \$1.00; Indv., \$1.00; Indv., \$1.00 .....	3.00
So. Dist., 4 Indv. (Union City), \$4.00; Indv. (Trotwood), \$1.00; Indv., \$1.00; Indv. (Sidney), \$1.00; Indv. (Brookville), \$1.00; Indv. (Piqua), \$1.00; Indv., \$1.00; Indv. (Brookville), \$1.00; Indv., \$3.00; Indv., \$5.00; Indv. (Brookville), \$1.00; Indv., \$5.00 .....	25.00
<b>Pennsylvania—\$23.45</b>	
E. Dist., Indv., \$1.00; 3 Indv., \$3.00 .....	4.00
Mid. Dist., Indv. (Clover Creek), \$1.00; Young Men's Class (Hollidaysburg), \$1.50; Indv., \$1.00 .....	3.50
S. E. Dist., Indv. ....	5.00
No. Dist., Indv. (York), \$2.00; Indv. (York), \$1.00 .....	3.00
W. Dist., 3 Indv. (Scalp Level), \$1.50; Locust Grove, \$6.45 ....	7.95
<b>Virginia—\$19.45</b>	
First Dist., Indv. (Troutville) .....	5.00
No. Dist., Greenmount .....	5.91
So. Dist., Bethlehem .....	8.54
<b>West Virginia—\$2.55</b>	
Sec. Dist., Valley River .....	2.55
<b>Mississippi—\$1.00</b>	
Indv. ....	1.00
Total for five months .....	<hr/>
	\$372.49



## KINGDOM GLEANINGS

### Calendar for Sunday, September 6

**Sunday-school Lesson,** Turning to the Gentiles.—Acts 14: 8-13, 19, 20; Rom. 10: 8-13.

**Christian Workers,** The Reasoning of a Great Preacher.

**B. Y. P. D.,** The New Testament as a Guide.

**Intermediate,** Choosing Friends.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in Cabool church, Mo.

**Two** baptisms in the Huntsdale church, Pa.

**Three** baptisms in the Lost Creek congregation, Pa.

**Seven** gains for the kingdom, Eden Tuscarawas church, Ohio.

**Six** baptisms in the Maple Glen church, Md., Bro. John Long, pastor-evangelist.

**Ten** baptisms in the Kaskaskia church, Ill., Bro. Oliver Dearing of Palestine, Ill., evangelist.

**Two** baptisms in Lower Stillwater church, Ohio, Bro. G. L. Wine of Covington, Ohio, evangelist.

**Ten** baptisms in the Mill Creek church, N. C., Bro. Merlin C. Shull of Johnson City, Tenn., evangelist.

**Five** accepted Christ in the Locust Grove church, Md., Bro. H. M. Snavelly of Carlisle, Pa., evangelist.

**Twenty-six** baptisms in the Pleasant Valley church, Va., Bro. S. A. Harley of Richmond, Va., evangelist.

**Ten** baptisms in Jubilee church, Salem congregation, Va., Bro. N. H. Blough of Davidsville, Pa., evangelist.

**Seven** baptized in Brummitts Creek church, N. C., Bro. J. R. Jackson of Limestone, Tenn., pastor-evangelist.

**Four** baptisms in Zion church, Cando, N. Dak., Bro. John Wieand and wife of Arrowwood, Alta., Canada, evangelists.

**Thirteen** baptisms in the Lower Union church, Va., Bro. C. H. Hinegardner of Lynchburg, Va., evangelist.

**Four** baptisms in the Sugar Grove church, Shade Creek congregation, Pa., Bro. J. W. Fyock of Alliance, Ohio, evangelist.

**Twenty-four** baptisms at Bethel house, Yellow Creek congregation, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

\* \* \* \*

### Our Evangelists

**Bro. John Good** of Springfield, Ohio, Oct. 18 in the Ross church, Ohio.

**Bro. John Wieand and wife** of Arrowwood, Alta., Canada, Sept. 1 at Oakley, Ill.

**Bro. B. B. Ludwick** of Quakertown, Pa., Sept. 6 at Knobley church, W. Va.

**Bro. M. J. Brougher** of Greensburg, Pa., Sept. 6-20 in the Plymouth church, Ind.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., Sept. 7 in Ozawkie church, Kans.

**Bro. Emmert Stouffer** of Chambersburg, Pa., Nov. 15 at the Chiques house, Chiques congregation, Pa.

**Bro. J. Oscar Winger** of North Manchester, Ind., Sept. 10-20 in the Springfield church, Northeastern Ohio.

**Bro. J. Edwin Jarboe** of Syracuse, Ind., Sept. 13 at the White Branch house of the Nettle Creek congregation, Ind.

**Bro. J. A. Buffenmyer**, the pastor, Sept. 7 in the Richfield church, and Sept. 28 in the Free Springs church, Lost Creek congregation, Pa.

### Personal Mention

**Oregon** has selected Eld. Geo. Shade as Standing Committee delegate to the Conference of 1937.

**Bro. I. J. Sollenberger** of Aurora, Colo., should now be addressed: Route 2, Box 211, Edgewater, Colo.

**Two Brothers Royer**, Homer of Pittsburg, Ohio and Ralph of Glen Ellyn, Ill., were among recent visitors at the Publishing House.

**Tennessee** has chosen as Standing Committee delegate to the 1937 Conference Eld. Frank Isenberg, with Eld. R. B. Pritchett as alternate.

**Bro. Lawrence R. Goodmiller**, one of Middle Indiana's faithful and busy pastors, was called to his reward Aug. 23, after a few days of intense suffering. We are to have more soon about his life and its untimely end.

**Prof. H. H. Nye** of Juniata College will be the principal speaker at the annual rally and homecoming in the Claysburg church of Middle Pennsylvania Sept. 27. Pastor C. L. Cox will follow with a two weeks' evangelistic meeting closing with communion service Sunday evening, Oct. 11.

**Eld. Noah Buechly** of the Old Order Brethren, his good wife and Sister Mary Kimmel, daughter of Editor Kimmel of the Vindicator, honored the Messenger rooms with a call last week. They are cousins of Sunday-school Editor E. G. Hoff and that's why this unusual pleasure came to us.

**Bro. Wilbur S. Barnhart** of Indianapolis, referring to the recent announcement in the Messenger concerning the National Preaching Mission says the eight day parish preaching mission in all of the local churches in Indiana has been set for Nov. 15 to 22. He adds: "We are hoping to see a great many of our Brethren pastors and church leaders here for the pastors' conference and preaching mission Sept. 27 to 30."

**Brother Winger** said he was feeling fine and he looked it, even though he has to do his looking out upon the world through one eye. He is thankful for that one and then there is the hope that the other one may come all right in time. He and his brother J. O., having business in Chicago last week, drove on out to the House to shake hands with the folks and get some of those books about Frances Slocum and the Miami Indians. Have you read that story yet? It's interesting.

**The Doctors Miller**, Harold C. and Blanche B., drive out occasionally from Eglon, W. Va., to Elgin, Ill., not so much because the Publishing House is here as because Mother Bonsack is, and the rest of the family. This time they brought with them Gareth Barnes who writes about "Overcompensation" and "Turning Toward the Twenties." He'll be turning back toward Bridgewater College shortly and the doctors, we still hope, will some day turn into the Messenger columns out of their rich experience such lessons from real life as only country doctors know.

**Bro. H. F. Richards**, pastor of the First church of South Bend, Ind., was a last week's visitor at the Messenger offices. He was here to attend a meeting of the committee sponsored by the two boards, Ministerial and B. C. E., appointed a good many moons ago to study the ministry of healing. Other preacher members were Pastor Hart-sough of Manchester and Dean Lear of Bethany. The medical fraternity was represented by the Doctors Miller mentioned in another item and Dr. Curtis Bowman of Chicago. Psychiatrist Perry L. Rohrer was not present at this meeting.



**Bro. David Warner and wife** celebrated the sixth anniversary of their work with the Sunman Community church, Sunman, Ind., Aug. 30, and with that event completed their pastoral service there. After an extended visit in California they expect to return to their farm home in Michigan.

**Bro. Paul H. Heckman** has concluded his summer pastorate with the Fredonia church of Southeastern Kansas and will enter Bethany Biblical Seminary. The quality of that speech of his on Liberalism in the Church of the Brethren, at the Parsons Ministers' Conference, you may judge for yourself as soon as Messenger space is available.

\* \* \*

### Miscellaneous Items

**Salamonie church** will hold a harvest and homecoming service on Sunday, Sept. 13. A special invitation is extended to all those who formerly lived here to come and spend the day with us.—Wilbert Heaston, Warren, Ind.

**District Meeting of Northeastern Ohio** will convene in the Black River church, near Lodi, Oct. 6-8. Queries from the local churches should be in the hands of the clerk not later than Sept. 19.—C. A. Helm, Writing Clerk, R. 2, Ashland, Ohio.

**The B. Y. P. D.** annual conference of Northern Indiana will be held at Plymouth Sunday afternoon and evening, Oct. 11. The theme is Christ in the Life of the Community. Prof. J. O. Winger of Manchester College is the principal speaker.

"Through the faithfulness and efforts of our Messenger agent, Bro. W. H. Rummel, the Messenger goes in the homes of three-fourths, or more, of the members' homes for the second year."—Mrs. J. W. Head, Johnstown, Pa., reporting for the Westmont congregation.

**A homecoming** will be held at the Huntsdale church Sept. 20, services to begin at 10:30 A. M., with an address by Albert Hollinger of Gettysburg. In the afternoon the speaker will be Jacob Hollinger of Washington. All former members and friends are cordially invited.—Esther Clopper, Huntsdale, Pa.

**Mabel congregation** is changing the date of love feast and homecoming services from Sept. 12 and 13 to Sept. 26 and 27. Eld. Geo. C. Carl of Hermosa Beach, Calif., is expected to give a message Sept. 27; he was present at the district meeting here forty years ago when the church house was dedicated.—H. H. Ritter, Mabel, Ore.

**The Boise Valley congregation** (Idaho) announces that on Sept. 20 will be the celebration of the thirtieth anniversary of the organization of the congregation and of the erection of their house, both of which took place in 1906. They plan a combined historical review and homecoming day, to which they invite all who have had any part in the thirty years of congregational life. An all-day meeting, with basket dinner at the church, and a special afternoon program, is the schedule.

**The men of Northern and Middle Indiana** and others interested are building Quinter-Miller Auditorium at Camp Mack. Several years have been spent in laying plans and starting a fund. Receipts to date, \$635.95; expenditures, \$130.25; balance, \$506.70. The bases for the walls and trusses are to be placed this fall. Blue prints of this structure are now made and it is planned by the building committee to push this building as fast as funds are available. Men's groups are requested to send delegations to help put these bases in yet this summer. Write to Camp Mack and arrange for a date. The labor is to be donated.—G. A. Lantz, Secretary-Treasurer, Elkhart, Ind.

### Book Reviews

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Skyward: A Book of Horizons**, by Bishop Frederick Deland Leete. W. A. Wilde Company. \$1.25.

A new devotional book of 1936 already in its third printing. For each day you have a printed Bible verse, a Bible reference for reading, choice prose and poetic selections and a fitting prayer. These are all taken from a wide range of authors so that you become acquainted with many of the great men and women of the past and present. The selections are dated but there is nothing to hinder their use on other days. For this reason the book may be used for more than one year and its repeated use will bring out its richness. Daily devotions may grow meaningless when not well planned. The author of this book has drawn heavily upon his wide experience in reading and in life and so has presented something with a human and universal appeal. Once you taste the flavor of a few of these pages you will enjoy the entire 278 throughout one whole year at least.

\* \* \*

### In the Messenger Twenty Years Ago

**Bro. J. P. Dickey**, who formerly resided in Raisin, Calif., should now be addressed at 655 West Sixth St., Pomona, same state.

**Bro. John Heckman** of Polo, Ill., was with the members of the Kenmare church, N. Dak., July 30 and 31. He favored the congregation with several excellent addresses.

**Bro. A. C. Wieand** of Bethany Bible School came out to the House on Wednesday of last week to confer with the General Sunday School Board. He also called at the Messenger office and extended his greetings.

**Bro. Geo. W. Hilton**, up to a recent date in charge of the Chinese mission at Seattle, Wash., was in a recent revival with the members of the Wenatchee church, same state. Seven decided to follow the Loving Master in all his ways.

**The new Ladies' Home** of Manchester College is nearing completion. A structure 40x90 has been added to the old building, which is being remodeled and equipped with all modern conveniences, not the least of which is a large sleeping porch.

**With two hundred** accessions reported in this issue, a most admirable showing of church activity at this season of the year is made. With a large number of meetings still to be held, the total number of accessions for 1916 should far exceed previous records.

**Bro. W. I. T. Hoover**, Dean of Lordsburg College, after sojourning for some weeks following the Winona Conference, at Dayton, Ohio, amid the scenes of his early life, has returned to his home at Lordsburg, Calif. He was accompanied by his mother, Sister Catherine Hoover Miller, who, after seventy-five years of residence at Dayton, Ohio, will make her home with her son in the balmy climate of southern California.

**Bro. S. I. Newcomer** of Lanark, Ill., expects to spend a year at least at Pasadena, Calif., where one of his daughters is now living. His plans have not been fully decided upon, so we can not state whether or not he will make his permanent home in the Golden State. The Northern District of Illinois regrets to lose the faithful efforts of Bro. Newcomer and wife in the various lines of church activity, but wishes them the best of success in their anticipated move.



---



---

## HOME AND FAMILY

---



---

**Summer**

BY IDA M. FISHER

Fields yellow with ripening grain,  
Bobolinks calling o'er valley and plain,  
Whippoorwills singing their nightly refrain,  
Summer is with us again.

Birds flitting in and out through the trees,  
Butterflies flying about in the breeze,  
Bees buzzing busily, list the refrain:  
Summer is with us again.

Comes a dark morning, clouds are piled high,  
Heat flashes darting out from the sky,  
Sun breaking forth, into the rain—  
Summer is with us again.

Cowbells a-tinkling over the hill,  
Frogs croaking loudly down by the mill,  
Children a-wading around in the rill,  
Summer is with us again.

*Lewistown, Pa.***Lesson From a Cat**

BY ROSA M. BENNETT

THE black lady cat that lives next door comes over to our garage every day to see if our own personal cat might have possibly overlooked a mouse. She takes this quite seriously, and one day following a heavy snow I saw her come across the garden, climb the fence and go into the garage. The next day she came along the same way, putting her feet in the tracks made the previous day, making not one misstep. Each day for a week she followed the path, and at the end of six or seven days any one looking at the tracks would have said she came across only once, so perfect had been the following in those first tracks.

Why do we, when Christ has so plainly outlined a pathway from our temporary abode to life everlasting, why do we try to follow by putting our feet anywhere and everywhere save where they belong? What profit do we receive from this God-given pathway if we do not use it?

Remember it is a way outlined with the blood of Christ, worn deeply by the feet of his disciples, worn even deeper by the feet of our own forefathers, and remember also that unless our own feet cut the pathway even yet deeper we derive no benefit from it. You say the way is too hard, too difficult, too exacting?

If we say that we prove ourselves weak, soft, lacking the sturdy hardihood of character that our forceful forefathers bequeathed to us; we have mislaid our inheritance. We can not but make a wretched mess of life if we do not keep close to the source of our salvation.

Remember the old-fashioned copy book? How well the first line of our copy looked! We tried so hard to make a perfect line. The second and even the third were well written. But soon we began to look not at the original, but at our own weak endeavor, and quite often the results were really quite inferior from the viewpoint of good penmanship.

The carpenter knows that when he cuts a board for a pattern he must use that pattern exclusively, not using the last cut board each time for a pattern for the next, else when he finishes, his product will be sadly lacking the desired proportion.

We pay our money for desired material things, because we have to pay or do without. We feel grieved if we do not obtain all of God's promises and blessings even though we do just as little as possible to merit these blessings and promises. Many a man can be of fine business integrity and yet be dishonest in his dealings with God.

You say the Lord's work is being carried along without you? That is right, the Lord's work is being carried along, has been ever since Christ chose his twelve disciples, and will be until his followers are all safely home, but in that case where do you come in?

You would say a man was foolish if he would say at seeding time, "I will raise a fine crop of wheat in this field where there is now nothing but grass and weeds," and then did not prepare the soil, and did not plant the seed, yet at harvest time he went into the field with the binder to harvest his wheat.

Is a man then, less foolish when he fails to follow the few rules for salvation laid down for us by the one who made our blood-stained pathway, and still expects in some vague remote way to inherit equally with God's children?

You say the trouble lies in indifference, lethargy of mind, weakness of character, spiritual inertia. What the trouble is makes no difference—the pathway lies before you, and remember God gives strength as it is needed.

*Copley, Ohio.***Sunrise**

BY P. F. ECKERLE

For every cloud there is a silver lining. After every storm there is a calm. For the close of every day when the shades of night gather to shut out the far horizons, there is a sunrise—a dawn that the Father Almighty flings out to us with its new opportunities to make the most of the life that now is in preparing for that life which is yet to be.

If we desire the most good, the greatest blessings in



that future life, we must build them into life here and now. Let us do this by using the everyday opportunities about us to enrich our own lives and the lives of those with whom we come in touch, helping them to see the beauties and blessings about us in nature—the handiwork of God. Through the fellowship we have with dear friends we can strengthen our grip on the world while allowing the Father more complete hold on us in that closer fellowship that sweetens life in spite of the handicaps and hardships we suffer while here in the flesh.

Times come to many, who feel that overcoming the obstacles of the flesh and the temptations of the spirit is not worth the struggle required; but if our faith is strong enough, and we are linked up closely enough with him who is able to make all things abound unto his glory in us, there is still a hope that on some new morning we shall realize more fully than we, or our closest and most intimate friends had hoped, the fruition for our faith.

Let us not give up the struggles in the dark hours that almost overwhelm, but hold on until we come to the sunrise for which all the world is waiting.

"When I shall come to the end of my way;  
When I shall rest at the close of life's day,  
When 'Welcome home' I shall hear Jesus say,  
Oh, that will be sunrise for me!

"When in his beauty I see the great King,  
Join with the ransomed his praises to sing;  
When I shall join them my tributes to bring,  
Oh, that will be sunrise for me!

"When life is over and daylight is past,  
In heaven's harbor my anchor is cast,  
When I see Jesus my Savior at last,  
Oh, that will be sunrise for me!"

"But unto you that fear my name shall the Sun of righteousness arise with healings in his wings" (Mal. 4:2).

Lanark, Ill.

### Swollen Lips

BY A. T. HOFFERT

SEVERAL months ago a friend of mine went to a dentist and had a tooth extracted. To relieve pain the doctor injected a local anesthetic. The friend returned home just as his family had finished dinner. His wife fixed him a plate and he ate alone while the various members of the family busied themselves about other things. Soon after he had eaten his wife noticed that his lips were swollen and bloody. "Why, papa," she exclaimed, "what have you done to your lips?" To this he calmly replied, "Nothing, that I know of." As a matter of fact the anesthetic had deadened the nerves in his lips and unconsciously he had chewed and bitten them along with his food until they began to swell and bleed.

What nerves are to one's lips a good conscience is to one's moral and spiritual life. In Heb. 10:22 we read of an "evil conscience"; in Titus 1:15 of a "defiled conscience"; and in 1 Tim. 4:2 Paul speaks of a "branded" or "seared" conscience. Through wrong training or persistent evil-doing the conscience ceases to function properly. A person so afflicted endangers his own moral and spiritual future and also that of others. He needs to allow Jesus Christ to come into his life and purge his heart from all evil. It is not safe to eat when the nerves of one's lips are off guard; neither is it safe to live when sinful practices have put one's conscience off guard.

Osceola, Iowa.

### "Whom Are We Helping?"

BY CHESTER E. SHULER

ONE of the functions of the church in this world is to strengthen its members to live true Christian lives. When all is running smoothly, the gospel is preached and taught in its purity and simplicity, and each member has his or her heart single to the glory of God, all goes well.

But this sort of situation does not suit Satan, the enemy of our souls. He prefers to see the church torn by strife, friction, jealousy, and even hate. It is his business to see that this is brought about. And so he gets busy.

Satan is the most expert trouble-maker in this world. He loves to get folks confused, make them think on a bias, see things "through colored spectacles," as it were, and, if possible, get them to believe that truth is error and *vice versa*.

Now "church trouble" is one of the most destructive things in the world. It is so far-reaching, and it touches the very souls and spirits of people. Satan loves to stir up such trouble. No doubt it causes him to chuckle with fiendish glee when two brethren in the church say unlovely things to each other. He knows he has them on the wrong road, and it will take a lot of work to get them off that highway and upon the solid ground once more.

"Church trouble" is quite prevalent these days. To some folks, who are inclined to enjoy poisonous gossip, it isn't very disagreeable; indeed, when others are involved, it proves interesting and a fruitful source of food for further gossip. How Satan must love to hear the gossips at work!

"Church trouble" is so common that some folks seem inclined to think that it is a sort of necessary evil. "Where," they sigh, "is there a church these days in which there isn't trouble?" Indeed, there is a great deal of truth in that statement. Satan is active. But the interesting fact of the matter is this: If people—



just ordinary people—didn't help Satan in this nefarious work, "church trouble" would not exist.

It has been said that God needs humans through whom he can work his works. It is equally true that Satan needs human beings to carry out his terrible plots and plans. How could he execute his plans to stir up strife, envy, jealousy, backbiting, gossip, scandal, and all the other evils fresh from the pit, if he found every member of every church resolutely giving him the cold shoulder and hurling into his face the Scriptural truth that Christ has destroyed his works—

"And the hostile princes and rulers he shook off from himself, and boldly displayed them as his conquests, when by the cross he triumphed over them" (Col. 3: 15, Weymouth).

Some of the so-called church troubles might be avoided if members would consider the following carefully, prayerfully, and give each thought a searching personal application:

1. When we contend for the truth of God, are we really doing that, or are we contending for our personal opinions about that truth?

2. When we pray in public and mention, or refer to certain persons, do we really, sincerely pray *for* them, or merely *at* them? Do we use prayer as a cloak which enables us to say things which we would not have the courage to tell those folks face to face?

3. When we discuss doctrines or other points about which we differ, are we proud-hearted or humble-minded?

4. Do we realize that to approach an erring brother in the realm of the mind, unless our own minds are directed and ruled by the Spirit of Christ, is to invite disaster, and probably result only in "profane and vain babblings"?

5. Are we conscious that the old maxim, "United we stand, divided we fall" is essentially true of the spiritual life of a church; and that if we actually have the glory of God uppermost we shall have to yield our selfish opinions to the real truth of God on many points?

6. Do we fully realize the tremendous importance of standing by our brother and praying that he may stand by us, in these latter days when the most subtle mixtures of truth and falsehood hang like poison gas over Christendom?

7. Are we careful to realize that in many instances the only way that we can really help those whom we apprehend to be wrong is by prayer; and are we really praying in secret, effectually, fervently? Or are we antagonizing our brother by our carnal criticisms?

8. Are we taking to heart the truth of the following bit of verse from some unknown poet:

If your motto says, "Smile," and you carry a frown,  
"Do it now," and you linger and wait;

If your motto says, "Help," and you trample men down,  
If the motto says, "Love," and you hate;  
You won't get away with the mottoes you stall,  
For truth will come forth with a bounce—  
It isn't the motto that hangs on the wall,  
But the motto you live, that counts.

Newport, Pa.

## Socialized Medicine

BY PAUL F. BECHTOLD

"I WON'T take the case unless you can lay down two hundred and fifty dollars."

Mr. Grey quietly thanked the specialist and went back to his little farm, a serious disorder given no attention. At depression prices, so much stock would need to be sold to raise the required amount that he feared he could not make a living for his family.

That was early summer. By October his condition had become so critical that he finally made the sacrifice and returned to the specialist. There was an operation, with a promise of speedy recovery. Health and happiness were like prosperity, "just around the corner."

In a few weeks, however, complications arose. The specialist was called. After a considerable lapse of time, he came; but his visits were spasmodic and unsatisfactory. One day Mr. Grey and his family decided he was about to die. A telegram was sent to his sisters in an eastern state. By the time they arrived, though, Mr. Grey felt better. Accordingly, after a few days' visit, they returned.

More weeks passed. One afternoon a neighbor lady dropped in to chat. She was very much shocked at the appearance of the sick man. Knowing that the family could afford no more expensive surgical care, she reported the case to the county health authorities.

Immediately two of the best specialists in the near-by city were placed in charge of the invalid and he was moved to the hospital, where a strengthening diet was given him. Repeatedly his relatives were notified that he might not last long.

During the operation it was discovered that the previous one had done the man more harm than good; the wrong procedure had been followed. Moreover, investigation revealed that the specialist had accepted a case outside his field and was not trained to handle this type of disability. Had he been given the proper attention a year earlier (when he first went to see the specialist), in two months he might have been out.

Last week Mr. Grey died. The minister, believing it better for both the public and physicians, wanted to preach a rousing appeal for socialized medicine. Instead he contented himself with a mild message of comfort in a "Father, forgive them" spirit.

How long, O Lord? How long?

Salisbury, Mo.



## THE CHURCH AT WORK

### LEADERSHIP TRAINING

#### Standard Leadership Training Classes That Do Not Fail

The curriculum is 90% teacher."

The teacher of teachers has mastered his field (or hers), giving the training class will be simple and easy. If this has not been done, the help of a text, a leader's guide, filling in the forms, none of these will make very much difference. If the field has been mastered, then the teacher has almost no need of any text; he has read many texts. He has little need for the leader's guide; he can make his own better. Filling out forms becomes a matter of form; he knows all the answers, and much more.

What are the fields of learning in leadership training? A perusal of Bulletins 501 and 502 reveals the following: Group I—General Courses, on—

1. Religion in Personal and Social Life.
2. The Bible and Other Religious Literature.
3. The Church.
4. Psychology and Method for Church Leaders.

Group II. Children's Division Courses.

Group III. Young People's Division Courses.

Group IV. Adult Division Courses.

Group V. Leadership Development Courses.

Group VI. Administration Courses.

What does mastery of your field as a leadership training teacher mean? It means that about the field you have chosen you are learning everything there is to learn. Books, magazines, pamphlets—all these are in a constant flow to your desk and table; because you want to know. Your preparation for teaching a training course is not made in one year, far less one week; but it has grown through experience, observation, study, over periods of years.

Standard leadership training classes taught by such teachers are not likely to fail; and when a group of potential leaders is led by such a teacher—growth is likely to occur—whether it is called standard leadership training or not!

### Midwest Institute

The Midwest Institute of International Relations was held on the Northwestern University campus, Evanston, from June 22 to July 3, under the sponsorship of the American Friends Service Committee, the University, and a committee of Evanston citizens. This was one of ten such conferences held this summer promoted by the Friends Service Committee and associated organizations.

The conference was ideal for the gathering of information and enthusiasm for peace work, for the faculty was one that came with authority and conviction, and without restriction. We marveled at the ability of the Friends to assemble such a remarkable faculty, and again marveled at the respect these visiting speakers showed for the work of the Friends. We heard Kagawa; T. Z. Koo of China; Secretary of Agriculture Wallace; Senator Pope; Dr. John E. Williams, a newspaper man from Berlin; U. S. Commissioner of Education, V. Studebaker; Dr. Charles S. Johnson, a Negro of Fisk University; Dr. Frederick Norwood of London; Julien Han, a world traveler; and half a dozen others, all excellent speakers.

On all sides of the peace subject were discussed, the religious,

political, racial, economic, educational, along with a review of situations abroad.

The lovely campus along Lake Michigan, the living together with the conference group which in part was quite unique, the trips over the city and the entertainment at the Chicago University International House, seeing the play, "Paths of Glory," combined with the conference itself, made the two weeks ones of pleasure and learning. We are grateful to the Friends for organizing these marvelous conferences for the promotion of peace. Such conferences are an opportunity for personal education that a number from the Church of the Brethren are making use of. "No man's thinking is higher than his information."—Bernice Hoover.

### MEN'S WORK

#### Men's Work in Action

(As reported at Annual Conference)

Just a busy schoolteacher, never was a preacher and never expects to be, but a busy Christian just the same. Responsible for news letters that go out to the Men's Work groups of his district. The inspiration for four mass meetings each year, and ever on the alert trying to tie men to the church and build them up in Christian work. Just another illustration of Men's Work in action. (It has been the Executive Secretary's good fortune to attend two of the mass meetings mentioned above. The attendance at the one was 800, at the other the estimated crowd was 1,000.)

### WOMEN'S WORK

#### Women's Work—Some Things for Serious and Active Consideration

The sections indicated by Roman numerals have to do especially with the administrative program of the district councils; and the subsections, indicated by Arabic numerals have more especially to do with the working out of this administrative program through the local churches.

I. Plan to have a Women's Work Director, who is active in leadership, for each local church.

1. Plan and direct sectional conferences where at least three or more of these local directors may meet with a district council member, or other competent leader, to study problems and plan a local program of activity.

2. Stress the Peace Action Program, as well as Missionary and Temperance Programs.

3. Make a definite plan for project giving.

II. Work out a definite plan for project giving and program education and inspiration.

1. A personal touch through some member of the council with each local group.

2. Plan inspirational and educational district programs. Also plan local and sectional conferences where and when possible.

3. Integrate your peace and temperance activity with that directed by the district board where and when such work is in operation, but in any event, plan some action in these fields. Also in the field of missionary education.

4. Be deeply concerned about raising your project funds, including something for peace. In other words, set up some practical plan of operation for raising project funds.

III. Each district council member should become a leader in Women's Work, studying the entire program and exercising



ing her leadership by touching local groups. Wherever the program of the church is in operation, make Women's Work a part of such operation and if the church program is not operating effectively, the women should feel responsible to make it so.—Mrs. Ross D. Murphy.

#### CHILDREN'S DEPARTMENT

### The Children's Charter—A Blue Print

The National Education Association is holding its annual convention in Oregon this summer.

In working out the program it was discovered that the Children's Charter has become lost—that nothing has ever been done about it. It grew out of the honest conviction and clear thinking of America's experts on children, when they met in the White House conference on Child Welfare a few years ago. So the National Education Association convention this year is to have for one of its "high spots" the rediscovery of the Children's Charter, and what to do about it. In the language of the experts, they are going to try to "implement" it; in simple language, to plan to carry their resolutions into action.

The text of the Children's Charter will be given in next week's Gospel Messenger.

#### YOUNG PEOPLE

### Brethren in Worship—3

#### Special Worship

The peaks and depths of life need to be recognized in plans for developing spirituality. Birth, marriage, illness and death have deep meanings. So have conversion sacrifice and special occasions of fellowship and of need. To build abundant life in youth we need to develop plans for worship appropriate to these and other special occasions.

The pronouncing of two people as man and wife by a Christian minister will not insure a Christian home, but it can deepen the meaning. A funeral conducted by a man of God will not send the departed one to heaven, but it can deepen the faith of sorrowing hearts.

Water baptism does not insure the rebirth of the soul, but it can help to deepen the meaning by dramatizing the death of the old self. The laying on of hands can not guarantee the consecration of heart or the acceptance of suffering, but it can remind the soul to turn in wholeheartedness to God. Olive oil on the head will not heal an internal disease, but it may help to induce the prayer of faith. Going through the motions of all the drama of love feast will not make certain "the fellowship of kindred minds" or the power of Christ in the partaker of the bread and the cup, but this drama of brotherhood and consecration can help to build real brotherhood and faith.

In this connection we might consider special costume. The wearing of plain clothing does not insure the honesty and gentlemanliness of the wearer, nor does the acceptance of the prayer veil guarantee the blameless life of the woman. These symbolic forms may become again the badges of righteous living if the meaning is put there.

It is easy to substitute the form for the meaning. Both members of the church and "outsiders" may miss it. Recently a college professor from a widely different church, who had known of our ways in his youth, made this remark: "I could drink grape juice and chew crackers and still hate you like a snake, but I don't believe I could wash your feet and hate you."

In every case it is a question of meaning. Youth in many places say that they have had very little teaching about the meaning of our ways of special worship. Small wonder that many consider them hollow and valueless. Those members who have the meaning have found in these forms "means of grace" as Alexander Mack put it. We can keep them only if we study them righteously, and practice them sincerely. That is true of all of our efforts at special worship.

It might help to build more abundant life in youth if we should invent some new kinds of special worship.

## CORRESPONDENCE

### REGIONAL CONFERENCE

The young people of the West Wichita church were hosts to the young people of this region at the regular young people's regional conference, Sunday, Aug. 2. J. D. Bright, Bible professor and dean of McPherson College, was the speaker of the morning. Bro. William W. Riddlebarger, pastor of this church, taught the young people's Sunday school class. Lunch was served by the Ladies' Aid. The food was paid for by the young people of this church, from the proceeds of an "amateur hour," a recent entertainment to which the members each brought as many pennies as they were years old. For the afternoon session, everyone attended one of three discussion groups: Group 1, "Life and Its Meaning" conducted by Bro. Paul Thompson, pastor of the Conway Springs (Kansas) church; Group 2, "God's Most Sacred Community," led by Bro. J. H. Elroy, pastor of the First Church of the Brethren, Wichita; and Group 3, "Life and Its Contacts" under the leadership of Mrs. H. L. Ruthrauff, Hutchinson, Kans. These groups were for the purpose of helping to carry out the general theme of the conference, which was, "Seeking the Living Way." Directly following the group discussions, a general assembly was called at which reports of the discussions were given. These were followed directly by the business meeting. A friendly hour was held before the evening meeting, and a general good time was the object, with light refreshments being served. A one-act drama, entitled "Betty's Decision," was presented by the young people of this church, constituting the evening's program, and officially ending the conference.

Wichita, Kans.

Dorothy Stephens

### THIS TIME OF THE YEAR

Why do Sunday schools and churches have to suffer attendance at this particular time of the year? The undersigned asked this question of superintendents and pastors of various churches. Many of them answered by saying that it is due to reunions, fishing trips, and vacations. A minister of another church, not of the Church of the Brethren, once said: "Too many people are not born again" (John 7). What is needed is more than just church membership. A motto, which is good to remember, is as follows:

"Are you a faithful member,  
The kind that's noble and strong?  
Or are you satisfied to be  
The kind that just belongs?"

We need to put on the whole armor of God. Yes, we must let our light shine. We do believe that most people like reunions, the getting together once each year and fellowship of one another, but Sunday-school and church



not suffer, they should come first (Heb. 10: 25). Let forget four words: Let us be honest.

many enjoy fishing, but such trips should not be on rd's day, which is set apart for worship or fishing for In the heart of every true Christian is the desire to ers saved. As for vacations, many are working hard ous activities and are in need of the rest which will oul and body.

wherever you are this summer, if close enough to your , give it first attention. If too far away, take your ok and find a place of worship near. There are es of the Church of the Brethren in nearly every nity, that can easily be reached with our family cars. oing you will have food for your soul and the mem- f the church where you stop will surely welcome you. are known by our fruits wherever we are. Man owes rvices and himself to God. Our prayer is that the of the living God may hover over us to the end of  
H. O. Metzler.

arusa, Ind.

### DISTRICT CONFERENCE OF TEXAS AND LOUISIANA

V. F. Schwalm was guest speaker at the 1936 District nce of Texas and Louisiana held Aug. 6-9 in the ke church, La. He was a constant source for deep- piritual experience and forceful challenge to brother- ng. Each of his seven addresses touched vital prob- of the Christian who earnestly desires to live a deep al life without becoming unconscious of the problems brother or the world, and who refuses to let his re- become a code of fine sounding platitudes covering centered heart glazed over with pious hypocrisy. The h and the Physical Needs of Men, which he had previ- given at conference, struck a high keynote at the of the ministerial-missionary program dealing with the , Our Undeveloped Resources. This program was n Friday morning.

ay afternoon the Christian education program cen- its discussion around the theme of Christian brother- and concluded with a stirring address by Bro. alm on Why Renounce War?

ay evening the first part of the program was the pres- on of the play, The Lord's Prayer, given by the Roan- ung people. It is a very tense and powerful drama- n of the need of forgiveness for effective prayer. the play Bro. Schwalm gave a beautiful and inspiring s on the Validity of Prayer.

he business session on Saturday morning and after- ll churches except the Falfurrias church were repre- by delegate. Bro. W. J. Horner was elected mod- ; Glenn Harris, writing clerk; and David Metzger, g clerk. The petition of the Roanoke church to elect oderator one year in advance was passed. The 1937 t conference was granted to the Rosepine church, La. decided to continue the publication of the quarterly t News Bulletin. The sum of \$200 was voted to Mc- on College. Officers elected for the year follow: Mod- J. F. Hoke; Standing Committee delegate, M. H. ; alternate, J. B. Firestone; financial secretary of the t board, J. B. Firestone; trustees to Falfurrias Indus- school, C. O. Lapp and A. A. Dague. The trustees of lfurrias Industrial School reported that the land of the had been leased to the Magnolia Oil Company for a of five years.

On Saturday evening was the McPherson College pro- gram. Bro. Schwalm gave a convincing and rousing appeal for the church college. As a result of this address, several were moved to contribute to the support of McPherson Col- lege.

Sunday morning the Sunday school was under the direc- tion of the local superintendent, Robert Butson, and was followed by the peak address of the conference, Our Need of God, by Bro. Schwalm.

Sunday afternoon the young people presented a program on the subject, Making Our Church Doctrines Meaningful to the Present Day Work. The session closed with a dis- cussion led by Bro. Schwalm on Religion and Character. At the close a fine tribute to the faithfulness and sacrifices of Bro. J. A. Miller, pioneer of the district, was presented to him in the form of a book of personal letters in apprecia- tion of his services, sermons and inspiration, written to him by members of the district. His seventy-seven years find him still alert, progressive, youthful, tolerant and possessed of his powers to a remarkable degree.

The Sunday evening session was informal in nature, many testifying to the inspiration of the entire meeting. It closed with a short address by Bro. Schwalm on Jesus Christ and Human Freedom.

During the meeting 200 persons were registered. About forty came from the other churches, eight traveling a dis- tance of 450 miles in an old school bus. The Roanoke peo- ple made every effort to make the stay of all guests com- fortable and pleasant, and are to be commended for the success they achieved. The meeting was most pleasant in every particular, and will not be soon forgotten by those who drank deeply from the rich springs poured out to them.

Jennings, La.

Glenn Harris, Writing Clerk.

### OREGON CONFERENCE

The district meeting was held July 21-25 in summer assembly at Myrtlewood Camp. Those who attended received so much inspiration that they were loath to leave for Myrtle Point conference. A petition was sent to the conference asking for a joint meeting of assembly and conference next year. The reasons given for it met the approval of the district and arrangements for the meetings of 1937 were placed in the hands of an authorized com- mittee. This is a new camp with great possibilities for a useful and beautiful permanent site.

District conference was called to order by Eld. M. C. Lininger. All reports were satisfactory and very encourag- ing; indeed the co-operation of the entire district was splendid during the first year of our five-year plan. Fi- nances went over the top, proving what can be done when the people have a mind to work. Bro. Barr deserves much credit in helping us to see how we could do it.

We voted to send Bro. Geo. Shade of Grants Pass as our delegate to Annual Meeting of 1937. A partial list of the Board of Administration follows: President, A. J. Ellenberger, Ashland; vice president, Sister Orlin Lett, Myrtle Point; secretary and director of missions, R. H. Miller, Portland; director of ministerial affairs, J. D. Miller, Albany; La Verne College trustee, R. C. Flory, Grants Pass; director of Christian Education, F. H. Barr, Myrtle Point; director of properties and finance, M. C. Lininger, Ashland.

Saturday evening the music committee arranged an in- structive and delightful program, followed by a vivid pic-



ture lesson giving the value of boys. This was the work of Bro. Raymond Peters of Chicago, Ill. Two outstanding truths were, "It is better to guide the adolescent boy than chase him all our lives, never quite catching up with him." And, "It is easier to build men than mend them."

Sunday morning Bro. Zigler of Elgin gave us a peace sermon, striving to arouse us to our individual responsibility toward mankind about us and toward God, making his will felt in the affairs of our nation. Evangelism, the theme of the afternoon, was ably discussed by district ministers. Sunday evening Bro. Studebaker of La Verne gave us an inspiring address.

Monday was the program of Men's and Women's Work. Reports show increased interest and financial progress throughout the district with a determination to serve the district better than ever.

Good things like conferences must close, but the spirit of co-operation and devotion to God's cause here is scattered to our various churches and homes, with renewed purpose to accomplish greater things for God this coming year.

Grace Brubaker, Conference reporter.

Grants Pass, Ore.

#### FIFTIETH ANNIVERSARY HOMECOMING

On Aug. 15 and 16 the Appanoose church held a homecoming service in honor of the fiftieth anniversary of the building of the church. The Appanoose church was organized in 1880 with a membership of seventy, with Eld. Jacob S. Keim, in charge. There were three other ministers—Daniel B. Barnhart, Frederick Sherfy, Wm. Wise. As there was no church house, services were held in the various schoolhouses in the different parts of the community and communion services in barns or tents at the homes of the members. In the spring of 1886 the membership felt the need of a permanent place of worship and decided to build a church house. They appointed as a building committee Brethren J. T. Kinzie, Benj. Miller, Josiah Barnhart, C. W. Shoemaker, D. A. Kinzie; all of whom passed to their reward many years ago, with the exception of two. These are Bro. D. A. Kinzie of Quinter, Kans., and C. W. Shoemaker. Although they have passed their threescore and ten years, and Bro. Kinzie his fourscore, both were with us at this time.

The Appanoose church was completed in the fall of 1886 but there is no record that it was formally dedicated. The first service of which we have a record was a communion service held on Oct. 23, 1886. On that date Bro. Isaac B. Garst, on whose farm the church stood, was called to the ministry.

In 1919 the Brethren felt the need of more convenient Sunday-school equipment and decided to remodel the church. Brethren E. D. Flory, J. A. Forth and J. M. Ward were appointed as a committee to see after the work. The church now contains six Sunday-school rooms, has furnace heat and electric lights. This work was completed during the summer and on Sept. 14, 1919 was dedicated by Bro. W. O. Beckner.

According to our church records ten men have been called to the ministry here, and six have been ordained to the eldership. The Appanoose church, during the fifty-six years of its organization, has always been served by the free ministry with the exception of about five years when a pastor was engaged. There are now two ministers serving the work: Eld. C. W. Shoemaker and J. M. Ward, with the latter as elder in charge.

Those who held their membership here fifty years and who still are members are Brother and Sister J. C. Shoemaker, Brother and Sister S. H. Flora, Brethren C. W. Shoemaker, John B. Beckner, Sisters Sarah A. W. Elizabeth Bowers, Barbara Wray, Nannie Fishburn, K. Ikenberry.

The membership received much inspiration from the homecoming service and enjoyed having so many of those who used to work here return. They came from Arizona, Virginia, Oklahoma and Missouri and from various places in Kansas. Among those present were Elders S. J. Heckman and J. S. Sherfy of McPherson, Eld. E. F. Sherfy of Stuarts Draft, Va., and Bro. E. Earl Barnhart of Glendale, Ariz., all of whom gave us inspiring messages.

On Saturday afternoon after the services in the church the congregation repaired to the near-by cemetery where two of our pioneer elders, Daniel B. Barnhart and C. Heckman, sleep. We honored their memory by singing that grand old hymn, Faith of Our Fathers, and by having prayer at their graves. On Saturday and Sunday morning Bro. E. Earl Barnhart brought us the message, and Bro. J. S. Sherfy conducting devotionals. Saturday evening Bro. S. J. Heckman delivered the message and on Sunday and Monday nights Bro. E. F. Sherfy spoke to us. The Sunday-school devotional hour was conducted by Bro. Norman Flora of Quinter, Kans., who for many years has been Sunday-school superintendent and president of our Christian Workers. Both Saturday and Sunday afternoons the homecoming idea was carried out with letters of greeting read from some who were unable to come and many short talks from those who used to work here. We also heard the church history and special music. While we all enjoyed these special meetings, we realize there is an everyday work to be done if this old church, which has stood for fifty years as a beacon light in the community, is to stand for years to come.

Mrs. J. M. Ward

Pomona, Kans.

#### FIFTIETH ANNIVERSARY DES MOINES VALLEY CHURCH

The fiftieth anniversary of the building of the present house of the Des Moines Valley Church of the Brethren was held Sunday, July 28. About 300 people were present. The address was given by Bro. C. Ernest Davis of McPherson, Kans. Talks on the history of the church were given by W. E. West of Mt. Morris, Ill., Jefferson Mathis Sr., of Elkhart, J. Q. Goughnour of Slater and C. Goughnour of Ankeny. There was special music during the day and greetings were read from friends.

To give a history of the congregation it will be necessary to go back to 1861 and 1862, when a very devout minister who lived near where the town of Maxwell now stands made several trips through the country around Elkhart, Ankeny and Bondurant. His name was Henry Flour

Several were converted under his preaching; then he moved in from Illinois and Pennsylvania, until there was quite a group of members and an organization was formed called the Des Moines Valley church, with G. R. Flour as elder in charge.

Meetings were held in schoolhouses and private homes until 1876, when a church house was built southwest of Ankeny, called the Rock Creek church, at which time Jefferson Mathis was called to the ministry in 1879.

Meetings continued to be held in two schoolhouse parlors in the Mathis settlement, and one southeast of Bondurant.



several members of Rock Creek church moved away, and died, until meetings were not held there any more. The church was later sold.

1881 Eld. G. R. Baker passed away and S. M. Gough was chosen to take his place. By this time a number of families had moved from Jefferson County to where the church now stands. Among these were the Goughs, Huttons, Wests, Sages, Snowbergers and others. The east section of the present church house was built in 1886.

Later the west part was built. Here J. Q. Goughnour and W. E. West were called to the ministry. The congregation then had as ministers, Eld. S. M. Goughnour, John Mathis, Jefferson Mathis, J. Q. Goughnour and W. E. West, a wonderful working body of deacons and lay members.

And how they did work! No task was too hard, no hours too long when they were doing the Lord's work. Amos West built the fires at the church for years, without pay. He did not want pay as he was doing unto the Lord, whom he loved; and so I might go on telling of the good deeds done by these devoted workers, most of them resting in the cemetery east of the church. They rest from their labors and their works do follow them.

Until about 1916 the preaching at all the different places had been done on a free ministry basis. In that year the church decided to call a pastor to help with the work. Bro. John Burton was chosen. Since then we have had as pastors Robert Sink, I. D. Leatherman, Ray Zook and our present pastor, Paul Wingerd.

The work is moving on and the Lord is still with us, though the mantle of the Lord has fallen upon the younger generation. We are trusting that, through the strength of the Lord, they may ever prove faithful. May the God of our fathers continue to bless the Des Moines Valley church.

Some of our number who grew up in this church are in the ministry, doing good work at other places, namely: Emerson Mathis, Jr., and Marie Jasper Eby.

Chart, Iowa. Mrs. Jefferson Mathis, Sr.

#### WAYNESBORO CONGREGATION

From July 19-26 the Waynesboro Church of the Brethren enjoyed a week of "Christian Fellowship." This week of events was opened Sunday morning when Bro. L. K. Oeller, pastor, spoke on "Philosophy of Fellowship." Bro. W. Kurtz, president of Bethany Biblical Seminary, gave a lecture on "The Symphony of Life" in the evening. He related the eight Christian virtues found in 2 Peter 1: 5-7, to the eight notes of the scale in music. "In order to have a harmonious life, we must be in tune with all of the notes." This lecture was very novel and instructive and was heard by many.

Every morning during the week, except Saturday, from 11 A. M., the children between the ages of four and twelve met in their respective groups. At different times, each group spent a period of recreation in playing games on the lawn. In order to build up a more friendly feeling toward the children of other lands, the children's groups studied the life of the African and of the Mexican.

The kindergarten group studied the Negro—stressing the American Negro. On Wednesday morning, a colored man, a boy and a girl were invited and enjoyed the singing playing with the white children.

The primary and junior department boys and girls used

Mexico as their study. The primaries made a travel book of Mexico. In the junior department, part of them worked out a Mexican mission play and presented it the last morning in costume, while others colored a paper village of Mexico, cut it out and set it up. One of the junior girls who had just returned from Mexico on a trip with her parents brought some articles she collected and showed them to the children.

To form a closer bond of fellowship between the adult members and the young people of the church, the program on Wednesday evening was sponsored by the young people and a program on Thursday evening by the adults. On Wednesday, a period of recreation was enjoyed by those who took part. Following, a program was given in which Bro. W. C. Wertz gave a short address on "Visions of Our Church." The visions he mentioned were—the beginning of the church in 1708, the idea of old folks' homes, our people were pioneers in education, and he mentioned some of the leading men of our local church. The challenge he gave was—"the harvest is plenty but the laborers are few." The boys and girls who attended Camp Harmony sang a few songs. Moral conviction stories, which were talks about some of the leaders of our church, such as Alexander Mack, Christopher Sower and Wilbur B. Stover, were given by four of our young people. Antiphonal and group singing were very impressive. Two scenes, the one pantomiming the modern devotional life in the home as a quartet sang "I Think When I Read That Sweet Story of Old," and the other a pioneer scene of family worship being dramatized, were the closing features of the evening program.

On Thursday evening, because of the rain, the program was held indoors. Due to the absence of Bro. C. R. Oellig, Bro. L. K. Ziegler talked on "Visions of the Past." E. J. Egan of Chambersburg spoke on "Visions of the Present." He pointed out some encouraging things that make our church worth while, as—fellowship, co-operation, faith in God, etc. "Our Heritage to the Future" was given by Miss Ora Good. She said, "The passing of our heritage becomes a serious meditation." Aldene Ecker accepted the challenge from the past in behalf of the young people and pledged their faith to pass it on. The men's quartet and the women's quartet each sang an appropriate selection of music. Responsive reading and antiphonal singing was so arranged that the young people would respond to the adults.

Nearly 350 persons attended the annual Sunday-school outing which was held Saturday afternoon, July 25. All departments of the Sunday school participated in this, which was one of the concluding events of the Christian Fellowship Services. A complete program of games and contests was arranged by the committee and supper was served at 6:00 P. M.

The Sunday morning service, July 26, was planned in honor of the home department and older members of the congregation, who were the special guests. Two of the older members read the scripture and offered prayer. A beautiful selection of music, "It Won't Be Long, It May Be Soon," was sung as a duet. A chorus of older people sang "Rock of Ages" in the old-time way of singing—in unison. The sermon delivered by Bro. Ziegler was "Changes That Come With the Years, and the Meaning of Old Age" taken from Hosea 7: 9. Worship service on the church lawn in the evening concluded the week of "Fellowship." The pastor spoke on "Living Perilously."



On Wednesday, Aug. 5, Miss Olive Widdowson, a missionary from India, who is now on furlough, was present at the monthly meeting of our missionary association and gave a short but interesting talk on the progress of religion in India. After the program, a brief social period was enjoyed.

We were very happy, too, to have with us Brother and Sister H. Stover Kulp, missionaries to Africa, on Saturday, Aug. 15, when articles and moving pictures of Africa were shown. The pictures illustrated the African life, costumes, and habits. The Kulp's spent a short period in each department of the Sunday school on Sunday morning. Bro. Kulp spoke in both the morning and evening services. His subject in the evening was "The Cross Wins in Africa." It was a story of fourteen years of services in the interest of Christianity among the natives of Africa.

Waynesboro, Pa.

Frances P. Good.

### COLUMBUS DAILY VACATION BIBLE SCHOOL

The Co-operative Brethren Church of Columbus, Ohio, held its Daily Vacation Bible School from July 13 to 24. This was the seventh consecutive Vacation Bible School we have conducted here. The total enrollment was 90, with an average attendance each day of 81. The enrollment by classes was; Beginners 16, First Primary 16, Second Primary 14, Junior 16, Intermediate 15, Workers 13. We were well pleased with the regular attendance throughout the two weeks of the school. There were 60 who did not miss a day. On the last Friday evening we had a demonstration school and display for the parents and friends. All seemed thankful that their boy or girl had the privilege of attending the Bible School. Again, as last year, twelve earnest and faithful workers assisted the pastor in the direction of the school. Five of our younger workers were some of our intermediate pupils seven years ago at our first Bible School. All our workers are real lovers of children and enjoy teaching them the love of Jesus and his way of life. Our Vacation Bible School is a big event in the lives of the children of our Sunday-school and church community. They plan on it from one year to the next.

Columbus, Ohio.

D. R. Murray.

### DANVILLE SERVICE FOR THE AGED

On Sunday morning, Aug. 2, a service was held in honor of those fifty years old and older. The music was selected from the old hymns sung in the church during the early life of those being honored. The worship hymns were a series of these old hymns sung from memory. One of the old hymns was selected from the old Brethren Hymnal and was sung as a solo. The scripture passage was selected from Psalm Ninety. The sermon was developed from the text, Psal. 90: 21, "Let the beauty of the Lord our God be upon us," the theme being Growing Old Beautifully.

Beautiful flowers were furnished for the occasion and to every person over seventy years of age, who was present, one of the baskets of flowers was given.

At the close of the sermon, time was taken to mention that one of those present had just celebrated his eightieth birthday. This old servant of the cross was Elder Columbus J. Workman, a resident farmer-minister who had served the church faithfully in the ministry and leadership for many, many years. After a few remarks in appreciation by the pastor, a member of the ministerial committee reminisced for a while, recounting the life services of Bro. Workman. Some of the interesting things were that as a young

man of twenty-three years he had been elected to the ministry; that he had lived and served in the Danville church and surrounding churches through the years; that he had performed one hundred eighty-five marriages; and that on twenty occasions he had represented the church as its delegate to Annual Meeting.

As he concluded his speech of appreciation, Bro. Rick presented Bro. Workman with a new large-type, leather bound, India paper Bible, and a picture of Christ in Gethsemane that had been purchased by the church people as a token of appreciation for the life and labors of Bro. Workman.

It is needless to say that the surprise and the token of appreciation brought tears of gratitude to the eyes of our loved brother.

Surely the Church of the Brethren owes a large debt of gratitude, often unmentioned and unrewarded, for the love and labors of many of these older brethren who faithfully served the church in the free ministry and did her successfully to the present time, when a transition is being made to a paid ministry!

Danville, Ohio.

Charles E. Zunk

### THE JACOB ZUCK FAMILY

Reading of the passing of Eld. John Zuck of Iowa, caused me to think of the Jacob Zuck family and of the passing of Eld. John Zuck. Bro. D. M. Zuck and I were grooms in 1873 and 1874. He was one year older, but we spent many happy hours together in the Zuck home.

Thus I was personally acquainted with the family, as well as the maternal grandparents of Bro. Zuck, Brother and Sister Jacob Martin of Claylick, Pa. They were splendid Christian people, as were also Brother and Sister Jacob Zuck, parents of Bro. John Zuck. I always found the home life of these good people pleasant and agreeable. Theirs was a real Christian home.

Bro. Jacob Zuck was a quiet and unassuming man. Sister Susanna Martin Zuck was one of the finest Christian mothers I ever knew. It always seemed her delight to make others happy. Truly, her children and others cherish the memory of such a generous soul.

My father (D. B. R.) of the Welsh Run church, baptized Bro. John Zuck. I heard Bro. Zuck preach his last sermon. I recall his appearance as he stepped on the rostrum at the old Claylick schoolhouse. He looked so young for the time, sixty-seven years ago.

What a great blessing to have such godly ancestors! We had Timothy and Bro. John Zuck. May the Christian spirit of such families as that of Jacob Zuck continue to be a blessing to the Church of the Brethren and to the world.

D. A. Rowland

Dixon, Ill.

### PASSING OF A. L. ULREY

Alvin L. Ulrey was born to Stephen S. and Mary Jane Tridle on July 28, 1870. Just eight days before his 66th birthday, he quietly took his departure to join his companion, who left us just three months ago. Although we feel keenly our loss in his going, we cannot help sharing the joy that must be his.

Bro. Ulrey's early life was spent on a farm near North Manchester. This was a typical rural life experience for a boy of his day and was filled with plenty of hard work and privation enough to develop the fineness of his character. He and his twin brother, Calvin, were the oldest of a family of ten children. So, early in life, he learned the art of making social adjustments. In thoughtfully helping his younger brothers and sisters, he laid the foundation for a life of usefulness and unselfish service.

Bro. Ulrey gave twenty-five years of his life to the teaching profession. He was the first principal of the Chester School. He



Manchester as a teacher, principal and superintendent of schools. At the time of his death he was serving his fourth term as chairman of the school board. Scores of his pupils, after going far into the educational world, have come back to pay a personal tribute to their teacher. He had a way of inspiring and challenging boys and girls to outdo themselves. One of his pupils who is now a successful teacher in a large city and has studied in some of our best schools counts Mr. Ulrey as one of my four great teachers."

It is sure there are many qualities that contributed to his success in this field. His deep love for and interest in young people, his selflessness in serving others, his patience in waiting for the normal development of character, an almost perfect freedom from ostentation.

In 1909, he was married to Lucy Hownestine. This union was blessed with two children, Frederick and Verna Margaret. He found great joy in his home. He lived again in the dreams of his children. In 1918 he has been closely related to the life and activity of our church, giving the major part of his time to this work, but always having time to promote worthy community enterprises.

He had been a lifelong member of the Church of the Brethren. Through the years his unwavering faith, his good counsel, and his loyal support of his church have been an inspiration to all.

Besides his son, Frederick, and daughter, Verna Margaret, there remain four brothers and two sisters. His twin brother, Calvin; Mrs. Hoover, and Mrs. F. S. Kitson of North Manchester; Clayton of St. Orange, N. J.; Dayton of Pittsburgh, Pa.; and Sharon of Chicago, Ill. There preceded him to the Great Beyond his wife, two sons and a brother.

Funeral services at the Manchester Church of the Brethren, conducted by H. L. Hartsough, R. H. Miller and J. Raymond Schutz.

Manchester, Ind. H. L. Hartsough.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Butterbaugh-Buckley.**—By the undersigned at Wee Kirk o' the Heather, Glendale, Calif., Mr. Myron Butterbaugh, La Verne, Calif., and Miss Helen Buckley, Inglewood, Calif., on July 3, 1936.—J. A. Hartsough, La Verne, Calif.

**Emmett-Baile.**—By the undersigned in the Church of the Brethren, Springfield, Mo., Mr. Emmet Robert Gallop of Los Angeles, Calif., and Miss Miriam Hope Baile of Warrensburg, Mo.—James M. Mohler, Springfield, Mo.

**Yake.**—By the undersigned, at his home July 14, 1936, Brother Edwin and Sister Wilda Yake both of Decatur, Ind.—Russell K. Keystone, Ind.

## FALLEN ASLEEP

**Swigart.**—Ruth Louise, infant daughter of Clair and Mary (Swigart) Swigart, died Aug. 17, 1936, at the parental home near Spring Run. Funeral services at Spring Run church by L. D. Ruble and H. W. Hartsough. Interment in Bear Creek cemetery.—Mrs. Luther Dunmire, McVeytown, Pa.

**Thomas.**—Cbas. Thomas, born in Bond County, Ill., March 27, 1855; he died Aug. 12, 1936. He was married twice; his first wife was Anne Thomas. To this union one daughter was born. Later he married a Wagoner who survives with three sons, one daughter and five children. He united with the Church of the Brethren in 1909 and was a faithful member until death. Services in the Hurricane church, Pleasant Mound, Ill., with interment in Noffsinger cemetery.—D. J. Blickenstaff, Oakley, Ill.

**Dollie.**—Sister Savilla Dollie, born July 20, 1871, died at her home near Spring Run, Pa., June 26, 1936, after a lingering illness. She was a member of the church for many years, faithful in attendance at church and Sunday school. She is survived by her husband, five children and one son. Services by Bro. W. N. Myers at the home. Interment in Harmony cemetery.—Florence Dick, Clymer, Pa.

**Molly.**—Sister Molly, died at her brother's home near Rehersburg, Pa., 1936, aged 69 years. She was a faithful member of the Brethren church for many years. Services at the Ziegler meetinghouse by Bro. John C. Zug and Geo. Snyder with interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

**Ida.**—Sister Ida, oldest daughter of Amelia and T. Dawson Holser, died Feb. 22, 1880, near Manheim, Pa., and died in the Lancaster hospital of acute Bright's disease, June 30, 1936. She united with the Church of the Brethren at an early age and proved a faithful member throughout her entire life, always attending church and Sunday school regularly. She was also a member of our Aid Society at Chiques. She married Edwin D. Gible who survives with three brothers and sisters. Funeral services at the Chiques church by the home minister with interment in the adjoining cemetery.—Fanny Zug Shearer, Chiques, Pa.

**Lizzie Bowman.**—Lizzie Bowman, born Nov. 3, 1860, near Palmyra, Pa., and died at the Beardstown hospital, Aug. 10, 1936, following an operation. She married John S. Gible at Annville, Pa. To this

union six children were born. Besides her husband and children she is survived by fourteen grandchildren, seven great-grandchildren and two brothers. She with her husband came to Illinois in 1883. The same year she united with the Church of the Brethren, thus having fifty-three years in which to serve the Lord. She was ever ready to assist those in need, being especially helpful where there was sickness. Funeral services at the Astoria church by I. J. Gibson, assisted by C. A. Gruber. The body was placed in the Astoria memorial mausoleum.—Mrs. Rosella Sullivan, Astoria, Ill.

**Hamilton.**—Mrs. Fannie E., 79 years old, widow of Josiah B. Hamilton, died at the home of her daughter, Mrs. Leona Schenck, in Pittsburgh, Pa., July 24, 1936. She was the daughter of David and Nancy Thoma Durr of Green County, Pa. She is survived by two daughters and three grandchildren; a son died several years ago. She was a member of the Church of the Brethren. Funeral services by Bro. Hamstead with burial in the Mt. Union cemetery.—Mrs. Samuel Hayes, Morgantown, W. Va.

**Hildebrand.**—Nancy Frances Bond, born Oct. 19, 1867, in Andrew County, Mo. In 1893 she married Joel D. Hildebrand and they established their home near Mound City, Mo. To them were born four daughters. In 1903 the home was broken by the death of the husband and father. She, however, kept the home organized for the support of her daughters, and in 1916 in order to complete their schooling, moved to McPherson. After the marriage of her daughters, she spent the rest of her years with them in their homes, making her own contribution to the comfort of all by labor and encouragement. She died at the home of her daughter, Mrs. Homer Engle, of Abilene, Kans. Her death was caused by an automobile accident. The body was laid to rest in Bethel cemetery near Mound City.—Homer G. Engle, Abilene, Kans.

**Kensinger.**—C. Elvin, born July 20, 1885, died July 13, 1936, aged 50 years, 11 months, 23 days. He was the son of Bro. John D. Kensinger, deceased, and Sister Christiann Kensinger. He suffered for many months from a heart and kidney condition and although he was improved sufficiently to attend church services and also communion in the spring, he suffered a relapse in June and was called to his reward. He was educated at Juniata College and Duff's Business College after which he worked for the Pennsylvania Railroad in their offices in Altoona, until 1922. Since then he has conducted a large dairy and was also a well-known insurance agent. He was a loyal member of the Church of the Brethren and was always very active in church work. He was a member of the men's Bible class and of the men's chorus. He is survived by his mother, his wife, who was Minnie Wineland, and by five children, one sister and one brother. Funeral services were held at the Memorial Church of the Brethren, conducted by his pastor, Bro. A. R. Coffman, assisted by Bro. F. R. Zook. Burial was in the Spring Hope cemetery at Martinsburg.—Kathryn L. Lehman, Martinsburg, Pa.

**McAllister.**—Bro. Wm., born in Stockbridge, Wis., Aug. 27, 1856; he died July 28, 1936, at the Park Rapids hospital. He married Lavine Lafer in Toledo, Ohio, Nov. 16, 1883; she preceded him three years ago. To this union two children were born, both of whom survive, together with six grandchildren, five great-grandchildren and one brother. About six years ago he and his wife united with the Church of the Brethren and lived faithful until death. Services in Guthrie by the writer, with interment in the Guthrie cemetery.—Frank K. Allen, Guthrie, Minn.

**Spickler.**—Bro. Samuel, aged 76 years, died at his home near Spring Run church, July 11, 1936, after an illness of several days from heart disease. He became a member of the church several years ago and was a faithful and regular attendant until his death. He is survived by his widow, three sons and one daughter. Services at Spring Run church by L. D. Ruble, with burial in adjoining cemetery.—Mrs. Luther Dunmire, McVeytown, Pa.

**Stoner.**—Anna, daughter of David and Mary Ann Whitehead, was born in Montgomery County, Ohio, Dec. 7, 1866, and died Aug. 2, 1936. She married Grant Stoner Dec. 22, 1889. To this union were born five sons and three daughters. She united with the Church of the Brethren at Ft. McKinley several years after her marriage, in which faith she remained to the end. She is survived by her husband, four sons, three daughters and eighteen grandchildren. Funeral in the home by her pastor, W. D. Fisher, assisted by Wm. Hollinger. Interment in Bear Creek cemetery.—W. D. Fisher, Trotwood, Ohio.

**Swan.**—Sister Clara Cassel, born Oct. 28, 1861; she died after an illness of about a year. In 1884 she married Henry Swan who survives with two children, three grandchildren and one great-grandchild, two sisters and one brother. She was received into the East Petersburg Brethren church by baptism in 1885 and was a faithful member until her death. Funeral services in the Salunga church by the writer and Bro. Phares Forney. Interment in Longenecker cemetery.—H. B. Yoder, Lancaster, Pa.

**Tompkins.**—Malissa, daughter of Thomas and Jane Sands, was born in Dublin, Ohio, Dec. 25, 1847, and died Aug. 10, 1936, at the home of her son, Virgil Tompkins, of Leeton, Mo. When a child she moved with her parents to Hopedale, Ill., and there grew to womanhood. She married David Martin Tompkins Dec. 17, 1868; to them were born ten children. All survive but two. They came to Missouri in 1875; her husband preceded her March 2, 1899. She was a member of the Methodist church until 1921 when she joined the Church of the Brethren and was a faithful Christian until death. Funeral services from the Leeton church by the brethren with interment in the cemetery at Stover, Mo.—James M. Mohler, Leeton, Mo.



## CHURCH NEWS

### CALIFORNIA

**Waterford.**—A joint Sunday-school convention was held May 27 at this church, the theme of which was A Christian's Loyalty. At our quarterly council May 28 Bro. John Peters was retained as pastor for the coming year. We appreciate very much the fine work he is doing here. The Ladies' Aid Society is carrying on their work through the summer months. July 5 Bro. John Peters delivered a sermon on the Basis We Claim for Military Exemption. During the evening service Bro. Dayton Root gave The Unknown Soldier, a sermon on war. Sidney Welsh gave us a group of Bible references on war. Bro. Studebaker, Miss Eleanor Herrick and Rube Callison, representing La Verne College, gave a fine musical program July 12. July 19 Bro. Fred Parson of the Nazarene church, Hagerstown, Ind., gave a good sermon. During the evening service we had a report on Mt. Hermon assembly by several who attended. Aug. 2 Bro. Arthur Baldwin gave an excellent report of his trip in the east and the history of the Brethren church in Pennsylvania; he attended the American Youth Conference. At the evening service Sister Hattie Deardorff gave an illustrated talk to the children on peace. Representing the Emergency Peace Campaign, Bro. Tom Avery of Yuma, Ariz., and Bro. Coffman of Whittier, Calif., gave talks on the Results and Causes of War.—Mrs. Maude Kincanon, Waterford, Calif., Aug. 17.

### IDAHO

**Payette Valley** church met in business session Aug. 14 and elected church officers. Bro. Bontrager of Weiser was chosen elder for one year. Our pastor, Bro. E. J. Glover, was retained for another year. Sister Maud Sumner was re-elected church clerk, and the writer, Messenger agent and correspondent. Quite a number from our church attended the summer assembly at Camp Stover and report a splendid meeting.—Marvel Bowers, Payette, Idaho, Aug. 17.

### ILLINOIS

**Allison Prairie** church met in council July 5. Margaret Lockman was chosen delegate to district meeting. Our pastor as superintendent, assisted by eight teachers, closed a two weeks' Vacation Bible School July 31. There was a good attendance and we feel that much good was accomplished. The young married people's class presented the play, The Old-fashioned Mother, at four different places. They used the offerings to purchase paper for the church. The young people's class has painted the church inside. Our revival meeting will be held the first two weeks in November with J. L. Guthrie of Ohio, evangelist. Our all-day meeting will be Sept. 6 with a basket dinner at noon. Three of our young people attended Camp Mack. Our young people will put on the play, The Eleventh Mayor, at district meeting. In July Bro. Walter Replogle of Rossville, Ind., showed the pictures on temperance. The Ladies' Aid meets in some home each month. The mothers and daughters had an enjoyable meeting July 2. The program consisted of readings and songs concerning home. The Aid, with the help of the men's organization, has raised funds to cover the parsonage.—Viola Frye, Lawrenceville, Ill., Aug. 16.

**Virden.**—In June the children gave the pageant, Candles of Youth. On July 26 we enjoyed a service of gospel music by the trio from Bethany Biblical Seminary. At our regular council Aug. 5 Sunday-school officers were elected for the year with Maurice Snell, superintendent. Mrs. A. E. Vaniman is our Messenger agent. Bro. E. F. Caslow was unanimously re-elected elder. Maurice Snell and Okal Wrightsman were chosen delegates to district conference. Brother and Sister Caslow will continue their pastoral service with us. At present Mrs. Caslow is confined to her bed and we pray that she may soon regain her health. Three of our young people attended Camp Lewis-town the past week and report a good attendance and an excellent time.—Lola Brubaker, Virden, Ill., Aug. 17.

### INDIANA

**La Porte.**—We held our quarterly council meeting Aug. 12. Our delegates to district meeting are Sisters Agnes Merchant and Maude Yazel; alternates, Nathan Cross and John C. Collins. Officers for the coming year were elected. The home ministers were chosen to take care of the work here again. Bro. Herbert Bayer is superintendent; church trustee, Sister Rachel C. Merchant; church treasurer, Sister Mabel Murphy; church clerk, Bro. Herbert Bayer. We will have our all-day harvest meeting and homecoming on Sept. 13. Bro. I. D. Heckman, evangelist from Cerro Gordo, Ill., will hold our revival beginning Sept. 20 and ending Oct. 3 with the love feast.—Mrs. Nathan B. Cross, La Porte, Ind., Aug. 17.

**Richmond.**—The Aid Society met at the church on Aug. 14 and elected officers with Mrs. Orville Funderburg, president. It was decided to hold all-day meetings once a month instead of twice. The fourth Thursday of each month was chosen as the meeting day. Our quarterly council met in July. Bro. E. O. Norris was elected delegate to district conference. We decided to hold council meetings only twice a year as there is not enough church business to warrant the quarterly meetings. July and January were the months decided upon. The church gave Eld. O. D. Werking a vote of thanks for assisting the church in past years, as this was his last time to preside at our meetings. The church will hold their annual picnic at the Northwest Seventh Street park in Richmond.—Mrs. Walter Lephart, Richmond, Ind., Aug. 16.

### IOWA

**South Waterloo.**—It is a matter of gratitude toward God on the part of the church membership, that Bro. W. H. Yoder is again able to assume, in a fuller way, his pastoral duties, after his enforced rest during the spring and summer months. In September Mr. and Mrs. Yoder begin their third three-year term of service at South Waterloo. While the church greatly missed the able leadership of their pastor during these months, it has been a challenge to the members to assume more responsibility, and to carry on to the best of their ability. The pulpit has been filled by a number of guest missionaries and ministers, among them being Chalmer Shull, Sadie Miller and Arthur Miller, of India; H. Stover Kulp of Africa and Bro. John H. Price of La Grange, Calif. A report of the national young people's ten-day peace conference held at Lakeside, Ohio, was given by Alberta Yoder and Lot Hamer, delegates to this convention. Another splendid peace program was presented by Burlin Hamer and Irene Marsau. The intermediate league of boys and girls developed the theme of "World Brotherhood in their annual promotion program. Music, readings and plays were presented. The young people chose the play, "In Perfect Peace," to give a graphic picture of the importance of home missions. Both of the above plays were ably coached by Miss Mary Miller, who also rendered a real service in preparing a number of contestants for the parts in the W. C. T. U. silver medal declamatory contests, Aug. 2 and 5. Winners were Janet Zuck and Sara Mae Kline. Twenty young people attended the B. Y. P. D. camp at Pine Lake, Eldora, Iowa, Aug. 17-22, while sixteen intermediates attended the boys and girls' camp which preceded it. The women's missionary group finds new interest aroused through the passing of missionary baskets containing gifts and an offering bank, through each of the four women's and young ladies' classes. The missionary tea of Aug. 19 featured as its guest speakers Miss Sadie Miller and Mrs. Arthur Miller, both of whom are spending portions of their summer at Waterloo.—Mrs. E. H. Snavelly, Waterloo, Iowa, Aug. 17.

### KANSAS

**Independence** young people were hosts and held their district rally here June 27 and 28. The young people served supper to the visitors at the city park and dinner was served at the church. There were delegates from all but one church in the district, with a good attendance and an interesting program. Bro. S. L. Barnhart, our summer pastor, was one of the principal speakers. July 9 the young people gave an ice cream social at the church to raise funds for their various church activities; they cleared \$13.70. Bro. David Betts of Idaho, his daughter and granddaughter made us a visit on their way home from the Hershey Conference. Bro. Betts lived here about thirty years ago.—Mrs. Amanda D. Griffiths, Independence, Kan., Aug. 14.

**Washington Creek.**—Eld. W. R. Argabright and family of Deepwater, Mo., came June 7 to take pastoral charge of the church. The members are greatly encouraged and are co-operating in a splendid spirit in the various activities. A business meeting was held Aug. 1. Eld. W. R. Argabright was chosen delegate to district meeting to be held in the Morrill church, with Bro. B. L. Hoover, alternate. It was also decided to plan for a revival meeting sometime this fall. A. B. P. D. has been organized with Sister Irma Argabright, president, a Sister Vera Hoover, adviser; also a Christian Workers' society with the older people with Sister Mary Kingery, president. During the 15 years the church has been without pastoral care, the Sunday school has kept up unusually well in interest and attendance. The superintendent and teachers are planning for better work for this year.—Elizabeth Postma, Lone Star, Kans., Aug. 15.

### LOUISIANA

**Rosepine** church recently enjoyed a two weeks' revival conducted by Brother and Sister B. M. Rollins of Keyser, W. Va. Sister Rollins led the song service and told the children a story before the sermon. We used the district tent and had large crowds in attendance. As a result six were baptized—a young man and his two sisters, a mother and eleven-year-old daughter and a young lady. We feel that we have had a spiritual feast and that much good seed has been sown. On the last Sunday of the meeting we had with us Bro. J. B. Firestone, wife and daughter from Elton, La., and Bro. J. F. Hoke Roanoke. Aug. 2 we held our council and new officers were elected for the coming year: Elder, J. B. Firestone; clerk, Ora Harriman; treasurer, Geo. Weber; correspondent, the writer. We elected delegates to district meeting: Bro. Ozan Smith and Bro. Geo. Webb. Quite a number from here attended the district meeting at Roanoke on Sunday. Rosepine will have the district meeting next year. We are trying to secure a pastor as we have been without one for three years. It was decided to hold our communion on Sept. 12.—Margaret Harriman, Rosepine, La., Aug. 19.

### MARYLAND

**Piney Creek** church met in council Aug. 8. Prayer meeting led by Bro. Raymond Rhineman; assistant, Bro. Maurice Bowers. B. Y. P. D. is doing a good work. The church decided to hold a love feast Sept. 12 beginning at 2:30.—Mrs. Vergie A. Bowers, Taneytown, Md., Aug. 17.

### MICHIGAN

**Lansing.**—Our church closed the second quarter of the year in a gratifying way. Our first Vacation Bible School was successfully conducted by Sister Marion Schulton of Elmdale. She was assisted by members of the local congregation and by Bro. Chas. Forror who



ducting a week's meeting. The school had an enrollment of seventy-seven and the average attendance was forty-seven. The children gave \$5 for missions. July 6 to 12 Sister Schulton led the singing in the evening meeting. Bro. Forrer gave us some very helpful messages and the seed sown will yield fruitage for the Lord. We held our business meeting July 7. Church and Sunday-school officers are working faithfully. The men's group painted the interior of the church, the Aid Society having bought the paint. Bro. Ora Huston and family paid us a visit and he gave us a fine sermon on Saturday evening, July 10. Brother and Sister Lekrone also visited us during a two weeks' summer term at Michigan State College. We postponed our service for Aug. 2 and the church gave Brother and Sister Samuel Bollinger a surprise at their home near Vestaburg. Bro. Bollinger still laboring faithfully in the community. He gave the sermon for that day; his message was The Living Principle of Christ. Our attendance has held up well for the summer. We are looking forward to a two weeks' revival service to be conducted by Bro. Chas. Dearff of Ashland, Ohio.—Chas. Tombaugh, Lansing, Mich., Aug. 17.

## OHIO

**Bear Creek.**—We held our annual Sunday-school picnic July 12 at the umbaugh place. The young people had charge of the service on Sunday evening, July 26; their theme was The Good Shepherd. An ice cream social, sponsored by the Women's Work, was a success. The choir has been practicing for our revival to be held Aug. 16 to 30, inclusive. Bro. H. H. Helman is to be our speaker.—Miriam D. Patterson, Dayton, Ohio, Aug. 17.

**Poplar Grove (Ohio).**—The church has felt keenly the loss of our pastor, Bro. R. N. Leatherman. Following the advice of Bro. Stutzman who gave the funeral sermon, we have been trying to "cross over Jordan." During these months our appointments have been filled by C. G. Shull, Merlin Shull, R. H. Miller, J. O. Winger, G. A. Snider and others. We were also privileged to have with us the Wamers, our China missionaries. At various times we have had peace and temperance lectures. On June 1 about sixty mothers and daughters met at the home of Mrs. Isaac Bright for our annual get-together. The closing program of our Daily Vacation Bible School was given the evening of Aug. 9. Work will start soon on some refinishing in the church. We have had representatives at the camps held at Sugar Grove during the past weeks. We are looking forward to the coming of Brother and Sister D. G. Berkebile who will take over the pastorate of the Union City and Poplar Grove churches on Sept. 1.—Jessie Huffman, Union City, Ind., Aug. 21.

**Ross.**—At a recent business meeting plans were made for a harvest meeting and dedicatory service to be held Sept. 27, our guest speaker to be Bro. Porter of Greenville, Ohio. There will be a basket dinner at the church. In the evening our young people expect to render a play. Our annual community sing will be held Oct. 18, at which time Bro. John Good of Springfield, Ohio, will begin a revival. Communion service will also be held near this date. The church rejoiced to have Bro. S. I. Driver and wife in our midst July 19. All were happy for his improvement in health and also for the sermon delivered on that day. The Sunday school enjoyed a picnic on Aug. 9 at Ft. Amanda; this was a new church experience, greatly enjoyed by all. The remodeling of our church is nearing completion. By a plan of systematic giving, sponsored by our pastor, Bro. A. L. Coil, the children of the primary classes have contributed sufficient funds to purchase paint for the church and other buildings. Other donations were used for the remodeling of the interior, the building of a new church foundation, repairing of outbuildings. There is a balance in the treasury to be used for the purchase of a piano. Bro. Ray Shellabarger has been elected lay meeting director for this quarter.—Frances Bendure, Spencer, Ohio, Aug. 17.

## OKLAHOMA

**Big Creek.**—Six letters have been received since our last report. Bro. D. J. McCann and Sister Lottie Pippenger are the church delegates to district meeting. Bro. Chas. Kinzie and Sister Beulah Kinzie are Sunday-school delegates. Our pastor, Bro. D. J. McCann, gave us some interesting sermons on the church during the month of June. At present we are in the midst of a series of sermons on the beatitudes. Attendance has kept up fairly well during the summer months. Abbie S. Pote, Ripley, Okla., Aug. 15.

## PENNSYLVANIA

**Chiques** congregation enjoyed several guest speakers recently. July Bro. Clarence Holsopple from Telford, Pa., gave us a sermon at the Chiques house. Aug. 2 at the same place Bro. D. W. Kurtz gave his lecture on The Present Challenge of the Church. The Mt. Hope Sunday school recently put in a new library. The children's meeting held at the Mt. Hope house June 28 proved a success in spite of inclement weather. Bro. Howard Danner from Pleasant Hill congregation was the speaker. Our harvest meeting will be held at the Chiques house Sept. 12. We have the promise of Bro. W. G. Group from East Berlin, Pa. The children's meeting will be held Sept. 29 at the Chiques house. We are expecting Bro. Emmert Stouffer from Chambersburg, Pa., to be with us in a revival effort beginning Nov. 15 at the Chiques house. Our young people are holding their monthly meetings. Several of our young people attended camp at Elizabethown College recently.—Mrs. Fanny Zug Shearer, Manheim, Pa., Aug. 19.

**Ephrata.**—Our church met in council Aug. 11. Galen Kilhefner was chosen superintendent of the Sunday school, with Wm. Martin, assistant. The board of education will supervise the prayer meeting

and appoint its leaders. Our pastor, A. P. Wenger, was re-elected for the coming year. He gives the church ample time to look for his place to be filled and the church to consider a full-time pastor. On account of his health and duties being too heavy, Bro. Wenger would like to be relieved. The love feast will be held Nov. 15. An organ was donated to the church and was accepted. The church has decided to build a baptistry which will be placed on the rostrum. The Vacation Bible School opened July 13 with 134 children enrolled. Miss Anna Eberly was superintendent. The closing program was held on July 24.—Mrs. Allen Mohler, Ephrata, Pa., Aug. 15.

**Little Swatara.**—Bro. D. W. Kurtz gave a lecture at the Frystown house. July 5 Bro. Clyde Weaver of East Petersburg preached at the morning service at Frystown. In the afternoon a Children's Day program was given. Bro. Roy Forney of East Petersburg addressed the meeting. Sister Orpha Frantz and Bro. Paul Keeney represented our Sunday school as delegates at the missionary and Sunday-school meeting at Myerstown. July 20-31 a Vacation Bible School was held at the Ziegler house conducted by Sister Gertrude Madeira. The attendance and interest were good throughout the session. Aug. 15 our church met in council at the Merkey house. Brethren Henry Ober, Michael Kurtz and E. M. Wenger were present to assist in the election of Bro. Earl Keeney as minister and Bro. Elmer Bashore and Paul Keeney as deacons. Eld. Ira Gibbel's term had expired and he was re-elected for three years. Sunday-school officers also were re-elected, Bro. Elam Weaver, superintendent, and Bro. Geo. Miller, assistant.—Elizabeth Meyer, Myerstown, Pa., Aug. 17.

**Locust Grove** church met in council Aug. 6 and elected the following church officers: Elder, A. L. Rummel; clerk, W. G. Wilson; treasurer, F. G. Ribblett; Messenger agent, Mrs. Elizabeth Emigh; correspondent, Mrs. W. G. Wilson. Bro. L. B. Harshberger was elected pastor for another year. May 25 to June 7 we held a series of meetings with Bro. E. M. Hertzler of Windber, Pa., as evangelist. Bro. Hertzler preached some very helpful and inspiring sermons. July 8 the Friendship Bible class rendered a program at the Old Folks' Home. Bro. Harshberger also preached at the Home on Sunday afternoon, Aug. 9.—Mrs. W. G. Wilson, Johnstown, Pa., Aug. 15.

**Penn Run.**—Bro. W. C. Sell of Kittanning, Pa., pastor of Glade Run congregation, conducted a successful two weeks' evangelistic meeting at our church July 27 to Aug. 9. These meetings were well attended. Bro. Sell labored earnestly and brought messages each evening that were simple and easily understood, yet marked for deep spirituality. Fourteen young people of the community accepted Christ and were baptized. Bro. Sell was much interested in the community and had the privilege of visiting in over 100 homes. The young people appreciated the keen interest he showed in their problems and needs. Bro.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

California, Northern, Empire, Oct. 9-12.

California, S. and Arizona, La Verne, Sept. 4-7.

Florida and Georgia, Arcadia, Oct. 9-11.

Illinois, Northern, and Wisconsin, Chicago, Sept. 5-7.

Indiana, Middle, Florida, Oct. 9-11.

Iowa, Middle, Des Moines, Sept. 5-7.

Kansas, Northeastern, Morrill, Oct. 2-5.

Kansas, Northwestern, Burr Oak, Oct. 16.

Kansas, Southwestern, Pleasant View, Oct. 16-19.

Missouri, Middle, Adrian, Sept. 25-27.

Missouri, Northern, South St. Joseph, Oct. 24-26.

Nebraska, Kearney, Oct. 9-12.

Ohio, Northeastern, Black River, Oct. 6-8.

Pennsylvania, Southern, Bermudian (Upper Conewago), Oct. 27, 28.

Pennsylvania, Western, Uniontown, Oct. 27, 28.

West Virginia, First Maple Spring (Eglen), Oct. 2, 3.

West Virginia, Second, Beans Chapel, Sept. 10-12.

### LOVE FEASTS

#### Indiana

Sept. 24, Middlebury.

Sept. 26, West Manchester.

Oct. 3, La Porte.

Oct. 10, 6:30 pm, Ladoga.

Oct. 17, Union Center.

Oct. 20, Flora.

#### Iowa

Sept. 13, South Keokuk.

#### Louisiana

Sept. 12, Rosepine.

#### Maryland

Sept. 12, 2:30 pm, Piney Creek.

Oct. 11, 6:30 pm, Pipe Creek.

#### Michigan

Sept. 19, Crystal.

#### Ohio

Oct. 4, Painter Creek.

#### Oregon

Sept. 12, Mabel.

#### Pennsylvania

Sept. 20, 6:30 pm, Holsinger (Woodbury).

Sept. 27, Holsinger, Dunning Creek.

Oct. 11, 6 pm, Shade Creek at Berkey.

Oct. 11, 6:30 pm, Lost Creek at Free Springs.

Oct. 24, 25, 1:30 pm, Midway.

Oct. 25, 6:30 pm, Replogle (Woodbury).

#### Virginia

Sept. 11, 4 pm, Johnsville.

Sept. 19, 3:30 pm, Salem.

#### West Virginia

Sept. 12, Beaver Run.

Sept. 19, Mountain Dale.

Sept. 20, Knobley.



Sell helped organize a B. Y. P. D. which we feel is greatly needed to train our people for better work. Vesper services were conducted by the young people on Aug. 9. Bro. Sell bringing an inspiring message. Robert and Ruth Tully and Miss Florence Seese were with our circuit at the Penn Run house Aug. 15, giving us many interesting suggestions and helpful messages. Six of our young people were privileged to attend Camp Harmony and five attended our district camp during the summer. The church will meet in council Sept. 13.—Florence Dick, Clymer, Pa., Aug. 17.

**Shippensburg.**—A more active interest in our church work and spiritual uplift among the members has been realized during Dr. J. Linwood Eisenberg's services with us as pastor during the year. On July 30 all the members and workers of the church enjoyed a social time at a supper served in the basement. Every one took part in some splendid group singing. Dr. Eisenberg spoke on "Planning a Church Program." He emphasized three points: the material, the social and spiritual welfare of the church and set goals to work toward the coming year. On July 18 our Sunday-school picnic was at Red Bridge Park where all, old and young, had a splendid time. Games for all ages were played. Our basket lunches were all put on one table and we enjoyed them together at noon and also supper meal. Bro. Kurtz, President of Bethany Biblical Seminary of Chicago, Ill., gave a lecture in our church on the evening of July 21. The only living charter member of the Church of the Brethren in Shippensburg, Mrs. Susan Russell, and the two surviving members of the building committee for the church, which was erected in 1896, Cyrus Railing and Calvin Baker of near Shippensburg, were the guests of honor at the homecoming service on Sunday morning, Aug. 9. Bro. W. J. Swigart of Huntingdon who delivered the dedicatory sermon at the time the church was built, gave a splendid sermon of much good to all present. At the close of the service the three aged guests were presented with beautiful bouquets of flowers and Bro. Swigart with a basket of flowers.—Mrs. A. C. Harmon, Shippensburg, Pa., Aug. 10.

**Spring Run** church met in council Aug. 3. Bro. F. B. Statler, member of the District Ministerial Board, had charge of an ordination service in which Bro. Orlando Conner was licensed as a minister. It was decided to hold our annual homecoming on Sept. 13. Our church school officers will be elected at a special council sometime in September. We expect to have Bro. Chas. Cox of Claysburg come to the Pine Glen house to conduct a revival service sometime in November. We also plan a series of meetings later in the year at Spring Run house. Bro. Bob Tully and wife were with us the afternoon and evening of Aug. 9 in the interest of young people's work. His inspirational addresses were listened to with eager interest by a large crowd from our own church and some from other churches in the circuit. We expect Bro. Bowman of Juniata College to address us on Homebuilding in the near future.—Mrs. Luther Dunmire, McVeytown, Pa., Aug. 18.

**Westmont.**—Through the faithfulness and efforts of our Messenger agent, Bro. W. H. Rummel, the Messenger goes into the homes of three-fourths, or more, of members' homes for the second year. Our Easter services were well taken care of by the children and the pastor at the morning service, and in the evening the choir rendered a cantata entitled "The Red of the Dawn." A liberal offering was received that was used for the Old Folks' Home. After the flood of March 17 an offering was lifted for the use of flood sufferers. The people responded generously. Our former pastor, A. C. Miller, and his congregation at Pottstown, Pa., sent a very liberal offering for the same purpose, which was much appreciated. On Mother's Day the men of the church rendered a splendid program. Likewise, on Father's Day, the women took care of the services. We are planning a homecoming day to be held this fall. Plans for a revival to be conducted by our pastor are also being formulated. We were represented at the Annual Conference by our pastor. A number of our junior girls attended Camp Harmony. On Aug. 5 our Sunday-school outing was held, with a fine representation of the school present. At the present time we are making some repairs to the church house, such as painting, etc. As has been our custom for some years, we are enjoying union services with our neighboring United Brethren church every Sunday evening during July and August. The spirit of fellowship is fine.—Mrs. J. W. Head, Johnstown, Pa., Aug. 22.

## VIRGINIA

**Bethlehem.**—Pre-Easter services were conducted by our pastor, M. E. Clingenpeel. The Bridgewater Volunteer group was with us Easter Monday night, rendering a splendid program. At our regular church council in May we decided to continue our present pastoral program. A Children's Day program was given the first Sunday night of June. Brethren N. C. Peters and M. E. Clingenpeel served as delegates to Annual Conference. We had representatives at four periods at Camp Bethel. Our Sunday-school picnic was held jointly July 4 with Monte Vista. A Vacation Bible School was conducted during the last two weeks of July with our pastor in charge. The average attendance was forty-four. The offering of \$5.05 will be sent for the junior project in India. Sister Anna Hutchison was with us Aug. 9, giving a talk about the work in China. She also met with the women's group Tuesday afternoon.—Hylda Peters, Boone Mill, Va., Aug. 12.

**Mill Creek** was chosen as the place for the district meeting which was held April 17 and 18. The meeting was an interesting one and was well attended. We had the privilege of hearing Bro. Frank H. Crumpacker, China missionary, who spoke on the present condition of China. We held our love feast May 16 with Bro. C. V. Smith and Bro. Weybright in charge. May 17 the Student Volunteers from Bridgewater College brought us an interesting program. Bro. Virgil Weimer

brought the message of the morning. We have had a rare opportunity to be in closer touch with Bethany Biblical Seminary this summer through the coming of Prof. Alvin Brightbill, Bro. D. W. Kurtz and the male quartet. Prof. Brightbill came July 13 and remained a week during the musical institute. He helped improve our congregational singing, interpret hymns and their place in church worship. Sunday evening we enjoyed a picnic supper and antiphonal singing. The institute was concluded at the church Sunday night with an illustrated lecture on the ten greatest hymns of the church. The semi-annual male quartet came Aug. 2 for our Sunday morning worship and brought helpful messages through song. Bro. D. W. Kurtz, wife and son were with us from Aug. 3 to 9. Each evening Bro. Kurtz brought two messages: the first, a discussion of the parables of Jesus and their application to our everyday living. The second lecture was on the great doctrines of the church. We feel that these meetings were a success, according to the response. Each night the church was crowded to capacity with our own members, those from other denominations and neighboring congregations. As we are holding no revival this year, Bro. Kurtz extended the invitation after his last great sermon. Aug. 11 was Brethren day at Massanetta Springs Bible conference at which Bro. Kurtz again spoke. This year twenty-one of our young people attended Camp Bethel near Roanoke. Our B. Y. P. D. is progressing nicely with Ervin Long, president.—Lera Bowman Jarrells, Penn Laird, Va., Aug. 15.

**Mt. Vernon** church is making rapid progress under the leadership of our pastor and co-workers. At present Bro. Sherfy and his wife are in Chicago; they will return in a few weeks and bring their daughter, Miss Hope Sherfy, home with them. She has been studying music there the past summer. Our church is planning a homecoming for Sept. 6, an all-day meeting with dinner on the grounds. Dr. McGlaughlin will be our guest speaker. All members and friends are invited to be with us. The young people sent one of their number to Camp Bethel. A number of our people attended Annual Conference. Bro. Guy Stump who is heading the peace work of the Second District directed our peace visitation program. Bro. Sherfy recently closed a revival at our mission, Mt. Olivet, where five were baptized. Our Women's Work is doing well under the direction of Mrs. G. K. Stump. They gave a public program at the schoolhouse in August.—Mrs. A. M. Powell, Waynesboro, Va., Aug. 13.

**Pulaski.**—During the winter and early spring months we were greatly handicapped because of the severe weather and sickness. However, our services were carried on each Sunday with a good attendance. The Easter services conducted by our pastor, Bro. H. L. Reed, were an inspiration, bringing strength to our work. For four Sundays preceding Easter, sermons were delivered leading up to the resurrection. Also talks on The Four Doors were given during the Sunday-school hour. The services closed Easter evening with a play, Joseph of Arimathea, given by the young people. The intermediates also presented a pageant, The Victorious Redeemer. Our elder in charge, Bro. A. N. Hylton, meets with us quarterly and we enjoy his counsel and good admonitions. While our church attendance has not increased numerically, we can discern very clearly a spiritual awakening in the membership by more regular attendance and giving to the financial support of the church. We have just closed a Vacation Bible School, the work being carried on by local talent. The pastor conducted evangelistic services during this time, also with good attendance. Two young men accepted Christ and were baptized at the close of the meeting. The love feast was held at this time with twenty-eight communicants present. Since the revival three more young men confessed Christ and will be baptized soon. The church has decided if at all possible to continue the present pastoral program. The young people are seeking to do as much good as possible with a small group who have a mind to work. Visiting the sick is one of the most worthwhile things we are active in. Sister Vergie Dickerson represented the young people at Camp Bethel. Brethren H. L. Reed and Valentine Dickerson were chosen delegates to district meeting.—Irene Rupe, Pulaski, Va., Aug. 11.

**Salem.**—Eld. N. H. Blough of Davidsville, Pa., began a two weeks' meeting at Jubilee church in this congregation on July 26. There was a song service of fifteen minutes before the preaching, led by Sister Flossie Foltz and Bro. Ernest Smith. Ten stood for Christ and were baptized by Bro. Cephas Fahnestock on Aug. 9. We feel that the church has been greatly strengthened by the powerful sermons that Bro. Blough brought us each evening.—Frances Fahnestock, Winchester, Va., Aug. 19.

**Selma** church has been fortunate in having Bro. Jacob Replogle of Bridgewater College and Washington, D. C., as summer pastor. Bro. Replogle and Rev. Palmer Eubanks of the Methodist church conducted a community Vacation Bible School with 104 enrolled; average attendance was eighty-one. At the close of school a picnic was held. Our evangelistic services Aug. 23 to 30 will be conducted by Pastor Replogle. In plans to renovate the church, the Ladies' Aid purchased choir loft curtains and pulpit drapes. July 20 the Bridgewater College ladies' quartet gave a splendid program to a full house; this service was greatly appreciated. July 26 at the regular council officers for next year were elected with Bro. John Golden, Sunday-school superintendent; Bro. Maynard Carter, assistant; Bro. Rolland Johnson, treasurer of the church. Other officers were re-elected.—Mrs. T. R. Lawler, Selma, Va., Aug. 17.

## WEST VIRGINIA

**Greenbrier.**—Elders C. E. Eller of Salem, Va., and A. R. Showalter of Bent Mountain, Va., came to this church and began a series of



meetings July 16. Bro. Eller only remained until the 20th, but Bro. Showalter continued the meetings until the 26th. Their sermons were the best, the congregations were large with good interest and a spirit of friendship among the people. The few members were much revived and encouraged and there were six conversions and five applicants for baptism.—A. M. Frantz, Springdale, W. Va., Aug. 18.

**Morgantown.**—The regular council was held July 11. It was decided to have a series of meetings to commence about Nov. 1 with a love feast during the meeting. A committee was appointed to select an evangelist. Brethren Marshall Wolfe and Berkley Bowman of New Windsor, Md., while attending summer school here, were very active in church work, filling the pulpit many times. Bro. Wolfe is a former pastor. Two young ministers, Brethren Miller and Huffman, are here now going to school and helping with the work. The county Sunday-school convention was held in this church. A Father's Day program was given in June. An ice cream social was given for the benefit of the church. Last Sunday the Sunday school had a picnic after services in a near-by park. The Ladies' Aid has resumed quilting at the parsonage.—Mrs. Samuel Hayes, Morgantown, W. Va., Aug. 17.

## WISCONSIN

**Chippewa Valley.**—During their tour of the Wisconsin churches, Brethren Funderburg and Leatherman visited our church and gave the various committees some helpful suggestions. Pastor Howard Peden and wife have been very faithful in their work here and have accomplished much for the kingdom. We have recently divided our church membership into five sections, appointing a leader for each. In this way we hope to create closer harmony, increase the interest in the church work and visit the sick more frequently. Our church and parsonage have been greatly improved in appearance by repairing and painting. This was done entirely by members who gave their service willingly. Our Children's Day program was well attended and much enjoyed. The Messenger club is continuing to grow with three-fourths of our active members subscribing for the paper. The Aid Society has been successful in its work. At a church supper recently a profit of \$40 was realized. The main reason for our success is the splendid co-operation of both membership and non-members who help by attending and entertaining. There was a large attendance at our ice cream social Aug. 5 and to add to the enjoyment of all, Bro. Eshensen and family of Freeport, Ill., made an unexpected call. July 5 Bro. Ed Davis and wife celebrated their golden wedding anniversary with a service at the church. Nearly 100 persons were served dinner. Bro. Davis has been an active deacon in the church for many years and much could be said concerning the service he and his wife have rendered their church.—Mary Moser, Durand, Wis., Aug. 20.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship at home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

## GAMES

### For Playground, Home, School and Gymnasium

By Jessie H. Bancroft

A practical guide for all who play games—children, young people, adults, teachers and leaders of games. Strenuous games for the strong, lighter games for others. Games for small groups and games for the crowd. Games for the home, schoolroom and gym. Games for indoors and for the wide open space. Games for children's parties and games for clubs. Quiet games and games that roar. Games for every occasion.

More than 450 pages of play material gathered from every quarter. Full directions for leaders and teachers. A book that will supply your every need. Price, \$3.00.

### Skyward—a Book of Horizons

By Frederick D. Leete

A 1936 book already in its third edition. A devotional book that helps you start the day aright and helps you on in the right way. A devotional book not for one year but for successive years. You have for each day a choice Bible verse, a select Bible reading, a timely prose selection, an uplifting stanza of poetry and a prayer that climaxes all these. This new devotional book of 278 pages is being widely used because of its universal appeal. You'll like it and use it, once you have tasted it. Only \$1.25.

### A Timely Message

In these days of fear, worry, perplexity, one needs something to help him put his feet on solid ground. **Release**, by Fredrik A. Scholtz, is a book with a message that will do that very thing. Whether you read the first chapter, "The Bondage of Fear," the last chapter, "In This Twentieth Century," or any of the eight intervening chapters, you will find something that just helps you where you need help. In our mad rush to nowhere we occasionally need to be called on to take a look at ourselves. This book will help us to see ourselves as we really are. Easily understood its message grips the reader and sets him free a better man than before. **And the price is only \$1.00.**

### Do You Illustrate Your Message?

Whether you teach or preach you want to make your message stick to drive it home. Nothing is more effective to this end than a good illustration taken out of men's experience if not out of your own. **1,000 New Illustrations**, by Aquilla Webb, contains nearly 300 pages of the very best incidents and stories. Well indexed so that you readily find the illustration you desire. Good illustrations begot thought. Teaching or preaching without illustrations is like building a house without windows. Apt illustrations are pegs on which to hang your teaching. If you teach or preach you need occasionally to invest in a new book of illustrations. **1,000 New Illustrations is one of the very best on the market now.** Order your copy today. Price, \$2.50.

Brethren Publishing House, Elgin, Ill.



## Christians Grow When Once They Know

The New Testament teaching concerning Christian Stewardship. Every Christian who practices New Testament Stewardship has joy coming into his life. You should know what others can tell you about Christian Stewardship.

### Christian Stewardship Studies

By C. C. Hawbaker and J. E. Dotterer

Prepared under the direction of our Men's Stewardship Commission. Thirteen studies that unfold the Stewardship problem so you will understand and approve and practice Stewardship. Paper cover. Part I, 25c. Part II, 25c.

### The Call to Stewardship, \$1.25

By Julius Earl Crawford

Makes tithing basic to all adequate stewardship. A book for pastors, stewardship and finance committees and for every Christian.

### Money Talks, \$1.25

By Albert F. McGrath

Presents the principles and practices which should govern the Christian as he secures and handles his money.

### The Christian Motive and Method in Stewardship, \$1.00

By Henry Burton Trimble

A standard training book which treats Stewardship by considering the whole life of the Christian.

### The Christian and His Money Problems, \$1.50

By Bert Wilson

A book for the individual Christian. Excellent for Finance Committees and those dealing with the Every Member Canvass.

### Royal Partnership, \$1.00

By M. E. Melvin

Considers Stewardship in terms of a literal financial partnership with Christ. The business man will prize this book.

### The Stewardship of Life, \$1.00

By Julius Earl Crawford

A thorough discussion of Christian Stewardship in all its phases and relationships from the viewpoint of religious education.

### Jesus' Teaching on the Use of Money, \$1.00

By Ina C. Brown

A study of the attitude of Jesus toward money as revealed in his life, in his teaching and in the assumptions on which he acted.

### Life As a Stewardship, 25c

By Guy L. Morrill

Five lessons for study groups. For best results Bibles should be in hands of each member. Paper cover.

If you are alive to the question of STEWARDSHIP, here is the material that will cheer you. If you are asleep and STEWARDSHIP does not trouble you, these books will wake you up and set you in the right direction.

Brethren Publishing House, Elgin, Illinois

## Just a Few of Our Many American Standard Version New Testaments

### Large Type Testaments

#### PICA TYPE



The type is large and bold and runs clear across the page, so that it can be read with ease, and the book is pocket size and so light that it can be easily held with one hand. Also a fine Testament for folks with impaired vision.

Pocket size  $4\frac{1}{4} \times 7 \times \frac{3}{4}$  inches  
Non-pronouncing

No. 650. Testament, Bound in Cloth, round corners, red edges, \$1.00  
No. 650P. Testament, with Psalms, same binding as No. 650 .....\$1.20

No. 653. Testament, Genuine Leather, Levant grain, flexible covers, round corners, red under gold edges .....\$2.25

No. 653P. Testament, with Psalms, same binding as No. 653 .....\$2.50

No. 654. Testament, Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges ...\$2.75

No. 654P. Testament, with Psalms, same binding as No. 654 .....\$3.00

#### THIS IS PICA TYPE

And Ō-zī'as begat Jō'a-thām;  
1 Jō'a-thām begat Ā'chāz; and  
chāz begat Ēz-ē-kī'as;

### Pocket Size Testaments

#### MINION TYPE

With and without Psalms

Size  $3\frac{1}{4} \times 4\frac{1}{4} \times 9-16$  inches. Non-pronouncing.

No. 352. Leatherette, limp, round corners, red edges, cut flush .....30c

Twelve or more, carriage extra, each, 25c  
No. 351. Cloth, square corners, red edges .....45c

No. 351P. With Psalms, same binding as No. 351 .....55c

No. 353. Genuine Leather, Morocco grain, flexible cover, round corners, red under gold edges .....\$1.20

No. 353P. With Psalms, same binding as No. 353 ....\$1.50

No. 354. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges .....\$1.60

No. 354P. With Psalms, same binding as No. 354 ....\$1.70

#### THIS IS MINION TYPE

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field are mine.

These Testaments are in the Revised Version and are non-pronouncing. You will be delighted with them. None better.

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., September 12, 1936

No. 37



Photo by E. G. Hoff

## A VIEW OF HEINRICH ZELLER'S FORT

*The door shown in the picture opens into the spring room at the lower end of the fort. It was here that an Indian is said to have gained entrance to the fort and to have been killed on the spot. See editorial beginning on page. 4.*

## IN THIS NUMBER

### Editorial—

Daily Devotions (W. W. S.) .....	2
What's Wrong and How to Right It (E. F.) .....	3
There Is Also Class War (E. F.) .....	3
He Ought to Go to Bethany (E. F.) .....	3
Grandfather's Land.—No. 4. Land of Little Change (H. A. B.) .....	4
The Farmer Lives by Faith (H. A. B.) .....	6
Kingdom Gleanings .....	16, 17

### The General Forum—

My Prayer of Life (Verse). By Ann King Nies .....	7
The Recovery of God. By Forest S. Eisenbise .....	7
The Battle Scarred Church. By J. M. Henry .....	8
The Church and Politics. By Grant Mahan .....	9
Why Man Fights.—No. 5. Human Nature. By Kermit Eby .....	10
More About Ministers in Politics. By Leonard M. Lowe .....	11
The Pre-eminent Christ. By D. L. Forney .....	12
College and Local Church Co-operation.—No. 2. Areas of Co-operation. By C. Ernest Davis .....	14

The Cry of the Wronged. By Rebecca Foutz .....	14
Bible in the Schools. By Annie L. B. Miller .....	15

### Home and Family—

The Proof of Faith (Verse). By O. P. Thomas .....	18
Was Thomas Cassel Right? By Grace Hileman Miller .....	18
A Few Thoughts for Live Girls. By George W. Tuttle .....	18
Establishing Family Altars. By Quinter Hollenberg .....	19
Peace Action .....	19

### Our Mission Work—

The Lucknow Conference. By Edw. K. Ziegler .....	20
What to Pray For. By M. R. Zigler .....	21
Ploughing in the Dangs. By Florence M. Bollinger .....	21
Junior Worship Program. By Elizabeth Weigle .....	22

### The Church at Work—

Giving—a Doctrine; Beaverton, Michigan; Fixing Responsibility for Training Your Leaders; Our Young People's Project; Men's Work in Action; The Army and the Brotherhood; Recreation; The Children's Charter .....	23-25
---	-------



---



---

## DAILY DEVOTIONS

---



---

BY WARREN W. SLABAUGH

### The Crown of Thorns

"Yet it pleased Jehovah to bruise him; he  
hath put him to grief"

Read Mark 15: 16-21

Monday

The treatment Jesus received at the hands of his captors is but a reflection of the worst passions of men. First at the hands of the temple mob, then in Herod's court, and now by the Roman soldiers.

These soldiers were no worse than others of their profession; war makes men hard and brutal. Here was an opportunity for some diversion. He claimed to be king of the Jews; well, they would pay court to him. A thorn bush yielded a crown, an old military cloak and a staff completed the equipment. And the tragedy lay, not so much in what Jesus suffered, as in the depths of depravity to which human nature may sink.

*Our Master, may the spectacle of  
thy patience rebuke us when we fret  
about little things. Amen.*

### To the Cross

"Surely he hath borne our griefs and carried  
our sorrows"

Read Luke 23: 26-32

Tuesday

Up the Via Dolorosa went a squad of soldiers with a prisoner in their midst.

Among the crowds that followed, there were some who were kindly disposed. Jesus had attempted to save his city from destruction, and they were crucifying him for his pains. And now he forgot his own griefs as he contemplated the horrors which would come upon the helpless women and children in that day. Patient under his own suffering, concerned for the woes of others, he was the perfect revelation of the love of God.

*Our Master, may we be impatient in  
the presence of wrongs done to others.  
Amen.*

### The Cross

"But he was wounded for our transgressions;  
he was bruised for our iniquities"

Read John 19: 16-24

Wednesday

This is the supreme tragedy of all times; words fail to explain its meaning. The theologians have built their systems around it and have denied its meaning in their bitter quarrels over

it. Perhaps there is no exact formula. We need to stand before it in a spirit of worship, at the spectacle of an innocent one dying, while the guilty escaped.

We know in our hearts that here is an exhibition of love such as never before was seen, the love of a righteous God who pardons us for the sake of him who hung on the cross. And that which had been a symbol of shame becomes a thing of beauty and of power; he who was lifted up from the earth was indeed drawing all men unto himself.

*Our Master, be it far from us to  
boast, save in thy cross. Amen.*

### The Repentant Robber

"The chastisement of our peace was upon  
him; and with his stripes we are healed"

Read Luke 23: 39-48

Thursday

"Who he was we will never know. He was not so fortunate as Barabbas who escaped the cross that day through the fickle fancy of the crowd. He was no doubt a zealot who had dared to fight against Rome; he had taken a chance and lost; he was dying as he had lived, by violence.

But the patient Figure on the central cross impressed him. He knew him only from the gossip of the bystanders. But into a misspent life, only a short hour before its end, there flashed a ray of faith and hope. And he knew that this was no criminal, but a glorious

Figure able even on the cross to open the gates of Paradise.

*Our Master, our hearts thrill at this  
beautiful story, and we too know that  
thou art our Savior. Amen.*

### The Death

"All we like sheep have gone astray; we have  
turned every one to his own way"

Read John 19: 23-30

Friday

The Son of Man was dying, brought to his death by his own people. See the crowds, brutal in their mockery; the priests forgetting the dignity of their office gloating over their victim; the soldiers disputing over his poor possessions at the foot of the cross; his disciples hiding in shame. Nature drew a kindly mantle of darkness over the tragic scene.

But it was not all dark; the repentant robber died with a smile; there were faithful women who forgot their terror to stay till the last; the mother who bore him was there with the beloved disciple. Thus he died, not in shame, but in assurance of his integrity with the familiar name "Father" on his lips. Surely this was the Son of God.

*Our Master, may our love and de-  
votion be deepened as we read again  
the story of thy death. Amen.*

### The Burial

"And Jehovah hath laid on him the iniquity  
of us all"

Read John 19: 38-42

Saturday

The crowds had gone from Golgotha; the holiday mood had given place to a strange fear. Only a few faithful women remained; even Peter had been in hiding all day. And the body of Jesus was now a defiling thing which must be put away before the Sabbath began.

It was then that unexpected help appeared; Joseph had influence with Pilate, and offered his own tomb; Nicodemus brought a wealth of spices. Both had been secret believers, but pride of position had kept them from following openly. Now love for him who had been so foully done to death became stronger than pride. They took down the broken body and reverently laid it in the near-by tomb.

*Our Father, may we too forget fear  
and shame to serve thy Son. Amen.*

---

## WEEKLY QUIET HOUR

---

### The Seven Last Words

"Eli, Eli, lama sabachthani." The mistake of the bystanders was due to their ignorance of the Aramaic.

Vinegar, sour wine supplied by the soldiers for their refreshment. It was a kindness on their part to offer it to Jesus.

Of the seven utterances, note that three were in concern for others: forgiveness for his executioners, Luke 23: 34; pardon for the robber, Luke 23: 43; committal of his mother to the beloved disciple, John 19: 26, 27. Two were expressions of his physical pain and anguish, Matt. 27: 46; John 19: 28. Two were expressions of resignation, Luke 23: 46; John 19: 30. What do they tell of his character? Was the centurion right in his estimate?



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., September 12, 1936

No. 37

## EDITORIAL

### What's Wrong and How to Right It

"BUT the thing that is wrong with our world is not economic systems or its political systems, but the unregenerate nature of the human beings in all the systems."

So says one of our widely known leaders in a very earnest letter. And so the editorial department of this paper has been saying again and again. Except that we think the systems are mostly bad too. But he means that the real root of the trouble is with the persons and that there is little use trying to mend the systems until we have better men to work them.

With which we heartily agree. We'd like to shout it from the housetops of the nations. And along with that another truth. These better men can not be made in selfish seclusion. God can not regenerate a man who can look upon iniquity and go off and forget it. This wondrous transformation is conditioned on repentance. And that the real thing, not a sham.

E. F.

### There Is Also Class War

THE civil war in Spain reminds us that war between nations is not the only kind possible in our modern world. And a correspondent reminds us that there is still another kind, class war, that is very bad. This is bad because it may easily lead to the Spanish kind but if it does not, it is bad anyway, very bad. It destroys internal harmony and happiness, supplanting brotherliness with hate and strife.

It is a trick of the politicians to incite class war. They may be able to ride into power on a wave of popular hatred for somebody or some class. They may gain a selfish advantage but it is bad for the people, very bad.

But is this all that needs to be remembered about class war? Does this mean that one dare not denounce iniquity in high places lest he stir up a class war?

Jesus took that risk and paid the price and it was heavy. Is he not the world's most illustrious victim of class war? And did he not calmly accept responsibility for making it?

But that was class war of a very particular type and in this fact we may perhaps find the solution of our dilemma. It was not a war of one social class against another. It was a war of the ruling class against himself, occasioned by his fearless courage in speaking the truth about them. Maybe the world needs more of that kind of courage now.

When anyone feels called upon to take the risks of stirring up the powers that be by telling them what he thinks of them, he should be very sure of his facts and of the unselfishness of his motive. And then, if he lacks wisdom, which he will, let him ask of God and act in the light of the wisdom which God gives him.

E. F.

### He Ought to Go to Bethany

SOMETHING happened yesterday which gave me a kindlier feeling toward our colleges and seminary. You may not have known that I had anything against them. Well, it wasn't against *them* exactly. But when I see how some, not many but some, smart young men carry themselves as they go out from these institutions into our pulpits and pastorates, it gives me pause and sometimes pain.

I mean the young man whose sermons have more homiletics in them than religion, more scholarship than sympathy, more self than Christ. I mean the one who knows more about theology and anthropology than he knows about God and men.

But in spite of an occasional misfit in the Manchester or Bethany output, I am sure that such places are needed terribly. That sermon-article which came in yesterday morning from one of our younger evangelists would have reconvinced me, if that had been necessary. Deep down in my heart I wished the



author had been to Bethany or some place where his flaming zeal would have been tempered with a little sanity. He would not have cited that much abused verse in Nahum about the chariots jostling each other in the streets, as a prediction of the automobile. He would have been taught to pay some attention to the historical setting and would have discovered what the prophet was talking about. He would have learned that Nahum's graphic description (2: 3, 4) of the impending fall of Nineveh had no more to do with our modern motor traffic than Isaiah's words (60: 8, 9) about the flying sails of the exiles' ships coming home from Tarshish had to do with twentieth century airplanes, though these are what this earnest young expositor of prophecy made of them.

The tragedy of this business is that it is all done under color of preaching the gospel and upholding the divine authority of Scripture. We know the Bible is the Word of God because these modern inventions and what Mussolini was going to do to Ethiopia were foretold in it thousands of years ago! This comes close to degrading Bible study to the level of the magician's art. We would not intimate that God could not have revealed these things to his servants if there had been any good reason for it, but the evidence is too clear that he did not. Such interpretations can not stand before the appeal to common sense and common honesty. They get a certain show of plausibility by putting into Scripture verses meanings which the words might bear but which, in the light of their context and historical background, are impossible, not to say ridiculous.

A little better but not much, is this sermon's treatment of Paul's familiar warning to Timothy concerning perilous times and false leaders. It simply ignores the plain fact that Paul was trying to prepare Timothy for difficulties he would meet himself, takes his words as referring directly to our day, and so builds up an argument for Paul's inspiration. He doesn't need that kind of help. The case is stronger without it.

The "last days" and "last time" of which Paul and John wrote had already begun. They were dealing with conditions which the Christians of their day were facing. These conditions have been true, more or less, ever since then and at recurring intervals they have been true with special emphasis. So they are today. And so we too need these warnings. God help us to heed them. And that other one of Paul to Timothy about "rightly dividing" or "handling aright the word of truth." One hates to see it mangled so.

I hope this zealous young preacher of such fine promise can take a course at Bethany yet. And to make things like this possible I hope the Bethany Sunday offering will be good.

E. F.

## Grandfather's Land

(See Cover Page Picture)

### 4. Land of Little Change

#### *Heidelberg and Tulpehocken*

It was told the grandsons that if they would drive north from Lancaster some thirty miles there could be found a land of little change. Such a tip suggested things that fit exactly into the general plan of recovering the real grandfather and his times. Thus the exploration party of three came to the home of a friendly and recommended guide in Myerstown.

There was a brief round of explanatory conversation and then a course of adventures was discussed. But first a word about the host. He was a genial man of sixty or so intensely interested in the finer things of life. And so it was not strange that long before the day was over he proved himself a King in more than name.

Speaking to our guide of crops ripening to harvest, and of an interest in old-time farming equipment, he ventured to exhibit a well preserved flail, demonstrating as gently as he could on the front room floor just how it was used. On retiring to the backyard, the grandson with the notebook laid aside his equipment to try out the flail. But there was a technique in its use that could not be mastered offhand. So as nonchalantly as possible he posed while the other grandson snapped a picture. Then, with arrangements made for lunch, the start was made for Heidelberg.

Now Heidelberg is a large plain church said to be capable of seating nearly a thousand persons. It stands modestly back from the road at the end of a shaded drive. In the days when horses and buggies were in use there were long lines of hitching posts on both sides. For those were the days when hundreds of people came from a distance to attend the big meetings of the year. Beyond the church was the inevitable graveyard, and in it two persons mowing grass. From a distance it was noted that the man was of the sturdy Dutch type, and the woman even more so. Two young boys playing first around the gravestones, and then about the church, looked like the answer to some eugenist's prayer.

Inside, the Heidelberg church was reminiscent of the days when the men sat on one side and the women on the other. In front sat the ministering brethren, facing the deacons on the other side of the long table. But for all its age, Heidelberg church is well preserved and boasts electric lights. The guide snapped on the powerful electric light just in front of the ministers' table, and then recounted the astonishment of a local undertaker, who observed that with such lights a body would have to be in first-class condition for display in the Heidelberg church. Upstairs at this church the grandsons found a large attic with a few



old rope beds, and a cradle or two, such as came handy when whole families from a distance attended the big meetings and sleeping facilities were at a premium. In the basement there are still the great brick stove and the giant kettles for cooking meat and soup. And what beams stretch over all! Many roughhewn timbers reach the forty-five feet from wall to wall.

Out to Tulpehocken in the early afternoon, the grandsons saw another old-time church, in this case notable for the inclusion at one end of a room built to provide a place for a day school. Here was one church in favor of education, since in the room thus provided pupils were gathered by a teacher receiving the magnificent sum of three cents per scholar per day attended!

#### *Heinrich Zeller's Fort*

In the land of little change there are other interesting buildings. Consider Heinrich Zeller's Fort. It was between visits to Heidelberg and Tulpehocken that the stop was made at this other point of interest. By those who should know it is claimed that Zeller's Fort is an important example of European architecture as modified to meet new world conditions. The fort stands on a large farm pretty well obscured by tremendous barns, trees and a large stone dwelling. Indeed, the enquiring explorer is scarcely aware of Zeller's architectural treasure until he is almost upon it.

The grandsons approached the fort by way of the road about the dwelling on the farm. The last part of the way was by an informally curving flagstone walk, leading down to the lower ground on which the fort stands astride a spring. One immediately observes that the windows of the fort were built narrow and small, doubtless to facilitate defense. The door at which the visitors of the day entered was found to be old and weather-beaten, quite as it should be for a building dating from 1747. Whether or not the present door is the original, two amateurs could not say. But the door they saw is of oak, fastened together with wooden pegs. The hinges and latch are hand wrought. In the main room on the ground floor, and towering up through the center of the fort, is the grandest fireplace the explorers have ever seen. The opening was guessed as approximately ten feet wide and four feet deep. Here is a place that stout Thor might have warmed himself. At any rate the fireplace is certainly big enough to admit a man-sized Santa Claus—and perhaps a reindeer or two. How Heinrich Zeller planned to keep such a furnace going more than two grandsons could figure out. Certainly trees were more plentiful in his day, but there was still the problem of chopping them down and setting them to the fort. Perhaps Zeller belonged to some American Anakin.

In a room to the rear of the fireplace was an assortment of old-time articles gathering the dust of the passing years. Challenged as to what was the probable use of a strange looking machine standing in a far corner of the room, the guide explained it was some kind of a granddaddy to the modern sausage grinder and meat stuffer. Seizing the crank and turning it slowly he demonstrated how a battery of heavy chopping knives was lifted and released to cut meat to sausage fineness. The guide also explained how he had gotten the backache many a day, when as a boy his job had been to run such a meat chopper.

From beneath the downhill end of Zeller's Fort there flows the water of a surprise spring. For at this end of the fort there is a cavelike room, in the lowest and central portion of which the spring rises, flowing gently over broad slabs of stone. In the middle of the pool, and on a little island of rock, were the butter and cream supplies for the farmer folk living in the big dwelling house on the farm. One would not imagine there were such supplies in the spring cave under the fort on that night so long ago when an Indian crawled through the spring outlet and suddenly popped up in the room! He was looking for a new supply of white men's scalps, but the people in Zeller's Fort were just a bit more shrewd than he. They were ready when he emerged, sleek and wet, and killed him on the spot. So there was at least one night when this spring water was red as it ebbed away to join the streams that run down to the sea.

Incidentally Zeller's Fort suggests something of why the early lines of settlement followed by Pennsylvania Dutch and German settlers turned south rather than continuing westward over the mountains. For the mountains were not the only barrier. In the wooded mountain fastnesses Indians lurked, and to minimize conflict with these as well as avoid the mountains, it was natural to turn south through York County in Pennsylvania into Baltimore, Carroll and Frederick Counties in Maryland and on to the Shenandoah Valley of Virginia. Of course this is not the whole story, but explains in a general way how Pennsylvania settlers came to spread south into some of the best agricultural regions of the Middle Atlantic states. Heinrich Zeller seems to have favored going west by another route, and he built his fort to make sure he would not be driven back.

#### *Mansion of Mystery*

Heinrich Zeller's Fort is not all there is to be seen on the farm visited. There is a stone dwelling and grounds worth more than passing notice. This dwelling is a rather rambling structure, the main part of which is the usual two stories with attic in height. Who built the mansion of mystery, and why, there



was not time to find out. There were plenty of signs of age, though we do not mean to infer neglect. Indeed, if one may judge from the state of the grounds, and the strange or gorgeous potted plants on porches and at windows some one is putting in overtime keeping the place in shape. But farmer folk have a way of getting many things done, and such must be true for those who live in this rural mansion.

There were trees, hedges, shrubs, flower beds and flat stone walks, the whole so informally and generously laid out that there was an answer to a photographer's dream at every turn. And so the exploring party went reverently around the rural mansion admiring the unique beauties of the scene. It had taken generations of intelligent and patient living to produce the mellowness that made the house and its grounds a photographer's paradise. But it was not just the grounds and exterior that tempted the grandson with the camera. Consider the view at one window. The shutters were frankly thrown back, disclosing a magnificent plant almost filling the lower space. When the photographer saw it, he stopped and took another picture. But that was the nearest the explorers came to seeing what was inside the dwelling. Perhaps it is better so. For in memory there will thus remain the picture of a magnificent begonia, untouched behind the glass of one fast closed window, the one intimate clue to the life now lived in the mansion of mystery.

#### *Pricetown and After*

After lunch with the guide of the morning the party of three called at the home of his brother. Here they found quite as hospitable a welcome and similar interest in searching for things reminiscent of grandfather's day. Would the explorers care to see a slave room in one of the dwellings still standing in Myers-town? Perhaps it should be explained that the slave room referred to was a secret chamber in which slaves, taken under cover of night from canal boats that passed through the town in those days, were hidden while preparing for the next stage in their flight northward. Or there was the first municipal water works in America not far distant.

But finally it was decided the host of the afternoon would take his car, and with his wife and the three explorers, drive out to see the Pricetown church, the oldest unaltered church building in the land of little change. There were several reasons for accepting this solution of the situation. First of all, the guide explained it would be impossible to give directions so strangers could find the church. Secondly, the afternoon was passing and time at a premium. Thirdly, our host's wife was raised in Reading, on the road to Pricetown, and she could go along

and make a call on relatives if the larger and faster car were taken.

Some thirty miles of driving, part of it winding mountain road beyond Reading, was proof enough it was a good thing our guide had taken the tour in hand. He knew where to get the key to the building. He knew also the footnotes to local history that explorers are always eager to recover. As was known, the Pricetown church was nothing pretentious. It was just a small building able to seat from 150 to 200. The chief interest of the visit lay in seeing an unchanged church. But even here there was some change for backs had been added to the bench seats. The inside trim in this little church was better than average, for one master workman had insisted on finishing this himself. Directly behind the ministers' table was a window. Just outside, perhaps ten feet from where he had stood to preach so often, was the grave of Martin Gaby. After inspecting the church, and while the photographer member of the party was taking some pictures, the rest of the explorers went a berrying. And they did not have far to go. About the church and in the overgrown graveyard were wild strawberries in ruddy clusters.

Back again in Myerstown, the guide of the afternoon proved himself a most generous host. He knew a place where good things to eat were reasonable and the service excellent. So there the afternoon's party of five went, and there they kept the anniversary for the grandson with the cameras. Or rather the anniversaries, for besides being his birthday, it was also his wedding anniversary. However, as the second King entertained his guests a shower came up and before the night was over all that part of Pennsylvania got a drenching rain.

H. A. B.

### **The Farmer Lives by Faith**

FROM time to time one hears about the wonderful things that have happened or are about to happen in agriculture. For example, it takes fewer man hours to produce a bushel of wheat or corn than it once did. That is, if it rains—or does not rain too much!

Again, we understand some crops may soon be raised in factories housing shallow tanks of glass or concrete. It is said there is no reason why plants should continue to be grown by the crude and hazardous methods that have made food costly from the beginning of agriculture. Perhaps not, if some one has faith enough—especially the farmers.

Meanwhile raising crops in the usual way is not too easy. If it is not one thing, then it is another. Farming seems to take more and more faith. And so, if it were possible, it is truer today than when written, that "he that observeth the wind shall not sow; and he that regardeth the clouds, shall not reap."

H. A. B.



---



---

## THE GENERAL FORUM

---



---

**My Prayer of Life**

BY ANN KING NIES

Oh, Life, you seem so strange to me;  
 I wish I understood  
 Just why at times you are so hard,  
 And other times so good.

I love you, Life, you're mine to keep  
 Until you're lost to me,  
 But while I have you, please, dear God,  
 Help me to live for thee.

*Reading, Pa.***The Recovery of God**

BY FOREST S. EISENBISE

WE are still living in the days of *Recovery*. At least so we are told. It is a very popular word, although beginning to get a bit threadbare and frayed along the edges.

The political brass band has been furiously playing recovery music for many months in a desperate attempt to drown the piteous cries of unemployment, suffering and want. The recovery symphony has been transposed all up and down the alphabet in a vigorous effort to impress it upon the minds, and endear it to the hearts, of our people.

Practically everyone agrees that something has been, and is still, quite radically wrong with the world's social, economic and political systems. All are eager for recovery. It must be clear to even a casual thinker that in speaking of recovery we are speaking of regaining something which has been lost. Also that nothing can be lost except that it first be held in possession.

Now right at this point there is no sort of unanimity as to what we once had which we have lost, and which we need to recover. A great many surveys and investigations have been conducted by as many committees and boards. And in spite of the fact that we are constantly speaking of *recovery* we are living in the midst of a determined attempt to sweep the institutions and relationships of our common heritage into the discard and to popularize unlimited experimentation in every area of human experience.

Many and deplorable have been the results. Industry has been organized and disorganized, security has been jeopardized, morals have been liberalized, honesty and integrity have been penalized, and conscience, private and public, has been anesthetized. The church and the ministry have been criticized, religion has been socialized and rationalized, the movies have been Cantorized, liquor has been legalized, home influence minimized, and the neighbors are scandalized!

This is the time for right-thinking men and women everywhere to unite in a genuine recovery campaign. There are some eternal values which must be recovered. First and foremost in any program leading to stability, security and felicity, stands the necessity for the recovery of God. For it is only too true that God has been dropped, or lost from the thinking and programs of individuals and of nations.

We need to recover God as the Object of our devotion, or worship, in order to recover our character.

For we have enshrined many gods of selfishness, greed and lust in the place of the true God. Having many gods we have lost godliness. It was not without reason that Jehovah set first in the list of ten commandments: "Thou shalt have no other gods before me." Man becomes like that which he worships. There can be no beauty of character, no neighborly concern, no community of interests, no brotherhood of man, on any permanent basis except that of devotion to God, who is himself Truth, and Mercy, and Unity and Love. The loss of character is one of the most serious of the losses of recent years. The recovery of character is necessary to the recovery, and establishment, of many right relationships. Character can be recovered only as we recover God as the supreme Object of our devotion.

We need to recover God as the depository of our faith or confidence, in order to recover our poise.

For we have placed our faith in the things material and in the social forces of this present world order rather than in God. Our confidence has been in the sufficiency of man's abilities and powers, in the stability of stocks and bonds and banks, in the permanence of monetary values and in the moral evolution of society. All of these have proved but broken reeds in the crisis. As a result we have the loss of poise, the dread of the present and the fear of the future so characteristic of the thinking of today. There can be no proper balance of life, no poise, no peace, no confident and hopeful outlook for the future except as we place our faith in him who changeth not. The loss of mental, moral and spiritual equilibrium in the last few years has been disastrous. We must regain our poise. Poise can be recovered only as we recover God as the depository of our faith.

And then, we need to recover God as the Source of our guidance, or direction, in order to recover personal and national progress.

Men have been asking direction of every wayside shrine. Fortunetellers, palmists, crystal gazers, mediums, psycho-analysts, technocrats and New Dealers have all been besought to set our feet again in the paths of progress. There is no doubt that we



have missed the main road. And there is serious questioning as to whether our various detours will ever bring us back to the highway again. There can be no permanent progress except as man is guided by the principles of right conduct, justice, mercy, love and brotherhood, of which God is the only Source. We want to get on. We shall recover our interrupted progress when we recover God as the Source of our guidance.

Recovery? Yes, by all means! We need it in personal life, in state and national affairs and in world relationships. But we need the recovery of character, of poise and of true progress more than the recovery of any of the material losses of the depression. Well may we learn again the lesson of the first commandment, "Thou shalt have no other gods before me." When we have recovered God, as the Object of our devotion, the Depository of our faith and the Source of our guidance, then shall we know the blessings of true recovery.

*Pasadena, Calif.*

## The Battle Scarred Church

BY J. M. HENRY

THE battle of South Mountain in Maryland during the Civil War took place on Sunday, Sept. 14, 1862. That memorable morning the birds sang sweetly along the Antietam. The air was balmy while a mist of fog settled over the peaceful valley. Crowds of mirthful youth, venerable fathers, and sainted mothers were assembling at a historic spot for worship, the Mumma church, on the hill overlooking Antietam and Sharpsburg. What a memorable Sabbath! Elder David Long announced the hymn and the congregation joined in praise to the Prince of Peace. The melody of that song died away upon the distant vales and hills as the voice of that prince of God prayed for peace while the congregation cried, "Amen." The lids of the old historic Bible were opened and the minister read one of the psalms, preached a fervent sermon, closed the Book, led in prayer and the saints with joy and thanksgiving wended their way to their homes not realizing what would come on the morrow.

About twenty members visited Samuel Mumma who lived only a few rods away from the church. The land had been deeded by Samuel and Elizabeth Mumma to the (Dunker) Brethren for a place of worship. The parcel contained one hundred perches of land situated on an elevation. The deed specifically called for a church house as a place of worship. The preamble of the deed has been copied from the land books of Washington County and is given here because of its significance.

This Indenture made this twenty-second day of February in the year of our Lord eighteen hundred and fifty-one be-

tween Samuel Mumma and Elizabeth Mumma his wife of Washington County in the State of Maryland of the one part, and Joseph Wolf, John S. Rowland, Samuel Fahrney, Jacob Reichard, Samuel Emmert, John W. Stouffer, and Valentine Reichard, deacons of the church who call themselves Brethren, having and considering the Holy Scriptures alone as the object of their faith; and holding and professing only the New Testament solely as the rule for their church government and for their religious practices, renouncing and disowning all other creeds, men's confessions of faith and elders' traditions, preferring and professing the deciding, determining, and squaring all Church matters by and with the New Testament. The said Church of the Brethren in the same Church which is an Act of the General Assembly of the State aforesaid, in 1816 Chapter 182 is denominated by Dunkers of the County and State aforesaid."

Samuel Mumma was one of the staunch members of the Brethren at Sharpsburg. His home was a place where the members always found a hearty welcome. On Sunday afternoon, Sept. 14, 1862, his children in company with some visiting members' children went up on the hill and saw smoke and heard the roar of guns on South Mountain. The children came running to the house and reported what they had seen and heard.

The battle of South Mountain had begun with fury in the early afternoon. Mumma and the visiting Brethren went to his barn and looked out of the door toward the east. They watched the battle until late in the evening when soldiers began to come in great crowds across Antietam Creek and take up positions on the hills. General Hill's troops were falling back and Lee was moving his army south from Boonsboro to gain the crest of the ridge west of Antietam Creek.

Samuel Mumma told his wife, Elizabeth, to put the children to bed and said, "We can not sleep tonight." They did not go to bed that night. The next morning as rays of light danced over the eastern hills they saw soldiers on every side.

Consternation and dismay seized the people. More than eighty persons came to Samuel Mumma and asked, "Oh! Mr. Mumma, where can we go?" He calmly replied: "Go with me for we must get you out of the battle line."

Men, women and children were assembled all day Monday at the home of Samuel Mumma who conducted them outside of the battle lines. Most of the children were sent away during the daytime. The others started at 9:30 P. M., and went north toward Hagerstown until they arrived at the Manor church in which the people lodged until the battle was over. Sixty people stayed at the home of the Brethren who lived near the Manor church.

Mumma sent his son away early Monday morning before daylight with his horses. Two of his daughters, Barbara and Elizabeth, started to walk to Grandfather Miller's. On the way they met a squad of rebel soldiers who offered to help them over a fence. They replied,





Battle Scarred Church  
Near Sharpsburg, Pa.

heart-rending scene was witnessed along the Antietam. The hills and valleys were in full luxuriance of their autumnal beauty. A few days before a contented, peaceful and prosperous people dwelt in that little valley, knowing little of war save the distant echoes that reached their peaceful vale. That day their sacred hamlet was lined with cannon and musketry which soon stained the sod with human blood.

There was a cessation of hostilities on Sept. 18, and during the

"You help, you who are driving us from home! No, you shall not help us."

Both armies were concentrating troops all day Monday with skirmishing along the line. Tuesday morning skirmishing continued. In the afternoon Hooker crossed Antietam and the troops slept under arms. The evening's work had simply been to prepare for the bloody business of the next day. In the awful pause of that night one can imagine many a true heart went back in prayer to cherished ones at home, while others dwelt upon the incidents of the past day and the approaching struggle of the morrow. Then all was hushed in sleep, while the silent cannon loaded with death pointed over the slumbering men. These knew that the first beacons of day would light them to battle, and thus they awaited the dawn.

Wednesday morning before daybreak the battle began with an outburst of cannon fire which soon died away. Dawn appeared and muskets began to flash. The lines swayed back and forth. Soon the Mumma home, barn and other buildings were on fire. The dampness of the morning caused the smoke from the burning buildings, and the smoke from the guns, to hover near the ground.

General Hooker, who commanded the advance, threw the whole division into the attack. He rode to the front, pointed to West Woods and gave orders to advance and hold that wooded hill. The concentrated attack was directed toward West Woods. The center of the attack was about the woods on the edge of the slope where the historic Dunker church was located. The hill about the church became the pivot of attack. The church was situated near the right angle of the battle line which extended southeast across Antietam Creek, below Burnside Bridge. On Wednesday, Sept. 17, a new sight and

following night Lee withdrew across the Potomac. The Dunker church was battered with shot and shell but was still standing. It was used during the battle for a hospital. Battered, bloodstained and broken the walls still stood. An infinitely gracious God had kept watch over that sacred spot.

The Mumma church was built in the spring of 1851 and dedicated to the services of Jehovah. On Sept. 17, 1862, it was pierced by cannon shot and left remaining in that condition until Elder D. P. Saylor asked for contributions to repair it. The repairs were made and the church were rededicated in 1863. The Mumma church was the only bloodstained, bullet-riddled edifice in the brotherhood. It stood the storm of battle, but a storm fifteen years ago swept down on that lonely spot and dashed its sacred walls to pieces. Now the battle-scarred church is only a memory.

*Bridgewater, Va.*

## The Church and Politics

BY GRANT MAHAN

IN a year like the present, when men's attention and time are so largely taken up by politics, because of the importance of the issues, it seems that he who professes to follow in the footsteps of Jesus should be very careful what he does and what he says, and also as to the feelings and motives he has. For oftentimes, when we become excited, we do and say things which are not becoming a Christian.

Men differ so much in their judgments; what would seem right and praiseworthy to me would be anathema to my brother, and *vice versa*. And just here would be a good place to stop and consider as to what politics is and what part the Christian is supposed to take in the political game. Some think none at all should be taken; others think that a Christian should be fully



as much interested as the worldly man; and then there are shades of difference in between these two extremes.

We live here, as our fathers and grandfathers lived here; we are interested in the welfare of our country. We could not well be otherwise, for this is our home, and what is done politically may have a great influence over our future and the future of our children: it would be unnatural not to be interested in anything so important as that. It is a question as to how the Christian may shed the clearest light as he goes about his daily tasks. Each of us would like to have his influence count for good, and not for evil.

If we study the New Testament we shall find that we are not directed either by example or precept to take any part in the political affairs of this world. The business of the church is to teach Christ and him crucified for the salvation of sinners. It would seem that there can be no better way of making this a better land in which to live than to do just what we are supposed, according to the New Testament, to do. There are many who differ from this position, some even in our own church. There are some who wish to lay down rules for the civil government. But we have no instructions to do anything of that kind. A political party, a particular man as President of the United States, can not save us: both of them are moved mainly by selfishness, by what they hope to get out of victory and what they fear if defeated.

One is our Master, even Christ. He is our hope, our salvation, our all. Nations and parties come and go; he alone abides faithful through all generations. We often become too much interested in the unimportant and neglect the truly important. I have known professing Christians to become angry at their brother in the church because he could not agree. And neither one of them was doing the cause of Christ any good; and it would seem that sometimes one who gets so worked up over politics does himself, his brother and his church harm. The example set is not what it should be.

Christ said we are not of the world if we are his followers: politics is most decidedly of the world, and often of a very poor part of the world, a part with which we should not like to be associated. The words spoken by Jesus nineteen hundred years ago are still, must be, the rule of the Christian. The rule does not change to suit times and people. If his followers were not of the world in his day, they can not be of the world in these days. If his followers were not of the world then, neither are they of the world today; that is, they can not be of the world and be his true followers at the same time. We are too anxious to have a part, and sometimes a profitable part, in these worldly things.

Church members want to know what they can do to make the world better if they are not to take part in politics. The Spirit, through Paul, told and still is telling all who will read: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2: 1, 2). If it had been intended that the church should instruct the rulers, here would have been a good place to have that said. But it was not said, but instead the Christian is to offer prayers and intercessions for those in authority over him.

I recall the time, forty years ago, when it was a question of liquor or no liquor at Mt. Morris, Ill. Two of us went to have a talk with Bro. D. E. Price about it, as we thought it doubtful whether those opposed would be able to outvote the others. We knew Bro. Price was not a voter; and in spite of our urging that it was a moral and not a political question, he stood firm, would not promise to go and help. And he did not go; yet the liquor was defeated. I have often thought of that incident, and never have had the least doubt in my mind as to what Bro. Price did. I am sure he prayed for what would be best for the town and community. And from that time I have never doubted that the effectual fervent prayer of a righteous man would avail more in such cases than his vote. We are not of the world, we do not need worldly weapons. We wander from the right way when we use them.

*Homestead, Fla.*

## Why Man Fights

BY KERMIT EBY

### 5. Human Nature

You can not change human nature is another defense of the individual who believes war inevitable. Man is pugnacious, by nature a fighting animal, and there is no use trying to change him. His instincts drive him to war. Again there is no distinction between the struggle of primitive man for survival and mass warfare fought with machines. Nor is there recognition of the fact that the primitive man fought on his own volition, and in the last war conscription had to be used to fill the ranks. Only about 6% of the soldiers volunteered.

War is to be expected as long as human nature is as it is suggests that man's nature is fundamentally evil and so only evil can be expected of him. War is only the result of the evil in man's nature. In line with this argument many Christians contend that the only way to bring peace is to change the individual from his evil ways. However, since there is considerable evidence indicating that the numbers of "wicked" men are on



he increase, many Christians conclude that it is best to concentrate on the salvation of the elect, and permit the world to go on its unholy course.

The acceptance of this point of view leads to the conclusion that war is a part of the social picture.

War has causes. Intelligent study of these causes over a long span of time should teach man to work for their removal as he has for the causes of other great social evils.

War is not an individual phenomenon. Murder is. War is a social ill and man on the whole much prefers to follow the pursuits of peace. If this were not true, conscript armies would be unnecessary.

Nor can it be successfully argued that man is fundamentally evil. Within each person there is a struggle between the opposing forces of good and evil. Given the opportunity, good triumphs. Christ always recognized this even in the most depraved.

No, it can not be argued that war is inevitable because of human nature. *War is a social problem and must be met as such.*

Murder is the individual problem, and thank God, the majority of men are not murderers.

*Ann Arbor, Mich.*

## More About Ministers in Politics

BY LEONARD M. LOWE

IT was with a great deal of interest and a bit of disappointment that I finished Bro. A. Wayne Carr's article, *Ministers in Politics*. There is so very much to say on the subject that perhaps a little more on the other side of the question may prove helpful. Bro. Carr's contribution was in itself a reply to an article by another brother, so I feel that he, as well as others who may differ from me, will understand that what follows is not a mere attempt at refutation, but an honest effort to get at the truth through the humble opinions of the writer.

In the beginning let it be understood that I believe firmly in the dignity of the ministry. This dignity must be maintained and fostered by the most proper professional conduct. A serenity of spirit is necessary if the minister is to maintain a proper grip upon himself, and it is even more necessary if he is to lead others by his attractive personal bearing. But this serenity of spirit is not violated by courageous action in governmental affairs or anywhere else if he is motivated by the principles of Jesus. A minister's professional dignity would certainly be violated by any rash step where poise and calm action were not in evidence, whether that step be taken in the affairs of the local congregation or of secular government. That would unquestionably eliminate any such action as going into a beer parlor to exhort the bartender to

smash his furniture; but it would hardly excuse the minister of his duty to arouse public opinion against the beer parlor or to visit the city officials in an attempt to encourage better moral conditions in the community. If this action brings censure upon the minister he may rejoice in his suffering for the sake of righteousness. It can not be far from the truth to say that any minister who maintains his professional dignity or makes sure of his pay check simply by steering clear of all community or secular affairs where his courageous action would cause the pouring of the sevenfold vial upon his head, either does not have a clear conception of the ministry or is a traitor to his calling.

Perhaps the minister may find difficulty in finding scripture to back up all his courageous action. It is just here that we may involve ourselves in a great deal of trouble. If we confine our actions to those for which we can find precedent in the New Testament are we not in danger of becoming like the law-imprisoned Pharisees? Indeed we would have made little progress had we done so! Peter and James and John would be quite surprised if they were to view all the intricate machinery which we find necessary to run our church efficiently. Paul would probably be incensed to find our sisters so prominent in the life of the church. Likewise the revered fathers of the church might conceivably be nonplused at our attempts to bring about a warless world as we Brethren so conscientiously attempt to do. But

"New occasions teach new duties,  
Time makes ancient good uncouth."

Did not Jesus himself give us authority to widen our span of influence or perhaps to change our emphasis when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do"? How can we do greater works than Jesus did if we depend entirely upon proof texts to furnish us authority? Rather would we not better take the overflowing spirit of Jesus as our guide and inspiration and with the intelligence God gave us apply Jesus' principles to the needs of our world? The very essence of vital Christianity has been its ability to adapt itself to new situations. The apostles had no New Testament, no authority save the Spirit of the Master; yet they began an institution that has changed the world. After the early church was established and before the books of the New Testament were written, the church had no authority except this same spirit of Jesus as it was brought to them by the apostles. But this church succeeded wherein it used that Spirit as a dynamic for meeting new situations and overcoming obstacles; it failed when it did not.

Yet on the other hand is it not going too far to say that Jesus and the New Testament give us no



authority to better the political and social conditions around us? If it is precedent that we want, I believe that we can find it. It is true that Jesus did not engage primarily in political or social schemes, but we can easily believe that his ultimate aim was justice for all mankind. And he certainly knew that a God-loving people must have a God-loving social order in which to live if they were really going to be God-lovers. Jesus had no time for political measures, but who is there to say that if Jesus had been allowed to preach several years longer, and to gather around him a goodly number of followers, he would not have made his influence felt along the whole line of human activities? We can hardly conceive of his trying to be the ruler of Israel or the champion of any particular political faction; but we can conceive of his using his influence to bring about better and more just government. For didn't he himself rush into the temple and cleanse it of its robbers? This was primarily a religious move, but it was also political because of the close tie-up between the priests and the secular authorities. It is a notable example of the fact that Jesus' religion was a stimulus for action wherever he saw the need for it, be it in government or the perverted life of a sinner.

Did Jesus not say, "Render unto Cæsar the things that are Cæsar's"? We can assume that such would imply co-operation in bringing about better conditions by the use of government. We are all agreed that it is not only our duty as a good citizen but also as a Christian to use the privilege of the ballot in maintaining government and in bringing about better government. Consistency demands that we also use our influence in a Christian manner to do those same things. After all there is no difference between a minister's voting against the beer parlor and his agitation for or active participation in a drive to abolish the beer parlor in some other way. I say there is no difference, but that is not quite true. The minister who is willing to be a leader in a community campaign to abolish the public nuisance is to be commended for his zeal and courageous action for the kingdom far more than his brother who is content when he has merely cast his ballot and perhaps urged others to do so.

But after all, the prime reason for a minister's attempts to do all within his power to rid society of the multiform sins that ruin humanity is that the Spirit of Jesus demands that he do so. His task can hardly be finished when he has preached the love of God from his pulpit. He must help his followers to see the application of this love in all the relationships of life. He must be a co-worker with the Spirit of Jesus who aimed at nothing less than an "abundant life" for all. How can little children achieve that

abundant life as long as they are born and reared just around the corner from saloons and prostitutes' dens? How can any of us achieve the abundant life as long as war, racial inequality, and economic maladjustment are allowed free rein in our society? Yes, I know we can still experience the "peace of Christ" in our hearts, but can that peace be deserved as long as we as individuals contribute to these evils of society? And we all do contribute to them as long as we allow them to exist. Christ bore all the sins of the world upon his shoulders; we can not escape doing it even though we do it unwillingly.

As Christian people, our task is to call sinners from out the world of sin, but through the love of God, it is also to aid them in staying out after they are once called. We can do that by reducing the temptations for those who are weaker than we and perhaps altogether innocent of any wrong. A small child instinctively conveys every loose article to his mouth. For that reason the dutiful mother removes from his reach all needles, pins and bottles of poison. Can we as Christian people do less for the world?

We ought to recall the old illustration of the cliff and ambulance. The fable goes that an auto road ran dangerously near the edge of a high cliff. So many folks drove over the cliff that the authorities of the road decided that something must be done. As a result, an ambulance was placed at the foot of the cliff nearest the place where most of the victims fell. But soon some one conceived another plan. This time a fence was built at the top of the cliff, and the dreadful toll of lives was stopped. The resemblance between the ambulance method and some of our methods of kingdom building is rather close. I wonder if our ministers do not have the duty of helping to erect the fence as well as to pick up the mangled forms of those who have suffered the fall!

*Parsons, Kans.*

## The Pre-eminent Christ (Col. 1: 18)

BY D. L. FORNEY

Gist of a sermon preached at La Verne, Calif., June 28, 1936, this month being the fiftieth anniversary of my installation into the ministry.

ON the third day of June, 1886, an election was held in the Pine Creek church, Ogle County, Illinois, and the lot fell on your humble servant. I feel humbled, however, when contemplating what has been accomplished in this half century of service in comparing with what might have been accomplished.

Today, rather than recounting our own successes or failures, I deem it fitting that we contemplate Christ as the pre-eminent One. For has he not said: "And I, if I be lifted up from the earth, will draw all men unto myself"? Let Christ alone be magnified, for he is pre-eminent and above all.



There are men who have been eminent as preachers and witnesses for Christ, as Peter on the day of Pentecost, and later before the multitude, when he declared: "There is none other name under heaven given among men whereby we must be saved." Paul also, after many powerful sermons and defenses before kings and before the multitudes, declared that "God also hath highly exalted him and given him a name which is above every name." From the days of the apostles down to the present time there are men who have been eminent as preachers: Savonarola, Wycliffe, Chrysostom, Calvin, Knox, Wesley and a host of others. But Christ alone is the pre-eminent One.

There are those who were eminent as teachers like Aristotle, Pestalozzi and others. There have been jurists such as Blackstone, Gladstone and others of a later time; doctors, scientists and men of eminence in many lines; but Christ alone is pre-eminent.

In a marvelous way he is revealed in prophecy. His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Daniel prophetically declares: "A stone was cut out without hands, and became a great mountain and filled the whole earth." Napoleon the great declared that "Alexander, Cæsar, Charlemagne and I have founded empires upon force, but Jesus Christ founded an empire upon love and today there are millions who would die for him."

As a Teacher and Preacher he is indeed pre-eminent. In his Sermon on the Mount he declared: "I am not come to destroy, but to fulfil." How often did he say: "It hath been said of them of old time . . . but I say unto you." He would meet the differences between capital and labor today with the teaching that "All things whatsoever ye would that men should do to you, do ye even so to them." He set up new standards of living and his teachings were truth and the people were astonished at his doctrine, "For he taught them as one having authority and not as the scribes." On another occasion when those in authority were sent to take him they were completely baffled for they said: "Never man spake like this man."

He gave a new teaching on the appreciation of childhood which is foreign to the oriental idea of child life even today. Even his disciples sought to hinder those who brought their children to him for his blessing, but Jesus said: "Forbid them not, for of such is the kingdom of heaven." He would lay his hands in blessing on childhood as also would those of our day in our Daily Vacation Bible Schools. Well may our own Dr. D. W. Kurtz stress the idea of saving the world through its childhood.

Furthermore, Jesus gave to womanhood her rightful place in the world. To the woman at the well

he revealed himself as he had seldom if ever done before to the multitudes, who were looking for the Messiah, when he declared to her: "I that speak unto thee am he." The theology which the scribes and Pharisees had not learned he taught to this same woman at the well when he said: "God is a Spirit and they that worship him must worship him in spirit and in truth." To the bereaved sisters at Bethany he reveals himself as the resurrection and the life. To one taken in adultery he reveals himself as one who would forgive sin in place of stoning, yet he would exact from this forgiven one a changed life in order that she sin no more. Tradition would claim that later this same woman sat at his feet washing them with her tears and wiping them with her hair. His enemies could suggest no improprieties on the part of the Master, except that in their eyes the woman was a sinner. What else could she do but worship him who forgave her of her every sin!

The men of his day, Jesus accepted at their real worth. To Zaccheus he says: "Make haste and come down for today I must abide at thy house." With a publican he sat at meat, and when some objected to his attitudes he declared: "They that be whole need not a physician, but they that are sick." He came not to call the righteous but sinners to repentance.

In Gethsemane when the burden of the world's sin, yes, your sins and mine, were weighing him down, his sweat became as great drops of blood falling to the ground. On the cross, subjected to the indignities and scoffs of the rabble, he prayed, "Father, forgive them, they know not what they do."

Forgiveness, compassion and love pre-eminently divine shone forth in every act and attitude of his life. Well might one of his own disciples nearest to him declare: "There is none other name under heaven given among men whereby we must be saved."

"I know of lands that are sunk in shame,  
Of hearts that faint and tire,  
But I know a Name, a Name, a Name  
That can set those lands on fire."

Of souls as of lands it can also be said he has set those souls on fire. Well might the great apostle Paul urge "That in all things he might have the pre-eminence." In every age, in every clime there are those in whom he is pre-eminent. Jerry McAuley, when lifted out of the gutter, became the rescuer of thousands of souls who were sunk in sin and shame. Billy Sunday, off the diamond, acknowledged Christ as the pre-eminent One and led ten thousand souls to own their allegiance to him.

Ramabhai of Bulsar, baptized by Bro. Stover as one of the first to accept Christ in our India mission; Dhanjibhoy of Taropa, baptized by Bro. McCann, and both of humble station in life, never ceased to



own their allegiance to the pre-eminent Christ. Today three generations of Christians in each of those families and stations live to proclaim the pre-eminent Christ. Poonabhai, one among the many thousands of fishermen on India's shore, responded to the One who in a vision knocked at his door, and acknowledged the Christ as Lord of his life. Today his family and others of his village are as a lighthouse to the multitudes who draw their nets to land and are called to become fishers of men.

My brother preacher, or pastor, teacher, student, housewife, mother, dishwasher or helper, is he pre-eminent in your life and mine? Have I crowned him Lord of all?

Will you, dear hearer out of Christ today, accept him as yours, acknowledge him as the pre-eminent One and crown him Lord of all?

"All hail the power of Jesus' name,  
Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown him Lord of all."

*La Verne, Calif.*

## College and Local Church Co-operation

### II. Areas of Co-operation—A. Students

BY C. ERNEST DAVIS

PASSING from the consideration of reasons for co-operation, let us next look at some of the specific areas in which co-operation is possible and desirable. The first of these areas has to do with students—their solicitation, financing and placement.

#### 1. Solicitation

The young people who ought to come to college are scattered everywhere in local congregations. A church can render great assistance to the college by furnishing each year accurate lists of its high school graduates of the year, graduates of recent years still eligible as college prospects, and of those who will be graduating from high school a year or two hence. This gives the college its best prospect list at negligible cost.

Churches can do much to condition their young people and get them ready for the visit of the college solicitor by presenting the claims of our Brethren colleges upon them from time to time. A school spirit can be built and maintained in the churches that will naturally turn our young people toward our colleges. Many of our own young people should apply for college entrance without any visit whatever from the college representative.

Churches can acquaint their young people with the work of the college by arranging for and welcoming visits from professors and student deputations. Pastors who make trips to the campus do well, from

time to time, to take some of their young people with them so they can see the college at first hand.

In many ways the churches can make the work of the student solicitor easier, more effective and less expensive.

#### 2. Financing

Churches can be of great assistance in financing the education of their students. Members can often provide work for students during the vacation season thereby enabling them to earn money for their school expenses. An outstanding service by the local church would be the providing of loans for students from its membership. When the burden of credit for many students is concentrated on the college, the burden is heavy—sometimes too heavy to be borne. That same burden scattered out over many churches and individuals would be comparatively light. The student is best known in his home community and there is where he should secure his credit. Often individuals in the community would gladly lend a worthy student money for his needs if the matter were called to their attention.

If this burden of student credit were lifted from our colleges, they could do much with the funds thus released. In addition, the church would be endearing itself to the young people whom it assisted and, because the churches could assist many more than the colleges are able to help, the advantages of a college education could be extended to a greater number of young people.

#### 3. Placement

Finally, the church and college should co-operate in the placement of graduates. The jobs are out where the churches are. The churches would be strengthened by having ministers, teachers, business men, professional people and farmers—young members who are graduates of our colleges—located in their communities. These people could help in the program of the local church in many ways. Every local church should have its eyes open for employment possibilities in its community in order that it might assist the college placement bureaus in the placement of worthy graduates.

It should be evident that great advantages will come out of wholehearted co-operation between colleges and churches in the area of student solicitation, financing and placement.

*McPherson, Kans.*

## The Cry of the Wronged

BY REBECCA FOUTZ

A NUMBER of things are met in life that could not be understood or borne if it was not for the light that the Scriptures throw on similar conditions, as well as revealing the faith that sustains under all circumstances.



The cry of the wronged is found in the Bible from Genesis to Revelation. Also the cry for vengeance or judgment on the wrongdoer. These cries still go up from hearts and lips all over the world. They arise from most all of human relations. Innocent people suffer from a number of things for which they are not responsible. The righteous are persecuted, even martyred. Ofttimes the wicked seem to prosper more than the godly. And evil and the forces of evil most often seem to triumph and be in power, defeating the right.

This feeling of the wronged is so strong that even the blood of the slain Abel cried unto God from the ground. And David, who for some time led a hunted life because of the jealousy of Saul, repeatedly in his psalms, cries out to God for deliverance and justice. He also pleads the cause of the oppressed (Psa. 9, 10, 11, 12, 13, 137, 73). And both he and Jeremiah complained to God about the prosperity of the wicked.

The prophets continually championed the cause of the downtrodden and pronounced God's severe judgment on the children of Israel for their committing of many abuses. In James 5: 4 we read how the cries of defrauded laborers had gone up to the ears of the Lord. And in Rev. 6: 10 the martyred souls with one voice claimed God's judgment on the murderers.

Usually the first impulse when wronged is that of revenge or getting even. But Christ and Stephen showed the Christian way. Christ on the cross said, "Father, forgive them, for they know not what they do" (Luke 23: 34). And the dying Stephen cried out, "Lord, lay not this sin to their charge" (Acts 7: 60). It takes a truly converted heart to prompt such speech.

The Word tells us that we can give place to wrath but not to vengeance, for "Vengeance is mine; I will repay, saith the Lord" (Rom. 12: 19). And Luke 18: 7 says that God will surely avenge his elect. But it seems so hard for us to leave vengeance and judgment in God's hands. He does not always do it when and in the way we think it should be done. Some can not wait God's time and way. And when they take it in their own hands, it starts a cycle like the feuds. That person then wants to avenge, and so on.

We see how utterly impossible it is for us to straighten out things by taking vengeance. Only an omnipotent God can do that. As Christians we are to return good for evil. But we can say as did Zechariah when he was stoned to death for giving God's message, "The Lord look upon it and require it" (2 Chron. 24: 22). And with Paul when Alexander the coppersmith did him much evil, "The Lord reward him according to his works" (2 Tim. 4: 14).

This does not mean that we should refrain from championing the cause of the wronged or not do all in our power to right abuses. That is our Christian duty. But the whole question as well as our own experiences

would often leave us with more or less of a feeling of defeat and despair if it was not for the other side of the matter—the faith that holds and triumphs through it all. This will be discussed in the next article.

*Philadelphia, Pa.*

## Bible in the Schools

BY ANNIE L. B. MILLER

RECENTLY a reader writing to the *Los Angeles Times*, asks this pertinent question: "In your report of the British and American Bible Societies, which was very impressive, the question arises: What becomes of all the great circulation of that Book of books? It is all very well to send it by the millions to the heathen of India and Africa, but what is its influence in the United States of America today? Fifty years ago there was hardly a school in all our broad land in which the Bible was not read. Is there a state in the union where it is thus honored today? Do you believe that had this Book, with its precepts and high ideals been a part of the teaching in our schools all these years, we would have the conditions prevailing today in our public and private life? Would we face the fearful crime conditions prevailing at present? In putting the Bible out of the public schools we sowed the wind and are now as a result of that course, reaping the whirlwind."

God's Holy Word is just as efficacious today as it ever was, but many neglect the study of this great Book. Magazines, daily newspapers, cheap novels, etc., have become so reasonable in price these past few years, that many times, the Bible—the precious Word of God—is hidden away, dust covered, because of neglect. Children of our generation know more about the movie stars than they do about the great characters of the Bible—and this is not found only in non-Christian homes, but the pity of it is, even in Christian homes.

The Gideons command great respect and admiration from men of all walks of life because of their noble work in placing Bibles in the hotels of our land. Not long ago a young woman had an appointment in a downtown hotel in Los Angeles, and while waiting there for this man, she picked up a Gideon Bible, opened it and these words met her eyes: "If sinners entice thee, consent thou not." Conviction swept her soul; she immediately left the hotel, and later was gloriously saved. She sent to the hotel for that Bible, which became her most precious possession, for it had saved her from a life of sin and shame. "For the Word of God is quick and powerful." And again, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

*Los Angeles, Calif.*



---



---

## KINGDOM GLEANINGS

---



---

### Calendar for Sunday, September 13

**Sunday-school Lesson**, The Council in Jerusalem.—Acts 15: 22-29; Gal. 2: 1, 2, 9, 10.

**Christian Workers**, The Concern of a Great Pastor.

**B. Y. P. D.**, Following Jesus.

**Intermediate**, Keeping Friends.

\* \* \* \*

### Gains for the Kingdom

**Four** baptisms in Claysburg church, Pa.

**Four** baptisms in the Westminster church, Md.

**Ten** baptisms at Beaverton, Mich.; two previous baptisms unreported.

**Eleven** baptisms in the Brick church, Va., Bro. Earl Fike of Roanoke, Va., evangelist.

**Nineteen** baptisms in Linville Creek church, Va., Bro. H. S. Will of Wenatchee, Wash., evangelist.

**Nine** accepted Christ in the Longmeadow church, Md., Brother and Sister I. S. Long of Baltimore, Md., evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. W. C. Sell** of Kittanning, Pa., Sept. 29 in the Libertyville church, Iowa.

**Bro. Edw. Stump** of North Liberty, Ind., Sept. 6 in the Maple Grove church, Ind.

**Bro. J. W. Fidler** of Brookville, Ohio, Sept. 27 in the Pleasant Hill church, Ind.

**Bro. J. M. Geary** of Champion, Pa., Sept. 13-27 in the Maple Springs church, Jerome, Pa.

**Bro. J. J. Anglemeyer** of Williamstown, Ohio, Oct. 18 in the Pleasant View church, Lima, Ohio.

**Bro. B. W. S Ebersole** of Hershey, Pa., Sept. 6 in the Bachmanville church, Conewago congregation, Pa.

**Bro. J. R. Jackson**, the pastor, Sept. 9 in the Limestone church, Tenn.; he will be assisted by Eld. A. M. Laughrun.

**Bro. C. H. Hinegardner** of Lynchburg, Va., Aug. 30 to Sept. 13 in the Spray congregation, Leaksville, N. C.; Oct. 4 in the Waynesboro City church, Va.

\* \* \* \*

### Personal Mention

**Bro. G. A. Zook**, recently of Bremen, Ind., is now located at 327 W. Spring St., La Grange, Ind., and is available for Sunday preaching appointments in that section of the state.

**Bro. W. W. Peters** has entered upon his new duties as Dean of Drury College and his address is changed accordingly from Champaign, Ill., to 1248 Washington Ave., Springfield, Mo.

**Bro. J. E. Miller** will be the speaker forenoon, afternoon and evening at the Polo church of Northern Illinois, Sunday, Sept. 20. It's the annual Harvest Home and Homecoming day. Pastor Ora W. Garber extends an invitation to all former members and friends.

**Bro. A. D. Helser and family** were expected to arrive in America by Sept. 15; but news of the serious illness of Mrs. Helser's mother, cabled to them in London, caused them to cut short their stop there. They were expected to arrive in New York Sept. 5. Their address will be North Manchester, Ind., for the time being.

**Bro. Ralph R. Hatton** and family were in the Mission Board room studying the map of the churches when we came in after the noon lunch on Tuesday of last week. They were on their way from Toledo, Ohio to Omaha, Nebr., their new field of pastoral service.

**Bro. Harold J. Rarick**, R. 1, Eaton, Ind., who has been supplying the pulpit this summer, is taking up the regular pastorate of the Bethel Center church of Middle Indiana. Bro. Wm. J. Tinkle, Upland, Ind., continues as elder in charge along with his teaching of science in Taylor University.

**Bro. E. C. Cawley** of Kathryn, Alta., writes us under date of Aug. 25: "Harvest is over and threshing just begun. It is rainy now. The crop will be very light, even the best of it. During the last two weeks terrible hailstorms have destroyed many thousands of acres of the best grain in central and southern Alberta. One swept across the Irricana district hitting some of our people hard. Grain left standing for the combine, or swathed for the same purpose, was simply obliterated and stooked (shocked) grain was damaged as much as twenty-five per cent."

**China-bound missionaries** are sailing today (Sept. 12) both east and west. Sister Emma Horning is leaving New York on the S. S. Ile de France and is routed to the land of her love and many years of faithful service by the Trans-Siberian Railway. The new workers, Bro. Alva Harsh, his wife, Sister Mary Hykes Harsh, Sisters Mary E. Gauntz and Velma Ober, are leaving Seattle by the S. S. President Grant. Sorry we did not have this information for earlier mention, so you could write them. Possibly some of you will still have time for a farewell word by wire.

**Bro. J. J. Oller** of Waynesboro, Pa., passed on into the reward of his earthly labors Thursday, Sept. 3, and his body was laid to rest last Sunday afternoon. Bro. Oller was one of the outstanding laymen of the church. Successful in business his benefactions to missions, education and other church and community activities have been numerous and generous. At the time of his death he was president of the Board of Trustees of Juniata College. For many years he was a member of the Conference Auditing Committee. The fuller story of his busy and useful life will be given to Messenger readers as soon as practicable.

**To Bro. D. A. Rowland** and the Dixon church of Northern Illinois, congratulations. Sunday morning, Sept. 20, he is to preach a birthday sermon on "Life's Voyage With Jesus as Pilot." Next day, Monday, he will be eighty. In his anniversary message he plans to speak of his experience in the Wisconsin home mission field and in the Illinois churches which he has served as pastor. He has been a Messenger reader for nearly sixty years and a member of the church for sixty-four. Pastor Wm. E. Thompson says that Bro. Rowland and his good wife are both in fair health and that their cheery dispositions are still scattering sunshine.

---

### Your Offering for Bethany Biblical Seminary

Sept. 13 is the announced date for congregations to make their offering to strengthen the training school for our ministers and missionaries. All schools dependent on voluntary gifts for support need a host of individual friends who make special contributions. May we suggest to the friends of Bethany that they use the remittance blank on page 30 and send a gift such as you feel able to give.



**Bro. J. Z. Gilbert and wife** of Los Angeles are on a short trip to Alaska with a party of Christian Endeavorers. His brief but interesting account of an early morning worship service on the way will appear in next week's paper.

**Bro. A. B. Miller**, now living at Bridgewater, Va., was in a very critical condition about a month ago and it was thought that he could not possibly recover. "He made, however," writes Dr. Paul H. Bowman, "a sudden and unexplainable change and yesterday was able to walk about in his home. His mind is perfectly clear and he seems to be making a remarkable recovery. The doctors say they do not know how to explain his case. I heard a good sister in the community say with reference to him, 'Why should people pray for a friend's recovery and then when the prayer is answered, try to find some scientific explanation for it?'"

\* \* \* \*

### Miscellaneous Items

**An all-day homecoming** service with basket dinner will be held at the Wabash City church of Middle Indiana on Sunday, Sept. 13. A cordial invitation is extended to all and especially to those who have worshiped there in the past.

**There will be** an all-day homecoming and rally service at the Maple Grove church, Ashland, Ohio, where Bro. Sower is pastor. The date is Sept. 13. All who have formerly worshiped at Maple Grove are invited to attend. There will be a picnic dinner at the noon hour.—Mildred Hart, Ashland, Ohio.

**"Nead's Theology"** and **"The Wisdom and Power of God"** by the same author are both wanted. Also Brumbaugh's **"History of the Brethren."** If you can supply any or all of these, write this office, please, indicating the condition of the books and the terms on which you are willing to dispose of them.

**District Meeting** of Western Pennsylvania will be held in Church of the Brethren, 20 Robinson St., Uniontown, Oct. 27, 28, the elders' meeting being on Tuesday, Oct. 27. All queries and matters of business should be in the hands of the district clerk, John D. Ellis, 164 Village St., Johnstown, Pa., not later than Oct. 15.

**The fifteenth annual** homecoming day for the friends, members and former members of the Green Tree church will be held Sept. 13. There will be special music and speaker. Sunday school at 9:30 A. M., church services at 10:30; afternoon meeting at 2:30 and evening services at 7:30.—H. S. Replogle, Phoenixville, Pa.

**The Myerstown church** of Eastern Pennsylvania will hold an all-day meeting at the Tulpehocken (Royers) meeting-house, Sept. 20, the morning session to open at 10:15 E. S. T. The afternoon session will consist of a harvest home service to open at 1:30 o'clock. Eld. David Snader of Akron will be the guest speaker.—Harvey W. Frantz.

**The Pleasant View** church of Northwestern Ohio will celebrate its annual homecoming day on Sunday, Sept. 27, with an all-day meeting; a basket dinner in the church at noon. H. Stover Kulp, missionary on furlough from Africa, will be the speaker. Former members, neighbors and friends are cordially invited.—Mrs. I. C. Paul, Lima, Ohio.

**Early in August** the Elgin office sent to each pastor then on the mailing list a packet of new materials for use in the year 1936-37. Any pastor who did not receive a packet either personally or through some one in the church of which he is the newly elected pastor may receive same free by writing: The General Boards, 22 South State St., Elgin, Ill., and asking for "Pastor's Packet of 1936-37 Materials."

**Spring Creek** church will hold its annual homecoming and harvest meeting Sept. 20. Regular Sunday morning services with Bro. Moyne Landis preaching, basket dinner at noon, and afternoon program of talks, readings and music.—Mrs. W. H. Slater, South Whitley, Ind.

**The Zug-Zook-Zuck** reunion is due again. This year it will be held at the Akron church (Brethren), about two miles south of Ephrata, Pa., close to and west of highway 222. The time is Sept. 26, from 10:00 A. M. to 3:30 P. M. Bring your own lunch. Coffee will be free and hot.

\* \* \* \*

### Among Our Schools

#### Bridgewater College

**The fifty-seventh session** will open Sept. 16 for freshmen and the twenty-first for upper classmen. Present indications promise a successful year and a full attendance.

**Professor Minor C. Miller and Dr. Jopson** have just returned from summer travels in Europe and are awakening a renewed interest in international problems by their conferences and addresses.

**Faculty changes** for the year will be as follows: Dr. Harry G. M. Jopson, Ph. D., Professor of Biology, succeeding Acting Professor E. R. Shober, who has been appointed registrar and Associate Professor of Education; Miss Fern Shoemaker, B. A., college dietitian and instructor in Home Economics, succeeding Miss Marjorie Bullard, B. S.; Miss Vernie V. Wright, college nurse, succeeding Miss Grace Zigler; Mr. Paul D. Horst, college treasurer, succeeding Professor Warren S. Craun. Miss Mattie V. Glick, who has served for a number of years as registrar, becomes full-time secretary to the President.

\* \* \* \*

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Glorious Galilean**, by J. W. G. Ward. Cokesbury Press. 234 pages. \$2.00

This volume contains a series of imaginary narratives of some who met Jesus in his travels and teachings. The seventeen chapters treat eighteen people—seven women and eleven men. The author approaches these outstanding characters, asks for an interview, and records the story of each as he thinks the person would tell it were he now here. At first thought you may not take to such treatment of these New Testament characters, but you do not read far until you begin to appreciate the value of such simple and forceful presentation. Being thoroughly familiar with New Testament geography and the customs of that day he paints word pictures that cause the several characters to pass before you as those you have long known. It is well known that in the Bible accounts of Jesus and his teaching we have only a very small part on record as John stresses in the closing of his gospel. Most of us try to picture fuller details of what took place. Some of these details the author furnishes and thus gives us a better understanding of how Jesus reached folks and why they responded to him so readily. Throughout the book his portrayal of the Christ deepens one's appreciation of the divine and human character of the Master who taught as never man taught, loved as never man loved, and won his way to the heart where others failed.

A book that every live teacher and preacher will appreciate because it shows them how they can make their teaching more effective.



---



---

## HOME AND FAMILY

---



---

### The Proof of Faith

BY O. P. THOMAS

The glorious test of living faith  
Which Christian hearts aspire,  
Is far more precious than of gold,  
Though gold be tried with fire.

The faith that leads to victory,  
And seeks the living God,  
Is borne by courage in the way  
Which our forefathers trod.

Thus full of faith, and full of power,  
And full of love so true,  
Did Stephen meet a martyr's death  
With heaven shining through.

As trials of our faith increase,  
And fill the daily scene,  
God's grace and peace are multiplied  
With heaven's brighter gleam.

When things become so very hard  
For Christians to endure,  
The standing true to honest faith  
Makes life with Christ secure.

We can not hold our faith in God,  
Be loyal and ever true,  
And compromise with Satan in  
What he would have us do.

The world is full of evil things  
That lure the human heart;  
'Tis only through God's grace and power  
That goodness dwells apart.

*Sipesville, Pa.*

### Was Thomas Cassel Right?

BY GRACE HILEMAN MILLER

"We surely had that preacher going in C. E. last night," remarked Thomas Cassel at the breakfast table one Monday morning.

"Why so?" queried his sister Mary.

"Oh, he invited us to ask him questions which we wanted answered and some of the fellows did; boy, he pounded the table, till he shook the whole room—"

"Were they sensible questions?" put in Mr. Cassel.

"Of course they were! I suppose the pounding the table was supposed to be by way of emphasis," admitted Thomas with a sly glance at his sister, "but if he only knew it, that act just killed all my interest and of at least some of the other fellows too, though I am not speaking for the girls."

"Well, of course girls are not so easily irritated by such gestures; yet, we get much more inspiration from the speaker who radiates his message through an attitude which creates an atmosphere which grips the emotions," answered Mary thoughtfully.

"That's all too deep for me, sister, but we fellows know that any one can blow off steam by pounding the table or stamping the floor, because we all do it, every time some one disagrees with us; but the fellow worth while, and the one who gets us right where we live every time is the one who gives the soft answer and proves that with Jesus' help he has conquered himself."

"Is brother's reasoning according to Biblical principles, mother?" asked Mary a little mischievously.

"Well, I believe it is," she answered thoughtfully.

"Sure, it is!" stated Mr. Cassel, laying down his fork and looking straight at his daughter. "Get your Bible and turn to 1 Kings 19, and about the middle of the chapter you will find something on the subject—"

"You'll find it in the eleventh, twelfth, thirteenth and fourteenth verses," volunteered Mrs. Cassel.

"Out with it!" exclaimed Thomas, as Mary closed her Bible after reading the reference.

"I presume your reasoning was in accordance with a Biblical principle, for a great and strong wind passed before Elijah when he was listening for the voice of God, but God was not in that wind; after the wind came an earthquake, but God was not in the earthquake; after the earthquake a fire, but he was not in the fire; but after the fire a still small voice was heard; then Elijah knew it was the voice of God, for God was in the still small voice."

*La Verne, Calif.*

### A Few Thoughts for Live Girls

BY GEORGE W. TUTTLE

A BIT of kindness has never been known to bore a lonesome girl.

Foolish pride is the chaff of life but humility is as golden grain.

Leaden words are never coined in a heart of gold.

When you are a cheer-bringer to shut-ins your own measure of gladness and cheer overflows.

The kindness stations should be set thickly upon your railway of life.

Luck is a fickle maiden at the best, but patience and persistence bring you to your goal.

Dame Nature's beauty parlor is open from January to December—and not a cent to pay.

Here are true words: "Each selfish act is a stone in the wall that shuts you in—alone!"

Neatness is the handmaid of beauty while loving deeds are its perfection and crown.

Blessings on the girl who exorcises ill nature, then exercises kindly thoughts.

*Pasadena, Calif.*



## Establishing Family Altars

BY QUINTER HOLLENBERG

WHAT is a family altar? I would say a family altar is a Christian home where the family as a whole commune and worship God. In this home the father is the priest. I believe he acts in this capacity in most instances, whether a priest of God or of the world. The mother is the guide and the children are the life of the home, as well as the responsibility of the parents. All together, this family are the priest and his congregation. They work together, play together, should they not also pray together?

We believe Abraham was the first to establish a family altar, as we read in Gen. 12: 5-8. All through

## Peace Action

### *A Message to the Women of the Church*

Our church now has a very definitely active and constructive peace program. It is a program that requires life blood in the way of service, as well as funds to make such service possible. The women for a long time have zealously and earnestly encouraged the church to move forward in a program of Peace Action. It, therefore, behooves us now to make our zeal practical by shouldering the responsibility it involves.

Our responsibility in this direction, as I see it, is twofold. First, we must encourage the practice of Peace Action in the local church. Second, we must see to it that sufficient funds are raised to make possible the program our church has planned. We can not very well make this program a success if we use for peace, funds that have already been set aside for some other needy phase of the church's program; but, if we see to it that the peace banks are circulated throughout the local churches and contents collected and sent to the Board of Christian Education at Elgin, the peace program within our church will move forward.

I would suggest that every local Women's Work Director, or whoever is responsible for the local Women's Work program, find out at once if plans have been made for Peace Action within her local church. If not, write to Elgin for definite plans and suggestions to start a program of Peace Action in the local church. If plans have already been made, or are in operation, get the women to support those plans and make them operate successfully.

Then too, this Peace Action program should reach away out beyond the bounds of our own church group. That is its purpose. Co-operate with other peace groups in the community in setting up peace education and in enacting such measures as are compatible with the teaching of Jesus Christ. It is not necessary to limit our gifts toward peace to the funds collected through the banks. A few dollars from individuals, or groups, will be welcome any time. In fact, such gifts are very much needed.

May we make Peace Action a very definite part of our program this year. Encourage the young people in their work along these lines and assist in developing an educational program of goodwill wherever possible. May the Lord bless our efforts toward service and the church in its activity within the kingdom of God.

—Mrs. Ross D. Murphy.

the Bible we find reference to prayer in the home. The early Christians are reported in history to have had, not only daily worship in the home, but several worship periods each day.

In urging the establishing of family altars, we do not minimize the need of and blessing received from secret prayer. This was commanded by Jesus. But praying aloud gives force and confidence, and creates a spirit of devotion to God and his work. Perhaps there are times when we seem to be too busy to take time for communion with God. But after all, it is a measure of efficiency, as our work goes much easier, much more smoothly, if we but take time to give God his proper place in our lives. In how many homes where family altars are maintained do you find a majority of erring children? I venture to say there are very few. For where this is practiced, the children have a daily reminder of their connection with God, and assurance of the life beyond.

What are reasons for not having a family altar? Too busy? Self-consciousness? Fear of the world's sneers and jests? After all, these are merely excuses, and no true follower of Christ should make excuses.

We sometimes think of the Ku-Klux Klan as an undesirable group. But one of their lecturers once said, "As the confessional has always been the stronghold of the Roman Catholic, so the family altar is ever the strength and hope of Protestants." We enter into the holy place of God through family worship. Family worship is not only a privilege and blessing, but it is also a duty that the parents owe to their children, *yes, to the world.*

Christ said we should let our light shine in this world. How may we do that? Draw nigh unto God, and he will draw nigh unto you. Unless we give God a large and rightful place in our lives and our thoughts, we are depriving ourselves of the fellowship with him which is our natural heritage. Are we taking advantage of this fellowship with God?

One thought I have, my ample creed,  
So deep it is, and broad,  
And equal to my every need—  
It is the thought of God.

Each morn unfolds some fresh surprise,  
I feed at life's full board;  
And rising, in my inner skies  
Shines forth the thought of God.

At night my gladness is my prayer,  
I drop my daily load;  
And every care is pillowed there  
Upon the thought of God.

I ask not far before to see,  
But take in trust my road;  
Life, Death, and Immortality  
Are in my thought of God.

Arrowwood, Alta.



---



---

## OUR MISSION WORK

---



---

### The Lucknow Conference, May 22-24

BY EDWARD K. ZIEGLER

THE scene is the largest auditorium in the great city of Lucknow. A vast crowd has listened for seven hours while fourteen speakers representing ten of the living religions of India have presented the message their faiths have to offer to the sixty millions of untouchables who are marching out of Hinduism. The temperature is 104° in the hall. Some speakers seem to raise the temperature even higher. Yellow-robed Buddhist monks, bearded Moslem Maulvis, a cultured college president and a wild, hairy prophet of the Sikhs, a fat, sleek, brilliant Arya Samajist preacher, a Jain merchant, two Indian Christian clergymen, and a beautiful, cultured Indian Christian lady have all had their turns.

And who are the judges in this great contest of oratory? Not the Brahman pundits who have jealously guarded India's ancient Sanskrit culture. Not the Mohammedans who make up three-fourths of the great audience. Not the lofty-minded Sikhs, nor the wealthy Parsees, but a hundred representatives of India's sixty million outcastes, who are gathered in conference. They have met to consider the next steps in their united movement to leave Hinduism and enter some other religious field. The first session is given to this conference of religions, in which each religion is allowed an hour to present its message.

The speaker for Hinduism was howled down. The brilliant Arya Samajist held his own, but his sect of Hinduism was attacked and ridiculed by the depressed class leader, Chandrika Prasad, and others. One Christian speaker, Rev. John Subhan, of Lahore, gave a masterly presentation of the Christian message to the downtrodden, but the Moslem element tried to make it impossible for him to be heard. That intolerance on their part made a deep impression on the depressed classes. A second Christian clergyman, speaking impromptu, made a not extreme remark about the degrading custom of purdah, and was immediately howled down by Moslems. Said the depressed class leaders: "Do these Moslems mean to defend purdah, and subject our women to it?" The Indian Christian lady, Mrs. Mohini Dass, made one of the best speeches and was listened to with profound attention. Her very presence there, the only woman speaker, her dignity and her Christian culture were an eloquent testimony for the redeeming power of our Christ, quite apart from her gracious words.

At the business sessions of the conference, the depressed class leaders, intelligent, earnest, capable men from seven provinces of India, as far distant as

Madras and Bombay settled down to working out plans for carrying out their resolution to leave Hinduism. That decision is now irrevocable. "Down with this Satanic religion! Victory to Ambedkar!" they cry. A masterly paper, on the theme that caste with all its implications must be destroyed was read and heard with strong approval. It was written by their scholarly and famous leader, Dr. B. R. Ambedkar, who could not be present at the conference.

In eloquently worded resolutions, the conference thanked the representatives of the various religions for so thoughtfully and eloquently presenting their messages; expressed their utter confidence in Dr. Ambedkar as their leader and prophet, and their firm determination to follow him wherever he shall lead them; and laid the foundations for another conference to be held later to decide finally which religion they will accept.

In intervals between the meetings, the delegates were showered with literature and with attentions from the groups seeking to win their favor. Moslems took them out to feasts. Sikhs, bearded, turbaned and sworded, fed the conference, supplied drinking water, and waved large fans over the delegates to keep them cool. They loaded them into lorries to take them to their religious services. The sessions were held in the buildings of Lucknow Christian college, and the delegates lived in its dormitories.

About thirty Christian leaders were present, and the fellowship they had with the delegates was most inspiring, they report.

What seems to be the outcome of the conference? (1) The depressed classes are masters of their own destiny. They controlled their conference absolutely, and are taking forward steps unitedly, and with absolute confidence in their leader. (2) The Sikhs and the Moslems gave the impression there of rugged unity

---

*The Story of the American Negro*, by Ina Corine Brown, is a volume that ought to be read by every American student and church member. It is charmingly written. It is the result of wide experience and almost limitless research. It frankly faces the delicate philosophy and causes of existing problems and misunderstandings without prejudice. You can not discover the sectional or racial identity of the author in the entire book. Here is information and a viewpoint that we can not well afford to miss. It shows hope and progress in one of our most difficult problems and challenges the church to demonstrate amidst its complex elements the further efficacy of Christianity.—C. D. B.



and practical brotherhood within their ranks. The pitifully divided state of Christendom, though not in evidence there, is yet well-known to these people. (3) The depressed classes are actuated by deeper motives than mere political and economic expediency. They show deep spiritual hunger. (4) One of the greatest assets of the Christian forces is the vast number of cultured, able, devoted Christian women.

It would seem that these are momentous times, and that the Christian forces must bend their whole energies to the task of presenting the message of hope which is in Christ Jesus, so winsomely and so widely that these determined and earnest leaders of the multitude of untouchables shall have a really adequate opportunity to know the Christ.

*Vyara, India.*

## What to Pray For

BY M. R. ZIGLER

*Week of September 12 to 19*

PRAY that the following home mission workers in the Central, Eastern and Southeastern Regions of our brotherhood may have divine guidance and success as they labor for you in the home mission fields of this area: F. A. Myers, Canton, Illinois; Merlin Garber, Champaign, Illinois; Ralph Finnell, Springfield, Illinois; F. E. Mallott, Battle Creek, Michigan; Charles Forror, Brethren, Michigan; Mary Cook, Pontiac, Michigan; Newton D. Cosner, Westernport and Frostburg, Maryland; Fred Dancy, North Carolina; J. D. Reber, Brooklyn, New York; Laura Moyer, Brooklyn (Italian), New York; Earl Bowman, Bethany, Philadelphia; Merlin Shull, Johnson City, Tennessee; H. S. Knight, Mt. Carmel, Virginia; Foster Bittinger, Brightwood, Virginia; Samuel Harley, Richmond, Virginia; A. R. Showalter, Copper Hill, Virginia; Harold Row, Christiansburg, Virginia; Robert Byrd, field work in West Virginia; J. J. Scrogum, Elkins, West Virginia; I. R. Pletcher, Okeechobee, Florida; M. E. Clingenpeel, field work in Southern Virginia.

Everyone of these workers realizes that he is representing the brotherhood in this great work. Every family represented in this work is co-operating to make the work successful. Every point being served through our home missionary enterprise is a difficult field and demands much energy, courageous sacrifice, and sincere devotion. The knowledge that throughout the brotherhood there will be sincere prayers in their behalf will bring great strength to these workers.

Let us pray that they shall have strength and wisdom to carry on the work that has been assigned to them. This is one way that we can express real

comradeship with these workers. Let us pray that the brotherhood will respond in gifts to make possible the continuance of their work and the enlargement of the home missionary enterprise.

*Elgin, Ill.*

## Ploughing in the Dangs

BY FLORENCE M. BOLLINGER

THE middle of June found Amsey and me returning to the plains after a refreshing and stimulating change at the Hills. The week before we started home, an inspiring missionary conference, the theme of which was *evangelism*, was held at Landour. At this conference the thought was frequently stressed that the time had come "to put down the plough and take up the sickle." There were those present who could tell of great changes, new awakening in what had been sterile areas. It was good for us to go back to Ahwa with this challenge of the sickle before us.

We had passed through regions on our homeward way where the early monsoon rains made everything look green and flourishing but not so in the Dangs. The parched dryness of the hot season was seen everywhere, and all of the wells in Ahwa except one or possibly two were dry. Everyone was carrying water from that meager supply. That it was insufficient could be judged from people's clothes and appearance, to say nothing of parched vegetation. It seemed as though, literally and figuratively, it was time for neither the plough nor the sickle.

There had been one good rain a few weeks earlier and at that time Miss Ebbert, who had faithfully remained by the task when we went away, had the gardens prepared for planting when the first rains would fall. When we had been home nearly a week a few light showers did come and we sowed our seed. The village people, whose precious seed is saved back from their food supply, did not risk sowing with those first showers; they would be certain of the monsoon's arrival before they sowed their seed.

None of us were prepared for the deluge which suddenly did come. It was not the gentle occasional type of rain which usually forecasts the approach of the monsoon, but it came in torrents of rain which quickly soaked up the earth and flooded everything. Now the earth was indeed difficult for ploughing and sowing. However, our seeds did not wash away as we half expected they would, for all the seed beds had been raised like graves, thus affording good drainage. Now there is a break in the rains, and with hints of sunshine the gardens will soon look more encouraging.

In the lateness of the rains there was one advan-



tage, at least, to the people. With one accord they set themselves to the celebration of two weddings. Over a period of four days there was nothing lacking in the blowing of pipes and the beating of drums, and everybody shared the rice and curry, and the tea which the two grooms furnished after their respective ceremonies. In the case of each of these two weddings it was a boarding school girl marrying a boarding school boy, and we hope the result will be two Christian homes. We are glad, too, that each of these boys has independent work—Govind in local police service, and Raiji in marking and measuring the trees of the forest. This will give them the chance they need of extending their influence outside of the Christian community.

School is in full swing again, and the boys and girls are spending all their spare time in their gardens. The village people, too, are busy preparing the rice fields and sowing the seed. I am growing tomato plants for the entire community, for those who want them. Soon when some of this urgent work is finished we will begin the monsoon Scripture classes for the men and Scripture and Sewing for the women.

Today since there is a break in the rains Amsey set out on an inspection and encouragement tour of the village schools in the Mahalunga-Manmodi area about thirty-five miles distant. It will require a week or more to get around, and high waters in the river may make traveling difficult, but such visits are very necessary and helpful to isolated masters. In this "circuit riding," a little horse will make Amsey's trip a little less difficult than in former monsoons when he usually went on foot.

Before Amsey had gone to the Hills he had administered baptism to four of the school boys—boys who were very eager for the rite even in view of their parents' opposition, for none of the parents were Christian. Amsey had finally made plans for the rite to be given in the boys' own village so that the relatives would have no cause to misunderstand or think that things were done in the dark. These boys have returned to school now with their faces radiant as they tell of their experiences during the hot season and the witness they have been led to give.

Following their baptism they were refused the right of getting water from the village wells; they were defiled, their parents felt defiled on their account; relatives refused to eat in their homes because of this contamination. They were not allowed to attend weddings or other social activities in their villages—outcastes, they were, because they had become Christians; outcastes, by their own choice.

That was at first. But the fine spirit of these boys won out and their parents became reconciled and their relatives respectful. This was true of all ex-

cept one—Soma—who still has a difficult way to follow. But his story is too lengthy to relate here.

As we lift up our eyes we do not see "fields white unto the harvest," for there seems to be much need of ploughing yet to be done. But one thing is sure, if the witness of these boys remains true, it will in time yield a harvest.

*Ahwa, Dangs.*

## Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Friends in School

### Call to Worship:

The little trail of being friends  
Is one that never ends.  
Upon it you may travel far  
To where the nicest places are!  
It holds for you great vistas fair  
And sunlit fields and fragrant air  
And better views around the bends;  
The little trail of being friends.

—Mary Carolyn Davies.

### For the Leader:

Begin your talk with the kind of friend Jesus must have been in the schoolroom and on the playground. Use as a basis *The Hidden Years* by Oxenham, especially Chapter 3, and *A Boys and Girls Life of Christ* by J. Paterson-Smyth, pp. 46-53. From this beginning lead the children to a consideration of how they can show a friendly spirit toward all their friends at school—the other boys and girls, the teachers, the janitor who keeps the building comfortable and clean, the bus driver who brings them to school each morning. Then take the friendship trail to other lands where boys and girls are also in school.

The following is a suggestion for the beginning of your talk:

The school to which Jesus went as a boy was quite different from the one to which boys and girls go now. Instead of sitting at desks the pupils sat in a semicircle about the teacher. For a history lesson they learned how God had led them in the early days of their nation. For hymns they learned the Psalms as we learn them today. Don't you think Jesus tried to learn his lessons well?

Then when school was over, the children played in the market place. Here Jesus was the Leader, I believe. He was so kind and fair and honest that the rest loved him and followed him. And he loved all his playmates, especially the younger children whom he helped with their games.

**Scriptures:** Philpp. 2: 3, 4; 4: 8; Matt. 7: 12; Isa. 41: 6; Rom. 15: 2; Eph. 4: 32.

**Hymn:** "Father, Lead Me Day by Day."

### Story:

In the book, *The Cutters*, by Bess Streeter Aldrich, is a chapter, *Josephine Meets a Siren*, which illustrates real friendship:

Josephine Cutter ignored her old friend, Effie Peterson, a stolid, unimaginative but faithful follower, for the fascinating Madeline Vance. Madeline was all that Effie was not—pretty, vivacious, entertaining. In spite of her family's disapproval, of her mother's "Don't desert an old friend," Shakespeare said,

"The friends thou hast, and their adoption tried,  
Grapple them to thy soul with hoops of steel,"

Josephine continued to adore Madeline, copying her ways, and quoting her constantly. Even her grandmother's gentle reminder, "'A friend loveth at all times,'" failed to have any effect.

But Effie proved a loyal friend when Madeline copied and used Josephine's story at a school program. Braving the teacher's dis-

(Continued on Page 25)



## THE CHURCH AT WORK

### MINISTRY

#### Giving—A Doctrine\*

The New Testament is a picture gallery of men who became covetous and lost their souls through love of money.

As a church we have been quite slack in our teaching about giving. None of us think we are rich. What do we do with our small mite?

The reason the burden rests so heavy, seemingly, is that so few do according to the scriptural method and give a tithe or more. Read Acts 11: 29; Mal. 3: 8, 9; Job 31: 24-28; 2 Cor. 9: 6, 7; 1 Tim. 6: 9-11; Luke 12: 16f. "Every man according to his ability." Our giving should be a fixed principle, and not as we feel about it. When our hearts are right, our giving will be joyful, loving. Paul tells us when to give (1 Cor. 16: 2). We believe what the Bible says about baptism, but how about money?

Giving is an index to character.

### PEACE

#### Beaverton, Michigan

Sunday morning, July 5, the Beaverton church in Michigan gave a peace program preceding the Every Member Peace visitation that was held in the afternoon. The following paragraph describing one part of the program that was different will be of interest:

"A unique feature of our morning program was the contribution of Wendell Long, 'If It Comes to the Test.' We put on a little drama there. Assuming that war had been declared, Mr. Long took the part of an officer in the War Department. Seated at a table on the platform one by one he called up our young people and questioned them in all seriousness just as he supposed an officer would do, should it come to the test. It was a complete surprise to the young people as well as to the audience. It caused them to think more seriously than they had ever thought about their peace convictions and the price they may have to pay for them. Mr. Long did his part very well as a stern officer of the law."

### LEADERSHIP TRAINING

#### Fixing Responsibility for Training Your Leaders

Of all crucial leadership problems in your church, having the responsibility definitely fixed on one person or with a committee is a necessity. So many things fail because no one person feels responsible.

Here are the possibilities in order of preference:

1. The **pastor**. If your church is building a unified organization and program of which the pastor is the executive head, responsibility for leadership will rest with him; or
2. The **superintendent**. If you have a Board of Religious Education, and a separate religious education program, the superintendent may be the logical person; or
3. If administration burdens are heavy, the load can be shared by appointing some person, or a committee, as the director of leadership training.

All three ways have arguments in their favor; choose the best for your church.

But don't allow the most strategic need of your church to "fall between two chairs," because no one person feels

\* From the bulletin for the West Dayton, Ohio, congregation, J. Perry Prather, minister.

obligated to plan for leaders. At present, like the weather, we all talk about it, but nobody does too much about it. And if it be true that the best committee has two members, of whom one is sick in bed, perhaps it will be best to make one person only responsible.

### CHRISTIAN FINANCE

#### Our Young People's Project

##### The Church at Work

In order to meet the challenge of need in the world, the church has set up an organization for service. Some things each Christian must do individually, but some things we must do together. The figures on this page show the amount of money needed for the projects of the Church of the Brethren.

#### CONFERENCE BUDGET

Year Ending Feb. 28, 1937

General Mission Board .....	\$211,500
Board of Christian Education.....	19,250
General Ministerial Board .....	5,250
General Education Board .....	1,500
Bethany Biblical Seminary .....	25,500
Missionary and Ministerial Relief .....	12,000
Total .....	\$275,000

Now, some people like tables and charts, and can not think without them. To such people, the budget printed will be interesting in itself.

But if you do not happen to be that sort of person (and some of us are not), do you have enough imagination to see the living church at work, through these figures which you may have regarded as dull? General Mission Board—\$211,500. Can you see these dollars meaning the helping of happy school girls grow up to found Christian homes; aiding poverty-stricken people to produce enough to eat from their land; bringing joy to the faces of little children who never before knew how to smile?

Or, consider the \$19,250 item for the Board of Christian Education. Does it show you thousands of young people learning the meaning of life in B. Y. P. D.'s and summer camps, a brotherhood enlisted for peace and against the accepted evils that take away from the best life, children going to church schools in city and country, trained leaders, fit and able to lead in the building of the kingdom?

If you have enough imagination, this budget is not dollars—it is things happening in the lives of people. It would be interesting for young people to study the budget in this way, and find out what the work of the church is. Information may be secured from the General Mission Board, and from the church papers.

#### The Young People's Part

It is hard for a young person who has five cents to see how he can help in a movement which costs hundreds of thousands of dollars. It is as though a small grain of sand were expected to hold back the sea, and would answer, "What can I do?" Perhaps that is why so many of the young people are spending nickels and dimes on chewing gum and ice cream, and have "nothing to give" to the church. Or maybe we don't care enough. Here is a way to see what your money will do.

6 seconds will require .....	\$ .05
12 seconds will require .....	.10
30 seconds will require .....	.25
1 minute will require .....	.50



2 minutes will require .....	1.00
20 minutes will require .....	10.00
50 minutes will require .....	25.00
1 hour, 40 minutes will require .....	50.00
3 hours, 20 minutes will require .....	100.00

Just five cents will carry our brotherhood program, as shown above, for six seconds. Weigh that value against the value of a Dixie cup. Which would you rather spend your nickel for? The way you answer may tell you something about yourself.

It has been suggested by some that each young people's group, and perhaps each district, might want to assume responsibility for a certain period of time in the work of the church. For some groups, this will mean that they will continue to think of one special work in which they are most interested. Others will want the thrill of sending their money to help carry on the entire program. Would it be a fair share for the young people to take care of one month of the Conference Budget? At the same time, they would not want to forget the home program—one month of the local budget, and one month of the district budget, may also be a goal.

No matter how small the gift may be, every person, every group, every district may feel that they can help. It is **our** program, and we should be intelligent about it. We are a part of the church, and the decisions made at Conference each year are partly our decisions. Raise questions if you wish, but take your share of our common task.

#### A Working Goal

Try one second (five-sixths of a cent) per person per day for your group. This means a very small daily gift but the year's total will be very worth while.

#### MEN'S WORK

##### Men's Work in Action

(As Reported at Annual Conference)

No. 4

A farmer was sick. It was in an irrigated country. The water bill was not paid, and time for the water to be cut off. The men of the church heard of the situation. They raised money to pay the delinquent bill; they came to his farm with their teams and tractors. They are growing his crops. This farmer is not a Christian. I wonder what he will think of the church when he regains his health. Men's Work in action, yes.

#### YOUNG PEOPLE

##### The Army and the Brotherhood

In the world that is coming to be we can not pretend to get along singly. More and more we need one another. It has always been true that people need one another, as the historical development of all groupings, including organized churches, clearly shows. Now the best of these groupings are questioned by many youth.

Amid the struggling world forces brought about partly by modern science and invention, it is necessary to be certain about the direction the Church of the Brethren should take. The sooner we are clear about it, the more wisely we can work.

The army and the brotherhood are two strong types of group organization, and they are widely different.

##### In the army:

1. Every person matters—chiefly as a tool.
2. Everyone, except the person highest up, has a responsibility given by a "higher up."

3. Every person, but one, has superiors.
4. All officers, commissioned and non-commissioned, and first-class privates, have inferiors.
5. All but the commander-in-chief have some equals, each on his "level." The "buck-privates"—ordinary soldiers—have the most equals.
6. Unlimited obedience is necessary to keep morale.
7. The few make the plans.
8. Criticism, for any purpose, goes in one direction—down.
9. Fear, pride, adventure, blind loyalty, hatred, are the controlling emotions.
10. Great sacrifices are demanded of the inferiors. The superiors sacrifice less—maybe nothing.
11. The supreme authority is the will of the commander-in-chief.

##### In the brotherhood:

1. Every person matters for his own worth chiefly.
2. Every person has a responsibility self-assigned or done co-operatively.
3. Nobody has any superiors.
4. Nobody has any inferiors.
5. No difference in ability, responsibility, training, experience, age or position makes anyone superior or inferior. All are equal spiritually.
5. Unlimited co-operation is necessary to keep up morale.
7. The many create the plans together.
8. Criticism—for constructive purposes only—goes in any direction.
9. Righteousness and love are the controlling motives.
10. Great sacrifices are offered by everyone.
11. The supreme authority is God as Jesus interpreted him.

The army is out-of-date now. The brotherhood is the way of life for the world of the future.

In some respects and in some places the Church of the Brethren in 1936 is like the army. In other respects and in other places it is like the brotherhood. What it shall become depends on the patterns developed in its youth.

#### INTERMEDIATES

##### Recreation—Informal

It is through many types of informal recreation that the intermediate leader may get closest to the members of the group. This is the age when everyone is bitten by the collecting bug. Examine a boy's pocket or a girl's treasure chest (a candy box in a dresser drawer). The contents to you may be a conglomerate mess, but to the intermediate every piece is a treasure. And it is true, for every piece may be a kindling fire that may in time blaze into a consuming hobby. The job of the intermediate leader is to use an informal approach to the natural tendency which can be developed into worthwhile leisure-time activities.

The following suggestions may help:

1. Keep a separate sheet for each intermediate, listing hobbies, interests, and desires.
2. By informal contacts aid each hobby, helping personally. If a good stamp is found, share it with your future stamp collector, etc.
3. Share some of your own interests and hobbies.
4. Suggest books, magazine articles, pamphlets, to them and help them get these.
5. Explore the church membership for adults who have interesting hobbies and will share them.
6. Establish a human hobby display.
7. Start a group hobby.



8. Have on hand a good group of informal games to play at a moment's notice.—Bob Tully.

#### CHILDREN'S DEPARTMENT

### The Children's Charter

President Hoover's White House Conference on child health and protection recognizing the rights of the child as the first rights of citizenship, pledged itself to these aims for the children of America—

- I. For every child—Spiritual and moral training.
  - II. For every child—Understanding and guarding of his personality.
  - III. For every child—A home that provides love and security.
  - IV. For every child—Full preparation for birth.
  - V. For every child—Health protection.
  - VI. For every child—Health promotion, including wholesome physical and mental recreation.
  - VII. For every child—A dwelling place safe, sanitary, wholesome.
  - VIII. For every child—A school safe, sanitary, properly equipped, lighted and ventilated.
  - IX. For every child—A community which recognizes and plans for his needs.
  - X. For every child—An education which prepares for life.
  - XI. For every child—Teaching and training for parenthood, homemaking, and citizenship.
  - XII. For every child—Safety and protection against accident.
  - XIII. For every child physically or mentally handicapped—Care and remedial treatment.
  - XIV. For every child in conflict with society—The right to be dealt with intelligently and returned to the normal stream of life when possible.
  - XV. For every child—The right to grow up in a family with an adequate standard of living.
  - XVI. For every child—Protection against labor that retards physical, social, recreational and cultural development.
  - XVII. For every rural child—Satisfactory schooling and health service; social, recreational and cultural facilities.
  - XVIII. To supplement the home and school—Extension and development of voluntary youth organizations.
  - XIX. To make everywhere available—District, county, community, state, national service of information, statistics, research, public welfare service for needs of children.
- Large copies of the Children's Charter, suitable for framing, printed on heavy paper and with decorative touches in blue and gold, may be secured from the American Child Health Association, 450 Seventh Avenue, New York, at twenty cents per copy.

### Junior Worship Program

(Continued From Page 22)

pleasure, she interrupted the orderly procedure of the program to give one of Josephine's old stories to her and thus saved her friend from disgrace.

Josephine suffered at the dishonesty of Madeline but she learned the value of real friendship.

**Prayer-Hymn** (to the tune of Dix):

Lord and Savior, true and kind,  
Be the Master of my mind.  
Bless and guide, and strengthen still,  
All my powers of thought and will.  
Lord of all, to thee we raise  
This our prayer for our schooldays.

Let thy gracious presence rule  
All I think and speak at school.  
Keep me faithful, prompt and keen  
At thy side, my King unseen.  
Lord of all, to thee we raise  
This our prayer for our schooldays.

There I train for life's swift race;  
Let me do it in thy grace.  
There I arm me for life's fight;  
Let me do it in thy might.  
Lord of all, to thee we raise  
This our prayer for our schooldays.

—Moule, Adapted.

#### Offering:

Our Father, to our friends in the Chinese, Indian, and African schools we bring our gifts. Because thou hast blest us, we freely give to thee. Amen.

#### Benediction:

"The Lord watch between me and thee while we are absent one from the other."

Elgin, Ill.

## CORRESPONDENCE

### ENCOURAGEMENT

Encouragement is one of those words that stirs much thought. The literal meaning of the Swedish word for encouragement is: to lighten and inspire to new life. With this in mind we write these lines.

There are different ways to give encouragement. In draying one may overestimate the strength of the team and overload. The muscles of the team stretch, but the load fails to move. Sometimes the cracking of the whip brings the load out. This being the encouragement needed to make the team do its best and move the load. In such cases the cracking of the whip is only a little thing, but it does the work.

There are burdens to bear and loads to move where there is no horse power to be encouraged. But encouragement is just as much needed as in draying, and it can be given in various ways, with the same result as the cracking of the whip in draying.

Missionaries, while they should be angels, are not always such, they are only human; yes, too much so I fear. Discouragement is not uncommon and this may at times develop despondency, which has its effect on working capacity. In any case they need encouragement.

Mission deputations are sent to the different missions of our church, but the Scandinavian mission is too far toward the North Pole and out of the direct line. When the last deputation went out, the secretary wrote us stating: "That, much as they would like to visit us in Scandinavia, they would have to pass us by, unless there was some special call for their visit, in which case they might try and come our way." We did not care to stir up some trouble to necessitate their coming. We would rather have them come when there is no trouble to iron out, and so we let them pass us by.

It has been said: "All things come to them who wait, if they work while they wait." So we kept on working as best we could, gathering encouragement wherever we could, and discovered that Carnegie had right. We had the visit by Brother and Sister R. D. Bowman from Washington in July. While their stay was short, it was good and we were happy to receive them, but not glad when they left us. And



while they were here it was a cracking of the whip, with not a single stroke, and we were certainly encouraged. I think this is the voice of all who met them.

Meeting them at Oslo in the car and taking them through the best and most interesting part of Sweden seemed to be a great treat to them. During the five days in Malmö we made a trip to two of the churches in the country, where they both gave interesting and edifying talks. We had two public services in Malmö and administered baptism to two members on one occasion. They visited in four Swedish homes and two American homes.

The time for the work in Denmark was limited to three days. This was very short, but we made the best possible use of the time. Much of this was needed for driving. There were three public meetings and five visits in Danish homes.

Brother and Sister Bowman are people of good proportion in more than one way. The broadness of mind and bigness of heart is visible on every hand. The latter is a language commonly understood in all lands. They readily won the hearts of all they came in touch with. They also seemed perfectly at home in these northern climes. The dairy products of the countries are of high quality, while the products of the land and sea are equal to those of other countries.

That this deputation of two was not on a tourist trip for sightseeing one could easily understand. The way they took hold of the business for which they were sent was sufficient evidence of this. They wanted to gather all the facts and learn the conditions. They were eager for suggestions and not slow in making recommendations, although unofficially. They are servants of those who have sent them. Their sermons were timely, searching and edifying. Their visit was encouraging in the fullest sense of the word. This was not least to us, who so greatly feel the need of consultation, advice and suggestions in the work of the Master. We hope and pray that this visit also may prove the supply of our great need for the advancement of the kingdom of our Lord in this field. While we do not have the same problems that confront our other fields, we do have problems and they must be solved in the light of our time and conditions if the name of the Lord is to be magnified and the work of our church accomplished in Scandinavia.

Spangatan 38, Malmö, Sweden.

J. F. Graybill.

### PREACHING CHRIST

"What then? so that by all means whether by occasion or by truth Christ be preached. In this also I rejoice, yea and will rejoice" (Philpp. 1: 18).

Often we hear folks say, and preachers are not excepted, that the Bible is getting out of date. They say you can not interest people unless you have something new to tell them. But not so with Paul, he preached Christ and him only; he did not want to know anything else. And consider what a great preacher Paul was.

A man visiting in London stepped into one of the popular churches to hear one of the noted preachers. He exclaimed, "What a great orator." That same evening, on returning to hear the great Spurgeon, he then exclaimed, "What a great Savior is Christ!"

As Christ was not a dead issue then, no more is he now. Our summer pastor, F. L. Barnhart, thinks Christ is not a dead issue; he is acquainted with him and believes other folks should get acquainted with him too. So he preaches Christ to us without fear or favor. And the congregation is increasing; folks seem to like such preaching. Just now he is giving us a series of short Bible sermons which

are enjoyed by all. Brother and Sister Barnhart are talented singers and often entertain us with song. This is very much appreciated. One sad thought is that their time with us is growing short. They will soon have to say good-by. But with our good-bys will go our well wishes to these young people. May God use them in his great vineyard, because the harvest is great and the reapers few.

W. E. Burroughs.

Independence, Kans.

### TENNESSEE DISTRICT CONFERENCE

The 1936 Tennessee District Conference met Aug. 13 and 14 at the Cedar Grove church, near Rogersville. Beginning with 1874 this was the sixth district conference held on these grounds, the former home of the Molsby twin preachers.

R. B. Pritchett presided at the business sessions. G. C. Brown was the reading clerk. Frank Isenberg was elected to represent the district on the 1937 Standing Committee with R. B. Pritchett, alternate. S. H. Garst will be moderator of the 1937 district conference. The present writing clerk was given a second term of three years. President Paul H. Bowman of Bridgewater was on the grounds during the last day of the conference.

The group meetings, held under the auspices of the Women's Work, Men's Work and young people were of a business nature and inspirational. Due to the absence of the chairman of Men's Work, M. C. Shull served as presiding officer for this group. More and more of the men are seeing the possibilities in organized efforts. The women are still pointing the way with a more effective program. The young people are giving much attention to youth leadership and more wholesome recreation.

The elders had two sessions filled with much serious thought and discussion. Two resolutions went from this body to the open conference, one stressing the importance of the Gospel Messenger in each Brethren home and second that a tour of the district be made by a deputation representing the various interests of the church. This tour will be made during October and November. Five workers will give more than one month to this task. It is hoped that no church, mission or member shall escape the touch of this delegation. This is a repetition of the 1933 tour which was far reaching in its influence.

The 1937 conference will be entertained by the Liberty church (eleven miles north of Johnson City) Aug. 12-14.

Nashville, Tenn.

John B. White, Clerk.

### MIDDLE INDIANA LOSES A VALUABLE PASTOR

"We must work the works of him that sent me while it is day; the night cometh, when no man can work." How truly these words applied to our beloved brother and fellow pastor Eld. Lawrence R. Goodmiller who in the midst of a very busy life was called away suddenly Aug. 23, 1936, at the age of 37 years, 7 months, and 16 days.

The son of Charles and Sarah Ulrich Goodmiller, he united with the Salamonie church before he was ten years old, was elected to the ministry there at nineteen, and about ten years later was ordained to the eldership. August 30, 1918 he was married to Pearl Heaston and their happy home was blessed with two daughters and a son.

He spent several years in Manchester College preparing himself for teaching and later for pastoral work. The years 1917-1919 were given to public school teaching, and



then followed two years of service as pastor at Andrews, five years with the West Eel church, and again six years serving the Andrews congregation. During this same period—for the past seventeen years—the deceased had been an employee of the Cloverleaf Creameries and his successful service had been rewarded with promotions which brought him to one of the most responsible positions. Bro. Goodmiller was a Christian business man as well as an efficient pastor and thus he was a good example of those self-sacrificing part-time pastors who do such good work in many of our congregations.

Bro. Goodmiller preached the Word with power and his great passion for the unsaved made him a good evangelist. His work with the Andrews church was cut short by his untimely death, but the consecration and activity of the membership there have been a gratifying evidence of the fine way in which this pastor and his faithful companion had labored together with their people.

His illness was of less than a week's duration but accompanied by intense suffering. Few realized the seriousness of his condition which seemed to be an acute form of ulcers. Within a few hours of his death he requested the anointing service and after he had expressed a strong desire for relief and a pledge to even greater efforts for his Master should his life be extended, he was anointed by the writer assisted by Mrs. Charles Eckman, a minister in the Andrews church. However, the Lord took him; and his family, his church and his business and pastoral associates are left to carry on. May we do so as willingly, as untiringly and as well as he did.

Another soldier lays his armor down,  
Another shepherd now yields up his rod,  
A worker changes labor for a crown,  
And reigns at home forever with his God.  
Ah! fellow pilgrims, mark his flight,  
Take up the cross he bore and won—  
Add luster to his brightly beaming light,  
Until to us the Master says, "Well done."

Funeral services were conducted by Elders H. L. Hart-sough, Roy B. Teach, and the writer, at the Salamonie Church of the Brethren, and burial made in the Lancaster cemetery adjoining.

W. C. Stinebaugh.

Huntington, Ind.

### MOTHER HERRING GONE FROM US

When November winds begin to blow in sweet autumn time, the leaves seared and brown through forest and orchard start falling to old mother earth. Just so amid the trees of humanity, the rich foliage of sacred lives is falling from among us to await a glorious resurrection of eternal green.



Sister Sarah Elizabeth Herring was born in Somerset County, Pa., Feb. 24, 1858. She died in Prince William County, Va., July 23, 1936. Mother Herring had lived a strenuous life and through a long illness came to a peaceful and hopeful end amid her large and useful family.

Bro. N. J. Miller and the writer officiated in the funeral services. Interment was made in the beautiful Valley View cemetery.

Sister Herring was a Miss Specht, and was baptized in March, 1877, when Bro. J. E. Blough was. She was married to Bro. H. W. Herring of Virginia July 7, 1881. Their marriage was blessed with eight children—Edward, William, Charles, Quinter, John, George, Clara and Bertha. All are living and all are heads of families except the last. All are members in the Church of the Brethren. There are fourteen grandchildren. This married life was happy and useful, and lasted for more than fifty-five years. The Herring home has been successful in many ways, as in energy, economy, education, church and benevolence. Mother Herring was always a leading spirit in the cardinal virtues that go to build a successful Christian home. Her husband is an outstanding business man as farmer, industrialist, bank president and community builder.

The funeral service was the most largely attended of any individual funeral perhaps ever held at the Valley View Brethren church. Hallowed be the memory of the mother in Israel now laid away until "the trump of God" shall sound on the resurrection morning! I. N. H. Beahm.

Nokesville, Va.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Dixon-Beckner.**—By the undersigned, Aug. 9, 1936, at the home of the bride's parents, Goshen, Ind., Lewis Dixon of Valdosta, Ga., and Hazel Beckner of Goshen, Ind.—M. D. Stutsman, Goshen, Ind.

**Garver-Stutsman.**—By the undersigned, at the home of Mr. and Mrs. O. T. Lutz at West Milton, Ohio, Aug. 23, 1936, Bro. Daniel B. Garver of Spencer, Ohio, and Sister Anna Stutsman of West Milton, Ohio.—Sylvan Bookwalter, Phillipsburg, Ohio.

**Lombard-Sharp.**—By the undersigned at his home, Aug. 15, 1936, Mr. Lewis Lombard and Sister Helen Sharp, both of Blissfield, Mich.—James A. Guthrie, Blissfield, Mich.

**Lumpkin-Lawser.**—By the undersigned, at his residence, Aug. 15, 1936, Mr. Jos. E. Lumpkin and Miss Mildred L. Lawser, both of Philadelphia, Pa.—W. E. Buntain, Philadelphia, Pa.

**McKinney-Landis.**—By the undersigned at the bride's home, June 21, 1936, Mr. Harry McKinney of Lebanon, Pa., and Miss Dorothy Landis of Lititz, Pa.—H. B. Yoder, Lancaster, Pa.

**Singrey-Weaver.**—By the undersigned, June 27, 1936, at the home of the bride's parents, Wendell Paul Singrey, Mishawaka, Ind., and Sarah Elizabeth Weaver, Elkhart, Ind.—Ervin Weaver, Elkhart, Ind.

**Smith-Mauss.**—At the Church of the Brethren, Gettysburg, Pa., Aug. 12, 1936, by the undersigned, Bro. Emanuel J. Smith of La Verne, Calif., and Sister Ella Mae Mauss of Gettysburg, Pa.—G. Howard Danner, Abbottstown, Pa.

### FALLEN ASLEEP

**Adams, Ezra Wm.,** son of Chester and Sylvia Adams, born Dec. 25, 1912; he died June 8, 1936, in Lucas County, Ohio. At the age of thirteen he was baptized and united with the Fairview Church of the Brethren. He leaves father, mother, one brother and five sisters. Funeral services at the Missionary church, Swanton, Ohio, by Bro. Jas. A. Guthrie, assisted by Rev. Thornhill. Burial at New Rochester, Ohio.—Gertrude E. Guthrie, Blissfield, Mich.

**Benner, Bro. Henry A.,** died Aug. 2, 1936, aged 77 years. He is survived by his widow, one daughter and four sons, thirty-six grandchildren and twenty-six great-grandchildren. He with his wife confessed Christ in their early married life, he also remaining true to his vow until death. Funeral service in the Bunkertown church by his pastor, the undersigned, assisted by Bro. J. E. Rowland, a former pastor. Burial in the Bunkertown cemetery.—J. A. Baffenmyer, Bunkertown, Pa.

**Class, Bro. Ola F.,** son of Christopher and Laura Class, born in Miami County, Ohio, Jan. 16, 1884, and died Aug. 13, 1936. He married Opal D. Rench Jan. 9, 1907. They made their home in Ohio until 1910 when they moved to Ithaca, Mich. Two years later they moved near Shepherd where he had since resided. Two daughters were born to them. His wife died Feb. 13, 1920. Dec. 24, 1922, he married Mrs. Edna Garber. He was a charter member of the Shepherd Church of the



Brethren and served faithfully for many years as a deacon. Besides his wife and two daughters, he leaves his mother, one brother, three sisters, three stepchildren and three grandchildren. Funeral at the church in Chippewa Township by Elders Harvey Stauffer and Chas. O. Spencer. Burial in Mt. Pleasant cemetery.—Chas. O. Spencer, Shepherds, Mich.

**Dixon,** Clearsey, daughter of Mr. and Mrs. Wm. Wood, was born in Cass County, Ga., April 29, 1856. The family moved into Atlanta and lived there during the siege of General Sherman; after the war they moved north, locating at Ada, Ohio. She married Chas. Dixon, son of Rhoda and Aaron Dixon, Aug. 11, 1879. He was born in Defiance County, Ohio, May 11, 1857. They became the parents of six children, one of whom survives, Sister Martha DeVore of Fostoria, where they spent many years of their married life. There are five grandchildren and three great-grandchildren. Bro. Dixon leaves one sister. Sister Dixon died Aug. 19, and Bro. Dixon Aug. 20, 1936. The two were laid side by side in Fountain cemetery. Funeral by the writer.—Walter Swihart, Fostoria, Ohio.

**Ferguson,** Sister Sarah Jean, died May 4, 1936, aged 92 years. She gave her heart to the Lord thirty years ago and united with the Lost Creek Church of the Brethren. She resided in the Hiram Bashore home for more than forty years, never being married. Funeral services in the Lost Creek Mennonite church by her pastor, the undersigned.—J. A. Buffenmyer, Bunkertown, Pa.

**Gleeson,** Inez S., only daughter of Mr. and Mrs. John L. Gleeson, died July 31, 1936, at the age of 28 years. She is survived by her parents. Funeral services by the writer with interment in Oakland cemetery.—W. E. Buntain, Philadelphia, Pa.

**Haas,** Bro. David, died June 17, 1936, in the Danville hospital, where he had undergone an operation. He and his wife (who preceded him eight years ago) confessed Christ and united with the Lost Creek Church of the Brethren. Funeral service in the Richfield church by his pastor, the undersigned, with burial in the Bunkertown cemetery.—J. A. Buffenmyer, Bunkertown, Pa.

**Lowry,** Thomas, son of Chas. and Sadie Lowry, born at Hamler, Ohio, in 1895; he died at his home, Adrian, Mich., June 17, 1936. He married Miss Elizabeth Stutzman in May, 1914. To this union were born two daughters who remain with the wife, father, mother, five brothers and two sisters. He served his country in the World War. Services by Jas. A. Guthrie at Adrian, Mich. Burial with military services at Zion cemetery.—Gertrude E. Guthrie, Blissfield, Mich.

**McClure,** Elizabeth Ann, daughter of Wesley and Louisa Hollaman, born June 16, 1866, in Edwards County, Ill. She died Aug. 17, 1936, at the home of her daughter near Calhoun, Ill. Oct. 14, 1881, she married Geo. Marshall who died in 1886. Two daughters were born to them. Dec. 25, 1889, she married Henry McClure; they had three children. About forty years ago she became a member of the Church of the Brethren and remained loyal to her faith. She leaves her husband, two children, seven grandchildren, one great-grandchild and two brothers. Services by the writer at the Walnut Grove church.—Max Hartsough, Calhoun, Ill.

**Ribblett,** David C., died in a hospital, Johnstown, Pa., Aug. 20, 1936, aged 59 years. He united with the Locust Grove church when quite young and kept his faith until death. He was the son of Jacob and Sabina (Yeager) Ribblett. He is survived by two brothers and two sisters. Funeral services at the Locust Grove church by his pastor, Bro. L. B. Harshberger, assisted by Bro. Arthur Rummel. Interment in the church cemetery.—Mrs. W. G. Wilson, Johnstown, Pa.

**Sacks,** John L., born April 4, 1876, and died July 26, 1936. Funeral services at the home by the writer, with interment in Belvue cemetery. He is survived by his wife, one son and three daughters.—W. E. Buntain, Philadelphia, Pa.

**Stahle,** Fannie E., born March 15, 1857, died June 20, 1936. She is survived by three daughters and three sons, four sisters and several grandchildren. Her husband preceded her in death July 27, 1926, and a son died June 1, 1927. Services at the Black River church by the writer with interment in the Litchfield cemetery.—Arthur L. Dodge, Spencer, Ohio.

**Strait,** Genevieve Pearl, daughter of John V. and Lillian Haney Strait, was born Jan. 25, 1919, in Des Moines, Iowa, and died April 29, 1936, at the Iowa Lutheran hospital, Des Moines. She became a member of the Des Moines Valley church May 21, 1927. That she was a fine Christian girl is the testimony of those who knew her best. During her illness of sixteen weeks which followed an attack of influenza she maintained a cheerful attitude. She was a high school senior. Surviving are her parents, three sisters, three grandparents and many other relatives and friends. Funeral services at the Des Moines Valley church by the writer and Bro. Earl F. Deardorff, Yale, Iowa. Burial in White Oaks cemetery.—Paul E. Wingerd, Elkhart, Iowa.

**Watts,** Mrs. James (nee Bashore), died July 2, 1936, aged 70 years. She is survived by her husband, Bro. James Watts, and one daughter. She with her husband confessed Christ some twenty years ago and united with the Lost Creek Church of the Brethren. Funeral service in her late home in McAlisterville by Bro. C. E. Grapes, a former pastor, assisted by the undersigned. Burial in the Bunkertown cemetery.—J. A. Buffenmyer, Bunkertown, Pa.

**Wetzler,** Sister Mary, died May 28, 1936, aged 90 years. She and her husband confessed Christ early in their married life and united with the Lost Creek Church of the Brethren. Funeral service in the Bunkertown church by her pastor, the undersigned with burial in the Bunkertown cemetery.—J. A. Buffenmyer, Bunkertown, Pa.

## CHURCH NEWS

### CALIFORNIA

**Chico.**—The church met in council June 5. It was decided to install an electric pressure pumping system on the church property. The church also is gathering funds in order to do some repairing this fall. Quite a large number of our group were privileged to attend the district summer assembly at Mt. Hermon. On Sunday our superintendent and all except three class teachers were at Mt. Hermon. Our Sunday school has been keeping up during these warm summer months. Several families of Sunday-school children have moved away; during the spring and summer months three of our number were called by death. July 5 we were privileged to have Rev. Lee Whipple of Rio Linda deliver the evening message. July 12 Brother and Sister A. L. Boyd of Nampa, Idaho, were in our midst for a visit after being away seven years. Aug. 16 the quarterly meeting of our circuit No. 3 young people's group was held here with a large attendance and a fine program. Bro. Baldwin of Modesto was the main speaker of the day, having as his subject, The Lakeside World Peace Conference, from which he recently returned. Friends of Eld. John Reynolds are pleased to learn that he is recovering nicely from his recent operation. Our church is sorry to learn that on Sept. 1 we will lose Brother and Sister Elmon Sutphin and family as they leave for Laton to take up the work there. They will be missed, especially by our young people's groups.—Mrs. Eva M. Harmon, Chico, Calif., Aug. 22.

**Lindsay.**—We had a very good Vacation Bible School this year. The attendance was not as large as some years, perhaps due to the fact that we had no school last year. Miss Hazel Kennedy was the superintendent. As a treat each day cold drinks were served and the last day, ice cream and cake as a surprise. On Friday evening at the end of the two weeks, a program was given for the parents and friends. At this time the children sang, recited memory verses and put on little skits and plays. The handwork was also on display. During the summer months the church held evening services on the parsonage lawn. Some of the members attended the summer assembly at Mt. Hermon. The Greenhorn summer assembly was well attended by our church also. We have been favored by several guest speakers this summer. Chalmers Faw spoke on the war and peace situation of the country and Glenn Harmon, a former member, filled the pulpit one Sunday. The church enjoyed a picnic dinner at Bartlett Park on July 4.—Gertrude Leonard, Strathmore, Calif., Aug. 22.

### CANADA

**Irricana (First).**—The Sunday school gave a program on Mother's Day. Following the sermon each mother was presented with a tulip. A program was also given on Father's Day. At the May council meeting it was unanimously decided to retain Bro. B. H. Suttle as pastor for another year; at the recommendation of the district ministerial committee we asked that Bro. Suttle be installed into the ministry at the district meeting. Bro. H. H. Wray, Bro. John Waggoner and Sister Mae Gump represented the church at district meeting and Bro. John Waggoner, Jr., represented the Sunday school. June 28 Bro. John Wieand gave a report of the Annual Conference. Nineteen of our young people attended camp at Arrowwood from July 9 to 14. At district meeting Bro. Suttle was installed into the ministry. Bro. John Waggoner, Jr., was licensed and Sister Mary Gault was re-licensed. Bro. J. W. Lear was with us from July 20 to 22 and conducted three evening services. July 20 after the sermon by Bro. Lear, Bro. D. R. Beard and wife were ordained. July 22 Bro. Lear officiated at our love feast. From July 29 to Aug. 6 the Sunday school sponsored a Vacation Bible School at Sedalia, Alta. Those who conducted this project reported a fine spirit and interest shown among the people. Our evening meetings have been well attended. From seven to eight we have three divisions—the adult group, the B. Y. P. D., and the Junior League. Following this we meet together and the pastor brings us the message.—Virginia Cawley, Irricana, Alta., Aug. 26.

### COLORADO

**McClave** church met in council on Aug. 19 with our elder, Roy Miller, and X. L. Coppock, pastor of the Rocky Ford church. These brethren are deeply interested in trying to secure a pastor for us and we are thankful for their efforts in our behalf. The members expressed a willingness to do all they could toward helping to support a pastor. We decided to hold our next council meeting on the last Wednesday evening of September.—S. A. Overfelt, McClave, Colo., Aug. 20.

### FLORIDA

**Tampa.**—Our Vacation Bible School was held July 27 to Aug. 7. Attendance was better than last year and the house was well filled for the closing service on Friday evening. Four classes were in session each morning and in the evening our elder, A. D. Crist, conducted a class for young people, the material being especially planned to meet their needs and to deepen their love and respect for the church. One group for their project made picture books for small children and also some with Sunday-school papers and clippings for those who are able to read. These were carried to the home for tubercular children near our city. Aug. 8 at our members' meeting we elected two deacons: Brethren W. E. Boomer and Elmer Stambaugh. The installation prayer was offered by our pastor; H. M. Landis. At this meeting all church officers were elected for the coming year. Bro. Philip



H. Lauver will be our pastor and Bro. J. B. May, general Sunday-school superintendent. Delegates for district meeting are Bro. H. M. Landis and Sister Marian Gunn; alternates, Sister Lois Lauver and Bro. Curtis Stambaugh.—Sarah H. Lauver, Tampa, Fla., Aug. 22.

## ILLINOIS

**Kaskaskia** church has just closed a most successful three weeks' meeting with Bro. Oliver Dearing of Palestine, Ill., evangelist. It was a wonderful revival with thirteen converts, ten of whom were baptized and three renewed their church fellowship. Every one was greatly interested from the start and many were strengthened in their Christian faith. We also had a good Vacation Bible School with Bro. Dearing in charge. The meetings were favored with many messages in song which were highly appreciated.—Mrs. Sam Sparr, Beecher City, Ill., Aug. 25.

## INDIANA

**Pleasant Hill** church met in council Aug. 4. Sunday-school and church officers were elected for the coming year. Bro. Chas. O. Gump was elected elder and Bro. Everett Chapman, Sunday-school superintendent. Bro. J. W. Fidler of Brookville, Ohio, will assist us in revival services beginning with an all-day harvest meeting on Sept. 27 and closing with a love feast on Oct. 11.—Grace Gump, Churubusco, Ind., Aug. 27.

## KANSAS

**Conway Springs**.—Aug. 16 was a great day, one long to be remembered in this church. We celebrated the golden anniversary of the building of the church. However, the church was organized eight years before, in May, 1878. Eld. John Wise gave the address when the building was dedicated, likely in June, 1886. One thing he said at that time was: "I do not want any of the members to send their children to Sunday school. I want you to bring them." Bro. V. F. Schwalm, president of McPherson College, gave the morning address to a large congregation. His subject was "When We Build a Church, What Do We?" 1. A place to worship God. 2. Build to high moral and ethical living. 3. The church is an educational institution; give young people responsibility. 4. Establish social centers, love feasts, co-operation, summer camps; build the church in the community, thus expressing faith in the community. Bro. W. O. Beckner of Elgin, Ill., said, "It has been a wonderful day to me." His sister, Mrs. Emma Hamm of Colorado Springs, also enjoyed the meeting with us. About forty were here from Wichita and a number from other places. About 300 ate dinner at noon in the church basement and about 125 took supper in the evening. History and talks were given from 2:30 to 4 P. M. A play, What Shall It Profit? was given to a full house in the evening. We have bought a parsonage and our pastor, Bro. Paul Thompson, and wife have moved into it; they are to stay with us a year beginning Sept. 1. We are hoping that the church here may grow and prosper in the next fifty years.—Amos O. Bruhaker, Conway Springs, Kans., Aug. 26.

## MARYLAND

**Locust Grove** church has just closed a two weeks' series of meetings held by Bro. H. M. Snively. We had very good attendance and splendid interest. Bro. Snively preached strong gospel sermons and visited in a number of homes. He also gave chalk talks to the children which were very interesting. As a result of the meeting five accepted Christ, others are near the kingdom, and the church is encouraged.—Bessie R. Purdum, Mt. Airy, Md., Aug. 22.

**Maple Glen**.—We are glad to say that our congregation has obtained the services of Bro. John Long as pastor for the coming year beginning Aug. 1. Bro. Long conducted a series of meetings which concluded with communion and love feast on Sunday evening, Aug. 16. Six new members came into the church by baptism and took part in their first communion. One member came by letter. These meetings were well attended and were a spiritual benefit to all.—Mrs. Melba McAlister, Grantsville, Md., Aug. 25.

**Pipe Creek**.—The Gleaners' class sponsored a covered dish supper at the church on Sunday evening, May 17, when an interesting mothers and daughters' program was given. Our Children's Day pageant, Candles of Youth, was very well rendered on June 21. The Vacation Bible School was held July 20 to 31 with Sister Hilda Speicher, director, and an enrollment of sixty-nine. The splendid closing program proved the school a great success. The hand work was sent to the Cook County hospital in Chicago. The Men's Bible class sponsored a singing class during July, with Prof. Nevin Fisher, teacher. Seven lessons were given and a sacred concert at the close on Aug. 2. We had several representatives in each group at Camp Peniel this summer. The Sunday-school and church attendance has been good during the summer. Our love feast will be held Oct. 11 at 6:30 P. M.—Mrs. H. Paul Hull, Linwood, Md., Aug. 23.

## MISSOURI

**North St. Joseph** church met in council Aug. 20 for yearly election of church and Sunday-school officers. Eld. J. H. Mathis and Bro. Milton Early were re-elected elder and pastor for another year. Wm. D. DeShon was elected Sunday-school superintendent. Our Vacation Bible School made wonderful progress with an average attendance of twenty-nine. The camp was well represented from this church. The young people's meeting on Sunday night is attended fairly well, also that on Wednesday night. Owing to hot summer days, the Aid Society has not been meeting every week. We have had two ice cream socials and a bazaar.—Mrs. John M. Wolf, St. Joseph, Mo., Aug. 22.

## NORTH CAROLINA

**Brummitts Creek**.—We have just passed through a season of great rejoicing. Bro. J. R. Jackson of Limestone, Tenn., our pastor, began our revival Aug. 2. He preached fifteen soul-stirring sermons and as a result seven were baptized and eighteen rededicated themselves to the cause of Christ. Throngs of people came to hear the interesting messages Bro. Jackson delivered. We also had a Vacation Bible School. Bro. Weldon I. Flory of Virginia was Bible teacher.—Elizabeth Bailey, Relief, N. C., Aug. 20.

**Mill Creek (N. C.)**.—The following business was transacted at the July and August council meetings: S. L. Bowman was re-elected pastor for 1936-37; Ethel Henderson, Sunday-school superintendent; Jesse M. Horne, church clerk and treasurer. Violet Horne and Jesse M. Horne were delegates to district conference. Bro. Merlin C. Shull of Johnson City, Tenn., conducted our evangelistic campaign from Aug. 1 to 9. The morning services were used for lectures on The Home and the evening services were of an evangelistic nature. As a result of the campaign ten were received into the church by baptism. Aug. 2 was our annual homecoming day with all-day services and a picnic dinner.—Ethel Henderson, Landrum, S. C., Aug. 26.

## NORTH DAKOTA

**Cando-Zion** churches met in official council July 25. Brethren Dave Miller and Ray Harris of Minot were present. At this meeting Bro. W. W. Smeltzer was licensed, Bro. Royer Meyers relicensed, Brethren Elmer Smeltzer and Dan Lewallen and wives were chosen and installed as deacons. A revival meeting was held July 19 to Aug. 2 with Bro. John Wieand and wife, evangelists. Four gave their hearts for Christ and one renewed his fellowship. The entire membership was greatly benefited through the meeting. A love feast was held on Sunday evening, Aug. 9, with Bro. Dave Miller officiating. A number attended the young people's and district conference held at Minot the second week in July. Our pastor, Bro. Ralph Petry, has made seventy-five calls among the members since July 1. Aug. 9 we were favored with a missionary talk by Ruth Glessner of Carrington. Three girls were dressed in costume, showing the type of clothing worn by the Parsee, the Mohammedan and the Hindu. That same day we heard an address by Rev. John Wells of Trout Lake, Mich. His subject was Steps in a Program for Peace. Our group will have very little income from the small grain crops because of dry and hot weather. However, we as a church hope to grow more spiritually through the guidance of our faithful pastor and wife.—Mrs. Lloyd R. Maust, Cando, N. Dak., Aug. 24.

## OHIO

**Black River** church met in council July 24. Reports of officers and committees were given and officers for the coming year were elected.

# ANNOUNCEMENTS

## DISTRICT MEETINGS

California, Northern, Empire, Oct. 9-12.  
Florida and Georgia, Arcadia, Oct. 9-11.  
Indiana, Middle, Flora, Oct. 9-11.  
Kansas, Northeastern, Morrill, Oct. 2-5.  
Kansas, Northwestern, Burr Oak, Oct. 16.  
Kansas, Southwestern, Pleasant View, Oct. 16-19.  
Missouri, Middle, Adrian, Sept. 25-27.  
Missouri, Northern, South St. Joseph, Oct. 24-26.  
Nebraska, Kearney, Oct. 9-12.  
Ohio, Northeastern, Black River, Oct. 6-8.  
Pennsylvania, Southern, Bermudian (Upper Conewago), Oct. 27, 28.  
Pennsylvania, Western, Uniontown, Oct. 27, 28.  
West Virginia, First, Maple Spring (Egdon), Oct. 2, 3.  
West Virginia, Second, Beans Chapel, Sept. 10-12.

## LOVE FEASTS

**Indiana**  
Sept. 21, Maple Grove.  
Sept. 24, 7:30 pm, Salamonie.  
Sept. 24, Middlebury.  
Sept. 26, West Manchester.  
Oct. 3, La Porte.  
Oct. 17, Union Center.  
Oct. 10, 6:30 pm, Ladoga.  
Oct. 11, Pleasant Hill.  
Oct. 20, Flora.

**Iowa**  
Sept. 13, South Keokuk.  
Sept. 25, Libertyville.

**Louisiana**  
Sept. 12, Rosepine.  
**Maryland**  
Sept. 12, 2:30 pm, Piney Creek.  
Oct. 11, 6:30 pm, Pipe Creek.  
Nov. 14, 2:30 pm, Longmeadow.  
**Michigan**  
Sept. 19, Crystal.  
**Ohio**  
Oct. 4, Painter Creek.  
Oct. 11, 6:30 pm, Brookville.  
Nov. 7, 7 pm, Lower Stillwater.  
**Oregon**  
Sept. 26, Mahel.  
**Pennsylvania**  
Sept. 20, 6:30 pm, Holsinger (Woodbury).  
Sept. 27, Holsinger, Dunnings Creek.  
Oct. 11, Huntsdale.  
Oct. 11, Clayshurg.  
Oct. 11, 6 pm, Shade Creek at Berkeley.  
Oct. 11, 6:30 pm, Lost Creek at Free Springs.  
Oct. 24, 25, 1:30 pm, Midway.  
Oct. 25, 6:30 pm, Replogle (Woodbury).  
**Tennessee**  
Sept. 19, 7 pm, Pleasant Hill.  
**Virginia**  
Sept. 11, 4 pm, Johnsville.  
Sept. 19, 3:30 pm, Salem.  
Oct. 24, 6 pm, Middle River.  
**West Virginia**  
Sept. 12, Beaver Run.  
Sept. 19, Mountain Dale.  
Sept. 20, Knobley.



Bro. C. H. Deardorff was re-elected elder; Bro. F. L. Findley, church clerk; Quinter Findley, church treasurer; William Wertz, missionary treasurer; Mrs. Arthur L. Dodge, church correspondent and Messenger agent; Miss Ethel Garver, Sunday-school superintendent. A committee of arrangements for district meeting which will be held at our church in October, was appointed. Delegates to district meeting, Mary Dodge, F. L. Findley; alternates, Arthur L. Dodge, Frank Hartsough. The attendance and interest have been commendable. Evening services have been held since Annual Conference. The programs of the evening meeting have been varied so as to interest different ages. One evening a dedication service for the new hymnals was conducted. A stereopticon lecture on temperance was given recently.—Mrs. Arthur L. Dodge, Spencer, Ohio, Aug. 24.

**Lower Stillwater church** has just closed another series of evangelistic meetings conducted by G. L. Wine from the Covington church, Ohio. Two were added to the church by baptism and the members were helped by the inspiring sermons. We had special music each night. Aug. 12 at our regular business meeting, Sunday-school and church officers were chosen for the coming year. Lon Karns is Sunday-school superintendent and Ora Bowman, assistant. Ira Oren was chosen elder in charge for two years. Our services for the installation of officers and teachers will be held Sept. 27. Our love feast will be held Nov. 7 at 7 o'clock.—Altha M. Bowman, Dayton, Ohio, Aug. 25.

**Painter Creek.**—Our church has enjoyed several fine musical treats since our last report. One Sunday evening Kenneth Honeyman, our pastor's son, home on vacation from Manchester College, directed our Sunday-school orchestra in a program of sacred music. July 29 the Munn brothers of Fort Wayne, Ind., brought us a very spiritual message in song and sermon. This group is sending out the gospel story over the radio and to large audiences in many places. On Friday evening another treat came to us in a piano recital by one of our community boys, Wilbur Royer, who is now a professor in the American Conservatory of Music, Chicago, Ill. Our Daily Vacation Bible School had its closing session on Friday, Aug. 7. We have had larger schools when classes were so crowded that it was difficult to accomplish the desired results. The enrollment was 147 and the average attendance 129. As we listened to the review of the work given by the classes and saw the beautiful hand work prepared for hospitals and homes in our own land and the foreign field, we felt that the work of our school this year was among the best or better than any we have ever had. The Word of God which has been planted in the hearts of the boys and girls through memory verses, song and story will mean much to the future of the children of our com-

munity. Our pastor, Bro. Honeyman, and his wife with a very fine corps of faithful teachers and other helpers, made the school a fine success. On Sunday, July 26, a member of the Peace Commission, Stewart Wright of Vermont, gave us a message on peace. He presented something of world conditions and told us some things we could be doing to promote peace and prevent war. Our love feast has been appointed for Oct. 4.—Mrs. Levi Minnich, Greenville, Ohio, Aug. 22.

## PENNSYLVANIA

**Greencastle church** met in council July 27, at which time the Sunday-school officers for the year beginning Oct. 1 were elected. Reports of the various boards were read and approved. Bro. Jas. Beahm, a student of Elizabethtown College, was installed as a minister. Bro. L. K. Zeigler was in charge of the installation service and our Eld. S. S. Blough of the council. A number of our group attended the young people's conference at Rhodes Grove, also Camps Harmony and Peniel. Our pastor, S. S. Blough, who accepted a call to the First church at York will begin his pastorate there Sept. 1.—Kate E. Giland, Greencastle, Pa., Aug. 21.

**Huntsdale church** met in council Aug. 11. We decided to hold our communion Oct. 11. Sunday-school officers were elected, the superintendent being Cletus Myers; assistant, E. L. Mellinger. Our elder, Bro. A. A. Evans, asked to be relieved from preaching on account of ill health; his request was granted. The local ministerial board is to see that the appointments are filled. A motion carried to have our ministerial board co-operate with the District Ministerial Board in securing a pastor. We decided to have a homecoming on Sept. 20 instead of a harvest meeting. Delegates to district meeting are Brother and Sister Clark Sheaffer, with Brother and Sister Ralph Richwine, alternates. July 3 Bob and Ruth Tully, J. Harman Bjorklund and Dan West met with the young people. After playing games we gathered around a campfire where we had songs led by Ruth and talks by Si and Dan. Two were added to the church by baptism since our last report.—Esther Clopper, Huntsdale, Pa., Aug. 26.

**Lost Creek.**—July 26 our congregation had the privilege of having with us Bro. D. W. Kurtz at both the Free Spring and the Bunkertown houses. Bro. Kurtz gave us strong messages on The Gospel of Victory and The Three Choices of Youth. Our brother was greeted by large and attentive audiences. Sept. 5 we will have our harvest home services at the Free Spring church at 2:30 and 7:30 P. M. Bro. J. E. Rowland will be the guest preacher. Sept. 7 our pastor will open a two weeks' revival in the Richfield church. Sept. 28 our pastor, Bro. J. A. Buffenmyer, will begin a two weeks' revival in the Free Springs church, closing with the love feast Oct. 11 at 6:30 P. M. Since our last report three have come into our fellowship through baptism.—J. A. Buffenmyer, Bunkertown, Pa., Aug. 24.

**Shade Creek congregation** met in council July 28. The love feast will be held at the Berkey church Oct. 11 at 6 P. M. Evangelistic meetings were held in the Sugar Grove church with Bro. J. W. Fyock, evangelist; four were received into the church by baptism. July 5 Bro. A. J. Beeghly closed a two weeks' revival in the Ridge church. As a result ten were received into the church by baptism. The homecoming of the Shade Creek church will be held at the Berkey church Sept. 6, an all-day service.—Nellie Lehman, Blough, Pa., Aug. 18.

**Yellow Creek.**—Since our last report Bro. D. I. Pepple of Woodbury, Pa., held a two weeks' evangelistic service at Bethel house, at which time twenty-four were added to the church by baptism. Aug. 30 Bro. H. M. Stover of Waynesboro, Pa., will begin a two weeks' series of evangelistic meetings at Yellow Creek. July 16 the male quartet of Bethany Biblical Seminary rendered a program at Yellow Creek which was greatly enjoyed. Mrs. Blaine Cessna, Eloise Clapper and Jack Eichelberger were elected delegates to district Sunday-school convention at Huntingdon. Aug. 9 Bro. Chas. Helsel of New Enterprise preached an interesting sermon at Bethel house. Our harvest meetings will be held at Yellow Creek and Bethel in September.—Mrs. Bertha Snyder, Hopewell, Pa., Aug. 22.

## VIRGINIA

**Cedar Grove church** (Flat Rock congregation) met in council Aug. 8. The visiting brethren gave an encouraging report. Our Vacation Bible School was held the first week in August with an enrollment of forty-three. June 21 Bro. Deardorff from Illinois preached for us. Several vesper services have been held this summer, sponsored by the young people's class. Sunday night, Aug. 16, our pastor, Bro. M. L. Huffman, preached the annual harvest sermon. An offering was taken, half of which was sent to the General Mission Board and half to the Old Folks' Home at Timberville.—Refa Wampler, New Market, Va., Aug. 24.

**Lower Union.**—The church has been engaged in many activities recently. Bro. John Via set a date early in the summer for cleaning up the cemetery and it was put in order. Several new monuments have been placed at graves recently. Eld. G. A. Maupin donated a beautiful arch for the gateway of the cemetery, which is in keeping with its purpose as an entrance from the churchyard into the cemetery. The people of this place greatly appreciate Bro. Maupin's gift. On July 7 a number of our sisters, as well as some friendly outsiders, met at the church to give it a cleaning. Repairs were also made on class curtains and the churchyard was cleaned. July 12 Bro. C. H. Hinegardner of Lynchburg began a series of revival services. The meeting closed on July 24 with a service in which ten applicants received baptism, following the preaching service. The other three ap-

CUT HERE

## Bethany Biblical Seminary Offering

Blank for Sending Mission Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find ..... dollars  
as an offering for Bethany Biblical Seminary, which please place to the credit of

..... Individual  
..... Class  
..... Sunday-school  
..... Congregation  
..... District

Name of sender .....

Street Address or R. F. D. ....

Postoffice .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	\$.....

CUT HERE



licants were baptized on Aug. 9 following the regular preaching service. Bro. Hinegardner preached some wonderfully inspiring sermons. New souls were gained for the kingdom and we feel that many of those already in the fold were greatly strengthened. The church made very substantial financial support toward these meetings, considering our widely scattered membership and our financial status. Bro. Paul Bowman of Bridgewater College delivered an impressive and appropriate message on July 26 on the theme of launching out into our Christian lives and fishing for greater Christian values. He impressed us with the fact that we as Christians do not nearly reach the limit of our capacity for service. This sermon was greatly appreciated by our small congregation. Incidentally, it was due to the fact of taking the wrong road that brought our brother to worship with us on this occasion. Bro. John Garver and Bro. G. N. Maupin were selected as delegates to our district conference, held at Cannan Branch Aug. 12. Although our delegates did not attend, several other members did. We expect shortly to have a called council at which time the ministerial board will be with us to attend to some matters of importance.—Bethel Via Kindrick, Free Union, Va., Aug. 23.

**Pleasant Valley.**—Revival services at the Pleasant Valley Church of the Brethren near Weyers Cave came to a close Sunday night, Aug. 21. They were conducted by Bro. Samuel A. Harley of Richmond, who delivered seventeen stirring messages during his two weeks' stay. Twenty-six souls were led to Christ as a result of the meeting. Baptism was administered to the applicants on Monday morning, Aug. 22, at the river at the home of Eld. Peter F. Cline. Bro. Harley, though young in the ministry, is an able and convincing speaker. His success was evidenced not only by the number of converts, but by the large crowds of people who turned out each evening to hear his messages. Many came from adjoining communities and congregations. Mrs. Harley also contributed much to the success of the meeting. Her stories each evening to the children just before the preaching hour were much enjoyed by them. Mr. and Mrs. Harley were the recipients of a "shower" of canned goods by their many friends just before they departed.—Frank S. Driver, Weyers Cave, Va., Aug. 26.

**Salem church** met in council on Aug. 15. The visiting brethren gave their report which was very favorable. Church and Sunday-school officers were chosen, Brethren W. L. Riggleman and L. R. Dettra being re-elected elders for the coming year. We decided to have our next feast on Sept. 19 beginning at 3:30 P. M. Our offering was \$9. The district Sunday-school convention was held at Salem on Aug. 12. Every school in the district except one was represented. There was a large attendance and many interesting and helpful talks were given.—Ellie Cline, Stephens City, Va., Aug. 20.

### WEST VIRGINIA

**Crab Orchard.**—Our members held their regular council meeting July 5. Bro. E. H. Kahle was re-elected pastor and elder. The church has grown and progressed considerably under his leadership. Plans were discussed and a committee appointed to make arrangements for cleaning and fencing the churchyard. New deacons were appointed and an ordination service is to be held Sept. 6 by Brethren Kahle and L. Clower. The Women's Work is progressing nicely and the Y. P. D. is doing some very interesting work.—Mrs. Ruth Quintier, Ester, W. Va., Aug. 22.

## On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of ..... dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
Elgin, Illinois

## BOOKS

### FOR THE ENTIRE FAMILY

Just a few of our many good books that will help make your good home a better home.

#### The Home of My Dreams, 30c

By Roy H. Burkhardt

Abounds in common sense suggestions for those about to establish their own home.

#### Growing Into Manhood, \$1.00

By Roy E. Dickerson

An Association Press book for boys from 11 to 15 years old. Deals with fundamentals, easily comprehended, helpful to growing lads.

#### You and Your Boys, \$1.50

By Tracy Warren Redding

A recognized boys' expert lets you into the secret of rearing your boys in the best manner.

#### What You Owe Your Child, \$2.00

By Willard L. Sperry

As a rule parents do the best they know. This book will make them wise to much they should know.

#### Faith and Fear in Child Training, \$2.00

By Margaret W. Eggleston

Answers mother's many questions. The author knows both mother and child, and how to bind them together.

#### New Careers for Youth, \$1.50

By Walter B. Pitkin

Will help young people to adapt themselves to new conditions. Opens their eyes to much they do not yet see.

#### Toward Understanding Adults, 75c

By Earl F. Ziegler

A book that helps adults see themselves as they are and so points the way to a better self.

#### Living Together in the Family, \$1.00

By Lemo T. Dennis

A study of present family conditions. Especially for high school boys and girls, but equally good for older folks.

#### Eighteen—The Art of Being a Woman, \$1.00

By Catherine Atkinson Miller

Abounds in sensible advice on morals, building character, associates, business, etc. Excellent for girls growing into womanhood.

#### The Home and Christian Living, 75c

By Percy R. and Myrtle H. Hayward

A splendid book, helpful discussions, simple language, forceful illustrations.

#### The Fine Art of Motherhood, \$1.50

By Ella Broadus Robertson

An outstanding classic for every home. Even father and the children will appreciate mother more after reading it.

#### My Job as a Father, 50c

By Edgar Guest

Just the kind of a book Guest would write to open the eyes of fathers to their opportunities and obligations.

Study this list. Order several of the books now. Keep this sheet for future use and secure others as you and your family need them. Buying these books is making a paying life investment.

\* \* \* \*

Brethren Publishing House, Elgin, Ill.



**For Sale or Rent:** A few farms in immediate vicinity of Cart Creek church, Northwestern Grant Co., Ind. Good land with improvements. Good roads and markets. Write to

Jesse E. Winger, Marion, Ind., R. 1.

### The Lost Sister Among the Miamis

"I read Pres. Otho Winger's new book, 'The Lost Sister Among the Miamis,' at one sitting. The fascination of the story, and the interesting way it was written held me spell-bound. Dr. Winger's hobby is the study of Indian lore, and by virtue of his long and sympathetic study he is able to tell the story of the Indians better than any one I know. This book is a masterpiece in giving us the facts about the Lost Sister Among the Miamis in a most charming way."—D. W. Kurtz, President of Bethany Biblical Seminary.

You will be as much interested in this new book as was Dr. Kurtz. Order a copy for yourself and your friends. Price \$1.00.

Brethren Publishing House, Elgin, Ill.

### The Glorious Galilean

By J. W. G. Ward

Often as you read the Four Gospels you try to picture just what was done and said as Jesus met individuals and changed their lives. The author of this volume attempts to fill in the conversation and give the setting as he thinks it may have been. In the seventeen chapters he gives you pen portraits of eighteen characters—seven women and eleven men. As you follow him you begin to see more clearly just what occurred and why. Those who long for the power to make concrete the teaching of Jesus find here a forceful method of procedure. The style is Biblical, at times quoting the very words, and impressive. Whether you listen to the story of John the Baptist, of Mary Magdalene, of Pilate's wife, of Peter, of John Mark, or of the others you come away feeling that your feet have trodden holy ground and you have a better understanding, both of the narrator and of the Christ. 234 pages. \$2.00.

### Adventures in the Air

By Archer Wallace

In these days when flying is so common it pays to go back and learn again how man learned to conquer the air. Here you have the thrilling story told by one who knows the facts and can help you to see them. Both the pictures and the stories reveal the slow but sure steps by which the flying machine came into its present place of usefulness. Price, \$1.00.

### Evangelism in a Changing World

By Ambrose M. Bailey

A new book on an old theme. Considers evangelism historically and practically. Shows what was done by the early church and by men of God since that time. Its simple and strong language helps the reader to see what he and his church can and will do if they really have experienced the "good news" proclaimed by Jesus. If your minister is weak on evangelism give him this book and he will wake up. He'll not stop until he reads to the end. You'll discover a hotter fire in the pew because his zeal to turn men from sin to their Savior will be quickened. 150 pages. Price, \$1.50.

Brethren Publishing House, Elgin, Ill.

## GAMES

### For Playground, Home, School and Gymnasium

By Jessie H. Bancroft

A practical guide for all who play games—children, young people, adults, teachers and leaders of games. Strenuous games for the strong, lighter games for others. Games for small groups and games for the crowd. Games for the home, schoolroom and gym. Games for indoors and for the wide open space. Games for children's parties and games for clubs. Quiet games and games that roar. Games for every occasion.

More than 450 pages of play material gathered from every quarter. Full directions for leaders and teachers. A book that will supply your every need. Price, \$3.00.

### Skyward—a Book of Horizons

By Frederick D. Leete

A 1936 book already in its third edition. A devotional book that helps you start the day aright and helps you on in the right way. A devotional book not for one year but for successive years. You have for each day a choice Bible verse, a select Bible reading, a timely prose selection, an uplifting stanza of poetry and a prayer that climaxes all these. This new devotional book of 278 pages is being widely used because of its universal appeal. You'll like it and use it, once you have tasted it. Only \$1.25.

### A Timely Message

In these days of fear, worry, perplexity, one needs something to help him put his feet on solid ground. **Release**, by Fredrik A. Scholtz, is a book with a message that will do that very thing. Whether you read the first chapter, "The Bondage of Fear," the last chapter, "In This Twentieth Century," or any of the eight intervening chapters, you will find something that just helps you where you need help. In our mad rush to nowhere we occasionally need to be called on to take a look at ourselves. This book will help us to see ourselves as we really are. Easily understood its message grips the reader and sets him free a better man than before. And the price is only \$1.00.

### Do You Illustrate Your Message?

Whether you teach or preach you want to make your message stick to drive it home. Nothing is more effective to this end than a good illustration taken out of men's experience if not out of your own. **1,000 New Illustrations**, by Aquilla Webb, contains nearly 300 pages of the very best incidents and stories. Well indexed so that you readily find the illustration you desire. Good illustrations begot thought. Teaching or preaching without illustrations is like building a house without windows. Apt illustrations are pegs on which to hang your teaching. If you teach or preach you need occasionally to invest in a new book of illustrations. **1,000 New Illustrations is one of the very best on the market now.** Order your copy today. Price, \$2.50.

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., September 19, 1936

No. 38



Photo by E. G. Hoff

## ANOTHER HOME IN GRANDFATHER'S LAND

(See Editorial Beginning on Page 4)

## IN THIS NUMBER

### Editorial—

Daily Devotions (W. W. S.) .....	2
The Way of the Spirit (E. F.) .....	3
Churches Need Eyes and Ears (E. F.) .....	3
Grandfather's Land.—No. 5. Grandfather's Child (H. A. B.) .....	4
A Point of Common Honesty (E. F.) .....	5
Kingdom Gleanings .....	16, 17

### General Forum—

The Prisoner (Verse). By Joseph Van Dyke .....	6
The Contribution of the Church College to Social Programs. By V. F. Schwalm .....	6
The Song (Verse). By Mary McDowell .....	7
Security. By James M. Moore .....	7
A Mother Church of Great Men. By J. M. Henry .....	8
College and Local Church Co-operation. By C. Ernest Davis .....	9
Why Men Fight.—No. 6. The Escape From Monotony. By Kermit Eby .....	10
The Faith of the Wronged. By Rebecca Foutz .....	11
Will There Be a Millennium? By James A. Sell .....	11

The National Preaching Mission. By Ross D. Murpby .....	12
The Church and the Liquor Traffic. By Daisy E. Smith .....	13
These Troubles of Ours. By Julia Graydon .....	13

### Home and Family—

Benediction (Verse). By Maud L. Moser .....	14
The Preacher's Text. By Rosa M. Bennett .....	14
Out of the Cruel Silence (Verse). By Ada C. Sell .....	15
Grandma Cassel's Philosophy. By Grace Hileman Miller .....	15
"So Ashamed." By Chester E. Shuler .....	15

### Our Mission Work—

The Harijans Move Onward. By Edward K. Ziegler .....	18
What to Pray For. By B. Mary Royer .....	19
News From the Field. By Modena M. Studebaker .....	19
Monthly Financial Statement (C. M. C.) .....	20

### The Church at Work—

Is "Leader" a Bad Word? Notes From a Peace Campaigner; Men's Work in Detroit, Michigan; The Church as Young People See It; Recreation—Formal; Our Own Ten-Year Program for Child Welfare .....	21, 22
--	--------



---



---

**DAILY DEVOTIONS**


---



---

BY WARREN W. SLABAUGH

**The Resurrection Morning**

"And I was dead and behold I am alive for evermore; and I have the keys of death and of Hades"

**Read Matt. 28: 1-10**

Monday

It was the faithful women who discovered the empty tomb; in their devotion to him who had been their best Friend, they brought the spices prepared by their own hands to anoint him. They had no thought of a resurrection; they only loved.

But the stone was rolled away; in vain the soldiers had kept guard. The empty tomb and the discarded grave cloths were a symbol of a new age. Death had given way to life, defeat had issued in victory with its promise of life after death.

*Our Master, we rejoice in thy resurrection and thy glory, with the hope of immortality it brings to us. Amen.*

**Mary Magdalene**

"Death is swallowed up in victory"

**Read John 20: 1-18**

Tuesday

Of all his followers, perhaps none equalled Mary in devotion; from the day he had cured her, she had given to him freely of her service and love. It was her devotion which brought her first to the tomb.

Thus it was that she met him. The truth had not dawned on her; her faith was not equal to that. But her faithfulness kept her there, until the sound of her name spoken in familiar accents broke through her preoccupation, and she had the honor of seeing him first. Thus love opened the way to faith.

*Our Lord, we ask not for great wisdom, but we desire those qualities of soul which will make us pleasing to thee. Amen.*

**On the Way to Emmaus**

"Behooved it not the Christ to suffer these things?"

**Read Luke 24: 13-24**

Wednesday

The disciples were sunk in grief and disappointment; the cross marked the end of all their hopes. Thus it was that the news the women brought that Sunday morning found them apathetic.

But life must go on even though it brought no joy; that day two of them must go to Emmaus. Sad were their

thoughts as they journeyed, and they spoke them out to the Traveler with whom they fell in. They had dared to hope that the Galilean Prophet was the Messiah who would put their nation on the throne of the world. But he was dead and their hopes were in the tomb with him, and the strange report the women brought only deepened their grief and confusion of mind.

*Our Master, in times of sorrow and despair, may we feel thy gracious presence. Amen.*

**The Master Speaks**

"Was not our heart burning within us while he spake to us in the way?"

**Read Luke 24: 25-35**

Thursday

Then the stranger began to speak, also of the hopes of Israel, but in a different vein. He repeated the great texts of scripture, but with a new interpretation. For the central Figure he showed portrayed there was not a war lord crushing Israel's enemies under his feet, but a gracious Figure preaching a gospel of peace and goodwill to all men. Then in the words of Isaiah 53 he pictured him dying, that through his death God's plan might win. And their hearts burned as he spoke, they knew not why. For he was speaking of himself, but they were slower of vision than Mary. But the

---

**WEEKLY QUIET HOUR**


---

**The Resurrection**

Note the several appearances: to Mary Magdalene, John 20: 16; to the two at Emmaus, Luke 23: 31; to the ten apostles, John 20: 19; to the eleven, John 20: 26; to seven disciples by the sea, John 21: 1-14; to the apostles on the mountain, Matt. 28: 17. Paul mentions Cephas, 1 Cor. 15: 5, see Luke 24: 34; and James, 1 Cor. 15: 7, and five hundred, 1 Cor. 15: 6. This James is the Lord's brother who became the leader of the Jerusalem church. There is a tradition that he was brought to believe at the death of Jesus. To this list Paul adds his name, 1 Cor. 15: 8. The resurrection made the first day of the week an honored day, and later a rest day. The yearly festival of Easter began very early. 1 Cor. 5: 7 may be a reference to its observance. Easter is a great memorial for us; it should also symbolize the living Christ.

attraction held and at the journey's end they clung to him. Thus it was that they finally recognized him in the breaking of the bread.

*Our Master, may our hearts be so responsive that we will hear thy voice in this world of confusion. Amen.*

**The Upper Room**

"Let not your heart be troubled, neither let it be fearful"

**Read John 20: 19-23**

Friday

It was the evening of the first day of the week and the disciples were in the upper room behind locked doors. It had been a day of strange events; the women had found the tomb empty; Peter and John had verified the report. But the fog of their lost hopes still lay heavy on their hearts.

Then suddenly without warning Jesus stood in their midst and all their doubts and questionings vanished at that instant. The reason for the empty tomb was that their Lord was living. There was no longer any thought of going back to the old life; for he was giving them a solemn charge and already they felt the power of the Spirit.

*Our Master, may we share the blessing promised to those who have not seen and yet have believed. Amen.*

**Thomas**

"Blessed are they that have not seen, and yet have believed"

**Read John 20: 24-29**

Saturday

Thomas was a realist; others might believe without scientific proof, but not he. It was not until the second Sunday that he had an opportunity for the test. Again the Master came, silently as before. And he made it easy for Thomas; he offered himself for inspection. But Thomas needed no such evidences; at the sight of his face, at the sound of his voice, heart spoke to heart, and he gave a glad cry of faith.

Thus it is with us. We are proud to be critical; because we can not weigh the things of the Spirit on scales, we profess to doubt them. Then in a moment of quiet, we sense the Master's presence. We ask no proof, we rejoice and worship.

*Our Master, we ask not objective proof of thy presence; we only pray that when thy Spirit speaks, we may hear his voice. Amen.*



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., September 19, 1936

No. 38

## EDITORIAL

### The Way of the Spirit

MUCH of it is hidden in mystery, beyond the ken of the finite mind. But one point is clear. What the Spirit does for a man he does in and through the man's own mind, and his action is definitely conditioned on the attitude of that mind.

Now and then man seeks God but most of the time man is trying to run away from God. But God is always seeking man, always trying to find a place to break in, a way to get into his heart and life. He stands at man's door and knocks, ready to come in if the man will open.

This came out sharply in our class last Sunday. Somebody wondered why the men of Cyprus and Cyrene spoke the word to Greeks at Antioch while most of the refugees spoke to none but Jews. And why Barnabas and his fellow-fasters were the ones who proposed the mission to other provinces. And why Barnabas and Saul were the missionaries selected. Then somebody remembered that it was the Spirit who did all this.

Most assuredly, but the question persisted. Why did the Spirit say these things to these particular men? There was no answer, there is no answer, other than that, by reason of their experience and attitude, these were the men to whom he could thus speak.

We'd better not forget this as we try to find our way through our problems today. Who can doubt that our deepest need, our only hope, is in Spirit-filled, Spirit-guided, Spirit-regenerated men? Better plans and systems in church and state all wait on this. But these men will appear in connection with, and not apart from, honest thinking about and courageous grappling with the unpleasant facts in the midst of which we live. It is to men of such mold, very humble and very hungry, that the Spirit speaks his enlightening word.

Men have often thought to honor the Spirit and make his voice surer and clearer by interposing a deep

and wide channel between his promptings and their own thoughts. It can not be done. That is to defeat the very end sought. That is to put him so far away that you can not hear him. For to have contact with you he must live and work *in* you, which means in *your* mind, *your* thinking. And he will, and does, if you love the truth and seek it with your whole heart, and live it with every resource of your being, as he gives grace and strength.

E. F.

### Churches Need Eyes and Ears

My friend who called on me this afternoon brought me a strange story. He told me of a church which has come upon some money and doesn't know what to do with it. No, it isn't one of our own congregations. But you can not imagine how such a thing could happen.

The story runs smoothly for it is done in oil. I had heard that oil and water will not mix but oil and a defective world vision seem to blend perfectly. Oil was found on the church property and the royalties have amounted to about \$20,000. The church building is in good repair and there is no need of an addition for Sunday-school rooms for the church does not have such an institution. The fraternity of which it is a part has no missions, no colleges, no seminary. What *can* it do with this money?

Now that is a pathetic situation. We know of churches struggling with a heavy debt, and pity them. We know of churches desperately in need of pastoral care. We know of churches saddened by their inability to give more for missions and other kingdom causes. But we know of no case more tragic than that of a church with money on its hands and no eyes to see the human need of the world in which it lives.

To hear children cry of hunger and have no bread for them is indeed heartbreaking. But it is infinitely worse to have the bread and be too deaf to hear the children cry. And isn't that the greater peril for all of



us? Maybe we could find something to give if our hearts were more sensitive to the need. Where there is no vision the people perish.

E. F.

## Grandfather's Land

### 5. Grandfather's Child

#### *Heritage of the Youngest*

ON the morning of the third day the explorers in grandfather's land set out from Lancaster in a southeasterly direction. Their purpose was to visit a man of antiquarian tastes located near Quarryville. Speeding along in this direction, it was observed that the heavy rains of the evening before had left their mark on many fields, those in corn and tobacco showing the most damage. As for the streams, the dashing rains had filled these with a liquid that ranged in color from creamy coffee to a chocolate brown. Some of the best of the soil was moving toward the sea never to return. Toward Quarryville the damage done seemed less, as there was ample opportunity to observe on account of a long detour. But ultimately the home of the antiquarian was reached. The house is a substantial old-time structure. It stands on the high side of the road sheltered by trees, shrubs and flowers. On the lower side stands the barn with the pasture lot stretching away to lower ground with ample shade beneath friendly trees.

But the antiquarian was not at the house. Being also a man with what are commonly called more practical interests, it was discovered that he was some distance afield cultivating a good-sized potato patch! So the exploring grandsons stopped their car just off the concrete, slipped through a wire fence, and encountered the antiquarian somewhere near the center of his potato acreage. There were a few words of introduction, with remarks about the weather and character of the soil. For it was a marvel to men from northern Illinois how soil that had been rained on the evening before could be cultivated the next forenoon. And then the explorers' mission was explained. Certainly the man with an interest in the things of the past would share his treasures with the visitors. As his wife had said at the time of the call at the house, it was only necessary to mention antiques and the rest would be easy. At the antiquarian's suggestion all drove back to the house, where the grandsons were turned loose in the library. The most prized things were pointed out and placed at their disposal for examination. Meanwhile the host returned to his potatoes to finish with the cultivating.

And so the hours until lunch time were spent browsing through the treasures of the youngest, for it had been learned rather incidentally that the antiquarian was the youngest in a family of thirteen. He had stayed on with an aging father, receiving as special compensa-

tion the home place with such ancient things as came down from his father, and even grandfather. It was these relics that proved to be the beginning of his interest in antiques. Thus by the ties of interest or spiritual kinship our antiquarian was not only his father's son, but a true heir of the intriguing past. In this sense one can think of him as grandfather's child.

#### *Two Hundred Years of Living*

The house in which the friendly antiquarian lives is a substantial structure representing at least two hundred years of living. The full story of just what struggles and triumphs, what comedy and tragedy may have taken place within the shelter of its walls will never be known. But that there must have been much of such is evidenced by the fact that the house itself is the result of several accretions. The oldest part of the structure is a single room, now quite properly occupied by the antiquarian's widowed mother, well beyond eighty and blind, but still resolutely keeping house for herself so far as she is able. Here is the spirit that has gone into the building of a house that has become a twelve-room home.

In such a house, mellowed by at least two hundred years of living, it was quite impossible for the exploring grandsons to keep within the library, interesting though this place was. The grandson with the camera was the first to stray outside. He ventured forth with some of the children of the home at his heels and began taking pictures of the house from various angles, the grounds, and even a view of a hornet's nest high in a maple tree! Thus for an hour or so a photographer was perplexed to decide what views to take and what to leave for some later call.

The story of why the antiquarian's family came to Quarryville is not without significance when viewed against a background of two hundred years of living. As the story was recovered, it was found that the antiquarian's people have lived in the Quarryville region for some forty years. But who lived on the old farm before they came, and why did they come at all? Well, the Quarryville region was first settled by Scotch-Irish Presbyterians and English Quakers, good stock all and much interested in education. Thus it was that many of their sons and daughters trooped off to the higher schools of the country and were trained for the professions. And most of these never returned except as visitors to the old rural community of their childhood. It was natural that in the course of time such a community should retrogress in population, should become literally man hungry. Contrast this with the situation which developed in a region to the north of Lancaster. Here peoples of Dutch and German extraction remained agricultural in interest and therefore tied to the soil generation after generation. Here population increased to the swarming stage. Or, to be a bit more



specific, the father of our antiquarian sold out in the Myerstown region and moved to Quarryville where land at that time was relatively more plentiful and therefore cheaper. By this move he was able to transmute one high priced farm into several moderately priced ones. What was done in this case but duplicates what other grandfathers did in the face of rising land values and maturing sons. Even so far west as Iowa, as already noted, one grandfather sold high priced acres in the southeastern part of the state in order to buy more and cheaper acres in the southwestern part of the same state. Thus it was that at the antiquarian's home two hundred years of living had left its mark on ancient walls and human character. The period had spanned whole cycles in the population, recession and repopulation of a region. With all this living there had come a halo of memories making precious every dwelling, every grave, every major landmark.

### *The Attic View of Life*

It was after lunch, which is quite a substantial meal on the farm, that the explorers were conducted to the attic. And here, of course, there were many things to see. There were cupboards and chests crammed with all sorts of relics. There were candlesticks and spinning wheels, candle moulds and an ancient loom. But time would fail us to mention all the things that made irresistible one antiquarian's attic. It would have been tragic indeed if fire had destroyed these relics of grandfather's day, as it came near doing one Sunday morning with most of the family at church.

Now the furnishing of an attic may signify much more than mere insatiable interest in the accumulation of outdated household articles. For back of an interest in antiques is an outlook on life, a philosophy of values. Of course the perspective suggested by such interests may be broad or narrow, just as in any other field. But as one grandson thought of this farmer antiquarian's choice it seemed to him quite an achievement to attain to an attic view of life. What though the salts of perspiration whitened on the shirt of the antiquarian when he was interviewed in the midst of his potato patch? What though the clean moist soil clung to his rough farm shoes? He was not of the earth, earthly—for here was a man whose interests were wide, whose mind was keen and wholly free! Here was no man with a hoe. He was not bowed down with the woes of the ages because he had chosen the wholesome and honorable method of making his living by the sweat of his brow. Whether he tended corn or potatoes mattered little because he had the attic view of life. He had the long view; he had a sense of the real values. The things he had chosen had intrinsic worth. The knowledge he had gained through his searching and acquiring had enriched his life. Day by day this antiquarian might work in the field at the lowliest task, but

his mind was unbound. He was a freedman, an individual in the highest and best sense.

Thus the attic view of life need not be a narrow one; it is as broad as the interests an antiquarian cultivates. As in the case of our antiquarian, the look need not be confined to the past. There were his four promising children—three boys and a girl. There was his capable and keen-minded wife. The oldest of the sons, perhaps eleven, the father had noted has a precocious interest in history. And so the antiquarian father is thinking ahead in terms of what this son may do. He is to have whatever is necessary to achieve in the line of his and his father's special interest. And then there are the other three children. What the future holds for them no one can wholly tell; but with such parents and such a home background they are pretty sure to fill some respected and vital place in the world of their day. Thus it is that the best in the attic view of life can enrich one's thought and stimulate his powers. The attic perspective can engender the dreams and the will which make one's children, even children's children, a blessing to community and state.

### *Thirty Years From Now*

At the worst there is perhaps not more than one really unfortunate aspect to this attic view of life. Where will those four children be thirty years from now? Are the father and mother dreaming too well? Will their children be educated away from the old farmstead? Will they be scattered to the four winds like the seed of the good people who first settled the Quarryville region? Or will some of them stay by the stuff, finding on the old farm a sufficient livelihood and in the old home their higher and richer contentment? Will they be able to add to the vital mellowness of the old, or will they be scattered, standardized, overwhelmed?

And so there is a hope that the bright dreams of the present may preserve the good of the old as well as light the ambition to seek after the promising in the new, that somehow these children may come to live as richly and hopefully in their generation as their father and mother in the present. May they carry on the best in the attic view of life both in the appreciation and utilization of the same. May grandfather's child be followed by generations of grandfather's children.

H. A. B.

### **A Point of Common Honesty**

IN the name of liberty this country repealed a prohibitory law and then set right to work making more prohibitory laws than it ever had before.

So it wasn't the principle of prohibition after all that was the trouble.

Nor was it the love of liberty that it cherished so fondly. It was the love of liquor and money. E. F.



---



---

## THE GENERAL FORUM

---



---

### The Prisoner

BY JOSEPH VAN DYKE

Bind me with a little house  
With vines above the door;  
White-curtained windows looking out,  
And sunshine on the floor.

Bind me with a likely son,  
Sturdy and brown and tall;  
A boy to love and guide and teach,  
And lift after a fall.

Bind me with your wise, wise love  
Until I can not stir.  
Bound with these I'll be for aye,  
A happy prisoner.

*Beaverton, Mich.*

---

### The Contribution of the Church College to Social Progress

BY V. F. SCHWALM

It is not, I hope, with any "holier than thou" feeling that I write on this subject. Many men and women working in public institutions are deeply religious. The tragically divided condition of our church life in America and the separation of church and state make it difficult, if not undesirable to attempt to do much religious instruction in public institutions. Whatever unique opportunity the church college has is due to her definite relationship to some religious organization from which she receives moral and financial support; and her consequent freedom to teach the religion she has espoused.

Social progress is made possible by at least four factors: knowledge or intelligence; certain skills, or techniques; integrity of character; and social concern.

There can be no assured progress that is not based on adequate knowledge. Mere piety is not enough to assure progress in a day as complex as ours. It really never was. The church college must not dodge its responsibility of being as intelligent and alert in its effort to master the ever increasing fields of useful knowledge as any other institution. The church college does not ask for concessions or special privilege here. It must and is willing to be measured, within the scope of its work, by the same strenuous educational standards as other institutions. Perhaps we have not always felt so about this but we do now.

If there is to be social progress much of the academic and scientific information now available must be applied to social situations. Skills and techniques must be developed in the application of our vast stores of scientific and social information to concrete social problems by men and women trained in our colleges.

We have gone but a very little way in training men and women for effective work in positions that require social engineering. Perhaps none of us can boast much of accomplishment in this field.

A third factor requisite for social progress is integrity of character. Without dependable character in our civilization, on the part of leadership and led, our whole complex social machine must fall in a helpless mass—like a wrecked airplane with pilot and passengers hopelessly entangled in the wreckage. No words of mine are necessary to impress how perilously near we have come to wrecking our civilization because of lack of stability and integrity of character. Horace Mann more than 100 years ago had pictured how public schools would solve the problem of crime, poverty and ignorance. But Nicholas Murray Butler a year or more ago in unforgettable phrases pictured the lamentable failure of our efforts at building character through education. A few weeks ago Dr. Gillis of *The Catholic World*, pictured most forcefully the tragic situation that has been facing us because of our failure to produce dependable character.

As a motivating force for character, religion probably has no successful rival. Robert Gordon Sproul, president of the University of California, said: "I believe that religion [not the sects] is basic to morals, central in our American culture, unique as a dynamic within the individual, able to save us from ourselves and lead us out into nobility. I believe that without religion we are forced to substitute weak conventions for permanent values and abiding standards; that without religion, civilization, with no adequate reinforcement for the great strains that come upon it must yield inevitably to disintegration and decay. Believing these things I believe also that the university which makes no effort to stimulate in its sons and daughters a sensitiveness to the issues of religion is likely to be a danger rather than a benefit to the state. Certainly it can not serve its people as fully as it should unless it finds some way, as it has always done, to blend knowledge and culture, the rugged force of character and the spiritual power that give to these life and value. So only may knowledge become wisdom."

Glenn Frank, president of the University of Wisconsin, in his *America's Hour of Decision*, says: "A civilization which exiles an exalted concept of God from its heart dries up one of the major wellsprings of its power."

One could multiply these quotations from men in high place in educational circles. But these must suffice. It is my opinion that the church colleges of American that are in any measure true to their professed



ideals are making one of their best contributions to social progress if through the dynamic of religion—especially the religion of that great Figure of Nazareth of Galilee—they inspire men and women to nobility and integrity of life.

A third factor in religion is social concern. A few years ago in *Harpers' Magazine* that brilliant young Hebrew, Harold Laski, asked, "Why don't you young men care?" He said that after some years of teaching at Harvard and Yale he found not one of his students was giving himself to the public life of America, while in Great Britain some sixty of his students had done so. In America they usually went out to get a fortune for themselves. That question of Laski haunts me! Why don't our young men care? No amount of education can assure social progress if young men and women are unmoved by the tragic maladjustments and social tragedies that lie all about them. Glenn Frank says that science has greatly increased our power of affecting men without increasing our sympathy for men. Social progress will depend in no small measure on our ability to produce men and women who can feel a kinship with all humanity, who can hear the cry and feel the tug of human need at their heartstrings whether that need be in famine-stricken China or at their own doorsteps. President Frank insists that if existing knowledge were used and tested methods applied we could in a generation produce a population almost wholly free from disease, malevolence and stupidity. He doubts whether any education that the West may widely adopt will prompt a whole generation to set about the task of revitalizing its civilization by the social application of its best knowledge. "This dynamic," says he, "will be found, in my judgment, only in some fresh manifestation of the religious impulse."

In my judgment nothing has ever been discovered that has furnished the perennial, persistent passion and devotion for social service as has religion. Central in the teaching of the Christian religion is the implication that we are our brother's keeper. The emphasis on love of fellow men and the supreme example of vicariousness in the Founder of our religious belief, all tend to produce the type of person illustrated by our foreign

missionaries and social service workers at their best. If time permitted it could be shown, I think, that in the great reform movements of the last century, graduates from the church colleges have had a most conspicuous part.

The church college can and does make one of its best contributions to social progress by inspiring men and women with a sense of social responsibility which is the surest guarantee of devotion to human welfare.

*McPherson, Kans.*

## Security

BY JAMES M. MOORE

SECURITY is a great word these days. It expresses the heart's desire of millions. Around it center the promises of those who aspire to political office. It is rung in to win popular favor. It has an attractive sound. Even Christian ministers enjoy turning it over and using it in one way and another in their public discourses.

The fact is that this thing of security is something really worth while. It would be worth a good deal to have a well-founded assurance of economic and social security. Men have toiled for a lifetime for it, and then have had it swept away. To be sure would be worth a lot, and we would not minimize its importance.

But while getting ourselves all stirred up with others about this material security, we must not become indifferent to that spiritual security, which after all is eternally important. Some things will pass away, and others will abide. It will be well to keep our minds clear as to relative values.

It was that outspoken apostle, who after many and varied experiences and finally under the inspiration of the Holy Spirit said: "Give diligence to make your calling and election sure" (2 Peter 1: 10). It was his way of urging that we give some pretty definite attention along the line of attaining a spiritual security.

Furthermore, it seems that this is what our Lord had in mind when he said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33). From the teaching in the preceding verses it would seem that there were those in that day who were stressing economic security as being of paramount importance. Jesus did not even intimate that these material things were not necessary; but he did say the best way to have them was to give first place to that which is eternal. All would be included in that expression, "the kingdom of God and his righteousness."

It makes us wonder if there is not in God's plan for his kingdom also a plan for attaining security in

## The Song

BY MARY McDOWELL

There came a song to me one day,  
It seemed to come from far away.  
'Twas but a voice within the choir,  
But, oh, it set my soul on fire!

The voice was vague, the words were dim,  
I only knew it came from him.  
The things of life were all concealed,  
For God, himself, stood there revealed.

*Millersburg, Ind.*



the material things. The text seems to indicate that. If it is God's plan, it ought to be a good one. And it would not be unreasonable for the child of God to say it would be a better plan than the world has yet found.

It might be well if even we ministers would do some thinking on what really does come first; and also give some attention to the possibility that if we get first things first, other things will work out more fully as God intended.

*Lititz, Pa.*

## A Mother Church of Great Men

BY J. M. HENRY

A PIONEER family by the name of Angle had settled near Welsh Run before the French and Indian War. Both father and mother were converts of Martin Urner. Preaching services were held in their home until David Zuck built a large brick house with the upper story furnished for a place of public worship.

A young man by the name of Jacob Bromback (Brumbaugh) married a daughter of Angle. She was said to be the first convert of George Adam Martin west of the Blue Ridge Mountains. This pioneer Angle started the work at Welsh Run. Services were held in his house only a few times each year. Other members settled around him, among whom were the Zucks.

David Zuck, a descendant of the pioneer Zuck family, built the first place for worship at Welsh Run. It consisted of the second story of his home. Preaching services and love feasts were held there until the first stone church was built at Welsh Run in 1832. A graveyard was started back of the David Zuck home where many of the first members were buried, but were removed to the Welsh Run cemetery in 1860. It appears that there was no resident minister at Welsh Run until Nicholas Martin purchased a farm there. By deed dated 1807,

Elder Martin conveyed a tract of land to David Zuck. This David Zuck and his wife, Catherine, donated the lot for a church house where the present Welsh Run stone church now stands.

Henry Angle, a descendant of the pioneer Angle, left in his will one hundred dollars for the church erection fund. His will was probated in the year 1810. It was about the same year when Jacob Zuck, a deacon, surveyed and donated a large hitching lot adjoining the lands which David R. Zuck had donated for the church and cemetery. The members around Welsh Run had two lots and one hundred dollars in cash as gift for a new church. Others became interested and a subscription list was started. The list was recorded, 1822, in an old German Bible and contained the names of sixty-seven persons. That fact would seem to indicate that there were at least eighty to one hundred members at Welsh Run as early as 1820.

The church was built and dedicated at Welsh Run by the year 1832. Nicholas Martin was the first bishop in charge after the new church was built. It was a stone structure with thick walls, low ceiling and deep inset windows. The lot had been donated by David Zuck and as long as he lived no one seemed to question the legal tangle which might arise since no deed was executed for the lot.

After the death of David Zuck, his wife, Catherine, and the Zuck heirs gave a deed to the Trustees of Welsh Run church as follows:

This indenture made the fourth day of January, 1842, between Catherine Zuck widow, David R. Zuck and Mary his wife, Jacob Zuck and Susanna his wife, John Butterbaugh and Nancy his wife, late Nancy Zuck, all legal representative and heirs of David Zuck, late of Montgomery Township, Franklin County, Pennsylvania, deed of one part and the Trustees of the German Baptist church at Welsh Run, known by the name of Old Brethren or Dunkers, Witnesseth: that the said Catherine Zuck, David R. Zuck and wife, Jacob Zuck and wife, John Butterbaugh and Nancy, his wife for and in consideration of one dollar, (and their mutual love for the prosperity of the said church), lawful money of the State aforesaid to them in hand well and truly paid by the said Trustees and Congregation at and before sealing and delivery of these presents, receipt whereof they do hereby acknowledge they have granted, bargained and sold, aliened, enfeoffed and confirmed and by these presents they do grant, bargain and sell, aliened, and enfeoffed and confirm unto said Trustees and their successors, forever, all the following described lot . . . being part of a large tract of land on which David Zuck died seized. The lot now conveyed is the one on which the stone church



*The Welsh Run Church*



now stands meted and bounded as follows. . . . It being part of a tract of land conveyed by Nicholas Martin and Susanna his wife by conveyance dated the eleventh day of May one thousand eight hundred and seven. A reference being had to the originals these things well known and fully and at large appear . . . ."

In a private diary of William Angle some important facts about the Welsh Run church were kept. In 1832 he recorded:

"At a church meeting the following brethren were appointed a committee for the purpose of building the Welsh Run church (1832), Jacob Angle, Jr., John Butterbaugh and William Angle." Some accounts give the date of building the Welsh Run church as early as 1822, but that date is incorrect as can be seen in the above diary by William Angle who was on the committee. It has been confused with the date of starting the subscription list which was commenced in 1822 and recorded in an old German Bible. The church was not built until ten years later.

In 1855 another committee was appointed to build an addition to the church. William Hankle, Jacob Butterbaugh and William Angle served in that capacity. William Angle was a well-trained man and rendered excellent service to the Welsh Run church. He kept the only record known to be in existence from 1832 to 1878 when at the spring council the church appointed Jeremiah Angle and Abraham B. Barnhart as clerks to keep a record of all proceedings in the Welsh Run church.

There was a great exodus from the Welsh Run community between 1840 and 1875. Jacob Negley moved to Illinois in the pioneer days. He was followed by David R. Zuck into the region where Coal Creek church, Illinois, is located. There were only two members living in that vicinity. John Markey and wife of Ohio had already settled there. Jacob Negley and John Markey were without preaching service for several years. When David Zuck, a minister from Welsh Run arrived, services were started in their homes. Daniel Martin arrived in 1848 and a school was built where preaching services were conducted. A new congregation was organized with eight members and called Coal Creek.

Jacob Negley was visited by a man named Ensign who said that Elder George Wolfe, and his brother-in-law Bushnell, lived at Liberty. Correspondence was opened up and Bushnell visited the newcomers to Illinois from Welsh Run and they sent for Elder George Wolfe to come and hold a love feast. That was the first service of its kind ever held in the Coal Creek community.

Other leaders moved out of the Welsh Run church and joined their friends on the frontier in Illinois. They took an active part in organizing the Cherry

Grove, Panther Creek, Franklin Grove and Pine Creek churches in Illinois.

The late and beloved D. L. Miller was reared in the Welsh Run church. He was a close friend of the cripple lad, J. M. Zuck, who played such a conspicuous part in the early educational activities of the Church of the Brethren. D. L. Miller and J. M. Zuck taught school in Franklin County, Pennsylvania, at the same time. Their schools were great rivals in spelling matches which created so much interest in education in the Welsh Run community.

Ministers from the Welsh Run church carried the gospel across the mountains and established preaching places further west. Many leaders of the Brethren were born and reared in Welsh Run. The church has been blessed with an able ministry. Nicholas Martin, and his son Nicholas, David R., and John Zuck, Jacob Funk, Christian Kieffer, and others have served in the ministry there. Elder David Zuck has been in charge since the death of Nicholas Martin. The church has two preaching places at present.

*Bridgewater, Va.*

## College and Local Church Co-operation

BY C. ERNEST DAVIS

### III. Areas of Co-operation, Continued

IN our second article we discussed students as the first area of co-operation—their solicitation, financing and placement after graduation. Continuing our discussion we come to—

#### *B. Enrichment of the Life and Program of the Church*

1. Our schools make a notable contribution to the church through the training of both lay and professional leadership for the church. Our ministers, missionaries, and, in many cases, our music directors, church school superintendents, etc., have been trained in our church schools. Who can estimate the value of the service of our schools in this regard?

2. The colleges enrich the church through conventions, institutes and conferences held at the schools. Most of our educational institutions hold some kind of annual Bible institute or regional conference that brings outstanding talent and a rich program to all the people in their respective territories who will attend. This is a valuable constructive factor in our church life.

3. Extension work by the colleges takes various benefits out to the churches. Not all can come to the college campuses for institutes and conferences so the schools reach out and take certain helpful services to the churches. Examples of this type of service are found in music institutes, leadership training classes, doctrinal sermons and special addresses,



recreational leadership, and in service in great Christian action causes such as peace and temperance. Faculty members are usually willing and eager to help local churches in such ways up to the limits of their ability, training and time.

4. Some special opportunities for service by the colleges can be but little more than enumerated.

(a) Our colleges always furnish no inconsiderable part of the leadership for the summer camps and assemblies within their respective areas. The same is true of district meeting programs. The schools are glad to make this contribution to our church life and program.

(b) Our college libraries are full of excellent source materials for ministers and other church workers. Librarians will welcome a chance to help you with your problems.

(c) Just now our school faculties are rendering an outstanding bit of service to the brotherhood by research in special fields under assignments from the Board of Christian Education. The church is being greatly helped by what Manchester is doing in peace, Bridgewater in Temperance, Juniata in home life, etc. These projects are just getting under way but already the church has seen some very valuable results.

(d) I should like to suggest that each of our colleges make a special study of the rural church. The Church of the Brethren has an opportunity to make a notable contribution to American life by successful leadership in the rural church field. We are largely a rural people and we have ample churches for experimentation and observation. Colleges should get busy and help the rural church and the small church.

(e) Colleges can also help in the matter of ministerial supply for churches within reach of the school and in summer pastorates. Both professors and ministerial students should be used in this work.

### C. Finance

1. Pastoral Scholarships. Colleges can actually make the equivalent of a cash donation to the churches in their respective areas through scholarships providing a portion of the tuition for the children of pastors and active ministers who need this assistance. Many of our churches find it difficult to pay adequate salaries so that their ministers can readily educate their children. At least one of our colleges helps the churches in its area in this matter by providing pastoral scholarships. This arrangement enables some churches to retain their pastors on a salary within their reach.

2. Gifts From the Churches to the Colleges. Our colleges could not long continue without generous financial support from the churches in their respective areas in order that standards of income and endowment may be met and maintained. The co-operation

of the churches in this matter is absolutely essential to the schools.

3. Gifts Other Than Cash. There are many things besides cash that have been given to our schools. Books, magazine subscriptions, museum specimens, furniture, laboratory and office equipment, food supplies, real estate, stocks and bonds, etc., are among the gifts that have been received and that would be welcomed by our schools. Consult with your college president and business manager. Perhaps you could supply or could help secure the very piece of equipment that your school needs at the present time.

Besides these material gifts there are spiritual gifts of interest, concern, influence, moral support, service and prayer that are priceless and powerful. Whatever material gifts you may give your college, do not withhold these spiritual gifts for they are most precious and helpful.

### Conclusion

Let us co-operate in all possible ways so that, for both school and church, problems may be solved, programs be enriched, progress be secured, and purposes be realized to the end that mankind may be served, God glorified and the kingdom of Christ advanced.

*McPherson, Kans.*

## Why Man Fights

BY KERMIT EBY

### 6. The Escape from Monotony

REPORTERS writing home from Belgium in August of 1914 stressed the fact that the German army marched through Belgium singing. An army officer from the self-same army once remarked to me that with the declaration of war, life seemed worth living. Adventure, conquest, and new experience were all ahead.

Much of modern life is monotonous. The bank clerk sits on his stool and mechanically performs his function, the piece worker on the assembly line puts on nut 999 until he becomes nut 999. Even girls find employment easier, romance more hectic, and the tempo of life speeded up in war time.

War destroys the prosaic existence of many and offers them a chance of adventure. The volunteer at the beginning of the war becomes the hero. I remember well the first two volunteers from Wakarusa, Ind. Their pre-war days were spent playing pool and hunting game both in season and out. After enlistment to "save the world for democracy" they took on a new glamour. Girls admired them for their uniforms, the community temporarily forgot their shortcomings.

War is ushered in with the music of many bands. Men march in unison. Rhythm catches the pulse of all. Exaltation is the order of the day. Communities and nations are caught up with it.



In the minds of the uninitiated only the glamour is seen. This is why one often hears the statement that, "the generation that has fought a war, never wants another."

Peace time education stresses the glamour of war. We have not yet succeeded in driving the mental picture of the "warrior on horseback" out of the minds of the masses.

Much emphasis in the modern news reels is placed on naval and army maneuvers and on the formation flights of airplanes. The average person looking on the scene envies the natty uniform, the adventure, and the color.

The desire to escape the monotony of everyday existence, to live vitally, lures many to the acceptance of war.

We must teach that war is not what it is pictured to be!

*Ann Arbor, Mich.*

---

## The Faith of the Wronged

BY REBECCA FOUTZ

THE Bible as well as history abounds in illustrations of the wicked having their day. But the victory of the faith of the often suffering righteous in the face of such experiences is what has carried humanity onward and upward.

And unless we can see farther than the present, unless we too believe in the justice of God and the ultimate triumph of right, and keep that faith in the face of present defeat or any wrong suffered, we are not worthy to belong to the company of the heroes of faith who have gone before and shown the way.

We may reach the depths, and like Christ on the cross cry out, "My God, why hast thou forsaken me?" But that was not the end, although when he was taken down from the cross and laid in the tomb, it seemed that Christ and the cause for which he had lived and died had met complete defeat. But the resurrection came next. This is our supreme hope and example.

David said that his feet (faith) almost slipped because of the prosperity of the wicked—but then he remembered their end.

With Job we should say, "Through he slay me, yet will I trust him" (Job 13: 15). And with the three Hebrew children who said that even if God did not spare them from the furnace heated seven times, hotter, yet they would trust and serve him.

Hanani (2 Chron. 16: 7-10), Miciah (2 Chron. 18: 1-26) and Jeremiah were true prophets who gave God's message regardless of the persecution and death this brought. They kept faith and with the roster of those given in Hebrews 11 are a challenge to our ever-losing faith.

Joseph refused to do wrong and suffered defeat for a while. He could well have questioned if it paid to do right. But his faith held through unjust imprisonment and he lived to see it vindicated.

But all do not live to see right triumph. John the Baptist's life seemed to end in final defeat because he refused to soft-pedal on the sin of those in power. But who now would call it defeat?

Paul met a martyr's death but he has influenced the world infinitely more than any who had the earthly power to take a godly life.

James 5: 10, 11 says: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure." And in Revelation 13 where it tells of the power of the beast and how he makes war with and overcomes the godly for a time, it says: "Here is the patience and the faith of the saints."

There are many examples outside of those given in the Word. We will give just one. William Tyndale met only persecution when he translated the Bible into English and printed it so that the common people could have it to read.

Then he and the cause for which he had labored and suffered seemed to meet real defeat when his work was largely destroyed and the torch was put to his body in an effort to extinguish the light he had kindled. But the flames that consumed him have thrown a light down the centuries from which you and I benefit even today. The truly defeated were the forces of evil. For God and right live evermore.

*Philadelphia, Pa.*

---

## Will There Be a Millennium?

BY JAMES A. SELL

THERE is a wide belief among Christian believers that there is a golden age coming to our sin-disordered world when all its kingdoms will merge into one universal kingdom under the supreme authority of Jesus Christ our great Redeemer.

During his reign, which is to continue one thousand years, there will be no devil abroad as has been since the dawn of creation, as he will be chained and sealed up in a bottomless pit. During this time temptations will cease and there will be no sin, no crimes committed or destructive wars waged followed with calamities such as the world has been groaning under ever since Adam was dismissed from Eden.

This is a consummation devoutly to be desired but involves a wonderful revolution. One of two things must take place to establish this new order of things. All people must submit to the new or old king, believe his word, obey it and become holy or be forced into



submission by harsh methods. Force makes slaves or hypocrites and either would destroy the fine ideal of this wonderful government. If the work is to be accomplished by evangelism then there surely remains a great work yet to be done. Of course if the devil is in prison, the work may be accomplished in a flash—in the twinkling of an eye. But is there not room here for an honest doubt?

The whole doctrine of the millennium, and Christ establishing a universal kingdom upon earth and he being the Monarch, is founded upon a literal interpretation of a book of mysteries and symbols. In Revelation 20 the foundation for the millennial dispensation is given and nowhere else in the Bible. Is this reference to be understood literally or does it belong to the catalogue of mysteries that the book is composed of? The Lord alone knows.

If such a revolution in the political affairs of the kingdoms of this world is to come to pass, it is truly wonderful that Christ said nothing about it. He spoke of coming again and told of things that would follow his coming: the resurrection, judgment, future happiness in the house of many mansions. He prayed that his followers might share in the glory that he had with his Father, but he never uttered a word about this kingdom that is called millennium.

Not one of the apostles ever made mention of this wonderful age. Paul in speaking of Christ's advent, says that he is "coming to be glorified in his saints and to be admired in all them that believe." And again, "We who are alive and remain shall be caught up together in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Comfort one another with these words." Note, there is no mention made of coming back to earth.

The ancient prophets spoke of a time in the future when the animals of the different species and different dispositions would dwell together and eat of the same fodder and that even a little child would play with poisonous reptiles, and this has its fulfillment in this coming age. By reading this meaning into it, it seems plausible. But here again we must interpret symbols literally so that the conclusion is far-fetched and the conclusion is badly strained.

There can be but little doubt that the Christian religion has not been commended very much by the preaching of the millennium. The Savior and his apostles preached doctrines that touched on human life and experience. Their themes were faith, repentance, obedience, righteousness, temperance and judgment. Our Savior has a very good kingdom in the world just now, and for us to labor for its extension would seem to be more honor to him than to talk so much about an age and kingdom that he never mentioned.

One of the seers of the olden age said, "It is shown

thee, O man, what is good, and what doth the Lord require of thee but to do good, love mercy and walk humbly with thy God?"

Solomon gave a good slogan when he said, "Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man."

*Hollidaysburg, Pa.*

## The National Preaching Mission

BY ROSS D. MURPHY

It was my privilege and in a sense my duty to attend a two-day conference and retreat of the National Preaching Mission held at Beaver College near Philadelphia in early September. About one hundred attended the gathering consisting of missionaries, as the speakers going out on the mission are called, members of various organizing committees and representatives of the participating denominations. Since Bro. M. R. Zigler, the executive secretary of our Elgin office could not be present, I substituted for him.

What is the Preaching Mission? It is an attempt to put the spirit of evangelism into the Protestant churches of America, to point distracted people to the Lamb of God as the only source of victorious power to keep going in a confused and changing world, or in other words to preach Christ. First of all, then, we believe the mission is sound, Biblical and evangelical. Jesus came to cities and towns preaching the good news from heaven. The apostolic church was a preaching church and Paul says it pleased God by the foolishness of preaching to save them that believe.

Who are the missionaries? Many were present at the retreat and we learned to know them. One after the other expressed his utter dependence upon the power of the Holy Spirit to go forth upon so great a mission. They are humble and consecrated men and women craving the prayers of praying people. Our own Bro. D. W. Kurtz will take part in the mission in five major cities. We are glad that our church has the opportunity to make this contribution to the preaching staff. Let us assure him that he has our constant prayer for the task in which he is engaged.

What benefits are we as a denomination to derive from the mission? This depends on what we put into it, whether or not we help ourselves as the manna from high heaven is scattered all about us. Some of our churches may be inclined to wait and see. That is the policy of playing safe. The ten spies played safe and missed the first major benefits. Other churches will take an active part in the mission urging their membership to attend meetings wherever possible. Not every one can get to the twenty-five cities in which the four-day mission will be held, but there will be one and two-



day missions in county seats, towns and villages. All this is just the beginning of the preaching mission. Every local church throughout the nation is asked to put on an eight-day preaching mission in their own church. This looks like the most significant adventure the Christian church ever launched in America.

If the same spiritual atmosphere prevails at the various preaching mission meetings throughout the land as prevailed at the retreat, we may expect the windows of heaven to open and a great Pentecostal wave sweep through our churches bringing souls into the kingdom and reclaiming and reviving those in the kingdom. We never know what God will do when we give him a chance in our lives.

#### Cities to Be Visited on the Preaching Mission

New York State (Albany, Syracuse, Rochester, Buffalo) .....	Sept. 13-14-15-16	Seattle .....	Oct. 29-30-31-Nov. 1
Pittsburgh .....	Sept. 17-18-19-20	Vancouver .....	Nov. 1-2-3-4
Kansas City .....	Sept. 20-21-22-23	Portland .....	Nov. 5-6-7-8
Detroit .....	Sept. 24-25-26-27	San Francisco, Oakland .....	Nov. 8-9-10-11
Indianapolis .....	Sept. 27-28-29-30	Los Angeles .....	Nov. 12-13-14-15
Atlanta .....	Oct. 1-2-3-4	Dallas .....	Nov. 15-16-17-18
Birmingham .....	Oct. 4-5-6-7	Chicago .....	Nov. 19-20-21-22
Louisville .....	Oct. 8-9-10-11	Washington, D. C. ....	Nov. 22-23-24-25
St. Louis .....	Oct. 11-12-13-14	Raleigh .....	Nov. 26-27-28-29
Cleveland .....	Oct. 15-16-17-18	Philadelphia .....	Nov. 29-30-Dec. 1-2
Des Moines .....	Oct. 18-19-20-21	Boston .....	Dec. 3-4-5-6
Omaha .....	Oct. 22-23-24-25	New York City .....	Dec. 6-7-8-9
Billings .....	Oct. 25-26-27-28		

Philadelphia, Pa.

## The Church and the Liquor Traffic

BY DAISY E. SMITH

THE church has always been the instrument in God's hand that has brought men out of the depths of sin and barbarism into a high and noble civilized life. It has been the creator of Christian ideals and source of real happiness. Through it men learn the redemptive power of Christ's shed blood to save them from the evil liquor habit. One of its main tasks has been to fight the liquor traffic.

It lies within the power of the church to make or mar righteous civil laws to govern our land; and it is the imperative duty of the church to wield every weapon against such an evil. Ministers need to line up their "firing squad" and put on the whole armor of God. Churches must unite in the battle against sin, for in unity there is strength. One of the main tasks of the church is the training of our youth to be total abstainers. We need to train our girls as well as boys. It is a shame that many women who should be godly examples in the home, are also drinking liquor. Such women make very poor teachers to "train up a child in the way he should go." They need a spiritual training first. Upon the church rests the safety of youth. It must be kept pure.

Reverence for the church should be one of the child's first lessons. Those who disregard God's law very seldom have respect for civil laws. The church is the danger signal along the pathway of life. She

is the city set on a hill to give light in dark places. If the church fails to keep the light shining, the responsibility is hers if souls are lost. Many problems confront the church, some as hard to solve as Chinese puzzles, but the Bible is the source of the solving of all our problems.

Ministers need to preach against liquor, both in and out of season as Paul said he did. Satan is on the warpath and some Christians are sleeping at their post of duty. Isaiah, the prophet, said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions." David said in the 94th Psalm, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" The Bible tells us that all nations that forget God shall be turned into hell. Is America going to keep her eye on that silver eagle more than on poor dying souls of men, and will she forget God too? Men can not repeal God's holy law—the Book—unchangeable.

General Booth of the Salvation Army once said that the liquor traffic was the greatest curse that ever came into the world. His daughter Evangeline said, "The fight against it can only end in victory."

A German professor once made an experiment to see if it were possible to accustom a lion to living in the same cage with a lamb. So he put the lamb in the cage. When asked if the experiment was successful or not he replied, "Well, yes, but I had to replace the lamb now and then." So with the liquor traffic and our innocent youth. The "old lion" is hard on youth and soon destroys, not only the body but soul as well. Shall we have to keep replacing with each rising generation?

Osceola, Iowa.

## These Troubles of Ours

BY JULIA GRAYDON

"There's many a trouble  
Would break like a bubble  
And into the waters of Lethe depart  
Did we not rehearse it  
And tenderly nurse it  
And give it a permanent place in our heart."

I HAVE kept this little verse to pass on to my readers for there is a world of truth in it. Just read it over and over until you memorize it and then pass it on to some one else who needs it.

Oh, these troubles of ours, how they pull us down, and all because we do not make up our minds to keep them from a *permanent* place in our hearts and lives. We *all* have them, some are bigger than others, but the main thing is to send up a little prayer for help and then stop talking about them, especially to other people who are looking for a *cheering* word instead.

Harrisburg, Pa.



---



---

## HOME AND FAMILY

---



---

### Benediction

BY MAUD L. MOSER

Sometimes I wish that when the last amen  
Of voice and muted strings has died away  
No other voice or move would enter in  
To break the harmony that bids me pray.

Fain would I sit within the dim lit space  
To think with clearer view. To meditate  
And in the quiet, search with thoughtful face;  
And for the Spirit, bringing peace, await.

I'd like to know surcease from turmoil's grind,  
From vain, intriguing self, forgetfulness.  
I'd pray that grace sufficient I might find,  
And that his Spirit would abide and bless.

*Dallas Center, Iowa.*

---

### The Preacher's Text

BY ROSA M. BENNETT

THE preacher faced his congregation. The sun sent a beam of light through the window and across a bouquet of blue larkspur and pink foxglove that somebody had placed near the chancel rail. An air of expectancy filled the little church. The last note of *Purer in Heart, O God, Help Me to Be*, had just died away.

The preacher adjusted his spectacles, and with a clear and penetrating voice spoke. "Beloved, the message I bring you this beautiful summer day is for you—not as a congregation, but for you as individuals. It is a message that I shall endeavor to make personal, and I hope you will take it and make it personal; it is for you, not for your neighbor, so take it and treasure it in your heart. For my scripture reading I take only one verse from God's Word and in this one verse you will find my text."

The preacher read his verse of scripture, and proceeded for thirty minutes to counsel, to reprove, to admonish, and perhaps, to enlighten his congregation. As he finished reading the one verse of scripture, a spike of the pink foxglove shook violently.

Well to the front of the church sat the deacon—well to the front where all good deacons should sit. Judging from the calmness of the face he lifted toward the preacher during the sermon, his conscience was clear and if ever anyone did not need a sermon of this sort surely he was the one. So instead of absorbing personally the sermon his thoughts strayed away—I will first thing in the morning collect that note—it was due Saturday and Smith did not pay—all that talk about losing so much work last winter while sick is all rubbish—he did not have to send his son away to school—too much education for the poor is foolish—

I will take his team and four best milk cows and call it square—he should be glad to get off so easily—I worked hard for that five hundred dollars I loaned him—I can sell the livestock at quite a nice profit—yes, tomorrow I collect.

The pink foxglove again shook violently as a bee crawled out, balanced itself on the lip of a pink flower, brushed the pollen from its eyes, and buzzing angrily flew around the room, close over the deacon's head, too close for the deacon's comfort, and landed with a thump against the windowpane, and after several frantic, futile attempts to get through the glass, came to rest on the window sill.

In the choir loft, dressed very beautifully, sat Mrs. Good. Attentive, alert, she looked at the preacher, her glance never straying—a sense of well-being filled her soul—she knew she was correctly dressed for church services—she was a leader in the Aid Society, serving every other year as president—would be president all the time if they did not have that silly rule that, "no one can serve as officer two years consecutively"—she was chairman of the welfare board and had displayed real talent getting the rest of the board members to do all the hard work—it was a shame that Carolyn Jones had no dress to wear to the party—the blue taffeta that Mildred had become too plump to wear with safety would with just a change of hem fit her nicely. She would give it to Carolyn—but then she would look too beautiful, that blue would set off too well her golden curls and cornflower eyes—she would be prettier than Mildred—no, she would instead give her that old faded gray crepe of her own—she never had liked it anyway, and Carolyn should be glad to get even the gray crepe—really now I wonder why our minister talked about taking his sermon personally and choosing such an odd text—he's getting queer though—we should have a younger man—

The bee on the window sill suddenly spun buzzingly through the air, circling madly, then again flew straight toward the window, almost touching the flowers on Mrs. Good's hat; in fact buzzed so closely that the lady moved her head with a jerk, losing for a second her look of rapt devotion. The bee hit the windowpane with a thump and again came to rest on the window sill.

Just behind the deacon sat the trustee. He had been trustee now for seven years—had never missed a trustee meeting—had many times by his careful planning saved his church money and at the same time benefited himself materially—he gave freely of his money—at least when people could see him give—he



was glad he years ago had decided to buy into the Black and Grey Contracting Business. Black, Grey and Trustee had done very well—and tomorrow he would see that the bid on the new school building was low enough that they were sure to get the job—they could work in some cheap material—what if it did weaken the building, he had no children in school and he knew how to get around the inspectors—and, then that bee, it almost stung him, and the trustee straightened impatiently in the pew, for the bee had made another buzzing excursion and barely missed Mr. Trustee's head.

In a far corner of the church, yet where she could see the preacher, sat a woman, her careworn face alight with interest, devotion, and attention—how she loved the kindly old man who through the lonely, weary years had given so freely words of comfort—just how could she make the most personal use of his text—he said to make it personal so she must—Thursday was the day she did the preacher's washing—she would get up earlier and get the wash out so it would dry in time that she could do at no extra cost the ironing—thus saving the preacher's frail tired looking wife a couple hours hard work that afternoon—and Tuesday when she went to wash for Mrs. Murry who had been ill for weeks she would charge fifty cents less—she knew Mr. Murry's wages had been cut again—and tomorrow night she would take that gingham skirt she had aimed to patch and get from it a lot of good hard wear—yes, she could easily make a nice little romper for the baby next door—he had only two, both faded and patched and mended till it was pitiful—then maybe by using more potatoes she could do with less bread and in that way double the amount she usually put in the collection plate, and—

The bee on the window sill stirred, then flew around the room, circling even to the far corner where the woman sat, no longer buzzing angrily, but humming softly as if it had caught a note from the organ, a note that had been suspended in mid-air, caught it and used it for a tuning fork, then seeming lighter

## Out of the Cruel Silence

BY ADA C. SELL

Out of the cruel silence, vast and deep as the sea,  
Come, if for only a moment, darling, and speak to me.  
Often and long were you absent, busied with noble chores;  
Ever there came a meeting; glory and healing were ours.  
Patience is all that's left us since you have gone to stay;  
Try as we will, what comfort is found in that "some day"?  
Oh! for an hour stolen from that far happy state!  
With you the first to chide at rebellion at this fate,  
Oh! for a whispered love-tryst, a reasoning to prove  
That time alone is fleeting, eternity's for love!

Altoona, Pa.

of wing and flying higher it went out over the top of the partially lowered window.

"Beloved, in conclusion, I read again, 'And the Lord said unto Cain, where is Abel, thy brother? and he said, I know not: Am I my brother's keeper?'"

In a near-by garden a bee hummed softly over a pink foxglove.

Copley, Ohio.

## Grandma Cassel's Philosophy

BY GRACE HILEMAN MILLER

"GERTRUDE has such a sharp tongue, and she hurt me yesterday," confided Grandma Cassel the other day while talking about a certain woman not given to kindly co-operation.

"But then," she continued, "after I came home from the Aid meeting and thought it all over I was ashamed of myself. I know that I have hurt my Lord Jesus Christ more than Gertrude ever could hurt me, and I thoughtlessly do it many times. I have decided I must forgive and forget and act as if she had never said one cruel or unkind word."

This dear old saint preached a sermon in a nutshell, didn't she? How much difference would it make if we all practiced what she preaches?

La Verne, Calif.

## "So Ashamed"

BY CHESTER E. SHULER

HIGH in the Alps is the great hospital of St. Bernard. Each morning great St. Bernard dogs are sent out into the snow to look for travelers who have lost their way.

A guest at this hotel became much interested in these noble dogs, and states that one day the animals were sent out as usual, when the snow was very heavy. In the afternoon he saw one of them coming back, with a little bottle of medicine tied to his neck. The dog was very weary. He was pushing, almost fighting his way through the drifts of snow.

"I was interested; of course, I wondered what good had resulted from the work of the day. But when the dog reached the kennel he did not look up. He dropped his head, dropped his tail, went 'round and lay down in a corner, shut his eyes, did not make any response, not even the wag of his tail, to the words of the master.

"The master tried to encourage it, and I said:

"'What is the matter with the dog? Is he sick?'"

"'No,' the master replied; 'but he did not find anyone to help, and he has come back *so ashamed*.'"

What a lesson for the Master's servants who are sent forth in the world to seek for travelers who are lost! Shall any be *so ashamed* because of like failure?

Newport, Pa.



## KINGDOM GLEANINGS

### Calendar for Sunday, September 20

**Sunday-school Lesson**, Christian Living.—Rom. 12.

**Christian Workers**, Personal Touches of a Great Statesman.

**B. Y. P. D.**, What Should We Know About the Bible?

**Intermediate**, Getting Along at School.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in the Cabool church, Mo.

**Five** baptisms in McFarland church, Calif.

**Five** baptisms in the Richmond church, Ind.

**Two** baptisms in the Ft. Wayne church, Ind.

**One** baptism in the Grants Pass church, Ore.

**Six** baptisms in the church at King Ferry, N. Y.

**Two** baptisms in the West Wichita church, Kans.

**Five** baptisms in the South St. Joseph church, Mo.

**Five** baptisms in the First church Philadelphia, Pa.

**Three** baptisms in the Colorado Springs church, Colo.

**Eighteen** accepted Christ in Elk Run church, Va., Bro. H. D. Jones, evangelist.

**Eight** baptisms in the White Pine church, W. Va., Bro. I. L. Hockman, pastor-evangelist.

**Nine** baptized in St. Paul church, Va., Bro. N. C. Reed of Mt. Airy, N. C., pastor-evangelist.

**Six** baptisms in the Stonelick church, Ohio, Bro. John M. Garst of Carlisle, Ohio, evangelist.

**One** baptism in the Wabash Country church, Ind., Bro. B. D. Hirt of Winamac, Ind., evangelist.

**Two** baptized at Arcadia, Fla., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Two** baptisms in Spring Grove congregation, Pa., Bro. H. F. King of Myerstown, Pa., evangelist.

**Two** additions to the New Bethel church, Va., Bro. M. E. Clingenpeel of Boone Mill, Va., evangelist.

**Eight** baptisms in Beansettlement church, Bro. Alonzo Carter of Selma, Va., summer pastor in charge.

**Nineteen** baptisms in the Meadow Branch church, Md., Bro. W. N. Zobler of Lancaster, Pa., evangelist.

**Four** baptisms in the church at Clifton Mills, W. Va., Bro. S. Paul Daugherty of Augusta, W. Va., evangelist.

**Six** received into the Unity congregation, Union Chapel, Va., Bro. Harold Row of Norristown, Pa., evangelist.

**Fifteen** decisions for Christ in the Mathias church, W. Va., Bro. Jesse H. Ziegler of College Park, Md., evangelist.

**Three** baptized in the Mohican church, Ohio, Bro. John Wieand and wife of Arrowwood, Alta., Canada, evangelists.

**Six** baptized and two reclaimed in the Okaw church, Ill., Brother and Sister A. Wayne Carr, summer pastors in charge.

**Seven** baptized and one restored in the Branch church, Va., Bro. D. Fleishman and wife of Dallas Center, Iowa, evangelists.

**Five** baptisms in Bethany church, Bro. L. A. Bowman, evangelist; fourteen stood for Christ at Rocky Knoll, Bro. Geo. Bowman, Jr., evangelist; twenty-six additions at Henry Fork church, Bro. Olden Mitchell, evangelist (two were restored); four accepted Christ at Fairview church, Bro. H. L. Reed, evangelist; all mission points of Antioch congregation, Va.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. H. D. Jones** of Aurora, N. Y., Sept. 13-27 at Barren Ridge, Va.

**Bro. B. B. Ludwick** of Quakertown, Pa., Oct. 4 at White Pine church, W. Va.

**Bro. W. W. Blough and wife** of Olathe, Kans., Nov. 1 in the Belleville church, Kans.

**Bro. G. G. Canfield** of Plymouth, Ind., Sept. 28 in the Springfield City church, Ohio.

**Bro. Paul Miller** of Hampton, Pa., Oct. 25 at the Graybill house, White Oak congregation, Pa.

**Bro. J. O. Winger** of North Manchester, Ind., Oct. 11 in the church at West Alexandria, Ohio.

**Bro. David H. Snader** of Akron, Pa., Oct. 4 in the New Freedom house, Codorus congregation, Pa.

**Brother and Sister B. M. Rollins** Sept. 22 in the church at Verdigris, Kans., and Oct. 5 at Olathe, Kans.

**Bro. Fred A. Flora** of South Bend, Ind., Oct. 4 in the Osceola church, Ind.; Oct. 25 to Nov. 7 at Buchanan, Mich.

**Bro. Dorsey Rotruck**, the pastor, Sept. 21 at the Purchase Line house, Manor congregation; Oct. 18 at Diamondville house, Pa.

\* \* \* \*

### Personal Mention

**North and South Carolina** names Eld. W. A. Reed for Standing Committee service at the Conference of 1937. Eld. Fred Dancy is alternate delegate.

**Bro. Clarence R. Bowman** of Myersville, Md., should now be addressed at Christiansburg, Va., having accepted a call to pastoral service from the Christiansburg church.

**Northern Indiana** has chosen as Standing Committee delegates to the next Conference Elders Galen Bowman and T. G. Weaver, with Elders T. E. George and G. W. Phillips as alternates.

**Bro. J. H. Mathis**, field man for Northern Missouri, has found a more central location desirable and has removed accordingly from Norborne to Plattsburg. Correspondents will please note his new address, Plattsburg, Mo.

**Bro. R. H. Nicodemus**, pastor of the Sidney church of Southern Ohio, is reported as suffering from serious complications resulting from an automobile accident in which he and his good wife both received severe injuries. She was able to be up when last heard from but he was not. They appreciate remembrances from their friends.

**Dr. A. W. Cordier** of Manchester College, recognized authority on European affairs and international problems generally, surprised the editor last week by admitting right to his face that he found time to read the Messenger. He had been the principal speaker at several sessions of the Northern Illinois and Wisconsin District Conference as well as before the Elgin Kiwanis Club the day he called.

**Bro. Leland S. Brubaker**, recently of Covina, Calif., was in for a few minutes a while ago. Early last week he arrived with his family to take up his work in guiding the activities of our young people. A little way down the hall Bro. D. D. Funderburg, lately of Rockford, Ill., is also at his desk, specially concerned with the problems of the adult group. Others will have more to say soon about the new work of these two good men.



**The Standing Committee** man for the 1937 Conference from Northern Iowa, Minnesota and South Dakota is Eld. J. A. Eddy, with Eld. Earl Jarboe as alternate.

**Bro. A. S. B. Miller's** correspondents will please note his change of address from Franklin Grove, Ill., to Apartment 1, 2711 Lincoln Way, Ames, Iowa. Is he trying to get a few more points on agriculture before going back to India?

**Bro. Henry Torrence** of the Toledo church, Northwestern Ohio, having occasion to confer with Secretary Zigler about the pastoral vacancy in his church, dropped in at the Messenger rooms also and said some very gracious things about the paper.

\* \* \* \*

### Miscellaneous Items

**The homecoming** at the Pricetown meetinghouse, Pa., will be held on Oct. 4, with preaching services at 10 A. M. and 1:30 P. M. Bro. J. E. Whitacre and others will speak. Basket dinner will be served at the church.

**Bro. H. Q. Rhodes** of Berlin, Pa., will be the principal speaker at the homecoming to be held at the Purchase Line house in the Manor congregation on Sunday, Sept. 20. He will speak in the afternoon and evening. Those interested are invited to attend. Basket supper. Morning services in charge of the pastor.—Cora B. Fyock, Clymer, Pa.

**The Mission Board** of the First District of West Virginia will meet at the Maple Spring church in the Egdon congregation on Oct. 2 at 10:00 A. M. Elders' meeting at same place at 2:00 P. M., Women's Work meeting, same place, at 2:00 P. M., district conference, Oct. 3, at 9:00 A. M. All congregations should be represented.—Ezra Fike, Egdon, W. Va.

**The Ambler church**, Southeastern Pennsylvania, will hold the dedication of their new Hammond electric organ Sunday afternoon, Sept. 20, at 3:00. The pastor, Bro. Paul M. Robinson, will be in charge, with Mr. Kenneth A. Hallett, well known organist of the Baptist Temple of Philadelphia, of which Dr. Dan Poling is pastor, at the console for the dedication recital. The new organ has been purchased by members and friends of the church in memory of the late Bro. Henry K. Garman, for twenty years pastor of the Ambler church.—Paul M. Robinson.

**The Detroit church** will celebrate its tenth anniversary at its present location, E. Lafayette and Seyburn Avenues, on Sept. 18 and 20. On the 18th at 6:30 P. M. will be the Anniversary Dinner and on Sunday the 20th at 11:00 and 7:30 o'clock will be two special worship services in honor of the ten years. Dr. D. W. Kurtz, president of Bethany Biblical Seminary, gave the dedicatory address ten years ago and will be back for all three occasions. The Laymen's Club is sponsoring the raising of a special anniversary gift at 11:00 A. M. on the 20th. The church will be pleased to hear from former members and invites all who can do so to be present in person.

**The annual report blanks** for the year ending Sept. 30, 1936 will be sent to the churches on Sept. 21. Again this year we are asking that the blanks be filled in promptly after the last Sunday and returned direct to the General Ministerial Board, Elgin, Ill. The ministerial board secretaries in a few districts have asked for the privilege of having the reports sent to them, and we have agreed to follow this procedure. We were able to get the Yearbook out by Jan. 1 this year because of the very prompt response on the part of the local churches in sending in the reports. We hope very much that we may have the same co-operation again this year.

**The Buckeye church**, Northeastern Kansas, will hold its annual birthday Sunday and homecoming on Sept. 30. There will be a basket dinner at noon and everyone is welcome. Bro. C. Ernest Davis of McPherson College will be the guest speaker.

**The homecoming** which marks more than the one hundredth anniversary of the Bachelor Run church, Ind., will be held on Sunday, Sept. 27, with morning, afternoon and evening services. Bro. D. W. Kurtz will be the speaker for the occasion.—Robert L. Sink, pastor.

**Lincoln church** will have their homecoming on Oct. 4, with some outside speakers present. We invite all old members and friends to come and spend the day with us. There will be an installation service for three deacons and also for the church and Sunday-school officers.—L. W. Smith, Lincoln, Nebr.

**The Maiden Creek church** invites you to attend the all-day meeting, to be held on Sunday, Sept. 27, at the newly built Reber Lake Hill Chapel, on the old Reber farm near Bernville, Pa. Morning services will be at 9:30 and afternoon services at 1:30 (E. S. T.) There will be special music. Everybody is invited. Bring your lunch. If you come from Rehrersburg, turn left at the school building right outside of Bernville, turn right on first road. Lake Hill Chapel is on the first farm you come to. If you come from Robersonia, turn left at the end of the concrete, go through the town, bear right at the school building, take the first road to the right. Stop at the first farm. You will be directed to Lake Hill Chapel. If you come from Shartlesville, go south on macadam at Leshers' hotel. Take the first macadam road that leads to the left. Lake Hill Chapel is on the first farm you come to.—J. G. Reber, Centreport, Pa.

\* \* \* \*

### Peace Action News

**Is your church** working definitely for peace?

**Fifty-six dollars** was collected from the peace banks in the Hartville church of Northeastern Ohio.

**J. M. Moore** of Manvel, Texas, contributed \$5 to the peace program through his church district.

**The Middle District of Maryland** through the Board of Education gave \$47 for the Peace Action Program.

**The young people** of the Advanced Youth Conference at Camp Bethel in Virginia contributed \$73 for peace.

**The Aaron Longanecker** family of Roanoke, Va., found \$6.33 in their peace bank when it was recently opened.

**The church district** of Northern Iowa, Minnesota and South Dakota meeting at Worthington, Minn., gave \$24.07 for peace.

**The Root River church** of Northern Iowa, Minnesota and South Dakota collected \$18 from the peace banks of the congregation.

**From the district young people's** rally of North Dakota held in the Carrington church came \$6.50 for world peace and brotherhood.

**A twenty-five dollar** gift was given by E. A. Frantz of Weatherford, Texas, to the Peace Action Program of the Church of the Brethren.

**The Bethany church** of Eastern Maryland gives a monthly program in the interest of the special peace program. The August contribution was \$15.86 for peace.

**The Rock Run church** of Northern Indiana made a second peace visitation in the interest of peace and the membership of the church contributed \$19 toward the peace cause.



---



---

## OUR MISSION WORK

---



---

### The Harijans Move Onward

BY EDWARD K. ZIEGLER

BUT don't call them Harijans! Mr. Gandhi dubbed the sixty million untouchables of India Harijans (children of God), out of a desire to make India realize that these, too, are brothers and have some value in the sight of God. But the depressed classes resent the name, because they feel that it puts the stamp of divine approval on a condition which they feel is entirely the fault of the Hindu religion and caste system. They think too much of God to permit his name to be mixed up with such gigantic and cruel injustice!

What has happened in this great movement away from Hinduism since the Lucknow Conference in May? For one thing, Dr. Ambedkar is calling great mass meetings of various depressed communities. One of the most significant of these was a great meeting of fifteen thousand Mahars (Ambedkar's own caste). This meeting was held in Bombay last month. They passed with great enthusiasm and earnestness a resolution declaring absolute faith in Dr. Ambedkar, and their indomitable determination to leave the Hindu fold and unite with a religious group which Dr. Ambedkar may in the future decide.

Many such conferences of various classes and castes are being held, with the purpose of ratifying the leadership of Dr. Ambedkar, and reiterating their deep purpose to leave Hinduism. Another gain in this movement is the growing and marked unity among all these groups. It should not be forgotten that the untouchables and aboriginal tribes are as torn and divided by caste as the more advanced Hindu community. One of Ambedkar's greatest tasks therefore, is to bring about unity of thought and action among his people. They are now uniting in this common cause. Such conferences have been held in Madras, several in the Punjab, several in Bombay, and in other provinces also.

As a result of these conferences very large groups are putting away all Hindu practices, forsaking idol worship, burning Hindu scriptures, cutting off the tuft of hair which marks them as Hindus, and are ceasing to observe Hindu festivals of all kinds.

Under India's new constitution, elections to the new legislatures will take place in December or January. Under the present very unsatisfactory plan, each community is entitled to a certain number of seats. The untouchables are now busy in preparation for the elections, and the problem of a choice of a new faith must for the time be somewhat secondary. But after the elections, in the early months of 1937, Dr. Ambedkar and other leaders will probably take fur-

ther important steps to decide their great question. They are united in saying that political considerations and even economic considerations are decidedly secondary in this matter. Dr. Ambedkar wants to lead his people into a religion which will provide them an atmosphere in which they can grow—spiritually, culturally, economically and socially.

What is the Christian church doing in this hour? For ten years, from 1921 to 1931, untouchables and aborigines poured into the church in a steady stream of 10,500 every month. This stream is being steadily augmented, in spite of depleted missionary resources and personnel, until now it is probably well over sixteen thousand a month, and is increasing by geometrical progression. Areas where mass movements have been going on, find that there is no decrease in the number of converts; on the contrary, in the greatest mass movement field of all, the Andhra country, there are now four inquirers to every convert, and people of forty-five different castes are said to be coming to Christ there.

Sterile areas where there have been no mass movements are now finding themselves with "the undeserved blessings of great mass movements" on their hands. This is true of our neighboring area—Central Provinces. In the northern portion of the mountain country which is the home of the Bhils, a great movement has begun among these sturdy hill folk. It may be only a matter of months until this movement shall sweep all over Bhil land, and that includes the great areas of our Raj Pipla State, still so inadequately evangelized.

The Christian Ashram at Lucknow, founded last year by E. Stanley Jones and others, is taking a leading part in making brotherly contacts with the leading spirits among the depressed classes, and is giving valuable help in providing literature specially adapted to their needs. The National Christian Council is promoting with renewed vigor the five-year evangelistic campaign organized a few months ago.

Dr. Ambedkar evidently has no objections whatever to this growing movement of his people toward Christ. He knows Christ, and the hundred years of

---

### Appreciation to Good Givers

At the time of the Achievement Offering many members who do not enjoy great wealth nor even good health, but who have a love for the cause were most faithful in giving substantial contributions. A good sister in Pennsylvania, who sent a \$20 bill, but did not want her name mentioned, is one of the many who have helped to strengthen the work through their sharing.



Protestant mission service in every part of India have left a record which the depressed class leaders can read and do read.

Two weeks ago, three hundred untouchables were converted to Mohammedanism in south Bombay presidency. The newspapers carried long columns, and some had pictures of this event. But there is not a word about the sixteen thousand who *every month* are finding life and peace and power in Christ. There need not be! His power speaks for itself.

Only let us trust and pray that the Indian church may have such a clear witness to this life and peace and power that Christ may not be impeded in what he desires to do for these sixty millions!

*Vyara, India.*

## What to Pray For

BY B. MARY ROYER

*Week of September 19-26*

THE chief occupations of the people of Ahwa are farming and work in the forest department. Because of climatic conditions and partly because of poor methods, the farmer of that section is busy on his land only about half the time. During the dry season he therefore finds work in the forest department, hauling timber and bamboo to the railway, road making, bridge building or another of the various jobs of that department.

During the monsoon season—June to November—when the work in the forest department is largely at a standstill and the farmer is at home working his fields, is also the season when the missionary does special seed sowing. Sister Bollinger has sewing and Bible classes for the women of the Christian community. Bro. Bollinger has Bible classes for different groups of men. By the time this reaches the reader Bro. Bollinger will be finishing his class work and the men will be thinking of again taking up their work in the forest department. This takes them away from home and the regular church services.

A number of boys who have gone out from the Ahwa school have been given clerical positions in

this department of government service. Pray that the special teaching they have received during the past months may bear fruit in their lives for the glory of God.

Pray for Bro. Bollinger as he keeps in touch with them, visiting them at their places of work. Often one of them is the only Christian in his section and has no fellowship with those of his own faith for months.

Pray for the Indian preacher at Ahwa. He is a teacher in the government technical school and gives part of his time to the church without remuneration.

Pray for the village school teachers, many of whom are far out and away from church privileges.

Pray for the district evangelistic work this winter.

Pray for Ella Ebbert who is in charge of the Ahwa school and for her teaching staff.

Pray for the school boys from non-Christian homes who have recently been baptized that they may grow strong in the Lord. One of them, Soma Ramji, is having to suffer much persecution.

Pray for newly married couples, former school children, that their homes may be really Christian.

*On furlough, Richland, Pa.*



Ella Ebbert

## News From the Field

AFRICA

Garkida

BY MODENA M. STUDEBAKER

### A Literate Church

Soon school days for the Bura boys and girls will be here again. These children and young people will come swinging down the road to school, just as the children do in America. True, the bodies of these children are black, and their clothes are few, but they come with smiling faces. The school is justly popular. Many of the children have heard the story of Solomon's wise choice, and have no doubt secretly resolved in their little hearts to "choose wisdom" also. The big goal of the school is to produce a generation of literate Christians, who can read, and will strive to follow their Bibles. Think what it would mean to you if you could never open up our precious Bible, to gain strength from its messages. Yet many Christians in Africa read very little, or are just learning to read. So how important the work of the school looms, in this sense alone.

### Delayed Rains

Early in the season we had a five-inch downpour of rain in four hours. Yes, it rained! After that came weeks and weeks of waiting for further rains. A few rains came, and the Buras planted their crops with light hearts. But



Brother and Sister Amsey Bollinger



*School days are busy in Nigeria as well as in America. The picture shows the Marama school. Photo by Clarence Heckman.*



the rains failed to continue. The crops became stunted and some of the guinea corn almost died. The Buras shook their heads dolefully. The situation became really serious. The common talk became, "No rain yet, no rain, no rain." The pagan Buras of many communities began performing their pagan ceremonies to bring the rain. They circled around Garkida mountain; they fasted, then revelled in an orgy of beer drinking. They offered sacrifices. Smatterings of rain came here and there, but no general rain. Then the Christians made a special plea for rain in the Friday night prayer meeting, and again at the Sunday service. Rain came to Garkida in a few days. Miss Harper, in a village near Marama, and Mrs. Bittinger, near Garkida, also had the experience of having rain come very shortly after they had offered special prayer for rain. Some of the natives were very profuse in their thanks and praise of the white man's God. Some were skeptical. This sounds very nearly like the story of Elijah and the prophets of Baal—does it not—as if God were still powerful and loving?

### Begging

So firmly do the natives believe that the white man is very wealthy, that they have no compunctions against begging and getting all they can from him. The ruling class of people in this territory is the Pabir class. We have a Pabir patient, who with his two wives and mother is living in one of the hospital huts. He is a policeman, working under the English administration, so is a man of some position and influence. After our prayer service a few evenings ago, I was very much surprised when he told me he had very little money for food, and begged me for help. I said, "Oh, but you are a policeman. You have lots of money, haven't you?" He was somewhat taken aback at this. "But food is so dear here," he protested. "We can hardly buy any more. It is hard for us, very hard." I had not even time to answer when the mother came walking into the hut with a large calabash filled with corn which she had just purchased. She sat down and innocently began discussing the usual occurrences of her marketing. The policeman stole a very sheepish glance at me, and said not another word.

### Leper Work

Dr. Bosler has been doing some concentrated and good work at the leper colony since his return from furlough. Recently Garkida was honored by the presence of Dr. Ernest Muir, the secretary of the British Empire Relief Association. He was making a survey of the leper work of Nigeria. Dr. Muir has been in leper work for more than thirty years, principally in India. He is probably the most widely known leprologist in the world today. He spent some fifteen years of his life in leper work for a mission station in India. Despite his fame and position, he proved to be a gentle, unobtrusive man who enjoyed quietly playing with the baby. He was favorably impressed with the work at the Garkida leper colony.

## Monthly Financial Statement

During the month of August contributions for the Conference Budget and all general Boards and agencies included in the budget totalled \$6,499.93. The total received for the year beginning March 1, 1936 was \$80,753.64, detail as follows:

	Receipts for August	Total receipts since 3-1-36
World Wide Missions .....	\$ 411.43	\$11,763.02
Student Fellowship Fund .....		460.39
Women's Work Project .....	338.28	3,103.38
Home Missions .....	19.52	341.59
Foreign Missions .....	206.22	1,692.62
Junior League Project .....	42.02	414.43
Intermediate Project .....	10.57	35.65
India Mission .....	155.10	630.52
India Native Worker .....		90.28
India Boarding School .....	4.21	216.67
India Share Plan .....	175.00	795.53
India Missionary Supports .....	1,632.73	7,174.86
China Mission .....	79.32	595.44
China Native Worker .....	37.50	37.50
China Boys' School .....		7.50
China Girls' School .....		49.83
China Share Plan .....	12.50	214.75
China Missionary Supports .....	936.00	5,006.95
South China Mission .....	35.00	75.00
Africa Missionary Supports .....	998.29	4,072.58
Africa Mission .....	257.23	2,004.85
Africa Share Plan .....	64.50	269.44
Ministerial and Missionary Relief Don. ....	100.00	100.00
Africa Leper .....	7.00	43.00
Conference Budget Undesignated .....	626.81	36,894.91
Conference Budget Designated for—		
Board of Christian Education .....	169.69	2,949.03
Bethany Biblical Seminary (at Elgin) .....	85.00	312.96
Bethany Biblical Seminary (at Chicago) .....	20.00	732.05
General Education Board .....		73.46
American Bible Society .....		22.00
Conference Budget Share Plan .....	51.01	113.61
Youth Serves .....	25.00	459.84
<b>Total Budget items .....</b>	<b>\$6,499.93</b>	<b>\$80,753.64</b>
<b>Non-Budget items—</b>		
China Famine Relief .....		18.20
General Flood Relief .....		193.05
Special Peace Fund .....	679.28	1,925.98
	<b>\$7,179.21</b>	<b>\$82,890.87</b>

The following shows the condition of General Mission Board foreign and home mission finances on August 31, 1936:

Income since March 1, 1936 .....	\$70,859.96
Income same period last year .....	47,354.78
Expense since March 1, 1936 .....	72,269.31
Expense same period last year .....	81,398.37
Mission deficit August 31, 1936 .....	11,840.53
Mission deficit July 31, 1936 .....	8,729.95
Increase in deficit during August, 1936 .....	3,110.58



---



---

## THE CHURCH AT WORK

---



---

## LEADERSHIP TRAINING

**Is "Leader" a Bad Word?**

During the last few years many protests have come against using the word, "leader," in connection with our church work. To some, it seems to imply a person who feels superiority over others, an attitude none of us like, inside or out of church affairs. The protest has been so real that your new leadership bulletin carries the title "Enlisting and Developing Church **Workers**" (rather than leaders).

Perhaps that is better. Jesus took occasion once to say, "Be not ye called rabbi; for one is your Master, even Christ, and all ye are brethren."

And then, looking even beyond names to inner attitudes, is it not possible that a self-righteous leader will still be self-righteous, called by any other name; while a democratic sharing person can be called "leader" and still be humble, unselfish person to all who know him (or her)?

Last of all, a **real** leader does his best work in getting others to take the lead; not in doing all the work himself.

## PEACE

**Notes From a Peace Campaigner**

The following paragraphs are excerpts from a letter received in the Elgin office from Miss Jeanette Jackson, student of Manchester College, who is working in the Emergency Peace Campaign this summer.

"One thing all we Church of the Brethren members are anxious to say is that we get prouder of our church day by day because of the stand it has taken on vital issues. However, this does not mean that we can sit back and wait for ourselves on the back when there are still people in the world like the man I met yesterday. He was a preacher of several small country churches that we desired contacts with; hence we visited him and told him of our mission. We had no more explained to him that we were peace campaigners than he said, 'Well, I'm a militarist. I'm a colonel in the army.' We meekly retorted, 'But you do want peace, don't you?' 'No, I'm not sure that I do,' came his remark. 'A few more loafers might be killed off if we could have one more good war.'

"Imagine our surprise! As if only loafers die in war time. There was not much use to appeal to him, but we found he was inconsistent enough to let us speak at four country churches. Perhaps, we can do some work there, although we are not sure. You see this community is quite militaristically minded as a whole. But I guess that is why we are here. We hope to be able to appeal to the young people through a peace play we are helping them to present. It is called 'Brothers.' Surely, it will have some effect, if nothing more than a friendly feeling and unification of those who take part. For as one boy here said, 'We still can not feel a Jap is quite as good as we are.' There is ever so much work to do here and it constantly thrills and challenges us to work for peace."

## MEN'S WORK

**Men's Work in Detroit, Michigan**

The election of our Men's Work organization was held April 24, 1936. M. B. Williams was elected President; I. J. Davis, Vice-President; W. K. Gordon, Secretary-Treasurer.

We promoted an all-church picnic in July which was the largest we have had in a number of years. We had a Father and Son, and a Father and Daughter outing recently. The men also conducted a Sunday morning service in July while our pastor, Bro. A. O. Mote and family were on their vacation. Bro. C. O. Weimer, formerly of Manchester College and former president of our Men's Work, spoke on the subject, "Suffer little children to come unto me and forbid them not for of such is the kingdom of God." The service was well attended.

We are planning our Father and Son banquet for early in November this year. We urged our men to attend District Conference at Brethren, Mich., Lake View church, the fourth week in August. On Aug. 26 the Peace Deputation Team of Manchester College met with the men of the district.

The men of the church recently put a cement floor in the men's rest room of the church and took care of the expense of material. We are planning on painting the outside woodwork of the church soon.

M. B. Williams and I recently went to Pontiac and assisted in the organization of the Men's Work there. We are urging the men in every church in the district to effect an organization in their church because of the good they can be to the local church and to the district work as a whole.—W. K. Gordon, Secretary-Treasurer.

## YOUNG PEOPLE

**The Church as Young People See It**

At Annual conference, in June of this year, the young people met on Wednesday and Thursday, divided into small groups to study special problems, and reported the results of their study to the entire group. That this material may be used by all young people's groups and their leaders, it is being published here. The following report is from the Church Work Group, led by Leland Brubaker. The report was given by Esther Garver.

The world has long known, but often ignored, one of its most essential and integrating institutions, namely, the church. By the church we mean a group of organized confessed followers of Christ witnessing for him in word and deed. As a group of young people who are intensely interested in serving our fellow men, we have tried to see our Church of the Brethren in the rôle of an effective witness for Christ.

Because of our proneness to accept the church of our parents without too much thought or conviction on our own initiative, we believed that we should first take a broad view of our church and make a few positive statements of appreciation for the heritage of our belief. We especially appreciate the Church of the Brethren because:

1. It has no creed but the New Testament.
2. It believes in peace among men and nations as the way of life.
3. It practices the ordinances of the New Testament.
4. It believes in temperance.
5. It witnesses by affirmation rather than by oath.
6. It practices the simple life.
7. It responds to the Great Commission.

Realizing that Christianity is profoundly the most individual business of the world and yet the greatest co-



operative that can be conceived, we recommend that the members of the Church of the Brethren generally discipline their lives by fully identifying themselves with Christ, by being patient with each other and their fellow men, by being honest with themselves, and by living above the law in all things.

In order that the church may witness more effectively for Christ in the future than it has in the past, we suggest specifically to each individual member that he:

1. Forgive according to Matthew 18.
2. Stop gossip.
3. Make personal acquaintance with a member of another race.
4. Tithe.
5. Study the doctrines of the Church of the Brethren in a camp class, the B. Y. P. D., or any other study group.

Finally, we recommend that a work group on missions be held at our next Young People's Section meeting at Annual Conference. The growing interest among young people in missions and its importance in the life of the church, warrant this move.

#### INTERMEDIATES

##### Recreation—Formal

Every intermediate leader will at some time or other face the problem of formal recreation for his group. There are two or three general guideposts that may help. First, remember that your group will like active games. Second, avoid letting them run to extremes; their abundant love for fun and activity may lead them out of control. Third, close with something worth while, a form of worship.

Suggestions:

1. Use some individual combative games. Be sure to match opponents' size and strength.
2. Close combative games with a "free for all" or general mixer game.
3. Use campfires often.
4. A motivated hike is always worth while.
5. Plan the worship at the close of your social good time very carefully. Center their attention on one thing. Stories of true merit and character are usually heard with interest.

"Social Games for Recreation," by Mason and Mitchell, and "Games and Game Leadership," by Smith are two books worth study. Yes, they are in the Loan Library.—Bob Tully.

#### CHILDREN'S DEPARTMENT

##### Our Own Ten-Year Program for Child Welfare

The Children's Charter was discussed in this column during the last two weeks. For comparison this week, will you consider the program we have adopted for our own? It is imperfect and will likely change somewhat. It is your responsibility to help make it grow.

1. Every community, and every agency in the community looking at "the total child in the total environment," and asking, "What are the needs of this child?"—and building accordingly.
2. A Sunday morning church program for children—mostly of worship and inspiration.
3. Parents who have trained themselves for the job, who see home-building as an art; community facilities for progressive parent training under adequate leadership.

4. Parents who also understand themselves and are growing within their own personalities. "Parents are people."

5. Provision for guidance of youth in mating, so that tomorrow's homes may have a fair break from the beginning.

6. Character education of children recognized as going on in home, school, church, movie, radio, printed page—adequate guidance in all of these.

7. Maybe—Movies that are separated from commercial interests, and operated by educational agencies instead.

8. Every home with enough financial income so that every one there can have food, clothes, shelter, security.

9. Progress toward a warless world.

10. A public school system, adequately supported by the public, which is making guidance in living its supreme goal, rather than solely the teaching of readin', writin', and 'rithmetic. The church in each community working to make these things come true.

## CORRESPONDENCE

### SOUTHERN MISSOURI DISTRICT CONFERENCE

The District Conference of Southern Missouri and Arkansas, held at the Shoal Creek church in Fairview, Mo., opened Sunday evening, Aug. 16, with Bro. C. E. Davis as guest speaker for the convention. His opening message quickened our appreciation for the increasing effort of the college to help the local churches enlarge their service to their respective communities. Agents of this assistance must be college students in the home churches and youth groups, church workers participating in regional conferences, deputations and special assistants supplied to the churches through the college.

Sunday-school and Christian Home Relationships to the issues of peace and temperance were themes for Monday's discussions. Presenting "Our Responsibility Toward World Peace," Bro. Davis said: "Japanese legislation prohibits inflammatory speeches and writings against the United States. Until our legislators make an equal demonstration of sincere desire to maintain peace, peace-loving Christians should vigorously protest inflammatory speeches and writings on this side the Pacific." His temperance address brought a ringing challenge to begin at once a counter-attack on the vicious inroads of alcoholism now devastating the standards of our American youth.

In a memorial address on Tuesday Bro. A. W. Adkins led the district to face the challenge that only by a more consistent daily witness for the Savior can we worthily "contend for the faith" so precious in the experience of those whose earthly labors closed during the past year. This roll includes Eld. Samuel Weimer, Eld. J. B. Hylton, Sister Davidson of Fairview, Sister Oren of Carthage, and others who were mentioned.

During Tuesday afternoon, Women's Work, Men's Work, B. Y. P. D. and district elders met as groups. Emergency duties created by the drouth situation prevented the attendance of several leaders who have unusual records for their loyal participation in district conference activities. In Tuesday's vesper meditation Bro. Davis led the group to a series of Sources of Inspiration for courage to meet life's demands, giving the contribution of college fellowship a major emphasis. The district B. Y. P. D. cabinet sponsored the evening program and address in which Bro. Davis presented a Christian Pattern for World Builders. Coincident with our enjoyment of modern material advan-



ges we are the victims of a "decay of the individual," and of a paucity of reliance on our own inner and spiritual resources, as revealed by an apparent collapse of democracy in Europe and threatening omens in the United States. Having received so much from our environment the only remedy we know in difficulty is to demand more from without, rather than develop within the fortitude of spirit demanded by the rigors of pioneer environment, Christian loyalty in days of persecution, and the self-dedication required to join in the evangelization of the world in this generation. Only by such self-crucifying, but soul-liberating loyalties to the gospel demands can we save ourselves or our generation from this insidious corrosion of personality. "He that saveth his life shall lose it but he that loseth his life for my sake and the gospel's shall find it."

Following a drama, given by the Shoal Creek young people, presenting some of the values of youth camps, Bro. Perkins brought the missionary address of the conference. In response to this message a group of about eighteen more of the young people presented themselves in dedication of their lives to larger Christian service. Brother and Sister Gnagy of the Middle Missouri District directed some of Wednesday's B. Y. P. D. activities and were present during Thursday. The business session with sixteen delegates representing nine churches, accepted the offer of Cabool church to entertain the conference of 1937, and by almost unanimous vote favored the field man plan co-ordinating the district activities. The hospitality of the Fairview community enhanced the good fellowship that prevailed throughout.

Carthage, Mo. G. E. Barkdoll, Assistant Writing Clerk.

### ON THE PLAINS OF ALBERTA

Some months ago the First Irricana Sunday school decided to do some practical mission work by putting on a Daily Vacation Bible School at some needy point. The community chosen for the work was that of the Wildflower school district, near Sedalia, Alberta, over 200 miles to the east and north and near the Alberta-Saskatchewan line. This locality was selected not only because of its need, but also because it is the home of one of our former Sunday-school pupils, Sister Sadie Heins, who had taught school there eleven years ago and later became the wife of Mr. George Heatherington, a young farmer in the community. She had conducted a Sunday school until compelled by failing health to drop the work; now because of lack of workers there is no Sunday school in the community. It is in the great region that is now usually referred to here as the "dried out" area, where there has been but little crop for five or more years.

The morning of July 28 found us on our way to this wild. The mission team consisted of Miss E. Mary Gault, Miss Elizabeth Beard, my daughter Virginia and myself. The Ford was heavily loaded, not only with ourselves and our baggage, but with vegetables, canned goods and other supplies that our friends had contributed to the cause, including even a live, fat hen that one good brother insisted on sending along. Our first 100 miles of travel were through country having a crop, which though light and with a great average of probably ten bushels per acre, is about the best to be found this year. Approaching Drumheller we had our first view of the Bad Lands of Alberta when we drove along the brink of Horseshoe canyon. These Bad Lands contain the dinosaur beds that are the delight of the hunters of the prehistoric monsters' remains. The

canyons break suddenly away from the fertile prairie upland and are almost devoid of vegetation, being sheer cliffs and grotesque masses and formations of weathered grey stone and shale, with traces of coal outcropping. At the bottom of the main canyon, possibly 300 feet below the prairie level, flows the Red Deer River, along which large cottonwood trees grow, but very little grass. As may be expected, these lands are underlaid with coal and mining is the chief industry of the little city of Drumheller. The coal veins range from three and one-half to nine feet in thickness, of very high grade coal. My first sight some years ago of this region was on a dull and dreary day when the smoke hung close to the ground, adding to the general desolation, and I had dubbed it the entrance to Pluto's kingdom.

Leaving Drumheller we continued on through a well settled farming country to Hanna. Here as in many other localities in the northwest the grasshopper is a burden. We were heading into a strong wind, in a touring car, and the occupants of the back seat were treated to a bombardment of grasshoppers, one striking Miss Gault's goggles with such force as to break the glass. The holes in the radiator soon became pretty well filled with hoppers and once it became necessary to clean them out with a penknife. While extracting crisp, well-done hoppers from the holes of the hot radiator I thought of John the Baptist's diet.

Hanna was our halfway point and soon after leaving there we realized that we were in a land of abandoned farms. Forty miles on we came to Youngstown, which twenty-five years ago had been the outfitting and jumping off place for homesteaders settling the region. At that time this great area of many thousands of square miles of fertile prairie soil was the Mecca of young and poor, land-hungry pioneers. Settlement was followed by some years of sufficient moisture, the virgin soil produced abundantly, the settlers had no land debt to pay, the great war brought high grain prices, and probably no region ever enjoyed greater prosperity than this great area that now is but little better than a desert. Trees were planted, comfortable and beautiful farmsteads were built, roads graded, schools built and the settlers thought to enjoy the reward of their labors and early hardships. Then with crushing force came the drouths of the last ten years. Now it is possible to drive for miles without passing an occupied farmstead. Much of the land has passed into the hands of loan companies or reverted to the government (upon abandonment) for past loans, taxes and relief advances. Weeds grow on the once cultivated lands and the buildings stand lonely and forsaken. In that agricultural settlement of this region was allowed and encouraged is evidenced the fact that governments are too often headed by politicians rather than statesmen.

A previous biological survey had shown, from the study of the native plants, that the region was one lacking in average moisture conditions sufficient for continued successful grain growing. At Youngstown the vegetation was so scarce and dry that the grasshopper was conspicuous by his absence. Just outside the village stood the buildings of an abandoned government agricultural college. The drouth this year is much more serious and widespread than of other years. There are in Alberta alone 700,000 head of cattle for which there is no winter feed, and it can not be obtained within shipping distance.

At Youngstown we left the government highway and struck across the country about fifty miles east and north to Sedalia. As we went on, the level plain changed to a



rolling and sometimes quite hilly country. Just north of Sedalia are the Butte hills from the tops of which on clear days towns may be seen for as much as fifty miles away. Near Sedalia there are some clumps of natural poplar and many sloughs that collect the water from the winter snows and yield quantities of wild hay. Around Sedalia an abundance of good water can be had at depths of ten to thirty feet, while in other districts near by water can not be had except by building dams to catch the spring run-off. We found the United Church of Canada missionary for this circuit living in Naco, the first town northwest of Sedalia, where the only water supply in summer is that shipped in by tank car on the once-a-week train. But if the town does not have water, it does have a good high school and the missionary has a family.

Arriving at our destination seven miles southeast of Sedalia, we were kindly received by Brother and Sister Heatherington and their little family. Bro. Heatherington was born in Iowa, his father having come there from England. The family later moved to Alberta, homesteading their present locations in 1910. The railroad did not reach them until 1924. The winters there are much more severe than with us in the Chinook belt near the Rockies. Last winter the two little Heatherington boys missed school five months straight because of the snow and intense cold, and the distance, which is over five miles.

Finding that the previously mentioned United Church missionary, Rev. G. A. Sander, was holding fortnightly preaching service in the schoolhouse, we proceeded at once to get in touch with him and to secure his co-operation. To say that he gave this wholeheartedly is putting it mildly. He has seven preaching appointments, preaching at his home point and three others each Sunday, in doing which he travels about forty miles each Sunday or week end. It is said that he never misses an appointment. He needs the assistance of trained lay workers but is not in position to develop any excepting at his home point. He is a typical frontier missionary and told us that once in his ministry he had dismissed his audience and went with it to fight prairie fire. One of his grandmothers had been a member of the Church of the Brethren in one of the congregations that we had in Ontario many years ago. His ancestors farther removed had emigrated from Pennsylvania to Ontario in the great migration that followed the American Revolutionary War. Thus in far-off times and places we are reminded of the unfortunate national family quarrel of our ancestors.

As even children of below school age were assisting in haying and in gathering in the very scanty harvest, we held school only two hours each morning. We had estimated and prepared for an attendance of fifteen. Soon those from Sedalia almost six miles away, were coming. One little girl came eight miles, walking part way. The total enrollment was forty-four, with a number of interested adult visitors. We found the children unusually apt to learn. Preceding Rev. Sander's service on Aug. 2 we had Sunday school with an attendance of forty-six. The evening of Aug. 6 we closed the eight day school with a program and an exhibition of the handwork, with an estimated attendance of 150. I say estimated, as not half the people could get into the little schoolhouse. Although nothing was asked, the people insisted upon making an offering toward the expenses of the school and \$3.15 was contributed, and about half the people are on relief. After the program the ladies of the community served lunch. An interesting and unusual feature of the program was that after the beginners class had very reverently and im-

pressively said a little prayer in concert, the audience applauded with a vigorous handclapping. The work was new to the people; they wanted to show their appreciation and took this way of doing so.

In religious conditions this community is typical of many thousands in the Canadian West. The first settlers, away from the church influences of their youth, became in different and in that environment their children have grown up, and now another generation is coming on. That the young people of the West as a whole are not vitally interested in the claims of Christ and the church is evidenced by the fact that the larger denominations, with beautiful camp sites, splendid equipment and the best of leaders, are able to attract only comparative handfuls to leadership training camps. In my opinion the only way to secure trained and consecrated workers is to grow them, that is, to begin as we did at Sedalia and follow the work up from year to year, bringing the children into adulthood engaged in active Christian service.

We have been asked to return to the Sedalia district. If we do so, much of the organization work will be done in advance, a more suitable time and more central point selected and transportation arranged for the pupils farthes away. We found some, both young and middle aged who could be used as assistants in the work with profit both to themselves and the school, and quite likely we could leave two active Sunday schools in operation. It is probable more such work would be done by other denominations, but very few have such proportionate numbers of young, trained lay workers as we have. The condition present a real challenge, and to the Canadian Church of the Brethren it is a peculiar challenge, as at but few places would the work contribute to the building up of our own denomination, but rather to the enrichment and vitalizing of the great cause of Christ as a whole.

The total mileage traveled on the trip was 685 miles of which 265 were driven in transporting the staff and pupils to and from the school. The total cash cost of the First Irricana Sunday school for gas, oil and supplies was \$12.44.

E. C. Cawley.

Kathryn, Alta., Canada.

### DISOBEYING THE CALL

One day as I sat on my back porch, facing the garden I noticed some little chickens. They seemed to be enjoying themselves among the plants. But there was a storm approaching, and the mother bird was on the outside. As the wind began to blow, the mother began to call, but the chicks were having such a good time they did not take heed to the call. Soon the rain came in a dash, and the mother sought shelter. Then the chickens came out from under the plants, chirping loudly. They wanted protection, but it was too late.

I am wondering if we are not somewhat like these chickens. When everything is going well with us, and we are busy planning how we can have things a little better, we forget who is blessing us. Meanwhile we are not obeying the call.

Then when the hand of affliction comes upon us, things are not going so well with us, we begin to think we need help from God. He has said, "Look unto me and be ye saved." But I am wondering if he will be pleased with us when we do not heed his call, when things are going well with us.

Ellen Halstead

Assurance, W. Va.



**SUNDAY MORNING IN  
WRANGELL, ALASKA**

Recently Mrs. Gilbert and were on a brief trip to Alaska during which it was a privilege to visit some of the Protestant missions in the territory.

On Aug. 16 our steamship Northwestern docked at Wrangell, on Wrangell Island. The Presbyterian pastor, Russell F. Peterson, anticipated the arrival of our Christian Endeavor party at 10 A. M., as per schedule,

and had arranged for a Sunday morning service. But learn- ing of the boat's two-hour tardiness, he came again at 5:30 o'clock and coming aboard, awakened our manager, and ar- ranged to conduct a party of thirty-two to the church for morning worship.

It seemed good and refreshing in this far northwest to get together as the opening hymn: "Jesus Shall Reign." Most cordial was our welcome and the history, though brief, given us before the sermon, was both enlightening and inspiring. The picture shows the Presbyterian church and house at Wrangell, Alaska.

J. Z. Gilbert.

**DISTRICT CONFERENCE OF SOUTHERN IOWA**

This meeting was held in the Fairview church Aug. 26, 27 and 28. The elders' meeting, on Wednesday afternoon, was attended by most of the elders of the district, and was marked by an earnest consideration of the many problems confronting our churches. The theme of the Women's work meeting centered around the home, with the discus- sion of such topics as "Home Building" and "Making Our homes Christian." The educational and welfare meeting on Wednesday evening was featured by two stirring addresses, by W. Harlan Smith discussing conditions and experiences in China, and Bro. C. Ernest Davis emphasizing the mutual interests of our churches and our colleges.

Thursday forenoon was devoted to the discussion of Sun- day-school problems, while in the afternoon the emphasis was upon questions more directly affecting the ministry. While the programs for these two sessions covered a wide range of topics, one underlying thought was apparent in both: the need for a real, vital presentation of the gospel of Jesus Christ. In this task both the church school and the ministry have an important part.

The young people enjoyed a very fine inspirational meet- ing on Thursday afternoon. Prof. Paul Halladay of Man- aster College directed their thoughts to the value of music in worship. Prof. C. Ernest Davis brought a chal- lenge for the larger life and broader vision which may be enjoyed by those who are willing to climb to the mountain-

At the Thursday evening missionary meeting we were honored with the presence of Bro. H. Spenser Minnich, who presented moving pictures of our China mission field. He was ably assisted by Bro. W. Harlan Smith, who explained in a very interesting manner the many scenes portrayed. On Friday morning the business session convened. Eld.



Harry K. Rogers served as moderator, Eld. Charles Albin as reader, the writer as writing clerk. The business con- sisted mainly of the consideration of reports and election of officers and boards. The lively interest shown and the discussion which took place in connection with some of the reports indicated a commendable interest on the part of delegates and members in the various activities of the dis- trict. With a few exceptions, retiring officers and board members were re-elected. Eld. Charles Albin was chosen as a member of Standing Committee for 1937, with Eld. W. H. Brower, alternate. Bro. Albin was chosen also as writ- ing clerk for a three-year term. Eld. Homer Caskey was se- lected to serve as moderator of the next district meeting, which is to be held in the English River church Aug. 25, 26 and 27, 1937.

W. H. Brower.

South English, Iowa.

**SUNDAY-SCHOOL CONVENTION AND YOUNG PEOP-  
LE'S CONFERENCE MIDDLE DISTRICT OF  
PENNSYLVANIA**

The Sunday-school convention and young people's con- ference of Middle District of Pennsylvania were held in the Stone church at Huntingdon, Aug. 25 and 26. The conven- tion which was held on the first day was a celebration of the sixtieth anniversary of Sunday-school activity in the district, as it is sixty years since the first convention was held. The same was held in the James Creek church. The moderator of the meeting, Bro. A. E. Wilt, read the minutes of that convention and gave a brief history of the Sunday-school activity in the district during the past sixty years. Follow- ing this part of the program a recognition service was held for Sunday-school officers and teachers. Bro. W. J. Swigart, the oldest person present, led in the opening worship period of the convention. The main speakers for the meetings were Brother and Sister H. Stover Kulp, Brethren C. C. Ellis, H. B. Heisey, Calvert N. Ellis and S. P. Early, and Sister Virginia Barrett. Mrs. Elizabeth Sample of Altoona, experienced children's worker, gave an interesting message in the sectional conference on Tuesday afternoon.

An interesting message from Sister Martha Parker of China, whom the schools of the district are supporting, was read at the business session. Sister Mary Rhodes of Mar- tinsburg was elected as a member of the Sunday-school Board to succeed Sister Sara G. Replogle who was a mem- ber for the past ten years. Sister Replogle was re-elected as adult adviser with Bro. A. E. Wilt as assistant. Sister Mil- dred Sollenberger of Everett was re-elected as a member of the young people's council and Bro. Raymond Thoman



of Huntingdon was elected as the second member to succeed Bro. Richard Lehman.

The choir of the First church, Altoona, with Bro. A. E. Wilt as director, rendered the cantata, "Praise and Thanksgiving," by Adams on Tuesday evening prior to the address given by Bro. Kulp.

At the missionary meeting on Wednesday evening Bro. Kulp gave a challenging address, "The Present Challenge to the Church in Africa." This message was followed by a recognition service for the Volunteers of the district. Three sisters joined those who had previously volunteered.

There was a good attendance at the meetings and the interest was exceptionally good. The schools pledged a large percentage of the money to cover the budget for the year and many of the schools paid their pledges in cash. We praise God for the interest manifested in the Lord's work in this way.

Sara G. Replogle.

New Enterprise, Pa.

### SUMMER ASSEMBLY

The Washington Summer Assembly and District Meeting was held July 29 to August 3 at Mountain Air Institute, a Methodist camp ground located in Naches Pass, forty-two miles from Yakima. The Yakima, Outlook and Sunnyside churches were hosts. About 250 people attended the entire meeting. Sunday attendance was about 400.

The program was built up around the theme, "Christ in the Life of the Community." Leaders were Dr. and Mrs. Studebaker of La Verne College; Brother and Sister Raymond Peters; Brethren Jay Eller and Paul Longenecker, and a number of local people.

The spirit of co-operation and interest which was dominant throughout the meeting inspired many to plan to strive harder to achieve and follow Christian principles in their home churches and communities during the coming years.

At district meeting Noble Deardorff, Wenatchee, was elected on Standing Committee. Harper Will, Wenatchee, was elected as moderator. The 1937 meeting will be in the Olympia district.

Thelma Danilson.

Seattle, Wash.

### REVERENCE FOR GOD'S HOUSE

In the book of Ezra we read concerning the captivity of the Jews, when they were carried away to Babylon by King Nebuchadnezzar. Now when Ezra, a servant of the Lord, heard of the distress of his poor brethren, his heart was touched. Bowing upon his knees, his fervent prayer went up to God in behalf of his brethren who remained at Jerusalem. He even rent his garments and poured out his grief to the Lord in prayer and said: "Oh, my God, I am ashamed and blush to lift up my face to thee, because of our iniquities which have gone up to heaven."

And now, brethren and sisters, if we were as much concerned about the welfare of our church and the upbuilding of God's kingdom as was that dear servant Ezra, there would not be so many things marring the purity of the church. The church that Jesus Christ established should be kept holy. There is the place we meet to worship God and reverence his holy name. Jesus' own words in Mark 11: 15-17 concerning his church, should be sufficient as to how we should conduct ourselves while in his church. Oh, God, help us to be more reverent and to glorify thy holy name while on earth, that our crowns may contain many stars.

Greensburg, Pa.

Mary A. Nedrow.

### JOHN WEDDLE—AN AUTOBIOGRAPHY

"It was the morning of Jan. 4, 1916, when in Southern Ohio, I first came to this good, yet stumbling, old world. I suppose cold was the first sensation in this universe with which I became acquainted, for upon this morning the old evergreens hung heavy with icicles, sparkling as the wind came blustering through our yard.



"While I was growing toward my school age, I had the usual number of heartaches and joys for a young fellow. After six years had hurried by, my father and mother brought me to the pleasant little city of North Manchester. Here I entered school under the direction of a young lady, Miss Ruth Forney. It was certainly fun to beat George getting his 'Little Miss Muffet' read. As I learned to know the other boys and girls, I thought that 'life was just a bowl of cherries.' I always tried especially hard in mathematics, and liked it very much. Also I liked to spell, and learn of Magellan. During my first eight years of school, I began the development of a great

school spirit along with a glowing spirit for play.

"Father and mother always had a happy home; however, they had to work hard for everything they received. A hard day's work done, father always came in as cheerful as ever. After eating a delicious supper which mother prepared, all of us sat in the kitchen till bed time. My sturdy brother Philip, sister Mary Ellen, father, mother and I would sing until our drowsy heads began to nod and father helped mother put us in our beds. Father has always had clean habits and this fact has meant much to me.

"During my high school life, I had many wonderful experiences, chief among which I consider the Latin contests. Upon these occasions I had the thrill of winning several places, doing best in the district. Also I won scholarship letters in my first three years of high school.

"After I did not get along so well in my first three years of basketball I decided, at least, that I was a charter member of the 'water-boy-squad' and kept up my spirit for the rest of the boys.

"High school is certainly a fine place to make friends. I had no special distinction as to nearness among my classmates, for it seemed that anyone of them could be trusted as a close friend. I kept as my slogan during high school this one thing—'You can not afford to lose anyone as a friend.'

"Then, after graduating, I worked very hard in the summer in order that I might enter M. C. as a freshman on Sept. 11, 1934. Now after I have worn a small triangular Y. M. C. A. tag for a few days, this autumn morning finds me here in Manchester College to study and to determine partly what shall be in store for me in the future."

While considering what might be said in writing up the life history of John, it was suggested by his mother that we might read his own story of his life, which he had written during his freshman year at college. Though it is very unusual to read an autobiography on a funeral occasion, it seemed that nothing could be more appropriate in this case.

John grew up in the church and Sunday school. He was baptized at the early age of seven years. Religious development and growth continued as a result of his training in the home and the church. He enjoyed his associations with the church and wielded a most wholesome influence among the young people with whom he associated.

While he was in college, he lived at Liberty Mills and walked from his home each day. He willingly made the sacrifice in order to obtain an education. He was a good student and a genial and sincere friend of faculty and students.

After spending a year and a half at college, he found an opportunity to earn something to pay toward his education. He went to Winona and lived in the home of Mr. and Mrs. Irvin Van Dyke and worked for them in their dairy. He was happy at his work and the home where he was treated as a member of the family.

On Tuesday evening, July 14, he went to the lake at Winona to swim where he met his tragic death by drowning.

At the time of his death, his age was twenty years, six months and ten days.

He will be missed by his father and mother, Mr. and Mrs. Homer Weddle, brother Philip, sister Mary Ellen, grandparents, Mr. and Mrs. E. G. Butterbaugh, and Mrs. Priscilla Weddle and a number of other relatives and many friends.

The funeral was held in the Walnut Street Church of the Brethren North Manchester July 17. The sermon was by his pastor, A. Eikenberry, assisted by J. O. Winger. Mrs. Roy Dilling, Mrs. Hirsberger and Mr. and Mrs. Leigh B. Freed provided the music. Burial was in the Pleasant Hill cemetery.

The family wishes to extend their thanks and appreciation for kindnesses shown by the friends and neighbors.

North Manchester, Ind.

Mrs. L. J. Yoder



## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Vanscoyo.**—By Rev. Braden in Wichita, Kans., Mr. Donald W. Vanscoyo and Grace E. Vanscoyo, June 26, 1936.—Mrs. M. C. Shaefer, Garrettsville, Kans.

**Prigel-Neuhausser.**—By the undersigned, at the home of the bride, Mrs. John M. Prigel, in the Long Green Valley, Baltimore County, Md., on Aug. 22, 1936. Eld. John M. Prigel and Sister Emma E. Neuhausser, both of Baltimore County, Md.—Wm. E. Roop, Westminster, Md.

**Wilkinson-Brunskill.**—At the home of Bro. A. E. Hecker in Mt. Morris, Wis., by the undersigned, Mr. A. G. Wilkinson of Platteville, Wis., and Sister Ella Brunskill of Platteville, Wis., formerly of Mt. Morris, Ill.—W. E. West, Mount Morris, Ill.

**Yoder-Ring.**—By the undersigned, father of the bridegroom, in the First Methodist Episcopal church in McPherson, Kans., on Aug. 23, 1936. Mr. Wilbur C. Yoder and Miss Una Ring, both of McPherson, Kans.—W. H. Yoder, Waterloo, Iowa.

## FALLEN ASLEEP

**Armour.** Sister Gale, was born Dec. 16, 1873, and died in the Brethren Home, Greenville, Ohio, Aug. 25, 1936. Perhaps no resident of the home was ever more appreciative of her home and any gift or act of kindness shown her. She was a member of the Church of the Brethren for many years. Her last days were filled with suffering. She leaves no immediate survivors, her husband having preceded her several years ago. Eld. I. G. Blocher conducted services at the home, followed by services at the Eaton church by the writer.—Wm. Deaton, Eaton, Ohio.

**Bahn.** Bro. Curtis M., died suddenly Aug. 12, 1936, aged 26 years. He was survived by his wife, Sister Leslie Bahn, his parents, four sisters and two brothers. Funeral services in the Codorus church by Brethren S. C. Godfrey and D. Edw. Keeney with interment in the adjoining cemetery.—Esther B. Hartman, York, Pa.

**Barker.** Harry D., born Dec. 18, 1880, and died July 20, 1936. Funeral services by the writer at the family home, with interment in the Cedar Hill cemetery.—W. E. Buntain, Philadelphia, Pa.

**Berkbile.** Mrs. Louisa (Hersberger), wife of Cornelius Berkebile, died Sept. 28, 1849, and died Aug. 10, 1936. She is survived by her husband, six sons, two daughters, twenty-four grandchildren and fifty-five great-grandchildren. She was a faithful member of the Walnut Grove congregation for sixty-two years. Services by J. A. Robinson with interment in the Locust Grove cemetery.—Mrs. Waldo Strayer, Westtown, Pa.

**Bowman.** George Will, son of Wm. and Mary Bowman, died at his home near Boone Mill, Va., July 13, 1936, at the age of 65 years. He was united with the church early in life and for a number of years served faithfully in the deacon's office. He is survived by his wife, Evelyn Bowman, and seven children. Funeral services at the Antioch church by Bro. J. B. Peters, assisted by Rev. Elbert Woody. Interment in the church cemetery.—Thelma Flora Leflue, Boone Mill, Va.

**Brennmyer.** Romanus A., born Dec. 7, 1879, and died at his home in Bareville, Pa., Aug. 17, 1936. His health had been declining for the five months; twice during his illness he called for the anointing. He was united with the Church of the Brethren in his youth and in 1921 was elected to the office of deacon. He leaves his wife, two sons, one daughter, five brothers, one sister and two grandchildren. Funeral services in the Bareville church by Brethren Abram M. Hess and Eld. D. Wenger with interment in Carpenter cemetery near Talmage. —Addie A. Myer, Leola, Pa.

**Burkhart.** Bro. Ellis, born March 31, 1898, died at his home in Bareville, Pa., July 14, 1936. He is survived by his wife, four daughters and one son. Funeral services in the Bareville church by Brethren Paul Wenger and Abram M. Hess with interment in the cemetery near Leola. —Addie A. Myer, Leola, Pa.

**Colpetzer.** Bro. Rezin, son of Henry and Margaret Miller Colpetzer, died in Kosciusko County, Ind., Jan. 19, 1881, and died at his home in Claypool, Ind., July 30, 1936. Sept. 2, 1906, he married Cora Kett. When a youth he united with the Eel River Church of the Brethren where he was active in service until death. Surviving are his wife, one son, one daughter and a half sister. Services at the Eel River church by the writer and Bro. Moyné Landis. Burial in the Uirey Memorial cemetery.—Geo. W. Deaton, Claypool, Ind.

**Corem.** Bro. Corem, 60 years old, died in his home in Zanesfield, Ohio, Aug. 3, 1936. He was sick in the evening and died very quickly. He is survived by his wife and several sisters. About twenty-one years ago he united with the Progressive church. Funeral in the Methodist church in Zanesfield by the writer.—C. Walter Warstler, Bellefontaine, Ohio.

**Carlton.** Carl William, two-year-old son of Brother and Sister Carlton, died suddenly Aug. 29, 1936. Besides the parents, he is survived by five brothers and four sisters. Funeral at the Stony Creek church by the undersigned.—C. Walter Warstler, Bellefontaine, Ohio.

**Fillmore.** Minerva Ann, born near Lincoln, Nebr., Nov. 20, 1863, and died at the hospital, Woodland, Calif., Aug. 17, 1936. She was married in 1880 to A. Green Fillmore who preceded her thirteen years ago. To this union were born thirteen children, eleven of whom survive. She also reared a nephew from infancy. There are forty-eight grandchildren and twenty great-grandchildren. She united with the Baptist church at the age of twenty-five and later with the Church of the Brethren in which faith she died. She spent the greater part of her life near Cushing and Frederick, Okla., and being on the frontier she endured many hardships, yet she had time to help others. The last eleven years she lived at Live Oak, Calif. Her record of attendance at the Aid Society and church was excelled by few. Patience in suffering was one of her graces. Funeral services at the Live Oak church by Bro. W. I. Liskey, assisted by Bro. W. R. Bruhaker. Interment in Oklahoma.—Albert Crites, Live Oak, Calif.

**Gibson.** Susan, daughter of John and Elizabeth Neher, was born at New Carlisle, Ohio, on July 7, 1851. She moved to Illinois at the age of twelve and lived in the vicinity of Virden and Girard until her death. She united with the Church of the Brethren early in life and was always a faithful worker. She married Chas. C. Gibson Dec. 22, 1870. This union was blessed with ten children, seven of whom survive. Her husband preceded her Nov. 12, 1913. Besides the children there are twenty-four grandchildren and nineteen great-grandchildren, one brother and a stepbrother. She lived alone for many years, preferring to keep her own home. However, she enjoyed visiting her children. She contracted pneumonia and died at Springer, N. Mex., on Aug. 23, 1936, while visiting her son Frank. Funeral services in the church in Girard by her pastor, Bro. Kenneth C. Bechtel, assisted by her oldest grandchild, Bro. Chalmers G. Shull of India. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Good.** George Gordon, died at his home near New Market, Va., Aug. 25, 1936. Surviving are his widow, two brothers and six sisters. He was aged 44 years and was a member of the Unity Church of the Brethren. Funeral from the home with Eld. J. S. Roller officiating. Burial in the Fairview cemetery near Endless Caverns, Va.—Mrs. Samuel D. Lindsay, Timberville, Va.

**Grabill.** Daniel, died at his home in Chambersburg, Aug. 24, 1936, aged 76 years. He is survived by two sons, four daughters and several grandchildren. He had been a member of the Church of the Brethren for about forty-six years. His wife preceded him a little more than three weeks. He had been in failing health for several years. His life was spent in the Welsh Run and Back Creek congregations and for the last several years he resided in Chambersburg. He was a great student of the Bible and was faithful in attendance at church services. He was a believer in the anointing and requested it several times during his illness. Funeral services in the Fourth Street church by his pastor, the writer. Burial in Lincoln cemetery.—C. E. Grapes, Chambersburg, Pa.

**Griffith.** Daisy, one of the faithful members of the Bethel church, passed away at the Hebron hospital, Aug. 25, 1936, after a brief illness of throat trouble, aged 52 years. She became a member of the church in 1910 while Bro. Geo. Mishler was holding a meeting here. She leaves her husband and five children. Services by the undersigned.—I. C. Snively, Carleton, Nebr.

**Hartman.** Sister Mary Alice (Greenawalt), born near Broadfording, Md., Aug. 23, 1863, died at the home of her daughter, Sister Nora Smith, June 13, 1936, aged 72 years, 9 months and 20 days. For the past thirty years she resided near Quincy, Pa. She was a lifelong member of the Church of the Brethren, always faithful in service for the Master. Nov. 16, 1882, she married Bro. Samuel Hartman who died about two and a half years ago. Twelve children were born to this home, of whom four sons and six daughters survive. Funeral services in the Prices church were conducted by Bro. Welty Smith. Burial was made in the adjoining cemetery.—Grace E. Smith, Waynesboro, Pa.

**Jacobs.** Sister Sarah J., died at her home, York, Pa., Aug. 1, 1936, aged 90 years. She was a consistent member of the First Church of the Brethren, York, Pa., for many years. She leaves four sons, three daughters, seventeen grandchildren, fifteen great-grandchildren, one sister and two brothers. Services from the home by the writer, with interment in the Greenmount cemetery.—W. G. Group, East Berlin, Pa.

**Kauffman.** Fannie Pearl (Hugenduhler), born Nov. 4, 1904, and died at the Harrisburg hospital, May 7, 1936. Her husband, Walter Kauffman, and three children survive. She united with the Church of the Brethren at Big Swatara several years ago. Funeral services at Springfield church by Eld. Thos. Patrick and Eld. F. C. Carper. Burial in the adjoining cemetery.—Irene Frysinger, Harrisburg, Pa.

**Kline.** Noah, died at his home near Broadway, Va., Aug. 25, 1936, after a lingering illness, aged 80 years. He was deacon of the Linville Creek congregation for many years. Surviving are his widow, two brothers and several nephews and nieces. Funeral from the Linville Creek church with his pastor, Bro. Samuel D. Lindsay, and Bro. A. J. Fitzwater officiating. Interment in the cemetery adjoining the church.—Mrs. Samuel D. Lindsay, Timberville, Va.

**Latshaw.** Sister Elsie Mabel, died at her home in Waynesboro, Pa., Aug. 13, 1936, aged 53 years. She was born in Scotland, Pa., the daughter of Daniel W. and Susan Whitmore Hess. In June, 1921, she married Chalmers B. Latshaw. In early womanhood she united with the Church of the Brethren and was constant in church attendance. Her Christian fortitude was displayed during her long period of ill



health. She is survived by her husband, a sister and two brothers. Services at her home by her pastor, Bro. Levi K. Ziegler, assisted by W. C. Wertz. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Müller, Wendell Leroy, died July 29, 1936, at the home of his parents at Hunterstown, Pa., aged 23 days. He leaves father and mother and a number of brothers and sisters. Services from the home by the writer with interment in Marsh Creek cemetery.—W. G. Group, East Berlin, Pa.

Mishler, Sister Rachel Speigler, born in Somerset County, Pa., May 22, 1851, died in Johnstown, Aug. 24, 1936. She was the widow of Levi Mishler who passed away a number of years ago. She is survived by two sons, one daughter, sister, seventeen grandchildren, three great-grandchildren and two stepdaughters. She was a member of the Roxbury Church of the Brethren for about twenty-three years. She was anointed several weeks before her death. Funeral services by her pastor, Eld. T. F. Henry, assisted by J. C. W. Beam. Interment in Berkley cemetery.—Jerome E. Blough, Johnstown, Pa.

Mohler, Samuel Martin, died Aug. 23, 1936, at his home near Lacy Springs, Va., after a brief illness. He was aged 70 years and was a life-long member of the Church of the Brethren. Surviving are his wife, six children, three sisters and one brother. Funeral from the Cedar Run Brethren church with Elders Samuel D. Lindsay, I. C. Senger and Samuel L. Garber officiating. Burial in the cemetery adjoining the church.—Mrs. Samuel D. Lindsay, Timberville, Va.

Radford, Elias, born May 21, 1854, died May 5, 1936. He married Mary E. Thomas May 7, 1876; to them were born two daughters and five sons. The mother and two sons preceded him. He united with the Church of the Brethren a number of years ago and lived faithfully. Funeral service from the Silverleaf church by Eld. W. F. Vest with interment in the Radford cemetery.—Mrs. O. R. Whitlock, Floyd, Va.

Reed, Sister Arzettie (Duncan), was born April 7, 1873, and died Aug. 5, 1936. She joined the Church of the Brethren at the age of twenty and lived a true Christian life to the end. She married Burdine Reed Oct. 24, 1896; to this union were born four children, one of whom preceded her. She was in poor health for more than twenty years and confined to her bed eighteen months. The anointing service brought her much comfort. Funeral services in the home by the resident ministers with interment in the family cemetery.—Mrs. Michael Reed, Floyd, Va.

Southall, Mildred Theresa, died Aug. 14, 1936; she was born Dec. 6, 1854, the daughter of Wm. Henry Southall of Arlington, Va. Bro. I. N. H. Beahm, who knew her for forty-six years, spoke at the home, while Rev. Reynolds of Jenkins Baptist church and Rev. Rawlings of Oakwood Methodist church conducted services at the interment. She leaves a number of nephews. She was baptized early in life by the Brethren of Mt. Horeb church and lived an exemplary Christian life. Her death leaves but one charter member in our church; she was one of the oldest living members.—Edna Elgin, Columbia, Va.

Southerland, F. Bruce, died Aug. 26, 1936, at the Geiman residence, Westminster, Md., aged about 82 years. He had been making his home there for the past five years. His father was a former pastor of the Westminster Methodist Protestant church and one of the original trustees of Western Maryland College. Funeral services in the Geiman home by the Rev. Hugh Latimer Elderdice and the undersigned. Interment in the Meadow Branch cemetery.—Wm. E. Roop, Westminster, Md.

Thomas, Bro. Joseph Franklin, died within the bounds of the Marsh Creek congregation, Pa., July 27, 1936, aged 69 years. He leaves his wife and one daughter. Services from the Routzahn funeral parlor by the writer, with interment in the Upper Bermudian cemetery.—W. G. Group, East Berlin, Pa.

Weber, Phoebe Blickenstaff, born at Edna Mills, Ind., Aug. 16, 1871; she died at her home in Argentine, Kans., Aug. 25, 1936. In 1888 she moved to Sheridan County, Nebr., where on May 2, 1891, she married S. H. Weber. In the same year they moved to Iowa and in 1899 to Kansas. She united with the Church of the Brethren at the age of fifteen, and at the time of her death was a member of the Ottawa congregation, Kans. She served for a number of years as president of the Aid Society, also as a teacher in the primary department of the Sunday school. She leaves her husband, one son, daughter and seven grandsons. Funeral by Rev. W. H. Allison, Baptist, with burial at Maple Hill cemetery, Argentine, Kans.—Maud L. Moser, Dallas Center, Iowa.

Weist, Ralph Edwin, son of Louis W. and Blanche Weist, was born Dec. 14, 1926, and died Aug. 10, 1936, at the hospital, Dayton, Ohio, after a brief illness from appendicitis. He was a member of the Eaton Sunday school. He leaves father, mother, two brothers and two sisters. Funeral in the Eaton church by the writer.—Wm. M. Deaton, Eaton, Ohio.

Aug. 1 and on Aug. 2 gave a most interesting report on the Conference. Aug. 27 a farewell was given Brother and Sister J. H. Price at the church. The membership presented them with a gift. The women of the church are canning fruit for La Verne College.—Roberta Jenkinson, Laton, Calif., Sept. 2.

## COLORADO

Haxtun.—Our Ladies' Aid met for election of officers on Aug. 6. Sister Heiny is now president for the ensuing year. At the close of the evening service on July 19 a picture of Jesus when a boy was presented to the young people for their classroom. It was given by the Sand family in memory of their daughter and sister Doris. The mothers' class has taken up a project whereby they hope to raise some money for their special fund for the sick. Our pastor recently brought us two impressive sermons on the subject, In the Other Man's Way, speaking the first Sunday on the negative side of the question and afterwards on the positive. Our mother and daughter play, entitled Mother Blessing's Job, was enacted here the evening of Aug. 21 and the young people sponsored a play, The Color Line, on Aug. 16. Both plays were also presented at the district meeting at Sterling. Our midweek Bible class meets now at 7:30 instead of 7:45. We had no church services Aug. 23 because of the district meeting; a number of our people attended and reported a profitable time.—Mrs. Warren D. C. Wood, Haxtun, Colo., Aug. 29.

## IDAHO

Nampa.—Pastor Schrock and family were visited by 185 of our church members the week of Aug. 17-21, all by invitation. It was a fine gesture for greater friendliness and better fellowship. The quarterly council for election of church school officers was held Aug. 26. Assembly at Stover Camp was not so largely attended but was very good. Special camps for forty-two intermediates preceded the general program and was greatly enjoyed by all.—H. H. Keim, Nampa, Idaho, Aug. 29.

## INDIANA

Anderson.—The District Meeting of Southern Indiana was held here last week with large attendance and inspiring services. The music rendered by the Manchester College quartet was greatly appreciated. Addresses by Brethren Shively, Slabaugh and Hartsough were listened to with eager attention. Our young people presented a striking religious drama entitled The Lost Church.—Callie Spearman, Anderson, Ind., Aug. 31.

Bachelor Run church met in council Sept. 2. We elected officers for the coming year, Bro. Fred Hood being re-elected superintendent and Bro. Mark Garrison, assistant. The delegates to district meeting to be held at Flora Oct. 9-11 are Bro. Robert Sink and Bro. Wm. Angle; alternates, Brethren Chas. Sink and Fred Myer. We plan our communion service for Oct. 17, and our harvest meeting and homecoming for Sept. 27. Aug. 16 the congregation planned a birthday surprise for our elder, Bro. Robert Sink. Ninety enjoyed the basket dinner at noon at the church. We had a short program in the afternoon, including a brief history of the life of Bro. Sink, special numbers of songs and short talks. Bro. Robert Sink will continue to be our pastor for the coming year.—Mrs. Glen Booth, Flora, Ind., Sept. 3.

Fort Wayne.—We feel that we have completed an important work: we have chosen three from our membership to serve as deacons. They are Ross Sills, Chas. Yager and Carl Nobles with their wives. The last three Wednesday nights have been spent in nominating officers for church and Sunday school. This coming Wednesday we will have our election. Previous to this we held peace meetings on Wednesday; these are to educate our people in the subject of peace. Two were received into the church through baptism on Aug. 13.—La Verne Dee Keel, Ft. Wayne, Ind., Sept. 1.

Maple Grove church met in council Aug. 24. Bro. Brubaker reported that our revivals would begin Sept. 6 with Bro. Edw. Stump, Second South Bend, in charge and Mrs. Mertie Mishler of Wabash in charge of the music. It will also be homecoming day at Maple Grove church. Our love feast will be Sept. 21. Church officers were elected as follows: Elder, Bro. Brubaker; church clerk, Calvin Bainter; church treasurer, Paul Ditchett; Messenger agent and correspondent, Mary Clayton; Sunday-school superintendent, Rollo Neff; assistant, Francis Krull.—Mary Clayton, New Paris, Ind., Aug. 29.

Salamonie church met in council Aug. 7. The election of officers was postponed until the next council and a committee of three was appointed to study the matter of elections and to make arrangements for an election at the next council. Our love feast has been set for Sept. 24 at 7:30 o'clock. During the month of June a successful Vacation Bible School was held, with an enrollment of over 100. The Wesleyan church co-operated with us. Teachers from the two churches did the teaching and at the close of the school on Sunday evening a program was given, demonstrating the work that had been done.—Wilbert Heaston, Warren, Ind., Aug. 29.

Spring Creek.—June 7 Bro. Garner, returned missionary, brought us splendid sermons, morning and evening. The Conference offering of over \$100 was taken that day. At the council meeting June 8 letters were granted to two members who have moved. Bro. Moyne Landis, our pastor, was asked to remain for another year, this making the eighteenth year he has served this church. June 21 the children presented the pageant, The Wayside Messenger, in a very creditable manner. June 28 Dr. John Holland of WLS was with us and led the B. Y. P. D. in a beautiful vesper service on the church lawn; later he preached to a large appreciative audience. Representatives from

## CHURCH NEWS

### CALIFORNIA

Laton.—At the June council meeting Bro. J. H. Price resigned as pastor. Bro. Sutphin of Chico was chosen to fill the pastorate for the coming year. Bro. Harvey Snell was chosen elder for the same period. Brother and Sister J. H. Price left to attend Annual Conference; the former represented the district on Standing Committee. In his absence Bro. Harvey Snell filled the pulpit. Bro. Price returned



mp Mack report an unusually good training school this year. During the absence of our pastor, who has been leading in several evangelistic meetings this summer, we were privileged to hear Mr. Loughde and Mr. Dowdell of the Anti-Tohacco League, Bro. Floyd Irvin of Florida, Brethren Ira Frantz and C. Ray Keim of North Manchester.—Mrs. Warren H. Slater, South Whitley, Ind., Sept. 2.

## IOWA

Libertyville church met in council Aug. 23. We are getting along very well with our budget system of finance. We are planning a new system for conducting a revival this fall. Bro. W. C. Sell of Kittanning, Pa., will conduct our meetings which will begin Sept. 29 and continue for two weeks. We are to visit near-by communities and towns during the week of Sept. 21, informing people of our meeting. Sept. 25 is our love feast, with breakfast and consecration on Saturday morning following. Services Saturday evening, Sunday morning and evening and Monday evening by our local minister. Susan Glotzky and Glen Carr were elected church delegates to district meeting which was held at the Fairview church. A fellowship supper was held at the church the latter part of May in honor of Chalmer Shull. Afterward pictures and explanation of his mission work were given. On Sept. 21 C. E. Davis gave us an interesting sermon. Several from our church attended the young people's conference at Keokuk. In July I. Arnold gave us a series of chalk talks which were very interesting. July 12 John Price from Laton, Calif., a former pastor, met with us in an all-day meeting. A large number were in attendance and the fellowship was enjoyable. July 12 our group rendered a play, What All It Profit? July 26 the South English young people gave the play, The Eleventh Mayor. Aug. 20 Martha Swank with a group of young ladies gave a peace program. This was interesting because included girls from the colored race and Chinese. Our Ladies' Aid has met once a month in regular meeting. We have continued to sell do and extracts, working on embroidery, quilting and reed baskets. A tea was given at the church Aug. 20 for women of our near-by community.—Helen Carter, Libertyville, Iowa, Aug. 29.

## MARYLAND

Westminster.—The young people had charge of the church service Sunday morning, May 17. Dr. Shroyer of the Westminster Theological Seminary preached an inspiring sermon on Youth and Worship. Mother and daughter hanquet was held May 19 with a large attendance and an interesting program. June 7 the officers of the Men's work were installed by Elders Geo. A. Early and Wm. Kinsey. Prof. H. Brumhaugh is president. Bro. Harper Will of Wenatchee, Wash., preached at two of our Sunday morning services this summer on Sept. 21 and July 5. His spirit-filled messages were greatly appreciated. In the evening of June 21 Children's Day was observed by the Sunday school. A splendid program was given by the children and Dr. Walter M. Young of Canton, Ohio, brought the closing message. The B. Y. P. D. held four outdoor vesper services during the summer. The service was around a campfire, another evening there was tiphonal singing; the other two were regular vesper services, much enjoyed by those attending. The male quartet from Bethany Biblical Seminary gave a sacred program July 21. Four have been received to the church by baptism. A two weeks' Vacation Church School was held July 27 to Aug. 7 with seventy-two enrolled. Bro. A. Stauffer of Palmyra, Pa., will begin his work here as part-time pastor on Sept. 1; he served as our summer pastor in 1935.—Mrs. H. Edgar Meyer, Westminster, Md., Aug. 29.

## MISSOURI

North Bethel.—We held our love feast on the last Saturday in May. Before the communion we had a special service at which our pastor's wife and one of our young women were ordained to the ministry. Our young people's class, with the help of the Ladies' Aid Society, gave an ice cream social at the church June 23. The money received was used to help pay expenses of the young people who attended camp. Our church was represented at three camps this summer. Namely, the boy's camp held the last week in July at Excelsior Springs, Mo.; the girls' camp at the same place, the first week in August; and young people's camp the second week in August at Warrensburg, Mo. Our quarterly council was held Aug. 24. We had election of church and Sunday-school officers. Mrs. Fannie Norman was re-elected superintendent for another year, with Mrs. Della Wellington, assistant. We also chose our church and Sunday-school delegates to the district meeting which will be held in October at the South St. Joseph church. Mrs. John Marti will be our Messenger correspondent the coming year. Ruth Prather, Mound City, Mo., Sept. 1.

## NORTH DAKOTA

Carrington.—A district young people's rally was held at Carrington Aug. 23. Cafeteria lunch was served at noon and evening by the Carrington and James River people. A well arranged program was given in the afternoon by the young people from the different churches presented. Aug. 23 was Brother and Sister Martin's last Sunday at the Carrington and James River churches; they are returning to the Bethany Biblical Seminary to complete their work. Their services here were very satisfactory to both churches. An invitation was given them to return. The Jesse Baker family of West Dayton, Ohio, was with us one Sunday while visiting in the E. E. Wenger home; also Nettie and Mary Seifer of Dayton. Bro. Frank Wingert of Franklin Grove, Ill., preached for us one Sunday while he and his wife were visiting here. The B. Y. P. D. has elected Ruth Glessner president for the coming year.—Mrs. Walter McKee, Carrington, N. Dak., Aug. 29.

## OHIO

Lincoln Heights church has been busy in the work this summer. The last two weeks of July we conducted our revival meetings with Bro. John Good of Springfield, Ohio, in charge. He brought us spiritual messages which inspired the church for much good. As a result of the effort, two accepted Christ. Many others were brought into a closer fellowship and interest in the work of our church in this community. Five of our young people attended summer camps, the district camp, Camp Wahilo, and Camp Mack. They received much inspiration from these. The church decided to build a basement plan of church for the present time, and finish the building within the next few years as finances would permit. The Ladies' Aid made several donations to the building fund, and with other donations of labor and money, and the pledges of our own group we expect to finance the project largely ourselves. Building operations have begun. We will welcome groups from neighboring churches donating some time in labor for this project. The Men's Work organization sponsored a lawn festival and supper on Aug. 26 for the benefit of the building fund. This was well attended, and considered a success. We feel that our church is united in this project of church building, and that in the near future a permanent church will be established in this community.—Mrs. Eva McFadden, Mansfield, Ohio, Aug. 29.

Stonelick.—Bro. M. Garst of Carlisle, Ohio, conducted our revival from Aug. 16 to 30. Bro. Lawrence Garst, Waynesville, Ohio, gave the messages two nights. Bro. R. C. Davidson, Hillsboro, Ohio, also preached for us. The choristers gave us musical treats and the attendance was good. Aug. 30 we had an all-day meeting. The climax was the baptism of six young people and six or seven more are to receive the rite Sept. 12. Our love feast is to be Nov. 7, followed by

# ANNOUNCEMENTS

## DISTRICT MEETINGS

California, Northern, Empire, Oct. 9-12.  
Florida and Georgia, Arcadia, Oct. 9-11.  
Indiana, Middle, Flora, Oct. 9-11.  
Kansas, Northeastern, Morrill, Oct. 2-5.  
Kansas, Northwestern, Burr Oak, Oct. 16.  
Kansas, Southwestern, Pleasant View, Oct. 16-19.  
Missouri, Middle, Adrian, Sept. 25-27.  
Missouri, Northern, South St. Joseph, Oct. 24-26.  
Nebraska, Kearney, Oct. 9-12.  
Ohio, Northeastern, Black River, Oct. 6-8.  
Pennsylvania, Southern, Bermudian (Upper Conewago), Oct. 27, 28.  
Pennsylvania, Western, Uniontown, Oct. 27, 28.  
West Virginia, First, Maple Spring (Egdon), Oct. 2, 3.

## LOVE FEASTS

**Illinois**  
Sept. 19, Woodland.  
**Indiana**  
Sept. 21, Maple Grove.  
Sept. 24, 7:30 pm, Salamoni.  
Sept. 24, Middlebury.  
Sept. 26, West Manchester.  
Sept. 26, 7 pm, Wahash Country.  
Oct. 3, La Porte.  
Oct. 10, 6:30 pm, Ladoga.  
Oct. 11, Pleasant Hill.  
Oct. 16, Yellow Creek.  
Oct. 17, Bachelor Run.  
Oct. 17, Mexico.  
Oct. 17, 7 pm, Bethel.  
Oct. 17, Union Center.  
Oct. 20, Flora.  
Nov. 2, Upper Deer Creek.

## Iowa

Sept. 19, Fernald.  
Sept. 25, Libertyville.

## Kansas

Oct. 3, 7 pm, Maple Grove.

## Maryland

Oct. 3, 6:30 pm, Sams Creek.  
Oct. 11, 6:30 pm, Pipe Creek.  
Nov. 14, 2:30 pm, Longmeadow.

## Michigan

Sept. 19, Crystal.

## Missouri

Oct. 14, Bethel.

## Nebraska

Oct. 18, Bethel.

## Ohio

Sept. 27, 9:30 am, Mohican.  
Oct. 4, Painter Creek.  
Oct. 11, 6:30 pm, Brookville.  
Oct. 17, Gratis.  
Oct. 18, 7:30 pm, Springfield.  
Nov. 7, 7 pm, Stonelick.  
Nov. 7, 7 pm, Lower Stillwater.

## Oregon

Sept. 26, Mabel.

## Pennsylvania

Sept. 20, 6:30 pm, Holsinger (Woodbury).  
Sept. 27, Holsinger, Dunning's Creek.  
Oct. 4, Spring Grove at Kempers.  
Oct. 11, 6 pm, Lebanon.  
Oct. 11, Huntsdale.  
Oct. 11, Clayshurg.  
Oct. 11, 6 pm, Shade Creek at Berkey.  
Oct. 11, 6:30 pm, Lost Creek at Free Springs.  
Oct. 21, 22, 1:30 pm, White Oak at Longenecker house.  
Oct. 24, 1:30 pm, Conestoga at Bareville.  
Oct. 24, 25, 1:30 pm, Midway.  
Oct. 25, 6:30 pm, Replogle (Woodbury).  
Nov. 7, 10 am, Falling Spring at Hade.

## Tennessee

Sept. 19, 7 pm, Pleasant Hill.

## Virginia

Sept. 19, 3:30 pm, Salem.  
Oct. 24, 6 pm, Middle River.  
Oct. 24, New Bethel.  
Oct. 31, Antioch.

## West Virginia

Sept. 19, Mountain Dale.  
Sept. 20, Knobley.



all-day services on Sunday. Since our last report Bro. Noah Beery has given us two messages.—Anna Lesh, Goshen, Ohio, Sept. 1.

**Troy.**—At a recent members' meeting presided over by our new elder, J. Howard Eidemiller, Sunday-school and church officers for the year beginning Oct. 1 were elected. The writer was chosen superintendent, with E. W. Brumbaugh, assistant. D. J. Grisso was elected trustee; Mrs. S. Z. Smith, Messenger agent. Our pastor, Bro. C. L. Flory, and wife continue to serve us another year. Under their splendid leadership our church is continually growing both in numbers and interest. Our average Sunday-school attendance for the last quarter was 137. At a special meeting this spring, three young men—E. W. Brumbaugh, Emmert Flory, Victor Smith—with their wives were called to the deacon's office. Our revival meeting will be held by Bro. C. F. McKee the last two weeks in November. Our rally day will be the second Sunday in October.—Mary Gnodle, Troy, Ohio, Aug. 29.

## PENNSYLVANIA

**Conestoga.**—June 21 a welfare meeting was held at the Bareville house. Eld. Hiram Eshleman of West Green Tree preached an impressive sermon. July 5 Bro. W. E. Glasmire of the Lancaster congregation gave us an inspiring message on the great missionary prayer—"Thy kingdom come; thy will be done." July 12 Eld. David Kilhefner of West Chester led us in the morning devotions. In the afternoon Bro. D. W. Kurtz, president of Bethany Biblical Seminary, gave us his splendid lecture on The Three Choices of Youth. July 19 our Sunday school gave a Children's Day program, after which Eld. A. P. Wenger of Ephrata brought us an interesting message. Our fifteenth annual Vacation Bible School was held at Bareville beginning July 20, with Bro. Paul D. Wenger, director. The enrollment was 156, representing ten different denominations. The average attendance was 121. The daily offerings amounting to \$30 were sent to India; also bandages, pictures and scrapbooks. A donation of clothing, soap, fruits, vegetables and a sum of money was sent to the Rescue Mission in Lancaster. Closing exercises held on July 31 were well attended and an interesting program was given. Our harvest home services were held at Bareville Aug. 9. Bro. Galen Kilhefner delivered an instructive and practical sermon. An offering was taken for the orphanage at Neffsville. Aug. 23 Bro. Clyde Weaver of East Petersburg preached an interesting sermon at the morning service at Monterey. Other visiting ministers were Eld. Abram W. Zuck and Bro. Wilbur Martin of Ephrata who assisted in the services. In the afternoon the fourth reunion of the descendants of Eld. Jos. Myer was held at the same place. More than 300 members of the clan were in attendance. Nine of our young people attended Camp Conewago at Elizabethtown during August. We had the pleasure of having the Akron congregation worship with us at Bareville on Aug. 30. Elders S. N. Wolf and Geo. B. Wolf participated in the services. Two have been added to our church by letter since our last report and two of our number have been removed by death. Our love feast will be held at the Bareville house Oct. 24 beginning at 1:30 P. M.—Addie A. Myer, Leola, Pa., Sept. 1.

**Falling Springs.**—On May 16 and 17 we held our love feast at the Hade house. Quite a number of visiting ministers were with us and gave us one of the most inspiring meetings we ever had. Bro. Otho Hassinger officiated. We held our harvest meeting on July 25. Brethren Amos Kuhns and Simon Bucher brought us very helpful lessons on Thankfulness. We lifted an offering for district missions. We held our fall council meeting at the Hade house on Aug. 29. It was decided to hold our love feast at the Hade house on Nov. 7, to begin at 10:00 A. M. and continue until noon the next day, Nov. 8. Nominations were made for superintendents for the Brown's Mill and Shady Grove Sunday schools. It was decided to hold revival meetings at Brown's Mill and Hade. Delegates to district meeting are Brethren Welty Smith, William Hollinger and Samuel Plum. The alternates are Brethren Harry Stamy, Franklin Wagaman and Paul Wildeson. Bro. Welty Smith was elected presiding elder for one year.—Grace E. Smith, Waynesboro, Pa., Sept. 1.

**Hollidaysburg.**—During the last few months we have had several able speakers at our church, including Bro. Crumpacker, and Sister Eisenbise of the Chinese mission of Chicago. Bro. Wilfred Stauffer preached for us on church day of the Hollidaysburg centennial. The Bethany quartet was with us on July 12. At a recent council meeting Bro. Byer was re-elected pastor and elder for another year. Bro. O. K. Stuckey was elected superintendent. The attendance was down somewhat during the vacation season but is returning to normal. Four of our young people had the privilege of attending Camp Harmony this summer. During a recent exchange, our pulpit was filled by Rev. Martin of the Church of God.—Wesley Brubaker, Hollidaysburg, Pa., Aug. 29.

**Philadelphia (First).**—At the close of the meeting of the Women's Friendly Circle June 23, Sister H. Stover Kulp, recently returned from Africa, gave an interesting talk about their voyage and work in Africa. In another part of the church Bro. Kulp interested the men. On Sept. 20 we will resume our Sunday evening services. In the morning Bro. H. Stover Kulp will speak and in the evening Rev. Paul I. Morentz, superintendent of the Christian Hebrew Mission of the Lutheran Church, will speak. His theme at 7 o'clock will be The Church of the Old Testament, and at 8 o'clock, Christian Missions of the Jewish people. The midweek prayer meeting will be resumed Sept. 23. Homecoming meant much rejoicing and joy to Elder and Sister H. B. Brumbaugh as on Monday afternoon, Aug. 10, five of their grandchildren were baptized: two from Jackson, Miss., two from Charleston, S. C., and one from Sellersville, Pa. In the absence of the

pastor on Aug. 23 Eld. J. A. Bricker filled the pulpit.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Sept. 1.

**Quemahoning** congregation, Maple Spring church, held a Vacation Bible School beginning June 15 and continuing two weeks. Sister Wilbert Speicher was the director with a number of able teachers assisting. The enrollment was 145. A program was rendered by the school the evening of June 29. Our pastor, Bro. H. C. Hess, represented us at Annual Conference. B. Y. P. D. is held at the church every other Sunday evening. Aug. 23 a program was rendered at the church by the young people of the Nazarene church of Jerome. A Sunday-school picnic was held July 11. Bro. J. M. Geary of Champion, Pa., has been secured as evangelist, meetings to begin Sept. 13 and continue two weeks, closing with a love feast.—Nora Stutzman, Hollisopple, Pa., Aug. 31.

**Spring Grove.**—July 19 the Akron Sunday school, whose house is being remodeled, worshiped with us. Bro. Geo. Wolf preached a fine sermon. The church met in council July 25. Sunday-school officers were re-elected. The officials presented a call for help in the deacon's office. On Aug. 2 an election was held and Brethren Horace Wanner and Maurice Trimmer were elected to the deacon's office. Aug. 6 a series of meetings was begun with Bro. H. F. King, evangelist. His sermons were interesting and inspiring. The meetings continued for two weeks. Two were baptized. Aug. 30 our harvest meeting was held at Blue Ball house and Bro. Chas. Zeigler of Richland preached. Our love feast date is Oct. 4, 2 P. M. at Kempers.—Noah W. Martin, Ephrata, Pa., Sept. 3.

## TENNESSEE

**Pleasant Hill.**—The spring and summer have brought interest and progress to our church. Easter and Mother's Day were observed with special programs sponsored by the B. Y. P. D. and Sunday-school departments. In June Brother and Sister S. H. Garst, H. A. Garst, P. S. Garst and Lawrence Frazier brought back interesting echoes from Annual Conference. June 17 Brother and Sister G. G. Canfield of Plymouth, Ind., were with us and brought an inspirational message in sermon and song. June 27 the B. Y. P. D. was entertained with a wiener roast at Camp Unaha on Holston Mountain. July 4 in the grove at Mr. and Mrs. Frank Wine's home the Sunday school and Aid Society members were entertained under the direction of Bro. J. W. Jordan, superintendent, the Sunday-school board and the men's organization. Several of our young people attended conference at Knob Creek church July 8-11. Wilbur Garst represented our young people at Camp Bethel, Va., July 27 to Aug. 3. Delegates to district conference held in Cedar Grove church near Rogersville were H. A. Garst and J. S. Glover. Bro. Chalmers G. Shull was with us in July and brought an interesting message concerning the work in India. Bro. Frank Wine and Mrs. S. H. Garst are the presidents respectively of the Men's and Women's Work which hold their monthly meetings the first Sunday night in each month at the church. The Sunday school and B. Y. P. D. have purchased new songbooks for the church. Miss Helen Garst has assumed responsibility as president of the B. Y. P. D. Our love feast will be observed Sept. 19, 7 P. M.—Edna Wine, Indian Springs, Tenn., Aug. 29.

## VIRGINIA

**Antioch.**—Our church recently enjoyed a very inspiring revival conducted by Bro. E. C. Woodie of Hagerstown, Md. During this time sixteen accepted Christ and were received into the church by baptism, and one was reclaimed. The song service led each evening by Bro. David Wampler, the special numbers by the adult and junior choirs, and the numbers given by the visitors were greatly appreciated. At our council meeting Aug. 1 officers for the church were elected as follows: Elder, C. A. Flora; Sunday-school superintendent, Harry Jackson; treasurer, H. A. Flora; adult adviser, Mrs. John Shickle. A number of revivals have been conducted at some of the mission points in our congregation. Bro. L. A. Bowman conducted an evangelistic service at Bethany church, at which time five were received by baptism. Bro. George Bowman, Jr., of Boone Mill, brought twelve spirit-filled messages to a full house each evening at Rocky Knoll; as a direct result fourteen stood for Christ. Bro. Olden Mitchell, conducted a series of meetings at Henry Fork church from July 16 to 26, delivering thirteen strong gospel messages with an addition of twenty-six souls to Christ; two were restored. Bro. H. L. Reed of Alum Ridge brought several inspirational and challenging sermons to the people of the Fairview church which resulted in four souls accepting Christ. The ladies' quartet of Bridgewater College gave us a beautiful sacred program July 19, which was enjoyed by every one. The men's quartet of Bethany Biblical Seminary was with us on Aug. 16 and rendered a splendid program. Aug. 11 we were fortunate to have the opportunity of hearing Sister Anna Hutchison, returned missionary from China, who told us of her work among the Chinese. This was a great challenge for us at home to give more of our means, in order that the word of Christ may be carried to those who know it not. Our church grounds have been improved through the efforts of the men's organization. We were glad that three of our girls were able to attend camp at Bethel. The B. Y. P. D. entertained the B. Y. P. D. of the Central church, Roanoke, Va., at a social Aug. 30, after which the guests rendered a worthwhile program. Our love feast will be Oct. 31.—Eunice Naff, Boone Mill, Va., Sept. 3.

**Brick.**—Our love feast was held May 9 with Bro. Marvin Clingenpeel officiating. Our Mother's Day message was given by Bro. Frank Layman. We were very glad to have Bro. Raymond Peters preach for us the first Sunday in June. We gave our Children's Day program



June 21. The Ladies' Aid also gave a peace program in June. The ladies' quartet representing Bridgewater College rendered an excellent program July 11. The delegates to district meeting were Brethren Henry Sink and H. B. Flora and Sister Lizzie Peters. Sister Hutchinson, a returned missionary from China, gave an interesting talk Aug. 9. Our evangelistic services began Aug. 9 and closed Aug. 23, with Bro. Earl Fike of Roanoke, Va., evangelist. He preached the word with power and many will long remember his strong, convincing spiritual messages. The attendance and interest were excellent throughout the meeting. As a result of the meeting eleven were baptized into the church and the membership was strengthened. We plan to have our consecration service Sept. 13; there will be two services and lunch will be served.—Thelma Flora Leffue, Boone Mill, W. Va., Aug. 29.

**Linville Creek, Timberville and Unity.**—On the evening of May 31 a tri-congregational meeting was held in the Timberville church at which time the pastor was ordained to the eldership by Elders M. L. Huffman and A. Joseph Caricofe. June 23 Eld. S. J. C. Senger of Roanoke, Ill., and Eld. Perry Wenger of Lebanon, Pa., were guest ministers at the Linville Creek church. A music institute was held at Linville Creek July 6-12 with Prof. Alvin F. Brightbill in charge. The Bethany quartet rendered a program of sacred music at the Fairview church July 28. The young people have sponsored the printing of church histories. The booklet selling for twenty-five cents contains interesting data together with brief biographies of the seventy-two ministers who were and are directly connected with the local congregations. June 28 the young people held a vesper at the martyrdom of Eld. John Kline. A young people's week-end retreat was held Aug. 23, 24 at Brocks Gap with seventy-five in attendance. Bro. Earl Zigler, formerly of this community, was the director. Bro. Harold S. Will of Wenatchee, Wash., held a revival at Linville Creek July 26-Aug. 9. Nineteen were received into the church by baptism as direct result of this meeting. Bro. Harold Row of Norristown, Pa., held a revival at Union Chapel, Unity congregation, Aug. 16-30. Six were received into the church by this meeting. The following have been elected into the office of deacon in recent councils: John Turner, Errol Wampler, Carson Holsinger and Chas. Lantz of Linville Creek; S. Zigler, Lester Huffman, Joseph Crist and Ernest Kline of Timberville. After one year of the present tri-congregational pastoral program, the pastoral committee of the three congregations met with Paul H. Bowman of the General Ministerial Board for a discussion of the unified plan. The pastoral board reported a contract to continue indefinitely until terminated according to the policy adopted by the recent Annual Conference. This report was accepted by all three congregations in their regular autumn councils. The pastor devotes one-half time to Timberville and the other half time equally divided between Linville Creek and Unity, with the home ministers continuing they have in days past. During the pastor's vacation the pulpit at Timberville on Sept. 6 was in charge of Paul H. Bowman, Jr., Bro. Ernest M. Wampler, missionary from China, at Fairview the evening of Sept. 13 and at Timberville the same evening. The district and Society meeting will be held in the Timberville church Sept. 24.—Mrs. Samuel D. Lindsay, Timberville, Va., Sept. 1.

**New Bethel.**—Nine years ago some twenty-five or thirty faithful members worshiped in a near-by schoolhouse. There was no regular pastor and no prospect of a church building. At that time Bro. S. H. Flora of Snow Creek took charge of this little band. Today we have a splendid church building near completion, but for lack of funds completion of our church has been halted. Happily our unfinished building is in usable condition and is now accommodating 130 members, many of whom are young people. These young folks are active in the various phases of the work, some holding prominent offices in the church. We have a flourishing Sunday school and young people's meeting; much interest is shown in these auxiliaries and interesting programs are rendered regularly in the young people's meeting. Our council met at the close of our pastoral year, Aug. 22, and officers were elected for the ensuing year. This body was called on to accept the resignation of our long time and much beloved pastor, Bro. Flora. His resignation was accepted with reluctance. However, Bro. Flora was elected elder of our church and to that extent will still be identified with our work. Bro. L. A. Bowman was then called to our church and has since accepted. Bro. M. E. Clingenpeel assisted in our revival. The meetings were well attended—edifying to the flock and resulted in two additions to the church. Our love feast will be held Sept. 24.—Louise Owen, Chatham, Va., Sept. 2.

**Pleasant Valley.**—We are planning to repaint our church and build a new stand in the near future. Bro. F. B. Layman came to our church Aug. 14 and began a series of meetings, preaching twelve sermons in all. Two came out on the Lord's side and we feel that this meeting will be of great benefit to our church.—Mrs. Michael Reed, Boyd, Va., Sept. 1.

## WEST VIRGINIA

**Clifton Mills.**—Our evangelistic services began June 16 and closed June 28 with Bro. S. Paul Daugherty of Augusta, W. Va., evangelist. His messages were inspiring, heart-searching and very interesting. Many will long remember his strong spiritual messages. Preceding his sermon Bro. Daugherty told the children a story that taught a truth which was much appreciated by both old and young. The interest and attendance were excellent throughout the meeting. As a direct result four were baptized and the members of the church were strengthened in faith.—Mrs. Geo. Wolfe, Clifton Mills, W. Va., Aug. 31.

## Need Songbooks?



We can furnish you any Songbook you may desire. We are in the Songbook business. Our plant turns out carloads of the most popular Songbooks. We can furnish you your choice at publisher's price. The profits of the Brethren Publishing House go annually to the general Church Budget. Support the House and you support the Mission work and Ministerial and Mission Relief.

Brethren Publishing House, Elgin, Ill.



## It Satisfies

There are many reasons why the Inglenook Cook Book has proved so popular. Among these many reasons we mention only this one: The good housewife is never disappointed when she turns to the Inglenook Cook Book. It satisfies her every want and makes her popular with those whom she serves daily. Price, \$1.00.

Brethren Publishing House, Elgin, Illinois

Here are 8  
"OUGHT TO  
KNOW"  
BOOKS that  
you ought to  
know. That is,  
you ought to  
know the book  
that applies to  
your age and  
sex.

Save Books  
for  
Save People



THESE BOOKS ARE POPULAR  
BECAUSE HELPFUL

Brethren Publishing House, Elgin, Ill.





## Scripture Text

### CHRISTMAS BOX

No. 56

21 Folders with  
Envelopes

Bible Verse and Fitting  
Sentiment

All in Beautiful Gift Box

A Popular Assortment of  
Christmas Scripture  
Text Folders

Here's a gorgeous new assortment of Christmas folders. Not a small or "cheap" folder in this entire box. Each of the 21 folders is of liberal size and fine value.

You will be thrilled with the variety of new papers, novel effects, ribbon, die-cuts, and metallic inserts. Deft embellishments of gold and silver on most folders. Envelopes included. Each design is in full-color "offset" process which alone brings the best of rich, harmonizing colors.

The sentiments have been prepared with care. All carry a depth of meaning and friendly cheer. Scripture text designs and sentiments are for the Christmas season. The

box top is in beautiful colors. It is valuable to use on some gift. Satisfaction guaranteed. **Price \$1.00.**

**Box No. 46.** We also offer the 21 lovely folders shown above without Scripture verses. **Price, \$1.00.**

**Box No. 36** contains 21 Scripture text folders with envelopes in a lovely gift box. Lack of space hinders us from showing these. **Price, \$1.00.**

**Our Special Offer to You:** If you will sell these Christmas folders in your community we will send a **Sample Box** of your own selection for **only 75 cents**. At the same time we will give you full particulars about selling these choice folders. Order your sample (or samples if you mean to handle more than one) today. Now is the time to take your orders for future delivery. Do it before others occupy your field.

Classes and other organizations can make good money by selling these Christmas folders.

**BRETHREN PUBLISHING HOUSE, Elgin, Illinois**

Your Sunday-school will do its best work when it uses Brethren Lesson Helps and Brethren Sunday-school papers because they meet your needs.

Our catalogue displays a large number of Bibles. We can furnish any Bible you may desire at publisher's price. Write us when in need of a Bible or New Testament.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., September 26, 1936

No. 39



Photo by E. G. Hoff

## FLOWERS LIKE GRANDMOTHER RAISED

(See Editorial Beginning on Page 4)

## IN THIS NUMBER

### Editorial—

The Substance of Salvation (E. F.) .....	3
A Sensible Suggestion (E. F.) .....	3
Sermons Versus Shoes (J. E. M.) .....	3
Grandfather's Land.—No. 6. The Real Grandfather (H. A. B.) .....	4
Kingdom Gleanings .....	16, 17
Daily Devotions (W. W. S.) .....	18

### The General Forum—

The Root and Fruit of Gladness (Verse). By Rhoda Kreider	6
Making Goodness Easy. By H. L. Hartsough .....	6
The Evangelist. By H. C. Early .....	7
Why Attend the Church of the Brethren. By McKinley Coffman .....	7
The Church of a Noble Woman. By J. M. Henry .....	8
Why Men Fight.—No. 7. Vicarious Sacrifice. By Kermit Eby .....	9

### Our Mission Work—

What to Pray For. By I. S. Long and E. V. Long .....	10
The Lures of Life (Verse). By Robert L. Byrd .....	10
Mary Elizabeth Gauntz. By Esther H. Staufer .....	11
Alva C. Harsh. By Emra T. Fike .....	11
Mrs. Mary Hykes Harsh. By Margaret Belle Spangler ...	12
Mary Velma Ober. By Ethel Sherman .....	13

### Home and Family—

A Prayer (Verse). By Arlene Shull Mahone .....	14
Remember Lot's Wife. By D. E. Cripe .....	14
Does Your Grocer Sell Beer? By Lula R. Tinkle .....	15
To the Hills (Verse). By Joseph Van Dyke .....	15

### The Church at Work—

The First Series Courses; U. S. Spends \$12,000,000 a Day for War; Church Attendance; Men's Work in Action; Christ and the Community; Builders of the Church of the Brethren .....	19, 20
---	--------








## Two Harvests in 1936

*Reader's Left: Drouth dried and heat seared, grasshoppers ate this brother's field of promising corn.*

Picture taken in a district two miles from the district meeting where normally the tall corn grows.

*Reader's Right: Through the blessings of God this brother's field in another state promises an abundant yield of corn.*



<b>THE CASE OF FARMERS A AND B</b>			
<p><b>A</b>  at 70¢ = \$700.00 1935</p> <p><b>B</b>  at 70¢ = \$700.00</p>		<p><b>A</b>  at \$1.00 = —0— 1936</p> <p><b>B</b>  at \$1.00 = \$1000.00</p>	
Because the A farmers have a short crop, the B farmers enjoy an increased price			

# GRATITUDE HARVEST OFFERING

"Every man shall give as he is able according to the blessings of the Lord thy God" (Deut. 16:17)

### More Details of the Case

In several districts the complete failure in corn is now a fact. Late rains can not revive hope. In other districts the corn is about a half crop. But we are thankful that in many districts the crop is nearly normal. Are the members with a fair to good crop thankful for their situation? Are the fortunate willing to give an extra offering to make up for those who can not give normally? The situation is a challenge to Christian faith and gratitude. The district where the drouth picture was taken increased its giving 47% for the five months this year (March 1 to July 31) over the corresponding period for 1935. For these months its giving was higher than for any year since 1930. Then came the drouth and grasshoppers. These members have the will to give but now their money crop is a failure.

### The Call for a Gratitude Harvest Offering

The regular offerings for the general brotherhood work this autumn and winter include the Bethany Biblical Seminary Offering, dated for Sept. 13, the Thanksgiving Home Mission Offering, the Christmas World-wide Mission Offering, and the Achievement Offering Feb. 14. Realizing that many will want to show their gratitude for good crops, and that in some congregations the Thanksgiving Offering is applied to some purpose other than for general home missions, this call is sounded. It is especially for those not sending their Thanksgiving offering to Elgin. Through a generous gratitude offering you can help put in the Lord's treasury that which drouth stricken members would give if they were able.

October 18 is suggested as the time. Members not able to give through congregational offering are encouraged to send gifts direct to —

**GENERAL MISSION BOARD, 22 S. State St., Elgin, Ill.**



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., September 26, 1936

No. 39

## EDITORIAL

### The Substance of Salvation

THOSE good people are quite right who keep telling us that character is not the cause or means of salvation, but they are quite wrong when they speak of it as if it were an incidental by-product of salvation. Bless their hearts, it is the very substance of the thing itself. We are not saved *by* character but we are saved *into* it, if we are saved at all.

And as the saving process goes on and on, reclaiming more and more of the personality, the character likewise grows more and more into the sweetness and strength and courage which we see in full stature only in Christ. Salvation is taking the sin-bruised and sin-shattered fragments of the broken self and bringing them together and healing them and building them into perfected manhood and womanhood.

The grace of God does this incredible thing. Nothing else could. Man by himself is utterly helpless. But God can do wonders with the man who says yes and means it. He can't do a thing with the man who will not help. Not a thing, that is, in saving him and making a real man of him. Which two things are one. Salvation is making people into men and women. E. F.

### A Sensible Suggestion

A RADIO news commentator was speaking last night about the conference of nations which the President thinks of calling, a conference between the United States and the greater powers of Europe—like England, France, Italy, Germany, Russia. Questioning the possibility of preventing the next great European war, he thinks America's primary concern should be given to keeping out of it herself.

To that end he suggests a conference between the United States and European nations not involved in the last great war. There was Switzerland, right in the midst of it, and four others on the edge of it, Holland, Denmark, Norway and Sweden. Not only did these

nations keep out of that war, but their record for the last hundred years is singularly free from war.

How did they do it? Why not meet with them and ask them? What have they done about armaments? Have they had no disputes? How did they settle them? Some thirty years ago Norway and Sweden did have a dispute so serious that it led to more definite separation but they did not go to war about it.

It seems like a very sensible suggestion. Without going so far as to say that this conference should take the place of the other one the President has in mind, we heartily favor one of this kind. Why use all our conference time and energy talking peace with nations who have never been able to keep it themselves when there are nations which have proved that it can be done? Why not learn something from them? E. F.

### Sermons Versus Shoes

THE secretary of the General Mission Board happens to be an expert apple grower. He knows the joys—and the disappointments—in the apple business. Recently he spent a day going through an orchard to study its needs. Naturally his shoes lost their shine and, as he was to preach in the city the next day, he took a seat in a shoe shining parlor that George might give them the needed polish.

"My shoes are in bad shape and must be polished," said the genial secretary. "I am to preach in this city tomorrow and they will hardly allow me to enter the pulpit with such shoes, will they?"

"Man, if you's got something to say, nobody's going to look at your shoes," was George's prompt reply.

There's a world of truth in what George said. Moody murdered every rule in the English language but he preached with power because he had something to say. Many of our older brethren were limited in training, their language was not always the best, their sermons at times were crude, but how they moved their audiences,



because they had something to say! And they said it.

Perhaps we are too fastidious as to the lay of the hair, the set of the coat, the polish of the shoe, the use of a word—all these should have proper attention—but are not sufficiently concerned that we have a message from the Lord for the time, the occasion, the audience and for the individual of the audience. Have we something to say to those before us—men and women, young folks, boys and girls—who are daily facing life's serious problems? They need help. They come for direction, instruction, inspiration, yes, salvation. What do we give them? Do they go from the service thinking of God, loving their fellows, eager to help the needy, inspired to speak to a troubled soul, or do they remember the polish, or lack of polish of the shoes?

Yes, my brother preacher, if we have something to say folks will think of the bigger things of the sermon and the service. Why not give what their souls need?

J. E. M.

## Grandfather's Land

### 6. The Real Grandfather

#### *Grandfather at Last*

THE visit to grandfather's land turned out to be something much more than just a pleasant diversion. Of course there were many interesting things for the exploring grandsons to see. But there were also quite as many things to make them think. Consider the stone dwellings older than grandfather himself. These were a new thing to the grandsons from the west. When they were young their parents had moved from place to place. Most of their lives had been lived in transitory houses of wood. Nor was the one or the other of them quite sure just what place or what house should be named the childhood home. However, in grandfather's land it was possible to find men living in houses their fathers, or even their grandfathers had builded! And here were farmers tilling the soil that other generations in the same family had cultivated.

The ancient stone dwellings of grandfather's land have walls commensurate with their great age. They typify a natural sincerity too. For walls up to all of two feet are not of veneer. They are just stone and mortar through and through. Against such buildings time works slowly, if not in vain. Such changes as do come hardly warp or deface to ugliness; rather, they tend to mellow and beautify.

Nor were the farms in grandfather's land any the worse for centuries of wear. They were not parched and eroded as in the newest American desert. They had not come to such disaster because they had not been stripped of native grasses and timber to realize the ultimate acre in corn or wheat. In grandfather's land the hilltops boasted verdant groves. Along streams and water courses there were spreading and friendly trees.

Farm dwellings were not unprotected. About them were trees, shrubs and flowers. Thus the farms of grandfather's land gave little suggestion of exhaustion. Rather there was evident that wise understanding and good-natured co-operation between man and nature which guarantees continuous and even increasing fertility. So here was a land that showed it was truly beloved of men. On it they had builded their homes. On it they seemed content to live their lives. Into it their bones would go for the last long rest; if not beside some church, then some tiny family burying lot upon the old farm would do.

Hence in grandfather's land there were everywhere evident reminders of the resources and attitudes that combined to determine the soul of our hero. Here grandfather was born, here given his mind-set. From this exacting yet friendly land he went forth with the strength of will and muscle to subdue the westward stretching wilderness. Grandfather can not be fully known apart from the land of his origin. It is here that the seeker finds the soul of our hero, our grandfather at last!

#### *The Nature of Grandfather*

Perhaps the reader's picture of grandfather is similar to the likeness of the one born in Half Moon Valley. His forehead was high and crowned by a shock of silvered hair. His beard was white and not overtrimmed. When eighty years were past he was still hale and hearty with mind alert and eyes undimmed. Considering all that he had been through he was remarkably well preserved. He had not lived softly as the men of this age. He knew little of doctors and diets and probably cared less. His strength was like that of the lone oak that grows but the stronger for its loneliness. The stamina which grandfather possessed he passed along to a prolific line as a priceless heritage even to the third and fourth generation.

Or there was the grandfather born near Lancaster. He is reported to have been of quite another type. There are hints that he was dyspeptic and not overblest with initiative. Yet, by some means he contrived to settle in southwestern Iowa with some of the very first. He was the father of children with more than the average flair for wandering and adventure. In spite of his rumored handicaps he lived well beyond the three-score and ten years thought to be promised the average man.

However, from the two samples submitted one should not jump to the conclusion that just any elderly man has the makings of a real grandfather. There are many men of years who can not hope to attain this distinction. Certain contemporary trends suggest that grandfathers may become relatively fewer in number. However these trends develop, the fact remains that if the



ace is to persist and make progress there must be a good supply of grandfathers. For wherever and whenever the race makes unusual progress it is well to look to the fathers and grandfathers for the initiatory elements in such a development. Naturally grandfathers are not the dead ends of racial lines. They are the vital and even rejuvenating links between the peoples of the past and the generations as yet unborn. Jacoblike, they are acquisitive, able and charged with vitality. It is of the nature of grandfathers to be practical and achieving men. Their manners may lack refinement and their movements subtlety, for they are doers and not learners only. Grandfathers are creative personalities in the broader and best implications of the term.

There may be some who will challenge the offered characterization of grandfather. Perhaps they recall tired, reminiscent men. To such the answer is that grandfather was his truest self in his prime, not in his old age. By young people grandfather is seen at a disadvantage. By the time they appear on the scene he has been mellowed by time and tamed by experience. He is then perhaps not the determined and creative person he once was.

Or if this is not sufficient, let it be admitted most frankly that not every grandfather can qualify as an older statesman, or even as a winsome personality. Some grandfathers are dumb just because they have always been that way. Some are gnarled and bitter men. Some are coarse and ugly because of the ravages of physical, mental or moral decay. And yet all these exceptions can hardly be said to invalidate the central thesis. Grandfathers are by nature uniquely different. Individually and as a class they are certainly worth knowing.

#### *Grandfather's Helper*

It would be not only ungallant but really unfair to omit some recognition of grandfather's helper. And who is this almost overlooked person? None other than grandmother—so often remembered for such trivialities as sugar cookies and none-such pies. Perhaps this is true because she so quietly and yet efficiently assumed her full share of the heat and burden of her day. At any rate she has commonly gotten the small end of the recognition accorded for what was accomplished. Does some one question how it can be asserted that this is all too true?

Take the case of the women who served as helpers of the grandfather who came from Half Moon Valley. The illustration may be a bit extreme but it will the better serve to adorn the point. This grandfather was thrice married, not after the manner of the marital Flannigans of this age, but really married till death sun-dered the union. Of the first wife of this grandfather but little is known, except that she was a good woman and the mother of two sons. After this she died. The

second wife was of a family noted for their prodigal expenditure of energy. It has been said that the members of this family were too hardworking to live long. But short-lived as the second wife was, she nevertheless left her mark on the generations to follow. Mother of ten, she has today thirty-seven living grandchildren and many great-grandchildren. In her home she must have lived after the strenuous yet efficient manner of the super-woman described in Proverbs Thirty-one. In grandmother's time it was certainly necessary to rise often a great while before day. Grandmother had to take care of wool and flax that her children might be clothed. She had to lay hold of more than the spindle and the distaff. Night and day she had to look well to the ways of her household. And so there was no time for her to eat the bread of idleness. Her children and her husband called her blessed. But even so her life was not spared. She died while yet on the sunny side of fifty. The wife of grandfather's old age was a widow, the mother of four. These three women were his helpers in turn. They were good women all, and but for them grandfather would have accomplished much less than he did. Successful as farmer, preacher, and founder of a family, it took in this case three women to lift one man to such an eminence. The other grandfather to which frequent reference has been made was of another type, and outlived by his much younger wife; but she was no less essential to his success than were the three wives in the case of the grandfather from Half Moon Valley. Now when it was not common for husbands to outlast wives in such fashion it must be evident that the times were hard on women. But even so it is also evident that they did not shrink from the ordeal of life. They carried their full share, and more, of the burdens of their day.

But with all of her responsibilities the real grandmother was not a mere drudge. In her soul there was hunger for beauty and tremendous capacity for faith. Who has not heard of grandmother's flower garden? That mother of ten somehow managed time for such a gorgeous flower garden that people who passed by often paused to wonder and admire. She was poet and artist when she chose to speak with flowers. Consider also the work of grandmother's hands—the quilts and knitted things. It is small wonder that her daughters and granddaughters are so hard to satisfy. As for faith, she laid in her pioneer home the principal foundations of the better homes that were to be—better in appointments and conveniences, but hardly better in that something which makes for great souls. By faith she saw herself multiplied in her children, and through them realizing the dreams she could not make come true in her own life. Such a person was the real grandmother. Such a person was grandfather's helper, the one who made the real grandfather possible. H. A. B.



---



---

## THE GENERAL FORUM

---



---

### The Root and Fruit of Gladness

BY RHODA KREIDER

If I can cheer, and comfort, courage give  
To human hearts, the while I live;  
If while I'm here, I help some one  
To rise again . . . though I am forgotten  
When I am gone,  
I shall be glad.

If after I am gone, they sing my praise,  
Who noticed how I spent my days,  
If anything that I have done  
Or anything that will be said about me  
Will help some one,  
I shall be glad.

And if my life is deemed a failure  
By those who with money measure  
My wealth and find a meager sum,  
Even though my place be small . . . knowing  
That my task is done,  
I shall be glad.

Dear Lord, sometimes I long for earthly fame!  
For power, wealth, an honored name;  
Whate'er my task—though great or small,  
May loving service be its crown—so  
When I hear him call,  
I will be glad.

*Lebanon, Pa.*

---

### Making Goodness Easy

BY H. L. HARTSOUGH

"My yoke is easy" (Matt. 11:30)

MANY find it a constant burden to be good and are honestly worried about it. They must drive themselves to do right. They can not understand the words of Jesus: "My yoke is easy." They have heard the gracious invitation, "Come unto me, all ye that labor and are heavy-laden," but they have not found rest. They have taken his yoke upon them but they have not found it easy. Where is the difficulty with these good-meaning people?

Some children commenting on their parental home said: "Our father made it easy for us to be good." I wonder what those children meant and what it was that the father did. Was this really a compliment to the father?

If they meant that he set such a low standard for them that it was easy to measure up to it, then it was hardly a compliment. I have heard of parents, pastors and community leaders who would come in this category. We hear them say: "We must not be too exacting; we must compromise in the small things in order to hold the goodwill and confidence of those we are trying to help." It usually comes out that these good-

meaning people become popular with the crowd but lose the power to lift.

If these children meant that their father, because of a faulty quality of love, overlooked their misconduct, what they said was hardly a compliment. Love does not make us blind to the faults of our friends. It has a very keen sense of discrimination. That is not the way to make goodness easy.

If these children meant that their father, because of preoccupation, had given them undirected freedom, what they said was hardly a compliment. To close our eyes to the real facts of life, to be ignorant of the evil that is undermining the very foundations of our civilization is certainly not the way to make goodness easy.

There are many ways that people are attempting to make goodness easy, which, instead of helping the cause, really defeat our purpose. But there are legitimate ways of making goodness easy and I am glad to say that many have found the secret.

Jesus made goodness easy. He was right when he said, "My yoke is easy." Let us learn his method. I call your attention to five ways he did this:

1. He made goodness easy by making the standards so high that we are thrilled by the venture of reaching them. Christ calls us to adventurous living. He dares us to bet our lives on him. He leads us into the frontier of goodness. He points us to heights untouched by human feet.

The following will illustrate what I have just said: He asks us to bring our wills into complete harmony with the divine will. He recommends a love that transcends race, family and creed and is undaunted by hardship. He urges that we be satisfied with no standard less than this one; that we attain unto the fullness of the stature of Christ.

2. Christ makes goodness attractive by offering such an alluring compensation for our effort. Many times the rewards offered for doing right corrupt and cheapen the adventure. Christ does not bribe us to be good by a cheap kind of pay, but by his divine plan through noble living, there comes into our lives a growth, a transformation with a joy that compensates beyond our wildest dreams.

3. Jesus makes goodness easy by his simplicity. Jesus confined his teaching to great principles. He left to the individual the responsibility of applying these principles to life. It was the rabbis who added hundreds of traditions. Some of us are tempted to add a few more. Jesus clothed his teaching in the simplest language. It is the scholars who interpret him who have made it hard. Jesus gave not only the example but the power to do right. No other religion ever did that.

4. Jesus made goodness easy because he taught by



example rather than by argument. He said, "Follow me." Most of us would have gone farther in character development if we had had teachers who were inspiring examples of what they taught.

5. Jesus made goodness easy because he called men back to the normal life. Christianity is not some new system added to life; it is rather an effort to bring men back to God's original thought and plan. This means harmony.

*North Manchester, Ind.*

---

## The Evangelist

BY H. C. EARLY

### How Special Workers Are Provided

"AND he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. . . . For the work of the ministry." See also First Corinthians 12. That is to say, the Lord gave some with capacity and fitness to become apostles, and prophets, and so on. These special workers are contemplated in the plan of the kingdom and are essential to it. And so God gave men with gifts fitting them for these special offices. The Lord gives the potential workers.

### How We Get Our Evangelists

Whether or not the ministry of the early church was officially organized and classified according to the special workers named by Paul, we do not have such classification. For instance, among us there are no official evangelists. In fact, there is no such official department in our ministry. Those of our ministers who have special talent and training for evangelism—supposedly so at least—just naturally gravitate into this field of service. With them it is a matter of individual choice. This is the way we get our evangelists. The conditions in the foreign field are somewhat different.

It is true, of course, that all ministers of the gospel are in the position of evangelists by virtue of their office, for evangelism is the fundamental responsibility of the Christian ministry, while it is equally true that not all ministers have fitness for the evangelistic field as we understand the term.

It is also true that there are men in the ministry with no ability for hardly any branch of ministerial service. Their work as ministers is no credit to themselves or the church. Their installation is clearly that of a misfit. They should be relieved. Many of them could render excellent service as laymen. The interest of the kingdom is the supreme interest.

### Better Evangelists

Better evangelists and better evangelism, these are among the great needs. Bettering conditions is the question, the only question about it. This is not to say that we have no good evangelists and evangelism of

high grade, but we have not enough. The point is to improve and enlarge the work.

As it is at present, nearly all of our evangelistic work, in this country, is done in organized church territory. The most of it directed by the Home Department of the General Mission Board is in the effort to rebuild broken down churches. This may be a wise policy. Anyway, I am not questioning it. My chief interest at present is the evangelist in the congregations that manage their own evangelistic work in the annual or semiannual series of meetings.

Most of the churches of this class depend chiefly upon the series of meetings to recruit their membership. In most of these churches few members are added between the special revival meetings. In a goodly number of them there are no additions at all between such meetings, I regret to say. The value of the series of meetings to the church in general, therefore, is apparent. Whether or not the time is near when the series of meetings will be practically discarded and what we call religious education will be depended upon to prepare people for church membership, it is clear, I think, that such a step can not be taken at present.

The section of the annual report of the General Ministerial Board on membership to the recent Hershey Conference is startling. According to this report we have a total membership of 160,335, comprising 1,032 congregations. Four hundred eighty-two of the congregations reported a net increase of 1,287 members. The remaining five hundred fifty congregations reported no increase at all for the year—more than one-half of the congregations reporting no additions for the year. The net gain of 1,287 for the year for the church as a whole is eight-tenths of one per cent of the total membership. What do you think of that? Doesn't the situation call us to our knees—all of us—in sackcloth and ashes, crying for mercy and pledging faithfulness?

The most important human factor in the revival situation is the evangelist. The choice of evangelists by the local churches is pretty loosely managed, it seems to me. Weak, ineffective evangelists probably forfeit more opportunities than are gained. Very probably so. And opportunities so lost become all the more difficult. Our strongest evangelists should be kept busy in the field. Heavy harvests require able workers.

*Dayton, Va.*

---

## Why Attend the Church of the Brethren?

BY MCKINLEY COFFMAN

### Your Friend

THE Church of the Brethren is a friendly church. She has been slighted, bruised and snubbed. Still she is your friend. The greatest bonds in all the world are the bonds of friendship. They pay the largest dividends. From this standpoint the bonds



of church friendship are outstanding. The very friendliness of friendship itself is invigorating. The warmth, the glow, the feeling and blessedness of kindred hearts and minds is soul stirring. Some feel it more, some less, according to capacities for friendship.

The greatest friendships in the world are mutual. A one-sided friendship can never amount to very much. Many homes are broken where one mate intensely loves but the other gives but little or no response. Christ loved Paul. Paul loved Christ and responded with qualities of adoration, zeal and service. It was a great accomplishing friendship for Christ, for the kingdom and for Paul himself. Christ loved Judas. Judas would not respond. Betrayal followed.

The church is a friend. In the ultimate it is the greatest of all institutional friends. It repeatedly invites your loyalty, seeks your highest interest in all acts of righteousness, courts the best in you for the promotion of her services, fellowships and sacraments. Behold! what indifference, forgetfulness, thoughtlessness and carelessness we have accorded her!

I was one of a few guests invited to a birthday dinner of a good friend—a Free Methodist minister. I buried myself that week with other pleasures and duties and completely forgot the dinner engagement. You can imagine my feelings when memory began tantalizing me. I went early the following morning to apologize. My friends were gracious, of course. But no words of apology can make sufficient atonement for such thoughtlessness. In a similar way momentary absorbing interests heedlessly, unconsciously and indifferently crowd out the church and leave it standing in the background. Club meetings, card parties, baseball, brass bands, Sunday entertainments, excursions, fishing parties and a host of other interests which in the ultimate are not worth the snap of the finger, demanded seniority rights in preference and priority to that of church obligations. All these other things shall pass away. The church of Jesus Christ abideth forever. The gates of very hell shall not prevail against it. Shame, thrice shame upon us to so belittle the church of the redeeming Christ!

In spite of all rebuffs, slights and indifferent attitudes, the Church of the Brethren stands as the friend to little children, to youth, to manhood and old age, ever awaiting the renewal of our bonds and pledges of loving friendship with loyal allegiance. Truly, my readers, we need a crisp, sharp and dynamic spiritual awakening. "For Christ and the church let our voices ring." Let us arise and stand upon our feet and go down to the Church of the Brethren every opportunity that is available. Let us fulfill our part of a great and mutual friendship and fellowship . . . without delay . . . henceforth and forever.

*Troutville, Va.*

## The Church of a Noble Woman

BY J. M. HENRY

ANN MARIA MOSER, fourth daughter of Elder Daniel and Catherine Leatherman, was born on Feb. 3, 1772, and grew to maturity on the old homestead. She was baptized by her father at the age of eighteen and became the most noted woman in the early history of the Society of the Dunkers in the Middletown Valley of Maryland. She was a quiet and gentle woman possessed with a rare spiritual nature.

The hand of affliction rested heavily upon her, yet she never murmured or complained. Her first husband, Isaac Shriver, died a short time after their marriage. Her second husband was a kind-hearted man, but drank excessively and caused her great sorrow. Ann Maria suffered most of her married life with a cancer on her left arm. She was a patient sufferer, a friend to the poor and needy, and sympathetic helper in time of sorrow. Her friends and neighbors marveled at her long suffering and patience amid the many trials of her life. Her devoted brother, Peter Leatherman, visited her every week, both to help and comfort his sister whose lot was a difficult one. Jonathan Moser liked his toddy too well, frolicked around too much, neglected his business and got in debt. Peter Leatherman loaned Moser some money to save him from bankruptcy. Nancy Moser, the only child of Jonathan and Ann Maria Moser married Peter Leatherman, her first cousin, Dec. 23, 1822, but he died the next year. He was a son of Peter, the brother of Ann Maria. Peter Leatherman left the money unsecured which he loaned to Jonathan Moser and after his son's death the note remained unpaid while Nancy was left a young widow.

In the fall of 1827 a young millwright from Big Falls above Baltimore came to the community and a romance started between John Baker and Nancy Moser Leatherman which ended in their marriage Aug. 30, 1828. Peter Leatherman was not in favor of the marriage and demanded a note from John Baker who would become heir to the Moser property. A note of \$1,353 was made and endorsed by Jonathan Moser. Jonathan died April 24, 1836 and the note remained unpaid with interest accumulated for several years. In the early spring of the year 1839 Peter Leatherman called to visit Ann Maria and proposed that if John Baker would build a meeting-house midway between the Moser home and the place of Adam Miller, the debt would be forgiven. Peter Leatherman and John Baker talked the matter over and made articles of agreement for the building of the church.

John Baker gladly accepted the offer of Peter Leatherman and began dragging the chestnut logs down from the mountain early in the spring of 1839. His son, Ezra, born 1831, and who lived to be 104 years old rode on





*Home of Ann Maria Moser where preaching services were held from 1802 to 1839*

the logs and had a great time. Much of the information for this sketch was given by Ezra Baker at the age of 24. It was due to him that the author found the tomb of his illustrious grandmother, Ann Marie Moser, which had been abandoned and almost lost sight of for many years.

The work on the meetinghouse was pushed forward and services were held in it by Jan. 1, 1840, as called for in the agreement. However, the dedication was not held until in the spring. On a beautiful Sabbath morning as the birds sang sweetly Ann Maria Moser sat by the window. A heavy mist beclouded her eyes, for she saw a crowd assembling at the little church below her home. Memory of other years flooded over her soul!

Looking through the mist, Ann Maria saw a man with grey beard and white locks slowly approaching her home. Peter Leatherman, the beloved brother, was coming on a new mission. For more than thirty years they had worshiped around that sainted hearthstone, but the services would be there no more. These two faithful children of the first bishop of Maryland—Daniel Leatherman—knelt by that sacred spot and prayed where the Eternal Father had heard the petitions of his faithful ones ascend to his throne for more than a quarter of a century. Ann Maria took one long and final look, then silently closed the door. With slow step, leaning on the arm of Peter, she wended her way to the new church. They entered the house amid a profound silence. The Ann Maria Moser church, crowded with people, was to be dedicated that day to the memory of a truly noble woman.

Under such hallowed influences the first meetinghouse of the Brethren in the Middletown Valley was dedicated. Ann Maria worshiped one year in that plain, rugged church and then departed this life as the leaves turned golden in the forest and the fields became gray. On Oct. 6, 1841, news spread up and down the valley that a "Princess in Israel had fallen." Ann Maria Moser in whose home the Brethren had held services for many years, and to whose memory the first

Dunker church in the Middletown Valley was dedicated had passed on to her eternal reward. One of the greatest women of the early churches in Maryland had passed on and the little church was left without its leader.

*Bridgewater, Va.*

## Why Man Fights

BY KERMIT EBY

### 7. Vicarious Sacrifice

YOUTH is idealistic. Youth fights wars. Youth dies in war believing that he is saving the homeland from attack, protecting the virtue of his loved ones, and dying that good might come. This is the greatest tragedy of war.

Youth in both armies went away hoping that good might result from their sacrifice. They did not mind giving all in a "war to end war." The hope that this was the last war sustained them.

The idea that their sacrifice was in vain haunted them. The poets in their number asked the living not to "break faith with them who died in Flanders field."

Democracy to the American was the highest conception of government. It became his privilege to die for his vision of democracy. In the minds of many, democracy was personified in the figure of a beautiful woman. Germans were to be killed for their use of force. The German government must be purged of its Kaiser. "Miss Democracy," the beautiful, was attacked by the devilish Hun. Death to save her was glory.

When doubts arose in the minds of the soldiers concerning the use of war and murder to bring about righteousness, ministers and chaplains assured them that God realized the righteousness of the cause, and would save their souls. (Once more the forces of good served as the devil's best agents.)

Soldiers die for ideals. They sacrifice their lives vicariously for these ideals. Propagandists know this.

Imagine the result in the United States if the boys would have been asked to "save the Morgan loans to Europe." No one would have volunteered! Instead, we saved the world for democracy and lost both the democracy and the loans! Not to mention the lives!

War idealism is a perverted idealism. Death is not objectionable, if the cause is worth it. Men have always been willing to die for their beliefs.

When will we learn that it is more worth while to work for a cause, live for a cause, and only die for it when there is merit in our sacrifice?

There is no greater crime than the perverting of idealisms in the ghoulish struggle of war.

*Ann Arbor, Mich.*



---



---

## OUR MISSION WORK

---



---



J. M. Blough



Anna Blough



Edward Ziegler



Ilda Ziegler



Lillian Grisso

### What to Pray For

BY I. S. LONG AND E. V. LONG

*September 26 to October 3*

To pray intelligently for folks one needs to know just what they are trying to do. The missionaries at Vyara are Brethren J. M. Blough and Edward Ziegler, and Sisters Blough, Ziegler and Grisso.

Bro. Blough spends about half his time in the production of Gujarati literature and in Bible revision. The other half is given to church work in general. Sister Blough is a splendid quiet force working among the women of the local church and district, always serving somewhere and some one.

Sister Grisso has the very important oversight of the girls' boarding school. The education of girls is a most necessary task. We can never have Christian homes without Christian mothers.

Sister Ziegler has a more extensive field of work among the women of the district, being an evangelist along with her husband. Her contacts are legion.

Bro. Edward Ziegler, that intelligent wide-awake young man, is evangelist, director of young people's work for the church, and Bible school teacher. His hands are full, you see.

Bro. Jivanji H. Satsangi is pastor of the local church, and also village evangelist. He is a most valuable worker and an engaging speaker.

Bro. David P. Makwana assists Bro. Blough in translation into the vernacular, and is a well-educated and much appreciated helper in things of the kingdom.

#### *I Suggest That You Pray For—*

1. Bro. Blough and his assistant in their efforts to inspire the production of good tracts, leaflets, and especially that God by his Spirit may make them wise in Bible revision, that the Book may become the common language of the people of all Gujarat. Theirs is a most solemn responsibility.

2. For Sisters Blough and Ziegler, as they touch women usually densely ignorant, that their approach

may be so wise that the Lord by his Spirit will open the hearts of the women to his Word and salvation. Consider that they, along with their husbands, have three counties with a population of about 150,000 to evangelize.

3. For Sister Grisso in her intensive work among girls, that she by the selfsame Spirit may be able to lead her teachers and girls, every one, into a real experience of Jesus and his forgiveness and power to save from the dominion of sin.

4. For Bro. Ziegler, that by our prayers his hands may be mightily upheld, to the intent that his work

### The Lures of Life

BY ROBERT L. BYRD

Dedicated to Alva and Mrs. Harsh

I've long since heard of the lures of life,  
The lure of the open door;  
The lure of love and the lure of strife  
And the lure of a distant shore.  
I've heard of the lure of the open sky,  
The lure of the unsupported.  
But the lure for which I'd rather die  
Is the lure of the door that's closed.

I've heard of the lure of the mountain steep,  
The lure of the unexplored;  
The dangerous lure of the ocean's deep;  
The heights that are not yet soared.  
I've heard of the lure of the golden clime,  
And the lure of the lands unroled;  
But the lure that seems the most divine  
Is the lure of the door that's closed.

Men scale the heights of the mountain peak,  
They dive to the ocean's deep;  
In the pits of earth men love to seek,  
From the tallest steeples leap.  
Men press their way to the great unknown  
Unfettered by sky or shore.  
And I've waxed convinced, as I've older grown,  
He can open that long closed door.

*Junior, W. Va.*



among the young, in the Bible school, and among the untaught folks of the district may be abundantly blessed of almighty God.

Remember the host of folks about Vyara who on the one hand are accessible, folks who need merely to be led into the light and will receive it, who yet are living and dying in darkness, and then pray. Yes, "Pray without ceasing."

Since no foreign missionary is effective alone, but is effective in proportion as he rallies about him consecrated native workers, in your private and public praying, remember at the throne of grace Jivanji Satsangi, the pastor, and David Makwana and other Indian teachers and helpers. They are "our fellow workers" whom we love, and need.

*Baltimore, Md.*

## Mary Elizabeth Gauntz

BY ESTHER H. STAUFER

Again Rom. 8: 28 is tried and found precious in the life of a believer. God is faithful and works all things together for good to them who love him. Although the road was rugged and the pathway very drear at times, Mary Elizabeth Gauntz has claimed this promise as her own and has found the Lord just as precious as his promise.

It was on April 2, 1908, in the year in which our pioneer missionaries to China entered their new field, that William Henry Gauntz and his wife, Clara May Bittinger, first looked into the face of their baby girl, not knowing that the Lord would have need of her in this great harvest field of China. Mary Elizabeth was the second child in the family of five that has made its home in Meyersdale, Pa., the home of our dear Sister Ida Shumaker. Prema is the older sister, and William, Paul and Lois are the other members of the family. The parents have lived a simple, struggling life, but have provided a home where faith in God could be developed.

After completing her high school course Mary entered Juniata College from which she was graduated in 1929 with the degree of Bachelor of Arts. Since that time she has studied at the Millersville State Teachers' College and at Gettysburg College. She taught in the high schools of Cairnbrook, Somerset County, and Hanover, York County, Pa., being librarian of the latter for four years. For two years she has been a county organizer of libraries in Somerset County.

Throughout her various experiences in the Christian life the heavenly Father was leading and preparing her for the calling which has now been revealed. She gave her heart to Christ at an early age, being baptized June 24, 1917. She took an interest in Christian service both in her home congregation and in larger fields. She was a member of the first graduating class of the Camp Harmony Training School, 1926. While at Juniata she was a member of the Student Volunteers, holding an office in that organization.

She has served on the Young People's Council of Western Pennsylvania, and at the time of her call to the mission field was president of the Volunteers of the district.

Sister Gauntz has rendered an appreciated service in her home church. She has taught in the Sunday school and Vacation Bible School, and has been superintendent of the latter for the past three summers. She is gifted as a teacher and is much appreciated by the ones who have come under her influence. On Aug. 19, 1932 she was licensed to preach by the Meyersdale congregation. The following year the license was made permanent. She has made use of this opportunity to speak for her Lord many times in the home church and in the churches of the locality. Most of the financial remuneration she has received for preaching has been used to purchase books for her Christian library.

In her school life and to those who have known her she has manifested a sincere, joyous interest in life and the Christian calling. Her responsibility to her Master has always been uppermost, and her desire has been to serve him according to his will. In this connection it is of significance that she pays tribute to Sister Ida Shumaker, her first Sunday-school teacher, who, according to her own words, has been ever "an ideal, one who left a great influence." An interesting incident concerning her interest in missions and Sister Shumaker personally is reported from her college days. At one time during her days at Juniata she received an award of two dollars from a magazine for her story on how she worked her way through college. When she received this money she immediately laid it aside as a gift to Sister Shumaker's work on the mission field.

It is interesting to note that two of Sister Gauntz's cousins are already on the mission fields, Bro. Desmond Bittinger, now on the Africa field, and Sister Ilda Bittinger Ziegler of India. We feel that the Lord will use her ministry in his work in China, and urge all of God's people to join in prayer to that end.

A stanza from her favorite hymn might serve as an inspiration to all who desire to share in the mission cause.

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

*New Enterprise, Pa.*

## Alva C. Harsh

BY EMRA T. FIKE

It is a real joy to speak of young men who are making good. This is true of Bro. Alva Harsh. He was born Sept. 29, 1910, in the home of Jesse F. and Effie Fike Harsh. The Harsh home is known as one of our finest homes. Brother and Sister Harsh, along with the grandfather and grandmother, Eld. John S. Fike and wife, have always kept a decidedly spiritual atmosphere pervading the home. The following children blessed this family: Alva (the oldest child), Roy, Flora Ellen, Norman, Nellie and Arvin.



This story would be incomplete without considering his background. During the past two generations his relatives have been consecrated members



of the Church of the Brethren. On the mother's side the Fikes have been members of the Church of the Brethren for at least six generations. In the great-great-grandfather's family there have been at least sixty ministers of the Dunkard church. The great-grandfather, S. A. Fike, was elder of the Eglon congregation for forty years. He was an outstanding pioneer missionary and was instrumental in laying the foundation for more of our churches among the West Virginia hills than any man who ever labored in the western part of the First and Second Districts of West Virginia, sometimes leaving his home for as much as six weeks at a time. Many were the trips he made across the country on faithful old Bill, his horse. Alva's own father is the foreman of the board of deacons of the Eglon congregation.

Brother Alva was baptized into the Church of the Brethren in June, 1922. During his early childhood days he was always interested in things pertaining to the church and its program, and so evident was his desire to serve that at the age of seventeen he was placed in the ministry by the Eglon congregation, West Virginia. Since that day when the elders laid their hands of blessing upon him the urgent appeal of the ministry has stayed close by him. In the midst of heavy school schedules he took time to serve whenever possible, and since college days are over three summers have been given fully to very successful evangelistic work.

A little sketch of the many activities of this young man in the last few years will give an insight into this very busy life and give some idea of the confidence and trust others had in him as well. He became president of the B. Y. P. D. of First District of West Virginia in October of 1929, and again was selected for the same office during the three following years. Soon after entering Bethany Seminary in September, 1930, he was made president of the young people's Sunday-school class, First church of Chicago, and by January he was serving as vice-president of the young men's association at Bethany. The following November, being in Elizabethtown College, he served on the Inter-collegiate Debating Team and in March of the following year he was made business manager for the college annual. In April he was chosen to serve as vice-president of the Y. M. C. A. at Elizabethtown and in the next month he became president of the local Student Volunteer group at Elizabethtown. In June he began serving as president of the United Student Volunteers, Church of the Brethren. Again in the autumn of 1932 he entered college at Elizabethtown. This year he was made president of the College Debating Association, also president of the College Sunday school class, and business manager of the lyceum course. The following April he was elected president of the Y. M. C. A. and in May he became a member of the Pennsylvania State Y. M. C. A. Student Council. He spent one year in Bethany Biblical Seminary and was graduated from Elizabethtown College, A. B., 1934.

The past two years have been spent in a very acceptable manner in doing pastoral work jointly in the Petersburg, North Fork and Greenland congregations of West Virginia.

Brother Alva's disposition especially fits him for work among the young people. In the home congregation at Eglon he was very helpful. In this work he was also active in organizing the young people of the First and Second Districts of West Virginia and Western Maryland for a summer camp which meets each year at the Memorial Grove near Eglon, West Virginia. Alva has been a real force in the work of the church and with his consecration to the cause of missions, it is little wonder that the General Mission Board has selected him to represent the work in

China. Brother Alva has made his life's work much more effective by the selection of Sister Mary Hykes as partner for life.

Our First District, as well as his home church, is loath to give him up, but rejoice in the fact that he will continue to serve his Master on the foreign field. The Eglon church rejoices today that it can have its congregation represented in Africa by the Bittingsers, in India by the Zieglers, and in China by the Harshes. There is no doubt that this is in answer to the prayers of our forefathers who desired to send of their own sons and daughters to share the Christ with people on the other side of the globe. May this call stir us to greater activity.

Oakland, Md.

## Mrs. Mary Hykes Harsh

BY MARGARET BELLE SPANGLER

Knowing that the readers of The Gospel Messenger would enjoy the acquaintance of Mrs. Harsh, our newly appointed missionary to China, I invite those who have not had the



pleasure of a previous introduction to call with me at a little white farmhouse near Hagerstown, Md., where I shall introduce her, with Father and Mother Hykes and the other members of the family. Mary Hykes Harsh was born Aug. 25, 1903, the second daughter of Brother and Sister Charles S. Hykes. She has four sisters and one brother. Mary's active Christian life began at the age of twelve when she united with the church at

Broadfording, Md. We shall imagine ourselves making this little visit about the summer of 1922. We would find Mary particularly happy because her parents have consented to her attending Elizabethtown Academy. For the past three years she had attended eighth grade in a rural school because it was impossible to commute to high school at that time. There were few young people in that community who continued their education beyond eighth grade, and as on many other occasions, Mary was a real pioneer and the occasion of breaking home ties was quite a drastic event. That fall she bade good-by to her family and dared to do the unusual thing of venturing for an education. It seems to me that to venture may be taken as the motto of Mary's life—venturing for knowledge, for friendships, and for God.

At the academy Mary determined to complete the three-year course in two years and teach to earn her college education. As a little girl of seventeen she applied for a teaching position. The school in question was a problem school and the director, scrutinizing Mary, laughed and exclaimed, "Do you think you can teach this school?" and Mary replied "I'm not afraid of anything." Her courage won her the position. She taught four years and then returned to Elizabethtown College. In 1928 the evasive and often almost impossible goal seemed in sight for she was a senior and graduation was set for June when she was to give the salutatory address. What a disappointing blow was dealt when she was informed that since she had really spent only two years in academy work she was not a full high school graduate and of course could not receive a college degree. Again she dared to remove the mountain by taking exams at the department of education in Harrisburg



and passing in time to graduate with her class. Mary says now that it certainly was God's helping hand that carried her through.

After receiving her A. B. degree she taught a year in the English department in Ephrata high school. Mary's teaching school meant more to her than dealing out curriculum essentials. There is something about her that makes her pupils realize they can trust her and depend on her. They remember her as more than a teacher, or as a friend. This probably accounts for the letters she receives from her pupils. Although the position was an enviable one, she decided Bethany Biblical Seminary was a wiser choice than continuing in the teaching profession at that time, and so she spent the winters of 1929 and 1930 in Chicago where she received her master's degree in religious education. During these years in school and at work in her home church Mrs. Harsh has held responsible positions that will undoubtedly make her work in China easier and more successful. While in college, she was a valuable asset on the debating team and also the winner of the oratorical contest. As a member of the Volunteers she was elected secretary of the Eastern United States Volunteer Union. In Chicago she taught in Chinese Sunday school and in the Parental school, assisted in the Cook County hospital work and the Oak Forest County Home services. The Blind Institute and Gospel Loop Mission also remember her. In her home church at Broadfording she served as Sunday-school teacher, president of the local B. Y. P. D. and also district B. Y. P. D. president. Two summers she taught in Camp Peniel.

Although Broadfording is a very old church it had never been the setting for a church wedding until two years ago when it was made lovely with myriads of daisies and ferns and became a beautiful setting for Miss Hykes' wedding to Bro. Alva Harsh. Since that time Brother and Sister Harsh have been living at Petersburg, W. Va., where they are serving three churches in that vicinity. Now another of her dreams is to be realized as they go to the other side of the world to tell the story of Jesus to those who do not know him.

Carlisle, Pa.

## Mary Velma Ober

BY ETHEL SHERMAN

Some one has given us the words, "Rejoice with them that do rejoice." I am doing just that as I write these lines giving a word picture of the life of an intimate friend, who is about to realize one of the most treasured dreams of her life. Many times the realization of dreams compensates in a wonderful way for all hardships, sacrifices and years of waiting through which we pass. May this be true of our sister as she serves as an ambassador for Christ in China under the Mission Board of the Church of the Brethren.

Mary Velma was born into the home of Lincoln and Essie Conower Ober, Feb. 13, 1903. Her parents were then living in Indiana about one and one-half mile northwest of Garrett. She is one who knows the joys of having brothers and sisters. One sister, Mrs. Gertrude Buchanan, and a brother, Joseph, are older, while three other brothers, Paul,

Forrest and Kendall are younger. Too much can not be said in recognition of the parents of this family, whose chief concern was for the spiritual welfare of their children and whose desire was to bring them up in the nurture and admonition of the Lord.

When Velma was two years old the family moved to Dixonville, Pa., and there spent the years between 1905-1908. They then returned to Indiana, near Corunna, in which community they have lived since that time. Rural surroundings have helped add beauty to her life and increase her love for nature. Strict discipline and plenty of hard work gave her some valuable training in these years.

Velma was a regular attendant at the Cedar Lake church, and when a youngster in the primary class of the Sunday school she had her first missionary aspirations, as that consecrated teacher made plain the Bible stories from the lesson picture charts. Let no one minimize the task of a primary teacher, for surely sometime and somewhere there shall be a rich harvest.

One of the most important decisions of her life was made at the age of nine when she accepted Christ as her personal Savior and pledged her loyalty to him and to the church of her choice. She was baptized by Bro. John Urey, at the old home creek and thus her Christian life began.

Not long after this Prof. V. F. Schwalm gave an inspiring message at the home church, at the close of which the Lord, through him, called for missionary volunteers. There were no visible results, but in Velma's heart she consecrated her life anew and gave her whole self for sacrifice or service. It was then she felt the Lord definitely called her to foreign missionary service and she just as definitely promised to answer that call.

She received her grammar school education in the rural schools of the community and the first three years of high school in Corunna. She took her last year at Garrett and graduated from there in 1922.

She began a course at Manchester College immediately following high school graduation and took twelve months' work. The remaining part of her course was taken during the summer months from 1924-1930 with the exception of the summer of 1927 which she spent at Bethany Biblical Seminary. She taught during the winters thus providing finance for her college work. She graduated from Manchester with a B. S. degree in 1930.

She has spent twelve and a half years in continuous teaching. The first year was in the Hardscrabble school, some few miles from home, in 1923-24. The next term at Mt. Pisgah on Cooper's Creek near Charleston, W. Va. The last ten and a half years in Elkhart City, Ind.; four and one-half years at South Side and six years at Hawthorne. She enjoyed her profession in which she received much honor, and proved successful in it.

While waiting for this long-hoped-for time her life has been busy and helpful through her work in school and church, for she has been an ardent church worker. For ten years she has worshiped at the Elkhart City church and helped with the primary, junior and Y. P. work. Her work was thorough and effective and she found real joy in serving. The past few summers she has taught in several D. V. B. schools. It has been said if there were more folk in the church with such an unselfish, sincere, soul-winning, missionary spirit as Velma, the Church of the Brethren would be doing more for the Master. May the Lord continue to bless her and use her to the glory of his name, and may our aid and prayers help her life to bear choice fruits.

Auburn, Ind.





---



---

## HOME AND FAMILY

---



---

### A Prayer

BY ARLENE SHULL MAHONE

Thy will be done; oh, Father, may I know  
 Thy will is always good. Help me to see  
 The way of love, that I may go,  
 Tenderly and kind, in deeper humility.  
 For thou art Love and ever near,  
 Speaking to me in accents clear,  
 "Lo, I am always with you here."

Thy will be done; oh, Father, may I lose  
 False sense of self, my little will to thine,  
 And lift my heart in living, sweeter gratitude;  
 And mould my will to thy design.  
 May I erase the hasty word and deed,  
 And find my joy in others' need;  
 Yield not to some narrow, human creed.

Thy will be done; oh, Father, I only pray  
 To know thy will; to patiently, humbly seek  
 The glorious footsteps of the upward way;  
 To be more gentle, tender, meek;  
 And just to know with joyful praise,  
 That thou art choosing out our days,  
 And making clear thy bounteous ways.

Thy will be done; Father, as thy child  
 So may I live; some daily good to do;  
 Lift up my thoughts, pure, undefiled,  
 And may I walk courageous, true.  
 And born from each dark hour of pain  
 And grief, will come a nobler gain,  
 Love's truth unfold; thy holy plan made plain.

*Bridgewater, Va.*

### Remember Lot's Wife

BY D. E. CRIPE

JESUS admonishes his disciples to remember Lot's wife. What he meant evidently was that those who had set their faces heavenward should not look back to the evil things of this world. As Lot's wife came to a sad end by looking back to the city of destruction after the angel had warned her against it, so likewise pilgrims who look back may suffer the same sad consequences.

From all that we know about Lot's wife she had been a good woman and a faithful wife. She had followed Lot in all his wanderings, even when he pitched his tent toward Sodom. When he located in that wicked city, where a good man should never have taken a family, and where he later on was vexed with the filthy conversation of the wicked, we hear no word of complaint from the wife.

When the angel told Lot that the Lord would destroy Sodom and he and his family should save their lives by fleeing to the mountains they lingered, so reluctant to leave that the angels laid hold on the hand of

Lot and his wife and the daughters who were with them and hastened them on their way. Who else has ever felt the literal touch of an angel hand?

The sun was shining upon the earth when this little band reached Zoar, a small city where they were permitted to find shelter for a time. The angel had told Lot he could do nothing until they had left the city and reached Zoar, meaning nothing toward destroying the city. What a preserving power there is in the righteous!

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire out of heaven, and overthrew those cities of the plain, and all the inhabitants of the cities. But Lot's wife looked back from behind him, and she became a pillar of salt (Gen. 19). Why did she look back?

Years ago preachers often reminded their congregations of the importance of remembering Lot's wife, and how fearfully she was punished for her wickedness in disobeying the angel and looking back. She was held up as one of the great sinners of ancient times. It was a powerful lesson to teach the danger of disobedience. This was perhaps the only time recorded in the Bible where an angel gave a command and he who disobeyed it was punished by instant death.

Frank Carpenter, the world traveler, visited the ruins of Sodom, or the place where Sodom had stood, some years ago. In commenting on the fate of Lot's wife, he says perhaps she looked back because of the fleshpots. In the meal Lot's family prepared for the angels who came to them in the form of men, only cakes are mentioned and fleshpots do not appear. So that was a wild guess.

Lot's wife was a mother. She had a mother heart. She had children back in the doomed city. The angel who knew mother hearts, knew that for a mother to see fire and brimstone rained down on her children was more than she could bear. It was an awful sight to see such a destruction rain down on a city, even for those who had no friend there. It was out of kindness that the angel warned them not to look back.

The mother must take one look at the city where even then her children might be dying. The horror of it was too much. Her human heart could not bear it. She died, not from the sin of disobedience, but from the awful scene she witnessed. The Lord, not as an added punishment, or in revenge, but in mercy, turned the body into a pillar of salt, to be a warning to all who disobey the divine commands, and a monument to innocent mothers who have children in the city of destruction.

*Willows, Calif.*



## Does Your Grocer Sell Beer?

BY LULA R. TINKLE

If you have ever had a part in doing a notable and outstanding piece of work, which has brought to you the gratification that comes with success, you know how difficult it is to content yourself with smaller activities and less immediate results. But this is just the experience every temperance worker may expect. Those who had a part in the great achievement of putting the Eighteenth Amendment on our statute books in 1919 will remember how they rejoiced that such a great and wonderful thing had been accomplished. They may find themselves lamenting that they can not now be engaged in another such great drive. They forget that many years of struggle and prayer, many years of constant hammering and building preceded that final attainment of the Eighteenth Amendment. It took personal work, local option, county option, and state prohibition before we entered the big parade that marched on to Washington, D. C. It was the years of constant teaching, and living, and building in every avenue, street and lane that brought us to that goal. It was not the last day at the polls that did it all. That we should not forget.

Again these avenues, streets and lanes are open, and these we must enter before we can realize any great reform. Just now we need to be asking ourselves what we can do today to build for a dry nation. We need to look to our immediate environment to see if there is opportunity to aid in even a small way.

We must all eat. From what kind of a grocery do our foods come? Does the "Beer" sign and the "Bread" sign appear in the same window? Are we supporting a grocery that has become an avenue between the brewery and the home? If you are not certain as to what stand your grocer takes on the temperance question it is very important that you should investigate. You may be surprised. I had such an experience recently.

For a long time we had been buying our groceries at a very good chain store. One day as I entered the grocery with my children, they pointed out a long row of beer bottles on the rear counter. Their keen eyes had spied the "Beer" sign several days before, but I was slow to believe their report. Upon making further inquiry in the vicinity I found that just before closing hours a long line of people might be seen standing at the back door of this grocery waiting their turn to have their containers filled with beer. It was not unusual to see church members in that line. It was with deep chagrin to me that I realized we had been buying groceries from a place that very much resembled a saloon.

What was I to do? Of course I could buy groceries elsewhere, but I felt that was not enough. Negative goodness does not build for reform very fast. I remembered these words: "I am only one, but I *am* one, and what I can do I ought to do. What I ought to do I will do, God being my helper." Too often Christian people look on in awe and silence, when they should be making an open protest. True it probably will have no immediate effect that will bring about a sudden reform, but constant dripping wears away the hardest granite. So after careful consideration I wrote a letter to the manager explaining my reason for not entering his store again. In this case I believe a letter was more effective than a personal interview, because the manager might have opportunity to use the written statements in their managers' meetings. There is a probability that such protests may have results if enough Christian people will dare to remonstrate in letter or in person to their grocer who sells beer over the food counters. Let us not despise the doing of little things, and let us not neglect any opportunity to strike a blow at the brewers' plans to create an appetite, and a demand for their alcoholic products. The letter follows:

"Dear Manager:

"This letter is an explanation why we have not made our weekly purchases in your store recently. We learned only a short time ago that your store is selling beer. Since that time we have not been in the store, and we shall buy our groceries elsewhere as long as your store sells beer. We are indeed sorry for this, because we have always enjoyed buying from you, and have always found you and your clerks very efficient and courteous. I could not be a good citizen if I supported any business concern that has any part in the sale of a product which has been proven to be destructive to the health and happiness of our present and future generations, if I can possibly avoid it. Furthermore I must lend my influence in every possible way to help others denounce such business. I have no doubt that you have gained many new customers, even nominal Christians, by the sale of this beer, but I know that you have also lost many other customers of a better class. This letter is not a condemnation to you directly, but it is a protest against the company, for selling a product which they know in the end will rob many families of the necessities of life."

*Upland, Ind.*

## To the Hills

BY JOSEPH VAN DYKE

"I will lift up my eyes," and the hills are eternal  
As the unmoved stars or the changeless sea.  
"I will lift up my heart," and the great Spirit, waiting,  
Opens his heart to the small heart of men.

Here again where the hills are as close as a mother,  
I am strong with strength that is not my own;  
And my heart, once estranged from the heart of the Father,  
Finds the peace that lives in his peace alone.

*Burt, Mich.*



## KINGDOM GLEANINGS

### Calendar for Sunday, September 27

**Sunday-school Lesson, Review:** The Spread of Christianity in Western Asia.

**Christian Workers,** Philemon—an Overlooked Book.

**B. Y. P. D.,** Young People and Older People in the Same Church.

**Intermediates,** Learning to Do My Part.

\* \* \* \*

### Gains for the Kingdom

**One** baptism in Lititz church, Pa.

**One** baptism in Lima church, Ohio.

**Two** baptisms in Pipe Creek church, Ind.

**One** baptism in the Fairview church, Ohio.

**Twelve** baptisms in the Flint church, Mich.

**One** baptism in the Lewiston church, Minn.

**One** baptism in the Muscatine church, Iowa.

**Four** baptisms in the Uniontown church, Pa.

**Two** baptisms in the Live Oak church, Calif.

**Four** baptisms in the Harrisburg church, Pa.

**One** baptism in the Worthington church, Minn.

**Three** baptisms in the Stony Creek church, Ohio.

**Three** baptisms in Mt. Olivet church, Newport, Pa.

**One** baptism in the Reisterstown Mission of Meadow Branch church, Md.

**Three** baptisms in Polo church, Ill., Bro. I. D. Leatherman of Lanark, Ill., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Chas. Oberlin** of Peru, Ind., Oct. 11 in Walnut church, Ind.

**Bro. D. I. Pepple** of Woodbury, Pa., Nov. 8 in the Palmyra church, Pa.

**Bro. W. K. Kulp** of Davidsville, Pa., Oct. 5-18 in the Rummel church, Pa.

**Bro. John T. Glick** of Bridgewater, Va., Oct. 11 in Rileyville church, Va.

**Bro. I. S. Long** of Baltimore, Md., Nov. 9 in the Harrisburg church, Pa.

**Bro. C. C. Ellis** of Huntingdon, Pa., Nov. 14 to 22 at Cloverdale church, Va.

**Sister S. B. Broughman** of Buchanan, Va., Sept. 21 in the Mt. Joy church, Va.

**Bro. A. P. Musselman** of Lima, Ohio, Sept. 20 in the County Line church, Ohio.

**Bro. J. O. Winger** of North Manchester, Ind., Oct. 1 in the church at Arcadia, Ind.

**Bro. H. K. Ober** of Elizabethtown, Pa., Oct. 18 to Nov. 1 in the Lititz church, Pa.

**Bro. Trostle P. Dick** of Pottstown, Pa., Oct. 19 to Nov. 1 in Curryville church, Pa.

**Bro. M. J. Brougner** of Greensburg, Pa., Oct. 13 in Spring Creek church, Hershey, Pa.

**Bro. I. R. Beery** of Pleasant Hill, Ohio, Sept. 27 in the Lower Miami church, Ohio.

**Bro. M. G. Wilson**, the pastor, Oct. 11-28 at Bethesda, Cloverdale congregation, Va.

**Bro. Reuel B. Pritchett** of White Pine, Tenn., Sept. 16 to Oct. 1 in Lone Star church, Tenn.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., Sept. 30 to Oct. 18 in Loon Creek church, Ind.

**Bro. J. L. Hornish** of Defiance, Ohio, Sept. 27 in the Sand Ridge church, Ohio; with the homecoming on Oct. 4.

**Bro. J. E. Whitacre** of Harrisburg, Pa., Sept. 28 in the New Paris church, Ind., with the homecoming on the 27th.

\* \* \* \*

### Personal Mention

**Washington** has chosen Eld. Noble Deardorff to represent the district on the Standing Committee of the next Conference.

**Southern Iowa** has chosen Eld. Charles Albin as Standing Committee delegate to the next Conference, with Eld. W. H. Brower as alternate.

**Michigan** has chosen Eld. H. V. Townsend as Standing Committee delegate to the Conference of 1937 with Eld. J. Edson Ulery as alternate.

**Southern Illinois** has selected Eld. M. A. Whisler to represent the district on the 1937 Standing Committee, with Eld. F. A. Myers as alternate.

**The Standing Committee** delegate to the 1937 Conference from Southern Missouri and Arkansas is Eld. A. W. Adkins, with Eld. R. L. Gass as alternate.

**The 1937 Standing Committee** will have as a member from Eastern Colorado and New Mexico Eld. X. L. Coppock or Eld. D. D. Harner, alternate delegate.

**Standing Committee** delegates to the next Conference from Northern Illinois and Wisconsin are Elders Niels Esbensen and Ralph White, with Elders J. Clyde Forney and J. W. Lear as alternates.

**Standing Committee** delegates to the Conference of 1937 from Southern California and Arizona are Elders G. K. Walker and Frank Howell, with Elders J. P. Dickey and Edgar Rothrock as alternates.

**Bro. N. N. Garst** of Pomona, Calif., desires an interest in your prayers in behalf of Sister Garst who has gone to the hospital for a surgical operation, to be performed probably about the time this issue went to press.

**Brother and Sister H. M. Maust**, "old standbys of the Seattle church" Bro. Crumpacker calls them, had wanted to see the Crumpackers off as usual. It was a custom of twenty-eight years standing and they were sorry to break it, but other interests kept them away this time.

**Bro. Lewis S. Knepper**, Alumni Secretary for Juniata College, is reported to us as suffering serious injuries from an accident, presumably automobile, though our information is too scanty for definite statement. Enough is known to justify sympathetic and prayerful interest in his behalf.

**Bro. B. F. Masterson** of Long Beach, Calif., has entered into rest. Full of years, fourscore and eight of them, the end came quietly Sept. 9. Bro. Masterson had a long and active ministry and was the prime mover in the establishing of the church in Long Beach. Pastor W. T. Luckett tells more about his life and homegoing in next week's Messenger.

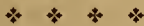
**Pastor J. C. Inman** of Canton, Ohio, writes that Editor Edward Frantz of The Gospel Messenger will speak in the Canton City church both morning and evening of Oct. 4. On Monday, Oct. 5, 10 A. M., he will address the Canton and Stark County Ministerial Association in the Warsler Lutheran church, located on the Canton-Middlebranch road between Middlebranch and Canton. All ministers are invited to attend and remain for lunch.



**Bro. L. A. Bowman** has taken up the pastorate of the New Creek and New Bethel churches of Southern Virginia, and his address is changed accordingly from Boone Mill to Newhook, Va.

**Bro. Dan West** is almost in the visitor class when he comes around, occupied as he is now in the emergency peace work and residing at Carlisle, Pa. He says that Janet Lea, youngest member of the household, is doing nicely and that El D. is happy as long as she keeps to her bassinet. He doesn't relish sharing mother's arms with sister.

**When Bro. B. C. Whitmore and wife** of Wheaton, Ill., were here last week they brought with them their housewifelyest, Sister Emma Simmons of Long Beach, Calif. She will be remembered by old friends as Sister Wheeler and by the older ones of her girlhood days as Sister Blickenstaff. She had been renewing acquaintances and friendships in the New Gordo community and other "back east" places.



### Miscellaneous Items

**The Bremen church** of Northern Indiana will have its annual rally day and harvest meeting Sunday, Oct. 4. Bro. Herman Metzler, newly installed pastor, will preach both morning and afternoon.

**On Sunday, Oct. 4,** the Akron church will have an all-day harvest and dedication service. Elders Norman K. Musser of Columbia, Jas. M. Moore, Lititz, and R. P. Bucher of Harryville will be the guest speakers.—David H. Snader, Akron, Pa.

**The annual leadership training institute** for Middle Maryland District will be held in the Hagerstown Church of the Brethren, Oct. 9 and 10. The speakers will include Dan West, Earl M. Zigler, Prof. A. C. Baugher, Dr. C. C. Ellis, and Harry L. Huffaker.

**The pastors' conference,** previously announced for Oct. 19 at Bethany Biblical Seminary, will not be held this year in view of the National Preaching Mission, which meetings for pastors and others are urged to attend as far as possible.—M. R. Zigler.

**There will be** an all-day harvest service at the Eversole church on Sunday, Oct. 4. Brother and Sister J. Homer Wright, returned missionaries, will give messages in the morning and afternoon. There will be a basket dinner at noon.—Naomi Erbaugh, New Lebanon, Ohio.

**A peace conference** will be held Oct. 2-4 at the College of Idaho, Caldwell, Idaho, according to Bro. Clement Bontger, executive secretary. All sessions except the evening lectures and Sunday morning sermon will be held at the college; the services mentioned in the First Methodist church.

**Bethel Center church,** near Hartford City, Ind., is celebrating the fiftieth year of the founding of the congregation with an all-day meeting on Sept. 27. Bro. Geo. L. Studeker will preach in the morning and in the afternoon will relate the story of the founding of the church.—Harold J. Erick, Eaton, Ind.

**The annual rally day** and homecoming of the Beaver church will be Oct. 4 with an all-day service and basket dinner. All former friends and worshipers of the church are invited to be with us on that date. The worship services begin at 10 o'clock, followed by promotion and consecration service for teachers and officers of the Sunday-school, rally program and sermon. The homecoming is in the afternoon, beginning at 2 o'clock, with sermon. At 7:15 a pageant, The Gleaming Trail, will be given, followed by a sermon.—Mrs. Estella G. Elliott, Beaver, Iowa.

**The Cheat River** congregation of the Second District of West Virginia has published an Official Directory for the church year 1936-37. It shows seven groups requiring the attention of Pastor J. J. Scrogum and his assistants. These are located at Elkins, Glady, Bowden, Bemis, Wildell, Oseola and Lee Bell.

**Members or friends** of the Church of the Brethren living in or near Peoria, Ill., are invited to attend the Oak Grove church, locally called Bricktown, twenty-five miles northeast of Peoria, this being the nearest Church of the Brethren to Peoria. Any one knowing of members in the city may notify the pastor.—M. A. Whisler, Lowpoint, Ill.

**Auburn church, Ind.,** will hold its harvest meeting Sunday, Sept. 27, morning services conducted by Bro. Dorsey Hodgden of Dayton, Ohio. Basket dinner at the church. Afternoon services along missionary lines. All friends and neighboring churches are cordially invited to come and enjoy the day with us.—Mrs. Hanson, Auburn, Ind.

**Maiden Creek church** will not have services Sept. 27 and Oct. 4. On the first date there will be an all-day meeting at the old Reber farm chapel; on the second there will be the all-day meeting at Pricetown house, the second oldest church in the Eastern District. There will be special speakers and singing at both services.—Claud C. Wiedman, Hamburg, Pa.

**The Marion church,** Marion, Ohio, will hold an "All Dunkard Day" service Oct. 4. We expect to have Dr. D. W. Kurtz as our speaker for the occasion. We extend an invitation to all neighboring churches as well as any who have ever attended services at Marion. We will have a basket dinner at noon. There will be afternoon and evening services.—S. L. Cover, pastor.

**The annual homecoming** of the Beaver Creek church of Southern Ohio will be held on Sunday, Sept. 27. The Sunday-school hour will have features of especial interest to young people and the children. Bro. Galen B. Royer of Dayton will give the message of the morning. In the afternoon the message will be given by Dr. Hazen G. Werner, pastor of the Grace M. E. church in Dayton. Special music will add to the inspiration of all these services. A basket dinner will be enjoyed at the noon hour. All friends of the Beaver Creek church are cordially invited to be with us on this day and partake of the spiritual food and fellowship afforded by such a day. The church is located on the Xenia pike, halfway between Dayton and Xenia in the little village of Zimmerman.—Mrs. E. F. Couser, Dayton, Ohio.

**District Meeting** of Southern Pennsylvania will be held in the Lower Conewago congregation at the Bermudian meetinghouse on Tuesday and Wednesday, Oct. 27 and 28. On Tuesday elders' meeting convenes at 9:30 A. M.; Children's Aid Society at 10:00 A. M.; Women's Work program at 2:00 P. M.; District Missionary program at 7:00 P. M. On Wednesday district meeting proper convenes at 8:00 A. M. All papers and queries should be in the hands of the District Secretary, E. E. Baugher, 412 Frederick St., Hanover, Pa., not later than Oct. 15. The Bermudian meetinghouse is located six miles west of Dover, five miles northeast of East Berlin near the Bermudian Creek. Those coming from the west should take route 194 out of East Berlin towards Dillsburg, turn right on first macadam road about two and one-half miles north of East Berlin and follow signs; those coming from Dillsburg should take route 194 toward East Berlin, turn left on first macadam road, about eight miles from Dillsburg and follow signs; and those coming via York turn left at north end of Weiglestown and follow signs.—E. E. Baugher, 412 Frederick St., Hanover, Pa.



## DAILY DEVOTIONS

BY WARREN W. SLABAUGH

### Knowing the Lord

"The disciples therefore were glad when they saw the Lord"

Read John 21: 1-14

Monday

Luke tells us that the eyes of the two disciples were holden that they should not know him. Mary supposed that he was the gardener. In the early dawn the seven did not recognize him. Later, and face to face, they were not sure but wished to ask, "Who art thou?"

Perhaps his appearance was different; certainly they were slow to grasp the realities of the resurrection. And they were convinced, not by scientific proof, but by certain acts reminiscent of their fellowship with him. It was the breaking of the bread to the two disciples, the familiar speaking of Mary's name; now at the sudden sag of the net the beloved disciple remembered another memorable morning on the lake and he knew it was the Lord.

*Our Master, we would look for the proof of thy presence in the working of spiritual forces in the lives of thy followers. Amen.*

### Lovest Thou Me?

"Lovest thou me more than these?"

Read John 21: 15-19

Tuesday

Peter had denied his Lord; in spite of his boasted courage, he had been a coward. But he had repented and now Jesus was giving him his old place of leadership. But he tested him. Three times he asked, "Lovest thou me?" the number of his denials. How the recollection cut him to the quick!

But Simon, son of John, would become a rock; he would prove himself a shepherd. In his rugged strength and faith he would inspire courage when the disciples were sorely tried. He might falter, but he would not fall; and finally on a Roman cross he would seal his loyalty to his Master who gave him the charge, "Feed my sheep."

*Our Master, give us the courage to undertake the dangerous tasks. Amen.*

### The Beloved Disciple

"Beloved, let us love one another: for love is of God"

Read John 21: 20-25

Wednesday

Over sixty years after these events, John of Ephesus wrote his gospel. He

had lived long; Peter and the other disciples had died a generation before. He was the only living link that reached back to the earthly Jesus; and he had been so intimate with the Master that there was a double reason why the brethren insisted he write a gospel.

Jesus' love for him was not favoritism; he loved all his disciples. But there was a mystic quality about him which enabled him to understand the Master better and so bring him into closer fellowship. Therefore this fact and his extreme age gave rise to the legend that he was to live until the end of the age.

*Our Father, may we learn that love is the passport into thy favor. Amen.*

### The Great Commission

"Go ye into all the world and preach the gospel to the whole creation"

Read Matt. 28: 16-20

Thursday

To promote the gospel is the supreme task of the church. Jesus came to establish the kingdom of God on earth, and when he had finished his part, he committed the task to his followers of all generations. As the Father sent him, even so he sent them.

Though Jesus preached only to the Jews, his gospel is universal in its appeal. In him there is no Jew nor Greek. God is Father and all men are his sons. It is the goal of the kingdom

## WEEKLY QUIET HOUR

### The Abiding Christ

Would it make any difference if our lives were entirely controlled by the Spirit of Christ? Nations have blessed war in the name of Christ; can we square his teaching and spirit with the practice of war? Is war motivated by love for the enemy? How does war agree with his teaching about God and man? The Christian church defended slavery; on the basis of his gospel or from economic gain? Can we say that all church divisions were inspired by Christ or by prejudice. Does the competition and greed of our economic system agree with his Spirit? How can we justify our race prejudice? Is his ideal too high? If this is God's world, does the church have any responsibility in making it better?

to establish a brotherhood dominated by the Spirit of God. And the gospel covers all of life; the charge is "to teach them to observe all things whatsoever I commanded you."

*Our Master, help us to accept thy charge, not as a duty, but out of gratitude for thy blessing. Amen.*

### The Abiding Christ

"Jesus Christ is the same yesterday, and today, yea and forever"

Read Matt. 28: 20; John 14: 18;

Eph. 3: 14-19

Friday

Christ is more than a historical figure; he is living in his church. No promise is clearer in the gospels; the early Christians regarded his presence as a fact. They had little of the equipment which we count necessary today, but they did have that, without which the possession of these other things would have been valueless, a vivid sense of his presence.

For Christianity is a religion of a Person; Christ is ever its Center. It is a religion of the spirit, not a hierarchy, nor subscribing to dogma, nor a set of rules externally applied, but his spirit in the heart transforming and making dynamic all of life.

*Our Father, we pray that Christ may indeed dwell in our hearts through faith. Amen.*

### Christ in the Life of the Church

"On this rock I will build my church, and the gates of Hades shall not prevail against it"

Read Matt. 16: 13-20

Saturday

If Christ is living and present, it is our privilege and duty to think through our task under his direction. To be Christian, it is not necessary to reproduce the social customs nor even the thought forms of the early church. But it is necessary to know him and his way of life, and conform our lives to his standard. We live in a world of change, but the principles of truth change not.

Too often we make our decisions on the basis of tradition or even prejudice, and we think we are Christian. There is but one true test, the test of his Spirit.

*Our Master, we believe that thy cause will prevail on earth. May we have power to serve thee in it. Amen.*



## THE CHURCH AT WORK

### LEADERSHIP TRAINING

#### The First Series Courses

Have you been looking for a good starting point in leadership training for your church or yourself? Are you seeking something that fits a small church? Do you wish something that is not very difficult to offer? If these are your questions, the First Series courses are your answer.

These courses are simple in nature, the texts are inexpensive, the time required for each course is short (ten hours, including time in class and time for study). They may be taken in any one of four ways: (1) In a training class; (2) in a workers' conference; (3) in an institute or convention; (4) by individual study. Enrollment of classes is simple. Complete information is contained in Educational Bulletin No. 501, which may be secured from the Board of Christian Education, 22 South State St., Elgin, Ill.

The following First Series courses are now approved; by special arrangement others may be offered. (Starred ones will be of particular value to your church.)

#### Group I. General Courses

- \*110a. Personal Religious Living.
- \*111a. My Community and the Christian Ideal.
- 112a. The Essentially Missionary Character of Christianity.
- \*120a. The Life of Christ.
- 121a. A Brief Survey of the Old Testament.
- 122a. A Brief Survey of the New Testament.
- 123a. The Life and Work of Paul.
- \*130a. The Meaning of Church Membership.
- \*131a. The Program of My Church.
- 132a. Christian Stewardship.
- \*140a. How to Understand Our Pupils.
- \*141a. How to Teach in the Church School.
- 142a. Planning and Leading Group Worship.

#### Group II. Children's Division Courses

- \*210a. The Children We Teach.
- \*211a. Planning for Children in the Local Church.
- \*212a. Teaching Children in the Small Church.
- 221a. Planning for the Nursery Child.
- 231a. Teaching Beginner Children.
- 251a. Teaching Juniors.
- 241a. Teaching Primary Children.

#### Group III. Young People's Division Courses

- 310a. Understanding Youth.
- 311a. Teaching Youth.
- 312a. Youth at Worship.
- 313a. Planning a Young People's Society Program.
- 314a. Young People's Work in the Urban Church.
- 315a. Young People's Work in the Rural Church.
- 316a. Christian Youth Building a New World.

#### Group IV. Adult Division Courses.

- \*410a. Improving the Adult Class.
- \*420a. The Church's Opportunity in Family and Parent Education.

#### Group V. Leadership Development Courses

Good for pastors and Sunday-school superintendents primarily; use in district conventions and institutes.

- \*510a. Enlisting and Developing Workers.
- \*511a. Improving Workers' Conferences.
- \*512a. How Jesus Developed Leaders.
- \*520a. How Can Church Workers Get Help?

#### Group VI. Administration Courses

- \*610a. How to Improve Our Sunday School.
- 611a. How to Improve the Opening Services of Our Sunday School.
- \*612a. The Work of Church Officers.

#### Group VII. Field Work Courses

- 710a. The Volunteer Field Worker and His Work.

### PEACE

#### U. S. Spends Over \$12,000,000 a Day for War

War is going to cost the American taxpayer \$12,300,000 every day during 1937, according to figures recently released by the National Council for the Prevention of War.

Appropriations for the war and navy departments, payment of the bonus, expense of Veterans' Administration, and interest on the public debt due to war have boosted next year's war cost to \$4,500,000,000.

The expense of maintaining the army and navy has nearly doubled during the Roosevelt administration. The Treasury department lists defense appropriations as follows:

1934 .....	\$479,694,307
1935 .....	552,196,154
1936 .....	838,745,838
1937 .....	913,305,191

The total money cost of the World War to this country has been put at \$41,947,000,000.

### CHRISTIAN WORKERS' OUTLINE

#### Church Attendance

PREPARED BY D. D. FUNDERBURG

Sunday, Oct. 4, 1936

- I. The Custom of Jesus (Luke 4: 16).
- II. The Admonition in Hebrews (Heb. 10: 25).
- III. Reasons for Church Attendance Today.
  1. The soul of a human being needs to be refreshed from time to time.
  2. The empty pew is somebody's missed opportunity.
  3. You may quiet yourself before God.
  4. You may hear a sermon by a good man.
  5. You may meet friendly people.
  6. You may share with others.
- IV. Methods of Increasing Church Attendance.
  1. Make the church worship real and helpful.
  2. Give the pure religion of Jesus Christ a chance to express itself in your church.
  3. Keep a record of attendance. (This is more important than keeping a record of the offering.)
- V. The Joy of Regular Church Attendance (Psa. 122: 1).

### MEN'S WORK

#### Men's Work in Action

(As reported at Annual Conference)

#### No. 5

Three adolescent boys were just at the age where to stay by the church or to go was the question. A live head usher, a fine church man and active in many ways, called the boys aside one Sunday morning and assigned them the job of lifting the offering and assisting late comers in finding de-



sirable seats. The service over, another man, he, too, alert and active in the church, expressed his appreciation to the boys for their services. Today, three months later, the boys are still assisting, and there is no trouble keeping them in church. Just another example of Men's Work in action.

#### YOUNG PEOPLE

### Christ and the Community—1

At the Hershey Youth Conference one small group was studying the idea, "Christ in the Life of the Community." They agreed that it was possible for Christ to control the life of homes. Most of them believed that he might control the life of churches. However, there was a good deal of uncertainty as to whether he might control the life of communities. One person said that if the last were to happen, Christ could control the life of the world. That would be the kingdom of God on earth.

After a century of sincere mission work we might expect the gospel to have transformed a heathen community. It would seem reasonable. But in thousands of American communities Christ evidently does not control after more than a century of various brands of the gospel.

It is much more serious than the matter of church attendance. Many people do not care deeply for the teachings of the church. Greed and lust, fear and bitterness and a sense of "What's the use?" blight the lives of millions. Even some of the so-called saved are not above cutthroat competition, sex license, drink and suicide, race prejudice and war, and a genuinely pagan philosophy. It is an ambitious belief that Christ can control the life of any community.

Still it is said that, "My word shall not return unto me void, but it shall accomplish that whereunto it was sent."

The emphasis proposed for the youth of our church in the year 1936-37 is: "Christ in the Life of the Community." We can only begin in a year's time, and it means hard study, giving of much time and effort—maybe some money—and the risking of faith in new ways. It is good to count the cost but it is a great adventure. If Christ does not control the life of the community in the next fifteen years, the organized church will likely disappear. If he does, the dawning of the kingdom of God on earth is not only possible—it is certain.

#### INTERMEDIATES

### Builders of the Church of the Brethren

Dr. John S. Flory of Bridgewater College has enriched Brethren literature by writing a number of books. "Builders of the Church of the Brethren" was published in 1925. It is written for and dedicated to the young people of the church. The book is biographical. The following men are very interestingly discussed:

Alexander Mack	Jacob Miller
John Naas	George Wolfe
Peter Becker	John Kline
Christopher Sower	James Quinter
John Garber	D. L. Miller

Wilbur B. Stover

This book is written so that it can be used for class discussions. Each chapter has a list of questions, which are guides for the teacher. I have used this book a number of times as the basis for classes in intermediate camps. Through this method of presentation, adolescent boys and girls have a new appreciation of our church history.

Every intermediate should have a copy of "Builders of

the Church of the Brethren" in his or her library. Order from the Brethren Publishing House, Elgin, Ill. The price is \$1.00.

#### CHILDREN'S DEPARTMENT

See courses for children's workers under Leadership Training this week.

#### MINISTRY

### Indianapolis Preaching Mission

The Indianapolis Preaching Mission is scheduled for Sept. 27-30. The following sample of the main meeting, themes and speakers will give some idea of what the meetings of the National Preaching Mission are to be like.

Sunday afternoon, 3 o'clock, Sept. 27, united mass meeting of the churches at Cadle Tabernacle. There will be simultaneous evening services at 8:00 o'clock at eight different places. Dr. D. W. Kurtz and Bishop Hobson will speak at the North Methodist church.

Monday at 10:00 A. M. there will be a meeting for ministers, at the First Baptist church, at which E. Stanley Jones will speak. The meeting at the same hour for the women will be held at the Second Presbyterian church. T. Z. Koo is one of the speakers for this meeting. There will be a noonday service at the English Theater, a noon luncheon for laymen (by invitation) and a ministers' luncheon. The afternoon seminars, six in number, run from 2:30 to 4:30 o'clock. The subjects for the three days, Monday to Wednesday, are as follows: The Christian Message, Using the Bible, Personal Evangelism, The Christian Family, Christianity and Social Problems, Christianity and World Problems. There will be a youth meeting at 6:15 at the Roberts Park Methodist church, dinner meetings by communities at 6:00 and the evening mass meeting at 8:00, Cadle Tabernacle, addressed by E. Stanley Jones.

The meetings for Tuesday and Wednesday follow the general outline sketched for Monday. The evening mass meetings are addressed by E. Stanley Jones. Dr. D. W. Kurtz is scheduled to address the morning session for women on Wednesday at 10:00 o'clock. His subject is: The Responsibility of Women for a Christian World Through Christian Education. Cities to be visited on the Preaching Mission are as follows:

New York State (Albany, Syracuse, Rochester, Buffalo)	Sept. 13-14-15-16	Seattle	Oct. 29-30-31-Nov. 1
Pittsburgh	Sept. 17-18-19-20	Vancouver	Nov. 1-2-3-4
Kansas City	Sept. 20-21-22-23	Portland	Nov. 5-6-7-8
Detroit	Sept. 24-25-26-27	San Francisco, Oakland	Nov. 8-9-10-11
Indianapolis	Sept. 27-28-29-30	Los Angeles	Nov. 12-13-14-15
Atlanta	Oct. 1-2-3-4	Dallas	Nov. 15-16-17-18
Birmingham	Oct. 4-5-6-7	Chicago	Nov. 19-20-21-22
Louisville	Oct. 8-9-10-11	Washington, D. C.	Nov. 22-23-24-25
St. Louis	Oct. 11-12-13-14	Raleigh	Nov. 26-27-28-29
Cleveland	Oct. 15-16-17-18	Philadelphia	Nov. 29-30-Dec. 1-2
Des Moines	Oct. 18-19-20-21	Boston	Dec. 3-4-5-6
Omaha	Oct. 22-23-24-25	New York City	Dec. 6-7-8-9
Billings	Oct. 25-26-27-28		

### CORRESPONDENCE

#### CHINA BOUND

This time passage was booked for us on a President boat of the Dollar Line. The company had as its prime mover, Robert Dollar, a Christian business man who has a good record of fine treatment for his sailors as well as unexcelled treatment for passengers.

Aug. 15, the date for sailing, came before we could hardly realize it. With good-bys said to relatives, heavy baggage sent a few days early to the boat, passports and steamer



ackets gotten, and last minute shopping done, we went for a few days' visit with a brother of the writer who has been doing school work in Washington state for about twenty-six years.

The last night of our stay in Seattle, we were cared for at the home of a cousin, S. S. Sanger. Early on the morning of the 15th we were all astir in this home, for the boat sailed at 11 A. M. A few minutes after ten o'clock, our party arrived to find that three pastors—Root, Longenecker and Peckover—and a group of other friends had come to see us off. The good boat, President Jackson, was under steam and tugging at her ropes, much as a faithful watch dog in the face of duty. Crowds were surging around on the boat. Many friends of the passenger folk were saying good-bys. Our hearts were glad and still greater joys awaited. Inside the cabin we found more than fifty pieces of mail. Friends from Virginia and Pennsylvania to Oregon had sent us their bon voyage.

Ten minutes before eleven o'clock the call came to have all visitors off. Promptly at eleven the whistle blew and the great floating block of iron began to tremble and move. When the streamers were cast to friends on shore and such a ring together! It was symbolic of the heart tie under strain, but unlike these the streamers soon stretched out and were broken.

On board we soon found among the passengers a half dozen missionary families of previous acquaintance. The passenger list was about four-fifths missionary. And that does not look like missions are waning! All reported that the interest and giving are coming back. We praise the Lord for this. Fellowship among these people was wonderful. There were prayer meetings, quiet talks and walks together. After a short and strenuous stay in the United States this opportunity to rest and relax come to us as a welcome relief. Now we are away from the feverish rush characteristic of America, and again we thank the Lord. At Kobe, Japan, we are to change from this to a smaller boat to take us to Tientsin. Ere you read this, we will be in our home among the wonderful Chinese people and missionary associates. Brethren, pray for us as we represent you, the home church, in this great work. We would not disappoint our Lord's expectations for us in this, his first work of evangelism. With love for all in Jesus' name.

F. H. Crumpacker and family.

### A WEEK IN THE HILLS

This is written in appreciation of a memorable week spent in West Virginia, and also for the edification of those readers who may know as little of this state as I did, two short months ago.

After 6,000 miles of wandering over the hills and valleys of New England, Pennsylvania, Virginia and West Virginia, we are back in the city again.

The familiar sights and smells greet us on every hand, but looming up above these, the work of the new school year lies before us.

Our last week of the summer was to be spent in West Virginia, a country strange and unexplored to all of us. We were homesick and weary, clean clothes were at a premium, and our thoughts continually wandered westward to the comforts of home and our waiting boys. In plain words we did not want to go. And so it was with reluctant hearts that we finally said good-by to our friends in Elizabethtown and turned the car southward for the final week's work. But, from the first moment that we entered West Virginia

till we crossed its boundary line on our homeward journey, it was one pleasant surprise and thrill after another.

The hills of West Virginia are more beautiful than any I have seen; they remind me of my native New England, only more rugged and more sparsely settled. The roads are fine, every turn reveals new beauty. From every hilltop there is a view worthy of an artist.

Our first stop was with Mr. and Mrs. Paul Daugherty in their brand new bungalow, just off the highway in Augusta. They spent the week with us, acting as business managers, relieving us of all anxiety as to roads and accommodations.

There were two Sundays with all-day meetings—and the people came—not just a church full, but a yard full, and cars full, and trucks full—as many outside as in. And such people! So kindly, so interested, so enthusiastic!

As we traveled from place to place, the doors of every home were thrown wide open to us, and these homes became not only a lodging place, but a forum, where questions were asked, plans were made, secret hopes were divulged—hopes for the future of their church.

These people have not had paid pastors, for the most part, but they are waking up. They want to hold their young people, they want a real program, they are dreaming of a big future. They have some fine young men, who are helping with the work, and looking toward future training.

Our own Earl Zigler is taking up pastoral work in two of these churches this fall. Success to him!

Sometime we want to go back—I wish it might be in October, when those hills will be a blaze of color. There will be a tang of frost in that mountain air, but I'm sure too, there will be abundant warmth in the hearts and homes of these people of the West Virginia hills.

Chicago, Ill.

Mrs. D. W. Kurtz.

### DISTRICT CONFERENCE OF SOUTHERN ILLINOIS

The splendid facilities of the Okaw church, with ideal weather conditions, coupled with genuine sociability, made possible a most enjoyable and profitable conference in La Place, Ill., Aug. 29-31. The first session convened on Saturday, Aug. 29: the elders' meeting at 10 A. M., the Women's Work program at 10:30. The ministerial meeting, the B. Y. P. D. recreation and vespers and great temperance meeting completed the first day. The women had outlined a good program which was carried out with good reports from every church. Fine music and addresses with large attendance and plans for future work made it a great meeting.

Eld. H. L. Hartsough, chairman of the General Ministerial Committee gave the address for the ministerial conference. His address on the need of a faithful ministry was well received; his counsel in elders' meeting was also much appreciated.

A large audience packed the house in the evening to hear Mr. Chas. Haffke, superintendent of the Anti-Saloon League of Illinois. His address was a challenge to all Christians to meet the moral issue as it now is, the dangers of the liquor traffic to the youth of our land. His wonderful appeal found a hearty response in the audience.

The following day Sister Ellen H. Wagoner of Elgin gave the exposition of the Sunday-school lesson with great effect, as she drew from her experience on the field in India, as to the value of foreign missions. This was followed by a wonderful address on The Church and Missions by Eld. J. W. Lear, dean of Bethany Biblical Seminary. Bro. Lear substituted for Bro. Bonsack who was unable to be present. Southern Illinois is always glad to have Bro. Lear return



after having spent so many years in our district in the past.

The young people had charge following the noon hour. They gave The Eleventh Mayor, a peace play. Much credit is due the young people of Allison Prairie church for their splendid rendering of this part of the program.

A. W. Cordier of Manchester College gave the address on Christian Education, following the play, and in the evening he spoke on The Present World and Peace. Both addresses were masterpieces.

The conference proper began with the moderator's address by Eld. W. W. Peters. Promptly at 8 o'clock Monday morning the business session was opened with devotions by Eld. J. W. Lear. Eld. Dolar C. Ritchie was elected reader. A large delegate body was present and seemed to understand their responsibility towards the conference. All business was transacted in a fine spirit. Reports were given from the various boards which clearly showed the work of the past year and the needs of the coming year.

Eld. M. A. Whisler was chosen to represent at Annual Conference of 1937, with Eld. F. A. Myers, alternate. Eld. W. T. Heckman was chosen moderator for 1937. The next conference will convene in the Liberty church (the oldest organized church in the district, with Eld. Geo. Wolfe as their leader) the last week end in August.

Cerro Gordo, Ill.

I. D. Heckman.

#### DISTRICT CONFERENCE OF MICHIGAN

The District Conference of Michigan was held in the Lakeview church, Brethren, Mich., Aug. 25 to 28.

The conference theme was "Christ in the Life of the Community" and the entire work of the conference centered around that idea. If there was any doubt as to how or why it would be possible to have one of the best conferences ever held in Michigan, up in the north woods among the "pine stumps and sand" the doubts were cast aside in the welcome address of the pastor, Bro. Chas. Ferror. He assured us that we would not be able to beat their hospitality anywhere, and the general expression at the close of the meeting was that everything possible had been done to make the meeting a great success. We had the use of the schoolhouse with wash rooms and shower bath, electric companies donated the use of frigidaires, the U. S. Army donated use of cots, and community picture shows were discontinued until the close of the meeting.

The district conference for 1937 will be held in the Rodney church, near Big Rapids, with Bro. Chas. O. Ferror, moderator. H. V. Townsend is the delegate to Annual Conference with J. Edson Ulrey, alternate.

The missionary meeting was without doubt the climax of the meeting. After an impressive anointing service, the Men's Work presented a purse to Bro. Chas. Ferror, in appreciation of his work in the district. F. E. Mallott's theme was "Unpossessed Land." The conquest of Canaan had not been easy. Israel had gained great possessions, but they had left a great deal of territory unconquered. Michigan is an old territory. Detroit was settled by the French in 1701. Settlers then came from New England and Pennsylvania. Pennsylvania Germans came about the time of the Civil War bringing the Church of the Brethren into the state. Michigan is still a pioneer state with only thirty Churches of the Brethren. Only a few of our large industrial centers have access to our church privileges. Many of the rural members move to the city where they are lost to the church. There are two and a half million of people in the state who are not members of any church; hence Michigan is a great

missionary field. Michigan is a pioneer in the employment of a state evangelist. We need affiliation with an old folks' home, a camp at some of our numerous beautiful lakes, a camp meeting ground and a strong church union to develop the work in our great cities. A missionary offering of \$380.95 was received. Offerings received during the year were district, \$1,520.55; general missions, \$2,188.21; total, \$3,708.76. The Sunday schools of Michigan are supporting Edith Bosler in Africa, and the children, Maurine Miller, in India and Haven Crumpacker in China.

One whole day was devoted to the peace movement under the direction of the Peace Commission from North Manchester College—L. W. Schultz, O. W. Neher, and C. Ray Keim. Their work was greatly appreciated in promoting this movement. A peace play, "The Eleventh Mayor," was given by the B. Y. P. D. of Onkama as a fitting close.

The Men's Work is growing in interest and enthusiasm and the men hope the time will come when their report will make as good a showing at district meeting as the Women's Work. An impressive vesper service was enjoyed on the shore of Lake Eleanor, located in the midst of God's temple, conducted by the B. Y. P. D.

Not as much time was spent in discussion of the liquor problem as in previous years, but much concern was shown about the growing evils of repeal—beer gardens and sale of liquor in almost all of our stores, restaurants and other places where it is impossible to avoid contact with its influences.

E. J. Ebey.

Pontiac, Mich.

#### WITH THE NORTH WINONA CHURCH

For the last five Sundays it has been my privilege and pleasure to worship with the brethren and sisters of the North Winona congregation. Prof. R. C. Wenger is their pastor; he is doing a good work for the promotion of the kingdom of God. His people love him, believe in him and follow his leadership unhesitatingly.

Surely never through the years of my ministry have I enjoyed myself more than I did with those good people; our fellowship could have been no better. I found an open door to the very lives of the members; the blessing of the Lord is very evident. They have an excellent Sunday school; I was much impressed with the group of splendid young people. I feel that there are wonderful possibilities for North Winona. I want to congratulate the pastor and his consecrated group of workers on the fine work they are doing.

And again I wish to express my appreciation and thanks to the members for their kindness and interest manifested during the time we worshiped together. May God's richest blessing be theirs.

Leander Smith.

North Manchester, Ind.

#### HERE AND THERE

For the past twelve months I have been on the go more or less, and this fact suggests the caption of this article. Very unexpectedly the middle of August I received word from my daughter, Mrs. Estelle Mohler of Monticello, Ill., to meet them in Cincinnati, Ohio, on the morning of the 17th and accompany the family on a vacation trip to the southland. The main objective was Tryon, N. C., where my only son is sojourning for his health. Of course I was ready to go, as the high altitude and pure mountain water gave added charm to the prospect of a surcease from the boiling sun of southern Ohio.

The altitude steadily increased from the time we left cen-



ral Kentucky until we had again crossed the Ohio line, with the exception of a day or two spent on the Chesapeake Bay at Baltimore and Annapolis, Md. Yes, there was the Potomac, Washington, D. C., Mt. Vernon, Arlington, Monticello and other points of unforgettable interest. But returning to Tryon, N. C., I learned while there of a possible chance to get out to Melvin Hill where the District Meeting of North and South Carolina was being held. I thought of the place as the home of my boyhood friend, Eld. Geo. A. Branscom, and my desire increased. A very pleasant ride of fourteen miles over a portion of South Carolina's fine cotton lands brought us to the place of meeting where the auxiliary meetings of the conference were already under way. Bro. Branscom lives almost within a stone's throw of the church which he helped to build and maintain. At present he is under a deep weight of sorrow because of the recent loss of a devoted companion, and also the weight of years and incessant toil in the Master's kingdom.

It was my great pleasure to partake of a meal at his hospitable home and to break bread with Bro. Paul Bowman, resident of Bridgewater College, who was there for several convention talks. We praised God for the wonderful fellowship of all his children with whom we there came in contact.

In our travels the next contact with our people was in Eastern Pennsylvania, Lancaster County, which probably contains the greatest percentage of conservatism and loyalty to our time-honored principles of any state district in our fraternity. We were extremely sorry that time did not permit a visit of considerable length among a number of these good people.

Returning with my folks, we were just in time for the District Conference of Southern Illinois, held this year at La Place. They find it more convenient and profitable to combine all their district programs, and accordingly had secured the services of some of the best talent in the brotherhood. Bro. H. L. Hartsough of North Manchester, Ind., general chairman of the ministerial committee, said some north-while things to local boards. Sister Ellen Heckman Vagoner's talk to the women was also very good. Then there were the splendid addresses of Dean J. W. Lear and brethren Andrew Cordier and W. W. Peters. From former acquaintance with the district work, we marked the absence of some of her best men, but were pleased to learn that their places have been filled by men of efficiency and that the good work goes on.

A noticeable change in polity is the merging of the following boards: church extension, Christian education, ministerial and finance into one general board—District Board of Administration. As one of the conference guests I can truthfully say that the La Place people handled their big crowds admirably.

A. G. Crosswhite.

Eaton, Ohio.

#### DISTRICT MEETING OF NORTHERN ILLINOIS AND WISCONSIN

The District Meeting of Northern Illinois and Wisconsin convened at the First church, Chicago, Sept. 5-7. The inspirational meetings were held on Saturday and Sunday and the business session on Monday. Dr. A. W. Cordier of Manchester College delivered three of the main addresses, each on a timely subject well presented. Charles D. Bonsack was moderator and Paul B. Studebaker reader. Niels Esbensen and Ralph E. White are delegates to Standing Committee, with J. Clyde Forney and J. W. Lear alternates. The mod-

erator elect is M. Clyde Horst. The next meeting will be held at Franklin Grove, Sept. 4-6. During the past year the Shannon church was disorganized. There being two other congregations with houses of worship five and eight miles from Shannon, and both on hard roads, it was easy to accommodate all the members with church affiliation. The church house was wrecked by voluntary labor by the Men's Work and the lumber sold for \$810 which is turned over to the district for building purposes. This was \$500 more than could have been realized had the house been sold on the wall. Some \$150 in the treasury was also turned over for church work. Thus a landmark in this district passes. The weather was ideal, the attendance good and the interest keen. The Chicago church knows how to handle a district meeting. The Board of Administration was asked to broaden its field of activities. Two years ago the officers were asked to make nominations for the several vacancies not otherwise provided for, except for moderator and members of Standing Committee, so as to save at least an hour's time for the session. That is now our practice. Without any hurry and by granting ample time for free and full discussion, the session closed at three o'clock, and all started home feeling that they had enjoyed a very helpful fellowship.

J. E. Miller,  
Secretary.

Elgin, Ill.

#### DISTRICT CONFERENCE OF NORTHERN INDIANA

The District Conference of Northern Indiana met in the Goshen City church, beginning Monday evening, Aug. 17, and continuing through Thursday. The weather was ideal, though quite warm, and every session of the conference was largely attended. The Goshen City church, though large in accommodation, was not ample to care for all needs. The young people's mass meeting on Tuesday evening was taken to the spacious auditorium of the First Brethren church which was also taxed to its limit. On Wednesday evening the combined men's and women's meeting was taken to the high school auditorium where the women of the Goshen City church presented the pageant, "She Hath Done What She Could," to a capacity audience of 1,200.

As guest speaker of the conference, Bro. H. K. Ober of Elizabethtown, Pa., spoke at each session of the inspirational meetings on subjects of deep significance to our personal and church life. His messages, given in Bro. Ober's characteristic fashion, were very much appreciated.

Besides the features already mentioned, the Board of Christian Education, the Mission Board, the Children's Work, and the Ministerial Board were represented at the various sessions of the conference by well planned programs.

The business session organized by electing Burton Metzler, moderator; A. F. Morris, reading clerk; and G. W. Phillips, writing clerk. The forty-nine churches of the district were represented by eighty-six delegates. Delegates elected to the 1937 Standing Committee are: Galen Bowman and T. G. Weaver with T. E. George and G. W. Phillips alternates. The place of holding next year's conference is not yet determined.

G. W. Phillips,  
Writing Clerk.

Elkhart, Ind.

#### DISTRICT MEETING OF EASTERN COLORADO AND NEW MEXICO

The churches of Eastern Colorado and New Mexico met in district conference at Sterling, Colo., Aug. 22-24. Bro. Charles Dumond, pastor of the Sterling church was moderator of the conference.



The conference program included a young people's banquet, sermons and addresses on Christian Education, Missions, and other vital points in the church program. Three short dramas were also presented at conference.

Those from outside the church or our district, who assisted in making ours a worth-while district meeting, are: Oliver Austin, V. F. Schwalm, Ernest M. Wampler, Violet Johnson, and Harriet Robertson.

The business session elected Eld. E. F. Weaver of Haxtun, moderator. Field man for the coming year is Bro. D. D. Harner of Colorado Springs. Bro. X. L. Coppock of Rocky Ford was elected as our representative on Standing Committee, with Bro. D. D. Harner, alternate.

Everett M. Fasnacht,  
Writing Clerk.

Arriba, Colo.

### IN MEMORIAM

Eld. Wm. Swinger was born Aug. 23, 1872 in Darke County, Ohio. He was the son of Samuel and Mary Swinger. He died at the hospital in Dayton on Aug. 9, 1936.

He became a member of the La Motte Prairie Church of the Brethren in Illinois during the evangelistic campaign of Silas Gilbert of sacred memory. In 1898 the Bear Creek church, Ohio, called him to the ministry. He was ordained to the eldership in 1914, serving the Trotwood congregation faithfully through the years. His interest in the activities of the church is well known. He was a wise counselor and an exceptional leader. He was a tireless worker in the kingdom of God. His sympathetic nature won for him many friends, both in the church and in the community. His was a life well spent.

Those surviving are his wife, Myrtle Brumbaugh Swinger, three daughters, one son and two grandchildren.

Funeral services at the church by W. D. Fisher, the pastor, assisted by Wm. Hollinger. Interment in the Bear Creek cemetery.

W. D. Fisher.

Trotwood, Ohio.

### FLORIDA-GEORGIA DISTRICT MEETING

The Florida-Georgia district meeting will be held at Arcadia, Oct. 9-11. The program, still subject to change, is as follows:

#### Friday Evening, Oct. 9

4:00 P. M. Meeting of district elders.

Annual Women's Work meeting.

7:00 P. M. Young People's Program—Topics for Discussion:

Need of a life goal for every young person.  
My ideal Christian.—Dorothy Shoemaker.  
How may I equip myself for greater service?  
How can young people best serve the district?

Our conference in 1946.—David Fahnestock.  
How make our conferences self-supporting?—Harold Meyer.

How stimulate enthusiasm in Y. P. meetings?

#### Saturday, Oct. 10—Moderator, D. E. Miller

9:00 A. M. Ministerial Meeting.

Aims and Objectives of These Conferences.—H. A. Spanogle.

High Lights of Hershey Conference.—J. D. Reish.

Christ in the Life of the Community.—Philip Lauver.

Peace Action.—Martha Swank.

Discussion: What the Minister Should Expect of the Church.—C. C. Price, S. G. Fahnestock.

What the Church Should Expect From the Ministry.—R. D. Bowman, Floyd Irwin.

1:30 to 5:30 P. M., Business Session.

7:00 P. M., Missionary Meeting.

The Work of the American Bible Society.—B. H. Smith.

Sermon.

Annual Offering for District Mission Work.

#### Sunday, Oct. 11

8:30 A. M. Devotional.

What Is Christian Education?—Lois Lauver.

The Practical Use of Christian Education in Our District.

9:30 A. M. Sunday-school Lesson Period.

Co-operation Between Sunday School and the Home.—Mrs. J. D. Reish.

Co-operation Between Sunday School and Church.—H. B. Layman.

11:00 A. M. Temperance Program.

Sebring, Fla.

D. E. Miller.

### IN MEMORIAM—J. C. FORNEY

John Clayborn Forney died at his home in Winbna, Minn., Aug. 10, 1936, aged 69 years, after an illness of several months from hardening of the arteries. He is survived by his wife, seven children and sixteen grandchildren. One son died at the age of six years.

Bro. Forney was born in Parkersburg, Ill., Dec. 28, 1866, the third child of Nancy and David Forney. His parents died when he was a small boy and he was cared for by his uncle, John Forney. In this home he received Christian training and united with the Church of the Brethren while a young man, and earnestly began work in his Master's service. On Dec. 10, 1890, he married Effie Lyon; they established their home on a farm in Parkersburg, Ill. Through their efforts a Sunday school was started in the Big Creek church.

In 1893 he was called to the ministry and later ordained an elder. He labored in the Big Creek church for ten years. He then moved his family to Columbus, N. Dak., where he homesteaded. In this new country he established an altar of worship, conducting services in homes and later in a schoolhouse. After three years he went as pastor to the Kenmare church, N. Dak., where he lived nine years. Then followed a seven-year pastorate at Rock Lake, N. Dak., in the Ellison church. From there he went to Winona, Minn., where he was pastor until a few years ago.

Bro. Forney always made his living by farming. He received very little help from the churches where he labored. He made many sacrifices in time and money that the work of the church might go forward. Though his own family was large, two orphaned boys were welcomed into the home and cared for as his own.



He was in poor health since last February, but was able a few weeks before his death to take part in the communion service at Lewiston, which he enjoyed so much. He spoke afterward to his family of the blessing he received by being here.

Funeral services were held in the Winona church by the undersigned.

J. E. Eddy.

Lewiston, Minn.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Barker-Julian.**—By the undersigned, at the parsonage in Clovis, N. Mex., Dec. 5, 1935, Mr. Thurman Barker of Quitaque, Tex., and Miss Ruby Julian of Ft. Sumner, N. Mex.—Lester E. Fike, Clovis, N. Mex.

**Bauer-Bittinger.**—By the undersigned at the Church of the Brethren, Kent, Ohio, Sept. 9, 1936, Bro. Oscar P. Bauer and Sister Orpha J. Bittinger, both of Akron, Ohio.—A. H. Miller, Kent, Ohio.

**Bender-Inman.**—By the undersigned in the First Church of the Brethren of Canton, Ohio, June 6, 1936, Bro. Harper K. Bender and Sister Lois Evelyn Inman, both of Canton, Ohio.—J. C. Inman, Canton, Ohio.

**Detweiler-Layman.**—Sister Stella Layman, daughter of Brother and Sister William Layman, Colmar, Pa., and Mr. Gilbert S. Detweiler, Hatfield, Pa., were united in marriage by the undersigned in the Ambler Church, Sept. 5, 1936.—Paul M. Robinson, Amhler, Pa.

**Props-Wilson.**—By the undersigned, at the parsonage in Clovis, N. Mex., Aug. 8, 1936, Mr. Lester Props and Miss Frances Wilson, both of Ft. Sumner, N. Mex.—Lester E. Fike, Clovis, N. Mex.

**Sallade-Leathery.**—By the undersigned, Sept. 5, 1936, in the Madison venue church, York, Pa., Bro. Earl A. Sallade and Sister Ruth E. Leathery, both of York, Pa.—M. A. Jacobs, York, Pa.

**Sanders-Larson.**—By the undersigned, at the home of the bride, Elgin, Ill., Sept. 4, Mr. Everett Sanders and Miss Evelyn Larson, both of Elgin.—J. Clyde Forney, Elgin, Ill.

**Schmidt-Rost.**—By the undersigned at the Christian church in Winona, Minn., July 25, 1936, Mr. Carroll William Schmidt and Miss Elizabeth Mae Rost, both of Winona, Minn.—J. A. Eddy, Lewiston, Minn.

## FALLEN ASLEEP

**Driver, Eva Louise,** daughter of Bro. Wilbur and Alma Cupp Driver, as born March 1, 1930, and died July 5, 1936, after a short illness at the home of her grandparents, Brother and Sister A. S. Driver. Her mother died five years ago, and since then she had made her home with her grandparents. Besides her father she is survived by two sisters. Serves at the Branch church by Elders J. M. Foster and M. G. Sanger and Bro. A. M. Lambert. Interment in the church cemetery.—Stella Wine, Bridgewater, Va.

**Franklin, Mrs. Mary E.,** aged 86 years, widow of David Franklin, died June 17, 1936, at the home of her son-in-law and daughter, Mr. and Mrs. Harry D. Ditman, Westminster, Md., with whom she made her home. She was a daughter of Jacob and Ellen Nusbaum. She was a faithful member of the Church of the Brethren for over fifty years and attended church services regularly until her last illness of four months. Five children, eight grandchildren and five great-grandchildren survive. Funeral services at the Westminster church by Eld. Geo. A. Early and Eld. D. Englar. Interment in the Sams Creek cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

**Hermis, Lemon,** aged 69 years, died in the county hospital. He is survived by one brother and one sister of Lancaster, Pa. Brief services at the Steinmetz church near Ephrata by Eld. Reuben E. Myer with burial in Wolf cemetery.—Mrs. Elizabeth Myer, Lititz, Pa.

**Hertzog, Grace F.,** born Jan. 30, 1924, and died Aug. 27, 1936, in the Lancaster hospital, from an infection. She was a member of the West onestoga church and Sunday school. She is survived by her parents, Brother and Sister Stephen Hertzog, six brothers and four sisters. Funeral service at the Middle Creek church by the home ministers. Interment in the adjoining cemetery.—Mrs. Elizabeth Myer, Lititz, Pa.

**Knepper, Bro. Chas. W.,** died Aug. 30, 1936, aged 66 years. He is survived by his wife and two daughters, also seven grandchildren and two brothers. His pastor, Bro. H. Q. Rhodes, preached the funeral sermon at the Pike church, assisted in the service by Rev. Leatherman. Interment in the Berlin cemetery. Bro. Knepper was a member of the Church of the Brethren since young manhood.—B. B. Dickey, Berlin, Pa.

**Kraning, Florabell,** born Sept. 16, 1922, in Miami County, Ind., the daughter of Mr. and Mrs. John Kraning; she died July 11, 1936. She leaves father and mother, one brother and one sister. Nov. 4, 1934, she chose Christ as her Savior and was baptized by Eld. Walter Balsbaugh. With childlike simplicity she remained true to her vow. She was a

companion of little children and was loved and idealized by them, and most especially by her own brother and sister.—Effie E. Keyes, Mexico, Ind.

**Leatherman, Eld. John M.,** born Feb. 19, 1848, and died April 12, 1936. He was the son of Eld. Nicholas (known as doctor) and Catharine Arnold Leatherman. He married Amanda J. Peer, to which union five children were born, all of whom are living. His wife passed away forty-four years ago. He was a member of the Church of the Brethren about sixty years and served as deacon, minister and elder, being ever faithful to his church and his God. He leaves twenty-one grandchildren, twenty-three great-grandchildren and one sister. Funeral services by Eld. W. W. Banc.—Sarah C. Cunningham, Purgitsville, W. Va.

**McCartney, Bro. Samuel,** son of James W. and Margaret McCartney, was born in Minnesota on July 28, 1861, and died at his home at Tacoma, Wash., Jan. 13, 1936. He united with the Brethren church in his early twenties and remained faithful to the end, being a deacon many years prior to his death. He was united in marriage to Mary Adeline Elishman on Jan. 28, 1875, at Batavia, Iowa. To this union four children were born, one having preceded him. He is survived by his widow, one son, two daughters and two sisters. Funeral services were conducted by Bro. Harper Will, at Leavenworth church and burial made in the Leavenworth cemetery.—Mrs. Owen Stong, Cando, N. Dak.

**McKee, Mrs. Sarah Coon,** born Feb. 23, 1849, near Columbus, Ohio, died Aug. 23, 1936, in her home in Cerro Gordo, Ill. She was married to A. J. McKee in 1872; to this union were born six children, three of whom survive, also eight grandchildren and eight great-grandchildren. She was a faithful member of the Church of the Brethren for over fifty years. Her fatal illness was very short—a heart attack lasting only a few hours. Funeral services by the writer, assisted by Bro. Walter S. Coffman.—I. D. Heckman, Cerro Gordo, Ill.

**Moore, Lona,** daughter of Brother and Sister J. W. Moore, died July 15, 1936, at a local hospital, after a short illness of peritonitis, aged 21 years. She united with the Church of the Brethren in her early teens and was an active member of the B. Y. P. D. while at home, having been away the last two years at work. Besides her parents, she leaves seven sisters and three brothers. Funeral services in the Boone Mill church by Brethren I. D. Hoy and G. W. Bowman, Jr. Burial in the Mountain View cemetery near town.—Mrs. I. D. Hoy, Boone Mill, Va.

**Newcomer, George,** Akron, Ohio, born March 24, 1859, and passed away July 24, 1936, at the age of 77 years and 4 months. He is survived by a brother, a sister and two nieces. About six years ago he accepted Christ as his Savior and became a member of the Church of the Brethren at Kent and continued in this relationship until called by death. Services at the Eckard Funeral Home in Akron by the writer. Interment in the East Akron cemetery.—A. H. Miller, Kent, Ohio.

**Seymour, Mortimer Sanford,** son of James Thomas and Mary Ann Seymour, was born April 14, 1854, near Chauncey, Ill., and died July 22, 1936. On June 30, 1878, he married Susannah Hyre. To this union four children were born. In early married life he united with the La Motte Prairie Church of the Brethren and sometime later he with his wife was elected to the deacon's office in which capacity he served as long as health permitted. In June, 1925, he was stricken with a disease which left him an invalid. He was cared for by his faithful companion until her affliction in May, 1934. She was called home Jan. 2, 1935. He leaves three children, two brothers, one adopted sister, four grandchildren and five great-grandchildren. Funeral services at the Oak Grove church by the pastor, D. C. Ritchey.—Mrs. Oliver Dearing, Palestine, Ill.

**Weybright, Sister Susannah,** daughter of John and Catherine Geyer, was born May 16, 1854, near Nappanee, Ind. She died Aug. 4, 1936, after a long illness. June 12, 1873, she married Wm. H. Weybright who died Jan. 30, 1934. In June, 1933, they celebrated their sixtieth wedding anniversary at the church where they had worshiped nearly all their lives. She united with the church in early life. She leaves two sons, two daughters, seven grandchildren, thirteen great-grandchildren and one brother. Services at the home of her daughter, Sister Dora Stout, where she died, by Bro. Manly Deeter; at the Bethany church by Bro. Frank Kreider, assisted by Bro. Howard Kreider.—Dora A. Stout, Milford, Ind.

**Winegar, Bro. George,** born in Tennessee, May 29, 1850; he died Aug. 23, 1936. He married Nancy Thomas and to this union were born seven children. He joined the Cedar Grove church in his youth and was a faithful member until death. He also served as a deacon for several years. He leaves his wife, two daughters, three sons, twenty-seven grandchildren, forty-eight great-grandchildren, four great-great-grandchildren. Funeral services at the home by Bro. Glenon C. Brown with burial in the family cemetery.—Martha Sizemore, Rogersville, Tenn.

## CHURCH NEWS

### CALIFORNIA

**Glendale (First).**—Some of the younger groups of our number were fortunate enough to spend their vacation at La Verne camp. Reports from them always show that they have benefited and heard much of the love of Christ. Aug. 2 the regular council meeting was held. Officers were chosen for the coming year. Re-election was mostly the result. In some instances some of the young people were chosen to fill responsible positions. Our pastor, Bro. H. A. Frantz, was chosen elder and Bro. W. E. Trostle, assistant. Our district delegates are Bro. Marvin Kensinger and Paul Taylor. Bro. O. D. Buck of Franklin Grove, Ill., and Bro. D. L. Forney of La Verne, Calif., delivered mes-



sages here this summer. Our pastor and a group of young people gave a program at the Chinese mission in Los Angeles which is in charge of Maggie Early of First church, Los Angeles. His sermons are always interesting and full of helpful thoughts.—Mrs. Lulu Terford, Glendale, Calif., Sept. 2.

**Live Oak.**—Our goal of 150 attendance for the three summer months was reached during the contest. The J. O. C. class won the banner, Donald Fillmore winning first individual prize and Naomi Swallow, second. Each received a handsome Bible; others received New Testaments. Our pastor and family returned Aug. 8 after almost three months' absence, making a tour from coast to coast. On Aug. 23 after the service a young man and wife were baptized. Aug. 30 Bro. E. M. Studebaker and wife, Rube Collison and Eleanor Herrick of La Verne were with us. They brought a message in song and Bro. Studebaker delivered the sermon. Our regular council was held Sept. 2. Bro. W. R. Brubaker was retained as elder. Brethren W. R. Brubaker and W. I. Liskey are the delegates to district meeting. Bro. Chris Bergholdt was chosen to lead the Sunday school for the year with Sam Fillmore, assistant. Various other officers were selected for the church and Sunday-school, and with this corps of workers we hope to double our diligence in the Master's work for the coming year. The consecration service for officers and teachers will be held on Sept. 27. Arrangements were made for the fall love feast and series of meetings.—Albert Crites, Live Oak, Calif., Sept. 8.

### ILLINOIS

**Lamotte Prairie.**—At an earlier council meeting this year, Bro. Ritchey kindly consented to remain as our pastor for another year. The Allison Prairie young people brought two plays here in the spring and early summer—The Eleventh Mayor and The Old-Fashioned Mother—both to appreciative audiences. The Ladies' Aid was busy during threshing season, serving thirty-nine dinners. Although it has been almost impossible to have monthly meetings, the Aid has been wide awake to the different needs in the community. Our Bible School began Aug. 10 conducted by Mrs. Mary Swinger, with eight helpers from our own local church and co-operating schools. The pennies given by the children were sent to an orphanage. The average attendance was around thirty. Oliver Dearing was our delegate to district conference.—Mrs. Oliver Dearing, Palestine, Ill., Sept. 7.

**Okaw.**—Aug. 9 our summer pastor, Bro. A. Wayne Carr, began a revival. In the afternoon Bro. Sol. Driver of Lima, Ohio, preached. The interest and attendance were excellent throughout the revival in spite of the warm weather and busy season. Bro. Carr's spirit-filled messages were helpful to the Christian as well as to the unsaved. Sister Carr took charge of the music in a very commendable manner. Aug. 16 Bro. Carr's father, Bro. Glenn Carr of Batavia, Iowa, preached in the morning. Six young people were baptized and a husband and wife reclaimed as a result of Bro. Carr's efforts. The work of Brother and Sister Carr during the summer was greatly appreciated by the Okaw congregation and we are sure much good has been accomplished. At our recent council Sunday-school officers were elected for the coming year. Our love feast will be sometime this fall. Fourteen of our young people attended camp at Lewistown, Ill. Sept. 6 they gave a report at both churches.—Estella Emmert, Hammond, Ill., Sept. 8.

### INDIANA

**Mexico** church met in council Sept. 2 and elected the following officers; Robert Kraning, Sunday-school superintendent; Floyd Mullinix, Christian Workers' chairman; Clara Fisser, junior chairman; Ezra Muselman, treasurer; John Keyes, trustee. We will send two delegates to district meeting: Bro. Walter Balsbaugh and Harley Fisher. Our communion will be Oct. 17. We have secured Bro. J. E. Jarboe to conduct our evangelistic meeting which will be Nov. 22 to Dec. 6. The W. C. T. U. will hold their convention at our church Sept. 24.—Effie E. Keyes, Mexico, Ind., Sept. 7.

**Middletown.**—We met in business meeting this afternoon with Bro. Miller presiding, and elected officers for the ensuing year. Bro. Miller was chosen elder again; Viola Zirkle, church clerk; Sister Vina Spitzer, treasurer. The writer is Messenger agent and correspondent. Bro. Harold Grady is Sunday-school superintendent. We had a musical program July 6 by the Munn brothers, ages from thirteen to fifteen years. They cover 800 miles weekly in their work. Aug. 7 Bro. S. Ira Arnold and family presented a program of worship and art. Old favorite hymns were illustrated with beautiful crayon scenes. Bro. McCullough has been away for two weeks in the New Hope church near Seymour, holding a revival. We expect to begin a revival here two weeks before our love feast which will be held Oct. 24. We are having glorious prayer meetings on Tuesday evenings. Our delegate to district meeting at Anderson was Delbert McCullough and to the Sunday-school meeting, Sister Ethel Grady.—Florida Green, Middletown, Ind., Sept. 6.

**New Salem.**—The church met in council Aug. 21. Officers for the coming year were elected. Our pastor, Bro. Howard Kreider, is retained as elder for another year. Bro. Earl Ulery is church clerk and Bro. Ray Ferwerda, treasurer; Sister Ruth De Fries, correspondent and Messenger agent; Bro. Herbert Morehouse, Sunday-school superintendent, with Bro. Hiram Ferwerda, assistant. Homecoming day was Aug. 30. We were favored with two good addresses by Bro. L. W. Shultz and several numbers of special music by others. We are expecting Bro. J. W. Fidler of Brookville, Ohio, to be with us in a meeting beginning the latter part of November.—Dora A. Stout, Milford, Ind., Sept. 5.

**Pleasant Dale** church met in council Aug. 26. Sunday-school officers were elected for the coming year and the delegate for district meeting was chosen. As the work of redecorating the church is nearly completed, it was voted to hold a rededication and homecoming service on

Oct. 4. Bro. Otho Winger will have charge of the rededication service in the forenoon and Bro. R. C. Wenger will have charge of the homecoming service in the afternoon. A few weeks ago our young people had charge of the Sunday evening service and brought us an interesting program of special music, poems and talks.—Mrs. Homer Arnold, Decatur, Ind., Sept. 7.

**Upper Deer Creek** church met in council Sept. 5. Sunday-school officers were elected with Leslie Hausenfluck, superintendent and Grace Walker, assistant. Bro. H. U. Fisher was re-elected presiding elder. Fern Murphy was chosen delegate to district conference. Five letters of membership were granted to members who have moved recently. Recently electric lights have been installed in our church house at a cost of \$243 which is all paid; our district dues also have been paid. Our revival meetings will begin Oct. 18 and our communion meeting will be held at 7 P. M. on Nov. 2. Our Aid Society reported \$70 cleared on serving threshing dinners.—Mrs. Geo. R. Murphy, Walton, Ind., Sept. 7.

**Wabash Country.**—At our spring business meeting church officers such as trustee, secretary and treasurer were elected. We joined with the other five churches of the township in union pre-Easter services, being held one night at each church with each pastor conducting one service. Bro. Ira H. Frantz of North Manchester gave us a few good sermons during the summer. Aug. 17 Bro. B. D. Hirt of Winamac began our revival and continued for two weeks, preaching strong gospel sermons that were beneficial to the members and a warning to sinners. One was received into the church by baptism. Sept. 4 we met for a business meeting. Sunday-school officers were chosen, Bro. O. O. Brubaker being re-elected superintendent. Bro. Clarence Pulley was chosen delegate to district meeting with Bro. Elza Weimer, alternate. Our communion will be Sept. 26 at 7 P. M. The men's organization is sponsoring the work of digging a basement and installing a furnace which they intend to have completed before cold weather.—Mrs. Lula Pulley, Wabash, Ind., Sept. 5.

**Wakarusa** church met in council on Sept. 2. Officers for church and Sunday school were elected for the following year. Bro. Burton Metzler was chosen to be our elder; Sister Grace Summer, superintendent; Sister Gertrude Metzler, Messenger agent. Bro. Burton Metzler has served as our pastor for three months and at our last council was elected to serve indefinitely. Sister Grace Summer and Bro. George Bollman served as delegates to our district conference. Our harvest meeting will be held on Sept. 20, an all-day service with Bro. Bonsack delivering the three addresses.—Rose Wise, Wakarusa, Ind., Sept. 7.

### KANSAS

**Lone Star.**—At the quarterly council Sept. 6 all officers for church and Sunday school were elected for the coming year. The elder is J. M. Ward; clerk, Sister Dorothy Fishburn; Messenger agent, Sister C. B. Fishburn; correspondent, the writer; Sunday-school superintendent, Bro. John Daggett. The church being without a resident minister at this time, we were glad to have Bro. Holler of Topeka fill the pulpit Sept. 6. The ministerial board was instructed to try to find some one to preach at least every two weeks until arrangements can be made for a full time minister. Lone Star is a farming community, and owing to the failure of all crops, it is hard to know just what can be done in the way of a minister's support. Mr. and Mrs. John Daggett are the delegates to district meeting at Morrill in October. Sisters Bertha Ulrich and Anna Flory are alternates.—Mrs. J. W. Gorbitt, Lone Star, Kans., Sept. 7.

**Topeka.**—The attendance at all our church services has been good during the extreme heat of the summer. Since our last report we have had several guest speakers at our church services. Bro. H. Spenser Minnich of Elgin, Ill., filled the pulpit one Sunday evening and the message was enjoyed by all present. Bro. V. F. Schwalm of McPherson College delivered the message at our Sunday morning services June 7 when he was one of the speakers at the state C. E. convention. Both messages were greatly appreciated. The basement that was started last spring has been progressing slowly. It is walled up, the floor cemented and windows in. It will be a pleasant place for Sunday-school classes, etc. The church house is now on a higher foundation and the larger windows let in plenty of light. We are sorry to lose some of our members who have gone to other places to teach school. Our pastor, L. H. Root, preached doctrinal sermons on Sunday mornings during the month of July which were greatly appreciated.—Mary M. Smith, Topeka, Kans., Sept. 7.

**West Wichita.**—Our church has joined the other West Wichita churches in a series of Sunday evening meetings for the summer. Sunday, Aug. 16, the meeting was held at this church. We are also planning to join in a combined revival meeting this fall, for which the West Side churches are building a tabernacle. Just at the present, our pastor, Bro. W. W. Riddlebarger, is holding a meeting at Friend, Kans. Recently Bro. Riddlebarger took his turn for a week, conducting the morning devotional period over radio station KFH, Wichita. Music was also furnished by this church. The young people entertained at the regional Brethren young people's conference held here Aug. 2. Prof. J. D. Bright, McPherson College, was the speaker of the morning. Group discussions were the feature of the afternoon, followed by the business meeting, and later a friendly hour. A play, "Betty's Decision," was given in the evening. Rather than disintegrate during the hot summer months, the church choir is holding two practices weekly, one following the midweek service on Wednesday evening, and the other following the morning service on Sunday. On decision day, Aug. 9, two persons were baptized. The Ladies' Aid held an ice cream social Tuesday, Aug. 18, on the church lawn.—Dorothy Stephens, Wichita, Kans., Sept. 5.



## MARYLAND

**Longmeadow** church recently held a series of evangelistic services with Brother and Sister I. S. Long, evangelists. These services made for a spiritual upbuilding of the members and nine accepted Christ. One was received by letter. Our semiannual love feast will be held on Nov. 14 beginning at 2:30. Recently the interior and exterior of the church building were painted and new carpet has been procured. A committee has been appointed to arrange a local Sunday-school program.—Pauline Rowland, Hagerstown, Md., Aug. 29.

**Meadow Branch** congregation closed one of the most interesting series of meetings ever held in its country house. Eld. W. N. Zabler preached the Word with power for two weeks. The last service was held Aug. 30 in the evening, with a full house in attendance. As an immediate result of these meetings nineteen have been baptized and received by the church here.—Wm. E. Roop, Westminster, Md., Sept. 1.

## MICHIGAN

**Beaverton** congregation held the regular members' meeting Sept. 4. Our trustee board was changed from a life term to three years, one to be elected each year. J. P. Whitmer was chosen for the initial three-year term; Archie Van Dyke, two years; David Mote, one. Bro. Perry Arnold will be our elder for the coming year; Olive Miller, clerk; Ruth Killian, Messenger agent and correspondent; Arthur Whisler, superintendent; Wendell Long, associate. During the past year twelve have been baptized, seven letters received, one letter granted, and two removed by death. Our pastor anointed one, officiated at two weddings and seven funerals. We had a Vacation Bible School with 105 enrolled and average attendance of 90. The pastor directed the school and also taught a course in leadership training in which the other churches of the community joined. Eighteen boys and eighteen girls made camp at Pratt's Lake under the leadership of Brother and Sister Warner. This was the Pioneer Club group. Attendance and interest are both increasing and the different departments are in promising shape.—Ruth Killian, Beaverton, Mich., Sept. 11.

## MISSOURI

**Bethel** church met in council Aug. 24 to elect both church and Sunday-school officers for the coming year. Elder is Bro. Eby; secretary, Bro. Paul Wehrli; treasurer, Bro. Jess Wehrli; correspondent, the writer; Messenger agent, Sister Eby; Sunday-school superintendent, Sister Clarence Norman; assistant, Sister Della Wellington. District meeting delegates are Sisters Clarence Norman and Mamie Marti; alternates, Brethren Norman and Marti; delegates for Sunday school, Brethren Edwin Prather and Edwin Fuhrman; alternates, Sisters Ruth Prather, Orpha Marti, Bro. Merrill Miller. The communion is to be held Oct. 14. Our Sunday school has kept up despite the hot weather. We held an ice cream supper in July for the benefit of those going to camp. We had representatives in all three camps this summer; about ten young people attended camp with our pastor, Bro. Eby, and wife.—Mrs. Flora Marti, Mound City, Mo., Sept. 6.

**Mountain Grove.**—Cabool, Greenwood and Mountain Grove churches held a rally Sunday, Aug. 30, at the Greenwood church. Bro. I. L. Harris of Mountain Grove conducted the morning services. The theme of the afternoon service was Looking Forward. Several of the young people took part in the discussion. An offering was taken for the district project of the young people. A goodly number of the Mountain Grove church attended district conference at the Shoal Creek church.—Mrs. Maurice E. Rhodes, Mountain Grove, Mo., Sept. 11.

**South St. Joseph** church has kept up all her services this summer though it has been the warmest and the driest season on record. Our midweek prayer meeting averaged twenty-nine attendance. We received five by baptism this summer. Brother and Sister Vernon Frazier of Ft. Scott, Kans., came to us July 8 and assisted in the work till Aug. 31. They then went to Chicago to attend Bethany Biblical Seminary. They assisted us in a Vacation Bible School and they with five of our young people attended camp at Perte Springs near Warrensburg, Mo. We are looking forward to our district meeting which is to be held in our church the last week in October. We are planning a revival meeting to begin about Nov. 18 by Brother and Sister B. M. Rollins of West Virginia.—E. N. Huffman, St. Joseph, Mo., Sept. 7.

## NEBRASKA

**Bethel.**—Bro. W. A. Kinzie closed his pastoral work here in November, and while we had no preaching services during the winter months, the Sunday school was carried on in a commendable way. On April 1 Bro. I. C. Snively and family came to us and took up the pastoral duties of the church. The church gave them a warm reception and a substantial donation the following evening. During April we sponsored a father and son banquet. We also gave an inspiring Easter pageant. May brought us our school activities and since Bethel has students in four different high schools and various grade schools, we gave a special school closing service at our own church. The young ladies of the church are organized into a Sisters of Service group; they gave a fine program and luncheon to their mothers in May. Special programs were given on Children's Day and Educational Day. The women's council put on a play and lifted an offering for their special project. Our young people and others are enlisted in the peace drive and will soon send in their second offering. Our Sunday evening services have varied from forty to sixty-five in attendance through the summer and we have had preaching alternately with divisional services by the adults and young people. In a recent business meeting we elected church and Sunday-school officers for the new year as follows: Elder, Bro. I. C.

Snively; Sunday-school superintendent, Mrs. Maud Harner. We are making plans to conduct a preaching mission in this church and will hold our communion on Sunday evening, Oct. 18.—Mrs. J. O. Saylor, Carleton, Nebr., Sept. 7.

## NEW YORK

**King Ferry.**—We had a wonderful week of consecration Aug. 23 to 30. Bro. Cassidy, our pastor, gave a helpful sermon and lesson on baptism Sunday morning, the 23rd. That night we had the pleasure of bearing Miss Irene Mason of Virginia give a report on the World Sunday School Convention in Oslo which she attended. On Monday night, Bro. Cassidy's subject was The Ordinances of the Church; Tuesday, Why I Am a Minister in the Church of the Brethren. Wednesday night was given to our four local ministers, each giving an interesting talk. Thursday was music night with a program of hymns and their history. Friday was young people's night and Bro. Cassidy's sermon was on Visions and Dreams. Our love feast on Saturday night was well attended, with Bro. H. K. Ober of Elizabethtown, Pa., officiating. We very much enjoyed having a number of Eastern Pennsylvania brethren and their wives with us over this week end. Bro. Ober gave a talk to the Sunday school and Bro. Rufus Bucher brought the morning message which was much enjoyed. After dinner we met for the installation service for our pastor and wife. Bro. Ober gave the address and a response was given by both Brother and Sister Cassidy. At 7:30 Bro. A. P. Wenger of Ephrata, Pa., gave a wonderful talk to the young people, after which Bro. Bucher gave us another good sermon—the climax of a great week. Our Sunday-school and church services have grown since our last report and our collections are more than three times as large; we feel very much encouraged. More work has been done by the men around the church grounds, laying tile to keep the water out of the basement. Six young people were baptized into the church since our revival meeting in July. Our midweek Bible study class taught by Bro. Cassidy is very interesting and we have good crowds each time. One week we have a lesson on prayer and then a lesson on the prophecies. Our church with the Presbyterian and two M. E. churches had a three weeks' Vacation Bible School the latter part of July; it was well attended. Our Sunday school gave a Children's Day program in June. The local W. C. T. U. had its July meeting in our church, followed by a snapper. Three of our number attended the young people's camp at Elizabethtown, Pa., and will give their report Sept. 6.—Mrs. Gertrude Roller, King Ferry, N. Y., Sept. 4.

## OHIO

**Bethany.**—Bro. H. M. Coppock of Tippecanoe City, Ohio, began a revival meeting Aug. 3. While there were no accessions we feel that this meeting was very beneficial. We had a very fine Vacation Bible School in August directed by Naomi Erbaugh and Ruth Funderburg, both of our district. The enrollment was fifty-three and average attendance forty-one. We had a Children's Day program in which thirty children had a part. Our pastors, Brother and Sister Otto Laursen, are starting on their seventh year and the work is progressing nicely under their leadership. We are looking forward to the coming of Brother and Sister J. Homer Bright sometime this fall.—Viola Staggs, West Union, Ohio, Sept. 5.

**Fairview** church (Ohio) met in council Sept. 8. Sunday-school officers for the coming year were selected with Bro. Jas. Guthrie, superintendent. Our love feast will be Oct. 17 at 7 P. M. and our homecoming on Sunday following, Oct. 18. Bro. Mnselman of Lima, Ohio, will be with us in a revival effort about the middle of November. Our services both morning and evening are well attended with good interest. Our young people are to be especially commended for carrying on their part of the church program. There has been one baptism since our last report.—Gertrude E. Guthrie, Blissfield, Mich., Sept. 11.

**Gratis** church met in regular council Sept. 1, with our elder, N. B. Wine, in charge. Church and Sunday-school officers were elected for another year. The young married people's class decided to redecorate the church basement. The all-day meeting and communion in the evening will be the third Saturday in October, Oct. 17.—Elizabeth Lowman, Camden, Ohio, Sept. 5.

**Lick Creek** church met in council Sept. 4. Officers for the coming year were elected. Bro. Edw. Kintner was chosen elder; Bro. Dewey Rowe, pastor; Sunday-school superintendent, Rollin Kyser; Messenger correspondent, Ada Stombaugh. Aug. 22 was our yearly harvest meeting. Bro. Cripe from Auburn, Ind., was the main speaker. He preached in the forenoon and at 2 P. M. gave us another sermon which we all enjoyed. Bro. Dewey Rowe, our pastor, will hold one week of meetings, and at the close we will have our communion, Oct. 5 at 7:30 P. M.—Minerva Kintner, Bryan, Ohio, Sept. 8.

**Mohican** church met in members' meeting July 21. Officers were elected for the year. Bro. D. E. Sower was chosen elder. Sister Dorotha Sower represented us at Annual Conference. Delegates to district conference are Florence Imhoff and Christie Morris. The church decided to hold a communion service on Sept. 27 beginning at 9:30; dinner at the church, afternoon service and communion in the evening. Aug. 17 Brother and Sister Arnold gave us a chalk talk and musical entertainment which was very interesting. On Aug. 16 Bro. John Wieand and wife came to assist us in a revival meeting. Bro. D. E. Sower conducted the meeting to the close. As an immediate result three accepted Christ and were baptized.—Mrs. J. F. Imhoff, Wooster, Ohio, Sept. 5.

**Pleasant Hill** church met in a members' meeting recently. Officers for the church and Sunday school were chosen for another year. Reports of committees and several departments were given. Aug. 16 a dele-



gation from Circleville and Charleston churches rendered some music. Sister Kathryn Royer and Bro. Chas. Essech each gave a message that morning. An invitation was given to Bro. Essech to assist our congregation in a revival sometime in October. A love feast is to be held at the close. Our pastor was chosen elder. Just now he is in a revival at Strait Creek church. Nine of our young people are attending Manchester College this year. Aug. 23 Bro. Henry Heckman gave a message on Peace. He also informed us concerning the work of the peace teams in Miami and Darke counties.—Mary West, Pleasant Hill, Ohio, Sept. 5.

**West Alexandria.**—The members of our congregation held a business meeting on Sept. 4. At this time Sunday-school officers for the following year were elected. Brother and Sister Geo. Cooper were received as deacon and deaconess, coming from the First Brethren church of this town. The ministerial committee chose Bro. Groff to serve as pastor for the ensuing year. He and his wife have been with us for the last five years and are doing fine work. Our treasurer gave an acceptable report. Bro. Noah Erbaugh and wife tendered their resignation as Messenger correspondents, also Sister Ida Kempton; and the undersigned was appointed. Our revival will begin Oct. 11 with Bro. J. O. Wenger, evangelist. The young girls under the direction of Sister Beula Reigel have organized a chorus. On Aug. 26 they visited the Bear Creek church and aided in a revival there by giving a musical number. Despite the heat this summer, we have had a good attendance; the average Sunday-school attendance is 118. On Sunday evening, Aug. 23, we enjoyed a picnic and social at the Arthur Henry camp. Games and contests were enjoyed after which ice cream and cake were served to about 200 members and friends. Sept. 3 our pastor and wife were surprised in honor of their silver wedding anniversary when about 100 relatives and friends called on them. As a token of respect and appreciation the church presented them with a beautiful set of silverware. Oct. 4 we will observe rally and promotion day in our Sunday school with a program. Several of our young people are returning or attending college this fall.—Mrs. Howard Cunningham, West Alexandria, Ohio, Sept. 8.

### OREGON

**Grants Pass** church met in council Aug. 28. Officers were elected for the Sunday school with Bro. Wm. Ogg, superintendent, and Sister Bruhaker, assistant. We have received one by baptism recently. Bro. R. C. Flory was elected elder; Geo. Shade, assistant. The church decided to have Bro. H. G. Shank conduct a revival meeting this fall. We are in need of more ministers in southern Oregon. We were glad to have Bro. E. M. Studebaker of La Verne, Calif., give us an inspiring address. Eleanor Herrick and Ruhe Collison, traveling with the Studebakers through Oregon and Washington, entertained us with music which we all enjoyed greatly.—Mrs. J. S. Christlieh, Grants Pass, Ore., Sept. 6.

### PENNSYLVANIA

**Annvile.**—July 16 our B. Y. P. D. secured Bro. D. W. Kurtz to address us on The Three Choices of Youth. Bro. Kurtz was also with us on Sunday morning, Aug. 16. He gave a very rich message on The Meaning of the Love Feast. The Annville Sunday school rendered a Children's Day program the afternoon of July 26. Bro. Cyrus Krall from Midway was the guest speaker. That evening the East Fairview male quartet rendered a fine program at the Annville church. An all-day meeting was held at the South Annville church on Aug. 2. There was a large attendance and good interest was manifested during the three sessions. The Annville young people conducted an outdoor service on Saturday evening, Aug. 22. Bro. Ammon B. Meyer, from Fredericksburg, gave an inspiring message as the group was gathered about the campfire. Bro. S. K. Wenger from Midway brought us a harvest home message at our Sunday morning service Aug. 23. At the fall council on Sept. 5 the Sunday-school officers of both schools were approved; C. H. Winters is superintendent of Annville and C. G. Bucher of South Annville. The South Annville school plans to conduct a children's meeting Sunday, Sept. 27, at 2 P. M. Bro. Robert Cocklin from Mechanicsburg, who has been secured as the speaker, will also be present at an evening service Sept. 26, as well as at the Sunday morning service. We have arranged to hold our love feast Nov. 7 and 8 beginning Saturday at 1:30 P. M.—Esther Bucher, Annville, Pa., Sept. 18.

**Buffalo.**—The young people's conference of the northern zone of Southern Pennsylvania was held at our church May 3. The young people rendered an interesting program afternoon and evening. Bro. H. K. Ober delivered the addresses. Our love feast was held May 16, with Eld. Charles Schwenk of Sugar Valley officiating. May 24 to June 7 Charles R. Oberlin, Peru, Ind., conducted evangelistic services. Bro. Oberlin brought inspiring messages each evening. As a direct result there were twenty-one decisions of which seventeen have been baptized. Quite a number of our people attended the Conference at Hershey. A. C. Beaver was chosen delegate. Our Ladies' Aid has been quite active during the past year. Among other things they presented the church with silverware, carpet for the pulpit, scarfs for the piano and pulpit and also a pulpit Bible. We also are glad to have 75 per cent of the homes subscribing for the Messenger.—Mrs. M. W. Mensch, Mifflinsburg, Pa., Sept. 8.

**Coventry.**—June was a very active month with many interesting events in the church and community. June 4 there was a welcome home for Brother and Sister H. Stover Kulp and family, returned Africa missionaries. June 7 our love feast and communion service was held with Bro. Kulp officiating, assisted by our pastor, Bro. T. P. Dick. June 18 the Bethany male quartet gave a musical program. June 19 and 20 we enjoyed brotherhood young people's night with a large at-

tendance. June 21, Children's Day, several mothers consecrated their babies and there was a much enjoyed program by the children. In the evening Bro. W. W. Slabaugh of Bethany Biblical Seminary of Chicago gave an inspiring message. July 13 to 24 our Vacation Bible School was held with 106 enrolled. Sister T. P. Dick, the superintendent, used the theme, True Manhood. Brother and Sister H. Stover Kulp were among the teachers. Most instructive courses were given on Bible characters, alcohol and narcotic education, with poster making and essay work. The Kulp's had many articles made by Africans, as well as fruit and vegetation from Africa on display. The community as a whole showed interest and the large attendance of the children was most gratifying. Our August activities were many, notwithstanding the extreme heat and the vacation season. The homecoming annual Sunday-school picnic in the spacious church grove Aug. 15 was well attended. Sunday morning, Aug. 30, Bro. Wayne Dick, son of our pastor and a student of Juniata College, brought the message, Be Still and Know That I Am God. In the evening Sister Madeline Taylor of Alum Bank, Pa., filled the pulpit, using the theme, Behold the Lamb of God. Sept. 6 Bro. Jacob Dick, the youngest son of our pastor, delivered the sermon. These young people gave most inspiring and helpful discourses. Our church is planning two weeks of special services for Nov. 9 to 25.—Mrs. Albert D. Hartley, Pottstown, Pa., Sept. 8.

**Lebanon.**—Our church conducted a Vacation Bible School from July 13 to 24 with an average attendance of 102. The offering of \$19.07 was sent to Brother and Sister Alva Harsh, missionaries to China. On Aug. 2 the young people of the church rendered a pageant at the opening-session of Camp Conewago at Elizabethtown, Pa. This church was represented with twelve members at the different sessions of camp. Aug. 16 a group of our members were guests of the church at Shamokin, Pa. A male quartet furnished music and Bro. Lester Royer preached the sermon. Sunday evening, Aug. 23, Bro. A. Stauffer Curry of the Palmyra church was our guest speaker. Bro. A. F. Brighthill of Bethany Biblical Seminary was also with us, bringing us music in picture and song. Aug. 30 we had as a guest speaker Bro. Edw. Landes from the Lancaster church, member of the Emergency Peace Campaign. He spoke on the subject, We Must Fight. Sept. 6 Bro. Ammon Gibble, instructor of commercial education in the Middletown high school, gave an excellent address on Religion in Education. Sept. 27 is designated as young people's rally day and Oct. 4 as rally day for the Sunday school and church. Oct. 11 is the date for our love feast.—Mrs. P. G. Edris, Lebanon, Pa., Sept. 8.

**Lititz.**—Vacation Bible School was conducted June 17 to July 1 with Eld. Jas. M. Moore, superintendent. The enrollment was ninety-eight; the offerings of the children for mission work among the children of India amounted to \$15.36. June 21 the Bethany male quartet gave us a very good program. July 12 Eld. Fred Hollenberg of Modesto, Calif., preached for us. July 19 Sister Allie Eisenhise of Chicago gave us a lecture on China and spoke of her work among the Chinese in Chicago. July 26 the Akron congregation worshiped with us. Eld. S. N. Wolf preached the morning sermon. Twenty of our young people attended Camp Conewago during August. Aug. 23 we observed old folks' day. Eld. S. M. Lehigh of Hanover preached the sermon. Sept. 2 our fall council was held. Sunday-school officers were elected, the superintendent being H. M. Reidenhaugh. Installation services for officers and teachers of the Sunday school will be conducted by Bro. Moore Sept. 27. Oct. 4 will be rally day. Evangelistic services will be held Oct. 13 to Nov. 1 with Eld. H. K. Ober, evangelist. Our love feast will be held Nov. 8 beginning at 2 o'clock. Since our last report seven members have been added by letter and one by baptism.—Florence B. Gibbel, Lititz, Pa., Sept. 10.

**Oakdale** church met in council Sept. 6. This being the time for re-organizing the work for the coming year, the following officers were elected: Elder, Bro. J. H. Wimmer; clerk, Sister Grace Shumaker; treasurer, Bro. A. D. Hetrick; Messenger agent and correspondent, Virginia L. Hetrick; member of the trustee board, Bro. J. C. Hetrick; Sunday-school superintendent, Bro. E. Z. Shumaker; assistant, Bro. A. D. Hetrick. Sept. 20 was set for our love feast. Bro. Wimmer will hold three meetings previous to the love feast.—Virginia L. Hetrick, New Bethlehem, Pa., Sept. 10.

**Palmyra.**—On June 7 some of the young people of our church presented the play, The Eleventh Mayor. June 9 the Harrisburg Aid Society gave a play here entitled The Two Builders. June 28 a Children's Day program was given by the beginners of our Sunday school. July 5 Eld. J. H. Longenecker was to preach here, but was not strong enough to do so. His nephew, Rev. C. R. Longenecker, a United Brethren minister of Lebanon, filled the pulpit instead and preached a fine sermon. July 11 Bro. D. W. Kurtz gave us one of his interesting lectures. July 19 Mr. Gaige, representing the Anti-Saloon League gave a temperance lecture in our church. Our Vacation Bible School under the leadership of Sister Ruth Henry, was conducted the last two weeks of July. Twenty of our young people attended Camp Conewago at Elizabethtown, in August. Eld. F. S. Carper held a two weeks' revival meeting at Hanover, Pa., during August. Sunday evening, Aug. 1 we had a temperance meeting at which a group of our brethren conducted a panel discussion. Aug. 16 Bro. Albert Burgess of Keyser, W. Va., brought the evening message. Aug. 23 Conrad Sandy, a pastor in Brethren church in California, while visiting here, preached a strong sermon on Jesus Our High Priest. Aug. 30 Bro. Jesse Reber, pastor of the church in Brooklyn, N. Y., gave us the morning message. Our midweek services are very good; we are studying the Book of Hebrews at present, with Eld. F. S. Carper as teacher. These lessons are most inspiring. We are happy to report that we have again reached the 75 per cent quota for the Messenger. Our quarterly council convene



Sept. 9. Two letters were granted, one of them being to our young man, A. Stauffer Curry who accepted the pastorate of the Westminster church, Md. The ministerial meeting of Eastern Pennsylvania will be held here the first week in November. Nov. 8 we expect our revival to begin with Bro. D. I. Pepple of Woodbury as evangelist. Our love feast will be Nov. 29 all day.—Mrs. Moses Groy, Palmyra, Pa., Sept. 10.

**Springville** church met in council Aug. 3 with Eld. R. P. Bucher presiding. Our elder was re-elected for another year. We were glad on Oct. 6 to have Akron congregation worship with us; they are remodeling their church building. Our harvest service will be held Sunday, Oct. 4, at Mohler church. We expect Eld. R. P. Bucher to bring the message. Our love feast date has been changed to Oct. 17 and 18 at 1 P. M. at Mohler church.—Mrs. Abram G. Zug, Lincoln, Pa., Sept. 10.

**West Conestoga**.—July 10 Bro. D. W. Kurtz gave a talk at the Middle Creek house. July 19 the members of Akron Sunday school worshipped with us. Bro. Samuel Wolf preached in the morning and Bro. Geo. Hoff at the evening service. Our young people rendered a program at Lancaster prison recently. Aug. 2 Brethren Ben Ebersole of Hersey and Wm. Zabler of East Petersburg preached at Middle Creek. In the afternoon we had our children's meeting with Bro. Ben Ebersole our speaker. Aug. 16 Bro. Alton Bucher of Richland preached. We had our regular council meeting with Eld. Harvey Markley presiding. We will worship every Sunday morning at Middle Creek beginning Nov. 1 until the last Sunday of March. We expect to hold our love feast Oct. 28 and 29. We had our harvest meeting at Middle Creek. The visiting brethren were S. S. Eshelman and Bitzer Johns. Our offering amounted to \$56.—Amanda Weaver, Lititz, Pa., Sept. 8.

**West Greentree** church met in council Aug. 4. Our licensed minister, Bro. Abraham N. Eshelman, and wife were fully ordained in the ministry. Brethren Nathan Martin and Samuel Eshelman were present. Nov. 15 we will begin a series of meetings at the Rheems house with Bro. Jos. N. Cassel from the Mingo church in charge. Our love feast to be held on Nov. 1 and 2. Aug. 9 Bro. B. G. Stauffer from Chiquita gave us a message at the Rheems house. On Aug. 23 Bro. Nathan Marston of Lebanon and Bro. John Zuck of Palmyra were at the Florin house. Aug. 30 Bro. L. D. Rose gave us a message at the Greentree house. All of these brethren came to visit the Greentree district and gave us interesting messages. Our harvest meeting was held Aug. 1, Saturday afternoon. Four ministering brethren were present: Simon Bucher, R. W. Schlosser, Samuel Eshelman, Harry G. Fahnestock. These brethren also brought us helpful messages.—Mrs. Henry E. Eneman, Elizabethtown, Pa., Sept. 8.

## TENNESSEE

**Pleasant Valley**.—Sunday, Sept. 6, four applicants were baptized into the church. They were converted during the revival which Bro. Frank Berg held July 26 to Aug. 11. The young people's society had a love feast at the home of Martha Diehl Sept. 5. The evening was spent around an open fire, singing, toasting marshmallows and feasting on melon.—Martha Diehl, Jonesboro, Tenn., Sept. 10.

## TEXAS

**Nocona**.—Bro. Reuel B. Pritchett from White Pine, Tenn., just closed his nineteenth day meeting here with good results. There was a house full most every night. He gave God's messages in a plain and powerful way. The meeting began Aug. 19 and closed Sept. 6 with the result that twenty-three were saved—thirteen baptized and ten reclaimed. We had a love feast on Sept. 4 with seventy-five members surrounding the table. Brother and Sister Rollins from West Virginia, on their way to Bartlesville, Okla., came to us on Aug. 14 and were here four days. Bro. Rollins preached four inspiring sermons. Our church feels greatly revived and our Sunday school is gaining in interest and attendance; we have from fifty to ninety present each Sunday.—Mrs. Abe Molsbee, Nocona, Tex., Sept. 8.

## VIRGINIA

**Branch**.—An Easter pageant was given by the B. Y. P. D. entitled "The Way of the Cross." On May 17 Bro. Weybright of Maryland conducted the morning service and the ladies' quartet of Harrisonburg gave us a musical program at night. Our Vacation Bible School was held from May 25 to June 6 with an enrollment of eighty-five. Eld. L. Miller, one of our delegates to Annual Conference, gave an interesting report. The quarterly council meeting of the Sangerville congregation was held at the Branch June 5. Two papers were discussed as to how to improve our church attendance and get in closer touch with the weaker members and provide for our free ministers to do more visiting. Entertainment for our young folks on Sunday afternoons was so discussed. We were glad to have Brother and Sister D. D. Fleishman, formerly of this place but now of Dallas Center, Iowa, with us in a series of meetings from Aug. 9-22. Each evening Sister Fleishman interested the children with story and song and led the music. Bro. Fleishman preached nineteen inspiring sermons which we feel have given us spiritual strength. As a direct result seven accepted Christ and were received by baptism and one was restored. Our homecoming on Aug. 22 was well attended.—Stella V. Wine, Bridgewater, Va., Sept. 5.

**Middle River**.—We had our visit council Aug. 22. The visiting brethren reported an excellent visit; they gave a very satisfactory report. We appointed a committee to work out a definite church budget. We are looking forward to a series of meetings next August; as we made no arrangements earlier this year we have no one for this summer, and it is too late to get a preacher before cold weather. Bro. D. Arlie Gline was elected Sunday-school superintendent with Bro. E. C. Gel-

man, assistant; Sister Eva Sandridge, chairman for Women's Work. Dr. Elmer U. Honeshell of Waynesboro, Va., gave us a very interesting and instructive drama on the Book of Job, Sunday, July 19. The different departments of our church are working very efficiently. Eld. B. B. Garber was re-elected elder. He expects to give us a talk on each of the Ten Commandments, one each Sunday night. Our communion meeting will be Oct. 24 at 6 P. M.—J. S. Norford, Ft. Defiance, Va., Aug. 29.

**Mt. Zion**.—We enjoyed the fellowship of Bro. J. H. Price and family of Laton, Calif., who worshiped with us while on their way to Annual Conference. Our pastor and wife and others from the congregation attended Conference. Our two weeks' Bible School was one of the best we have had. The average attendance was over seventy. At the close of the school a very fine program was given by the children. July 20 we had the rare privilege of having Bro. Alvin Brightbill with us in a music institute. His interpretation of music and hymns was very helpful to our church and we enjoyed the opportunity of fellowship with him. The B. Y. P. D. sent four of their group to Camp Bethel this

## ANNOUNCEMENTS

### DISTRICT MEETINGS

California, Northern, Empire, Oct. 9-12.  
Florida and Georgia, Arcadia, Oct. 9-11.  
Indiana, Middle, Flora, Oct. 9-11.  
Kansas, Northeastern, Morrill, Oct. 2-5.  
Kansas, Northwestern, Burr Oak, Oct. 16.  
Kansas, Southwestern, Pleasant View, Oct. 16-19.  
Missouri, Middle, Adrian, Sept. 25-27.  
Missouri, Northern, South St. Joseph, Oct. 24-26.  
Nebraska, Kearney, Oct. 9-12.  
Ohio, Northeastern, Black River, Oct. 6-8.  
Pennsylvania, Southern, Bermudian (Upper Conewago), Oct. 27, 28.  
Pennsylvania, Western, Uniontown, Oct. 27, 28.  
West Virginia, First, Maple Spring (Egdon), Oct. 2, 3.

### LOVE FEASTS

California  
Oct. 29, 7:30 pm, Hermosa Beach.  
Colorado  
Oct. 9, 7:30 pm, Haxtun.  
Illinois  
Oct. 11, 7:30 pm, Polo.  
Indiana  
Sept. 26, West Manchester.  
Sept. 26, 7 pm, Wabash Country.  
Oct. 3, La Porte.  
Oct. 3, Pike Creek.  
Oct. 3, Lower Deer Creek.  
Oct. 10, North Webster.  
Oct. 10, Beech Grove.  
Oct. 10, 6:30 pm, Ladoga.  
Oct. 11, Pleasant Hill.  
Oct. 16, Yellow Creek.  
Oct. 17, 7 pm, Pine Creek.  
Oct. 17, 7:30 pm, Arcadia.  
Oct. 17, 10:30 am, Nettle Creek.  
Oct. 17, Bachelor Run.  
Oct. 17, Mexico.  
Oct. 17, 7 pm, Bethel.  
Oct. 17, Union Center.  
Oct. 20, Flora.  
Oct. 26, Walnut.  
Nov. 2, Upper Deer Creek.

### Iowa

Sept. 27, 7:30 pm, Greene.

### Kansas

Oct. 3, 7 pm, Maple Grove.

### Maryland

Oct. 3, 6:30 pm, Sams Creek.  
Oct. 4, 7 pm, Flower Hill.  
Oct. 11, 6:30 pm, Pipe Creek.  
Oct. 17, 2:30 pm, Meadow Branch.  
Oct. 24, 2 pm, Licking Creek at Pleasant Ridge.  
Nov. 14, 2:30 pm, Longmeadow.

### Minnesota

Oct. 18, Worthington.

### Missouri

Oct. 14, Bethel.

### Nebraska

Oct. 18, Bethel.

### Ohio

Sept. 27, 9:30 am, Mobican.  
Oct. 4, Painter Creek.  
Oct. 5, 7:30 pm, Lick Creek.  
Oct. 10, 2:30 pm, Silver Creek.  
Oct. 11, Chippewa.  
Oct. 11, 6:30 pm, Brookville.  
Oct. 17, Gratis.  
Oct. 17, 7 pm, Fairview.  
Oct. 17, 7 pm, County Line.  
Oct. 17, 6:30 pm, Pittsburg.  
Oct. 18, 7:30 pm, Stony Creek.  
Oct. 18, 7:30 pm, Springfield.  
Oct. 24, 7:30 pm, Lower Miami.  
Nov. 7, 7 pm, Stonelick.  
Nov. 7, 7 pm, Lower Stillwater.

### Oregon

Sept. 26, Mabel.

### Pennsylvania

Sept. 27, Holsinger, Dunninga Creek.  
Oct. 3, 7 pm, Lower Claar.  
Oct. 4, Spring Grove at Kempers.  
Oct. 10, 6 pm, Spring Creek.  
Oct. 10, 11, 4 pm, Pleasant Hill at Pleasant Hill house.  
Oct. 11, 6 pm, Lebanon.  
Oct. 11, Huntsdale.  
Oct. 11, Claysburg.  
Oct. 11, 6 pm, Shade Creek at Berkey.  
Oct. 11, 6:30 pm, Lost Creek at Free Springs.  
Oct. 17, 18, 1 pm, Springville at Mohlers.  
Oct. 18, 6:30 pm, Hanover.  
Oct. 18, 6 pm, Rummel.  
Oct. 21, 22, 1:30 pm, White Oak at Longenecker house.  
Oct. 24, 1:30 pm, Conestoga at Bareville.  
Oct. 24, 25, 1:30 pm, Midway.  
Oct. 25, 6:30 pm, Replogle (Woodbury).  
Oct. 25, 6:30 pm, Yellow Creek.  
Oct. 28, 29, 10 am, West Conestoga.  
Nov. 7, 10 am, Falling Spring at Hade.

### Tennessee

Oct. 3, 3 pm, Mt. Valley.

### Virginia

Sept. 26, 5 pm, Christiansburg.  
Sept. 26, 3:30 pm, Copper Hill.  
Oct. 3, 4 pm, Topeco.  
Oct. 3, 4:30 pm, Mt. Joy.  
Oct. 10, 6 pm, Rileyville.  
Oct. 11, 5:30 pm, Greenmount.  
Oct. 24, 6 pm, Middle River.  
Oct. 24, New Bethel.  
Oct. 31, Antioch.



summer. Aug. 3 we began our revival with Bro. D. B. Garber, evangelist. We feel that the fine messages he brought each evening have greatly strengthened the church. We were happy to have Sister Garber join us the last few days of the meeting. Sixteen accepted Christ during the services and were baptized at the close of the meeting. Since the revival another young man has made confession and been baptized. Our group has been working on the peace action program and the results are pleasing.—Elsie Broyles, Luray, Va., Sept. 14.

**Pleasant Valley.**—The semiannual council meeting of the church was held on Aug. 15. Reports were heard from the visiting brethren who had covered the territory of the membership a few days before. These reports were all good. An address was then made by Bro. Samuel A. Harley who at that time was in the midst of a revival meeting at the Pleasant Valley church. Bro. Harley commended the good reports of the visiting brethren, as did Elders S. D. Miller and P. F. Cline who followed with brief remarks. The first item of business after the lunch hour was the reading of the minutes of the previous meeting. It was decided to hold the love feast on the Saturday evening before the first Sunday in November, beginning at 5 o'clock. It was reported that new pulpit chairs had been ordered by the Ladies' Aid Society. It was also reported that not enough funds had been raised to pay for same, so the church treasurer was ordered to pay the difference from the church funds. The election of officers resulted as follows: Presiding elder, S. D. Miller; Sunday-school superintendent, H. A. Driver; assistant, M. L. Wright; church secretary, W. H. Wright; church treasurer, W. E. Driver.—Frank S. Driver, Weyers Cave, Va., Aug. 29.

**Red Hill** (Boone Mill congregation).—Our church has kept its fine spirit of loyalty all through the hot summer months. We have been fortunate in having some fine leaders with us. Bro. M. Guy West of Roanoke came July 5 and labored earnestly for two weeks in an evangelistic meeting. His messages were soul-stirring and as a direct result eighteen confessed Christ and the membership was greatly encouraged. Bro. West with the pastor visited in many homes and won a host of friends. Bro. D. B. Wampler directed the music during the meeting which added much to our worship. He recently conducted a music class in our church which has meant much to our church program. Our Sunday school had a picnic Aug. 8 which was enjoyable. Aug. 30 we held our first vesper service. The women have kept their good work going. The B. Y. P. D. also holds regular Sunday evening meetings. Our choir has visited several churches with special music this summer. Our pastor is a very busy man with other duties which he must take care of six days of the week; yet he has done much visiting especially among the sick.—Daisy Calhoun, Roanoke, Va., Sept. 9.

**Topeco** church met in council Sept. 5. Three letters of membership were given. The deacons gave a satisfactory report of the annual visit. Bro. C. C. Reed was re-elected Sunday-school superintendent with Bro. S. Balderman, assistant. We are expecting Bro. Russell G. West of Roanoke, Va., to conduct our love feast service which will be held on Oct. 3 beginning at 4 P. M. We have recently had services here by Sister Anna Hutchison, missionary from India, the Bethany quartet and Rev. Strock of Philadelphia. We appreciated having these visitors and gladly welcome such to our church. The county singing convention will be held here on Sept. 27.—Veda A. Weddle, Floyd, Va., Sept. 8.

**Trevilian.**—Aug. 2 Bro. W. E. Cunningham came to us and began a series of revival services; he preached eleven sermons and visited a number of homes. The meetings closed on the 11th with a love feast. Two were added to the church by baptism. Bro. L. L. Mason preaches for us each first Sunday and Bro. D. M. Glick, each third Sunday. Sept. 6 three more applicants were baptized.—Mrs. Anna Glick, Louisa, Va., Sept. 12.

### WEST VIRGINIA

**Beansettlement.**—On May 30 Bro. Alonzo Carter of Selma, Va., came to serve the Tearcoat church and Beansettlement jointly as summer pastor. His efforts have been very much appreciated. On July 26 Bro. Carter began a revival meeting at this place which was well attended. He preached in all seventeen sermons and as a direct result eight young people were baptized. Bro. Carter also served efficiently as principal in our Vacation Bible School which closed Aug. 7. He was assisted by Sisters Olga Davidson and Elva Park. The average attendance was fifty-two. On the day following the close of the school the two groups of larger children, along with their teachers, had some mountain top experiences that have made lasting impressions. We hope we may keep Bro. Carter with us as pastor for another year.—Madison Riggelman, Rockoak, W. Va., Aug. 29.

**Egdon.**—On Aug. 2 we were happy to have with us Sister Mary Gauntz of Meyersdale, Pa., who delivered our morning sermon. Aug. 9 we were again fortunate in having Bro. M. R. Wolfe of Blue Ridge College speak to us. W. M. Kahle also was in our congregation over the week end of the 9th and held an impressive campfire for the young people of the church. Aug. 16 we had with us Bro. Alva Harsh and wife who were soon to sail as missionaries to China. They are our third representatives on the foreign field. We are happy to say that we are now represented in Africa, India and China. Aug. 26 Bro. Kurtz spoke at the Maple Spring church on the subject, Ideals of the Church of the Brethren. The meeting was well attended by the folks here. We held our regular council on Sept. 2 at which we elected officials for the coming year.—Flora Harsh, Egdon, W. Va., Sept. 10.

**White Pine.**—India L. Hockman, our local pastor, held a week's meeting for us beginning June 21 and closing June 28. We had a very interesting meeting with large crowds. The members were much refreshed and as a result eight were baptized.—Sarah C. Cunningham, Purgitsville, W. Va., Sept. 6.

## The Return to Religion

By Henry C. Link

When a churchman falls from grace the papers broadcast it far and wide, but when an agnostic lays hold of religion and recommends it to others little is said. Very briefly the author tells about his early religious training and how in college he lost his grip on God and cast religion overboard. Later as directing psychologist the realities of life, the rearing of a family and daily contact with all classes seeking help drove him back to the Bible he had neglected, the God he had forgotten, the Christ he had rejected. Scientific in approach, spiritual in interpretation, helpful at every turn the author in style and language remarkable for their simplicity and clarity takes his readers with him on every page. You and I will not accept his evaluation of some modern amusements but will agree with him on the basic principles he sets forth. Of this book William Lyon Phelps says—

"The finest book on practical psychology I have ever read. Every American ought to read it."

A book for parents, teachers, preachers and all leaders of youth. \$1.75.

Brethren Publishing House, Elgin, Ill.

## HAVE YOU BUDGET TROUBLE?

### Try the Weekly Envelope

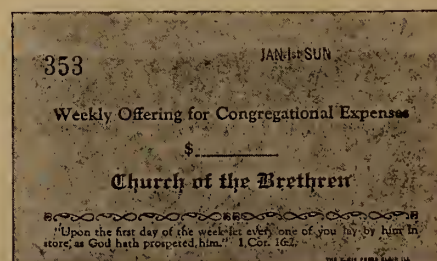
The Council of Boards recommends the Envelope System as an efficient and economical plan, teaching regular giving to all legitimate church expenses.

### What the Envelope System Does

1. Encourages regular, systematic, liberal and cheerful giving.
2. Simplifies the problem of raising church funds.
3. Offers a plan by which all can give.
4. Makes it possible to meet bills regularly.
5. Simplifies accounting for the church treasurer.
6. Places giving on a Christian business basis.
7. Follows the scriptural plan. 1 Cor. 16: 2.
8. Each week recalls the blessings of God, and what one should give to the Lord's work.

The Council of Boards believes there are none better than

### Perpetual Envelopes



Perpetual Envelopes are economical, always good—no waste—and can be shipped at any time. They are dated thus—Jan., 1st Sunday, 2nd Sunday, etc., throughout the year. Each carton contains five extra envelopes for fifth Sundays. Envelopes are numbered consecutively, but orders can not be filled for any special numbering.

Should you wish to begin using these envelopes any month after January, you can save those preceding for the year following. If your year begins with September or October just start with those envelopes.

State whether you desire Single or Double Pocket Perpetual Envelope.

Special price, 10 cents per set

Brethren Publishing House, Elgin, Ill.



## OFFICIAL DIRECTORY

## GENERAL MISSION BOARD

Winger, Chairman, N. Manchester, Ind.  
 J. Yoder, Vice-Chairman, McPherson, Kans.  
 H. Nye, 1631 Mifflin St., Huntingdon, Pa.  
 Leland S. Brubaker, Elgin, Ill.  
 Rufus D. Bowman, 337 N. Carolina Ave., S. E., Washington, D. C.  
 K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa.  
 F. Studebaker, Union, Ohio.  
 General Secretary, C. D. Bonsack, Elgin, Ill.  
 Assistant Secretary, H. Spenser Minnich, Elgin, Ill.  
 Home Mission Secretary, M. R. Zigler, Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.  
 Manager and Treasurer, R. E. Arnold, Elgin, Ill.  
 Secretary, L. T. Miller, Elgin, Ill.

## BOARD OF CHRISTIAN EDUCATION

S. Ikenberry, Chairman, Daleville, Va.  
 E. Mohler, Vice-Chairman, McPherson, Kans.  
 W. Shultz, N. Manchester, Ind.  
 K. Ober, Elizabethtown, Pa.  
 Ernest Davis, McPherson, Kans.  
 M. Henry, Bridgewater, Va.  
 Mrs. L. S. Shively, 210 W. Jackson, Muncie, Ind.  
 Mrs. Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.  
 M. Davenport, Los Angeles, Calif.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.  
 Eastern Representative, Rufus D. Bowman, Washington, D. C.  
 Representative, Dan West, Elgin, Ill.  
 Director of Adult Work, D. D. Funderburg, Elgin, Ill.  
 Director of Young People's Work, Leland S. Brubaker, Elgin, Ill.  
 Director of Children's Work, Ruth Shriver, Elgin, Ill.  
 Editor, E. G. Hoff, Elgin, Ill.  
 Assistant Editor, Maud Newcomer, Elgin, Ill.  
 Assistant Editor, Edith Barnes, Elgin, Ill.

## GENERAL EDUCATION BOARD

C. Ellis, President, Huntingdon, Pa.  
 F. Schwalm, Vice-President, McPherson, Kans.  
 I. Baugher, Secretary-Treasurer, Hershey, Pa.  
 F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.  
 W. Peters, 1248 Washington Ave., Springfield, Mo.  
 W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 C. Bixler, New Windsor, Md.  
 H. Bowman, Bridgewater, Va.  
 W. Schlosser, Elizabethtown, Pa.  
 M. Studebaker, La Verne, Calif.  
 Winger, North Manchester, Ind.

## GENERAL MINISTERIAL BOARD

L. Hartsough, Chairman, N. Manchester, Ind.  
 H. Bowman, Vice-Chairman, Bridgewater, Va.  
 H. Yoder, Treasurer, R. 1, Waterloo, Iowa.  
 J. Brougher, 554 Stanton St., Greensburg, Pa.  
 J. Miller, 2017 5th St., La Verne, Calif.  
 W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.

## CONFERENCE PROGRAM COMMITTEE

L. Hartsough, Chairman, N. Manchester, Ind.  
 H. Spenser Minnich, Secretary, Elgin, Ill.  
 E. Mohler, McPherson, Kans.  
 W. Peters, 1248 Washington Ave., Springfield, Mo.  
 H. Bowman, Moderator Elect, Bridgewater, Va.  
 E. Miller, Secretary of Annual Meeting, Elgin, Ill.

## RESOLUTIONS COMMITTEE

F. Schwalm, McPherson, Kans.  
 W. Slabaugh, Chicago, Ill.  
 Harvey Brumbaugh, Huntingdon, Pa.

## COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.  
 Vice-Chairman, Paul H. Bowman, Bridgewater, Va.  
 Recording Secretary, Ruth Shriver, 22 S. State St., Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## NATIONAL COUNCIL OF WOMEN'S WORK

Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.  
 Mrs. H. L. Hartsough, Aid Societies, N. Manchester, Ind.  
 Mrs. E. G. Hoff, Mothers and Daughters, 1073 W. Chicago St., Elgin, Ill.  
 Miss Nora M. Rhodes, Missions, Dallas Center, Iowa.  
 Anetta Mow, Secretary-Treasurer, 22 S. State St., Elgin, Ill.

## NATIONAL COUNCIL OF MEN'S WORK

L. M. Davenport, President, Los Angeles, Calif.  
 G. A. Cassel, First Vice-President, Ashland, Ohio.  
 C. E. Resser, Second Vice-President, Washington, D. C.  
 Allen Weldy, Third Vice-President, Elkhart, Ind.  
 C. M. Culp, Recording Secretary-Treasurer, Elgin, Ill.  
 R. E. Mohler, Executive Secretary, McPherson, Kans.  
 Ross Heminger, Wenatchee, Wash.  
 C. H. Dresher, McPherson, Kans.  
 J. N. Via, Roanoke, Va.  
 B. F. Stauffer, Rocky Ford, Colo.  
 E. G. Bowman, Greensburg, Pa.  
 P. G. Stahly, South Bend, Ind.  
 Lewis H. Brumbaugh, Westminster, Md.  
 James Breitigan, Litch, Pa.  
 Elmer Hersch, Elgin, Ill.  
 Elmer Leckrone, Revenna, Mich.  
 Stanley Keim, Nampa, Idaho.  
 Earl Russell, Marshalltown, Iowa.

## PASTORS' ASSOCIATION

D. D. Funderburg, President, 22 N. Aldine, Elgin, Ill.  
 Ross D. Murphy, Vice-President, 2260 N. Park Ave., Philadelphia, Pa.  
 Galen T. Lehman, Secretary-Treasurer, 1219 Fifth Ave., S. E., Cedar Rapids, Iowa.

## AUDITING COMMITTEE

E. M. Butterbaugh, 525 E. Indiana Ave., South Bend, Ind.  
 C. J. Kistler, Elkhart, Ind.

## ANNUAL MEETING TREASURER

E. J. Stauffer, Paris, Mo.

## MEMBER ADVISORY BOARD, A. B. S.

M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.

## RAILWAY TRANSPORTATION AGENT

J. W. Lear, 3435 Van Buren St., Chicago, Ill.

## OUR MISSIONARIES

Supported by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for the first ounce and 3c for each additional ounce or fraction.

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

Liao Chow, Shansi, China  
 Oherholtzer, I. E., and Elizabeth, 1916.  
 Sollenberger, O. C., and Hazel, 1919.

## Ping Ting Chow, Shansi, China

Crumpacker, F. H., and Anna, 1908.  
 Horning, Emma, 1908.  
 Ikenberry, E. L., and Olivia, 1922.  
 Metzger, Minerva, 1910.  
 Parker, Dr. D. M., and Martha, R. N., 1933.  
 Pollock, Myrtle, R. N., 1917.  
 Schaeffer, Mary, 1917.  
 Wertz, Corda L., R. N., 1932.

## Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
 Neher, Minneva J., 1924.

## Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.  
 Shock, Laura, 1916.

## Tsinchou, Shansi, China

Senger, Nettie M., 1916.

## College of Chinese Studies, Peiping, China

Gauntz, Mary E., 1936.  
 Harsh, Alva C., and Mary Hykes, 1936.  
 Oher, Mary Velma, 1936.

## On Furlough

Bright, J. Homer and Minnie, Trotwood, Ohio, 1911.  
 Hutchison, Anna, Easton, Md., 1911.  
 Smith, W. Harlan, and Frances, 1604—15th St., Eldora, Iowa, 1919.  
 Wampler, Ernest M., and Elizabeth, R. N., Bridgewater, Va., 1918 and 1922.

## AFRICA

Garkida, Nigeria, West Africa, via Jos  
 Bittinger, Desmond, and Irene Frantz, 1930.  
 Bosler, Dr. Howard A., and Edith, 1931.  
 Heckman, Clarence C., and Lucile, 1924.  
 Moyer, Edna Faye, 1931.  
 Studebaker, Dr. Lloyd R., and Modena, 1934.

## Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.  
 Horn, Evelyn J., R. N., 1930.  
 Royer, Harold A., and Gladys S., 1930.

## Marama, via Damatura, Nigeria, W. Africa

Beahm, Wm. M., and Esther, 1924.  
 Harper, Clara, 1926.  
 Utz, Ruth, R. N., 1930.

## On Furlough

Helser, Albert D., and Lola, R. N., N. Manchester, Ind., 1922 and 1923.  
 Kulp, H. Stover, and Christina, R. 1, Pottstown, Pa., 1922 and 1927.

## INDIA

Ahwa, Dangs, Surat Dist., India  
 Bollinger, Amsey, and Florence M., 1930.  
 Ebbert, Ella, 1917.

## Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.  
 Moomaw, I. W., and Mahel, 1923.  
 Shickel, Elsie N., 1921.  
 Warstler, Anna M., 1931.

## Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.  
 Cottrell, Drs. A. R. and Laura, 1913.  
 Mow, Baxter M., and Anna B., 1923.  
 Shumaker, Ida C., 1910.

## Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.

## Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

## Palghar, Thana Dist., India

Swartz, Goldie E., 1916.

## Umalla, Broach Dist., India

Miller, Eliza B., 1900.  
 Ziegler, Emma K., 1930.

## Vyara via Surat, India

Blough, J. M., and Anna, 1903.  
 Grisso, Lillian, 1917.  
 Ziegler, Edward K., and Ilda, 1931.

## Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Blickenstaff, Lynn A., and Mary, N. Manchester, Ind., 1920.  
 Glessner, Ruth L., R. N., 236 7th Ave., So., Carrington, N. Dak., 1931.  
 Miller, Arthur S. B.; Mae W., R. N., Apt. 1, 2711 Lincoln Way, Ames, Iowa, 1919 and 1922.  
 Miller, Sadie J., R. 2, Waterloo, Iowa, 1903.  
 Nickey, Dr. Barbara M., N. Manchester, Ind., 1915.  
 Royer, B. Mary, Richland, Pa., 1913.  
 Shull, Chalmers, R. 1, Waterloo, Iowa, 1919.  
 Widdowson, Olive, 1434 Second Ave., York, Pa., 1912.





## Scripture Text Calendar for 1937

*A Work of Art and a  
Joy for the Entire Year*

**WELCOME IN EVERY HOME**

**Your Class Can Serve Your Community by  
Selling These Scripture Text Calendars.**

**Here Is a Worth-while Service That Brings  
Worth-while Profits.**

**S**CRIPTURE Text Calendars offer every Christian the opportunity to further the cause of Christianity in the world. This is an unusual opportunity; by it one can spread the light and at the same time realize a substantial profit.

Thoroughly Religious, yet truly practical—you have only to show this nationally known and approved Calendar among your friends and neighbors to sell it—to earn extra dollars—to do a real Christian Service.

### THERE IS INSPIRATION ON EVERY PAGE OF THIS 14-PAGE CALENDAR

Exceptionally inspiring is the cover of the Scripture Text Calendar for 1937. It's a very fine painting of Hacker entitled "The Quest of the Magi"—exquisite in coloring—with art work so compellingly beautiful that it merits preserving and framing.

Inside are **TWELVE RELIGIOUS PICTURES**—one surmounting each monthly calendar page—each selected from hundreds of subjects with painstaking care so that it might measure up to the full dignity, beauty and high standards always maintained in the Scripture Text Calendar. Special features include the **TOPICALLY ARRANGED YEAR WITH THE BIBLE**—the **THREE-MONTHS-ON-A-PAGE** calendar pad—the **INTERNATIONAL SUNDAY SCHOOL LESSON Assignment and Golden Text**—the **PRAYER MEETING TEXT** for each Wednesday. Also the **FLOWERS** and **BIRTHSTONES** of each month—the **MOON PHASES**—and **THE STORY OF EACH PICTURE**.

Single copy, 30c; 4, \$1.00; 12, \$3.00; 25, \$5.75; 50, \$9.00

Special price for larger quantities. All prices slightly higher in Canada

Now is the time to order your sample, to get full information for selling the Scripture Text Calendars, and to take orders for future delivery. Some one will sell these Calendars in your community. Why not you? You can do it. Do it now. **Sample copy, 30 cents.**

**Brethren Publishing House, Elgin, Illinois**

### Exploring the Bible

By Ernest G. Hoff

Just from the press. Prepared especially for the Interdenominational Committee on Co-operative Publication of Adult Texts. A book for those—both adults and young people—who want to understand the Bible, what it is, how it came to us and how to use it. Suitable for individual and class use, or any groups that are willing to study. Twelve lessons, each followed by suggestions for further study, and topics for discussion. Eighty pages of readable material abounding in information and inspiration. Paper cover, 25c.

**Brethren Publishing House, Elgin, Ill.**

### General Foods Cook Book

Here's a Cook Book of nearly 400 pages with hundreds of recipes that can be used in every home. When the housewife is tired and she does not find what she wants in her other cook books it is a relief to turn to this one and note its complete index which tells her the exact page of an old dish or the page where a new dish is suggested. The 25 pages in "Market Lore" will be especially appreciated by the young wife to whom buying for the table is a new problem. The pages on planning meals and suggested menus are especially helpful. This large book costs only \$1.00.

**Brethren Publishing House, Elgin, Illinois**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., October 3, 1936

No. 40

## In This Number



COPYRIGHTED BY PROVIDENCE LITHOGRAPH CO.

### THE MACEDONIAN CALL

*"And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days."*

#### Editorial—

Daily Devotions (C. N. E.) .....	2
Words Should Mean Something (E. F.) .....	3
Waiting for the Bloom (H. A. B.) .....	3
When X and Y Talk It Over (E. F.) .....	3
For Thinkers About Communism (E. F.) .....	4
Age Group Work in Our Church (H. A. B.) .....	4
War Is Still War (H. A. B.) .....	4
Kingdom Gleanings .....	16, 17

#### The General Forum—

After-Song (Verse) .....	5
The Bible Can Be Taught (First Half). By Lucile Long .....	5
The Storm Center Church of the Eighties. By J. M. Henry .....	6
Why Men Fight.—No. 8. By Kermit Eby .....	8
Joseph J. Oller: As the Waynesboro Church Knew Him, By Sudie Wingert; As Juniata College Friends Knew Him, By S. Earl Dubbel .....	10

#### Our Mission Work—

What to Pray For .....	12
Indian Moses—Who Is Dr. Ambedkar? By Edward K. Ziegler .....	12
Women's Work Program. By Elizabeth Weigle .....	14
News From the Field. By Goldie E. Swartz and Marguerite Burke ...	14

#### Home and Family—

Thou Shalt Not Steal (Verse). By Clara M. Hess .....	18
"Tithing Blessing." By Chester E. Shuler .....	18
Good Thoughts .....	19

#### The Church at Work—

The Second Series Course; Music—Mistress or Handmaid? The Heart of the Community; Men's Work and Adult Education; Men's Work for 1936-1937; Christian Recreation .....	20-22
--	-------



# DAILY DEVOTIONS

BY CALVERT N. ELLIS

## God Hath Spoken

"And the Word became flesh"

Read John 1: 1-18

Monday

Words are instruments of communication. God's Word is his message to us—the revelation of himself. The silence of eternity is broken. "God hath spoken." Jesus Christ is his Word. "The only begotten Son . . . hath declared him." John the apostle heard this Word, learned much about God, and has written this gospel that we "may believe that Jesus is the Christ, the Son of God, and that believing we may have life in his name." If we listen God will speak to us through John, showing us Jesus Christ, the eternal Word, the only hope of men, communities and nations.

*We thank thee, our Father, for Jesus Christ our Lord and Savior and pray that we may hear thee speak to us as the Spirit reveals him. Amen.*

## The Witness of John the Baptist

"Behold the Lamb of God"

Read John 1: 19-34

Tuesday

John the Baptist had no illusions about himself. He knew that he was only a voice crying in the wilderness, but he also knew that the answer to Israel's difficulties as well as the difficulties of your life and my life—and our twentieth century—was standing beside that muddy little stream in a forgotten province of the proud Roman empire.

Again John had no illusions about the world. He knew that its difficulties were deeper and more devastating than those priests and Levites ever imagined. Sin separates man from his Creator and it requires the cross to restore the broken fellowship.

*O most merciful Father, we humbly confess before thee our sin and pray for thy forgiveness through Jesus Christ, thy Son and our Savior. Amen*

## A Personal Invitation

"Come and see"

Read John 1: 35-51

Wednesday

Nothing is quite so effective as a personal invitation. Engraved notices find their way to the waste basket, but it is difficult to turn down the entreaty of a friend.

Philip invited Nathanael to come and see for himself. And the same invitation is extended to you and me. Have we investigated Jesus? Have we read the accounts of his life sufficiently to be able to say that we are acquainted with him? And then have we "abode" with him as did Andrew and that other disciple? There is no substitute for personal experience.

If we know the Lord our lives will be an enthusiastic invitation to all whom we meet to come and see him.

*Our Lord, we thank thee for those who led us to thee and pray that we may help others to find thee. Amen.*

## Including Christ

"And Jesus also was bidden"

Read John 2: 1-12

Thursday

A Cana hostess in making up her invitation list included the young Prophet, Jesus—and how thankful she was that she had! He relieved a desperate situation for her. Including Christ in our plans always insures the best. Do we invite him to accompany us in the day's work and the night's frolic?

John the Baptist would never have been seen at a wedding, but Jesus wishes to share all of our life and bless it.

From what areas of my life do I exclude the Lord? Will I today deliberately invite him to accompany me in a part where before he has not been? If I do, I know that evening will bring me joy and peace.

*O Master, may no corner of my life remain outside thy loving control. Amen.*

## WEEKLY QUIET HOUR

### How to Meditate

#### A Suggested Method

**Find a quiet place and a regular time** (Matt. 6: 6).

**Ask the Lord** to give you a definite message for today.

**Read the designated portion** of the Word, looking for the Lord's message.

**Read the comment** and consider the questions. What other comments could you make?

NOTE: The comment given will not always be the most obvious or even the most important. Any passage of Scripture permits several comments, but space allows only one. You will think of others.

**Listen and pray.** This should receive the largest portion of the time.

## The Temple of God

"Make not my Father's house a house of merchandise"

Read John 2: 13-22

Friday

The temple of God is always in danger of becoming a house of merchandise, and Christ is not only the Joy-Bringer of the Cana wedding feast but also the One who with righteous indignation overthrew the money-changers and drove out the hucksters.

The temple on Mount Zion was succeeded by "a spiritual house" builded together for "a habitation of God in the spirit"—his church, but this house too may be desecrated. A mercenary spirit can creep into the church. Do we welcome the member who has nothing to give as heartily as we welcome the big contributor? Do we wish a new church building merely to keep up with another denomination down the street?

Again the apostle tells us individually, "Ye are the temple of God"—but how easy it is for the noise of the market place to drown out the voice of God. We are his temple!

*Our Father, may the power of thy Son, who died and rose again the third day, keep our temples pure and holy. Amen.*

## An Evening Hour

"Nicodemus came unto him by night"

Read John 2: 23-3: 9

Saturday

Nicodemus took time one evening to visit Jesus, and he was never quite the same. He came with Oriental flattery, impressed by Jesus' miracles, curious to know the source of this Teacher's power. But Jesus turned his words aside and spoke to him directly upon the most important personal question.

How do we spend the golden evening hours? It is then that we do what we wish and not what we must. They may be our only hours of recreation, and from them we can gain a knowledge and love of the beautiful and the best.

Have we been born again of the Spirit? It is not enough to have our names upon a church roll, if the Spirit is not the Guide of our lives. Ours is a new life—a life in Christ!

*We thank thee, our Father, for the law of the spirit of life in Christ Jesus that makes us free from the law of sin and death. Amen.*



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 85

Elgin, Ill., October 3, 1936

No. 40

## EDITORIAL

### Words Should Mean Something

WE have often spoken of the mystery of the Spirit's processes, of our human duty to respond to his initiative and to recognize and rejoice in the fruit of his activities whether we can tell how it is done or not, but this is no excuse for mental sloppiness. It is no apology for refusal to think. It does not justify the use of religious terms without putting any content into them.

When one talks of spiritual power, the grace of God, the new birth, the cleansing blood, or other such great concepts, he should do it with humility, conscious of his inability to grasp all their implications. But he should also do it with intelligible meaning. He should have in his mind some definite thought which he is trying to convey. He should not imagine that a copious use of pious sounding words makes him a great Christian, at least of all a useful teacher of religion. Loose verbiage is easily mistaken for sound doctrine, especially by the perpetrator himself.

There is a wide difference between knowing it all, or seeming to, and definite thinking in one's search for truth.

E. F.

### Waiting for the Bloom

IN a shrubby bed at the edge of Grant Park, Chicago, near the intersection of Ninth Street and Michigan Avenue, a strange plant began to attract attention some weeks ago. Many a passer-by marveled at the vigor and vivid greenness of the thing that was springing up. But since the plant was drenched nightly by spray from the new sprinkling system installed by the WPA for the park management, it was no wonder the plant was making its own private recovery.

But one day there came an inquisitive soul who could not restrain his curiosity. Approaching a workman, the intrigued urbanite began to say: "My dear sir, what variety is that?"

"I really couldn't say," answered the annoyed worker.

"Would you think it was—" persisted the questioner.

"No. It is no use," cut in the worker. "We have so many kinds of plants here that I wait till they bloom, then see if I can recognize the flower."

Whether or not the passer-by ever got his question answered we do not know. We wonder also about the worker and what he was able to make of the bloom. For as it turned out one who knows says it was all much ado about a thrifty cornstalk. Some one had thrown away a few grains of corn, and one stalk had survived to set Chicagoans agog. All of which shows how far many Americans have drifted from their rural antecedents—and why it is ever harder for city folk and country folk to understand each other.

H. A. B.

### When X and Y Talk It Over

"HOPELESSLY imprisoned in a system of phrases," though itself a borrowed phrase, describes well the plight of some for whom Christ died, and that in order that he might set them free. What irony of ironies!

Without words and phrases life would be poor indeed. What a blessing is the gift of speech. And yet these very words and phrases may become the most terrible of tyrants. They do, when we forget that they are symbols and that the reality lies back of and beyond them. They do, when we forget that they are means to an end, and that the end is the communication of thought and feeling, the transfer of an inner experience. They do, when we pay our homage to *them*, to the neglect of the reality, the soul experience.

To make the point more tangible, when Brother X writes or talks of regeneration or the person of Christ or the atonement, Brother Y misses certain descriptive words or phrases to which he has been accustomed in



the discussion of these doctrines, and he wonders whether X is altogether sound. He wishes, for instance, that X would say definitely and frequently that he means the *blood* atonement, that he holds to the doctrine that the blood of Christ poured out on Calvary is the only ground of forgiveness and salvation. That would clear the matter up to Y's complete satisfaction.

Now it seems to X that if Y were not "hopelessly imprisoned in a system of phrases" he would see that X was merely trying to put some meaning into them. He wonders what thought, if any, lies back of Y's fluent repetitions? Indeed he feels compelled to wonder whether Y is worshiping the symbol, that he seems so little concerned about any reality beyond that, and yet so fearful that too little will be said about the symbol. In short, it seems to X that if Y really saw the Father's "last full measure of devotion" in the Son's shed blood, he could not be so disturbed by X's diction. He would see what X is after, namely, that the words so precious to Y shall have some meat in them.

Will these two good brethren pardon a suggestion? It is that they get together and try to understand each other. Perhaps Y can persuade X to have a little more respect for Y's doctrinal terminology. One dares to hope also that X can do something toward releasing Y from his distressing verbal imprisonment. E. F.

### For Thinkers About Communism

WOULD that Paul could have looked down the corridors of the future and have included us when he prayed for the Philippians that they might be able to "distinguish the things that differ." Maybe he did. Jesus did once when he prayed for his disciples.

Would that men who speak or write of communism, whether in praise or blame, would say whether they mean holding property in common or shooting your way to power or fighting God and religion. It was possible nineteen hundred years ago to have the first idea without the second or third. A man might do that today.

Even so he might be wrong. The system of private ownership might prove kindest to most people in our world. Or it might not. That isn't the point here. Have your own opinion about that. The point is that a man hardly deserves the stigma of "red," merely because he thinks the economic system tried by the First church of Jerusalem would work better and last longer in the First church of Philadelphia or of Chicago.

The habit of gathering "things that differ" into one pile and giving the pile the label of the worst (or best) element in it is not conducive to clear thinking and wise action. Nor to the progress of the kingdom of God.

E. F.

### Age Group Work in Our Church

THE Church of the Brethren has a membership of 160,335 according to the last *Yearbook*. Without going into details as to just how the figures were arrived at, it is approximately correct to say that according to age groups the membership of our church is divided as follows:

<i>Children (up to twelve years)</i> .....	<i>10,000</i>
<i>Intermediates</i> .....	<i>15,000</i>
<i>Young people</i> .....	<i>35,000</i>
<i>Adults (men, 45,000; women 55,000)</i> .....	<i>100,000</i>
<i>Total membership</i> .....	<i>160,000</i>

Of course, for practical purposes age group work includes others than those who are members. For example, to the 10,000 children who are members there must be added other thousands who are not. And so on through all age groups, the persons actually touched in class, preaching service, camp, convention or in other ways, include some who are not members.

This is mentioned to give a clearer idea of the size and composition of age groups as they have been or are now to receive special attention in the Church of the Brethren. Think of more than 10,000 children and their special needs! Is the responsibility and opportunity ten thousand times that you feel for your child? However, it is not mere numbers, but needs and possibilities which challenge in each case. Then, think of 15,000 intermediates and their special needs; of 35,000 young people and what has and can be done for them; of 100,000 adults living in such an age as this and shaping the world for the oncoming generation! And so it is no wonder that Bro. Leland Brubaker has been secured to carry on the work to which in turn Brethren C. H. Shamberger and Dan West have given years of notable service. And now that the other age groups have been provided for, the adults are to have some special attention also. Bro. Drue D. Funderburg is to head this work. H. A. B.

### War Is Still War

THERE have been suggestions that the war in Spain be humanized. And it is very clear there are certain amenities the contestants could observe in the interest of humanity. But even so, when a real war gets started such niceties of conduct tend to be overlooked. This has always been so, and will doubtless always be true.

Which leads us to say that war is still war no matter how much the bloody business is furbished up and veneered with glory. For what war comes to in the end, despite all efforts to humanize it, is the destruction of property, persons and ideals. And when these are sacrificed the widowed earth is pretty low indeed.

H. A. B.



---



---

## THE GENERAL FORUM

---



---

### After-Song

Through love to light! Oh, wonderful the way  
That leads from darkness to the perfect day!  
From darkness and from sorrow of the night  
To morning that comes singing o'er the sea,  
Through love to light! Through light, O God, to thee.  
Thou art the love of love, the eternal light of light!

—Richard Watson Gilder.

---

### The Bible Can Be Taught

BY LUCILE LONG

#### *First Half*

It has become the fashion in these days to say that nobody reads the Bible any more, that it has no appeal whatever for children or young people and so can not be taught, and that ministers, if they did understand and believe it, would be afraid to preach it. A recent lecturer, voicing something of this sentiment with unusual clarity and frankness, suggests some slight hope or improvement if we adopt a modern translation of the Bible, asking us where, in truth, we would be if in any other field we used a textbook so antiquated as our three-hundred-years-old Bible? In that conference room, heavy with formidable phrases about variant readings and papyri and Greek and Hebrew roots and Oriental scholarship generally, I sat and listened while words of Tennyson said themselves over in the back of my mind:

And like a man in wrath, the heart  
Stood up and answered, "I have felt."

I looked at the clergymen and religious leaders around me and waited for the protesting word. It did not come. And so I, no minister, but only the daughter of a minister, venture to testify. The Bible is *not* an antiquated textbook; some people do read it and love it, it can be taught, and anyone who has come into vital contact with it knows that the living, glowing heart of it will never be found in the process of dissection in such a conference as the kind I have referred to. My protest is entirely unscholarly. It is simply that I have felt.

My own first contacts with the Bible go back to the days of which I have no memory, for I heard a portion of it read aloud every day of my life that I was at home, almost without exception. I can not remember when I first heard one of the Bible stories. They were always a part of the general furniture of my mind, and if ordinarily I did not think about them very much, at least when I wanted them, there they were.

I first realized how very human and exciting these stories could be when I heard a certain sermon on the book of *Esther*. I was, I suppose, about nine or ten

years old at the time. On this occasion our elder, a gray-haired, fine old man who was affectionately called "the father" of our particular church, preached, and in the course of the sermon he told, with the vigor and picturesqueness that sometimes characterizes colloquial English, the entire story of *Esther*. What "lesson" he drew from the story I do not remember, but I do know that while he talked, there passed before my fascinated eyes all the people of that dramatic story—Mordecai, who so fortunately saved the king's life, Haman, who played a brilliant and daring game of court intrigue, Esther, who risked her life to save her people. I went home from church that morning and read the book of *Esther* through at one sitting. For the first time I realized (I had always known, of course) that the Bible was made up of books, separate entities in themselves. I realized, too, that this Bible was not only to be read reverently and obeyed to the best of one's ability; it was also to be loved and enjoyed.

A later sermon by another minister brought the story of *Elijah* on Mt. Carmel to my mind in the same vivid way. In the meantime, I had received my first Bible and had started reading it a chapter (or more) a day. And so, very gradually, I began to explore this Promised Land of delightful stories for myself. When I was in high school, I formulated a sort of declaration of independence whereby I read books in the order I pleased, not necessarily as they came in the Bible. I am afraid that the shortness of the psalms is the reason that I first read them so much, but that could not long continue to be the reason. For soon I was a senior, and in the tremendous intellectual stimulation and temporary chaos of that year, I found these same psalms to be a veritable city of refuge. The exquisite prose of Emerson and the appeal of unitarianism on one hand—the haunting beauty of Fitzgerald's translation of the *Rubaiyat of Omar Khayyam* and its philosophy of fatalism and defeat on the other—I emerged at last with my second important discovery, that the Bible was not only to be loved and enjoyed; it was to be lived by. I took the usual courses in Bible at college and even had one graduate course in the literary approach to it, all interesting, "easy," and profitable. But I had discovered my Bible before I went to college.

And so when some wise professor begins to explain why the Bible, particularly the King James version, has no appeal to children or young people, I find myself in vigorous disagreement. My knowledge of the Bible came normally, with no great miraculous bursts of inspiration, but it came as painlessly as any other knowledge I acquired. In the face of the current notion that it is cruel to take children to church, I can only say that on the whole, I liked sermons quite as well as Sunday-



school lessons—often better. Of the hundreds of memories that center around a certain dear, familiar church, with green shutters, and two stoves, and brown “hanging lamps,” and uncomfortable seats, there is scarcely one that is unpleasant. There are none associated with my succession of little Bibles.

But the Bible can not be taught, say these wise ones. Here again I must protest. Of course, those of us who love teaching most are most likely to stand bewildered before the mystery implicit in teaching. How can one *teach* anything? We used to say, when we were all at home, that a good book went through our family “like the measles.” I sometimes think that is all I know of the philosophy of teaching. Given a person genuinely interested and enthusiastic about a certain bit of knowledge, and a few tools with which he may work (a book, for example), and contagion is reasonably sure to set in—at least with all except those who are immune. All of us English teachers know what it is to have seen a selection of poetry come suddenly to glowing life under the sympathetic voice of a teacher, and we have seen, too, that even more wonderful thing, that same bit of poetry spring suddenly to glowing life once more in the eyes of our students. Somehow, light is communicated, and the reality of the experience can not be denied just because we can not explain the miracle. And in that sense, the Bible can be taught.

*Ann Arbor, Mich.*

### The Storm Center Church of the Eighties

BY J. M. HENRY

THE early pioneer Dunker settlers from Pennsylvania located in Maryland, principally, on five water courses, namely: Antietam on the west, and four streams east of the Blue Ridge Mountains. The Grossnickles, Leathermans, Swigerts, Hershman and others settled on a stream of the upper Middletown Valley. Jacob Danner, Michael Wine, John Garber and Michael Duttro bought land on Israel Creek. The Wolfes, Crumpackers, Englers, Urners, Plaines and others located on Pipe Creek; and the Sellers, Diehls, Pfoutzes and Naffs settled on Beaverdam. For nearly a half century preaching was conducted in their homes and barns. There was little organization. They exchanged preaching appointments by invitation and conducted love feasts in the same way.

In point of time, the work on Beaverdam started almost contemporary with Pipe Creek although it is a matter of current tradition that Pipe Creek included at one time all Eastern Maryland. However, there have never been found any recorded facts to justify the claim. There were five centers of early Dunker activity in Maryland before George Washington became our first President in 1789. These colonial groups were

Pipe Creek, Baltimore, Beaverdam and Israel Creek, Middletown Valley and Antietam. The first four were east of the Blue Ridge Mountains.

The author is convinced from the data discovered that there never was any official decision to separate the Daniel Leatherman group of Middletown Valley and the Jacob Danner group on Beaverdam from Pipe Creek. The work localized and gradual separation took place as the church houses were built. According to Morgan Edwards there were seven churches in Maryland in 1770. Edwards said nothing about Pipe Creek being the one congregation including all Eastern Maryland, but he did say that Daniel Leatherman had the oversight of these seven churches and that all matters of importance were referred to him for counsel. Undoubtedly, Beaverdam and Pipe Creek were two of the churches referred to and were considered by Morgan Edwards as separate community church groups.

The work at Beaverdam started, therefore, soon after 1762 when Jacob Danner began his career on Israel Creek. Daniel Seiler moved into Frederick County in 1772 and located on Beaverdam. An old record said “in the course of time a church was built.” This Daniel Seiler was baptized by Michael Pfoutz of Conestoga, Pennsylvania, in 1752. He was already a minister when he moved to Maryland. He succeeded Jacob Danner as leader of the Beaverdam church and held that office as long as he lived. He was succeeded by his son, Daniel Junior. The third elder of Beaverdam was a wealthy bachelor, John Garber, whose sister, Hannah, was married to Jacob Saylor.

The early houses of John Garber and Jacob Saylor were built so that the large downstairs rooms had folding partitions which could be removed for preaching and love feasts. A record has been preserved of a love feast held in the home of John Pfoutz with thirteen communicants present. John Pfoutz moved to Maryland from Lititz, Pennsylvania. He was the father of Isaac Pfoutz who was considered one of the profound thinkers of his community, and a good counselor at Beaverdam.

No account has been found about the date of building the first meetinghouse at Beaverdam. It was probably a log-bodied structure built before 1790 and used for nearly thirty-eight years, then replaced by a large brick meetinghouse. The record said that the members showed great eagerness to build the big church. We are told that John Pfoutz got up at one o'clock in the morning on the day set to begin hauling the stone; and that Abram Grabill stuck the first spade at dawn for the foundation.

The large brick church was built about 1828 during the aggressive eldership of John Garber. Beaverdam grew under the strong leadership of elders Jacob Danner, Daniel Seiler, John Garber, Jacob Saylor, Isaac





*This is the Pipe Creek church. See Messenger for Aug. 22, page 7, for a picture of the Old Beaverdam church built in 1828. The picture of the Pipe Creek church was not received in time for use with the earlier article.*

foutz, then the famous Daniel P. Saylor, all serving in the order given from 1762 until 1855 when Beaverdam was divided into three congregations.

The church at Beaverdam had a phenomenal growth when Daniel P. Saylor put on a campaign of evangelism. The high-water mark was reached in 1844 with 12 baptisms in one year. By the year 1855 D. P. Saylor and his workers had built up one of the largest congregations in the brotherhood. Nearly 400 members lived within the bounds of the Beaverdam congregation. Several preaching places had been opened up. Bush Creek and Monocacy were the most promising fields, and it was decided at a council meeting Dec. 3, 1855 to divide the congregation.

D. P. Saylor put in his diary an account of the division, and commenting on the new organization at Monocacy, said:

"The new congregation [Monocacy] contained at that time twenty-six brethren and fifty-three sisters with a small log meetinghouse on the ridge [Rocky Ridge] with D. P. Saylor, elder in charge and Daniel Boyer minister, John Weybright and Augustus Williar deacons. Thus was commenced a little work which I hope may be for the glory of God. In honor to his holy name I accept it and pray his blessing and spiritual presence with us."

The Beaverdam church had 210 members left after the division in 1855. The congregation made but little progress from 1860 to the unhappy days of 1880. There grew up a very sharp controversy on the doctrines and practices of the church. Strife and troubles were magnified among the members and ministry, until Beaverdam became a storm center among the eastern churches. The breach widened and the ultra-conservatives elected D. K. Saylor delegate to the Annual Meeting held at North Manchester, Indiana, in 1878, where he reported the troubles in Eastern Maryland but refused to request a committee. However, the matter was up the next year and the Annual Meeting sent R. H. Miller, C. G.

Lint, James Quinter, Daniel Keller and William Hertzler to reconcile the churches.

The committee came and settled the troubles in all the churches of Eastern Maryland except one. On that point the committee made the following report:

"And though the elder in his reply gave us to understand that he would ascertain from his church whether a council would be called, yet it appeared that he did not consult the church but

that a council was refused us upon the authority of the official members, without the church being informed of our wish, or being consulted. And in view of the fact that we were refused a council in said church and as we found a great want of love and union among the brethren of Eastern Maryland we recommend that the Annual Meeting of 1880 send a committee there with full authority to set in order the things that are wanting."

The congregation at Beaverdam was in turmoil. Nothing could be done by meeting at the church, and it was decided to attempt a reconciliation by selecting three elders in Eastern District of Maryland to visit the members in Beaverdam. Jacob D. Trostle, Ephraim W. Stoner, and D. R. Saylor were selected to make the personal visit. They divided the territory, made the visit during the summer and reported at a called council meeting in the home of David Stoner in August 21, 1880.

The result of the visit was recorded as follows:

"J. D. Trostle read result of his visit, and said twenty-nine accepted report of Annual Meeting Committee, ten rejected it, and seventeen wanted more time. He found four neutral and three absent from home.

E. W. Stoner reported that twenty accepted the report, while twenty-eight rejected it, and fifteen wanted more time.

D. R. Saylor gave his report and said that twenty-two accepted it, while forty-three rejected it, and seventeen wanted time to decide. Four declared themselves neutral. He found sixteen away from home." It will be noted that seventy-three accepted the Annual Meeting Committee report, eighty-one rejected it, forty-nine wanted more time to decide, nine declared themselves neutral and nineteen members were away from home.

There were some who still labored earnestly to heal the troubles, but when some of the older men prepared a paper and made a visit to secure the names of the persons who would withdraw from the church the division



was complete. Ephraim Stoner was called to revisit the membership but he found only forty who had not pulled off.

The Council Meeting at David Stoner's home appointed William Garber, Samuel Repp, and William McDaniel as trustees. They were asked to confer with the Old Order Brethren and get permission to preach in the Beaverdam church but were rejected. Another effort was made in September, but they were still unsuccessful.

A group of members rented a hall in Johnsville and also secured permission to hold services in the Good Intent schoolhouse. On Oct. 30 the little band of twenty-three met at the Good Intent house and held a council meeting under the direction of D. P. Saylor. They voted on the question of taking the Beaverdam house by court action, with twenty-one in favor of doing so, and two against it. At this meeting a vote was taken for an elder. Nineteen voted for D. R. Saylor, three for E. W. Stoner and one for J. D. Trostle. The election was not carried out and the church was without an elder.

On Nov. 27 it was decided to hold preaching services at Chestnut Grove, Mountain View and Johnsville once each month. The faithful little band of believers carried on the work and in February, 1881 the special Annual Meeting Committee came with authority to settle the matter.

The committee consisted of R. H. Miller, James Quinter and C. G. Lint. They came to Beaverdam in February, 1881. They arrived on Saturday. James Quinter preached at Rocky Ridge and C. G. Lint at Pipe Creek. R. H. Miller attended services in Beaverdam on Sunday but he was not asked to preach. The sermon was delivered by Elder Henry K. Saylor. On Monday morning there was a funeral at the Beaverdam house. The committee aimed to meet but some older brethren closed the church, put a new lock on the door, and refused to open it. The meeting was held in the churchyard and steps were taken to open up work at some new place.

The little group had already secured permission to hold services in the Good Intent schoolhouse. The members met there for council. R. H. Miller remained for several weeks and conducted a series of meetings. He preached at the Good Intent house and later in a hall at Johnsville. He presided over the council meeting held at Good Intent house Feb. 26, 1881. Solomon Stoner was chosen elder over the Beaverdam church by unanimous vote. A petition was prepared at this meeting and sent to Annual Meeting asking for counsel and advice about building a new church. The request was granted and at a meeting on July 23, a vote was taken on the question of a site for the new church. The vote showed twenty-two for Beaverdam, twenty-three for

Johnsville and three neutral. Another vote was taken on Oct. 30 for a church site. Beaverdam got eighteen votes and Dotterer's Woods thirteen.

A final compromise was made to build at Beaverdam. William Garber, Samuel Repp, and David Stoner were the building committee. The new brick church was finished in October, 1882. The first council meeting was held in the new church on Oct. 7 at which time John Utz was elected to the ministry. The church started on a new period of prosperity after the unhappy division in 1881. George K. Sappington had been elected minister in the Good Intent schoolhouse when Solomon Stoner was selected elder. He was assisted by Daniel U. Metz, Jesse Klein, David Stoner, and Calvin Main.

The Beaverdam church had enjoyed an unusual period of growth from its beginning down to 1855. The membership declined for the next thirty years. The tragic controversies from 1875 to 1881 hindered progress from which the faithful little band of forty members has gradually recovered in part its early prestige. This growth was due to the good work of Solomon Stoner, George K. Sappington, and Daniel O. Metz and others, assisted by a loyal membership.

*Bridgewater, Va.*

## Why Man Fights

BY KERMIT EBY

### 8. Survival of the Fittest

#### *A—The Struggle for Bread!*

It is often argued that war has biological roots; that it is the result of the ultimate struggle for bread. In this struggle, according to the Darwinians, the fittest survive.

This seems rather ridiculous today, when the various nations of the world are not trying to seize the food resources of other nations, but trying to keep *them out* by insurmountable tariff walls. Thus we live in a ridiculous and fantastic world in which we are terror-stricken, not by scarcity, but by plenty; where millions stand idle by idle machines because it has not yet learned how to distribute food already produced. Brazil burns coffee, Canada burns wheat; America plows under cotton and kills pigs, but does not burn British coal or use German toys, while British and German workers need food. The trouble is plainly due to dislocation and lack of world co-ordination and co-operation, a failure caused mainly by war and the silly hatreds it breeds. The truth is not, "Fight or starve," but, "Stop fighting or starve," a truth which even Japan will learn sooner or later! The cure for our mess is not more mad nationalistic individualism, but better co-operation, and war makes better co-operation impossible! Five hundred thousand Indians, divided into numberless tribes, fought and starved in a terri-



ory which today supports 127,00,000 and could support more! If the British people had kept on as they started in their earlier history, modern Britons would be as impoverished as were the Red Indians. The killing of the Indians by the whites was not inevitable, any more than lynching or Dillinger is inevitable. The experience of Penn and Las Casas, and a host of others, to say nothing of the Canadian government of today, proves that old and new populations can live side by side without war. Because Queen Elizabeth supported piracy and slave trade, it is not inevitable that modern Britain should do so in Africa today.

A cursory examination of the poverty and suffering caused by the last war should be enough to disillusion even the most fanatical believer, that war aids any group in the struggle for bread. Poverty and misery, repression and revolution have been our heritage ever since.

### B—On the Battlefield

The great Charles Darwin painted the world as an arena filled with constantly struggling individuals, the fittest of which survived to become the parents of future generations. By this endless process better and better individuals were developed. Noble bucks fought for mastery and the winners fathered the next generation; hence, those surviving a war were the best specimens and their descendants inherited their manly qualities.

Whatever truth there was to this theory in the days of chivalry and hand-to-hand fighting has entirely vanished with mass mechanical warfare. The very virtues of chivalry are handicaps today. Only fools cross "No-man's-land" standing up. Who can dodge machine gun bullets at the rate of five hundred per second, or lethal gas which hugs the earth? Or who knows who is killed when bombs are dropped from airplanes? No, the day of individual hand-to-hand fighting is dead and so are all its benefits.

In the last war 9,000,000 were killed. These were the young men, men physically fit and mentally alert. Remember intelligence tests were invented in the last war.) The physically incompetent and mentally weak were permitted to stay at home to become the fathers of the next generations. That is, the best males were killed and the morons were left to breed. (Remember, too, that fewer babies are born in war years.)

In our home community, two boys were called in for physical and mental examination in August, 1917. The one was physically fit, a college sophomore; the other was one shade above a half-wit. The first was passed to die, the second was rejected to father feeble-minded children.

Any farmer knows that to breed good cattle one

chooses good stock. No farmer is foolish enough to breed scrubs and to expect prize winners.

Many a father pays more attention to the parents of his cows than to the company his children keep; hence, pedigrees!

War is biologically unsound, and today, we pay the cost for our insanity. The state of Michigan pays three dollars for institutionalization of its feeble-minded, insane, and criminals for every one dollar for education.

Only man kills his physically fit and breeds his morons. When will man learn?

### C—Over Population

Malthus gave the world an idea which is used in every group to haunt the peace advocate. If the population increases beyond the food supply, starvation results. Hence, we must have war to limit surplus populations.

It must be admitted that war does slightly curtail population, but at what a cost! The soldiers killed are the physically and mentally fit. Only by starvation blockades can one destroy those who are least fitted to survive, children and old people, but modern nationalists protest their reluctance to the adoption of such wholesale tactics.

For the benefit of the race, why not permit all the cripples, feeble-minded, and insane to fight wars. Or the old men, the profit-mongers and the insanely and morbidly ambitious? Or if we must limit population, why not be consistent, practice infanticide and eliminate the physical weaklings. Savages seem to have more sense than civilized man. Savages starve their babies and kill their aged grandmothers and keep the vigorous workers. Only civilized man bends his every energy to save the cripple and the fool.

Of if we really want to cut down population, why make all the fuss over the wounded? Couldn't there be set aside regular intervals between battles while expert swordsmen killed the wounded on either side? I can not understand why the life of a wounded man is so much more sacred than that of a whole man? Seriously, if we must limit population, are there not more humanitarian methods than war, Perhaps knowledge of birth control which most everyone practices on the higher cultural and economic levels, both Protestant and Catholic, might be freely disseminated to "welfare" clients and morons. Or it might be possible to legalize sterilization for the diseased, both physically and mentally.

Killing the physically fit in order to keep down population is just one shade madder than killing pigs, so we all will have more to eat!

*Ann Arbor, Mich.*



## Joseph J. Oller

### As the Waynesboro Church Knew Him

BY SUDIE M. WINGERT

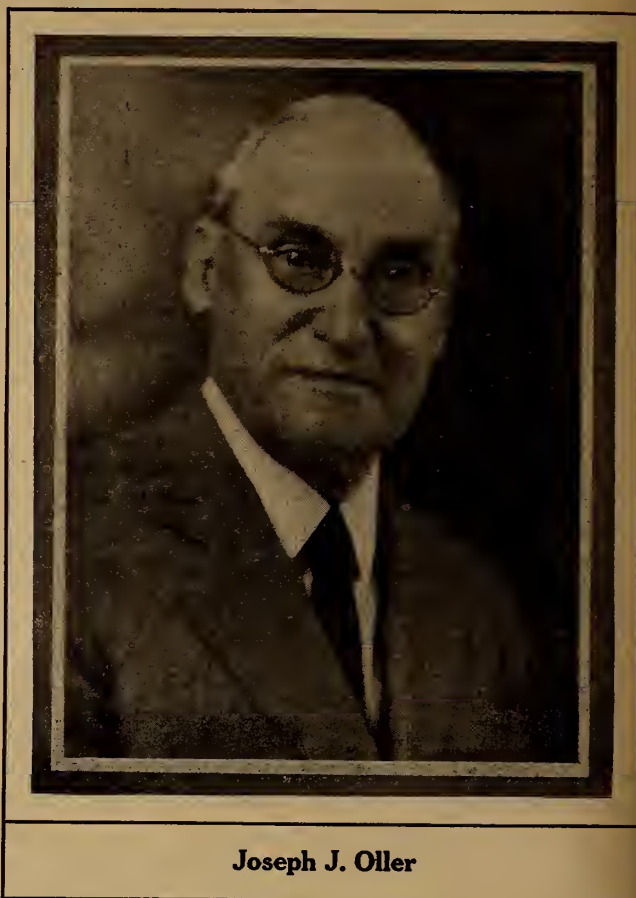
The Waynesboro, Pennsylvania, congregation suffered a great loss on Sept. 3 when our beloved brother, J. J. Oller, left us for his eternal home. Although he had been in failing health for more than a year and his condition for a few months was considered grave, yet his departure was rather sudden, due to a hemorrhage from a malignant tumor.

Bro. Oller had been anticipating this change for some time. In his greeting to his Sunday-school class after returning from his winter sojourn in Florida he spoke of the homegoing of Eld. J. H. Moore and others and pictured the glorious reunion over there of those who had labored together here. He closed his talk with the refrain which he so frequently used and which was often sung at his request, "It Won't Be Long, It May Be Soon."

Joseph J. Oller, the son of Eld. Jacob F. and Elizabeth Bonebrake Oller, was born near Waynesboro, Pa., March 2, 1855. Through his paternal grandmother he was a descendant of John, the son of Alexander Mack, Sr. He received his education in the public and private schools of Waynesboro and in the Baltimore Business College. Entering the office of a local factory, the Geiser Manufacturing Company, he was promoted through the years until he became its treasurer and general manager and one of the foremost industrialists of this vicinity. At the time of his death and twenty-six years previous thereto he was president of another local industry, the Landis Machine Company. He was also one of our leading bankers, having helped in the organization of two, and for many years serving as president of one of our banks. In recent years he had been chairman of the board of directors of this bank (First National). He helped in the organization and in the management of many other projects of our town among which were the Y. M. C. A. and the Waynesboro hospital. Because through the years he had been an integral part of the civic, industrial and church life of this community he will not be forgotten.

In a wholehearted surrender of self he dedicated his life to the service of his Savior in February of 1890, and united with the Church of the Brethren. A few years thereafter he was united in marriage to Myrtle Funk with whom he established a Christian home where he was eager that the latchstring should always hang out—especially for those who were of the household of faith. Folks from all walks of life crossed this threshold, seeking fellowship and counsel for the various problems which confronted them. Many were those who from throughout our brotherhood shared his hospitality and were refreshed by the loving kindness of both himself and his devoted wife, who survives. He is survived also by his daughter, Miss Rello, at home; by two sons, J. F. of Waynesboro and J. Ezra, a member of the faculty of Juniata College; and by two sisters and a brother. The brother, John Oller, lives at Garden City, Long Island; the two sisters are Mrs. Rebecca O. Stull and Mrs. Mary O. Wertz of Waynesboro, Pa. Bro. Oller was the fourth of eleven children born to Jacob F. and Elizabeth Oller.

He manifested a great interest in young people by giving words of encouragement and sympathy whenever opportunity presented itself, and by helping to open avenues of service for them. His trusteeship of Juniata College gave him an opportunity to further help young people. In this office he succeeded his deceased father thirty-eight years



**Joseph J. Oller**

ago. For nine years previous to his death he was president of the board of trustees. He also served as a member of the finance committee of the board.

He had a keen interest in missions. In this too he followed in the footsteps of his father. It was his father who extended a cordial greeting to Wilbur Stover (our pioneer missionary to India) when he was in much need of encouragement. The missionary stimuli which Bishop Oller's congregation received through this act was fostered by his son, Joseph J., through missionary challenges, the first of which was made to our Missionary Association in order to stimulate interest in the India mission field. He offered to give to the Association funds for the support of one worker providing it would secure enough pledges for the yearly support of another. Thus in the fall of 1903 Mamie J. Quinter and Nora Arnold sailed for India, being supported by the Missionary Association of our congregation. Through a similar challenge made later to our Sunday school, the various departments and classes received inspiration to make regular contributions to missions. Through a challenge made to his own Sunday-school class the Africa Mission Prayer Band was organized which contributes annually to the African mission work.

Bro. Oller had a very generous spirit. Aside from his gifts to the local church, to missions and Juniata College, he shared his liberality with many other worthy projects, but gifts for the advancement of the kingdom of Christ held first place in his program. In the last provision of his will is a clause which characterizes his loyalty and generosity: "I earnestly request that you fail not to give to the Lord his portion of your income."

Upon completing the teacher-training course in 1911 he sought out and brought together some middle-aged men and



women who were not attending Sunday school and organized the Always Willing class which in a short time became the largest class in our school. He taught the class from its beginning. In later years he had assistant teachers. He was constant in proclaiming to it the wonderful love and grace of our Lord Jesus Christ.

In 1925 he was elected to the office of deacon. He served in various other capacities in church work, in all of which his zeal and love for the church were much in evidence. For many years he was a member of the Conference Auditing Committee. He often regretted that he could not speak more fluently but he testified much through his sympathetic and affectionate disposition and his fatherly manner. "His life was rich in a stewardship of counsel to the perplexed, of solid sympathy toward the needy, of wealth, love and loyalty for the kingdom of his Lord. It may truly be said that one of the princes of God has fallen."

The funeral service, which was largely attended, was in charge of his pastor, Eld. Levi K. Ziegler, and the president of Juniata College, Dr. C. C. Ellis. The service was simple but impressive. Dr. Ellis in a brief address emphasized the thought given in Psa. 90: 12, that the heart of wisdom relates itself rightly to God, man and things. Bro. Oller did this beautifully. His pastor emphasized the point from Rev. 14: 13, that the largeness and richness of life is measured not by its length but by its deeds. There was no eulogy. Two hymns were read, both of which were great favorites of Bro. Oller's. They were, "It Won't Be Long, It May Be Soon," and "Have Thine Own Way, Lord." Simple ceremonies marked the burial service in the family plot in Burns Hill cemetery. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Waynesboro, Pa.

### As Juniata College Friends Knew Him

BY S. EARL DUBBEL

There are many in Waynesboro and in Huntingdon, Pennsylvania, and in widely scattered sections of the brotherhood and also many in other communions than that of the Church of the Brethren who mourn the passing of one of the saints of God, Joseph J. Oller of Waynesboro, who died at his home on Sept. 3, 1936, aged eighty-one. President Charles C. Ellis of Juniata College and Pastor Levi K. Ziegler of the Waynesboro congregation conducted the funeral service. The testimony at this service emphasized Bro. Oller's unfaltering trust in God and his faithful stewardship. The honorary pall bearers included the leaders among the industrialists and bankers of Waynesboro and some of his devoted friends at Juniata College. Among those present at the funeral was Bro. Early of Virginia who has been an intimate friend of Bro. Oller for over fifty years.

Bro. Oller filled a large place in life, having been an energetic and sagacious leader in various spheres of human activity, and it is not an overstatement to say that no one can quite take his place. It will be hard to find one to take his place as an active layman vitally interested in the work of the church and in the cause of Christian education. He was a faithful steward of his material resources and gave liberally to various agencies of the kingdom, especially to the foreign missionary enterprise and to Juniata College and also to many private charities. Bro. Oller was a deacon in the Waynesboro congregation of the church and was a teacher

of a Bible class of men and women for more than twenty years. For a time he was on the Conference Auditing Committee, and was for many years a member of the board of trustees of Juniata College and was president of the board for the past few years. In all his activities, except that he was not a preacher, he followed faithfully in the steps of his revered father, Elder Jacob F. Oller of Waynesboro, who was one of the leading spirits in the church of his day.

Bro. Oller will be greatly missed at Juniata College which he visited regularly every year and where he always felt at home. He was a resourceful friend of the college not only because of his financial aid but also because of the careful thought and labor he bestowed on its problems. He was ever alert and vivacious in a conversation when the topic was of Juniata. Each year he was instrumental in interesting young people of his home community to become students at Juniata; he kept a list of prospective students in a little pocket notebook. Many students he helped financially during the past years. He was always present at the meetings of the trustees, and for many years he was present at every opening day of the college year, at every homecoming day, and at every commencement; he was present at the commencement last June. The first event he missed was the alumni-week held in July, and all his friends felt his absence.

It was in June that Bro. Oller became ill, suffering from a malignant tumor. He had ceased from his active handling of business affairs in his home town only the past year, and might be said to have died in harness. He was mercifully spared the experience of long inaction. Bro. Oller was generous not only of his money but also of his time. Because of his unusual gift of sound judgment he was sought after by very many for counsel, and even when it meant fatigue to him he willingly spent his energies on behalf of others. During the spring and summer he tried to rest when he was at his home and he did rest in some measure, but his ardent spirit could not remain idle.

Bro. Oller was a man of piety and withal he had a large capacity to enjoy life in all wholesome aspects. Up until the last year of his life he was fond of making visits to Juniata College just for an afternoon (eighty-one miles from Waynesboro) in order to enjoy a football or a baseball game. He was fond of the company of young people, and needless to say, all his young friends loved him. He loved the Bible as the Word of God and enjoyed the services of the house of God. He was always faithful in attending the midweek prayer services of the church, and could make a fervent prayer. He was not gifted as a public speaker and yet he could become eloquent in making an address on some topic in which he was vitally interested, as when addressing a group of the Juniata family. He was a philanthropist of the old school; he had little confidence in modern ideas of social welfare and did not believe in utopias, but was first and last a believer in the saving gospel of the Lord Jesus Christ. His philanthropy was indeed a by-product of his own experience of the Christ. A characteristic of his piety was his sense of gratitude to God as the Giver of all good things, and it was pointed out by Bro. Ziegler in his remarks at the funeral service that whenever he or anyone else thanked Bro. Oller for a new kindness his reply was invariably that he should thank the Father in heaven who made it possible for him to give. Bro. Oller was a good soldier of Jesus Christ; one who worked, for the night was coming. He was one who said with his whole heart: "Even so come, Lord Jesus."

Huntingdon, Pa.



## OUR MISSION WORK

### What to Pray For

*Week of October 3-10*

DR. AND MRS. DARYL PARKER of Ping Ting, China, feel that the medical side of their work is growing so fast that they can scarcely keep up with it. Ping Ting has been made the central hospital for the whole area, with the two other hospitals and three clinics in the surrounding five counties linked up with it. Public health projects emphasizing mother and baby care, food sanitation, fly prevention and smallpox vaccination are car-



Dr. and Mrs. Daryl Parker

ried on at each of these centers. Preventive medical work is being stressed more and more.

At the central hospital a training school for practical nurses and country assistants has been carried on during the past year. Besides these students the hospital staff includes three graduate nurses on both the men's side and the women's side, also one pharmacist, one laboratory technician, one steward, two internes, and one experienced Chinese doctor. Added to these are the three Americans—Dr. Parker, Mrs. Parker, R. N. and Miss Corda Wertz, R. N.



Corda Wertz, R. N.

Mrs. Parker writes saying: "Our bed capacity is 65 and approximately three quarters of the work is surgery. Osteomalacia (softening of the bones) and tuberculosis are the two outstanding diseases in this region. Therefore we are putting a special emphasis on them. The delivery room and obstetrical ward have been remodeled, and with the setting up of the new X-ray unit, we are better prepared to take care of the tuberculosis cases. The X-ray unit was bought with funds raised locally. It is a little portable plant that can be used at both the Ping Ting and Liao hospitals. Since Dr. Parker makes frequent trips to Liao Chow

it is especially helpful to have this portable type of machine. The building up of a good technique requires constant work, but we continue to insist that professionally we must be second to none for the character of our work either recommends or turns men away from the Christ whom we represent.

"Two evangelists, one man and one woman, minister to the minds and spirits of the patients and through a system of 'follow up' they are related to the church on leaving the hospital. These few simple words can not picture adequately the changed lives that result from this work. We only pray that this service may increase."

Every line of correspondence which comes from Nurse Wertz indicates that her days are filled with service to those who are afflicted and that doors of opportunity stand wide open. With the hospital at full capacity it could not be otherwise. In her last letter to Bro. Bonsack she said she wished he might see the operation that was to be performed that afternoon since it was an unusually interesting case. Later on she added a postscript saying that a thirty-pound tumor had been removed from a woman who has been afflicted with it for thirteen years.

Let us pray for our representatives in the medical work at Ping Ting and also for all the Chinese helpers and for all the patients who come for help.

### Indian Moses—Who Is Dr. Ambedkar?

BY EDWARD K. ZIEGLER

WHO is this Indian Moses who is attempting to lead sixty millions of his fellows out of the Egypt of Hinduism? Dr. Bhimrao Ambedkar (pronounced ämbëdkär), is not a hairy prophet of the desert, but a brilliant, cultured economist, one of the foremost economists of the British Empire. Still in his forties, he has Ph. D. degrees from London, Columbia University in New York, and from several German universities. He has had a brilliant career as a lawyer, and is an officer of the Supreme Court of Bombay. This past year, he was elected principal of the Law College of Bombay University.

Yet to the Hindus, he is an untouchable. He is a Mahar, one of the lowest classes of Marathi society. Because of this accident of birth, he has been subjected to incredible indignities and insults, yet has risen by sheer force of his intellect and winning personality to the high posts of honor and leadership which he now holds. And he is now the recognized spokesman for sixty millions of his fellow-outcasts and depressed classes. For twenty years, the chief concern of his life has been the redeeming and uplift of his own people.

But let him tell a part of his own story, as he told it



to Mr. Gandhi's secretary, Mr. Desai, a few months ago, as reported in the *Harijan*, Mr. Gandhi's weekly paper:

"I was born in a little village in Ratnagiri District and got what education I could as a child in Dapoli. But you can imagine how much I could learn when I tell you that I had to sit with boys of my own community outside the schoolhouse. Depressed class boys of all standards had to be seated together, no one cared to teach them, the teacher would simply ask if we had read our lessons. My father moved me to Satara. I read in the Satara High School. Here I had to sit on a separate bench. Fain would I have studied Sanskrit, but the Sanskrit teacher would not have me. So I had to make up Persian. My father was a retired military pensioner, getting a pension of Rs. 50 per month. Thus he was much more respectable than many middle-class Hindus, but I tell you we could not get the services of a barber. My sister used to shave five or six members of the family. The hard conditions in Satara compelled us to leave for Bombay where after admission to Elphinstone College, I was introduced to H. H. (His Highness) the Gaekwar of Baroda, who gave me a scholarship. After I took my B. A. degree I was asked to go to Baroda where I got a lieutenancy in a state regiment. I then managed to stay in the quarters where military men of my community lived."

Then he told in brief the story of his trip to America with the Gaekwar's scholarship, and his return as a Ph. D. from Columbia to Baroda. How was he received?

"What do you think was the reception that awaited me? No rooms or house were available for me in the big city of Baroda! I wanted to be taken on as a professor so that I might get free quarters, but H. H. the Gaekwar preferred to have me in the Finance Department, as he said he wanted to turn my knowledge of finance to good account. I was left to find a house for myself. I wandered up and down without avail, and at the end of my peregrinations halted at a Parsi inn where the caretaker agreed to take me in if I assumed a false Parsi name. I did so, but soon the Parsis found me out and one day a crowd of them appeared with clubs and threatened to batter me to death if I did not leave the inn immediately. I begged of them to permit me to stay until evening. I went to Mr. Samuel Joshi who had once invited me to stay with him, but found him, when I went to seek shelter with him, quite inhospitable. The late Mr. Kudalkar, the librarian, was a great friend of mine. He agreed to take me, but also said that my going to his place would mean a notice from all the servants of the household to leave. I saw there was nothing for it but to go. I left Baroda and wrote to the Gaekwar narrating my tale of woe. I was asked to go again to Baroda, paid Rs. 6 per day for my

twenty days' stay in the State Guest House and returned without even having had an interview with His Highness."

"But you will say that's all old. Let me tell you what happened only fifteen days ago. I had occasion to go to Sapala where we had a conference. A taxi driver who had agreed to serve us accepted Rs. 25 in advance and then walked away with the money and no carriage drivers would take us. There was a complete boycott of us. Do you think we can get Hindu barbers in Bombay? Simply because Hindu barbers will not shave our people, Muslin barbers dictate their terms. Is there any Hindu hotel in Bombay which would take us in? But let that go. I tell you I wept bitter tears on the day I was hounded from place to place in Baroda, and even the memory of my days in Baroda fills my eyes with tears. Let me tell you, however, that I can not be too grateful to the Gaekwar for what he has done for me."

Said Mr. Desai—"We are deeply ashamed, but do you not think the situation has changed? Do you not find numerous people to suffer with you today?"

"I see no change," was the reply. "And what's the good of telling me you are ready to suffer with me? If *you* have to suffer, it means *we* will have to suffer still more. A healthy change in the Hindu community? One swallow does not make a summer! You are highly optimistic. But do you know the definition of an optimist? An optimist is one who takes the brightest view of *other* people's sufferings!"

Since Dr. Ambedkar's memorable pronouncement last October, calling upon his people to leave the ranks of Hinduism, he has rapidly become the real leader of all classes of untouchables, and they are rallying around him, placing unbounded confidence in his leadership, and are ready to follow him into whatever religion he may accept. He was their chosen representative at the Round Table Conferences in London a few years ago.

He looks and talks like a prince. So far as bribes, empty promises, and the shallow propaganda that is being showered upon him by the representatives of other religions, and even of some Christians is concerned, he is indeed "untouchable." A man of unimpeachable integrity of character, indomitable courage of his convictions, an astute political and social leader, courteous yet firm, he is one of the most attractive figures in the center of Indian life today.

He declares that he has made up his mind which religion he will accept. But he has not revealed his choice even to his closest associates. He rightly feels that he must get a large number of his people ready to go with him, so that they may have weight to swing the whole community to go with them.

He himself says that political and economic considerations are quite secondary in making his choice for



his people. They want a religion which will give them a chance to grow and develop, hold up their heads in self-respect, and that will cleanse first of all the fountains of character in the inner life. They feel that if they have that, the economic and social advantages they seek will follow.

On Dr. Ambedkar's desk is a picture of Jesus Christ, and no other religious pictures whatever. Which way will he go? He knows Christianity thoroughly, and attended church regularly in New York and London. Argument has no effect upon him whatever now. He will lead his people, without a shadow of a doubt, into that religion which he feels will give them brotherhood, equality, a chance to develop spiritually, and unity. Will you pray that the "Light that lighteth every man coming into the world" may show Dr. Ambedkar the way he seeks?

*Vyara, via Surat, India.*

### Women's Work Program

(The third program for the fall months is the History of Our Missions. These nine pages of material promise an interesting hour concerning the mission work of the Church of the Brethren. Price 5 cents. Order from General Mission Board, Elgin, Illinois. Anetta C. Mow.)

#### HISTORY OF OUR MISSIONS

PREPARED BY ELIZABETH WEIGLE

#### Worship Service

**Theme**—Into All the World

#### Call to Worship—

Sing unto Jehovah, all the earth;  
Show forth his salvation from day to day.  
Declare his glory among the nations,  
His marvelous works among all the peoples.

**Hymn**—Jesus Shall Reign Where'er the Sun.

**Meditation**—Isa. 43: 6, 7; 66: 19; Acts 10: 34, 35; Rom. 10: 12-15.

**Poem**—Go Ye Into All the World.

**Prayer**—Pray that we, too, may have the zeal and enthusiasm which filled the apostles of the early church.

**Hymn**—Christ for the World We Sing.

#### Leader's Comments—

In India, the Land of the Black Pagoda, Lowell Thomas pays high tribute to those intrepid missionaries who have gone to India. He compares them to Paul, for like him, they win souls by love and faith. Wherever the missionary has shown a deep sympathy, a sincere regard for the welfare of the people and an unfaltering trust in the Savior of all, there has spread the gospel. In this manner Jesus' last words to his disciples have been and are being fulfilled. Recognizing no racial or social or economic barriers and surmounting the language barrier the gospel of love has slowly penetrated to the uttermost parts of the earth.

#### History of Our Missions

Missions in the Early Days of the Church.

The Call to Denmark.

"India's Coral Strand."

To China's Millions.

"Afric's Golden Sands."

#### Offering (To be played or sung)

We give thee but thine own,  
Whate'er the gift may be;  
All that we have is thine alone,  
A trust, O Lord, from thee.

#### Benediction

May the grace of Christ our Savior,  
And the Father's boundless love,  
With the Holy Spirit's favor,  
Rest upon us from above.

Thus may we abide in union  
With each other and the Lord,  
And possess, in sweet communion,  
Joys which earth can not afford.

—John Newton.

### News From the Field

#### INDIA

#### Dahanu

BY GOLDIE E. SWARTZ

#### Three Homes

Since Dr. Nickey left for furlough in March only Miss Messer and I are left to carry on the work here at Dahanu. And since last December my time has had to be divided between Palghar and Dahanu. In fact, since then I have had to keep three homes in operation, for besides looking after the work at the two stations I have spent a lot of time out in the tent touring. Palghar and Dahanu are twenty miles apart, but fortunately each is close to the railroad. In each area there are village schools near which we itinerated for the most part. My bicycle was a great help in getting about. I used it instead of the oxcart. My chief helper, Gorde Master, also used his bicycle most of the time. I have so appreciated the services of this man as evangelist. How we long for more of such self-sacrificing, whole-souled helpers!

#### They Know Their Onions

This year the Palghar schoolboys had a splendid onion crop. Some of the onions weighed as much as one and one-



*Palghar School Boys and Their Onions*

fourth pounds. A sample was exhibited at a large district uplift fair which took first prize. The boys also raised other vegetables, such as eggplant, peppers, and several kinds of greens. Aside from having all they could eat of the vegetables, they were able to sell some.



**Babies and Boils at Dahanu**

Here we have the babies' home, with at present twelve little ones (five toddlers and seven still in cribs) who naturally demand considerable attention. Recently several of them have been having some severe abscesses. Although the dispensary is closed while Nurse Messer is away, that fact does not keep people from getting sick or accidents from happening.

**A Stitch in Time Saves Nine**

One day a man came with a very bad little finger. While out on tour in March this man chanced to meet me on a footpath and showed me his finger which was three or four times the normal size, wanting me to give him something to reduce the size, saying that it was a handicap to him but it did not hurt. I advised him to go to the dispensary. Apparently he did not go. Today he came saying that about a month ago the abscess opened and he has been suppurating ever since. The pain now is intense. He said, "I have suffered full punishment for not listening to your advice earlier. But it did not hurt then." With the compounder helping, we cleaned it up—that is, the part remaining. Nearly the whole inner half had sloughed away.

**Men Plan Classes for the Women**

Several weeks ago a part of our church body tarried after services and arranged for a weekly Bible study during the rains. The request came from one of the men. The women, however, did not seem as enthusiastic about it as did the men, so the men helped to plan it for them! The men are to meet on Wednesday evenings and the women on Thursday afternoons. The village teachers will continue to come on Saturday afternoons. They decided to study the life of Christ—the Supreme Character—about whom we all need to acquaint ourselves more that we may daily become more like him.

**AFRICA****Lassa**

BY MARGUERITE BURKE

**Teachers Are Ready for New Year**

Mr. Minso and wife from Calabar who have been with us for two school years have just returned from a three months' vacation with their home people. They are busy now with the Royers getting ready for the new school year.

**Young Men Eager to Witness**

The village preaching program goes on. Each quarter sees some new village added to the list. For the third quarter there are twenty different villages including Lassa having regular Sunday services. Lassa has three services on Sunday—two in Margi and one in Fulani, and a Margi one on Thursday afternoon. Most of these villages are within a ten-mile radius of Lassa. However, one village is about eighteen miles distant. Young men generally go out in teams of two or more, although some go alone. Some groups go to one village, others have two or even three services before they return. The preachers are all unpaid for they do voluntary service. One of the most encouraging things we see here in the work is the young covenant Christians asking for permission to be assigned as helpers with a certain group. They desire to go along as song leaders, as storytellers, and to witness and testify. It seems to me that this is a most worthy desire which causes young people to beg to walk twenty or more miles every Sunday, in the hot sunshine or through the mud and rain, without financial reward. It is in itself a worthy testimony to him in whose name they go. Pray with us that the contagion of their zeal may set on fire the hearts of many of the hearers.

**The Little Brown Babies**

The nursery, although always a busy place, has had no new arrivals for several months. All the children are well and growing nicely at present. Up-to-date fifteen different babies have been cared for in the nursery during 1936.

**A New Dressing Station**

A new dispensary or dressing station has recently been opened at Michiga about eleven miles away. It seems to be proving a very welcome service to the people in that neighborhood. A native dispenser goes out there twice a week and Dr. Burke plans to be there on one of the days also. The people are begging for a dispenser to come there and live, but as yet we have no one we can spare or who is exactly qualified to go. Yaws, leprosy, syphilis, and bilhartsia are the most common ills treated, and all are treated by injections. Each time there are generally around a dozen new cases, besides the old ones. It looks like it might not be long before it would take more than one person's time to care for the work there. The District Head is extremely friendly to the work and not only encourages his subjects to go to the doctor, but almost demands that they go. He told Dr. Burke not to bother about collecting the usual fees from the patients. He said: "Just treat them and I will see that the money is paid. That will be my small bit in the good work."

**Dr. Burke's Tour in New Territory**

The Burkes had a short tour up into the Madara Hills early in July. Only last year this territory was opened to us for touring. Even yet we are not allowed to take the children. We have been unable to find time to go until now. The hill people have heard of our work. A few of their boys have been in school and many sick folks have come for treatment at the Lassa hospital. A trip into the mountains was certainly a lovely change for us who live on the plains. We made many interesting contacts that we hope will help to bring these folks more intimately in touch with the good news.

**Mother Love**

One woman brought her baby covered with yaws ulcers. The mother said, "I have tried all our native remedies to no avail. But I hear that no disease is ever too stubborn for your medicines. I want the doctor to tell me what to do." The doctor explained that the treatment would be seven weekly injections and a fee of twelve and a half cents. "Oh," she replied, "nothing of that is difficult. On market day I'll arise early and come for treatment and return yet that night. It is the farming season now and so I can not be away from home more than a day at a time, but since Lassa and my village are neighbors, I can go and come easily." Would you believe it when I tell you that her town is more than twenty miles away!

**Reasons Why Doctors and Nurses Are Busy People**

The hospital work has increased almost double this year so far. There have been 1,249 different patients treated during the first half of the year. With a daily average of more than thirty in-patients Miss Horn finds plenty to do. Especially is this true since Dr. Burke tries to get out at least weekly to each of the several dressing stations in near-by villages. The medical work consists largely in giving injections. The records show some 3,789 given in the past six months. Boiling and sterilizing that many syringes and needles is a bit of a task in itself. Add to it the making up of the medications and the giving of the injections, and you will understand the size of the hospital work.



## KINGDOM GLEANINGS

### Calendar for Sunday, October 4

**Sunday-school Lesson**, The Macedonian Call.—Acts 16: 6-15; Rom. 15: 18-21.

**Christian Workers**, Church Attendance.

**B. Y. P. D.**, What Is the B. Y. P. D. For?

**Intermediate**, Getting Along With People.

\* \* \*

### Gains for the Kingdom

Six baptisms in the Lynchburg church, Va.

Two baptisms in the Belvedere church, Calif.

Five baptisms in the McFarland church, Calif.

Four baptisms in the Pleasant Hill church, Va.

Two baptisms in Eden Tuscarawas church, Ohio.

Five baptisms in Manassas congregation, Va., Bro. B. M. Flory, pastor-evangelist.

Eight baptisms in Fraternity church, N. C., Bro. Guy West of Roanoke, Va., evangelist.

Three baptisms in the Owl Creek church, Ohio, Bro. A. H. Miller of Kent, Ohio, evangelist.

Nine baptized, four reclaimed and one received on former baptism in Oronoco church, Va., Bro. W. E. Cunningham of New Glasgow, Va., evangelist; one baptism on Aug. 3.

\* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Robert Sink** of Bringham, Ind., Oct. 18 in the Roann church, Ind.

**Bro. Chas. Forrer** of Brethren, Mich., Oct. 5 in Rodney church, Mich.

**Bro. J. A. Wyatt**, the pastor, Oct. 25 in the church at Muscatine, Iowa.

**Bro. W. W. Hartman** of Annville, Pa., Oct. 25 at East Fairview church, Pa.

**Bro. X. L. Coppock** of Rocky Ford, Colo., Oct. 11-25 at the Clovis church, N. Mex.

**Bro. Chas. L. Cox** of Claysburg, Pa., Oct. 18 to Nov. 1 in Scalp Level church, Pa.

**Bro. Clayton Gehman** of Springville congregation, Sept. 27 to Oct. 11 at Skippack house, Mingo congregation, Pa.

**Brother and Sister B. D. Hirt** of Winamac, Ind., Oct. 5 in the Pyrmont church, Ind.

**Bro. Clyde Mulligan** of Hartville, Ohio, Oct. 11-25 in North Poplar Ridge church, Ohio.

**Bro. W. W. Blough and wife** of Olathe, Kans., Nov. 1 in the Belleville church, Kans.

**Bro. David Snader** of Akron, Pa., Nov. 15 in Middle Creek house, West Conestoga congregation, Pa.

**Bro. Edgar Landis** of Mercersburg, Pa., Oct. 4 at Latimore house, Upper Conewago congregation, Pa.

\* \* \*

### Personal Mention

**Bro. E. E. Barnhart**, pastor at Glendale, Ariz., has changed his street address. The new number is 129 S. Third Street.

**Bro. D. W. Kurtz** is scheduled to be with the Nettle Creek church of Southern Indiana, Saturday and Sunday, Oct. 17 and 18.

The Standing Committee delegate to the Conference of 1937 from the Second District of West Virginia is Eld. Henry C. Sanders.

**Bro. Ralph W. Quakenbush** of Conway Springs, Kans., is available for revival meetings this fall and winter. He is also in position to consider a call to pastoral service.

**Bro. M. C. Williams** of Myerstown, Pa., with Sister Williams and other members of the family, has been visiting a brother in the flesh, Bro. E. B. Williams and family of Naperville, Ill. And so it happened that they all came over to pay their respects to the various interests represented at the Publishing House.

**Bro. Ezra Flory** of New Paris, Ind., likes activity much better than idleness. In recent months, as a help to keeping busy, he has read the Bible through six times. He has given much thought to the best methods of finding and appropriating the message of the Book. Remember his Bible Book Study? He still has some copies of this book on hand which he will send to any who ask for them, as long as they last, at fifty cents each.

The Daily Devotions page for the past year was conducted by Bro. Warren W. Slabaugh of Bethany Biblical Seminary. And many have been the words of appreciation spoken in behalf of Bro. Slabaugh's concise and stimulating studies. For the coming year, Bro. Calvert N. Ellis, Professor of Biblical Studies at Juniata College, is to write the Daily Devotions. Turn to page two in this Messenger for the first in what promises to be another very helpful series of devotional studies.

To **Bro. B. J. Miller and wife** of Nappanee, Ind., congratulations on the quiet celebration, last week of their sixtieth wedding anniversary. Threescore years of conjugal faithfulness, coupled with corresponding devotion to Christ and the church, is something to be glad for. The home of "Uncle Ben" and "Aunt Mary" has a long standing name as a good place for the visiting preachers to stay. Brother Bon-sack, who tried it out many years ago brings fresh testimony that its reputation is well earned.

**Sister Minneva J. Neher** of Show Yang, Shansi, China, was at Ku Ling, Kiangsi, when she wrote her interesting "general news letter" of Aug. 18. Sister Corda Wertz of Ping Ting was with her and together they were enjoying an inter-furlough vacation, an arrangement which "makes possible a longer term of service—at present eight years—and still protects the health and efficiency of our missionaries. . . . This cottage is in a most quiet and restful spot with a wonderful view down the valley and over the series of mountain ridges with ever changing hues and cloud effects. One can almost forget that you are in China, so different is the environment."

**Brother and Sister H. Stover Kulp**, of our Africa mission, plan to visit the churches of Southern Pennsylvania, Oct. 4 to 16, according to the following schedule: Sunday, Oct. 4, all day at York; Monday, Codorus (Codorus house), 7:30 P. M.; Tuesday, Upper Codorus (Black Rock), 7:30 P. M.; Wednesday, Hanover, 7:30 P. M.; Friday, Marsh Creek (Gettysburg), 7:30 P. M.; Saturday, Antietam (Rouzeville), 7:30 P. M.; Sunday, Oct. 11, Welty, 10:30 A. M.; and Greencastle at 8:00 P. M.; Monday, Shippensburg, 7:45 P. M.; Tuesday, Carlisle, 7:45 P. M.; Wednesday, Perry (Three Springs), 7:30 P. M.; Thursday, Lost Creek (Bunkertown), 7:30 P. M.; Friday, Buffalo, 7:30 P. M.



**Bro. Ray O. Shank** of Gettysburg, Ohio, who begins a revival meeting Oct. 11 in the Andrews church of Middle Indiana, solicits the prayerful interest of Messenger readers in behalf of this church. Special emphasis is given this request by the recent sudden death of their pastor, Bro. L. R. Goodmiller.

**Sister Eulalia Overholtzer** of Covina, Calif., long-time Messenger correspondent, celebrated the last day of this year's summer by making a first visit to the Publishing House. She had been called east as far as Cedar Rapids, Iowa, by the fatal illness of her sister, Mrs. Nettie Ainsworth, and then went on to Pennsylvania seeing friends and kindred by the way.

✱ ✱ ✱ ✱

### Miscellaneous Items

**Pleasant Chapel**, Ind., will hold her love feast on Saturday evening, Oct. 10, with the harvest meeting on Sunday, Oct. 11.

**Upper Deer Creek** church of Middle Indiana will have homecoming and rally day services all day Oct. 4.—**Fern B. Murphy**, Walton, Ind.

A homecoming service will be held at the Westmont church Oct. 3 and 4. Brethren J. H. Cassady, D. L. Little and I. B. Harshberger, former pastors, will be the principal speakers. A general invitation is extended to everyone, especially those who formerly worshiped here.—**Mrs. J. W. Head**, Johnstown, Pa.

The Alliance church of Northeastern Ohio will observe Sunday, Oct. 10, as homecoming day, with basket dinner, morning, afternoon and evening sessions. The evening program will be a musical one. The occasion is also the tenth anniversary of the dedication of the church in Alliance, Pastor J. W. Fyock informs us.

At the District Meeting of Northern California there will be a round table conference of Sunday-school teachers and officers on Sunday, Oct. 11, 8:30 to 9:30 A. M. in the young people's room of the Empire church. Those interested in the church school are requested to be present and to bring for discussion any subject, problem, or whatever you wish, pertaining to the work. Please be prepared to say what you think about holding Sunday-school conventions in various parts of our district. Also we wish to discuss the project of the support of Minneva J. Neher on the mission field, as sponsored by our schools in this district.—**John I. Coffman**, District Director of Religious Education, McFarland, Calif.

**Bro. R. E. Shober**, pastor of the church at Connellsville, which was badly damaged by lightning and storm on July 27 writes: "We will be exceedingly happy to get back into our place of worship again on Oct. 11 which will be rally day in the Sunday school. Rededication services will begin on Wednesday evening, Oct. 14, which will be Sunday-school night with Judge J. W. Dawson, president of the Fayette County Sunday School Association, speaking; Thursday evening will be church night with Eld. C. C. Sollenberger of Uniontown as the speaker; Friday night will be community night with Rev. L. S. Elliott, president of the Connellsville Ministerial Association, delivering the message, and on Sunday morning and evening, Oct. 18, the rededication service proper with Eld. Galen B. Royer, former pastor of the Morrellville church, Johnstown, now of Huntingdon, Pa., delivering the dedication sermons. His morning sermon, From Generation to Generation; evening, The Spirit's Witness to Our Spirits. Music will be furnished by the church choir, the junior choir and the men's chorus."

(Continued on Page 24)

## With Our Schools

### Juniata College

Travel and study abroad was enjoyed during the summer by Prof. and Mrs. Jack E. Oller, Dr. Ida Walz Kubitz, Mr. and Mrs. P. M. Snider, and J. Glenn Gray.

One hundred and sixty-five freshmen reported on Monday, Sept. 14, for the new class of 1940, an enrollment which represents an increase of thirty-five over the initial freshman enrollment a year ago.

Forty student leaders and members of the faculty attended the leadership retreat at the Juniata Valley Boy Scout Camp near Huntingdon the week end before the opening of school. Discussions of student problems and activities were crystallized into a set of recommendations.

The purpose of an education is to enable one to "enter into the experiences of the past," declared President Charles C. Ellis at the opening chapel on Thursday morning, September 17. Quoting from a letter by Rev. Samuel Eliot, he said college should widen horizons, turn sight into insight, widen experience, and deepen purpose.

New members of the faculty include Miss Edith L. Spencer, A. M., dean of women; John P. Corry, A. M., Ph. D., substitute professor of history and government this year for Dr. E. L. Craik, who has been given a leave of absence; Miss Helen G. Forney, A. M., a Manchester graduate, instructor in home economics; Samuel T. Jones, A. M., instructor in music; J. Glenn Gray, A. B., assistant in German.

✱ ✱ ✱ ✱

### The Brethren and Armistice Day

Armistice Day, November 11, has been seized upon by the militarists as an occasion to propagandize the American people. It ought to be a day of emphasis on peace, not war. Let the churches make it so! In a tense world, the church ought to take every opportunity to set forth the Christian way of life as it relates to peace and war. In 1914-17 we woke up after it was too late.

The Peace Commission urgently offers the following suggestions for our local churches:

1. If the Peace Visitation program (every-member canvass) has not been completed, we urge that you organize and complete it by Armistice Day, climaxing the work by a special program on that day or on either Nov. 8 or Nov. 15.
2. If the visitation has been completed, arrange for a special observance, anyway. Why not get before our people very definitely the Peace Statement of Winona, 1935? Or a sermon on the doctrines underlying our peace stand?
3. Get both young and old to face realistically the great question as to what we would do in case of war, and what we would not do. (See Annual Meeting Minutes, 1936, report of Committee on Counsel for Conscientious Objectors.)
4. We need to be a more positive and definite force for peace right now. Will every church face this question? What can be done right at home, in your own community? What can our entire church do? (Combat military training in schools, teacher oath laws, universal conscription of men in war, increased military expenditures, etc.)
5. Promote the right kind of Armistice programs in our communities. Let us not miss any more opportunities.
6. Distribute more peace literature among our own people and among others.
7. Use the packet of peace literature that is being sent to all pastors for Armistice Day. It will contain an Armistice Day call to the churches to rally against war in a time of crisis, "The Churches of Christ in a World of Conflict," and a special letter from Rufus D. Bowman.



---



---

## HOME AND FAMILY

---



---

### Thou Shalt Not Steal

BY CLARA M. HESS

We're inclined to be indifferent  
When this command we see.  
With a righteous air, we proudly say:  
"That was never given for me."  
But if you'll pause and ponder  
And analyze each word,  
You'll find a deeper meaning  
Than perhaps you've ever heard.

For though you have not stolen  
Your neighbor's car or purse,  
Just stop, and ask the question:  
"Have I, perchance, done worse?"  
Remember the false scandal  
That marred some one's good name.  
If you have helped to pass it on  
Are you not part to blame?

The culprit pays the penalty  
For stealing material wealth.  
But the victim of scandal pays  
With broken heart and health.  
A good name is of greater value  
To me, than silver or gold.  
It's loss is irreparable!  
It's worth can not be told.

*Neffsville, Pa.*

### "Tithing Blessings"

BY CHESTER E. SHULER

MARY was such a beautiful and lovable child that the visitor could not refrain from leaving a bright new dime in her chubby palm as he arose to go.

"Thank you," she said. Then to her mother: "Oh, mamma, will you change my dime, please?"

"Would you like ten pennies?" the visitor said smiling.

"If you please," Mary said, simply. "You see, I always put a tenth of my money in the Lord's Treasury."

A minute later, she produced a tin box. On the top of it she had scrawled "Lord's Treasury." A penny jingled inside. Several other coins helped make the "jingle" produced as she shook the can.

A happy smile on the face of one of God's tithers lingered in the memory of that visitor as he went on his journey.

Comparatively few Christians seem to know much about the blessings of tithing. There is more argumentation concerning whether or not God requires modern Christians to tithe, than there is of practical experience in the subject. Therefore, few people are enjoying the marvelous blessing and the rare privilege of being numbered amongst God's tithers. Possibly

many look upon tithing as a stern duty, something which may be good and should be done, but which they do not like to try. When, however, tithing is introduced to one and experienced as a real privilege and joy, belonging only to the family of God, the attitude changes and God is able to pour out upon them his blessings, as promised, "through heaven's windows."

God wants to bless his children just as surely as an earthly parent desires to provide good food and clothing for his little ones. But it is only as we, his children, will permit God to bless us that he is in position to do so. Tithing is one of the floodgates of glorious blessing which God is eager to manipulate in our direction.

Whether or not tithing is required of present-day followers of the Lord may be interesting as a subject for debate or conjecture. But the fact is—and has been borne out by the joyful experience of many who conscientiously have tithed—that God is pleased with the exercise of faith which leads one of his children to tithe.

Tithing is an exercise of faith and a source of blessing which no Christian can afford to ignore. It is a source of blessing to anyone of God's children who will use it in the proper manner. The poorest in this world's goods may tithe with just as telling effect as the millionaire. It brings blessing not only to the one who tithes, but, through that one, to many others—because the tither is certain always to have some money on hand for good causes.

Back in the stirring days of 1918, I met a "buddy" in an army camp. You met every type of youth there. But we two in some manner drifted into conversation about religion. Soon we discovered we had considerable in common, and it wasn't long before he was telling me, with much joy, about tithing. It was my first introduction to the subject; for it was not taught in the home church insofar as I was aware. It sounded mighty interesting. At my request he explained just what tithing is. Then he told of the blessings that had come to him because he had been a tither. He had been comparatively poor, but, he told me, that "didn't make any difference with God"—the God who accepted the widow's mite!

One of the splendid things about tithing is its convenience—the assurance of always having funds in the Lord's treasury for helping his causes.

The finest way to decide whether or not tithing is a good thing is just to tithe! If one does tithe rightly the answer will be certain and the blessing abundant.

How tithe? There are many elaborate systems, but I know of none except that which my Buddy and I in-



vented. However, not much system is necessary if we have hearts that love our Lord and are anxious to be good stewards for him. A small box of some sort serves nicely as the Lord's treasury. It ought to be placed conveniently about the house. One merely places *at least* a tenth of his income therein. When he needs money for church, Sunday school, benevolences he is sure are God-honoring, he takes money from the treasury and gives it with a silent prayer that God will bless and use his money as may be according to his will. The tither doesn't have to worry about whether or not it will be handled wisely by the human agents! If desired, an account may be kept of amounts "tithed" and expended; and if one's income is large enough a bank account may be helpful in disbursing the funds.

"But how about legitimate expenses?" asks some one. "May I not deduct them from my income and then tithe the remainder?"

This is up to the tither. Some tithers have figured much upon things which they may leave untithed and still please God. I feel that God is able and willing to bless *any* effort one makes toward conscientious, proper tithing. But naturally, the greater sum we tithe, the greater the faith we exercise, and the greater blessings God can bestow because of the exercise of that faith.

There are tithers who, through the "depression" years have not diminished the amounts tithed, although they have had to retrench in other items on their budgets. And the heavenly Father has brought those folks through to date in much better shape financially than many others who do not tithe but who, before the depression years, were in much better financial condition than the tithers were. Yes, God is still faithful—still "the same yesterday, today, and forever."

"But we can not make ends meet *now*—how should we ever do so if we gave away a tenth of our present meager income?" cries another, who is troubled in spirit because he or she believes tithing ought to be done, but whose courage and faith are not quite strong enough to attempt it. This question can not be answered satis-

factorily until you **try tithing**. **You will never know**, until you do try it, how much farther your heavenly Father can make nine-tenths go than you can stretch the ten-tenths! Can not the Creator of this marvelous universe and all that therein is also show you how to live more wisely if he becomes a genuine partner in your firm?

It is a matter of faith. The greater the faith, the greater the blessing.

But there are dangers and mistakes to be avoided in tithing. Some of them may destroy, or thwart, the blessings which God would like to bestow upon you. It has been said that the surest way not to find happiness is to search for it. And the most certain method of not getting a "tithing blessing" is to tithe because you want to be blessed.

Tithing blessings should not be sought merely in times of danger or financial distress. A faith that is led to seek God's blessing only in times of storm is not likely to withstand the twistings and bendings which otherwise might strengthen it.

It is very easy to neglect tithing when financial circumstances are bettered. This sounds paradoxical, but it is true. Satan sees to it that with increased income there are increased desires for worldly goods, etc., and more vigilance is necessary else we make a fatal mistake.

It takes more faith to tithe when the salary cut comes, when business is poor. Yet if the tithe is given with the proper motive, with a true faith in God's ability to bring us through, we shall see victory—God's victory with the nine-tenths.

Never borrow from the Lord's treasury for other causes. Hold these funds sacred come what may.

Then there will be some calls made upon the tither which will not be strictly legitimate. Setting aside the tithe funds is splendid, but our responsibility doesn't end there. We must see that they are expended rightly. What sort of pleas for funds shall we answer from the treasury of the Lord? How greatly we must lean upon the Lord at this point! How earnestly we must pray! No set rule can be given, excepting this—be very sure that your tithe money is going to help a cause which, according to God's Holy Word and the witness of the Spirit in answer to your fervent prayer, is well-pleasing to God. It takes faith to lay aside the tithe; it requires wisdom to disburse it properly. "If any man lack wisdom, let him ask of God."

Girls and boys should be taught, early in life, to tithe. They need not even be told anything about the duty of it—merely shown the joy of giving regularly, systematically, conscientiously to the things that are pleasing to the Lord Jesus Christ. This will be a priceless heritage to your child.

Newport, Pa.

### Good Thoughts

WE who stand committed to Christ are under a spiritual obligation to maintain a clear and decisive loyalty, not only for our own sakes, but for the sake of those whom our steadfastness will strengthen, and whom our faultiness might confuse or discourage.—*John A. Hutson.*

There is no proof of the reality of God's love and the blessing he bestows which men so soon feel the force of as when the joy of God overcomes the trials of life. With a heart full of joy no work can weary and no burden can depress. God, himself, is strength and song.—*Andrew Murry.*



---



---

## THE CHURCH AT WORK

---



---

**LEADERSHIP TRAINING****The Second Series Courses**

Second Series courses correspond in a general way to the courses in the old standard curriculum. They are more advanced than the First Series courses. The minimum length of time required for completion of one of these courses is twenty hours (including time in class and time for study). Accreditation of each class or school and of each instructor is involved.

These courses may be completed in classes and schools. Full information is contained in Educational Bulletin No. 502, which may be secured for twenty cents from the Board of Christian Education, 22 South State Street, Elgin, Ill.

The following Second Series courses are now approved; by special arrangement others may be offered. (Starred ones will be of particular value to your church.)

**Group I. General Courses.**

- \*110b. Personal Religious Living.
- \*111b. My Christian Beliefs.
- \*112b. The Christian Message for Our Present Day World.
- \*120b. How the Bible Came to Be.
- 121b. The Old Testament: Its Content and Values.
- 122b. The New Testament: Its Content and Values.
- 123b. The Prophets and Their Messages.
- \*124b. Jesus and His Teachings.
- \*130b. The Purpose and Program of the Church.
- 131b. The Church Through the Centuries.
- 132b. The Church and Social Work.
- \*140b. How Christian Growth Takes Place.
- \*141b. Understanding Our Pupils.
- \*142b. Ways of Teaching.
- 143b. Education for Missions and World Friendship.
- 144b. Christian Worship.
- 145b. The Church and Family Welfare.

**Group II. Children's Division Courses.**

- \*210b. The Growth of Christian Personality during Childhood.
- \*211b. Guiding Children in Christian Growth (teaching procedures).
- \*221b. Administration of Children's Work in the Small School.
- 213b. The Home and Church Working Together in the Religious Nurture of Children.
- 214b. Missionary Activities in a Program of Christian Education of Children.
- \*215b. The Child's Approach to Religion.
- 220b. In-the-Home Work of the Nursery Department.
- 221b. At-the-Church Work of the Nursery Department (teachers and parents guiding nursery children in growth).
- 222b. How to Find and Use Teaching Materials for Nursery Children.
- 230b. Administration, Groupings, and Equipment in the Beginners' Group.
- 231b. Guiding Beginners in Christian Growth (teaching procedures).
- 232b. How to Find and Use Source Materials for Beginners.
- 240b. Administration, Grouping, and Equipment in the Primary Department.

- 241b. Guiding the Religious Growth of Primary Children (teaching procedures).
- 242b. How to Find and Use Source Materials for Primary Children.
- 250b. Administration, Grouping, and Equipment in the Junior Department.
- 251b. Guiding the Religious Growth of Juniors (teaching procedures).
- 252b. How to Find and Use Source Materials for Juniors.

**Group III. Young People's Division Courses.**

- \*310b. Understanding Youth (for adult leaders of youth).
- 311b. Guiding Youth's Approach to Religion (a course for adult leaders of youth).
- \*312b. Understanding Ourselves (for young people).
- \*313b. Building a Total Youth Program (a course for youth and adult leaders of youth).
- \*314b. Methods for Guidance of Youth Groups (a course for adult leaders of youth).
- \*315b. Guiding Youth Groups in Specific Projects (a course for youth and adult leaders of youth).
- \*316b. The Art of Leadership (a course for young people).
- 317b. Youth and Worship.
- 318b. Youth Groups in Co-operation.
- \*319b. My Life Work.
- \*323b. Building an Intermediate (Pioneer) Program.
- 333b. Building a Senior Program.
- 334b. Methods for Guidance of Senior Groups.
- \*343b. Building a Young People's Program.
- \*344b. Methods for Guidance of Young People's Groups.

**Group IV. Adult Division Courses.**

- 410b. The Church's Opportunity in Adult Education.
- \*411b. Understanding Adults.
- \*414b. Methods and Materials in Educating Adults.
- \*413b. Organizing for Adult Education in the Church.
- \*414b. Resources for Adult Christian Education.
- 420b. Guidance in Christian Home Making.
- 421b. Techniques in Leading Parent Groups.
- 422b. Developing a Program of Parent Education in the Church.

**Group V. Leadership Development Courses** (primarily for pastors and superintendents; use in institutes and conventions).

- \*510b. A Local Church Program of Leadership Education.
- \*511b. How to Teach a "First Series" Course.
- \*512b. Planning and Conducting a Series of Workers' Conferences.
- \*520b. Helping Leaders Improve Their Work.

**Group VI. Administration Courses.**

- \*610b. How to Administer the Sunday Church School.
- \*611b. How to Administer the Program of the Local Church.
- 613b. How to Administer the Vacation Church School.
- \*614b. Financing the Work of the Church.
- \*617b. The Superintendent and His Task.

**Group VII. Field Work Courses.**

- 710b. Co-operation Among Community Religious and Character Education Forces.
- 711b. Councils of Religious Education and Their Work.
- 712b. Administration and Development of Council Work.
- 713b. Resources for Leadership Growth.



## WORSHIP

**Music—Mistress or-Handmaid?**

Regardless of one's own status in the field of music there are some things that are of common interest to us all. Whether you or I happen to be an humble soul taking an unpretentious part in church singing, or the talented leader of a fine choir, there are some things musical in which we all share alike. I am thinking now of the place of music in worship. It has a significant place and is deserving of our active interest. No Christian lives who does not engage in fellowship with Christ and communion with God.

But worship, like all other acts of mankind, can be improved by sincere effort. Even such a spontaneous thing as worship must be cultivated if one is to reach the really great moments. Realizing this we select our most able musical folks to direct our music in worship. We expect them to study the situation and mete out what is best for us; and that is right. But that is only half the work; the other half is for us as members of the body of worshipers to give thought to this matter also.

It is my desire to present several articles on this subject, with the congregation chiefly in mind, in the hope that the articles may lead some into richer experiences.

The world over, music is a natural expression of mankind. In all history we have found only a few tribes that had no music of their own, and they lived on isolated islands of the South Seas. And what is almost as universally true is that music is used in religious exercises. There are but few religions that do not employ music. There is no need to argue the fitness of music for worship, but rather to call attention to the fact that people always have used it and continue to do so with satisfaction. Music is part of God's creation.

There is one point that often gives us some concern in the practical music program. Music, to be good music, must be beautiful; and sometimes we are so occupied with making it beautiful, or admiring its beauty, that we forget about its value in worship. We all know that the better the music the better the Lord can use it to carry his message. But if we become so enamored with its technical perfection that we are deaf to the message we are simply attending a church concert and not a worship service.

The fact that music can be so entertaining throws a temptation in the way. Music can give variety to a worship service and do it splendidly; but how unfortunate to use it merely for that purpose! Many a Sunday service contains hymns, an anthem, a solo, a response, and instrumental music. If we employ them only to have variety we miss the main purpose. We have a sacred concert. But in a church service we have another aim; we want our music to be first, last and always for worship.

## YOUNG PEOPLE

**The Heart of the Community**

It may sound sentimental to use such a phrase, but there must be some center of spiritual life if the community is to become Christian. That "heart" must be the church.

It is easy to assent to the last statement, but in hundreds of communities the organized church is not that center. The aimless wandering of some excellent youth is plentiful evidence that there is no such center.

Recently a pastor was talking about the development of peace sentiment. He regretted that in some local churches the members themselves were not very peaceful. Where grudges are held between members or factions there can be

no "life-blood" pumping out to bring more abundant life to the community.

There is a lot of loose talk about community life. Songs like "The More We Get Together" won't necessarily bring Christ's control to any community. There must be a deeply friendly group demonstrating how the community should live. Then "they may see your good works and glorify your Father in heaven." Also it must be aggressive for the righteousness of God—not just that of the Joneses.

"Unless we can discover a Christianity which is clear enough to be a beacon for the future, and sharp enough to cut away for us through the tangled confusion of the present, we shall be blind guides and fireside warriors."

If Christ does not yet control the life of your local church, that church is not ready to be the heart of the community. Unless Christ does control that community, the church will disappear. In its place may come communism.

## CHILDREN'S WORK

See courses for children's workers under Leadership Training.

## MEN'S WORK

**Men's Work and Adult Education**

Just as quickly as Men's Work ceases to be a factor in Christian education, just that soon it should cease to have a place in the general church program. True, it must be more than an educational agency; it must also be in the truest sense a service agency forwarding the church.

The Board of Christian Education has secured in the person of Bro. D. D. Funderburg a full time Adult Secretary to work with Men's Work, Women's Work, and other adult groups of the church in spreading the good news of the kingdom, and in building adults in Christian service.

Our Adult Secretary as he goes from place to place throughout the brotherhood will continually carry with him the program of Men's Work and all allied forces. Local chairmen will monthly be encouraged by him to go ahead in promoting their work, and being on a full-time basis and spending much time in the field, the message of Men's Work will come closer home to local groups than ever before.

Men's Work and Adult Education are closely allied and they should and will each promote the interests of the other.

**Men's Work for 1936-1937**

Each year at Annual Conference the National Council of Men's Work carefully plans for the year ahead. New councilmen to fill vacancies and expired terms are appointed and officers for the year are elected.

The officers and councilmen for the year are as follows:

- L. M. Davenport, Long Beach, Calif., President.
  - G. A. Cassel, Ashland, Ohio, 1st Vice-President.
  - C. E. Resser, Washington, D. C., 2nd Vice-President.
  - Allen Weldy, Elkhart, Ind., 3rd Vice-President.
  - C. M. Culp, Elgin, Ill., Secretary-Treasurer.
  - R. E. Mohler, McPherson, Kans., Executive Secretary.
- National Councilmen whose terms expire in 1937 are:
- Ross Heminger, Wenatchee, Wash.
  - C. H. Drescher, McPherson, Kans.
  - J. N. Via, Roanoke, Va.
  - B. F. Stauffer, Rocky Ford, Colo.
- Those whose terms expire in 1938 are:
- E. G. Bowman, Greensburg, Pa.
  - P. G. Stahly, South Bend, Ind.
  - Lewis H. Brumbaugh, Westminster, Md.



James Breitigan, Lititz, Pa.

Those whose terms expire in 1939 are:

Elmer Hersch, Elgin, Ill.

Elmer Leckrone, Revenna, Mich.

Stanley Keim, Nampa, Idaho.

Harl Russell, Marshalltown, Iowa.

Men's Work will continue to function much as in the past; the aim being to get as large a per cent as possible of our local churches and districts to organize and help the men find a larger place in actual service of the church.

Local conditions bring about local needs and best lines of approach in meeting these needs, hence each local group will function in its own particular way. But in order that we may as a group be somewhat a unit, definite projects are suggested and promoted. The projects Men's Work expects to stress in the year ahead are:

1. Church Attendance.
2. Thanksgiving Home Missions Offering.
3. Messenger Subscription.
4. Father and Son's Week.
5. The Sending of a Delegate to the "Universal Church Council."

#### CHRISTIAN WORKERS

### Christian Recreation

Sunday, Oct. 11, 1936

#### I. Recreation Means to "Re-create."

1. To build up not to tear down.
2. "Worship is the highest type of recreation."

#### II. Jesus and His Disciples Went Apart (Matt. 6: 30-32).

1. They were overworked (v. 32).
2. They needed rest (v. 31).
3. They needed to pray.
4. They needed fellowship.

#### III. Our Need of a Christian Program of Recreation.

1. The intensity of modern life produces nervous disorders and breakdowns.
2. Some people are overworked and need rest.
3. Some have leisure time to be improved.
4. The commercial recreation urge is strong.
5. Recreation offers a way to realize good fellowship, group loyalty and teamwork among church members.

#### IV. Possibilities for Home Recreation.

1. Family worship offers relaxation, meditation, prayer, singing.
2. Fellowship at mealtime may be enriched by grace and delightful conversation.
3. Family night, with all members at home, should have activities for all ages.
4. There should be a revival of visiting and entertaining guests.
5. There may be a wholesome use of the radio, games, puzzles, singing and the family car.

#### V. Church-Centered Activities.

1. Fellowship should be in evidence at the regular church services.
2. The midweek service at the church should build both soul and body.
3. The whole church eating together has recreational values.
4. Class meetings and age group socials should be frequent and well planned.

## CORRESPONDENCE

### AN APPRECIATION

This writer feels a keen personal loss in the passing of Bro. J. J. Oller. It has been my privilege to have known him quite intimately for a number of years past. He was modest in the extreme; gentle, kind and unassuming—a loyal friend. He was a devoted husband and father. He was a man of wealth, yet one who fully recognized his responsibility of stewardship. No worthy cause presented to him appealed to a deaf ear. His benefactions will only be known by the recording angels. He was generous in his support of his local church and the entire program of the brotherhood, which he loved. He was a believer in our church schools, a trustee of Juniata College and chairman of its board at the time of his death.

He was a man of childlike faith in God as revealed in his Word and in Jesus Christ as his personal Savior. One of his favorite texts was St. John, fifth chapter, twenty-fourth verse. His personal testimonies of divine love came from the heart and went to the heart of those who came under his influence.

It can truly be said that he was a "good man" and that the world was made the richer and better by his having passed through.

Cedar Rapids, Iowa.

J. K. Miller.

### THE BRETHREN IN WASHINGTON STATE

A young hero, who had worked in the west, came back to Ohio and narrated his experiences while in the west. We took it all in and declared that anyone who went west was great or among the near-great. Now it is becoming more the usual thing to go west, yes to the far west and the great northwest. One of the ladies asked what the "G" on his watch fob meant, and he replied: "That stands for Go West." He was sold on the west and so are we who live out here.

Now that the drouth is compelling folks to seek their fortunes elsewhere, they are looking to the far west. Brethren are coming out this way to establish homes. Why not remember to establish your home near one of the churches of the Brethren? Bring your church letters and your religion and your eagerness to work for and with the Lord! We have five groupings of churches over the state:

Outlook, Sunnyside and Yakima in the Yakima Valley; write to Vern Swartz, Sunnyside, Wash.

Spokane, Forest Center and Mt. Hope in the eastern group; write Thelma Danilson, Chewelah, Wash.

Omak, Ellisforde and Whitestone in the northern group; write Glenn Harmon, Tonasket, Wash.

Seattle, Tacoma, Olympia and Richland Valley in the coast churches; write H. D. Michael, R. 4, Olympia, Wash.

Wenatchee Valley and Wenatchee churches in the central group; write to the chairman of our Board of Administration, Elder Jay Eller, R. 5, Wenatchee, Wash., concerning this group or any of the other churches.

We believe in the Church of the Brethren and in the possibilities of the northwest as a place to establish homes.

1211 Garfield Ave.,  
Yakima, Wash.

Paul S. Longenecker.



**PASSING OF ELD. B. F. MASTERSON**

B. F. Masterson was the youngest child of Joseph and Anna Stauffer Masterson and was born Feb. 20, 1848, at Mastersonville, Lancaster County, Pa. He was married to Elizabeth Engle, Sept. 30, 1867. They were baptized in the Chiques congregation in the spring of 1869.



They moved to Sangamon County, Illinois, into the Sugar Creek congregation in 1876. In the last mentioned congregation, they were installed into the deacon's office in 1880, and into the ministry in 1884, and into the second degree of the ministry in 1886.

The Mastersons moved to Lordsburg (now La Verne) California, with their family of nine children in the fall of 1891. In the year 1898, they took a trip to Eastern Pennsylvania where Bro. Masterson was engaged in Bible teaching and evangelistic work for about two years, after which he took charge of the mission at Hanover, York County, Pa. Under his supervision, a church was organized.

The family returned to California in 1901 and located at Inglewood. In the year 1906, they moved to Long Beach and started the work there which resulted in the organization of a church in 1907 of which B. F. Masterson was pastor for several years. In this church he was ordained to the office of bishop May 20, 1911.

He departed this life Sept. 9, 1936 in Long Beach, Calif., where he had made his home since his retirement. A son, Maurice, and his bosom companion preceded him to the promised land. The Lord has been most gracious to him in that he gave him a long life and a good home in his declining years.

Services were conducted by the undersigned at Long Beach, and at the Independent church at Glendora, by N. R. Baker. Burial at the cemetery at La Verne.

Long Beach, Calif. W. T. Luckett.

**A RECOGNITION SERVICE**

The recognition service of the young people's departments of the South Mountain district was held Friday evening, Sept. 4, in the Hagerstown, Maryland, Church of the Brethren.

A fellowship supper followed a period of directed recreation. The worship service was in charge of the young people from Martinsburg, W. Va. Adult Adviser, Perry L. Huffaker, gave an interesting talk to the group.

Bro. W. M. Kahle, district southeastern regional director, presented certificates and seals for work completed during the past year to representatives from the B. Y. P. D.'s of Broadfording, Beaver Creek, Long Meadow, Manor, Sharpsburg, Stonebridge, Myersville, Hagerstown, Brownsville, and Frederick, Maryland, and Martinsburg, W. Va. Bro. Kahle also installed the officers and staff heads for the incoming year.

Preceding the benediction the lights in the auditorium were turned out and each officer and staff head lighted a candle from a large central candle. The entire group of young people then joined in singing "Follow the Gleam."

Sharpsburg, Md. Anna Mabel Grayson.

**DISTRICT MEETING OF SOUTHERN CALIFORNIA AND ARIZONA**

The District Conference of Southern California and Arizona met in the La Verne church, Sept. 4-7. Eld. Galen Walker, chairman of the summer conventions committee, was general chairman and his son, Robert Walker, directed the music. The theme was "Christ in the Life of the Community."

The first day was given over to the Women's Work. The forenoon session was devoted to the work of the Aid Society. Mrs. Della Lehmer acted as chairman and gave an inspirational address. Mrs. W. T. Luckett conducted the devotions and Mrs. G. W. Walker gave a report of the Annual Conference in so far as it pertained especially to the work of the women. In the afternoon a missionary program was given in which Mrs. Lottie Neher, Mrs. Florence Barnhart, Mrs. J. Z. Gilbert, Miss Beulah Reiss, Mrs. Elizabeth Clark, Miss Phyllis Koch and Miss Maggie Early participated. In the evening Mrs. H. A. Frantz directed a family night program.

The quarterly ministers' banquet also was held on the opening day and this was featured by an address by Bro. Lorell Weiss.

The La Verne College program was given on Saturday forenoon and the program concerning the work of the Board of Christian Education on Saturday afternoon. Many boys and girls and young people were on hand Saturday to participate in the report of Camp La Verne. The camp concluded its thirteenth season with the usual favorable reports.

Sunday morning all the churches had their regular worship with installation of new pastors at Calvary and Covina. In the afternoon the District Mission Board gave a program and the ministerial board conducted a memorial service for the faithful who had departed during the year, Elders M. N. Rensberger, Peter Knaul and Jacob Funk being the ministers mentioned. The serious illness of Eld. B. F. Masterson was also reported, and before this article was written he too had closed his earthly pilgrimage at the age of 88 years.

The business session opened promptly at nine o'clock Monday morning. The organization was made with Bro. E. M. Studebaker, moderator; Eld. W. T. Luckett, reader; the writer, secretary; and Bro. Frank Howell, assistant. Elders G. K. Walker and Frank Howell were chosen to represent the district on the 1937 Standing Committee with Elders J. P. Dickey and Edgar Rothrock alternates. All the business was handled in a fine spirit and the meeting adjourned at 4 P. M.

Pomona, Calif.

Edgar Rothrock,  
Secretary.

**MOTHER OF SIX BOYS WRITES ABOUT LIQUOR**

In a recent newspaper article I read that the tavern keepers in the state of Michigan are giving organized protest to the recent ruling of the liquor board of control in regard to the cashing of checks. They feel this ruling will cause a great hardship on tavern keepers because in many cases if men have them cash their checks, they can get them to pay some on their old accounts. One wonders upon whom the hardship will be greater—the children and mothers who are thus deprived of necessities so the father may drink his beer, or the tavern keeper who so willingly sells the poison, even if he has to sell it on credit!

We hear a great deal these days about voting for our presidential candidates. It causes me to think that after all



our local elections are almost as important. Last spring in our little Wisconsin town we had a man up for office who is a heavy drinker. He has held the office for three years now. Every year when he has been elected he has bought drinks for everyone—men, women, girls and boys of high school age. The tavern keepers in our town make no pretense of following the law when it comes to selling to minors. Their places are run wide open. There is a law against slot machines which is never enforced. When the men on WPA work get their checks our town chairman often starts them in by treating the crowd and before they are through some have drunk more than they can carry. Yet when it comes to electing such men many Christian people vote for them. In this case many say it is because he is such a good business man and our town is kept free from debt.

I believe I would rather have my town debt ridden than to have the low moral standard which rules in it. Let us not forget to work and pray about this liquor problem.

Wausaukee, Wis.

Grace Perry.

### THE PREACHING MISSION IN PITTSBURGH

The Preaching Mission is over and I will give my impressions of it with no attempt to rehearse the messages given. I set them down as they come to me without any thought of logical arrangement or of the relative importance of the various items.

#### Attendance

About 800 ministers attended the forenoon ministers' meetings and about the same number of women attended the women's meetings. In the afternoons six simultaneous seminars were conducted for two hours at which there were over 1,000 in attendance each day. The evening mass meetings were attended by from 3,000 to 3,500 people. The closing service on Sunday afternoon filled the 4,000-seating capacity auditorium with a few hundred outside who could not get in. Dr. Jones talked to those outside before the service began.

#### Personnel of Missioners

In our mission we had Dr. E. Stanley Jones, missionary from India; Dr. Ivan Holt, president of Federal Council; Dr. Geo. A. Butterick, pastor in New York City; Bishop Arthur J. Moore of Texas and world traveler in mission fields; Dr. Geo. W. Truett, forty years pastor in one church, Dallas, Texas; Dr. John S. Whale, theological professor at Cambridge, England. A number of others spoke at the many extension meetings in this city and area. The above spoke at the mass meetings and sections I attended. This list will change from place to place, but I think represents the field from which the missioners will be drawn for each meeting. A definite attempt was made to have a representative from each phase of church work. Some of the men were of the persuasive type appealing to personal decisions, while others attempted to interpret the Christian message for this present day.

#### Field of Work Covered

There was a definite attempt made to touch all phases of church work. Personal evangelism, missions, home building, sermon technic, and social reconstruction alike came in for a share of attention. The whole task of the church was presented.

#### Points of View Presented

The extremist could find statements to find fault with, be he either fundamentalist or liberalist. Not all the men had

the same viewpoints and were selected for their individuality rather than their conformity with some one's standard. The English professor emphasized theology as the thing most needing to be preached. He belongs definitely to the conservative school. Others see the task of the church as including every phase of human life. The various positions were not radical and any one with sympathy for others' viewpoints could enjoy every message. In fact, the range was no greater than occurs in our own conferences.

#### Spiritual Atmosphere

Devotion marked every part of the mission. I do not recall any Annual Conference which inspired me as much as did this Preaching Mission. The appeal was constantly for a consecration of life to the Lord's work. I am sure that many decisions were made which will be permanent. I never attended a conference before where the atmosphere was as spiritual all through as in this one. The people were held in the grip of the enthusiasm and were deeply moved.

#### General

From many standpoints the meetings were unusually well balanced. The response of the people was commendable. There should be no hesitancy upon the part of any one to attend these missions where such is possible.

#### Follow-up Work

From Oct. 25 to Nov. 8, there is to be a visitation campaign directed by Dr. A. E. Kernahan. This is to cover the county. The response of the churches to this campaign can not be determined now as the movement is yet in the process of organization. In November (15-22) a simultaneous preaching mission is to be conducted by each local congregation in its own way. That is all the interdenominational work planned for the city. The two-day and one-day missions are to be carried on in the Tri-State area immediately.

Pittsburgh, Pa.

N. M. Shideler.

### Miscellaneous Items

(Continued From Page 17)

**There will be** an all-day homecoming and harvest meeting with basket dinner at the Richland church, Mansfield, Ohio. The date is Oct. 11. We extend a hearty welcome to all, especially those who have formerly worshiped here.—F. Blake Million, Mansfield, Ohio.

**The Oakland church** of Southern Ohio is having their rally day service Oct. 4, at 10:30 A. M., and their homecoming the same day at 2:00 P. M., at which Bro. N. B. Wine of Dayton will speak. Basket dinner at noon. All former pastors and parishioners invited.

**Sterling church** of Northern Illinois will have an all-day rally program on Sunday, Oct. 4. Bro. Samuel Harley, formerly pastor at Richmond, Va., and now of Bethany Biblical Seminary, will be the speaker in the afternoon services at 2 o'clock and in the evening at 7:30. Fellowship dinner at 12:15. Friends are cordially invited to spend the day with us.—B. N. King.

**The Greene church**, Iowa, will hold its annual anniversary in the old stone church on Sunday, Oct. 18, with special services morning and afternoon. Bro. W. Harlan Smith, missionary on furlough from China, will be the speaker. Basket dinner at noon. We cordially invite those who formerly worshiped here, and all others who may feel to attend, to come and enjoy the day with us.—C. E. Schrock, pastor.



## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bray-Dobbs.**—By the undersigned, Aug. 23, 1936, Miss Dortha Marie Dobbs of Highland, Calif., and John Calvin Bray of Empire, in the Church of the Brethren at Empire.—W. T. Bray, Empire, Calif.

**Livingston-Wieland.**—By the undersigned at his home, Sept. 5, 1936, Karyl Livingston, Clarksville, Mich., and Iris Wieland, Freeport, Mich.—G. W. Phillips, Elkhart, Ind.

**Royer-Livengood.**—By the undersigned June 13, 1936, in the Lanark church, Ill., Mr. Robert Royer and Miss Beatrice Livengood, both of Lanark.—I. D. Leatherman, Lanark, Ill.

**Zimmerman-Kendig.**—By the undersigned at the Elkhart City church, Aug. 16, 1936, Cecil Zimmerman and Lavetta Kendig, both of Elkhart.—G. W. Phillips, Elkhart, Ind.

## FALLEN ASLEEP

**Book,** Emily Ellen, youngest daughter of Jerry and Florence Maher, was born Dec. 23, 1901, and died Aug. 24, 1936. She married Theo. Book May 9, 1921. In 1933 she with her husband united with the church. She was superintendent of the Cradle Roll. She spent her entire life on the farm where she was born. Her father preceded her in death in 1925. She leaves her husband, one son, mother and one sister. Services by O. E. Messamer, assisted by O. F. Shaw with interment in the cemetery near by.—Mrs. C. G. Wicks, Adel, Iowa.

**Buracker,** Mrs. Rachel, wife of Wilbur Buracker, died at the hospital, of pneumonia, aged 42 years. She was a member of Mt. Zion church from which services were conducted by her pastor, Bro. A. Jos. Caricofo. Burial in the cemetery near by.—Elsie Broyles, Luray, Va.

**Burgess,** Chas. R., born June 12, 1887, in Sanilac County, Mich., and died Aug. 31, 1936, in Midland County, Mich. His death was a tragedy; he lost his life when his home burned. His first wife, Ollie May Clark, died seven months after their marriage. In May, 1924, he married Mrs. Vercie Killingbeck. He leaves his wife, two daughters, four stepchildren, three step-grandchildren, two brothers and two sisters. He was a member of the Brethren church at Midland for eight years, remaining faithful until death. He was a World War veteran. Services in the Midland church by Bro. J. L. Van Meter and Jesse Fradenburg with interment in the Gladwin cemetery.—Florence V. Smith, Midland, Mich.

**Dotterer,** Bro. Jesse, steward of the Brethren Orphanage, Neffsville, Pa., died July 16, 1936, aged 66 years. He was an invalid for a number of years. In 1904 he married Clara I. Spangler who preceded him in 1921. To this union five children were born. Nov. 21, 1922, he married Nora Virginia Liskey who survives with four children, one brother and three sisters. Services in the York church by Eld. Jas. M. Moore, assisted by Eld. John Hevener. Interment in York cemetery.—Florence B. Gibbel, Lititz, Pa.

**Eckert,** Sister Katie (Ibach), aged 57 years, died at her home, in Lititz, Pa., June 6, 1936, after a long period of illness and intense suffering. Besides her husband, she is survived by four children, seven grandchildren, six brothers and two sisters. Funeral services by Eld. Jas. M. Moore with interment in Neffsville cemetery.—Florence B. Gibbel, Lititz, Pa.

**Ganger,** Sister Hilpa, born in Elkhart County, died at her home in Elkhart, Sept. 10, 1936, at the age of 70. Her companion met a tragic death in 1918 while they were superintendents of the county infirmary. Sister Ganger efficiently carried on the work some years longer after which she made her home in Elkhart. She is survived by four children. Funeral services at the Elkhart City church conducted by the writer with interment at the West Goshen cemetery.—G. W. Phillips, Elkhart, Ind.

**Gibble,** Hiram W., son of Isaac and Fanny Witmer Gibble, born June 12, 1882; he died Sept. 10, 1936. He married Lizzie C. Ginder Aug. 30, 1906. Seven children were born to this union, one of whom preceded him. Four grandchildren, one brother and two sisters also survived. Bro. Gibble united with the Church of the Brethren in 1898. He was elected deacon and with his companion was installed into office Aug. 28, 1922. He served as church clerk since Sept. 2, 1929. Funeral services in Chiques church by Brethren John Hostetter, J. S. Baker, B. W. S. Ebersole, J. C. Zug. Interment in cemetery near by.—Mrs. Edna Reiber, Elizabethtown, Pa.

**Grove,** Jacob D., aged 88, of Mt. Meridian, Augusta County, died from a heart attack. The Church of the Brethren has lost one of its oldest and most faithful members in the Valley of Virginia. Bro. Grove was a member of the church since early manhood, and he served with the deacon body for more than sixty years. He possessed a stern, yet kindly Christian character. He was a regular attendant at church services unless his health prohibited. Born near Waynesboro, Augusta County, he spent about half of his life there before moving to the northern section of the county, near Mt. Meridian, where he operated a farm until his retirement ten years ago. During his retirement he had lived with his son-in-law and daughter, Bro. and Sister C. E. Long. His wife, Anna Elizabeth Click Grove, preceded him in death twenty years ago. Funeral

services were held at the Pleasant Valley Church of the Brethren, near Weyers Cave. They were conducted by Bro. L. S. Miller of Harrisonburg who was assisted by Bro. S. D. Miller and Bro. Frank L. Garber. His remains were laid to rest in the near-by cemetery. His survivors include two daughters, one son, eleven grandchildren and twelve great-grandchildren.—Frank S. Driver, Weyers Cave, Va.

**Hackman,** Sister Elsie Noll, aged 48 years, wife of Bro. Nathan Hackman, died at her home Aug. 7, 1936. She is survived by her husband, two daughters and four sons, her parents, Daniel and Susan Noll of Cocalico, four grandchildren and one sister. Services in the Denver United Brethren church by Bro. Jacob Harnish and Bro. J. Bitzer Johns. Burial in Fairview cemetery.—Mrs. Abram G. Zug, Lincoln, Pa.

**Harshman,** Bro. Simon, born Dec. 27, 1860, in Tuscarawas County, Ohio; he died Sept. 6, 1936, at his son's home near Jeromesville. He spent most of his active life on a farm in Wayne County and a few years in Orrville. His wife, Sarah Moomaw Harshman, preceded him three years ago. He is survived by two sons, one half brother, three half sisters and three grandchildren. He served willingly and efficiently as a deacon and teacher for many years in the church he loved. Funeral services by Bro. D. M. Brubaker assisted by Brethren Chas. Helm and W. D. Fisher. Interment in Paradise cemetery, Wooster church.—Miriam Hoff Fetter, Weilersville, Ohio.

**Huffman,** Bro. Jacob S., aged 80 years, died in Rockingham hospital, on Sept. 4, 1936, following a operation. He was twice married; his second wife died only a few months ago. He is survived by three children by the first marriage. His high Christian character placed him above reproach and he had the respect of all who knew him. Services from Mt. Zion church by Bro. H. Early Wakeman with interment in the cemetery near by.—Elsie Broyles, Luray, Va.

**Johnson,** Mrs. Bertha, daughter of Bro. Jesse and Sister Iva Repert, was born Nov. 3, 1893, near Pyrmont, Ind., and died at the hospital, Stanley, Wis., Aug. 17, 1936, after a three-year illness of cancer. She came to this city with her parents from Wausaukee, Wis., in 1902. June 26, 1918, she married Irwin Johnson. The husband and four children survive, also her mother, one sister and two brothers. Funeral from the M. E. church in Stanley by Rev. G. W. Vaughan.—Mrs. Jacob Winkler, Stanley, Wis.

**Lipscomb,** Andy Howard, born Feb. 21, 1896, died at his home Sept. 2, 1936, after an illness of several months. He married Lillian Bucklew Dec. 24, 1924; to this union were born four children. He was received by baptism into the Brethren church in 1924. He was a member of the American Legion and served fifteen months overseas in the World War. Funeral services at Terra Alta Co-operative Brethren church by E. T. Fike with interment in the Terra Alta cemetery.—Mrs. Rowland Whitehair, Terra Alta, W. Va.

**Mock,** Zeno, youngest son of Clarence and Rhoda Eberly Mock, died June 19, 1936, at the hospital, aged 4 years. Death resulted from a ruptured appendix. Surviving are the father, mother and two brothers. Funeral services by J. Edwin Jarboe at North Webster.—Maude C. Jones, Syracuse, Ind.

**Rhoads,** Sister Sarah, born Feb. 14, 1855, and died Sept. 8, 1936. Since the death of her husband a number of years ago, she lived with her son. She was a faithful member of the Church of the Brethren for many years. Funeral services by Eld. F. S. Carper and Eld. J. H. Longenecker with interment in Spring Creek cemetery.—Mrs. Moses Groy, Palmyra, Pa.

**Smith,** Sister Mary Viola, daughter of Brother and Sister Noah F. Smith, born Nov. 15, 1909, and died Aug. 5, 1936. She was born in Rockingham County, Va., and came with her parents to Pennsylvania fifteen years ago. She was a faithful member of the Palmyra church, active in church and Sunday school as long as health permitted. She leaves her parents, four brothers and one sister. Funeral in the Palmyra church by the home ministers with burial in the Spring Creek cemetery at Hershey.—Mrs. Moses Groy, Palmyra, Pa.

**Sours,** Sister Mary Catherine, aged 66 years, wife of Eld. Hubert F. Sours, died at Rockingham hospital, on July 11, 1936, following an operation. She was a woman of fine Christian character and was held in high esteem by all who knew her. She had been a faithful member of the church for fifty-two years. She is survived by her husband, four sons and one stepson. Funeral services at Mt. Zion church by Brethren H. C. Early and C. E. Long with burial in the cemetery near by.—Elsie Broyles, Luray, Va.

**Spitler,** Bro. Samuel, aged 69 years, died on Aug. 9, 1936. He had been in the hospital at Luray for several weeks but had returned home on Sunday. He is survived by his wife, one sister and three brothers. He was a member of Mt. Zion church for many years. Funeral services from Mt. Zion church by his pastor, Bro. A. Jos. Caricofo, with interment in the cemetery at the church.—Elsie Broyles, Luray, Va.

**Staley,** Geo. W., born in Allen County, Ohio, Nov. 29, 1875, the third son of John F. and Hannah Staley. He died Aug. 30, 1936. Dec. 24, 1902, he married Edith Ackerman and to this union were born six sons and six daughters, all of whom are living. At the time of his marriage he moved to the farm on which he died. Funeral services by the writer at the Christian church in La Fayette with interment at the La Fayette cemetery.—J. L. Guthrie, La Fayette, Ohio.

**Stitzel,** Daniel Dustin, was born in Carroll County, Ill., Aug. 5, 1870, and died in his home at Lanark, Ill., June 27, 1936, at the age of 65 years, 10 months and 22 days. He was married to Effie E. Meyers Nov. 16, 1899. To this union were born three sons and one daughter. He completed courses of study in Mount Morris College and in the Valparaiso University after which he taught school for a number of years. He united with the Church of the Brethren March 1, 1890. In 1897 the



church called him into the deacon's office. He served the Lanark church school as general superintendent for at least fifteen years at different intervals. He was a trustee of Mt. Morris College for several years. He was a great temperance worker and was sent to a conference in Washington by the county in which he served. He was a good man, a competent worker, and a wonderful counselor. Funeral held in the church in Lanark by the pastor, I. D. Leatherman.—I. D. Leatherman, Lanark, Ill.

**Stoner, Orris John**, son of David and Cecil Marie Frederick Stoner, was born in Freeport, Ill., and died in the St. Francis hospital in Freeport, Aug. 10, 1936. He was struck by an automobile while playing on the pavement near his home in Lanark, Ill., and lived only a few hours. Funeral was held from the Church of the Brethren in Lanark by the pastor, I. D. Leatherman, and interment was made in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

**Walter, Sister Lydia**, wife of Bro. Harry Walter, died unexpectedly Sept. 5, 1936, at their home near Reisterstown, Md. For many years she was one of the most active at love feast and other services held in the church of the Reisterstown congregation. Funeral services in the home by the undersigned, elder in charge, and Geo. A. Early. Interment in St. Paul's cemetery near Hampstead, Md.—Wm. E. Roop, Westminster, Md.

**Wenger, Bro. Norman B.**, died at his home in Lincoln, Aug. 23, 1936, aged 56 years. He was a member of the Church of the Brethren for the past thirty years. He is survived by his wife, who was Mary Nolt, and two sisters. Services at Middle Creek church by Eld. R. P. Bucher and John Myer. Interment in adjoining cemetery.—Mrs. Abram G. Zug, Lincoln, Pa.

**Zuck, Ethel Frances Boyle**, was born in Lanark, Ill., Sept. 1, 1878, and died in her home in Lanark Aug. 8, 1936. She was united in marriage to Wm. W. Zuck Dec. 19, 1901. Three children were born to them, two of whom are living. She was baptized into the Church of the Brethren in 1898 and remained faithful. She did her work in a sweet and quiet way. Funeral was held from the home in Lanark by her pastor, I. D. Leatherman, and burial made in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

## CHURCH NEWS

### CALIFORNIA

**Chico** church met in council Sept. 4. Letters of membership were received for Elder and Sister C. D. Fager of Falfurrias, Tex. Alvie Wright and Ennis Rife and their wives were installed into the deacon's office. The following officers were elected: church clerk, Sister Eldora Wright; treasurer, Bro. Ennis Rife; trustees, Brethren Ennis Rife and Ralph Peters; Messenger agent and correspondent, Sister Helen Wright; Sunday-school superintendent, Bro. Ennis Rife; president of Christian Workers, Bro. Alvie Wright. Bro. C. D. Fager was chosen elder for the coming year. Delegates to district meeting are Bro. Fager and Sister Leota Rife, with Sister Helen Wright and Bro. Ennis Rife, alternates. Aug. 28 the church was pleased to have the delegation from La Verne, including President and Sister Studebaker, with us for an evening's program.—Mrs. Eva M. Harmon, Chico, Calif., Sept. 15.

**Hermosa Beach** church met for election of officers Sept. 3. Those chosen were: Elder, Bro. Carl; clerk, J. A. Waters; treasurer, Wm. H. Dickson; correspondent and agent, the writer; general Sunday-school superintendent, Bro. John Getz. Our Sunday school has been growing and we are sending our birthday offerings of about \$20 for the last year to the General Mission Board. Our church has increased its giving and we can thereby do more good. Several enjoyed the district conference at La Verne, our delegates being Brother and Sister Wm. Stutsman. Our love feast has been changed to Thursday evening, Oct. 29.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Sept. 15.

**Modesto** church is proud to have five of their young people in Bethany Biblical Seminary this year. The church recently held a business meeting to elect new officers for the coming year. M. S. Frantz is elder; I. M. Kauffman, clerk; Mrs. Emma Heaston, treasurer; Helen Warner, church correspondent; Melda Kauffman, Sunday-school superintendent. Starting Sept. 16 a Bible study hour will be conducted every Wednesday evening.—Helen Warner, Modesto, Calif., Sept. 16.

**Modesto.**—At our quarterly council Sept. 2, the following officers were elected for the coming year: Bro. M. S. Frantz, elder; I. M. Kauffman, clerk; Emma Heaston, treasurer; Helen Warner, Messenger correspondent; Melda Kauffman, Sunday-school superintendent. J. Bowser, Gladys Baldwin and Edith Bohn were elected delegates to district meeting to be held at Empire Oct. 9-12. J. F. Baldwin and Sister M. Julius are alternates. It was decided to have a six weeks' school of missions to be held during the C. W. hour in October and November. After successfully trying the unified service during the past year, it was decided to adopt it permanently. We are also going to use the Sunday morning bulletins for another year. The envelope system proved so satisfactory the past year that it will be continued. During the past week ten young people from our church and vicinity left to take up their studies at Bethany.—Mrs. Emma Heaston, Modesto, Calif., Sept. 14.

### COLORADO

**Haxton.**—We are glad to note our attendance is increasing somewhat. On Aug. 30 we were glad to have Brother and Sister Nickey of Colorado Springs with us again. Bro. Nickey brought us helpful messages

at both morning and evening services in the absence of our regular pastor who with his family was away on a short vacation trip. Our quarterly business meeting was held Sept. 7 when Sunday-school officers were elected for the coming year. Bro. Herbert Erickson was re-elected superintendent. We will have our love feast Oct. 9 at 7:30 P. M. The B. Y. P. D. held a business meeting and social at the church Sept. 10 and elected officers. Bro. E. F. Weaver was again chosen sponsor and Ruby Sand, president.—Mrs. Warren D. C. Wood, Haxton, Colo., Sept. 14.

### IDAHO

**Bowmont** church met in council Aug. 28. Bro. C. A. Williams was chosen elder for the coming year. Sister Rachel Fike was re-elected church clerk; Bro. Edgar Emmert, treasurer; Sunday-school superintendent, Bro. Harvey Yoder. Bro. Sam Bollinger of New Plymouth was our summer pastor. We enjoyed having him with us and wanted him to remain but he could not. The attendance was good all through the hot weather. Brother and Sister Crumpacker, missionaries from China, gave us several inspiring lectures and sermons. Their son, Frantz, is giving us lectures concerning his trip around the world. Some of the young folks gave sermonettes to the children which were good. The writer was chosen Messenger agent and correspondent.—Mrs. V. W. Goodman, Nampa, Idaho, Sept. 15.

**Payette Valley** church met in business session Aug. 27 to elect Sunday-school officers. Bro. Albert Hopper was elected superintendent with Sister Maud Sumner, assistant. The Sisters' Aid Society has been very busy this summer. They have had charge for over three years of the kitchen at the auction house in Payette, serving meals every Saturday; they have made a good sum of money. They have recently purchased and made new curtains for the baptistry, rostrum and windows, which greatly improve the appearance of the church. The men also have been doing their part; they report having enough wood in the church basement to last all winter. Some of the men have gone out in the field and helped those who were not able to put up hay. The ladies served dinner to the men who did the work. Our pastor and wife were the leaders in this good work and it was much appreciated. The men are talking of putting on a peace program in the near future.—Marvel Bowers, Payette, Idaho, Sept. 14.

### ILLINOIS

**Dixon.**—Our attendance has been good during the summer months, with fine interest on the part of both young and old. Our communion was held on April 29. May 3 Bro. A. S. B. Miller showed pictures of India which were appreciated. A Mother's Day program was given in the morning. May 24 our pastor gave a sermon on promoting peaceful relations among the nations of the world. Pentecost Sunday was observed with a fitting service. July 4 a large group attended the Northern Illinois picnic held at Lowell Park. Bro. J. O. Winger spoke at the vesper service. A delegation of young people attended the B. Y. P. D. rally at Milledgeville on July 12. Our Sunday school held a picnic at Grand Detour July 26. The Bethany girls' trio gave a sacred program Aug. 2 which was enjoyed by all. Sept. 6 Rev. Russel Daken preached for us morning and evening. Our midweek services have been very well attended; this summer they were conducted on the lawn at the homes of our farmer members, with an average attendance of forty-five. Our closing summer service was held Sept. 9 with a campfire service.—Mrs. Edith McWetly, Dixon, Ill., Sept. 15.

**Oak Grove.**—Our Children's Day program was given June 14. Bro. Wm. Hare of Polo, Ill., brought us a good message Aug. 23. Brother and Sister J. H. Hardman represented our church at district conference at the Okaw church. Several others from here also attended. The juniors gave the Livingstone Hero play Sunday evening, Aug. 30. Our revival services conducted by Bro. Merlin Garber of Champaign, Ill., began Aug. 31 and closed Sept. 13. One young man was converted. Bro. Garber gave us powerful sermons and with the pastor called in forty-eight homes. Sister A. H. Byerly of Peoria and the writer conducted the song service. Special music was given at most of the services. A male quartet of the Mennonite brethren gave us several numbers that were highly appreciated.—Mrs. M. A. Whisler, Lowpoint, Ill., Sept. 14.

**Panther Creek** church met in council Sept. 5 and elected church and Sunday-school officers. The pastor, J. E. Small, was chosen elder; Lois McCauley, church clerk; Harold Wiley, Sunday-school superintendent; Guy Noffsinger, assistant; the writer, Messenger agent and correspondent. Our communion services will be Sept. 26. We will have an all-day meeting also, beginning at 11:00. Bro. B. M. Rollins of West Virginia will hold our revival meeting in December commencing the 15th. The young people held an ice cream social this summer clearing \$15. Four of the girls attended camp at Lewistown and gave a splendid report of the meeting. Several attended our district meeting held at La Place, Ill. The men have just finished shingling our church. We enjoyed having Bro. Geo. W. Miller and a quartet from La Place with us one Sunday in July. Brother and Sister Will Cawley of Secor celebrated their fiftieth wedding anniversary the 28th of July. Most of the members gathered in the evening for a social visit. Refreshments were served. Our attendance had kept up fairly well during the summer months.—Alta Small, Roanoke, Ill., Sept. 9.

**Polo.**—We are happy to report that Bro. Ora W. Garber has been retained as our pastor for the second year, which began Sept. 1. At the regular council Aug. 31 Bro. Fred Miller was elected clerk. Bro. John Cunningham was relicensed to preach for another year. At a recent meeting of the official board, the following were appointed: Messenger agent, the men's organization; correspondent, the writer. In June Bro. I. D. Leatherman of Lanark conducted a two weeks' revival



meeting and the church received much spiritual blessing. As a result three were baptized. Following the revival a Vacation Bible School was held in our church, with the other five Protestant churches of Polo co-operating. The Women's Work has been carried on by the Friendship Circle and during the past year the group has studied Women of the Bible and History. Sunday evening, Sept. 13, a musical program was given, featuring the hymns of Fanny Crosby. On Sept. 19 one of our local ministers, Eld. John Heckman, will celebrate the fiftieth anniversary of his installation into the ministry. Our harvest and homecoming day will be Sunday, Sept. 20. Sunday evening, Oct. 11, at 7:30 we will observe our love feast. Ten of our members attended district meeting in Chicago Sept. 5-7. Bro. C. W. Stauffer and Bro. Ora W. Garber were delegates. The six Protestant churches of Polo will observe the national preaching mission Nov. 15-22.—Mrs. Hazel Krum, Polo, Ill., Sept. 14.

**Rockford.**—On July 26 the church celebrated its twenty-fifth anniversary. Brother and Sister P. R. Keltner of Freeport, who had conducted services in a hall for several years before the church was organized, helped with the services. Bro. John Heckman of Polo gave a history of the Brethren church, which was very much appreciated. After dinner a program of the early work of the church was given by visiting ministers, members and friends. Many folk from surrounding cities were present and it was a day well spent—one long to be remembered. Through the summer months our church co-operated with three others in evening services. We have recently installed an electric pump in our basement. Quite a large group of intermediates and young people attended the summer camps. Our pastor represented the church at Annual Meeting and Bro. Fred Eggert at district meeting. The church feels keenly the loss of Bro. Funderburg and family, but rejoices that they have gone to a greater field of service. Aug. 20 the church and Sunday school gave them a farewell. The young people presented them with a picture, the members and friends with a dinner set of band painted china. Bro. West of Mt. Morris and Bro. Lear of Chicago, our elder, recently preached for us in the absence of our pastor. Brother and Sister J. S. Flory of Minnesota have moved here to take charge of the work.—Grace Andrews, Byron, Ill., Sept. 14.

**Sterling.**—On May 12 an appropriate program honoring our mothers was presented in the evening. On May 24 Bro. John Heckman of Polo filled the pulpit in the place of Bro. King, who found it necessary to be at Bethany on that Sunday. We are indeed fortunate to have Brother and Sister Wayne Gerdes in our congregation this year. Upon a number of occasions Bro. Gerdes has preached some fine sermons for us. On July 4 the Sunday school held an enjoyable outing at The Pines near Mt. Morris. Our Vacation School, under the direction of Brother and Sister King, was very much worth while. It continued from July 13 to 24. At the closing program of the school on July 26, Brother and Sister King were presented with a table lamp by the church members in appreciation of their fine work in behalf of the children. A corps of capable and faithful teachers was also recognized for their efforts in helping to make the school a success. During the summer months Mrs. King acted as superintendent of the children's department of the Sunday school. Sunday evening, July 19, a special service was held to honor the hymn writers of all denominations. Many of the favorite hymns

were read or sung. Bro. A. S. B. Miller showed us his interesting slides of India on July 23. On Sunday morning, July 26, Brother and Sister Arnold and daughter of Lakeland, Fla., presented their program of chalk talks and music, which was greatly appreciated. The young married people's class held two ice cream socials during the summer to help raise the church building fund, a goal which we have set for Thanksgiving. The Aid Society has helped materially, as have a number of other groups in the church. Even the primary children are making themselves responsible for their share. At our September council Brother and Sister King consented to act as pastors, although both are attending Bethany. Rally day is being planned for Oct. 4. We are also looking forward to evangelistic services to be held by Bro. King in November. Church election resulted in Bro. John Heckman for elder; Galen Hauger, Sunday-school superintendent; Sister Helen Eikenberry, superintendent of the children's department. A fine report of the district conference at Chicago was given Sept. 13 by Sister Jennie Hoak, Bro. Harry Myers and Bro. Harold Lahman.—Helen Hoak Eikenberry, Sterling, Ill., Sept. 16.

## INDIANA

**Beech Grove.**—Our annual homecoming was held the last Sunday in July with a large attendance. Our home minister, Bro. Jos. Shepherd, delivered the morning address. There was a basket dinner at noon and a miscellaneous program in the afternoon with Bro. Marion Norris in charge. Bro. C. H. Hoover, E. O. Norris of Richmond and J. W. Root of Lafayette gave some fine talks. Aug. 6 Brother and Sister S. Ira Arnold and daughter gave an inspiring program in art, songs and music. In the absence of our elder, Bro. D. W. Bowman of Anderson filled the pulpit both morning and evening of Sept. 6 and Bro. J. S. Aldredge, Sunday evening, Sept. 13. They delivered some wonderful messages which were greatly appreciated. Our love feast will be held Saturday evening, Oct. 10.—Mrs. Verna Beaver, Pendleton, Ind., Sept. 14.

**Blissville** church met in council Sept. 3. Sunday-school officers were elected, the superintendent being Bro. Howard Rogers. Bro. Howard Rogers and Bro. Jesse Pippenger were our delegates to district meeting. We are beginning our series of meetings on Sept. 27 with Bro. Miller of Bourbon in charge.—Mrs. Jesse Pippenger, Plymouth, Ind., Sept. 12.

**Four Mile (Ind.).**—Our pastor held a two weeks' revival meeting in the Gratis church, Ohio, March 15-29. The Easter services were on Sunday evening, April 12, with the story of the Life of Jesus and a pantomime, The Old Rugged Cross, by five girls. We had the pleasure of having with us on April 19 Miss Lura Wright, a United Presbyterian missionary to Egypt, who is home on furlough. She gave vivid word pictures of the mission work there. April 26 the North Manchester peace team gave talks on international and foreign peace which were greatly appreciated. Communion services May 24 were well attended. We appreciated the visiting ministers and others from neighboring churches. Bro. Fisher and a few of the young people attended the district young people's meeting at the Nettle Creek church July 11 and 12. We were notified of our pastor's resignation and it brought a feeling of regret. Brother and Sister Fisher devoted a little over six years of faithful service to us. They have accepted the pastorate of the church at Trot-

# GOSPEL MESSENGER WEEK . . .

Now is the time to set aside a week . . . a definite week . . . for starting a Messenger club. This year 445 congregations used the club rate plan. Next year your church should have a club. The plan provides the economical way for getting your church paper into more Brethren homes. The Gospel Messenger is a good paper for good homes.

BRETHREN PUBLISHING  
HOUSE, ELGIN, ILLINOIS—

Please send me details of your special club rate offer on The Gospel Messenger. I am interested in your economical plan for getting our church paper read in at least 75% of the resident Brethren families of our congregation.

Name . . . . .

Street or Route . . . . .

City . . . . .

State . . . . .

Congregation . . . . .



wood, Ohio, and assumed their duties Sept. 6. Aug. 30 marked their last day at Four Mile. The Ladies' Aid presented the pastor and family useful gifts in appreciation of their services in the congregation. We have with us now our former pastor, Bro. F. E. McCune, and family. We heartily welcome them into our congregation. Bro. McCune occupied the pulpit Sunday, Sept. 6. Reports of the district meeting were given by Mrs. David Rinehart and Richard Stevens.—Elma Snyder, Camden, Ohio, Sept. 15.

**Lower Deer Creek.**—Our love feast is to be held Saturday, Oct. 3, beginning at 10 A. M., continuing through the communion services in the evening. At our August council meeting we chose Bro. Clarence Sink as our pastor for a year. From Aug. 16 to 30 we held our revival meeting with Bro. Robert Sink, evangelist. We received three into the church. We had a wonderful meeting with good attendance most of the time.—Mrs. Ralph Replogle, Camden, Ind., Sept. 12.

**North Webster.**—The quarterly council met at the church on Sept. 8. New officers were elected for the coming year. The harvest meeting will be held Sept. 27 and communion Oct. 10. On July 26 a dedication service was held at the church, following the redecoration. The Come Join Us class secured a large picture of Christ in the garden, which helped to beautify the church. The electric light illuminating the picture was donated by Clarence Mock, in memory of his son. Phyllis Rothenberger was chosen by her class as the delegate to Camp Mack. The church has retained her pastor, Bro. E. B. Jones, for another year. The Come Join Us class put on a sale, the proceeds of which amounted to \$160.—Mrs. Ruth Rothenberger, Pierceton, Ind., Sept. 14.

**Pipe Creek.**—Bro. Moyne Landis of Sidney held a two weeks' revival service here the first part of August. Two sisters accepted Christ and were baptized Aug. 9. The church was much strengthened by Bro. Landis' helpful sermons. At our council meeting Sept. 11, Sunday-school officers were chosen with Bro. Willis Maugans, superintendent, and Bro. Ellis Angle, assistant. Delegates to district meeting are Brethren Perry Metzger and Thurman Hopper. We will have a harvest and thanksgiving meeting on the Sunday before Thanksgiving; this will be an all-day service with basket dinner at noon. New screens were placed on the doors and windows of the church this summer.—Martha O. Hessong, Peru, Ind., Sept. 14.

**Roann.**—Our members' meeting convened Sept. 8, with Eld. Edward Kintner in charge, assisted by Eld. J. O. Winger. All church and Sunday-school officers were elected for the coming year. Bro. Kintner was chosen elder and was retained as part-time pastor for the present; clerk, W. E. Rife; Messenger agent and correspondent, Wm. H. Eiler; trustees, J. E. Morphew and Edward Swihart; Sunday-school superintendent, Ralph Huffman. Delegates to district meeting, W. E. Rife and Mary Heeter. Oct. 18 is the time for our homecoming. An invitation is extended to all friends and former residents to be with us. Basket dinner will be served at noon. Bro. Robert Sink is to be with us at this time and to follow with a two weeks' revival effort. Following the close of the revival on Nov. 2, at 7:00 o'clock will be our love feast. Bro. Ira Frantz gave us two very helpful and spiritual messages on Sept. 13. Bro. George Swihart who was hurt on July 11 has not been able to be with us all summer but as he is able to get around some with the aid of crutches we are hoping that he will soon be with us again in services.—Wm. H. Eiler, Denver, Ind., Sept. 15.

**Walnut church** met in council Sept. 11. Our pastor, Bro. Chas. C. Cripe, presided in the absence of our elder, Bro. Theron Weaver. Sunday-school officers were elected for the coming year, with Bro. D. R. Rohrer, superintendent, and Bro. Ralph Shoemaker, assistant. We are expecting Bro. Chas. Oberlin to be with us in a two weeks' revival meeting beginning Oct. 11 with an all-day harvest and homecoming service, closing with a communion Monday evening, Oct. 26. July 19 we had the privilege of listening to two messages by Sister Anna Hutchison who has just returned from the China mission field. Our church recently enjoyed two musical programs, one by a male quartet from Manchester College and the other by a ladies' trio from Bethany. Bro. L. H. Eby of North Manchester and Bro. Clyde Joseph of Plymouth, Ind., each favored us with a Sunday morning and evening service. Sept. 27 has been set for the dedication of the parsonage which has recently been remodeled. Bro. Theo. Miller will preach.—Martha Johnsonbaugh, Argos, Ind., Sept. 14.

## IOWA

**Panther Creek church** met in business meeting Sept. 3. Sunday-school officers for the coming year were elected. Three letters of membership were read, two being those of Eld. L. A. Walker and wife of Omaha. The church treasurer read his report which was favorable. At the close of the business Bro. O. E. Messamer handed in his resignation as elder in charge. He will take up the work at McClave, Colo., as pastor and will leave Sept. 24. We all regret very much to see them leave. Bro. L. A. Walker was elected to serve as elder.—Mrs. C. G. Wicks, Adel, Iowa, Sept. 14.

## KANSAS

**Buckeye.**—Easter was observed with an all-day service at the church with Bro. V. F. Schwalm as our guest speaker. We greatly appreciated his messages. Our church took part in the united peace action program, carrying it out in full as outlined by our educational board. John Bright of McPherson gave a peace address as a part of this program. An unusually large number of former members returned during the vacation period this year and were privileged to worship with us. Brother and Sister E. D. Steward of Bellville were with us over one Sunday and Bro. Steward gave the morning message. They previously labored here a number of years. At our fall business meeting, Bro.

C. A. Shank was again chosen elder. Bro. Harold Correll is the new Sunday-school superintendent and Bro. U. S. Brillhart will continue as pastor in charge of the work, with the four ministers sharing in the pulpit program. The writer is Messenger agent and church correspondent. We have the Messenger in seventy-five per cent of our homes and we hope to do as well next year.—Mrs. Nellie V. Merkey, Abilene, Kans., Sept. 15.

**Monitor.**—The young people of our Sunday school gave the play, The Eleventh Mayor, Aug. 16 at Monitor; Sept. 4 at Windom; Sept. 6 at Inman; Sept. 13 at Mound Ridge. Aug. 30 it was our privilege to listen to a program of sacred songs given by the eight Richert brothers of the Buhler Mennonite church. Our Sunday-school officers were elected at a business meeting Sept. 13, the superintendent being J. B. Stutzman. Delegates to district meeting are Mrs. J. M. Stutzman and Mrs. E. L. Crumpacker. We decided to hold our love feast in connection with the series of meetings which will be the last part of October, conducted by Herbert Ruthrauff. The harvest meeting will be Oct. 4. The charter members of a Sunday-school class, once called the young married people's class, are now enjoying the privilege of celebrating the twenty-fifth wedding anniversary of each family of the class.—Mrs. E. L. Crumpacker, McPherson, Kans., Sept. 14.

**Ottawa church** held their annual election of officers at the regular council Sept. 4. W. B. DeVilbiss was re-elected elder in charge; Ernie Watkins, general superintendent of Sunday school. Bro. H. E. Ward was chosen to represent us at district meeting with Bro. Watkins, alternate. Our pastoral committee is trying to secure some part-time help for our pulpit and is also securing an evangelist for this fall. Brethren W. B. DeVilbiss and F. Paul Bechtold have been preaching each Sunday; their sincere efforts are fully appreciated by the congregation. Our annual birthday program will be held at the church on Sept. 25.—Mrs. H. B. Wheeler, Ottawa, Kans., Sept. 14.

**Prairie View church** closed a successful two weeks' revival with Bro. W. W. Riddlebarger of Wichita, Kans., evangelist. Two were received into the kingdom by baptism. The meetings were favored by several messages in song. Every one was greatly interested from the beginning and many were strengthened in Christian faith. Our meetings closed with a love feast Aug. 31.—Minnie Dague, Scott City, Kans., Sept. 15.

## MARYLAND

**Cumberland.**—Our church and Sunday school have held up in attendance exceptionally well during the spring and summer months. A goodly increase is expected for the coming year with the new organization and improved program of worship that is contemplated for the school. Bro. W. J. Hamilton represented our church at the Hershey Conference; four delegates attended the conference at Somerset, Pa., Aug. 26 and 27. Miss Mary Keiper of Woodbury, Pa., will conduct a teachers' institute here on Sept. 18, 19 and 20. Sept. 27 will be Cumberland rally day for the school. Oct. 11, "Cumberland Day" with special program, all-day meeting and basket lunch at the church. On this day we hope and expect to have in person or communications from all those who have been a part of the work of the Cumberland church since it was founded, as well as any others who will take part with us. Sunday, Oct. 25, will be held the fourteenth anniversary of the Cumberland Sunday school. The classes and clubs of our church are sponsoring some good work. The men's and women's adult Bible classes are sponsoring a new porch and vestibule; the young married class, painting the auditorium; the children's department, painting the junior auditorium and classrooms; the young people and senior, new carpets; the Women's Work, new communion benches.—C. L. Snoeberger, Cumberland, Md., Sept. 15.

**Flower Hill church** met in council Sept. 13, with Eld. J. W. Thomas, secretary of the District Mission Board, presiding. The financial report was given, indicating all obligations met and a balance in the treasury. The Sunday school was reorganized for the following year. Church officers were elected as follows: Church clerk, Bro. Walter A. Miller; treasurer, Sister Rachel Holsinger; Messenger agent, Sister Dorcas Davis; Messenger correspondent, Sister G. L. Baker; children's worker, Sister G. L. Baker. Bro. W. N. Zabler of East Petersburg, Pa., will assist us in the evangelistic campaign, beginning Sept. 20 and closing with love feast service Oct. 4 at 7:00 P. M.—Mrs. G. L. Baker, Gaithersburg, Md., Sept. 15.

**Licking Creek (Md.).**—The Pleasant Ridge church closed a successful revival meeting Aug. 16. The meeting, conducted by Bro. A. M. Niswander of Greencastle, began Aug. 2 and continued for two weeks, closing with the harvest meeting. Bro. Edgar Landis of Greencastle preached at the afternoon service. Bro. Niswander labored earnestly, preaching the pure Word of God. As a result three came to the church and were baptized at which time one was also baptized from the Corner church. We have decided to have our council at the Pleasant Ridge house Oct. 10 and the love feast Oct. 24 beginning at 2 o'clock.—Maggie M. Waltz, Needmore, Pa., Sept. 15.

**Pipe Creek church** met in semiannual council on Sept. 5. Bro. Lewis Green reported that Edgewood church has completed paying off its indebtedness incurred by rebuilding. The committee on visitation of members having seen their plan in operation since last council, placed the matter before the congregation. It was decided that a committee of seven be appointed to further study the problem. The improvement committee reported that the automatic water system has been installed at a money cost of \$100 which was paid by the Sisters' Aid Society. The trustees reported land bought for the cemetery with plans to buy more. The board of Christian Education requested that material from Elgin be given prompt attention by the group for which it is intended; that teacher-training be made a part of every Sunday school's



activity; that local Messenger agents co-operate with Bro. Berkley O. Bowman to secure 100 per cent subscriptions this year. The elections were conducted by Bro. J. W. Thomas of Meadow Branch and resulted as follows: Elder, J. J. John; assistant, M. R. Wolfe; trustee, Earl Hoff for seven years; treasurer, H. G. Englar for three years; clerk, John D. Roop for three years. The local ministerial committee having recommended the licensing of Bro. Aubrey Schneider as a minister, Eld. John presented the young man. The voice of the church was taken by Bro. Wm. Kinsey and Bro. Thomas, who reported the election unanimous. The charge was laid by Bro. Kinsey. Pipe Creek church met in a local council Sept. 10. The committee on refinishing the floor reported the work done at a cost of \$20.20. The Sunday-school officers were elected with Bro. John Young, superintendent.—Mrs. H. Paul Hull, Linwood, Md., Sept. 14.

### MICHIGAN

**Flint.**—Since our last report twelve have been baptized, most of them from families not members of any church. Ways are being considered and plans being made to enlarge our church building. We had a successful Vacation Bible School this summer directed by Sister Elma Rau of Beaverton. June 6 Bro. D. W. Kurtz of Bethany was with us, giving three sermons which were much appreciated. Sister Elma Rau brought good gospel messages to us on the Sundays when with us in the Bible School. We listened to a much appreciated message by Bro. H. A. Welser on Sunday, July 5. We also had the privilege of hearing two inspiring sermons by Bro. A. B. Senger of California. Ten young people were permitted to attend Camp Mack. A year ago two came home from camp so enthused that their class began working to raise money to enable more to go. By selling mottoes, investing dimes, putting on plays, etc., ten were able to go, among them three non-members of the church. When they came home they brought the good news that all were now members of the kingdom, as three had been baptized at camp. The young people have put on the play, The Eleventh Mayor, at our own and another church, and are booked for several other places. Members of the church knowing of friends and relatives in this city and desiring our pastor to call on them should write to L. H. Prowant, 4400 Beecher Rd.—Mrs. L. H. Prowant, Flint, Mich., Sept. 12.

### MINNESOTA

**Worthington** church met in business meeting Aug. 25 and elected church and Sunday-school officers for the year beginning Oct. 1. Bro. J. Schechter was chosen elder and also leader for the adult group; Mrs. Roy Fowler, leader for the B. Y. P. D. and Mrs. Minnie Schechter for the junior department. H. I. Metz was elected Sunday-school superintendent. The district conference, held at our church Aug. 28-31 was well attended and was a great inspiration to us all. Recently a young lady was received into the church by baptism and two young men by letter. Our communion services will be held Sunday evening, Oct. 18. Five young ladies from our church recently spent a week at the B. Y. P. D. camp at Eldora, Iowa. Bro. H. Stover Kulp came from camp to our church and gave us an interesting message on Aug. 23 concerning their work in Africa.—Mrs. H. H. Hauenstein, Reading, Minn., Sept. 14.

### NEBRASKA

**Lincoln** church met in council Sept. 4. Officers for the coming year were elected as follows: Elder, Bro. Miller; church treasurer, Ross D. Jenkins; church clerk, Mrs. Ross D. Jenkins; church correspondent, Bernice Schwartz; Sunday-school superintendent, Chester N. Van Dyke. Elliott Eastman and Mrs. John B. Mease were elected delegates to district meeting. A call was given for three young men to become deacons; they are Ross D. Jenkins, Chester N. Van Dyke, Elliott Eastman. The church unanimously recommended Bro. Smith, our pastor, or elder. Reports from the treasurers were read and accepted. The Sunday-school secretary's report showed an increase in attendance over last year. A mother and daughter social was held Aug. 28. The singing of old-fashioned songs preceded an enjoyable program. Afterward there was time for visiting and refreshments were served. Every Thursday night this summer was set aside as play time. All those who cared to met at the park, spent the evening playing ball and afterwards ate together. Vesper services were held the last few Thursdays which were enjoyed by all.—Bernice B. Schwartz, Lincoln, Nebr., Sept. 14.

### NORTH CAROLINA

**Fraternity.**—Aug. 18 Bro. Guy West of Roanoke, Va., opened a two weeks' revival, closing on Sunday evening, Aug. 30, with communion service; 130 communed. This was the largest number ever to attend communion. As a result of the meeting eight have been received into the church by baptism. We feel that we have been spiritually blessed by Bro. West's coming. An offering of \$21 was sent to Elgin for peace work. At our September church council officers whose term had expired were elected for the coming year. Bro. W. M. Robertson was re-elected superintendent with Bro. Melvin Beekner, assistant.—Mrs. Mary Robertson Pickett, Lexington, N. C., Sept. 15.

### OHIO

**County Line.**—At the council meeting Sept. 4 we elected church and Sunday-school officers. Bro. Wm. Guthrie was chosen Sunday-school superintendent; Bro. Walter Landis, elder. It was also decided to hold revival meetings beginning Sept. 20 with Bro. A. P. Musselman in charge. Our communion and love feast will be held Saturday, Oct. 17, at 7 P. M. The Sunday following the council meeting an offering of \$35 was taken for our pastor, Bro. J. L. Guthrie, who has been so faithful in his duty.—Mrs. Aliee Staley, Ada, Ohio, Sept. 14.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

California, Northern, Empire, Oct. 9-12.  
Florida and Georgia, Arcadia, Oct. 9-11.  
Indiana, Middle, Flora, Oct. 9-11.  
Kansas, Northeastern, Morrill, Oct. 2-5.  
Kansas, Northwestern, Burr Oak, Oct. 16.  
Kansas, Southwestern, Pleasant View, Oct. 16-19.  
Missouri, Northern, South St. Joseph, Oct. 24-26.  
Nebraska, Kearney, Oct. 9-12.  
Ohio, Northeastern, Black River, Oct. 6-8.  
Pennsylvania, Southern Bermudian (Upper Conewago), Oct. 27, 28.  
Pennsylvania, Western, Uniontown, Oct. 27, 28.  
West Virginia, First, Maple Spring (Egdon), Oct. 2, 3.

### LOVE FEASTS

**California**  
Oct. 16, 7:30 pm, Belvedere.  
Oct. 29, 7:30 pm, Hermosa Beach.  
**Colorado**  
Oct. 9, 7:30 pm, Haxtun.  
**Illinois**  
Oct. 11, 7:30 pm, Polo.  
Oct. 18, 7 pm, Franklin Grove.  
**Indiana**  
Oct. 3, La Porte.  
Oct. 3, Pike Creek.  
Oct. 3, Lower Deer Creek.  
Oct. 10, Buck Creek.  
Oct. 10, 6:30 pm, Fairview.  
Oct. 10, Pleasant Chapel.  
Oct. 10, North Webster.  
Oct. 10, Beech Grove.  
Oct. 10, 6:30 pm, Ladoga.  
Oct. 11, Pleasant Hill.  
Oct. 16, Yellow Creek.  
Oct. 17, 7 pm, Pleasant View.  
Oct. 17, 7 pm, Pine Creek.  
Oct. 17, 7:30 pm, Arcadia.  
Oct. 17, 10:30 am, Nettle Creek.  
Oct. 17, Bachelor Run.  
Oct. 17, Mexico.  
Oct. 17, 7 pm, Bethel.  
Oct. 17, Union Center.  
Oct. 20, Flora.  
Oct. 26, Walnut.  
Nov. 2, Upper Deer Creek.  
Nov. 2, 7 pm, Roann.  
**Iowa**  
Oct. 4, 7 pm, Des Moines Valley.  
Oct. 11, 7 pm, Coon River.  
Oct. 15, 7 pm, Prairie City.  
**Kansas**  
Oct. 3, 7 pm, Maple Grove.  
Oct. 10, 7 pm, Gravel Hill.  
Oct. 17, 7 pm, Mont Ida.

**Maryland**  
Oct. 3, 6:30 pm, Sams Creek.  
Oct. 4, 7 pm, Flower Hill.  
Oct. 11, 6:30 pm, Pipe Creek.  
Oct. 17, 2:30 pm, Meadow Branch.  
Oct. 17, 4 pm, Beaver Creek.  
Oct. 24, 2 pm, Licking Creek at Pleasant Ridge.  
Oct. 25, 6 pm, Beavertown.  
Oct. 31, 4 pm, Manor.  
Nov. 14, 2:30 pm, Longmeadow.  
Nov. 15, 6 pm, Sharpsburg.

**Michigan**  
Oct. 17, Rodney.  
Oct. 24, 6:30 pm, Midland.

**Minnesota**  
Oct. 18, Worthington.

**Missouri**  
Oct. 14, Bethel.

**Nebraska**  
Oct. 18, Bethel.

**New Mexico**  
Oct. 24, Clovis.

**North Dakota**  
Oct. 3, Minot.

**Ohio**  
Oct. 3, Georgetown.  
Oct. 4, Painter Creek.  
Oct. 5, 7:30 pm, Lick Creek.  
Oct. 10, 2:30 pm, Silver Creek.  
Oct. 11, Chippewa.  
Oct. 11, 6:30 pm, Brookville.  
Oct. 17, 7:30 pm, Harris Creek.  
Oct. 17, Gratis.  
Oct. 17, 7 pm, Fairview.  
Oct. 17, 7 pm, County Line.  
Oct. 17, 6:30 pm, Pittsburg.  
Oct. 18, 7:30 pm, Stony Creek.  
Oct. 18, 7:30 pm, Springfield.  
Oct. 24, 7:30 pm, Lower Miami.  
Nov. 7, 7 pm, Stonelick.  
Nov. 7, 7 pm, Lower Stillwater.

**Pennsylvania**  
Oct. 3, 6:30 pm, Perry at Three Springs.  
Oct. 3, 7 pm, Lower Claar.  
Oct. 4, Spring Grove at Kempers.  
Oct. 4, Lower Cumberland, Mobler house.  
Oct. 4, 6 pm, New Enterprise.  
Oct. 4, 6:30 pm, Green Tree.  
Oct. 10, 2 pm, East Fairview.  
Oct. 10, 11 am, Fredericksburg at Meyer house.  
Oct. 10, 2 pm, Mingo.  
Oct. 10, 6 pm, Spring Creek.  
Oct. 10, 11, 4 pm, Pleasant Hill at Pleasant Hill house.  
Oct. 11, 6 pm, Lebanon.  
Oct. 11, Huntsdale.  
Oct. 11, Claysburg.  
Oct. 11, 6 pm, Shade Creek at Berkey.  
Oct. 11, 6:30 pm, Lost Creek at Free Springs.  
Oct. 11, 12, Greensburg.  
Oct. 17, 18, 1:30 pm, Upper Conewago and Latimore.  
Oct. 17, 18, 1:30 pm, Little Swatara.  
Oct. 17, 18, 1 pm, Springville at Mohlers.  
Oct. 18, 6:30 pm, Hanover.  
Oct. 18, 6 pm, Rummel.  
Oct. 18, Westmont.  
Oct. 18, 2:30 pm, Marsh Creek, Marsh Creek house.  
Oct. 18, 6 pm, New Fairview.  
Oct. 18, Koontz.  
Oct. 21, 22, 1:30 pm, White Oak at Longenecker house.  
Oct. 24, 1:30 pm, Conestoga at Bareville.  
Oct. 24, 25, 1:30 pm, Midway.  
Oct. 24, 25, 10 am, Upper Codorus at Black Rock.  
Oct. 24, 25, 10 am, Schuylkill at Big Dam.  
Oct. 25, 4 pm, Harrisburg.  
Oct. 25, 5 pm, Carlisle.  
Oct. 25, 6:30 pm, Replogle (Woodbury).  
Oct. 25, 6:30 pm, Yellow Creek.  
Oct. 28, 29, 10 am, West Conestoga.  
Oct. 31, Nov. 1, 1:30 pm, Heidelberg.  
Oct. 31, Nov. 1, 10 am, Prieses (Antietam).  
**Tennessee**  
Oct. 3, 3 pm, Mt. Valley.  
**Virginia**  
Oct. 3, 4 pm, Topeco.  
Oct. 3, 4:30 pm, Mt. Joy.  
Oct. 10, 4 pm, Red Oak Grove.  
Oct. 10, 4 pm, Pleasant Hill.  
Oct. 10, 6 pm, Rileyville.  
Oct. 11, 5:30 pm, Greenmount.  
Oct. 24, 6 pm, Middle River.  
Oct. 24, New Bethel.  
Oct. 24, 3:30 pm, Valley Pike (Woodstock).  
Oct. 31, Antioch.  
Nov. 1, 4 pm, Beaver Creek.



**Lower Miami.**—At our regular business meeting held Sept. 3 Sunday-school officers were elected for the coming year. Raymond Ebright will be superintendent of the main school and Charlotte Stebbins, superintendent of the primary department. Our homecoming, held July 5, was a real success. We would like to make a meeting of this kind an annual affair. At our last mothers and daughters' meeting, Sister R. N. Leatherman of Union City, Ind., gave a wonderful message. Her subject was Mothers of the Past, the Present and the Future. Sept. 6 Bro. J. S. Noffsinger of Washington, D. C., delivered an interesting address. This was his home church and we always appreciate his visits. We are expecting Bro. I. R. Beery to assist us in a revival to begin Sept. 27. Our love feast will be Oct. 24.—Mrs. Wm. Furrey, Dayton, Ohio, Sept. 13.

**Owl Creek.**—Our evangelistic meeting, with Bro. A. H. Miller in charge, closed Aug. 16. Good interest was manifested during the services, and we rejoice that three souls were received into the church by baptism. Our homecoming service was well attended. Bro. D. W. Keller, whose boyhood home was here, and Bro. G. S. Strasbaugh, former pastor, were present and added to the inspiration of the services. Others from a distance who used to worship here enjoyed the day with us. On Aug. 30 Prof. Lloyd Hoff of Manchester College brought the morning message. On Sept. 5 Bro. Kenneth Long filled our appointment. Both these messages were inspiring. A number of our young people have returned to college for the year. Several of our group attended the young people's conference held at Alliance over the week end of Labor Day. Brother and Sister A. D. Helser and son David arrived in New York Sept. 4. Sister Helser came on to Ankenytown to help care for her mother, Sister Martha Bechtel, who has been seriously ill for some time. We are glad to report Sister Bechtel much improved recently.—Mrs. Della M. Long, Ankenytown, Ohio, Sept. 10.

**Pittsburg.**—Our congregation was very fortunate to secure Bro. Roy K. Miller of Juniata, Pa., as pastor for the coming year. He with his family moved into our midst the latter part of July. At a reception at the church July 28 a short program was given and refreshments served. Bro. Roy Honeyman of the Painter Creek congregation and Bro. Chas. L. Flory, our presiding elder, gave helpful and inspiring talks. Installation services for Brother and Sister Miller were conducted Aug. 2 by Bro. G. O. Stutsman, member of our District Ministerial Board. He gave a most excellent sermon. Our evangelistic meeting began Sunday evening, Aug. 2, and continued for two weeks. The evangelist, M. Guy West of Roanoke, Va., gave us spiritual and inspiring sermons. There was a fine attendance and interest through-

out the meeting. The adjoining churches responded well in attendance and special numbers in song. As a direct result of Bro. West's earnest efforts there were seven decisions for Christ. Five were baptized, one received on former baptism and one is to be received in another congregation. The annual church visit was paid to all our members and a report given at our business meeting held Sept. 5. Election of Sunday-school officers resulted in Bro. Homer Royer being re-elected Sunday-school superintendent and Harley Utz, assistant. Quite a number are looking forward to receiving certificates for perfect attendance during the past year. Election of deacons also was held at his time, in charge of Bro. Sylvan Bookwalter, member of the District Ministerial Board, and Bro. Edw. Miller. Brethren Irvin Ankerman, S. C. Gnagey and Homer Royer were chosen and with their wives installed into office. Efforts are being put forth to have a men's chorus to give more special music for our church services.—Mrs. J. W. Eikenberry, Arcanum, Ohio, Sept. 15.

**Silver Creek** church met in council Sept. 5 and church officers were elected for the coming year. Bro. Geo. Throne was chosen elder. We decided to hold our communion meeting Oct. 10. Bro. H. P. Garner of North Manchester, Ind., will preach for us three evenings preceding the love feast. Bro. Garner brought the message both morning and evening on Sept. 13; his sermons were spiritual and uplifting and were greatly enjoyed. We held our harvest meeting Aug. 23. Our pastor, Kenneth Long, gave the morning message and Bro. Chas. Kintner preached for us in the afternoon. This was the last Sunday our pastor would be with us as he was leaving to attend Bethany Biblical Seminary in Chicago. Bro. Long did good work while with us the past year.—Mrs. Otis Fisher, Pioneer, Ohio, Sept. 14.

**Stony Creek.**—Aug. 27 the mother and daughter's organization, of which Mrs. C. W. Warstler is president, met at the home of Mrs. Lawrence Huber for an afternoon of social fellowship. The time was well planned and the large number present enjoyed the program which was given by the young ladies. A new feature was announced for the coming months: each mother, whose identity for the present is to remain unknown, drew the name of a daughter. This daughter will from time to time receive remembrances from the mystery mother and at some future date the names will be publicly announced. Since our last report six have been taken into the fold, three by letter and three by baptism. The missionary and temperance committees are planning programs for the near future. Due to our pastor's engagement in an evangelistic meeting at Girard, Ill., the date of our communion has been changed from Oct. 4 to Oct. 18. Perhaps as inspiring and beautiful a baptismal service as has ever been seen on the banks of Stony Creek occurred on Aug. 2 when our pastor was privileged to baptize four of his grandchildren. Our old furnace has been replaced by a new one which has been installed and paid for. The annual homecoming was held Sept. 6 and it was a most enjoyable and helpful day. Bro. John R. Snyder of Tyrone, Pa., brought the morning message, using as his subject, The Church Militant. In the afternoon Bro. D. O. Cottrell of Bellefontaine preached on The Church Triumphant. Both messages were inspiring and helpful and gave much food for thought. During the summer our pastor preached a series of sermons on Stewardship, Tithing, and related subjects. Much interest has been aroused and many of our people are beginning to realize for the first time that one-tenth of all we have belongs to God. A number have begun to set aside the tenth to be used exclusively for the Lord's work. Even at this near date we feel our church has been blessed in the movement.—Mrs. Ina M. Kaylor, Degraff, Ohio, Sept. 15.

**Swan Creek** church met in business meeting Sept. 4. Bro. Jay Hornish was elected elder for the coming year; church clerk, Freeman Wyse; superintendent, Herbert Matten; the writer, Messenger agent. It was decided to have a communion sometime this fall, and also a revival meeting the last two weeks in November.—Mrs. Nancy E. Dixon, Wauseon, Ohio, Sept. 15.

**Wooster.**—In reviewing the past year, we regret having to record the loss of five from among those who have been our most respected and steadfast members. It is a solemn thought that they have done their work well and in contemplating their passing we also note with hope that an equal number of children have made their advent in our younger workers' families. After many years of conscientious service Bro. R. M. Moomaw is giving place to Bro. W. D. Fisher, formerly of Trotwood, Ohio. He and his family were given a reception Sept. 11 and the Weilersville Aid Society will hold a special all-day meeting Sept. 16, also honoring them. The special social activities of the summer were a Sunday-school social at the home of Mr. and Mrs. Mahlon Neff; an outing of the junior class with their teacher, Mrs. Galen Hochstetter; the women's class social with their husbands, at Mrs. Alva Fetzer's, and an outing for the entire Sunday school at Orrville Park. Sept. 13 Bro. D. R. McFadden, representing the District Ministerial Board, preached for us and installed our new pastor. Brother and Sister Fisher are at present residing on Summit St., in Smithville, Ohio. The church will hold its regular business meeting this month and make plans for the coming year.—Miriam Hoff Fetter, Weilersville, Ohio, Sept. 15.

## PENNSYLVANIA

**Chambersburg** congregation held the regular semiannual council Sept. 9. The pastor was assisted by Elders Levi K. Ziegler and S. D. Hartranft. The various reports showed the work to be in a healthy condition. Arrangements were made for the pastor to hold the revival beginning Nov. 1. The love feast will be observed at the close of the meeting Nov. 15. Sunday-school officers were elected and Bro. G. A. W. Stouffer is to be our superintendent for the coming year. The officers and teachers will be installed on rally day, Sept. 27. A special effort is

CUT HERE

## Gratitude Harvest Offering for the General Brotherhood Missionary and Service Work

Blank for Sending Money

General Mission Board, Elgin, Ill

Dear Brethren:

Enclose find .....dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

Please place this money to the credit of

..... Individual  
..... Class  
..... Sunday-school  
..... Congregation  
..... District

Name of sender .....

Street Address or R. F. D. ....

Post Office .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193...	\$.....

CUT HERE



being made to increase our building fund on rally day. The pastor and wife were elected delegates to district meeting.—C. E. Grapes, Chambersburg, Pa., Sept. 14.

**Hanover.**—July 30 Bro. D. W. Kurtz of Bethany Biblical Seminary lectured on Problems of Peace. To say the least it was a masterful presentation. Four members of our Sunday school of the senior age attended Camp Conewago at Elizabethtown College Aug. 8-15. Our delegates to the district Sunday-school meeting were Beatrice Myers and Carmen Baugher. We closed a successful evangelistic meeting on Aug. 30. Bro. F. S. Carper of Palmyra held forth the word of God with clearness, simplicity and power. As a visible result nine confessed Christ. Three of our young people have enrolled as students at Elizabethtown College. Our love feast will be held Oct. 18 at 6:30 P. M. —A. P. Hetrick, Hanover, Pa., Sept. 15.

**Harrisburg.**—Aug. 9 we enjoyed the fellowship of Bro. Chas. Bonick. He inspired us during the lesson hour by speaking to the combined adult classes on conversion. He also delivered the morning sermon, strengthening us in the philosophy of a Christ-centered life in "No man liveth unto himself." Aug. 13 was our council meeting. Bro. K. Oher was re-elected elder and Bro. E. M. Byrem, Sunday-school superintendent. The various organizations of our congregation held outdoor meetings during the summer months at the home of Brother and Sister B. F. Hoffman in Camp Hill. At the men's meeting there Bro. Bonsack and Bro. A. C. Baugher and wife were guests. Bro. K. Oher and wife were guests of the Galilean Bible class. From these we received inspiration and suggestions which will help us as we begin our fall program. Recently four accepted Christ and were baptized by our pastor. Sept. 7 Elizabeth Gibbel and Elizabeth Fyock served as delegates to the Sunday-school meeting at Lancaster; they submitted their reports Sept. 13 and 20. Rally day will be observed Oct. 11; the guest speaker will be Bro. Rufus P. Bucher of Quarryville, Pa. Oct. 25 we will hold our love feast. Bro. I. S. Long of Baltimore, Md., will begin evangelistic services on Nov. 9.—Mrs. E. M. Byrem, Camp Hill, Pa., Sept. 14.

## VIRGINIA

**Mt. Joy** church met in council Sept. 5 with Eld. John Showalter presiding in the absence of Eld. Hoover. The following officers were elected: Bro. Spangler, elder and pastor; Mrs. Irene Wymer, clerk; Mrs. Gladys Camper, treasurer. Bro. Showalter also delivered the morning sermon on Sunday, Sept. 6, which was very inspiring. Our revival will start Sept. 21, conducted by Mrs. S. B. Broughman. The Women's work has been progressing nicely; they have built a new pulpit and are planning on other improvements for the church. Mt. Joy will hold their annual love feast Oct. 3 at 4:30 P. M. Homecoming day was observed Aug. 2 with a large crowd and a good program. It was a day of fellowship.—Mrs. O. N. Camper, Buchanan, Va., Sept. 10.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28; 1 Thess. 4:13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship at home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

## MARRIED MAN WANTED

To work on a good Illinois farm by the month. Chance to rent farm later if he proves capable and worthy. In strong Brethren community. Write to  
Brethren Publishing House, Elgin, Ill.

**For Sale or Rent:** A few farms in immediate vicinity of Cart Creek church, Northwestern Grant Co., Ind. Good land with improvements. Good roads and markets. Write to

Jesse E. Winger, Marion, Ind., R. 1.

## The Lost Sister Among the Miamis

"I read Pres. Otho Winger's new book, 'The Lost Sister Among the Miamis,' at one sitting. The fascination of the story, and the interesting way it was written held me spell-bound. Dr. Winger's hobby is the study of Indian lore, and by virtue of his long and sympathetic study he is able to tell the story of the Indians better than any one I know. This book is a masterpiece in giving us the facts about the Lost Sister Among the Miamis in a most charming way."—D. W. Kurtz, President of Bethany Biblical Seminary.

You will be as much interested in this new book as was Dr. Kurtz. Order a copy for yourself and your friends. Price \$1.00.

## The Glorious Galilean

By J. W. G. Ward

Often as you read the Four Gospels you try to picture just what was done and said as Jesus met individuals and changed their lives. The author of this volume attempts to fill in the conversation and give the setting as he thinks it may have been. In the seventeen chapters he gives you pen portraits of eighteen characters—seven women and eleven men. As you follow him you begin to see more clearly just what occurred and why. Those who long for the power to make concrete the teaching of Jesus find here a forceful method of procedure. The style is Biblical, at times quoting the very words, and impressive. Whether you listen to the story of John the Baptist, of Mary Magdalene, of Pilate's wife, of Peter, of John Mark, or of the others you come away feeling that your feet have trodden holy ground and you have a better understanding, both of the narrator and of the Christ. 234 pages. \$2.00.

## Adventures in the Air

By Archer Wallace

In these days when flying is so common it pays to go back and learn again how man learned to conquer the air. Here you have the thrilling story told by one who knows the facts and can help you to see them. Both the pictures and the stories reveal the slow but sure steps by which the flying machine came into its present place of usefulness. Price, \$1.00.

## Evangelism in a Changing World

By Ambrose M. Bailey

A new book on an old theme. Considers evangelism historically and practically. Shows what was done by the early church and by men of God since that time. Its simple and strong language helps the reader to see what he and his church can and will do if they really have experienced the "good news" proclaimed by Jesus. If your minister is weak on evangelism give him this book and he will wake up. He'll not stop until he reads to the end. You'll discover a hotter fire in the pew because his zeal to turn men from sin to their Savior will be quickened. 150 pages. Price, \$1.50.

Brethren Publishing House, Elgin, Ill.



Regular  
Price  
**\$4.25**

## COMPLETE TEACHERS' BIBLE

One-third Less Than Regular Retail Price

NOW  
**\$2.85**  
Postpaid

GENUINE LEATHER BINDING

GOLD EDGES

Durable, flexible, overlapping covers—will not break in the back.  
Authorized King James Standard Version .....No. 4610J

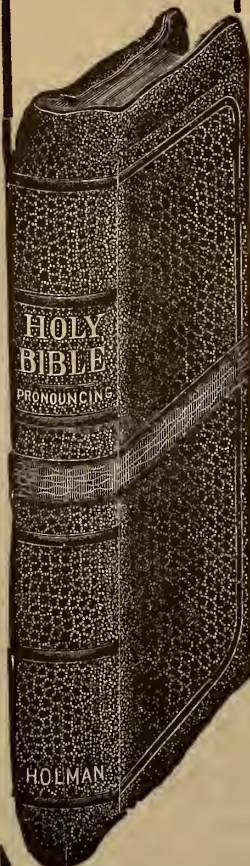
**\$2.85**  
Postpaid

TEMPORARY OFFER OF THE LATEST AND BEST EDITION OF THE BIBLE  
including a Bible Study Course. This Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

### MAPS

THE most beautiful in any Bible; 12 pages in COLORS on enameled paper.

1550 pages.  
Size closed, 5 x 7 x 1 1/2 inches.



### NEW TYPE

### NEW FEATURES

### NEW HELPS

## A New Holman Boldblack Type Bible

Pronouncing—Reference and Teachers' Edition

### Specimen of Holman Boldblack Type

#### 1169 CHAPTER 2.

Christ's message to the churches.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

A.D. 96.

#### CHAP. 2.

Acts 19. 1.

ch. 1. 10.

Ps. 1. 6.

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bibles.

Best Printing on Best Quality of Thin Bible Paper

The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.

#### THE HELPS IN THIS TEACHERS' EDITION

now first published, consist of

The Inclusive Dictionary-Concordance in one alphabet

It contains every needed assistance to the Bible student, including

Over 100 Illustrations

No. 4610J. Morocco Grained Genuine Leather, divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker .....\$4.25

#### Special Offer

TEMPORARY PRICE **\$2.85**  
ONLY  
Prepaid

USE THIS COUPON

Please send, All Charges Prepaid, THE SPECIAL TEACHERS' BIBLE which you are offering at a SPECIAL PRICE OF \$2.85. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index 50c extra.)

Name \_\_\_\_\_

Address \_\_\_\_\_

### Release

BY FREDRICK A. SCHÖRTZ

A new book, devotional throughout, abounding in common sense, spiritual, uplifting. The kind of book one needs in the present mad rush to go—no one knows whither. Helps you to get free from the bondage of fear, sin and self, and to find the grace of God in the quiet hour through his guidance. **Price, \$1.00.**

### Mothers and Their Sons

A book of twelve sermons by twelve pastors each treating a different Bible mother and son. Busy pastors will find here fruitful suggestions as they browse in search of sermon topics and materials. Nothing sentimental but a search for the deepest and best in motherhood. **Price only \$1.00.**

**Brethren Publishing House, Elgin, Ill.**

## A Story With a Message

By Florence S. Studebaker

You want a story with a message when you sit down to read—even when you read to relax. *The Voice of Thy Brother's Blood* bristles with a message that startles you. In it you see what happens when the love of gain takes precedence over all else, when father and daughter fail to understand and respect each other and the daughter flees to the city, when the son takes to drink; in short when sin rules.

*The Voice of Thy Brother's Blood* is a timely story well told and especially needed today when passion is unrestrained and everything runs riot.

Who needs it? Parents need it to help them see themselves. Sons and daughters need it that they may choose the better way. Leaders of youth and teachers need it because of the return of liquor and because the word, sin, has largely dropped out of their vocabulary. The home needs it that all under the parental roof may make their best contribution to a happy home.

Printed on good paper, in clear type and bound in heavy paper, *The Voice of Thy Brother's Blood* is waiting to enter your home to help make it a better home.

Price, 25c. Ask for prices in quantities.

### Gish Testament

Our Gish Testament has the references printed immediately after each verse. This is a great convenience. Self-pronouncing, bound in genuine leather, Morocco grain, divinity circuit, red under gold edges, the Gish Testament is a great favorite. Its clear print and size (5x5 1/2 inches) make it easy to carry in pocket. Price, \$1.25.

### Other Bibles

We show you here a good Bible at a very low price. It may be what you want; it may not. It is worth much more than we are asking for it. If this does not meet your needs write and we will tell you about some of our many other Bibles. A post card will bring you full information. Write today.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., October 10, 1936

No. 41



FORMAL GARDEN, JOHN M. FOGELSANGER HOME, PHILADELPHIA

## IN THIS NUMBER

### Editorial—

Daily Devotions (C. N. E.) .....	2
Are These the Right Reasons? (H. A. B.) .....	3
To Whom Honor Is Due (E. F.) .....	3
The Pearls and the Swine (D. W. K.) .....	3
Kingdom Gleanings .....	16, 17

### The General Forum—

Christ in Wilmington (Verse). By Joseph Van Dyke .....	5
The Church and the Physical Needs of Men.—No. 1. By V. F. Schwalm .....	5
Opening Address at Bethany. By M. Clyde Horst .....	6
The Bible Can Be Taught. Second Half. By Lucile Long..	7
The Exchange. By McKinley Coffman .....	9
When the Church Has a Soul. By John M. Fogelsanger..	9
My Two Visits to the Fogelsanger Church. By Jas. A. Sell .....	10

### Our Mission Work—

What to Pray For. By Ida Metzger, M. D. ....	11
A Spiritual Awakening. By O. C. Sollenberger .....	11
Junior Worship Program .....	12
Home Mission Play .....	12
Thanksgiving, Harvest and Home Missions .....	12
Financial Report Special Peace Fund (C. M. C.) .....	13

### Home and Family—

The Deep Green Wood (Verse) .....	14
The Sunday-school Teacher. By Helen Hoak Eikenberry..	14
His Horse Knew. By Julia Graydon .....	15
A Rural Church (Verse). By Claud H. Leslie .....	15

### The Church at Work—

Plays for Church Groups; Oslo Peace Resolutions; Qualifications of a Leadership Training Instructor; II. Their Hymns—Our Hymns; Personal Evangelism; Men's Work in Action; The Year Ahead; What Is Teaching? .....	18-20
--	-------



## DAILY DEVOTIONS

BY CALVERT N. ELLIS

### The Gospel

"For God so loved the world"

**Read John 3: 10-21**

Monday

The Apostle John has one special message—the love of God—and here it is—the Good News.

Love when spread over a number of persons is likely to become thin, but not so the love of God. He loves all because he loves each. Each of us stands out in the love of God as if there were no other creature but God and ourselves. Paul understood this when he said of the Lord, "who loved me and gave himself for me."

This gospel uses the expression "world" to mean the world of sinful men, separated from God. Have you ever realized that nothing you can do can drive God away? God loves you—always will love you, wherever you are and whatever you have done.

*Our Father, we thank thee for Jesus Christ and pray that we may walk in the light. Amen.*

### Troublemakers

"And they came unto John, and said to him"

**Read John 3: 22-36**

Tuesday

Beware of those who come bearing tales! How easy it is to listen especially if they say, "All men come to him—he is getting ahead of you"—and the next step is the most vicious jealousy. John the Baptist refused to hear them. He was the best man, the bridegroom's friend, and he would not allow any scandalmongers to break their fellowship.

Have we ever been talebearers? Have we ever joined the disciples of John who were filled with jealousy? What have we felt and said when a younger man, growing in recognition and confidence, threatened our position of leadership? Can we decrease gracefully?

*O Lord, give us this day a kindly spirit. Amen.*

### Tired in the Evening

"Jesus therefore, being wearied with his journey, sat thus on the well"

**Read John 4: 1-15**

Wednesday

Jesus, at the end of a long day's journey under the hot eastern sun, sat exhausted by the side of a well, but

forgetting his tiredness, spoke to the Samaritan woman about the water of life. Without regard to race or class our Lord used every opportunity for service even at the expense of his physical well-being.

Is it easy to become irritable and impatient, even mean, at the end of a hot day? Do we cherish our leisure so much that we have no time or energy for the work of the Lord? Are we among those who will serve—but only under certain conditions? Have I ever labored for the Lord to the point of exhaustion?

*Sanctify, O Lord, our conversation and give us strength to serve thee to the limit of our capacity. Amen.*

### True Worship

"God is a Spirit, and they that worship him must worship in spirit and truth"

**Read John 4: 16-26**

Thursday

Here is one of the greatest revelations of God's Word, and the nearest approach we have to a definition of God. He is spirit and desires our worship. He loves us and wants us to love him.

Spiritual worship is the offering of ourselves as living sacrifices—heart adoration expressed in life and prayer. Unless breathed full of love and life the external forms of worship are simply empty shells.

True worship is opposed to false or ignorant worship. It presupposes some knowledge of the object of worship. Christ shows us God as he really is.

Our lives are our best worship, and

## WEEKLY QUIET HOUR

### Eternal Life

The life of God revealed in Jesus Christ. John 4: 14 and 17: 3.

A qualitative, not a quantitative expression. Eternal life does not refer to continued existence. It is something different from immortality.

It begins now with the new birth. John 3: 3-15.

It is the gift of God. 1 John 5: 11.

It is communicated by the Spirit to the believer—one life in God, in Christ and in the believer. See John 15: 1-5.

*"Seek those things which are above."*

they as well as our moments of individual and social worship should center on the Lord, the revelation of the Father.

*May the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our redeemer. Amen.*

### Doing the Father's Will

"My meat is to do the will of him that sent me"

**Read John 4: 27-42**

Friday

The disciples, returning with food from the village, were amazed to find Jesus revived and were anxious to know where he had received his nourishment. Jesus' answer reveals the difference between mere existence and true living. Bread and meat will sustain existence but not life. The life that is higher than mere bodily existence demands that "man shall not live by bread alone." Spiritual communion with the Father is the food of the higher life.

To do the Father's will—to know that one is doing the Father's will should be the Christian's constant joy and blessing. None of us can say, but all of us should wish to say, "I do always those things that please him."

*Reveal to us this day, O Father, thy will and give us strength to obey. Amen.*

### As Good as His Word

"The man believed the word that Jesus spake"

**Read John 4: 43-54**

Saturday

The nobleman paid Jesus a high compliment. He believed what Jesus said and went his way. He did not even go home to verify the recovery of his son. Do we believe the words of Jesus as did the nobleman?

It is a tribute to our character when others believe our words and trust our judgment. Do we have a reputation for honesty and veracity? An honest Christian whose word can be trusted is a testimony to the gospel in any community. Do we unconsciously exaggerate? Do we try to escape the consequences if they are unpleasant? Straightforward honesty is a Christian necessity.

*O Lord, may we speak the truth in love with conviction. Amen.*



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 85

Elgin, Ill., October 10, 1936

No. 41

## EDITORIAL

### Are These the Right Reasons?

It was on a Wednesday that a certain pastor was in his study wondering why more people do not go to church. His community was average and his membership no worse than others in the matter of nonattendance. And yet, as this minister thought of the people of the community in which he grew up as a boy, and now serves as a minister, he was unable to escape the question: Why don't more people go to church? And then he set down four reasons. Here they are:

"First, the church has failed to give a clear conception of God that fits men's understanding of life and the universe. . . .

"Another reason people have quit going to church is that it has failed to give them a sane interpretation of the Bible. . . .

"A third reason for nonattendance is due to the failure of the church to meet tragic human needs and prove itself vital during the past years of depression. . . .

"Last, I would mention those who do not go to church because of the inconsistency of Christianity in theory and practice."

We are not saying that these are all the reasons, or even the right ones, but they may serve as a starting point for a check on your church attendance and suggest ways in which your services could be improved.

H. A. B.

### To Whom Honor Is Due

It was a tragic story of false starts and repeated disappointments with cyanide poison at the end. "He had just run his life into a hole—nothing to live for any more." But the full pathos of it along with a note of triumph—thank heaven—appears in the last sentence: "Poor grandma! She has had many a bitter pill to swallow. But she bears up bravely."

Indeed she has had just that. This was only the last one. One wonders again why the griefs of the world

must be so unequally distributed. This godly mother has been laden so heavily with them. She has carried so much more than her share. "But she bears up bravely."

And is that the answer? She has had so much to endure because she is of those who can endure, and so show this mad world to what immeasurable reaches of spiritual sweetness and power suffering can be sanctified? You would not have us press that point too hard? All right then, but these shining lights of the way of the cross must bring to the rest of us this great discovery. Regardless of all whys and wherefores they do tell us that spiritual resources are at hand equal to any emergency of life. What is more to the point of the day's need than that?

All honor to the brave souls who set their hands to the daily task with a great sorrow in their hearts and a smile on their faces, filling the lives of all they meet with courage and good cheer.

E. F.

### The Pearls and the Swine

JESUS spoke not only to the disciples, but to the multitude when he said: "Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." He was not speaking of the gospel as the holy thing and the pearl and human beings as dogs and swine, as Bradlaugh, the British atheist used to say. The gospel was not in their possession, and Jesus commanded his gospel to be preached and taught to the masses. Jesus loved folks, even when they had failed miserably in life. His first answer to John the Baptist was that the gospel is being preached to the poor.

What, then, was the holy thing, and the pearls in the possession of the multitude which they were casting to the dogs and the swine, and which he commanded them to use for nobler purposes? From Jesus' point of view, every soul is precious in the sight of God; life is holy.



Personality is so valuable that God in Christ suffered unto death to redeem it. Each person has life, talent, time, energy, possibilities. Each individual has pearls which may be wasted and despised, even as if one were to cast them to the dogs that lived on refuse, and to the swine in Palestine that lived wholly on garbage and what men discarded. Is it possible that folks will so little value their lives, with their possibilities that they will waste them and prostitute them for woe instead of weal? Yes, the tragedy of humanity is that this is only too common.

*The Pearl of the Mind.* The mind of man has the capacity to think God's thoughts after him. The astronomer weighs the stars, and measures their distance and analyzes their substance. He charts the path of the comet and calculates the day and the hour of its return. He predicts the minute when the eclipse darkens the sun or the moon, and he charts the planets in their courses.

The philosopher takes the facts of all the sciences, and the facts of human history and the experiences of the mystics and unifies them all in a harmonious system of thought, which seems to be the expression and order of one mind, the mind of the Creator and Sustainer of all.

The poet broods with sympathy over the facts of nature and the mysteries of human life until the deepest secrets of reality are revealed to him. Then he expresses his truth in the form of matchless beauty, so that generations after generations are thrilled and enriched by the vision of the poet and the beauty of his language.

The prophets of the ages have been most sensitive to the eternal moral principles in human history and in social life. They have seen the hand of God and the revelation of God in the moral law. "Righteousness exalteth a nation, but sin is a reproach to any people." The seers and the prophets saw the quality of the divine, and its meanings for human life. The mind of man has the capacity to see, to know and to understand the eternal and the cosmic values of God.

But millions cast this holy function to the dogs and cast this pearl before swine. Instead of using the mind for its true purpose, it is used only to grovel in the sensuous, the low, the temporal and the destructive. Men become clever in evil, instead of wise in goodness. They prostitute the mind to promote sin. Men gamble with reality and lose. God says to them, "Come, let us reason together," and obey my voice that ye may live. This holy thing, the mind, is cast to the dogs and human life is rent with pain and disappointment and destruction.

*The Pearl of Appreciation.* We also have the pearl of the heart, the feelings and sentiments, which are the dynamic of life. Tell me what a man loves and I know

what he is. God made us to love him, to appreciate truth and goodness and beauty. One of our greatest gifts is the capacity for appreciation of the things that are noble and uplifting. The saints appreciate all that is good and true, wherever it may be found. Jesus loved nature and saw the hand of the Father in every bird and flower. So did Francis of Assisi. There is something clean, wholesome and dependable about the world about us so that he who really appreciates nature comes close to God.

Nobleness appreciates the best in literature, which is the expression, in the form of beauty, of the insights of our greatest personalities. God made us so that the finest in music and art, and above all in character, is admired, and because it is appreciated, one is enriched by it. The greatest problem of education is to help folks to appreciate the best in nature and in civilization. But thousands and millions cast this holy thing to the dogs and this precious pearl to the swine. They listen to jazz in music and art, and to sensuality in place of sublime ideas and ideals. The gift of God is cast away and men are destroyed by the thing they love, because they love the wrong thing.

*The Pearl of the Will.* Man was made for action, for life. Thoughts and sentiments lead to action, but it is action which determines the habits, character and destiny of life. Actions are always in a dependable world, and they are either in tune or out of tune with a real world. All conduct has results—for good or evil. Nothing is neutral or indifferent. The universe always says to man, "He that is not with me is against me," and he who is against me him will I crush. "The stars in their courses fought against Sisera." We have the gift of choice, of self-determination, and can act in harmony with truth and goodness, or be crushed in our struggle against reality. Cast not your holy gift to the dogs and lose in the battle of life. Every act is an asset or liability. Habits are either a blessing or a curse. We have in our own possession the sacred gift of choice. We may so act that the result of the action is an eternal benediction, or we may cast this pearl to the swine of selfishness, sensuality and gamble with eternal and cosmic values and be rent and ruined.

The tragedies of life are right here. God gave us minds to know and to love and to act in harmony with his will; but men choose the darkness rather than the light; they do not prize the sacred and holy thing of personality and character, and cast it away for a mess of pottage. Instead of building an altar to the eternal, they pitch their tents toward Sodom. We must be the watchman who calls to this generation, and say: "Stop, look, listen; you have that which is holy, sacred, a pearl of great price—do not cast it away or despise your birthright. Prize it and you shall enter into life, the life abundant now and forever."

D. W. K.



---



---

## THE GENERAL FORUM

---



---

### Christ in Wilmington

BY JOSEPH VAN DYKE

I passed through Wilmington one day,  
My heart as heavy as a stone.  
Hungry was I to greet a friend  
And to be greeted by my own.

But on a street in Wilmington  
A stranger fellow spoke to me.  
He gave me all I asked as gift,  
Not as a careless charity.

Whatever some might feel and say,  
I think that black boy must have been  
A substitute, that day, for One  
Who also had a colored skin.

Burt, Mich.

---

### The Church and the Physical Needs of Men

BY V. F. SCHWALM

#### 1. Why the Church Should Care

DURING the World War Donald Hankey wrote that he was going out one night because he had a rendezvous with death. Speaking on this subject I realize that I have a rendezvous with poverty. Out yonder is a great throng of the poor and dispossessed for whom I must try to speak a word tonight (see *Personal Mention*, page 17). I want to say everything I can tentatively, tolerantly and lovingly. Tentatively because I may want to change my conclusions with further study, tolerantly, because some will not agree with me, and lovingly because we be brethren and can only make progress as we love each other.

Let us first ask ourselves whether the church should concern itself with the physical needs of men. On this subject the church is very much divided. Some people apparently believe that the church should not concern itself very much with the physical needs of men. They believe that the church should preach a spiritual message to the inner life of men. "Get the men's hearts right and the other things will take care of themselves, for when men get right with God their relations to things and other men will be right," they say and sincerely believe. They would not spend so much time feeding and clothing and housing men as in preaching to them a gospel of redemption from sin. They would not spend so much time building a better world here, but teach men to look to that city whose maker and builder is God. They are like the man on vacation in the mountains. His cabin roof may leak and the floor sag, but he says: "I'll not bother to mend it now, for I'm going home in the morning." There is no doubt about the sincerity of many of those who hold this view.

Nevertheless I think they are in error who take this extreme view, for the following reasons:

1. The physical needs of men were of concern, even if not of prime concern, to our Lord. It is surprising to notice how much of his time was spent in healing and feeding the bodies of men. Surely he did not limit himself to ministering to the spirits of men.

2. Jesus taught us in Matthew 25 that in the judgment scene men would either be eternally blessed or cursed by what their attitude toward the hungry, the thirsty, the naked, and those sick and in prison had been, "Inasmuch as ye did it unto one of the least of my disciples, ye did it unto me."

3. John said: "If any man having this world's goods and seeth his brother in need and shutteth up the bowels of compassion against him, how dwelleth the love of God in him?" The implication of this question seems to be, that the love of God does not dwell in him.

4. Because of the intimate connection and mutual interrelation of body and spirit, men's physical needs can not be ignored. Jesus would have men live abundantly. But they can not live abundantly if they are sick, or hungry, or full of fear and uncertainty.

5. Furthermore, while I do not state it dogmatically, I have grave doubts whether men's social relations always get right when they are awakened in their relation to God. Apparently men may be spiritually awakened in their relation to God without being enlightened in their relation to their fellow men. Some men become disciples without having been taught all things that he commanded his disciples.

It is said of a certain slave trader, that, while carrying a boat load of slaves across the ocean, he went up on the deck of the ship and mused on the goodness of God. It is also said that while John Bowering was shipping opium to China he could write the hymn, *In the Cross of Christ I Glory*. Men often live in unethical human relationships while being most sincere in their attitude toward God. It is fair to say that men who are sincerely right toward God will most likely correct unethical human relations when they are made conscious of them. Unless a man does this his relation to God will not long be right. But I hold that men may be sincerely religious without being right in their human relationships. But should the church limit itself to alleviating suffering—to feeding the hungry and clothing the naked? Or should it go further and attempt to remove the causes of suffering, hunger and disease?

There are some inevitable casualties in every civilization. Jesus said: "The poor ye have always with you." He said this not as a matter of his desire. Certainly Jesus did not want it to be so. Jesus said this because he undoubtedly knew that it was inevitable that



every civilization would produce some casualties. And the church has always considered it her obligation to care for these victims of our social order.

But should the church go beyond this in trying to remove the causes that produce these casualties? Suppose, for instance, that a pastor is out visiting his flock as a shepherd of the sheep. He finds a man far along with a case of tuberculosis. He needs milk and eggs. The pastor goes and gets milk and eggs for the man and finds him coughing his life away in some dark and murky tenement house where God's sunlight never reaches him. And there he finds other men and women coughing their lives away also. Should the pastor continue spending his time getting milk and eggs for the tuberculosis patients or should he take some interest in clearing up a tenement district that produces such patients?

In a certain city, a pastor recently discovered that a number of the boys of his Sunday-school were gambling. After talking to some of the boys he discovered that they were learning to gamble on devices kept in some of the business places of the city. Should this pastor spend all of his time teaching his boys the evils of gambling, or might he profitably use some of his time in getting rid of the gambling devices?

You may travel across this great country from coast to coast and find scattered over the land veterans' hospitals, where the shattered bodies of men are suffering a lingering death, the victims of the World War. Shall the Christian church spend her time helping to minister to these casualties of a cruel and heartless institution or shall it rise up against its damnable savagery and stop it forever?

There was a time when the church spent its energy getting drunkards to sign total abstinence pledges and teaching temperance to the victims of the open saloon. Then the church discovered that the open saloon was such a curse that the only way to deal with it was to be rid of it, and the fight against the open saloon continued until it was legally abolished. What a pity that we have allowed it to come back to work its deadly havoc on our people!

Some people wonder why pastors and many others are so interested in the economic questions of our day. Is it not, that they see the condition of the victims of our economic machine? In every city there are so many jobless, without food, without clothing, and without homes. The churches are unable to care for all of them, communities can not care for their poor, cities can not or will not care for them, so it becomes the nation's obligation to care for these victims of our economic life.

As we became conscious that not only the shiftless, the improvident, and the indolent fell victims to the great depression, but that hundreds of thousands of

honest, intelligent, industrious and frugal farmers, laborers, and middle-class business people were falling victims to the system, we became aware of grave evils that needed to be remedied.

Bishop McConnell in his recent book, *Christian Materialism*, says: "The instant the church takes seriously its pastoral task, that instant it is brought squarely up against the money-making world as an impersonal force which can be met only by the largest social forces. In the great cities it is the testimony of social workers whose business it is to deal with individuals, that at last they come up against the high corporative forces as against a stone wall."

McPherson, Kans.

## Opening Address at Bethany

BY M. CLYDE HORST

It is an honor to be invited to deliver the opening address for the new year at such an institution as Bethany Biblical Seminary. Yet some reasons might be thought of why I should not thus function. I am not an officer of the institution, a regular member of the faculty, an alumnus, nor an administrator of the general brotherhood which owns and controls the seminary. Still, other considerations breed confidence that the undertaking might not be altogether incongruous. Memories of personal experience in theological studies, observations in the employment of prepared and unprepared workers in home mission administration, and a general interest in student life seem to suggest a message for the occasion.

The subject in mind is *The Challenge of the New Year to Such an Institution as Bethany Biblical Seminary*. The development of this theme involves some notice of the genius of Bethany. It will also have a certain reference to its morale. And some might think that Bethany can have neither because of its being a combination of a graduate school of theology, a Bible training school, and a school of sacred music. This composite status does raise problems, for each particular group has certain rights which must be respected. Yet there seem to be certain common elements in the situation as a whole that can make for a real community of life, and afford a basis for a wholesome morale.

In the first place, it is presupposed that the student body is a regenerate group. They are in the world, but not of it. They are here because they have "caught the gleam from yonder heaven," and are "following that gleam." They have been born again. By one Spirit they have been baptized into one body. This is the first element in the basis for an adequate morale in such an institution as Bethany was conceived from the beginning to be. Bethany is not designed to be a reformatory; and if any one should have come who has not been transformed, the first admonition is, "Get right



with God." Theological education must begin here, for spiritual things are spiritually discerned, and except one be born again he can not even see the kingdom of God.

In the second place, it is presupposed that the student body is a consecrated group. How else should be explained the long and arduous journeys from such remote sections as Alabama, California and Western Canada, as well as the regions nearer at hand. The students are from the churches of the brotherhood, and they are here in order that they might be fitted to serve the church. Rejoicing in the glories of the redeemed, they have come to be better prepared to transmit the glad tidings to others. The institution, moreover, to which they have come, exists to give the training desired; hence the atmosphere of consecration to Christ and the church should be readily generated and easily maintained.

In the third place, it is to be presupposed that the persons who have come to Bethany are students. They have studied according to the opportunities that have surrounded them, but they long for more adequate facilities. Especially is this true of the college graduates who come for advanced study. All are believed to have heard the call: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And Bethany exists for students. It is a school. Scholastic standards must prevail, not only in order to give current values to the degrees conferred, but also in order that intelligent workers may be sent forth into a critical age.

In the fourth place, it is assumed that the persons who come to Bethany have certain convictions. They have declared in their baptism that Jesus is the Christ the Son of God, and that he brought from heaven a saving gospel. This basic confession has many implications. Bethany has the same convictions and exists to elaborate those implications to those who come for study. To this end a doctrinal statement has been formulated emphasizing such challenged doctrines as the personality of God, the deity of Christ, the atonement, regeneration, sanctification, and judgment. Uncertainty with reference to such matters is one reason for the current indifference and deficits in the program of evangelism and missions. A genuine gospel "ring" belongs to the atmosphere of such an institution as Bethany.

But let no one imagine that a mere creedal exactness will suffice. It is one thing to be sound on the atonement; it is vastly more to let the atonement make you sound. Therefore, in the fifth place, we assume that those who come to Bethany have an experience that is genuine in matters of religion. Intellectual pursuits do not satisfy; they seek the Living Word. Bethany students are presupposed to be praying, Sunday-school

students, and public worship attendants. They are loyal to the church, wherever they are. If they neglect these means of grace while in school, some might question their Christian sincerity, and charge them with mere professionalism when they expect regularity on the part of those to whom they minister after graduation.

In the sixth place, it is assumed that the Bethany student is a worker. He has been a worker before coming, and it is believed that he will be a worker while a student. School life is not only a preparation for life; it is a part of life itself. Therefore, the Bethany student will welcome a suitable practical work program. He will want to serve while preparing to serve in a larger way. Bethany is thus an ideally great evangelizing agency in its community and everywhere in the metropolitan area and beyond where its influence reaches.

Finally, efficiency is presupposed. The student's presence at Bethany indicates some successful achievement already; but a greater efficiency must be the goal constantly in mind. Scholarship is not an end; it is only a means. The real end is ability to serve acceptably. If a man is to go out as a preacher, he must be able to do real preaching. If he is to be a pastor, he must be able to shepherd. If he is to be a teacher, or leader in any capacity, he must have executive ability. He must get things done, or else a practical age can have no patience with him, feeling that his period of training has been in vain.

What a challenge to such an institution as Bethany! Who can measure the possible achievements of such a regenerate, consecrated, studious and sane, Biblical sound, loyal, busy, and efficient group! In the community, their presence will bring spiritual refreshing from heaven; and as they enter the service of the brotherhood Pentecost will be extended everywhere bringing the revival so sorely needed.

*Chicago, Ill.*

## The Bible Can Be Taught

BY LUCILE LONG

*Second Half*

AGAINST the verdict of skeptics, the eyes and voices of children themselves protest. None of us who have had years of experience are likely to be betrayed into any rash statement of easy, inevitable success. We know too well the difficulties that arise in the average Sunday-school classroom. But we remember, too, that our efforts are often surprisingly successful.

One of my vividest memories is of my experience with a few children one rainy Sunday night when the story I was using was that of Gideon. It happens that Gideon was never one of my childhood favorites, and for that reason I had seldom used the story when I was selecting my own material. And on this occasion I had in my class one of the wiggliest junior boys that I ever



tried to teach. But in spite of my own foolish doubts about the story and his efforts to resist its enchantment in the hundred ways that only boys know, Gideon and his three hundred men won. The story proceeded—the hidden lights, the surprise attack, the sudden commotion of breaking pitchers and the triumphant shout, the discomfiture of the enemy. Jerry sat literally frozen in his chair, his brown eyes never leaving my face. I felt my own voice growing a little unsteady under the excitement of the story. When at last the Midianites were safely scattered, I made some remark—I don't remember what—to bring us back to the actual world about us. But Jerry could not easily break the spell of the story. He drew a long breath. "Boy," he said, "that was a good story." "Yes, wasn't it?" I agreed rather humbly, remembering my doubts. "Boy," he repeated, looking at the empty chairs in the classroom that night, "the folks that didn't come tonight don't know what a good story they missed!"

It is easy to argue that most children are not thus charmed to attention by the ordinary lesson. And any explanation must take into consideration the attitude of parents as well as the skill of teachers. The truth is that none of us, teachers or parents, can communicate an interest and love which we do not possess. And to the question why most adults neither know nor love their Bible, the easiest reply is that it is difficult reading. The average man does not read Shakespeare in preference to the *Saturday Evening Post*. He who reads his Bible intelligently knows the history, the customs, the aspirations, the defeats, the gifts to the human race of one of the great peoples of the past. To know that is not a light thing nor an easy thing. There are undoubtedly difficulties of language and style for the reader of the 1611 version. And so many a person to the question, "Understandest thou what thou readest?" can only reply, "How can I, except some man should guide me?"

It is here that good teaching can be of so much value. It is here, too, that scholarship has much to offer. And I, who have read many books about the Bible with a great deal of pleasure, should be sorry to say anything to disparage this scholarship. Archæology, linguistics, history—all the gifts that intelligence of man has to offer have been brought gladly to the task of interpreting the Bible. He would be thankless and stupid indeed who failed to be grateful. But even here one remembers Tennyson's word of warning. "Let knowledge grow—" certainly, but—

"Let her know her place.  
She is the second, not the first."

All of us have met people untouched by scholarship and lacking even the usual formal education who have read their Bible faithfully and lovingly and who have found

therein inspiration and peace, who have learned from it kindness and wisdom.

After all has been conceded to the opposition that can be conceded, there yet remains the truth that the Bible is not just another book; it is a living thing. Certainly it is poorly taught. Probably no bit of literature has suffered so much at the hands of its interpreters as the Bible, and that is a tremendous admission for an English teacher to make, who knows how futile and inadequate are many of the efforts in other fields. Certainly the sermons based on it are often uninspired, tedious and dull. One remembers Anthony Trollope's remark that "there is, perhaps, no greater hardship at present inflicted on mankind in civilized and free countries than the necessity of listening to sermons." Certainly the Bible has, in the hands of certain people, been used to prove monstrous untruths, to justify incredible theories, to excuse social injustices, to cover hideous hypocrisies. But when all this has been granted, there still remain those who have loved it in childhood, and lived by it in maturity, and grown old with it peacefully and courageously who *know* that the final word has not been spoken in these admissions. And when scholarship separates the Bible from the human heart, for which it was written, and holds it calmly out for examination, as if it were an insect already dead and mounted on its pin for the specimen case, little of worth can be expected. To the conclusions that come from such a procedure, the ordinary person can only maintain, in very unscholarly fashion, "It isn't true!"

And it isn't true. Out of the mouth of babes there yet comes wisdom, and I listen to the verdict of my eight-year-old friend with the intent brown eyes. "Boy," he says to all the learning of these dispassionate scholarly ones, "it's a good story!" The remark is not inappropriate for the Bible as a whole. Of course, not all the books are alike; one may choose the familiar stories of the early Old Testament times, direct and appealing in their simplicity; the moral earnestness and sublimity of *Isaiah*; the simple devotional beauty of the *Psalms*; the grandeur of *Job*, grand, as Carlyle truly says, like the stars on a summer night; the tender, gracious stories of Jesus; the impassioned logic of St. Paul. Here is indeed wealth for a lifetime. We recognize that not all parts are of equal value, nor of equal value for one particular stage in one's development. But the good news, in a very peculiar way *the* good story, the Bible is and still remains.

I like, too, the second idea of my young friend. Those who do not know it do not realize what a good story they have missed. That is why we still tell it—why we "teach" it. And such teaching, while it may never reach every individual, can never be entirely unsuccessful. The Bible, alive and glowing in the hands of one whose heart is sensitive to its power and its



glory, is the most irresistible thing in the world. It is its own best "proof" of its truth, it carries its own certificate of validity, it is a veritable sword, and the foolishness of preaching still saves men.

And so I, for one, can not believe its future is so gloomy as certain people would prophesy. I hope that scholarship will continue to bring its gifts to the proper appreciation of it. I have no objection to modern translations. I confess that, while admitting their value as an aid in a fresh understanding of difficult passages, I find them usually "weary, flat, stale, and unprofitable" for my own personal use. But that is only my opinion, and not one to fight for. What I do insist is that no one can estimate its worth rightly or interpret its message who has not *experienced* it. For the Bible is alive: the flaming, passionate beauty of its message is a thing that touches men and transforms them; it is the *power* of God.

*Ann Arbor, Mich.*

### The Exchange

BY McKINLEY COFFMAN

DEBTS, *debts*, debts. The nations of the world hanker for a place to dump their debts. Thousands of individuals are driven to the wall for some spot to unload their burdens and cares of life. Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This *rest* Christ offers to all individuals regardless of race or color. But true rest does not come solely from unloading the burdens of this life. The sailor on the sea appreciates the heavy keel and the full freight. The storm is to be most feared when the keel is light and the hold empty.

The question of life is not so much how heavily one is burdened, but what is the nature of the burden? The burdens of sin, malice, disloyalty, deceit, unbelief, etc., are the ones that continually annoy and gall. Jesus repeats, "Bring these unto me and I will give you rest."

The Christ also recognizes that a fair exchange is no robbery. He never intends to leave your life an empty hull. That would be tragedy indeed. That would be to leave an empty house where the evil spirit would return and bring seven other evil spirits along, and the last state would be worse than the first. He invites: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. The major portion of the rest is in taking the yoke—the burden of Christ. Herein lies the real secret of victorious Christian living; that is: losing oneself in a great cause, taking upon oneself the Christ responsibilities—the redemption of a world, the salvaging of the unsaved, harnessing oneself for the great unfinished mission tasks of the world.

It is a great thing to see a sinner come to Christ, to believe in a cleansed heart with all the burdens of sin

removed. But just a bare, empty room is a hideous thing. Put into that room the great ideals of Christian service, loyalty and world brotherhood with all its implications. Then he who runs may read. "Take my yoke upon you."

*Troutville, Va.*

### When the Church Has a Soul

BY JOHN M. FOGELSANGER

Editor's Note: Bro. Fogelsanger died March 12, 1936. The following paper was found among his personal effects and forwarded to us by his sister, Mrs. Ross D. Murphy, with permission to publish, which we are indeed glad to do. The substance of this paper was spoken on the occasion of the fortieth anniversary of the First Church of the Brethren, Dauphin and Carlisle Streets, Philadelphia. See cover page for a picture of the lovely garden at the Fogelsanger home.

If a text were chosen for the little talk I am asked to make, I think it would be Mark 8: 36: "For what shall it profit a man if he gain the whole world, and lose his own soul?"

This text applies as well to the collective body as to the individual, and I wish to use it in the collective sense.

We often hear the expression that this bank or that corporation has no soul. What we mean to say is this, the bank or corporation in the process of functioning stresses the gain side, overlooking the means by which gain is attained and ignoring entirely the finer humane sensibilities—such as human interest, kindness, love and charity, which are as essential to the spiritual welfare and growth as is food to the physical development of the body.

While this application is usually made to the soulless corporation or the heartless business, may it not apply with equal force to the church which has lost itself unto itself. Too often, we fear, the church becomes merely the meeting place of a social group. The hungry soul comes in longing for soul-contact and goes away discouraged—without the kind word of greeting and the spiritual uplift he has every reason to expect from a contact with God's people. We venture to say that as many souls are reached by a kindly spoken word, a cheerful handshake, a loving smile, or a soul reaching welcome as are reached by all the sermons preached from the pulpit.

Then, too, there is the great joy of individual Christian growth in the development of spiritual contact of this kind. The church lacking this soul-winning quality, though it gain all else, we fear, comes near losing its own soul. Hence we should be careful to guard against a probable modern tendency to use the church as a social organization for the entertainment and spiritual benefit of a privileged group, wherein the hungry soul may come and go unnoticed and unreached and perhaps lost.

Upon such an occasion as this, which we celebrate here today, words of eulogy alone are expected and I



would be ungrateful, indeed, if I were not mindful of the great spiritual blessings I have received through my contacts within the First church, but is it not also well to be cognizant of the weak spots as well as the strong ones? May I be permitted, as an illustration of this thought, to call back in memory to the fall of the year 1895, just four years after the church was built on this corner.

At that time a rough, uncouth country boy came to Philadelphia. He knew no person in the city. He found lodging and board with a family of strangers who lived on Third Street, just above Dauphin. There he got an attic room without heat, and he procured employment in a publishing plant, with work hours, from 7 A. M. to 6 P. M., including Saturdays. Sunday alone was his day. All the other days had been sold to his employer at \$12 a week.

Remembering a mother's prayer and a written urge to her boy to find her church, he wandered out Dauphin Street to Carlisle Street that Sunday morning and into the church of his mother. He listened, attentively, to a sermon and at the end of the service he put on his coat and walked to the door and out without a word spoken to him. This was repeated a half dozen times, but at no time did he receive any other greeting than that from the pastor. The boy's name or his address was not asked—so quite naturally the boy drifted. He found he could get in and out of other churches in the same way, but at length a church was visited which attracted him more by the force and character of the pastor than by the kindly greetings of the membership, although nothing was lacking there in that respect and so the boy fellowshiped with that congregation for several years—the pastor becoming a powerful influence and inspiration in his life.

But the boy's ancestry was Dunker for many generations. He believed in the old-time Dunker religion—minus a few of its appendages. It was good enough for his fathers and it was good enough for him. Deep down in his soul he found that comfort in the simplicity of faith of the Dunker he could find nowhere else—so after twenty years of hither and yon among churches the boy, then a matured business man, could no longer resist the call of the Master—so he found himself coming back again to the church of his mother and to a glorious experience when a good old saintly mother of the church gave him the invitation to unite with her church. The faith of his fathers had brought him home at last. Now to the question—Was the church or the boy responsible for the twenty years of wasteful drifting? Probably both were equally responsible. But let us be more kindly disposed toward the stranger and especially our boys and girls. We should learn to know them better for the modern boy and girl is burdened with more complex living conditions than was the boy

of our story—chiefly as a result of fewer hours of toil and more hours of leisure, added to which we have developed today a confusing multiplicity of facilities to attract during these leisure hours of our boys and girls—so the leisure hour, we believe, is a very real problem of the church—for how the boy and girl uses it will determine their usefulness to the world and perhaps the very sanctity of their souls.

## My Two Visits to the Fogelsanger Church

BY JAS. A. SELL

On my way to the Annual Meeting at Quincy, Pa., in 1866, I stopped to attend a love feast in the Fogelsanger church near Shippensburg, Pa. It was my first visit at this



*The Fogelsanger church in the Ridge congregation near Shippensburg, Southern District of Pennsylvania, in the days of the horse and buggy and long skirts.*

place, and the first and only time that I ever met Jacob Fogelsanger. I was entertained at his home and was accorded a warm and hearty reception.

On the sloping hillside back of his beautiful home, he, out of the goodness of his heart, unsolicited and at his own expense built and equipped a substantial house of worship and donated it to the Church of the Brethren.

I was called to the ministry in October, 1865, and my first attempt to preach from a text was in this house at the time of this visit. The text used was 1 Peter 1: 13, 16.

In 1930, 65 years after, it was my happy privilege at a homecoming meeting to again preach from the same pulpit. Back of the church stand several modest marble tombs on which are carved the names of Jacob Fogelsanger, and others of his family and ancestry, which mark the place where they calmly repose in their dreamless sleep.

A company of us gathered around this sacred spot and remembering what the Savior promised to his followers, sang a song of praise, mingled our tears with our prayers and had our faith made stronger and our hope brighter to meet again in a fairer land where the friendships formed while here will be renewed, perfected and continued in the ages to come.

Hollidaysburg, Pa.



---



---

**OUR MISSION WORK**


---



---



Sadie Miller



Olive Widdowson



B. Mary Royer



Ruth Glessner



Dr. Barbara Nickey

**What to Pray For**

BY IDA METZGER, M. D.

*Week of October 10-17*

LET us pray for the five ladies who this year returned from our India field—Misses Widdowson, Sadie Miller, Glessner, Nickey and Royer. Let us remember that furlough time is not just a holiday when work and care are left behind; when prayers for them are not needed. It is a time for physical rest, spiritual infilling and up-building, getting acquainted with western advances and acquainting the home church with the advances and the needs of the foreign church. How to divide the furlough time rightly is no small question in the mind of the missionary.

When going to a foreign field the missionary must make some difficult adjustment, and when returning to this country the necessary adjustments may be just as hard. Only one who has been out of our country for six or seven years can appreciate the changes that occur in this fast moving land. Yet the returned missionary must quickly fit into things. How this can be done; how to present the work most adequately and effectively to the home church; how to obtain the most new and helpful knowledge; and along with this to regain physical strength, are questions of sufficient import to demand considerable thought on the part of the missionary and to deserve our prayers.

Each one of these missionaries has gone through her term of service doing her best in the particular task assigned her. Each task has had its share of problems, difficulties, joys and victories. No one can say that one task was harder, or more worth while or that one accomplished more than the other. Miss Sadie Miller and Miss Widdowson served in our Gujerati territory through the avenues of evangelistic and educational work. Miss Royer rendered the same service in the Marathi field. Dr. Nickey and Miss Glessner rendered medical service. It has not been easy. Finances were limited, the number of helpers was decreased, some had

to battle ill health but still they carried on. And now for a few months they are here among us in preparation for another term of service. If the value of this service is in proportion to our praying and if the value of this furlough is in proportion to our praying, will it be worth while?

*Ypsilanti, Mich.***A Spiritual Awakening**

BY O. C. SOLLENBERGER

DURING the middle of July the members in Ho-Shen County with the local evangelists and the writer met together in a three-day meeting. The theme of the meeting was "Living Christians." Throughout the meeting the Holy Spirit's presence was felt in a marked way. Three men who had been inquirers for a number of years were taken into the church by baptism, and at the close of the meeting we had a communion service. Although the number in attendance was not large, the spirit of the service was excellent.

Previous to the communion service we had the usual examination service which was led by one of our Christian girls who has just spent a year in the Bible School of the China Inland Mission at Hung-Tung, Shansi. This school places much emphasis on the spiritual life, and while there her life was quickened by the Holy Spirit. Every one who heard her speak and pray at this meeting was impressed with the change that had taken place in her life, and was moved by the Spirit to confess their bad habits and sins before partaking of the holy sacraments.

One man said he had not attended communion service for seventeen years, and in this time had fallen into many of Satan's snares. Another confessed he had become a victim of the opium habit after his baptism, which as yet he had not been able to break away from, and with tears asked us to pray that the Lord might help him break the habit. Another confessed he had been gambling, and could not resist the temptation in



his own strength, so asked us to pray for him. Another, whose nose is partly eaten away, showed he had syphilis, and with tears in his eyes asked us to pray that the Lord might forgive him and help him live a clean life. Others confessed being bound by other habits and sins.

The next morning following this meeting I went to the home of one who has been a member of the church for a number of years. He is a man whose chief interest has been in accumulating wealth, and his wife, one time a student in our school, who is also a member, has had a bad reputation for the last few years. Heretofore when I went into their home she would curse the foreigners and the church, and showed no interest in religion. She did not attend church and when I went to worship with them in their home she refused to come in the room. This time her husband called her and she came in. He said, "Let us pray," and falling down on his hands and knees, he prayed as I never heard him pray before, and his wife in the same prostrate manner poured out her soul in prayer for forgiveness and spiritual strength to live a better life.

*Liao Chow, China.*

### Junior Worship Program

(For Use With the Junior Missionary Project)

Theme: Friends in the Church

#### Call to Worship:

"I was glad when they said unto me,  
Let us go unto the house of Jehovah."

Hymn: "Lord, This Day Thy Children Meet."

#### Suggestions for the Leader:

The trail of friendship has led us out of the home to school. Now we follow it to church. Outside of the home the church should be the place where juniors find friendly contacts. They need to feel that the pastor, the ministers, the older folks, the one who takes cares of the church property are all their friends, making it possible for them to have a place to which they can come to learn more about Jesus. A picture of the church at work in other lands should be part of the juniors' conception of the friendly church. The News From the Field in The Gospel Messenger and the Missiongrams will give incidents of what the church is doing in Africa, China and India.

To stimulate thinking about the church as a friendly place ask some questions, such as the following: If you should go into a strange community, what kind of church would you want to go to? Was the church of long ago a friendly one? Where did the church get its ideas of friendliness? What can juniors do to make the church a friendly place?

Such scriptures as Acts 2: 44-47; 4: 32, 34, 35; Philpp. 4: 14-17 read by the juniors will show the fellowship and friendship in the early church.

Pictures of Jesus healing the sick, of Jesus and children will suggest the source of the ideals of friendliness in the church. The story of the Good Samaritan will also aid in bringing out this idea.

Other scriptures that may be used are Matt. 22: 37, 39;

Mal. 2: 10a; Lev. 19: 33, 34; Heb. 13: 2. These suggest how the juniors can help in making a friendly church.

Hymns: "The Church's One Foundation"; "Tell Me the Stories of Jesus."

Prayer: That we may do our part in making those who come to our church feel that it is a friendly place.

#### Offering:

"As thy prospering hand hath blest,  
May we give thee of our best;  
And by deeds of kindly love  
For thy mercies grateful prove."

#### Benediction.

### Home Mission Play

THE play entitled "In Perfect Peace" has proved to be a splendid message. Last year several churches over the brotherhood presented it at Thanksgiving time and found it a stirring presentation of the missionary spirit. It is simple in form and easy to give. There are four scenes and eight characters are needed—four men, two women, one boy and one girl. The play can be presented in 35 or 40 minutes.

Robert Anderson is a young minister, who during his college and seminary days became convinced that God should use his life in helping the weak and needy places of his own land. Jo Ann Merwin, who became his wife, is committed to this same purpose. Robert's father opposes him and ridicules him, but Robert and Ann go to a small mission point and work faithfully and sacrificially. This untiring devotion and the serious sickness of Robert's baby boy finally win the father's heart. In the end he confesses that the peace of God comes to those who humbly dedicate themselves to his will. His life is changed and he gladly helps Robert in his work as he gives to the cause of home missions.

This play will be offered again this year, along with other home mission and Thanksgiving material. It sells for 10 cents. Order it and use it in your church. Your young people will enjoy presenting it.

### Thanksgiving, Harvest and Home Missions

1936

(Why not order your Thanksgiving and Home Mission Materials now?)

#### Thanksgiving and Harvest Material

##### Program:

Thanksgiving, Harvest and Home Mission Program,  
1936 .....Free

Poems, stories, illustrations presenting Thanksgiving  
and harvest time themes.

##### Stories:

The Lord's Prayer .....Free

This story contains seven very appropriate readings, dealing with seven messages of the prayer: Our Father, Hallowed Be Thy Name, Thy Kingdom, Our Daily Bread, Forgive Us Our Trespases, Lead Us Not Into Temptation, Thine Is the Glory.



Thanksgiving on a Red Tablecloth .....	Free
Thanksgiving Ann .....	Free

<b>Plays:</b>	
Sharing Our Benefits .....	10c
Portrayal of religious blessings passed down to our day and age, and the great need of recognizing them and passing them on. Characters, 29; time, 1 hour.	

<b>Program:</b>	
Thanksgiving, Harvest and Home Mission Program, 1936 .....	Free
A program showing the work of our church in America. (Same program as listed above.)	

<b>Stories:</b>	
The Training of Missionary Mary .....	Free
Pat Applied For .....	Free
First Fruits Service in Africa .....	Free

<b>Plays:</b>	
In Perfect Peace .....	10c
The message of this play shows the hardships through which those who willingly and joyfully decide to carry on the Lord's program must pass. Characters, 8 (4 men, 2 women, 1 boy, and 1 girl). Time, about 40 minutes.	
Second Jenny .....	10c
This title means the second generation of Orientals and foreign peoples who are living in our midst. Characters, 12; time, 20 to 30 minutes.	
Christ in America .....	15c
A pageant of home mission opportunity. Characters, 12 or 15; time, 25 minutes.	

<b>Poster:</b>	
Corn and Stewardship .....	Free
This poster shows two 1936 cornfields, one is fruitful, the other barren.	

Since the General Boards make no profit on any of their literature, it is suggested that postage be enclosed with your order.—General Mission Board, Elgin, Ill.

## Financial Report Special Peace Fund

Eight Months Ended August 31, 1936

<b>Expenditures—</b>	
Salaries and office help .....	\$ 336.44
Stationery and supplies .....	42.53
Telephone and telegraph .....	8.46
Postage .....	221.44
Literature .....	1,151.79
Miscellaneous .....	3.54
Conferences .....	335.20
	<hr/>
	\$2,099.40
Less literature sales .....	3.48
	<hr/>
Total expenditures .....	\$2,095.92
<b>Receipts—</b>	
Contributions (five months ended May 31, 1936, as reported in Gospel Messenger of September 5, 1936) .....	372.49
Contributions (three months ended August 31, 1936, as follows below) .....	1,649.09
	<hr/>
Deficit, August 31, 1936 .....	\$ 74.34
Contributions for the Special Peace Fund for June, July, and August, 1936, are as follows:	
Peace Bonds .....	\$ 2.00
Lakeside Conference .....	5.05
<b>California—\$5.44</b>	
So. Dist., Indv. (Glendale, Ariz.) \$4.44; Indv. (La Verne) \$1.00..	5.44
<b>Florida—\$4.00</b>	
Indv., \$1.00; Indv., \$1.00; Indv., \$2.00 .....	4.00
<b>Idaho—\$13.35</b>	
Indv. ....	13.35
<b>Illinois—\$57.77</b>	
No. Dist., Indv. (Elgin) \$1.00; Indv. (Elgin) \$1.00; Indv. (Elgin) \$1.00; Mt. Morris, \$7.63; Polo, \$9.20; Indv. (Elgin) \$3.25; Naperville, \$4.40; Chippewa Valley S. S., \$7.00 .....	34.48

So. Dist., Indv., \$1.00; B. Y. P. D. (Woodland) \$3.09; B. Y. P. D. (Astoria) \$3.09; 2 Indv. (Decatur) \$4.86; Union Protestant Churches of Liberty V. B. S., \$5.00; Liberty, \$6.25 .....	23.29
<b>Indiana—\$249.76</b>	
Mid. Dist., Indv., \$5.00; Indv., \$2.00; Indv., (Logansport) \$0.50; Salamonie, \$5.40; Huntington City, \$4.00; Indv., \$75.00; Indv. (Manchester) \$1.75; Indv. (Andrews) \$1.00; Indv. (Upper Deer Creek) \$2.33; Indv. (Peru) \$1.00; Indv. (Manchester) \$1.00; West Manchester, \$5.25; Wabash City, \$16.60; Clear Creek, \$6.95 .....	127.78
No. Dist., Indv., \$2.00; Elkhart, \$14.50; Mt. Pleasant, \$4.50; Cedar Creek, \$7.00; Pleasant Chapel, \$14.00; Indv., \$5.00; Rock Run, \$19.00; Y. P. (Camp Mack) \$25.93; Int. Boys Camp (Camp Mack) \$4.20 .....	96.13
So. Dist., Indv., \$3.00; Indv. (Indianapolis) \$1.00; Muncie, \$2.10; Four Mile, \$19.75 .....	25.85
<b>Iowa—\$155.82</b>	
Mid. Dist., Indv., \$4.50; Fernald, \$10.50; Des Moines Valley, \$1.73; Fernald, \$17.19; Panther Creek, \$21.50 .....	55.42
No. Dist., So. Waterloo, \$79.00; Root River, \$18.00; Worthington, \$2.40; Indv., \$1.00 .....	100.40
<b>Kansas—\$60.26</b>	
N. E. Dist., Indv. \$1.00; Holland, \$4.90; Indv. (Washington) \$1.00 .....	6.90
N. W. Dist., Indv. ....	5.00
S. E. Dist., Indv. (Independence) .....	1.00
S. W. Dist., Indv. (Monitor) \$28.01; Monitor, \$3.00; Hutchinson, \$16.35 .....	47.36
<b>Maryland—\$284.88</b>	
E. Dist., Indv., \$1.00; Indv. (Meadow Branch) \$1.00; Bethany, \$35.60; Ch. & Y. P. Dept. (Washington City) \$80.97; Bethany, \$17.27 .....	135.84
Mid Dist., Licking Creek (Stone Bridge) \$5.75; Beaver Creek, \$33.50; Longmeadow, \$31.37; Brownsville, \$78.42 .....	149.04
<b>Michigan—\$92.70</b>	
Beaverton, \$3.31; Woodland Village, \$6.27; Woodland, \$6.28; Beaverton, \$8.00; Shepherd, \$15.90; Indv., \$5.00; South Woodland (Woodland) \$32.94; Indv., (Shepherd) \$15.00 .....	92.70
<b>Missouri—\$15.43</b>	
Mid. Dist., Dist. Rally of Young People, \$3.18; Indv. (Happy Hill) \$4.25 .....	7.43
So. Dist., Mountain Grove, \$5.00; Cabool, \$3.00 .....	8.00
<b>Nebraska—\$7.25</b>	
Bethel Center .....	7.25
<b>North &amp; South Carolina—\$1.21</b>	
New Haven .....	1.21
<b>North Dakota—\$6.50</b>	
Dist. Y. P. D. at Carrington .....	6.50
<b>Ohio—\$272.68</b>	
N. E. Dist., Indv., \$5.00; Black River, \$15.50; Chippewa, \$17.50; Mohican, \$10.20; Maple Grove, \$21.50; Indv. (Wakilo Camp) \$1.70; East Chippewa, \$32.21 B. C. E. meeting at Hartville, \$11.00; Black River, \$7.18; Lincoln Heights, \$6.50; Hartville, \$56.00 .....	184.29
N. W. Dist., Silver Creek, \$15.00; Black Swamp, \$26.31 .....	41.31
So. Dist., Indv., \$7.00; Indv., \$5.00; Indv., \$1.50; Indv. (Greenville) \$0.75; Indv. (West Milton) \$1.00; Indv. (West Alexandria) \$1.00; Indv. (Sidney) \$2.25; Indv. (Trotwood) \$1.31; Gettysburg, \$3.00; Painter Creek, \$9.27; Aid Society (Ft. McKinley) \$15.00 .....	47.08
<b>Oklahoma—\$7.02</b>	
Clovis, \$6.02; Ames, \$1.00 .....	7.02
<b>Oregon—\$31.65</b>	
Ashland, \$5.00; 2 Ind., \$1.00; Myrtle Point, \$18.25; Grants Pass, \$7.40 .....	24.25
<b>Pennsylvania—\$110.08</b>	
E. Dist., B. Y. P. D., \$4.00 .....	4.00
Mid. Dist., B. C. E. (Juniata Park) \$1.00; Roaring Spring, \$2.00; Lower Claar, \$5.00; Indv. (Juniata Park) \$1.00 .....	9.00
So. Dist., Indv., \$1.00; Indv., \$2.05; S. S. (1st York) \$40.93; Lost Creek, \$16.45; Codorus, \$13.15 .....	73.58
W. Dist., Uniontown .....	23.50
<b>Texas &amp; Louisiana—\$66.35</b>	
Indv., \$25.00; Indv. (Manvel) \$5.00; Nocona, \$9.88; Manvel, \$7.26; Ft. Worth, \$2.25; Roanoke, \$15.96; Indv., \$1.00 .....	66.35
<b>Virginia—\$162.93</b>	
E. Dist., Madison, \$2.30; Indv. (Manassas) \$1.00 .....	3.30
1st Dist., Central Roanoke, \$12.00; Green Hill, \$6.00; Troutville, \$20.00; Indv. (Johnsville) \$4.34; Antioch, \$6.00 .....	48.34
No. Dist., Smith Creek .....	10.00
2nd Dist., Elk Run, \$2.75; Bridgewater, \$22.25; Pleasant Valley, \$10.08; Indv. (Elk Run) \$1.00; Barren Ridge, \$11.30; Bridgewater, \$13.75; Lebanon, \$12.25 .....	73.38
So. Dist., Mt. Herman, \$1.91; Snow Creek, \$5.00; Fraternity, \$21.00 .....	27.91
<b>West Virginia—\$36.96</b>	
1st Dist., Eglon, \$0.95; Eglon, \$19.85; 2 Indv., \$2.25 .....	23.05
2nd Dist., Indv., \$5.00; Indv., \$1.00; Valley River, \$7.91 .....	13.91
Total for three months .....	\$1,649.09



---



---

## HOME AND FAMILY

---



---

### The Deep Green Wood

The deep green wood is calling me  
 In myriad-tonéd symphony:  
 Come from the noise and strife apart,  
 And rest thee here at nature's heart;  
 Where wood-nymphs in the tranquil shade  
 Their ancient pipes and timbrels played.  
 A thousand joys are waiting here  
 To charm the eye and soothe the ear;  
 The luscious kiss of wandering breeze,  
 The sweet companionship of trees;  
 The honeyed scent of dainty wine  
 Distilled from fragrant eglantine,  
 The sunlight, sifting through the leaves  
 An opalescent carpet weaves;  
 While overhead bright bits of blue  
 Like roguish eyes are peeping through.  
 Upon each shrub and trailing vine  
 A thousand sparkling jewels shine;  
 While Peace, white-winged and Heaven-sent,  
 Is holding all in sweet content.  
 In myriad-tonéd symphony  
 The deep green wood is calling me.

—*Albert W. Macy in American Friend.*

### The Sunday-School Teacher

BY HELEN HOAK EIKENBERRY

THE majority of Sunday-school teachers get their first experience at the age of seventeen or eighteen. Obviously they must have had certain qualities at that time which seemed desirable, or necessary for a teacher in the Sunday school, or they would never have been chosen for that work. They were not elected because of their great knowledge of the Bible, the one Book they are to teach; but for other reasons. You may think it is strange for me to say it, but I think it is very fortunate that no great amount of training or scriptural knowledge is required of beginning teachers. Otherwise some of the young people who have later become our most consecrated and influential teachers would have been disqualified at the very start.

If those of you who are teachers, or who have ever been teachers in the Sunday school, will recall your first call to be a teacher, you will remember without a doubt, your feeling of utter incompetence. But if you had made the decision to accept no class until you felt sufficiently posted on the Bible, the probability is that you would never have become a teacher. When you accepted the leadership of a class you realized that you would have to study along with your class, and add to your knowledge of the Bible as you went along. You were successful because you earnestly relied upon God for guidance, and because you had a will to learn the great truths

of the Bible and to impart them to the members of your class.

Why were you elected to be a teacher by some Sunday-school board or by some class? The ideals by which you were living must have seemed worthy of a Sunday-school teacher. Those who elected you must have thought they recognized in you the power to influence other lives. Your election also proved that others had faith in your sincerity and your ability.

Now let us look at Sunday-school teachers from the pupil's standpoint. Remember some of your early teachers. As a child, did you have perhaps a quiet, modest, motherly little woman somewhere back there whose love and influence have had a lasting effect upon your life? In all probability she had no special training for her work because teacher advantages were less in her time. But she taught you the simple lessons of love for God and man, obedience and unselfishness. Didn't she teach as much, or more, by her life as by what she said to her class?

Sometime during your Sunday-school years have you had perhaps a godly old man for a teacher, an old man not educated in the field of correct speech, not up on the latest in psychology for teachers, but gripping you and inspiring you just the same with his earnest teachings?

From this point on I wish to emphasize the necessity of God's guidance in every phase of Sunday-school work. The choice of teachers must be made after prayer, and with God's guidance. How different our choices sometimes are when we are really led by God! I have in mind a class of young married people, the members of which have been living by varied standards, some of the members on a high moral and spiritual plane, others on a lower plane. For several years the teacher for that class had been chosen with the theory that some one young and snappy and modern was just what the class needed to create and hold the interest of the members. The theory was that some one old and perhaps out-of-date would never satisfy or influence the people of varied elements in that class. A young man with special seminary training was chosen for the teacher. Do not understand me to say that his training was a handicap, because I do not mean that. But he failed in spite of it. When interest and attendance began to slip, he vainly resorted to contests and socials and other means, which are all right in their place. But they can not be substituted for the drawing power of the Word of God. That young man failed to realize that only the power of God could draw people into his class, and that only the Word of God could satisfy them. In his attempt to interest and to hold that



less reliable element in the class he withheld from them the very thing they wanted and needed to stabilize them, the serious teaching of the Bible, unadorned and unmodified. It is a mistake to try to cater to any type of people. The young man moved to another town, and one of the oldest and most conservative men in the congregation filled the vacancy left by that young man until a regular teacher should be elected. He taught the Bible, and nothing but the Bible. The members of the class listened eagerly each Sunday. The attendance steadily increased. That man has twice been elected unanimously as the teacher of the class. Surely it was the direct intervention of God which caused the older man to become teacher of the class.

No Sunday-school teacher can do successful work without an atmosphere of reverence in the class. I believe that the teacher and the class should pray for the Spirit of God to direct the teaching of the lesson. If any teacher is troubled by the inattentiveness of his or her class, it may be that prayer has been neglected. I recall an experience of mine when opening prayer was unintentionally omitted because of a number of interruptions and announcements coming from outside the class. The class period continued to be full of distractions, and I had the conviction that it had been practically a failure.

No matter whether you are one who stands before a class or one who sits in a class, it is your responsibility to further the purpose of the Sunday school, the teaching of the Bible, by your co-operation and your sincerity. It is a regrettable fact, but true nevertheless, that there are some who deliberately make it difficult for the teacher by bringing up unprofitable arguments to test the teacher's knowledge, or merely to involve the class in an argument. But I have not undertaken to discuss that in this article. I will only say that the Spirit of God is not present in their hearts, and that they are seriously hindering the work of the teacher, and the united efforts of the Sunday school.

*Sterling, Ill.*

### His Horse Knew

BY JULIA GRAYDON

STEPHEN PAXON, organizer of 1,314 Sunday schools, had a horse called "Robert Raikes." He had named him after the great Sunday-school man. The horse which carried Paxon on his trips to visit both adults and children, this knowing horse, would always stop when passing a house or a child walking along the road. His instinct told him that his master would want to go into the house or speak with the child, so accustomed was he to stopping as he carried that faithful master.

Both master and horse had their sense of duty and it

is a lesson to us all. How often do we let opportunities slip, when a house is not far away and a child sometimes even nearer.

The horse has instinct, but we have conscience which speaks to us loudly at times. Shall we let the horse get ahead of us?

*Harrisburg, Pa.*

### A Rural Church

BY CLAUD H. LESLIE

Our church is deserted, silent, still;  
Its steps are rotting away;  
Its windows shuttered like blinded eyes  
—Which smiled in a former day.

The doors have been locked for many a month;  
The grass is tall and sere,  
For no one visits the hallowed spot  
Where once they found God near.

*Oh, where are the songs our fathers sang?  
And where are the prayers they prayed?  
And where are the souls that turned to God  
By the zeal those saints displayed?*

Our church was closed for several years,  
But now it glows with light;  
For a stranger leased it recently  
And it's open wide tonight.

The pews are changed for tables spread,  
An orchestra fills the place  
With gaudy tunes for the dancers' feet  
As they move in rhythmic grace.

*Oh, where are the songs, etc.*

The night club has gone with its lust and shame;  
Our church is again serene;  
The doors are locked, the windows closed,  
And the grass grows deep and green;

The hallowed room has become a mow,  
In the kitchen grain is stored:  
The peace of death now reigns supreme  
Where once men praised the Lord.

*Oh, where are the songs, etc.*

Let us turn our hearts to the Lord again;  
Let's worship on humble knee:  
For he is not far from those who seek  
His will most earnestly;

Let us build the church of our sainted sires  
Here on this sacred ground,  
And here he will bless our community  
At the altar we gather round.

*We sing the praises our fathers sang;  
We pray to the God they knew;  
Here we dedicate our lives and souls  
To his cause with zeal anew.*

*Walbridge, Ohio.*



## KINGDOM GLEANINGS

### Calendar for Sunday, October 11

**Sunday-school Lesson**, Becoming a Christian.—Acts 16: 22-34; Philpp. 3: 7-14.

**Christian Workers**, Christian Recreation.

**B. Y. P. D.**, Christian Youth Building a New World.

**Intermediate**, Getting Along With People.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in Ames church, Okla.

**Two** baptisms in Lewiston church, Minn.

**Eleven** baptisms in Champaign church, Ill.

**One** baptism in Jackson Park church, Tenn.

**One** baptism in Roaring Spring church, Pa.

**Nine** baptisms in Cedar Rapids church, Iowa.

**Three** baptisms in Mt. Olivet congregation, Pa.

**Three** baptisms in Van Dyke mission, Juniata County, Pa.

**Two** baptisms in Hopewell church, Va., Bro. H. K. Zeller, pastor-evangelist.

**Five** received into the Midland church, Va., Bro. A. C. Miller of Pottstown, Pa., evangelist.

**Five** baptisms in Indian Creek church, Pa., Bro. H. A. Merkey of Manheim, Pa., evangelist.

**Three** baptisms in Liberty Mills church, Ind., Bro. Ray Zook of McPherson, Kans., evangelist.

**Three** baptisms in Beaver Creek church, Va., Bro. H. K. Ober of Elizabethtown, Pa., evangelist.

**Ten** baptisms in Broadfording church, Md., Bro. E. C. Woodie of Hagerstown, Md., evangelist.

**Twenty** baptisms in the Copper Hill congregation, Va., Bro. A. R. Showalter, pastor-evangelist.

**Sixteen** accepted Christ in the Monte Vista church, Va., Bro. M. E. Clingenpeel, pastor-evangelist.

**Eight** baptisms in New Hope church, Ind., Bro. E. L. McCullough of Middletown, Ind., evangelist.

**Eight** baptisms in Brookside church, W. Va., Bro. Clarence Holsopple of Telford, Pa., evangelist.

**Three** baptisms in Pleasant Ridge church, Md., Bro. A. M. Niswander of Greencastle, Pa., evangelist.

**Seventeen** baptisms in Buffalo congregation, Pa., Bro. Chas. R. Oberlin of Peru, Ind., evangelist.

**Fourteen** baptisms in Yellow Creek church, Pa., Bro. H. M. Stover of Waynesboro, Pa., evangelist.

**Thirty-four** baptisms in Spray church, N. C., Bro. C. H. Hinegardner of Lynchburg, Va., evangelist.

**Two** baptisms in Prairie View church, Kans., Bro. W. W. Riddlebarger of Wichita, Kans., evangelist.

**Five** accessions to Sugar Valley church, Pa., Bro. John E. Rowland of Mechanicsburg, Pa., evangelist.

**Thirteen** baptisms in the Pleasant View church, Ind., Bro. J. W. Fidler of Brookville, Ohio, evangelist.

**Six** baptisms in Holsinger house, Dunning's Creek congregation, Pa., Bro. Galen R. Blough, evangelist.

**Four** baptisms in Old Furnace church, W. Va., Bro. Geo. W. Vansickle of Hazelton, W. Va., evangelist.

**Three** received into the Lower Deer Creek church, Ind., Bro. Robert Sink of Bringham, Ind., evangelist.

**Four** baptized in Pleasant Valley church, Tenn., Bro. Frank Isenberg of Mooresburg, Tenn., evangelist.

**Six** baptisms in Eel River church, Ind., Brother and Sister D. R. Murray of Columbus, Ohio, evangelists.

**Eight** baptized in Summit church, Va., Bro. J. M. Henry of Bridgewater, Va., evangelist; one baptism since.

**One** baptism in the Ellisforde church, Wash.

**Three** baptisms in Bartlesville church, Okla., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Eighteen** baptized at Harness Run, W. Va., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Four** baptized and one reinstated in Montgomery church, Pa., Bro. W. C. Sell of Glade Run church, evangelist.

**Sixteen** baptized, four reclaimed in Oak Grove church, Va., Bro. McKinley Coffman of Troutville, Va., evangelist.

**Twenty-six** baptisms in Walnut Grove church, Moorefield congregation, Va., Bro. P. I. Garber, pastor-evangelist.

**Two** baptisms in Beach Run church, Aughwick congregation, Pa., Bro. Galen R. Blough, Rummel, Pa., evangelist.

**Eighteen** confessions in the Red Hill church, Boone Mill congregation, Va., Bro. M. Guy West of Roanoke, Va., evangelist.

**Thirteen** baptized and ten reclaimed in Nocona church, Tex., Bro. Reuel B. Pritchett from White Pine, Tenn., evangelist.

**Nine** baptisms in Fairview church, Greenmount congregation, Va., Bro. J. M. Foster of Bridgewater, Va., evangelist.

**Sixteen** baptisms in the Mt. Zion church, Va., Bro. D. B. Garber of Markle, Ind., evangelist; one baptism since the meeting.

**Five** baptized and one received on former baptism in the Pittsburg church, Ohio, Bro. M. Guy West of Roanoke, Va., evangelist.

**Thirteen** baptisms in Mason Cove church, Peters Creek congregation, Va., Sister Broughman of Buchanan, Va., evangelist.

**Four** baptized, one reinstated in the Ozawkie church, Kans., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Nineteen** baptisms in Plymouth church, Ind., Bro. M. J. Brougher of Greensburg, Pa., evangelist; four baptized preceding the meeting.

**Two** baptisms in the Trevilian church, Va., Bro. W. E. Cunningham of New Glasgow, Va., evangelist; three baptisms following the meeting.

**Three** baptized, one received on former baptism in Bethel church, Rockton congregation, Pa., Bro. R. E. Shober of Connellsville, Pa., evangelist.

**Four** received into fellowship at Green Hill, Va., one baptized and one reclaimed; fifteen joined the church as the result of meetings by Bro. McKinley Coffman.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. I. D. Leatherman** of Lanark, Ill., Oct. 12 in Astoria church, Ill.

**Bro. Fred A. Flora** of South Bend, Ind., Nov. 8 in Center church, Ind.

**Bro. J. W. Fidler** of Brookville, Ohio, Nov. 1 in the Kent church, Ohio.

**Bro. A. J. Beeghly** of Somerset, Pa., Oct. 25 at Stoners-town church, Pa.

**Bro. J. H. Cassady** of King Ferry, N. Y., Oct. 22 in the Flora church, Ind.

**Bro. L. K. Ziegler** of Waynesboro, Pa., Nov. 1 in the Walnut Grove church, Pa.



**Bro. W. N. Zobler** of Lancaster, Pa., Oct. 25 in the Monocacy church, Md.

**Bro. I. N. H. Beahm** of Nokesville, Va., Oct. 11 in the Carson Valley church, Pa.

**Bro. Hiram S. Eshelman** of West Green Tree, Nov. 15 in Myerstown church, Pa.

**Bro. M. C. Swigart** of Germantown, Pa., Oct. 18 in the Ft. McKinley church, Ohio.

**Bro. R. E. Shober** of Connellsville, Pa., Nov. 2-15 in the Westernport church, Md.

**Bro. Edgar Rothrock** of Pomona, Calif., Oct. 11 in the Fairfax congregation, Va.

**Bro. Jos. Clapper** of Hopewell, Pa., Nov. 9-22 in Coventry church near Pottstown, Pa.

**Bro. Harvey Hostetler** of Morrill, Kans., Nov. 9-22 in Cedar Rapids church, Iowa.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., Oct. 21 in Dry Creek church, Iowa.

**Bro. L. R. Holsinger** of Mogadore, Ohio, Oct. 15-25 in the Dickey church, Ashland, Ohio.

**Bro. L. A. Walker** of Adel, Iowa, Oct. 18 in the South Beatrice church, near Holmesville, Nebr.

**Bro. F. D. Anthony** of Baltimore, Md., Oct. 11 in the Lee-town church, Berkeley congregation, W. Va.

**Bro. Chas. Essick** of Circleville, Ohio, Dec. 6 in Marble Furnace church, Ohio; Oct. 11 at Pleasant Hill, Ohio.

\* \* \* \*

### Personal Mention

**Middle Missouri** has chosen Eld. I. V. Enos as Standing Committee delegate to the next Conference, with Eld. James M. Mohler as alternate.

**Bro. J. K. Miller**, Cedar Rapids, Iowa, layman member of the General Mission Board, was the only member of the board not present at last week's meeting. Everybody was sorry that illness kept him away.

**Bro. Rufus D. Bowman** evidently got pretty well stirred up by things he saw and heard in Europe. As soon as he and the Messenger can get around to it you are to have the benefit of some of his conclusions.

**Three great fields** had personal representatives at the Mission Board meeting. They were H. Stover Kulp and A. D. Helser and wife of Africa, Chalmer Shull of India, W. Harlan Smith and J. Homer Bright and wife of China.

**B. C. E. Chairman Ikenberry** was at the Oslo convention too, we gathered at the board meeting along with other interesting gleanings. Seems strange that nobody had told us before. He himself of course was too modest to mention it.

**Bro. John Stoner**, debate coach and student for a doctor's degree, came out from Chicago to confer with the Board of Christian Education about jury panel discussions, round tables, contests and such like, in the interest of peace promotion. What we caught of it sounded very interesting.

**Dr. V. F. Schwalm**, president of McPherson College, gave an address at the late Hershey Conference on the Church and the Physical Needs of Men which aroused great interest and elicited much favorable comment. He has at last put it into form for Messenger readers. See page 5 for the first installment.

**Bro. Harold S. Chambers** is serving the Grand Rapids church of Michigan as temporary and part-time pastor. His many years' experience in church, school and other responsibilities will doubtless fit him well for the leadership of the congregation until conditions permit the employment of a full-time pastor.

It was the Aaron Longanecker family of Roanoke, La., not Va., that found \$6.33 in their peace bank, see peace action news in the Messenger for Sept. 19.

**Bro. Jerome E. Blough** of Johnstown, Pa., the Roxbury church, is retiring as church correspondent after serving for a quarter of a century. It would be a matter of interest to know if there is any other person in the brotherhood who can duplicate this remarkable record.

**Brother and Sister R. H. Nicodemus** of Sidney, Ohio, wish to thank their many friends for the kind messages received following their accident. Bro. Nicodemus is slowly recovering. He will appreciate the continued prayers of his friends as the doctor is building him up for an operation in the near future.

**Two Bethany men**, Professors Slabaugh and Mallott, made contributions to certain aspects of the board discussions. The question of economic justice and what the church can and should do about it seemed to strike fire with them, especially if McPherson men like C. Ernest Davis and R. E. Mohler would touch them off a little.

**Bro. L. A. Blickenstaff** and family, returning from India for their furlough, can be reached before Nov. 21, at Liverpool, England, Lamport and Holt Line, Royal Liver Building. They should arrive in New York about Nov. 31, after which they will go to North Manchester, Ind., where they may be addressed in care of their son, David Blickenstaff.

**Pastor Ross D. Murphy** of the First church of Philadelphia and vice-chairman of the Pastoral Association represented the association at a meeting of the Conference Committee on Counsel for Conscientious Objectors. The presence of other members of the committee due to the board meetings made it a convenient time and place for this meeting.

**Chairman C. C. Ellis** of the General Education Board, with two college presidents, Paul H. Bowman and Otho Winger, represented that board at the Council of Boards meeting. The three boards, Mission, Ministerial and Christian Education, were present with practically full membership. The seminary and other organizations, Men's Work, Women's Work, were also appropriately represented.

**Sister Maud Newcomer**, assistant editor of church school publications, has closed her work in this capacity after twenty-six years of service in this field. She is visiting friends at Lanark, Ill., and will shortly go to Pasadena, Calif., where she will make her future home with her parents, Brother and Sister S. I. Newcomer. She takes with her the high regard and best wishes of her fellow craftsmen as well as of a great host of associates and friends. You will be glad to know that she will continue her writing while Sister Ruth Shriver, director of children's work, succeeds to her editorial duties.

**Bro. Ralph G. Rarick**, superintendent of the Mexico Welfare Home of Middle Indiana, is also giving Lord's Day ministrations at Marion, Ind. Since the burning of our church building there on the bitter cold Sunday of last Feb. 9, our congregation in the city has been in union services with the Central Christian church. This is only a temporary arrangement, however, until the contemplated new church for our people is built. As it is now, it is an interesting and happy worshiping together of two denominational groups—one providing the sanctuary and the other the minister. Bro. Rarick points out that this combination is suggestive of a good name for all groups in Christ, who might be called "Christian Brethren."

(Continued on Page 20)



---



---

## THE CHURCH AT WORK

---



---

### ADMINISTRATION

#### Plays for Church Groups

Many requests come to the Elgin office asking for suggestive plays and dramas which are suitable for churches to give. Our regular literature catalogue lists (from page 15-20) the plays which we carry in stock for sale or free distribution. However, this list does not seem to be sufficient in giving suggestions for all inquiries. We, therefore, have prepared a mimeographed bulletin entitled "Plays for Church Groups." This is a list of carefully selected plays with a message which can be presented in churches or in other auditoriums by church groups. The headings of the various sections of this bulletin are as follows: A Statement About Royalties; Where to Get the Plays; General Plays for the Average Group; General Plays of Special Types; Biblical Plays; Christmas Plays; Easter Plays; Missions Plays; Stewardship Plays; Peace Plays; Temperance Plays; Plays for Reading; Helpful Books on Drama.

If you are having difficulty in locating the right kind of plays, order this free bulletin from the Board of Christian Education, 22 South State St., Elgin, Ill.

### PEACE

#### Oslo Peace Resolutions

The twelfth World Sunday School Convention held in 1936 at Oslo, Norway, brought a peace declaration to the conference. Meeting in the atmosphere that one finds at present throughout Europe, the convention gave expression in various ways to the longings in every land for world peace. Those who spoke in behalf of Norway stressed the fact that Norway has had no war for 122 years and that it is called the quiet corner of Europe. Attention was called to the cross which is found in each of the flags of the four Scandinavian countries, a challenge to bring the cross of Christ into the hearts and lives of all people. The convention resolution dealing with world peace is as follows:

"The WSSA here assembled in its Twelfth Quadrennial Convention, and representing forty-eight national and international associations devoted to Christian education with a membership of over thirty-eight million adults, young people and children, is conscious of its opportunity and responsibility in these days of world crisis when the Christian religion is being seriously challenged.

"Education and statesmanship can not dispel the fears or quell the passions that menace the future of mankind. It is our conviction that the world's greatest need is for deeper, truer and more complete faith in Jesus Christ, and a more resolute acceptance of his way of life.

"Acknowledging with penitence our failures and our sins and expressing anew our faith in him who is able to transform all human life and to direct to better ends all human relationships, we affirm our purpose to inaugurate and maintain in our educational work such definite programs of teaching and worship, based upon the Word of God and interpreting the life and teaching of Jesus Christ, as shall lead to interracial understanding, international concord and the abolition of war. We labor and we pray for the coming of the kingdom of God, that his will may be done on earth as in heaven.

"We call upon all our constituent units to give effect to this resolution in such ways as may be deemed wisest and best, so that men and nations everywhere may accept the

sovereignty over all life of him who is the Prince of Peace and the Hope of the world."

### LEADERSHIP TRAINING

#### Qualifications of a Leadership Training Instructor

The new leadership training curriculum is "different" in numbers of ways. One of these differences is with regard to the qualifications of the instructor. The new requirements recognize that a real instructor may not necessarily have graduated from a college or university, but is nevertheless a real teacher.

Here is the statement of desirable qualifications in brief:\*

1. Strong Christian character and personality.
2. Is a member in good standing of some church and is experienced in the work of the church.
3. Is familiar with the present-day program of Christian education and is acquainted with and sympathetic toward the educational point of view presented in the International Curriculum Guide (Book I, Chapter I).
4. Has a thorough background of general education—history, literature, science, religion, current movements and other similarly important fields.
5. Has been recently reading and studying the fields of psychology, educational method, and the content of the course to be taught.
6. Knows how to use most modern teaching procedures.
7. Makes thorough and specific preparation for each course.
8. Has thorough knowledge of the Leadership Training curriculum and of its administrative policies.

\* See Bulletin 502, The Second Series Courses of the New Standard Leadership Curriculum.

### WORSHIP

#### II. Their Hymns—Our Hymns

All too rare are genuine religious experiences. Yet all earnest Christians yearn for those thrilling moments when they can reach up to the Father and commune with him. And certainly those people who habitually walk in his ways are the ones prepared for these exalted emotions. There are approaches through which we can all reach these great moments. I would like to propose that the cultivation of spiritual singing is one of these ways and that it is conducive to real religious experience.

The hymns were born of great religious experiences of good men and women, and, we can enjoy the same rich experiences by entering into theirs. This we do when we sing the hymns with the proper spirit.

Who wrote the hymns? Was it the great men of literature? To some extent, yes; but mostly no. Many great poets were not very religious, and some that did have a great faith still did not turn their major efforts to sacred poetry. They wrote with other ends in view. When one compares the lists of names of great literary men and the great hymn writers there are not many duplications. Whence then came the hymns? They came mostly from men and women in varying walks of life who through great experiences had become so eloquent as to break out into poetry. Some of them, Watts, Wesley, or Crosby for example, have written many hymns, but we do not think of them as pro-



fessionals. We think of them and all the others as people with a burning desire to say something.

Of equal interest is what they said. They spoke of those experiences common to all of us. Charles Wesley sang of "Love Divine, All Love Excelling," Phoebe Cary sang of "One Sweetly Solemn Thought," Martin Luther said "A Mighty Fortress Is Our God," and Joseph Scriven sang, "What a Friend We Have in Jesus." All these sentiments are common to you and me, but we have not all the gift to express them so well. But here is what we can all do. We can enter into them wholeheartedly and sing them. Since they are the result of a great experience they tend to reproduce in our hearts the same ecstasy as was in the heart of the writers.

A word about the music. The hymn tunes are seldom the products of the great composers. However, some of our finest are adaptations from the works of the masters; and occasionally the great composers turned their talents to the writing of hymn tunes. The masters were more interested in writing in other and more elaborate forms. The hymn tune is essentially a rather simple music form. It must be or the great mass of people can not sing it. To be an expression of the people it must be within the comfortable range and ability of the people. Since the hymn tune is of modest proportions and humble station, musically we do not infer that it is elementary or shallow. A good one is truly profound. Its very simplicity makes it eloquent. Both words and music of good hymns bear the stamp of literary and musical excellence.

What a privilege for us, the common people, to be able to thrill with religious ecstasy along with God's poets and musicians as we sing their hymns—our hymns.

#### CHRISTIAN WORKERS TOPIC

### Personal Evangelism

#### I. Christ a Personal Evangelist.

John 4: 5-26; 3: 1-16; Luke 19: 1-10; Mark 10: 17-27.

#### II. The Disciples as Personal Evangelists.

1. John (John 1: 35-51).
2. Philip (Acts 8: 26-39).
3. Peter (Acts 10: 24-33).
4. Ananias (Acts 9: 10-19).
5. Paul (Acts 18: 7, 8, 24: 25, 27: 27-29).

#### III. Qualifications of a Personal Evangelist.

1. As genuine Christian experience.
2. A love for Christ and fellowmen.
3. Trustworthiness of character.

#### IV. Points for Discussion.

1. Individual responsibility for personal evangelism.
2. Using tact in personal evangelism.
3. Importance of personal evangelism in revival effort in Sunday school, with nunchurch goers.

#### V. Talk: D. L. Moody as a Personal Evangelist.

#### MEN'S WORK

### Men's Work in Action

#### No. 6

Yes, he is a busy pastor, and a good one too. He is never too tired to do the extra thing that makes life more livable and happy for another. A good sermon almost every Sunday, and an appreciative audience, at least they must be for here is what they are doing. The men of the church have sent him to the World Sunday School Convention at

Oslo. This pastor comes back to richly inspire great groups with his messages, and all will be enriched because of this experience. Men's Work in action in another way, but isn't it worth while?

#### YOUNG PEOPLE

### The Year Ahead!

For the last six years Dan West as young people's director has been making a decided impact upon our group. Through many sources he has been leading us into deeper and richer Christian experiences. His interesting, well-directed and thought-stimulating discussions have been a real factor in formulating our ideals and goals for the future. Now as he takes up full-time duties with the Emergency Peace Campaigners we wish for him the very best, praying that the Divine Spirit may give him guidance and wisdom in his new work.

As young people we now face another church year. In many groups your new officers are just beginning the work of the formulating of their goals for the year and the laying of plans for their accomplishment. If these are well thought-out your group may be assured of at least a good mechanical start for the new year's work.

However, the best laid plans fail unless there is the right group of leaders to carry them out. This group must be, first, persons who can lead; second, persons who have a specialty; third, persons who care enough to put the Y. P. D. first in their church activities; and fourth, persons who will stay by the group in spite of disheartening conditions. May you as officers, and as cabinet members of your local and district young people's groups, do your best for this coming year. Along with that, we here in the Elgin office promise that we shall do everything possible to help in this interesting and challenging work. It will be of great help to us if you will write us frequently, keeping us informed about the condition of your group. We shall from time to time have suggestions to make to you which we hope will help you in your local work.

Let past mistakes be forgotten. Do not lean, either, on past successes, but taking the best experiences of each, build that which shall make even greater progress towards the establishment of a brotherhood amongst men.—Leland S. Brubaker.

#### CHILDREN'S DEPARTMENT

### What Is Teaching?

Summer vacations are over. Many of us have had the opportunity of observing other church schools at work and have had time to do some serious thinking about the aims, purposes and organization of the church school. One of the questions which seems not to be any too clear in the minds of many of us who have the responsibility of teaching is: "What is the real purpose of teaching?" "What are we trying to do?"

There are over two million men and women in the United States who are engaged in teaching in the Protestant church schools. What an array of answers one would receive if all of these were asked to definitely state their purpose in teaching! Some would say, "We teach the Bible." Others would say, "We teach the pupil." Still others would say, "We teach the pupil to learn and practice the best standards of conduct in modern life." But certainly teaching is more than any one of these or all of them together. Every pupil has the possibility of developing the ability to render a unique contribution to the world. Also, every pupil has



experiences in life which are peculiar to him. Therefore, should it not be the aim of teaching to help each pupil to strengthen and enrich his life in the Christian way of living?

We who are teachers should be constantly striving toward a goal of personal enrichment so that we may have something to share. We can truthfully say that teaching is a friendship, with a purpose, between a growing person and one who is mature enough to give guidance.—Mrs. J. D. Reber, District Director of Children's Work, Southeastern Pennsylvania, New Jersey and Eastern New York.

### Personal Mention

(Continued on Page 17)

**Bro. John Wieand** has taken up his new duties as pastor of the Decatur church and field secretary of Southern Illinois. His temporary address is 712 W. Center St., Decatur, Ill. After Nov. 1 his street address will be 1227 W. King St.

\* \* \* \*

### Miscellaneous Items

**The district meeting** date for Northwestern Kansas, to be held at Burr Oak, has been changed from Oct. 16 to Oct. 30.

**Pleasant Chapel** is changing the date of its love feast and harvest meeting. The harvest meeting is to be held on Oct. 11 but the love feast is to be postponed until a later date.

**Homecoming** and jubilee services will be held at the Church of the Brethren, Troutville, Va., Oct. 18. We will be glad to have friends and former residents enjoy the fellowship with us.—McKinley Coffman, Troutville, Va.

**The homecoming** at the Long Beach church will be held Oct. 25, with preaching at 11 o'clock, basket dinner at noon and a program in the afternoon. Bro. J. M. Boaz and others will speak.—Mrs. H. H. Vaniman, Long Beach, Calif.

**Annual homecoming** and rally day service will be held at the Tyrone church on Oct. 18. Speakers for the day include Brethren I. Harvey Brumbaugh and Chas. L. Cox. It will be an all-day meeting with morning, afternoon and evening programs.—John R. Snyder, Tyrone, Pa.

**Fairview** church, Northeastern Ohio, will have their homecoming on Oct. 18 with Bro. R. H. Miller of North Manchester, Ind., as guest speaker for the day. All former members and friends as well as new ones are invited to attend.—Gertrude E. Guthrie, Blissfield, Mich.

**Antioch** church will hold its annual homecoming Sunday, Oct. 11. Sunday-school will begin at 9:30 followed by a basket dinner at noon. A special afternoon program has been arranged. We invite all to this meeting, especially former members and friends.—Mildred Turner, Muncie, Ind.

**Ames** church will have all-day homecoming services with basket dinner on Oct. 25. Guest speakers will be Elders John R. Pitzer and Albert Williams. There will be special music, an original play and a missionary slide lecture. The love feast will be held on Saturday evening, Oct. 24. All friends and former worshipers of the church are invited to attend. We would appreciate letters from those who can not be present.—Robt. A. Haney, pastor, Ames, Okla.

**The annual homecoming** of the Old Folks' Home, Northwestern District of Ohio, will be held at the Home in Fostoria, Ohio, Oct. 15. It will be an all-day meeting with morning service at 10 o'clock conducted by Bro. Jay Hornish of Defiance, Ohio. At noon there will be a basket dinner, followed by a program in the afternoon. Come with well-filled baskets and enjoy the day and help to make it a joyful occasion for those who reside in the Home.—W. F. Roberts, Secretary.

### Peace Action News

**The Eel River church** of Middle Indiana contributed \$28.29 as a result of the peace visitation.

**Stanley Fadely** of West Homestead, Pa., a member of the 200,000 Dunkers for Peace, sent a \$1 contribution for peace.

**The Ladies' Aid Society** of the Warrensburg church of Middle Missouri sent a contribution from the local organization for peace.

**Herbert Ott**, a university student at Ohio State College, and whose home is at Wheaton, Ill., sent a contribution for peace recently.

**Pauline Burger** of Fort Wayne, Ind., a member of the 200,000 Dunkers for Peace, sent in \$3 to the Peace Action Program of the Church of the Brethren.

**The Washington State B. Y. P. D.** sent \$57.57 for the Emergency Peace Campaign. Young people are interested in working for peace. A peace tour was organized in the state of Washington because the state B. Y. P. D. cabinet felt that there was a need for peace education among the churches. A group of young people under the direction of the district peace director traveled 1,500 miles in giving thirteen programs. Through the programs and the visits by the group, local churches were aided in working out their own local peace programs more satisfactorily.

\* \* \* \*

### New Books for the Gish List

**Evangelism in a Changing World**, by Amborse Bailey. 150 pages. Chapter headings include: The Secrets of Successful Evangelism From Great Revivals of History, For This Hour Has Evangelism Waited, Assets Uncultivated, Ever the Great Commission, Evangelism and the Changing Social Order, Approaching an Awakened Soul, and The Personal Equation in Evangelism.

"A new book on an old theme. Considers evangelism historically and practically. Shows what was done by the early church and by men of God since that time."—J. E. Miller.

"This is a very fine book and should be in the possession of our ministers."—J. W. Lear.

"I have no hesitation in saying that this is one of the best books on evangelism that has come from press during the last decade. It comes in time to help in the nation-wide plans and program of the National Preaching Mission. The ministers in all the various communions will find it stimulating and very helpful in their pastoral evangelism."—Dr. Jesse M. Bader, Secretary of the Department of Evangelism of the Federal Council of Churches.

"I have just read Dr. Bailey's splendid book, *Evangelism in a Changing World*. It has warmed my heart. It is a book every minister should read and I only pray for a vital effect from it upon all of us who read it. I shall commend it to my students and to other ministers."—Dr. Albert W. Beaven, President Colgate-Rochester Divinity School.

**The Art of Ministering to the Sick**, by Dr. Richard C. Cabot and Rev. Russell L. Dicks, 384 pages. This book is a guide for those who visit the sick, based on the experience of a physician and a clergyman. There are five major divisions in the book: Preparation, The Situation, Primary Needs in the Minister's Art, Methods, and Critical Opportunities.

"I have carefully examined the book, *The Art of Ministering to the Sick*, and am delighted with it. Its observations have often been verified in my thirty years of pastoral



experience. This book is unique in its field and will supply a long-felt want among our ministers. It is especially timely for the beginner, but also an inspiration to the veteran. It should be found in every minister's library."—M. Clyde Forst.

"In the Art of Ministering to the Sick, Cabot and Dicks discover for us the fertile possibilities of a field so familiar as to have much of its arability overlooked. As a physician I have found both my outlook and my technique enriched by it. Pastors should find it of great value in their service to those who suffer."—Harold C. Miller.

"This is the book for which many of us have been waiting for years. It combines accurate medical knowledge with keen spiritual insight. From the medical side it tells ministers what we need to know of the effects of various illnesses upon the minds of patients. From the spiritual side it gives firsthand reports of their needs to which we must minister, and specific suggestions of what we can do. Here is the wisest guidance in print for visitors to the sick and dying and the bereaved."—Henry Sloane Coffin.

The retail price of "Evangelism in a Changing World" is \$1.50, and "The Art of Ministering to the Sick," \$3.00. The Gish price will be 65c and \$1.60 respectively. During the past several years, due to the very heavy purchase of Gish books and the low price charged, a deficit was incurred which will take some time to overcome. Therefore the Gish Committee feels that as favorable a price as has heretofore been the custom can not be given. The committee sincerely hopes that the ministers will be willing to co-operate in this effort and that it will soon be possible to provide books cheaper than the prices usually charged.

\* \* \* \*

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Exploring the Bible**, by E. G. Hoff. Elgin Press. 80 pages. Paper, 25 cents.

This new book by the editor of our Sunday-school literature is published for the Interdenominational Committee on Co-operative Publication of Adult Texts. Arranged in twelve lessons with a discussion of each followed by suggestions for further study and topics for discussion. Three maps help the reader to visualize Bible lands and history. Speaking of his aim the author says:

"... it has been directed toward a specific need—the need of an inexpensive textbook for young people and adults who want a general understanding of the Bible, what it is, how it has come to be, and how best to use it. Effort has been made to make this little book scholarly and accurate as far as it goes, but to keep it simple enough to be used by the average church group."

Those using this text either in group or class study will find in it an abundance of information new to them. They will have a better understanding of the times in which the different parts of the Bible were written and how and why the several writers approach their subject from different angles. They will also have a deeper appreciation of the value of the Bible for the present troubled world.

The author is well known for his clear and forceful style and for his ability to say much with few words. Not the poorest recommendation for the book is the fact that it will be considered too conservative for the extreme liberalist, and too modern for the extreme conservative. It does have

that happy balance which is conspicuously absent in the writings of many when they attempt to discuss this subject.

Classes in your Sunday school will do well to consider this text for young people and adults when they are considering a quarter's lesson outside the regular courses.

## CORRESPONDENCE

### A BIT OF HISTORY, AND THE WONDERFUL POWER IN PRAYER

In January, 1786, 150 years ago, a proposal from the legislature of Virginia, was the first move toward a constitution governing the united colonies. In May, 1787, a convention was called in Philadelphia, and the matter was discussed for a long time without results, and the convention was about to adjourn without accomplishing its object. Finally Dr. Benjamin Franklin, a delegate from Pennsylvania, then over eighty years of age, in a speech abounding in his usual good sense, proposed daily morning prayer for guidance in their deliberations. His proposition was accepted, and from that time the sessions were always opened with prayer for Divine guidance. More and more, harmony prevailed, and in a short time eleven of the thirteen states had accepted the masterly document written by the gifted Thomas Jefferson, and in less than two years the other two states (Rhode Island and North Carolina), had voted to accept it.

Another proof of the wonderful power in prayer!

La Verne, Calif.

I. B. Niswander.

### REPORT OF DISTRICT MEETING OF NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA

The meeting this year was held in the Worthington, Minnesota, church on Aug. 28-31. Sixteen churches were represented with thirty delegates.

We were favored with the presence of Sister Sadie Miller and Brethren C. E. Davis and H. Spenser Minnich from outside the district, whose counsel and inspiration were of great value.

The moderator-elect, Bro. W. H. Yoder, could not be with us and the alternate, Bro. Earl M. Frantz, officiated in that capacity. H. H. Wingert was elected moderator for 1937 with A. P. Blough as alternate. Standing Committee member is J. A. Eddy and Earl Jarboe, alternate. The business session was occupied largely by the election of officers and acting on reports and recommendations of the various boards and committees. The meeting next year will be held in the Kingsley church.

C. E. Kimmel.

Sheldon, Iowa.

### A PERSONAL TESTIMONY

I would like to give my personal testimony regarding the baptism of the Holy Spirit. I do this in behalf of young people, who may have found it hard to be separate from the world and its gilded pleasures.

When we moved to a ranch near the border of Mexico, it seemed like moving into heathendom, but it was here we met some Pentecostal folk, who invited us to their meetings. But, oh, how I learned to hate the sight of that tabernacle! The chills would creep up my spine as I saw those people worshiping God with uplifted hand, shining faces, and tears of joy streaming down their cheeks.

Once the minister said the reason why people did not like to come there was because they were afraid to meet



God. Those words went like an arrow into my heart, for I knew I was afraid.

One Sunday night after the family had retired, my older sister came home from a Pentecostal meeting. I heard her softly praising God as she slipped into bed. The next morning she began to describe the glory of the Lord as it filled her temple. As the hart panteth after the water brooks, so began my soul to pant after God. I was determined from that hour that I too should have the Holy Spirit in his fullness.

Later on, while quietly waiting before the Lord in the prayer room, the Holy Spirit came into my heart like a heavenly dove, and began to speak through me in other tongues.

It may have been the tongues of men, or of angels, I know not which, but this I know, the Holy Spirit came into my heart, revealing Jesus to me, in a way I had never known before. The rapture of this meeting with Jesus can not be described. But all fear of meeting God was swept away, for I had met his Son who is the express image of his person.

It was my privilege to take a two-year Bible course in a Pentecostal Bible school. Every morning before classes, we had our worship hour. Some days classes never assembled, for the power of God would fall upon the whole group of students, and we would pray and intercede and praise God for hours. Oh, it seemed such a little step from earth to heaven at those times, and how we longed for his coming!

It has been nearly sixteen years since the Lord baptized me with his Holy Spirit and my song still is:

"Hallelujah, I have found him,  
Whom my soul so long has craved,  
Jesus satisfies my longings,  
Through his blood I now am saved."

Dear young people, as one of you, let me say, there is peace for the soul through the shed blood of the Lamb of God. There is "joy unspeakable and full of glory" in his presence, such joy as the world can not give.

My earnest prayer is that we might all "know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3: 19-21).

Escondido, Calif.

Diri Neff Wingo.

### A UNIQUE SERVICE

A beautiful and impressive campfire service, led in a very efficient way by Miss Treva Swink, was conducted from the lawn of the Prices Creek church Sunday evening, Sept. 13.

The program was opened by the singing of several folklore songs in which old and young alike entered heartily. This was followed by echoes of camp life from several of the nine campers from this church who were in attendance at Camp Sugar Grove near Covington, the past summer. As the embers of the campfire were slowly dying, the leaders led the group of about seventy-five, ranging in ages from one to eighty-seven years old, in a medley of sacred hymns. Then another camp leader, Bro. Paul Kinsel of Brookville, was introduced. He gave a very interesting address, dwelling at length on the mysteries of fire, and how these mysteries helped to enthrall the campers as they sat, meditatively, watching the flaring and dimming of the changing scenes of the firelight glow. He spoke also of the higher

ideals the camp life helps to develop, also of the many resolves made by youth to live nobler and better lives.

We are hopeful that this is but the beginning of a series of such programs. Being but a re-enactment of a campfire scene such as is conducted in our various summer camps enabled those of us of more mature years to realize how much we had missed by having been born thirty years too soon.

H. Jesse Baker, pastor.

West Manchester, Ohio.

### SECOND DISTRICT OF VIRGINIA

The 1936 district conference was held in the Beans Mill congregation, Sept. 10-13. Eld. J. J. Scrogum was the moderator. The entire meeting was very helpful and inspiring and those who attended were encouraged to go on in the Lord's work and do greater things for the kingdom.

The theme of the conference was Christ in the Life of the Community. Thursday was the inspirational day of the conference; this was devoted to the ministry. One of the subjects discussed was A Unified District Leadership. There were various other topics, all built around the theme of the conference.

Friday the business session was held. Bro. Robert Byrd was re-elected field man; Bro. O. R. Spurgeon, district peace director. The writer was chosen delegate to the 1937 Annual Conference. The 1937 district conference will be held in the Valley River congregation Sept. 2-5.

Auburn, W. Va.

Henry C. Sanders.

### YOUNG PEOPLE'S CONFERENCE

The Labor Day Sunday-school meeting of the Eastern District of Pennsylvania was held in Lancaster, Pa. The young people's conference in the morning discussed the topic, Perils of Our Virtues, under the leadership of Aaron G. Breidenstein, Soudersburg, Pa.

"A useful and a virtuous life is beset by many dangers and problems, and needs to be disciplined constantly," was the statement used to introduce the topic. It was further developed that there are two ways of escape from these dangers: first, moving horizontally with the crowd; second, moving vertically above the crowd. Of course, the second method was advocated. The rest of the topic was discussed under the following—three perils of real virtues: peril of throwing one's self wholeheartedly into a work; peril of reaching a balance between agreement and rejection of opinions; peril of retaining truth. There was some discussion on these points and very helpful lessons taught.

The afternoon conference led by Caleb Bucher of Quarryville discussed plans for the young people's work of 1937. The most important feature of this meeting was the announcement of a formation of a district cabinet for the young people of Eastern Pennsylvania. This cabinet consists of leaders in various fields who will be glad to send out material and make suggestions at any time. The personnel of the cabinet is: president, Margaret Miller; secretary-treasurer, Ruth Carper; music leader, Mary Moore; temperance, Franklin Cassell; recreation, Luke Ebersole; peace, Donald Royer; missionary, Grace Hollinger.

Further discussion led to these suggestions for local group endeavor: hold week-end conferences; study industry and social organizations of your local community; be a big sister or brother to some social outcast; run a paper; furnish a room in your church; give a play; hold a reunion for campers.



The meeting was closed by Bro. Bucher's statement that we do not want to build a young church; we want to tie the young and the old.  
Helen S. Shertzer.  
Lancaster, Pa.

### LAST WORD FROM THE SHANNON CHURCH

New conditions make changes. Better roads and automobiles have shifted many church centers. In the change of church houses, after serving their purpose, are torn down. The Shannon church, Ill., was disorganized on July 1, 1936. The church lot was transferred to the adjoining cemetery, the house was given to the District Board of Administration. The elder and clerk issued letters of membership to all members of record.

The Board of Administration decided to make a Men's work project of it, or to wreck the building and sell the lumber. In answer to our call for men, forty-eight came the day and sixteen a second day and laid the 40 x 60 frame building all on the ground. A week later we held a public auction and sold all the material. The auctioneers donated their services. The gross cash receipts were \$813.42; less expense, \$52.40; net cash received, \$761.02, which was turned over to the treasury.

John Heckman.

Polo, Ill.

### WILLIAM NOFFSINGER

William P. Noffsinger, son of Eli and Sarah Noffsinger, was born near Union City, Ind., Feb. 22, 1863, and peacefully departed this life at his home in North Manchester, Ind., Sept. 18, 1936, having reached the age of 73 years, 6 months and 26 days.

He was one of eleven children born to pioneer parents who had entered land in Jackson Township north of Union City. In this community he spent all of his life except the last seven years.

In youth he worked upon the farm, and attended the Lisbon district school and Union City, Indiana, high school. In Danville, Indiana, normal school he prepared himself for teaching, and later taught thirteen successful years in Randolph County, Ind., and Darke County, Ohio.

On Oct. 3, 1889, he was united in marriage to Miss Dora Commons, who survives him. To this union were born three sons and one daughter.

As an ordained minister in the Church of the Brethren he was largely instrumental in the building of this church here in Union City, which he served faithfully as its first pastor during a period of about ten years. Although he was a business executive for several years, he found his greatest joy and opportunity for service in the educational and religious fields. As a teacher and as a pastor he rendered an untiring service and wielded an influence which has helped to mould for good the lives of a large number of people. Active, industrious, alert in his years of health, he was always interested in the welfare of those about him. His devotion to his home and friends was beautiful and tender, and his personal qualities won for him the love and respect of all who knew him. Through fifteen years of ill health which clouded his life in its closing period he was patient, complaining, hopeful, looking forward with unshaken faith to a brighter, happier day beyond the trials, the cares, and suffering of earth.

Funeral services at Union City Church of the Brethren, conducted by the writer.

H. L. Hartsough.

North Manchester, Ind.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brumbaugh-Palser.**—By the undersigned, at the parsonage in Covington, Aug. 15, 1936, Millard Brumbaugh and Miss Dorothy Palser, of the Covington community.—G. L. Wine, Covington, Ohio.

**Diery-Yoder.**—By the writer at his home, Aug. 16, 1936, Bro. David Yoder and Sister Clara Diery, both of Thomas, Okla.—Albert Williams, Thomas, Okla.

**Edinger-Buck.**—By the undersigned, Sept. 8, 1936, at the parsonage, Mr. Woodrow Edinger and Miss Pauline Buck, daughter of Mr. and Mrs. W. S. Buck.—Paul S. Longenecker, Yakima, Wash.

**Hull-Mansfield.**—By the undersigned at the parsonage, April 10, 1936, Mr. Kenneth Hull and Miss Wilma Mansfield.—Paul S. Longenecker, Yakima, Wash.

**Reber-Jackson.**—James Quinter Reber of North Manchester, Ind., and Mary Ellen Jackson of South Bend, Ind., at the First South Bend Church of the Brethren on Aug. 1, 1936, by J. Clyde Forney, Elgin, Ill., and H. F. Richards, South Bend, Ind.—H. F. Richards, South Bend, Ind.

**Schmudlach-Sharp.**—By the undersigned, at the Little Brown Church in the Vale, near Nashua, Iowa, on Sept. 13, 1936, Mr. Carl K. Schmudlach and Miss Maud Sharp, both of Frederickshurg, Iowa. They have purchased the home of Dr. Pitts—the author of the song, "The Little Brown Church in the Vale"—at Frederickshurg, Iowa.—A. P. Blough, Waterloo, Iowa.

**Stevens-Coddington.**—At the Four Mile church, Sept. 18, 1936, Mr. Richard Stevens and Miss Barbara Coddington were united in marriage by the undersigned.—F. E. McCune, Kitchel, Ind.

**Yoder-Long.**—By the writer at his home, Sept. 16, 1936, Mr. Carl Long and Miss Fannie Yoder, both of Thomas, Okla.—Albert Williams, Thomas, Okla.

## FALLEN ASLEEP

**Brenneman,** Sister Matilda, born May 7, 1886, died Sept. 9, 1936. She was ill for more than a year but had been in bed for only one week. She leaves her husband, one daughter and two sons. Funeral services in the Black Rock church by Eld. E. S. Miller and the writer. Interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

**Eakle,** Sister Ida Gochenour, was born near Fishersville, Va., Jan. 5, 1863, and died May 2, 1936. Although in failing health for sometime, her death came rather suddenly while at the hospital in Staunton, Va. She united with the church early in life and was faithful until the end. She married Henry F. Eakle in 1887 and to this union one daughter and three sons were born; the youngest son preceded her several years ago. Funeral services at the Middle River church by B. B. Garber with burial in the adjoining cemetery.—Mrs. F. Y. Garber, Waynesboro, Va.

**Emrick,** Mary A., daughter of David and Elizabeth Friesner, born in Fairfield County, Ohio, March 27, 1856; she died at the home of her daughter, Mrs. Vernon Smith of Horatio, on July 20, 1936. Dec. 7, 1880, she married John B. Kunkle; to this union four children were born. The husband died July 30, 1897. Nov. 10, 1909, she married Josiah Emrick; after eight years the union was broken by his death. When a young woman she accepted Christ as her Savior and united with the Church of the Brethren. In this fellowship she continued until death. One daughter preceded her; surviving are two sons, one daughter and seven grandchildren. Services from the Greenville church by the undersigned, assisted by G. O. Stitsman. Burial in Beech Grove cemetery.—Ray O. Shank, Gettysburg, Ohio.

**Fox,** Mabel, mother of six children, died Sept. 5, 1936, after an illness of diabetes. She will be missed immeasurably by her family and the church as well. Funeral services by Bro. Stump in the Second church, South Bend, with burial in Ohio, her former home.—M. Hinton, South Bend, Ind.

**Hendricks,** Bro. Frank W., died at his home near Harleysville, Montgomery County, Pa., Aug. 12, 1936, aged 74 years. Bro. Hendricks had been in failing health since the death of his wife a little more than two and a half years ago; he was confined to bed for only about a week. He was a faithful attendant at the services of the church as long as health permitted. Two daughters and seven sons survive, also three stepbrothers. Funeral services were held at the Indian Creek church with interment in adjoining cemetery. Services in charge of the ministers of the home congregation.—Mathias P. Landis, Vernfield, Pa.

**Hertzler,** Sister Susan Bashore, died Sept. 13, 1936, at the home of her son, Bro. Geo. Stauffer, in Chambersburg, Pa., aged 86 years. She had been visiting for a few weeks in the home of her son and had decided to spend the remainder of her days with him. She is survived by one daughter and one son. She was the oldest member of our church, and one of the most active. Being blessed with good health, her place was always filled at all the services of the church. She spent much time in visiting the sick and poor. She was a faithful worker in the Aid Society until her sight began to fail. She was a member of the church from youth. Services by the writer in the Mechanicsburg church with



burial in the Mohler church cemetery.—John E. Rowland, Mechanicsburg, Pa.

**Knaub**, Mrs. Alice S., died at the home of her daughter, Mrs. Brandt, near Dillsburg, Pa., June 5, 1936, aged 67 years. She was a consistent member of the Methodist church for years; some of her children are members of our own church. Services at the house by the writer and burial in the Dillsburg cemetery.—John E. Rowland, Mechanicsburg, Pa.

**Leshner**, Sister Emma F., born in Upton, Pa., 55 years ago; she died at her home in Waynesboro, Pa., Sept. 8, 1936. She was the daughter of Frank and Sarah Hollinger Etter. In 1911 she married Daniel H. Leshner. She united with the Church of the Brethren several years ago. A short time previous to her death she reconsecrated herself to the Lord. She is survived by her husband and three children. Funeral service by her pastor, Levi K. Ziegler, with interment in the cemetery at the Price church.—Sudie M. Wingert, Waynesboro, Pa.

**Long**, Sister Mary Lautenslayer, born in Perry County, Pa., Sept. 13, 1872, and died of a heart condition and dropsy, Aug. 21, 1936. She married B. Franklin Long Dec. 20, 1894, while living at Mechanicsburg. She came to Salona forty-two years ago. Here they reared their family of two sons and two daughters, all of whom survive, besides her husband, two sisters and nine grandchildren. She was a loyal Christian all her life and a constant companion on her husband's preaching trips. Funeral services at the Brethren in Christ church by Eld. Chas. Schwenk and Bro. John Boone, with burial in the Cedar Hill cemetery.—Ada Douty, Loganton, Pa.

**McRoberts**, Kenneth W., son of Brother and Sister Harold McRoberts, died at Presbyterian hospital at Waterloo, Iowa, on Sept. 19, 1936, at the age of 2 years, 6 months and 28 days. He was accidentally crushed under the wheels of a loaded truck. He is survived by the grief-stricken parents, two sisters and one brother. Services were conducted by the writer with commitment at the Orange Township cemetery.—A. P. Blough, Waterloo, Iowa.

**Mellott**, Jas. W., son of Michael and Mary Ellen (Deshong) Mellott, was born May 27, 1879, and died Aug. 30, 1936, at his home near Pleasant Ridge, Pa., from the effects of a stroke. On Feb. 26, 1913, he married Sister Frank Olive Truax. He was the youngest of a family of seven sons. He is survived by his wife, three brothers and a foster daughter. Funeral services at the Pleasant Ridge church by Bro. D. I. Pepple, assisted by Bro. B. E. Waltz. Interment in the adjoining cemetery.—Maggie M. Waltz, Needmore, Pa.

**Rinehart**, Anna Bollinger, daughter of Angeline and Jesse Bollinger, died in California, on Aug. 25, 1936, aged 58 years. She left her home in Rockford, Ill., early in the winter to be near her sister. Funeral services at Franklin Grove with burial in Emmert cemetery. Her childhood days were spent near Nachusa, Ill., but later the family moved to Mt. Morris, Ill. Their house was home to many students of Mt. Morris College. She leaves her husband and sister.—Margaret Lehman Hicks, Franklin Grove, Ill.

**Rodgers**, Bro. Noah, born in Somerset County, Pa., July 17, 1853, and died at his home near Ogletown, Pa., July 26, 1936. He was a member of the church for many years. He was twice married, both wives having preceded him. One son survives from the first union and six sons and three daughters from the second. Funeral services by the pastor, Bro. G. R. Blough, in the Ogletown church with interment in the church cemetery.—Mrs. Warren Hoover, Windber, Pa.

**Roose**, Bro. Joseph, died at the home of his daughter in Elkhart, Ind., July 11, 1936, at the age of 89 years. He had been a member of the church for many years, having been one of the charter members of the Elkhart City church. He is survived by three children. Funeral services in the Elkhart City church by Bro. Frank Kreider, assisted by the writer with interment in Grace Lawn cemetery.—G. W. Phillips, Elkhart, Ind.

**Roth**, Ferdinand, died at his home in Mechanicsburg, Pa., Sept. 15, 1936, aged 79 years. Death followed some months of illness of dropsy. The widow survives. In early life he was affiliated with the Mennonite church and during his illness renewed his covenant. Services at the house by the writer with burial in St. Johns cemetery near Mechanicsburg.—John E. Rowland, Mechanicsburg, Pa.

**Ruff**, Emeline, daughter of James T. and Rebecca Ann Hill, born in Seneca County, Ohio, Sept. 15, 1852, and died at the Brethren Home in Mexico, Ind., Aug. 13, 1936. More than sixty years ago she married John Ruff; to this union six children were born, two sons having preceded her. She was a member of the Church of the Brethren for many years and remained faithful until death. Funeral services at the church in Plymouth by Bro. Arthur Miller, assisted by Bro. Canfield. Burial in Oak Hill cemetery.—Mrs. Jesse Pippenger, Plymouth, Ind.

**Sears**, James Delano, four-day old son of Bro. Earl and Sister Ivia Sears, died Monday. Short services were held at the residence by Eld. M. M. Taylor. Besides his parents, five brothers and sisters survive. Mrs. Milton Taylor, Louisville, Ohio.

**Shiley**, William Charles, was born in Chambers Grove, Ogle County, Ill., April 15, 1850, and died at his residence in Lanark, Aug. 12, 1936. He was married to Mary Ellen Rahn in 1870. To this union were born five children, of whom four remain. He united with the Evangelical church more than fifty-five years ago. Although he remained faithful to this faith he had been a regular attendant and giver in the local Church of the Brethren for more than twenty-five years. He suffered for thirteen years with cancer which he bore patiently until the end. Funeral was held in the Church of the Brethren in Lanark by the pastor, I. D. Leatherman, and the Rev. Yeakel of Polo. Burial in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

**Shisler**, Sister Sarah M., widow of Eld. James B. Shisler, died at her home at Mainland, Montgomery County, Pa., Aug. 30, 1936, aged 79 years, 8 months and 16 days. Sister Shisler always enjoyed good health up until about the last half year of her earthly life, since which time she had been failing gradually. She had resided at Mainland with one of her daughters for about four years following the death of her husband in May, 1932. Previous to this she had lived most of her life at Vernfield where Eld. Shisler had been in charge of the Indian Creek congregation for a number of years. Mother Shisler endeared herself to all who came in contact with her through her motherly interest in all. She maintained a real interest in all of the activities of the church even after she was no longer able to attend services regularly. Besides her husband, five children preceded her in death, two daughters and three sons. Three daughters and six sons survive, also two sisters and a brother. Funeral services in charge of the home ministers and interment in adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

**Sloat**, Sister Carrie, died at the county home in Chambersburg, Pa., as the result of a paralytic stroke which she suffered five months ago. She came to Greencastle a number of years ago. After the organization of our church here she united with it and was always faithful and interested in all its activities. Her remains were removed to York for interment. Services by Bro. S. S. Blough.—Kate E. Gilland, Greencastle, Pa.

**Stephenson**, Oral Myers, was born Oct. 29, 1858, in Juniata County, Pa., and passed away at her home in Los Angeles, Calif., on Aug. 20, 1936. She was the daughter of George and Nancy Showalter Myers, who when Oral was only a child moved to eastern Kansas. On Feb. 9, 1879, she was married to Cyrus H. Stephenson and to them were born five children, four of whom survive. She is also survived by one sister, Mrs. Clara Frantz, of Colorado Springs, Colo. About twenty years ago she moved to California. She had been a member of the Church of the Brethren since young womanhood and lived a happy useful life. Interment in the San Gabriel cemetery, San Gabriel, Calif.—Mrs. J. A. Heckman, Pasadena, Calif.

**Thompson**, Sister Alice, nee Sapseid, was born at Manchester, England, Dec. 21, 1894, and died at the Presbyterian hospital at Waterloo, Iowa, Aug. 16, 1936, at the age of 42 years, 7 months and 1 day. In her native England she was a member of the Methodist church but on coming to America she united with the Church of the Brethren. She lived a consecrated, devoted life. Services conducted by her pastor. Burial in the Orange Township cemetery.—A. P. Blough, Waterloo, Iowa.

**Truax**, Sister Etta Catherine (Garland), died Sept. 2, 1936, from the effects of a stroke. She was born Oct. 21, 1870. She married Stillwell Truax Sept. 21, 1888, who preceded her a few years ago. She became a member of the Church of the Brethren about thirty-four years ago and will be greatly missed in the church. She leaves three sons, two daughters, nine grandchildren, two brothers, two sisters and a half sister. Funeral services at the Pleasant Ridge church by Bro. D. I. Pepple, assisted by Brethren John Mellott and B. E. Waltz. Interment in the adjoining cemetery.—Maggie M. Waltz, Needmore, Pa.

## CHURCH NEWS

### CALIFORNIA

**Belvedere**.—At our council meeting held Sept. 15, Sunday-school officers were elected for the year, Bro. Herbert Newman being our new superintendent. Homecoming day will be observed Oct. 11, beginning at 9:45 A. M., and continuing throughout the day, with special services, good music and other interesting features at 2:30 and at 7:30 P. M., with a basket lunch at noon. All former members of Belvedere congregation and friends are especially invited to these services. Our love feast will be on Friday evening, Oct. 16, at 7:30. We held a Vacation Bible School this summer with good interest, and the boys and girls learned and memorized many of the blessed truths of God's Word. It is remarkable how much the children learn during the short space of time given for this work, when no hand work is used, the entire time being devoted to the study of the Bible. Our pastors, Brother and Sister J. E. Steinour, spent several weeks in the east during the summer months, he being on the Standing Committee; they visited before an after Conference in their old home places, Kansas, Tennessee, Pennsylvania, and other points, also taking a run up to New York City. We missed their faithful services and were glad for their return. Brethren J. Z. Gilbert, Wm. Wertenbaker and Rev. Simpson brought their messages while they were away. Two have been baptized since our last report.—Mrs. Annie L. B. Miller, Los Angeles, Calif., Sept. 17.

**McFarland** church met in business meeting Aug. 26 for election of Sunday-school and Christian Workers' officers. Sunday-school superintendent is A. R. Grober; C. W. president, J. C. Moomaw. Delegates elected to represent us at district meeting are Bro. J. I. Coffman and Sister Martha Shick, with Lura Steward and H. H. Stahl, alternate. Since our last report five Sunday-school scholars have united with the church by baptism. Our Aid Societies did not meet during July and August, except for work, such as canning of fruit for La Verne College dormitory. The two groups put up 175 quarts. About seventy-five per cent of our church attended the Greenhorn Mountain assembly of the south end of the Northern District Aug. 10-19. The grounds have a large kitchen and dining room with twenty-one cabins also camp space. All are free to organizations, thus making it possible for many to attend. The meeting was opened with an enrollment of ninety-six, but before the close more than 200 had registered. B. Andrew Blickenstaff was platform manager. At the morning wat



we were led in thought along many helpful lines by Bro. Leonard Birkin of Bakersfield. Class period was from 9 to 10 o'clock with the following leaders: beginners, Gertrude Leonard of Lindsay; primaries by Mrs. H. Spooler of Lindsay; junior girls by Hazel Kennedy of Tulare; junior and intermediate boys, C. H. Yoder; young people by J. F. Baldwin of Modesto; adults, J. I. Coffman. Bro. W. M. Platt, pastor of Lindsay church, led the devotionals each day which were inspiring. Bro. Forest S. Eisenbise of Pasadena gave us most worth-while things to think on at our general assembly each day. His family also contributed much to our meeting. Myrtle Moomaw of McFarland did good work in the music, also arranging much good special music. Mary Shick of McFarland very faithfully presided at the instrument, which was furnished by the Bakersfield church, being brought up each year through the generosity of Bro. Vanhorn. Truly we had a most wonderful summer assembly.—Mrs. Ed Baker, McFarland, Calif., Sept. 21.

**Raisin City.**—At our last quarterly business meeting Pastor Long was continued as elder in charge. He was also chosen delegate to district meeting, with Bro. C. S. Moore. The church being much interested, a good musical program has provided means to use the splendid talent among us in instrumental and vocal music. Realizing that more effective work for the Master can be accomplished, our pastor is alert to make the best use possible of both time and talents. Here as elsewhere the "harvest is great and the laborers are few," and all about us lie golden sheaves wasting and decaying beneath a midsummer's sun. For some time our pastor has been giving us very helpful and practical sermons from the Sermon on the Mount. It remains for us to be doers of the word" and not hearers only.—D. H. Forney, Raisin City, Calif., Sept. 10.

## ILLINOIS

**Chicago (First).**—While our pastor attended Conference the pulpit was filled by Brethren Slabaugh, Lear, Moyer and Mappis. On June 21 Bro. Horst brought us a conference message which was very interesting. That evening Mr. and Mrs. Crumpacker gave us their farewell message, "Back to China." Our prayers go with them as they go back to their work. On July 1 Bro. Horst acted as pastor for the Chicago city council. On July 26 installation services were held at which time Bro. Albert Hollinger was installed and Bro. David Wieand was licensed to preach. The Bethany ladies' trio has brought us several messages in song through the summer which have been greatly appreciated. On Aug. 2, while the pastor was enjoying his vacation, the messages were brought by Bro. A. C. Wieand and Bro. C. I. Weber. Our church having been newly decorated, a dedicatory service was held on Aug. 16, at which time Bro. Horst spoke on the "Holiness of the Sanctuary." On Aug. 30 a very beautiful service was observed. Following a timely sermon on "The Holiness of Marriage," the wedding of Miss Lois Senger and Bro. Emmet Corm was solemnized. Sept. 5, 6, 7 the Chicago church as host to district conference participated in by the churches of Wisconsin and Northern Illinois. On Sept. 6 Bro. Horst spoke on "A Renaissance of Worship," and in the afternoon messages were brought by Robert W. Bolderston who used the subject, "Historic Peace Churches," and by Bro. A. W. Cordier, who spoke on "Educational Trends." In the evening the missionaries present spoke, after which Bro. C. D. Bonsack gave a brief concluding address. Our average attendance for the pastoral year ending Sept. 1 was: morning, 353; evening, 144. Average for the summer months; morning, 300; evening, 102. We have gained eleven members by baptism; fifty-five by letter, and have lost three by death and have transferred twenty-six by letter, making a total gain of thirty-five.—Ray Dean, Forest Park, Ill., Sept. 19.

**Franklin Grove.**—Sunday evening, Aug. 2, Bro. A. S. B. Miller gave an interesting talk and showed pictures on their work in India. We enjoyed having the Miller family in our congregation during the summer months; they are now located in Iowa. On Aug. 10 a group of our young people left for camp in the southern part of the state. On Aug. 12 Bro. Hoover from California gave an inspirational message on the subject, Jesus, the Man of Surprises. Aug. 18 a group of our Sunday school enjoyed the annual picnic at Lowell Park near Dixon, Ill. Sept. 1 we were happy to have Sister Eulalia Overholtzer from California give charge of devotions in the Aid Society meeting. The church council met Sept. 17. Sunday-school and C. W. officers were elected for the coming year. The church program for the next year was approved. The men's group is again planning to rent a piece of ground on which to plant a farm crop. The question of securing a house to be used as a parsonage was reported on by the committee but no definite action was taken at this time. Our love feast will be Oct. 18 at 7 o'clock.—Margaret Lehman Hicks, Franklin Grove, Ill., Sept. 21.

## INDIANA

**Anderson.**—Members' meeting was held last Wednesday and opportunity was given the deacons to make the annual visit to all members present. We are planning to hold a revival soon but the date is not set. A mother and daughter banquet was held last night with good attendance and an inspiring address was given by Mrs. Jewitt of the V. C. T. U.—Callie Spearman, Anderson, Ind., Sept. 18.

**Fairview.**—At our council meeting in August we organized a children's department and Sister Annetta Waggoner was elected superintendent. We had our harvest meeting Aug. 28. Bro. C. H. Hoover of Anderson gave us a fine message in the morning. The afternoon program consisted of music and short talks by members from a distance. Also one of the older men in the church sang out of the Brethren hymnal. In the evening Bro. J. O. Winger of North Manchester began a series of revival meetings. We had excellent attendance. Different evenings we had delegations from Rossville, Pyrmont, White, Lower Deer Creek,

Pittsburg and Bachelor Run. Every evening we had one or two special musical numbers. Ten new members were added to the church membership. Our love feast is to be held Oct. 10. Our Ladies' Aid has pledged to have daily family worship in more of their homes.—Mrs. Albert E. Harshbarger, Buck Creek, Ind., Sept. 19.

**Killbuck.**—The council was held at the Antioch church Sept. 15. The Sunday-school and church officers were elected for the coming six months. Bro. R. K. Showalter of Anderson was chosen elder for the year. Bro. Orvel Turner is church trustee; Bro. John Carpenter, treasurer; Bro. Howard Sprinkle, clerk. Bro. A. W. Ritchie is superintendent with Bro. H. Starner, assistant. The next church council will be held Dec. 15. The annual homecoming has been postponed until October.—Mrs. Marvel Turner, Muncie, Ind., Sept. 21.

**New Paris** church had their members' meeting and elected officers for the next year: Chas. Arnold is elder; Francis Mishler, superintendent; Mrs. Bertha Mansy, correspondent and Messenger agent. We are planning a homecoming for Sept. 27 and will also dedicate the new addition to the church. On the 28th we begin our meetings with Bro. J. E. Whitacre in charge.—Nora Bollinger, New Paris, Ind., Sept. 19.

**Pleasant View** church closed a successful revival meeting of two weeks on Sept. 17 with Bro. J. W. Fidler of Brookville, Ohio, evangelist. Bro. Fidler preached the word with power. Thirteen were received into the church by baptism. The meetings were uplifting to all. Several special numbers in song were appreciated. Baptismal services took place at the Walnut Street church in North Manchester on Monday evening following the meetings. Our homecoming and harvest meeting was held Aug. 30 with Bro. R. C. Wenger speaking in the forenoon and Bro. Ray Zook delivering the afternoon message. Many from neighboring churches were present and enjoyed the day with us. The members met in business session Sept. 17. Bro. H. H. Helman was re-elected elder; Bro. Shirley Leppley, superintendent, with Sister Oma Kreider, assistant; church treasurer, Bro. Lester Wine; Messenger agent and correspondent, the writer. Delegates to district meeting are Bro. S. A. Gilmer and Bro. J. A. Snell. The Aid Society has been doing splendid work the past year. New officers were elected with Sister Ella Sink, president. Our love feast will be held Oct. 17 at 7 P. M.—Etta Wine, South Whitley, Ind., Sept. 21.

**Pyrmont** church met in council Sept. 4. Bro. Frank Replogle was elected elder for another year. At this meeting the Sunday school was reorganized with Bro. Cleo Metzger, superintendent. Sept. 20 Bro. Albert Harshbarger from the Fairview church delivered an able address. We are looking forward to the coming of Brother and Sister Ben Hirt to begin a series of revival services on Oct. 5, continuing for two weeks. Sister Hirt will be the song leader.—Uda Wagoner, Delphi, Ind., Sept. 21.

**South Bend (Second).**—Our congregation met in council Sept. 4. Among the more important items of business taken care of was the election of officers for the coming year. Bro. Edw. Stump is elder; Bro. Claude Roose, Sunday-school superintendent. We also established a primary department for the benefit of our children. Devotions are to be held each Sunday morning in the basement of the church prior to the regular Sunday-school hour. This idea has been thought of for some time and we have decided to take this step, hoping that it will materially help our youth to be more self-expressive and forward in the Lord.—Mary Hinton, South Bend, Ind., Sept. 21.

**Syracuse.**—Our congregation has enjoyed some very fine sermons this summer from ministers of Ohio. July 26 Rev. Trader of Van Wert, pastor of the Friends church, spoke to us. Aug. 9 Rev. C. L. Kern of Akron preached at the morning service and Rev. Nauman of Elliston in the evening. These two ministers were at Oakwood Park attending the Evangelical Christian Education conference. Our Ladies' Aid held their annual needlework exhibit and bake sale Aug. 12-15. Our church was represented at district meeting by Mrs. Frank Gibson and Mrs. John McGarrity. Aug. 23 the intermediate boys from Camp Mack with teachers and faculty, under the direction of Mrs. L. W. Shultz, gave a very fine evening program. Sept. 1 our annual business meeting was held. Our church and Sunday-school officers were elected for the coming year. Neither treasury showed a deficit. Our church put in new sidewalk which was paid for by freewill offerings. Our pastor, Bro. J. Edwin Jarboe, is engaged in a revival meeting at Hagerstown, Ind. During his absence the pulpit will be filled by visiting ministers. Bro. C. Metzler of Wakarusa preached Sept. 13.—Mrs. Lillian Middleton, Goshen, Ind., Sept. 21.

## IOWA

**Des Moines Valley** church met in council Sept. 10. We elected church and Sunday-school officers as follows: Bro. Paul Winger, elder; Mrs. John Abuhl, Sunday-school superintendent, Mrs. Ellis Abuhl, Aid Society president; the writer, correspondent and Messenger agent. We are to hold our communion services Oct. 4 at 7 o'clock. Sixty mothers and daughters enjoyed a picnic at one of our homes Aug. 6. We had the pleasure of having our district president, Mrs. T. U. Reed, with us; she gave a short talk. The district conference met with Des Moines church and several of our number were able to attend. Our group presented a playlet entitled Christian Home Scenes at conference on Sunday. We are to have our annual harvest home supper Oct. 8. Several of our young people have gone to college. Brother and Sister Winger are doing good work. A committee has been appointed to decorate the interior of our church. One class of young married people redecored their Sunday-school room.—Mrs. R. A. Kinzie, Ankeny, Iowa, Sept. 23.

**Fernald** church met in council Sept. 11. Sunday-school officers were elected for the coming year with Bro. Jake Wise, superintendent. We



held our love feast Sept. 19 with Bro. Keedy from Marshalltown officiating. Our Ladies' Aid proposed to buy paint for the church building and the men did the painting. Our Sunday school will give a program at the Old Folks' Home in Marshalltown on Oct. 4. We have twenty Brethren hymnals and twenty-five Kingdom Songs No. 2. Any church that could use them and will pay postage on them is welcome to them.—Mrs. Rex Needham, Nevada, Iowa, Sept. 22.

**Muscataine.**—On Sept. 15 we held our annual council for the election of Sunday-school and church officers. Mrs. Ida Wren was re-elected superintendent of the Sunday school with Mrs. J. A. Wyatt, assistant. Our Sunday-school attendance and interest are most gratifying, and we are anticipating greater things when cooler weather comes. We have just completed two contests in which all of the classes participated, and the friendly competition increased both the offering and attendance considerably. Our newly organized B. Y. P. D. plans to give a play in the very near future, in connection with an October program. Oct. 25 our pastor, Bro. J. A. Wyatt, will begin a revival and we are having weekly prayer services for the success of the meetings. We are happy to report that the members of the church are in harmony, one with the other, and our outlook for the future is very encouraging.—Irene Bowman, Muscatine, Iowa, Sept. 21.

**Prairie City** church met in council on Sept. 20. Church officers were elected for the year with Bro. Lawrence Dooley, superintendent of the treasurer, Carl Elrod; member on board of trustees, Louie Birkenholtz; Sunday-school superintendent, Mrs. J. B. Bowie; Messenger correspondent, the writer. It was decided to have our love feast Oct. 15 at 7 P. M. Our Women's Work council is very active and since practically all of our membership is tithing we are able to meet our financial obligations.—Mrs. J. B. Bowie, Monroe, Iowa, Sept. 22.

## KANSAS

**Appanose** church met Sept. 4 in business meeting. Sunday-school officers were elected as follows for the year: Sister Ethel McEathron, superintendent; Bro. Everett Simmons, assistant. Our communion service will be Oct. 10 beginning at 6:30 P. M. Bro. Joel Vancil of Ottawa preached for us on Sept. 13. We have had no services on Sunday evenings for sometime as our light plant was out of order; we now have new batteries and have resumed our night services.—Mrs. J. M. Ward, Pomona, Kans., Sept. 23.

**Belleville** church met in council Sept. 12. Sunday-school officers were elected for the year with Bro. Lawrence Dooley, superintendent of the adult department, and Sister Pearl Kuhn, of the primary department. Bro. W. W. Gish was re-elected elder for another year. Our delegates to district meeting, which will be held in the Burr Oak church, are Brethren W. W. Gish and W. F. Baker, with Sisters Rosa Seitz and Anna Dooley, alternates. Our revival meeting will commence Nov. 1, conducted by Bro. W. W. Blough and wife of Olathe, Kans. Our love feast will be held at the close of the meetings on Nov. 16. Our attendance has been good during the summer, though we have endured such extreme heat and drouth in this part of the country.—Anna M. Kuhn, Belleville, Kans., Sept. 21.

**Conway Springs** church met Sept. 18. Bro. Jas. H. Elrod, our elder, and Brethren H. L. Ruthrauff and Johnson, both of Hutchinson, Kans., met with us. Bro. Paul E. Thompson, a licensed minister since last February and our pastor, was ordained to preach the gospel. It was a very impressive service. Sister Thompson is also helping out splendidly in the work here. Bro. Ralph W. Quakenbush will be our elder after Oct. 1.—Amos O. Brubaker, Conway Springs, Kans., Sept. 23.

**Gravel Hill.**—Sept. 13 we had a basket dinner for Brother and Sister Ed Birk and family who are moving to Ontario, Calif. Bro. Fike met with the program committee at Fredonia Sept. 19 to plan for the district meeting to be held at Mont Ida Oct. 23-26. Our young people are preparing the play, The Lost Church. Sisters Clara Kaufman and Emily Phillips are delegates. At our recent council meeting Brother and Sister Fike were asked to remain at Gravel Hill another year. Bro. Fike was chosen elder in charge; Clara Kaufman, agent, correspondent and clerk; Joe Phillips, treasurer and trustee; E. L. Endsley, Sunday-school superintendent; Glen Dressler, assistant. The love feast is to be held Oct. 10 at 7 o'clock. The Ladies' Aid recently cleared \$27.70 on a sale dinner and \$5.75 on ice cream at an afternoon sale. They are preparing for a fall bazaar. The juniors gave an interesting program at their India fair in August in connection with the junior-intermediate mission project. They received a few curios from the mission board for exhibit.—Clara Kaufman, Gridley, Kans., Sept. 22.

**Kansas City (First Calvary).**—We met in council Sept. 1 when new officers were elected. Eld. Wm. Keltner was re-elected, also Bro. Frank Hoffinger was again chosen minister for another year; Bro. Goff Eastwood, Sunday-school superintendent; Bro. Jess Kalebaugh, assistant; Sister Mae Bigley, Messenger agent; the undersigned, church correspondent.—Mrs. Addie Neiswanger, Kansas City, Kans., Sept. 22.

**Mont Ida.**—We enjoyed having Bro. Oscar Fike with us Sept. 13 at an all-day meeting. He preached an inspiring message in the morning. A basket dinner was held at noon. In the afternoon at our business meeting, plans were made, committees chosen, etc., for our district conference which will be held here Oct. 23-26. Bro. Fike was unanimously re-elected elder for the coming year. All Sunday-school and church officers were elected, Bro. B. F. Watkins being superintendent. Sister Shaefer and Bro. L. Watkins were elected delegates to represent the church at district meeting. Our love feast will be held Oct. 17 at 7 P. M.—Mrs. M. C. Shaefer, Garnett, Kans., Sept. 15.

**Morrill.**—In spite of the very hot summer our services were well attended both morning and evening and a spiritual uplift of the members

has been realized. Our pastor, Bro. Harvey Hostetler, has preached a very helpful series of sermons on the Ten Commandments. During July and August the Christian Workers' group, B. Y. P. D. and Junior League held combined services in the evening. Miscellaneous programs of music, readings and talks were given, followed by a short sermon by the pastor. Aug. 30 the young people who were soon to leave for school brought us a good program centered around the general theme of Higher Values. We were represented at Annual Conference by our pastor. Prof. Voran of McPherson College held a week of music institute beginning Aug. 3 which was very helpful. Several evenings were spent in congregational singing and the study of interpretation of hymns. The latter part of the week was spent mainly in directing the choir. On Sunday night, the closing of the institute, he and the choir brought us a very good musical program, followed by a short address by Prof. Voran on the subject of music. Twelve of our young people and the pastor attended Camp Washunga from Aug. 17-22. The Sunday morning following their return, each one talked on different phases of camp activities and the help and inspiration they received from attending. The church people enjoyed these talks very much and felt that the young people had received blessings and inspiration that would help them carry on. The women's organized classes have been active in special work such as serving dinners at farm sales for the purpose of raising money for different missionary and church projects.—Mrs. W. H. Argo, Morrill, Kans., Sept. 19.

## MARYLAND

**Beaverdam.**—Our church met in council Sept. 12. We reorganized the Sunday school, Bro. J. R. Klein being re-elected superintendent and Bro. Norman E. Bohn, assistant. It was decided to hold our love feast on Sunday, Oct. 25, beginning at 6 P. M.—N. E. Bohn, Union Bridge, Md., Sept. 21.

**Manor.**—In order that more of the members from the Sharpsburg section of the congregation might have an opportunity to attend the business meeting, the annual fall session was held in the Sharpsburg church on Sept. 5. Sister Ruth Otto was elected delegate from the Sharpsburg church to represent us at the next district meeting. Other delegates from the Manor will be elected at the spring business meeting. Communion service at the Manor church will be held on Oct. 31 at 4 P. M.; and at the Sharpsburg church on Nov. 15 at 6 P. M. The first of the series of union meetings, in conjunction with the Lutheran, Christian and Progressive churches, was held at the Manor on Aug. 2 with Bro. Baker of the Progressive church in charge. The third meeting of the series was held in the Christian church at Downsville in charge of our pastor, Bro. Rowland Reichard. Aug. 6 we were glad to have with us Bro. Jas. Moy, a former Chinese student of Bethany. He with his benefactress, Sister Edith Slifer, a former member of this congregation, was visiting in the community. Sister Slifer conducted the worship program. Then Bro. Moy sang two selections and spoke on the customs of China, comparing them with American customs. Our pastor is having his vacation during the month of September. In his absence the various organizations of the church are taking over the responsibility of seeing that some type of service is provided for each Sunday. Sept. 6 the program was in charge of the peace committee. The chairman secured Bro. E. J. Egan of Chambersburg, Pa., who delivered a splendid sermon at the Downsville church on the subject of Peace. Sept. 13 members of the B. Y. P. D. rendered a musical program at the Manor church. We collected \$16 from the peace banks which has been forwarded toward the work of the peace movement.—Naomi H. Coffman, Fairplay, Md., Sept. 19.

## MICHIGAN

**Midland** church met in council Sept. 12. Our Sunday-school officers were elected for the coming year. It was decided to have an evangelist hold a two weeks' meeting this fall. Bro. J. L. Guthrie was chosen and we will hold our love feast at the close of the meeting.—Mrs. Florence V. Smith, Midland, Mich., Sept. 21.

**Rodney** church met in members' meeting Aug. 29. Sunday-school officers for the year were elected, with James Frederick, superintendent. Sept. 20 we entertained the six churches in the Sunday-school convention. Bro. A. E. Taylor of Flint was the guest speaker. We expect Bro. C. Forror of Brethren Mich., to commence a two weeks' revival Oct. 5. On Oct. 17 we will have our love feast service. Our church and Sunday school are moving along nicely at the present time.—W. E. Tombaugh, Rodney, Mich., Sept. 22.

## MONTANA

**Grandview.**—Although we are few in number we feel that there has been a fine spirit of co-operation and interest in the work during the summer. In June a camp for our juniors and intermediates was sponsored by Mrs. Glein and Avis Heckman in the Glein Grove. Eleven youngsters enjoyed camp life in all its phases, and all felt the time had been too short, when we closed with an evening of fun and fellowship and a campfire service conducted by Rev. Hansen of the Lutheran church. The last night 125 were in attendance. We contemplate another camp next year. On June 24 Bro. Arthur Keim, a student minister from Manchester College, arrived in our midst. He wanted experience in the pulpit and we needed some one to preach for us, so we were mutually helpful. He worked during the week but due to crop failure the wages were much less than in ordinary times. He gave us eight services on Sundays and conducted evangelistic meetings during the last week of August. Although there were no additions to the church, the members were encouraged and built up spiritually. Our love feast was held on Aug. 29 with Bro. Keim officiating. Thirty-two com-



muned, including visiting members from the Poplar Valley and Minot churches. Our elder, Bro. Ray Harris, from Minot, was with us and gave the morning message the following Sunday which was fellowship day. In the afternoon Bro. Keim gave his last message to a full house. We held our annual council on June 26 with dinner at the church. Bro. J. K. Mow was elected foreman; Geo. Richwine, clerk; Mrs. Iva Wheeler, treasurer; Mrs. De Young, Sunday-school superintendent. In July quite a number attended district meeting in Minot. Geo. Richwine and Mrs. Glein were our church delegates. This spring our juniors were given fifteen cents each to invest for missions. The proceeds will soon be gathered and sent in to the junior project.—Bertha I. Glein, Dagmar, Mont., Sept. 21.

### NORTH DAKOTA

Minot church met in council Sept. 7 with Eld. Chas. A. Zook presiding. Officers were elected for the coming year. Bro. Ray Harris was chosen elder; Bro. Will Myers, Sunday-school superintendent, with Sister Blanch Zook, assistant; Sister Alice Litfin, treasurer and Messenger correspondent; Sister Blanch Zook, clerk. We plan to have our love feast Oct. 3 and an all-day harvest meeting Nov. 22.—Alice Litfin, Minot, N. Dak., Sept. 21.

### OHIO

Bristolville church will hold a series of meetings beginning Oct. 1 and closing Oct. 5 with the semiannual love feast. On Sunday, Oct. 4, there will be an all-day meeting held at the church, with inspiring sermons and special music, and a fellowship luncheon served at noon. At the last business meeting the church voted to assume full responsibility without the aid of the Mission Board. We feel very grateful however for the aid given, enabling us to carry on our work here.—Mabel Sass, Spokane, Ohio, Sept. 15.

Center.—A very successful Daily Vacation Bible School of two weeks, beginning July 27, was held at Center church, with the supervision of Sister Lois Bender of Canton and an efficient group of helpers from the local church. There was an enrollment of 147 and an average attendance of 127. Most of the time of the juniors and seniors was given to Bible study and memory work. Some time was given to handwork; the girls did needlework and the blankets which they made were sent to India; the boys' time was given to woodwork. The school closed on Friday evening with a program to a full house, with a rehearsal of what they had learned and a demonstration of their handwork. The cooperation of the parents and their financial contribution was an indication of the need and success of the school. Boys and girls from the homes of sixteen different denominations were in attendance, the greater number being from the Church of the Brethren. At our quarterly business meeting church and Sunday-school officers were elected. Bro. Valter Riemenschneider was re-elected Sunday-school superintendent. The Sunday-school offering was sent to Bethany Biblical Seminary.—Mrs. Milton Taylor, Louisville, Ohio, Sept. 21.

Co-operative Brethren church of Columbus, Ohio, held its regular business meeting Sept. 17. Bro. J. H. Eidemiller of Church of the Brethren Mission Board and Bro. E. F. Miller of the Brethren Mission Board were present. Bro. Eidemiller conducted the devotions and Bro. Miller acted as moderator. Reports of the various treasurers and committees were read and approved. Among the church and Sunday-school

officers selected for the coming year were: Mrs. Sylvia Crouse, clerk; superintendents, G. Hayes Coleman and R. E. Cook; primary superintendents, Mrs. Orpha Murray and Mrs. Olive Ball. The secretary's report showed that the average Sunday-school attendance during this last year was sixty-three, a gain of three. As our church is in need of new songbooks a committee was appointed to select a suitable songbook and make plans for purchasing the same. We decided to have another Vacation Bible School next summer and that our pastor, Bro. D. R. Murray, was to direct the school. Our revival will be held from Oct. 11 to Oct. 25. Bro. Grant McDonald, pastor of the Brethren church of Canton, Ohio, will be our evangelist.—Mrs. Orpha Murray, Columbus, Ohio, Sept. 21.

Georgetown church met in council with Bro. Blessing presiding. The report of the annual visit was given and new officers were elected for both the Sunday school and church. Our love feast will be held Oct. 3. The revival meeting will be held the third week of October with Bro. Chas. Flory of the Salem congregation preaching. Eld. Wm. Detrick and family moved in our midst during the summer; he has started a series of prayer meetings. These meetings are very interesting and are proving a success. The Sisters' Aid is working for the interest of the church, quilting being a specialty at this time.—Mrs. Wilbur Myers, Potsdam, Ohio, Sept. 21.

Kent church met in business meeting Sept. 4 at which time officers for church and Sunday school were elected. Bro. A. H. Miller and Bro. Elmer Brumbaugh were chosen delegates to district meeting with Bro. E. J. Eshelman and Sister Dorothy Frame, alternates. The church voted to apply the missionary offering for the coming quarter to district missions. The church plans to hold the fall evangelistic meetings beginning Nov. 1 to continue for two weeks, closing with the love feast on Nov. 16. Eld. J. W. Fidler will be the evangelist. Kent church has enjoyed a very successful year both spiritually and financially. The treasurer reported a nice balance after all expenses were met and a substantial amount paid on the indebtedness on the parsonage. Oct. 1 marks the beginning of a new era for the Kent church, for at that time she will become a self-supporting church and carry her own program without the aid of the District Mission Board. The church has made great strides in the past eight years under the able leadership of the pastor, Eld. A. H. Miller (he was also elected elder of the Kent congregation on Sept. 4). Eight years ago there was a membership of twenty while at present there are more than 150 members. The church takes this opportunity to publicly express her appreciation to the board and to the other congregations for their liberal support during the past.—Mrs. Averie Brumbaugh, Kent, Ohio, Sept. 23.

Lima.—At our council the Sunday school was reorganized, Floyd Overholser and V. E. Helser being our main superintendents. It was decided to paint the church and parsonage, the work being assigned to the trustees to oversee. Plans were made for the care of the missionary institute of this district which will be held here Sept. 25 and 26. Our pastor will be in the County Line church in evangelistic work beginning Sept. 20. Since our last report to the Messenger one has been baptized, two letters received and two granted. During the summer we have enjoyed messages from S. I. Driver, Dr. Carl Coffman, G. A. Snider, Mrs. Lulu Byerly, Walter Balsbaugh, and a cantata, "Thanksgiving and Praise," by the choir. At the present time our choir, under

## A SUGGESTION FROM MONTANA

"Will you please send me Messenger rates. Since I am correspondent and Messenger agent I would like to get it into at least 75% of the homes this fall, before winter sets in, when folks have to stay home." So writes a member of the Grandview church, Montana.

BRETHREN PUBLISHING  
HOUSE, ELGIN, ILLINOIS—

Please send me details of your special club rate offer on The Gospel Messenger. I am interested in your economical plan for getting our church paper read in at least 75% of the resident Brethren families of our congregation.

Name .....

Street or Route .....

City .....

State .....

Congregation .....



the direction of Prof. F. U. Sims, is preparing the cantata, "The Kingdom of God." Our average attendance in Sunday school has been more this summer than that of the last several years. We are looking forward to a busy and active autumn program.—A. P. Musselman, Lima, Ohio, Sept. 13.

### OKLAHOMA

**Bartlesville.**—Aug. 23 to Sept. 6 our series of meetings were conducted by Brother and Sister B. M. Rollins of Keyser, W. Va. Sister Rollins had charge of music and stories and also gave a sermon in rhyme. Bro. Rollins delivered fifteen sermons and also gave Biblical tricks and dramatizations. On the closing Sunday three services were held. Two boys and one girl were baptized. Brother and Sister Rollins visited in many homes here. During the first week of meeting, preaching services were dismissed three nights on account of district meeting, held here Aug. 25 to 28.—Mrs. Harry Boltz, Bartlesville, Okla., Sept. 14.

### PENNSYLVANIA

**Glade Run.**—The work here is very encouraging. The last Sunday in June our children's department gave a splendid program. July 4 we had a church picnic. July 8 our pastor took twelve of our young people for a three-day youth conference to Camp Harmony. Upon returning they gave a program showing just what was done at camp. Since July 27 our pastor, Bro. W. C. Sell, has been holding evangelistic meetings in Pennsylvania, Kansas and Iowa. During the eight weeks of his absence Mrs. Sell has been filling the pulpit and taking charge of the work. Aug. 23 was our homecoming day. Three services were held during the day, with basket dinner and supper at the church. Bro. Ross Murphy and wife from Philadelphia gave us splendid messages. Bro. Jas. Sell from Hollidaysburg also brought us a fine message. The homecoming was sponsored by our Men's Brotherhood and the women of the church co-operated in making the day a success. Our men's group has painted the church outside. Electricity will soon be installed for which we will be grateful. Sept. 8 we had our business meeting. Bro. J. H. Wimmer was re-elected elder for another year; clerk and superintendent of the Sunday school, Earl Anthony; with Roy Morrison, assistant. The installation service will be conducted Oct. 4 by Sister Sell. All departments of our church gave splendid reports of progress made during the past year; it shows a healthy condition of the entire church. Our pastor and wife have been chosen delegates to district meeting to be held in Uniontown the last of October. Our church will join in an eight-day prayer and praise service Nov. 1-8. A petition is being sent to Annual Conference through District meeting to change the name of our church from Glade Run to Center Hill, since the church is known locally as Center Hill and to distinguish it from the Glade Run Presbyterian church.—Mrs. Carmon Bowser, Kittanning, Pa., Sept. 23.

**Green Tree.**—A special council meeting was held July 28 with Bro. H. S. Replogle presiding, assisted by Bro. Trostle Dick. One of our young men, John Grimley, was licensed as a minister with an impressive service. Aug. 23 in the absence of our pastor, Bro. Grimley filled the pulpit. Our love feast will be Sunday evening, Oct. 4.—Frances F. Yocum, Oaks, Pa., Sept. 19.

**Heidelberg.**—Mother's Day was observed the evening of May 10 with Bro. A. C. Baugher bringing the address. Special music was furnished by the Sanger quartet. The young people presented a play, The Deferred Payment Plan. Our elder, Bro. H. F. King, served as a member of the Standing Committee at Conference. Our church was represented by Bro. J. L. Royer. Our harvest services were held on the farm of Paul Kurtz. In the afternoon messages were given by Bro. Waltz, Bro. Pritchette, Bro. Michael Kurtz, Bro. Milton Stoner and Bro. Ulysses Royer. In the evening vespers were held on the lawn, followed by an address on Peace by Bro. Jas. Moore. Special music was furnished by the local chorus. Sept. 6 Sister B. Mary Royer, returned missionary from India, had charge of the service and very fittingly gave us some of her experiences with the India people. The church sponsored, throughout the summer months, a singing class under the direction of Sister Mildred Longenecker of Mt. Joy. As a climax to these weekly meetings a program of sacred music was rendered by the chorus on the evening of Sept. 6.—Kathryn Brubaker, Sheridan, Pa., Sept. 21.

**Lower Cumberland (Mohler house).**—Sept. 13 we held our harvest home meeting with a very good attendance. The ministers who took part in the services were Brethren G. Howard Danner, Otho Hassinger, Simon Bucher, Albert Cook, J. Monroe Danner, S. S. Sheffer. The sermons and prayers were an inspiration and help to all. We re-elected our Sunday-school officers, Bro. Chas. Dittmer being superintendent and Bro. Harold Kettering, assistant. Our love feast will be held Oct. 4, an all-day meeting.—Ethel Snyder, Mechanicsburg, Pa., Sept. 21.

**Mingo church** met in regular council Sept. 12. One certificate of membership was received. We expect to have Bro. Clayton Gehman of the Springville congregation with us in a series of evangelistic services from Sept. 27 to Oct. 11, at the Skippack house. Our love feast is to be held Oct. 10 at 2 P. M. The visiting brethren gave a favorable report. The Sunday-school officers were elected for the coming year. The superintendents are Bro. Ralph Jones for Mingo and Bro. Harry Hartley for Skippack. We had the privilege of hearing Bro. Stover Kulp at our Sunday morning service, Sept. 13; he gave us a very interesting as well as challenging message. Our harvest home service was held Aug. 8 at the Mingo house at which time an offering was lifted for the Neffsville Home.—Carrie K. Hoffman, Collegeville, Pa., Sept. 19.

**Montgomery.**—Aug. 24 to Sept. 6 the Montgomery congregation held a most successful evangelistic campaign. This was evidenced, not so

much in the number that were baptized (for there were but four and one reinstated), but in the extremely large crowds at practically every service, many times the large church being packed to the doors. The unique personality and the strong gospel messages of the evangelist, Bro. W. C. Sell, created wide interest and lasting influence among the members of many neighboring churches, as well as the membership of our own congregation. Fifty-five people, who had not been absent more than four services, received souvenirs, and eight heads of families received beautiful mottoes for their perfect attendance. These were gifts of the evangelist. In addition to selections of music from the young people's choir and the junior choir, and from neighboring churches, there was also a large representation from Bro. Sell's church at one of the services, and they rendered beautiful selections of music. Mr. John Wright, a faithful member of a near-by Baptist church, contributed beautiful flowers for almost every service, especially lovely ones for the homecoming Sept. 6. We appreciated them, for they told us to make our lives lovely and beautiful and pure. The Sunday-school attendance on homecoming day was 164, and the afternoon and evening audiences were the largest for many years. Bro. M. J. Brounger gave a splendid homecoming address in the afternoon, speaking on "The Meaning of Church Membership." And so, in many ways the coming of Bro. Sell among us lifted our church to higher things and there shall linger amongst us many pleasant and happy memories, many experiences in Christ. Those at homecoming found it a deep joy to be with loved ones again, to meet former companions, to renew acquaintances and make new friends, all of which brings new inspiration and hope to those who have been away from the home church. Our love feast was celebrated Sunday evening, Sept. 13, with a goodly number of the members present. Our elder, Bro. W. N. Myers, delivered the examination sermon, and officiated in the evening, assisted by Bro. Oran Fyock and the pastor. Regular council meeting was held Sept. 19, at which time officers were elected for the ensuing year. Bro. W. N. Myers was re-elected elder for another year. Steps were taken toward painting and papering our church. It was decided to hold our next revival in June, 1937.—Mrs. Annie Walker, Rochester Mills, Pa., Sept. 21.

**New Enterprise.**—July 17 we were glad to have in our midst the Bethany male quartet who rendered a fine musical program. About fifteen of our young people attended Camp Harmony's different sessions. By reports much helpful instruction was received. Our pastor, Sisters Sara Replogle and Ruth Snoberger assisted in the co-ed camps. Aug. 9-23 our pastor, Bro. Wilfred N. Stauffer, conducted evangelistic meetings at the Salemsville house. He brought strong gospel messages and several confessions were the result. Aug. 30 Sister Mary Gauntz, who has since sailed for China, brought us two helpful messages. We were represented at our district Sunday-school and young people's convention by three delegates: Sister Rosa Detwiler represented the primary department; Paul Hoover, the young people, and Ransom Furry, the adults. Interesting reports were given by these Sept. 6. During the summer several special member meetings were held at which the matter of changing the location of the Waterside church was discussed. Because of conditions the members who worship there desired to purchase the Church of God house in the village for their church home. This permission was granted Sept. 9. Our love feast will be held Oct. 4 at 6 P. M., preceded by three evenings of services. Sunday-school officers for the coming year were elected Sept. 6: Bro. Samuel E. Baker, superintendent of main school, Bro. Galen Furry, assistant. Yesterday being set aside as homecoming and harvest home services, Bro. Stauffer brought a very fitting and helpful message on "The Message of the Harvest."—Mrs. Ruth C. Hoover, New Enterprise, Pa., Sept. 21.

**New Fairview.**—Sept. 21 we met in council for election of Sunday-school officers. J. L. Miller was chosen superintendent with D. A. Fitz, assistant. Our delegates to district meeting are C. J. Keeney, David Fitz, Joel Myers. Our love feast day will be Oct. 18 with preparatory service in the morning at 10 o'clock, afternoon service at 3 o'clock and love feast proper at 6 o'clock. We expect to have our fall rally Oct. 25. Bro. Rufus Bucher expects to be with us in the near future to conduct a series of revival meetings.—H. B. Markey, York, Pa., Sept. 22.

**Plum Creek church** met in council Sept. 22. New officers for both church and Sunday school were elected for the coming year. Willard Kimmel and Bertha Wimmer will be our delegates to district conference at Uniontown Oct. 27 and 28. Our love feast will be held Sunday evening, Oct. 11, with three evening services preceding, Oct. 7-9. Not long ago we had the pleasure of having Bro. Jas. A. Sell preach for us; he had a very helpful message. One Sunday this summer the young people from Center Hill, Oakdale and Plum Creek held a rally at our church with an afternoon and evening session; and supper also was served. There were splendid programs for both sessions which were enjoyed by both old and young.—Mrs. Clyde W. Kough, Elderton, Pa., Sept. 23.

**Richland.**—June 21 the male quartet from Bethany rendered a very fine program of sacred songs. Bro. D. W. Kurtz delivered his address on The Symphony of Life to a large audience on the evening of July 6. Bro. Reuel Pritchett of White Pine, Tenn., was with us from July 25 to Aug. 9 in an evangelistic campaign. The messages were spirit-filled and inspirational. Aug. 2 a harvest home service was held with Bro. Pritchett delivering the message. Our Vacation Bible School was conducted by Elwood Lentz Aug. 3-14. Instead of having a closing program, the last Thursday morning of the school was devoted to the theme of India Missions. Sister B. Mary Royer had charge of the service. The daily contributions of the children were donated to India missions. Missionary day was observed on Aug. 23 with Bro. Bonsack and Sister B. Mary Royer as the speakers. The church met in council



on Sept. 4. Eld. Michael Kurtz was re-elected elder in charge for three years. Bro. B. F. Waltz of Hershey spoke to the B. Y. P. D. on Sunday night, Sept. 13.—Eva A. Bollinger, Richland, Pa., Sept. 18.

**Roxbury.**—Our church was represented at the Hershey Conference by the writer, who upon his return home gave a brief report in conjunction with a service put on by the young people. This year we joined the Methodists in a two weeks' Vacation Bible School, which closed with a good program July 12. Our pastor was the superintendent and a number of our members were teachers. The enrollment was about 150. The last week in June we made a special drive for our building fund which netted about \$500. July 15 and 16 the Camhria County W. C. T. U. held their convention in our church and our women did the serving. Quite a number of our members took in various sessions of the Harmony assembly and we also had a number of young folks in the different camps. Brethren Paul Robinson and Fred Livingston each filled our pulpit once this summer. During part of July and all of August we had no evening services. Our annual Sunday-school outing was not so well attended on account of inclement weather. The church met in council on Sept. 8, when all church and Sunday-school officers were elected: Elder, T. F. Henry; associate elder, J. A. Robinson; clerk, L. R. Hoffman; financial secretary, Charles Noon; treasurer, R. N. Haynes; Messenger agent, Mabel Lamhart; Messenger correspondent, Mrs. Wm. Englehart; trustee, E. C. Mosholder; general superintendent, D. G. Seese; delegates to district meeting, H. W. Berkeley, E. C. Mosholder, Mrs. George Livingston, T. F. Henry, and Mrs. Charles Noon. Church letters were granted to Mrs. Blough and myself as we are locating near Holsopple, Pa., with our son-in-law and daughter, Mr. and Mrs. Earl F. Keim. Our membership will again be in the Shade Creek congregation where I was given the ministry over forty-nine years ago. A very pleasant farewell party was held for us on Sept. 10 by members of the women's Bible class and the Helping Hand class of which we were members, and I frequently the

teacher, and they gave us a substantial purse. This will be my last correspondence from the Roxbury church, after serving as corresponding clerk for a quarter of a century.—Jerome E. Blough, Johnstown, Pa., Sept. 16.

**Rummel.**—Our evangelistic services will be conducted by Bro. W. K. Kulp, Davidsville, Pa., Oct. 5-18, closing with the love feast Oct. 18. Our officers for the coming year were elected Sept. 5 and will take their places Oct. 1. Bro. Wm. Lehman was elected Sunday-school superintendent. Our church and Sunday school have kept up well through the summer months.—Mrs. Warren Hoover, Windher, Pa., Sept. 15.

**Sugar Valley.**—Bro. John E. Rowland of Mechanicsburg held a most inspiring series of meetings July 19 to Aug. 2. There were five accessions and many were strengthened in their Christian faith. The love feast was held Aug. 1 with about seventy-five participating. Bro. Rowland officiated. Aug. 8 and 9 Bro. R. W. Schlosser, president of Elizabethtown College, conducted a Bible institute on The Doctrine of Jesus. In February a Messenger club was formed with seventy-five per cent of the resident families now enjoying the paper. A Children's Day program was rendered June 21.—Ada Douty, Loganton, Pa., Sept. 21.

**Uniontown.**—Our church has enjoyed many rich and inspirational services since our last report. Bro. F. H. Crumpacker's message on Missions and Miracles was given from the heart and was well received. The Bethany trio which brought the inspiring message in song gave a great challenge to both young and old. A special consecration service for the babies was sponsored by the pastor and Cradle Roll superintendent. This was especially sacred to each mother. The young people of circuit six have held two rallies in our church during the summer months, one on a Sunday afternoon and one on Friday afternoon with vespers and the evening message given by Bob Tully. The distribution of peace hanks to so many families in our church has been very much worth while; also the packet of peace tracts. To the Con-

## ANNOUNCEMENTS

### DISTRICT MEETINGS

California, Northern, Empire, Oct. 9-12.

Florida and Georgia, Arcadia, Oct. 9-11.

Indiana, Middle, Flora, Oct. 9-11.

Kansas, Northwestern, Burr Oak, Oct. 30.

Kansas, Southwestern, Pleasant View, Oct. 16-19.

Missouri, Northern, South St. Joseph, Oct. 24-26.

Nebraska, Kearney, Oct. 9-12.

Ohio, Northeastern, Black River, Oct. 6-8.

Pennsylvania, Southern Bermudian (Upper Conewago), Oct. 27, 28.

Pennsylvania, Western, Uniontown, Oct. 27, 28.

### LOVE FEASTS

#### Alabama

Oct. 16, Fruitdale.

#### California

Oct. 16, 7:30 pm, Belvedere.

Oct. 29, 7:30 pm, Hermosa Beach.

#### Colorado

Oct. 9, 7:30 pm, Haxtun.

#### Illinois

Oct. 11, 7:30 pm, Polo.

Oct. 12, 8 pm, Lena.

Oct. 18, 7 pm, Milledgeville.

Oct. 18, 7 pm, Franklin Grove.

#### Indiana

Oct. 10, Buck Creek.

Oct. 10, 6:30 pm, Fairview.

Oct. 10, North Webster.

Oct. 10, Beech Grove.

Oct. 10, 6:30 pm, Ladoga.

Oct. 11, Pleasant Hill.

Oct. 14, Plymouth.

Oct. 16, Yellow Creek.

Oct. 17, 7 pm, Pleasant View.

Oct. 17, 7 pm, Pine Creek.

Oct. 17, 7:30 pm, Arcadia.

Oct. 17, 10:30 am, Nettle Creek.

Oct. 17, Bachelor Run.

Oct. 17, Mexico.

Oct. 17, 7 pm, Bethel.

Oct. 17, Union Center.

Oct. 20, Flora.

Oct. 24, 7 pm, English Prairie.

Oct. 24, 7 pm, Osceola.

Oct. 26, Walnut.

Nov. 2, Upper Deer Creek.

Nov. 2, 7 pm, Roann.

Nov. 9, Flora.

Nov. 21, Center.

#### Iowa

Oct. 11, Union Ridge.

Oct. 11, 7 pm, Coon River.

Oct. 15, 7 pm, Prairie City.

Oct. 18, 7:30 pm, Iowa River.

Nov. 2, Dry Creek.

#### Kansas

Oct. 10, 6:30 pm, Appanoose.

Oct. 10, 7 pm, Gravel Hill.

Oct. 17, 7 pm, Mont Ida.

Nov. 16, Belleville.

#### Maryland

Oct. 11, 6:30 pm, Pipe Creek.

Oct. 17, 2:30 pm, Meadow Branch.

Oct. 17, 4 pm, Beaver Creek.

Oct. 24, 2 pm, Licking Creek at Pleasant Ridge.

Oct. 24, 4 pm, Brownsville.

Oct. 24, 2 pm, Broadfording.

Oct. 25, 6 pm, Beaverdam.

Oct. 31, 4 pm, Manor.

Oct. 31, 2:30 pm, Locust Grove.

Nov. 7, 2:30 pm, Monocacy.

Nov. 14, 2:30 pm, Longmeadow.

Nov. 15, 6 pm, Sharpsburg.

#### Michigan

Oct. 17, Rodney.

Oct. 24, 6:30 pm, Midland.

Nov. 8, Buchanan.

#### Minnesota

Oct. 11, Guthrie.

Oct. 18, Worthington.

#### Missouri

Oct. 14, Bethel.

#### Nebraska

Oct. 18, Bethel.

#### New Mexico

Oct. 24, Clovis.

#### North Carolina

Oct. 10, Spray.

#### Ohio

Oct. 10, 10 am, Castine.

Oct. 10, 2:30 pm, Silver Creek.

Oct. 11, Chippewa.

Oct. 11, 6:30 pm, Brookville.

Oct. 17, 7 pm, Beech Grove.

Oct. 17, 7:30 pm, Harris Creek.

Oct. 17, Gratis.

Oct. 17, 7 pm, Fairview.

Oct. 17, 7 pm, County Line.

Oct. 17, 6:30 pm, Pittsburg.

Oct. 18, 7:30 pm, Stony Creek.

Oct. 18, 7:30 pm, Springfield.

Oct. 24, 7:30 pm, Lower Miami.

Oct. 24, 7 pm, Danville.

Oct. 24, 7 pm, Strait Creek.

Oct. 25, 7 pm, Dupont.

Oct. 25, 7 pm, Green Springs.

Oct. 25, 10 am, Prices Creek.

Nov. 7, 7 pm, Stonelick.

Nov. 7, 7 pm, Lower Stillwater.

#### Oklahoma

Oct. 24, 6:30 pm, Ames.

Oct. 31, Big Creek.

#### Oregon

Oct. 10, Albany.

#### Pennsylvania

Oct. 10, 2 pm, East Fairview.

Oct. 10, 11 am, Fredericksburg at Meyer house.

Oct. 10, 2 pm, Mingo.

Oct. 10, 2 pm, Spring Creek.

Oct. 10, 11, 4 pm, Pleasant Hill at Pleasant Hill house.

Oct. 11, 6 pm, Lebanon.

Oct. 11, Huntsdale.

Oct. 11, Claysburg.

Oct. 11, 6 pm, Shade Creek at Berkeley.

Oct. 11, 6:30 pm, Lost Creek at Free Springs.

Oct. 11, 12, Greensburg.

Oct. 11, Plum Creek.

Oct. 11, 6:30 pm, Snake Spring Valley.

Oct. 11, 6:30 pm, Meyersdale.

Oct. 11, 6:30 pm, Hooversville.

Oct. 17, Buffalo.

Oct. 17, 6:30 pm, Spring Run.

Oct. 17, 18, 1:30 pm, Upper Conewago and Latimore.

Oct. 17, 18, 1:30 pm, Little Swatara.

Oct. 17, 18, 1 pm, Springville at Mohlers.

Oct. 18, 6:30 pm, Hanover.

Oct. 18, 6 pm, Rummel.

Oct. 18, Westmont.

Oct. 18, 2:30 pm, Marsh Creek, Marsh Creek house.

Oct. 18, 6 pm, New Fairview.

Oct. 18, Koontz.

Oct. 18, 7 pm, Ambler.

Oct. 18, 6 pm, Penn Run.

Oct. 18, 6:30 pm, Roaring Spring.

Oct. 21, 22, 1:30 pm, White Oak

at Longenecker house.

Oct. 24, 1:30 pm, Conestoga at Bareville.

Oct. 24, 25, 10 am, Upper Codorus at Black Rock.

Oct. 24, 25, 10 am, Schuylkill at Big Dam.

Oct. 24, 25, 10 am, Big Swatara at Hanoverdale.

Oct. 25, 7 pm, Jennersville.

Oct. 25, Carson Valley.

Oct. 25, 4 pm, Harrisburg.

Oct. 25, 5 pm, Carlisle.

Oct. 25, 6:30 pm, Replogle (Woodbury).

Oct. 25, 6:30 pm, Yellow Creek.

Oct. 27, 28, 10 am, Chiques at Mt. Hope.

Oct. 28, 29, 10 am, West Conestoga.

Oct. 31, Indian Creek.

Oct. 31, Nov. 1, 1:30 pm, Heidelberg.

Oct. 31, Nov. 1, 10 am, Prices (Antietam).

Nov. 1, Lancaster.

Nov. 1, 7 pm, Connellsville.

Nov. 1, Walnut Grove.

Nov. 1, 2, West Greentree.

Nov. 7, 1:30 pm, Welsh Run.

Nov. 8, Lititz.

Nov. 7, 8, 1:30 pm, Annville.

Nov. 7, 10 am, Falling Spring at Hade.

Nov. 8, York, First.

Nov. 15, Chambersburg.

Nov. 14, 15, 1:30 pm, Myerstown.

Nov. 14, 15, 1:30 pm, Midway.

#### Tennessee

Nov. 7, 7 pm, Jackson Park.

#### Virginia

Oct. 10, 2:30 pm, Crab Run.

Oct. 10, 7 pm, Midland at Mt. Hermon.

Oct. 10, 4 pm, Oak Grove.

Oct. 10, Montebello.

Oct. 10, 4 pm, Red Oak Grove.

Oct. 10, 4 pm, Pleasant Hill.

Oct. 10, 6 pm, Rileyville.

Oct. 11, 5:30 pm, Greenmount.

Oct. 17, 6:30 pm, Linville Creek.

Oct. 24, 6 pm, Middle River.

Oct. 24, New Bethel.

Oct. 24, 3:30 pm, Valley Pike (Woodstock).

Oct. 25, 7 pm, Unity at Fairview.

Oct. 25, 6 pm, Flat Rock.

Oct. 31, Antioch.

Nov. 1, 4 pm, Beaver Creek.



ference offering this year we gave \$175. While our pastor was at Conference the pulpit was filled by Bro. Wright and Bro. Byerly. The latter is formerly from Ohio and we appreciate very much the help and inspiration that he and his wife have given since coming among us. About thirty of our people were privileged to attend the different sessions at Camp Harmony this year. Our church also had a delegate to the youth conference of North America at Lakeside. About thirty-five attended the district Sunday-school convention at Somerset. Bro. Edgar Debolt brought us two inspiring messages during the summer months. Children's Day was observed in June with the children bringing their messages in verse and song and a pageant by the young people. Bro. Sollenberger and family spent a two weeks' vacation visiting relatives in Ohio. During their absence Brethren Wright and Sbober brought us spirit-filled sermons. The following Sunday morning Bro. L. D. Rose of Elizabethtown College brought the message. On Sunday night Bro. S. Ira Arnold and family gave us a beautiful service in Worship in Art. At our recent council meeting officers for the coming year were elected. It was also decided to have a pastoral exchange for our revival meetings, between Bro. E. M. Hertzler of Windber, Pa., and Bro. Sollenberger. No definite date has been set. Since our last report four have been added to the church by baptism.—Alta Lowdermilk, Uniontown, Pa., Sept. 10.

**Upper Conewago.**—Our congregation met in council Aug. 23 when Sunday-school superintendents were elected: D. E. Brandt, for East Berlin; Earl Witters for Hampton; Paul Wagner for Latimore. Our delegates for district meeting, which will be held in October, are Bro. Harry Mummert, Earl Witters and J. M. Danner. Aug. 9 we enjoyed an interesting all-day meeting at the Hampton house. In the morning Bro. Edgar Landis from Mercersburg delivered the message and in the afternoon Bro. Thomas Patrick from Hershey. Both gave us inspiring messages. We started a Bible study hour with Bro. S. S. Lehigh in charge; this has drawn the interest of both the young and old. We all feel well repaid for our efforts put forth during these study hours. Our revival meetings will begin Oct. 4 at the Latimore house with Bro. Edgar Landis, evangelist. We are also planning to hold a Bible conference Nov. 21 and 22 at the Mummert house.—Bertha E. Hull, East Berlin, Pa., Sept. 19.

**Welsh Run.**—On Aug. 1 we held our harvest meeting with a good attendance. Bro. Edgar Landis from Back Creek congregation gave the message which we greatly appreciated. An offering of \$52 was lifted for home missions. Sept. 5 we held our council meeting. We decided to hold our love feast on Nov. 7 at 1:30 P. M.—John D. Martin, Mercersburg, Pa., Sept. 14.

**Yellow Creek.**—Sunday, Sept. 13, closed a two weeks' series of evangelistic meetings at Yellow Creek church, at which time fourteen were added to the church by baptism. Bro. H. M. Stover of Waynesboro, Pa., was the evangelist. Our love feast will be held Sunday, Oct. 25, at 6:30 P. M. at Yellow Creek church.—Mrs. Bertha Snyder, Hope-well, Pa., Sept. 15.

## TEXAS

**Ft. Worth.** Church had the pleasure of hearing two very fine messages by Bro. B. M. Rollins of Keyser, W. Va., Aug. 12 and 13. Sister Rollins also added much to the service by her leadership in the song service. Aug. 13 Dwight Horner, son of Brother and Sister W. J. Horner, was licensed to preach, Bro. Rollins conducting the services. Just before his departure for McPheron College the members and a few friends gave him a shower of some of the most needed things.—Mrs. Cora Leicht, Ft. Worth, Tex., Sept. 12.

## VIRGINIA

**Copper Hill.**—Since our last report the church has been moving forward in a number of ways. The church in regular council was led to restate the basic purpose of the church; these purposes are to serve as a guide for a more wholehearted service in building the kingdom. A large number of families have started some form of family worship, which has proved a great blessing to those who enjoy it. The usual special programs have been given, some by the young people and some by the intermediates and juniors. We were inspired to greater things in a training school which was conducted by the district director and the pastor during April. A class for young people was largely attended and much help was given. The class for parents and home builders was also well attended; twenty qualified for credit in this school. Plans for a music institute during the summer had to be canceled due to the inability of the teacher to come at the time planned. Our pastor and wife and two girls from the congregation attended the Annual Conference at Hershey, the pastor serving as delegate. Many helpful reports have been given from time to time from the Conference. We were represented at the young people's camp in July and also at the adult training camp in August. Evangelistic meetings have been held at the following points in the congregation: Bottom Creek; Bent Mountain high school, which was a union revival; Copper Hill. In all twenty have been baptized into the fellowship of the church, three have renewed their church covenants, and one will be baptized in the near future. Another one has made his confession and will come into full fellowship as soon as health conditions permit his being baptized. These meetings have been held by the pastor. A week or ten days will be spent at Cross Roads, another point in the congregation, starting Sept. 14. The pastor will be assisted in this meeting by the home ministers. A meeting will be held at Adneys Gap beginning Sept. 28; Bro. G. T. Stump will do the preaching. At the council meeting in August a good report was given by the deacons who had just completed the annual church visit and also made the peace canvass. An offering for peace amounting to \$11 was sent to the Board of Christian Education as our expression of

interest in the peace movement. It was also decided to order and issue to members who can fill the requirements as being members in good standing, membership cards. Plans for the communion service were made; it will be held Sept. 26. The young people have been active and received a seal of approval for sixteen points from the District Board of Christian Education at the recognition service held at Camp Bethel Sept. 13. We are very happy to report our mission budget raised ahead of time this year; the month of August showed the budget completed. We have been favored during the summer by having in our church the Bridgewater College Ladies' quartet; Bro. H. Stover Kulp, missionary on furlough from Africa; Bethany male quartet; and Paul Bowman, Jr., who conducted an overnight camp for fourteen intermediate boys. All of these programs and addresses have helped us to appreciate other folks more and led us to higher planes of living. A committee appointed at the last council meeting is investigating the problem of securing a parsonage for the church. The pastor has been holding a meeting in West Virginia in connection with some board work there; he will be away on a like mission the last of September and the first of October. During his absence the home ministers, and the various groups take charge of services. The Aid Societies are doing good work and meet once a month for work.—Cassie Shaver, Bent Mountain, Va., Sept. 14.

**Moscow** congregation met in council Aug. 14 with our elder, O. S. Miller, presiding. Letters of membership were given to eight. We regret to have these go from us, but we know our loss is gain to other congregations. There being no new business, council organized for another year as follows: Elder, O. S. Miller; clerk, W. J. Shull; treasurer, R. P. Clatterbuck; Messenger agent, Aid Society; Messenger correspondent, Mrs. C. R. Sheets. June 21 we were pleased to have with us Bro. J. E. Rolston of Sheldon, Iowa, who brought us a fine sermon on "The Church." Fifty years ago he preached his first sermon at the Moscow church house. Very few were present now that were present fifty years ago. June 21 the Sheets family rendered a musical program at night which was enjoyed by all present. Aug. 22 we had our annual Sunday-school picnic at Woodlee Springs. Sept. 6 we had our children's service.—Mrs. Vernie Sheets, Mt. Solon, Va., Sept. 16.

**Oronoco.**—We are located six miles east of Buena Vista, Va., on U. S. Highway No. 60 in Amherst County, Eastern District of Virginia. Oronoco church was founded about fifty years ago, largely through the efforts of Bro. S. D. Gilbert of sacred memory. The church was then under the supervision of what is now the Second District. Ministering brethren from the Valley of Virginia rode horseback over the mountain trails to minister to the spiritual needs of the people in this mountainous section. Some of them were Eld. Jno. Kline, Joe Kline, Rufus Kindig, David Kendig and others. Their efforts were rewarded with the salvation of souls. March 23, 1909, Eld. R. M. Figgers came here from Buena Vista, Va., and took up the work as full-time pastor. He has been our elder since 1919; he has given over twenty-seven years of continuous service here. At present we have a membership of about 100. Perhaps this may seem a small membership for an old church, but we have to consider the fact that we are located in the great George Washington National Forest Reserve; therefore we are widely scattered. Aug. 7 Bro. E. E. Blough and wife of Manassas, Va., delivered an address on the work of the district. Aug. 16 Bro. W. E. Cunningham of New Glasgow, Va., began a series of meetings continuing through Aug. 23. He preached a real gospel sermon to a packed house each evening. As an immediate result nine were received into the church by baptism, one awaits the rite, four were reclaimed and one was received on former baptism. Aug. 3 our pastor baptized one. This makes a total of fifteen received since the last report. Our pastor will begin a revival Sept. 27 at Blue Ridge, a mission point in the congregation; he will be assisted by the writer and Bro. F. H. Figgers, also of Oronoco.—R. H. Figgers, Oronoco, Va., Sept. 21.

**Pleasant Hill.**—The second Sunday night in May our young people put on the play, The Deferred Payment Plan, before an appreciative audience. On the following Sunday they gave the play at Freemont church in Carroll County. Bro. Michael Reed of the Pleasant Valley congregation preached for us on Sunday while our elder was at Annual Conference. Bro. Alvin Harmon faithfully fills the fourth Sunday appointments while Bro. Hampton Marshall is away at school. Delegates to district meeting in August were Bro. Daniel Hylton and the writer; alternates, Bro. E. E. Hylton and Sister Ada Weeks. Our Sunday school held its annual picnic in the church grove Aug. 30, after services by Bro. Harmon and Bro. Jas. Semones of the Freemont congregation. In the afternoon our Aid sponsored a surprise birthday party for our faithful elder. We met in council Sept. 12. The deacons gave a favorable report of the annual church visit preparatory to our love feast which will be held Saturday, Oct. 10, beginning at 4 o'clock. Bro. A. B. Cannaday was re-elected Sunday-school superintendent. On Sunday following our elder preached for us and in the afternoon a number of members and friends went to the home of our isolated colored sister, Mary Anne Madison, and rendered a service in song. We sent our Sunday-school collection to our afflicted Bro. Daniel Barnhart. Four have been received by baptism since our last report.—Mrs. Ava M. Cannaday, Willis, Va., Sept. 15.

**Summit.**—On Sunday night, Aug. 2, Bro. J. M. Henry of Bridgewater, Va., began a series of evangelistic services; he preached sixteen inspiring sermons and as an immediate result eight were baptized. We feel our church has been spiritually benefited by his untiring efforts. Since then one young woman has been baptized. Bro. Robt. Garber of Staunton is again with us as student pastor during his senior year at Bridgewater College. Sept. 18 at the regular council meeting Bro. Wendell Glick was elected to the ministry and Bro. Jesse Glick and wife to the deacon's office.—Mrs. H. E. Cline, Weyers Cave, Va., Sept. 23.



## WASHINGTON

**Mt. Hope.**—Our church has had the pleasure of having several visitors from other churches in the brotherhood during the past two months. Bro. Paul Longenecker of Yakima was here a week in July conducting preaching services at night and sessions for the children in the morning. His work was greatly appreciated. Bro. Studebaker, president of La Verne College, accompanied by Sister Studebaker, Eleanor Herrick and Rolland Callison, spent one evening here, giving us a good sermon and several musical selections. Aug. 5 Bro. Howard Michael from Olympia and a group of young people from churches throughout the state gave an interesting program to a full house.—Mrs. Leona Barnhart, Chewelah, Wash., Sept. 19.

**Omak.**—At our cottage prayer meeting Aug. 13 Brother and Sister Studebaker and several students from La Verne were present. Bro. Studebaker spoke on the subject of Prayer and several special musical numbers were rendered. Aug. 20 a peace caravan consisting of six young people of the district visited Omak. Each brought a worth-while message. Sister Ida Shockley who represented our state B. Y. P. D. at Hershey Conference and also at the youth conference at Lakeside, Ohio, gave an interesting report of both meetings. We met in council Sept. 6. Bro. B. E. Breshears was re-elected elder for the coming year. Sunday-school officers were chosen with the writer, superintendent and Sister Florence Allen, assistant. Nov. 22 we will have our harvest day service.—Florence L. Breshears, Omak, Wash., Sept. 24.

## WEST VIRGINIA

**Co-operative Brethren church of Terra Alta** met in a business meeting. Sept. 13. Three members on the finance board from the Church of the Brethren were elected as follows: Frank Guthrie, A. R. Fike and Mrs. Rowland Whitehair. Three deacons were elected: Frank Guthrie, Melvin and Revie Slaubaugh. Delegates to district meeting to be held at Egdon Oct. 3 are Melvin Slaubaugh and Ethel Whitehair; alternates, Millie and Walter Guthrie.—Mrs. Rowland Whitehair, Terra Alta, W. Va., Sept. 15.

## WISCONSIN

**Stanley church** decided in its June council to hold a series of meetings one week during the summer; it has now been announced to begin Sept. 13, closing with a love feast Sept. 14. Bro. Lewis Hyde, our pastor, will conduct the meetings. The penny a day project to help lift the debt on the church is working and funds have begun to come in for which we are thankful. Many of our young people have gone to other fields of labor, but they are sending back the needed funds.—Mrs. Jacob Winkler, Stanley, Wis., Sept. 14.

**White Rapids church** met in council Sept. 11 for election of officers for the coming year. Bro. O. L. Harley was re-elected pastor and elder; Geo. Friaque, trustee for three years. The question of remodeling the church was discussed. We have taken advantage of the Messenger club rate and nine of our families are receiving the paper each week. Bro. Arthur Keim who has had a summer pastorate at Froid, Mont., preached for us morning and evening of Sept. 6. He was on his way to North Manchester, Ind., and spent a few days with the home folks.—Mrs. Geo. Keim, Wausaukee, Wis., Sept. 14.

## On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of ..... dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
Elgin, Illinois

## MARRIED MAN WANTED

To work on a good Illinois farm by the month. Chance to rent farm later if he proves capable and worthy. In strong Brethren community. Write to  
Brethren Publishing House, Elgin, Ill.

## Exploring the Bible

By Ernest G. Hoff

Just from the press. Prepared especially for the Interdenominational Committee on Co-operative Publication of Adult Texts. A book for those—both adults and young people—who want to understand the Bible, what it is, how it came to us and how to use it. Suitable for individual and class use, or any groups that are willing to study. Twelve lessons, each followed by suggestions for further study, and topics for discussion. Eighty pages of readable material abounding in information and inspiration. Paper cover, 25c.

Brethren Publishing House, Elgin, Ill.

## For Lovers of Good Poetry

### The World's Best Poetry, \$1.00

More than 350 of the world's best loved and most helpful short poems, old time favorites and the most popular of the newer poetry. You will never tire turning to its pages. 477 pages.

### The World's Great Religious Poetry, \$2.50

A well balanced collection of religious poems including both ancient and modern. Its many indexes enable one to find desired poems readily. A marvelous anthology. 876 pages.

### Heart Throbs, 75c

Such a wise selection that yearly this book finds a ready sale. These poems do touch the heart. Those who care little for poetry will wake up as they read these selections.

### More Heart Throbs, 75c

The popularity of "Heart Throbs" simply made it necessary to bring out this second book of great poems.

### Quotable Poems, \$2.50

Poems that are quotable, have a modern tone and spiritual qualities, touch common human needs, and possess fine poetic qualities. Abounds in poems for great days. 386 pages.

### Quotable Poems, Volume II, \$2.50

A new collection of superior poems by known and unknown authors. Poems that strike at the heart of things and urge you to the best. 370 pages.

### The Golden Book of Faith, \$2.00

Not the least helpful selection of poems is "The Golden Book of Faith" in which the reader finds those soul-stirring messages that one so often needs in these days of doubt and depression.

Brethren Publishing House, Elgin, Ill.



**DOLLAR  
BOOKS**

## BOOKS of Marked Value PRICED REMARKABLY LOW

**DOLLAR  
BOOKS**

**These Books Are Helping Thousands  
They Will Help You With Your Many Problems**

The Modern Parent, by Garry Cleveland Myers  
The Life of D. L. Miller, by Bess Bates  
The Business of Being a Mother, by Maud Wilde  
The Gospel of Luke, by Charles Erdman  
The World's Best Poems  
The Bible Story, by William Canton  
Life of Christ, by Giovanni Papini  
Church Finance, by William H. Leach  
The Parables of Jesus, by George A. Butterick  
Paul of Tarsus, by T. R. Glover  
Jesus or Christianity, by Kirby Page  
A Guide to Preachers, by A. E. Garvie  
Personal Power, by William L. Stidger  
Constructive Citizenship, by L. P. Jacks  
Fast Hold on Faith, by Henry Howard  
The Mind of the Master, by Ian Maclaren  
Cyclopedia of Evangelism, by Charles L. Godell  
The Wicket Gate, by G. A. Studdert Kennedy  
Not Slothful in Business, by Herbert A. Bosch  
The Parallel New Testament, by James Moffatt  
The Public Worship of God, by J. R. P. Sclater  
New Tabernacle Sermons, by T. DeWitt Talmage  
The Cross in Christian Experience, by W. M. Clow  
Putting the Church on a Full-Time Basis,  
by A. W. Beaven  
My Message to Sunday-school Workers,  
by Marion Lawrance  
Leaves From the Notebook of a Tamed Cynic,  
by Reinold Niebhur  
Greatest Thoughts About Jesus Christ,  
by J. Gilchrist Lawson  
Illustrative Incidents for Public Speakers,  
Poems of Pep and Point for Public Speaking,  
by Will H. Brown  
Funeral Sermons and Outline Addresses,  
by William E. Ketcham  
Many Mansions (Sermons on Immortality)  
by John MacNeill  
The Making of the Christian Mind,  
by Gaius Glenn Atkins  
Apostolic Optimism,  
The Preacher—His Life and Work, by J. H. Jowett  
The Pastor His Own Evangelist,  
The Twelve, by Charles R. Brown  
Preaching in the New Era,  
edited by Elmore McNeill McKee  
The Road to Faith, by Winifred Kirkland  
Kagawa, by William Axling  
Mothers and Their Sons, edited by J. Harold Gwynne  
The Impatience of a Parson, by H. R. L. Shepard  
Great Themes of the Christian Faith,  
arranged by Charles W. Ferguson  
The Changing Family, by George W. Fiske

Christ and Human Suffering,  
The Christ of the Indian Road, by E. Stanley Jones  
Our Bible—What's In It? by Arthur W. Kelly  
Bible Cross-Word Puzzle Book, by S. K. Davis  
My Life and Story of the Gospel Hymns,  
by Ira D. Sankey  
With Mercy and With Judgment,  
by Alexander Whyte  
Lord, Teach Us to Pray,  
Men Whom Jesus Made,  
Bible Types of Modern Women, First Series,  
by W. Mackintosh Mackay  
The Training of the Twelve,  
The Miraculous Element in the Gospels,  
The Humiliation of Christ, by Alexander B. Bruce  
Follow Thou Me,  
A Quest for Souls, by George W. Truett  
The Ten Commandments,  
What to Preach, by Henry Sloane Coffin  
Representative Men of the Bible, Vol. I,  
Representative Men of the Bible, Vol. II,  
Representative Men of the Bible, Vol. III,  
by George Matheson  
Know Your Bible,  
Bible Sayings,  
Go Till You Guess, by Amos R. Wells  
Ever Open Door,  
Gateways of the Stars,  
Highways to the Heart, by G. H. Morrison  
Sermons on Biblical Characters,  
More Sermons on Biblical Characters,  
Sermons on Old and New Testament Characters,  
by Clovis G. Chappell  
100 Prayer Meeting Talks and Plans,  
100 Revival Sermons and Outlines,  
100 Great Texts and Their Treatment,  
1,000 Thoughts for Funeral Occasions,  
by Frederick Barton  
1,000 Evangelistic Illustrations,  
300 Evangelist Sermon Outlines,  
Cyclopedia of Sermon Outlines,  
1,001 Illustrations for Pulpits and Platforms,  
by Aquilla Webb  
Contrary Winds,  
David, King of Israel,  
Paul, the Missionary,  
The Miracles of Our Savior,  
Bible Biographies, by W. M. Taylor  
The Evangelistic Encyclopedia,  
100 Choice Sermons for Children,  
300 Five Minute Sermons for Children,  
100 Best Sermons for Special Days and Occasions,  
Cyclopedia of Sermon Outlines for Special Days and  
Occasions, by G. B. F. Hallock

Use this sheet as your order blank. Make your own selection. Many of these books have been sold at a much higher price in the past. They cover a wide field which accounts in part for their popularity.

**DOLLAR  
BOOKS**

**Brethren Publishing House, Elgin, Illinois**

**DOLLAR  
BOOKS**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., October 17, 1936

No. 42

## In This Number



### EDITORIAL—

Daily Devotions (C. N. E.) .....	2
Is Prayer Unscientific? (E. F.) .....	3
Green Pastures (E. F.) .....	3
"It Is the Old That Is Best" (H. A. B.) .....	3
What It Is That Avails (E. F.) .....	4
A Long Bench of Young Men (E. F.) .....	4
Kingdom Gleanings .....	16, 17

### THE GENERAL FORUM—

Fettered (Verse). By Vera Emmert Johansen .....	5
A Victorious Church, Not a Defeated One. By C. Ray Keim .....	5
The Church and the Physical Needs of Men.—No. 2. By V. F. Schwalm .....	5
America at the Crossroads. By Lewis Weigold .....	7
Political Preachers. By Grant Mahan .....	8
Does It Make a Difference? By Mrs. W. H. Bittel .....	9
Thy Kingdom Come. First Half. By E. H. Eby .....	10

### HOME AND FAMILY—

A Nurse's Prayer (Verse). By Emma K. Beshore .....	11
Reminiscences of a Mother. By Lina N. Stoner .....	11
Deacon Jones on the Ladies' Aid (Verse). By Mildred M. Border .....	12

### OUR MISSION WORK—

Itinerating in Rural India. By Goldie E. Swartz .....	13
What to Pray For. By Jennie Mohler .....	14
Mission Study Prospectus .....	14
Monthly Financial Statement (C. M. C.) .....	15

### THE CHURCH AT WORK—

A Book Worth Studying; Evangelism; Peace Work in Washington; Supplement to Bulletins 501 and 502; The Christian Philosophy or Doctrine of Peace; Christ in the Life of the Community; Southern Illinois Women's Work Program; Men's Work in Action .....	18-20
---	-------



## DAILY DEVOTIONS

BY CALVERT N. ELLIS

### The Christian's Authority

"It is the Sabbath day: it is not lawful"

Read John 5: 1-16

Monday

A man walking Jerusalem's streets on a Sabbath morning carrying his bed was bound to attract attention and was quite naturally told that such action was against the law. His defense was: "He that made me whole, the same said unto me, take up thy bed and walk." He did not even know who said it but he had accepted it as authority, and intuitively laid down the principle of Christian obedience. If Christ is the Source of my life, he must also be its Law.

Am I troubled by what people think? Do I hesitate to act contrary to established usage? Am I afraid to be an innovator? If the voice that gave me life commands I dare not hesitate. There is no authority to be compared with the Lord. And with every command he sends accompanying strength. Hear him say, "My grace is sufficient for thee."

*O Master, give us the strength and courage this day to do what we know is right. Amen.*

### Father and Son

"The Father loveth the Son"

Read John 5: 17-35

Tuesday

Aren't these claims which Jesus makes for himself stupendous? God is not only Judge, says Jesus, he is my Father and I am his Son. He has given me his power and delegated to me his authority. He and I agree on everything. Could anything have been more presumptuous, unless it were true? In view of this we should listen to Jesus' words seriously. When he speaks, God speaks.

But is it not even more wonderful that when we are Christ's and he dwells in us, the power and wisdom of God himself are ours? He is our Father, who loves us and increasingly wishes to share his will with us.

*O God, we thank thee for thy son through whom we can call thee Father. Amen.*

### "Completely Known"

"But I know you"

Read John 5: 36-47

Wednesday

Has anyone ever said to you, "I know

you"? It likely meant that the speaker thought he recognized the motive behind your action. Previous acquaintance or careful observation made him feel that he knew you. He may have been correct or he may have presumed too much. But when Jesus said it, there was no question, he knew and what he said was terrible; "In spite of all your interest in religion, you Jews, and your curiosity about me, I know you have not the love of God in you."

The realization that God knows all about us may be terrifying or comforting. If we have been successful in fooling other people it may be terrifying to realize God can't be fooled. However, if circumstances have thwarted our purposes and even our best friends have misunderstood us there is no comfort like the knowledge that the Lord knows and understands.

*Father, forgive those secret sins known only to you and us. Amen.*

### Meeting Human Need

"Whence are we to buy bread that these may eat?"

Read John 6: 1-14

Thursday

The hungry crowd was a problem. Human need always is a problem, even when relief is not a campaign issue. Some, like Philip, think that they can do nothing because more than one can imagine still would not be enough. Others, like Andrew, seeing the smallness of the resources throw up their hands in despair. "What are these among so many?" But Jesus took what he had and shared it with all.

What attitude do we take in the face of real need? Our response is an in-

## ≡ WEEKLY QUIET HOUR ≡

### Faith

"Assurance of things hoped for, a conviction of things not seen" (Heb. 12: 1).

Faith is a necessity (Heb. 12: 6).

Faith centers in a person—not acceptance of a creed, performance of a ritual or attendance upon service (Heb. 12: 2).

Faith is a gift of God (Romans 12: 3).

Faith results in service (James 2: 21-25).

Faith alone can cross the chasm of death (Heb. 4: 3).

dex of our character and "a cup of cold water in Christ's name" may reach further than we can even imagine. Does our church care for its poor, or do we turn them over to the government and then wonder why they don't come to church?

*Grant, O Lord, that our hearts may never become hardened to the cry of the hungry and needy. Amen.*

### Not By Bread Alone

"Work not for the food which perisheth"

Read John 6: 15-27

Friday

On the next morning the crowd awoke looking for breakfast. When they finally found Jesus in Capernaum they accused him of running away. "Rabbi, when camest thou hither?" They even were anxious to proclaim him their king if they could be assured of a steady food supply.

Crowds always have been concerned about their stomachs. The outward condition of the body is something that is visible; the condition of the soul is not so evident nor urgent. Are we as anxious to clothe and feed the soul as the body? If we toil only for bread and wealth, at death we will have nothing to show for our effort and sacrifice. Our souls are sustained by the best, the most beautiful and the holiest—by the Lord himself—"Think on these things!"

*O Father, forgive the terrible materialism of our age and the vain striving of our lives. Amen.*

### Christian Assurance

"Him that cometh to me I will in no wise cast out"

Read John 6: 28-40

Saturday

"There is not a broken link in the chain which binds the believer to eternal blessedness." He who began a good work in us will surely finish it. We may wander far and lose the way, but if we are looking for him, he will find us because we are his own.

Our Lord will not lose any soul that entrusts itself to him for salvation. Adversity, doubt and death will come, but he "will lose nothing but will raise it up again at the last day." He is our hope and our confidence!

*O Lord, increase our faith! Amen.*



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., October 17, 1936

No. 42

## EDITORIAL

### Is Prayer Unscientific?

"WHY should people pray for a friend's recovery and then, when the prayer is answered, try to find some scientific explanation for it?"

There are two reasons, one of them not very good. Some people look for a scientific explanation because they hope to show thereby that the prayer had nothing to do with it. To them prayer has little meaning and what religion they have is a kind of magic charm to be worn with one's Sunday clothes and put on and off with them. It has no connection with the hard facts of everyday experience.

To others prayer is a thoroughly scientific activity, and they look for the processes and agencies involved in any unusual manifestation of God's power, because they know the better these processes and agencies are understood the more effectually they can lay hold of them. Besides, what is so fascinating and so rewarding as searching out the ways of God with men?

God's world is so wonderful and so little known. With humble minds and hungry hearts let us press on in the accomplishment of those greater things which Jesus said he expected us to do.

E. F.

### Green Pastures

ON the broad back wall of the building directly across the river from my window are the words Green Pastures. To heighten their suggestive value, the letter coloring is green. The idea which they convey is beautiful, refreshing. And the more so, that the countryside is like that now, thanks to generous rains of recent weeks, in striking contrast to the brown barrenness of the earlier summer.

Isn't it lovely just to imagine oneself a contented sheep lying down in the midst of such verdant plenty, with the still waters not too far away? And quite legitimate, if one does not become so enamored of the figure that he fails to see the stern realities which lie

back of the rest and plenty and security which it pictures. There are deep dark valleys to be gone through in which hide all manner of wild beasts. The comfort of the Shepherd's rod and staff is for those who do not shrink from going through.

The beautiful "green pastures" figure is no promise of ease and luxury. It is not a philosophy of escape. It is an invitation to go forward courageously in the path of hard duty, confident of successful outcome. It is an assurance of the abundant life for those who know what the price is and pay it cheerfully.

E. F.

### "It Is the Old That Is Best"

It was on a day that the writer was wondering about some of the strange things some people now accept, that he chanced upon the words quoted above. Then he remembered that there was a time men made at least more of a show of independence, or were more insistent upon a chance to follow the dictates of conscience. Present-day signs seem to indicate that the modern man, for all his education, has become more gullible than the ancient Athenians. For he is not only eager to hear, but impatient to swallow every new thing. In such a demagogue's paradise it often seems the crazier the idea the bigger the following.

Is there less sanity in the land than in times past? There are moments when one is tempted to think so. For asylums are becoming more numerous and more crowded. Meanwhile one hears much of the strain of modern life, with intimations that many are unequal to the demands of the times. Hence even with the same average index of mentality increased strain makes for more mental casualties. At any rate, many of those not overwhelmed show mental weariness by the readiness with which glittering ideas are accepted. Witness that in politics the trend is toward dictators; that in economics elementary principles have been thrown to the winds; that in education the product is hopelessly



standardized; that in religion the trend is toward the helps that come from elaborate worship. Of course, with trends there are counter trends, but on the whole modern man is acting as though extremely tired mentally. And under current strain he has abundant cause. In so far as this is true, the men of today have become an easy prey to demagogues.

No, we have not forgotten about our caption. It was forty-three years ago that two great Bible scholars sat down to justify the new book they had written. Said they: "We do not, however, forget that in every true book it is the old that is best." To which one is tempted to reply: "Why write a new book if even in such a book it is the old that is best?" But here is what they meant: their new book could not have been written but for the hard and faithful work of countless scholars before them. In their case, translators, interpreters and experimenters back to Tatian and his Diatessaron had been essentials in what was a process. Of course, the two scholars referred to were speaking of a book, but they could just as well have included all of life.

For in their remark there is a helpful suggestion for the mentally tired of our age—of any age. Let those who are grasping for straws in the deep flood of our times remember to give the past its due. Scholars know that progress comes through accretion, that the best for the present involves no essential break with the past. That "in every true book it is the old that is best." Then why not "prove all things, hold fast that which is good"? Some glib upstart's fiat that white is black, or that good is bad, does not really make it so. Those who come trailing back from unnecessary and blind experiments might better have pondered: "It is the old that is best."

H. A. B.

### What It Is That Avails

IN Christ Jesus neither modernism availeth anything nor fundamentalism, but faith working through love. That's one way Paul would say it today. When he did say it, he said it in terms of the livest issue of his time. He would do that now.

Fundamental doctrine is vital, nothing more so. But the fundamentalism which defines this doctrine is sometimes proud and intolerant. It should always be humble and charitable, recognizing the possibility of imperfect understanding. Men equally honest, equally intelligent, equally possessed of the faith which worketh by love, differ in their definitions. No wonder. They are dealing with God's ways with men, not what he does merely, but how he does it. That's a very profound theme.

Application of fundamental doctrine to modern men is vital, nothing more so, for the gospel of Christ was meant for them too. They have studied the Bible and history and science and many other things and they have learned something. Their apprehension of Christian

doctrine is in terms of all the truth they have learned. It is modern because it can not be otherwise, but the modernism which flouts the essence of the doctrine itself, sometimes even denying all spiritual realities, is as intolerant and unscientific as any fundamentalism can be. It is a very vicious thing.

Both these words cover a multitude of sins, and some virtues. They are not good words with which to label our brethren. They should be handled with care. They should be used sparingly, cautiously. Above all things, whether we use them or get along without them, let us not forget what it is that avails in Christ Jesus. It is faith working through love (Gal. 5:6).

E. F.

### A Long Bench of Young Men

It is an attractive feature in any church assembly. There is an interesting story behind this one, with a suggestion of the old saying about killing two birds with one stone. At least the farmer preacher concerned in it, by a single act of Christian diplomacy, both cleaned up the community and to a considerable extent solved his problem of church attendance.

It was Halloween. The annual celebration had become almost a night of terror to the neighborhood by reason of the violent form the pranks had taken. The mischief involved much damage to property. On this particular occasion the boys threw down two eighty-rod rows of the farmer preacher's cornfodder shocks, and set one shock on fire. But he had been watching for them and caught them. Now what to do?

The natural man within him and the county judge both counseled severe measures, even to the extent of a penitentiary term which the law would have allowed. But with some sober second thinking the Christian in him soon got the upper hand. He decided that the things most to be desired were the boys' goodwill and his own influence over them. He called a meeting of the boys and their parents. They came, a yard full of them, expecting harsh terms of settlement.

The farmer preacher gave this company of his neighbors a straight from the shoulder but kind, fatherly talk. He spoke of the advantages of living in a community where the people are law-abiding and property is safe. He talked of his own efforts in building up such a community. He reminded these nonchurchgoing people of the value of the church in contributing to this end. Calling attention to what the law would say about setting fire to a neighbor's property he proposed to forgive this offense, if they would set up the corn shocks they had torn down and—come to church.

Result: no more Halloween damage in that section, order restored in the community and "a long bench of young men" going to church regularly.

Which shows what happens sometimes when the better way is chosen.

E. F.



---



---

## THE GENERAL FORUM

---



---

**Fettered**

BY VERA EMMERT JOHANSEN

The swaying trees all seem to try  
To touch the stars up in the sky,  
But though they try, they can't unclasp  
From earth that holds with mighty grasp.

Some souls have tried to reach for God,  
But bound to earth they live downtrod.  
They grasp for only earthly things,  
They never know what joy he brings.

*Freeport, Ill.***A Victorious Church, Not a Defeated One**

BY C. RAY KEIM

I WRITE these lines because I have observed a spirit of defeat among many Christian men and women, especially since the depression came upon us. This spirit must be changed if the church is to become something other than what these people see—a defeated church.

Some, these days, are holding on with the hope of escape rather than the hope of victory. To them their Christian faith is a refuge, not a dynamic force that will change things in this world. They have ceased trying to understand the world of today in terms of Christ.

Why this attitude? There are various reasons. We have lost our economic security, often. Lifetime accumulations of property have been swept away by a flood both overwhelming and impossible to understand. Social life has taken a decidedly pagan turn and either our children or ourselves, or both, are having a terrific struggle to maintain our Christian principles in a pagan world—and that in America, not India or China! Rapid changes in church program and polity have left many half dazed, wandering pathetically in the world of yesterday. Politically, the very foundations of democracy seem to be crumbling and we have not found satisfactory ground amid the din of communism, fascism, socialism, monarchy, etc. Likewise, in the world of faith it often appears that our Christian doctrines we have held dear are being repudiated, even by the church herself.

I might go on pointing out causes of the spirit of defeat which has seized thousands in these momentous days. Probably all that I have cited as causes are really results—results of causes that operated in the so-called days of prosperity before 1929. We did not notice our faulty following of the Master. It took the crisis to reveal how distant our following had been.

I believe we really have been defeated, in one sense. We have lost out so far as we have departed from Christ. Thus those who put their trust in property, and lost it, have lost all. Some try to harmonize pagan so-

cial life with Christian living, and they are spiritually deflated. Some identify Christianity with capitalism and are now disillusioned, because Christianity can not be identified with any ism. Some identify Christ with a theology of one brand or another, and now they are confronted with the obvious limitations of that theology as an adequate basis of living. Christ is more than theology!

Now, Christianity is not a set of rules nor an array of logical principles. It is a great love, a consuming passion, a devotion to a Person, not abstract principles. Being that, it becomes a way of life, the way of life. Never present Christianity as merely a way of life. It is *the* Way of life! When Jesus said, "I am the Way," he meant politically, socially, economically, intellectually—all of life. This is true because you can not separate or divide it! He is sufficient for *all* of life or *none*!

How present we our Christ to the world today? Our lives constitute the answer. Make no mistake about that. The church *will* save the world. But she will not do it by submitting a theory, or scheme, or nostrum, but by a *living* testimony of victory, through Christ.

Brethren, we never were needed to bring Christ to the world more than now. War-torn, full of hate, hungry, bitter, steeped in sin, the world needs what we offer her—Christ. We must not try to take refuge in Christ in this world storm and offer no help to a world tragically in need. The only way the church can save herself is by saving the world. Her mission is to bring the world to the foot of the cross where she shall find social purity, intellectual freedom, economic security, political justice, and spiritual life. That is no business for a defeated church.

Finally, the question is not, can the church stand the attacks of the world? When Jesus, referring to the church, said: "The gates of Hades shall not prevail against it," he meant that the world could not withstand the power of the church, quite an opposite view. In other words, the victory of the church is not just in the repelling of the attacks of a hostile world. It is that, but more. It is in attacking the world itself! That is evangelism. Therein is victory. What kind of a church is our church? Remember it is made up of us.

*North Manchester, Ind.***The Church and the Physical Needs of Men**

BY V. F. SCHWALM

**2. Our Approach to the Problem**

WHAT shall be our approach to this problem? I am particularly impatient with two classes of people in the church at the present time. The first is that class of people who do not seem to understand or do not have



much interest in the spiritual message of Christianity to the inner life of man. They find in the church an organization and an audience at hand through which they can promote some political or economic theories. They have very little interest in anything nonmaterial and are frankly bored with the preaching of the gospel to the spiritual lives of individual men. Many of them are merely or largely denouncers, out to attack systems or men. Some of them are born agitators, or so-called social and economic reformers. My quarrel with them is that they seek to use the church to do what they had much better do through some secular, social or political organization. It is possible to see only this one side of the problem of the church, and to confuse men by a misplacement of emphasis.

Another class within the church is composed of those who subscribe to the creeds of the church, and support its work and manifest an interest in its growth, but who are unmoved by the distressed condition of millions of their fellow beings, and are most impatient with anyone who is restive and disturbed about this state of things. Many of them are beneficiaries of our present economic system. These often identify ecclesiastical orthodoxy with the status quo and seem to believe that anyone who questions the wisdom of our present condition gives evidence of dangerous heretical tendencies.

But the really unpardonable thing about some of these men in authority in the state and in the church who are complacent about our distressing social evils is that they are willing to railroad out of positions of responsible leadership the young men who give evidence of some social passion in behalf of the underprivileged. Prophets have always been persecuted. Let us beware that we be not of those who are willing to stone the prophets of God.

I am personally interested in the kind of leadership in this field that we have represented in the person of E. Stanley Jones. Here is a man who has the missionary interest and evangelical enthusiasm of a St. Paul, or a John Wesley, combined with the social passion of a St. Francis or a Rauschenbush—a man who could write, *The Christ of the Indian Road*, with all its evangelical ardor, and later write *Christ's Alternative to Communism*, with its strong social message.

Another writer who has approached the economic problem in a spiritual way is Halford Luccock in his recent and most excellent book, *The Christian Faith and Economic Change*. This book seems to me to sum up in an excellent and very brilliant way the most pertinent arguments on this subject. Luccock remarks that architects recently discovered that the spire of Trinity church on Broadway, at the head of Wall Street, leans eighteen inches toward Wall Street, and that it has been leaning that way for a long time. He also says that great chunks of Karl Marx and of Scott Nearing gar-

nished by an occasional page from *The New Republic* or *The Nation* scarcely make Christian preaching. The only theme fit for a Christian pulpit is the good news of God through Christ.

The approach to the question of caring for the physical needs of men must be by way of a deep concern for what happens to the spirits of men. A man who through a deep spiritual interest in men, perhaps because of a deep work of grace in his own life, comes to know what price has been paid for man's redemption, can never be indifferent to men's needs—be they physical or spiritual. He can never think of men as pawns in a great machine, military, commercial, or industrial. They are the ends for which all great institutions exist—and are precious in the sight of God.

The really Christian approach to this problem rests on convictions as to the fundamentals of the faith. When a man believes in the holiness and splendor of God, in Jesus Christ and what he would do for man, in man and his potentialities through the grace of God, in sin and what havoc it can play in men's lives—then he has the basis for an approach to the economic problem becoming for the Christian church.

Luccock says: "Unless the social implications of the Christian revelation are presented so that they carry genuine overtones of the splendor of God, they will be fatally lacking in depths. . . . Lasting propulsion into the struggle for a Christian world comes from a vision of the splendor of God."

We often hear of the social gospel. It is well to remind ourselves that there are not two gospels, but one. It is the gospel of our Lord Jesus Christ, but it has powerful, far-reaching, even revolutionary social implications, so much so that E. Stanley Jones says that if we would take the Sermon on the Mount seriously it would be more radical than the communist revolution in Russia.

Christ has not left a detailed economic program. He has not left us a specific "alternative to communism." He has left us great principles of love, justice and equity and he expects us to apply these principles to human problems and set up systems that will function anywhere for human welfare.

But when anyone attempts to change the economic system, or even some of the rules of the economic game, he runs into very real difficulty.

First, there are many who do not seem to realize that anything of significance has happened. They are like the college president from Kansas who went to a high school commencement last spring and said to the graduates: "There are still plenty of jobs to be had for the young man and woman who will get out and hustle for them." Now there is a small measure of truth in that statement, but for the most part it represents sheer ignorance or a refusal to face the facts. Increasing



mechanization, even in the heyday of prosperity from 1926-1929, was throwing millions out of employment. And today there are thousands of ambitious young people who have not, who never have had and who now have no prospect of a job. This is not due to their own fault, but to great imponderable and apparently unmanageable forces at work—entirely beyond their own control. Until we awake to the fact that the increasing application of the machine to industrial life is presenting a problem that can not be cured by merely attempting to care for the victims of one economic machine, we will get very little done.

*Secondly*, there are many members of the Christian church, beneficiaries of the present economic set-up, who have accepted the ordinary business ethics under the inspiration of the writings of Adam Smith and others. They are apparently unconscious of any inconsistency between their Christian profession and business practice of today. In every civilization there are certain standards which society sets up for business and for social relationships. As long as men live up to those standards they find themselves in the good graces of their fellow men, and so the average man has a good conscience. It was so in the days of feudalism, in the days of slavery, in the day when men carried whisky to the harvest fields. But in all these matters some one had a slowly dawning consciousness that they were wrong. And in every case they found themselves opposed both by those who were the beneficiaries of the system and those who because of inertia did not want to change.

In the case of slavery there were thousands in the churches, even preachers who were holders of slaves and beneficiaries of the slave system, who contended for that system long after William Lloyd Garrison had declared unconditional war against it. They were not considered immoral men by their communities. Because of the difference between the North and the South the churches split on this issue and later the Civil War followed. Only today we are witnessing the reuniting of the churches rent asunder by that great catastrophe.

Today there are some practices in business that are clearly out of keeping with the spirit of Jesus—and yet considered perfectly respectable by members of the Christian church. For instance, have you not had doubts about the righteousness of the case where a man has an abundance of this world's goods for himself and his family, and yet holds a mortgage on a poor man's home? Have you not had some misgiving about the righteousness of taking the home of the poor man, especially when the poor man has honestly done the best that he can? Have you even had a doubt about a manufacturer using men to make autos as long as automobiles sell at high profit—and then when they do not,

throwing those men out on the streets to make what they can in the way of a living by the best way possible?

It seems to me inevitable that the Christian in business will be compelled at times to live above what may be called acceptable business practice if he would live in accord with the spirit of the Master in his relation to men and to property. Let me here, then, make a statement of a few principles.

1. The church is in the business of saving men by the grace of God, and bringing to them the abundant life.

2. It is interested in people. Its task is man-making and not money-making—social well-being and economic prosperity are not to be measured in terms of car-loadings, stock markets and security sales—but in terms of human betterment—in a chance for men to employ their hands to feed themselves and their hungry families—in the access to cultural and spiritual advantages of life!

3. Man is not complete when he is well fed, well clothed, comfortably housed, and made economically secure for old age. Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.

4. Social conditions do not of themselves save souls, but they can and often do lead to the loss of souls when they are overwhelmingly bad. A man's life consists not in the abundance of things which he possesseth, yet he can not live at all unless he possesses some things.

5. The church must not identify itself with any economic system, social scheme or political organization. It must stand for justice, for equity, for truth and right. And it must condemn the workings of any system or part of a system that makes for injustice, oppression and that destroys the bodies and spirits of men.

*McPherson, Kans.*

## America at the Crossroads

BY LEWIS WEIGOLD

THE American government is facing the greatest crisis in its history. The very foundations of our constitution are being beset by foes both foreign and domestic—fascism, communism, socialism and atheism. New and drastic ideas are being offered the public. Old standards and ideals are being swept away. In the struggle to maintain her economic balance, America has lost her faith in God!

You ask me how faith in God might affect governments and prosperity and depressions. Let us look back at a little of our history.

Aboard the ship *Mayflower* in 1620, one hundred and two brave men and women unanimously signed a compact, "In the name of God, amen"—not idle words but straight from the heart. George Washington at Valley Forge felt the need of the guiding hand of God and



prayed for strength to lead his countrymen. The delegates to our constitutional convention sought the direction of God as they labored day by day—and the document they gave the American people was a masterpiece, embodying in itself not only rules of government, but the rights of man—freedom of speech, freedom of the press and freedom of religion. Their government was a success. Expansion started; the natural resources of the country were exploited; people prospered; we Americans became self-sufficient and independent; men became rich overnight; companies became corporations; corporations merged; the wealth of the United States became concentrated into a few mighty hands—and then came the crash! For six long years, one hundred million people have felt the aftermath of that crash of 1929! Perhaps you still wonder how the lack of faith in God might have caused a financial depression.

Faith in God leads to the putting in practice of his principles. The statement of the Man of Galilee, "As ye would that men should do unto you, do ye even so unto them," applies to all walks of life. If this Golden Rule were applied today, would one wealthy business man squeeze the very life out of his smaller competitor? Would the wealth of the United States be concentrated into the hands of 10% of the population while millions of men have no work and children go hungry? Would one great nation confiscate territory belonging to a smaller and weaker country? Would men be greedily grasping for gold without qualms of conscience as to the means applied to gain that end? Would you and I disrespect the laws of our country and the rights of our fellow man? No!

What led to the downfall of the Hebrew people and the great Roman empire? If you study your history carefully, you will find that it was not outside influences bearing upon these countries, but the corruption of the government and the people themselves—oppression, overtaxation, governmental control by money, injustice, and immorality. America is bothered by the same internal disruptions that those ancient civilizations had. We read about graft and corruption and social scandal every day—the Teapot Dome scandal, the munition makers scandal, the WPA graft, the Morgan and company affair, Samuel Insull. Cases are tried, but seldom is there a conviction.

America is at the crossroads! Unless we change our attitude about our fellow man, our government, and our God, we shall find ourselves treading the road of revolution, anarchy and oblivion.

Since 1929, the United States has undergone a period of economic depression. Men have offered plans for recuperation—our President's NRA plan, the Utopian plan, the Epic plan, the Townsend plan, Huey Long's "Share Our Wealth" plan. Plans, plans, plans! Plans dealing with financial recovery, but not one of them of-

fers to bring us out of a moral and spiritual depression! Economic prosperity is not enough. Furthermore we shall never achieve economic prosperity without first a moral and spiritual recovery. As long as some men are what they are, shoving aside all moral scruple to lay hands on the almighty dollar, the best government and the best constitution conceivable by human minds can not prosper.

What this country needs is not a change of constitution but a change of heart. Let us put into practice the Golden Rule. Let us educate our youth along moral, social and spiritual lines, as well as along material lines.

America must renew her faith in God!

*Glendale, Ariz.*

## Political Preachers

BY GRANT MAHAN

IF a church is to keep out of politics it must keep politics out of the church. There is but one right use to be made of churches: they should be places where the Bible is taught. That is their purpose. In recent years there has been a tendency to bring many other activities into the church; and it seems safe to say that this has never been done without spiritual loss to the church members. It might be better to say that these things are not brought in unless the members have first lost some of their spirituality. One would suppose that the modern church was to be as carefully guarded against any kind of pollution as the Jewish temple at Jerusalem once was.

But such is not the case: they are used for almost any and every kind of instruction and amusement. And some of the denominations which formerly did not allow these other things to come into their churches have become more lax and admit much that has no place there. Even political meetings come in, though there is not a shadow of allowance for such misuse of the sacred building to be found anywhere in the New Testament. People went there to learn more of God's will, and to worship God. Our churches are dedicated to the Lord's service, and when we use them for other things we are misusing them.

One reason for this change is to some extent due to the crusading spirit of many of the clergy. They are not satisfied to preach Christ and him crucified, but want to go outside their calling and teach rulers how they should govern their realms. And in a country like ours, where the people select their own rulers, the preachers very often want to tell the people how they should vote, what man they should elect to office. When they do that, they cease to be Christ's ministers and become politicians. They can not fill two offices as widely separated as that of politician and that of a minister of Jesus Christ.



There is no warrant for such action. Righteousness never can be obtained through politics; and when a man called to be a minister of Christ leaves his high office to become a teacher of political doctrine, he has failed to keep faith with his Lord. There are often emergencies in states and nations, and even Christian people become so concerned that they talk more politics than they do religion; more about candidates than they do about God and Christ and the Holy Spirit. If our Lord had entered the political field, if he had told the people who came out to hear him that one man was more fit to govern their country than another; or if at any time Peter or Paul, or any other of the apostles, had given instructions on voting, we could have that precedent. True, the people at that time had no say in politics except through tumults. But the Lord and the holy men never showed interest in politics.

Preachers are supposed to be showing the way to a life of holiness, a life which harmonizes with the life of our great Exemplar. They can not lead one man to salvation through political speeches; but they can, and they often do, lead men to forget the main purpose of life in order to follow some political band wagon. When a preacher ceases to preach of spiritual things, of the things pertaining to the kingdom of God, he has failed in the one important matter in his mission. It is life after the pattern set by Jesus that counts, and most of all in the preacher. Who will listen to and believe his words if he does not make his life agree with the teachings of the Lord? The example is followed rather than the precept. Men need nothing to encourage them to be more concerned about the things of this world than about the things of the heavenly kingdom.

The layman should follow the same course; he is to let his light so shine before men that they will see his good works and glorify his Father in heaven. The welfare of the world must come through Christ, and it will come in its fullness only if and when the people have learned more about him and follow him more faithfully than they ever have done hitherto. One thing to be borne in mind is that we have no promise of a spiritual world here below. We can have and we should have spiritual lives. Too much importance is placed upon having and enjoying the things of this world: they are not of first importance; they are not enduring; they must all be left behind when we leave this world. Why, then, should we be so much concerned about the things that perish? We can do so much more to make this a better world by living as our Lord did while here on earth. All these other things are temporary. There is but one thing that endures, and that is the good, the pure, the holy.

But one thing is needful, and that is not politics. We must be concerned about our government, for we live under it, and much of our happiness depends on the

kind of government we have. But we can do more toward having a good government by our holy lives than by our eloquent speaking for one seeking office. By following the examples set before us and by praying for our rulers we can do more to help world conditions than by being politicians, whether we are preachers or laymen.

*Homestead, Fla.*

## Does It Make a Difference?

BY MRS. W. H. BITTEL

Not long ago the question was asked in a group discussion: "What difference does it make to me whether Christ returns for his bride today, tomorrow, next year, or in the far future?"

While listening to a gospel broadcast recently the speaker told of an elderly man who would look forth from his window each morning saying: "Lord Jesus, maybe you'll come today." In the evening before retiring he would pull aside the curtains and looking out into the night would say, "Lord Jesus, you didn't come today, but maybe you will come tomorrow."

"If we really think the Lord's coming is near," said another, "we ought to sell some of our furniture and possessions and contribute more earnestly to the immediate spread of the gospel to those who are unsaved."

Is it true that what we seldom think about plays a very unimportant part in our lives?

Are we anxious for the return of loved ones who have been away from us?

If I knew my Lord would return yet today, would I want to make any special preparation for his coming?

How will I spend the time, strength and money entrusted to me today, if I think my Lord's coming is near or at hand?

Does it really make any difference whether we are looking for him, or whether we know his coming draweth nigh?

What does the Word say? "Know ye that he is nigh, even at the doors" (Matt. 24: 33). "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2: 13). "What manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless" (2 Peter 3: 11-14). "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5: 4, 6). "Watch therefore, . . . be ye also ready" (Matt. 24: 42, 44). "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunk-



eness and cares of this life, and so that day come upon you unawares" (Luke 21: 34).

If I heed the above scriptures will I be inclined to emphasize the abiding values of life? Will I have more patience to meet today's vexations? More courage to face life's hard issues? More zeal to tell my next door neighbors, my friends and associates the saving message? More sacrificing for missions? Do you think it makes a difference?

Peru, Ind.

## Thy Kingdom Come

BY E. H. EBY

### First Half

THE *kingdom of heaven* or the *kingdom of God* are words often on the lips of Jesus, with a very definite meaning in his own thought. The tendency of the people to localize the kingdom was met by his statement: "The kingdom of heaven is *within* you." This puts the origin of the kingdom of heaven in the realm of thought—first, the thought of God and Jesus, then in the thought of mankind. In fact every great movement has its rise in thought and finds expression in action, institutions and organizations. As a man thinketh—so is he; so will he become and so will he realize in experience. Hence the kingdom must begin in our thoughts, our mental visions and understanding. It will include our thought—

First, of *God*, the universal I Am, the omnipresent, universal creative Principle, infinite Intelligence, Power, Love. That the universe is God and God is the universe is true; but God is *more* than all he has made. God is at the heart of the universe radiating, emanating life, light, goodness.

"Earth's crammed with heaven,  
And every bush ablaze with God;  
But only he who sees takes off his hat,  
The rest sit round and pluck blackberries."

The laws of the universe are but God's habitual ways of acting. Hence God is inescapable—he is present in the laws of mathematics, chemistry, physics, gravitation, life growth.

We are told in the first chapter of the Bible that God looked on his creation and called it good. We believe his will and purpose for his creation is only good. On this truth we can bank our faith and life. God being omnipresent—nothing else, nothing opposed to God exists in truth. Darkness has no real existence—it is but the absence of light; evil has no existence in truth—it is the absence of good, and is the product of the distorted thought of men; sickness has no existence in truth, it is absence of health, which is God's will for all.

God is omnipotent, all-powerful. No other power opposed to God does or can exist in truth. In truth no

evil, sickness or adversity can control our lives except as we, in thought permit these to enter our lives.

Second, of *ourselves*. What is my thought concerning myself? I am a part of the universal I Am. I am one with the universal. I am a magnet—drawing, by my thought and desire, to myself, good or evil, health or sickness, happiness or sadness, prosperity or adversity, courage or fear. If I say, "I am sick," by that much I hinder the power of health in my life. When I come to the deep and abiding consciousness that "It is no longer I that live, but Christ liveth in me," I thereby identify myself with the Source of life, peace, wisdom, happiness, joy, health and prosperity. If I would be thoroughly alive I must turn to Christ within me and identify myself with the Christ within me. If I say, "I am afraid," I open the door to fear consciousness which destroys peace, calmness, joy and so fail to realize my identity with the Source of courage—God consciousness, the Source of peace, power, wisdom, joy, health, courage, prosperity." "Cast thy burden on God and he will sustain thee." "Commit thy way unto the Lord, trust in him and he will bring it to pass." "My God shall supply all your need, with his wealth, through your union with Christ." These are the experiences and assurance of others which give warrant to my making the constant affirmation: *Trusting in God in all things, I am free from all worry and anxiety, I have the wisdom I need for all my affairs, I have courage to meet every situation, I have health, happiness and prosperity. I can do all things through Christ who strengthens me, Christ lives in me.*

The kingdom of heaven, then, is the realization of God's purpose for and in us. "It is God who worketh in you, both to will and to do his good pleasure." His will for us is health, happiness, prosperity; peace, joy and plenty; courage, strength and success. We come into our heritage when we realize our oneness with God—universal Good, Truth.

"Constructive thinking and speaking are vitally important. By changing the character of your thoughts and words you can change and better any condition in your life and affairs. You can learn to govern your thoughts, to think and to speak constructively by accepting the help of your indwelling Christ." Thus must the kingdom of heaven be realized first in the realm of our thinking and speaking. We must be dominated by his spirit before any change in our outer world can take place. The kingdom of heaven is within you—in your thoughts, desires, aspirations, hopes and loves, for these dominant desires constitute our real prayers. Our thoughts and desires are magnets, drawing to ourselves from without that upon which our thoughts dwell most persistently. The prayer, "Thy kingdom come," must be realized first of all in the realm of thought.

Summerfield, Kans.



---



---

## HOME AND FAMILY

---



---

**A Nurse's Prayer**

BY EMMA K. BESHORE

Father, I would pray for strength—  
Strength of body, soul and mind;  
Strength temptation to resist;  
Strength for daily tasks I find.

I would pray for courage, Lord;  
Steadfast courage, come what may,  
Trusting still that thou wilt guard  
And guide me ever, day by day.

Help me, Lord, to guard my tongue,  
That no hurtful word I say,  
I would speak a word of cheer  
To the souls I meet each day.

Let love inspire my every thought,  
My every word, and every deed.  
O Searcher of our hearts, now grant  
To one and all, that which we need.

*Dayton, Ohio.***Reminiscences of a Mother**

BY LINA N. STONER

First Said to the Women at the District Meeting of Southern Indiana

AGE loves to turn back the pages of life's book and review the scenes of yesterday. We love to remember the victories, forgetting the pangs, the heartaches and the wounds received during the flight of years.

An old Bible in our possession years ago had a copy of Holman Hunt's "The Light of the World." The Master is shown patiently knocking, waiting for admission, at a door. There is no latch on the outside. He will not force his way in, the inmates must open the door and give him a cordial welcome. One can almost hear him say: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

This gracious invitation came distinctly to two young people at different places. They accepted the loving call and through the providence of God, their lives became united and a Christian home was founded in which the Master has always been a welcome Guest. His presence has lightened the burdens, he has been a Guide over the rough places and the closer we followed his leading, the more delightful has been the journey. His Word as our guide, his church as a blessed abiding place, his children our dearest friends—what more can we ask? Our mistakes are due to the failure of not living up to our high calling.

Children came into our home, two daughters and six sons. One of the interesting books that the children enjoyed was Charles Foster's Bible Picture Book. The oldest of the group, a little daughter, could tell the

stories by looking at the pictures, so attentively did she listen while mother read. She heard the call of discipleship early in life and applied for membership in the church before it was considered wise to admit her. At eight years of age she became a member. She was just a little child that felt the need of a Savior; she came to the place where two ways met and chose the safe way with Calvary at its beginning. She was just a little child that required careful training. Her parents sometimes failed to see much evidence of Christian experience, and those who insist that a child of God must at once attain to sinless perfection would have told this imaginative, dear little girl that her religion was vain, that she was an unregenerate sinner. In after years she told her mother that the doctrine of the Holy Spirit was not comprehended by her until some time after her water baptism. While attending a Bible school she grasped the truth and had the personal experience of his blessed presence. The seven other children came into the church as they felt the call. They, too, were just little ones, needing patient, careful training. The parents and children had much to learn. The former had set ideas, but an increase of faith, understanding love, cooperation, self-control, and the proper use and limitation of parental authority were lessons learned by experience and communion with God. The children were bright, playful creatures, prone to wander. They had inherited traits that required care and direction in the proper channel. No, the children were by no means perfect, neither were the parents. Now that the years have flown, and so quickly, both parents and children I hope, realize their limitations and are still pressing "forward toward the mark for the prize of the high calling in Christ Jesus."

The children had pillow fights, water fights, debates that sometimes ended in squabbles. I remember one night after three of them had gone to bed, there was an animated discussion in the bedroom that might have terminated more seriously than a debate had not the wise father of the family intervened. At his word the children arose from their beds, came downstairs in their gowns and paraded single file to the woodyard. The kitchen wood box received the donation that served as an opiate for the remainder of the night. There was a playhouse on one of the porches for a frail child that needed supervised exercise. During the shut-in season, a restless, energetic laddie had his block houses, supplemented by a few bricks for walls in one corner of the living room. Sometimes the old-fashioned kitchen chairs were converted into a railroad and the passengers raced through the kitchen at dangerous speed. There were collisions, misunderstandings, strikes, when the instigators of the trouble were made to sit on chairs



with their backs to each other till friendly relations were restored and the atmosphere cleared.

We found as the children grew older that work was a safeguard for many ills. Their unskilled hands did not always prove to be satisfactory helpers. Sometimes waste resulted from their untried experiments. When the parents were at one time nursing a little son through a very severe attack of typhoid fever the children did much of the work in the kitchen. A neighbor lady came in to help them and found a seven-year-old girlie trying to make pies. She had her flour ready, a portion of lard the size of a hulled walnut and a pint of water. The kind lady suggested that she supervise the work, but the lassie said, "No, I can do it myself." I fail to remember the quality of the pies; doubtless the pigs and chickens enjoyed them, but the independent little girl learned her lesson and now surpasses her mother in that art. One evening when mother was sick and no hired help available, a barrel churn that upset at each turn of the crank was left unfastened. It overturned and its contents spilled upon the kitchen carpet. A witty little daughter whom we suspected was responsible for the accident looked on in surprise and said in a solemn tone, "Brethren, pray for us." This relieved the situation and made a merry atmosphere for the cleaning process.

The house was made for the children, not the children for the house. It was not always tidy. Sometimes there were fingerprints on the windows and doors and tracks from muddy little shoes on the floor; but the children

helped to clean the house; there was mutual co-operation.

When school age came there were snarls to untangle, puzzling problems to solve. Mother frequently came to the rescue and did what she could to relieve the situation. College life at Manchester quickly followed completion of the grades, and the precious children as they left for college were taking their first preparatory lessons removed from the environments of home. During the years of the children's dependency the parents had leaned heavily upon their tried and trusted Friend who gave them patient endurance and wisdom. Occasional failures were caused from not always claiming the promises so graciously offered in the guide Book. The parents were truly thankful for a Christian college where the children were in the care of faithful teachers while in the pursuit of higher education. During the twenty-six years from the time the older ones were ready for college till the youngest was graduated, there was but one year that the family was not represented at the college; and much of this time the children were under the efficient care of Elder Otho Winger.

While the children were enjoying intellectual culture, they were really getting much more than that. Their horizon was widening, they were growing socially and spiritually. Friendships were forming, contacts were being made with estimable young people.

They caught a vision of the world's needs, each eager for his task in church or state. Father and mother

(Continued on Page 15)

## Deacon Jones on the Ladies Aid

BY MILDRED M. BORDER, Akron, Ohio

Yes, siree! You know I'm fer it,  
This here thing they call the "Aid,"  
Although once I thought 'twas foolish,  
All the fuss those women made.

Every month they had two meetin's,  
And they sewed from morn till night;  
Sewed an' gossiped, so I tol' em,  
Gossip was their chief delight.

Now, I know I was mistaken  
And I've 'pologized a heap.  
I'll tell you how it all came about,  
It almost makes me weep.

Sara Nan, my wife, she jined 'em,  
Tended the meetings every time  
And the fun I made o' Sara,  
Why, it simply was a crime!

I said they was just busybodies  
Airin' other people's sins,  
That they didn't work their needles  
Half as fast as they did their chins!

Why, our church, it didn't need 'em,  
It was only wastin' heat  
To fire the furnace on those Thursdays  
To warm the Ladies Aiders' feet.

Sara Nan she tried to tell me  
How the church did need the Aid;  
But I hurt my tonsils laughin'  
At such sense as she displayed.

Why, I told our preacher 'bout it  
And he thought it was such fun  
To think they thought they's necessary  
To help the church affairs to run!

But still they went right on a-workin'  
Spite of all I had to say,  
Wastin' time on their old quiltin'  
Which I told them wouldn't pay.

But they jest paid no attention,  
Went on workin' jest the same.  
And I made fun—but something happened  
Which made me hang my head in shame.

The Mission Board sent us a letter,  
Saying that they were displeased  
'Cause we'd sent so little money  
For the heathen o'er the seas.

I went an' told our preacher 'bout it.  
"You're the treasurer," he said.  
"Ask the Men's class for some money."  
And I blushed a rosy red!

Just that very Sunday mornin'  
I'd told 'em that our funds was low,  
And we'd taken up an offering,  
And I'd like to have you know

That those twenty men so prosperous  
Just left me in a pickle!  
For when the hat was passed they gave  
But nineteen pennies and a nickell!

Who d'you s'pose came to my rescue  
When I'd failed to raise the money?  
No one but the Ladies Aiders!  
It made me feel so funny!

Then the church walls needed paintin'  
And the painters must be paid,  
But we had no funds to do it;  
Forward came the Ladies' Aid.

Now a parish house we're needin',  
And we'll get it without doubt.  
Why? Because the Aid's behind it,  
And they'll make it come about.

Now, you should jest hear our preacher,  
He can't boost 'em up enough;  
And if anyone speaks agin 'em,  
He just treats 'em kind of rough!

Once I listened through the keyhole  
Just outside our Aid room door.  
Why, they don't gossip like us men do  
When we meet down at the store!

And I'm sure they help each other  
To forget life's many trials;  
And they're happy there together  
For they all go home in smiles.

I've taken back the ugly things  
I've said about the Aid,  
For it's a splendid thing to have  
When there's big bills to be paid.

And I'm sure you all are with me  
In that last remark I made;  
I'd hate to think what our church would be  
Without its Ladies' Aid!



---



---

## OUR MISSION WORK

---



---

### Itinerating in Rural India

BY GOLDIE E. SWARTZ

GUNDALI is a village of about twenty-two houses. Within a radius of two miles are twelve other hamlets, all smaller, some having only several huts. The people are of two sturdy aboriginal tribes, more enterprising than some of their neighboring tribes. At their request for a school, the mission sent them a teacher about a year ago, they providing the school building and teacher's residence. The teacher is a young lad of nineteen who studied in our mission boarding school and is a believer on Christ, yet not courageous enough to sever relationship with his group, which he thinks would be the result, by taking baptism.

Recently our small touring staff came into this area for a stay of several weeks to become better acquainted with these people and to give a more intensive witness to the power of Christ in supplying the human need. As this was our first visit to this area, and none of us knew the way, several of the villagers met us six miles from our other camp and escorted us over a very rocky road and then a still more rocky mountain pass to their village. The two small tents, one for my Indian helpers and one for myself, with the few furnishings and equipment while being unloaded and set in order proved to be quite a curiosity. After my tent was erected, my two small tin boxes, one with clothing and books and the other with cooking utensils and food supplies, were brought in. My cot, table and chair were respectively unfolded, and bedding unrolled and placed on the cot. One shy, yet observant little woman, while viewing the whole, remarked feelingly: "All of this for one person!" What we consider to be absolute necessities are great luxuries to these poor suppressed folk. In contrast the landlords of these poor peasants live in the towns and cities in mansions in luxury and ease.

One day the preacher of our touring staff had to return to Palghar. The other two members were likewise absent. I was in a quandary to know whether or not to try to hold a public meeting that night. Just then the teacher came to my tent with the question, "Where shall we go tonight?" There was no question with him. Of course there would be a meeting. I asked if he would like to give a message. "Yes, but you must help me prepare it," he replied. A number of subjects were suggested and finally the story of Daniel was selected, laying stress on Daniel's refusal to drink the king's wine and other luxuries, and his refusal to worship the images, the immediate attendant sufferings and the later vindications and victories. Our audience was not large that evening but we felt a very close touch one with the other. The patel, the head village officer,

asked a number of questions about Jesus as Savior and the rest of the evening was spent in explanation and testimony, and culminated in prayer. No sooner had I said, "Amen," than the teacher, this unbaptized lad, evidently thinking the prayer incomplete, to my joyous surprise began to pray the Lord's Prayer. Spontaneous incidents such as this hearten us much.

About three hundred years ago this whole area of the Western Ghats was the scene of warfare—a struggle to gain possession of the country from the Moguls by the strong warrior Maharattas. Here and there over the whole of western India and the central plateau, on strategic mountain sites, are strongly built forts of hewn and chiseled rocks. Our present camp is only about four miles from one of these forts on a hill 1,058 feet high. With the teacher and school children we climbed this hill one morning. It was not an easy feat for all sides are very steep. On the top are still intact several reservoirs wherein is a constant supply of water. These we explored but the most satisfying and enjoyable reward of the climb was the magnificent view realized from all sides. To the west we saw a level farming belt seven to eight miles wide dotted over with clumps of mango and tamarind trees which shelter the secluded hamlets of bamboo huts in the like of which live nine-tenths of Indian's millions; further beyond, as far as eye can carry, lies the broad expanse of ocean. To the east lies another wide expanse of valley and terraced rice fields through which the Sun River meanders, now quiescent but in monsoon quite a turbulent stream; still further beyond is another range of hills higher and more barren. To the north and south our eyes followed an irregular continuation of the first range wooded for the most part with towering teak woods.



*A village "Kunbi patel," or farmer headman, whose son and daughter are studying in the mission school recently opened in their village.*



After we viewed the grandeur for a time and the boys had enjoyed a ramble about the place it was suggested that we have a little worship of song and praise before descending. This quiet service proved to be a really heartening experience. Then on returning we started down by a different path. Suddenly, to the boys' great surprise and delight, we came upon a bor tree loaded with ripe fruit. To the Indian boy a pocketful of bors to nibble at is as much a treat (if not more), as is a pocketful of green apples to the American boy! So great was their gratitude for the find that one boy remarked, "It was God who guided us this way for if we had not gone on that knoll for prayer we should not have found this tree."

We spent nearly a month in this camp, going in and out of the homes. The people likewise visited our tents, even more frequently than we could call in their homes. In formal and informal witnessing, by word of mouth, by dressing wounds, dispensing medicines, pulling teeth, and doing minor operations, we lived among them. When the time came to leave the people entreated us thus: "Come again. Come even before the rains." This means before June. We hope we may be able to do so.

*Palghar, India.*

### What to Pray For

BY JENNIE MOHLER

*Week of October 17-24*

THE work of evangelization, or of bringing souls to Christ, is after all largely the work of the national evangelists, pastors and teachers in their respective fields, however well the territory of the mission may be staffed with missionaries. They are the ones who are daily living in social contact with the people who are to be taught. Their daily life and family relations are what are observed and known by their neighbors. It is through them that the unsaved see or fail to see Christ, depending on their devotion to Christ and faithfulness in living his teachings. These leaders must of necessity be of strong convictions to bear up under the pressure of common opinion and practice when these run counter to Christian principles and teachings, as they often do. The evangelist, pastor and teacher, with their families, are often in the beginning the only Christians in the village or community. And where there are others they are mostly, practically illiterate and must depend on what they hear and see in the lives of the teacher's family for their enlightenment.

These Christian teachers often have to bear great hardships and inconveniences in their daily life, when well. Often they are isolated from medical help and only with great difficulty and extreme anxiety can they reach medical help for themselves and families, and

for those among whom they labor. Think of the aching hearts of the parents (a teacher and his wife) who started with their only child to the hospital, having to stop before they reached the hospital to bury the child that had died in their arms on the train!

How far-reaching may be the influence of the young teacher and his wife, who in addition to providing for their own family out of their small income, cared for and fed a poor, sick woman and her two small children who had been deserted by the husband and father! They also arranged to have her taken to the hospital for care and promised to pay for her medicines. When learning of this, the man who took her to the hospital accepted no pay for his services. The kindly everyday deeds of life are the ones that win the heart.

Let us pray for these men and their families in China, India and Africa who are in such influential positions, that they will allow the Holy Spirit to dominate their whole lives.

*Warrensburg, Mo.*

### Mission Study Prospectus

1936-1937

Note: Annually, the Missionary Education Movement, which is the co-operating agency for all denominations, brings out excellent books for study and reading. Both home and foreign books are issued and denominations may take their choice. It has been the practice of the General Mission Board to inspect these books and rather than proposing the entire list to our churches, to offer the ones that seem most suitable. We therefore issue this list of the books recommended. If any church desires to choose from the complete Missionary Education Movement list, a pamphlet, listing all of the books will be sent. Books may be ordered from Brethren Publishing House or General Mission Board, Elgin, Illinois.

#### Adults and Young People

**The Story of the American Negro** by Ina Corinne Brown.

Miss Brown is a recognized leader among those members of the younger generation in the south who have been striking out new paths in Christian interracial co-operation. She has written a book unique in its field. Popular in style, yet based on the soundest scholarship, it spans a wide range: the African backgrounds of the slaves; the nature of the slave trade; the American slave system and its aftermath; Negro educational, social and religious progress since emancipation; and the call to both Negro and white groups for Christian understanding and service in race relations today. Cloth, \$1; paper, 60 cents.

**Consider Africa** by Basil Mathews.

In this illuminating study Mr. Mathews shows how the fragile tissue of African tribal life is being destroyed by industrialism in all parts of the continent. He discusses fully the problems presented by changing conditions, and particularly their implications for missions. With a wealth of concrete illustration he describes the tremendous part Christian education and the church are playing in the reintegration of African life. Cloth, \$1; paper, 60 cents.

**Congo Crosses** by Julia Lake Kellersberger.

Recommended for women's classes. Published by the



Central Committee on the United Study of Foreign Missions and recommended especially for use by women and young women. The author is a distinguished missionary of Bi-banga, Belgian Congo. Cloth, \$1; paper, 50 cents.

Book of Suggestions, **How to Use Congo Crosses**, 15 cents.  
**Program Outlines on Congo Crosses** by Nora Rhodes, 10 cents.

#### Intermediates

**African Bridge Builders** edited by Williams C. Bell.

An unusual reading book consisting of tales that Africans love to tell among themselves and inspiring life sketches of Christian heroes, written by African Christians or translated by missionaries from African sources. Mr. Bell, long stationed in Angola, provides an excellent introduction to African life and customs. Cloth, \$1; paper, 60 cents.

#### For Elementary Grades

**In the African Bush** by Jewel Hulester Schwab.

A Friendship Press text for Juniors. Paper, 75 cents.

**The Call Drum** (Teacher's Edition) by Mary Entwistle and Elizabeth Harris.

A Friendship Press text on Africa for primary children. Paper, 75 cents.

#### Suggested Books for Missionary Reading

##### Adults

Toward a Christian America—Morse—60c.  
 Christian Materialism—McConnel—60c.  
 Orientals in American Life—Palmer—60c.  
 Christ in the Great Forest—Felix Faure—60c.

##### Young People

Christian Youth in Action—Herriott—60c.  
 The Flying Boat—McLean—60c.  
 The Land and Life of Africa—Wrong—50c.  
 Gold Mountain—Payne—60c.  
 Out of the Far East—Hunter—60c.

##### Children

Over the Mexican Border—Hewitt and Thomas—75c.  
 Children of the Chief—Entwistle—25c.  
 Camp Fires on the Congo—Springer—50c.

### Monthly Financial Statement

During the month of September contributions for the Conference Budget and all general Boards and agencies included in the budget totalled \$8,011.82. The total received for the year beginning March 1, 1936 was \$88,765.46, detail as follows:

	Receipts for September	Total receipts Since 3-1-36
World Wide Missions .....	\$1,316.94	\$13,079.96
Student Fellowship Fund .....		460.39
Women's Work Project .....	571.58	3,674.96
Home Missions .....	51.95	393.54
Foreign Missions .....	133.47	1,826.09
Junior League Project .....	19.25	433.68
Intermediate Project .....		35.65
India Mission .....	123.98	754.50
India Native Worker .....	33.34	123.62
India Boarding School .....	35.71	252.38
India Share Plan .....	43.75	839.28
India Missionary Supports .....	1,354.37	8,529.23
China Mission .....	40.58	636.02
China Native Worker .....	33.33	70.83
China Boys' School .....		7.50
China Girls' School .....		49.83
China Share Plan .....	25.00	239.75

China Missionary Supports .....	454.95	5,461.90
South China Mission .....		75.00
Africa Missionary Supports .....	254.18	4,326.76
Africa Mission .....	112.56	2,117.41
Africa Share Plan .....	72.92	342.36
Ministerial and Missionary Relief Don. ....		100.00
Africa Leper .....		43.00
Conference Budget Undesignated .....	1,944.00	38,838.91
Conference Budget Designated for—		
Board of Christian Education .....	42.03	2,991.06
Bethany Biblical Seminary (at Elgin) .....	1,079.47	1,392.43
Bethany Biblical Seminary (at Chicago) .....	197.13	929.18
General Education Board .....		73.46
American Bible Society .....		22.00
Conference Budget Share Plan .....	20.74	134.35
Youth Serves .....	50.59	510.43
Total Budget Items .....	\$8,011.82	\$88,765.46
Non-Budget Items—		
China Famine Relief .....		18.20
General Flood Relief .....		193.05
Special Peace Fund .....	457.98	2,383.96
	\$8,469.80	\$91,360.67

The following shows the condition of General Mission Board foreign and home mission finances on September 30, 1936:

Income since March 1, 1936 .....	\$ 77,537.82
Income same period last year .....	54,745.10
Expense since March 1, 1936 .....	87,829.92
Expense same period last year .....	100,212.09
Mission deficit September 30, 1936 .....	20,723.28
Mission deficit August 31, 1936 .....	11,840.53
Increase in deficit during September, 1936 .....	8,882.75

### Reminiscences of a Mother

(Continued From Page 12)

shared the children's rich experiences, for the latter did not outgrow the loving confidences they had already shared during their childhood and adolescent periods. Affairs of the heart, affairs of the spirit were freely confided to understanding, sympathizing ears. I recall a few nights when father listened to problems and advised the ones needing his counsel till the early morning hours. Mother was taken out riding that she might hear confidential bits of news. At all times her ears were attentive to a recital of the trials and triumphs of her sons and daughters. The horizon was enlarging for parents as well as for children. At the close of a quarter century there were ten of us. Later the family circle widened until after a half century we now number thirty-five. The eldest son, in the strength of his manhood, caught a glimpse of the City Beautiful and soared aloft upon the wings of morning for higher, fuller service. Before he left, while longing to stay with his young wife and two babies, he told us of his vision of heaven, of his consecration and entire resignation to the will of God. The loving hand of our Elder Brother gently upheld us in this darkest hour of our married life.

'Tis now evening. The children leaned upon us when they needed us most. As we take a backward glance we can see the guiding hand of our Lord. Now we must lean upon the strong arms of our loved ones for assistance and cheer, but underneath all human support are the *everlasting* arms that never tire nor grow old.

*Ladoga, Ind.*



## KINGDOM GLEANINGS

### Calendar for Sunday, October 18

**Sunday-school Lesson,** The Spoken and the Written Word.—Acts 17: 1, 5-11; 1 Thess. 2: 7-12.

**Christian Workers,** Personal Evangelism.

**B. Y. P. D.,** The Growing Points of the Church of the Brethren.

**Intermediate,** Why Have Rules and Laws?

\* \* \* \*

### Gains for the Kingdom

**One** baptism in Cedar Lake church, Ind.

**Four** baptisms in Richmond church, Ind.

**Two** baptisms in Bridgewater church, Va.

**Three** baptisms in Broadwater church, Mo.

**Three** baptisms in the Covina church, Calif.

**Two** baptisms in the Myrtle Point church, Ore.

**Three** born into the kingdom in Ludlowville mission, N. Y.

**Ten** baptisms in Sabetha church, Kans., Bro. W. C. Sell of Kittanning, Pa., evangelist.

**Ten** baptisms in Barren Ridge church, Va., Bro. H. D. Jones of Aurora, N. Y., evangelist.

**Eight** baptisms in White Hill church, Va., Sister Broughman of Buchanan, Va., evangelist.

**Two** baptisms in Jennersville church, Pa., Bro. J. R. Jackson of Limestone, Tenn., evangelist.

**Eight** baptisms in Poages Mill church, Va., Bro. H. A. Hoover of Roanoke, Va., evangelist.

**Fifteen** baptisms in Flower Hill church, Md., Bro. W. N. Zobler of Lancaster, Pa., evangelist.

**Three** added to the Edgewood church, Md., Bro. Frank Williar of Mt. Airy, Md., evangelist.

**Twelve** added to the Crab Run church, Va., Bro. E. L. Miller of Woodstock, Va., evangelist.

**Five** united with the Deshler church, Ohio, Bro. D. C. Ritchey of Lawrenceville, Ill., evangelist.

**Six** baptized in East End mission, York, Pa., Bro. Robt. Cocklin of Mechanicsburg, Pa., evangelist.

**Nine** baptisms in the Fairview congregation, Pa., Bro. Rufus Bucher of Quarryville, Pa., evangelist.

**Six** accessions to the Hartville church, Ohio, Bro. J. O. Winger of North Manchester, Ind., evangelist.

**Four** baptized in East Chippewa church, Ohio, Bro. J. J. Anglemeyer of Williamstown, Ohio, evangelist.

**Eight** new members added to the Maple Grove church, Ind., Bro. Edw. Stump of South Bend, Ind., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. L. A. Walker** of Adel, Iowa, Nov. 8 at Ottawa church, Kans.

**Bro. J. M. Geary,** the pastor, Oct. 17-25 at County Line church, Pa.

**Bro. J. H. Good** of Springfield, Ohio, Oct. 18 in the Ross church, Ohio.

**Sister June Yearout** of Ajlune, Wash., Nov. 1 in the Parsons church, Kans.

**Bro. L. U. Kreider** of Blue River, Nov. 15-29 in Union Center church, Ind.

**Bro. Oliver Dearing** of Palestine, Ill., Oct. 18 in the Walnut Grove church, Ill.

**Bro. Clarence Sollenberger,** Dec. 6 in Boiling Springs church, Pa.

**Bro. Ralph G. Rarick** of Mexico, Ind., Nov. 1 in Nappanee church, Ind.

**Bro. L. L. Paul** of Mooreland, Ind., Nov. 1 in Logansport church, Ind.

**Bro. J. E. Jarboe** of Syracuse, Ind., Oct. 18 in Battle Creek church, Mich.

**Bro. J. L. Guthrie** of La Fayette, Ohio, Nov. 1 in Allison Prairie church, Ill.

**Bro. J. J. Johnson** of Logansport, Ind., Oct. 18 in South Whitley church, Ind.

**Bro. J. H. Wimmer** of Shelocta, Pa., Oct. 19 in the Peters Creek congregation, Va.

**Bro. J. Perry Prather** of Dayton, Ohio, Oct. 26 to Nov. 8 in the Ephrata church, Pa.

**Bro. John Wieand** of Arrowwood, Canada, Oct. 25 in the Middle District church, Ohio.

**Brother and Sister Austin** of McPherson, Kans., Oct. 21 to Nov. 8 at Huntington City church, Ind.

\* \* \* \*

### Personal Mention

**Bro. Jerome E. Blough** asks his correspondents to note, please, his change of address from 1309 Franklin St., Johnstown, Pa., to Holsopple, Pa., Box 295.

**The Indianapolis Preaching Mission,** according to reports at hand from Bro. Clinton I. Weber, was quite as inspiring as those previously reported from Pittsburgh and Kansas City.

**Bro. J. Raymond Lauver and wife** of Lewistown, Pa., out on a tour of visitation among kindred and friends, decided to include us in their itinerary. We thought it very nice of them. It happened Tuesday, Oct. 6.

**Bro. Charles Bunyan and wife** of North Manchester, Ind., were among last week's callers at the Publishing House. They had come out primarily to visit in the home of their daughter, but we were glad to be honored with second place.

**Bro. D. F. Hines,** Independence, W. Va., is available for part time pastoral service. He writes us that he is experienced in farm management and many other kinds of work. He is eager to serve the church in a community where his Bible school and business training might both be utilized.

**Bro. D. M. Stauffer,** 1333 E. 56th St., Los Angeles, Calif., has passed his fourscore years but he still finds the Messenger "good companionship as well as edifying." His acts confirm his words for with his good letter he encloses a contribution toward the poor fund. He wants to share what he enjoys with others.

**Bro. Ernest M. Wampler,** China missionary on furlough, is making a speaking tour of Northern Virginia churches. He has already visited Pine Grove, Greenmount, Mill Creek and Garbers. Remaining dates and places on his itinerary are as follows: Oct. 18, Mount Zion (Page); Oct. 19, Newport; Oct. 20, Pleasant View; Oct. 21, Valley Pike; Oct. 22, Cedar Grove; Oct. 23, Bethel (Unity).

**Sister Ethel L. Sherman,** Auburn, Ind., wishes us to make a correction in her write-up of Sister Mary Velma Ober, one of the new missionaries to China, as it appeared in our issue of Sept. 26. Speaking of Velma's brothers and sisters, she inadvertently omitted mention of the two younger sisters, Miss Ruth and Mrs. Melissa Taylor. If you ever made a slip like that, or worse, you know how she feels about it.



**Bro. J. O. Winger** will be at the Prices Creek church, Southern Ohio, Oct. 24, for both morning and afternoon services, preceding the love feast in the evening.

**Southern Virginia** has chosen Elders S. H. Flora and J. B. Peters as Standing Committee delegates to the next Conference with Elders W. F. Vest and M. E. Clingenpeel as alternates.

**Bro. Frank D. Howell** has closed his six years' pastorate at Phoenix, Ariz., and is now pastor of the Calvary church of Los Angeles. His new address is 5306 Denker Ave., Los Angeles, Calif.

**Bro. H. E. Stryker**, wife, son and daughter-in-law, all wanted to see where the Messenger came from, and so they counted us in on their eastward trip of visitation. Their home is at Haxtun, Colo.

**Dean A. C. Baugher** of Elizabethtown College is scheduled to be with the Meadow Branch congregation of Eastern Maryland this Saturday evening, Oct. 17, officiating at their love feast. The services begin at 2:30 P. M.

**Bro. A. D. Helser** of Nigeria, Africa, will be the speaker at the all-day homecoming and harvest services to be held at the Monticello church (Pike Creek house) on Sunday, Oct. 25. The services begin at 10 A. M. Former members and friends of the congregation are welcome. There will be a basket dinner at noon in the social room of the church.

\* \* \* \*

### Miscellaneous Items

The homecoming and anniversary service of Alliance church, Ohio, will be held Oct. 18 instead of Oct. 10 as previously announced.

The two Gish books reviewed in last week's Messenger, page 20, should have been numbered as follows: No. 215, Evangelism in a Changing World; No. 216, The Art of Ministering to the Sick. Corrections were written on a dummy sheet, but for some reason did not get transferred and set.

The Nokesville church of Eastern Virginia will have a rededication and homecoming service at the Hebron Seminary Building, Sunday, Oct. 25. There will be an address in the morning at 11 o'clock, and an address and program features in the afternoon at 2 o'clock. Basket lunch. All friends and former attendants of the seminary are invited to attend.

The Mt. Horeb church of the First District of Virginia, will observe its fourth annual homecoming day on Nov. 1, beginning with Sunday school at 10 A. M., sermon at 11 A. M., basket lunch at noon, and afternoon program of addresses and music. Bro. H. H. Moyer of Reading, Pa., will be the guest speaker. Everybody invited.—Wm. C. Sweitzer, pastor.

Our faithful correspondent at Pittsburgh, Pa., wishes that when members of the Church of the Brethren move into the city, the city church, through the co-operation of pastors of the congregations from which they come, might get in touch with them and secure their attendance and support. "What a great congregation Pittsburgh would have," she exclaims. "Why not try to conserve our own members?"

To Michigan Men, Women and Young People: Oct. 26 to Oct. 30 there will be five important church group sessions led by Adult Secretary D. D. Funderburg, Women's Work President Mrs. Ross D. Murphy and Y. P. Director Leland S. Brubaker. Dates and places are as follows: Oct. 26, Woodland Country; Oct. 27, Detroit; Oct. 28, Midland; Oct. 29, Crystal; Oct. 30, Sugar Ridge. Men's Work Secretary Elmer Leckrone asks you to watch for more detailed description next week.

The Cincinnati church of Southern Ohio, corner Chase and Chamber Streets, will have a homecoming service this Sunday, Oct. 18. Morning and afternoon sessions with a basket dinner. Bro. N. B. Wine is the speaker. Pastor H. M. Coppock extends an invitation to all, "especially those who formerly worshiped here and those having friends or relatives here."

The anniversary program to be held at Mt. Olivet church near Newport, Pa., Nov. 8, begins with Sunday school at 9:30 in charge of Bro. H. M. Stover, followed by a sermon by N. S. Sellers. In the afternoon at 2 o'clock the address of welcome will be given by E. S. Kipp with the response of Ira Brandt; history by Ada Brandt and Mrs. J. B. Bashore; speakers, J. E. Trimmer, C. H. Steerman, S. C. Godfrey. At 7 P. M. the speakers will be C. R. Oellig, J. R. Hershman. Further information may be secured through Mrs. Ada Brandt, Secretary, R. 1, Millerstown, Pa.

District Meetings of Northern Missouri to be held at South St. Joseph church Oct. 23-26. Friday, Oct. 23, 7:30 P. M., Mission Lecture and Pictures by Leland Brubaker. Saturday, Oct. 24, 8 A. M., Elders' Meeting. 10 A. M., Welfare Meeting. Peace Action.—Bernice Hoover. Address by V. F. Schwalm. 2 P. M., Men's Work and Women's Work Meetings combined; story hour for children, followed by meeting of children's workers; young people's meeting. 6:45 P. M., Annual Conference Delegate's Report.—O. P. Williams, Jr. Pictures and Lecture.—Leland Brubaker. Sunday, Oct. 25, 9:15 A. M. Christian Education.—V. F. Schwalm. Address.—J. H. Mathis. 2 P. M., Educational Program. Our College.—V. F. Schwalm. Our Seminary.—Leland Brubaker. Value of the Colleges to Our Churches.—J. A. Eby. 3:40 P. M., Music Hour. 6:30 P. M., Mission Address and Pictures.—Leland Brubaker. Oct. 26, 8:30 A. M., Business Session.—Bernice Hoover, Plattsburg, Mo.

\* \* \* \*

### With Our Schools

#### Bethany Biblical Seminary

Mrs. Minna Heckman has returned to Bethany this year as Assistant Professor of Christian Education.

The enrollment to date is 122, as compared with 106 for the autumn quarter last year, and 94 two years ago.

At the opening convocation of the Seminary, Bro. M. Clyde Horst, pastor of the First church, gave a deeply spiritual and inspiring address, Wednesday evening, Sept. 9, in the Bethany chapel.

Bro. H. Stover Kulp, on furlough from Africa, addressed the students and faculty in chapel, Sept. 29. The seminary is glad to welcome him into its midst; and hopes it will have the opportunity of hearing him again.

The School of Sacred Music has been strengthened by the use of student instructors. Bro. Elias F. Brightbill is teaching Notation, Harmony and Organ. Misses Hope Sherfy and Susanna Flory are giving instruction in Piano.

Bro. A. C. Wieand has returned to his work with his usual spiritual vigor after spending a couple of weeks in the Bethany hospital. During his convalescence, Bro. Ira D. Scrogum, director of the Home-study Department, taught his class.

Dr. D. W. Kurtz gave an interesting and challenging discussion of the National Preaching Mission, Friday evening, Sept. 11, in the Bethany chapel. He is spending a part of his time as a speaker in this preaching mission. During his absence from the seminary, Bro. M. Clyde Horst is serving as co-teacher for his class.



---



---

## THE CHURCH AT WORK

---



---

### WORSHIP

#### III. A Book Worth Studying

It would be interesting to know how many members of our church have ever taken time off just to sit down and study our church hymnal. Especially do I refer to the latter part beginning with page 402, Number 485, where the invocations, etc., begin.

For any book that is to be used more than once an index is an important item. The several indices in the Hymnal are adequate for every need. There are six of them. Of course the most common is the alphabetical index. Especially important is the topical index beginning on page 511. Here the hymns are well classified as to subject matter or occasion. Any wide-awake song leader has an intimate acquaintance with the topical index of his book. And this one, in fact the whole book, was made by people of our church for the people of our church. The topical headings enable one, even at a moment's notice, to turn to a list of hymns on any subject within the realm of Christian experience. I would like to recommend this index to anyone as interesting reading.

If you have a favorite scripture and want to know if it is referred to in a song, look in the Scriptural index on page 510. Hymn tunes, like people, have names by which they are identified. A tune need not be named by the words accompanying it, for they are often used interchangeably. See this index on page 506 ff. While we are acquainting ourselves with great church men of the past and present why not observe the composers and poets who wrote our hymns? Look on pages 497 to 505 and see all their names. Find your favorite author and hymn composer and see how many and what words of theirs are in the book. See also their birth and death dates. These indices are packed with things of interest.

Think too of the seventy-eight full-page responsive readings contained in the book and the index preceding them. There are readings for all occasions. In sheer bulk only there would be enough to have one every Sunday for a year and a half without repetitions. At the present time in most churches there are not enough Bibles brought to church to carry on responsive readings. Again the Hymnal is a blessing.

To keep two sets of books in the church auditorium, one set for Sunday school and one for church, is not very satisfactory, generally. There is hardly room to keep enough of both in the book racks, visitors are confused, and there is general uncertainty where two kinds of books are used. Our Hymnal is admirably adapted for use in all kinds of services for adults and young people. It does not profess to be a children's songbook even though it does contain some children's songs. There is a wealth of song material for the church school, songs with zest, fellowship songs, hymns of devotion, and hymns with a real educational message in them. The fact that there are many of the great hymns of the church for the church worship is so evident as to need no discussion. One also finds a dozen or more beautiful, and not so well known, hymns that make excellent material for the choir. Many a congregation, after hearing the choir sing them a time or two, has put them on the list of congregational hymns. This is a practice of many healthy, singing congregations.

The Hymnal is a book compiled by our people for our

people. The material is gleaned from the choice song literature of the church universal. The sales of the Brethren Publishing House are increasing on the Hymnal. That is the concrete evidence that the book is coming more and more into its rightful place of usefulness.

### HOME STUDY

#### Evangelism

Evangelism includes the whole program of the church. It is the very essence of our Christian faith. It is the center around which the whole life of the church revolves. It is the heart of the Christian message, and therefore the most important factor in the work of the church. The church is dynamic, or weak, in proportion to the strength, or weakness, of the spirit of evangelism manifest among its membership.

Now is the time to revitalize the life of the church with a revival of the spirit of evangelism. In co-operation with the National Preaching Mission, which is now in progress, every pastor finds himself face to face with a strategic opportunity for deepening the spiritual life of his church; and for the winning of the unsaved to the Savior.

In order to be of service to the pastors of the church, and others who feel the burden of the evangelistic program of the church, Bethany Biblical Seminary is offering two home-study courses of special interest at this time.

(1) **Evangelism.** This course deals with the evangelistic program of the church with special emphasis upon the message, the spirit, and the technique; or the best methods for conducting the evangelistic program of the local church. The reading assignments are supplemented by special materials prepared by the members of the faculty of Bethany. The course is practical in nature, and designed especially for pastors who wish to conduct their own evangelistic campaigns.

(2) **Personal Evangelism.** This is a brief course dealing with the principles and methods of individual soul-winning. It has been planned especially for Christian workers who feel the call to personal work, and who want to know the best methods of dealing with each individual. It is valuable, also, for the pastor who wishes to train workers for the every-member evangelistic campaign in his church.

For fuller information concerning these courses, write to the Home-Study Department, Bethany Biblical Seminary, 3435 Van Buren St., Chicago, Ill.

### PEACE

#### Peace Work in Washington

The District B. Y. P. D. cabinet of Washington felt a need of more peace education among the churches of the district. In order to meet this need a group was selected to visit all the churches of the district in that interest. This group composed of the district peace director, H. D. Michael, and of Jess Dunning, Harold Michael, Mae Rolle, and Ida Shockley, with Thelma Danilson, part time, began on Aug. 13 and completed the tour Aug. 25. By asking two of the churches to combine with others close by, we contacted the entire fifteen churches in thirteen programs. The program consisted of talks, readings and a play, "The Unknown Soldier Speaks," an adaptation of a sermon by John Haynes Holmes.

We were kindly received everywhere and found almost all



the members sympathetic with our message. The fellowship of the group as we traveled, and with those who so kindly entertained us, was invaluable. Because our churches are so widely separated, this contact of cabinet members with the groups will be helpful throughout the year.

The group traveled about 1,500 miles in giving the thirteen programs. Offerings taken at the churches totaled \$57.57, which was sent to the Board of Christian Education at Elgin, Illinois, for the peace work. About 750 heard the message for peace, and we trust that the inspiration which they received will help them to work out their local peace programs more satisfactorily.

Other B. Y. P. D. groups may want to follow this suggestion and organize district peace tours as a part of the district work.—Ida Shockley, Granger, Wash.

#### LEADERSHIP TRAINING

### Supplement to Bulletins 501 and 502

Since Oct. 1 there has been available a four-page supplement for Bulletins 501 and 502 of the New Standard Leadership Curriculum. We wanted to emphasize some denominational values in the new curriculum in terms of certain courses that will be more usable in our own denomination and also to mention textbooks written by our own denominational authors. The second purpose is to give corrections in the interdenominational bulletin itself as they have been approved within the last few weeks.

This supplement will be sent out free of charge with all new materials that are ordered from now on. We have tried to keep a mailing list of all orders received during the last few months and are mailing supplements to these people. If you have ordered materials that do not have with them this little four-page folder, feel free to write us and one will be sent to you. Write to the Board of Christian Education, 22 South State Street, Elgin, Ill.

#### CHRISTIAN WORKERS' TOPIC

### The Christian Philosophy or Doctrine of Peace

PREPARED BY THE PEACE COMMISSION

October 25

#### Suggested Sources

##### The Bible.

##### Pamphlets:

Foundations for the Peace Position of the Church of the Brethren. (Excellent as basis of discussion in the group, being outlined and scriptural references appended.)

The Statement on Peace and War, 1935. (Our latest official statement.)

R. H. Miller—The Christian Philosophy of Peace.

A. R. Eikenberry—A Psychological Appraisal of War (shortened title).

The Birth of the Church of the Brethren (p. 8).

Note: All of these pamphlets may be secured, free, from Elgin, in whatever quantity you need. Get them at once.

The following points are found in the first pamphlet above:

1. Christians are servants of Christ (see pamphlet for scriptures).

2. Love motivates the Christian's conduct.

3. Human life is sacred.

4. Physical resistance and revenge are incompatible with Christian conduct.

5. Suffering for righteousness' sake is a Christian duty and privilege.

6. The reference to swords in Luke 3: 14, properly understood, does not justify war.

7. The conduct of Jesus in his arrest, trial and crucifixion, is a testimony of his peace teachings. (Have some one study and report on this.)

#### Questions

1. Which ought to be your motive in dealing with an enemy, conquer him or redeem him? If you follow the first, can you save yourself?

2. Do you really believe that goodwill is a better protection than armies and navies? Would you feel afraid if the U. S. disarmed?

3. How has the philosophy of Jesus worked when you have carried it out in personal dealings? Does peace with your neighbor depend upon "adequate defenses"?

4. Some one asserts: "Pacifism offers not only a defense other than war; it offers the strongest and only security." Is this true? If not, what did Jesus mean by his words and acts?

5. Will extending a spirit of goodwill to enemies always save your life? If not, is it, therefore, futile or weak? Did Jesus lose out?

6. Does war promote and is it consistent with democracy? (See, Statement on Peace and War.)

7. What questions are settled satisfactorily by war? What did the World War settle? Would peaceable means have been better? As good? Worse in results?

#### YOUNG PEOPLE

### Christ in the Life of the Community—3

Suppose a sincere Christian wants to see Christ's control over the life of his community—and he can hardly be a Christian and not want that, even when there is some unfinished business in the church—how can he go about it?

First, he can study his New Testament as a Guide Book, and the conditions of his own community. It is disturbing to observe how little recognition is given to community forces in church programs. And it is appalling to see how little of actual planning is made for the use of the New Testament as a guide to living.

Not all of the community forces are evil. "They that are not against us are for us." We need to know and co-operate with every agency whose purpose and effect actually tend to make a community Christian.

Forces that are clearly evil, or clearly neutral, need to be studied and antidoted, not ignored. Why are they evil? What are they doing to youth? It is a lazy way to dismiss movies, amusement parks, dance halls, swimming pools, carnivals and other things with a "don't."

Second, he can begin to work with active members of his own church—particularly the youth—and with active Christians in other churches, to change the community activities of church members which do not fit with Christ's teachings. These problems might be presented at quarterly council meeting in our own church, if done in the spirit of love. They must be recognized and solved if the church is to help bring the kingdom of God to the community.

Third, that group can outline new activities—church-centered or community-centered—that are needed to extend Christ's control. It may have to do with the economic pattern of life, the recreational or fellowship, or worship, or leadership, or education. Some day it must be all of them.—Dan West.



## WOMEN'S WORK

**Southern Illinois Women's Work Program**

The Annual District Meeting of Women's Work, convened in the Okaw church in La Place, Ill., Aug. 31, at 10:30 A. M. The devotions were led by Sister Coffman of Cerro Gordo. The roll call was responded to by a report of the work being done in the local organizations. The reports showed an increase in funds and also in missionary societies, and in mother and daughter organizations. Sister Ellen Wagoner gave information on the mission literature available. The Okaw sisters gave several numbers of music, and a reading was given by the Springfield congregation. Officers were elected as follows: President, Ada M. Buckingham, Hammond, Ill.; Vice-President, Ethel Gibson, Astoria; Secretary-Treasurer, Mabel Stutsman, Girard; President Mothers and Daughters, Minerva Heckman, Cerro Gordo; President Missionary Society, Ida Buckingham, Oakley; Bible Study, Sister Whisler, Low Point. The morning session was closed with a prayer led by Sister Wagoner.

The afternoon session was opened by Sister Biggle of Virden at 1:30 P. M. There was music from Cerro Gordo church, a reading by Ida Belle Hood of Oakley, music by Decatur, and a play, "The New Mrs. Atwood," by the Okaw sisters. This is a temperance play with a very striking message. It was well given and it drove home the responsibility of the mother in the home.

The offerings for the Women's Work Project were a little more than the District apportionment. The offering for district mission dues was around \$60. The afternoon session was closed by remarks and prayer by the president.

The motto of the district was again stressed by the president: "Success is only measured by the souls reached and saved by the gospel of Jesus Christ."—Mabel Stutsman, Secretary-Treasurer, Girard, Ill.

## MEN'S WORK

**Men's Work in Action**

(As reported at Annual Conference)

**No. 7**

This is about a district director of Men's Work, in a district that is none too well organized and working. This young man has found time in his busy life to visit every church in his district in the interest of Men's Work. How about the expense for such work? Certainly they lifted an offering to assist in the work, but the amount received was generally far below the actual expense involved. But what difference did that make? It was the Lord's work and there was satisfaction in doing it. Again Men's Work in action, and may his tribe increase!

**CORRESPONDENCE****DISTRICT CONFERENCE OF MIDDLE MISSOURI**

Although the members of the Adrian church are few in number their welcome to those assembled for the district conference was hearty and genuine. Some readjustments were necessary because of rainy weather, yet all were well cared for.

Friday, Sept. 25, was given over to a Sunday-school workers' conference under the direction of Ira Saxton, director of Christian Education. Mr. H. W. Becker, of the Missouri Sunday-school council, spoke both during the morning and afternoon sessions. His messages were very much appreciated by all. Those interested in teaching beginner, primary

and junior children were given some very practical instruction by Mrs. Berenice Wyatt of the Kansas City church. Under the leadership of these speakers the group was led to feel the importance of the task of the Sunday-school teacher and the call to teach in the most efficient way possible. The task of helping boys and girls to live like Christ as they grow up is an important part of the work of building up the cause of Christ in the world.

The conference address was given by Bro. James M. Mohler of Leeton on Friday evening. Bro. Mohler was also moderator of the business meeting on Saturday. Mrs. Berenice Wyatt was chosen reader. Most of the churches of the district were represented by delegates at this meeting. Bro. I. V. Enos was chosen to represent the district at the 1937 Conference with James M. Mohler as alternate. The day closed with a forceful peace address by Bro. C. Ernest Davis of McPherson College, and an inspiring half hour of music under the leadership of Miss Mary Roop. Because of a very heavy rain the Happy Hill young people were unable to present their pageant-drama, "The Lost Church," as planned.

The educational address was given by Bro. Davis at the Sunday-school hour. During the worship hour special numbers were given by a girls' quartet and a mixed chorus from Warrensburg, directed by Mrs. D. C. Gnagy. After this period of worship Bro. Davis delivered a stirring missionary address. Bro. Davis substituted for Secretary Bonsack who was unable to be present.

The afternoon was spent in discussions on adult education, ministerial problems and business meetings of the men's and women's groups. From 4 until 6 o'clock the pastors and young people met for a social hour. A large group of young people was present for this occasion.

Rich Hill, Mo.

Maud Stump.

**THE KANSAS CITY PREACHING MISSION**

Sponsored by the Kansas City Council of Churches and the National Preaching Mission

Early in the winter we began to hear of the proposed Preaching Mission in the Kansas City territory. As time went on the movement seemed to become more popular. Throughout the summer there was an attitude of expectancy among the churches that a blessing was soon to fall. The summer had been trying beyond expression. Dust storms, drought, crop failures and intense heat made desolate waste not only in fields but in the physical and mental energies of the people. This caused a drop in church attendance which was quite noticeable and more alarming than the usual summer slump. Preachers were desperately in need of spiritual help. They had seen their people, like hungry sheep, look to them for hope and direction, when in three consecutive years the crops had failed, bringing discouragement and suffering. Many sincere men of God felt often the urge to flee from it all, as their ability to cope with the material aspect was so limited and their spiritual message seemed lacking in power.

Into this environment there came on Sept. 20 to Kansas City, Mo., sixteen missionaries with "The Kingdom of God" as their message. If ever God's missionaries were heard gladly, it was they. Preachers, church leaders, laymen, women, and young people crowded the lecture rooms, seminars and mass meetings seeking the Light. Men with worn clothing and unpaid debts found some way to the city and took no thought of hungry bodies as they looked up and drank of the spiritual blessings. It was not unlike the



parched earth from which they came receiving the first gentle showers of the season.

At the evening mass meetings the crowds thronged the great arena of the new Municipal Auditorium where 14,000 sang together—prayed together and searched their hearts as the missionaries held up the Christ as the solution for every problem. A choir of 600 voices stirred our souls as they sang the "Hallelujah Chorus" and other great anthems. In the seminars, conscientious men and women by honest questioning sought light on the vital problems of life and the missionaries helped them to see the Christian way out. While these things were taking place other missionaries were going into high schools, churches and clubs with the message. The radio was also used to carry the "Good News." In all, fifty-nine meetings were held during the four days of the mission.

There was no mention of denomination—of sectarianism nor of creed. Truly all were one in Christ Jesus, and when we prayed together it was a prayer for the kingdom, first in the life of the individual and then to overflow to the whole world. Tired faces took on a new light, discouraged souls became radiant with hope. There is today more power in the pulpits and more heart searching by members of the churches in this territory than has been manifest in many years. Plans are made to carry the message back to districts around about, then to county centers and then to take it to even the most isolated community. However, God's people will not wait for convenient seasons for even now the spirit is overflowing from their lives. Many have made a life commitment to the Christ way of life, and this way will not be kept secret. We praise God for the coming of his Spirit through the Preaching Mission and for the missionaries through which it came.

The Kansas City Preaching Mission closed Wednesday evening, Sept. 23, but the influence for good is still with us as we go out with gladness to carry the message to others.

Plattsburg, Mo.

J. H. Mathis.

### REMINISCENCES

Recently it was the writer's privilege to enjoy religious services in the churches where he began preaching the gospel of the kingdom, the most glorious work of saving souls. When Dr. Beecher was asked the question, "What is the greatest work?" the venerable doctor said: "It is not controversy, it is not theology, it is saving souls." Dr. Brainard, a noted missionary to the Indians said: "I care not where I live, or what hardships I endure, so that I may be but able to win souls for Christ; when I sleep I dream about it, and when I awake it is my first thought." Oh, that more of our ministers had such a passion for souls! Many years before this Daniel said: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12: 3).

From Aug. 16 to 24 it was our pleasure to assist the Hickory Grove church, Jay County, Ind., in a series of meetings. It was in this church forty-nine years ago that we labored for the Master. Many have been the changes in these intervening years. All who were members of the church then are now with the family on the other shore. The services were closed on the evening of the 24th with a communion. Bro. J. A. Snell, a nonresident pastor and elder of this church, was present and assisted at the communion services.

On Sept. 6 wife and I were present in this church at their annual homecoming services, a very large assembly of mem-

bers and friends being present. The writer spoke from the subject, The Triumphant Assurance, using for a text Heb. 13: 6: "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." A brother, Henry Warner, deacon of Poneto, Ind., seventy-eight and a faithful member of the church for a number of years, had died and the funeral services had been arranged for the afternoon of the same day. The writer was called upon to preach the funeral sermon and members of the church to have charge of the singing; hence the announced afternoon services were recalled. The funeral services were held in the U. B. church at Poneto, Ind., near where the deceased had lived. The large number of neighbors and friends present show that our brother was well respected in his home community.

The writer was also called to assist the Bethel Center church, two miles west of Hartford City, Ind., in their homecoming services. Sept. 27, in company with wife, and sister-in-law, Mary Studebaker, we enjoyed meeting again with some of years past. We labored in this community more than fifty years ago. This community was then in the bounds of the old Mississinewa church, now Union Grove. The year 1885 was a red letter day for this church, as more than one hundred were received into fellowship in this church in this year. Among the number was Bro. Levi Winklebleck of the community of Hartford City. He at once became active in church work, and was called to the ministry in the following year. A church house was built and dedicated July 25, 1887. The church was organized the previous year. This church prospered under Bro. Winklebleck's leadership. In 1908 he moved to California, his present address being Modesto. Only two were present who were present on the day of dedication. A large number of members and friends attended this anniversary service, both morning and afternoon. The writer used for the text on this occasion, Eph. 3: 15, "Of whom the whole family in heaven and earth are named." Several short talks were made in the afternoon, among them one by Bro. John Rogers who was called to the ministry at the same time as Bro. Winklebleck. Bro. Rogers is still a member of Bethel Center. A quartet of young men from Upland College rendered some very much appreciated songs.

Present were two inspiring young brethren: Harold J. Rarick of Union Grove, adjoining church, pastor, and William J. Tinkle, resident member, teacher in the Upland College, elder in charge. We bespeak a bright future for the Bethel Center church under the leadership of these faithful young brethren and their companions.

Muncie, Ind.

Geo. L. Studebaker.

### NORTHERN INDIANA MEN'S WORK NEWS

One hundred men representing thirty-six churches of the district were present at an afternoon meeting. This was a very fine response and the interest was splendid.

Election results were as follows: president, Allen Weldy; vice-president, C. J. Kistler. secretary-treasurer, J. Galen Whitehead. We hope that with these men representing the district in Men's Work during the coming year, much good may be accomplished in the program of kingdom building.

The evening program held at the high school building was very largely attended by an appreciative audience. The Women's Work of the Goshen City church deserves special recognition for the splendid presentation of "She Hath Done What She Could." The men's share of the evening offering amounted to approximately \$34. This offering will



go far toward defraying the expenses of the district work for the coming year, but we urge all groups to send in the answer to the questionnaire presented at district meeting, in order that more definite action may be taken to raise the budget suggested for the year's work.

A number present showed a special desire for a Men's Work organization in their church. Your president attended a recent meeting of the men at the Wawaka church and assisted in effecting an organization. Harry Frick is their new president and I feel sure the Wawaka men are determined to go forward and make a real contribution to the church. Invitations have also been received from the Buchanan and North Winona men where there is interest in Men's Work.

The auditorium project at Camp Mack needs our renewed interest. Work there is progressing slowly, or only as funds will permit. The season of 1937 should show much progress on this project if we all get back of the program and push it.

What have you, as men, done the past season in making it possible for boys or others from your church to attend camp? In Northern Indiana thirty-four of the forty-nine churches had representatives at camp or a total of 183 campers. Seven of the thirty-four had representatives in each of the four camps, or a total of ninety-seven. Elkhart City ranked high with twenty-three campers. Ft. Wayne, North Liberty, Osceola, Plymouth, Rock Run and Second South Bend were the other churches that had campers in each group. Did we as a Men's Work help to make this camp life possible? Let us do something next season.

Father and son week, the home mission offering, and Gospel Messenger promotion are other worth-while projects.

Elkhart, Ind.

G. A. Lantz.

### THERE WILL BE A MILLENNIUM!

I was surprised to read the article, "Will There Be a Millennium?" by James A. Sell in The Gospel Messenger. I was more than surprised to see that any Christian should doubt this truth. God forbid that any one should be moved from the hope of the gospel, which is the returning of our Lord and Savior Jesus Christ (Titus 2: 13) by the reading of the article.

He spoke of the Book of Symbols and Mysteries. To the Spirit-taught Christian there is no such book in the Bible. The very name refutes such a statement. Revelation means the showing or the making plain.

Christ is coming back to earth again in fulfillment of the prophecy of the angel to Mary (Luke 1: 30-35). At no time during his first appearance did he sit upon the throne of his father, David. His coming is mentioned 300 times in the New Testament. He is coming in like manner as he went away (Acts 1: 11). He left Mount Olivet and ascended in a cloud of glory. He will come in a cloud of glory to Mount Olivet (Acts 1: 11; Zech. 14: 14). So sure were the Jews, from the study of the Scriptures, that Christ would be their King that they rejected him as their Savior.

Christ has no kingdom on earth at the present time. John came preaching that the kingdom of heaven is at hand (Matt. 3: 2). Christ's ministry began on the same theme, but when the Jews rejected him, the theme changed to the gospel of salvation (Mark 16: 16). It is the church of the blood bought children of God, the Bride of Christ, that is present in the world today and they will be at the marriage feast of the Lamb just before his revelation (Rev. 19: 7-9).

The church may not be commended for preaching this gospel of the kingdom, but whenever did Satan give his

sanction to any preaching that gave glory and honor to the Savior? The church that thrives spiritually today is the one that preaches the whole gospel.

Now for a few facts about this kingdom or millennium as we choose to call it. It will begin at the binding of Satan (Rev. 20: 2). As he is bound who will be there to deceive? Opposition and misrule will end (Isa. 11: 3, 4). Toil will end and rest will begin (2 Thess. 1: 7). Our present suffering will end with glory (Rom. 8: 17, 18). The earth will be changed. The enmity between the animals will be gone (Isa. 35). Even the name of Jerusalem will be changed to "The Lord Is There" (Ezek. 48: 35).

According to 1 Thess. 4: 17, the saved will already have been caught up to meet the Lord in the air. They are coming back with him at his revelation (Rev. 19: 14). The unsaved will be there and will be ruled with a rod of iron (Matt. 25: 31-46; Rev. 19: 15; Psa. 66: 3).

To read out this dispensation from the Word of God is sure to bring the curse of Rev. 22: 19.

Estie S. Kahl.

Coalinga, Calif.

### SISTER OMA M. RIFE

Oma M. Rife was born in Adams County, Iowa, Aug. 2, 1881. Her parents were Thomas Benton and Emeline Dawson Prickett. She was left an orphan at an early age, her mother dying when she was three and her father when she was twelve. She had two brothers, Ora S. Prickett, deceased, and Chas. Prickett, now living at Castella, Calif.

On June 10, 1899, she was married to Obed C. Rife. To this union was born one daughter, Elsie, now Mrs. Harvey Carey of Chili, Ind. The husband, daughter and two grandchildren survive her.

On Oct. 27, 1896, she became a member of the Church of the Brethren and lived a most beautiful and consistent Christian life. In 1908 she with her husband was called to the ministry and later to the eldership. In this great work she had been his devoted helper. Her quiet, consecrated life had been a blessing not only to her family but it had inspired and blessed her neighbors and the members of the church.

In recent years she had suffered much from cancer. She bore her sufferings with great patience. Even when suffering severely, she was often forgetful of herself in her interest for other. Her faith and hope never wavered. She was fully prepared for her departure to the glory world to which she was called on the morning of Sept. 17, at the age of 55 years, 1 month and 15 days. Funeral services were conducted by the writer assisted by the home ministers, E. S. Brubaker, J. F. Frantz and Elzie Weimer.

North Manchester, Ind.

Otho Winger.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Culver-Main.**—By the undersigned, at the First Church of the Brethren, Baltimore, Md., Sept. 26, 1936, Mr. Chas. Culver and Sister Margaret Helen Main, both residing in Baltimore, at present.—I. S. Long, Baltimore, Md.

**Hollenbeck-Tarrence.**—At the home of the bride's parents, near Udell, Iowa, Sept. 5, 1936, Mr. Wilbur Hollenbeck and Sister Velma Tarrence. Ruth Ogden, Unionville, Iowa.

**McClatchy-Tollett.**—At the church in Glendale, Ariz., by the undersigned, Sept. 12, 1936, Sister Ruth Tollett of Glendale, Ariz., and Mr. Jack McClatchy of Blythe, Calif.—E. E. Barnhart, Glendale, Ariz.

**Nordstrom-Thomas.**—By the undersigned, in the La Verne Church of the Brethren, Aug. 30, Howard Nordstrom of Kingsbury, Calif., and Bertha Thomas of Pasadena, Calif.—Galen K. Walker, La Verne, Calif.



## FALLEN ASLEEP

**Barnes, Mrs. Alice Rehecca**, was born Nov. 25, 1847, at Sharonville, Ohio. She spent thirty-two years of her life in that vicinity. The remainder of her life was spent in Middletown, Ohio. Sister Barnes died Aug. 9, 1936, in Hamilton, Ohio, where she had gone for treatment for her eyes. Though past 88 years of age she was at church every time it was possible for her to get there. In early life she united with the Universalist church but after coming to Middletown and getting acquainted with our people she became a member of our fraternity. Mrs. Barnes is survived by one brother, one sister, five daughters, three sons, eighteen grandchildren, besides nieces and nephews. Funeral services were conducted by her pastor, W. E. Hamilton, in the church where she had worshiped for several years. Burial took place in the Woodside cemetery.—Mildred Hamilton, Middletown, Ohio.

**Bauserman, Sister Marjorie**, aged 16 years, died at the hospital, Staunton, Va., July 22, 1936. She underwent an operation some months before. She bore her suffering with Christian grace and fortitude. She leaves her parents and several brothers and sisters. Funeral services at the Barren Ridge church by Eld. C. M. Driver and Eld. N. W. Coffman.—Helen E. Coffman, Staunton, Va.

**Beaman, Mrs. Sarah**, born May 20, 1862; following a brief illness she died at her home in Mt. Vernon, Ohio, Sept. 19, 1936. For more than forty years she was faithful as a member of the Church of the Brethren. Funeral services were conducted by the writer in Mount Vernon.—Charles E. Zunkel, Danville, Ohio.

**Blosser, Elizabeth Mishler**, daughter of Magdalene and Joseph Mishler, was born July 12, 1864, in Elkhart County, Ind. She died Sept. 19, 1936, at the home of her only surviving daughter Blanch. On Dec. 8, 1882, she was united in marriage to David Blosser and to them were born eight sons and two daughters. Her husband, two sons and one daughter preceded her in death. Surviving are six sons and one daughter, Mrs. Arthur Marshall, of Elkhart, who has shared her home with her mother since her marriage. Surviving also are twenty-three grandchildren, one great-grandchild and one sister. Many years ago she united with the Church of the Brethren at Union Center and remained faithful, often expressing the wish that she might see all her family in Christian service. Funeral services by John D. Frederick and the undersigned in the Union Center church with burial in the Union Center cemetery.—David Miller, Nappanee, Ind.

**Bortz, Isaiah**, a son of Jacob and Serena Bortz, was born near Laura, Ohio, March 17, 1868; he died in Dayton, Ohio, Sept. 25, 1936, of a heart attack. He united with the Church of the Seventh Day Adventists in early life. He married Sister Emma Root Avria Oct. 10, 1919; she survives with a son and two daughters. Funeral services in the Eversole church by the undersigned, assisted by Eld. John H. Root.—Wm. Minnich, Union, Ohio.

**Crunkleton, Sister Effie Grace**, was born July 24, 1864, and died Sept. 25, 1936. The funeral services were conducted in the home by the undersigned. Interment was made in the Shanks cemetery, just out of town. Her quiet spirit and lovely Christian character constitute the monument by which we shall best remember her. She was a charter member of the Greencastle Church of the Brethren. Even though she owned an attractive residence and possessed much of this world's goods, she was always dutiful and faithful in her church work with a forward look to her heavenly mansion. She seemed to allow nothing to separate her from the "Love of God which is in Christ Jesus." Her last weeks were spent in the Hagerstown hospital where she died. Her husband and son, an only child, had preceded her to the spirit world.—J. C. Beahm, Greencastle, Pa.

**Eberly, Sadie**, oldest daughter of Jacob and Sallie Eberly, was born in Kleinfeltersville, Lebanon County, Pa., Sept. 7, 1884. With her parents she came to Nebraska in 1889 where she grew to womanhood and continued to reside until her death. She died Sept. 21, 1936, after a lingering illness of about two years. She was married to Jerome Eberly Dec. 19, 1904. In 1923 she united with the Church of the Brethren and lived in the faith until her death. She leaves her husband, her father, two sisters, one brother and two step-daughters. Funeral services were held at the Octavia Church of the Brethren by the writer, assisted by L. L. Meck. Burial in the Edholm cemetery.—S. R. Merkey, Ahilene, Kans.

**Elliott, Bruce**, son of John A. and Laura A. Elliott, was born March 2, 1876, at Hagerstown, Md., and died at his home at Eldorado, Aug. 1, 1936. His health had been failing for four years and the last two years were filled with much suffering, yet he was very patient through it all. He came to Belleville in March, 1898. In December, 1898, he married Nora Myers. To this union were born eight children; two daughters died in infancy and one son at the age of ten. He united with the Church of the Brethren when eighteen years old. He served as superintendent of the Sunday school at Belleville church for a number of years and was also teacher of the young people's class for some time; he was elected as a deacon in 1906. He leaves his wife, two sons, three daughters, five grandchildren, one sister and two brothers. Funeral services at the church, Belleville, by the undersigned with interment in the cemetery near the church.—W. W. Gish, Belleville, Kans.

**Hershberger, S. Henry**, son of John S. and Emma Nycum Hershberger, died at his home in Everett, Pa., July 1, 1936, at the age of 48 years. He was a member of the Church of the Brethren. Surviving are his wife, two daughters, his parents, one brother and four sisters. Funeral services at the home of his parents by Bro. E. M. Detwiler, his pastor. Interment in the Everett cemetery.—Mrs. Chas. R. Laher, Everett, Pa.

**Hershberger, Wm. N.**, son of John S. and Emma Nycum Hershberger, died at his home in Everett, Pa., Aug. 27, 1936, at the age of 46 years. He was a member of the Reformed church. He is survived by his wife, one son, parents, one brother and four sisters. Funeral services at the home of his parents by Rev. J. E. Scheetz, assisted by Bro. E. M. Detwiler. Interment in the Everett cemetery.—Mrs. Chas. R. Laher, Everett, Pa.

**Just, Sister Sue E.**, daughter of John and Elizabeth (Maust) Peck, was born in Maple Glen, Oct. 8, 1857, and died in Meyersdale, Pa., Sept. 8, 1936. Her husband, Cyrus A. Just, preceded her June 5, 1935. She was a devoted member of the church. For the last ten years of her life she was an invalid. She is survived by two daughters, two brothers and one sister. Funeral services at the family home by Bro. G. L. Detweiler, assisted by Bro. T. R. Coffman, with interment in the Union cemetery.—Delta Arnold, Meyersdale, Pa.

**Lashley, Nancy**, daughter of Israel and Susanna Bennett, was born in Bedford County, Pa., Feb. 8, 1857, and died June 17, 1936, at her home in Everett, Pa. In 1876 she married Jacob Lashley who preceded her in August, 1934. She was a faithful member of the church for many years. She is survived by three sons, two daughters, ten grandchildren, four brothers and three sisters. Funeral services at her home by Bro. E. M. Detwiler, her pastor, with interment in the Everett cemetery.—Mrs. Chas. R. Laher, Everett, Pa.

**Netzley, Mary E.**, daughter of Jacob and Eliza Sollenberger, was born Sept. 9, 1854, at Mercersburg, Pa. When she was ten years of age she came with her parents to Illinois, where she grew to young womanhood. On Nov. 19, 1874, she was united in marriage to Emmanuel Netzley, who preceded her in 1931. To this union were born five children, two of whom preceded her in death. After living at Batavia, Ill., for forty-five years, she came with her husband to Pasadena, where she lived until the time of her passing, Sept. 22, 1936. All during her illness Sister Netzley was very patient and in her restless moments, when other things failed, the nurse would read scripture verses to her, which always soothed and quieted her. Sister Netzley united with the Church of the Brethren at the age of twenty-nine and for fifty-three years had been a faithful and active member, much beloved by all her associates. She was a faithful worker in many fields of activity. She is survived by one son, R. G. Netzley of Yakima, Wash., two daughters, Mrs. E. B. Williams of Naperville, Ill., and Mrs. G. E. Replogle of Pasadena; six grandchildren and two great-grandchildren; and three brothers, A. D. Sollenberger, Glendora, Calif., I. J. Sollenberger, Edgewater, Colo., and Samuel Sollenberger, Fairbury, Nebr. Funeral services conducted by her pastor, Forest S. Eisenhise, in the Pasadena Church of the Brethren. Interment at Glendora, Calif.—F. S. Eisenhise, Pasadena, Calif.

**Penn, Martha Jane**, daughter of Addison and Margaret Quick, was born June 2, 1863, died Sept. 19, 1936. She married Theo. Penn Sept. 25, 1882, and to this union were born three sons and two daughters. One son preceded her in death. She united with the Church of the Brethren early in life and remained faithful and active in the church. Funeral services in the West Eel River church by the writer with interment in Eel River cemetery.—Hugh Miller, North Manchester, Ind.

**Stauffer, Marie Fry**, daughter of Jacob Y. and Margie Fry, was born July 17, 1923, and died at her home Sept. 21, 1936, after a brief illness from an injury received at school during play. She was a member of the Chiques Sunday school. She leaves father, mother, two brothers and four sisters. Funeral at the Chiques house by Brethren Benj. G. Stauffer and S. S. Eshelman. Interment in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

**Strong, Mrs. Louisa**, born in Ohio on July 17, 1850. When a small child she came with her parents, Mr. and Mrs. Levi Harmeson, to Homer, Ill. She is the last in a family of four children, two brothers and a sister having preceded her. She was married to C. L. Strong March 13, 1873; her husband died June 18, 1921. Early in life she joined the Church of the Brethren and lived a devoted life. She and Bro. Strong gave substantially to the support of their church. Although she lived several miles from the church, she sought every opportunity to attend services. Had she lived four more days she would have been eighty-six years old. Funeral services in her home by the pastor, Merlin E. Garber, with interment in the Homer cemetery.—Dorothy Green, Champaign, Ill.

**Wineland, Jas. C.**, resident of Martinsburg for over forty years, died at the hospital Sept. 17, 1936. He was born Aug. 26, 1867, a son of Wm. and Susanna Camerer Wineland. Death was attributed to diabetes with which he had been afflicted for some time. He married Nannie Burket Nov. 8, 1888, and they took up housekeeping on a farm. In 1895 they moved to Martinsburg. His wife died June 4, 1935. He is survived by two sons, one daughter, seven brothers and sisters and eight grandchildren. Funeral services in the Martinsburg church by A. R. Coffman, assisted by F. R. Zook. Interment in Fairview cemetery. The finer side of Mr. Wineland's nature was displayed by his interest in music and his founding of the now famous Martinsburg men's chorus which developed from the Wineland quartet.—Kathryn L. Lehman, Martinsburg, Pa.

**Workman, Elisha**, son of John J. and Lucretia Workman, born Dec. 17, 1849, near Danville, Ohio, died Sept. 22, 1936. He was a faithful member of the church and was loved as one who lived an exemplary life. Though ill health confined him and his good wife to their home for seven or eight years, he remained cheerful and retained a remarkable sense of humor. Those surviving him are his wife, his son Ora, and his daughter Ada Banbury. Funeral services were conducted by the writer at Danville church; interment was made in the church cemetery.—Charles E. Zunkel, Danville, Ohio.



## CHURCH NEWS

### ALABAMA

**Fruitdale** church held its quarterly council Sept. 17 when Sunday-school officers were elected for the coming year. Several of the young people have gone to other places to school and some have gone visiting, which left a small number to elect from. The love feast will be Oct. 16.—Eva Carpenter, Fruitdale, Ala., Sept. 30.

### CANADA

**Bow Valley.**—We held our Vacation Bible School the week of Aug. 17-22, with Sisters Evelyn Burriss and Grace Brubaker as leaders, assisted by several young sisters. The school was in session all day. The enrollment was fifty-six with an average attendance of forty-eight. They gave their program at the morning service, Aug. 24, Sept. 1 we held our annual election of officers. Bro. J. S. Culp was re-elected elder; Sister Grace Brubaker, Sunday-school superintendent; the writer, Messenger agent and correspondent. Our pulpit is being filled by our own workers. We have some very consecrated young people who are doing excellent work in the pulpit. We are still trying to get a pastor. Since our last report five letters have been granted. Several more families are moving from our district this fall. Our district Bible school opens in our church Oct. 6. Bro. Russell Burriss, recently licensed to the ministry, has gone to Bethany Biblical Seminary.—Mrs. S. M. Burger, Arrowwood, Alberta, Canada, Sept. 19.

### COLORADO

**Denver** church held the regular business meeting Sept. 16. Officers were elected for the Sunday school with Bro. H. C. Long, superintendent and Bro. I. J. Sollenberger, assistant. Sept. 20 is the beginning of church week and we are co-operating with the other churches in observance of this. Sept. 20 our pastor, Bro. Breon, used as his sermon subject, Your Church Home. The message was inspirational and helped us realize how the church can be a home for each individual. Following the morning service, a fellowship dinner was held in the basement of the church. A choir, with Mrs. Breon, director, has been organized and the first practice was held Sept. 23. Promotion day will be Sept. 27 in connection with the Sunday school. Our church was well represented at district meeting held at Sterling Aug. 22.—Hazel Hardman, Littleton, Colo., Sept. 26.

**Haxtun.**—Our time for the evening service has changed again from 7:30 to 7 P. M. The Home Makers' class sponsored a farewell party on Aug. 31 at the city park in honor of Mrs. Vestel and son who left a few days later for Jose, Colo., to make that their future home. Sept. 13 there was a farewell basket dinner at the church, honoring the S. O. Switzer family who were leaving to make their home in Denver. An appropriate program was rendered. We regret very much to lose these friends from our midst as well as a number of other members who have recently moved away. Sept. 20 the mothers' class voted to spend 50 cents for each farewell gift to those members moving away. At our regular mothers and daughters' meeting on Sept. 28 we had as our guest speaker Miss Sutherland of Fort Collins who spoke on various phases of home life; her discourse was very interesting and an outstanding feature was the stress she put on the Christian side of living. Sept. 20 our young people had charge of the evening service. A very pleasing program was rendered, including a special consecration and pledge service for the new officers of the North Platte Valley C. E. league and several musical selections. The principal speakers of the evening were Miss Harriet Robertson and Mr. Willard Scott.—Mrs. Warren D. C. Wood, Haxtun, Colo., Sept. 25.

### ILLINOIS

**Astoria** church met in a members' meeting Sept. 8. Eight letters of membership were granted. Bro. E. F. Caslow was re-elected elder; Orley Chockley, treasurer; Lenore Sullivan, clerk; Sunday-school superintendent, Orvie Kessler with Paul Rhoades, assistant. It was decided to have a love feast this fall, the date to be set later. Our revival meeting will begin Oct. 12, having been postponed one week, with Bro. I. D. Leatherman of Lanark, Ill., evangelist. The Ladies' Aid reorganized, choosing Irma Wherley, president. Our Sunday-school outing was held at Rushville with a fair representation present. Aug. 23 a peace play, Brothers, was given by a group of our young people. Since then it has been given in both the Woodland and Methodist churches. Paul Rhoades and Orley Chockley, delegates to district conference, brought back interesting reports. Three of our young people attended camp near Lewistown, bringing back splendid reports also. At present our church house is being painted.—Mrs. Rosella Sullivan, Astoria, Ill., Sept. 28.

**Champaign.**—We have received eleven new members by baptism, seven of them being young people. During the summer months a number of classes combined and held junior church with our pastor, Merlin E. Garber, in charge. The two B. Y. P. D.'s the intermediates and the young people have combined and now enjoy their meetings and socials together. Out of this group fourteen young people attended camp at Lewistown, Ill. Several also attended district meeting. Bro. W. W. Peters and family left the last of August; he will take up his work as dean of men at Drury College, Springfield, Mo. We deeply regret their leaving and shall miss them greatly as their services have been very helpful. Our church met in council Aug. 25 and elected both Sunday-school and church officers. The first two weeks in September our pastor and wife held a meeting at Lowpoint, Ill. In his absence

the pulpit was filled by ministers of the city.—Dorothy Green, Champaign, Ill., Sept. 26.

**Lena.**—Although not much publicity has been given, the Lena church has not been idle during the past year. During our church council Sept. 14, church and Sunday-school officers were elected for the ensuing year: Bro. Burton, re-elected elder. Our love feast will be held Oct. 12 at 8 o'clock. We are anticipating the installation of a new heating plan for our church. During the summer months we have been combining departmental and evening services, the various departments sponsoring a thirty-minute program which is followed by our regular evening worship. Much interest and enthusiasm have been shown in these services by the large number who attend each Sunday evening. We as a church have been enjoying wonderful services and fellowship during this past year under the very capable leadership of Brother and Sister Burton.—Lydia Lutz, Lena, Ill., Sept. 30.

### INDIANA

**Anderson.**—A very enthusiastic men's meeting was held last Thursday evening with Bro. Cromer Alldredge presiding. The sisters of the church held their missionary meeting at the same hour, presenting a helpful program. We are happy to report that our Sunday-school superintendent, Bro. Warren Wimmer, has recovered from a severe sickness and is now in charge, with fine interest and attendance.—Callie Spearman, Anderson, Ind., Sept. 29.

**Center.**—We held our regular council meeting Sept. 3. We re-elected Sunday-school officers with Bro. Thomas Gordon, superintendent. Bro. Ben Cross of La Porte is pastor for the coming year. Sept. 13 we held a harvest meeting with Bro. Frank Kreider of Goshen as speaker both morning and afternoon. Sept. 27 was rally day with a special musical program in the afternoon. Sept. 29 will be our Sunday-school workers' conference with Bro. J. W. Grater of South Bend as the main speaker. Nov. 8 Bro. Fred A. Flora of South Bend is to begin our evangelistic meetings, closing with a love feast Nov. 21.—Mrs. O. W. Gordon, Walkerton, Ind., Sept. 30.

**Eel River** church met in council Sept. 14 for election of officers for the coming year. Bro. Dan Miller was re-elected adult superintendent with Rudy Michael, assistant. Bro. Le Roy Smith and Geo. Deaton were chosen delegates to district meeting. Bro. Geo. Deaton was re-elected elder for the coming year; Ralph Spangle, church treasurer. Aug. 23 Brother and Sister D. R. Murray from Columbus, Ohio, began a two weeks' meeting which was very interesting. His sermons were plain enough for the children to understand and they took a great interest. Six were baptized at the close of the meeting. Sept. 6 we held our annual homecoming. Bro. Wm. Smith was licensed to the ministry for one year. The Ladies' Aid has had two sale dinners recently and sold two nice quilts, part of the money to go toward the church budget. The men cut corn for one of our widowed sisters which was very much appreciated. We are having an evening communion in the near future.—Mrs. Emma Freed, Claypool, Ind., Sept. 28.

**Liberty Mills** church met in-council Sept. 9. Bro. J. O. Winger was elected elder; most officers were re-elected for another year. Sister Lizzie Heeter and Bro. Clarence Metzger will represent our church at district meeting. We closed a two weeks' revival on Aug. 31 with Bro. Ray Zook of McPherson, Kans., in charge. Three were received into the church by baptism. Aug. 31 we had a homecoming with Bro. Zook giving the morning address and Bro. D. R. Murray of Columbus, Ohio, the afternoon address.—Opal Miller, Claypool, Ind., Sept. 28.

**Osceola** church met in council Sept. 24. The calendar for the coming year was presented. It was decided to take an offering every Sunday evening. Our communion is to be Saturday evening, Oct. 24, and on Sunday morning we will have breakfast. Oct. 4 Bro. Flora will begin our revival.—Eva Pontius, Elkhart, Ind., Sept. 30.

**Pine Creek** (West Goshen).—May 22 Devon Martin, a volunteer, was licensed to the ministry. Our annual homecoming was held May 24. Bro. Ezra Flory of New Paris brought us two fine sermons. During the summer months we enjoyed seeing the films on China and Africa. Our church was represented at Camp Mack by three delegates to training school and one delegate to young people's camp. June 28 Bro. L. W. Shultz of North Manchester brought us an inspirational message, The Ideal Teacher. Mrs. Howard, from a neighboring Church of God, gave an excellent chalk talk in June. The Sunday school has placed The Gospel Messenger in more than seventy-five per cent of our homes. The school was recently reorganized, Bro. Ben Swihart being re-elected superintendent; Porter Bechtel is assistant.—Martha E. Warstler, Goshen, Ind., Sept. 30.

**Plymouth** church met in council Sept. 2. Bro. Harry Rohrer was re-elected Sunday-school superintendent with Bro. Ray Welborn, assistant. July 16 our mother and daughter banquet was held at Pretty Lake, with a good attendance and a splendid program. Aug. 13 we appreciated very much having with us the girls' trio from Bethany. Bro. S. Ira Arnold and family gave a program of songs and a missionary chalk talk July 30 which was much appreciated. Aug. 23 the report of the district meeting was given by our delegates. Sept. 6 Bro. M. J. Brougher of Greensburg, Pa., came to assist us in a revival. He preached the word with power, inspiring us all to a higher standard of Christian experience. As a direct result nineteen have been received into the fold by baptism and we feel those inside have been greatly strengthened. Since our last report twenty-three have been received by baptism, four preceding the revival. One outstanding day in our church is the annual Aid day. This was held Sept. 23. In the afternoon the work was making comforters. At noon dinner was served to a large group of our church people and neighbors; the children came from school and the men from work and altogether formed a large, happy group. A silver offer-



ing was lifted at the table. In the afternoon we enjoyed a splendid missionary program. Mrs. Decker, a returned missionary from Africa and a minister in the Wesleyan Methodist church, was the main speaker. The mite boxes which had been given out a year ago were brought in and we decided that the money should be sent to the General Mission Board. Other mite boxes were given out for next year. A meeting of the Men's Work of the district was held here on Sept. 20 with Bro. Allen Weldy in charge. Bro. Brougner was the main speaker. Sept. 27 splendid reports were given on the work at Camp Mack by several who had been there. Also a very impressive installation service was held for the officers and teachers of the Sunday school conducted by our pastor, Bro. Canfield. Our love feast will be the evening of Oct. 14. Brother and Sister Canfield are entering a two weeks' revival meeting at Springfield, Ohio, and during their absence our pulpit will be supplied by both home and outside talent.—Mrs. Emma E. Foust, Plymouth, Ind., Sept. 28.

**Union Center church** held their quarterly council meeting Sept. 18. The important business of the evening was the election of officers for Sunday school and church. It was decided to put in a new heating system so that the entire church can be heated, including the basement. Bro. J. O. Winger of Manchester College was with us on Aug. 23 for our harvest meeting. He gave very inspiring messages. The Manchester College quartet sang in the afternoon. Our love feast will be held on Oct. 17 at 7 o'clock. Breakfast will be served at the church on Sunday morning. Bro. L. U. Kreider of Blue River will conduct our revival meeting from Nov. 15 to 29.—Cathrine Miller, Nappanee, Ind., Sept. 30.

## IOWA

**Cedar Rapids.**—A number of our congregation attended the district conference held in Des Moines Sept. 5-7. Bro. Lehman represented our church as delegate to Annual Conference at Hershey. Eleven young people and seven intermediates from here attended camp at Pine Lake. Bro. Lehman was an instructor in both camps. Baptism has been administered to nine applicants since our last writing. The building fund continues to grow and has now reached the \$11,000 mark. The church election was held two weeks ago and a goodly interest was manifested; we look forward to a great year of service. Saturday Prof. R. E. Mohler will meet with and organize our Men's Work. Bro. Harvey Hostetler of Morrill, Kans., will hold an evangelistic meeting Nov. 9-22. Mrs. O. A. Prather, Cedar Rapids, Iowa, Sept. 24.

**Dry Creek.**—At our missionary service in May, the Conference offering was taken, which was \$16.40. On June 14 we held our Children's Day service with a sermon in the morning and the program in the evening. The offering was given to the District Board of Administration. Our pastor and wife were asked to remain with the church here for another year. Brother and Sister O. A. Myer were our delegates to district meeting which was held in the Des Moines church Sept. 5-7. The church met in council Sept. 17. Officers for the church and Sunday school were elected for the coming year: Elder, D. W. Miller; clerk, Georgia Burgess; treasurer, Bro. C. H. Schluntz; trustee (three years), C. H. Schluntz; Messenger agent and church correspondent, Mrs. O. A. Myer; Sunday-school superintendent, Sister C. C. Hoover. We are looking forward to the coming of Brother and Sister B. M. Rollins of West Virginia for our series of meetings to begin Oct. 21, closing on Nov. 1 with the love feast on the evening of Nov. 2.—Mrs. O. A. Myer, Robins, Iowa, Sept. 26.

**Iowa River church** met in council Sept. 13. Church and Sunday-school officers for the coming year were elected. Bro. Keedy is our elder for another year; Bro. Elroy Yonker, Sunday-school superintendent. We voted to pay Bro. Keedy a small salary from now until March or April; in the meantime the ministerial board is to secure a minister, also to get some outside talent to help out with the Sunday evening service. The Iowa River church is to render services at the Old Folks' Home in the near future. The time for our love feast is Oct. 18 at 7:30.—Mrs. Lulu E. Duft, Marshalltown, Iowa, Sept. 30.

**South Waterloo.**—During the past year our Sunday-school organization has included a larger percentage of young people than usual. The same is true of the officers who take their places at the beginning of the new Sunday-school year. General superintendent is Burlin Hamer. The first Sunday in October is significant as "Go to Church" Sunday, also as the time of the installation of the complete Sunday-school staff. Plans are under way for a special meeting of all Sunday-school officers, teachers and class officers to consider the work of the coming year. As the new school year rolled around for 1936, our congregation found the ranks of the young people depleted to an unusual degree—at least nineteen being engaged in teaching or enrolled at some college. Nine are attending Iowa State Teachers' College at Cedar Falls, and of these quite a number spend the week end at home. Four are enrolled at McPherson, one at North Manchester, one at Ames Agricultural College, and one at business college in Waterloo. Three are engaged in the teaching profession. The Harlan Smith family, home on furlough from the China mission field, were with us the last Sunday in September and Bro. Smith brought us a missionary message. Former college friends of Mr. and Mrs. Smith have made plans for the family to spend another Sunday here in the near future, with dinner at the church and an afternoon spent in renewing old friendships. As a church we are looking forward toward co-operating in the "National Preaching Mission" which was presented in the Messenger of Sept. 19 by Ross D. Murphy. With Bro. Yoder assuming his pastoral duties again, since Sept. 1, we may look forward with expectancy to a full co-operation in the movement; and as a congregation we shall anticipate a share in the spiritual blessings which are to be claimed.—Mrs. E. H. Snively, Waterloo, Iowa, Sept. 29.

**Union Ridge.**—Sept. 20 our quarterly council meeting was held and

Sunday-school officers were elected for the coming year. It was decided to have our love feast Sunday evening, Oct. 11. July 5 the chairman of the peace committee sponsored an interesting program which was given on Sunday evening. July 22 the Junior Aid Society sponsored an ice cream supper. The young women of the church are taking an active part in Aid work and should be commended. Aug. 16 the young people and older group met together for a program entitled The Christian's Idea of Success. Aug. 23 a vesper service was held near the church with Bro. Harlan Smith of Eldora, Iowa, as our guest speaker. He gave us a timely message, Walking in the King's Highway. It was indeed an inspirational service. Bro. Smith used the morning worship hour telling us some real experiences and facts about China. It was a joy to have him in our midst.—Mrs. E. E. Jarboe, Hampton, Iowa, Sept. 25.

## KANSAS

**Quinter.**—During the last few months we have had with us several able speakers, including Bro. V. F. Schwalm of McPherson, G. R. Eller of Bartlesville, Okla., C. E. Davis, field worker of McPherson College. June 14 Bro. Ray Wagoner of Burr Oak, Kans., gave us a message both morning and evening. The church and friends appreciated their services during the absence of Bro. Crist who spent several months in California. April 11 the young people held a banquet for the benefit of the young people's conference held at Covert, Kans. April 19 the McPherson chorus gave a splendid program. May 23 the love feast was held with a good representation present. Our Ladies' Aid is still doing good work. Sept. 13 our quarterly council convened. The church decided to be represented at district meeting by delegate. The Quinter church expects to celebrate its fiftieth anniversary with a two day homecoming, basket dinner both days. We extend an invitation to all friends and neighbors, especially to those who have at some time lived and worshiped here. We will begin our series of meetings at that time if help can be secured.—Mary M. Bishop, Quinter, Kans., Sept. 25.

## MARYLAND

**Broadfording.**—Bro. E. C. Woodie was with us in an evangelistic meeting from Aug. 31 to Sept. 13 inclusive. Bro. Woodie worked untiringly and preached the word with power. The services were a spiritual up-building to the members and ten accepted Christ and were baptized. The B. Y. P. D. of Sharpsburg and Beaver Creek gave a peace play, The Eleventh Mayor, on the evening of Sept. 14. We expect Bro. S. Ira Arnold and family to be here Oct. 11 to render a musical program. A committee has been appointed to arrange a homecoming service. Our church has been availing itself of the special subscription rates on the Messenger. The three Bible classes of the Sunday school sent the paper into a number of homes. The church held a business meeting on Aug. 26. Bro. D. R. Petre was elected elder for three years; Bro. Raymond Buttrbaugh, treasurer; Bro. C. R. Ocker, church clerk. Brethren Preston Hykes, C. R. Ocker, Wm. Lowry, Jr., were elected to the office of deacon and with their wives have been installed. Brethren J. R. Reid and Samuel Parmer were elected Sunday-school superintendents. Oct. 24, 2 o'clock, is the date set for our love feast. We were indeed fortunate in securing Bro. James Moy and Sister Edith Slifer of Chicago, Ill., also Brother and Sister Alva Harsh for a combined service on the evening of Aug. 27. Bro. Moy gave a splendid talk and sang several solos. We were glad for the last greeting from Brother and Sister Harsh; they were also with us on the preceding Sunday and each brought us a message. Sister Harsh is one of our number and has done valuable work in her home church. Sister Elsie Wishard has been elected correspondent and will assume the work from this time.—Mrs. J. R. Reid, Hagerstown, Md., Sept. 30.

**Monocacy church** met in council Sept. 24. Eld. J. P. Bowman and wife presented their letter and were welcomed into fellowship with this church. The deacons gave a favorable report of the annual visit among the members. It was decided to hold a Sunday evening preaching service once every month, following the regular young people's programs. Bro. S. R. Weybright was re-elected church trustee. Our Sunday school was reorganized with Brethren Aaron Rice, superintendent and Jas. I. Renner, assistant. Brethren E. P. Schildt and Chas. Gearhart were chosen delegates to district meeting, with Rhoda Schildt and Aaron Rice, alternates. Aug. 28 Bro. Wm. Kahle of Daleville, Va., gave an interesting talk to the young people; he is coming again Oct. 4. We have organized a Cradle Roll department. Sunday morning, Sept. 27, installation services were held when certificates were presented to seventeen children by the director, Sister Ida V. Schildt. An able sermon was given by Eld. E. P. Schildt to the fathers and mothers on the subject of Child Training. Oct. 25 we will begin a series of meetings with Eld. W. N. Zobler of Lancaster, Pa., evangelist. The meetings will close with the love feast Nov. 7 at 2:30 P. M.—Elsie A. Eigenbrode, Rocky Ridge, Md., Sept. 29.

**Westport.**—Our council meeting was held Sept. 1. As it was the regular yearly council we had a report from each organization of the church. We found that our attendance was steadily increasing and a great work was being done toward the upkeep of the Lord's house. Officers for the year were elected: Mrs. Fike, Messenger agent; Mrs. Rogers, correspondent. On Sunday evening, Sept. 6, the following were installed in the deacon's office: Brethren Isaac Parker and wife, Dorsey Rogers and wife, Virgil Bailey. Our Sunday-school officers were elected Sept. 13 with Ted Metcalf, superintendent and Bro. Roy Harrison, assistant. Sunday evening, Sept. 13, a missionary play was given under the direction of the missionary superintendent, Mrs. W. O. Devore. Sept. 20 installation services were held for the B. Y. P. D. officers; their president is Ted Metcalf. The young people have been active under the guidance of our pastor, Bro. Newton Cosner, and his faithful wife. Sunday morning, Sept. 27, Sunday-school officers, teachers and



class officers were installed. We are looking forward to a revival sometime this fall.—Mrs. Dorsey Rogers, Westernport, Md., Sept. 29.

### MICHIGAN

**Buchanan.**—Many blessings have come to us since Brother and Sister Geo. Weybright have been with us. On July 4 we held our annual Sunday-school picnic at Boyle Lake which was greatly enjoyed by all present. Aug. 30 we held our harvest meeting. Bro. Weaver gave us two very spiritual and instructive sermons. We also held election of church and Sunday-school officers for the coming year. We enjoyed having our beloved Sister Ellen Roose with us that day. It gives us courage and inspiration when those who have labored so faithfully with us in former years can come back and see that we are still growing. Sept. 12 we met in council with Bro. Frank Kreider and Bro. Zigler. The report of election held Aug. 30 showed the following officers for the year: superintendent of Sunday school, Bro. Fred Hagley; assistant, Bro. Royden Ingelright; church clerk, Bro. Royden Ingelright; church treasurer, Bro. John Platz; Messenger agent and correspondent, Sister Grace Weaver; trustee, Bro. Fred Hagley. Our Ladies' Aid is planning work under the leadership of Sister Lulu Conrad. Sept. 19 the Bethany trio gave us a spiritual program in song. Our teachers' meetings once a month have proved very successful. We are planning to take up still more work in our meeting along Bible reading lines. Our revival will begin Oct. 29 with Bro. Flory in charge and our love feast will be Nov. 8. Attendance both morning and evening is increasing. Bro. Weybright is giving us some inspiring sermons on practical living.—Grace Weaver, Buchanan, Mich., Sept. 30.

**Grand Rapids** church is looking forward to a good year. We met in business meeting Sept. 6. All church and Sunday-school officers were elected. Bro. Chambers is our superintendent and Bro. Townsend, our elder for the coming year. Bro. Harold S. Chambers has taken over the work as part-time pastor beginning Oct. 1. After Bro. Van B. Wright left us June 1, Sister Scholten of the Elmdale church served us very acceptably, filling the pulpit each Sunday morning during the summer months. The Men's Work and the ladies' missionary society are redecorating the parsonage throughout. Bro. Zeigler was with us Sept. 13 and preached at the morning service.—Grace Oaks, Grand Rapids, Mich., Sept. 25.

### MINNESOTA

**Guthrie** church will hold its fall love feast at the church Sunday evening, Oct. 11. Bro. Rolston of Sheldon, Iowa, will be present. The B. Y. P. D. sponsored a missionary program at the monthly Bible class meeting Sept. 13. Under the direction of Mary Allen a discussion of missionary events and news of interest was conducted with music as an added feature. Members of the Ladies' Aid presented the mite boxes which they had been filling during the year. The B. Y. P. D. is enjoying a discussion of the book of James at its weekly meetings. With Lyle Allen leading the study, the group covers one chapter an evening.—Evelyn E. Saathoff, Guthrie, Minn., Sept. 30.

### MISSOURI

**Rockingham** church held the most important business meeting of the year Sept. 12. All of our church officers were elected at this meeting. Oscar Early is elder; Irl Newham, Sunday-school superintendent. We will hold our fall love feast soon. We are hoping to secure a pastor soon, but until we do our four local ministers are very ably giving us sermons on Sunday mornings. A representative each from the men's organization, Ladies' Aid Society and the B. Y. P. D. are sponsoring the Sunday evening meetings. With the co-operation of each member of the church we hope to carry on a growing church program until we secure a pastor.—Vera Early, Hardin, Mo., Sept. 24.

### NEBRASKA

**Omaha** church is glad to welcome Bro. Ralph R. Hatton as our pastor. We gave the family a reception and shower on Sept. 9. We are grateful to Sister Pearl Severn for her services and help the past six months while we were without a resident pastor. Our church convened in a business meeting Sept. 8. Officers for the church and Sunday school were elected for the coming year. Impressive installation services were held Sept. 27 by Bro. Hatton. Delegates to the district meeting are Brother and Sister Hatton. Interest is increasing with each service. Bro. Hatton is an efficient and enthusiastic worker and leader and we feel much encouraged. He has been here only three weeks and has made over 150 calls. We were sorry to lose one of our most estimable families, Brother and Sister L. A. Walker, who moved to Adel, Iowa, this summer.—Mrs. A. J. Fry, Omaha, Nebr., Sept. 29.

### NORTH CAROLINA

**Spray.**—Bro. C. H. Hinegardner of Lynchburg, Va., came to us Aug. 30 and conducted a revival until Sept. 13. During this time thirty-four united with the church through baptism and one was received by letter. We had a full house each evening and feel that the entire church and community were benefited by the meeting. Our love feast will be Oct. 10.—Mrs. C. W. Agee, Spray, N. C., Sept. 27.

### NORTH DAKOTA

**Kenmare.**—The regular quarterly council was held on Sept. 27 for the election of officers. Those chosen are: Elder, Jorgen Boe; clerk, Marian Stice; treasurer, Lyle Hodgson; Messenger correspondent, Doreen Ankenbauer; Messenger agent, Ruth Hodgson; Sunday-school superintendent, Ruth Hodgson.—Doreen Ankenbauer, Kenmare, N. Dak., Sept. 29.

### OHIO

**Cleveland.**—Prof. J. O. Winger of Manchester College preached for us on July 27. Bro. Ora DeLauter of Canton, Ohio, very ably filled the pulpit during the month of August while the pastor was away on vacation. Now that school has opened and vacation time is over the church program has started with better attendance and renewed interest. On Sept. 20 we had our installation service of the officers and teachers of the church school. Over the week end of Sept. 26 and 27 the officers of the church and the church school gathered for a retreat at Geneva-on-the-Lake. At the retreat the church program for the entire year was planned in detail, as all of the church officials gathered in conference helping each other solve their problems. The church at work calendar was used as a guide in scheduling the various activities. Moments of inspiration came in the keynote address of the pastor; in the vesper service by Lake Erie; the Sunday morning watch; and in the closing consecration service. After living and working together for about thirty hours the officers feel a greater unity of purpose and a finer loyalty to each other. We are expecting great things to come as a result of the fall retreat. Mr. Edwin Garman and Mrs. Donald Bame had charge of the services at the church in the absence of all the officers and teachers. We are planning to co-operate with the National Preaching Mission which comes to Cleveland Oct. 15, 16, 17 and 18. Our pastor is on the committee of one hundred which is sponsoring the mission in Cleveland.—Mrs. Clair O. Throne, Cleveland, Ohio, Sept. 29.

**Dupont** church met in council Sept. 4. Sunday-school officers were elected for the coming year. Alta Shafer was re-elected superintendent with Irving Weller, assistant. Quite a number from our church attended the mission school at Lima last Friday and Saturday; they reported a fine meeting. Our revival meeting begins Oct. 4, a two weeks' meeting to be held by our pastor, Bro. Boomershire. Alma Rau of Beaverton, Mich., will lead the singing. On Oct. 25 an all-day meeting will be held, basket dinner at noon with communion services in the evening. We are having group meetings on Sunday evening, including the adults, the young people and the Junior Band. The interest is growing.—Anna Measel, Oakwood, Ohio, Sept. 28.

**Ft. McKinley.**—This summer marked the largest and best community Vacation Bible School. For four consecutive years our church and the United Brethren have sponsored this project; the enrollment this year was 194 with an average attendance of 148. We joined with other churches in union services held at Bonebrake Seminary each Sunday evening during July and August. Our Sunday school held its annual picnic Aug. 1. Aug. 16 some of our people attended a wonderful meeting held at Camp Sugar Grove. The church met in council Sept. 9 at which time officers were elected for both Sunday school and church. Bro. T. S. Eikenberry was re-elected superintendent; Bro. C. F. McKee, elder; Mrs. Mildred Duvall, correspondent. The conference of children's workers of Southern Ohio will be held here Oct. 10. Oct. 18 Bro. M. C. Swigart of Germantown, Pa., will begin a two weeks' revival meeting. Our love feast will be held Nov. 15.—Harry E. Heitzman, Dayton, Ohio, Sept. 25.

**Marble Furnace** church met in council Sept. 17 with the pastor, Bro. W. R. Swinger, presiding in the absence of our elder, Bro. D. G. Berkebile. The Sunday-school officers were chosen with Bro. Paul Swinger, superintendent and Bro. Marion Hedrick, assistant. We will have our all-day meeting Oct. 11. Bro. N. B. Wine of Dayton, Ohio, will bring the messages. June 28 a large delegation from the Georgetown church came down to visit us. Bro. S. A. Blessing gave the sermon in the morning and there were several special numbers in songs and readings which were very much appreciated. Our revival will begin Dec. 6 and continue for two weeks. Bro. Chas. Essick from Circleville, Ohio, will bring the messages. We are having special services once a month on Sunday evening, mostly in songs and readings. We are planning a temperance program to be given in the near future. Our prayer meeting is being well attended. We are taking up the different books of the New Testament for our study. Our Ladies' Aid meets once a month with good interest; we have been making pillow cases, comfort tops, aprons, etc. We will have a food sale in the near future.—Ruth Swinger, Peebles, Ohio, Sept. 25.

**Middletown** church met in regular business meeting on Sept. 10. Church and Sunday-school officers were elected for the coming year. P. L. Badgley was elected superintendent, with N. W. Martin, assistant. Mrs. Miriam Lentz was elected primary superintendent. Our Sunday-school attendance is larger this year than for some years past and we are planning to increase the interest and attendance in the future. Mrs. Henry Mankey was elected Messenger agent. Our evangelistic meeting will be conducted by our elder, H. M. Coppock, during the month of November. Aug. 16 Bro. Virgil C. Fennell gave us a very inspiring and helpful message. Our rally day service is to be held on the second Sunday of October.—Mildred Hamilton, Middletown, Ohio, Sept. 30.

**Strait Creek** church met in council Sept. 18, the pastor, Bro. W. R. Swinger, presiding in the absence of Eld. D. G. Berkebile. The officers for the Sunday school were chosen with Bro. J. H. Rhoades, superintendent and Bro. D. E. Setty, assistant. We held our revival from Aug. 31 to Sept. 11. Bro. Oliver Royer brought the messages and preached with power. The church was strengthened through his messages. Sept. 14 Bro. Chas. Essick and a small group from Circleville came to help us in our revival. Bro. Essick brought the message. They gave several special numbers in song. The whole service was very much appreciated. Aug. 2 we held our all-day homecoming. A delegation from the Donnels Creek church gave some special music and Bro. Roland Flory, a former pastor, gave the messages both morning and afternoon. Our Ladies' Aid meets once a month in an all-day meeting. We have been piecing quilts and doing some quilting. The Aid



will furnish half the money to buy paint for the church; we want to paint the church this fall. Our love feast will be Oct. 24 at 7 o'clock. We hope to have another mothers and daughters' meeting this fall.—Ruth Swinger, Peebles, Ohio, Sept. 25.

### OKLAHOMA

**Big Creek.**—It was a pleasure to have Eld. Louis Holdereed of Oakville, Wash., in our midst during the month of August. He was elected to the ministry here in May, 1908, and spent years of active service in many capacities prior to moving to the northwest. Aug. 22 he conducted the funeral services of Sister Ann Fillmore, another pioneer member and zealous worker of the Big Creek church who died Aug. 17, in California. She was hurried here by the side of her husband, the late Eld. Green Fillmore. Aug. 23 Bro. Holdereed gave us a strong message on Salvation and Peace. Aug. 28 Bro. Lester Fike and four other members of Clovis, N. Mex., church stopped overnight with us as they were returning from district meeting. Bro. Fike officiated in the ordination of Brother and Sister O. E. Fillmore to the eldership. He was assisted by Eld. D. J. McCann. Afterward Bro. Fike gave us a short message. At the September council Bro. Chas. Kinzie and Sister

Gladys Kinzie were re-elected Sunday-school superintendent and secretary, respectively. Bro. O. E. Fillmore is president of the C. W. department. Bro. D. J. McCann will continue to serve as pastor and elder. Our love feast will be held Oct. 31, and our homecoming services the day following.—Abbie S. Pote, Ripley, Okla., Sept. 25.

### OREGON

**Portland.**—At the council meeting June 26 Brother and Sister H. G. Shank were elected delegates to district meeting. Two were received on former baptism on July 5. On Aug. 7 three new deacons and their wives were elected and one young man to the ministry. They were installed by our pastor, Bro. Shank, on the following Sunday morning. Aug. 23 Bro. E. M. Studebaker of La Verne College preached at the morning service. In the evening our B. Y. P. D. presented a short program followed by a splendid musical program by two students from La Verne College. During the week of Aug. 22 Brother and Sister Stanley Keller directed our Bible School. At the evening service of Aug. 30 they each gave an informal talk. At the close they were presented with a set of silverware from the members and a gift of money from the Homebuilders class. Sister Keller, formerly Phyllis

## 445 Churches Now Using the Messenger Club Plan!

### The Record for 1936

In 1935 a total of 343 churches used the Messenger club rate plan. This year the total is 445, or a net gain of 102 churches. But 35 churches using the plan in 1935 failed to renew its use in 1936. By regions the per cent of churches using the Messenger club rate plan is as follows: Southeastern, 27%; Eastern, 37%; Central, 53%; Central West, 46%; Western, 61%.

### How It Was Done

In every church succeeding with the plan some one or more persons believed it a good thing to have the church paper in at least 75% of the resident Brethren families. Believing this, pastors, elders, Messenger agents, Men's Work, Women's Work and the young people did something about it. It is wonderful what can be accomplished when the people have a mind to work!

### Congratulations All!

Hearty congratulations are extended to all who so generously gave thought, time, and money if necessary. Now 20,000 Messengers go out every week. Several times that number of people have a chance to read their church paper. Many believe this increase in Messenger circulation the best thing that has happened to the home church in many a year. So again we say: Congratulations all! May you have many interesting hours with the Messenger!

### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please send me details of your special club rate offer on The Gospel Messenger. I am interested in your economical plan for getting our church paper read in at least 75% of the resident Brethren families of our congregation.

Name .....

Street or Route .....

City .....

State .....

Congregation .....



Harding, was an active member of our congregation; we miss her greatly but hope that together they will be successful and richly blessed in their service to others.—Mrs. Fred C. Williams, Portland, Ore., Sept. 29.

## PENNSYLVANIA

**Big Swatara church** enjoyed a Children's Day program at the Hanoverdale house on June 21. The children spoke well and Bro. Hiram Frysinger contributed an interesting talk. June 28 the children of the Paxton school presented their program. Bro. Hartman of Annville gave the message for the young folks. Aug. 15 our people met at the Hanoverdale house for a harvest service. Bro. David Snader of Akron presented a thought-provoking and inspiring sermon. The Sunday schools re-elected Bro. S. S. Shiffler superintendent at Hanoverdale and Bro. John Kauffman at Paxton. Oct. 24 we meet at Hanoverdale for our love feast and in November for a series of revival meetings.—Irene Frysinger, Harrisburg, Pa., Sept. 29.

**Chiques church** was favored recently with a practical sermon on The Palm Tree by Bro. Henry L. Hess from the Neffsville Brethren Home who formerly was from our congregation. Our love feast will be held Oct. 27 and 28 at 10 A. M. at the Mt. Hope house. Our harvest meeting, held Sept. 12, was fairly well represented and the messages given by Brethren Grant Group, East Berlin, Pa., Hiram E. Kaylor, Rheems, Pa., and Graybill Hershey were timely and well received.—Fanny Zug Shearer, Manheim, Pa., Sept. 25.

**Fredericksburg.**—A simple life meeting was held at the Union house. Bro. Alton Bucher brought the message. Our young people also had a musical program and brought us some fine messages. Aug. 2 Bro. D. W. Kurtz brought us a very helpful message on Five Heroes of the Bible. Bible School started Aug. 17 and continued for two weeks with Bro. Ammon Meyer, director. Council meeting was held at the Meyer house, and the harvest meeting at the Fredericksburg house on Sept. 6. The message was brought by Bro. Greene Shively of Millmont, Pa. A temperance and social purity meeting was held at the Meyer house with the address by Bro. Carl Zeigler. The love feast will be Oct. 10 at 11 A. M. at the Meyer house.—Mrs. Annie L. Weaver, Jonestown, Pa., Sept. 21.

**Hooversville.**—In March Brother and Sister Dorsey Rotruck were ordained into the full time ministry in this church. The services were conducted by Bro. T. F. Henry and Bro. W. D. Rummel. Bro. Rotruck has accepted a charge in Manor congregation. Our mother and daughter banquet was held July 10. On Sunday evening, Aug. 23, a large number of intermediate boys from Camp Harmony were at our church and Bro. Paul Rummel was the speaker. The boys also rendered a short program. July 19 Bro. Paul Rummel preached for us. At a recent council meeting church and Sunday-school officers were elected, Bro. W. D. Rummel being re-elected elder. On Sunday afternoon, July 12, a denominational Sunday-school convention was held in our church. Bro. E. M. Hertzler of Windber was the main speaker. Our love feast will be held Oct. 11 at 6:30 P. M.—Blanche M. Hershberger, Hooversville, Pa., Sept. 29.

**Indian Creek congregation** convened in regular quarterly business meeting Sept. 12 with Eld. A. A. Price presiding. The election of Sunday-school officers for the year beginning Oct. 1 was held at this time with the following results: Superintendents: Jonas N. Cassel and Lincoln G. Nyce. An offering was also received for the benefit of the church treasury. Bro. A. A. Price was re-elected as prayer meeting leader and the writer re-elected as church correspondent and Messenger agent. Our love feast will be held on Saturday afternoon and evening, Oct. 31. On Aug. 23 an interesting memorial program was rendered at the old historic Kline meetinghouse in our district in honor of the early church leaders, such as Eld. Peter Becker, who is buried at this place, and others. On the evening of the same day our two-week series of evangelistic services opened with Bro. H. A. Merkey of Manheim, Pa., as evangelist. He brought us seventeen helpful and practical sermon messages. Five of our Sunday school scholars made their decision for Christ during these meetings for which we praise him. These were received into the church through baptism Sunday, Oct. 20, following the morning services. Our annual harvest home services were held on Saturday afternoon, Aug. 29, and were largely attended. A number of visiting ministers were present, all of whom participated in the services. Bro. H. H. Moyer of Reading, Pa., brought a short and much appreciated message in the German language. A substantial offering was lifted at this time for the benefit of Neffsville Orphanage and Sellersville hospital. We enjoyed an open air young people's meeting held on the lawn at the home of Bro. Waldo Ziegler on Saturday evening, Sept. 19. There was an interesting program of music, both vocal and instrumental, etc. Bro. Clayton Gehman of Lancaster County brought a practical message on the subject, "The Test of Life."—Mathias P. Landis, Vernfield, Pa., Sept. 23.

**Lancaster.**—May 5 was the mother and daughter banquet. A large group attended. Our Bible School was held for two weeks during July with a large enrollment. Quite a few of our young people went to Camp Conewago at Elizabethtown this summer and received renewed inspiration. Aug. 1 Bro. D. W. Kurtz gave an address at our church. Aug. 16 Bro. Edward Lander and the group of young men on the Emergency Peace Campaign gave us the morning service. Sept. 7 the Labor Day meeting for this district was held at the Lancaster church. The services were well attended and Bro. Minor Miller from Virginia gave very fine addresses during the day. We all were greatly benefited by being present to hear him. Sept. 13 Sister Bernice Gible Fraser gave us a report on the World's Sunday School Convention which we all enjoyed. We appreciated a firsthand report. Sept. 16 was our regular council

meeting. Sept. 27 was promotion day. The service for the installation of officers was held during the morning service. During the evening service the young people's group gave us a very fine peace pageant which was rendered very well. The pageant was "The Great Choice." Rally day will be Oct. 4. Oct. 4, 11 and 25 Bro. R. W. Schlosser will give us a series of addresses on Evangelism. Our love feast and communion will be Nov. 1.—Rebekah G. Myer, Lancaster, Pa., Sept. 29.

**Meyersdale.**—During this quarter we have enjoyed some good services. Bro. Detweiler exchanged pulpits July 12 with Rev. Zigler of the Salisbury Lutheran church. On July 19 we had a unique and inspiring snow service. Bro. T. F. Henry of Johnstown was with us July 26. During the month of August the churches co-operated in union services. The former pastor of the Brethren church, Rev. Ronk, was with us at one of the services. The young women's and women's classes held a farewell supper and program July 30 in honor of Sister Mary Gauntz who has already sailed for China as a missionary. They presented her with two useful gifts. Aug. 23 she gave her farewell message, Why I Go to China. Mr. and Mrs. Bob Tully were with the young people of the eighth circuit of Western Pennsylvania Aug. 18. The young people enjoyed a discussion, picnic supper, recreation and a campfire service. Several of our members attended the Western Pennsylvania Sunday-school convention at Somerset. During the pastor's vacation our services were taken care of by Brethren Guy Hartman and Harvey Arnold. Bro. Detweiler is holding a two weeks' evangelistic service in the Mt. Joy church which began Sept. 21. Sister Detweiler preached at the morning service Sept. 27. Three of the young people who attended Camp Harmony gave a splendid program in the evening. We are fortunate to have Bro. Wm. Blough, who is teaching music in our township, in charge of the music in our church.—Delta Arnold, Meyersdale, Pa., Sept. 28.

**Mt. Olivet.**—On May 31 the children of the Sunday school rendered a Children's Day program. Our pastor, E. S. Kipp, represented the church at Conference. Our missionary offering amounted to \$115. Two of our young people attended Camp Conewago. Miss Ruth Kipp was sent by the Sunday school to the young people's camp. Aug. 8 three young people asked admission into the church and were baptized. Aug. 31 E. S. Kipp and C. E. Shuler, delegates to the Sunday-school meeting at New Fairview, gave their report. Sept. 11 Eld. J. E. Rowland called a special members' meeting and plans were made to have an anniversary program Nov. 8, it being the twentieth year of the organization of the Mt. Olivet church. Sept. 13 the Sunday school reorganized for the coming year: superintendent, C. E. Shuler; assistant, Cloyd Rhoads. M. S. Kipp and wife will represent the church at district meeting.—Mrs. Ada Brandt, Millerstown, Pa., Sept. 28.

**Myerstown.**—April 19 we were fortunate in having Sister Sara Shisler with us in a local Sunday-school and missionary meeting. She gave two very inspiring messages. Brethren Phares Forney and Nathan Eshelman brought us instructive messages during our love feast held May 23 and 24. June 20 the quartet of Bethany Biblical Seminary rendered a beautiful program of sacred music which was enjoyed by all. June 28 a program was given by the children of our Sunday school in observance of Children's Day. Bro. B. F. Waltz of Hershey, our guest minister, spoke to the children. The young people of the Maiden Creek church gave us an inspiring program on Reverence during the B. Y. P. D. hour, after which Bro. Waltz gave another helpful message. The district Sunday-school and missionary meeting was held at Myerstown July 4. Bro. D. W. Kurtz of Chicago and Chas. Resser of Washington, D. C., the main speakers for the day, gave us some challenging messages. At a special evening service Bro. Kurtz gave a helpful message in keeping with the national holiday. Two of our intermediate girls attended Camp Harmony. Our Vacation Bible School was directed by Sister Cora D. Spangler. A number of our young people were in attendance at Camp Conewago. Aug. 30 Bro. Chas. Zeigler of Richland gave us a welfare sermon. Our love feast will be held Nov. 14 and 15 beginning at 1:30 P. M. We are looking forward to a series of meetings to begin Nov. 15 with Hiram S. Eshelman of West Green Tree, evangelist.—Elizabeth Shally, Myerstown, Pa., Sept. 27.

**Penn Run church** met in council Sept. 13. Officers for church and Sunday school for the coming year were elected: Bro. H. C. Hess, elder; R. D. Fyock, Sunday-school superintendent. H. A. Holsopple, Mrs. Jennie Simpson and Mrs. Verdine Widdowson will represent us at district meeting. Our love feast will be Oct. 18. Sister Olive Widdowson gave us an interesting illustrated lecture on India Sept. 30. Much interest is being shown in our recently organized B. Y. P. D. Every second and fourth Sunday in the month we have preaching services by our pastor, Bro. Ivan Fetterman.—Florence Dick, Clymer, Pa., Sept. 27.

**Pleasant Hill congregation** met in council Sept. 5. Sunday-school superintendents were elected as follows: Beaver Creek, Paul Wiwant; Pleasant Hill, the writer. We held an election for two deacons resulting in choosing Brethren Stuart Jacobs and David Lehigh. Delegates were also chosen to district meeting. Our love feast will be held Oct. 10 and 11 at Pleasant Hill house to begin at 4 P. M.—Paul K. Newcomer, Spring Grove, Pa., Sept. 15.

**Quakertown.**—During August Bro. David Cassel of Hatfield, Bro. Jacob Dick of Pottstown and Bro. Ralph Jones of Trappe, Pa., filled the pulpit. On the evening of Aug. 9 a young people's program was rendered with Bro. Paul Robinson of Princeton, N. J., as speaker. We held our quarterly council meeting Sept. 22 when Sunday-school officers were elected, the superintendent being Russell Rotenberger. Bro. Herbert Miller of Elizabethtown College was elected pastor for the coming year. We are looking forward to a week of evangelistic meetings starting Oct. 11 with rally day services in the morning and homecoming in the afternoon. Our pastor will be the speaker in the evening



service. We expect to have a different speaker each night the following week. These meetings will begin at 7:45 o'clock each evening, preceded by a fifteen-minute song service. The meetings will close with our love feast. Sept. 27 the B. Y. P. D. program was in charge of several young people who presented a pageant entitled The Christian Home, which proved to be very inspiring. We expect to have a peace program Oct. 20 in charge of Bro. Ross Murphy of Philadelphia.—Mrs. Raymond Bleam, Coopersburg, Pa., Sept. 29.

**Roaring Spring** church met in council Sept. 9. Sunday-school officers were elected for the coming year, Bro. Geo. B. Replogle being re-elected general superintendent with Bro. Howard C. Long, assistant. Our love feast will be held Sunday evening, Oct. 18, at 6:30 o'clock. Oct. 11 Bro. D. W. Kurtz will be with us for afternoon and evening services. One was received into the church by baptism since our last report. Bro. Tobias F. Henry of Johnstown has been secured as evangelist for our series of meetings to be held sometime during January. Promotion day was Sept. 27. Our pastor being absent, Eld. Jas. A. Sell filled the pulpit in the morning and the young people had charge of the evening service; their subject was Christ in the Life of the Community.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Sept. 29.

**Shippensburg**.—During the week beginning Aug. 31 and the week following the interior of our church house was repaired, the walls and ceiling painted and the woodwork varnished, which has made it a much more desirable place to worship God. At a specially called business meeting on Sept. 2, the members of the Church of the Brethren of Shippensburg voted almost unanimously to call Bro. Olden D. Mitchell of Rocky Mount, Va., as our pastor. Aug. 30 he delivered the sermon at the morning worship service and we were very glad when he accepted the call to serve the congregation at this place. Sept. 16 our elder, Levi K. Ziegler, conducted the installation services of our new pastor. On the following evening a dinner and reception was held in honor of Dr. Linwood Eisenberg of the Teacher's College faculty who had been acting minister for the past fourteen months, while our congregation was without a pastor, and also to welcome our new pastor, Bro. Olden D. Mitchell. Short addresses of welcome were made by the following persons: Bro. W. H. Fogelsanger who represented the church; Prof. W. P. Harley, superintendent of our Sunday school; Elmer Hall, president of the senior Christian Endeavor; and Rev. Edgar E. Spatz,

pastor of the Messiah U. B. church and president of the Shippensburg ministerium. To these addresses Bro. Mitchell made a very fine reply. Mrs. Mangle led the group singing. During the few weeks Bro. Mitchell has been with us we have been hearing very fine sermons and he has also been very active. Has called in most of the homes with the result of a much increased attendance at all services.—Mrs. A. C. Harmon, Shippensburg, Pa., Sept. 30.

**Spring Run** congregation held their annual homecoming on Sept. 13. Bro. W. J. Swigart of Huntingdon gave the message in the morning. Devotions for the opening of the afternoon session were in charge of Bro. Samuel Kenepf of Payette, Idaho, a former resident. Readings were given by Sisters Mildred Bratton and Mable Dunmire. Short talks were given by Sister Cora Shirk and John Shellenberger of the Lost Creek congregation, also by J. W. Fleming of Lewistown, whose subject was Let Us Live as We Believe. Orlando Mertz of Lewistown, Mrs. Belle Fisher of State College, Bro. W. J. Swigart of Huntingdon and M. G. Myers of Florida gave short addresses. Bro. C. C. Ellis of Juniata College delivered an inspiring message in the evening. Oct. 15 the church met in council when the officers of the Sunday school were elected for the coming year. Bro. Fern Dunmire was re-elected superintendent with Bro. Wesley Swigart, assistant. A women's missionary society was also organized with Sister Ollie Gearhart, president. On two consecutive Sundays, Sept. 20 and 27, Bro. Warren Bowman of Juniata College was with us, preaching in the mornings on the subject, Christian Home Building. In the afternoons and evenings he conducted discussions on the subject of Courtship, Engagement, Marriage and Child Training. A fellowship supper was served each Sunday evening and a fine spirit of Christian fellowship was manifested throughout the day. The B. Y. P. D. purchased at public auction the old schoolhouse near the church and is repairing it for a place in which all departments of church and Sunday school may hold social meetings.—Maggie Gill, McVeytown, Pa., Sept. 30.

**Van Dyke Mission** (Juniata County).—On Aug. 8 Bro. Robt. Dittmer of New Bloomfield, Pa., who is pastor at the above place, closed a two weeks' series of meetings. In the afternoon the Sunday-school hour was occupied by Bro. Otho Hassinger of near Carlisle, after which Bro. Stover and Bro. J. E. Trimmer preached the examination sermon preceding the love feast in the evening. Three young people were re-

## ANNOUNCEMENTS

### DISTRICT MEETINGS

**Kansas, Northwestern**, Burr Oak, Oct. 30.

**Kansas, Southwestern**, Pleasant View, Oct. 16-19.

**Missouri, Northern**, South St. Joseph, Oct. 24-26.

**Pennsylvania, Southern**, Bermudian (Upper Conewago), Oct. 27, 28.

**Pennsylvania, Western**, Uniontown, Oct. 27, 28.

### LOVE FEASTS

#### California

Oct. 29, 7:30 pm, Hermosa Beach.  
Nov. 7, 7:30 pm, Laton.  
Nov. 8, Covina.

#### Florida

Oct. 25, Sebring.

#### Illinois

Oct. 18, 7 pm, Milledgeville.  
Oct. 18, 7 pm, Franklin Grove.  
Oct. 18, 7 pm, Sterling.  
Oct. 18, 7:30 pm, Freeport.  
Nov. 2, Walnut Grove.

#### Indiana

Oct. 17, 7 pm, Pleasant View.  
Oct. 17, 7 pm, Pine Creek.  
Oct. 17, 7:30 pm, Arcadia.  
Oct. 17, 10:30 am, Nettle Creek.  
Oct. 17, Bachelor Run.  
Oct. 17, Mexico.  
Oct. 17, 7 pm, Bethel.  
Oct. 17, Union Center.  
Oct. 18, Rossville.  
Oct. 20, Flora.  
Oct. 24, 7 pm, English Prairie.  
Oct. 24, 7 pm, Osceola.  
Oct. 24, 7:30 pm, Middletown.  
Oct. 26, Walnut.  
Nov. 2, Upper Deer Creek.  
Nov. 2, 7 pm, Roann.  
Nov. 7, Markle.  
Nov. 9, Flora.  
Nov. 21, Center.

#### Iowa

Oct. 18, 7:30 pm, Iowa River.  
Nov. 2, Dry Creek.

### Kansas

Oct. 17, 7 pm, Mont Ida.  
Oct. 24, North Solomon.  
Oct. 31, 6:30 pm, Washington.  
Nov. 16, Belleville.  
Nov. 23, Galesburg.

### Maryland

Oct. 17, 2:30 pm, Meadow Branch.  
Oct. 17, 4 pm, Beaver Creek.  
Oct. 18, 7 pm, Frederick City.  
Oct. 24, 2 pm, Licking Creek at Pleasant Ridge.  
Oct. 24, 4 pm, Brownsville.  
Oct. 24, 2 pm, Broadfording.  
Oct. 25, 6 pm, Beaverdam.  
Oct. 31, 4 pm, Manor.  
Oct. 31, 2:30 pm, Locust Grove.  
Nov. 7, 2:30 pm, Monocacy.  
Nov. 14, 6 pm, Thurmont.  
Nov. 14, 2:30 pm, Longmeadow.  
Nov. 15, 6 pm, Sharpsburg.

### Michigan

Oct. 17, Rodney.  
Oct. 24, 6:30 pm, Midland.  
Nov. 8, Buchanan.  
Nov. 8, Battle Creek.

### Minnesota

Oct. 18, Worthington.  
Oct. 25, Lewiston.

### Missouri

Nov. 1, Rockingham.  
Nov. 23, Cabool.

### Nebraska

Oct. 18, Bethel.

### New Mexico

Oct. 24, Clovis.

### Ohio

Oct. 17, 7 pm, Beech Grove.  
Oct. 17, 7:30 pm, Harris Creek.  
Oct. 17, Gratia.  
Oct. 17, 7 pm, Fairview.  
Oct. 17, 7 pm, County Line.  
Oct. 17, 6:30 pm, Pittsburg.  
Oct. 18, 7:30 pm, Stony Creek.  
Oct. 18, 7:30 pm, Springfield.  
Oct. 24, 10 am, Prices Creek.  
Oct. 24, 10:30 am, Black Swamp.  
Oct. 24, 7:30 pm, Lower Miami.

Oct. 24, 7 pm, Danville.

Oct. 24, 7 pm, Strait Creek.

Oct. 25, 7 pm, Dupont.

Oct. 25, 7 pm, Green Springs.

Oct. 25, East Chippewa.

Oct. 26, 7:30 pm, Pleasant View.

Nov. 7, 7 pm, Stonelick.

Nov. 7, 7 pm, Lower Stillwater.

Nov. 15, Ft. McKinley.

Nov. 16, Kent.

### Oklahoma

Oct. 24, 6:30 pm, Ames.

Oct. 31, Big Creek.

### Pennsylvania

Oct. 17, Buffalo.

Oct. 17, 6:30 pm, Spring Run.

Oct. 17, 18, 1:30 pm, Upper Conewago and Latimore.

Oct. 17, 18, 1:30 pm, Little Swatara.

Oct. 17, 18, 1 pm, Springville at Mohlers.

Oct. 18, 6:30 pm, Hanover.

Oct. 18, 6 pm, Rummel.

Oct. 18, Westmont.

Oct. 18, 2:30 pm, Marsh Creek, Marsh Creek house.

Oct. 18, 6 pm, New Fairview.

Oct. 18, Koontz.

Oct. 18, 7 pm, Ambler.

Oct. 18, 6 pm, Penn Run.

Oct. 18, 6:30 pm, Roaring Spring.

Oct. 18, 7 pm, Fairview.

Oct. 21, 22, 1:30 pm, White Oak at Longenecker house.

Oct. 21, 7:30 pm, Lewistown.

Oct. 24, 1:30 pm, Back Creek at Brandts.

Oct. 24, 1:30 pm, Conestoga at Bareville.

Oct. 24, 25, 10 am, Upper Codorns at Black Rock.

Oct. 24, 25, 10 am, Schuylkill at Big Dam.

Oct. 24, 25, 10 am, Big Swatara at Hanoverdale.

Oct. 25, 7 pm, Jennersville.

Oct. 25, Carson Valley.

Oct. 25, 4 pm, Harrisburg.

Oct. 25, 5 pm, Carlisle.

Oct. 25, 6:30 pm, Replogle (Woodbury).

Oct. 25, 6:30 pm, Yellow Creek.

Oct. 25, Bellwood.

Oct. 25, 7 pm, Lansdale.

Oct. 27, 28, 10 am, Chiques at Mt. Hope.

Oct. 28, 29, 10 am, West Conestoga.

Oct. 31, 2 pm, Akron.

Oct. 31, Indian Creek.

Oct. 31, Nov. 1, 1:30 pm, Heidelberg.

Oct. 31, Nov. 1, 10 am, Prices (Antietam).

Nov. 1, Lancaster.

Nov. 1, 7 pm, Connellsville.

Nov. 1, Walnut Grove.

Nov. 1, 2, West Greentree.

Nov. 1, Codorus at Shrewsbury.

Nov. 1, 6 pm, Reading.

Nov. 1, 7 pm, Boiling Springs.

Nov. 1, 7 pm, York, Madison Avenue.

Nov. 1, 2, West Green Tree at Florin.

Nov. 7, 1:30 pm, Welsh Run.

Nov. 8, Lititz.

Nov. 7, 8, 1:30 pm, Annville.

Nov. 7, 10 am, Falling Spring at Hade.

Nov. 8, York, First.

Nov. 8, 7 pm, Norristown.

Nov. 15, Chambersburg.

Nov. 14, 15, 1:30 pm, Myerstown.

Nov. 14, 15, 1:30 pm, Midway.

Nov. 15, 6 pm, Elizabethtown.

### Tennessee

Oct. 17, 6:30 pm, Pleasant Valley.

Nov. 7, 7 pm, Jackson Park.

### Virginia

Oct. 17, 6 pm, Barren Ridge.

Oct. 17, 6 pm, Mt. Horeb.

Oct. 17, 6:30 pm, Linville Creek.

Oct. 24, 6 pm, Middle River.

Oct. 24, New Bethel.

Oct. 24, 3:30 pm, Valley Pike (Woodstock).

Oct. 25, 7 pm, Unity at Fairview.

Oct. 25, 6 pm, Flat Rock.

Oct. 31, Antioch.

Oct. 31, 3 pm, Sangerville.

Oct. 31, 5 pm, Mill Creek.

Nov. 1, 4 pm, Beaver Creek.



ceived into the church by baptism. Bro. Ditmer is to be commended in the fine work he is doing at this point. A typical old-fashioned love feast was held in the evening. Those present from a distance were Brother and Sister H. M. Stover accompanied by Sister Brown of Waynesboro, J. E. Trimmer and Otho Hassinger and wife of Carlisle. Bro. Trimmer officiated. This place has been taken over by the mission board of Southern Pennsylvania which is giving some support toward the work.—Mrs. Ada Brandt, Millertown, Pa., Sept. 29.

**Walnut Grove.**—October ushers in the fall campaign in both church and Sunday-school activities. We are aiming for the best year in the history of our local church. At the fall council Bro. J. A. Robinson was re-elected elder with T. F. Henry, associate. Lowell Berkebile was elected general Sunday-school superintendent. Our revival services will begin Nov. 8 with L. K. Ziegler of the Waynesboro church, evangelist. Nov. 1 will be the regular time for our love feast. A Vacation Bible School was held from June 22 to July 2, with Mrs. J. A. Robinson as director. An interesting program was carried out by the children with a demonstration of their work. Our pastor gave a series of sermons recently: the morning services were based on the Sermon on the Mount entitled Mountaintop Messages; the evening series was entitled Life's Sign Boards. The delegates elected to district meeting are: Brother and Sister Robinson, W. L. Brougher, Mrs. Geo. Probert, Mrs. Curtis Wissinger, Mrs. Samuel Varner. Three have been added to the church by baptism this last quarter.—Mrs. Waldo Strayer, Johnstown, Pa., Sept. 29.

## TENNESSEE

**Jackson Park.**—Bro. S. H. Garst, our pastor, filled his regular appointment here the second Sunday morning and in the afternoon he baptized a young girl. She is the youngest of six children; all the rest of the children belong to the Church of the Brethren. The church decided to hold the love feast on Saturday evening, Nov. 7.—Jesse D. Clarke, Jonesboro, Tenn., Sept. 27.

## VIRGINIA

**Beaver Creek.**—Bro. H. K. Ober of Elizabethtown, Pa., held a two weeks' meeting at this church beginning July 27. We had been looking forward to these meetings for sometime, expecting an unusual spiritual feast, and we were not in the least disappointed. Bro. Ober labored earnestly each weekday evening. On Sunday he delivered a discourse in the morning, an instructive, practical lecture in the afternoon and a second sermon at night. It was a time of such spiritual uplift that the value can not be estimated. Three young people confessed Christ and were received into the church by baptism. Our love feast will be held at Beaver Creek church Nov. 1 beginning at 4 P. M.—Mrs. S. E. Garber, Bridgewater, Va., Sept. 22.

**Crab Run.**—A two weeks' revival meeting beginning the last week of August, continuing into September, was held by Bro. Ernest L. Miller of Woodstock, Va. Twelve were added to the church; later another one was converted and baptized by the pastor, Bro. J. S. Stephens. Council meeting was held Sept. 26. Eld. J. Galen Wampler being present, arrangements were made for the love feast which is to be held Oct. 10.—Mrs. H. L. Moyer, Bergton, Va., Sept. 30.

**Fairfax.**—A successful Vacation Bible School was held the first two weeks of July with an enrollment of ninety pupils. It was conducted by Bro. Melvin Landes and wife, assisted by teachers from our own and the Methodist Sunday schools. The B. Y. B. D. provided transportation for about twenty children who otherwise would not have been able to attend. Our church met in council on Sept. 1. Sunday-school officers for the coming year were elected. Bro. Rothrock from California has been engaged to hold our series of meetings beginning Oct. 11. We have recently enjoyed a week's series of meetings conducted by the Allem trio from Pennsylvania. The services consisted of music and preaching; they sang and played various types of musical instruments. These meetings were enjoyed by both old and young.—Mrs. B. M. Flory, Vienna, Va., Sept. 24.

**Green Hill.**—Green Hill congregation held a called council on April 5, at which time plans were made for the carrying out of a community religious survey in conjunction with the other denominations in the vicinity. This was successfully carried out, forty-five of our members participating. Following the survey each church held a week's revival meeting, as a result of which four were received into fellowship at Green Hill, one baptized, one reclaimed, and two received by letter. Much was accomplished by this survey, both in furthering the spirit of interdenominational co-operation and in gaining definite information as to the religious needs which may be answered by our local churches. Our Vacation School was held from June 22 to July 3 under the splendid supervision of Miss Bessie Barnhart of Winston-Salem, N. C. She was assisted by Vannis Kinzie, Margaret Mills and Helen Via. This school was quite a success; 105 children were enrolled, and the average attendance was eighty-two. On June 25 the annual district Women's Work conference was held here and a splendid program was given. We were favored with a visit from the Bridgewater College ladies' quartet on July 19, and the Bethany male quartet was with us on Aug. 10. Both gave us excellent programs which were much enjoyed. Our meeting began July 27 and continued until Aug. 9 under the powerful inspiration of Bro. McKinley Coffman, pastor of the Troutville church. As a result of this meeting fifteen joined the Church of the Brethren, and two were baptized into the Baptist church. At our regular council on Sept. 4, the following officers were elected: Elder, Bro. L. N. Kinzie; clerk, Rudolph Reynolds; treasurer, I. S. Austin; Messenger agent, Guy Garrett; Messenger correspondent, Mrs. J. L. Kinzie. Allan Kinzie, who had been appointed peace director at the

April council, was continued in this capacity. Officers for the Sunday school were elected as follows: Superintendent, E. E. Tate; assistant superintendent, Elmer Doyle.—Mrs. J. L. Kinzie, Salem, Va., Sept. 25.

**Hopewell.**—Our new pastor, Bro. H. K. Zeller, came to us in the beginning of a meeting, giving us eleven spirit-filled sermons. At this time two were added to the church by baptism. Sept. 21 Bro. C. E. Eller met with us in our council and we elected officers for the year. Sister A. P. Cook was re-elected superintendent with Bro. Fred Edmiston, assistant. We have not decided on the date for our love feast but it will be sometime soon.—Willie V. Rexrode, Hopewell, Va., Sept. 30.

**Lynchburg.**—We have a very hopeful outlook for our church for the coming fall and winter months. Even with the battle we have had to fight with dropping attendance during the vacation months we have been able to launch many worth-while programs of activity. On May 8 a mothers and daughters' banquet was held. There was a large number present. With good food and a most able and witty toastmistress, Mrs. C. H. Hinegardner, that evening of fellowship was a great success. Mother's Day was observed with a special recognition of the youngest mother, and the ones with the largest families. Our pastor gave a special sermon in the morning, while the B. Y. P. D. gave a special Mother's Day program in the evening. On May 17 we had the privilege of having as our speaker, Mr. Davis, a member of the Gideon organization, from the state convention. The young people's organization presented, on May 24, the play, "What Shall It Profit?" to a large and appreciative audience. One Sunday evening during May our pastor preached at a union service with the West Baptist church. Our pastor and wife attended Annual Conference. During the month of June our church began the unified worship program for Sunday mornings. In putting our preaching hour ahead of Sunday school we feel that it has helped attendance for that hour. In July six were added to the church by baptism. Our quarterly council meeting was held the latter part of July. Officers for the coming year were elected. Our week's Vacation Bible School began on Aug. 24, with an enrollment of fifty-one. During the month of August our Sunday-school attendance increased greatly—a very encouraging outlook for the coming year. Our pastor has just closed a revival meeting, this ending the third during the past several months. After each meeting he has returned to us with the spirit of having had wonderful success in winning many souls to Christ. We feel greatly blessed in having in our congregation a fine spiritual character, Bro. F. L. Norris, who leads us in worship much of the time while our pastor is away on these soulwinning trips. Mr. Norris takes care of the preaching services the first Sunday of each month when our pastor fills the pulpit at Terrace View. We were also privileged to have Mrs. C. H. Hinegardner to speak for us on Sunday morning, Sept. 13.—Mrs. D. B. Weaver, Lynchburg, Va., Sept. 15.

**Manassas.**—During the summer we have made some improvements in and around our church. The basement was enlarged and arranged so that it can be used for some of our Sunday-school classes. New walks were laid and improvements made in the entrance from the road and in parking space. Several of our young people and ministers and their wives attended the young people's and ministers' conferences at Camp Bethel. The district meeting, held here Aug. 12-14, was unusually well attended. Our revival was conducted by our pastor, Bro. B. M. Flory, beginning Aug. 16. At the close of the meeting we held our annual communion service. During the meeting's five were baptized. Sunday afternoon, Sept. 13, our fall council was held. At this time letters were granted to Mr. and Mrs. J. M. Kline, Jr., who are now living in the Mill Creek congregation. Sunday-school superintendents for the coming year are M. J. Hottle and Orrin Kline. Bro. Flory gave a report of his work during the past four months. Our members have been urged to take part in the peace program of the church and the peace banks have been distributed.—Anna E. Blough, Manassas, Va., Sept. 21.

**Midland church** met in council at the Midland house Sept. 5. The following officers were elected: church clerk and church treasurer, R. A. Heddings; Sunday-school superintendent for Midland, C. E. Messick; assistant, Billy Heddings; superintendent of Mt. Hermon, S. K. Andes; assistant, D. J. Myers; elder, J. A. Hinegardner; Virginia Long, Messenger correspondent. Bro. A. C. Miller of Pottstown, Pa., held a two weeks' meeting at Mt. Hermon which was very successful. Five were received into the church. Bro. A. W. Long held a one week's meeting at Hazel River. Our B. Y. P. D. rendered a program at the Valley View church on the night of Sept. 20. Our love feast will be held at Mt. Hermon house Oct. 10.—Rinda Messick, Midland, Va., Sept. 23.

**Montebello.**—Sept. 6 Bro. E. E. Blough of Manassas, Va., began a revival, preaching ten sermons especially inspiring to professing Christians. He was assisted by the pastor, Bro. W. E. Cunningham, who took charge of the song service. On Sept. 12 the church met in council. One matter of importance was to elect an elder as Bro. Cunningham's time had expired. Bro. Blough was chosen in his place. Church officers were elected with Bro. J. T. Whitesell, treasurer; Sister Sallie Ramsey, clerk; the writer, correspondent. Sunday-school officers were re-elected. We plan to hold our love feast on Oct. 10.—Mrs. Edna Ramsey, Montebello, Va., Sept. 25.

**Monte Vista.**—Through the co-operation of our men's organization and Ladies' Aid Society, our church appearance has been greatly improved; both inside and outside have been painted and the woodwork varnished. The men's organization has also done some work on the cemetery grounds. The ladies' quartet of Bridgewater College brought us a beautiful sacred program July 19. The pastor, Bro. M. E. Clingenpeel, recently conducted our revival service at which time sixteen accepted Christ; we feel that our lives were greatly enriched by the wonderful messages he brought us. The song service was led by Bro. David Wampler.—Emily Flora, Callaway, Va., Sept. 16.



**Oak Grove** church met in council Sept. 17. Our revival meeting, which closed Sunday evening, Sept. 13, was a success. Sixteen were baptized, four reclaimed and one preferred another church. Bro. McKinley Coffman, pastor of the Troutville church, was our evangelist and preached with unusual earnestness and power. Bro. D. E. Underwood and Bro. John R. Jamison were elected to the deacon's office at a previous meeting. The annual deacons' visit was made and a splendid report given. The church was reorganized for the coming year. Bro. C. E. Eller was elected elder in charge for three years. The Bridgewater girls' quartet and the Bethany boys' quartet were with us earlier in the summer. Our B. Y. P. D. has been reasonably active this year, but is now somewhat handicapped as three of our active members are at Bethany and two at Bridgewater College. Our love feast will be held Oct. 10.—Mrs. Ruth Spangler, Roanoke, Va., Sept. 25.

**Peters Creek.**—A number of interesting and helpful experiences have been ours to enjoy since our last report. The ladies' quartet of Bridgewater College gave us a splendid sacred program which was inspiring and helpful to everyone. The men's quartet of Bethany Biblical Seminary was also with us and rendered a very splendid and helpful program. Sister Broughman held a two weeks' meeting at the Mason Cove church, a mission point in the Peters Creek congregation. As an immediate result of this meeting thirteen were baptized. At our council meeting Sept. 2 church officers were elected as follows: Elder, D. C. Naff; superintendent, L. S. Shepherd with Galen Showalter as associate. Sept. 2 our Aid was reorganized with Mrs. Lula Mathews and Mrs. Bertha Garst as directors. Sept. 19 we held our love feast with Bro. H. Allen Hoover officiating. Sept. 20 the young people met for reorganization. Galen Showalter and Rhea Garst were chosen as directors for the coming year.—Mrs. J. S. Showalter, Roanoke, Va., Sept. 24.

**Walnut Grove.**—Bro. P. I. Garber started a revival meeting in the Walnut Grove church, in the Moorefield congregation, Sept. 1, preaching until Sept. 12. Sunday he baptized twenty-six converts and in the evening held communion services. About 110 communed. May God richly bless our faithful pastor as he carries on his wonderful work that he may be able to win many souls for the kingdom of God.—Estate Vratford, Moorefield, Va., Sept. 26.

## WEST VIRGINIA

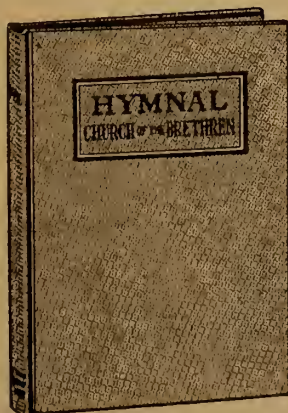
**Brookside** (W. Va.).—We have just been through one of the most moving and inspiring evangelistic services our church has ever known. Bro. Clarence Holsoption of Telford, Pa., came to us on Aug. 16 and labored earnestly until Sept. 1. He preached eighteen powerful sermons to large audiences of eager listeners. People came from far and near to hear these wonderful messages. Each Wednesday evening Bro. Linford Rotenberger of Quakertown, Pa., gave a short talk before preach-

ing services. These periods were filled each evening by special music or song services. Sister Holsoption gave an impressive reading one evening. During the meeting eight confessed Christ as their Savior and were taken into the church by baptism; several others rededicated their lives to his service. Bro. Holsoption's influence in this community will long be remembered. Aug. 2 Sister Mary Gauntz of Meyersdale, Pa., missionary to China, spoke to us on Christ. We enjoyed very much having her speak to us during her short visit here. Bro. Elden Fike donated a new light for the front of the church which has lately been installed. Our Sunday school elected new officers for the coming year. Bro. Amaziah Johnson was elected superintendent.—Pema Bittinger Lipscomb, Oakland, Md., Sept. 21.

**Hevener.**—The Vacation Bible School at Boyer was conducted from June 22 to July 3. This school was well attended with some of the boys and girls facing the close with regret. Bro. Ira Petre was with us in the Bible School and conducted a training class at night. No training class had previously been conducted at this place. Bro. Paul H. Bowman, Jr., was with us from Aug. 9 to 13. During this time he preached at the North Fork and Salisbury schoolhouses. On Aug. 12 he met with the intermediate boys in an overnight camp. The effort and influence of these young men have been much appreciated by the people here. On Sept. 19 an Aid Society was organized in the Hevener community. At this first meeting a missionary program was rendered and three sunshine boxes were packed. The Hevener B. Y. P. D. has been rendering some fine programs to good-sized audiences this summer. The communion service will be held at Hevener Sept. 26, and at Boyer Sept. 27.—Mrs. I. J. Garber, Durbin, W. Va., Sept. 22.

**Old Furnace.**—Eld. Geo. W. Vansickle of Hazelton, W. Va., came here Aug. 29 and began a revival meeting continuing to Sept. 13. He preached seventeen spirit-filled sermons which we believe strengthened the church. Four accepted Christ by baptism Sept. 12. Our communion service was held with Bro. Vansickle officiating, assisted by the home ministers. Children's Day was observed July 19 with an all-day service—a program by the children and young people in the morning with basket dinner on the grounds. Bro. H. K. Balsbaugh of Harrisburg, Pa., brought the afternoon message.—Mrs. Effie Abe, Wiley Ford, W. Va., Sept. 28.

\*\*\*\*\*  
**WANTED**—A Christian woman, between 40 and 50, to do practical nursing and some housework. One experienced in caring for old people. Kansas Brethren Home, John Newton, Supt., Hutchinson, Kans., R. 2.  
 \*\*\*\*\*



## The HYMNS and MUSIC of Your Church and School

are a most vital part in building the spiritual life of your community. That your church and school may have the very best we recommend The Brethren Hymnal, and Worship and Praise.

Both of these books have been tried and have won their way into the hearts of thousands as they meet to sing praises to their Lord and Master.

The Hymns are uplifting, the Music is stately, the Responsive Readings are well chosen. All this

helps to make these two books outstanding. And they are priced right too.

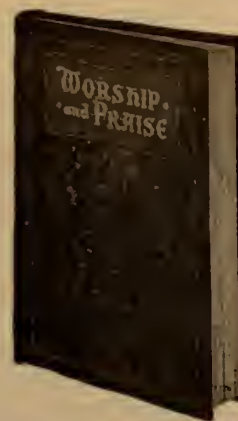
But more than this. We are happy to announce that we can furnish you any good Songbook for your worship services at regular publisher's price.

Our many years of service, in which we print annually carloads of Songbooks, have put us in touch with the best in Christian Hymns and Songs. We know a good book when we see it for we have made millions of them.

If you are in need of a Church Hymnal or a Sunday-school Songbook write us. We'll gladly discuss the matter with you. And remember we can get you any book you desire at the publisher's regular price.

To provide worshipful music for your congregation is a part of our daily business. Write us.

**Brethren Publishing House, Elgin, Illinois**





**DOLLAR  
BOOKS**

## BOOKS of Marked Value PRICED REMARKABLY LOW

**DOLLAR  
BOOKS**

**These Books Are Helping Thousands  
They Will Help You With Your Many Problems**

The Son of God, by Albert Payson Terhune  
The Modern Parent, by Garry Cleveland Myers  
The Life of D. L. Miller, by Bess Bates  
The Business of Being a Mother, by Maud Wilde  
The Gospel of Luke, by Charles Erdman  
The World's Best Poems  
How I Know God Answers Prayer,  
by Rosalind Goforth

The Bible Story, by William Canton  
Life of Christ, by Giovanni Papini  
Church Finance, by William H. Leach  
The Parables of Jesus, by George A. Butterick  
Paul of Tarsus, by T. R. Glover  
Jesus or Christianity, by Kirby Page  
A Guide to Preachers, by A. E. Garvie  
Personal Power, by William L. Stidger  
Constructive Citizenship, by L. P. Jacks  
Fast Hold on Faith, by Henry Howard  
The Mind of the Master, by Ian Maclaren  
Cyclopedia of Evangelism, by Charles L. Godell  
The Wicket Gate, by G. A. Studdert Kennedy  
Not Slothful in Business, by Herbert A. Bosch  
The Parallel New Testament, by James Moffatt  
The Public Worship of God, by J. R. P. Sclater  
New Tabernacle Sermons, by T. DeWitt Talmage  
The Cross in Christian Experience, by W. M. Clow  
The World's Best Humorous Anecdotes,

by J. G. Lawson  
Putting the Church on a Full-Time Basis,  
by A. W. Beaven

My Message to Sunday-school Workers,  
by Marion Lawrance

Leaves From the Notebook of a Tamed Cynic,  
by Reinold Niebhur

Greatest Thoughts About Jesus Christ,  
by J. Gilchrist Lawson

Illustrative Incidents for Public Speakers,  
Poems of Pep and Point for Public Speaking,  
by Will H. Brown

Funeral Sermons and Outline Addresses,  
by William E. Ketcham

Many Mansions (Sermons on Immortality)  
by John MacNeill

The Making of the Christian Mind,  
by Gaius Glenn Atkins

Apostolic Optimism,

The Preacher—His Life and Work, by J. H. Jowett

The Pastor His Own Evangelist,

The Twelve, by Charles R. Brown

Preaching in the New Era,  
edited by Elmore McNeill McKee

The Road to Faith, by Winifred Kirkland

Kagawa, by William Axling

Mothers and Their Sons, edited by J. Harold Gwynne

The Impatience of a Parson, by H. R. L. Shepard

Great Themes of the Christian Faith,  
arranged by Charles W. Ferguson

The Changing Family, by George W. Fiske  
The Inevitable Christ,  
The Lord of Life and Death, by J. D. Jones  
Christ and Human Suffering,  
The Christ of the Indian Road, by E. Stanley Jones  
Our Bible—What's In It? by Arthur W. Kelly  
Bible Cross-Word Puzzle Book, by S. K. Davis  
My Life and Story of the Gospel Hymns,  
by Ira D. Sankey

With Mercy and With Judgment,  
by Alexander Whyte

Lord, Teach Us to Pray,  
Men Whom Jesus Made,  
Bible Types of Modern Women, First Series,  
by W. Mackintosh Mackay

The Training of the Twelve,  
The Miraculous Element in the Gospels,  
The Humiliation of Christ, by Alexander B. Bruce  
Follow Thou Me,  
A Quest for Souls, by George W. Truett  
The Ten Commandments,  
What to Preach, by Henry Sloane Coffin  
Representative Men of the Bible, Vol. I,  
Representative Men of the Bible, Vol. II,  
Representative Men of the Bible, Vol. III,  
by George Matheson

Know Your Bible,  
Bible Sayings,  
Go Till You Guess, by Amos R. Wells  
Ever Open Door,  
Gateways of the Stars,  
Highways to the Heart, by G. H. Morrison  
Men That Count,  
Sermons on Biblical Characters,  
More Sermons on Biblical Characters,  
Sermons on Old and New Testament Characters,  
by Clovis G. Chappell

100 Prayer Meeting Talks and Plans,  
100 Revival Sermons and Outlines,  
100 Great Texts and Their Treatment,  
1,000 Thoughts for Funeral Occasions,  
by Frederick Barton

1,000 Evangelistic Illustrations,  
300 Evangelist Sermon Outlines,  
Cyclopedia of Sermon Outlines,  
1,001 Illustrations for Pulpits and Platforms,  
by Aquilla Webb

Contrary Winds,  
David, King of Israel,  
Paul, the Missionary,  
The Miracles of Our Savior,  
Bible Biographies, by W. M. Taylor  
The Evangelistic Encyclopedia,  
100 Choice Sermons for Children,  
300 Five Minute Sermons for Children,  
100 Best Sermons for Special Days and Occasions,  
Cyclopedia of Sermon Outlines for Special Days and  
Occasions,  
by G. B. F. Hallock

Use this sheet as your order blank. Make your own selection. Many of these books have been sold at a much higher price in the past. They cover a wide field which accounts in part for their popularity.

**DOLLAR  
BOOKS**

**Brethren Publishing House, Elgin, Illinois**

**DOLLAR  
BOOKS**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., October 24, 1936

No. 43



PETER'S CREEK CHURCH OF THE BRETHREN  
(See Correspondence on Page 20)

## IN THIS NUMBER

### Editorial—

Daily Devotions (C. N. E.) .....	2
Muddling Along Without Meditation (H. A. B.) .....	3
The Best Answer (E. F.) .....	3
The Professor's Garden (H. A. B.) .....	4
Whose Child Are You? (H. A. B.) .....	4
Weddings Numerous Versus Golden (E. F.) .....	4
Kingdom Gleanings .....	16, 17

### The General Forum—

Faith (Verse). By Jessie Mahaffey .....	5
The Urge for Spiritual Rebirth. By Walter McDonald Kahle .....	5
The Church and the Physical Needs of Men.—No. 3. By V. F. Schwalm .....	6
These, too, Are Americans. By Kermit Eby .....	7
A World Call Visitation. By H. Spenser Minnich .....	9
Thy Kingdom Come. Second Half. By E. H. Eby .....	10

### Home and Family—

Search (Verse). By Joseph Van Dyke .....	11
The Conversion of an Infidel, Catholic and Quaker. By James A. Sell .....	11
His Way. By Julia Graydon .....	12
Post Mortem. By Roy White .....	12

### Our Mission Work—

What to Pray For. By Kathryn Ziegler .....	13
Lima Missionary Coaching Institute .....	13
Congo Crosses. By Mrs. Mary E. Royer .....	13

### The Church at Work—

Again We Call Your Attention; Follow the Leader; The Church and State; Are We Teaching Children Peace? Your Boys and Girls; Christ in the Life of the Community; Women's Work Conference of Northern Virginia; Feed and a Surprise .....	18-20
--	-------



## DAILY DEVOTIONS

BY CALVERT N. ELLIS

### Spiritual Food

"I am the bread of life"

Read John 6: 41-59

Monday

To his hearers these words of Jesus were most difficult. How can we eat his flesh, they asked? The Roman Catholic church says that in the mass his actual body is eaten, but surely this is not what Jesus meant.

How is Christ bread? He is the food of the soul—the soul's necessity. He satisfies my every spiritual need. He alone can pardon my sin and give me the assurance of forgiveness. He is the pattern of my life and his teachings are its guiding principles. And what is more, his death, his flesh "given for the life of the world," opened eternal life to me. On him my soul should feast because he satisfies.

*Lord, evermore give us thyself. Amen.*

### Deserters

"Many of his disciples went back and walked no more with him"

Read John 6: 60-71

Tuesday

Here is one of the most pathetic pictures in the gospels. The crowds who had followed the Lord through Galilee walked with him no more. As long as he fed them and healed their sick they came but now they fall back. To them he seems just an impractical Dreamer.

Have we ever threatened to turn back? Have we stayed away from church because of something that was said? Did the preacher seem so impractical that we won't go next Sunday? Would we have followed Jesus when there were no loaves or fishes? Can we say with Peter, "We have believed and know that thou art the Holy One of God?"

*O Father, forgive our many desertions and strengthen our faith. Amen.*

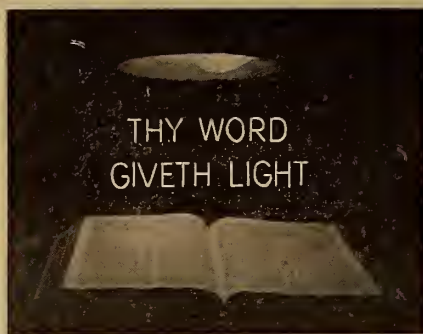
### The Right Time

"My time is not yet come"

Read John 7: 1-13

Wednesday

Jesus lived his life in the will of his Father, and knew that there was an appropriate time for everything. He did not needlessly expose himself to danger, even at the earnest request of his brothers, but went up to the feast secretly. However, when the right time came Jesus never flinched.



In our lives also there is a fitting time for everything. It is so easy to become impatient and try to hasten the plans of God when we should rest in his will knowing there will be an occasion for action and praying for strength to meet the test when it comes. Have we considered today's activities?

*O Lord, through thy Spirit reveal what is fitting and necessary for this day. Amen.*

### Education

"How knoweth this man letters having never learned?"

Read John 7: 14-24

Thursday

These Jews were confusing education with years spent in school and degrees earned. They are the ancestors of those who today regard a college diploma as a mark of superiority. But no degrees can take the place of common sense or a heart filled with love for God. Education, said Jesus, is really a question of the will—a will to know and a desire to do. The desire to please God is the foundation of life—"The fear of the Lord is the beginning of wisdom." One may acquire all the outward marks of culture and yet not be educated. Too often we judge "according to appearance"

## WEEKLY QUIET HOUR

### Hospitality

A Christian virtue practiced by the Brethren.

Commanded by the apostles (Rom. 12: 13; 1 Peter 4: 9).

A test of Christian character (1 Tim. 5: 10).

Read 3 John. Gaius is commended for entertainment of visiting brethren.

Is our urban life losing the value of fellowship in making slight provision for hospitality?

and not according to true worth in the light of eternity.

*Grant us light, O Lord, that we may be wise. Amen.*

### Perplexity

Read John 7: 25-36

Friday

After being in Galilee for many months Jesus came to Jerusalem for the feast of tabernacles. When he began teaching in the temple the people were perplexed and the authorities agitated. "Is not this he whom they seek to kill? . . . But of the multitude many believed. . . . And the Pharisees sent officers to take him." Amid the disturbance Jesus' voice rose, "Ye both know me and know whence I am." You know where I was born and reared, says Jesus, and you simply will not believe that I have come from God.

Jesus and his words always cause disturbance when they are taken seriously. Some believe, some scoff, and more are indifferent, but anyone in ancient Jerusalem who really wished to know who Jesus was, or wishes to know now, can. The important thing is that through him we come to the knowledge of God the Father who sent him.

*O Father, strengthen our faith amid the perplexity about us. Amen.*

### Public Opinion

"Hath any of the rulers believed on him, or of the Pharisees?"

Read John 7: 37-52

Saturday

The popular mind is always influenced by great names. When the arresting officers returned without Jesus and instead told good things about him the authorities thought that to remind the officers that none of the rulers or Pharisees were influenced by Jesus would be a sufficient answer. This may seem a foolish method of settling a great question, but do we not often do the same? Do we not get our political opinions from one or two newspapers? Most of our ideas come from teachers whom we trust—even our religious ideas. More things should be matters of conviction and conscience. We can read the Word ourselves and form our own opinion of Christ.

*We thank thee, Father, for thy Word and for thy Spirit which illumines it. Amen.*



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., October 24, 1936

No. 43

## EDITORIAL

### Muddling Along Without Meditation

PERHAPS you noted a comment, or even read the original story about 150 unemployed men being helped to hold a retreat near Chicago under the auspices of a Catholic monastic order. The purpose, of course, was to help these men discover potential spiritual resources. And there is much to commend the idea for Christ's own method in seeking spiritual renewal was to go apart to pray. The strenuous American, now up to his eyes in difficulties, should know that far too many of us are muddling along without meditation.

The writer recalls a rather important meeting at which a perplexing problem was up for consideration. There was much to be said upon at least two sides of the question. Yet urgency was in the air and a dynamic person was soon on her feet urging action. And there was a decision before the group got its bearings or unified its thinking. So far as we know that is about as far as the whole thing got. It was just another case of impatient Americans deciding on action before they had a clear sense of direction. Then why not think first and act afterward?

Frankly, this is a plea for more sober thinking in all the affairs of life. In a time of crisis it is harder to "stand still and see the salvation of Jehovah," than to do something. But just standing and waiting is one of our present-day needs, and especially when the whole stress is toward ill-considered action. Think what could happen in the way of spiritual insight and appropriate effort if throughout the brotherhood more and more groups would meet to meditate!

Perhaps a half dozen men are concerned about world needs, or even how to make a living in their own community. Would not thought about their common problems help? How are lives and even whole communities redeemed? Certainly seldom by sheer accident. For behind all progress is some one's careful thought and studied action. The Master suggests that if the

kingdom and righteousness are put first other matters will tend to solve themselves. And there is a world of truth in just that. The thoughtful ordering of one's life does make a difference. It is a technique that works. So why muddle along without meditation?

H. A. B.

### The Best Answer

WHEN somebody says something false about you, perhaps accusing you of disloyalty or heresy, what should you do? If formal charges are made, you will of course welcome the opportunity for a hearing in open court. If not, and the responsible person can be identified, procedure after the manner counseled in Matthew eighteen would seem to be in order. But if the matter has taken on the nature of a general whispering campaign, a widely conducted effort to let the world know what a bad man you are, then what?

Consider several possibilities. We would recommend, first of all, a thorough self-examination, the purpose being to discover whether there might be any truth at all in the charges and if so, how much. That should enable you to distinguish carefully between truth and error and put you in the best position for whatever defense may be necessary or advisable.

Next ask yourself a few questions about your accusers. Is it likely that they are saying these things with malice aforethought? Did they try to get all the facts, or are they speaking out of ignorance and prejudice, perhaps out of a too human willingness to believe evil of their brother? Might they be quite sincere in thinking, even if erroneously, that the interests of the kingdom demand that you be exposed? Consider all these things with as much charity as the truth and your own injured feelings will permit.

Here are some other things you could do. You could take the offensive by bringing countercharges against your defamers, demanding that they justify their statements or bring forth fruits meet for repentance. Or



you could at least publish a defense, denying the accusations and setting forth your position in detail on the points in question. You could do one or both of these things and possibly you should, but only after long and hard thinking mingled with much prayer.

One more alternative should not be overlooked. You can go on quietly about your work, ignoring the rumors and charges, serving the church and her Lord as God may give grace and light, trusting to time, and eternity if need be, for your vindication.

E. F.

### The Professor's Garden

ONE beautiful October morning the view from a certain upstairs window showed that doom had struck through the professor's garden. From the vantage point mentioned it was perfectly clear that about all one could expect to harvest was an editorial. And the professor was in no mind for that last solemn duty. "His office let another take."

Now just to check and double check, this other person slipped on a pair of rubbers and went to the back of his lot for a close-up view of the professor's garden. There it lay, just across the line, knee-high sweet corn whitening from frequent frost and dank with dew. Things were turning out pretty much as this other person had supposed they would. For all summer long he had seen the garden if he chanced to look out the window. And occasionally in the cool of the day the professor was seen tending his garden. However, when October days came it was evident the total harvest would not include more than a few carrots, perhaps a mess of green beans, and this editorial!

If the reader cares to go farther here is the short and simple story of the professor's garden. It was last spring that the athletic director from a near-by school brought over a bunch of boys to clear the vacant lot for a playground. Indeed, they had used the lot in this way the year before. But hardly was this work done when it was discovered the professor had already bargained for the lot, expecting to raise a garden. For the professor had talked with sundry garden-minded teachers in the local high school to the point that he was fired to venture on his own.

As luck would have it, the professor started his spring spading at the back end of the lot in a patch of quack grass. He labored valiantly of evenings but never got more than a plot 20 x 30 feet turned over. He sowed his garden seed with a generous hand. His first planting of sweet corn came up as thick in the row as small stuff like radishes or carrots. Nevertheless prospects were green until the drought came on.

As this became severe the professor tried shading part of his garden with gunny sacks. But as many know, the past summer's drought could not be warded

off even with a barrage of gunny sacks. But this experiment should not be held against the young professor. He had grown up in a midwest city noted for its skilled workers. He had eaten vegetables all his life, but knew nothing from experience as to how they were grown.

Though the drought finally claimed the professor's first planting his spirit was resilient and he began all over again with the early August rains. He did not choose the quick and hardy vegetables, but went in principally for beans and corn. Of course the season for these was too short. As noted in paragraph one, doom has struck through the professor's garden. What does this true story of the past summer's experience teach? Perhaps different things to different persons, so the reader is left to draw his own conclusions.

H. A. B.

### Whose Child Are You?

EVERY now and then the public has been intrigued by stories of lost children. Older Messenger readers will remember Bro. James A. Sell's *Lost Brothers of the Alleghanies*. Just this summer Bro. Otho Winger published *The Lost Sister Among the Miamis*.

The latest newspaper account dealing with a story of this type is that concerning Louise Madeline Pittman—or is it Garner? Her case has been something of a poser for years due to a supposed mix-up of babies in a hospital. Now that Louise is old enough to decide for herself it is reported she is leaving the Pittmans, who raised her, for the Garners to whom she thinks she really belongs.

But fully as strange as these stories of lost children, and more wonderful in its implications, is the Bible account of One who came to seek and to save all who do not know they are the children of a kind heavenly Father. Surely you have heard this story. Has it made a difference in your life? Whose child are you?

H. A. B.

### Weddings Numerous Versus Golden

"STATISTICS on Mr. . . . as of this date give the number of his weddings thus far as nine . . . is planning his ninth divorce in July and will be on the lookout for Number Ten . . . weighing the comparative qualifications of some fifty widows and spinsters."

Yes, he is a real person and lives in a real Illinois village. The first figure can be verified historically. The last is part of the reporter's effort to give his story the proper literary finish.

Is our home life breaking down completely? Not by any means. The sort of thing noted above is all too frequent but golden weddings are getting common also. What do you make out of that?

E. F.



---



---

## THE GENERAL FORUM

---



---

### Faith

BY JESSIE MAHAFFEY

Faith comes by prayer and lightens care,  
 Along life's rugged way,  
 And guides us on from dark to dawn,  
 Unto a perfect day.

Faith is our guide when we abide,  
 In doing God's own will,  
 And makes us strong to shun the wrong,  
 When duties we fulfill.

Faith gives us light without respite,  
 From darkness and from sin,  
 By faith unfeigned each day we gain  
 A better life within.

O for a faith that is complete,  
 A courage true when storms arise,  
 To smile and say without defeat:  
 "The ways of God are wise."

*Hufsmith, Texas.*

---

### The Urge for Spiritual Rebirth

BY WALTER McDONALD KAHLE

If we dare be sincere in our survey of modern life conditions we must reluctantly admit that the church seems the most unwisely organized, the most indifferently supported, and the most inefficiently operated organization or institution in the world. To even approach its methods in other institutions would bring speedy failure. Having made this admission we might as well further admit that the Church of the Brethren is no brilliant exception to this unfortunate indictment. Cold facts indicate that we linger near the bottom of the list. In our finance sharing for the extension of the kingdom of God recent findings found us at the very bottom with the glaring amount of \$3.50 per member to our credit! With bowed heads and serious misgivings we must admit that this is not the only point in our denominational life where we sag dangerously low. These searching admissions force us to admit an urgent need for spiritual rebirth in our own church life.

It is not enough to admit a predicament. Relief demands a recognition of underlying influences and causes. In the first place we begin to see that across the years we have not recognized the full content of a whole gospel. We have further minimized certain basic life interests and distorted our emphasis of matters of less importance. We have expended valuable energy in trying to perpetuate our peculiarities at the expense of real salesmanship of our foundation life ideals. We have gradually neglected the invincible influences of creative teaching and dynamic preaching and have enslaved ourselves to a mechanical plan of an annual re-

vival meeting system of sweeping folk into church membership with almost no thought or attention given to the idea of leading them into and through a personal spiritual commitment experience. Much of our present leadership is an unfortunate product of this approach and this process of procedure. These in turn increase the number of folk who never advance far beyond their introductory membership experience.

Before facing the definite task of co-operative effort toward spiritual rebirth let us take into account a few commonly admitted situations within our church which should stimulate us to make the most of what seems to be an unusual opportunity for our denomination. The first admission is that no clear and constraining vision of spiritual possibility beckons us on to any daring spiritual adventure. As a church we are wanting in vision. The second admission is that no great spiritual passion dominates our resources or unifies our energies for the realization of any chosen objective. The third admission is that our members are increasingly disclaiming any personal responsibility for the support and promotion of the minimized program of our church. Another general admission is that we are largely without a leadership that is adequate to the strenuous demands of our day. Most of our ministers, elders and board members are relatively old men. Many are retired from active life and have but meager contacts with modern life or preparation for its tasks. Few young men are being urged into this serious gap. There are other startling facts which a little study will bring into a searching list of admissions.

None of us desire to be pessimistic. Most of us have an increasing faith in the latent possibilities of our denomination as a contributing factor for the promotion of the kingdom of God. Humanity is spiritually wistful. There is an increasing undercurrent of urge for a substantial satisfaction of this wistful life quest. Present opportunities as well as conditions seem to converge to urge the importance of spiritual rebirth in our denomination as well as others. The call of Christ is clear and strong for a great wave of spiritual awakening on the part of all church leaders. The time seems ripe for concerted and co-operative action.

Our first step in the present quest is to clearly recognize the demand for some definite changes in our methods of procedure if we are to realize different results. We must climb out of our predicament at any cost. We must follow God's approved method of procedure. That will involve creative teaching based on reason, stimulated by faith and strengthened by experience. It will constantly lead toward the truth and the abundant life. It will increasingly realize Christ's life purposes.



This new approach to spiritual reality will include many of our previously approved areas of human relationships. But it will also take into account many new areas of daily life which have been previously overlooked or given meager attention. It will certainly be an evangelistic process, but the Christ type of evangelism. It will always begin with the person and in personality, but it will consistently and vigorously invade every realm of each person's daily interests and experience. Its interest in membership in the Church of the Brethren will be incidental. Interest in membership of the family of God and the brotherhood of men through actual life sharing relations will be basic.

This quest for spiritual rebirth represents the dominant interest of the active leadership of a fourth of our brotherhood who have recently entered into a co-operative church affiliation in our Southeastern Region. They are interested in "Christ in the Life of the Church" as a guiding theme for this year, but as a means to an end. The idea of a unified local and district program is of strategic importance. A solid front in our church life is fundamental. An adequate church program for every church circle represents another angle of interest. Every individual and each group back of our brotherhood's approved program is another vital commitment. A genuineness of spiritual reality that shall vitalize our total church life and drive her forth to actually minister to the dire needs of humanity is a simple statement of ultimate responsibility. All will depend on our attitude toward and support of this urge for spiritual rebirth. It would seem that here is a call that should have the support of every leader in our fraternity.

*Troutville, Va.*

## The Church and the Physical Needs of Men

BY V. F. SCHWALM

### 3. Suggestions for a Program

MAY I make some practical suggestions for the church and her program of caring for the physical needs of men?

*First*, the church should give to the world a deep lesson on human brotherhood in practical operation. There is something moving about men in a certain community going in to plow a man's field when he is sick, or having the neighbors come in to harvest the grain of a sick family. There was some merit in the practice of the old brethren who had no insurance, but who helped each other in the case of fire or accident. There is also the impressive story of how the Mennonites throughout the world raised large sums of money for their oppressed brethren. They recently moved some from lands where there is persecution into more favorable spots of the world. Recently, the papers have car-

ried the story of how the Mormons took 80,000 from the relief rolls and cared for them themselves. This principle could be carried much further in the direction of helping the unfortunates. The church, and especially the Church of the Brethren, should attempt to build up a brotherhood so fine and wholesome as to attract the attention and admiration of men all over the world. The church really should give to the world a deep and moving lesson in the power of human brotherhood.

*Secondly*, the church should preach the principles and ethics of Jesus in such an effective way as to sensitize the consciences of men in all their social and ethical relations. Perhaps just here is the deepest need of our time. The ministers of the gospel who preach with conviction and power the ethics of the Sermon on the Mount will develop a congregation where social wrong can not be tolerated. It is easy to talk about matters that do not reach home to the practical life of man in the workaday world, without arousing much opposition. But if the church would develop a conscience on such problems, the minister must teach fearlessly these ethical principles and press them home into the deep folds of our everyday life.

*Thirdly*, the church must not be afraid to condemn those evils which we find in our social and economic life which are destructive to the welfare of God's people. The prophets of God have been fearless men. Amos and Hosea and others of the prophets thundered against the oppressors of the poor and against all forms of evil. Nathanlike, the preacher must sometimes speak to individual men with the same degree of courage manifested by this prophet when he faced the king of Israel. If there sit in our pews, men or women who are living in wrong moral or ethical relations with their fellow men, the minister of the gospel must be courageous enough to dare to condemn these wrong practices. The minister will be told to stick to the gospel and not talk about economic and social questions. We have heard this frequently of recent date. For instance, a business man said some time ago: "In the present depression, it is above all a breakdown of character; the church should keep aloof from speaking of prescriptions. It should play its greater rôle in the realm of moral principles inculcating in the people of the country what we need most for our economic as well as for our moral welfare, honesty, justice, industry, co-operation, brotherhood, love." This sounds very commendable. It is very interesting, however, that these are the words of the vice-president of the DuPont companies. Men who are in business like that want the people to stick to preaching the gospel and to them the gospel means something removed from the everyday practices of men in business.

*Fourthly*, the church should encourage voluntary, interested groups to start the organizations to study the



complex working of our economic life to show how it works out to affect others. Our economic life is immensely intricate and our business activities have far-reaching ramifications of which most of us are not aware. What we do in Kansas may affect people in Japan or China. For instance, when the Washington conference in 1921 decided not to build certain battleships, this threw many hundreds of men out of work in England where these battleships were to be built, and these men were out of work for a long time. When the United States passed the Dingley Tariff, certain factories in England were closed and men were compelled to seek other investments for their money and other places for employment. The lady who buys lace in the stores of America contributes to the support of factories where children are employed at tender ages for unbelievably low sums. The woman who buys a cheap house dress may be contributing to the maintenance of sweatshops where women wear their lives out at starvation wages. Many of us belong to the group described by Glenn Frank as "the good wrong man," the man who lives a good life in his private morals but who does many things in his economic life which bring about wrong to others, or we may describe them as moral men in an immoral society, as suggested by Reinhold Niebuhr's book. Many of us need to be made aware. We need information and these voluntary study groups representing both the investing public and the laboring class would go far to enlighten us in an atmosphere where class hatred will not generate strife.

*Fifthly*, the minister of the church should encourage his membership to give moral support to activities in the community that promise to help alleviate wrongs and improve conditions. Kagawa thinks that co-operatives are the solution to the economic problem. Certainly, the principle of co-operatives is sound where they seem to meet the needs of the people and are in harmony with the spirit of the church. Christian people can co-operate in their promotion. Any organization which is sound and gives genuine promise of helping the cause of the malady to a more satisfactory economic life should have the support of the individual Christian in the community. Some folks are concerned because some of the things that the churches urge them to do look like the things that some other groups, not Christian, are also doing. Some would say this sounds like socialism. If some things the socialists do look like some things the Christians do we ought not refrain from doing them just because they look like what the socialists do. Jesus sent his disciples out and they found a man who was casting out demons, but he did not belong to the disciple group. John told the Master that they had forbidden him doing this, but Jesus said, "Forbid him not." One need not identify himself with

the socialist party nor any other party working for social betterment, but he need not greatly trouble himself if what he does looks like some of the things done by these social and economic groups. If they do good, let us not condemn them for the good they do. If they do evil, we can condemn their evil and need not identify ourselves with them. Some one says, "What about the private profit motive in industry?" What should we say about this much discussed and controverted subject? The profit motive has been long at work and will be hard to obliterate. It will probably not be done soon, but certainly we ought not continue to accentuate and intensify the profit motive by falling into the error of advocating the profit motive as the only one which motivates men to progress. Let us dare to believe that men are sometimes unselfish and humanitarian. We know that Jesus said that a rich man will find it very difficult to enter into the kingdom of heaven, as difficult as for a camel to pass through the eye of a needle; and that Paul told us that the love of money is the root of all kinds of evil. Jesus said that we should not lay up treasures for ourselves where moth and rust corrupt and where thieves break through and steal, but that we should lay up for ourselves treasures in heaven. We should seek first the kingdom of God and his righteousness and all these things shall be added unto us.

May I conclude by suggesting as I began, that I am speaking tentatively, and tolerantly, and lovingly. I am relatively poor, perhaps you are relatively rich; maybe because I am poor I see through prejudiced eyes. Maybe because you are relatively well-to-do you find it hard to see through the eyes of the poor. Let us try to find the Master's will on these questions and organize our lives in harmony with his teaching.

*McPherson, Kans.*

## These, too, Are Americans

BY KERMIT EBY

### I. The WPA Workers

RECENTLY I attended a WPA organization meeting in a labor hall. Over one hundred fifty were present. The small hall was packed. Men and women, colored and white, were there. The chairman was a handsome, brilliant, mulatto communist. There was a flash of revolution in his eyes. Fate had been unkind to him: it had conspired to place a brilliant mind in a mulatto body. Circumstances doomed him to menial tasks in a white, capitalist society. Now, his ability for leadership was being recognized. Communism draws no racial lines; it recognizes the tremendous latent ability of the oppressed.

The meeting was well conducted—much better than many faculty meetings that I have attended. The group enforced order. One member, a blond fair-haired



Nordic, about twenty-six years of age, was drunk. He saw no future, not even in the new society. Drink was his escape. But why does the strain of life drive one man to action and another to drink? Some of the men insisted on calling the cops to put the disturber out. The chairman rapped for attention. "No cops in here, comrades!" Quickly he appointed a committee of five stalwart workers to carry their fellow out. They did so quickly but kindly. Their lack of violence startled me. Perhaps they realized better than I why their comrade was drunk!

The meeting continued. The first subject for discussion was the discrimination of a certain project foreman against colored workers. The testimonies of both white and colored were heard. There was no doubt about the discrimination. The entire group agreed to appoint a committee to present the case of their colored comrades to the proper officials; then if justice was not done, a strike would be called. (And some of us are still floundering about the propriety of worshipping with our colored brethren!)

The next order of business was a protest against the deduction of 40c per day from their wages for transportation. Forty cents per day totalled \$2.00 per week, and their total wages were but \$57.50 per month. Man after man jumped to his feet. "We need the money," they cried. Many said, "We have no coal"; others, "We have no milk." Medical care was another great need. The chairman rapped for order. He reminded them that their representatives had already protested the deductions, without results.

A long discussion followed. If negotiations failed then they must strike, many declared. Others insisted that harm would result. The majority favored a strike. It was agreed to walk out on the following morning. The meeting adjourned.

On the way out I met several fathers of my students. I was surprised. I had failed to recognize their children. Every effort had been made to keep up a "front." They were, indeed, Americans!

## II. The Negro Congress

Ray R— is a friend of mine. Ray is a colored minister, without a charge. He is too unorthodox for his own superiors. Ray has a past. His parents were distinguished leaders in the African M. E. church. He is a graduate engineer of the University of Michigan, a master electrician and plumber. His home was formerly in Detroit, where he was the mechanic for a chain of drugstores. His salary was excellent. He had all but \$1,800 paid on a \$7,500 home. He has a lovely wife and five children. His wife, a graduate nurse, is an excellent mother. Then the depression came. The chain of drugstores went into receivership. Ray lost his job. Then, as he says, "Eighteen hundred dollars ate up five

thousand." Sickness took his insurance. In six months Ray found himself on the relief in Ypsilanti. For a while he nearly lost his mind. His description of his thought processes during those dark months is one of the most unique I have ever heard. From his inner questioning, he turned to action. Today he is the leader of the colored voters of Washtenaw County.

Ray took me to a Negro Congress. I was the only white man present. The members present were deadly serious. Time after time, speakers rose to remind the members of the dire fact that more negroes were on relief than any other racial group; that negroes were the first to be fired and the last to be hired; that negroes were not receiving their just number of police, teachers and firemen from the city government. For the first time, it occurred to me that Ann Arbor had several hundred colored pupils but no colored teachers.

The speakers who reminded the audience that nothing could be expected from the whites were cheered the longest. The Negro must unite and save himself. Distinguished leaders of the race were lauded. Joe Louis was praised for his victory over his opponents, and his clean habits were mentioned even more. Pugilists were not enough. The Negroes of the United States must be the leaven which will produce an American culture. Suffering from discrimination and the loss of jobs, they determined to purge themselves and, like the Jews, create a great world force.

Their political resolutions were more realistic. Here communistic ideology came to the fore. War and fascism were denounced. Racial discrimination decried.

Several weeks later I took part in a Negro Youth Conference, of some three hundred fifty youths under twenty-one. For the first time in many months, I found myself a conservative. I pleaded for co-operation, for mutual solution of the race problem, for patience. I argued that if the leaders of the Negroes insisted on following communistic leadership, as they did in Chicago, we would have pogroms tomorrow where we have lynchings today.

"You talk like all the other whites," they declared. "Patience for you is possible. Life still offers you something. What about the Negro, particularly the great mass who can not excel, like Louis or Owens?" they asked. I could not answer.

The Negro is drawing into himself. He is going to work for a classless, raceless society. I can not blame him. We have not treated them "like Americans."

## III. The Rural Backwash

Joseph G— was born in Germany. Sometime, somewhere, forty years ago in Germany he read some socialist literature. Today he is a struggling farmer in a little rural community, with factory workers for neighbors. Their suffering in the midst of agricultural



surplus disturbs him. Today, he is trying to educate them in a few of the fundamentals of economics. It is a hard task, but Joseph G—— is not easily discouraged.

The center of the little community is a little wooden school. There are nineteen pupils. The teacher is a young man, just graduated from normal. He is completely bewildered. For some reason, the copybook maxims: "work hard," "be patient," "try again," which he posted above the blackboard seem like a mockery. He sees the dilemma but not the escape.

There were about thirty adults present. Two of Grandpa Brown's sons were there. So were their seven children. Grandpa Brown is a marvelous man. He has struggled for existence for forty years, grinding knives. Today, he grinds knives and pleads for the organization of the exploited. His sons lack his fire. Perhaps, it will take more time! And then, too, they are interested in music. The older of the brothers "calls" for

square dances. The younger plays a mandolin and mouth harp at the same time. The children sing mountain ballads and dance. I heard five of them. Their legs were thin; their teeth needed care; their faces were pinched. They looked old, beyond their years. I couldn't help wondering if milk and orange juice wouldn't be more efficacious than mountain ballads.

Other children recited verses; one or two played piano solos. Only a few of the entire nineteen had that vigorous well-nourished look of the normal child. Four and five-year-olds sat still through a thirty-minute lecture. The lecture was a dry analysis of political conditions with a reminder that there was no hope in a leadership committed to capitalism, competition and increasing armaments. The response was apathetic, on the whole. Reason scarcely ever functions. Experience is the only teacher capable of making people see, and many of our rural friends have not yet experienced enough.

## A WORLD CALL VISITATION

BY H. SPENSER MINNICH

As the General Boards of the Church recently faced the needs of the world at home and abroad the necessity for a deeper and wider service by the church seems a clear call from divine authority. Realizing that God works through persons it seemed good to arrange a speaking tour, covering as much of the brotherhood as possible.

Brethren H. Stover Kulp and Albert D. Helser are home from Africa. They have a burning message for the church. They see the need in foreign fields, especially Africa. America also needs an increased ministry by the church. M. R. Zigler, executive secretary for work in the homeland, is exceptionally qualified to present the church's program to rebuild spiritual foundations in America. It was decided that these three brethren should visit and speak in as many of the districts as possible and present the world needs both at home and abroad. The world is our field. We must not neglect any front or area of work to which God has called us and where we have put our hands to the plow. The following tour has been arranged. There is real regret that time does not permit these brethren as a team to come into every district. Plans to bring the message to other districts may be considered where desired and possible.

Oct. 23-24 H. Stover Kulp, S. E. Pa., S. S. Convention at Greentree.

Oct. 25 Eastern Pennsylvania.  
Forenoon—Lancaster, M. R. Zigler  
Palmyra, A. D. Helser.  
Richland, H. Stover Kulp.

Afternoon—Elizabethtown, general meeting at college.

Evening—Elizabethtown, two sessions, young people and general meeting.

Oct. 26 Lititz, Ministers' conference in afternoon. Evening, general meeting.

Oct. 27-28 Southern Pennsylvania, Lower Cone-wago District meeting.

Oct. 29 Eastern Maryland, New Windsor, at the college.

Oct. 30 Middle Maryland, Hagerstown.

Oct. 31 Middle Pennsylvania, Everett.

Nov. 1 Middle Pennsylvania, Roaring Spring.

Nov. 4 First West Virginia, Eglen.

Nov. 5 Northeastern Ohio, place not ready to announce.

Nov. 6 Northwestern Ohio, place not ready to announce.

Nov. 7 Southern Ohio, West Milton.

Nov. 8 Northern Indiana, place not ready to announce.

Nov. 9 Middle Indiana, North Manchester.

Nov. 10, Southern Indiana, Muncie.

Nov. 11-13 Roanoke Regional Conference.





After the meeting refreshments were served. Mr. G——, the foreigner, moved from man to man teaching his faith—a hope for a co-operative democracy with security for all.

Being Americans it may take some time!

*Ann Arbor, Mich.*

## Thy Kingdom Come

BY E. H. EBY

*Second Half*

IF, as Jesus said, "The kingdom of heaven is within you," in its beginnings, it is as certain that it is not to remain within only, but is to find outward expression in action. All great institutions have had their origin in thought, which has then found expression in institutions. The kingdom of heaven is no exception. Jesus adopted a program which could translate into human life and social institutions his thought of the kingdom.

It is said that he came "in the power of the Spirit" into Galilee. It was after his baptism experience, when a sense of his mission came to him, after he had made his life decision in the wilderness that he emerged possessed, controlled and empowered by the Spirit of God. He had been tempted to use his God-given power to satisfy his personal hunger; he had been tempted to presume on God's care in the performance of a spectacular demonstration before the public gaze. He had refused to let his sense of divine sonship set him off from mankind—he would be a son of man. That much settled, he was then tempted to swing to the other side and to show his son-of-man relationship by allying himself with the popular Messianic hope and using human means and methods to accomplish his God-given task. He replied in effect: Though I am a son of man I am also the Son of God. I will do God's work in God's way. This decision determined his future career and served to retain within his soul the God-consciousness, the divine endowment he had received at his baptism. So he came into Galilee "in the power of the Spirit."

In the course of his evangelistic tour he came to his home town. He went to Sabbath services as usual, but took a more active part than formerly. In the writing of one of the prophets he found a statement which expressed for him his life program. He adopted it and told his attentive audience that from that day this program began to be fulfilled. To its realization he devoted his life's energy. This is the program:

"The Spirit of the Lord is upon me,

For he has consecrated me to preach the good news to the poor,

He has sent me to announce to the prisoners their release and to the blind the recovery of their sight, To set the down-trodden at liberty,

To proclaim the year of the Lord's favor [Jubilee]!"

This is a program of emancipation from conditions which enslave men's bodies, minds and souls: physical impediments, poverty, the tyranny of social customs and of political corruption, the individual and social evils (sins) which bruise men's lives. It was a program of emancipation comparable only to the ancient institution of the Year of Jubilee which assured to the poor, the burdened and oppressed, another chance with restrictions and limitations all removed—a year in which brotherly relations would predominate, hence a year of joy, of jubilee.

It is the chief business of Christ's followers today to saturate their minds with the concepts of this program of Jesus and to let these thoughts find expression in desire, prayer and action. Any program of the church that does not cover the scope of this program of Jesus is too small and inadequate for present-day needs. As his followers, we have first to denounce and, as far as possible, renounce any and every social order that makes impossible or renders more difficult the realization of this program in human relations. We must condemn any order that creates poverty instead of eliminating it. We must also be ready to replace such an order with one which gives promise of facilitating the realization of the kingdom of heaven program as conceived and promoted by Jesus. We must make the church a more efficient servant of human needs. We must see to it that the church "unites people with the common bond of love and understanding," that the brotherhood of man is bound by spiritual ties to the fatherhood of God. But we must not be content with the spiritual approach, fundamental as it is. We must make use also of the economic approach, for this is vital and within the scope of Jesus' thought. Evangelization must be followed and supplemented by education and training in the new order, then by organization for actual living according to the principle of brotherly co-operation for mutual good. This is "applied Christianity," the kingdom of heaven program which touches every phase of life—physical, social, intellectual, political, economic and spiritual.

God grant that we may say with Jesus: "The Spirit of the Lord is upon me, for he has consecrated me to" think, desire, pray, will ("the kingdom of heaven is within you"), then to act and to realize in every human relationship the vision of Jesus as expressed in his adopted program at Nazareth. "It is God who worketh in you to will and to do his good pleasure." "I can do all things through Christ who strengtheneth me." "It is not I that live, Christ liveth in me." "For me to live is Christ." "Thy kingdom come" first in my thought life, my desires and prayers, then in my actions, then in all human relations.

*Summerfield, Kans.*



---



---

## HOME AND FAMILY

---



---

**Search**

BY JOSEPH VAN DYKE

When I went to the nation's capitol, I wanted to see great men, but they were all gone for the summer or in effigy. When I went to Philadelphia, the city of Brotherly Love, I wanted to find only perfect friends, but some of the townsmen distrusted me.

But when I went to any city seeking common men like myself trying to be friends, trying to be great—I found them everywhere.

*Burt, Mich.*

---

### The Conversion of an Infidel, Catholic and Quaker

BY JAMES A. SELL

**Pioneer Days at Rockton**

At a certain time a generation or two ago, there came into the community a man by the name of Peter Beer. By occupation he was a lumberman. In addition to his operations in the forest he was a minister of the gospel.

As there was no organized church or house of worship of his denomination in the community, he held religious meetings in homes, barns, schoolhouses, lumber camps, or any place where people could assemble. His clean and upright life gave him prestige, and exerted a powerful influence in the region round about; and he was therefore the founder of the Church of the Brethren at Rockton and other points connected with this organization—Greenville, Bethel, etc.

While his work was going on, a young man from Maine—a New England Yankee, by the name of Warren Charles located in the neighborhood. He was an avowed unbeliever. His whole life's training was along that line. He never attended a religious meeting. He never read the Bible or any religious literature. These did not appeal to him. He lived a wild, reckless life. His hard earned money was spent in riotous living.

At the same time and place, there lived a young lady by the name of Annie Carl. She was refined and religious. She loved the beautiful in nature, was artistic in her tastes, and could see the great Creator in all his works, and delighted in his service. She was a devout Catholic, loved the church, was a regular attendant and delighted in the mass service and had unshaken confidence in the priests.

Her experience was that of serenity and peacefulness. But with all this happy contentment she never read or heard any one read from the Bible. On a certain occasion being in a Protestant family, she for the first time heard the story read of the Savior working a miracle to feed a great multitude with a few loaves and fishes.

The story went directly to her heart. She told her mother about it, and expressed her desire to get a Testament so as to learn more of the Savior and his wonderful work. Her mother refused, as it was not permitted by the church. However, Annie secured a small Testament, which she had to conceal from her mother. She read it as opportunity presented, and came to the conclusion that the Catholic Church was not the religious home for her. She at once severed her connection with the church. She was now out in the cold, as a stray sheep without a shepherd.

There also lived in the same community a man by the name of George Cleaver. He was a member in good standing in the Society of Friends (Quaker Church). He was a devout man of unimpeachable character who was regarded by all who knew him as an upright, praying, Christian man. But in his reading in the Bible he became dissatisfied with the Quaker creed. He had not yet severed his connection with the church, as he had not yet found what he was searching for—a church that had in its practice what the Savior taught and exemplified as recorded in the New Testament.

Now in the course of events Warren Charles and Annie Carl became acquainted and united in marriage. The burden of Annie's heart was to win Warren from his cold-hearted unbelief and prodigality and settle in their own Christian home. Her appeals however were all met with coldness. She did not lose confidence. She treated him with affectionate tenderness and while at the throne of infinite mercy she asked the One who is seated thereon to open his heart.

So one night something happened. He told her that he was in great trouble and he could not account for it. He said he knew that he was not a good man, but he had never committed a crime that he should suffer the mental anguish that he was now suffering.

His wife told him that his trouble was the work of the Lord through the Holy Spirit, and added, "This is the answer to my prayers." "Well," he said, "if the Lord got me into this trouble he ought to help me out."

She said, "He will if we trust him and obey him." Just then she happened to think of their near neighbor. "I will call on George Cleaver; he will help us."

George Cleaver came, and there in the afterpart of the night there was perhaps the most remarkable prayer meeting that ever convened in the annals of the Christian religion. There were present: a convicted infidel, an apostate Catholic, and a dissatisfied Quaker at a time when all others were wrapped in slumber.

In telling the story Annie said, "Oh, we had a wonderful prayer meeting."

They prayed fervently. The Lord was present and



gave them the victory. They mingled their voices and tears in joy and rejoicing.

"Weeping may endure for a night but joy cometh in the morning."

Like Jacob of old they said: "Surely the Lord is in this place. This is none other than the house of God, and this is the gate of heaven." And like Jacob they made their vows. They decided to read God's Word and follow its teaching.

Now, when the news of the conversion of this infidel was noised abroad the good people—the church people of the community—came to rejoice with them and invited them into their communion.

The reply was that they needed and wanted a church home, but it must be a church with a baptism like the Savior's, and ordinances like he instituted in the upper room in the last meeting with his disciples. As these church people could not show that these things were in their practice, the new converts were still left without a fold. They, however, attended services.

It so happened that Peter Beer, who knew nothing of the wonderful experience of the infidel, Catholic and Quaker, held a meeting in the neighborhood and these folks became interested and after inquiry found that Peter Beer's church did actually, literally practice what they found in the New Testament.

At this juncture Warren Charles, Annie Charles, George Cleaver and his wife, Mrs. Cleaver, were received by baptism into the Church of the Brethren.

The next turn in this remarkable story was, that Warren Charles and George Cleaver were called to the ministry, and later George Cleaver became the presiding elder of the church.

It was my happy privilege to be intimately acquainted and have for my particular friends all the persons named in this story and the facts as they are imperfectly set forth I received directly from them.

They have all passed on from the church militant to the church triumphant, and I alone am left to record their experience for the encouragement of the generation following. For,

"Lives of great men all remind us  
We can make our lives sublime,  
And departing, leave behind us  
Footprints on the sands of time."

*From The Home Review, Rockton, Pa.*

### His Way

BY JULIA GRAYDON

A MINISTER in a sermon given over the radio, after enumerating all sorts of ways which might help to get us out of the present world depression, said: "Isn't it time to try Christ's way?"

There are so many paths leading in different direc-

tions which get us nowhere. Yet we know in our hearts, especially those of us who read his Word faithfully and prayerfully, that there is only one way—his way, the way that leads out of difficulties. He is the way that bids us love our neighbors as ourselves. His was the way of sacrifice that led him to Calvary. In the words of the old gospel hymn:

"Ask the Savior to help you,  
Comfort, strengthen and keep you;  
He is willing to aid you,  
He will carry you through."

*Harrisburg, Pa.*

### Post Mortem

BY ROY WHITE

WHO killed prohibition if the United States actually is a democracy? Is there any question that public opinion did it? Certainly in 1932 wet sentiment dominated the country. Anyone in close touch with national sentiment knew this; straw votes indicated it; the election proved it. America wanted a change and all of us agree that we are getting it.

But why did the majority of our citizens want a change? Was it not because those who favored the change were more aggressive than those who sponsored prohibition? Or, perhaps, they used more wisdom in directing their efforts. They fought a better battle, and they won despite facts, principles at stake and minor difficulties.

In Wells Street Terminal of Chicago, a little man with watery eyes raised a shaking hand to detain me and tell me the evils of prohibition. I do not know how many other people he stopped each day. In a story studded with facts which were easily verified I found that he had contributed \$35,000 to a fund devoted to repealing the Eighteenth Amendment, and that this sacrifice had reduced him to sleeping in police stations and living from bread lines. Many people in his group contributed far more than did the man I met.

Is it hard to understand why the efforts of such a group eventually would succeed? There are times when our brand of Christianity can not meet modern competition in cross-bearing and evangelism, if we are to judge by the score at the end of one inning.

The tavern will be with us until its enemies create a popular demand for it to go, and until that time, please let's not credit our sins to some one else who perhaps has enough of his own. Any clever politician will be glad to lead us in eliminating the tavern when he knows that such action will meet the approval of the majority of his constituents. When that time comes, it will not be *his* victory, it will be *our* victory, as servants of God.

*Chicago, Ill.*



---



---

## OUR MISSION WORK

---



---

### What to Pray For

BY KATHRYN ZIEGLER

*Week of October 24-31*

PRAY for Brother and Sister Graybill who are in charge of the churches in Sweden and Denmark.

Within the last year both of them have been sick, but praise the Lord, Bro. Graybill is well enough to look



after the work, and that Sister Graybill is improving. Pray that they both will be in their usual health, and be able for the many church duties resting upon them.

Besides the church in Malmö there are four country churches, and the members are scattered. These churches have Swedish pastors; pray for them that they may be a real help and blessing in the work.

Pray for the work in Denmark.

Since Elder Martin Johansen has passed away, and Elder Christian Hansen is so advanced in years (88 years old) the church work rests more heavily on Brother and Sister Graybill.

Pray that there may be some in the Danish church who are filled and consecrated, who can be called to help in the church work.

Pray for the promising young Danish brother who was baptized this spring that he may be a live wire among his people in the church at Brandeslev.

May Brother and Sister Graybill be able for years to come to sow the seed in these countries having the assurance that God's Word shall not return to him void.

Pray that they continue to keep up courage and that their faith fail not.

*Neffsville, Pa.*



conference Sept. 25 to 26. The enrollment was 75 which included representatives from 17 congregations out of the 25 in Northwestern Ohio. Bro. I. C. Paul was dean of the institute, Mrs. S. L. Cover, secretary and H. H. Hendricks, treasurer. The teachers of classes with Adults and Young People, H. Stover Kulp, Women's Work, Mrs. Ellen Wagoner, Intermediates, Mrs. S. L. Cover, Juniors, L. D. Young, Primaries, Eva Vore. H. Spenser Minnich conducted discussions on stewardship.

The District Board is recommending to each congregation that it conduct a mission study class, or better yet, a school of missions in having classes for the different ages. These are recommended to begin in January. Between now and then the teachers who received training at Lima can further prepare themselves to be effective leaders.

As an outgrowth of these schools of missions there will be sponsored in the district an oratorical contest among the young people on the subject, "Responsibility of the Christian to the American Negro." The winners in the congregations and regions will participate in the March district meeting program and the winner there will receive a free scholarship to Camp Mack.

---

### Congo Crosses

BY MRS. MARY E. ROYER

Given at a Women's Meeting, Hershey Conference

#### *First Half*

"CONGO CROSSES" is a thrilling study of Congo womanhood written by a young missionary to the Belgian Congo, in the heart of Africa. This is the first time a study book has been devoted exclusively to this section of the great continent of Africa. The author of the book, Mrs. Julia Lake Kellersberger, says she is fully aware that a young missionary should be seen and not heard, but the Central Committee on the study of

---

### Lima Missionary Coaching Institute

A REVIVAL of interest in missions has come to Northwestern Ohio. The District Board of Christian Education, realizing that church members know too little about missions and that some fresh mission study is vital, planned and carried out an institute to coach teachers who will be teaching classes in local churches yet this winter. The Lima city church entertained the



Foreign Missions feels that "Mrs. Kellersberger with her graphic pen is singularly fitted for the task that has been given her. Not only has she an intimate and sympathetic knowledge of the things of which she writes with refreshing touches of humor, but she has not lost that power of perception that sees in the things that tend to become commonplace to experienced residents in Africa incidents sparkling with interest to those who live in other lands." In order for you to judge for yourselves the vivid style of the author I shall in this review quote frequently from the book.

Mrs. Kellersberger has effectively grouped the Crosses of the Congo under six chapter headings namely, *The Cross in the Sky, The Cross on the Land, The Cross Upon the Back, The Cross Within the Heart, The Cross Along the Road and The Cross of Calvary.*

Let the author give her own description of the Congo, a colony of ten million souls in Central Africa governed by Belgium.

"Congo is a country of contrasts: a land of light and darkness, of love and hate, reverence and revenge, sunny songs and weird wails, flood and drought, feasting and famine, cold dawns and blazing noons, snow-capped peaks and stifling valleys, giants and pygmies. It is a topsyturvy land of people who sleep while we are awake; whose sheep have no wool; many of whose leaves turn red and then green and whose trees shed their bark instead of their leaves. Here time is measured by the number of moons, or high and low-water seasons, and distance by the number of days' trek. Here no one but missionaries have birthdays and there is no such thing as an old maid; gray hair is desired and respected; eyelashes instead of eyebrows are plucked; teeth are filed and not filled; styles are cut in skin as well as in cloth, and one points with lips instead of fingers."

Perhaps the most sinister of the crosses borne in the Congo is the fear of evil spirits. The author tells of three wonderful weeks spent on the edge of a primeval jungle when the birds sang and lovely trees grew, which meant refreshment in body, mind and spirit to her, but what is the meaning of the forest to the African? "What are the emotions of the black man when he sees a mighty tree or hears the call of the wild? Worship is indeed invoked. It is not the worship of love, however, but of fear. Silver poplars and all trees with white bark, standing like ghosts among dark witches, are especially the haunted place of spirits.

"If the bat or the jackal call at night it is because the spirits of the dead are sending their warning to the living. The hooting of the horned owl is a sure sign of death. So great is the psychic effect of fear upon these simple folk that death has been known to ensue from sheer terror at the thought.

"And so amidst the crash of the falling forest trees,

the sudden breaking of brush by the feet of hunted, haunted animals, the whisper of leaves, the sighing of the winds, the falling of the nuts and the croaking of the frogs, come the cries of unhappy, wandering spirits seeking revenge, and woe betide the victim of their anger!

"To the African, waters are not merely utilitarian. To be sure, they furnish for him means of livelihood and transportation, agencies of body and mind, but they also are aids in the spirit world of which the black man is ever painfully conscious. There is nothing to him which is not endued with an unseen presence, mostly menacing and unkind. To some, every dangerous and awesome spot is the residence of a god. A cloud-capped mountain, a windy corner, the misty flats or a bubbling spring, instead of inspiring wonder and worship, are haunted spots to be visited only under the spell of a powerful charm. Many natural elements, including rivers, are personified. The spirits of all rivers teach some lesson. The Congo is the personification of love and knowledge. Floods which cause the upper Congo to rise as high as twenty feet and put under water every village in her wake, are sent by a great serpent which spews out of its mouth all the water to be found in rivers and oceans. You can hear his weird call at times in the forest. To those who have heard the mighty crash of angry clouds in battle formation and been blinded by the dazzling bolt which, all too frequently, sets aflame the grassy roof of native huts; to those, how welcome is that bow of promise stretched across the cleared heavens! A promise that the day is coming when he who is the Water of Life will dispel all fears and superstitions and make of his own in Africa those from whom will flow rivers of living waters!"

The climate of the Congo is a cross that has definitely influenced the character of the native. The author says: "There are favorable districts where whites can live in comparative comfort and health, with cool nights and fresh breezes; but, in general, the land is bearing the cross of monotonous climate gradually sapping the vitality of the whites and affecting the characteristics of the blacks. So often they are branded as 'indolent' or 'incompetent' without a charitable thought of the fact that they and their fathers have lived for centuries where the white man seems able to live for only a few years. Many so-called dull children, in civilized countries, have been branded as such because of certain physical handicaps. When these are remedied they come into their rightful heritage. It is time that we realized the physical and climatic crosses under which the black man labors."

Another cross is the parasite: "A doctor after practicing medicine for nineteen years in tropical Africa has made the statement that every Congolese is a pathological laboratory, filled with malaria enough to kill a



white man. From childhood those who live in the tropics have built up an immunity which stands them in good stead until other diseases weaken their resistance and then they succumb with amazing and distressing quickness. The white man is a dead man if he does not take quinine in Central Africa. Africans have no quinine. Only a very small percentage have ever been within reach of a mission hospital. They sleep anywhere and are constantly being bitten by infected mosquitoes and the tsetse flies which cause the dreaded sleeping sickness. They walk barefooted and are thus infected and reinfected with many varieties of intestinal parasites."

Pests are ever present in Africa. "The African version of Matt. 6: 19 should read: 'Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where white ants break through and steal.' White ants work only in the dark. They digest the intellectual insides of a book, leaving the cover intact so that one does not suspect that his whole library is being devoured until he picks up a treasured volume—pff! the dust falls out and the book caves in. They build mud tunnels along the walls in order to arrive in the dark and often dynamite has to be used to eradicate them. Both the driver ants and the red ants are additional pests and often houses have to be evacuated to give them occupancy."

The damage caused by locusts is tremendous. "In a land where there should be plenty, there is often hunger. One herd of elephants can destroy in one night the gardens of a whole season. Lions may drive off all the wild pigs and antelope, so that four hundred men hunting all day may bring home nothing with which to feed a hungry village. Disease, unchecked, can kill all domesticated fowls and animals of a whole territory. Insects may eat the corn of a large area. Floods, drought, or fire added to other disasters, have caused famines so great that slaves have been bought for food and people have sold themselves for a mess of pottage. A Christian evangelist, still living, remembers the day when a little child was sold for one cassava root, the equivalent of one loaf of bread. . . .

"Polygamy is felt by many to be the greatest curse in the Congo today. It is almost universally practiced, except among Christians, and it is very difficult for a polygamist to give up his wives to become a Christian for they constitute, for him, his wealth and his prestige and make possible for him, so he believes, a large family of children. The average man has two or three wives. Only the wealthy can afford them by the hundred. It seems useless to argue that it is a foolish investment of wealth; that the more wives there are, the more there are to feed and to clothe; that only the favorite wives have enough to eat and to wear, bringing shame upon the others and jealousy within the harem."

The African woman is a great burden bearer. The author tells us that the Congo version of the creation is that long ago God created one man and one woman and saw that they were good. To the woman he gave a hoe and a water jar and told her to go to the field and find food and water for the man. To the man he gave a good pipe and a mat and told him to sit under a palm tree and smoke until his wife came with food and water. "Will there be any women in heaven?" recently asked an old chief. "Why do you ask that?" the missionary replied. "If there are no gardens to tend, no flour to pound, no food to cook, no work for them to do, then why have women in heaven?" he innocently demanded. The girls and women of Africa are modern Gibeonites, hewers of wood and drawers of water. They are the builders of roads, cultivators of fields, and the bearers of babies. They are the centers of controversy, the barter goods of trade, and the cause of jealousy. They are the hub of the wheel around which turns the African machinery of life. No army can advance any faster than its sick or wounded, and because African women are sick and heavy laden, African advance has been slow and painful.

The African woman's housekeeping is not as simple as it looks by the few utensils she has to use. "When one tastes the simple African *greens* cooked in palm oil, and the starchy pudding of the cassava root [from which tapioca is made, and which forms their staff of life], one little dreams of the long hours of drudgery which are necessary for the preparation of so simple a repast. These heavy roots must be dug, soaked in water for three days, placed on the roof to dry, and beaten into flour by real woman-power. This flour is then sifted through handmade sieves of finely woven reeds, and poured into a pot of boiling water. The end is not yet. Salt must be had for seasoning. Eggs, chickens, or garden produce may now be sold to the white man in exchange for a handful of these precious, coarse grains of salt, but it is more often produced by a long drawn-out process of burning and sifting the saline ashes of the flower of the palm tree or the grass which grows on the riverbank. Water must be brought from the spring or river, often several miles away. Palm oil must be extracted from the palm nuts obtained at the native markets. This necessitates another barefoot journey of from five to twenty miles, camping at night with no shelter, bitten by mosquitoes, carrying market baskets filled with produce of exchange and accompanied by a baby in arms, and others tugging at the skirts.

*Westminster, Md.*

---

CONGO CROSSES, the book reviewed in these columns, is recommended for women's study classes, season of 1936-1937. Cloth, \$1; paper, 50c. Order from General Mission Board, Elgin, Ill.



## KINGDOM GLEANINGS

### Calendar for Sunday, October 25

**Sunday-school Lesson**, Christianity as Love.—Acts 18: 1-4; 1 Cor. 13: 1-13.

**Christian Workers**, The Christian Philosophy or Doctrine of Peace.

**B. Y. P. D.**, The Peace Action Program.

**Intermediate**, The Job of the Law Enforcer.

\* \* \* \*

### Gains for the Kingdom

**One** baptism in Clovis church, N. Mex.

**One** baptism in Pittsburgh church, Pa.

**One** baptism in Meadow Branch church, Md.

**Eight** baptisms in the Monticello church, Ind.

**One** gain in Woodberry church, Baltimore, Md.

**Six** baptized and two reclaimed in Lick Creek church, Ohio.

**Thirteen** baptized in Claysburg church, Pa., Bro. C. L. Cox, pastor-evangelist.

**Eleven** baptized in Bassett-Mt. Vernon congregation, Va., Bro. Flora, pastor-evangelist.

**Two** baptisms in Mt. Horeb church, Va., Bro. Landes of Harrisonburg, Va., evangelist.

**Nine** baptisms in Sipesville church, Pa., Bro. G. E. Yoder of Scalp Level, Pa., evangelist.

**Twelve** baptisms in Oneonta church, Ala., Bro. I. N. H. Beahm of Nokesville, Va., evangelist.

**Fourteen** baptisms in Brandts church, Pa., Bro. J. E. Rowland of Mechanicsburg, Pa., evangelist.

**Eight** baptisms in Barnum church, Minn., Bro. R. F. McIlroy of Minneapolis, Minn., evangelist.

**Eleven** confessions in Barren Ridge congregation, Va., Bro. H. D. Jones of Aurora, N. Y., evangelist.

**Eight** baptisms in the Conewago congregation, Pa., Bro. B. W. S. Ebersole of Hershey, Pa., evangelist.

**Thirty-three** baptisms in White Branch church, Nettle Creek congregation, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist; three baptized and two reclaimed on former baptism since the meeting.

**Eleven** baptized and one reclaimed in Replogle house, Woodbury congregation, Pa., Bro. C. H. Deardorff of Ashland, Ohio, evangelist. Seven baptized at Holsinger house, Bro. D. I. Pepple, evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Ralph G. Rarick** of Mexico, Ind., Nov. 1 at Nappanee, Ind.

**Bro. E. F. Sherfy** of Stuarts Draft, Va., Oct. 24 in Lebanon church, Va.

**Bro. Wilmer Petry** of Mogadore, Ohio, Nov. 15 at Mountville church, Pa.

**Bro. Wilbur Bantz** of Thornville, Ohio, Oct. 25 in the Marion church, Ohio.

**Bro. J. Edson Ulery** of Onkama, Mich., Nov. 8-22 in Woodland church, Mich.

**Bro. J. A. Buffenmyer** of Lost Creek congregation, Nov. 8 in the Carlisle church, Pa.

**Bro. Jesse Whitacre** of Shamokin, Pa., Oct. 19 to Nov. 1 at the Hatfield house, Hatfield, Pa.

**Bro. Ralph E. Shober** of Connellsville, Pa., Nov. 2 in the Westernport church, Md.

**Bro. G. G. Canfield and wife** of Plymouth, Ind., Oct. 26 to Nov. 8 in Bethany church, Ind.

**Bro. J. D. Zigler** of Zanesville, Ohio, Oct. 22 to Nov. 1 in Pleasant Chapel congregation, Ind.

**Bro. C. L. Cox** of Claysburg, Pa., Nov. 9-22 in Pine Glen church, Spring Run congregation, Pa.

**Bro. J. A. Robinson**, the pastor (instead of Bro. L. K. Ziegler), Nov. 8 in Walnut Grove church, Johnstown, Pa.

\* \* \* \*

### Personal Mention

**The J. Homer Brights** are now located at R. 1, Union, Ohio. Correspondents will please note and address them accordingly.

**Bro. Chester M. Strayer** of Johnstown, Pa., writes that "a few weeks ago our choir at Walnut Grove used the entire evening with a program of Bro. Beery's hymns, and we had a fine time."

**Sister N. N. Garst** of Pomona, Calif., whose illness was noted in these columns a few weeks ago has returned from the hospital to her home without the contemplated operation. She still needs your sympathetic interest.

**Bro. Chalmer G. Shull**, with daughter Lorita and son Gordon, expects to sail for India on Nov. 9. They will be on the Tatsuta Maru of the N. Y. K. Steamboat line as far as Kobe, Japan, where they will change to another one of the Maru ships. Friends of the Shulls may reach them with letters by addressing them in care of the Tatsuta Maru, 518 W. 6th St., N. Y. K. Steamship Office, Los Angeles, Calif.

**Bro. A. G. Crosswhite**, Eaton, Ohio, has completed fifty-eight years of service in the Christian ministry. He will celebrate this fact by preaching an anniversary sermon this Sunday, Oct. 25, 10:30 A. M. His theme is The Passing Years. Members and friends, especially long-time acquaintances of Bro. Crosswhite, are invited to attend, or, if that is not possible, to send some suitable expression of interest and goodwill.

**Dr. Edward H. Hume** was a guest of Secretary Bonsack on Thursday of last week and by reason of the latter's hospitality a number of us House folks had the good fortune to meet him and hear him at a noonday luncheon. He was formerly president of Yale-in-China and is now a member of the Chinese Medical Association and of the National Health Administration of China. "He has visited during the last two years a majority of the mission hospitals in China and no one is better qualified than he to interpret the present medical situation in that country." So you can imagine what a pleasant and profitable hour we had.

**Sister Myra Brooks Welch** of La Verne, Calif., who delights our readers now and then with one of her poems, has had another echo from "The Touch of the Master's Hand." An American newspaper clipping of the poem, without the name of author or publisher, fell into the hands of a London music publishing company. After much trouble and many inquiries the company made contact with the author through the New York Times. "The result is that they have acquired the right to copyright it for the British empire and will publish it as a musical monologue." Can't you too feel something of "the big thrill" which came to Sister Welch?

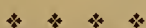


**Middle Indiana** has appointed to membership on the 1937 Standing Committee Elders W. C. Stinebaugh and T. A. Shively, with Elders Edward Kintner and Roy B. Teach as alternates.

**Northeastern Ohio** has chosen Elders G. S. Strausbaugh and C. H. Deardorff as Standing Committee delegates to the next Conference, with Elders D. R. McFadden and J. C. Inman as alternates.

**Bro. Chas. D. Bonsack** will be the speaker at the all-day homecoming in the Monticello church of Middle Indiana and the date is changed from Oct. 25 to Nov. 8. Sorry this information came too late to correct the notice which appeared last week.

**Editor E. G. Hoff** joined his fellow counselors in a meeting at Cincinnati this week. It was a curriculum conference under I. C. R. E. auspices and "the point of special interest was the proper co-ordinating of young people's classes in the Sunday school and their activities in their Sunday evening meetings." And that fact seemed reason enough that Y. P. Director Leland Brubaker should go with him, which he did.



### Miscellaneous Items

**The homecoming** of the Coon River church, Iowa, will be held Oct. 25.

**One correspondent** who has been a faithful teacher in the Sunday school for fifty years says: "I use a balanced ration for my old weak body and believe in the same for spiritual food." Who says he isn't right?

**Christian Workers' Topics** are now printed in the Church at Work department. See page 18 in this issue. We hope that from now on we shall be able to publish these topics on a regular schedule with one in each Messenger.

"**Seventy-five** per cent of our members at the Monticello church read the Messenger and we will attempt to get it in a larger percentage of the homes this year. May the Lord bless your work for the kingdom's advancement." So writes an Indiana pastor.

**The Wiley church** of Eastern Colorado is having its fifteenth annual homecoming this Sunday, Oct. 25. Attractive programs both morning and afternoon with a basket dinner and social hour between them. Pastor O. E. Messamer invites you.

**Church News** is running very heavy as it usually does this time of year. Meanwhile much other matter needs to see the light. Messenger writers and correspondents will please have patience with the editors who are doing the best they can with a difficult situation.

**Walnut Grove** (Big Creek) church, Southern Illinois, will hold their harvest meeting on Sunday, Nov. 1, with basket dinner at noon and the love feast on Monday, Nov. 2. Bro. Oliver Dearing will probably close a revival effort at this time.—Max Hartsough, pastor, Calhoun, Ill.

**Broadfording** church will hold an all-day homecoming service Oct. 25, with Sunday-school at 9:45, preaching services at 11 o'clock, a basket dinner at noon and a program in the afternoon. We invite all to this meeting, especially former members and friends.—Mrs. H. J. Wishard, Hagers-town, Md.

**The Illinois Council of Church Women** is sponsoring a series of Sunday afternoon broadcasts on Christian Nurture in the Home, at 4:00 P. M., C. S. T. The broadcasts are over station WMBD (1440 K. C.), Peoria, Ill. The subjects remaining are: Oct. 25, Teaching the Bible in the Home; Nov. 1, Guiding Children in Prayer; Nov. 8, The Home and

Social Attitudes; Nov. 15, The Home and the Church. Send your comments on these programs to the radio station or to Mrs. Herbert W. Crowe, 404 Parkside Drive, Peoria, Ill.

**Pastors and preachers**, do you know about "Christian World Facts," the publication of the Foreign Missions Conference of North America which more than takes the place of what was formerly called Missionary Ammunition? The autumn number is a 64-page magazine full of informing and helpful articles. Among them is one on Christian Hospitals and China's Health by Dr. Edward H. Hume, referred to in another item. The General Mission Board has secured a limited number of copies of this issue, one of which is yours if you are enough interested to send ten cents for it.



### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Evangelism in a Changing World**, by Ambrose M. Bailey. Round Table Press. 150 pages. \$1.50.

This recent book on evangelism recognizes that preaching Christ and winning souls for him is fundamental in the work of the church. The chapter headings are: The Secrets of Successful Evangelism From Great Revivals in History, For This Hour Has Evangelism Waited, Assets Uncultivated, Ever the Great Commission, Evangelism and the Changing Social Order, Approaching an Awakened Soul, and The Personal Equation in Evangelism.

Not the least helpful is the first chapter in which we see these men and their methods: Francis of Assisi, song; Tauler of Strassburg, prayer; Jonathan Edwards, thought; Wesley, experience; Whitefield, preaching; and Finney, a sense of duty. We see man as a sick soul. "He is sick in mind, sick in affection, sick in will, sick in social relationship. He is suffering from a very much more serious malady than he has supposed. He is like a tubercular patient in the last stages, whispering between gasps, 'I'll be out again in a few days.'"

Of New Testament evangelism he says: "New Testament evangelism was not actuated by commercialism. New Testament evangelism was telling the good news of God with conviction and convincingly. It was propaganda. Of course, that is exactly what the apostles and Paul regarded it. They believed in God. They believed in Jesus Christ as God's Mediator. They believed that he had been ignominiously killed. They believed that he lived and died without sin; that he was now alive; that he would reappear; that he could and would right every wrong, individual and social; that nothing else mattered if one were in right relations with him."

Of gathering in numbers he says: "Our evangelistic efforts must not be for members but for real conversions. What shall it profit the kingdom of God to have one church built up at the expense of another?" "The church, if in earnest, could well afford to forget statistics for five years." "Our message can change the Christless order in which we live. It can change men's lives. But have we the men of conviction who can declare it convincingly?"

Religion in the home and in the church school is emphasized. "The church lost something very great when the family lost family prayer and found nothing to put in its place." Certainly, the movie, the dance, and the card table will never do what family prayer once did.

This is a book for pastors who would make their work evangelistic.



## THE CHURCH AT WORK

### ADMINISTRATION

#### Again We Call Your Attention

We have mentioned it before, but again we want to call your attention to the service offered by the Brethren Loan Library. "Books are next to personalities in influence," for through books we can come to know and learn from some of the best minds of today and other days. Their advice and suggestions are available to you through the books in the Loan Library—particularly in the fields of Christian education and other subjects of interest to church people. For your own personal enrichment and for your growth on the job, you need books.

The Loan Library is planned to serve those who do not have these books available otherwise. Many churches do not have a large selection of books for the teachers and workers. Some books are highly specialized, and are not in enough demand for every church or every district to own a copy. For the needs of those who would use these books, an up-to-date library is maintained at the office of the Board of Christian Education, Elgin, Ill. If you are thinking of purchasing books, you will appreciate the lending service in order to examine and make your choices.

Some of the more recent books are:

#### Children's Department

New Horizons for the Child, Cobb.

Which Way for Our Children? Munkres.

Willingly to School, Fox Meadow School.

The Hymnal for Boys and Girls, Parker and Richards (under music).

#### Intermediates and Young People

Organizations for Youth, Pendry and Hartshorne.

Hill Wind, Abbe.

The Three Gifts of Life, Smith.

Social Games for Recreation, Mason and Mitchell.

In the fields of temperance and stewardship, many new books have been added, and are available. The best new books on peace are also constantly being selected. Space does not permit the listing of the new books on the Bible, or the many books on church administration.

Have you read, "Wake Up and Live," by Brandes? This is an interesting new book that will make you think.

Write to the Board of Christian Education, 22 S. State St., Elgin, Ill., for the 1936-37 Loan Library catalogue, or for other information.

### WORSHIP

#### IV. "Follow the Leader"

Have you ever been in a place of leadership in which you knew exactly what you wanted to have done and your followers were right with you 100% ready to do anything they were asked to do? Those moments are real thrillers.

Suppose you were in the place of leadership and your followers were not interested in your plans or did not understand your purpose. They were encumbered with other cares and did not lend their hearts to your enthusiasm. Too much of that would kill the spirit of even the most courageous. Again, suppose you were one of the group of followers. If you were alert and sensitive to the wishes of the leader and acted accordingly you experienced a thrill of joy just as did the leader. If you were sluggish you not only missed a great experience but helped to cool off the ardor of some one else.

What I am driving at is this. Our music directors are engaged in the work of the church—a great work. We have elected them for the task and expect them to take it seriously. They have a right to expect our spiritual support constantly.

If we hired our musicians at a good price and called them music makers we might then have some semblance of a right to say, "Make us good music for that is what you are paid for." However, we do not call them music makers but music leaders or directors. We imply that we still want to make music ourselves but want them to lead us. This is right.

I am making a plea for the music directors (but not by their request) that we be alive and interested in the work they are doing. With some exceptions, they are giving of their talent without charge along with a host of other church workers. And in many cases their musical ability is the result of cash outlay and serious study. How fine it is to see the free service of a trained leader matched by the eagerness and enthusiasm of a wide-awake congregation!

In the midst of congregational singing is a good place to practice the habit of following the leader. The gestures in conducting and the facial expression all have significance. To catch it we must watch the leader much of the time and then be free to "let loose" and do it. Except in the case of new hymns we can glance at the book for the next phrase and then look off the book to sing. If we do not have to read all the time, we sing so much more freely and can be open to the bidding of the leader. If you have never led a group that sang from memory you do not know the exaltation of spirit that comes from having your singers look you in the eyes. Let it be said again, that this is not an act of showmanship. In church it is an act of worship.

In a year's time there are many calls for your help in music programs. Each one is an opportunity to serve the church, learn more music, and support the worthy efforts of your music director. Sometimes song leaders are timid about asking you to watch them while singing or to sing in their choirs, for they fear it may sound vainglorious. Let us support them so wholeheartedly that they will have neither inclination to "nag" or opportunity to urge us to support the work.

### CHRISTIAN WORKERS

#### The Church and State

PREPARED BY THE PEACE COMMISSION

November 1

#### Suggested Sources

The Bible.

#### Pamphlets:

Christian Patriotism (a statement by representatives of the Friends, Mennonites, and Brethren; this might well be used as the basis of this discussion).

The Statement on Peace and War, 1935.

The Birth of the Church of the Brethren (gives a history of our early relations with German states, etc.).

Foundations for the Peace Position of the Church of the Brethren (good scriptural references).

Note—All of these pamphlets can be secured in any quantity needed, free, from Elgin. Get them now.



## Topics and Questions

1. Read the first named pamphlet. Note the eight points given therein. Also "Our Concept of Patriotism."
2. "Render unto Cæsar . . . unto God the things that are God's." Has "Cæsar" ever asked for the things that are God's? What then?
3. What do the Fascist states ask of the churches? The communist state of Russia? Is either right? What do you think of the German pastors who refuse to submit?
4. Can you be a good citizen if you put your allegiance to God first of all? (See 6 below.)
5. What ought to be the relation of the church to political campaigns and questions? The individual member's relation to them?
6. Does your supreme allegiance to God free you from obligations to the state? From paying tax? From promoting schools, good roads, etc.? From war service in the army or navy?
7. What is your definition of patriotism? Is it such that the state's best interests are hereby recognized? Is military service the highest expression of patriotism? If we had no wars, could there be any patriots? Who?

## CHILDREN'S DEPARTMENT

**"Are We Teaching Children Peace, Temperance, Evangelism, Missions, Stewardship?"**

"The children are the folks to reach if we want to make good givers."

"The place to teach temperance is to children."

"Evangelism ought to begin with children."

"The missionary spirit will die unless we instil it in children."

These comments, frequently heard, are true; and every children's leader—and pastor, too—is likely to feel an occasional uneasy stirring of conscience—unless it is realized that we are already giving all of these things to children.

For we have a "balanced diet" in our new graded lesson materials for children (not so new now; they have been available for the last five years). The people who did the dreaming about what ought to go into all of this new curriculum thought carefully of every need that ought to be met in a well-balanced program for children.

So, if your church is using this material with its children, rest assured that teaching along all of the lines of these great fundamentals is already being done.

If you should want to do a bit of checking up on this, a two-page mimeographed statement on "Temperance Teaching in Keystone Graded Courses—Children's Division" is already available. Within a few weeks a similar mimeographed statement on Stewardship will be available. The third-year Junior lesson material has in it two full quarters'—one each—work on "Missions in the Church of the Brethren" and on "The Church" (a course in church membership).

## INTERMEDIATES

**Your Boys and Girls**

As the work of the church year progresses, who is concerned about the boys and girls of twelve to fifteen? Here is the period in their lives when they are growing rapidly, both mentally and physically; here is the time when they need guidance most; here is the most strategic time for the church to work with these particular persons. Yet in many churches they are shoved back with the juniors, or else lumped with the older young people.

If you are not an appointed leader of intermediates, but are interested in them, you can do many things to help your church realize the opportunity that lies here, and you can prepare yourself to work wherever there is an opportunity. If it happens to be your task to teach a class of intermediate boys or girls, to lead their Sunday evening meeting, or to help them in club work, see in it a job of leadership of lives. If you can make them know that you care, that you are interested in them and in their activities, you can bind them to the church and to the cause of Christ. This takes work, hard work, work beyond discouragement. It means planning toward a goal.

Fortunately, it is not a job beyond the power of a person, just an average person, who really loves the boys and girls. These things will be needed:

1. Being sure of your own fundamental beliefs. What is life for, what is the place of the church in the world, what do you want for the boys and girls?

2. Knowing the nature of boys and girls.

3. Planning how to take them from where they are to where you want them to be.

In the weeks to come, some suggestions along these lines will be given in these columns.

Just a word of encouragement—you will have the parents co-operating with you perhaps more eagerly than at any other age. And you will find pleasure and growth for yourself in the companionship of the boys and girls.

## YOUNG PEOPLE

**Christ in the Life of the Community—IV**

The coming of the kingdom of God is not a painless thing in any community. It is not at all a matter of "day by day in every way—getting better and better." "The person who seeks to originate is always in opposition to the spirit of his age." It is also true of any group of persons which would bring the control of Christ to their own neighborhood.

The early church developed under persecution bent on destroying it; and it partly transformed the Roman empire. The early Church of the Brethren also began under persecution, but it did not transform that part of Germany into the kingdom of God. In the rapid expansion of America it looked within most of the time. In war time it received some persecution—not enough to crush it, and yet not enough to bring the glowing reaction that a cold shower bath does to a healthy body.

Heavy strain—perhaps persecution—is ahead, and it will show up in local communities. Not everyone that desires the kingdom of God will pay the price of getting it. The Church of the Brethren ought to lead the way in demonstrating how local communities can be made Christian—whatever it costs.—Dan West.

## WOMEN'S WORK

**Women's Work Conference of Northern Virginia**

The women of Northern Virginia met in their District Conference at Timberville, Sept. 24. The theme was: "Christ in the Life of the Church at Home and Abroad." The meeting was called to order by the president, Sister Sallie Myers. We were led in worship by Linville Creek and Sister S. D. Lindsey made us welcome. An octet of women from Mill Creek favored us with some special music. We were very glad to have with us Bro. Walter Kahle, the field worker of the Southeastern region, who gave an address on: "The Church and the Home Building Community." He



was substitute for Sister C. G. Hesse who could not be present. He gave us some good thoughts as well as some helpful suggestions during the meeting.

A poem, "Doing Your Part," was given by Sister Naomi Roller. In the afternoon session Sister E. M. Wampler, returned missionary from China, gave an address on "Christ in the Life of the Church Abroad." She told us some interesting things about their work in China and of the great difference between the Christians and the non-Christians. A story was read by Sister Edith Garber. The pageant, showing the beginning and growth of the Mission Work in China, was given and directed by Brother and Sister E. M. Wampler assisted by some of the local young people and children.

Sister A. J. Caricofe was chosen as president of the Women's Work and Sister J. U. S. Myers was chosen as director of Aid Societies. There was a good attendance. Eleven women's organizations were represented. Our district covers such a large territory and much of it is so mountainous that many can not attend these meetings, but those who do attend are inspired to do more and better work.—Anna R. Roller, New Market, Va.

#### MEN'S WORK

#### Feed and a "Surprise"

Men of the Church of the Brethren of Morrill, Kans., responded wholeheartedly to an invitation to a watermelon feed for "men only." When the "surprise" was sprung, the men rose wholeheartedly and paid off a remaining mortgage of \$250 on the church parsonage.

### CORRESPONDENCE

#### PETER'S CREEK CHURCH OF THE BRETHREN

(See Cover Page Picture)

On the Hanging Rock Road, about a mile from its intersection with the Peter's Creek Road, there stands an old brick church with long low lines, pleasingly set in a grove of ancient oaks on a knoll back from the highway. This house of worship is the Peter's Creek Church of the Brethren, one of the oldest in Roanoke County, Virginia.

The church house was erected in the fall of 1845, at a cost of \$250, according to the original contract, until recently in the possession of Clarence H. Garst. David Deyerle, who put up many of the brick buildings in the vicinity, was the contractor, and the hard, excellent brick, burnt near the church site between the homes now occupied by Achan Strickler and B. C. Garst, was laid by a colored man named Henry Langhorne, the old contract states. The walls are 18 inches thick. The fine lumber for the church was furnished by John Garst of Hanging Rock, and probably came out of Dark Hollow on Fort Lewis Mountain.

The church, which measures 75 by 45 feet, with an ell on the back used for the kitchen, has had few repairs performed on it since its erection, according to D. C. Naff, one of the ministers. In 1909 it was remodeled for the first time.

In the early days the church was rudely finished on the inside, with bare brick walls and exposed joists. Now the walls have been wainscoted, plastered, and papered in cream color. Electricity is used for lighting purposes. A vestibule has been built at the door, and five Sunday-school rooms have been added, while another has been fashioned from the kitchen. In 1925 the building was painted outside and the brick penciled. The effect of the little, old-fashioned church, set back in its grove of trees, is pleasing in the extreme.

No one knows when the Peter's Creek church was organized. The earliest reference to the congregation mentions a council held at the home of Elder Daniel Barnhart, in May, 1841. The church was probably organized prior to that time.

The Peter's Creek Church of the Brethren has never had a regular pastor. Ministers are elected at intervals from the members of the congregation, and take turns at conducting the services. The following preachers with the dates of their elections have held office since the time of Elder Daniel Barnhart: John Brubaker, 1845; Christian Worth, 1852; Moses Brubaker, 1868; John W. Eller, 1870; John D. Naff, 1874; D. R. Brubaker, 1880; Jeremiah Garst, 1880; J. F. Deaton, 1893; E. E. Eller, 1895; D. C. Naff, 1895; N. H. Garst, 1899; C. F. Webster, 1902; Levi Garst, 1903; J. H. Garst, 1906; and Henry Eller, 1918.

Other ministers, not elected by the Peter's Creek church, have also served. They are P. S. Miller, Joseph Shickel, James Graybill, C. A. Williams, J. S. Showalter, D. W. Roberts, J. H. Wimmer.

J. S. Showalter is at present elder of the congregation, and the assisting ministers are D. C. Naff and C. F. Webster. Salem, Va. Kathryn Garst.

#### THE OLD COUNTRY CHURCH

By Ruth Webster Plunkett

This poem was written for the first homecoming held at the Peters Creek church, held July 19. The poem was given by Kathryn Garst.

It has stood for 'most a century, this old church of which I tell,  
And the spot is most familiar, loved by young and old so well.  
There we used to gather acorns in the shade of the wide-spreading trees,  
When we were still just romping children playing 'round our mothers' knees.

Monument of true devotion, altar to the God above,  
Where we bow in grateful homage for the blessings of his love.  
'Twas there we learned the Bible stories and about the Golden Rule,  
As we listened to our teachers, long before we went to school.

'Tis a place to us most sacred, this oft-trodden, holy ground,  
For many souls grown weak and weary rest and comfort there have found.  
It's there we love to linger, thinking of the bygone years  
When our hearts were often softened by the mingling of our tears.

It has witnessed many a storm—this old-fashioned red-clay structure,  
Still the splendor and the grandeur of our modern architecture  
Would not dare contend for beauty, nor with its modest grace compare,  
And you'll nowhere find the rival of pure old country atmosphere.

It is neither large nor costly, and it's far from being fine,  
Yet I've never found the equal of this dear old church of mine.  
Unobserved by passers-by, quite half-hidden from their view,  
Like the custom of the Savior, who often sought the quiet, too.

There's not a sound heard of the morning church bell  
Proclaiming the return of the hour known so well.  
No domes, no steeples, nor spires in the air  
Adorn the temple of the God who dwells there.

Yes, I love its old-time music, when a hundred voices sing,  
Happy hearts in praise uniting, 'till the vaults of heaven ring.  
And their echoes still resounding on the balmy, morning air  
Reaffirm the sweet assurance we may worship anywhere.

And the good, old faithful servants, how I loved to hear them too!  
Methinks I sometimes still can see them, as they traveled to and fro  
On their patient, weary horses, plodding through the rain and snow.  
How they worked, and prayed, and labored that the church's work might grow!

There's a keen and strange attraction 'round this scene of years ago,  
And the feeling grows upon me, as I seem to older grow.  
What a joy to meet and greet them at the place we love to be,  
There to fellowship each other, just plain folks like you and me.

You may take me to the city where the choir is strong and fine,  
But there's still somewhat of longing for this quaint old church of mine.

There I want to work and live, and my best in service give  
To the dear, old country church of eighteen-hundred-forty-five.

Salem, Va.



## FROM GREENSBURG, PENNSYLVANIA

We want to share with Messenger readers the many joyful experiences of this congregation during the month of May. May 3 was the twenty-fifth anniversary of the organization of our congregation. The morning sermon was preached by Bro. T. F. Henry of the Roxbury church, Johnstown, on "The Place of the Church in Community Life." In the afternoon the twenty-fifth anniversary of the pastorate was made memorable by three messages. The first by Bro. C. C. Ellis of Juniata College on "The Pastor's Responsibility to the Church." The second by Dr. W. J. McMichael, pastor of the United Presbyterian church and dean of Greensburg pastors, on "The Church's Responsibility to the Pastor." The third by our own pastor, Bro. M. J. Brougher, who used as his theme, "Responsibility and Program."

Bro. W. K. Kulp of the Mt. Joy congregation was chairman of the afternoon service. In the evening Bro. Ellis spoke again, using as his subject, "The Quest for Christ," after which the beautiful new lights, the anniversary gift of Brother and Sister Brougher to the church, were dedicated with appropriate services. Bro. John Osterwise of the Allegheny Valley congregation and Bro. E. E. Holsopple of New Alexandria also shared in the day's programs. Resolutions from the different organizations of the congregation were read by Sister Gwendolin Baird, church clerk. It was a day that will long be remembered by the local church folk and the many visitors at each service. Congratulatory messages came by person, by mail and telegram. Material evidence of the twenty-five years of effort are seen in the fine brick church edifice and brick parsonage but only eternity will reveal the depth and breadth of spiritual fruit bearing and harvest.

May 7 was not on the printed schedule since part of it was being kept secret from the occupants of the parsonage, who so soon were to celebrate their silver wedding anniversary. It was the regular date for our monthly meeting of Men's Work and Women's Work groups and we were indeed fortunate to have with us Bro. Crumpacker of the China mission field who gave a most interesting message on the work in China. At the close of the message he read an announcement that all were invited to the church basement where preparations were made for a social hour.

On entering the lower hall, the first thing to greet the eye was the place for the honor guests, Brother and Sister Brougher. The place was marked by a large wedding cake decorated with twenty-five silver candles and a miniature bride and groom. The banquet was much enjoyed, along with singing and speaking. The congregation presented Brother and Sister Brougher with a beautiful tea service and table linens. It was a very fitting occasion. Over 300 persons enjoyed the evening together with this estimable couple who have so faithfully served our flock these twenty-five years and we pray that they may be spared to celebrate their golden wedding anniversary in our congregation.

The following Sunday, May 10, was their silver wedding Sunday and Bro. Brougher's message was on "Building the Home Christian." It was indeed a masterpiece. It was a lengthy sermon and he had prepared it in a little ribbon-tied booklet from which he read. At the end of the fine sermon he read the tender dedicatory lines which he had written in the front of the booklet, "To the one woman to whom such a sermon can be dedicated by a husband—the choice of his youth, constant companion in homebuilding, and efficient helpmeet in building the Greensburg church; to Mary Wolford Brougher on the occasion of our silver wedding anni-

versary is this sermon affectionately dedicated." Bro. Brougher then stepped from the pulpit and handed the booklet to Sister Brougher. It was a solemn and beautiful moment. In these twenty-five years Brother and Sister Brougher have not only endeared themselves to their own church folk but to our entire city. Their home has been especially blessed by the coming of a little granddaughter, Jacqueline June Rowland, daughter of Ronald and Gladys Brougher Rowland of Aliquippa, Pa. The little girl is now several weeks old and the first grandchild of Brother and Sister Brougher, and also of the paternal grandparents, Prof. and Mrs. C. L. Rowland of Huntingdon, Pa.

We had a very fine Vacation Bible School this summer. Sunday, Aug. 30, our annual harvest home service was well attended. Our pastor has been away in a two weeks' meeting at Plymouth, Ind., and in his absence the pulpit was ably filled the first Sunday by Sister Zola Detweiler of Meyersdale, Pa., and the second Sunday by Bro. Calvin Bowman, a layman of Johnstown. Our love feast will be held Sunday evening, Oct. 11, and Monday evening, Oct. 12, 6:30 o'clock, with four nights of meetings preceding the love feast, Oct. 6-9.

Carrie Hetrick Allen.

Greensburg, Pa.

## MICHIGAN MEMBERSHIP ENTERTAINS NATIONAL LEADERS

We hope that every member and friend will carry the good news contained in these paragraphs. Have you ever sat in the pews enjoying a good meeting saying to yourself meanwhile, "I'm sure glad I told my friend in the other part of the church about this, and that he is here to hear it." That is how you will feel if you do your part before the week of Oct. 26-30.

For over a year, plans for this week have been considered and now, in answer to prayer it seems, they are to be realized. Shortly after receiving the invitation calls from Michigan, Bro. D. D. Funderburg, Sister Ross D. Murphy and Bro. Leland Brubaker happened to be in the same meeting, gave the invitations consideration, and decided to favor us with the five meetings we hope you will attend.

Bro. Funderburg is adult secretary in our brotherhood, has served successfully as pastor and comes to us in the interests of Men's Work. He is from Elgin, Ill.

Sister Murphy has meant much to the Women's Work organization of our entire church. She is from Philadelphia, Pa., and will devote her addresses and time to Women's Work.

Bro. Leland Brubaker works as leader of Young People in the United States and should be heard by every young person within reach.

They will be accompanied on the itinerary by Bro. M. M. Chambers of Grand Rapids, Mich., who is state president of Men's Work, and Miss Josephine Wise of Woodland, Mich., who is on the State B. Y. P. D. cabinet.

Please note these dates and places as you will want to tell your neighbor:

Monday, Oct. 26, at the Woodland Country church.

Tuesday, Oct. 27, at the Detroit church.

Wednesday, Oct. 28, at the Midland church.

Thursday, Oct. 29, at the Crystal church.

Friday, Oct. 30, at the Sugar Ridge church.

The same program will likely be carried out at each place with these events, E. S. T., 6:00 P. M., banquet for young people. 7:30 Women's Work group including young ladies (Mrs. Murphy). 7:30 Men's Work group including



young men (Bro. Funderburg). The B. Y. P. D. banquets will be addressed by Bro. Brubaker. We are not arranging for supper for adults since the adult sessions begin at 7:30.

These meetings will represent the church at work and deserve your co-operation and prayers. Do not fail.

Ravenna, Mich.

Elmer Leckrone.

### MY DEAR FRIEND J. J. OLLER

Since those nearest him and knew him best have spoken, I feel urged to say a word about my dear, dear friend, J. J. Oller.

It was in January, 1884, fifty-two years ago, I met Bro. Oller for the first time. He was then a reticent young, unmarried man of twenty-eight. I saw but little of him during the two days I spent in his father's home at this time.

Within the next two or three years I began going to Waynesboro, Pa., for evangelistic meetings, and this kept up until I had gone through five such meetings in the Waynesboro church at intervals of two or three years. During these periods I learned to know Bro. Oller, I think through and through, and during these visits the foundation of a long, affectionate, intimate friendship was laid, and it grew with the years. And from these early years I counted him one of the dearest and truest friends I have had. In fact, I hold the entire Oller family in the most affectionate esteem. They are loyal friends.

Bro. Oller was a charming personality, most winsome in social intercourse, with large capacity for friendships. He was a sympathetic friend of the humble and needy and perfectly at home in the company of the educated, the rich, the influential, the aristocratic, although he always bemoaned his lack of a liberal education. True, he did not go through college, but who would say he was untrained, uneducated? His wide and successful doings with men and affairs gave him an extensive range of training and education, so much so that he appeared well in any class of society.

As a man of business, he was a great success. I don't have figures on his estate, but he was probably the wealthiest man of the Church of the Brethren throughout her history. But his success never turned his head. He never lost his soul in the glory of money. He knew what money is for, and so he dedicated his wealth to the task of helping people and institutions. He loved people more than money. I have heard him say again and again that money, in itself, means nothing. It has value only as it is made a blessing to the people. This was his philosophy of money, and he lived it.

Bro. Oller touched life in many fields. His interest was widespread. Especially will the young remember the touch of his spirit. He was a statesman in the turn and mould of his mind. He studied big projects in many fields of large endeavor, and planned to provide men to take the work of leaders as they pass out. His special concern was the church in her world-wide evangelization program and her schools. In missions and education he will probably be missed most.

As a man of devout piety and personal religion, Bro. Oller stood out. This was his chief concern. He knew the true philosophy of life, that all men are restless until they find peace in God. This was his theology. He had faith, and found his rest in the Savior of men.

Bro. Oller had a beautiful home life. He was an affectionate husband and devoted father. Here he was best understood and most loved, and will be most missed. God bless those who mourn.

Dayton, Va.

H. C. Early.

### WOMEN'S WORK IN SOUTHERN CALIFORNIA

The women of Southern California and Arizona met in district conference Sept. 4 at La Verne. Our chorister was Mrs. H. H. Vaniman of Long Beach. Mrs. Cora Schrock, director of Women's Work at La Verne, gave the address of welcome. Mrs. W. T. Luckett of Long Beach led the devotions. Thirty-six delegates answered the roll call, all but two churches being represented. Mrs. Della Lehmer gave an inspirational address, stressing evangelism. The ladies' quartet from Glendora favored us with a special number.

The district secretary gave an interesting report: there are 1,190 women and girls over thirteen years of age in the district; 614 Aid Society meetings were held during the year. Three Aids held 52 meetings each, one held 51 and four were past the 40 mark. Mothers and daughters reported 46 meetings; missionary societies, 91; and Bible work, 186 meetings. The treasurer reported a successful year. Our budget for the year was \$1,800; we raised \$1,814.40; amount in bank at beginning of year, \$391.49; grand total, \$2,205.89; disbursements, \$1,793.96; leaving a balance of \$411.93. Of this amount we are sending \$150 to the General Mission Board for foreign missions. We are happy that we have the opportunity of supporting Sister Modena Studebaker in her chosen field and also to help with the girls' schools in India, China and Africa. As district projects we help with finances at La Verne College and pay the rent of the Chinese mission in Los Angeles where Sister Maggie Early has charge.

The secretary gave a report of the council's visit to the different churches, the number of miles traveled and the various lines of work each group is attempting to do. Mrs. Galen Walker gave an excellent report of proceedings at Hershey Conference relative to Women's Work.

In the afternoon we had a missionary program with several splendid numbers including addresses, a reading and special music. The climax was Sister Early's talk on her work among the Chinese. She reviewed the work for the past twenty-six years. There were many dark days during that time but when she spoke of some of the outstanding characters, how they were won for Jesus Christ and how they had gone out and won others for him, it made us feel that we want to make an even greater sacrifice for the cause of missions. Some of her converts have gone to their native land and are spreading the gospel there.

In the evening we had family night. We had appropriate music and readings and a presentation, The Sale of the World's Children. The different bidders were lying, stealing, indifference, idleness and such. But the strongest one was King Alcohol and he was the hardest one to combat. In the end the children were all saved for Jesus Christ. How typical it was of the affairs in the world today.

Pomona, Calif.

Mrs. Cora Neher, Secretary.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Corn-Senger.**—By the undersigned, at the First church of Chicago, Aug. 30, 1936, Bro. Emmett W. Corn and Sister Lois Senger.—M. Clyde Horst, Chicago, Ill.

**Hollinger-Hartman.**—By the undersigned, Sept. 24, 1936, at the home of the bride's sister, Shady Grove, Pa., D. K. Hollinger of Shady Grove and Ruth Romaino Hartman of Lemoyne.—Wm. H. Bollinger, Shady Grove, Pa.



## FALLEN ASLEEP

**Allerding**, oldest son of Mathias and Susan Allerding, was born in Barry County, Feb. 22, 1864, and died at the home of his son Orvin, on Sept. 25, 1936. Jan. 27, 1884, he married Jennie Alice Marlowe who preceded him March 18, 1932. Surviving are two sons, a daughter, two brothers, two sisters, six grandchildren and one great-granddaughter. Funeral services by C. L. Wilkins, assisted by Bro. Scholten.—C. L. Wilkins, Freeport, Mich.

**Beelman**, Sister Martha E., was born near Dillsburg, York County, Pa., Feb. 5, 1871, and departed this life July 5, 1936, at the Lancaster general hospital, Lancaster, of complications. She was the daughter of Eld. Henry and Margaret E. Beelman, who with one sister and two brothers preceded her. She was a member of the Church of the Brethren for many years and lived a consistent, devoted Christian life, retaining much interest until the last in the larger activities of the church. For many years, whenever her duties would allow, she was a faithful teacher in the Sunday school. Sister Beelman ministered to the physically ill for many years, and her services as a nurse were sought by those who knew her to be comforting and cheerful in the sickroom. Her chief desire was to recover her health so that she would be able to resume this ministry which she loved so well. Two sisters, four nieces and one nephew survive. Services were conducted in the Mohler church, Cumberland County, by Elders H. K. Ober and John Hershman. Interment was made in the adjoining cemetery.—Lucille V. Fike, Elizabethtown, Pa.

**Blaylock**, Sister Mary A., daughter of Michael and Sarah Miller, was born Oct. 18, 1866, near North English, Iowa, and died at her home near South English, July 28, 1936. She married Wallace Blaylock Feb. 9, 1890; she is survived by her husband, two children and eight grandchildren. She united with the Church of the Brethren at the age of seventeen and had been a loyal member. The Ladies' Aid also will miss her as she was always present at the meetings. Funeral services in the English River church by W. D. Grove with interment in the near-by cemetery.—Virgil S. Coffman, South English, Iowa.

**Broadwater**, Perry H., born Sept. 2, 1851, near New Germany, Md., and died at his home near Bittinger, Md., Sept. 15, 1936. In 1876 he married Eliza Jane Lohr who preceded him in 1896. In 1898 he married Eliza Belle Green who survives with six daughters, one stepson, thirty-one grandchildren and five great-grandchildren. One daughter and one son preceded him. He became a member of the Church of the Brethren at an early age and remained faithful until death. He was active in the affairs of the local congregation and in the work of the district. Services at the Lutheran church by Bro. Arthur Scrogum, assisted by Bro. J. E. Walls. Interment in the near-by cemetery.—Mrs. Arthur Scrogum, Accident, Md.

**Buch**, Bro. Daniel R., aged 61 years, died at his home in Lincoln, Sept. 21, 1936. In April Brother and Sister Buch moved to Lincoln, Neb., where they intended to live. Due to Bro. Buch's illness, the couple returned to Lincoln, Lancaster County. He was a member of the Brethren church. He is survived by his wife, Ada (nee Kilhefner), four sisters and three brothers. Services at the Brethren church in Ephrata by Bro. A. P. Wenger, John Myer and E. M. Dinger. Interment in Lincoln cemetery.—Mrs. Abram G. Zug, Lincoln, Pa.

**Collier**, Sister Sue, aged 67 years, died at her home near Penn Laird, Sept. 11, 1936, from a stroke of paralysis. She had been in failing health for the past five years. She was the daughter of Jacob and Eliza Showalter and spent her entire life in the community where she died. She was a faithful member of Mill Creek Church of the Brethren for nearly fifty years. Her husband, Chas. Collier, preceded her a few years ago. She is survived by three daughters, two sons, eight grandchildren and one brother. Funeral services from the Mills Creek church with burial in McGabeyville cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

**Cooper**, Mrs. Mildred Maxine, died Sept. 22, 1936. She was a daughter of Mr. and Mrs. Oral Richardson who reside near Kendrick, Colo. She was born near Winnegan, Mo., July 30, 1913. When she was five years old the family moved to Monita, Iowa, and in 1927 to their present home. March 27, 1932, she married Emile Cooper. Shortly after their marriage they moved from the Antioch community and took a farm near Meripio. They united with the Sterling church and have been active workers. Death was due to infantile paralysis. Funeral services by the undersigned in the Riverside cemetery, Sterling.—Chas. Dumond, Sterling, Colo.

**Cripps**, Lucy, born to Jacob and Julia A. (Blackman) Spangle, Sept. 9, 1863, at Wolcott, Ind. She died at her home near Salem, Ill., Dec. 12, 1935. She was married to Martin Snick in 1880; eight children were born to them. Her husband died in 1924. In 1930 she married A. L. Cripps of Salem, Ill. She was a member of the Church of the Brethren. Funeral by Bro. Uriah Blough at Salem, Ill., with burial at Wolcott, Ind. Three sons and two daughters survive with five brothers and one sister.—Alice Wallick, Greenville, Ohio.

**Crunkleton**, Sister Effie G., died in the hospital, Hagerstown, Md., after a long illness, aged 72 years. She was a faithful and earnest Christian, a member of the church for a number of years. She had been in failing health since the death of her only son about eighteen months ago. Her husband died a number of years ago. She is survived by three brothers and two sisters. Funeral services from her late home by Bro. J. C. Beahm with burial at Shanks church.—Kate E. Gilland, Greencastle, Pa.

**Good**, Aaron W., born Aug. 1, 1866. He married Soloma Blosser

March 24, 1888. To this union were born six sons and four daughters; one died in infancy and one daughter at the age of nineteen years. He also leaves twenty-four grandchildren. He united with the Church of the Brethren in 1914 of which he was a faithful member. When an infant he moved with his parents to Missouri where he lived for about nine years. After his mother's death and his father's remarriage they moved to Canada. At the age of eleven years he came to Caledonia to be with an older brother. There he made his home with relatives until he grew to manhood. After his marriage he settled at Dutton where he spent the rest of his life.—C. L. Wilkins, Freeport, Mich.

**Guynn**, Levi, born in Hillville, Va., Feb. 9, 1863, and died as a result of an automobile accident Sept. 22, 1936. He came to Indianapolis fifty-three years ago. He was a member of the Grace Church of the Brethren in Indianapolis for more than twenty-five years. He was very active in the gospel mission in Indianapolis. He leaves his wife, Mrs. Jane Guynn, two sons and five daughters. Funeral services in Grace church by the writer with burial in the Floral Park cemetery.—Clinton I. Weber, Indianapolis, Ind.

**Hipp**, Estelle V., was born Oct. 29, 1911, and died at a hospital, Hutchinson, Kans., Oct. 4, 1936. He was the oldest son of Vernon and Sister Shirley Hipp of near Hutchinson. April 13, 1936, he married Miss Mary Frances Hamilton who survives with his parents, a sister and a brother. Death was due to an automobile accident. As a youth he attended Pleasant View church of which his mother and sister are members. Funeral at Partridge community church by Rev. O. P. Garlock and Frank Richards. Burial in the Partridge cemetery.—Mrs. Barbara Showalter, Hutchinson, Kans.

**Hornberger**, Sister Rebecca, daughter of Jacob and Rebecca Kready, was born Sept. 27, 1875, and died Sept. 6, 1936, at the hospital, Lancaster. She was a faithful member of the Church of the Brethren for twenty-eight years. She is survived by her husband and two sons. Funeral services at the Salunga church by Bro. Hiram Eshelman and Bro. Phares Forney, assisted by the home ministers. Burial in the adjoining cemetery.—Mrs. Emanuel Seifert, Manheim, Pa.

**Kagey**, Sister Elizabeth, aged 76 years, died suddenly Oct. 3, 1936, at her home near Harrisonburg, Va. She was a daughter of Joseph and Suzannah Early Moyers. In 1882 she married Bro. Harvey Kagey who survives. She was a lifelong member of the Mill Creek Church of the Brethren. Besides her husband she is survived by one daughter, one son, three grandchildren, two sisters and five brothers. Funeral services by Bro. C. E. Long at the Bridgewater church with burial in the church cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

**Lehman**, Henry Lincoln, son of Elias and Mary Sebrock Lehman, was born March 22, 1865, in Somerset County, Pa., and died at Holland, Kans., Oct. 3, 1936. May 15, 1878, he with his parents came to Kansas, locating on a farm near Salina. Dec. 1, 1892, he married Miss Anna Burkholder who preceded him Aug. 19, 1933. To this union were born eight children. March 26, 1917, he came into the fellowship of the Holland Church of the Brethren. His wise counsel and kindly interest made him one of the pillars of the church at this place. Five sons and one daughter survive, also one foster daughter, two brothers, six sisters and ten grandchildren. Funeral services in the Holland church by the undersigned, assisted by Eld. C. A. Shank. Interment in the cemetery near Holland.—Jas. H. Elrod, Wichita, Kans.

**Mohler**, Sister Carrie E., died at her home in York, Pa., Sept. 21, 1936, aged 53 years. She was a member of the Church of the Brethren for thirty-five years, always faithful in attendance at all the services of the church. She is survived by her mother, Sister Sarah Mohler, one sister and two brothers. Funeral services by the undersigned with interment at Chestnut Hill cemetery near Mechanicsburg, Pa.—M. A. Jacobs, York, Pa.

**Sapp**, Neva Mae, daughter of Herbert and Philena Sapp, born May 4, 1914, died at the Avalon sanatorium at Academia, Ohio, Aug. 25, 1936. Most of her life had been spent in or near the village of Danville, Ohio. Since the age of eleven years she had been a faithful member of the Danville church. Funeral services were conducted by the writer.—Charles E. Zunkel, Danville, Ohio.

**Spangle**, H. C., born to Jacob and Julia A. (Blackman) Spangle, April 4, 1857, at Wolcott, Ind. He died at the Watseka hospital, Ill., Sept. 23, 1936. He was three times married. There were three sons and one daughter by the first marriage. Three sons survive with one grandson, two granddaughters, four brothers and one sister. He was a member of the Church of the Brethren. Funeral by Rev. Squires at the country church near Wolcott with interment in Palestine cemetery.—Alice Wallick, Greenville, Ohio.

**Strickler**, Wm. Henry, was born Sept. 7, 1867, and died Sept. 13, 1936. He united with the Church of the Brethren in 1922 and remained as a faithful member of the church until death. Funeral services at the Longtown U. B. church by Michael Markey and Daniel Bowser.—H. B. Markey, York, Pa.

**Wagner**, Bro. Eli, born March 28, 1868, died in the York hospital, Oct. 1, 1936. His wife preceded him thirteen months ago. He served faithfully in the office of deacon, having been elected by the First church in York on April 10, 1919. He was a charter member of the Madison Avenue congregation in York. Three daughters and four sons survive. Funeral services in the Madison Avenue church by the writer, assisted by Bro. C. F. Trimmer.—M. A. Jacobs, York, Pa.

**Wise**, Sarah Sweitzer, born Aug. 4, 1865, near New Freedom, York County, died at her home in Elizabethtown July 4, 1936, following an illness which she bravely bore for many years. Dec. 24, 1891, she was united in marriage to Harry L. Wise who preceded her twenty-seven years ago. Four sons and two daughters, three brothers and three



sisters survive. Sister Wise united with the church at the age of sixteen, and remained strong in the faith and love for the church. She was a semi-invalid for twenty years, making it difficult for her to attend services regularly, but when privileged to do so happiness at being able to worship in the sanctuary was evidenced by a radiant expression which touched fellow worshippers. Although she suffered intensely, she never uttered a word of complaint and often by her keen sense of humor and cheerful conversation helped those who came to visit her. Her life was a living testimony of God's sustaining grace to those who miss her in the home and community. She was confined to her bed for the last eight months. Services were conducted at the home by Rev. C. H. Heiges and Bro. H. K. Ober; and at Bowser's church, New Freedom, by Bro. John Hershman, assisted by Bro. Ober. Interment was made in Bowser's cemetery.—Lucille V. Fike, Elizabethtown, Pa.

## CHURCH NEWS

### CALIFORNIA

**Covina.**—Aug. 30 the last union meeting for the summer was held in our church and our beloved former pastor, Bro. Leland Brubaker, gave his farewell message to a large and appreciative audience. At the close of the service the chairman of the ministerial union presented Bro. Brubaker with a book in appreciation of his work and co-operation with the other ministers of the town. Sept. 1 the Brubakers left for their new field of work in Elgin. We regret they felt called to resign the work at this place, but we are glad that they are willing to respond to the call of the Lord. At the morning service of Aug. 30 three were baptized. Our new pastor, Bro. Mark Cripe, is taking up the work with spirit and enthusiasm. He was installed by the district ministerial board and gave his first sermon on the morning of Sept. 6. After Bible study on Wednesday night, Sept. 9, the pastor and wife were surprised with a food shower in connection with the reception. A special church business meeting was held Sept. 17. Sunday-school and C. W. officers were elected. Our communion will be held Nov. 8. The mothers and daughters' association had their first meeting after summer vacation on Sept. 16. The new officers who were elected at the June meeting had charge. These meetings are held once a month. Bro. Cripe at the Wednesday Bible study is leading us in the study of the Old Testament beginning at Genesis. Sept. 27 the Sunday school had promotion day. At the close of the morning message the pastor had an impressive consecration service for the new officers and teachers. All the departments of the church are well organized and we hope to do some profitable work for the Lord.—Mrs. Tempie S. Funk, Charter Oak, Calif., Oct. 3.

**Laton.**—Our new pastor and family arrived the first week in September and Bro. Sutphin preached his first sermon Sept. 5. At the regular quarterly business meeting in September the Sunday school was reorganized for the coming year. R. H. Jenkinson was elected superintendent of the Sunday school. Delegates to district meeting are Bro. Elmon Sutphin and Sister Lottie Ross. The B. Y. P. D. elected Bro. Owen Vaughn adviser and Sister Elmon Sutphin teacher. Bro. Sutphin has been giving us some very practical sermons on Christian Living. Last Sunday his theme was The Place the Church Holds in My Life. Our communion will be held Nov. 7 at 7:30 P. M.—Roberta Jenkinson, Laton, Calif., Oct. 1.

**Long Beach.**—At our September business meeting the organization for the coming year was effected. Preparation for the work of the new year is being made with enthusiasm. The treasurer reported all bills paid with a balance in the treasury to be applied to the church debt. Our midweek meetings during September were spent in consecrated preparation for an intensive personal evangelism program during the month of October. We plan to contact all community residents as well as all who have become inactive in church work, hoping to rally the church school and win others to make a decision for Christ. We greatly enjoyed the sojourn of the Harlan Smith family for several weeks on their arrival from China. Not only were his sermons inspiring but every department of the church and Sunday school was helped by the talks, lectures and Chinese impersonations given by Mrs. Smith and the children. A goodly number of our boys and girls attended the La Verne camp this summer, our pastor assisting with the older boys' camp. Recently our trustees bought new rugs for the parsonage. We are enjoying the fellowship of several members from eastern states who are wintering here.—Mrs. Frank Hoover, Long Beach, Calif., Oct. 3.

### DELAWARE

**Farmington.**—On Easter Sunday morning the male quartet of Bridgewater College, accompanied by Miss Weybright, gave an appropriate musical program in our church. In the evening the Sunday-school children rendered a program under the direction of Mrs. Roy Judy. Children's Day was also observed with a program. Bro. E. C. Wine of Wichita, Kans., spoke at the morning service July 19 on the subject, Education in a Changing World. Mrs. V. Whitmer of Zenda, Kans., had charge of the service Aug. 23. Sept. 5 Bro. Wm. Kahle spoke to our young people. The following morning he addressed the congregation. A young people's organization is being planned under the leadership of Lester Judy and Mrs. A. O. Baker. Sept. 7 our church was represented at the meeting of the Delmarva B. Y. P. D., held at Green Hill, Md. Miss Iva Speicher of Bethany was chosen secretary for the ensuing year. Misses Hattie Cool and Dorothy Baker were instructors at Camp Peniel. Several of our Sunday-school children also attended camp. Our church is taking an active part in the peace movement. Mrs. A. O. Baker arranges a program for one Sunday each month. We

are using the penny-a-meal method of raising funds for this cause. Nov. 1 the annual all-day meeting of the churches on the shore will be held at Farmington.—Mrs. H. G. Baker, Bridgeville, Del., Sept. 30.

### FLORIDA

**Miami church** held its monthly meeting Sept. 27 in a rented room at Second Avenue and Fourth St., N. W. Bro. E. H. Wagoner who recently located with us, conducted the Sunday-school hour which was followed by the sermon by Bro. I. R. Fletcher. Following lunch and social hour the quarterly business meeting was held. Bro. I. R. Fletcher accepted the invitation extended by the church sometime ago to locate here. The church letters of Bro. Wagoner and family were presented. As delegates to district conference at Arcadia the church elected Sister D. Watts and the correspondent; Bro. E. H. Wagoner and Sister C. E. Schult, alternates. We also elected a pastoral board. We feel very keenly the need of a Sunday school in the N. W. section which is practically unchurched. The church granted permission to start one. We realize that with such meager means and few workers it will be a big undertaking. We welcome any members or friends locating or visiting in Miami. The next meeting will be at the same place Oct. 25.—Mrs. Enos Overholser, Miami, Fla., Oct. 3.

**Sebring.**—Aug. 16 Bro. Phil Lauver of Tampa gave us two very helpful discourses on Peace. July 5 instead of regular preaching services Lydia Stauffer related the story of the capture of an American party in 1910 by the Arabs. Several Sunday evenings Eld. H. A. Spanogle interested the audience with Bible pictures on the screen and comments on the same. Aug. 27 the mothers and daughters enjoyed a program. Refreshments were served to about forty. Aug. 23 the young people and Sunday-school children, directed by Sister Georgia Swank, presented a temperance program. Sept. 27 the Sunday school gave a program in which the children brought before the public some of the work done throughout the school year. Due recognition was given to their efforts by awarding certificates and promotion to higher classes. At a recent council meeting Bro. John Hollenberg was re-elected Sunday-school superintendent. Oct. 4 the new corps of Sunday-school teachers and officers were installed. Oct. 2 the Sunday school enjoyed the annual homecoming meal. A short extemporaneous program was given. Our pastor, D. E. Miller, and wife have returned from their vacation and are entering their ninth year of work with renewed strength and vigor. In their absence Bro. H. A. Spanogle was elder in charge and directed the services. We are glad to welcome Bro. Fred Hollenberg and family, as well as others who have come to make their church home with us. We also await the coming of our tourist friends and anticipate the usual help from them. Bro. Kauffman is to be with us the first part of November in a series of meetings. Oct. 25 we will have our semiannual love feast. In December we hope to celebrate the twentieth anniversary of the beginning of the Sebring church in an all-day meeting.—Lydia Stauffer, Sebring, Fla., Oct. 5.

**Sunnyland.**—We had our district peace worker, Bro. Philip Lauver, with us Aug. 23 to give one of his excellent peace programs. We feel his talk was very timely. Bro. Lauver gave us three talks—morning, afternoon and evening. We had our quarterly council Sept. 24. Bro. Reish was retained as elder and pastor; Sister Reish, clerk; treasurer, Sister Mabel Rigler; Messenger agent and correspondent, the writer. Prayer meeting directors, Sister Anna Rigler and Margaret Reish, set aside the second Sunday offering of each month for Bro. Reish. Bro. Horace Hill and his wife have moved into our community and we are very glad to have them. As Bro. Hill was just recently licensed to preach, we will have some one to preach for us when Bro. Reish has to be away. Bro. Hill gave us a fine talk on Sept. 20, his first sermon. Sept. 27 we had Children's Day and promotion day. In the evening Bro. Reish gave a good sermon on the duties of the officers of the church and Sunday school. The Sunday-school superintendent is Sister Anna Rigler, with Bro. M. B. Drake, assistant. District meeting delegates for the church: Ruby McClelland, Anna Rigler; alternates, Esther Hoak, Edith Drake; for Sunday school, Mildred Montsdeoca, Horace Hill; Aid delegates, Edith Drake and Esther Hoak. The church and Sunday school are in fine working order. The B. Y. P. D. also is progressing; their attendance is increasing each Sunday. With Sister Reish as director they are taking up the intermediate quarterly. They have an outing once a month on Friday evening for recreation; all enjoy the lessons and of course the outing.—Mrs. Anna Rigler, Istokpoga, Fla., Oct. 3.

### IDAHO

**Twin Falls.**—At the quarterly council Bro. Van Wright was chosen elder in charge. Brethren Stutsman and Glover were present. We changed the name of the Sunday-school cabinet to board of education. Mrs. Sidney Nicholson painted the windows of the church, which was very much appreciated by the members. Also the members are painting the outside of the church and parsonage. Bro. Wright broadcasted devotionals over the Twin Falls radio station during the week of July 13-19. He is to speak at the CCC camp at Porpine Springs also. The choir furnished music at the union park service Aug. 9. We have started a junior choir and plan to have an orchestra soon. We were very glad to entertain Bro. Wills, our former pastor, for several days and had a reception for them on the evening of Sept. 9. Our pastor is printing a bulletin service for Oct. 1. Special evening features are bringing increasing crowds. Our Ladies' Aid finished a basket project at the meeting held at Mrs. Meltons, making a goodly sum. From the auction ground lunch stand last week they made \$22.88. A B. Y. P. D. was organized Sept. 20 with good attendance. Everything is going fine under the leadership of Bro. Wright and attendance is growing. We are starting the automobile contest Oct. 1.—Ethel Hempleman, Twin Falls, Idaho, Oct. 1.



## ILLINOIS

**Allison Prairie** church met in council in September. Bro. Dolar Ritchey was chosen elder for another year; Adam Jellison, superintendent of the Sunday school; Emil Frye, assistant. Our series of meetings will begin Nov. 1 with Bro. J. L. Guthrie of Ohio, evangelist. Lucille Benson was elected president of the B. Y. P. D.—Viola Frye, Lawrenceville, Ill., Oct. 6.

**Oakley**.—The attendance at Sunday school and church during the summer was average. Five of our young people attended camp at Lewistown. The Ladies' Aid was responsible for the redecoration of the audience room of the church this summer. Ida Buckingham and David Hamm served as delegates to district meeting. Our people were privileged to attend in large numbers because it was held in a near-by congregation. Brother and Sister Wicand came to us on Sept. 6 to begin a two weeks' revival; they also spoke at the homecoming service. The day was very full, the program reaching to a late hour. On Sept. 25 the love feast was held with Bro. Wicand in charge. Few changes were made in the Sunday-school board, officers or teaching staff for the coming year.—Mrs. D. L. Blickenstaff, Oakley, Ill., Oct. 5.

**Walnut Grove**.—We have reorganized our Sunday school and are ready to begin another year's work. On Oct. 18 we expect Bro. Oliver Dearing of Palestine, Ill., to begin a two weeks' revival. The meetings will close with the communion service Nov. 2. We are holding weekly prayer services to prepare for the coming revival and God's presence has been felt in these meetings.—Mrs. Max Hartsough, Parkersburg, Ill., Oct. 3.

## INDIANA

**Anderson**.—We enjoyed a very spiritual communion Sunday evening with a large attendance. Ministers present from other congregations were Brethren Moses Smeltzer and Estel McCullough. The latter officiated and the former remained and delivered a stirring sermon on Faith. In the evening a large delegation of our members attended the revival being conducted by Bro. J. O. Winger at Arcadia.—Callie Spearman, Anderson, Ind., Oct. 5.

**Anderson**.—Wednesday evening was a busy time at the church. The deacons made their report preparatory to our communion to be held Oct. 3. Following the report a peace meeting was held, looking to a stronger presentation of the horrors of war with all of its devastation, that we may do all we can to outlaw this relic of barbarism. Brethren R. L. Showalter and Wilbur Hoover addressed the meeting.—Callie Spearman, Anderson, Ind., Oct. 3.

**Cedar Lake**.—The series of week-end meetings held by Brethren Chas. Cripe, David Metzler and Gorman Zook were a great success. There was a new interest manifest among the members and one was baptized. Aug. 2 we had an all-day meeting in the form of a farewell for Sister Velma Ober who has now gone to China. Bro. Bonsack was with us for three services; he gave a missionary sermon and in the evening he showed pictures on China which were much appreciated. We are glad to have a worker on the foreign field from our congregation and feel that it will be the means of creating more mission interest. We have had preaching service twice a month all summer by Bro. A. F. Morris and Bro. Chas. Gump. At our last council meeting we re-

## This Year's Surprise for You . . .

A new book by D. W. Kurtz, *The Gospel of Jesus*, is offered with a year's subscription to the MESSENGER. The book contains the gist of ten sermon-lectures on truth, freedom, love, peace, grace, suffering, victory, joy, service and life. It is an interpretation of the teachings of Jesus in terms of these fundamentals. *The Gospel of Jesus* is a handsomely bound book of more than 170 pages that will bring a whole series of great messages to whoever reads it. See below our special price offer with the MESSENGER—



**Offer No. 1.** The regular price of *The Gospel Messenger*, your church paper, is \$2.00 per year. The list price of the book, *The Gospel of Jesus*, is \$1.50. By special arrangement with Dr. D. W. Kurtz we are able to offer his new book at half price to Messenger readers. Ordered together, the Messenger and *The Gospel of Jesus* can be had for \$2.75, or at a saving of 75c.

**Offer No. 2.** If your church puts the Messenger in at least 75% of the resident Brethren homes the club rate of \$1.25 per annum applies. Here also the Kurtz book is but 75c extra with a year's subscription to the Messenger. By the second plan you get a \$2 paper and a \$1.50 book for \$2.00, or at a saving of \$1.50!

ORDER THROUGH YOUR MESSENGER AGENT OR SEND DIRECT

The Brethren Publishing House, Elgin, Illinois—

Please find enclosed \$. . . . . for a year's subscription to *The Gospel Messenger*. I understand that by adding but 75c, I can have a copy of *The Gospel of Jesus*, by Dr. D. W. Kurtz.

Name . . . . . Street or R. F. D. . . . .

City . . . . . State . . . . .

☐ If interested in details about our special club rate on the Messenger where at least 75% of the resident Brethren families subscribe, please check here. Address: Brethren Publishing House, 16-24 S. State St., Elgin, Ill.



elected Bro. Ed Eldridge, Sunday-school superintendent. Bro. Morris resigned as elder and Bro. Russel Sberman is acting temporarily. Sister Faye Eldridge was delegate to district meeting. We also were glad to have Sister Ethel Sherman, delegate, bring us interesting reports from Annual Meeting. The Aid Society is working as best it can under present conditions. The mothers and daughters of the district held their last meeting in our church with a good attendance. Sister Leatherman was a guest speaker.—Mrs. Walter Kern, Garrett, Ind., Oct. 5.

Maple Grove church closed their revival meeting with a love feast Sept. 21 with Bro. Edw. Stump of Second South Bend church in charge. Eight new members were added for which we are very thankful. Our love feast was very well attended by the neighbor churches and by our own members.—Mary Clayton, Goshen, Ind., Oct. 1.

Markle church met in council Sept. 18. All Sunday-school officers were elected for the coming year, with Bro. Jos. Hart, superintendent. Delegates to district meeting were Bro. Roger Shively and wife; alternate, Bro. D. B. Garher. Our love feast will be Nov. 7. Bro. Roger Shively has been secured as our pastor and is earnestly working for the cause. Our harvest meeting was Sunday, Sept. 13. Bro. Edw. Kintner of North Manchester gave us two helpful and spiritual messages.—Flora E. Funderburg, Huntington, Ind., Oct. 5.

Nappanee.—Some improvements were made at the parsonage this summer; it was painted and also roofed. The lawn has been greatly beautified through the efforts of the pastor and family. September has been a very active month with many interesting events in the church. The choir work was resumed Sept. 1 under the direction of Sister Cora Stahly. A father and son outing was enjoyed on the evening of Sept. 18. At the quarterly council Sept. 20, officers for church and Sunday school were elected for the coming year. Bro. David Hertzler is retained as elder for another year and Sister Hazel Miller, church clerk. Our pastor, Bro. Emmert, delivered a very fine sermon Sept. 20 for our harvest thanksgiving service. Rally day was held Sept. 27, with a very good attendance. Oct. 4 an impressive consecration service was conducted by Bro. David Metzler for Sunday-school teachers and officers. Each Thursday evening during October services are being held in preparation for the coming revival which begins Nov. 1 with Bro. Ralph Rarick as our evangelist. The Ladies' Aid Society meets each Thursday; under the evangelism of Sister Almeda Geyer the work continues to progress.—Mrs. Lawrence White, Nappanee, Ind., Oct. 6.

North Liberty.—Eld. J. W. Grater of South Bend preached two stirring messages at our harvest service Sept. 13. A missionary offering of \$17.43 was taken. At our business meeting Bro. Theo. Miller was selected to act as pastor for the coming year. Sister Anna Strycker was chosen Sunday-school superintendent. Letters were granted to Eld. T. G. Weaver and family. Eld. Clyde Joseph of Plymouth substituted for Bro. Miller Sept. 27, bringing us the challenge of the open door which was very much appreciated.—Mrs. J. H. Markley, North Liberty, Ind., Oct. 3.

Richmond church held their annual picnic at the park on Sunday, Aug. 23, with a good attendance. Vesper services were held in the park at 4 o'clock. Afterward the group went to the creek where four new members were baptized by Bro. E. O. Norris, pastor of the church. The group held a social meeting at the Wm. Hiegar farm near Williamsburg on Sept. 11, where special services and a program were given for an invalid. The Aid Society met at the home of Mrs. Walter Lephart on Sept. 24 for an all-day meeting. Sister Norris took charge of the devotions.—Mrs. Walter Lephart, Richmond, Ind., Sept. 30.

West Eel River church met in council Sept. 9. This being the time for reorganizing the work for the coming year, the following officers were elected: Elder, Bro. Ira Kreider; clerk, Bro. Roy Kline; treasurer, Bro. Marshall Beigh; Sunday-school superintendent, Sister Dora Helsner. Our church and Sunday school have held up in attendance very well during the summer months. Two of our young people are going to Manchester College.—Mrs. Emery Metzger, Claypool, Ind., Oct. 3.

## IOWA

English River.—Our church and community have enjoyed wonderful spiritual blessings during the summer under the leadership of our summer pastor, Prof. Paul Halladay, and wife. The special songs, stories and sermons on Sunday and the social contact during the week left with us not only a desire to try to live better but also a way to live better. We will never cease to be grateful for the inspiration their lives have been to us. Our business meeting was held Sept. 2. Sunday-school and church officers were elected for the coming year. Ellsworth Coffman was elected superintendent for the adult department; Bro. J. D. Brower, elder. Our school has grown during the past year.—Virgil S. Coffman, South English, Iowa.

## KANSAS

Galesburg church met in council Sept. 20. Bro. Loshbaugh was with us, taking Bro. Davis' place as elder for the remainder of the year. We elected Sunday-school and church officers for the coming year. Bro. Byron Talhelm was chosen elder and Bro. Ralph Hodgden, superintendent. The delegates to district meeting for church: Bro. Q. D. Reed and Bro. Byron Talhelm; for Sunday school, Sister Mahel Reed. Bro. Leonard Lowe, our part-time pastor (he also serves Parsons), is doing his best to get folks interested. He gives us wonderful messages for us to think upon. Sister Lowe has a story for the children every other Sunday which they enjoy. The fathers and sons met at the church Sept. 24 for a wiener roast. Mr. Engle was the main speaker of the evening. Oct. 18 is rally day; a program will be given in the afternoon

including a play entitled Wake Up Dad. Our pastor will hold a week of meetings beginning Nov. 15, closing with our love feast Nov. 23.—Alberta Anderson, Erie, Kans., Oct. 5.

Garden City church has just closed a two and one-half weeks' series of meetings with Brother and Sister Oliver Austin, evangelists. We had very good attendance and splendid interest. Bro. Austin delivered strong gospel sermons and he and his wife visited in a number of homes. Sister Austin also contributed much to the meeting by her leadership in the music; her stories for the children each evening also added interest and were helpful. As a result of the meeting twelve confessions were made and many were strengthened in their Christian faith.—Mrs. Clyde Sheaks, Garden City, Kans., Oct. 3.

Ozawie.—Sept. 7 Brother and Sister B. M. Rollins opened a two weeks' revival, closing Sept. 20 with communion the following evening. Brother and Sister L. H. Root of Topeka also were with us that evening, the former officiating at the communion. Bro. Rollins' sermons were delivered in a powerful way. Four were received into the church by baptism and one by letter. One of our young men gave himself to be used in the ministry and we feel that the Ozawie church has been spiritually blessed. During the summer a young man who had gone to high school here and attended our church was baptized. Our Sunday school was reorganized Sept. 27 with Bro. C. E. Oaks, superintendent.—Mrs. Naomi Puderbaugh, Ozawie, Kans., Oct. 5.

Parsons church held their regular members' meeting Sept. 27. The election of church and Sunday-school officers for the coming year was one item of business. Elder is J. S. Clark; clerk, W. F. Jones; treasurer, Dan Bowser; correspondent and Messenger agent, the writer; Sunday-school superintendent, B. S. Miller. Our pastor, Leonard Lowe, and wife were chosen delegates to district meeting, Modena Reece, delegate to Sunday-school meeting. Our pastor and wife are now established in the parsonage, 2621 Chess Ave. The Aid Society of the church helped to furnish the parsonage. A fellowship dinner was held at the church on the evening of Oct. 1. Bro. R. R. Peters, pastor of the Independence church, was the speaker for the evening. Sister June Yearout from Ajlune, Wash., will begin a two weeks' meeting on Nov. 1.—Mrs. J. A. Campbell, Parsons, Kans., Oct. 3.

Sabetha.—Our revival meetings conducted by Bro. W. C. Sell of Pennsylvania closed Sunday evening, Sept. 20. We feel that the fine messages he brought greatly strengthened the church. He with our pastor, Bro. Leroy Sell, made over 100 calls during the two weeks. As a direct result ten were baptized and one will be received by letter. At our last quarterly council all officers for Sunday school and church were elected. Bro. Sell was retained as pastor and elder and Bro. Roy Kistner, Sunday-school superintendent. Bro. Ernest Funderburgh and Sister Lela Mills were chosen delegates to district meeting. We have decided to put a new gas furnace in the church this fall. The young people attended and took part in a Sunday-school rally held at Morrill in July.—Mrs. Ivan Keller, Sabetha, Kans., Oct. 5.

## MARYLAND

Edgewood.—In 1934 it was decided that an enlargement of our church was needed, but in order to do this it was necessary to borrow \$3,000. Through the co-operation of the members and willing workers of the community, we are happy to announce that at our homecoming service on July 26 this indebtedness has been paid. We had an all-day meeting with good attendance. Our morning service was conducted by Bro. Frank Williar of Mt. Airy. An interesting program was presented in the afternoon with the colorful unveiling of a beautiful picture, The Good Shepherd, which was painted by Bro. Wm. Kinsey of New Windsor. The history of Edgewood was given by Bro. D. E. Englar and short talks by neighboring ministers. The evening service was conducted by Bro. Auhrey Schneider. Special music was much enjoyed by all. Aug. 16 a one week's meeting was conducted by Bro. Frank Williar who gave us some good gospel sermons. Three were added to the church. Our local council convened Sept. 20. Reports from various boards were heard and accepted. Sunday-school and church officers were elected for the coming year. Bro. Clyde Morningstar and wife were ordained to the ministry by Eld. J. J. John and D. E. Englar. Our monthly class meeting was held Sept. 25 when officers for the coming year were elected.—Mrs. Lester Eyler, Edgewood, Md., Oct. 3.

Flower Hill church has recently experienced a refreshing season of evangelism under the leadership of Eld. W. N. Zohler of Lancaster, Pa. These services began Sept. 20 and continued to Oct. 4, closing with the annual love feast and communion service. As a result of intensive personal effort on the part of the evangelist and the co-operation of the membership and the pastor, fifteen young people were received into the fellowship of the church in Christian baptism. The local membership and the pastors feel the responsibility for the care of these young folks, who give promise of being useful in the service of Christ. Seventy-seven communicants surrounded the Lord's table. It afforded us much joy to have with us brethren and sisters from the Locust Grove and Monocacy churches of Eastern Maryland and from the East Petersburg church of Eastern Pennsylvania. It is a means of encouragement to the local church to have these brethren and sisters visit and fellowship with us. With adequate shepherding care this church will develop. It is within the shadow of the Capitol and in a prosperous agricultural community where there is opportunity for growth and development.—Mrs. G. L. Baker, Gaithersburg, Md., Oct. 6.

Frederick.—On May 31 our elder, Bro. M. R. Wolfe, filled our pulpit, also had charge of laying the cornerstone which marked the beginning of the improvements of the Frederick City church. The evening services on June 7 were in charge of two units: First, the peace depart-



ment of the Women's Work—Mrs. Walter P. Feaga, director. Dr. Louise R. Heath of Hood College gave a talk on "Psychologists and Peace." The second unit was in charge of the ladies' quartet of Bridgewater College which gave a program of sacred music. June 14 Bro. Norman Ford was in charge of services while our pastor attended Annual Conference at Hershey. June 17 our junior choir sang over the air from station WFMD in this city. June 21 we began a tryout of a unified Sunday-school and church service which we used for one month, but had to discontinue due to conditions existing in our remodeling. We feel, however, it was quite satisfactory. The evening service was a children's program sponsored by the junior church. June 22 under the supervision of our pastor we began our Daily Vacation Bible School with thirty children enrolled. Our young people have been doing some interesting and commendable work. Aug. 12 they entertained the young people of the Myersville church. They have completed the twenty-two-point standard. They also sponsored the publishing of a combined church directory and history of the congregation of this place which we feel is a valuable contribution. Aug. 16 our church furnished the music at the union services in Baker Park. We also had charge of the entire service at Braddock Heights. Aug. 19 our young people gave a play entitled "Whatsoever Ye Sow" at the district Sunday-school conference at Pleasant View. Aug. 20 we conducted morning devotions over station WFMD. Aug. 23 was our rededication service. C. C. Ellis, president of Juniata College, brought us the morning message. In the afternoon an organ recital was given by Mr. John H. Elterman of Baltimore on our new Hammond electric organ, which was installed as part of our improvements. In the evening our church was in charge of the union services in Baker Park. Bro. Ellis delivered the message. On Monday J. M. Henry of Bridge-water, Va., filled our pulpit. Tuesday evening our young people brought us a Biblical drama, "Whatsoever Ye Sow." Wednesday evening our pastor, Bro. Robert L. Sherry, was in charge of the service. Thursday evening was community night. Music was furnished by the choir of the United Brethren church. Greetings were given by the following ministers: Rev. DeWitt P. Zuse of the United Brethren church; Rev. Dr. Charles E. Wehler and Rev. Melvin Morris of the Presbyterian church, Rev. Wm. C. Royal, First Baptist church, and Rev. W. R. Jackson of the Church of God. Friday evening our choir gave a sacred cantata, "The Carpenter of Nazareth." Saturday evening—former pastors' night—our first pastor, Bro. R. A. Nedrow, was unable to be present due to illness in the family; greetings were brought by Bro. Howard L. Alley and Bro. Millard G. Wilson. A brief memorial service was held in memory of Brother and Sister J. Kurtz Miller. Aug. 30 was homecoming Sunday. The message was brought to us by Bro. M. R. Zigler of Elgin, Ill. He also filled the pulpit in the afternoon. Sept. 25 we held our semiannual council, Bro. Marshall R. Wolfe presiding. The elections were as follows: Elder, M. R. Wolfe; trustees, Roy L. Leatherman and Harry B. Grove; clerk, John W. Wolfe; treasurer, Jesse C. Shaver; Messenger agent and correspondent, Mrs. John W. Wolfe.—Mrs. John W. Wolfe, Frederick, Md., Oct. 4.

### MICHIGAN

**Battle Creek.**—Our Vacation Bible School conducted by Sister Mallott was well attended. At the group music day held at Sunfield we were represented by nearly forty of our members. The junior vested choir under Sister Mary Mills gave our part of the program. A beautiful wedding took place in our church in June when our pastor officiated in the ceremony for two of our faithful young people—Sister Leah Klingman and Bro. Lester Hand. Bro. Mallott taught in the leadership training at Camp Mack in June and we had representatives from our church in each camp group this year. Sister Robertson, former missionary to Africa, spent one Sunday in our worship service, while visiting in the pastor's home. This summer at our prayer service Bro. Mallott taught very effectively the Book of Ecclesiastes. He and Sister Mills represented our church at district conference at Brethren. With the beginning of school the Sunday-school and church activities take on new life and interest, with each department making plans for the winter. Our fall revival is to begin Oct. 18 to be led by Bro. J. E. Jarboe of Syracuse. Five of our young people are students at Manchester College this year. Bro. G. Moore was recently chosen president of the adult Sunday evening forum. Bro. H. Klingman continues as our Sunday-school leader. Our group recently raised \$100 on our church building debt. Our love feast will be held Nov. 8.—Mrs. David P. Schechter, Battle Creek, Mich., Oct. 5.

**Crystal.**—We held our love feast the evening of Sept. 19 with forty members present—two young members for the first time. Bro. R. J. McRoberts from Thornapple officiated. Brother and Sister Jensen, also Brother and Sister Cox from Jackson came to enjoy the meeting with us; New Haven and Vestahurg churches were also represented. At our last members' meeting church and Sunday-school officers were elected for one year. Bro. J. F. Sherrick was chosen elder; Bro. Fred Spaulding, trustee; Bro. Myron Bollenger, clerk; Sister Martha Shriver, church correspondent. Sister Ruth Mishler was re-elected Sunday-school superintendent with Sister Olive Noll, assistant. Our state evangelist, Bro. Chas. Forror, gave us a week's meeting in August. Bro. D. W. Kurtz came here Sept. 12 and held a service Saturday evening and three on Sunday. Churches, neighbors and friends came with well-filled baskets and all enjoyed dinner together at the noon hour. Bro. Kurtz gave us many good things in his interesting way.—Mrs. Martha E. Shriver, Butternut, Mich., Oct. 1.

**New Haven.**—June 28 our Sunday-school children put on a very good program under the direction of our missionary committee. Bro. Chas. Forror, state evangelist, conducted a week's meeting here in July. One young man took his stand for Christ. On Saturday evening dur-

ing the meeting several visiting members met with us in love feast services. Practically all of our congregation heard the lectures given by Bro. Kurtz at the Crystal church on Sunday, Sept. 13. We held our members' meeting on Sept. 24 and re-elected the officials whose terms had expired.—Lois Sherrick, Carson City, Mich., Sept. 30.

Zion congregation held the regular quarterly council Sept. 25. Those having been faithful to their office in the past and who were re-elected are: superintendent, M. L. Moats; assistant, Chas. Withey; Messenger agent, W. H. Good. The writer was chosen correspondent. Our congregation was well represented at district conference held at Brethren in August. Sunday morning, Sept. 13, Brother and Sister Whisler of Beaverton worshiped with us. After Sunday school Bro. Whisler gave us a fine message which was appreciated by all present. Brother and Sister Chas. Switzer are with us again after making their home in Gaylord the past summer.—Mrs. John Meiser, Prescott, Mich., Oct. 1.

### MINNESOTA

**Lewiston.**—Four churches in this district held a young people's conference here June 20 and 21. Bro. Zook from McPherson, Kans., was the principal speaker. All sessions were well attended and very helpful. The following representatives from this church attended district conference at Worthington in August: Mr. and Mrs. J. A. Eddy, Bro. Chris Witt and the Nettleton family. At the quarterly council Sept. 8 the following officers were elected: Bro. Eddy, elder; Mrs. Eddy, Sunday-school superintendent; Mrs. Laura Weimer, assistant; Chas. Radatz, church clerk. We decided to hold our communion services Sunday evening, Oct. 25. Sept. 27 Miss Sadie Miller, who is home on furlough, gave an interesting talk on her work in India at both morning and evening services. At noon a basket lunch was served in her honor at the Ladies' Aid home.—Mrs. Lulu Williams, Lewiston, Minn., Oct. 5.

**Minneapolis** church met in council Aug. 5. C. W. Kreider was elected superintendent; S. O. Block, assistant; J. A. Eddy, elder. The Lord has indeed blessed us abundantly. Sept. 27 we held the first services in our new church home. J. H. Fleming of Minneapolis gave the dedication address. In the afternoon we had baptismal services at the river. In the evening our pastor, R. I. McNay, delivered a spirit-filled sermon. We had visitors from Monticello, Guthrie and Barnum. Sept. 23 we held our communion services with J. A. Eddy officiating. Our building is far from being finished and we need financial aid but we are trusting the Lord for the outcome.—Mrs. B. E. Meyers, Minneapolis, Minn., Sept. 30.

### MISSOURI

**Cabool** church met in council Sept. 24. We decided to hold a week's meeting beginning Nov. 15 in accord with the National Preaching Mission. We will hold our annual Sunday-school rally the last day of this meeting. Nov. 23 we will hold our communion. The church and Sunday-school officers were elected for the coming year: A. W. Adkins, elder; Doran Brubaker, church clerk; Alma Bishop, Messenger agent; the writer, church correspondent; Sunday-school superintendent, Maynard Neighbors. Aug. 30 we with the Mountain Grove congregation met at the Greenwood house in our fifth Sunday meeting. A splendid program was carried out in the afternoon. Sept. 6 was a full day with us. Bro. Wampler, returned missionary, gave us a splendid and much appreciated talk during the Sunday-school hour, after which gospel singers along with Rev. Hitchcock from KWTO, Springfield, Mo., gave us a wonderful service of gospel songs and sermon. After dinner we listened to a number of songs and two short talks by Rev. Hitchcock and Bro. Chas. A. Miller. The latter conducted a two weeks' meeting following this. One man accepted Christ and the members were much built up.—M. Isabelle Brubaker, Cabool, Mo., Oct. 3.

**Mountain Grove** church met in council Oct. 4 when officers for the coming year were elected. Bro. A. M. Peterson was re-elected elder in charge; Robert Chambers, Sunday-school superintendent; Henry Harris, church clerk; Peter Peterson, secretary; Earl Harris, treasurer. The young people took a special offering Sunday evening to aid them in the purchase of new light fixtures. The necessary amount was raised and the fixtures will be installed immediately. Brother and Sister Gnagy of Warrensburg, Mo., will assist us in a two weeks' series of meetings beginning Oct. 6 and closing with a love feast.—Mrs. Maurice E. Rhodes, Mountain Grove, Mo., Oct. 5.

### NEBRASKA

**Beatrice** church met in council Aug. 26. Officers were elected for the year beginning Oct. 4. Swigart F. Miller was re-elected pastor for another term of three years. Our present Sunday-school superintendent, E. J. Kessler, was re-elected for another year, with Louis Gilbert, assistant. Sept. 13 the church members and friends had a pleasant surprise for the pastor and his family. Bro. J. S. Dell of Holmesville was invited to fill the pulpit and he gave an inspiring message. A beautiful noonday meal was served. The pastor and his family were remembered with an individual gift from the Ladies' Aid Society and each family of the church also gave them a useful gift. The annual love feast was held Sunday evening, Sept. 27. Brother and Sister Swigart Miller were elected delegates to district meeting. Our church year begins Oct. 4, which will also be promotion Sunday. Several new classes will be arranged. The last Wednesday night of each month has been set aside to provide for the social needs of the church.—Frances M. Miller, Pickrell, Nebr., Sept. 30.

### NEW YORK

**Ludlowville** mission experienced a day of rejoicing on Sunday, Sept. 27, when three were born into the kingdom. All are young people from



the same family, ranging in ages from twelve to twenty-four years. Sunday-school officers were elected for the year, the superintendents being C. J. Weibly, Floyd Arnold and Ruth N. Tvaroha.—R. A. Nedrow, Ludlowville, N. Y., Oct. 5.

### OHIO

**Beaver Creek church** met in regular council Sept. 18, with our elder, Bro. Hugh Cloppert, presiding. Sunday-school and church officers for the coming year were elected. Bro. Chas. N. Garber was chosen Sunday-school superintendent. Our church treasurer gave a very encouraging report. The Ladies' Aid also reported a good amount in the treasury and their ability to pay their Women's Work pledge at this early date. We decided to continue equipping our new church plant until all Sunday-school rooms are completely furnished. We are purchasing curtains for the balcony which will add to the beauty of the church as well as to the efficiency of the Sunday-school rooms there. The church, Ladies' Aid and Sunday-school classes are co-operating in this. Our love feast will be held on Saturday evening, Nov. 14, at 7 o'clock. On Sunday morning a breakfast will be served with special services following in the Sunday-school and church hours. Our Sunday-school attendance has held up very well during the summer, only twice dropping below one hundred. With the return of cooler weather it is increasing again. Our homecoming was held Sunday, Sept. 27, with a good attendance and inspirational messages and music. A splendid spirit of working together was manifest in preparing for this meeting. Our pastor has lately started printing church bulletins for the morning services which he hopes will be helpful to those worshipping with us and to those not able to come to church. Next Sunday, Oct. 4, we will have our promotion day exercises and the installation of teachers and officers. We are looking forward to a busy and profitable year in the service of the Master at this place.—Mrs. E. F. Couser, Dayton, Ohio, Oct. 5.

**Black Swamp church** met in council Sept. 24. We elected Sunday-school officers for the coming year, with Bro. Walter Kurfes, superintendent and Bro. Lester Garner, assistant. A few changes were made in teachers. We decided to have a love feast Oct. 24, an all-day meeting. Sunday morning, Oct. 3, ninety-five were present at Sunday school and the offering was \$9.24. Afterwards Bro. Garner preached an acceptable sermon from Mark 7:28. In the evening our Sunday school gave a pantomime or play in the Toledo church, portraying home life from the cradle to old age. All activities of the church are in good working order. The Sisters' Aid Society has been busy quilting.—Mrs. Azenath Baker, Lemoyne, Ohio.

**Deshler church** has been enjoying several feasts of spiritual things the past summer under the leadership of our pastor, Bro. J. L. Guthrie. Our series of meetings began Aug. 9 and closed Aug. 23 with five young people uniting with the church. Bro. D. C. Ritchey of Lawrenceville, Ill., was the evangelist. We had a homecoming on Aug. 30 which was enjoyed by all present, then a joint Sunday-school meeting Sept. 27 and a lecture with pictures in the evening by Bro. Cottrell of Bellefontaine, Ohio.—Mrs. Esther Dishong, Deshler, Ohio, Oct. 3.

**East Nimishillen congregation** closed its revival services on Sept. 13 and a really great meeting it was. Our pastor's father, Bro. C. H. Petry, from the Akron City church was in charge of the meetings. He brought us some of the highest type of evangelistic sermons, spirit-filled and inspiring. As a result eight came to know their Lord and Master, ranging in age from children of nine to a grandmother of seventy-five. There were also two who came to reconsecrate their lives to God. On the last Sunday of the meetings our church held its annual homecoming service. A splendid crowd was in attendance, renewing old acquaintances. In all we feel that we had a very worthwhile two weeks with Bro. Petry and are certain that the church is ready to go on to greater heights.—Ruth Petry, North Canton, Ohio, Oct. 3.

**Middle District church** conducted a successful Vacation Bible School July 19 to 31 with Sister Goldie Davidson, director. The enrollment was around seventy. Aug. 9 Brethren E. B. Bagwell and G. A. Snider of Manchester brought the morning message on Christian educational work of the college, which was very interesting. Our annual homecoming will be held Sunday, Oct. 25, an all-day service with basket dinner at noon. A two weeks' revival will begin the same evening with Bro. John Wiewand of Arrowwood, Canada, evangelist.—I. J. Coy, Tippecanoe City, Ohio, Oct. 2.

**Toledo church** at this writing is without a regular pastor, Bro. Hatton having left Sept. 1 to take up his new pastorate in the Omaha church. However, the church is carrying on in a splendid way. The attendance has been down during the summer months but is coming back to normal; both attendance and offerings are holding up very well. The Men's Work and the Women's Work have re-elected officers and are planning the work for the coming year. The women's group is also organizing a missionary society and plans to take up the study of the African mission field. The junior Sunday-school department has a project of collecting handkerchiefs for the India mission schools. The interest in this project is very fine. The Men's Work has completed the decorating of the church plant and all buildings have been painted and repaired. The church sent a group of delegates to the school of missions held at Lima, Ohio. Much good was accomplished and all came back enthused for mission study. The Sunday-school council was held Sept. 1. Teachers and officers were elected and appointed and were installed Sept. 27 by Bro. Hornish. The church has felt the need, in the absence of a pastor, for a pastor's cabinet, to make plans and manage the affairs of the church. Therefore, it was decided at the last council to adopt the pastor's cabinet idea for a period of time. The various departments—Brethren League and B. Y. P. D.—have been resumed. The young people have assumed additional missionary sup-

port to China. We are having regular Sunday night services with guest speakers in the pulpit until we secure a pastor. The midweek prayer service attendance averages twenty.—Mrs. Noah Chalmers, Toledo, Ohio, Sept. 30.

**West Charleston church** met in council Sept. 16 and chose the Sunday-school officers for the ensuing year. Also the vacancies in the various church offices, committees and boards were filled. There has been a marked increase in our Sunday-school attendance during the year. Our Vacation Bible School was well attended and good interest was manifested, with Mrs. Maud Barnhart in charge. The work of our young people has been very encouraging; they have sponsored several ice cream socials to raise funds to carry on their work. Our Women's Work has also been busy this year, trying in different ways to raise funds to help carry on our work here. We have made many articles for sale and sponsored several suppers. Our women's circle is growing and we have a loyal group with whom it is a pleasure to work. Some of them are not members of our church but are loyal to our group and very helpful. A fine spirit of fellowship and friendship prevails. Our series of meetings had to be postponed on account of the accident which Bro. Nicodemus, our evangelist, suffered.—Mrs. Wm. Miller, Tippecanoe City, Ohio, Sept. 30.

### OREGON

**Albany church** had the pleasure of having with them Bro. Stanley Keller and wife of Chicago in a two weeks' meeting beginning Aug. 4. Bro. Keller gave us good food for thought and meditation, while Sister Keller in a very efficient way helped with the music and stories for the children. On Sept. 6 in the afternoon a number of the members met to work out plans to do more definite church work this coming year. At this time we decided to start cottage prayer meeting and so far the attendance has been very encouraging. Sept. 20 the church met in business meeting when church and Sunday-school officers were elected for the coming year. A unanimous vote was given to retain Brother and Sister J. D. Miller as pastors for another year. Bro. Ben A. Peters was elected general Sunday-school superintendent with Bro. Virgil Moss, assistant; Messenger agent and correspondent, Mrs. E. C. Bowman. A vote was taken for two deacons and resulted in three being chosen: Harley Hoover, Ben A. Peters and Amos Nofziger. Installation services to be held Oct. 11.—Mrs. D. H. Holl, Corvallis, Ore., Sept. 30.

**Myrtle Point**—The home ministry filled the pulpit in an admirable way during the month of June while the pastor and wife were attending Annual Conference at Hershey and visiting friends in the east. A special subscription of funds was made for the painting of the church building and also for the redecoration of the side assembly room and classrooms. New carpet for the rostrum and front and middle aisles has also been a recent improvement. The church is starting out on the new church year, beginning Oct. 1, with the unified program. Church worship including the pastor's sermon will begin at 10:00 A. M., with classes following. The other churches of Myrtle Point have likewise adopted this order of service. At the annual election of officers Sept. 4, the following were elected: C. E. Wolff, elder; Lewis Root, church clerk; Verna Barklow, treasurer; Orlin Lett, director of finance; Edith Wolff, Messenger agent and correspondent; S. S. Reed, trustee. The same were installed Sunday, Sept. 27. Two young people, Bro. Glenn Wolff and Sister Ionella Curtis, were united in marriage at a public wedding at the church, Aug. 20. The pastor, Bro. Barr, performed the ceremony. They are now enrolled as students at Bethany Biblical Seminary. On Aug. 26 we were privileged in having with us Brethren E. E. Tucker, Weston; A. R. Fike, Moscow, Idaho; and Paul Longenecker, Yakima, Wash. At our prayer meeting Bro. Fike gave us a very helpful message on "The Master Teacher." We held our love feast Saturday evening, Sept. 26. The women of the church have been co-operating with various relief organizations in sewing garments for the fire refugees of Bandon. Since our last report one intermediate girl and one young man have been baptized.—Mrs. F. H. Barr, Myrtle Point, Ore., Oct. 3.

### PENNSYLVANIA

**Akron.**—A feast of good things was in store for all who worshiped in the Akron church on Sunday, Oct. 4. It began with the Sunday-school hour, which was followed by a harvest home service. At this time Eld. N. K. Musser delivered a splendid sermon on The Joy of Harvest; he was followed by Eld. H. B. Yoder. The dedicatory service for the newly remodeled church was held in the afternoon when Eld. Jas. M. Moore of Lititz preached a powerful sermon to a crowded house. The Rothsville chorus rendered special music which was much appreciated. At 7:30 Eld. R. P. Bucher preached on the subject, The Purpose of Going Into the House of the Lord. The Akron quartet rendered special music at this time. The day was a rich treat to all. An offering of \$207.25 was lifted during the day. Many visiting ministers were present. On Monday evening Eld. John Heckman of Polo, Ill., preached for us on The Changing Trend of Things. Our love feast will be held on Oct. 31 at 2 P. M.—David H. Snader, Akron, Pa., Oct. 6.

**Bellwood.**—It has been several months since our last report to the Messenger, but in that time we have been busy. The Vacation Bible School commencement and Children's Day service was combined this year, eliminating an overlap in much practicing. Circuit No. 1, young people, held their rally in our church in June. A class of five leadership training pupils graduated in June and held their commencement the last Sunday evening in June with Bro. Roy Miller giving the address. A first series class is in session during the Sunday-school period, and a second series class, dismissed for the summer, will continue their work this fall. The pastor, Bro. H. Paul Cox, was ordained an elder at a special members' meeting, with Bro. S. P. Early and Bro. D. B. Maddocks officiating. Recently Bro. Ernest Miller of



the Twenty-eighth Street church gave an inspirational chart-lecture program, which the folks enjoyed. Our local B. Y. P. D. has been giving us some good programs. A board of religious education has been organized to aid in building the educational policies of the church school. We have made several improvements over the past few months. The interior of the church has been redecorated and the woodwork and pews varnished. The pulpit chairs have been upholstered and a steam heating system installed, making quite a change in the interior. The men are getting the church lawn in shape for evergreens. A retaining wall improves the appearance of the lawn and the cobbled berm eliminates an unpleasant parking condition. At the last council the members voted to co-operate with the National Preaching Mission week. Our elder, Bro. D. M. Maddocks, was re-elected for another year. W. E. Campbell was re-elected clerk; C. M. Estep, trustee. The Ladies' Aid reported an average attendance of five members and earnings of \$267.49. The Gleaners' Bible class has financed several projects. The church statement shows an increase in finances, due to better working conditions. Two of our young people were in Camp Harmony this summer. We are looking forward to our fall activities, the main one being the love feast and communion to be held Oct. 25.—Mrs. H. Paul Cox, Bellwood, Pa., Oct. 1.

**Boiling Springs.**—The work at this place has been going on in the usual manner during the summer months. Several visiting ministers have brought us good messages. Our Children's Day program was rendered in June. At our recent business meeting Brethren Robert Cocklin and Otho Hassinger were elected delegates to district meeting. Bro. Hassinger was also chosen presiding elder of the congregation for a term of two years. Bro. Herman Carr was elected superintendent of the Sunday school. Our revival services will begin Dec. 6 with our former elder, Bro. Clarence Sollenberger, conducting them. Our love feast will be held Nov. 1 at 7 P. M.—Mrs. O. J. Hassinger, Carlisle, Pa., Oct. 6.

**Carson Valley** church met in business meeting Sept. 3. Officers for church and Sunday school were elected. We decided to have a primary department and Bro. D. B. Clapper was elected superintendent. Bro. Jacob Kinsel was re-elected elder for one year, with Bro. Jacob Hoover, assistant; Sister Zelma Bingham, church clerk; Sunday-school superintendent, Bro. C. L. Hoover. Our evangelistic meeting will begin Oct. 11 with Bro. I. N. H. Beahm, evangelist. Our love feast will be held at the close of the meeting, Oct. 25. Since our last report three of our members have died.—Mrs. J. W. Hoover, Duncansville, Pa., Sept. 30.

**Codorus.**—Aug. 30 Bro. John Zug of Palmyra delivered the sermon at the Codorus house in the morning. Nine of our young people attended sessions at Camp Conewago, Elizabethtown. Sept. 27 a German sermon was delivered at the Codorus house by Bro. John Zug of Palmyra. In the evening Bro. Zug delivered the sermon at the rededication service at the Shrewsbury house. Our love feast will be held Nov. 1 at the Shrewsbury house.—Esther B. Hartman, York, Pa., Oct. 3.

**Fairview** church held a special evangelistic meeting Aug. 9-23. Bro. Rufus Bucher of Quarryville, Pa., our guest evangelist, gave us seventeen spirit-filled, soul-stirring messages. An encouraging interest prevailed throughout the campaign. Nine youth received the rite of baptism. We appreciated the fellowship during the campaign with our daughter congregation, Williamsburg, whose members came with gospel messages in song. The Student Volunteers of Juniata College plan to send a deputation to us Nov. 8.—Mrs. Ernest Brumbaugh, Williamsburg, Pa., Oct. 3.

**Jennersville.**—Recently the church engaged in a special evangelistic service, with Bro. J. R. Jackson of Tennessee as our preacher. Groups from the following congregations inspired us with their presence and special singing—Mountville, Mechanics Grove, Lancaster and East Petersburg. Two young women accepted Jesus as their Savior and were baptized. At our recent council meeting Sunday-school officers and teachers were nominated and approved. Bro. Major Willis will serve as the superintendent. The love feast will be held on Oct. 25 at 7 P. M.—Mrs. L. K. Grinestaff, Oxford, Pa., Oct. 6.

**Martinsburg** Memorial church has had a very busy and progressive program during the past months. A two weeks' community Vacation Bible School was held in May in which our church co-operated. Our pastor and a number of our Sunday-school teachers assisted. Mother's Day was observed in an appropriate manner. A consecration service for the babies of the church was conducted by Sister Coffman and the Mother's Day sermon was preached by our pastor, Bro. Coffman. A mother and daughter hanquet was held in our church following Mother's Day, under the direction of Sister Eliza Archey, president of Women's Work. More than 120 were present. An interesting program was presented and refreshments were served. The marriage of Sister Eva Statler and Robert McClymonds was solemnized in the church on June 18 by Bro. Foster B. Statler, brother of the bride. Also the marriage of Ruth Rhodes and Maurice Hahn took place on June 21 following the church service. Bro. A. R. Coffman was the officiating minister. Bro. Coffman and Bro. Ira C. Holsopple were delegates to Annual Conference and brought interesting reports to the home church. Our missionary offering was \$300. A number of our young people were in attendance at Camp Harmony this summer. Our pastor taught for several days in the young people's camp. The male quartet of Bethany presented a program of sacred music in our church July 13. A delightful rally of the young people of third circuit (Middle District) was held in our church Aug. 7. Bro. Robert Tully and wife of Burnettsville, Ind., conducted discussions, led in recreation and addressed the group in the evening. On Sunday evening, Aug. 16, a service for the installation of Bro. Reiman J. Shaffer into the ministry was con-

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Kansas, Northwestern, Burr Oak, Oct. 30.  
Missouri, Northern, South St. Joseph, Oct. 24-25.  
Pennsylvania, Southern, Bermudian (Upper Conewago), Oct. 27, 28.  
Pennsylvania, Western, Uniontown, Oct. 27, 28.

### LOVE FEASTS

#### California

Oct. 29, 7:30 pm, Hermosa Beach.  
Nov. 7, 7:30 pm, Laton.  
Nov. 8, Covina.  
Nov. 15, Reedley.

#### Florida

Oct. 25, Sebring.

#### Illinois

Nov. 2, Walnut Grove.

#### Indiana

Oct. 24, 7 pm, English Prairie.  
Oct. 24, 7 pm, Osceola.  
Oct. 24, 7:30 pm, Middletown.  
Oct. 26, Walnut.  
Nov. 1, Union Grove.  
Nov. 2, Pleasant Chapel.  
Nov. 2, Upper Deer Creek.  
Nov. 2, 7 pm, Roann.  
Nov. 7, Markle.  
Nov. 9, Flora.  
Nov. 14, Wawaka.  
Nov. 14, Bethany.  
Nov. 21, Center.

#### Iowa

Oct. 26, 7:30 pm, Ottumwa.  
Nov. 2, Dry Creek.

#### Kansas

Oct. 24, North Solomon.  
Oct. 26, Wichita, First.  
Oct. 31, 6:30 pm, Washington.  
Nov. 16, Belleville.  
Nov. 23, Galesburg.

#### Maryland

Oct. 24, 2 pm, Licking Creek at Pleasant Ridge.  
Oct. 24, 4 pm, Brownsville.  
Oct. 24, 2 pm, Broadfording.  
Oct. 25, 6 pm, Beaverdam.  
Oct. 31, 4 pm, Manor.  
Oct. 31, 2:30 pm, Locust Grove.  
Nov. 1, 4 pm, Pleasant View.  
Nov. 1, 5 pm, Woodberry (Baltimore).  
Nov. 7, 2:30 pm, Monocacy.  
Nov. 14, 6 pm, Thurmont.  
Nov. 14, 2:30 pm, Longmeadow.  
Nov. 15, 6 pm, Sharpsburg.

#### Michigan

Oct. 24, 6:30 pm, Midland.  
Nov. 8, Buchanan.  
Nov. 8, Battle Creek.  
Nov. 22, Woodland.

#### Minnesota

Oct. 25, Lewiston.

#### Missouri

Nov. 1, Rockingham.  
Nov. 22, Nevada.  
Nov. 23, Cabool.

#### New Mexico

Oct. 24, Clovis.

#### Ohio

Oct. 24, 10:30 am, Black Swamp.  
Oct. 24, 10 am, Prices Creek.  
Oct. 24, 1:30 pm, Lower Miami.  
Oct. 24, 7 pm, Danville.  
Oct. 24, 7 pm, Strait Creek.  
Oct. 25, 7 pm, Dupont.  
Oct. 25, 7 pm, Green Springs.  
Oct. 25, East Chippewa.  
Oct. 26, 7:30 pm, Pleasant View.  
Nov. 2, Ross.  
Nov. 7, 10 am, Poplar Grove.  
Nov. 7, 7 pm, Stonelick.  
Nov. 7, 7 pm, Lower Stillwater.

Nov. 14, 7 pm, Beaver Creek.  
Nov. 14, Salem.  
Nov. 15, Ft. McKinley.  
Nov. 16, Kent.

#### Oklahoma

Oct. 24, 6:30 pm, Ames.  
Oct. 31, Big Creek.

#### Pennsylvania

Oct. 21, 22, 1:30 pm, White Oak at Longenecker house.  
Oct. 21, 7:30 pm, Lewistown.  
Oct. 24, 25, 2 pm, Maiden Creek.  
Oct. 24, 1:30 pm, Back Creek at Brandts.  
Oct. 24, 1:30 pm, Conestoga at Bareville.  
Oct. 24, 25, 10 am, Upper Codorus at Black Rock.  
Oct. 24, 25, 10 am, Schuylkill at Big Dam.  
Oct. 24, 25, 10 am, Big Swatara at Hanoverdale.  
Oct. 25, 7 pm, Jennersville.  
Oct. 25, Carson Valley.  
Oct. 25, 4 pm, Harrisburg.  
Oct. 25, 5 pm, Carlisle.  
Oct. 25, 6:30 pm, Replogle (Woodbury).  
Oct. 25, 6:30 pm, Yellow Creek.  
Oct. 25, Bellwood.  
Oct. 25, 7 pm, Lansdale.  
Oct. 25, Sipesville.  
Oct. 25, 7:30 pm, Upper Claar.  
Oct. 27, 28, 10 am, Chiques at Mt. Hope.  
Oct. 28, 29, 10 am, West Conestoga.  
Oct. 31, 2 pm, Akron.  
Oct. 31, Indian Creek.  
Oct. 31, Nov. 1, 1:30 pm, Heidelberg.  
Oct. 31, Nov. 1, 10 am, Prices (Antietam).  
Nov. 1, Lancaster.  
Nov. 1, 7 pm, Connellsville.  
Nov. 1, Walnut Grove.  
Nov. 1, 2, West Greentree.  
Nov. 1, Codorus at Shrewsbury.  
Nov. 1, 6 pm, Reading.  
Nov. 1, 7 pm, Boiling Springs.  
Nov. 1, 7 pm, York, Madison Avenue.  
Nov. 1, 2, West Green Tree at Florin.  
Nov. 1, 5:30 pm, Manor at Purchase Line.  
Nov. 7, Mechanic Grove.  
Nov. 7, 1:30 pm, Welsh Run.  
Nov. 8, Lititz.  
Nov. 7, 8, 1:30 pm, Annville.  
Nov. 7, 10 am, Falling Spring at Hade.  
Nov. 8, York, First.  
Nov. 8, 7 pm, Norristown.  
Nov. 8, 7:30 pm, Pittsburgh.  
Nov. 14, 15, Mountville.  
Nov. 14, 2 pm, Hatfield.  
Nov. 15, Chambersburg.  
Nov. 14, 15, 1:30 pm, Myerstown.  
Nov. 14, 15, 1:30 pm, Midway.  
Nov. 15, 6 pm, Elizabethtown.

#### Tennessee

Nov. 7, 7 pm, Jackson Park.

#### Virginia

Oct. 24, 4 pm, Mt. Zion.  
Oct. 24, 6 pm, Middle River.  
Oct. 24, New Bethel.  
Oct. 24, 3:30 pm, Valley Pike (Woodstock).  
Oct. 25, 7 pm, Unity at Fairview.  
Oct. 25, 6 pm, Flat Rock.  
Oct. 31, Antioch.  
Oct. 31, 3 pm, Sangerville.  
Oct. 31, 5 pm, Mill Creek.  
Nov. 1, 4 pm, Beaver Creek.  
Nov. 14, 3 pm, Branch.

#### Washington

Oct. 28, 7:30 pm, Yakima.



ducted by Eld. S. P. Early, pastor of Roaring Spring church. A father and son banquet, sponsored by the men's Bible classes, was held in Memorial Park on Sept. 10. This was featured by an interesting address by Calvert N. Ellis of Juniata College. Sunday-school officers were elected Sept. 13, I. Harvey Kagarise being superintendent and Geo. A. Wineland, assistant. In accordance with a vote taken at a congregational meeting, the Memorial church will become a separate congregation, supporting a pastor of its own. The Martinsburg congregation is one of the largest in this part of the state. The three churches of the Clover Creek congregation have been Martinsburg, Fredericksburg and Diehl's Cross Roads, all of which have increased in membership. Martinsburg especially has grown to such size as to make it almost impossible for a joint membership on a charge. Elders E. M. Detwiler and S. P. Early conducted this business meeting. At our monthly missionary meeting Sept. 27 Bro. Glenn Norris, pastor of the Twenty-eighth Street church, Altoona, and Mrs. Norris were the guest speakers. Mrs. Norris told of the missionary work in Sweden and Bro. Norris spoke on missionary work in general.—Kathryn Long Lehman, Martinsburg, Pa., Oct. 2.

### PENNSYLVANIA

**Norristown.**—Our quarterly council was held Sept. 4. It was decided to hold our love feast on Sunday, Nov. 8, at 7 P. M. Our new pastor, Bro. W. Harold Row, of Virginia, was with us Sept. 6. An informal reception was held for Brother and Sister Row at the church Sept. 14. Greetings were extended from the different organizations of the church, also from Bro. Swigart and the council of churches in Norristown. The installation service was held Sept. 27 at 3 o'clock by the ministerial board of the district, Bro. Swigart being chairman. Bro. H. S. Replogle gave the charge to the congregation and Bro. T. P. Dick the charge to the pastor. Bro. Row gave a response. We had rally day and promotion on Oct. 4.—Mrs. J. S. Grater, Norristown, Pa., Oct. 5.

**Smithfield.**—Bro. Harvey Replogle of Oaks, Pa., held an evangelistic meeting in August. As a result of his earnest efforts there were eight decisions for Christ. The young people of circuit No. 3 held their fall rally Sept. 20 in our church. Our congregation held the regular semi-annual council Sept. 29. Church officers were elected, Bro. Ira Holsopple being re-elected elder. During the past three years our church has been without a pastor. Church services were in charge of any minister available. Sunday-school officers were also chosen with J. Fred Dilling, Jr., superintendent and Howard Dilling, assistant.—Verna Baker, Martinsburg, Pa., Oct. 5.

**York.**—May 18 Bro. J. A. Robinson of Johnstown began a two weeks' revival in the First church. The interest was high and the attendance was unusually large each night. Bro. Robinson preached very forcibly and as a result of his labors, twenty-seven were baptized. Two outstanding features of the meetings were the young people's meeting and a radio vesper service conducted by Bro. Robinson. June 7 Sister Widdowson, missionary to India, spoke to the Sunday school of First church. July 3 our Vacation Bible School closed with a fine demonstration by the children of the work done during the two weeks under the direction of our pastor, Bro. S. S. Blough, and Sister Gertrude Madeira Leas. The enrollment was 222 with a high percentage present each day. July 20 the Bethany quartet rendered a program in First church. An outstanding feature of this program was the vesper hymn which was very impressive. July 29 Bro. D. W. Kurtz delivered an address on Ideals in Education which was instructive to Sunday-school and public school teachers. Aug. 16 an installation service was held for Bro. S. S. Blough who began his pastorate Sept. 1. The service was conducted by Eld. Michael Markey. We are glad to have Bro. Blough and wife with us and we feel the work will prosper under his leadership. Sept. 6 Bro. Robert Cocklin, Mechanicsburg, Pa., began a revival meeting in our East End mission. He preached strong doctrinal sermons and labored earnestly for the saving of souls. As a result of his efforts six were baptized. Sept. 13 the B. Y. P. D. held a sunrise service on Reservoir Hill with Bro. Cocklin as the speaker. Recently the B. Y. P. D. held a meeting with Echoes From Camp Conewago as their subject. Many fine reports were given as the First church was strongly represented at camp. Delegates to the Sunday-school meeting in New Fairview congregation were Sisters Margaret Leas and Cleo Pfatzgraff.—Florence L. Keeney, York, Pa., Oct. 3.

### TENNESSEE

**Pleasant Valley.**—The regular church council was held Sept. 19. Officers for the following year were elected: Elder, J. B. Hilbert; pastor, Frank Isenberg; correspondent, Martha Diehl. Communion service is to be on Oct. 17. The B. Y. P. D. has elected officers for the coming year, president being Martha Diehl. Sunday evening, Sept. 27, the young people had as a special program a group of sixteen colored children who gave their message in song. We were especially pleased with the program.—Martha Diehl, Jonesboro, Tenn., Sept. 30.

### VIRGINIA

**Barren Ridge.**—During the last two weeks of July we held our Vacation Bible School which was taught by the local workers. There was an enrollment of eighty and an average attendance of seventy-two. Aug. 5 the Middle River district council of religious education gave its annual program in our church. The several denominations were well represented and the addresses were instructive and helpful. Sunday evening, Aug. 9, Mr. and Mrs. S. O. Larkins of the First Brethren church, Whittier, Calif., and a friend, Miss Anna Croskey, gave us a program of music and exhortation to watchfulness for the coming of our Lord. We had our annual visit council on Aug. 22; the visiting brethren covered the entire church territory and brought in a good

report. We also reorganized our Sunday school with Bro. S. C. Diehl, superintendent for another year. Our love feast will be held on Oct. 17. Sept. 13 Bro. H. D. Jones of Aurora, N. Y., began our evangelistic services. The attendance and interest were excellent throughout the entire meeting and we believe the plain gospel sermons and earnest efforts of Bro. Jones have strengthened and inspired the membership. Ten young people were received into the church by confession and baptism.—Helen E. Coffman, Staunton, Va., Oct. 1.

**Branch.**—Oct. 3 a called council was held. The various church officers were approved. It was decided to have our love feast Nov. 14 at 3 o'clock. Our Sunday-school superintendents are Glenn Wine and Orville Cupp; the B. Y. P. D. president is Chas. Cook. Oct. 3 the Montezuma B. Y. P. D. gave us a return program in the form of a pageant entitled The Prodigal Son. On Sunday night, Oct. 11, a group of our girls discussed The Ideal Girl. The Women's Work council recently held an oyster supper at the schoolhouse.—Stella V. Wine, Bridgewater, Va., Oct. 11.

**Bridgewater.**—Our pastor and wife have returned from their vacation and taken up their work with renewed energy and enthusiasm. Minor C. Miller and Mrs. Walter S. Flory, Sr., of our congregation have returned from the World Sunday School convention in Norway and given several interesting addresses about their trip. We met in council Aug. 31. Favorable reports were given by the treasurer and various boards. On the first Sunday of each month the Sunday-school worship service will be in charge of the mission department. Church officers for another year were elected. J. S. Flory and N. D. Cool were re-elected elder and assistant respectively. Minor C. Miller was chosen Sunday-school superintendent. We are glad to have the college students with us again and gave them a welcome reception in the social room of the church on the evening of Sept. 25. We had twenty-two representatives at Camp Bethel this summer. July 31 the Bethany quartet gave a program in our church. Bro. Dewitt L. Miller, pastor of the church in Cleveland, Ohio, gave us an interesting sermon one Sunday during his visit here. Sept. 20 the recognition service for the young people of the second district was held in our church. Since our last report two have been received by baptism, making a total of twenty-three baptisms since Oct. 1, 1935. During the past year we have also received twenty-seven by letter, granted eighteen letters and lost six by death.—Mrs. O. F. Foley, Bridgewater, Va., Sept. 30.

**Christiansburg.**—On July 26 our annual old time Dunker service was held with several visiting members taking part. Aug. 1 Bro. W. H. Row resigned to resume school work. We regret very much to see Brother and Sister Row leave as they had labored faithfully with us for the past three years. We met in council on Aug. 26 and called Bro. Clarence Bowman of Myersville, Md., as pastor. We are indeed glad to welcome Brother and Sister Bowman. Sept. 19 a surprise visit was paid our pastor and wife. Many useful gifts in the way of food were received as well as some in keeping with the birthday of Bro. Bowman. The following Sunday Bro. M. E. Clingenpeel brought us an inspiring message and installed our pastor. Sept. 12 we met in council when the following officers were elected for the year: Elder, Bro. M. E. Clingenpeel; Bro. L. C. Duncan, re-elected clerk; Bro. Paul Nolley, treasurer; Sunday-school superintendent, Bro. Roy Nolley. Our communion was held the 26th with good attendance. The following Sunday an installation service was held by the pastor for all church and Sunday-school officers. On Sunday night the B. Y. P. D. officers were installed in an impressive candlelight service. Our men have organized and are now ready to do some real work. Our women also have been quite active for the past few months, doing many things to promote the kingdom. Our B. Y. P. D. reached their sixteen point standard last year and are working to attain the twenty-two point this year.—Mrs. F. M. Lamson, Cambria, Va., Oct. 5.

**Mt. Horeb.**—Bro. Landes of Harrisonburg held our revival meetings beginning Aug. 30 and ending Sunday night, Sept. 6. These meetings were attended by large numbers and two new members were added to the church. The baptismal service was held two weeks later. Bro. Landes preached ten sermons during his stay; he talked on The Church Home, The Way to God, and several other very interesting subjects. We will hold our love feast Oct. 17 and plan to observe homecoming day on Nov. 1.—Edna M. Elgin, Columbia, Va., Oct. 10.

**Poages Mill.**—Our evangelistic meeting with Bro. H. A. Hoover in charge closed July 26. Good interest was manifested during the services and we rejoice that eight souls were received into the church by baptism. Our Sunday school has had the best attendance through the spring and summer months that we ever had. A goodly increase is expected for the coming year. At our August church council officers were elected for the coming year: Bro. H. A. Hoover, pastor and elder; Sister Ella Henry, church clerk; Bro. Fred Grisso, treasurer. We met for election of Sunday-school officers Sept. 6. Bro. Fred Grisso was chosen superintendent with Bro. I. A. Grisso, assistant. We have improved our church greatly by building a stage across the front and arranging for a choir. Our B. Y. P. D. successfully reached their goal. Thirteen attended the regional conference at Camp Bethel and received the seals and certificate for the past year. Our young people elected officers for the coming year Sept. 20, with Sister Irene Light, president.—Annie Nienke, Salem, Va., Oct. 6.

**Roanoke (Central).**—During the summer months our attendance and interest in church activities have been unusually good. Our pastor, Bro. M. Guy West, held four revival meetings but was at his regular appointments on Sunday morning, except during August at which time Bro. D. P. Hylton was in charge. We were fortunate to have with us the first Sunday in August Bro. J. W. Lear and the following Sunday the Bethany quartet. Another Sunday Bro. Robert Garber of Staunton



preached for us. Our B. Y. P. D. had most of their meetings during the summer on the lawn or on a hilltop just at sunset. At the yearly recognition service of the Roanoke round table they were given the award which is a picture of The Last Supper; they will keep it for the first six months and then the First church B. Y. P. D. is to have it for six months as there was a tie between the two. Several of our young people are away at college, but the group has organized with new enthusiasm. Our Men's and Women's Work under the leadership of Mr. and Mrs. E. N. Wright have both had a successful year's work. The men made quite a lot of improvements on the church such as painting and cleaning. The women went beyond their financial goals, with that side of the work not being stressed as much as the spiritual. The new chairman for the Men's Work is Rawie Moomaw and for the Women's Work, Flora Nininger. The average attendance of our Sunday school for the past year has been the largest of any year since our work started. Stover Bowman was elected superintendent for the coming year. Both rally and promotion days have been observed with appropriate programs. At our church council Sept. 14 our pastor and Bro. Stover Bowman were ordained as elders. This impressive service was conducted by Bro. J. S. Showalter and Bro. Ray Showalter. We were happy to have with us our elder, C. S. Ikenberry, who has just returned from the World Sunday School Convention. Bro. Ikenberry will serve as elder again this year. The southeastern regional conference will be at our church Nov. 11-13.—Mrs. P. E. Faw, Roanoke, Va., Oct. 5.

White Hill church has just closed a successful revival conducted by Sister Lizzie J. Broughman of Buchanan, Va. As a result eight were baptized and two came by letter. Sister Broughman labored earnestly in bringing God's word to us, and we feel all were strengthened spiritually. Our church was too small for the large crowds that came. For the last service we were invited to the Methodist church. There was fine co-operation on the part of the other churches. Our love feast was held Sept. 27. Our faithful elder and pastor, Bro. E. F. Sherfy, is now serving Mt. Vernon and White Hill churches. Sunday-school officers were chosen Sept. 25 with Bro. Donald Harris, superintendent.—Mary E. Hall, Stuarts Draft, Va., Oct. 5.

### WASHINGTON

Ellisforde church held their annual fall council Sept. 5. Bro. C. V. Stern was re-elected elder in charge for another year, with Bro. Luther Shatto, assistant. Sunday-school officers were elected for the year with Mrs. Lawrence Loney, superintendent. Our new pastor, Bro. Glenn Harmon, and family have commenced their duties with us. Sept. 14 the church honored them with a reception. The Harmons were also presented with many gifts to help supply their grocery needs. Our former pastor, Bro. Lee Crist, also was honored with a farewell party. Bro. Crist was presented with a gift and also a purse. Our church attendance continues well over the 100 average. Just recently we purchased a piece of land adjoining the church, onto which our parsonage has been moved. The senior Ladies' Aid papered the parsonage prior to the arrival of our pastor. At present the men of the church are adding another room and a porch to the parsonage. Since the last report there has been one baptism. The young people are taking as their project the finishing of the balcony in our church. They are also working hard toward their library; they have already secured quite a number of books. The senior Aid is preparing for the annual fall bazaar, the proceeds to go toward various works of the church. At this time our valley is in the midst of the apple harvest. Most of our members who are not in school are employed in the various orchards during the harvest; some of the sheds will run until nearly the first of the year. Our birthday offerings are given for missions. Recently twenty persons put their birthday money in on one Sunday and over \$7 was received. Eld. Wm. Mohler was the oldest (82 years) and Howard Verbeck was the youngest (four years).—Mrs. Earl L. Longanecker, Tonasket, Wash., Sept. 25.

Olympia church met in council Sept. 14. Church and Sunday-school officers were elected. Bro. Howard Michael was chosen elder with Bro. Elfred Michael, assistant; Sister Mae Kummers, Sunday-school superintendent; Bro. W. C. Lehman, Messenger agent, Sister Charlotte Michael, reporter. Sisters Bessie Thomas and Phyllis Rolfe were chosen delegates to the coast Sunday-school convention, to be held in the Richland Valley church sometime this fall. Aug. 20 Bro. Studebaker and wife, Rube Collison and Eleanor Herrick from La Verne College were with us. A program by the young people was given, followed by a sermon by Bro. Studebaker. The peace caravan rendered an impressive program on Sunday evening, Aug. 22, in the Olympia church. The play, The Unknown Soldier Speaks, was given. On the following Sunday evening the Olympia group presented their parts in the program at the Methodist church. Sept. 20 Bro. Chas. Barklow of Myrtle Point, Ore., brought us the morning message.—Blanche Beigh, Tumwater, Wash., Sept. 25.

Outlook church met in council Sept. 2. Bro. C. A. Wagner was re-elected elder for another year; Mrs. Homer Partch was elected church clerk and Messenger correspondent, and Bro. T. Sutphin, superintendent of the Sunday school. Since Bro. Rodney Martin has resigned as pastor, we are without regular pastoral care, using local ministers to supply appointments. We decided to have our love feast Oct. 2. It was decided to purchase a new heating system for the church, and the trustees were instructed to investigate plans and prices regarding building a small addition to the church. The Ladies' Aid is working to plan for the annual church bazaar sometime next month. The church attendance has not been up to average this fall during the harvest season, but we are hoping to have a regular minister soon, who will assist in building up the different departments of the church.—Mrs. S. A. Shockley, Granger, Wash., Oct. 3.

## Exploring the Bible

By Ernest G. Hoff

Just from the press. Prepared especially for the Interdenominational Committee on Co-operative Publication of Adult Texts. A book for those—both adults and young people—who want to understand the Bible, what it is, how it came to us and how to use it. Suitable for individual and class use, or any groups that are willing to study. Twelve lessons, each followed by suggestions for further study, and topics for discussion. Eighty pages of readable material abounding in information and inspiration. Paper cover, 25c.

## General Foods Cook Book

Here's a Cook Book of nearly 400 pages with hundreds of recipes that can be used in every home. When the housewife is tired and she does not find what she wants in her other cook books it is a relief to turn to this one and note its complete index which tells her the exact page of an old dish or the page where a new dish is suggested. The 25 pages in "Market Lore" will be especially appreciated by the young wife to whom buying for the table is a new problem. The pages on planning meals and suggested menus are especially helpful. This large book costs only \$1.00.

## The Glorious Galilean

By J. W. G. Ward

Often as you read the Four Gospels you try to picture just what was done and said as Jesus met individuals and changed their lives. The author of this volume attempts to fill in the conversation and give the setting as he thinks it may have been. In the seventeen chapters he gives you pen portraits of eighteen characters—seven women and eleven men. As you follow him you begin to see more clearly just what occurred and why. Those who long for the power to make concrete the teaching of Jesus find here a forceful method of procedure. The style is Biblical, at times quoting the very words, and impressive. Whether you listen to the story of John the Baptist, of Mary Magdalene, of Pilate's wife, of Peter, of John Mark, or of the others you come away feeling that your feet have trodden holy ground and you have a better understanding, both of the narrator and of the Christ. 234 pages. \$2.00.

## The Return to Religion

By Henry C. Link

When a churchman falls from grace the papers broadcast it far and wide, but when an agnostic lays hold of religion and recommends it to others little is said. Very briefly the author tells about his early religious training and how in college he lost his grip on God and cast religion overboard. Later as directing psychologist the realities of life, the rearing of a family and daily contact with all classes seeking help drove him back to the Bible he had neglected, the God he had forgotten, the Christ he had rejected. Scientific in approach, spiritual in interpretation, helpful at every turn the author in style and language remarkable for their simplicity and clarity takes his readers with him on every page. You and I will not accept his evaluation of some modern amusements but will agree with him on the basic principles he sets forth. Of this book William Lyon Phelps says—

"The finest book on practical psychology I have ever read. Every American ought to read it."

A book for parents, teachers, preachers and all leaders of youth. \$1.75.

Brethren Publishing House, Elgin, Ill.



## For Home, School and Church

wise parents and teachers seek the best guidance. The experience of other wise leaders may become accessible through books wisely selected. We recommend—

### **The Home and Christian Living, 75c**

By Percy R. Hayward and Myrtle H. Hayward

Aims to develop a home in which all-round individuals may grow to be their best selves.

### **Faith or Fear In Child Training, \$2.00**

By Margaret Eggleston

Knowing her subject as she does the author does not befuddle the reader with "creative experience," "introversion," "neuroses," "integrated personality," etc., but talks sense in terms easily understood by all.

### **Religious Education in the Small Church, 75c**

By Lewis Joseph Sherrill

Most books on such subjects are written for the large church. This one recognizes the small church and its problems. That's what makes it a good book for your church.

### **Toward Understanding Adults, 75c**

By Earl F. Ziegler

The author knows adults and speaks to them in short words, simple sentences and brings a message that strikes home.

**Brethren Publishing House, Elgin, Ill.**

## Studies in Doctrine and Devotion

Here you have three books in one. Just the kind of book you should put into the hands of new church members. A splendid book for the church library and for the home. For a long time Parts Two and Three were sold separately. Buying this book gives you the Three Parts at less cost.

Part I, Studies in Doctrine, D. W. Kurtz.

Part II, Studies in Ordinances, S. S. Blough.

Part III, Studies in Christian Living, C. C. Ellis.

Send us 75 cents and the book will be mailed you.

## Meditations on the Cross

By Toyohiko Kagawa

In the Messenger for April 11 you found a chapter of this book, "The Cross and the Blood of Christ." Did you read it? If you did, and found it helpful, you will want to read the entire book of 220 pages which will prove food to your hungry soul. These meditations spring from the heart of a man who was born and reared outside of Christianity, but who has discovered that Christ and his cross have revealed the Father of all most perfectly. Read the book and you will find a deeper concept of the atonement than most people experience. Price, \$1.50.

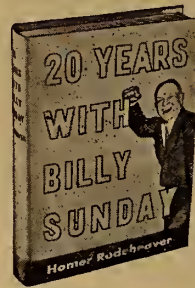
## Paul's Secret of Power

By Rollin H. Walker

There have been many lives of Paul for he appeals to every class and to every century. The author of this book succeeds in revealing Paul as the man who had the underhold in life's wrestling match, and had discovered the secret of self-mastery, and the source of inexhaustible vitality. On every page sentences stare you in the face—sentences that force you to stop and consider whether they agree with your own experience or not. Read the book and you will know both Paul and yourself as never before. 181 pages, Price, \$1.00.

**Brethren Publishing House, Elgin, Illinois**

## 20 Years With Billy Sunday



story of the man who moved millions. Price, \$1.00.

Remarkable man was Billy Sunday. Ball player, evangelist, outstanding in both fields. Never went beyond the ninth grade in school. But how he thundered forth his startling messages from the pulpit. Homer Rodeheaver who campaigned with him for 20 years takes you behind the curtains and shows you the real Billy Sunday—earnest, sincere, humble, trusting, ever praying, striving to lead sinners to their Savior. You'll get rich returns for your time and money if you read this thrilling

## Stories of the Great Hymns of the Church

By Silas H. Paine

Over 800 pages telling the story of 805 great hymns. You'll never know too well how our great hymns came to be. Each new author brings you additional information. Even if you have other books dealing with the history of our great hymns you'll be richly rewarded by adding this one to your list. Choristers, ministers, superintendents, teachers—all these will do their work better as they familiarize themselves with our church music. Price, \$1.95.

**Brethren Publishing House, Elgin, Ill.**

Wanted.—A Christian woman of middle age for general housework. Family of three. Reasonable pay.

A. J. Crumpacker, McPherson, Kans.

## New Trails for the Christian Teacher

By Robert Seneca Smith

Here is a new book for teachers—twelve studies for class use or personal reading. And it serves both purposes well. An approved textbook on Leadership Training. If each of our more than 1,000 Sunday-schools will place this book in their library and the teachers will use it new life will come into the teaching process. Not a dry text but a living book that will beget life in our teachers. 260 pages. Price, \$1.10.

\* \* \* \*

## The Religions of the World

By David James Burrell

With Christian missions in daily contact with other religions those at home need to know more about other great religions. This is not a new book but you will find in it the same old beliefs that have prevailed in the great religions. Read it and you will understand better what your missionaries contend with daily. Read it and you will become a more ardent supporter of your far-away missions. 332 pages. Price, \$1.50.

**BRETHREN PUBLISHING HOUSE, Elgin, Ill.**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., October 31, 1936

No. 44



Photo by E. G. Hoff.

APPLE RIVER CANYON NEAR FREEPORT, ILLINOIS

## IN THIS NUMBER

### Editorial—

Daily Devotions (C. N. E.) .....	2
It's All Very Wonderful (E. F.) .....	3
The Nature of Change (H. A. B.) .....	3
The Problem of Security (E. F.) .....	3
Our Church .....	4
Kingdom Gleanings .....	16, 17

### The General Forum—

Starvation (Verse). By Vera Emmert Johansen .....	5
The Church of the Brethren Facing the Peace Crisis. By Rufus D. Bowman .....	5
Facing the Fact of the Lord Jesus. By H. B. Heisey .....	6
Faith in God—Today and Yesterday. By Everett E. Miller .....	7
To Make Religious Education Effective. By Olin F. Shaw .....	8
The Roamer Looks at Politics. By Joseph Van Dyke .....	9
Suffering. By Elizabeth H. Brubaker .....	10
Why Call Each Other Names? By James H. Elrod .....	10

### Home and Family—

Resignation (Verse). By May Allread Baker .....	11
Her Pilot. By Charity Himes Brubaker .....	11
Rich Man—Poor Man. By Paul F. Bechtold .....	12

### Our Mission Work—

Congo Crosses. Second Half. By Mrs. Mary E. Royer .....	13
What to Pray For. By D. D. Funderburg .....	14
Women's Work Program .....	15

### The Church at Work—

Trained Singers as Message Bearers; Seventeen Hopes for the Preaching Mission; What Can We Do to Stop Wars? Helps for Building Workers' Conference Programs; Christ in the Life of the Community; What Is the Public School Trying to Do? Stewardship Education; Where Shall I Get Materials? .....	18-21
---	-------



---



---

**DAILY DEVOTIONS**


---



---

BY CALVERT N. ELLIS

**Sympathetic Shame**

"He that is without sin among you, let him first cast a stone at her"

**Read John 7: 53—8: 11**

Monday

The best Greek texts do not include this incident and there is a question whether it belongs in John's Gospel, (see the American Standard Version) but it undoubtedly happened and gives every evidence of having been accurately reported. This incident reveals Jesus' searching purity in sharp contrast to the bitter and brazen spirit of the scribes and Pharisees. These leading citizens of Jerusalem did not recognize any responsibility for the conditions which brought this woman to her sorry state, but were simply using her in an effort to trap Jesus. Do we recognize our share of guilt for the misery and shame everywhere about us, or do we stand apart with words of self-righteous condemnation?

*O Lord, make us sensitive to our sins and grant us forgiveness. Amen.*

**The Light of Life**

"I am the light of the world"

**Read John 8: 12-20**

Tuesday

At the feast of tabernacles the temple area was lighted by large torches in commemoration of the pillar of fire which led the Jewish fathers through the wilderness. Jesus possibly was observing this illumination when he spoke these words.

Man has made great efforts to dispel darkness. Lamps followed candles and now great electric bulbs turn the blackness of night into day—but not quite! When the sun rises we turn off our artificial lights because they seem so insignificant. Just as great efforts have been made to dispel spiritual darkness, but when the Sun of Righteousness arises in our souls all our human philosophies seem so unimportant. Christ is the one unfailing source of light, and like the sun, he is not man-made but God-given.

*O Christ, shed thy light upon our way this day. Amen.*

**Divine Approval**

"I do always the things that are pleasing to him"

**Read John 8: 21-30**

Wednesday

Here was the standard of Jesus'

choices—pleasing his Father. How anxious we are to please those whom we love! Nothing is too great an effort or expense if it brings pleasure to a dear one.

If we really love the Lord should we not strive more earnestly to please him? Are we really trying to live by the ideals he taught in the power of his Spirit? Or are we ready to compromise every time our money or social position is affected? Can we honestly feel that he would approve our choices? The consciousness of divine approval gives power and stability to life. It makes it possible for us to live by our convictions and reduces our fear of consequences.

*O Father, may we live this day as pleasing in thy sight. Amen.*

**Self-confidence**

"We are Abraham's seed, and have never yet been in bondage to any man"

**Read John 8: 31-47**

Thursday

The Jewish race is one of the earth's proudest. With Roman soldiers in the streets of their holy city and forgetting the bondage of Egypt and serfdom of Babylon, they shout, "We have never been in bondage." The centuries have struggled to crush this race, but still it prevails. And the great source of its pride is its ancestry—"We are Abraham's seed."

Self-confidence is necessary for any achievement, but it very readily may become blind pride. Have we forgotten the sins which bind us with fetters more durable than steel? Do we think that our godly home and ancestry will unlock the gates of eternity for us? Only if the Son shall make us free, shall we be free indeed. Our confidence must be in him.

---

**WEEKLY QUIET HOUR**


---

**Autumn**

The Feast of Tabernacles or Ingathering was the Jewish harvest festival held after all the produce was gathered in from grainfield, oliveyard and vineyard. See Leviticus 23: 34-44. It was a time of national thanksgiving.

Autumn should be a season of thanksgiving, a time of gratitude for the common blessings. There is still good reason to thank the Lord for the sunshine and the rain.

*O Lord, may thy truth free us from sin and give us peace. Amen.*

**The Eternal Present**

"Before Abraham was born, I am"

**Read John 8: 48-59**

Friday

The Jews had great difficulty in understanding Jesus' references to Abraham because they could not imagine anyone not bound by the time sequence. How could Jesus have seen Abraham? Very often we are like these Jews, however, and limit our spiritual conceptions by our ideas of time. We think of eternity as simply a continuation of time, when in reality it is a quality of life which begins now. The person we are now, in one sense, we will be throughout all eternity. Are we developing the qualities of life, the hopes, ambitions and appreciations which we would be satisfied to live with always? We are very much bound by time but Jesus brought the possibility of dwelling in eternity with him. We can set our affections on the things that are above.

*Our God, we thank thee that thou art from everlasting to everlasting the same. Amen.*

**The Problem of Suffering**

"Who sinned, this man, or his parents, that he should be born blind?"

**Read John 9: 1-12**

Saturday

The disciples apparently were disturbed by that great problem of human life, why do men suffer? Have we ever been bothered by the seeming prosperity of the wicked and the almost constant suffering of some good men? Jesus' answer does not mean that sin does not bring suffering, but rather not all suffering has sin for its cause. In the presence of suffering we should look to the future, not the past. How can we help this man rather than discuss how he got into this condition. Surely all suffering is a field which reveals God's activity. It calls forth our sympathy and assistance. And if we are the sufferer we can be assured that our Father has a purpose in everything. He knows the way we take.

*O Lord, in the midst of suffering that we can not understand give us faith. Amen.*



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., October 31, 1936

No. 44

## EDITORIAL

### It's All Very Wonderful

GENERATION is the begetting of life. Regeneration is the begetting of life again. By long standing and very respectable usage, again here refers to a new and different kind of life from that which existed before. It is not merely more of the same kind, but life of a higher grade, better quality.

Indeed it is this higher grade, this better quality of life that tells us that regeneration has taken place.

The process itself lies hidden deep in the mystery of spirit contact. The infinite longing of a Father heart for the love of his wayward child and the sincere, even if weak, responsiveness of the human child to that divine longing somehow merge into a new quality of soul soil. Seeds of love and all things good, sprout, take root and grow. It's all very wonderful.

But note carefully that there must be some measure of affinity between the divine and the human before the two entities can unite sufficiently to strike fire. Perhaps that's how it is that God can not do anything for a man, even toward regenerating him, if he doesn't care how his fellow men are faring. This is very wonderful too. And very important.

E. F.

### The Nature of Change

THE present-day American is thoroughly aware of change. He is urged to buy new cars, new clothes, new breakfast foods and the newest discovery in toothpaste. He reads new magazines and books, and if he turns on the radio, the merits of something new or different are quite sure to be dinned into his ears. The result is that Everyman in 1936 is resigned to life in a changing world. It is all he knows or expects to experience.

Yet fundamental changes come more slowly than Everyman thinks. Take the field of invention, which is the very frontier of change. In that field, take the newest threat to an established order, or the mechanical cotton picker versus the share cropper and his system.

But note that the shiny cotton picking machine is really not as new as it seems. "The development of a practicable machine has been the dream of inventors in this country for the last seventy-five years. Since the Civil War the patent office in Washington has issued 750 patents on cotton-picking devices, none of which has proved practicable for commercial adaptation." And such is the story of almost any significant invention.

Of course we do not mean to argue that all change is illusion. For changes do come; but usually as the crisis or happy conjunction in a process. Then, too, much that is considered change is nothing more than the ephemeral result of the current generation's insistence on repeating old experiments. Somehow the suspicion lingers that two plus two may equal three or five, or even something else. Even so we see no real threat to the validity of the time honored answer that two plus two equals four, or that in a changing world one needs more than ever to hold fast to the eternal verities.

H. A. B.

### The Problem of Security

THIS matter of security bothers me. I don't like to be referring to it so often but I can't get it off my mind. There are so many aspects of it and the parts do not want to fit together. It is the hardest jigsaw puzzle I've tried yet. Just look at some of the pieces with the roughest edges.

Here are the old people and the people that are going to be old soon. They can't work any more, or not much, especially when there isn't work enough for all. Some of them are well enough provided for—a few too well—but most of them are not. See what a miscellaneous company they are. Nearly all have done something worth while and many have contributed much to the welfare of mankind. Some have been social parasites all their lives. But here they are, all and sundry, and society must take some sort of care of them. Or do you think they should be left to shift for themselves?



Let those perish who must and let those survive who can, in whatever way they can? You don't think that.

Here are the young people, a mighty host of them, just entering on life. From college doors and everywhere they come, looking for a place to edge in. Remember how we used to tell them how impatiently the world was waiting for them, luring them on with success stories of the rich and famous? And now? One thinker, perhaps only talker, affirms that the greatest problem of youth now is that of security. They want some ground for confidence that life does have a place for them, that it is worth while to try. The picture is pathetic enough and real enough, but is this man right? Is a better system of material security youth's greatest need, even in its own eyes? I wonder.

And here are the vast hordes of the middle year's, those who bear the brunt of battle and endure the heat and burden of the day, along with the willing loafers and the idlers and the unwilling unemployed. How complacent and indifferent to the whole question are those who have succeeded well in making themselves comfortable, some of them none too scrupulous about the way they did it and little worried about the lot of their less fortunate competitors. To those left in the lurch or fallen by the wayside in the race of life, how terribly real and bitter tasting is this problem of security. Better not try to laugh it off, my brother.

And yet! For there is much more to this problem than the ease and comfort of the old and young and all the folks between. There's this big question: What would settled social security do to the moral fiber of a people? What would be its effect on the spirit of adventure? And on the incentive to achievement in things high and fine and noble? Is there any hint of an answer in considering the accomplishments of peoples who have lived in zones and countries where nature has reduced the need for struggle to a minimum? And especially in comparing such, in respect to character and spiritual achievements, with those whose lot has fallen where life is harder? Better not try to dismiss this factor, either, with a knowing smile.

Let's grant the special appeal of greater material security for the old and handicapped. As for strong young men and able-bodied middle aged, is it ease and safety that they want above all things? What of this love of daring and adventure which the storybooks like to taunt us with? The eagerness to strive and win against great odds? Real life is full of that, too, is it not? It used to be, and possibly would like to be again.

Would it be out of place to put in a caution here? In a religious journal, a paper which professes to be a messenger of the gospel of Jesus Christ, would it be out of place to remind ourselves that there is such a thing as being too much minded about earthly things? That it

is still legitimate to seek the security of a house not made with hands, eternal in the heavens?

Perhaps that thought may suggest the way through the contradictions in this subject, the basis for harmony between the desire for security and the virtue of struggle in making Christian character. This is a day of many social experiments. Suppose we try this next: Let everybody have more concern for the social security of everybody else, and less for his own.

E. F.

## Our Church

HAS your neighbor come, dourly talking of the church's failure—our church, our beloved church's failure? Has he shaken his head and said that he for one can see where our church is headed for, with all its worldly tendencies? Have you agreed and said that you had found that this brother or that sister whom you had trusted so fully, is only mortal after all.

And why not? Let us think clearly. Let us reason quietly a bit. Does not all our criticism end in simply this, that we have decided our church is not perfect, nor are our fellow church members perfect. That is all of it, really, isn't it? Really all. We feel disillusioned and cheated because the church and its members do not come up to the standard they should.

All right. Let us meet this squarely, not whisper about it darkly in the corner. No one can deny it. Our church and its work has fallen down here and there. Moreover, some of its members have disappointed us bitterly. Well—then what?

Just this: the church shall go on. Failure of perfection is nothing new. It is as old as the human race. As old as Adam. So knowing this, our faith in our church should arise from its dismay. Our faith should be as a strong man, marching ahead, undaunted, with eyes shining, looking straight before him to the goal, "Thy kingdom come."

The church of God shall not be "prevailed against." It stands for that which is fundamentally right and beautiful in life. It is everlasting. It will live. Our problems of today, in the whole progress of the church, are only cross currents in the mighty onward sweep of the church toward God. The failure of one man or woman is sad, but will quite soon be forgotten in the powerful onward surge of the church.

And in this glorious march of the church, the brightest gleam is the faith of the thousands of common folk, in our church. The faith that says: "My love for my church and my God can not be shaken by rumor and criticism. Rifts may come, for men are human. But I know the church's course is upward. So I shall keep on giving of my hands' humble labor, and my heart's devotion to her and her work. The church of God will go on."—*From a Worker in a Far Away Land.*



---



---

## THE GENERAL FORUM

---



---

### Starvation

BY VERA EMMERT JOHANSEN

He always ate his daily bread,  
Cared for his health as he has said;  
And yet, he starved his weary soul,  
Though God had sought to make him whole.

No food for thought, no prayer, no song,  
Just starved his soul the whole day long.  
No Bible read, no good deed done,  
No thought at all of Christ the Son.

Just starved his soul—the foolish man,  
Gave up the best of life's whole plan,  
That tiny little lifelike spark  
Has flickered out—his soul is dark.

Freeport, Ill.

### The Church of the Brethren Facing the Peace Crisis

BY RUFUS D. BOWMAN

#### 1. *The Crisis in Europe*

THE word *crisis* in this topic needs an explanation. I am not using it with a short period in mind. The signs of the times point to years of stress and strain. If you can imagine how the people felt who lived during the Thirty Years' War, you will be able to anticipate the struggle in the years ahead and how Christianity must meet the growing philosophies of fascism, communism, materialism, and behaviorism.

First, let us get a picture of the world situation. All of the major signs in Europe point toward war: yet I do not believe that a general European war is inevitable. One of the greatest statesmen of America said recently that if six of the greatest government leaders from six of the greatest countries of the world would sit around a table, they could solve the international problems. George Lansbury of London says, "The next war is only inevitable if the British people and the American people accept it as inevitable."

Some reasons why I do not believe that a general European war is inevitable are as follows:

1. Many old soldiers still live and they do not want war. The mental state of the old soldiers is against war.
2. The common people in every country want peace.
3. Financially, the nations can not afford war. In recent weeks the economic troubles of Europe have been increasing.

4. England is a balance wheel in Europe, and England does not want war. The peace movement in England is becoming stronger and it is able to make its influence felt upon the government at least to a limited extent. The French government has also been trying to prevent war. England and France hesitate to deal recklessly with dangerous situations.

5. Then, there is the possibility of our government calling a conference of rulers to consider the peace of the world. George Lansbury told me in London that he had suggested to President Roosevelt that a conference of this nature be called. Mr. Roosevelt has announced that he has in mind the calling together of the rulers of Great Britain, France, Germany, Italy, Russia, and spokesmen from China and Japan, to consider the causes of war, to discuss the practical possibilities for disarmament, and to personally pledge themselves to do all they can to prevent war in any part of the world. A conference like this may do something to iron out misunderstandings. The calling of a general disarmament conference at this time would probably not amount to much. An unofficial conference to consider the causes of war holds out more hope.

6. The determination of the United States to stay out of a European war may cause hesitation in Europe. Our neutrality laws are not adequate but they serve the purpose of showing Europe which way the wind is blowing. If our nation can not be counted upon to become an ally, it may make some difference as to what happens in Europe.

After having given the reasons for hope, I must say that the situation in Europe is tremendously serious. All of the nations are arming. The smaller nations are scared. The people are depressed because they feel that war hangs like a cloud over them. The smaller nations are arming because they say that they can not depend upon the League of Nations for protection. Even the peaceful Scandinavian countries are beginning to arm because they feel that self-protection is essential now. As these words are being written the condition in Europe grows more serious.

Some signs that point toward war:

1. The failure of the League of Nations. The League was powerless to stop Mussolini from taking Ethiopia. Smaller nations feel that they can not depend upon the League for protection. My own conviction is that the idea of a league of nations has not failed, but that the nations within the League have failed. Unless the League reforms soon, it is dead. Any genuine reforming of the League demands repentance on the part of the nations, the separation of the covenant of the League from the unfair Treaty of Versailles, the cancellation of all the potential war-making clauses in the League, and the recognition that peace is not preserved by force or law, but by giving people a square deal. The peace movement in Europe is working for a fresh start for the League of Nations. This fresh start should be along the line of discovering methods for bringing about peaceful changes between nations that otherwise might blow up into war, of urging co-operation instead of



conflict in the economic field, of seeking to bring about disarmament, of bringing about better understandings by sitting around a common table, and of developing the social and humanitarian activities of the League.

2. Universal armament is another symptom of war. Governments do not arm for nothing. Armaments have now reached the highest peak in history. Soldiers are marching! Where? And for what purpose?

The present situation in Europe is the result to a large degree of the unfairness of the Treaty of Versailles and the unfair treatment of Germany by other nations after the war. If the statesmen of other nations would have treated the statesmen of Germany with righteousness after the World War, we would not have this present dangerous situation in Europe. There was a time when Germany offered to reduce her army to 200,000 men if other nations would disarm. This was refused. Other nations wanted to keep Germany disarmed instead of disarming themselves. The present German government is a product of disillusionment and despair. Hitler came to power because of the failure of disarmament and because the German people thought that the only way to get equal rights was to have a strong and armed Germany sit around the council table. The present harvest of discord is the result of unrighteousness, and enmity and greed.

3. The dangerous alliances that have been formed constitute a serious threat to peace. Even though other nations must bear a large share of the blame for the present German situation, the policies of the German government constitute one of the most serious threats to peace. Hitler plans to restore the old German empire. He wants to regain the lost territory. You have read his recent speeches attacking Russia. France and Russia have a pact of mutual assistance. They will fight for each other. Hitler has made a pact with Austria. It looks as if he has his eyes on Danzig and the German speaking part of Czechoslovakia. France will help Czechoslovakia if she is attacked. Europe has gone back to the policy of counting on alliances.

The civil war in Spain is another danger zone. The Spanish rebels are endeavoring to overthrow the republican government, and it looks as if they will do it. It is evident that the fascist countries, Germany, Italy and Portugal, have been helping the rebels in Spain because they want another fascist country in Europe. Victory for the fascists in Spain will strengthen the movement toward an alliance of fascist countries in Europe. It will also help to surround France with a block of fascist countries. Europe is gradually drifting toward an alliance of these fascist countries against Russia, France and England. This picture does not look good for the future of world peace, especially when you consider the growing power of the dictators, the increase of communism, and the imperialistic ambitions of certain

countries. The threatened intervention of Russia to save the republic of Spain from being overthrown, and the unrest of many of the French people regarding what is happening, can be well understood. Yet an intervention by these countries would probably strike the match for another European war.

4. Economic nationalism is another symptom of war. Economic nationalism is more violent today than ever. The ideal of self-sufficiency is being preached in fascist countries. The present drive toward self-sufficiency is a preparation for war. If a nation does not want war, it does not need self-sufficiency.

The United States and England, the countries with sound democracy in them, are the nations of destiny now. These two countries can do more than any other nations to prevent a world war. I would not have our country enter into any alliances which would bind us to fight in Europe's wars, but our country should call a conference of leading rulers to consider the causes that make for war. Our country should lead the world in disarmament and in tearing down the walls of economic nationalism.

*Washington, D. C.*

## Facing the Fact of the Lord Jesus

BY H. B. HEISEY

Text: Acts 26: 14, 15

THE conversion of Paul is one of the marvels of early Christian history. When he left Jerusalem, he was a proud persecutor. When he arrived in Damascus, he was an humble believer. When he started on his journey, he hated the name of Jesus. When he reached that journey's end, he was in love with the very Person who bore that name. Though once he declared Christians were the enemies of God, he now considered them to be the children of God. Though once he delighted in being a Pharisee, he now rejoiced in being a Christian.

While Paul's conversion occurred suddenly, for some time forces were at work that prepared the way for this sudden and unexpected change. He had seen Stephen's radiant face and had heard his forgiving prayer. Stephen's face reflected the face of Jesus, and his prayer voiced the love of Jesus' heart. Then, too, the purity of the Christians' lives, and the joy of their hearts under opposition and persecution, made him feel they possessed something worthy of respect and admiration.

When these goads began to prick, when Paul's conscience began to trouble him, he would seek to counteract these thoughts by arguing that Jesus certainly could not have been the Christ, else he would not have been killed. But now, Jesus appears to him, and Paul is definitely and inescapably confronted by Jesus, and by what he will do with the call of Christ to his soul.



Paul could not escape the fact of Jesus in his day, neither can men and women escape it today. What will you do with the fact of Christianity? It is often misunderstood by its friends, and persecuted by its enemies; still it survives. Satan has tried to destroy it by corruption from within, and by hatred from without; still it lives. How can you explain this survival of Christianity to the present day, without recognizing that it is divine; without recognizing the truthfulness and power of its Founder, Jesus Christ?

Then what will you do with the fact of conversion, the transforming of wicked characters into men and women of godliness? How can you explain it apart from the saving power of Jesus? Take the conversions of Paul, St. Augustine, John Bunyan, Jerry McAuley and others, and you will find the secret power to be Jesus.

How will you explain the saintliness of those souls who have given themselves wholly to the Lord, without your thinking of their Lord? Think of Carey, Judson and others going to foreign lands, not for money, not for fame, but for Christ's sake. Think of the most sacrificing, most loving, and most faithful persons you know, and you will find that Jesus means everything to them.

How can you recognize the Bible, without considering the Savior to whom the Old Testament points, and of whom the New Testament tells? You can not explain away the Bible by saying it is not true. That would acknowledge the lie as being earth's greatest means of blessing.

The foregoing leads us to conclude that you can not escape Jesus. Even the needs of your soul demand him, and your daily tasks require him. Men may deafen their ears, close their eyes, and harden their hearts against him. They may deny that he ever existed. They may whittle him down to a mere human being. Nevertheless, he is here today asking for their allegiance. Men may reject him, but they can not escape him. They may deny him, but they can not destroy him.

*Lewistown, Pa.*

## Faith in God—Today and Yesterday

BY EVERETT E. MILLER

WE are today living in an age of promises, some of which are kept and some of which are only fine pieces of oratory, intended to arouse further discontent in the hearts of the American people. Our hearts are made sad when we think of the rousing speeches and masterpieces of oratory given in our legislative halls of today without a single mention of God. The writer has been made to wonder if the minds and hearts of the American people today could not be soothed as with the balm

of Gilead, if only our lawmakers would place their faith in God.

Never in the history of our country have human minds, business, organizations, etc., been looking more eagerly for some one to lead them out of chaos into prosperity. Prosperity seems to be uppermost in our minds today, with experiments for recovery of every sort being tried. Nearly every letter of the alphabet has been used up to distinguish these experiments, but little has been said about placing our faith in God. Can we, and should we expect God to look favorably upon a people who have pinned their faith in worldly affairs, political parties, lodges, and every sort of man-made experiments? We realize that today the masses of people are hoping for something better, and the writer firmly believes this something could come if only we would place our faith in Jesus. If lawmakers and rulers were only trusting in God our money situation, our overproduction, world courts, NRA's, naval and war appropriations, etc., could be solved overnight.

What we need is a genuine old-fashioned revival in America, such that will shake the very foundations of the hell holes created to take the place of the Eighteenth Amendment. When we continue to have national birthday parties, covered with a cloak of disguise, we can not believe God stamps his approval on our nation. When we are forced to look upon divorces today in our own capital we are made to wonder if Jesus is held up as their example. We are made to think of the scripture recorded in John 3: 36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." As a nation we should heed the warning. Are the people ready for that great day to meet their Lord? According to the Word will the masses be ready at that time? The writer believes not, but some of his people will be ready. His people are not pessimistic today, but can see that it is foolish to place their trust in legislators and political parties who even stoop so low as to force our needy relief workers to pay into a campaign fund.

Our minds are taken back to the time when our country was first discovered. According to our history, our forefathers who landed on the American shore placed their faith in God. They believed he would guide them in the settlement of a Christian nation. When hardships overtook them, and there were plenty of them, to whom did they go for help? They called upon a heavenly Father who answered many an earnest prayer. Our constitution was not written and passed because of the fear of not securing votes back home. It was not written overnight or forced onto our lawmakers by political bosses. It was thought out and every word weighed according to the value it gave to the entire volume. It was finally adopted and passed with the un-



animous support of the people, and we can not help but believe it had the approval of God as more of our legislation should have today. The writer believes these men were praying men, determined to set an example for generations of people to follow.

*New Paris, Ind.*

## To Make Religious Education Effective

BY OLIN F. SHAW

THE editorial in THE GOSPEL MESSENGER of Jan. 4 is illuminating and should stir much deep and sober thinking among church workers and leaders. I note the expressions: "Our own young people have very little concern about many things that a previous generation considered sinful and taboo." Also the writer's plea for church leaders: "To know what a generation of research and experiment has done to make an efficient educational program." And this in the wake of stirring revelations in the findings of the Department of Religious Education of the Federated Churches of Chicago.

The editorial recalls to my mind how in my boyhood days some sainted old folks, considered to be reactionary, very conscientiously opposed the coming of the church school. So strong were they in their conviction, that if they arrived at the church services early they would remain outside until the session of the church school was dismissed. The ground given for their position was that if and when that movement was brought into the church the responsibility for religious education and Bible teaching would be transferred from the home to the church. I am wondering what those dear people of sainted memory would say if they could return to earth now and read that splendid editorial, and were told that numerous church leaders of different denominations are so distressed by the painful loss of their young people to the worship of the church, that they are seriously considering the advisability of discontinuing the church school!

Let me say that I am entirely unsympathetic with such a suggestion. I still have unbounded faith in the possibilities of the church school, and am quite convinced that the entire program of the church should be given the deepest and most serious thought of the very best leaders of the church. Some practices have been adopted because other denominations have been using them. In some instances the church has acted, and deferred thinking until afterward. Acting in haste and repenting at leisure is unprofitable business. The whole proposition of the church school needs rethinking, and replanning if necessary.

The two major problems to be dealt with as I see them are: first, to stop the staggering loss the school has been suffering at high school age, or just before;

second, to make the teaching effective. I have the greatest of respect for alert, wide-awake churchmen, who are constantly studying the needs of the church to bring to the church the best that can be had. But change for the sake of change is not to be considered in the church.

Agricultural colleges have maintained experimental plots for testing various theories before recommending them for general practice. Such a plan may not be practical for the church, but when changes are contemplated in church one must first make sure the change is needed. The proposed changes should be most carefully thought through. Change by degrees, with a careful study of results, might be wise. Some years ago some one conceived the idea of a junior church. It seemed like a desirable change, but unfortunately it encountered unforeseen difficulties. The dream of graduating from the junior church to the church proper ended in many graduating out the door, leaving the church ranks depleted. Still another conceived the idea that playing pool and dancing would be harmless if put under wholesome influences. Thus the church became a training school for youth to learn to play pool and dance, only to be caught in the swirl of public places. It can be safely put down that, wherever the church puts its program on an amusement basis to compete with worldly influences, it stands to lose.

Stopping the leak of youth from our church schools, in the last analysis, is the problem of the parents. The sooner the church recognizes that fact, and sets about in earnest to deal with it, the better. If that problem can not be solved the leak will never be stopped.

As a first step in that direction the church school must make its appeal for youth through the parents, and not for the parents through youth. Maybe a new generation of parents will have to be developed.

In the accomplishment of our second great objective, all church workers should keep in mind the church's first great responsibility to make disciples. The Word of God is living and active, and sharper than any two-edged sword. The gospel of Jesus Christ is the power of God unto salvation to every one that believeth. This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come. This evangelization can be better realized by lengthening the teaching period, in many of our schools. The actual study period is too short. Not only is the time allotted for study too short, but there are too many infractions on that period. Many classes have perfected class organizations, with regular social functions, which in themselves are commendable. Many too, under the sponsorship of the church, have identified themselves with club work, which may be made helpful. But both need to be guarded closely lest they take up much of the already too short recitation period.



As to curriculum, I think I dare say that most of our schools are second to none, especially for the youth of our schools. Some very splendid supplementary material is also given. Much care will have to be exercised lest too much time is spent on the supplementary matter to the neglect of lesson text itself. In the presentation of the subject matter, teaching has been defined as causing another to know something you know which he does not know. But it is that plus an urge and inspiration to live and do as one is taught. Needless to say, that means preparation of ample teaching material. And next, it is not sufficient to cause a class to know the story and the facts of the lesson. I think a teacher has failed, if in the presentation of the lesson, some teachings are not pressed home.

Aside from the search for the factual matter in the preparation of the lesson, and a deep study for a proper interpretation of its teaching, is the matter of almost equal importance, to find a point of contact. The ineffectiveness in teaching many lessons is due to no proper contact. Teachers will seldom find this in the lesson helps. This can only be obtained by much thought and by having become very familiar with the lesson text; and the latter should begin not later than Monday evening.

What is it all about? To stop the leak in the church school; to make religious education effective, and to implant in youth Christian principles that will guide them in living a useful life.

*Adel, Iowa.*

## The Roamer Looks at Politics

BY JOSEPH VAN DYKE

I AM probably as ignorant and uninformed about government and politics as you are. I read the newspapers and listen to the radio and have my private prejudices, but I know a great deal more about writing a sonnet than I do about practical politics. This is neither a confession nor a boast. It is the statement of a fact that is true about most of us.

I believe I represent, quite fairly, the younger American citizen, who studied political theory apathetically in college, and came of age during the spurious prosperity of post-war days only to step out into a world whose economic buttresses had suddenly collapsed. Rightly or wrongly, we blamed the government, first for allowing us to drift into the apparent impasse; secondly, for being unable to find a way out. There may have been no cause and effect relation between politics and our economic muddle, but to our suspicious minds there was and still is. And as our opportunities for creating the good life we had visualized continue to vanish, our illusions about political machines and politicians

and many a fair name vanish, too. Today, we have none left.

Like most of the young men of my generation, I have no political affiliations whatsoever. There are no sentimental loyalties tying me to either of the moribund major parties, and, so far, no unbilical cord joining me to one of the livelier minor parties. I stand quite alone, watching the frenzied flag waving, and listening, a little scornfully, to the ballyhoo. I have determined to be intelligent about politics.

It goes without saying that I believe the competitive principle, in whatever relation you place it, is rapidly passing out. It is stupid and wasteful, and it does not insure the most good to the most people. That holds true in politics as well as in business. Government should be an art, a profession, a vocation, to be chosen by those who are naturally endowed to lead. Some day it will be that. Maybe our whole social structure will need to be revamped first. I don't know. I do know that competitive politics fail to interest me or my friends. It is too expensive a sport, and I want to be helped, not entertained.

We are completely disillusioned. We distrust platforms; the carpenters have been using rotten planks too long. We recognize platitudes; they were dinned in the ears of our fathers. We listen only to records, not promises. We have a small slender hope for the future. Towards the fulfillment of that hope we intend to work, steadily and unceasingly. But we are not going to be stampeded, not merely some more noses to be counted. Little as we have known about politics we know this: in minorities like ours lies the single hope for America.

It seems fairly obvious that for a long time we have been quietly hoodwinked, and cheated of our birthright. For surely in America, the country of liberty and the common man, each individual should have a fair chance to live his life, to earn the few necessities that any human needs to exist happily and decently, and to use his abilities in ways that are satisfying to himself as well as useful to his neighbors. Those are simple desires, but for many of us unsatisfied ones.

They say we are living in a regime of individualism. Private initiative has made our modern world, we are told. That is true. But private greed has made it, too. We are still trying to live like the slaves of Egypt, our masters the men who exploit our labor and our brains to build their decorative monuments. It is a modern pyramid, with a few at the apex supported by millions like you and me in the base. The system is known as capitalism, but any system is slavery when the profits of it go to providing luxury for a few while the many exist in want. But what has this to do with politics or government? Simply this: government and its spouse, politics, exist solely for the good of the governed.



When that good is concentrated in a few and practically omits the many, such a government and such a system of politics has abdicated its right to continue. I should be a criminal if I supported it.

Yes, I am ignorant about politics, but not as ignorant as I once was. I have become a critic. In this election year of 1936 I intend to keep my head. If I can find candidates and policies worth supporting, I will support them, even if my vote seems lost because of the obscurity of a new untried pattern of government. But I am not going to be bought by promises as men once sold their votes for money or a few drinks of whisky.

Whatever else it means to be an American citizen, I believe that it means this: in general, to think and act intelligently; specifically, to support social and economic progress; and, if you want a particular instance, to get rid of corrupt politicians and practices in my home town, and make it a beginning place for real democracy.

*Beaverton, Mich.*

### Suffering

BY ELIZABETH H. BRUBAKER

WE are constantly hearing of God's children, personal friends, who are sorely afflicted. Some are confined to their beds or chairs, or to their rooms not only for weeks, but for months and even years. Almost unconsciously we ask, "Why?" In our sympathy we can quote to them Rom. 8: 28: "We know that all things work together for good to them that love God." But that does not always comfort. Certainly in using that text we should put the emphasis on the word "together." Even that sometimes puts the comfort almost beyond our reach. There is a beautiful poem entitled "The Refiner's Fire," but the closing stanza seems too harsh to send to a suffering one. Who would, if he could, say what refining another needs?

I am thinking now of a dear girl, virtuous and strong in faith, who lay on her dying bed in the Brooklyn hospital years ago. Her comforting text was Rom. 8: 18, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

I like the assurance of Paul and the estimate he placed on prayer as expressed in Philpp. 1: 19 when suffering at Rome in prison. "I know that this shall turn to my salvation through your prayers, and the supply of the Spirit of Jesus Christ." Let us pray for all that suffer beyond their seeming desert, and our comprehension for the brave ones serving quietly and faithfully in the home, at the desk, etc., knowing that some malignant disease is stealing upon them. May they never lose faith to say, "Though he slay me, yet will I trust in him."

*Virden, Ill.*

### Why Call Each Other Names?

BY JAMES H. ELROD

THE lines are being drawn. The propagandist is beginning to make us name and classify the other fellow who does not agree with us.

If one takes any notice at all of the European situation, his mind can hardly be free from this influence of taking sides. The matter came to a clear issue in Spain when the liberals, so-called, and the conservatives, so-called, clashed in the present war. Soon, however, the world was even more startled by Hitler's bold declaration, that he was on the side of right and those that did not agree with him should be subjugated. This was followed by the pronouncement of the Roman Pontiff that Russia is a menace to the world.

Why were not more people of America shocked by these menacing declarations? We have been prepared for just such statements. We are beginning to believe it ourselves, and why? The propagandist is at work in America putting us in a frame of mind where we will take sides and begin calling each other names. This attitude finds considerable expression in our political set-up, with vicious backbiting and misrepresentation too common. We rather expect this from the political group, and many feel free to overlook it.

The group that is doing the most effective job is not composed of politicians, nor the military men; it is made up of none other than religionists. Recently in a radio address, a man, speaking of the European situation, made the statement that the lines are being clearly drawn, and that this time it will be Christianity against communism. "And," said he, "no person who considers himself a Christian can keep out of the conflict."

One of the key marks in another address was that the time is rapidly approaching when, we Christian Americans (?) will need take the Bible in one hand and a gun in the other and go out to defend Christianity against communism!

We are not stirred by politicians so much, but when a group of men who claim leadership in religion adds to the already overwrought difficulty the emphasis and zeal of religion, we lose our sense of judgment and find ourselves letting hatred and suspicion creep in.

What is the Christian attitude? The Christian will not settled the difficulty with the Bible in one hand and a gun in the other. That above all is not Christian. The Christian suffers and out of suffering conquers. The Christian more than others should do some clear thinking and refuse to be swayed by such propaganda. Christians, of all people, should be persons from whom radiate poise and friendliness. If the Christian can not demonstrate peace and confidence in his own personal life then the cause is lost to those who are ruled by passion. The end is war. Why call people names?

*Wichita, Kans.*



---



---

## HOME AND FAMILY

---



---

### Resignation

BY MAY ALLREAD BAKER

Since you are gone, my darling, life is drear.  
 We miss you, son and I, so very much;  
 Your cheerful face, your tender, loving touch;  
 No wife or mother ever was so dear.  
 We cling so fondly to the flesh, although  
 It is but the frail shell of those we love.  
 I know your spirit, clothed anew, above  
 Lives on. Oh, would that I were with you now!  
 But, till the time appointed I must stay,  
 And do my duty. Rear our child aright.  
 Not happy, but resigned, along life's way  
 And ever looking forward to the light.  
 So through the weary years I wait and pray.  
 The dawn must break. Joy cometh with the day.

Lewisburg, Ohio.

### Her Pilot

BY CHARITY HIMES BRUBAKER

A TROUBLED and heavy-hearted young mother was reading her morning lesson. Repeatedly she read, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that you may be able to bear it" (1 Cor. 10: 13).

That verse had meant much to her for years and this morning it was particularly helpful. Quietly she bowed her head and was silent a few moments; then she arose and began her round of housework and the care of her small children. She remembered when a young girl she thought trouble came only to other people. Her mother's family had never had any serious trouble, and she had never known any one to have so much trouble as she felt she had. Relatives and friends did not understand, she could not talk with them, but she felt she must find a friend.

As she washed her tiny baby's pretty clothes she was heard sadly and appealingly singing, *Jesus, Savior, Pilot Me*; then the voice choked and the tears ran freely, dropping into the foamy suds. Soon she moaned, "O God, help me to know the why of all this and how to be Christian and bear my trials. I try to think things out, I have no earthly friend I feel like talking with, and I am sorely tried."

Suddenly she stopped and straightened up. Things did not look so dark. She felt more courageous and that she could go on. With a feeling more cheerful she sang again, *Jesus, Savior, Pilot Me*. That was all she could say, but she thanked God she wanted to sing.

Her husband was very sick in a hospital. His business was almost a wreck after months of mismanagement by supposed to be trusted employees. The new

baby had been a great care; the older ones were too small to help. The house rent was piling up overdue. The care of an invalid young sister and other burdens all seemed to have to be attended to at once, and worst of all she did not know where any money was to come from for her.

She decided to go that afternoon to talk with an elderly woman who had at times talked with her about religion and what she believed it meant to be a Christian. After arranging for the safety and comfort of those at home, she hurried to her friend.

In answer to the bell, the door finally opened by a young woman whom the troubled mother had never seen. She was cold mannered and did not invite the caller to come in. She simply said, "Mrs. English is resting and sleeping so she may care for her sister who is dying in this house."

"Oh! I would not have you waken my friend. Give her my love and sympathy and please tell her Mrs. Shepherd called," answered the troubled mother.

As she turned to go the door clicked sharply shut. Disappointment almost overcame her, and she slowly stepped off the porch, scarcely knowing what to do. She started walking toward home and decided to go through a neighborhood where she had lived several years before. Two good friends lived there and Mrs. Shepherd felt she would surely get sympathy and advice at least from one of them. As she walked she mused on the surprise it would be to Mrs. Dent to have her come.

Soon she came to the house. She waited so long for an answer to the doorbell, she was thinking there was no one at home. Suddenly the door was opened by Mrs. Dent, who was weeping and alone in the house. Silently she grasped Mrs. Shepherd's hand and led her into the children's playroom. Mrs. Dent then said, "You were always so good to my little Seeley so sadly afflicted, and I know you will sympathize with me when you know he got so we could not keep him at home. I have just a few minutes ago returned from putting him in the state institution. Oh! I would rather have buried him."

Of course, Mrs. Shepherd did not even think of her own trials as the woman wept and talked and she tried to comfort her friend. When at last she got up to go home Mrs. Dent said, "Our good friend, Mrs. Reed, is sick, please stop to see her."

Mrs. Shepherd, very busy thinking, was soon at her next friend's house. Mrs. Reed had seen her coming up the walk and quickly opened the door, saying, "I am so glad you have come." Bursting into crying, she held up a tear-stained letter and said, "My only brother is



gone. I did not even know he was sick; now he is dead and buried. It is so hard to bear."

Again all the courage Mrs. Shepherd could muster was needed, as she must try to comfort and help her friend. For a long time the women talked, but she did not mention her own troubles. Somehow she felt uplifted and with a lighter step she hurried along on her way home. She was strangely aware of a great change in her feelings and thoughts. After all, was it need of an earthly friend she wanted?

While she and her family were eating supper that evening a message came to her, saying her brother had been injured while at work that day and she should go to his home in a distant part of the city. With a prayer for the safety of those in her home, she hurriedly started for her brother's house.

Arriving there she found the home in great confusion and it took some time to know just what she could do to help. Hastily removing her wraps she seemed to know the very turn to take to relieve her brother of pain; then she turned to quieting the frightened wife and children.

As she sat by her brother's bed calmly assuring him of a safe recovery, they talked of the Savior whom their mother had always trusted. As the brother grew more comfortable and quiet and slept into the midnight hours, she must now go home. She did not feel alone nor discouraged. She was not afraid in the dark of the lonely streets, nor of whatever she must face in her affairs on the morrow.

Mrs. Shepherd had gone out wanting human sympathy and advice. All day she had not told her troubles to any one of her friends. Instead she had been called on time and again to give her friends the very things she had wanted for herself. She hoped she had helped them. She was happy.

When she reached home everything was very quiet. So was she quiet and thoughtful. She did not feel like sleeping. She must think things over, and read her Bible, and pray. Hers was a prayer of gratitude for her experience during the day and evening. She also wanted forgiveness for her slow coming to the vision of Jesus Savior as her Pilot. She now knew that true worship and faith in her Savior meant loving service.

Mrs. Shepherd's trials did not disappear all at once, as if by the magic in storybooks. But she no longer called them troubles. She looked on them as a challenge or an opportunity. By the time of middle life she had varied experiences of joy and of sorrow. She shouldered the rearing of her fatherless children, later seeing the now grown tiny baby go as a worker on the foreign mission field. Abiding faith in Jesus Savior as her Pilot has given her strength and courage to meet her trials. Her sacrificial life has made her an outstanding character and a blessing to many a weary soul.

*Evanston, Ill.*

## Rich Man—Poor Man

BY PAUL F. BECHTOLD

*Rich Man:* How sordid your surroundings are! You must not have worked much!

*Poor Man:* I beg your pardon, but I've worked harder than you! However, I didn't have your opportunities and I wouldn't stoop to some of your unethical practices.

*Rich Man:* All men are born equal!

*Poor Man:* Only according to law, not according to economics.

*Rich Man:* But many poor boys have become wealthy.

*Poor Man:* Only a very small percentage. It is mathematically impossible for very many. It is true that those who did, have in some cases had great ability and energy, but a fortunate combination of circumstances was the greatest factor.

*Rich Man:* Don't you believe that the Lord prospers those who do his will?

*Poor Man:* That Old Testament idea usually, as in the case of Jacob, requires the assistance of another wise saying to make it effective: "The Lord helps those who help themselves." Jacob helped himself to Laban's stock.

*Rich Man:* Well, at any rate, I am cultured and socially efficient. Your poverty has caused you to have an inferiority complex.

*Poor Man:* But when enough of us come to understand the situation, we'll protest and bring about a change.

*Rich Man:* You're not a communist, are you?

*Poor Man:* No. But I'm a Christian. My Bible says it will be hard for you to enter the kingdom of heaven.

*Rich Man:* It will also be hard for you and your family. You will be hindered by ignorance, fear, superstition, malnutrition, and a host of evils peculiar to poverty.

*Middle-Class Man (entering):* Your conversation has been interesting. Pardon me for listening, but may I make a suggestion?

*Rich Man and Poor Man:* Certainly.

*Middle-Class Man:* Because of our poor management of our industrial system, both of you are too much concerned with material wealth. One has too much, the other too little; hence money worries. I've found that I can forget those most of the time. When you men and thousands like you have joined my ranks, human happiness will abound as never before in history. We must all work together to create a new world.

*All Three:* God speed the day!

*Salisbury, Mo.*



---



---

## OUR MISSION WORK

---



---

### Congo Crosses

BY MRS. MARY E. ROYER

Given at the Women's Meeting, Hershey Conference

#### *Second Half*

"No, African housekeeping is a complicated affair. To accomplish all her tasks the African woman must arise at dawn from her mat, which is usually placed on a wooden frame several inches from the floor to keep the chickens and guinea pigs which also inhabit the one room from running over her face while she is asleep, and to keep the rats from biting her toes. She shakes the wrinkles out of her one dress, for there is no change of dothing, and hastily sweeps the ashes and rubbish out of her tiny yard with a long brush broom. With a small clay brazier of red-hot coals to keep her fingers warm in the cold dawn and to roast a few potatoes, she sets out to her field of manioc, corn, peas, peanuts, potatoes, or sugar cane several miles away, where she plants and loes until the sun is hot. Filling her basket for the evening meal with firewood, edible leaves, caterpillars, froglegs, grasshoppers or ants to add flavor to the repast, and with perspiration streaming down her face and her body, she returns to her baby, screaming from hunger and neglect. After remedying this condition, the mother spends her noon hours making clay pots, reed mats or baskets, and when the heat of the day is over she goes to the spring for her bath and the daily supply of water."

The African girl too is a cross bearer. There is hardly such a thing as girlhood in that country, for as the author explains, only Christ said: "Suffer the little children to come unto me, for of such is the kingdom of heaven." The Christian religion is the only one in the world that honors and cares for little children. Without the love of Christ in the heart, even parents consider their children as property to be used in the payment of debts and the acquirement of wealth. Hence, child marriage is universal in pagan lands. So it is in the Congo. Thousands of little lives are subjected to men's most primitive passions without a voice raised in their behalf. Thousands of others are being rescued by Christian men and women in the name of him who took the little ones in his arms and blessed and made of all such his kingdom. Such a case was Kahinga, a winsome child of twelve years, who came running to a missionary friend, weeping bitterly. In her distress she sobbed out: 'I am being married to an old man. This is the sixth time that I have been sold. My parents sold me when I was seven in payment of a debt of six dollars, to a man who already had four wives. I fell sick,' she continued, 'and was resold for a smaller sum. Since I became well I have been sold three times. Now

I am going to be sent far away and I don't know what to do. I heard that the mission took care of little girls and so I have come to you.' Thank God for Christian missions in Africa which do take care of little girls and to whom Kahinga could go in her distressing need."

Infant mortality is very great in the Congo due to heathen customs and superstitions.

"Upon tiny bodies falls all too soon that sinister shadow of the cross of sickness, suffering and death. One can not get accurate statistics of infant mortality, as they vary in different districts. Figures range from 50-75%, but even at the lowest estimate there is an appalling death rate. We will let Kaku, an old Congo grandmother explain why, in her own words:

" 'I am Kaku, the grandmother. About the raising of babies, no one can tell me anything. Have I not had twelve babies of my own and raised five of them? White women do not love their babies for they let them cry. We hold ours in our arms from the day of birth until they can walk. This proves that we love ours more. Don't you see my gray hair, wrinkled face, and stooped form? I have been taking care of babies since I carried my younger brothers and sisters on my hips and I have a great reputation for doctoring them. When their blood becomes watery, I know that the only thing to do is to draw off cups of this watery blood. When a child has spasms, I tie a string of peanuts around its neck. I do not believe in medicines in bottles. I know the plants that grow in the jungle and the chants that make the herbs effective. My father paid an old woman five goats to teach me these things and I will teach them to my grandchildren. I never miss a funeral and I have joined my cracked voice in the death wail for hundreds of babies. That is why I know so much about them. When a child is born, I roll its body in ashes taken from the sacred fire that never goes out in the village, and in dirt that has been taken from the grave of the child's nearest woman relative. Ashes from this fire will satisfy the demons and the dirt will keep the child's dead relatives from coming to claim him. There is no use to put clothing on a baby, for cloth costs money and why should we spend money on a child until we are sure it is going to live? Just think how much cloth it would have taken had we clothed all of those babies whom I have buried! Nobody but a foolish foreigner would think of raising a baby without charms around its neck, wrists, and ankles and charms on the mother, grandmother, brothers and sisters and all who nurse the baby. I saw one of those young girls at the mission and her three fat children, all without a single charm. It is an outrage that these young people no longer respect the wisdom of my gray hairs.' "



A former secretary of the Congo Protestant Council writes: "Nowhere in the world's history has civilization made so rapid an impact upon so backward a people in so vast an area as the Belgian Congo. Upon a country of people centuries retarded, religiously, socially and economically, among the most primitive in the world, has been thrust in two decades the fullest weight of all occidental invention, organization, manufacture, commerce and transportation. Men, women and infants who never before had been more than a day's walk from their village have been transported thousands of miles on conveyances never before seen, to work never before imagined, in the midst of conditions and laws never before experienced.

"To the Congo native, the total effect of all of this is stupefying. He can not take it in. Neither could any other folk if it had all been dropped down upon them in the darkened bush in a short generation. Fifty years ago the Congo was unknown, untouched. For thirty years after, penetration was slow and slight, but during the past twenty years, and especially since the World War, it has been spectacular, overwhelming, unbelievable. For the native it is devastating in many ways. Many have already turned the corner into active badness. Multitudes of others, looking for they know not what, may yet be directed into the Way."

The author tells of her visit to a diamond mine of the Congo. "We beheld with astonishment the intricate machinery, brought with great care and expense from Europe, and with awe looked upon mountains of gravel literally torn away from the riverbank and carted in cars along a small track to the main line, where every grain of sand is washed through many processes, and the results are personally inspected lest one jewel escape. Many tons of earth often yield only a handful of jewels, but these few diamonds are more than worth the time, expense, and labor involved. Each separate jewel is known, recorded and guarded! Occasionally one is stolen and infinite trouble and expense are taken in order to locate it again. There are as many white men and their wives at this post as there are in several of our largest mission stations combined. They are perfectly willing to spend their whole life in a distant land digging for bits of carbon to sparkle on a lady's finger, or to cut commercial glass, and the world thinks nothing of it; yet many nominal Christians are opposed to the idea of spending one's life in the same land hunting black diamonds of eternal value. Limitless capital is readily invested in such industries by those seeking big financial dividends, while all about us lies exhaustless human wealth—yielding one hundredfold spiritual dividends—thousands of black diamonds in the rough, with so little equipment, and so few to dig the mines. Black diamonds are rare and valuable. So are the souls of black men."

There are now forty-four Protestant societies at work in the Belgian Congo, with eight hundred and ninety-three missionaries, including twelve nationalities. There are 200 Christian mission stations and a total of 527,800 natives in active touch with Christian missions, not counting the children in 10,116 Christian schools. To show the quality of the Christian native women the author tells of the findings sent in from a religious conference of mature Christian women. These represent their own ideas of what Christianity should mean in the life of African women:

"1. A believer ought not to marry an unbeliever, and the church must not sanction such marriages.

"2. It is the duty of women to rear their children in

### What to Pray For

BY D. D. FUNDERBURG

*Week of October 31 to November 7*

LET us pray for the mission workers in the homeland. In our efforts to reach the "uttermost part of the world" may we remember that Jesus, himself, did not overlook Jerusalem and Judea. Our home workers have not had the thrill of a handkerchief salute at an Annual Conference, or even the thrill of adventure in a foreign land. Let us pray for the home workers as they attempt to effect and guide a release of spiritual power among the 100,000 adults, 50,000 youth and 10,000 children who have their names on the church books of the homeland. Many are careless and indifferent as to the work of our Lord and his kingdom. They are living in a world changed by war, greed and selfishness. It is a world for which they have not been prepared.

Let us pray for the home workers who labor in the small, discouraged, rural churches. The older workers have passed on, many of the youth have gone to other communities to serve. Pray for those brave souls who stay or go to carry on. Many of these are working without financial remuneration and some are even denied the joy of reaping the fruits of their sowing.

Let us pray for the twenty-five district and regional field men who serve many churches. Their opportunities and responsibilities are great.

Pray that our eyes may be opened to the onward drive of pagan materialism in our celebrated Christian (?) land.

Let us pray for a sympathetic understanding and a unified purpose and effort among all mission workers, both home and foreign.

God give us men and women "whose hearts God has touched" to be witnesses throughout the whole world beginning at home.

*Elgin, Ill.*



Christian homes, and to allow their daughters equal opportunities with the boys in schooling.

"3. The wives of teachers should be taught, too, so they can help their husbands, and they should always go with them to live in the village where they teach.

"4. Christians must not drink fermented drinks.

"5. Christians should not indulge in heathen customs of mourning for the dead."

Very good tests, are they not?

African Christians also know how to pray. Here is a prayer made by Christian native women literally translated: "Lord, before the missionaries came, we were as animals. We could see and hear, but we lived like animals. There are still many in our midst who follow the heathen customs. Help us to teach them and show them the way of life. Bless the women in America and help them to pray for us and send us teachers. Amen."

Isn't that a great challenge to us as Christian women to put forth every effort that we might send more teachers to the women of Africa? No one can read this book without feeling the power of Christ in transforming lives.

*Vestminster, Md.*

## Women's Work Program

(Each year the four programs for the last four months of the year are used very largely on the missionary work of our own church. This program on Missions and World Peace shows that the mission program of the Church of the Brethren, along with the entire missionary enterprise of the world, is helping to build foundations of peace. Order the program from the General Mission Board, Elgin, Ill.).

### MISSIONS AND WORLD PEACE

PREPARED BY ANETTA C. MOW

#### Worship Service

**Hymn**—Dear Lord and Father of Mankind.

**Cal to Worship**—John 14: 27.

**Scripture**—Acts. 8: 26-40.

**Prayer**—Pray for the peace of God and the love and goodwill revealed by Jesus Christ to come upon the earth and fill the hearts of mankind everywhere. Pray that all those who profess to be followers of Christ and all missionaries scattered over the earth shall proclaim his peace by their lives.

#### Meditation and Leader's Comments—

Disarm the Hearts, for that is Peace.

The Christian church and her elder daughter, Christian missions, have accomplished more for world peace than have all other agencies together. The statement has been made that one missionary filled with the spirit of Jesus Christ has done more to bring world peace than have all the battleships that have been built, and truly this is a truth which can not be doubted by any member of the Christian church.

Bro. C. D. Bonsack has suggested these following seven points which show that missions have always been the peacemakers of the world:

#### 1. Missions Are Based on the Principle of Unity of the World.

The unity of the human race was a central teaching of apostolic Christianity.

We must think of our humanity as one great unity, the children of a common Father, bound together by the ties of human brotherhood.

Our higher life involves the sharing of our best.

#### 2. The Christian Message Is the Only Hope of Peace.

The philosophy of life which builds brotherhood, the philosophy of life expressed in the Golden Rule, the philosophy of life that says he who would be great among men must be the servant, the philosophy of life which declared that Christian men and women must minister unto rather than to be ministered unto—all these are the attitudes of heart which prove that the Christian message is the only hope of peace.

The Way of Love Works—pamphlet, 10 cents from the General Mission Board.

Victories of Peace, 50 cents, is a book of peace and friendship stories.

Illustrations: The Stewart Family; Sadu Sundar Singh; Pandita Ramabai.

#### 3. Missionaries Are Sympathetic Interpreters of Peoples.

Missionaries have always gone into the far corners of the earth, and have associated with every manner of people.

Illustrations and testimonies: Testimony of a United States minister, Dr. George Grenfell of Africa; death of Dr. Williams in Nanking, China.

#### 4. Missionaries Have Influential Contacts with Governments and Leaders.

Many missionaries are consulted about important issues of government, and not a few have been highly honored by government.

Illustrations: Dr. Hudson Taylor and the China Boxer Indemnity Fund; Dr. Wm. Axling represented the Japanese viewpoint; William Carey's undying efforts caused human sacrifice to cease in India; missionary statesmen of our day; F. H. Crumpacker's statements concerning China's leaders being the product of Christian schools; Wilbur Stover's work with government officials.

Testimonies: Four outstanding men praise the work of Christian missions.

#### 5. The Nature of Missionary Work Leads to Peace and Goodwill.

Story from Persia: The Creation of International Goodwill.

#### 6. The Location of Missionaries Is Strategic for Goodwill.

Incidents of Goodwill: John G. Paton spent thirty years among the South Sea cannibals and changed them into devoted followers of the Christ; James Chalmers, although later eaten by the savages of New Guinea, transformed the entire island; David Livingstone, Stanley, Moffatt are powerful names from Africa; William Carey paved the way for all future missionaries; Mary Slessor brought peace to warriors; graduates of Christian schools are playing a vital part in the development of the new China; missionaries cast their lot with the Chinese.

#### 7. Missions Are Organized and United for the Purpose of Understanding and Goodwill.

Jesus Christ is their message, his gospel is their gospel, his peace is their peace.

#### Great Thoughts from Missionaries of Peace

A collection of missionary gems.

#### Closing Song and Prayer

In Christ There Is No East or West.



## KINGDOM GLEANINGS

### Calendar for Sunday, November 1

**Sunday-school Lesson,** Law, Love and Temperance.—  
Rom. 13: 1-14.

**Christian Workers,** The Church and State.

**B. Y. P. D.,** Is Our Church Peace-Minded?

**Intermediate,** The World on Armistice Day, 1936.

\* \* \*

### Gains for the Kingdom

**Two** baptisms in the Spray church, N. C.

**One** baptism in Myrtle Point church, Ore.

**Thirteen** baptisms in the Ambler church, Pa.

**Nine** baptisms in Mt. Joy church, Pa., Bro. Geo. Detweiler of Meyersdale, Pa., evangelist.

**Four** baptisms at Olathe, Kans., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Two** reclaimed in the La Porte church, Ind., Bro. I. D. Alonzo Carter of Selma, Va., evangelist.

**Three** baptisms in Spruce Run church, W. Va., Bro. Heckman of Cerro Gordo, Ill., evangelist.

**Three** baptisms in Snake Spring Valley church, Pa., Bro. H. H. Nye of Juniata College, evangelist.

**One** baptism at Lee Bell, one at Elkins mission and one at Gladly, Cheat River congregation, W. Va.

**Seventeen** additions to Williamsburg church, Pa., Bro. J. A. Robinson of Johnstown, Pa., evangelist.

**Ten** baptisms in Girard church, Ill., Bro. C. Walter Warstler of Bellefontaine, Ohio, evangelist.

**Eleven** baptized in the Salem-Sandy Creek church, W. Va., Bro. H. S. Will of Wenatchee, Wash., evangelist.

**Three** baptized in the Tearcoat church, W. Va., Bro. Alonzo Carter of Bridgewater College, pastor-evangelist.

\* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. A. H. Miller** of Kent, Ohio, Nov. 30 in the Florence church, Mich.

**Bro. Nathan Martin** of Lebanon, Pa., Nov. 15 in the Annville church, Pa.

**Bro. S. L. Cover** of Marion, Ohio, Nov. 15 in the Boone Mill church, Va.

**Bro. Leo H. Miller** of Ft. Wayne, Ind., Nov. 1-15 in Elkhart City church, Ind.

**Bro. Rufus Bucher** of Quarryville, Pa., Dec. 6 in the Yellow Creek church, Pa.

**Bro. J. Clyde Forney** of Elgin, Ill., Nov. 8 in the Bethel (Naperville) church, Ill.

**Bro. H. H. Helman** of New Carlisle, Pa., Nov. 8-22 in Greenville church, Ohio.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., Nov. 3 at North English, Iowa.

**Bro. J. O. Winger** of North Manchester, Ind., Nov. 8 in the Mt. Morris church, Ill.

**Bro. Oscar R. Fike** of Gridley, Kans., Nov. 3 in Shoal Creek church, Fairview, Mo.

**Bro. T. F. Henry** of Johnstown, Pa., Nov. 2 in Twenty-eighth Street church, Altoona, Pa.

**Bro. Phares Forney** of East Petersburg, Pa., Nov. 8 in the Hanoverdale church, Pa., Big Swatara congregation.

**Bro. Dewey Rowe** of Bryan, Ohio, Nov. 8 in the Swan Creek church, Ohio; Nov. 23 in the Wakarusa church, Ind.

\* \* \*

### Personal Mention

**Florida and Georgia** will have Eld. C. E. Bower as Standing Committee delegate at the 1937 Conference. Alternate delegates are Elders S. W. Bail and J. D. Reish.

**Bro. David Ikenberry** of Quinter, Kans., was reported to us, too late for last week's mention, as in a critical condition and desiring "an interest in the prayers of all who might be interested."

**Sister Elice B. Neher** of Quincy, Calif., announces the opening of a school for children, offering Bible, literary and vocational training. "Here, education connects school with life, children inheriting the earth actually."

**Eld. Levi C. Ziegler** of Richland, Pa., has closed his earthly labors and passed on to his reward, we have learned through his nephew, Warren H. Ziegler, foreman of the shipping department of the Publishing House. Perhaps more detailed information will reach us soon.

**Brother and Sister John G. Osterwise**, formerly of Greensburg, Pa., now of East Pittsburgh, had a golden wedding on a recent Sunday. They are entitled to your congratulations, and while you are about it why not do a little general rejoicing that occasions of this kind increase in frequency.

**Bro. J. P. Harshbarger** of La Verne, Calif., according to word received from his daughter, Mrs. B. S. Haugh, is very ill. His health had been excellent, notwithstanding his two more than fourscore years, but lately the years have been exacting their toll of vitality and strength. He is in the sanitarium at Loma Linda, Calif.

**Bro. I. E. Weaver** likes groves. At least he once lived and worked in the Cherry Grove church of Northern Illinois and now he does the same thing in the Union Grove church of Southern Indiana. Driving through our town as he was moving his son's household goods from one state to the other, he stopped at the Publishing House a few minutes and extended his greetings.

**Bro. H. Stover Kulp** was with the Martinsburg Memorial church of Middle Pennsylvania, Sunday, Oct. 18, in "a not interesting homecoming." Saturday evening he illustrated his talk with pictures from the mission field. How the Cross Wins in Africa was the theme of his sermons and his challenging appeals were responded to with offerings of more than \$200 for the Africa mission.

**Two good church women** had a Monday morning date appointment last week at the Publishing House. They were Mrs. J. S. Noffsinger of Washington, D. C., and Mrs. J. Zimmerman of Fruita, Colo. They wanted to see their old Mount Morris friend and teacher, Bro. J. E. Miller, but he had not yet returned from a week-end engagement at Waterloo, Iowa. So they had to be content with seeing other folks, Messenger editors among them.

**Sister Emma Horner Eby**, wife of Bro. E. H. Eby—these were missionaries in India, you will recall—has found it necessary to enter a hospital for the removal of a cataract which has caused total blindness in one eye. The other is seriously threatened also and it is hoped the sight of the one may be restored before the other is entirely gone. Their present address is General Delivery, Rochester, Minn. They hope soon to visit their children in Chicago and then go to Texas to spend the winter months.



**Bro. Ira J. Trostle** of Franklin Grove, Ill., has joined the great majority on the other side. So the telephone wires inform us. Bro. Trostle, though not so widely known as some others of this distinguished Brethren family name, was none the less in his quiet way a most influential citizen and churchman of Northern Illinois.

**Head proofreader** of the Brethren Publishing House for many years was Chas. V. Gregory. On account of advancing years he retired two years ago. Last Monday morning he passed into his final rest. His daughter, Mrs. Besse Pierce, is the faithful and efficient long-time chief office secretary for the General Mission Board.



### Miscellaneous Items

**The District News Letter** of the Church of the Brethren in Michigan, October issue, is both newsy and inspirational. All departments of church activity seem to be represented and functioning. For the copies sent us our thanks are due Bro. M. M. Chambers of Grand Rapids.

**To commemorate** the twenty-fifth anniversary of the building of the brick church at Beachdale, the members planned a homecoming for Sunday, Nov. 1, with a morning and afternoon session. Prominent members of the Church of the Brethren will address the meetings and a program in keeping with the event will be rendered. All former members as well as others who wish to attend are cordially invited to come.—Mrs. J. H. Hentz, Berlin, Pa.

**The National Conference** on the Rural church will be held at Iowa State College, Ames, Iowa, Nov. 23 to 25. The first session will be held Monday evening, Nov. 23, and the introductory address is to be: The Continuing Challenge of the Country Church. For further information address: Home Missions Council, 105 East 22nd St., New York, N. Y. All sessions of the National Conference will be held in the Memorial Union Building, which Annual Conference attendants of 1934 will remember well for its beauty and convenience.

### World Call Visitation Schedule

In the Messenger for Oct. 24, page 9, there was published a tentative schedule of A World Call Visitation which grew out of planning by the General Boards at their recent meeting. The team making the tour is composed of Brethren H. Stover Kulp, Albert D. Helser and M. R. Zigler. The purpose of the tour is to bring to the membership a clearer knowledge of the message and program of the Church of the Brethren. The dates remaining are:

Oct. 31—Middle Pa., Everett	and other church leaders
2 p. m. Conference of ministers and other leaders	7 p. m. General meeting
7 p. m. General meeting	Nov. 8—No. Ind., Forenoon, West Goshen, M. R. Zigler
Nov. 1—Middle Pa., Roaring Spring	First South Bend, H. Stover Kulp
Forenoon preaching appointments to be announced	Walnut, A. D. Helser
2 p. m. Conference of ministers and other church leaders	2 p. m. West Goshen, Conference for ministers and other church leaders
Nov. 4—First W. Va., Egion	7 p. m. General meeting
2 p. m. Conference of ministers and other church leaders	Nov. 9—Middle Indiana, North Manchester
7 p. m. General meeting	2 p. m. Conference of ministers and other church leaders
Nov. 5—N. E. Ohio, Springfield	7 p. m. General meeting
2 p. m. Conference of ministers and other church leaders	Nov. 10—Southern Indiana, Muncie
7 p. m. General meeting	2 p. m. Conference of ministers and other church leaders
Nov. 6—N. W. Ohio, Fostoria	7 p. m. General meeting
2 p. m. Conference of ministers and other church leaders	Nov. 11-13—Roanoke Regional Conference
7 p. m. General meeting	
Nov. 7—So. Ohio, West Milton	
2 p. m. Conference of ministers	

**Annual homecoming** will be held at the Calvary church, Los Angeles, Nov. 1. Special services morning, afternoon and evening, with basket dinner at noon. Special invitation is extended to all former pastors, also all former members and friends.—Frank D. Howell, pastor, Los Angeles, Calif.

**Order your Thanksgiving material now.** Turning to The Gospel Messenger of Oct. 10, page 12, you will find the list of available material for your Thanksgiving and Home Mission program. Stories, Readings, Plays, the Program and the Poster are offered. Much of this is free. Send in your order now.—General Mission Board, Elgin, Ill.

**The Conference of 1937** will be held at Nampa, Idaho, according to word that reaches us from two sources this (Monday) morning. The exact time has not yet been fixed. Bro. H. G. Shank is chairman of the committee of arrangements. Other members are Bro. A. R. Fike and Bro. Paul S. Longenecker. We shall no doubt have more information soon.

**Sunday, Nov. 1,** Prof. Andrew W. Cordier of Manchester College will deliver two addresses at the First Church of the Brethren, corner Chase and Chambers Streets, Cincinnati, Ohio. Subject of forenoon address: Our Part and World Peace. Afternoon service at two o'clock. Basket dinner, come and meet your friends and worship with us.—H. M. Coppock, pastor.

**A Stewardship Conference** under the auspices of the United Stewardship Council will be held at the First Baptist church, Dayton, Ohio, Nov. 23 and 24. The council is composed of representatives of twenty-four religious bodies in the United States and Canada. The theme of the conference is the stewardship approach to life. The subject is important, the speakers are able, and all those interested in stewardship are welcome to the sessions.



### With Our Schools

#### McPherson College

**On Sunday night, Sept. 27,** the local church gave a reception for all college students. This is an annual affair and means much in getting students and local people acquainted.

**Our financial campaign,** which we expect to conclude at commencement time next spring, at which time we celebrate the fiftieth year of the founding of the college, is now under way. Bro. C. Ernest Davis and President Schwalm are giving a large per cent of their time to this work. The campaign goal for the year is \$100,000. Part of this money is to be used for the erection of a much needed physical education building and part is to be used for endowment.

**McPherson College** has recently started its forty-ninth year. The enrollment is good, virtually the same as it has been the past two years. The three upper classes have a larger enrollment than last year, and the freshman class is smaller. We are well satisfied with this enrollment when we consider the terrible drought of the past summer. Most of our students are either rural or come from small communities that are directly affected by crop conditions.

**The a cappella choir** is again busy in the preparation of a program that will be given extensively later in the year. The choir numbers forty. The choir has traveled more than two thousand miles in a season in order to give its programs. Last year the choir sang before more than fifty thousand people. Professor Nevin Fisher is the new director of the choir. He is proving an excellent director and has already won his way into the hearts of lovers of good music in the college and city.



---



---

## THE CHURCH AT WORK

---



---

**WORSHIP****V. Trained Singers as Message Bearers**

It is a sensible question and a good one when asked honestly: What is the purpose of choir music or any other prepared music?

First, let us say a word about hymns. They represent the ground work, the basic part of the music of the church service. They are basic because they are an expression of the people. They are the musical expression in which everyone takes an active part. They convey sentiments which are common to all men. They are the expression of the church as a whole. The musical pattern of hymns dare not be elaborate or they could not be sung by all people. For example, great climaxes are sometimes built by very high tones. But that could never be done in a hymn, for the people could not reach it. Sometimes the religious sentiment of a text calls for a quality of tone that only training can give. That would be impractical in a hymn. Again there may be difficult changes of key that only routinized singers can handle. All these extremes must be kept out of hymns.

However, there is a real place in worship for this more complicated music. Religious sentiments, when glorified through an unhampered musical style, have an intensity of emotion varying from that of the hymn. When the choir (a group of people) sings it really represents the congregation. The singers are expressing the sentiments of the group. By virtue of the fact that they have had special training they can express through more elaborate music what the congregation feels but can not express.

Since this special task is delegated to the choir it is altogether right that choristers should strive for excellence in musical performance. In all phases of life there are worth-while things that are difficult to obtain and often the more valuable the more difficult. This is one reason why choirs will sometimes work almost night and day to master their assignments. They bear the message of the congregation, and when choirs realize this responsibility they want to do their parts well.

Then there is the church soloist—an important character and one who is often misjudged. We have one man to preach to us, one to lead in prayer, individuals to give testimony; it is reasonable to do the same in song. We enjoy group expression, but it is just as sensible to have individual praise as well. We are pleased to hear a man get up and give his testimony whether it be a personal experience, a scripture or a song. The church solo is this sort of expression.

The soloist is so often accused of being proud; sometimes justly and often unjustly. Just as every member of the choir has greater personal responsibility than the members of the congregation, so the soloist has even more. The fewer the voices, the more that is required of each voice. The soloist has the total responsibility for the effectiveness of the message. Small wonder that he should take his task seriously.

A good church solo is given with neatness, accuracy, and beauty as the ground work. Its crowning grace then is the sincerity of the singer and the spirit of the message. There is something so personal about the solo that it is many times more effective than the group expression of a choir or congregation. But we have need for them all.—Paul Halladay.

**MINISTRY****Seventeen Hopes for the Preaching Mission**

Sept. 8 and 9, Beaver College was host to a preparatory conference for the National Preaching Mission which afforded a background of prayer and earnest planning for the mission. In a symposium setting forth what different leaders of the mission hoped from it, the following seventeen hopes were expressed:

1. "Restore a sense of the underlying reality of God."
2. "Bring a call to repentance both personal and social."
3. "Result in a new disclosure of Jesus Christ."
4. "Inspire a new loyalty to Christ."
5. "Recover a fresh confidence in the Gospel."
6. "Regain the glowing warmth of the Gospel."
7. "Redeem the idea of evangelism."
8. "Restore evangelism to its central place in the church."
9. "Unite the evangelistic spirit and the social passion."
10. "Revitalize Christian witnessing."
11. "Arrest subversive tendencies in our contemporary life."
12. "Increase the number of those guided by the Christian motivation of goodwill."
13. "Not merely be another attempt to pile up evangelistic statistics."
14. "Not attempt to rebuke any school of thought in the church."
15. "Regain for religion its rightful place in the nation."
16. "Supply that which will kindle the imagination and grip the heart of youth."
17. "Initiate a continuing crusade."

We hope that all of these purposes will find their way into all of our churches.

**CHRISTIAN WORKERS' TOPIC****What Can We Do to Stop Wars?**

PREPARED BY THE PEACE COMMISSION

November 8

Note: In all churches where the personal visitation campaign, outlined in our Peace Action Program pamphlet, has not been completed, we urge that the church make that program the topic for discussion this week. Secure a copy for each member of the Peace Action Program leaflets at once. They are free. Also a few samples of peace banks. Under a competent leader (elder, pastor, Sunday-school superintendent, peace director, B. Y. P. D. leader, etc.) discuss this peace program and lay plans at once to carry out its provisions in your church. Where the above program has already been carried out, we suggest the following discussion:

**Projects and Programs for Peace**

(For each local church, not for the entire brotherhood)

I. The following are some questions in Congress upon which each church group ought to be informed and; individually or collectively, express themselves to Congress and the President:

- (1) Compulsory military training in peace time for all young men, as is the case in many European countries.
- (2) Taking the profits out of war.
- (3) Teacher oath laws in the states. Support a federal law, if introduced, prohibiting such measures.
- (4) Neutrality laws. We need information and serious study on this.
- (5) Military training in state and other schools. How many of your boys are now forced to take it? What are



you doing about it? (The Nye-Knale bill provides for abolishing the compulsory feature. Support it.).

(6) "Disaffection" bills, abridging right of free speech, press, etc. A very dangerous type of legislation, decidedly fascist.

II. Community opportunities to promote peace sentiment:

(1) Through guiding the programs of farmer, business, and other organizations.

(2) Celebration of such days as Nov. 11. Make it a day for peace, not war. People like you must see that it is done.

(3) Through your churches, many of other faiths welcome help on this problem.

(4) Combat, along with others interested, militaristic influences of so-called "patriotic" groups in your community, by intelligent peace education.

(5) Lead out in young people's groups. Make them conscious of the problems involved in the question of peace and war, for their generation.

(1) Board of Christian Education, 22 So. State St., Elgin, Ill. We can get nearly any material desired if you do not

III. Where can literature be gotten on various peace topics? know where to get it more directly.

(2) National Council for the Prevention of War, 532 17th St., N. W., Washington, D. C. A most excellent source for posters, leaflets, political information. Subscribe for their "Peace Action." Send to them for a sample copy. Get their catalogue of materials.

Write to the Elgin office for further references.

IV. Discuss, with reference to your church, numbers I, II and III.

#### LEADERSHIP TRAINING

#### Helps for Building Workers' Conference Programs

September to June is usually the period for workers' conferences. To numbers of churches the workers' conference has become the vital center of all activities—to which hard problems are brought and from which there radiates an enthusiasm for getting things done.

No cut-and-dried program is as good as the one we build ourselves; but sometimes suggestions help. Here are possible resource materials:

Programs for Workers' Conferences, Series A and Series B, Shaver, price 50c each series.

Programs for Teachers' Meetings, Shaver, 50c, 1928.

Guide for Offering A-Level Units of the New Leadership Curriculum in Workers' Conferences, 10c, 1936.

International Journal of Religious Education. Has a monthly guide for using articles as a basis of discussion.

Every workers' conference program planner should religiously clip and save all suggestions for strengthening this program. One of the secrets of the Oxford movement is that it works hard with a few strategic people. Do we work as hard with our workers—who are our strategic group?

#### YOUNG PEOPLE

#### V. Christ in the Life of the Community

Most people are not satisfied with the communities where they live. Many, even non-Christians, desire conditions which we Christians associate with the kingdom of God. Few, however, have any adequate idea of what it may cost to bring it about, and most of them are unwilling to pay it.

We can not be sure even if we are willing to count the cost and pay it, that we can bring about Christ's control over any community in just any decade or any century.

We may not only fail, but in the effort may lay ourselves open to heavy persecution. It was so with the church at Jerusalem, at Antioch, in Rome. It was so in Europe during the Reformation. It was so in Japan for 250 years, when Christianity was driven underground. It has been so in our church, with the Friends and the Mennonites, and other groups, in every large war and sometimes between. It is so in Germany today. It may be so in America within the next quarter century.

Where that happens, there are two great temptations. One is to abandon the deep purposes. The other is to draw within—away from "the world," to develop a religion of "the heart" only and feed the hope for the glorious community only in the next world where Christ shall reign supreme. Both weaken the chance of bringing Christ's control over the striving, groping, sinning communities where we actually live.

Both make an easy, and therefore lazy, religion quite foreign to Christ's way of life. Then there is no need for any cross to bear, nothing to do really with the great problems of life, no need to work, just dream and wait. One old minister of the church spoke thus in a sermon, "I have waited for seventy-three years to die and go home to glory." The Master never talked like that. The only duty then is to keep the heart pure while making the "practical" concessions to get on in a wicked world. That splits the life of the would-be Christian into sacred and secular; it paralyzes the will, and takes the heart out of the prayer the Master taught us to pray, "Thy will be done on earth as it is in heaven."

If we want to make that prayer express our determination instead of a wistful desire, we will strive "as much as in us is" and at whatever cost to us, to bring his control over our communities. Then the kingdom of God can come on this earth. An increasing number of Christians believe it is possible within the next century.—Dan West.

#### CHILDREN'S DEPARTMENT

#### What Is the Public School Trying to Do?

This year the great emphasis of the churches in America is "Christ in the Life of the Community."

The public school is one of the three most dynamic forces in child life in the community. What is it trying to do?

Here are the goals defined in 1918 and used ever since:

1. Health.

2. Fundamental processes, or tools (reading, writing, arithmetic, etc.).

3. Worthy home membership.

4. Vocation.

5. Civic education.

6. Worthy use of leisure.

7. Ethical character.

Do you see any relation between these goals and the eleven areas of experience in which we religious leaders are saying religion **must** function, or mean nothing at all?

Health—mental and physical.

Education.

Money.

Vocation.

Citizenship.

Recreation.

Sex, parenthood, family life.

General life in the group.

Friendship.

Beauty.



American Education week, 1936, will be celebrated November 9-15 all over the country. The public school needs a friend in the church. Will you plan to do something about it?

#### CHRISTIAN FINANCE

### Stewardship Education

**Suggestions** for the assistance of pastors, superintendents, teachers, and all other leaders in the program of the particular church.

#### Why Stewardship?

It is an essential part of Christianity.

It creates spiritual vitality.

It is not an elective with any follower of Jesus Christ.

It means a regular, systematic, proportionate, sacrificial plan of giving.

The sharing principle which we have come to term "Stewardship" is a fundamental factor to be reckoned with in both the development of Christian character and the propagation of a functioning, fruitful Christianity. A church can not succeed in carrying out the program of Christ for the world if it is not imbued with the spirit of Christian stewardship. For this reason pastors and other leaders in the program of the particular church should thoughtfully plan for the integration of stewardship in the ongoing program of their church and its organizations. The purpose of this statement is to suggest methods and materials for doing this.

#### Ways of Achieving Stewardship

##### I. A Pulpit Program

The Bible is the best source of stewardship material. Of Jesus' thirty-eight parables, sixteen relate to the stewardship theme.

The leaflets and books listed later in this Stewardship Outline will enrich the minister's sermonic storehouse.

##### II. A School of Stewardship

It is well to have the age groups simultaneously on Sunday evening engaging in stewardship study and discussions. When the whole church can not participate certain groups can make stewardship their subject for a month.

#### Materials Offered

##### FOR ADULTS AND OLDER YOUNG PEOPLE

###### \*Why Give? 25 cents.

Can be used for a series of at least four sessions for adult organizations or classes, for a Church School of Stewardship, or for individual reading.

###### Program I. **The Bible Teaching About Giving.**

The main principles through which God has taught his followers to become his stewards.

###### Program II. **What Giving Accomplishes.**

For those who give, for those who receive, for the Christian enterprise.

###### Program III. **The Giving Needed Today.**

The survey of the needs which only the church can hope to meet.

###### Program IV. **Learning How to Give.**

Stories of some practicing stewards. A program for learning how to give.

##### YOUNG PEOPLE

The **Why Give?** suggested above is so rich with good materials that leaders by interpreting it for young people can use it successfully.

**Young People and Money**, by Stock, 15 cents.

##### CHILDREN

###### **Junior School of Stewardship**, 6 cents.

An introductory course in stewardship of from two to five sessions for junior pupils. Can be used in an annual Church School of Stewardship or in a vacation church school. For leaders of juniors.

##### III. Plays and Pageants

**Farming Eden** (A). 5 cents. (Dialogue.) A farmer and his wife think stewardship through.

**His Money Talks to the Man** (A). 2 cents. (Dialogue.) The Christian's use of money.

**Man to Man Discussion**, A (A). 5 cents. (Dialogue.) Argument for enrolling in the fellowship of stewardship.

**Party Dress**, The (YP). 5 cents. (Dialogue.) The stewardship principle vs. having things.

**\*Stewardship for Today** (A-YP). 15 cents for two plays under one cover.

"Which of These Three?"—especially designed for use at the close of a Church School of Stewardship or a stewardship study class.

"The Second Mile"—especially designed for use by women's organizations and groups.

**What Lack I Yet?** (A-YP). 10 cents for two plays under one cover.

"What Lack I Yet?"—suited for use by men's organizations and groups, women's organizations and mixed groups.

"Great Possessions"—especially designed for use by women's missionary societies.

##### IV. A Church-Wide Reading Club

Each church selecting pamphlets, booklets and books that are to be read. Select several reading club chairmen, the number depending upon size of congregation, who will read each pamphlet, booklet or book selected before the first Sunday of the four weeks for your reading. The chairmen in turn should sign and pass on to another person who after reading and signing will pass on until at least five persons have read each pamphlet, booklet or book. All materials in circulation to be returned on last Sunday of "School." Special recognition to be given chairmen whose materials have been read by largest number of people.

#### List Leaflets for Reading

**Coinage of Life** (A-YP). Money, its making and disposition. Free.

**Business Man's Stewardship Platform** (A-YP). Free.

**Flight of Mr. Simpson** (C). Story of a little girl's giving. 2 cents.

**The Fellowship of Giving** (A-YP).

**Christianity and Wealth** (A-YP). 2 cents each; at the rate of 50 cents a hundred.

Starting with a concrete illustration of economic inequality, this leaflet continues with a stimulating discussion of the Christian position in regard to the wealth and poverty of our present-day life. A few thought-provoking questions are listed which make the material usable as a basis for group discussion.

**Stewardship Scripture Memory Verses** (A-YP-C). 2 cents.

**Farming Eden.**

Note: In the above list, the notation (A) marks those plays and leaflets suited to Adults and (YP) those suited particularly to Young People and (C) to Children. \* Starred means especially recommended.



**How to Figure Your Tithe** (A-YP-C). 1 cent.

**Proportionate Finance Sharing** (A-YP). Free.

**Talking About Stewardship**, Vieth. 5 cents. Five, four-minute talks about stewardship. Suitable for entire Sunday school.

**Ten Ways to Keep the Light Burning**. (A-YP). Free.

**Youth Serves** (YP). Free.

**Confessions of a Business Man** (A). 2 cents.

**Shedding One's Blood** (A-YP). 2 cents. A plea for making life sacrificial.

**Myself** (A-YP). 2 cents. Stewardship in its broad aspects.

**I Believe** (A-YP-C). 2 cents. A card carrying a stewardship covenant.

**A Plea for Church Benevolences** (A-YP). Free.

#### List of Books for Reading

**Christian Materialism: Inquiries Into the Getting, Spending and Giving of Money**. Francis J. McConnell. Cloth, \$1.25; paper, 60 cents.

A stimulating discussion of the background against which the Christian must appraise his practice in the getting, spending and giving of money. Notable for its social applications. Valuable as source and background material for ministers and leaders in the educational program of the church.

**It Is to Share**, Irwin G. Paulsen. Paper, 50 cents.

A frank discussion of the problems of education in the Christian use of money, which constitutes an excellent guide to stewardship education in a local church. It offers practical suggestions and plans, and suggests source materials. Part II contains a leader's guide for a study unit on "The Christian Use of Money." Strongly recommended for use in planning the local church program.

**Stewardship**, W. C. Morro. Cloth, \$1.00; paper, 75 cents.

A study of the teachings of the Bible on the subject of a man's obligation to God in financing the work of the kingdom. Thirteen chapters with an excellent list of questions for class discussion appended to each. Equally good for group study or individual use.

**A. A. Hyde of Wichita, Master of Money**, Geo. Irving. Cloth, \$1.50.

Not only did Mr. Hyde master money; he also overcame great business difficulties and well-nigh overpowering physical handicaps. Sir Wilfred Grenfell of Labrador, called him a "Sir Galahad." The life story of a great American will be widely read by business and professional men, as well as by Christian workers.

In ordering, please send cash with your request. In the case of free leaflets please send money or stamps to help pay postage and keep up literature supply. Order from the General Boards, 22 South State St., Elgin, Illinois.

#### INTERMEDIATES

#### Where Shall I Get Materials?

Every intermediate leader and teacher will need a copy of "Program for Intermediates, 1936-37," for use as a general guide. On the last page of this leaflet there is a list of materials available, suggested for the use of leaders. Of these materials, those that will be most useful are "Overnight Camps," "Suggestions for Summer Activities," both free; "Guiding the Adolescent," 10c, and "A Book of Discovery"

(with suggestions for projects and activities), 15c. To these the leaders who have clubs will want to add the club materials.

The Loan Library has some very fine books for the reading of the intermediate leader, which he may either borrow or buy. "You and Your Boys," by Redding has very practical suggestions for the leader of informal groups.

Some of the best material is that which has come out of the experiences in our own church groups. We have a growing list of such material. "Worship Booklet for Intermediates" is the latest addition to it. This booklet was prepared by Mrs. Kathren Holsopple for use in morning watch at Intermediate Girls' camp, but may also be used in Sunday-school classes and clubs. Five beautifully colored pictures come with the booklet, to be pasted in by the boys and girls, the entire cost being 15c. Looking ahead a bit, "An Easter Service" was prepared by Gletha May Noffsinger and her group of boys and girls, and will be found useful by others. It costs 5c per copy.

Any of the above materials may be ordered from the Board of Christian Education, 22 S. State St., Elgin, Illinois, and inquiries of any sort concerning work with this age group should be addressed to them.

Material for special interests should be in the hands of the leader—peace, temperance, missions, recreation, etc. Much of this will be found in the regular graded lessons, but special material may be secured along these lines. Watch the announcements of such materials, and look in the literature catalogue for what is now available.

Besides this denominational material, the leader will need to consult other sources, fitting them into the program and using them in the light of our general purpose. The material from the Y. W. C. A. and Y. M. C. A. is especially good. Boy Scout, Girl Scout, and public school materials, and government publications, are other sources. A leader should have the clipping habit, and look for articles and suggestions in good magazines, in the newspaper, and in other current sources. Most important of all, he should watch the lives of the boys and girls, and find there the needs and problems for program building.

## CORRESPONDENCE

### A GOOD START

The Ivester church and community rejoice with Brother and Sister Glen Button, and children Glendon and Gary, in an honor which was recently bestowed on them, when fifteen-month-old Gary was proclaimed State Health Champion, in the baby health contest at Iowa State Fair. Gary led a group of 71 children.

Some of the facts which seemed to have been of particular interest on this occasion were the facts that Gary's parents are young people of good health and clean habits, and are living on a farm, where they have the privilege of drinking deeply of the richness of God's abundant blessings.

The Des Moines Register, in carrying an elaborate story of the honor, placed much emphasis on the fact that Gary has been reared according to schedule. In these days of schedules and excuses, as their pastor, I was very much interested in this matter of schedule. Without discussing what the schedule was, I would suggest one thing which it was not. It did not keep Gary or his parents from attending and being active in their church. In spite of the plea that is made by so many parents that their children must follow a regular schedule of sleep and activity, there-



fore they can not be taken to church, especially in the evenings, Gary has been in Sunday school and church with his parents both morning and evening, in all kinds of weather, since an infant of a few weeks of age, and he has come through in a blaze of glory and honor in competition with 71 other children.

Again, as pastor, I have a suspicion that there are many other things which are more injurious to children than being taken to church when they might have been in bed asleep, and I offer my heartiest congratulations to Gary and his parents, as well as any other parents and children who are co-operating in kingdom work, wishing them more and greater successes and honors as the years and opportunities come and go.

Grundy Center, Iowa.

Earl M. Frantz.

### ALCOHOL AND THE HIGHWAY

There is one problem every well thinking person should be very much concerned about. It is that of intoxicating liquor, for it is causing the destruction of so many lives. Drunken drivers have no business on the highway, since there are so many automobiles with drivers who are decent.

When the liquor houses were with us before, we considered them as places of which we could not be proud. There were restrictions as to the age of those who could be served. Now liquor is sold in restaurants and the like where our boys and girls can go at their will. By many people these places are respected very much.

If the people who claim to be good would in reality get God in their hearts, and organize against this liquor evil, I really believe we could get the devil on the run once more. Listening to the police courts on the radio it is almost unbelievable that there are so many people throwing their lives away by drunkenness. For one I think it is awful. God speed the time when we shall try to do all within our power to fight this great evil.

C. S. Spitler.

West Milton, Ohio.

### CONTINUAL REPENTANCE

Your prayers are answered to your faith, not according to any beseeching. Crying and begging God for an answer to prayer indicates lack of faith. True faith is necessary in the efficient prayer. Doubt and anxiety prevent good results. Wishing can not take the place of faith. Worry is not consistent with faith. The one who has faith in the all powerful good absolutely knows that his needs are already provided for in spirit, no matter what the appearances may be to the contrary.

You can not change conditions in the outer world by worry and wishes. But one can change them by prayer backed up by faith. One who has faith in the one unfailing source of supply does not worry about what channel his supply will come through. He gives thanks and goes joyously about his business, doing the things that need to be done. He knows that his prayer already is answered. He relies on the promises of Jesus Christ.

All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall receive them. Jesus has promised that, "If ye shall ask anything in my name, that will I do." We must comply with certain principles in order to receive the answers to our prayers. God is not a changeable man who can be coaxed into altering his decisions. God is unchanging, the same yesterday, today and forever. When you comply with his law you get your answer, and not till

then. To comply with the divine law one must have faith. One must forgive, must have love in his heart. One must not be selfish or ask selfishly. God already has answered every prayer that you can possibly make. One must open the way for manifestation in his life by getting selfishness out of the way. He must make himself worthy to receive. All good has been prepared for us, but we must realize that all good has been prepared for every one else also.

You can not get your good by taking it from another. Your own will come to you through the prayer of faith, love and truth. For if you love not that which you see, how can you love that which you see not? For the eyes of the Lord are over the righteous and his ears are open unto their prayers. But the face of the Lord is against them that do evil. But who is he that will harm you if ye be followers of that which is good?

D. M. Stauffer.

Los Angeles, Calif.

### THE SPIRITUALLY SICK CHURCH MEMBER

If a hand, foot, or some other member of the physical body becomes afflicted at once we began to give it medical attention. Our entire body is affected and if it should become too much so, it would possibly be the cause of losing the physical body.

Paul says in 1 Cor. 12: 27, "Ye are the body of Christ and severally members thereof." Therefore if a member of the Christian body makes a mistake and falls by the wayside, are we as ready to forgive him and help him get right with God, as we are to doctor and make our personal body well?

It is not just one member that suffers, but the entire church body becomes affected when one member is sick in spirit. The first excuse that Satan will put in the hearts of sinners, when they are asked to become a member of the Christ body is, "I am just as good as Mr. So-and-so," meaning the spiritually weak member. This may all be true, but who is to blame?

Let us visit our weak members, encourage them, pray for them, and if possible win them back to doing their part for the church body, so we will be stronger to go forward and do the great work Christ has commanded us to do.

Centerville, Iowa.

S. E. Caster.

### HOMECOMING

The word home has many endearments. In fact, there are few places more attractive than the well ordered, Christian home. After the children are grown, and gone from beneath the parental roof, this fact becomes more apparent and as the passing years steal the vitality from the once robust father and mother, how it pulls at the heartstrings as our minds turn homeward.

It was a happy privilege that the children of Mrs. Mary A. Nedrow enjoyed on Sept. 7 when eight of her nine living children met to cheer their aged mother who lives with a daughter near Greensburg, Pa. On Dec. 18 she will be eighty-two years old, and has lived a very busy life. She is the mother of fourteen children, ten of whom grew to manhood and womanhood. Three sons are ministers in the Church of the Brethren: Robert and Elmer of Ludlowville, N. Y., and J. Lloyd of Sipesville, Pa. One daughter, Sister H. B. Heisey of Lewistown, Pa., spent some time in India as a missionary. The others, one son and four daughters, are members of the Brethren church also.

It was a great occasion. To see the saintly face of that



precious mother radiant with joy inexpressible was an inspiration. At her request many of her favorite hymns were sung and we were made to feel that we were in a truly spiritual atmosphere.

It was regrettable that one sister could not be present, and while all felt sad because of this absent one, how much sadder will it be if any should be missing at the homecoming that is to be!

"Will the circle be unbroken  
By and by, by and by,  
In that blessed land eternal,  
In the sky, in the sky?"

Ludlowville, N. Y.

R. A. Nedrow.

#### ELD. JOHN B. MILLER

John B. Miller, son of David and Susan Bowser Miller, was born near Woodbury, Pa., Aug. 2, 1856, and died Sept. 18, 1936. He married Annie Elizabeth Brown Feb. 5, 1880. They followed farming as an occupation until 1908 when they moved to Curry, Pa., and Bro. Miller devoted most of his time to church and evangelistic work. He possessed a great talent for music and taught vocal music for many years.

This home was blessed with four children. Besides his wife and three children he is survived by eight grandchildren, six great-grandchildren and a twin sister.

Bro. Miller united with the Church of the Brethren in 1876, was called to the ministry in 1888 and ordained in 1907. He was prominent in district and Annual Conference work; he served as trustee of the Old Folks' Home at Martinsburg, Pa., was a member of the District Mission Board for many years and in 1920 became a member of the Conference Music Committee. During his active ministry he served as elder of the following congregations: Bellwood, Stonerstown, Riddlesburg, Queen, Albright, Leamersville; he was also pastor at Leamersville and Claysburg mission.

Funeral services were held at the Curry house by Elders C. O. Beery, J. H. Clapper and James Sell. The latter composed and read a beautiful poem as a tribute to the life of his departed brother. Six ministers served as pallbearers. Interment was made in Dry Hill cemetery.

Woodbury, Pa.

Barbara S. Frederick.

#### THE POWER OF GOD

I was getting our noonday meal. I presumptuously violated the law of electricity by using a wet cloth while working over my electric stove, and by so doing, I received a severe shock. My potatoes were upset onto the floor, my wet dishcloth flew somewhere in the room, and I was sent to the opposite side of the room so quickly I did not have time to ask, Why?

When I was asked what had happened I said: "The potatoes on the floor are evidence enough that I violated some law of electricity." I had been instructed, but I did not have faith enough in my instructions. I was ignorant of the real power of electricity. But seeing is believing, and I have more faith now, so much faith that I am almost afraid to touch the stove or even my stewkettle.

God's Word says (1 Cor. 11: 10) that the woman should have power on her head in time of praying or prophesying because of the angels. It surely is out of place to ask, Why? God says because of the angels. There is power in the veil, if the life is according to all of God's instructions—a pure, clean life of spiritual living.

A man pointed the finger of scorn at me and said: "Can't I wear that covering too?" I said: "I see you already observe this same scripture which was given for you. I see you remove your hat every time you come into the church; and more, I see you are teaching your little boys to observe this same scripture, for I saw your fourteen-year-old boy remove his hat while prayer was being offered, out in the hot sun, by the side of that open grave last week. Now if you observe 1 Corinthians 11 so perfectly, and teach your boys to observe it, why do you laugh at me for observing the law to women in this same chapter? I suppose you would object to a tramp or heathen for violating man's command in this same chapter, and you would kindly tell him the Word of God teaches us to uncover our heads when we go to worship. Therefore you should not sit in time of worship with head covered. Women want to obey the Bible teaching as well as you. Men obey this teaching so perfectly. But I'm sorry some men observers give discouragement to us women and say the veil isn't necessary."

Do not many works go to the floor, like my potatoes, because of ignorance and lack of faith in God's Word? Every word of God is powerful. I was ignorant of the real power of electricity, because of a lack of faith. But I got faith after the shock. Ignorance and good intentions did not save me the shock, neither will they prevent punishment for disobeying God's law. There is power in every word of God, as much power or even more than in electricity. May our faith in God's Word increase without painful proof of his power.

M. E. Teeter.

Woodland, Mich.

#### BROTHER AND SISTER WILLIAM B. WILSON

William B. Wilson was born at Warriors Mark, Pa., March 29, 1857. He died at the home of his daughter, Mrs. Bertha Chilcoat, in Rockhill, Pa., Sept. 16, 1936.

He was a member of the Church of the Brethren for over



fifty years. He served in the office of deacon for a number of years and was a trustee of the Rockhill church. He was a farmer by occupation and was highly esteemed in the community. He served one term as county commissioner and one term as county auditor. He was an active worker in the church as long as health permitted. He bore his suffering patiently for nine years.

Caroline Wilson, his wife, passed away Feb. 12, 1936, at the age of 77 years. She died suddenly of a heart ailment. Her entire life was lived in this community. She was a good neighbor, a loving mother, and a faithful member of the Church of the Brethren for forty-four years.

Brother and Sister Wilson always enjoyed visitors in their home. Their children are all members of the Church of the Brethren, three sons are deacons and one is a minister. Surviving are four daughters, four sons, one foster son, thirty-four grandchildren and three great-grandchildren.



Funeral services were conducted by their pastor, Bro. H. W. Hanawalt, using favorite scripture and music selected by the departed ones. They were laid to rest in the Three Springs cemetery.

Orbisonia, Pa.

Mrs. W. Wakefield.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Dukes-Nelson.**—Bro. Everett Dukes of Wawaka and Miss Juanita Nelson of La Grange, June 26, 1936, at the church parsonage in Wawaka, by the undersigned.—Buryl E. Hoover, Wawaka, Ind.

**Fought-Frick.**—Mr. Robert Fought and Sister Dorothy Frick of Ligonier, Sept. 5, 1936, at the parsonage in Wawaka, by the undersigned.—Buryl E. Hoover, Wawaka, Ind.

**Fritz-Schmucker.**—Edgar William Fritz and Sister Sara Etta Schmucker both of Sipesville, Pa., were united in marriage by the undersigned, June 21, 1936, in the Sipesville Church of the Brethren.—J. Lloyd Nedrow, Sipesville, Pa.

**Moreland-Sheller.**—By the undersigned at the home of the parents of the bride, Mr. and Mrs. Glen Sheller, Mr. Ora Moreland and Myrtle Sheller, both of Grundy Center, Iowa.—Earl M. Frantz, Grundy Center, Iowa.

**Nedrow-Snyder.**—Bro. William F. Nedrow, of Jones Mills, Pa., and Sister Louella Snyder, of Stahlstown, Pa., were united in marriage by the undersigned at the parsonage, Oct. 5, 1936.—J. Lloyd Nedrow, Sipesville, Pa.

## FALLEN ASLEEP

**Amick.** Bro. Ellis, born at Hancock, Md., Sept. 16, 1860, died at the home of his son at Claysburg, Pa., Sept. 17, 1936. He married Clara Furry who died Aug. 2, 1907. Several years later he married Mary Furry. He was a member of the Holsinger Church of the Brethren where he attended services a few days before his passing. He suffered a heart attack and the end came very suddenly. Surviving are his wife, twelve children and a number of grandchildren. Funeral services in the Potter Creek Lutheran church by Eld. D. I. Pepple, assisted by Rev. Ralph Meckley, Lutheran. Interment in the adjoining cemetery.—Barbara S. Frederick, Woodbury, Pa.

**Beard.** Sister Edith May, daughter of Edw. H. and Ida C. Beard, was born near New Windsor, Md., Aug. 24, 1889, and died at her home in Westminster, Md., July 9, 1936. She united with the church at the age of twelve years and was a faithful attendant at church services when health permitted. She is survived by her mother, four sisters and three brothers. Funeral services in Pipe Creek church by Elders J. J. John and Geo. P. Early. Interment in adjoining cemetery.—Mrs. H. Paul Hull, Linwood, Md.

**Bittinger.** Playford Alonza, was born Nov. 4, 1908, the fifth child of Jonas and Etta Bittinger of Eglon, W. Va. He was baptized into the Church of the Brethren May 18, 1918, by Eld. Ezra Fike. He was married to Helen Rumer April 11, 1931. In May, 1933, he graduated from the Forest Department of Syracuse University, N. Y., and had since been employed by the Federal Forest Service, working in various forests of West Virginia. Through the month of August he had attacks of illness and later it was found to be cancer. Sept. 7 he was anointed by Bro. Ezra Fike. He died Sept. 30, 1936. He is survived by his wife, father and mother, a daughter, two sisters and three brothers. A sister Ida serves as missionary in India and a brother Desmond serves as missionary in Africa. Playford was deeply spiritual. He found supreme joy and strength in worshiping God in his greatest temple, the out-of-doors. God spoke to him through nature. He lived a faithful Christian life. Funeral in the Maple Spring church by Eld. Ezra Fike and Eld. D. B. Spaid with burial in Eglon cemetery.—Flora E. Harsh, Eglon, W. Va.

**Bowsher.** Phoebe Adaline, oldest daughter of Daniel and Nancy Freeman, was born Jan. 22, 1852, in Marion County, Ohio; she died Oct. 3, 1936. When a small child she came with the family to Pulaski County, Ind., where her early life was spent. Jan. 9, 1881, she married Wm. Bowsher; to this union were born one son and three daughters. The husband passed away June 12, 1916, and the youngest daughter in 1933. One daughter survives with five grandchildren, one great-granddaughter, one sister and a foster sister. She united with the Brethren church in early womanhood and had been a loyal and consistent Christian.—Mrs. Dorothy Mastin, Monticello, Ind.

**Buchwalter.** Allen C., born Jan. 31, 1869; he died in an auto accident May 7, 1936. He was the son of Reuben and Catherine Brenneman Buchwalter. In 1893 he married Mollie B. Longenecker; she survives with one son and one grandson. In young manhood he became a member of the Church of the Brethren where he worked with untiring zeal for many years. He was a member of several church boards at the time of his death. His life was spent mostly in Greene Township on the farm and in several business enterprises. Funeral services by R. W. Moomaw, assisted by D. M. Brubaker and C. C. Grisso. Interment in

Paradise cemetery near Weillersville.—Miriam Hoff Fetter, Weillersville, Ohio.

**Buchwalter.** Catherine Brenneman, daughter of Christian and Anna Rupp Brenneman, was born May 12, 1848; she died June 10, 1936. She married Reuben Buchwalter who preceded her in October, 1935. At the time of his death they had been married nearly sixty-nine years. She was a quiet worker in the home and in the church. She leaves a son and a daughter, eight grandchildren, nine great-grandchildren. The Wooster church which she served so faithfully feels a great loss. Funeral services at the Union Paradise church by Bro. R. M. Moomaw, assisted by C. H. Delauter and L. R. Nickerson. Interment in Paradise cemetery.—Miriam Hoff Fetter, Weillersville, Ohio.

**Conner.** Samuel, died at the home of his daughter in Rockhill Furnace, Oct. 3, 1936; he was born in Shenandoah Valley, Va., Feb. 1, 1846. He was a faithful member of the Church of the Brethren. Surviving are four daughters, two sons, forty grandchildren, forty-seven great-grandchildren and one sister. Funeral services by H. W. Hanawalt with interment in Rockhill cemetery.—Mrs. W. Wakefield, Orbisonia, Pa.

**Evans.** Albert A., died at the home of his son, Sept. 26, 1936, aged 69 years. He is survived by two brothers, his widow, one son and a granddaughter. Services in the Huntsdale church by Robert Cocklin with interment in the adjoining cemetery.—Esther Clopper, Huntsdale, Pa.

**Heaston.** Joseph, son of David and Elizabeth Harter Heaston, was born in Huntington County, Ind., April 15, 1851, and died Oct. 10, 1936. Jan. 2, 1873, he was married to Mary Paul and to them ten children were born, six of whom survive. His faithful companion of over sixty-one years was called away July 23, 1934, and ever since Bro. Heaston had longed to be with her. They were baptized in February, 1872, during a great revival conducted by Eld. Davis Younce, and were devoted members of the Salamonie congregation for more than sixty years. Their children all became loyal workers in the program of the church, four sons serving as deacons. The Salamonie and Loon Creek congregations owe much to these Christian families. Funeral services were conducted at the Salamonie church by Elders Ray O. Shank, Roy B. Teach and the writer, and burial was made in the Lancaster cemetery.—W. C. Stinebaugh, Huntington, Ind.

**Hoover.** Paul Emanuel, was born at Daisy, in Howard County, May 19, 1891. He was the son of Jacob A. and Kitty Danner Hoover. Possessing a variety of excellent talents he might easily have succeeded in any one of a number of callings. But the crowning characteristic of his life was his consecration to the teaching of Christ. Finishing his course of study in the public schools Paul entered Bridgewater College. Here his life was an uplifting influence among his fellow students. Because of health considerations Paul chose farming as his vocation. On Dec. 29, 1915, he married Sister Pearl Skeggs of Roanoke, Va. A few years later they located on a large farm near Westminster, Md. During these years the Westminster church was richly blessed with the membership of Brother and Sister Hoover. Superior as Sunday-school teachers they were held in high regard by their respective classes. As a deacon, for which office he was splendidly qualified, Paul also made an appreciable contribution to the life of our church. He was very active in the securing of our new church edifice and always found his chief delight in the progress of the kingdom. Issuing from an acute heart attack, death came very suddenly to Paul on Aug. 25, 1936. Commemorative services in his honor were held in the Westminster church on the evening of Aug. 26. The body was then taken to the home of Paul's parents at Roanoke, Va., where further services were conducted and followed by interment in the Evergreen cemetery of that vicinity. Services by Eld. Marshall Wolfe, assisted by Elders Geo. Early and Walter Thomas. He leaves his wife, two adopted children, his parents and two brothers.—Lewis H. Brumbaugh, Westminster, Md.

**Horner.** Wiley Henry, was born Jan. 21, 1870, at Falls City, Nebr., and died at Lincoln, Nebr., Oct. 5, 1936. He was the oldest son of A. M. and Anna Horner. Nov. 23, 1898, he married Miss Flora A. Swalp. They moved northwest of Carleton where they have since made their home. Surviving are four children, four grandchildren, five brothers and four sisters. The mother died June 26, 1933. He united with the Church of the Brethren at an early age and continued in the faith until the end. Funeral services by Bro. I. C. Snively at the Bethel church with interment in the Carleton cemetery.—Mrs. J. O. Saylor, Carleton, Nebr.

**Louey.** Sister Sarah E., died at her home in Hanover, Pa., Sept. 29, 1936, aged 67 years. She was a faithful, consistent member of the Church of the Brethren for many years, having joined the church at Meadow Branch. Besides her husband, Bro. John Louey, she leaves nine sons, thirty-two grandchildren and six great-grandchildren. Funeral services in the Meadow Branch church by the writer, assisted by Bro. J. M. Stauffer. Interment in adjoining church cemetery.—Wm. E. Roop, Westminster, Md.

**Madara.** Bro. Jos., son of James and Jane Madara, born at Sarah Furnace, Pa., April 26, 1844, died at the home of his granddaughter in Roaring Spring, Pa., Sept. 16, 1936. He married Rachael Mobley in 1872; she died in 1927. He was a member of the Holsinger Church of the Brethren, where funeral services were held by Bro. S. P. Early and Rev. Ralph Meckley, Lutheran. Interment in Holsinger cemetery.—Barbara S. Frederick, Woodbury, Pa.

**Miller.** John Nelson, died at the Lewistown hospital, Sept. 6, 1936, of a complication of diseases. He was born at Fannettsburg, Pa., April 5, 1879. He is survived by his wife, Elizabeth (Mock) Wakefield Miller, four stepsons and four stepdaughters, four brothers and three sisters. He was a member of the Church of the Brethren living a quiet, devoted Christian life. Funeral at the home by Bro. H. W. Hanawalt,



with interment in the Germany cemetery.—Mrs. Walter Wakefield, Orbisonia, Pa.

**Morris,** Mrs. Bertha Ellen, died at her home in Stonerstown, Sept. 29, 1936. She was the daughter of Frank and Eliza (Livingston) Hostetler and was born in Somerset County, Pa., Nov. 24, 1884. She was married to John T. Morris and had been a resident of Stonerstown since her marriage. She is survived by her husband, one daughter, three step-children, also her father, four sisters and two brothers. Mrs. Morris had been an invalid for the past six years, but was a faithful Sunday-school teacher during the years of her activity. She united with the Church of the Brethren at about the age of fifteen. Funeral services were held in the church of her membership at this place by her former pastor, L. R. Holsinger, assisted by S. I. Brumbaugh. Interment was made in Stonerstown cemetery.—Mrs. C. Q. Stapleton, Saxton, Pa.

**Peters,** Sister Clara A., daughter of Eld. J. A. Miller and Jennie C. Miller was born near Green Mount, Va., June 12, 1881, and died Oct. 2, 1936, at the age of 55 years. Her parents moved to Manvel, Texas, when she was twelve years old for the benefit of her mother's health. Feb. 4, 1900, she was united in marriage with Morton H. Peters. She believed and was baptized at the age of nine years, and was happy in loyal Christian service, interested in and helpful to her husband in the ministry in which they served throughout their married life. She is survived by her father, her husband, eight children and nine grandchildren. Funeral services were conducted by Rev. B. D. Clark, and interment in the Manvel cemetery.—Ada Peters Childers, Manvel, Tex.

**Reisinger,** Allison S., son of John P. and Elizabeth A. Reisinger, born Oct. 4, 1879, at Maryland Station, Ill., died at the hospital in Dixon, Ill., Sept. 26, 1936. He was a faithful member of the Church of the Brethren for about thirty-four years; he loved his church and seldom missed a service. He leaves two brothers and one sister; his parents and one sister preceded him. Funeral services from the Dixon church by his pastor, Bro. Wm. Thompson. Interment in the Emmert cemetery.—Mrs. Lee Reisinger, Dixon, Ill.

**Slifer,** Mrs. Celia Burns, wife of Jacob Slifer of Grundy Center, Iowa, died Sept. 2, 1936. She is survived by her companion, one son, one grandson, two brothers and three sisters. All of her life had been spent in the Union Ridge and Ivester communities. Her life has been one of difficulty, faced with Christian fortitude. She had suffered with eczema since childhood. The past four years were spent in bed as an invalid, the result of a stroke. Much of the time suffering intensely, she never complained but her constant prayer was that she might "go home." Mrs. Slifer loved her home and loved ones and was ever ready to sacrifice for their welfare, and this sacrificial service was nobly returned by her loved ones during those many months of intense suffering, for truly none could have served more patiently than they. Her life of patience in the face of suffering and disappointment will rest as a beautiful benediction on all who knew her. Funeral services by her pastor, in the home and in the Union Ridge church near Hampton, Iowa, her old home, assisted at the church by Earl Jarboe.—Earl M. Frantz, Grundy Center, Iowa.

**Young,** Sister Annie, wife of John W. Young, died suddenly at her home near Peatersville, Md., Aug. 22, 1936. For some years she had been in delicate health. She was a member of the Pleasant View Church of the Brethren from her youth. Besides her husband she is survived by one son, three daughters and two brothers. Funeral at Pleasant View church by Bro. S. Earl Mitchell with interment in cemetery adjoining.—Mrs. J. S. Bowlus, Jefferson, Md.

## CHURCH NEWS

### ALABAMA

**Oneonta.**—Our evangelistic meeting with Bro. I. N. H. Beahm of Nokesville, Va., in charge, started Sept. 5 and continued through Sept. 21. His sermons were spiritual, uplifting and were greatly enjoyed. Good interest was manifested during the services and we rejoice that twelve were received into the church by baptism. The interest manifested and the result of the meeting were evidence that people are still willing to accept the whole gospel. Our meetings closed with a love feast Sept. 21. Sept. 27 we elected Sunday-school officers for the coming year. Bro. Ophir Tadlock was re-elected superintendent. We are glad to note our attendance is increasing somewhat.—Edna Ritchie, Oneonta, Ala., Oct. 6.

### CALIFORNIA

**Inglewood** church met in quarterly business meeting Aug. 30 and elected church and Sunday-school officers for the coming year. H. M. Stutzman was re-elected superintendent and Ernest Harrison assistant. Edgar Rothrock of La Verne was selected as elder, succeeding W. H. Wertenbaker who served this church faithfully for seventeen years. Plans for the future work of the church were discussed with the result that the membership was greatly encouraged and the new fiscal year opens with prospects of increased activities during the months to come. Several new families are locating in our midst and their help and cooperation will be deeply appreciated. Sept. 25 a fellowship supper held in the social room afforded the members and friends an opportunity to enjoy a social evening with songs, readings and speaking. Rally day, Oct. 4, brought an increase in Sunday-school attendance of about twenty-five per cent. A short program of songs and recitations was presented by the primary and junior departments after which installation services for the newly elected officers and teachers were impressively conducted by Eld. Rothrock. Any of our members or their friends

who contemplate locating on the Pacific coast would do well to investigate Inglewood, with a genial all the year around climate and increased industrial activity affording employment for additional workers.—Mrs. R. C. Hollinger, Inglewood, Calif., Oct. 4.

**Los Angeles.**—At the quarterly council of the East Side congregation Sept. 9, the following church officers were elected for the coming year: Bro. D. B. Miller, elder in charge; Bro. G. I. Michael, associate elder; L. C. Hosfeldt, clerk; Earl Schrock, treasurer; Ladies' Aid, Messenger agent with Bessie Hosfeldt, solicitor; Katherine Newsom, church correspondent. Sunday-school officers: Earl Schrock, superintendent. Three have been received by letter: Eld. G. I. Michael, G. I. Michael, Jr., and wife. Letters were granted Eld. N. E. Baker and wife. General expenses, repairs and redecoration have been met, and a balance of \$83.08 remains in the treasury. Communion services May 7 were well attended. Our Chinese members from the mission, in company with Margaret Early, superintendent, made an encouragingly large group. Gospel messages are being delivered by Brethren Miller, Michael, Gilbert, Wertenbaker and Sollenberger. Women's Work, under the direction of Della Lebmer, holds the interest of members and nonmembers alike in its several departments. Aid Society meets each Thursday and is now quilting, knotting comforts and preparing hospital bandages. One Thursday each month an inspiring program is given in joint meeting of Aid Society and Bible, mission study group. The Sunday school had its annual outing last June, at the Arroyo Seco park. Under the expert directions of Esther Shultz and Roy Lebmer, recreational games received a hearty response from the youngest to the oldest attendants. Rally day, Sept. 27, presented a delightful program. Original material, consisting of poetry, prose and a dramatization of the first Psalm, was produced by Elva Schrock, superintendent of primary department. Kindly personal mention of the best known workers, created a wholesome spirit between children and audience. Bro. J. Z. Gilbert then gave a brief talk on Peace, basing illustrated remarks on the origin and purpose of the noted monument, "The Christ of the Andes."—Katherine Newsom, Los Angeles, Calif., Oct. 12.

**Reedley.**—Bro. D. F. Sink and Sister Fannie McCahill will serve as delegates to district meeting. Ten of our members had perfect attendance during this past Sunday-school year, and two of them received their seventh year seals. Oct. 4 was a day devoted to three of the older members of our congregation: Sister Frances Fike, ninety-one years of age, Bro. Wm. Lingofelter, eighty-five and Bro. J. M. Hollis, ninety. Their favorite hymns were sung and Bro. Follis spoke for us. In the afternoon the high school girls entertained with a program. The girls devised a plan to raise money to be used for paying the ministers and \$23 was collected. For our Sunday evening services the ministers are planning to give a series of talks. Mitchell Pries will begin the series and his subject will be The Holy Spirit. Our love feast will be an all-day meeting on Sunday, Nov. 15.—Nelle Furnas, Reedley, Calif., Oct. 10.

### COLORADO

**Rocky Ford.**—Our pastor, Bro. X. L. Coppock, and wife and eighteen of our young people attended Camp Ewing July 6-11. July 19 a group of young people from Wiley attended our services and with our group took their dinner and enjoyed the day at Heplers Hill; a social time was concluded with vespers. The B. Y. P. D. evening service was a campfire program at the church. Our people co-operated with three other churches in union Sunday evening services during July and August. Delegates to district conference held at Sterling were B. F. Stauffer, E. R. Harris and Mrs. X. L. Coppock. A group of young people from here gave a short play entitled The Portrait Speaks; it was also given later at our regular evening service. Bro. Coppock was chosen to represent this district on Standing Committee. We were glad to have Bro. Ernest Wampler, China missionary, and daughter with us after district conference. Bro. Wampler gave two fine addresses on Sunday and Sara Anna gave a short talk at the close of Sunday school. Bro. Wampler was a former pastor. Eleven of our young people are attending college this year. At our quarterly business meeting Sept. 9 Sunday-school officers were elected: Bro. Harold Crist, general superintendent and Bro. R. W. Hepler, adult superintendent. Sept. 27, which marked the close of the Sunday-school year, we had promotion exercises and Cradle Roll recognition. There are now forty-five names on the Cradle Roll. The morning service consisted of installation of officers and teachers, followed by the beautiful church wedding of Miss Ethel Cooper and Mr. Arliss Inman. Oct. 4 was rally day with more than 200 present.—Mrs. Viola L. Heckman, Rocky Ford, Colo., Oct. 10.

### ILLINOIS

**Mount Morris.**—At our regular business meeting Sept. 15 we elected Sunday-school and church officers for the coming year. Bro. O. D. Buck of Franklin Grove, Ill., was chosen elder. The annual homecoming at the Brethren Home was held Aug. 29. A goodly number were there to enjoy the good meal at noon, as well as the inspiring program which followed. On Aug. 16 we had the pleasure of having Brother and Sister W. I. T. Hoover of La Verne, Calif., with us. Bro. Hoover brought the morning message. We were glad to have Bro. Slabaugh of Bethany Biblical Seminary to preach for us both morning and evening on Sept. 20. It was also our privilege and pleasure to have a missionary with us on Sept. 27. Bro. Chalmer Shull, missionary on furlough from India, preached for us in the morning and in the evening he showed the moving pictures of India. The work here is progressing under local leadership. The first Thursday of each month we hold our prayer meeting at the Brethren Home. The folks there appreciate this service and we all receive a rich blessing. We hope soon to have a pastor. Our revivals will start Sunday, Nov. 8. Bro. J. O. Winger of North Man-



chester will conduct them. We are planning and working now for the success of these meetings, that souls may be saved and that our Lord and Savior may be honored and glorified.—Bertha Vetter, Mount Morris, Ill., Oct. 14.

### INDIANA

**Anderson.**—On last Wednesday evening Bro. Replogle of Rossville gave us a fine illustrated discourse on The Church. The pictures portrayed many persons and places of sacred memory. Last night our representatives at Camp Mack gave a unique report of their activities at camp. First they represented unity by each placing a brick, making a foundation upon which was placed a globe, symbolic of taking the world for Christ.—Callie Spearman, Anderson, Ind., Oct. 12.

**Anderson.**—Last Sunday afternoon a special council convened and the church made choice of three brethren to serve in the office of deacon. Those selected are Brethren Ernest Heagy, Frank Denlinger, and Sharon Miller. Sister Sallie Wise was installed into office, her husband, Bro. Levi Wise, having served several years as deacon.—Callie Spearman, Anderson, Ind., Oct. 10.

**Beech Grove** church met in council Sept. 22. The following officers were chosen, Sister Hattie Shull being re-elected church clerk and treasurer; on the trustee board for three years, Bro. Wm. Beaver; for one year, Bro. Geo. Berry; Messenger agent and correspondent, Sister Iva Berry. Our communion services were held Oct. 10. Ministering brethren present were C. H. Hoover, J. S. Aldredge, Estel McCullough, Marion Norris, Moses Smeltzer, Carnie Carpenter, Jos. Shepherd. Bro. Smeltzer officiated. Sunday morning we had a wonderful service with Brethren Smeltzer, Norris and Carpenter delivering the messages. We also had some inspiring music from the Anderson church. Bro. Frank Denlinger of the Anderson church had charge of the singing. We greatly appreciate the presence of visiting ministers and those from neighboring churches.—Verna Beaver, Pendleton, Ind., Oct. 11.

**Bethany** church met in council Sept. 3. Bro. A. E. Clem was chosen elder for next year. We expect Bro. Canfield and wife to be with us from Oct. 26 to Nov. 8 in a series of meetings. Our love feast is set for Nov. 14.—Mrs. Bertha B. Weybright, Syracuse, Ind., Oct. 14.

**Cart Creek** church met in council Sept. 28 when church and Sunday-school officers were elected for the coming year. Bro. Obed Rife was re-elected elder; Mrs. Lenore Winger, clerk; Carey Blue, treasurer; Mrs. Ella Winger, Messenger agent; Berniece Winger, correspondent. Jesse Winger was re-elected Sunday-school superintendent. The communion date was set for Oct. 17 and plans are being made for a series of meetings this fall.—Berniece Winger, Marion, Ind., Oct. 7.

**Howard** church met in business meeting Sept. 3. Letters of membership were accepted of Bro. Jas. Hunter (a minister) and family who moved into our vicinity sometime ago. We reorganized the Sunday school, Bro. Luther Dishon being re-elected superintendent. The fourth Saturday of October is the permanent date set for our love feast.—Mrs. Ella Flora, Kokomo, Ind., Oct. 15.

**La Porte.**—Our all-day harvest meeting Sept. 13 was well attended. Bro. I. D. Heckman from Cerro Gordo, Ill., began our revival Sunday evening, Sept. 13. The members were much revived and encouraged by his inspirational and powerful sermons. Two were reclaimed during the meetings. Some from other districts came in to help us. We held our love feast Oct. 3 with Bro. J. W. Grater from South Bend officiating. We had the pleasure of having him with us the following Sunday morning when he gave us a very good sermon. All these sermons will be long remembered and will help us to live and do better for Christ's kingdom. We are planning for a father and son meeting and supper at the church in the near future.—Mrs. Nathan B. Cross, La Porte, Ind., Oct. 10.

**Manchester.**—Under the leadership of our pastor, Eld. H. L. Hartough, the Manchester church has enjoyed a very wonderful year. In addition to the helpful and challenging messages by our pastor, we have had the privilege of having with us Brethren C. D. Bonsor, C. C. Ellis, D. W. Kurtz, A. C. Wieand, Chalmer Shull, and other church leaders. At our June council three of our ministers were ordained to the office of elder. They are as follows: Brethren C. Ray Keim, Charles Morris, and O. S. Hamer. All three of these ministers are professors in Manchester College. This work was in charge of a committee from the District Ministerial Board which was composed of Elders Edward Kintner, T. A. Shively, and J. O. Winger. They were also assisted by Elders C. H. Gilbert and A. M. Stine. During the latter part of June and the first part of July our pastor spent four weeks in Garrett Biblical Institute in advanced study. During this period the local ministers did the preaching. There is evidence of an increased interest in the great work of the kingdom of God on the part of our membership. This has been shown in many ways. One evidence is in the increased giving, not only for our local program, but for the district and general as well. Our treasurer's report showed that nearly \$10,000 passed through his hands during the past year. This does not include all that was given for missions from other agencies of the church. Sept. 10 the church met in council for the reorganization of the work for the coming year. Eld. Edward Kintner was chosen elder for another year; Eld. O. S. Hamer, general Sunday-school superintendent, and L. D. Wright, church correspondent.—Mrs. J. O. Winger, North Manchester, Ind., Oct. 14.

**Monticello.**—Bro. Frederick Hollingshead, pastor, baptized three young people while at Camp Mack. On Sept. 27 five more united with the church and were baptized. Feeling the need of more officials for the church, three new deacons were called to the office: Brethren Amos Carter, Earl Hibner, Frank Cowger. These with their wives were duly

installed. Our love feast was held Saturday evening, Oct. 3, many of our members taking advantage of this sacred service.—Mrs. Dorothy Mastin, Monticello, Ind., Oct. 10.

**Pleasant Chapel.**—We held our harvest meeting Sunday, Oct. 11, with a very good attendance. Bro. Garman Zook, wife and children from Lagrange, Ind., were with us, Bro. Zook having charge of both the forenoon and afternoon services. We feel very much inspired by his fine sermons. Our revival meetings will start Oct. 22 and close on Sunday night, Nov. 1. These meetings will be in charge of Bro. J. D. Zigler of Zanesville, Ohio. Our communion will be Nov. 2 at the close of the revival.—Mrs. Alvadah Ober, Garrett, Ind., Oct. 13.

**Wawaka** church recently held a council meeting and elected Sunday-school officers for the coming year. Nov. 14 was set for the communion services. The annual harvest meeting was observed recently at which Bro. John Eberly of Huntington delivered two excellent sermons. Oct. 4 a rally day program was given to a large and appreciative audience. Our pastor, B. E. Hoover, with the assistance of the Aid Society is planning a fellowship supper to be held in the near future.—Blanche Blosser Frick, Wawaka, Ind., Oct. 12.

### IOWA

**Coon River.**—At our quarterly business meeting Sept. 11 the church officers were elected. Bro. Earl F. Deardoff was chosen as elder. The following Sunday, our Sunday school was reorganized with Bro. Earl Reynolds as superintendent. Miss Clara Chaloupka is our B. Y. P. D. president and Bro. E. O. Reed, the adult adviser. The writer was elected president of the Aid Society. Bro. Irving Haughtelin conducted a short installation service for the new officers. We had representatives at both the intermediate and B. Y. P. D. camps. They gave us a splendid report one Sunday evening around a campfire. Our missionary committee sponsored a play, "They Do Say." An offering was taken amounting to \$5. Bro. Claire Persons is the new president of the Men's Work. They are sponsoring a fathers and sons' banquet to be held in November. We are having our homecoming Sunday, Oct. 25. All friends and neighboring churches are invited to worship with us at this time. A basket dinner at noon.—Mrs. Lova Deardoff, Yale, Iowa, Oct. 16.

**Ivester.**—Our new church year got off to a splendid start with a rally day and birthday Sunday combined on Oct. 4. Rev. W. A. Winterstein, executive secretary of the Iowa Christian Rural Fellowship, brought the morning message on the theme, "The Importance of the Spiritual." At the evening service Harlan Smith gave a very helpful and inspiring sermon. The Sunday preceding presented a very fitting close of the old church year with promotion services in all departments of the Sunday school and a fitting installation service, at which time all church and Sunday-school officers and teachers gave their pledge of devotion and loyalty to the tasks which are theirs, after which the congregation stood in solemn pledge that they would support by word and deed those who have been placed in positions of leadership. The summer months brought a very busy, and we believe helpful, series of programs and services in the fields of religion and recreation. Two evenings each week were given over to the playground activities which were composed largely of "kitten-ball," played under the floodlights, which made a very worthy contribution to our community life. June 21 was designated as rural life Sunday with Dr. J. E. Evans, head of the psychology department of Iowa State College at Ames, bringing a forceful message. July 4 the annual community picnic was successfully carried out with a large attendance and many activities. Early in August a fellowship reception was held in honor of the Harlan Smith family as they returned on furlough from China. As this is the home church of both Brother and Sister Smith, they are spending their furlough in our community and are very helpful in the work of the church. Our church is planning to co-operate in the National Preaching Mission. We will hold an eight-day Preaching Mission in the local church Nov. 15-22, under the leadership of the pastor and Harlan Smith. In preparation for this mission a prayer league has been formed, through which we hope to build up a great spiritual strength.—Mrs. D. I. Meyers, Eldora, Iowa, Oct. 15.

**Kingsley.**—Recently we have gotten new songbooks and new book racks. The young people's conference of this section was held here June 27 and 28 with Bro. Schwalm, president of McPherson College, as the principal speaker. During August union services were held in the park with the local pastors taking their turns bringing the messages except on Aug. 9. At that time Bro. Davis of McPherson, Kans., brought the message. Bro. Frank Wingert delivered a spiritual message the morning of Aug. 9. Six of the young people from here attended the B. Y. P. D. camp one week during August and quite a number attended district meeting. Our annual business meeting was held Sept. 20. Bro. Earl Wilson was elected superintendent, with Bro. Walter Karlson, assistant. Oct. 8 the Ladies' Aid elected officers for the coming year, president being Sister Susie Yeoman. Sister Sadie Miller of India brought us two interesting messages on Oct. 11 when a collection of \$16.64 was taken for the mission work in India. She also spoke at the Christian Endeavor meeting in the Congregational church and the following Tuesday to the ladies and girls in the Karlson home. We are looking forward to having Bro. Frantz from Ivester church with us during the first part of November in a series of meetings.—Ora Lehman, Kingsley, Iowa, Oct. 15.

**Ottumwa.**—At our union services July 19 a group from the South English church presented the play, "Eleventh Mayor." Bro. S. Ira Arnold, wife and daughter of Florida were with us and gave their program, "Worship in Art." The pictures drawn by Bro. Arnold were very impressive. The pictures were sold to anyone who wanted them



and at their own price. At our June council Mrs. I. W. Berry and the writer were elected delegates to district meeting, which was held at the Fairview church. During the hot summer months our Aid met regularly once each week in the basement of the church. We have been doing quite a bit of quilting. At one of our Aid meetings recently the women decided to start a missionary society. We have been meeting in the homes. During the summer months the different classes of the Sunday school and also the Aid sponsored ice cream socials on the church lawn. The proceeds went to the building fund. We have been successful in getting The Gospel Messenger into seventy-five per cent of the homes. At our quarterly council Sept. 4 Sunday-school officers were elected. Mrs. Elda Lowe was elected superintendent. We also decided to start a home department. We elected a building committee and it was decided that they should investigate the cost of raising the church and enlarging the basement. A delegation of thirty-three people went from this church to the Libertyville church last evening to the evangelistic meeting, which is being conducted by Bro. W. C. Sell. We heard a fine sermon on baptism. Some of our group furnished special music, a solo, and a male quartet. The teachers for the different classes of the Sunday school were elected the last day in September. It was also promotion Sunday and we decided to start a senior class which was needed very much. We planned to have our love feast Oct. 19, but because of the Preaching Mission at Des Moines it was postponed until Oct. 26 at 7:30.—Mrs. Charles Albin, Ottumwa, Iowa, Oct. 9.

### KANSAS

**Bloom church** met in council Sept. 8. We plan to hold a series of meetings in November, closing with a love feast. Brother and Sister A. C. Keller are the delegates to district meeting, with Walter Rakes and Mrs. Mable Batt, alternates. Sept. 27 we held our harvest meeting. Sister G. W. Weddle was pleasantly surprised on her eightieth birthday when friends and relatives gathered at the church on Sunday, Sept. 20, with a basket dinner. Bro. John Oxley is our pastor for another year.—Mrs. A. C. Keller, Minneola, Kans., Oct. 7.

**Independence.**—The attendance during the summer held up well, considering the extreme heat and other things with which we had to contend. Our summer pastor, Bro. S. L. Barnhart, and his wife left

Sept. 1 to continue their work at Bethany Biblical Seminary. Their work here was much appreciated. On their last Sunday here the Sunday school and church presented them with a purse as a token of good wishes. Our new pastor, Bro. Raymond R. Peters, and family came in time to hold services Sept. 6. The church is responding splendidly under their leadership. They have already called in every home. The pastor attended the Kansas City Preaching Mission Sept. 20-24. We will have an eight-day Preaching Mission in our church Nov. 15-22. The church held a business meeting and the following officers were elected for the year: Bro. R. E. Loshbaugh, elder; Albert Corn, clerk; W. H. Haughn, treasurer; Mrs. Amanda D. Griffiths, correspondent. The choir has been reorganized under the direction of Mrs. Peters. We are looking forward to a good year.—Mrs. Amanda D. Griffiths, Independence, Kans., Oct. 10.

**Maple Grove.**—We met in council Aug. 29. Officers were elected for the year beginning Oct. 1: Bro. C. O. Bogart, elder; Sister Kate Bishop, Sunday-school superintendent, with Arthur Jackson, assistant; church clerk, Anna Cheesman; treasurer, Arthur Bishop; the writer, Messenger agent and correspondent. Delegates to district meeting are Willis O. Neff and Kate Bishop. Our love feast was held Oct. 3. Visiting ministers last August were C. Ernest Davis and Chas. Albin. Bro. Dennis Kesler preached for us on Sunday morning, Sept. 13, after which Bro. Willis O. Neff and wife were ordained in the ministry. We are expecting Bro. Wm. Riddlebarger to be with us in an evangelistic campaign beginning Dec. 20.—Mrs. Lizzie Miller, Norcat, Kans., Oct. 13.

**McPherson.**—Church officers were elected for ensuing year at our members' meeting which convened Oct. 8. Bro. J. J. Yoder is retained as elder; Bro. D. C. Wampler, church clerk. Our pastor, Bro. R. E. Zook, and C. E. Davis will represent us at district meeting. Ten letters have been granted and twenty-four received into the church by letter or baptism. At the morning service on Aug. 2 special tribute was paid to our aged Eld. E. E. John who had reached his 80th milestone. He has maintained a fine youthful spirit through the years which was very evident in the fitting words spoken by him at the close of the meeting. Sept. 20 Bro. H. L. Ruthrauff of Hutchinson, Kans., delivered a masterful harvest day sermon. An offering of \$158 was lifted for district missions. Several of our young people attended camp near Junction City in August. With the coming of the college students our Sunday school and B. Y. P. D. have taken on new life. Miss Myrtle Barley will have charge of the Junior League. Harold Mohler is sponsor of the junior B. Y. P. D. Miss Theresa Stroh is president of the college Christian Endeavor. Oct. 4 the council of women entertained the college girls at tea. The religious life committee of the college sponsors a weekly vesper service at the church from 6:45 to 7:10 P. M. These are very inspirational and are largely attended by the college students and community. The church appreciates the presence of Prof. and Mrs. Nevin Fisher in our midst this year.—Mrs. J. Hugh Heckman, McPherson, Kans., Oct. 12.

**North Solomon church** met in council. Bro. Bucher and Sister Rose Naylor were chosen delegates to district conference. Our love feast will be held Oct. 24. Several of our young people are away at school.—Mrs. John Moyer, Harlan, Kans., Oct. 5.

**Osage church** met in council Sept. 5. The Sunday-school officers for the coming year were elected and delegates were chosen for district meeting. Plans are being made to hold a revival with Bro. F. A. Myers of Canton, Ill., evangelist. We will begin Nov. 1 with a basket dinner and homecoming.—Mrs. Lena Crumpacker, Monmouth, Kans., Oct. 12.

**Pleasant View.**—During the long, dry summer the spirit of loyalty in both attendance and interest in services was very marked and also very gratifying to our pastor. Sept. 2 our members' meeting convened for the yearly election of church and Sunday-school officers. Bro. Chas. A. Miller was chosen elder; Bro. V. W. Hornbaker, clerk; Bro. O. F. Hornbaker, treasurer; Bro. V. W. Hornbaker, Sunday-school superintendent; Sister Hazel Hollinger, assistant; the writer, church correspondent and Messenger agent. Our Ladies' Aid held election of officers Sept. 3, Sister Hazel Hollinger being re-elected president. An all-day meeting of the Aid was held Sept. 17. The forenoon was spent in canning peaches for use during the district meeting. In the afternoon the yearbook was planned and further plans were made for the conference. As our church basement was not finished a number of brethren have been busy painting tables, hanging cupboard doors and doing other necessary work. Sept. 13 was homecoming day for the Brethren Home, services being held in the church here. Quite a number attended from a distance, from adjoining churches and the local community. The morning worship hour was given over to an address by H. L. Ruthrauff of Hutchinson on the subject, The Sunset of Life—this in honor of the aged brethren and sisters of the Home. The speakers of the afternoon were Brethren S. E. Thompson of Pampa, Tex., John Whiteneck of Nickerson and Paul Thompson of Conway Springs, Kans. The evening service was presided over by G. E. Shirky of Madison, Kans., one of the Home trustees. An interesting feature in the evening was the singing of a number of beautiful songs by the men's chorus of the Yoder Mennonite church. Eld. D. A. Crist of Quinter, Kans., also a trustee of the Home, gave another of his interesting addresses on Travels in the Orient. This homecoming was thought to be by some the best that has been held here. Sept. 27 was rally and promotion day. In the morning a short program was given and each teacher awarded certificates of promotion to the classes. The yearly birthday offerings also were received: from the primary department, \$3.93; adult, \$8.71. Miss Frances Davis, teacher at Zion school, gave an interesting talk to the young people in the afternoon.—Mrs. Barbara Showalter, Hutchinson, Kans., Oct. 10.

**Verdigris.**—Our church met Sept. 20 in business meeting. Church and

## SHOP EARLY

### SEND FOR THAT NEW KURTZ BOOK TODAY

You do not need to wait until your Messenger subscription expires. At new bargain rates you can have your subscription extended for one year and get the Kurtz book by return mail. Get your copy of The Gospel of Jesus early. It will cost you nothing extra.

**Offer No. 1.** The regular price of The Gospel Messenger is \$2 per year, and the list price of the Kurtz book is \$1.50. Ordered together, the Messenger and The Gospel of Jesus can be had for \$2.75, or at a saving of 75c.

**Offer No. 2.** If your church puts the Messenger in at least 75% of the resident Brethren homes the club rate of \$1.25 per annum applies. Here also the Kurtz book is but 75c extra with a year's subscription to the Messenger. By the second plan you get a \$2 paper and a \$1.50 book for \$2.00, or at a saving of \$1.50!

Brethren Publishing House, Elgin, Illinois—

Inclosed for the Messenger .....\$

Inclosed for the book (if desired) ....\$

Total sent .....\$

Name .....

Street or Route .....

Town .....

State .....

Congregation .....



Sunday-school officers were elected for the ensuing year. Bro. Oscar Fike is our elder and pastor, dividing his time with the Gravel Hill congregation. Sister Pearl Cain is Sunday-school superintendent. Bro. B. M. Rollins and wife were with us in revival meetings Sept. 22 to Oct. 4. We were greatly strengthened by the messages they brought us; much interest has been awakened by their teaching.—Mrs. G. E. Shirky, Madison, Kans., Oct. 11.

**Wichita.**—First church met in council Sept. 16. Officers for the Sunday school were chosen with Bro. Paul Lentz, superintendent. Promotion exercises and installation of officers and teachers was held Oct. 11. Sisters Rexroad and Cripe were chosen delegates to district meeting. The church was fortunate in purchasing a parsonage near the church, at a very reasonable price, equal to a nice donation from the owners. Bro. Morris Frantz of Empire, Calif., held our revival meetings beginning Sept. 20 and continuing two weeks. The attendance was the largest we have had for a number of years. Bro. Frantz gave us a series of very strong sermons. One made the choice for Christ. Our love feast will be held Oct. 26.—Mrs. D. H. Heckman, Wichita, Kans., Oct. 10.

### LOUISIANA

**Roanoke** church enjoyed the privilege of entertaining the District Meeting of Texas and Louisiana Aug. 7-9. Meeting with our brethren in the far churches of the district is a rare privilege, as is also hearing men like Bro. V. F. Schwalm, who was with us for the meeting. Sept. 27 we elected officers for the coming year: elder, J. F. Hoke; clerk, Helen Longanecker; treasurer, R. M. Harris; Sunday-school superintendent, Glenn Harris; B. Y. P. D. president, Edith Longanecker. We decided to defer securing a pastor until we are assured of a parsonage, and to make every effort in the coming year to secure funds for it. A garage and church storeroom will be built on the parsonage grounds this fall. Our fall communion will be held Nov. 13.—Mrs. Glenn Harris, Jennings, La., Oct. 15.

### MARYLAND

**Brownsville.**—The installation service for our new pastor, Bro. Henry C. Eller, and his wife was held on Sunday morning, Sept. 6, with Eld. J. S. Bowlus in charge. We have had our election for Sunday-school officers. Bro. Vernon Nichols was re-elected superintendent here; Bro. M. C. Younkins at West Brownsville; Bro. Kenneth Edwards at South Brownsville. Installation services for all officers were held at all three churches Sunday, Sept. 27. Bro. Frank Handwerk of Walnutport, Pa., was with us on Sunday morning, Sept. 27, and assisted in the services. Our church council was held Oct. 3. Bro. Eller was given authority to plan for revival services at all three churches. He is planning a week's service at each place beginning at West Brownsville Oct. 11. Our love feast will be held Oct. 24 at 4 P. M. Bro. Eller expects to begin a series at South Brownsville Oct. 25, following that with a week at Brownsville, closing Nov. 8. We enjoyed an inspiring rally day service on Oct. 4. The women's class opened Sunday school with a devotional service. During the service following Sunday school, short talks were given by all three superintendents and a talk to the children by Sister Eller. Bro. Eller's sermon was on the subject, Consider Christ. A joint choir from all three churches helped with the congregational singing and special music was furnished by West and South Brownsville during the morning and afternoon services. In the afternoon Sister Rose Nichols told a story to the children and Rev. Secrist, pastor of the U. B. church, Rehersville, Eld. J. S. Bowlus and Bro. Eller gave addresses.—Mrs. Ira L. Kaetzel, Brownsville, Md., Oct. 7.

**Meadow Branch** congregation convened in semiannual council Sept. 19. The visiting brethren made a favorable report of the annual house to house visit. A number of queries were referred to the Meadow Branch local council. Two were received into fellowship, one by letter, the other by baptism. Three letters were granted. H. Edgar Royer was re-elected clerk; the undersigned was unanimously retained as elder.—Wm. E. Roop, Westminster, Md., Oct. 10.

**Pleasant View.**—The love feast will take place Sunday, Nov. 1, at 4 P. M. Our missionary meeting, conducted by the women with Sister Olive Eckard, director, was held Oct. 7. The program used was Our Girls' Schools—India, China and Africa, which we are helping to support. The meeting was well attended and much interest was manifested. We meet once a month when a program of some phase of Women's Work is given. Our church with Myersville has considered employing a pastor, but as yet has not come to a decision.—Mrs. J. S. Bowlus, Jefferson, Md., Oct. 10.

**Thurmont** church met in semiannual business council Oct. 2. The visiting brethren reported all in harmony. Church school was reorganized. The annual love feast is set for Nov. 14 at 6 P. M.—T. S. Fike, Thurmont, Md., Oct. 7.

### MICHIGAN

**Florence** church held their council meeting in October, electing new officers and teachers for the Sunday school. The young people's class presented a play, The Lost Church, which was very inspiring. They were invited to give the same play at the Middlebury church, Ind., on Oct. 11. Nov. 30 we will begin a two weeks' revival conducted by Bro. A. H. Miller of Kent, Ohio, assisted by our own pastor, Bro. Geo. Sherck, of Constantine, Mich.—Naomi Slack, Constantine, Mich., Oct. 15.

**Woodland** church is extending a hearty welcome to the members of the Woodland Village church who are now worshipping with us. It was decided recently to discontinue services there for one year, the members to join with us. The recent organization of the Sunday school included several members for their group in our corps of workers. We expect Bro. J. Edson Ulery of Onekama, Mich., to assist us in a series of evangelistic services Nov. 8-22. It was decided to have an all-day com-

munion service at the close of the meeting which will be Nov. 22. The Michigan council of boards recently approved a plan for a tour of the district Oct. 26-31 by the following leaders: D. D. Funderburg, for the men; Leland Bruhaker, for the young people, and Sister Ross D. Murphy for the women. The first meeting is to be in the Woodland church Oct. 26. The joint Bible institute of the neighboring churches will be held Oct. 30-Nov. 1 in the Woodland Village church with Bro. J. Oscar Winger of North Manchester, Ind., and Sister Minnie Bright, on furlough from China, as speakers. Committees have been appointed to prepare a Christmas program and to make plans for a fellowship supper during the holidays.—Doris Teeter, Hastings, Mich., Oct. 11.

### MINNESOTA

**Barnum** church just closed a two weeks' revival conducted by R. F. McInay of Minneapolis church. On Sept. 17, in the afternoon, eight were baptized preceding the communion in the evening. Our community is getting electric power so we are preparing to wire our church for electricity.—Mrs. E. H. Dilley, Barnum, Minn., Oct. 7.

### MISSOURI

**Nevada** church met in council Oct. 2. Bro. M. K. Beshore was elected Sunday-school superintendent; Sister Smith Hamersly, clerk; Sister L. M. Baldwin, Messenger agent and correspondent; Bro. Adkins, retained as elder. Bro. Adkins suggested a mission week meeting in November. At a later date it was decided that the pastor, Bro. L. M. Baldwin, hold the week's meeting beginning Nov. 15 and closing with a love feast Sunday, Nov. 22. The proceeds from the meeting will be used to repair and repaint the church.—Mrs. L. M. Baldwin, Nevada, Mo., Oct. 12.

### MISSOURI

**Smithfork.**—On Sept. 1 Bro. J. H. Mathis took up the pastorate of this church; he is also our district field man. Bro. Chas. Austin who had been pastor for eighteen months resigned to continue his college studies. At our regular business meeting Sept. 15, all officers and committees were elected for the year: Bro. Mathis, elder; Bro. Perry Williams, Sunday-school superintendent. All our activities are renewed and the church year begins Oct. 1. During the summer we co-operated with the other churches of our town in Sunday evening services. The interdenominational group of young people held their vesper services on the church lawn an hour previous to the preaching. The young people's group, affiliated with interdenominational group, also put on a midweek program one evening and gave one Sunday night program which was most helpful and appreciated. Our Vacation Bible School of two weeks was held in July with an enrollment of forty-four. At the close an appropriate program and exhibition of the work was held. The juniors and young people with their leaders attended the camps provided for the different groups of the district: Excelsior Springs for the junior boys and girls and Pertle Springs near Warrensburg for young people. This church was well represented at both camps. The young married people's class sponsored the Fourth of July social when a goodly number enjoyed an evening of social intercourse and refreshments. A joint reception was held for our outgoing and incoming pastors on the arrival of Brother and Sister Mathis, when a very pleasant social time was spent in getting acquainted. Early in the summer a social was held for one of our former ministers, Bro. Bruce Williams, and family of North Dakota. This was much enjoyed with former friends and associates. The annual homecoming Oct. 4 again brought together a large group of neighbors and friends and former residents for a day of worship and social intercourse which was most profitable. One of our early leaders, a minister's wife, Sister Mary Polk Ellenberger, gave us some reminiscences of the early activities of the church which brought to us the facts of the struggle and hardships of our pioneers in establishing these churches which continue to stand through the years. Music, pageantry and messages from former residents—all were most pleasing and inspiring parts of the program. The women's circle continues monthly meetings; some hand work with a program that features a church project is a regular part of the meetings. We help in the financial part of our church work also. A number of our members both old and young attended the Preaching Mission held in Kansas City recently, where opportunity was given to hear and see some of the world's great leaders in Christian work.—Ada Sell, Plattsburg, Mo., Oct. 10.

### NEBRASKA

**Afton** church held a business meeting Oct. 8. Officers for the coming year were elected as follows: Elder, David G. Wine; clerk, Nellie Garman; treasurer, Martin Sorenson; Messenger correspondent and agent, Lena Weybright; trustee (re-elected), Dorrance Miller; Sunday-school superintendent, Nellie Garman; assistant, Gertrude Garman. Delegates to district meeting, Harley Weybright, Ernest Garman.—Lena Weybright, Cambridge, Nebr., Oct. 15.

**South Beatrice.**—Educational day was observed in June by a most timely talk on Education by the superintendent of city schools. On Children's Day the play, Spring Awakening, was given by the elementary division, sponsored by Pauline Dell. July 4 was celebrated by a large crowd gathering in Sanders Grove where a picnic dinner was served and an appropriate talk was given by Bro. Earl Breon of Topeka, Kans. The following Sunday Bro. Breon filled the pulpit. The W. C. T. U. sponsored the L. T. L. school which was conducted by Ruth Burroughs and Jen Jenkins. The school closed with an original play written by the cast. The same organization held their annual declamatory contest in August. Also a fine talk on the Constitution was given in August by Judge Messmore. While our pastor and some of the young people attended a conference in Omaha our elder filled the pul-



pit in the morning and Bro. Chas. Albion of Kansas in the evening. During the summer months the adult C. W. studied the subject of Stewardship, taught by Bertha Frantz. At the close a question box was opened, bringing out the practical side of tithing. The culmination of the summer's study was a play, Great Possessions, given by this same group. The women's council elected officers for the different departments for the coming year. The Aid Society gave a good report for the year's work, under the leadership of Amy Orr. Our annual business meeting was held Sept. 16, when church and Sunday-school officers were elected for another year. This closes a full year's work for the kingdom under the guidance of our efficient leader, Bro. Brandt.—Mrs. J. H. Heiny, Blue Springs, Nebr., Oct. 11.

### NEW MEXICO

**Clovis.**—Our regular quarterly council was held Sept. 25. The Sunday school had promotion on Sunday, Sept. 27, and on Oct. 4 rally day was observed with an inspirational program. Installation services for new officers and teachers was held, closing with a sermon by the pastor. One young mother was baptized recently.—Minnie B. Rodes, Clovis, N. Mex., Oct. 10.

### OHIO

**East Chippewa church** met in council Sept. 28. Church officers for the coming year were elected with a few changes. Brother and Sister D. R. McFadden were elected delegates to district conference with Brethren Vernon King and A. J. Hostetler, alternates. It was decided to have an all-day meeting Sunday, Oct. 25, with communion services in the evening. Bro. Carl Smucker was relicensed to preach another year. Bro. J. J. Anglemeyer conducted our revival; his spirit-filled messages were greatly appreciated. Four were baptized and received into the church. Other special programs during the summer were the Bethany trio, the Arnold family, Children's Day and a Cradle Roll program. The Sunday-school and church attendance is keeping up well.—Sarah Blough, Sterling, Ohio, Oct. 3.

**Lick Creek.**—On Sunday morning, Sept. 27, we had installation services for church and Sunday-school officers for the coming year. In the evening our pastor, Bro. Dewey E. Rowe, began a week's series of meetings, closing Sunday morning, Oct. 4. A good interest was shown throughout the meetings. Prior to the meetings the pastor conducted four Sunday evening meetings on the subject of Personal Evangelism. The plans followed were along those of the National Preaching Mission. As a result of these meetings six were born into the kingdom—all heads of families. Also two members of the Dunkard Brethren were received back into the church. At 1:30 P. M. our elder, Bro. Edw. Kintner, gave us an inspiring message. In the evening we held our love feast which was well attended. Oct. 4 was a day long to be remembered; it was also rally and promotion day in the Sunday school. Our Sunday school has been progressing nicely under the leadership of our superintendent, Bro. Rollin Kyser. Sunday also was the beginning of our pastor's second year here. We feel that we owe much to Bro. Rowe and wife for their untiring efforts and sacrifices made for the Lick Creek church. The Ladies' Aid has been busy the past year with plenty of work for all who could attend. They have just recently bought and had installed a furnace which is much appreciated by the church. About a year ago a Men's Work was organized. Last spring they decided to rent a field for corn as one of their projects. As a result of this effort they now have twenty acres of fine corn ready to harvest.—Mrs. Ada Stombaugh, Bryan, Ohio, Oct. 12.

**Marion.**—Bro. L. S. Brubaker of Covina, Calif., returned missionary, gave us a splendid address June 14, telling about his tour of the mission fields. In our business meeting May 25 Brother and Sister Cover were asked to stay for another year. In our Vacation Bible School 110 were enrolled and interest was very good. Mrs. Cover had charge of the school. Sunday night service was dismissed during July and August, but has begun again with good interest. Edythe Thompson was elected Sunday-school superintendent for the year beginning Oct. 1. Her assistant is Orva Harper. B. Y. P. D. has been organized and Junior League is to organize Oct. 11. Sept. 27 we had promotion day and installation service for all Sunday-school officers. Oct. 4 was all Dunkard day and rally day combined with all-day meeting and basket dinner. Bro. D. W. Kurtz gave us three splendid lectures on: Ideals of the Church of the Brethren, The Aims and Purpose of the Preaching Mission, The Three Choices of Youth. The meetings were well attended. Special music was given by different ones of the church. Twenty-nine from our church attended the summer assembly and four attended the Northwestern Ohio missionary institute at Lima.—Mrs. Grace Blessing, Marion, Ohio, Oct. 8.

**Reading.**—We are happy to report that Bro. Harvey Lehman has been retained for the coming year. Officers for the year are: Elder, Bro. Inman; clerk, O. C. Hahn; Sunday-school superintendent, Bro. Raymond Ridsen. Delegates to district meeting were Brother and Sister Messer. July 26 we observed our annual homecoming with Bro. J. O. Winger, guest speaker. He was assisted in the services by other visiting brethren. In the evening Bro. Winger spoke especially to the young people. Aug. 17 Brother and Sister Arnold and daughter presented their program of chalk talks and music which was greatly appreciated. A special offering was sent to Bethany.—Rena Heestand, Homeworth, Ohio, Oct. 11.

**Salem church** met in council Sept. 11. Sunday-school officers were elected with Bro. Albert Landis, superintendent and Bro. Earl Gorrell, assistant. Our love feast will be held Nov. 14 at 7 P. M. Recently we have enjoyed interesting and uplifting messages by Bro. C. C. Sollenberger from Uniontown, Pa., Galen Hossman, peace campaign representative, and Mr. Dowdell, Anti-Saloon League representative. Aug. 21

the Bethany male quartet rendered a very good program. Our elder, E. E. Brumbaugh, who has been ill for sometime, is slowly improving.—Naomi Sibert, Union, Ohio, Oct. 7.

### PENNSYLVANIA

**Altoona** (Twenty-eighth Street).—Our revival meetings will begin Nov. 2 conducted by Bro. Tobias Henry, pastor of the Roxbury church of Johnstown. Our communion will be held Sunday evening, Nov. 22. Sept. 27 Bro. Helser, one of our missionaries to Africa, spoke at the young people's meeting and then brought the message of the evening in the church service. He pleaded with the young people to dedicate their lives to the Master for service on the African field, as new fields are being opened up and there is a scarcity of missionaries. The B. Y. P. D. has begun evening services for the year and is discussing the value of Christianity, in comparison with other religions of the world.—S. W. Snyder, Altoona, Pa., Oct. 20.

**Brandts church** recently closed a very successful revival meeting conducted by Bro. J. E. Rowland, Mechanicsburg, Pa. As a result fourteen accepted Christ and were baptized, eleven of this number being young girls. Sunday, Sept. 6, Bro. E. B. Wingert was installed as a minister. Sept. 13 we held an all-day homecoming and Sunday-school meeting. Bro. R. M. Flohr preached in the morning. The speakers for the afternoon were Bro. C. E. Grapes, Chambersburg, Bro. S. C. Godfrey, Red Lion, and Bro. J. E. Rowland. Our love feast will be held Oct. 24.—Mildred M. Heckman, St. Thomas, Pa., Oct. 11.

**Carlisle.**—Sunday, Oct. 4, we had installation of Sunday-school workers, rally day and harvest meeting. Bro. Levi K. Ziegler of Waynes-

## ANNOUNCEMENTS

### LOVE FEASTS

#### California

Nov. 7, 7:30 pm, Laton.  
Nov. 8, Covina.  
Nov. 15, Reedley.  
Nov. 15, 4 pm, Los Angeles, East side.

#### Illinois

Nov. 2, Walnut Grove.  
Nov. 2, Lena.  
Nov. 22, Bethel (Naperville).

#### Indiana

Nov. 1, 6:30 pm, Four Mile.  
Nov. 1, Union Grove.  
Nov. 2, Pleasant Chapel.  
Nov. 2, Upper Deer Creek.  
Nov. 2, 7 pm, Roann.  
Nov. 7, Markle.  
Nov. 9, Flora.  
Nov. 14, Wawaka.  
Nov. 14, Bethany.  
Nov. 21, Center.

#### Iowa

Nov. 2, Dry Creek.

#### Kansas

Oct. 31, 6:30 pm, Washington.  
Nov. 16, Belleville.  
Nov. 23, Galesburg.

#### Louisiana

Nov. 13, Roanoke.

#### Maryland

Oct. 31, 4 pm, Manor.  
Oct. 31, 2:30 pm, Locust Grove.  
Nov. 1, 4 pm, Pleasant View.  
Nov. 1, 5 pm, Woodberry (Baltimore).  
Nov. 7, 2:30 pm, Monocacy.  
Nov. 8, 6 pm, Westminster.  
Nov. 14, 3 pm, Welty.  
Nov. 14, 6 pm, Thurmont.  
Nov. 14, 2:30 pm, Longmeadow.  
Nov. 15, 6 pm, Sharpsburg.

#### Michigan

Nov. 8, Buchanan.  
Nov. 8, Battle Creek.  
Nov. 22, Woodland.

#### Missouri

Nov. 1, Rockingham.  
Nov. 22, Nevada.  
Nov. 23, Cabool.

#### Ohio

Nov. 2, Ross.  
Nov. 7, 10 am, Poplar Grove.  
Nov. 7, 7 pm, Stonelick.  
Nov. 7, 7 pm, Lower Stillwater.  
Nov. 8, Eagle Creek.  
Nov. 14, 7 pm, Beaver Creek.  
Nov. 14, Salem.

Nov. 15, Ft. McKinley.  
Nov. 16, Kent.

#### Oklahoma

Oct. 31, Big Creek.  
Nov. 27, Thomas.

#### Pennsylvania

Oct. 31, 2 pm, Akron.  
Oct. 31, Indian Creek.  
Oct. 31, Nov. 1, 1:30 pm, Heidelberg.  
Oct. 31, Nov. 1, 10 am, Prices (Antietam).  
Nov. 1, 6:30 pm, Philadelphia, First.  
Nov. 1, 7 pm, Leamersville.  
Nov. 1, Lancaster.  
Nov. 1, 7 pm, Connelville.  
Nov. 1, Walnut Grove.  
Nov. 1, 2, West Greentree.  
Nov. 1, Codorus at Shrewsbury.  
Nov. 1, 6 pm, Reading.  
Nov. 1, 7 pm, Boiling Springs.  
Nov. 1, 7 pm, York, Madison Avenue.  
Nov. 1, 2, West Green Tree at Florin.  
Nov. 1, 5:30 pm, Manor at Purchase Line.  
Nov. 4, 7 pm, Greencastle.  
Nov. 7, 8, 1:30 pm, Richland.  
Nov. 7, 8, 2 pm, East Petersburg.  
Nov. 7, 7 pm, Sugar Run (Aughwick).  
Nov. 7, Mechanic Grove.  
Nov. 7, 1:30 pm, Welsb Run.  
Nov. 8, Lititz.  
Nov. 7, 10 am, Falling Spring at Hade.  
Nov. 8, York, First.  
Nov. 8, 7 pm, Norristown.  
Nov. 8, 7:30 pm, Pittsburgh.  
Nov. 8, 6:30 pm, Everett.  
Nov. 14, 15, 1:30 pm, Annville.  
Nov. 14, 15, Mountville.  
Nov. 14, 2 pm, Hatfield.  
Nov. 15, Chambersburg.  
Nov. 14, 15, 1:30 pm, Myerstown.  
Nov. 14, 15, 1:30 pm, Midway.  
Nov. 15, 6 pm, Elizabethtown.  
Nov. 22, Altoona (Twenty-eighth Street).

#### Tennessee

Nov. 7, 7 pm, Jackson Park.

#### Virginia

Oct. 31, Antioch.  
Oct. 31, 3 pm, Sangerville.  
Oct. 31, 5 pm, Mill Creek.  
Nov. 1, 4 pm, Beaver Creek.  
Nov. 14, 3 pm, Branch.  
Nov. 14, 5 pm, Lebanon.



boro, Pa., conducted the harvest meeting and Bro. Earl Kipp of Newport, Pa., was with us at the morning service. Bro. J. A. Buffenmyer of the Lost Creek congregation will be with us in an evangelistic effort beginning Nov. 8. Our love feast will be held Oct. 25. The church elected as delegates to district meeting the writer and H. M. Snively. The ministerial and Sunday-school meeting for 1937 will be held in the Carlisle church. We feel that our church is making steady progress under the leadership of our pastor and elder, H. M. Snively.—J. E. Faulkner, Carlisle, Pa., Oct. 10.

**Claysburg.**—Since vacation days are over renewed interest is being manifested in Sunday-school and church activities. The sisters meet each week at the parsonage to sew, while the Men's Work organization has a monthly meeting with an average attendance of fourteen. Our Sunday school elected officers on Sept. 20 for the coming year, the entire staff of last year being re-elected. Our annual rally and homecoming was held on Sept. 27; this month also marked the tenth anniversary of the completion of the church building and the coming of the present pastor, Bro. C. L. Cox. Prof. H. H. Nye of Juniata College was the morning and afternoon speaker. Eld. D. B. Maddocks of Altoona brought us a strong vesper message and in the evening the pastor began a two weeks' service using as his first subject, "Wells of Water Redigged." Webster Mosholder, evangelistic song leader from Johnstown, led the music and brought much interest and inspiration during the two weeks. A chorus of twenty-five children added much interest to each evening's service. The attendance was fine, gospel messages were preached and as a direct result thirteen were baptized and two received by letter. Our love feast was held on the evening of Oct. 11 with the pastor officiating, assisted by Brethren Frank Brubaker and Alvin Cox.—H. D. Miller, Claysburg, Pa., Oct. 12.

**Conewago.**—May 10 our young people rendered a Mother's Day program which was followed by a short address on Mothers by Bro. J. M. Hostetter. On May 30 and 31 we held our love feast at the Bachmanville house. Bro. B. W. S. Ebersole officiated. The Sunday school at the Bachmanville house gave their Children's Day exercises on June 7. Bro. Howard Merkey of Manheim was the guest speaker. On Sunday morning, July 12, Bro. Paul D. Wenger of Leacock, Pa., preached an inspiring sermon at the Conewago house. In the afternoon the Sunday school at that place rendered their Children's Day exercises, followed by an interesting talk for the children by Bro. Paul D. Wenger. Our harvest home service was held at the Bachmanville house on Aug. 16. Bro. Ralph Frey of Elizabethtown delivered the sermon. Our church met in council Sept. 3 and elected Sunday-school officers. Bro. B. W. S. Ebersole of Hershey conducted a successful evangelistic meeting Sept. 6 to 23; he labored earnestly and brought us deep spirit-filled sermons. The various doctrinal talks which preceded the sermons were helpful and inspiring to all. Vesper services, old folks' meeting and family night were also encouraging. As a result of the meetings eight young people were received into the church by baptism. Our love feast will be held at Bachmanville on Oct. 31 and Nov. 1.—Mrs. Roy M. Reiber, Elizabethtown, Pa., Oct. 10.

**Greencastle** church met in council Oct. 12. Reports were read from the various boards, all of which were very encouraging. Our B. Y. P. D. entertained the church at a fellowship supper recently with Bro. H. M. Stover of Waynesboro as guest speaker. Brother and Sister Kulp were with us Sunday evening, Oct. 12. Our love feast and communion service will be held Nov. 4 at 7 P. M. Plans are being made to have a Bible institute, also a leadership training class in the early part of the winter months.—Kate E. Gilland, Greencastle, Pa., Oct. 13.

**Huntsdale.**—An all-day homecoming was held at the church Sept. 20. Bro. Jacob Hollinger of Washington, D. C., preached a very helpful sermon in the morning. In the afternoon Bro. Albert Hollinger of the Lutheran church, Hanover, preached a good sermon, after which a number spoke of their first memories of Huntsdale. Bro. Stover of Waynesboro presented a secretary book which was presented by Mrs. Elizabeth Keeny Cashman of Waynesboro. This book contains the record of the Sunday school from 1878 to 1880, this being the first Sunday school held at Huntsdale. Six people were present who attended the first Sunday school held in our church. Mrs. Annie Cockley, our oldest member (82 years), read one Sunday's record from this book. Oct. 8 our church met in special council to elect an elder. Bro. Snively and Bro. Kline came to assist us. Bro. Otho Hassinger was elected to fill the unexpired term of Bro. Evans. Our communion was held Oct. 11.—Esther Clopper, Huntsdale, Pa., Oct. 12.

**Mechanic Grove.**—We had a successful Vacation Bible School from July 27 to Aug. 7 with an enrollment of 179. The spirit of co-operation in the community was of the finest. The Children's Day service was held on Sept. 6. An unusual harvest meeting message was given to us by Bro. A. C. Baugher on Sept. 13. Splendid interest and good attendance are shown at our midweek prayer meetings. Bro. Shotzberger of Lancaster directs music in our church at the Sunday evening meetings. Our love feast will be held Saturday evening, Nov. 7, with the examination service at 2 o'clock.—Martha A. Bucher, Quarryville, Pa., Oct. 10.

**Middle Creek.**—We held our fifth annual homecoming service on Aug. 16. Bro. John R. Snyder was the speaker of the day. These messages were greatly enjoyed along with other special features of the program. We held our council Oct. 3, with Bro. W. F. Berkebile, our pastor and elder, in charge. The following officers were elected: Secretary, Mrs. W. J. Knepper; treasurer, Emmert Bittner; Messenger agent, Mrs. Cora Bittner; Messenger correspondent, Mrs. Lillian Bruner. Money has been raised to roof one side of our church building. The matter was placed in the hands of the trustees. We met in our fall love feast Oct. 6. We are anticipating a visit from Sister Olive Widowson in our church Dec. 7.—Lillian Bruner, Rockwood, Pa., Oct. 12.

## For Home, School and Church

wise parents and teachers seek the best guidance. The experience of other wise leaders may become accessible through books wisely selected. We recommend—

### The Home and Christian Living, 75c

By Percy R. Hayward and Myrtle H. Hayward

Aims to develop a home in which all-round individuals may grow to be their best selves.

### Faith or Fear In Child Training, \$2.00

By Margaret Eggleston

Knowing her subject as she does the author does not befuddle the reader with "creative experience," "introversion," "neuroses," "integrated personality," etc., but talks sense in terms easily understood by all.

### Religious Education in the Small Church, 75c

By Lewis Joseph Sherrill

Most books on such subjects are written for the large church. This one recognizes the small church and its problems. That's what makes it a good book for your church.

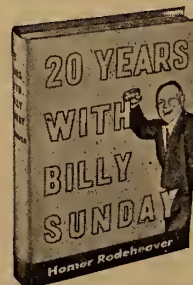
### Toward Understanding Adults, 75c

By Earl F. Zeigler

The author knows adults and speaks to them in short words, simple sentences and brings a message that strikes home.

Brethren Publishing House, Elgin, Ill.

## 20 Years With Billy Sunday



Remarkable man was Billy Sunday. Ball player, evangelist, outstanding in both fields. Never went beyond the ninth grade in school. But how he thundered forth his startling messages from the pulpit. Homer Rodeheaver who campaigned with him for 20 years takes you behind the curtains and shows you the real Billy Sunday—earnest, sincere, humble, trusting, ever praying, striving to lead sinners to their Savior. You'll get rich returns for your time and money if you read this thrilling story of the man who moved millions. Price, \$1.00.

## Stories of the Great Hymns of the Church

By Silas H. Paine

Over 800 pages telling the story of 805 great hymns. You'll never know too well how our great hymns came to be. Each new author brings you additional information. Even if you have other books dealing with the history of our great hymns you'll be richly rewarded by adding this one to your list. Choristers, ministers, superintendents, teachers—all these will do their work better as they familiarize themselves with our church music. Price, \$1.95.

Brethren Publishing House, Elgin, Ill.



## OFFICIAL DIRECTORY

## GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.  
 J. J. Yoder, Vice-Chairman, McPherson, Kans.  
 H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.  
 Leland S. Brubaker, Elgin, Ill.  
 Rufus D. Bowman, 337 N. Carolina Ave., S. E., Washington, D. C.  
 J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa.  
 B. F. Studebaker, Union, Ohio.  
 General Secretary, C. D. Bonsack, Elgin, Ill.  
 Assistant Secretary, H. Spenser Minnich, Elgin, Ill.  
 Home Mission Secretary, M. R. Zigler, Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.  
 Manager and Treasurer, R. E. Arnold, Elgin, Ill.  
 Secretary, L. T. Miller, Elgin, Ill.

## BOARD OF CHRISTIAN EDUCATION

R. E. Mohler, Chairman, McPherson, Kans.  
 C. S. Ikenberry, Vice-Chairman, Daleville, Va.  
 L. W. Shultz, N. Manchester, Ind.  
 H. K. Ober, Elizabethtown, Pa.  
 C. Ernest Davis, McPherson, Kans.  
 J. M. Henry, Bridgewater, Va.  
 Mrs. L. S. Shively, 2110 W. Jackson, Muncie, Ind.  
 Mrs. Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.  
 L. M. Davenport, Los Angeles, Calif.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.  
 Eastern Representative, Rufus D. Bowman, Washington, D. C.  
 Peace Representative, Dan West, Elgin, Ill.  
 Director of Adult Work, D. D. Funderburg, Elgin, Ill.  
 Director of Young People's Work, Leland S. Brubaker, Elgin, Ill.  
 Director of Children's Work, Ruth Shriver, Elgin, Ill.  
 Editor, E. G. Hoff, Elgin, Ill.  
 Assistant Editor, Edith Barnes, Elgin, Ill.  
 Assistant Editor, Ruth Shriver, Elgin, Ill.

## GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.  
 V. F. Schwalm, Vice-President, McPherson, Kans.  
 J. I. Baugher, Secretary-Treasurer, Hershey, Pa.  
 H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.  
 W. W. Peters, 1248 Washington Ave., Springfield, Mo.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 E. C. Bixler, New Windsor, Md.  
 Paul H. Bowman, Bridgewater, Va.  
 R. W. Schlosser, Elizabethtown, Pa.  
 E. M. Studebaker, La Verne, Calif.  
 Otho Winger, North Manchester, Ind.

## GENERAL MINISTERIAL BOARD

H. L. Hartsough, Chairman, N. Manchester, Ind.  
 Paul H. Bowman, Vice-Chairman, Bridgewater, Va.  
 W. H. Yoder, Treasurer, R. 1, Waterloo, Iowa.  
 M. J. Brougner, 554 Stanton St., Greensburg, Pa.  
 S. J. Miller, 2017 5th St., La Verne, Calif.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.

## CONFERENCE PROGRAM COMMITTEE

H. L. Hartsough, Chairman, N. Manchester, Ind.  
 H. Spenser Minnich, Secretary, Elgin, Ill.  
 R. E. Mohler, McPherson, Kans.  
 W. W. Peters, 1248 Washington Ave., Springfield, Mo.  
 Paul H. Bowman, Moderator Elect, Bridgewater, Va.  
 J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

## RESOLUTIONS COMMITTEE

V. F. Schwalm, McPherson, Kans.  
 W. W. Slabaugh, Chicago, Ill.  
 I. Harvey Brumbaugh, Huntingdon, Pa.

## COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.  
 Vice-Chairman, Paul H. Bowman, Bridgewater, Va.  
 Recording Secretary, Ruth Shriver, 22 S. State St., Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## NATIONAL COUNCIL OF WOMEN'S WORK

Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.  
 Mrs. H. L. Hartsough, Aid Societies, N. Manchester, Ind.  
 Mrs. E. G. Hoff, Mothers and Daughters, 1073 W. Chicago St., Elgin, Ill.  
 Miss Nora M. Rhodes, Missions, Dallas Center, Iowa.  
 Anetta Mow, Secretary-Treasurer, 22 S. State St., Elgin, Ill.

## NATIONAL COUNCIL OF MEN'S WORK

L. M. Davenport, President, Los Angeles, Calif.  
 G. A. Cassel, First Vice-President, Ashland, Ohio.  
 C. E. Resser, Second Vice-President, Washington, D. C.  
 Allen Weldy, Third Vice-President, Elkhart, Ind.  
 C. M. Culp, Recording Secretary-Treasurer, Elgin, Ill.  
 R. E. Mohler, Executive Secretary, McPherson, Kans.  
 Ross Heminger, Wenatchee, Wash.  
 C. H. Dresher, McPherson, Kans.  
 J. N. Via, Roanoke, Va.  
 B. F. Stauffer, Rocky Ford, Colo.  
 E. G. Bowman, Greensburg, Pa.  
 P. G. Stahly, South Bend, Ind.  
 Lewis H. Brumbaugh, Westminster, Md.  
 James Breitigan, Lititz, Pa.  
 Elmer Hersch, Elgin, Ill.  
 Elmer Leckrone, Revenna, Mich.  
 Stanley Keim, Nampa, Idaho.  
 Harl Russell, Marshalltown, Iowa.

## PASTORS' ASSOCIATION

D. D. Funderburg, President, 22 N. Aldine, Elgin, Ill.  
 Ross D. Murphy, Vice-President, 2260 N. Park Ave., Philadelphia, Pa.  
 Galen T. Lehman, Secretary-Treasurer, 1219 Fifth Ave., S. E., Cedar Rapids, Iowa.

## AUDITING COMMITTEE

E. M. Butterbaugh, 525 E. Indiana Ave., South Bend, Ind.  
 C. J. Kistler, Elkhart, Ind.

## ANNUAL MEETING TREASURER

E. J. Stauffer, Paris, Mo.

## MEMBER ADVISORY BOARD, A. B. S.

M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.

## RAILWAY TRANSPORTATION AGENT

J. W. Lear, 3435 Van Buren St., Chicago, Ill.

## OUR MISSIONARIES

Supported by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for the first ounce and 3c for each additional ounce or fraction.

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

Liao Chow, Shansi, China  
 Oberholtzer, I. E., and Elizabeth, 1916.  
 Sollenberger, O. C., and Hazel, 1919.

## Ping Ting Chow, Shansi, China

Crumpacker, F. H., and Anna, 1908.  
 Horning, Emma, 1908.  
 Ikenberry, E. L., and Olivia, 1922.  
 Metzger, Minerva, 1910.  
 Parker, Dr. D. M., and Martha, R. N., 1933.  
 Schaeffer, Mary, 1917.  
 Wertz, Corda L., R. N., 1932.

## Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
 Neher, Minerva J., 1924.  
 Pollock, Myrtle, R. N., 1917.

## Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.  
 Shock, Laura, 1916.

## Tsinchou, Shansi, China

Senger, Nettie M., 1916.

## College of Chinese Studies, Peiping, China

Gauntz, Mary E., 1936.  
 Harsh, Alva C., and Mary Hykes, 1936.  
 Ober, Mary Velma, 1936.

## On Furlough

Bright, J. Homer and Minnie, Union, Ohio, Rt. 1, 1911.  
 Hutchison, Anna, Easton, Md., 1911.  
 Smith, W. Harlan, and Frances, 1604—15th St., Eldora, Iowa, 1919.  
 Wampler, Ernest M., and Elizabeth, R. N., Bridgewater, Va., 1918 and 1922.

## AFRICA

Garkida, Nigeria, West Africa, via Jos Bittering, Desmond, and Irene Frantz, 1930.  
 Bosler, Dr. Howard A., and Edith, 1931.  
 Heckman, Clarence C., and Lucile, 1924.  
 Moyer, Edna Faye, 1931.  
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa  
 Burke, Dr. Homer L., and Marguerite, R. N., 1923.

Horn, Evelyn J., R. N., 1930.  
 Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa

Beahm, Wm. M., and Esther, 1924.  
 Harper, Clara, 1926.  
 Utz, Ruth, R. N., 1930.

## On Furlough

Helser, Albert D., and Lola, R. N., N. Manchester, Ind., 1922 and 1923.  
 Kulp, H. Stover, and Christina, R. 1, Pottstown, Pa., 1922 and 1927.

## INDIA

Ahwa, Dangs, Surat Dist., India  
 Bollinger, Amsey, and Florence M., 1930.  
 Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.  
 Moomaw, I. W., and Mabel, 1923.  
 Shickel, Elsie N., 1921.  
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.  
 Cottrell, Drs. A. R. and Laura, 1913.  
 Mow, Baxter M., and Anna B., 1923.  
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.

Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India

Shull, Chalmer, 1919.

Swartz, Goldie E., 1916.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.

Ziegler, Emma K., 1930.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.  
 Grisso, Lillian, 1917.  
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Blickenstaff, Lynn A., and Mary, N. Manchester, Ind., 1930.  
 Glessner, Ruth L., R. N., 236 7th Ave., So., Carrington, N. Dak., 1931.  
 Miller, Arthur S. B.; Mae W., R. N., Apt. 1, 2711 Lincoln Way, Ames, Iowa, 1919 and 1922.  
 Miller, Sadie J., 723 Denver St., Waterloo, Iowa, 1903.  
 Nickey, Dr. Barbara M., N. Manchester, Ind., 1915.  
 Royer, B. Mary, Richland, Pa., 1913.  
 Widdowson, Olive, 1434 Second Ave., York, Pa., 1912.





### 1937 Scripture Calendar

Thoroughly Religious, yet truly practical—you have only to show this nationally known and approved Calendar among your friends and neighbors to sell it—to earn extra dollars—to do a real Christian Service.

**Your Class Can Serve Your Community by Selling These Scripture Text Calendars.**

**A Worth-while Service That Brings Worth-while Profits.**

Now is the time to order your sample, to get full information for selling the Scripture Text Calendars, and to take orders for future delivery. Some one will sell these Calendars in your community. Why not you? You can do it. Do it now. **Sample copy, 30 cents. \$1.00 for four.**

### The Miracle of Preaching

By J. Edgar Park

We have here the 1936 Lyman Beecher Lectures, six in number, delivered at Yale. However much ministers have read and thought and written on the subject of preaching they find here much to stir them to renewed diligence in their great work. One could wish nothing better to our earnest, busy pastors than that they have access to this new book so full of old truths, forcefully stated. 190 pages, \$1.75.

### The Voice of Thy Brother's Blood

By Florence S. Studebaker

A short and thrilling story full of action and sound teaching. A temperance story that paints drink as it is and acts. A picture of the home where the best ideals are cast overboard. A plea for clean thinking and right living. The kind of story that will be read by all because it stirs the soul to its depths. Place this little but forceful story in your home and it will help you build the kind of home you are eager to have. Heavy paper cover, 25 cents.

**Brethren Publishing House, Elgin, Ill.**

### The Man Nobody Missed

By W. E. Biederwolf

We have here 12 choice sermons by the author, sermons simple, touching, moving. Ministers will do well to read the sermons of others—not to reproduce them—but to broaden their own thinking and to discover how others develop a theme. Because ministers hear only their own sermons it is easy for them to fall into ruts and cease to grow. Reading after others leads them into new fields. These 12 sermons by Biederwolf will be mailed you for just one dollar.

**Brethren Publishing House, Elgin, Ill.**

### The Teacher's Appreciation of the Old Testament

By J. Hugh Heckman

Here is an outstanding book for teachers and preachers. It came as the ripe fruitage of a devout Christian, a thorough student, an exceptional teacher and a mighty preacher. In its pages you see the Old Testament coming into being, you begin to know its writers, you enter more fully into their environment, and you discover how God so worked and ruled that men became more and more conscious of his character.

In short this big little book of 128 pages will give you a new and deeper appreciation of the Old Testament as God's Revelation to the human race. **Price 90c.**

**Brethren Publishing House, Elgin, Illinois**

### Good Music a Strong Factor in Building Your Local Work

Whether you are trying to build a large Sunday-school, a live Sunday-school or a growing Sunday-school (and you should strive for all of these) you will find good music a mighty factor in drawing, holding and quickening your folks. The Song Book that will help you most in this is—



### WORSHIP AND PRAISE

Cloth Binding

Single copy, postpaid .....\$ .50  
Per dozen, not prepaid ... 4.80  
Per hundred, not prepaid.. 40.00

Bristol Paper Binding

Single copy, postpaid .....\$ .35  
Per dozen, not prepaid .... 3.60  
Per hundred, not prepaid.. 25.00

**The Song Book for which your congregation has been looking.**

**Brethren Publishing House, Elgin, Ill.**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., November 7, 1936

No. 45



Photo by Harlan Smith.

## CHILDREN PLAYING WEDDING

*Have you ever seen anything more beautiful in spirit than these children playing wedding together? The missionary children are Dorothy, Dwight, Lloyd and Edward Smith. The others are young Chinese friends. The children's improvised game is a symbol of what grownups could do in the matter of human relations if they would all try hard enough.*

## IN THIS NUMBER

### Editorial—

Daily Devotions (C. N. E.) .....	2
Our Peace Program (H. A. B.) .....	3
Both Specific and General (E. F.) .....	4
Kingdom Gleanings .....	16, 17

### The General Forum—

Whither, O Youth? (Verse). By Ruth B. Statler .....	5
The Church of the Brethren Facing the Peace Crisis. By Rufus D. Bowman .....	5
What Price Glory? By Galen T. Lehman .....	6
War: Its Cause and Cure. By David Metzler .....	7
The Road to World Peace. By Margaret Rowland .....	9
Peace Action? By Dan West .....	10
The New Patriotism. By H. H. Helman .....	10
Emergency Peace Campaign Experiences: You Are for Peace—So What? By Jeanette Jackson; Volunteer Work Camp, By Helen R. Wolfe; A Team in the Emergency Peace Campaign. By Martha Swank; As From Young	

Women to Young Men. By Helen Rae and Margaret Parker; Peace and the Church, By Chalmer Faw; Some People We Met, By Galen Hoffman; Building for Peace, By Grace Hollinger; Present Challenge to Lovers of Peace, By Donald Royer .....	11-13, 21, 22
---	---------------

### Home and Family—

Your Neighbor (Verse). By Vera Emmert Johansen .....	14
Tests of Peace Patriotism. By Olive A. Smith .....	14
A True Picture. By P. F. Eckerle .....	15
His Secret of Success. By Grace Hilcman Miller .....	15

### Our Mission Work—

What to Pray For. By Sara Shisler .....	18
News From the Field. By Modena Studcbaker .....	19

### The Church at Work—

Statistics of the Sunday Schools of the World; Give Intermediate Boys Something to Do; Shifts; Programs and Service Suggestions; American Education Week .....	20, 21
--	--------



---



---

## DAILY DEVOTIONS

---



---

BY CALVERT N. ELLIS

### A Great Change

"One thing I know, that, whereas I was blind, now I see"

**Read John 9: 13-34**

Monday

On Saturday we read of Jesus healing a blind man and today we see the opposition which it caused. Neither the man who was healed nor his parents seemed to know much of what had happened or even who had performed the marvelous cure. Only one thing they knew: this man had been blind and now he saw clearly. He knew that a significant change had come.

Do we who have passed from the blackness of sin into the glorious light of the children of God recognize any difference? Do we know that we have "passed out of death into life"? Or are we living in the twilight between night and day not knowing whether it is morning or evening? Have our friends been aware of any change since we became Christians?

*We praise thee, O Lord, for thy light which has scattered the darkness of our souls. Amen.*

### Irony

"Ye say, We see: your sin remaineth"

**Read John 9: 35-41**

Tuesday

The last scene is the conversation between Jesus and the man who now has sight. Jesus recognizes that his words bring judgment and cause divisions—all men belong either among the blind or the seeing. The irony of the situation is the fact that the Pharisees, the most intelligent, the ones who are certain they will recognize the Messiah when he comes, who say, "We see"—they are the ones who are stone blind, while the ignorant, the humble and the believing are the ones who really see. We must be conscious of our darkness before we can see the light. Do we think that we have in ourselves all the knowledge and strength necessary for the Christian life? If we do, our sin remaineth.

*Keep us, heavenly Father, humble and obedient. Amen.*

### The Door to Security

"I am the door of the sheep"

**Read John 10: 1-10**

Wednesday

In this familiar parable of Jesus he

likens himself to two things—the door and the shepherd. The sheepfold is a place of safety. In the evening when the sheep are all within the door of the fold is closed and barred. In the morning the shepherd comes and at the sound of his voice the servant opens the door. Jesus Christ is our door to the fold of God, because there is "no other name under heaven, that is given among men, wherein we must be saved."

We live in a world searching for security—political, economic and religious. Here is the only way. The door may seem narrow, but within is safety and in the morning it leads out into life and peace—the green pastures and still waters. In him "we are safe and they."

*O Lord, to thee we flee because there is no other. Amen.*

### The Good Shepherd

"I am the good shepherd and I know mine own"

**Read John 10: 11-18**

Thursday

Did you notice the difference between the shepherd and the hireling? In the face of danger the hireling flees to save his own skin, but the shepherd gladly lays down his life for the sheep. In this beautiful way Jesus is telling us how precious we are to him. "Having loved his own which were in the world he loved them unto the end."

Have you ever been disappointed when an old acquaintance failed to recognize you? Or do you feel insignificant in your community, or even in your church? Be not anxious. He knows you. He is concerned about you. This should be a very precious truth to all who love Christ and belong to him. He can never forget his own.

---

### WEEKLY QUIET HOUR

---

#### Christ, the Shepherd

We should read the Twenty-third Psalm in connection with this parable of John 10.

The Good Shepherd is foretold in Gen. 49: 24 and his tender love is beautifully expressed in Isaiah 40: 11.

In Jeremiah 31: 10 and Zech. 9: 16 we read of his care for his sheep.

For us he laid down his life (Acts 20: 28).

*"Savior, like a shepherd lead us, much we need thy tender care." Amen.*

### Preconceived Ideas

"How long dost thou hold us in suspense?"

**Read John 10: 19-30**

Friday

This incident occurred near the close of Jesus' life and the Jewish religious leaders were concerned to know what to do with him. His miracles had given him a large public following, but the claims he made for himself very few understood. They simply could not and would not believe that he was the Son of God. Jesus had not held them in suspense: he simply was not the kind of person they expected.

Do you form opinions of persons before meeting them? Have you ever noticed how long is required to free yourself of these prejudices? The Pharisees were blind because their prejudices prevented them from seeing. Prejudices are too often formed from gossip and insufficient evidence.

*O Father, keep us from unkind and unholy thought this day. Amen.*

### The Son of God

"Because I said, 'I am the Son of God'"

**Read John 10: 31-42**

Saturday

Not many of us would doubt that Jesus is the Son of God. We may not understand the theological subtleties of the Trinity but as we follow Christ and listen to his claims we know that he is unique. He is one of us, but at the same time he is outside our life and from above. He is Master of all. While in time he is also in eternity. Even the most stupendous claims he makes seem justified. Words which on other lips would be blasphemous seem just and natural coming from his.

We are not surprised that "many believed on him there." If one reads the gospel story seriously and thoughtfully the majesty of our Lord rises from its pages. We must not condemn the unbelieving Pharisees because it is doubtful if we would have done otherwise. We should be thankful for the glorious light of the gospel in which we see and own our Lord.

*O Father, we thank thee that thou didst send thy Son to reveal thyself. Amen.*



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., November 7, 1936

No. 45

## EDITORIAL

### Our Peace Program

If we would grasp the full import of the peace program of the Church of the Brethren we should go back to the day of beginnings for our people. Such a quest for understanding will give us perspective, and a sense of comradeship, for ours is not the only historic peace church.

The principal historical peace churches are three in number. The Mennonite groups constitute the oldest of these. They take their name from Menno Simon, born 1496. The next oldest group is that composed of the Friends, dating from George Fox, born 1624. The Brethren count from Alexander Mack, born 1679. From these dates it will be seen that the historic peace churches are not upstart organizations. They all date back into that difficult reformation period when many were seeking for a new sincerity in religion. In each case the historic peace churches represent a matured protest position, or a true flowering of antecedent processes.

The Friends are of English and the Mennonites and Brethren of continental origin. But this should not obscure the fact that they have much more in common than the peace emphasis. Thus of the Mennonites it has been said: "They represented a general protest against ecclesiastical rule and a rigid liturgy, and an appeal for the simpler organization, worship and faith of the apostolic age." George Fox taught "the necessity of divine power within the man to enable him to live according to the will of God, the direct communication of this will to the individual believer in Christ, and the necessity of a perfect consistency between the outward life and the religious profession." Those familiar with the story of Brethren beginnings know with what deliberation the original eight chose to seek the light and follow the Word as they understood it. While the Friends dispensed with forms in the interest of sincerity and simplicity, the Brethren revived the practice of certain sacraments in order to realize the same ends.

Thus as has been said, the historic peace churches have much more in common as to background and ideals than their common peace emphasis. But as for the peace position of these historic churches, it certainly adds to the feeling of its essential validity, that they actually arrived at this common ground as a result of independent quests for the truth as revealed in Christ Jesus.

It was quite natural that these Protestants amongst Protestants should all become children of persecution. It has been said, "The number of Mennonites martyred is very great." What a price defenseless Christians, and the Mennonites in particular, paid for their convictions is suggested by that large and somber volume called: *The Bloody Theater, or Martyrs' Mirror*. Friends and Brethren also suffered persecution, but before long a way of escape was at hand. The Friends' good fortune in having such a leader as William Penn worked out to the advantage of other persecuted groups as well. So it was that Pennsylvania became a haven for Mennonites and all that survived of the Brethren movement. For a time all went well in this new land. But finally Quaker rule in Pennsylvania gave way to something far less friendly. The result was that real suffering came to the nonresistant peoples in this state. The Revolutionary War period was especially difficult. It was then that the Brethren suffered such irreparable loss through the destruction of the Sower press. The effect of this wave of persecution was to cause the peace-loving peoples to withdraw to themselves, or even to seek escape from political oppression by moving westward into the new regions being opened for settlement.

It is obvious that in such times of stress there could be no such peace programs as our own church and other awakening churches are in process of developing today, even if there had been the desire for them. The times were then so difficult that the energies of the non-resistant peoples were consumed in maintaining their peace position. It was many years before they recov-



ered from the double shock of new world persecution and the effects of their dispersion across a continent. But eventually publication and educational interests were revived until today their interest in these fields is above the average. Though their numerical losses through this period were terrific, yet Mennonites, Friends and Brethren have generally managed to increase while holding to their peace principles. And now after generations in the United States these peace groups are rediscovering their common heritage. They are finding each other located in much the same areas geographically, generally more rural than urban, and still intensely interested in realizing the essentials of Christian living in everyday life.

The retest of peace principles which took place during the World War tended to bring together members of the historic peace churches by means of common experiences and resulting convictions. Hence it is not strange that there should be a drawing together of these groups, particularly with respect to their peace testimony. This trend is exemplified by the appeal of our General Peace Committee in 1917 for appointment of a committee to "act in harmony with representatives of the other bodies"—Mennonites and Friends. In August of 1922 there was a conference of nonresistant churches at Bluffton, Ohio, which our General Peace Committee attended with Annual Conference sanction. Even more fruitful of concrete results was the informal gathering held at Newton, Kans., in November of 1935. Here a group of eighty, mostly Friends, Mennonites and Brethren, shared in a two-day discussion. One outgrowth of this meeting was the appointment of a continuation committee of three, one from each of the so-called historic peace churches. This committee has discovered a large field for informal co-operation, for example, in the development of peace literature. Meanwhile a number of other churches have shown unusual interest in a clearer testimony for peace. And immediately this suggests new vistas in the direction of worldwide fellowship for peace through which a united and impressive testimony might be given.

In thus reviewing what might be called the extrachurch aspects of our peace program, we should not forget that there is an intrachurch supporting program of great significance. To get perspective with reference to this, it may be noted that each major war in which the United States has engaged has served to bring some aspect of our peace position to the front; and yet, until recent years, the Brethren have done little more than seek to indoctrinate applicants for membership. In brief, this has meant setting forth that we take no part in war, that we seek to love even our enemies, and that within the church we live peaceably, settling any difficulties by the plan suggested in Matt. 18.

However, by 1911 a wave of world interest in peace was reflected in the Church of the Brethren by the appointment of a General Peace Committee. The query asking for such a committee suggested a wide scope of activities, but with very limited finance it was not possible in the early years to do much more than "keep the brotherhood informed . . . as to the true status of the peace movement." Then came the World War and preoccupation with our own church peace problem. In 1925 the trend toward integration resulted in the merging of the General Peace Committee, with two other committees, to form the Welfare Board. In 1928 further consolidation resulted in the General Welfare Board being merged into what is now the Board of Christian Education. More recently the allocation of certain interests to the colleges has resulted in the Manchester College faculty becoming our peace commission under the general supervision of the Board of Christian Education. The peace commission has worked diligently and done much to further church-wide knowledge of the peace problem. In co-operation with the Board of Christian Education it developed the present peace action program designed to reach every local congregation of the Church of the Brethren. The aim of peace action is to center attention on the historic peace position and teachings of the Church of the Brethren. It is this intrachurch peace program which provides the sustaining basis for progress toward an enlarging circle of extrachurch peace fellowship and witnessing.

H. A. B.

### Both Specific and General

A GOOD friend brought me an interesting question a half hour ago. He had learned about certain activities of a few brethren that did not promise well for the unity of the church and he wondered whether an article in the MESSENGER might not be good for them. Somebody had suggested that.

Well, bless his heart and theirs. Those misguided brethren, if such there be, need something more direct and intimate than an article in the MESSENGER. We dare to hope that MESSENGER articles sometimes do a little good. That's why we print them. But they are a very poor substitute for personal work, when that is what is called for, as is so clearly evident in this case. Whenever trouble can be definitely localized—well, as Bro. Winger puts it, the place to put the grease is where the squeak is.

But general remedies do have their place and value, a very important place and value. Local applications are not likely to help much if the whole system is run down. Brotherly love, we understand, makes an excellent blood tonic. It is very rich in the essential vitamins. We would especially recommend it when symptoms suggest any threat to the peace and unity of the church. E. F.



---



---

## THE GENERAL FORUM

---



---

### Whither, O Youth

BY RUTH B. STATLER

O youth of this hurried sin-sick world,  
 Whither the tread of your marching feet?  
 From every nation and every land,  
 From every village and city street;  
 Marching in time with rhythmic step  
 To marshal music, the fife and the drum;  
 With shoulders erect, with gun in your hand,  
 Where are you going, where are you from?

What is the purpose to which you are pledged;  
 Who is the foe, imagined or real?  
 What is this awful precursor of war,  
 What is this militant passion you feel?  
 Is it for honor or glory or fame,  
 Is it for love of the colors unfurled,  
 Is it for mothers or sisters or wives,  
 Or do you march for the peace of the world?

Nation can rise against nation no more;  
 The war to end war has been fought and won;  
 Then whither, O youth of all races and creed?  
 The world with all fighting and strife is done.  
 Whither, O youth, white, black or yellow,  
 What is your purpose, what is your plan?  
 When shall plowshares be beaten from swords,  
 When a world peace, the brotherhood of man?

O youth, from the north, south, east and west,  
 The noises of marching thro' the earth resound;  
 The clanging of swords, the quick tread of feet,  
 Warship and warplane are heard the world round.  
 What means the marching of youth of today?  
 Where is the battlefield on which you will meet?  
 Must you meet brothers as fine as are you?  
 Must you keep marching, or can you retreat?

*Somerset, Pa.*

### The Church of the Brethren Facing the Peace Crisis

BY RUFUS D. BOWMAN

#### 2. *The Duty of the Church*

WHAT is the church's duty in the present crisis? In the interpretation of the function of the church, I have in mind particularly the duty of the church in our own country, and especially the Church of the Brethren.

1. The church should urge our own nation to flee from the wrath to come. If a European war comes, it is not certain that it will be a world war. We should do everything possible to keep our country out of war. The world is no better off because of our having entered the World War. We fought for bonds, bonds that we can not collect. One of our contributions to the world situation is to maintain an island of sanity here, a country with peaceful influences that will warn other nations to avoid war and will lead the nations along the

highway of goodwill. If a war comes, the thing we have seen happening to pacifists in Russia, Italy, and Germany may happen to pacifists here. The church must convert people to the idea that peace is necessary or we perish. Repentance is the great need of the hour; and repentance must come quickly. The Christian church must call upon the nations to repent.

2. The Church of the Brethren must deepen its fellowship with those who are willing to pay the price. It is not enough to center upon keeping the United States out of war. Along with that, it is highly important that we prepare our people to meet crises. We have an Annual Conference Committee to advise young men how to meet war crises. There is a joint committee from the Friends, Mennonites, and Church of the Brethren, working on a common program. This is a time when we ought to strengthen our fellowship with Christian groups of like precious faith on peace. Relief and reconstruction work ought to be undertaken in time of peace. This will be a worth-while contribution to human good and will help us to earn the right to speak to our government if or when a war comes.

3. The church should inform its people as to what is happening in our own country. In recent years our country has been militarized to an extent unknown before. It is becoming more difficult to get a free expression of opinion. In all probability a bill will be introduced in congress this winter to require universal military training. We are up against a real struggle to prevent this issue from gaining ground. Our present neutrality law is inadequate. There are certain tendencies, like the teacher oath laws, to suppress freedom of speech. Our President counts himself the protector of the western hemisphere. He says that he will not allow a foreign power to set its foot upon Latin America. That is the secret back of our large armament program. Peace news has not been front-page stuff in our country for some time. There are people behind the scenes in Europe playing for assurances of where America will stand in another European war. If a world war comes, we will have something akin to a totalitarian state in our country without freedom of conscience. But we have a chance to stay out. The peace movement today should have two great objectives: first, to keep the United States out of war; second, to build up a fellowship of pacifists.

4. The Church of the Brethren should seek conferences with government officials after they have been elected. It is important for government officials to understand our position. We love our country. We owe something to our country. We want to work for the highest welfare of our country. But we have convictions on this matter of war and will not compromise.



Conferences with government officials may do much to promote the spirit of goodwill toward our group and avoid misunderstandings.

5. The Church of the Brethren ought to recognize that it has the opportunity for a place of leadership in the peace movement if it takes it. Our heritage fits us for that leadership. One of the Christian leaders from America told me at a peace conference in Cambridge, England, that the Church of the Brethren has a greater opportunity for leadership in the peace movement than most of the other church bodies. Our members commit themselves to peace convictions and to the life of peace when they come into the church. It ought not be necessary for our people to sign another peace pledge. Our testimony should be given at every important national and international conference. We have been too slow to speak the message of our hearts. We are called to a more active testimony.

6. The Church of the Brethren should give clear testimony regarding the Christian philosophy of peace. The peace message is rooted in the Christian gospel. The gospel of Jesus is a gospel of peace. True workers for peace live in the spirit of the thing they aim to accomplish. They overcome evil with good. They use soul force to dethrone wrong and are willing to suffer the consequences of their course. They do not compromise with war, but follow Jesus all the way.

7. The church must maintain its faith in God no matter what happens. Christianity was born in chaos. Jesus told the disciples that Jerusalem would be destroyed. In the New Testament you can not escape the sense of the impending destruction. Jesus didn't stop there. Like Isaiah of old he undertook to build a remnant to be the light of the world. He told his disciples to hasten through the cities to convert individuals and cities as fast as they could. He urged upon them the necessity of being willing to suffer for others. They were to be a fellowship of crucifixion. We may be living at the end of an age whose death rattle can already be heard, yet it is not the end. God will have a remnant. We should do everything possible to prevent a world war, but if it comes, let us not lose faith in God. He will preserve a remnant to be the light of the world.

Some people act as if God has hidden his face. They feel that God has forsaken his people. Lift up your heads! God still lives! His good earth still yields an abundant supply. His love is still showered upon us. People are defying him but he still lives.

One day on the ocean the waves were high with the white caps lifting their heads everywhere. We went down into the engine room and the mighty engines were pumping away with a calmness and quietness in striking contrast to the restless ocean outside. We came away with confidence that no matter what happened the mighty engines would pull the ship through. We have

been focusing our attention upon the turmoil of the world. We need to visit the engine room of God's strength and power. There we will gain poise of soul and confidence that God will bring forth this universe to ends beyond our dreaming. It is our business to ally ourselves with this power. Then, regardless of what happens, we will keep our faith in God.

*Washington, D. C.*

## What Price Glory?

BY GALEN T. LEHMAN

WE have frequently heard of the glory of war and national glory. As Christians we are told, however, that we should not glory, save in the cross of Jesus Christ. It might be wise for us to consider briefly the terrible price which people pay in order to experience the glory of war—providing there is any.

Economists have figured that a conservative estimate for the cost of the World War in dollars and cents would be 400 billion dollars. Nicholas Murray Butler has figured that with this amount of money we could have built a \$2,500 house, furnished it with \$1,000 worth of furniture, placed it on five acres of land worth \$100 per acre, and give this home to each and every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany, and Russia. We could have given to each city of 20,000 or more inhabitants in each country named, a \$5,000,000 library and a \$10,000,000 university. Out of what was left, we could have set aside a sum at 5% that would provide a \$1,000 salary yearly for an army of 125,000 teachers and a like salary for another army of 125,000 nurses.

If \$20,000 had been set aside every hour during the day and night since the angel host proclaimed a peace on earth at the birth of Christ, it would still take several decades to total the number of dollars spent in the World War. The economic balance of the world was so thrown out of joint that we find ourselves now in the midst of one of the greatest economic depressions of history.

Let us consider further the price of glory in human lives. Altogether, 30,000,000 lost their lives because of the World War, 10,000,000 of whom were killed on the fields of battle. James Gordon Gilkey has pictured this tremendous loss of life to young men on the field of battle in the form of a great parade. Suppose the ghost of dead soldiers could make a grim parade along some broad avenue while you and I stood watching. Twenty at a time, dawn to sunset, not a break in the line, first the dead of Britain—all day they march, Monday, Tuesday, Wednesday, Thursday—ten days for the British dead to pass in review. Then the dead of France—twenty at a time, dawn to sunset, not a break in the



line—eleven days for the French dead to pass. Then the dead of Russia, once brave, strapping youths from the hills of Siberia and the plains of eastern Europe. Now thin, wavering ghosts marching by in silence—twenty at a time, dawn to sunset, not a break in the line—thirty-five days for the Russian dead to pass. Then the dead of Germany and her Allies. After all, these young men were tired of fighting. They wanted to get home just as the others did. Now, ghosts marching twenty at a time, dawn to sunset, not a break in the line—forty-two days for the parade of German dead to pass. If that parade of dead began tomorrow at sunrise, it would take more than three months for the ghosts to file by. But this does not take into consideration innocent women and children who died as a result of war—starved by blockades, or dying because of malnutrition, and disease. In addition to this, we must remember the millions of injured and maimed who did not die, but continue to exist in a shell-shocked, crippled state. The cream of manhood was sacrificed on the field of battle. Harry Emerson Fosdick made this comment: "Of all insane and suicidal procedures, can you imagine anything madder than this, that all the nations should pick out their best, use their scientific skill to make certain that they are the best, and then in one mighty holocaust offer 10,000,000 of them on the battlefields of one war? We left the inferior to breed a new race." What might not these dead have done for civilization if they had lived?

What can we say of the moral and spiritual cost of the World War? We have been confronted with one of the worst crime waves of history. We can't teach men to kill and then expect them to come home and be law-abiding citizens and have a reverence for personality. There's always a moral lapse after a war of major importance. The War laid its hands on the strongest, loveliest things in men and used the noblest attributes of the human spirit for what ungodly ends. War is the prostitution of the noblest powers of the human soul to the most dastardly deeds and the most abominable cruelties of which our human nature is capable. Is it any wonder that the missionaries found it difficult to present the cause of Jesus Christ to the so-called heathen people when the Christian nations of the world engaged in such wholesale slaughter?

It is impossible to picture the total cost of the World War as it affects life and character. The question arises, to what avail was this tremendous price made? Did the World War solve our problems or merely multiply them? Is the world any safer for democracy and are we positively sure that it was a war to end war? Do the nations of Europe love each other any more than they did before? After the war was over and the tremendous price paid, the nations still have to sit around the conference table to settle their disputes, a thing

which could have been done before the war started and probably done more justly and more satisfactorily. Nothing is ever settled until it is settled right.

Surely the cost of war is far greater than any possible gain which can come from it. It is the business of the church to make future war impossible. Lloyd George, the war-time Premier of England, insists: "If the churches of Christ throughout Europe and America allow another war to materialize, they had better close their doors. The next war, if it comes, will be a war against civilization itself." It was not a pacifist, but Field Marshall Haig who said: "It is the business of the churches to make my business impossible." Von Hindenburg said: "Those who know war, love peace."

Worldly glory fades and dies. The price is too great to follow after worldly glory; and as Christians, it is not the kind after which we should seek. He that glorieth let him glory in the Lord. God forbid that we should glory, save in the cross of Jesus Christ.

*Cedar Rapids, Iowa.*

## War: Its Cause and Cure

BY DAVID METZLER

THE well known law of cause and effect is a universal law, and obtains in the material and in the spiritual realm; it naturally functions in the cause and cure of war.

All wars from labor to world wars, petty strifes and conflicts, and oppression through greed which is the moral equivalent of war, come from the same source; therefore, the removal of the cause cures them all.

There are two essentials that need consideration in the abolition of war. The one is the discovery of the cause of war, and the other is the removal of the cause. The cause of war is not difficult to discover. It is given in a precise authoritative statement that can not reasonably be questioned. Here it is: "From whence come wars and fightings? . . . Come they not hence, even from your lusts that war in your members?" This inspired statement comes from no less an authority than James, the brother of Jesus. A better authority to speak on the cause of war could hardly be found. It takes one into the field of psychology and brings him face to face with well established facts. He sets forth in one word, *lust*, the evil propensities that are responsible for war and the devastation wrought by it. It is the depraved, selfish, avaricious desire that springs from the flesh and drives its possessor to ignore justice and righteousness.

Furthermore, facts prove the statement to be correct. Note a few examples. The conflict between Japan and China, and the recent one between Italy and Ethiopia, are both striking examples of this fact. America's entrance into the World War is another example. Ad-



miral Sims, commander of the United States fleet in European waters during the World War, who was in a position to know, said: "We were drawn into the World War because we wanted the enormous profits that were to be gained by trading with other neutral nations." According to this authority, lust for profits was the impelling force that drove America into the World War.

It can be safely said, and on scriptural grounds, that lust, lust for possessions, superiority, leadership, fame, revenge and such like was responsible for past wars, and is the foundation for future wars.

The source of war lies in the realm of spirit, not in the realm of matter. It is a heart condition—the spirit that dominates men's lives. It is an attitude, a state of mind that springs from depraved human nature. It is the "flesh" that "lusts against the Spirit." It is the power of darkness striving against the light.

The power of lust is seen in its destructive and paralyzing work. It is expressed in smashed international agreements, in a powerless world court, in an impotent league of nations, in functionless peace commissions and in scrapped peace treaties. It is seen in the devastation and havoc produced by war. Finally, it is seen in the utter disregard and disrespect for the Prince of Peace and his teaching on love, brotherhood and peace, by those under its control.

The cause of war does not arise from economic, social, or political conditions; consequently adjustments along these lines can not remove it. Politicians, financiers, statesmen, national and international leaders no doubt have their place in the work of the world, but it is not theirs to minister in the things of the Spirit. Adjustments such as can be made and are made by them can never abolish war. Their efforts may be helpful sometimes in effecting reconciliations and in maintaining peace, but the results whatever they may be are temporary. The cause which is spiritual remains and that means that war will recur. Dr. A. J. Still said: "If there is a foot on a cat's tail you can give it narcotics and stop its yowling, but the proper procedure is to remove the foot. Remove the cause." Procedures against war that do not remove the cause may perhaps sometimes serve as narcotics, but at best they can stop the "yowling" only temporarily. We shall look in vain for a warless world to come from this source.

The cause of war does not originate in the head. War is not a product of ignorance; hence intellectual attainments and adjustments can not remove it. Education that is not Christian—that does not include the principles of Christianity—can no more stop or remove its cause than it can regenerate the heart. The increased intellectual development and scientific knowledge throughout the ages have failed to abolish war or

remove its cause. Science has been a means, not of removing war, but of making it more deadly and inhuman. The human intellect is powerless before this devilish and destructive force. War will remain with us if there is no other way of escape.

The cause of war does not lie in the realm of matter, nor in the realm of the intellect, but it lies in the heart. It is the product of unregenerated Christless hearts and lies in the realm of spirit. The church is especially fitted and commissioned to function in this realm. She is the agent through which the Holy Spirit works, who alone can regenerate the heart and cleanse it from evils that tend to war. The removal of the cause of war, and so of war itself, depends on the church, and she can not shift or escape this responsibility.

In the church's great work of making the world warless she must first of all look carefully to herself. She needs to realize the fact that war is evil from its very source, and that she can not sanction it nor compromise with it in any way. She can not allow her interests to become centered in procedures to end war that do not remove the cause. Her business is not to administer narcotics but to remove the cause. She can not substitute a program of reformation for her God-given program of regeneration. Furthermore, she can not glorify war in any way or on any occasion. Neither can her ministers allow themselves to become a part of the war machine through chaplain service, or by turning their churches into recruiting stations, as was the case in many instances during the late war. She can not become an effective antiwar force without first banishing the spirit of militarism from her own ranks, and by committing herself wholly to the will of God, and submitting fully to the spirit of the Prince of Peace, the world's greatest war antidote.

An effective procedure against war must take into account the individual. The banishment of lust and kindred evils from the heart, and the incorporation of justice and righteousness in its place, is an individual matter. Society can be regenerated and liberated from lust and the spirit of war, not through group or mass action, but by the rule of God in the individual heart. The cause of war can never be removed or war ended through group or national movements. The claim that was made at the time of the World War, that it was "a war to end war," was a satanic delusion that many believed to be true, and were led to attempt to end war by promoting it.

Will war ever cease? Can we hope for a warless world? Yes, if and when the cause is removed. Wars will cease when "Many nations shall go and say, Come, ye, and let us go up to the . . . house of . . . God . . . and he will teach us of his ways and we will walk in his path, . . . and they shall beat their swords into plow shares and their spears into



pruninghooks. Nation shall not lift up sword against nation, neither shall they learn war any more, . . . for the mouth of Jehovah hath spoken it."

The world will be safe for democracy when "the earth shall be full of the knowledge of Jehovah as the waters cover the sea."

*Nappanee, Ind.*

## The Road to World Peace

BY MARGARET ROWLAND

"THE world has learned many lessons from the war, but none more emphatic than that its increasing terribleness will, if repeated again, destroy civilization itself. The mobilization of a whole people into war, the inventions of science turned to destruction and the killing of men will make any other great war the cemetery of civilization." So eminent and grave is the peril that even such a cautious spokesman as Herbert Hoover spoke the above in an Armistice Day address in Los Angeles.

An American humorist recently said the best way to deal with two nations which can not get along together is to "move 'em away from each other." Unfortunately, modern invention has made this forever impossible. We have by no means reached the closing chapter in the story of inventions in the realm of communication and transportation. Industrialism is in its early stages in many parts of the world. India, Japan and China are rapidly being industrialized. It is therefore a matter of life and death for civilization that some way be found to break the vicious circle—nationalism, imperialism, militarism, alliances, balance of power, crises, war—in which the peoples of the earth have been traveling. Since the nations can not be kept apart, it is absolutely imperative that nonviolent means of settling their disputes be devised. This means that an international organization must be created. Wars will continue until adequate international machinery is available for the amicable adjustment of disputes between nations. If peace is to be preserved the nations must agree in advance of a controversy concerning the manner of its settlement. Law must be created.

A vast network of international agreements is now in operation. Many of these were the results of direct negotiation between two nations and are in the form of special treaties; many others were the outgrowth of international conferences of one kind or another and are embodied in general treaties. Of the thousands of international agreements now in force, many are confused and lacking in clarity, and others are contradictory. The creation of a new international law is imperatively demanded. The hope of peace lies in the increased willingness of nations to enter into and abide by international agreements.

However, international organization in itself is not sufficient to guarantee peace and justice. The most boldly conceived of modern proposals for the prevention of war is the plan to "outlaw" it. The plan in brief outline is this—"The nations of the world are to meet in conference and declare war outlawed, delegatized, deprived of its protection as a recognized institution, a crime under the law of nations. This international conference will provide for a meeting of the leading jurists of the world and other competent persons to draw up a code of the international laws of peace, at the same time providing for an international court of law whose jurisdiction will be defined by the code."

One of the great values of this plan is held to be that, when war is no longer recognized as a legitimate activity of governments, it will be possible to combine national loyalty with a "full and abundant release" of the desire to build up friendship and co-operation among nations.

It should be emphasized that disarmament has always been essential to the effective functioning of agencies of justice. If it were customary for all citizens to go armed, the effectiveness of courts would be greatly impaired. To make really effective the outlawry of war, the nations must agree ultimately to disarm all force maintained for action against other nations. It should be pointed out that disarmament has rarely, if ever, been absolute. Let each nation maintain a small police force sufficient to deal with its own criminal individuals and lawless groups, such as rioters, smugglers and pirates, and disarm all forces for action against other nations.

It is well to remember that there is no way to guarantee international security. There are, however, several measures available which afford the nations reasonable protection.

The first factor in the enforcement of international awards is the agreement of the peoples and government of the various nations to abide by the decisions of such international agencies as they have created and authorized to deal with carefully specified problems.

A second factor in enforcement is the enormous power of public opinion. Those nations that have achieved a reputation for equitable dealings are in a position to exert a very powerful moral influence on other people.

A third measure in the enforcement is diplomatic pressure. The nations are now so interdependent and have such varied and important contacts that the severance of diplomatic relations is a matter of very great significance.

A fourth measure in enforcement, available as a last resort, is an economic boycott by member nations against a lawless power. An economic boycott, while



it is an extreme form of ostracism, does not involve the use of armed force against another nation. All that is required is that the various governments participating in the boycott should refuse to give clearance papers or other official documents required in international commerce to traders with the offending nation.

A fifth factor in the enforcement of international awards is patience—patience to endure humiliation and loss, if necessary, while nonmilitary sanctions are securing the desired results.

*Bridgewater, Va.*

### Peace Action?

BY DAN WEST

*"And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war any more."*

THE day before the Kellogg Pact was signed an American preacher in Paris spoke with the glow of an ecstatic seer, "We are on the mountaintop at the dawning of a new day." Many people thought so. The next day representatives from many nations met and solemnly agreed to "renounce war as an instrument of national policy." That was 1928. There were Mussolini and minor dictators, but they didn't matter so much.

1932. The Disarmament Conference met, talked, hesitated, dragged on and after a few years faded out.

1933. Hitler rose to power and pulled Germany out of the League. Europe began arming anew. Japan left the League and spread her dominion farther over China.

1935. Germany scrapped the Versailles Treaty. Japan denounced the Washington Treaty. Italy began the strangling of Ethiopia.

1936. Turkey rearms. The League totters. Spain is in a death struggle. American senators whet the fear and hatred of Americans and Hitler the lust of conquest in Germans. England gets gas masks ready for an attack. Every country almost, big and little, arms. The world of 1936 is ready for war more than in 1914.

In a world like this strange words these: the prophecy quoted above—justice—mercy—brotherly love. Churches exist in all these countries (except Russia) and they specialize in words like these. And many of the same persons speak the words of love and peace and still march toward war.

Maybe such words are not meant for faulty humans; maybe they are to be treasured in the heart only. Maybe we *have* to go on killing the best youth, starving the babies and toppling a civilization every time it is built up by the strains and prayers, the tears and sweat and blood of noble souls. But not if our Master spoke truly,

"It is not the will of your Father that one of these little ones should perish." "Thy kingdom come; thy will be done on earth as it is in heaven." "Greater things than these shall you do because I go to my Father." (These are not offered as proof texts, but as evidence of part of his deep purpose.)

All these years since the last war there has been growing a genuine peace conviction and it is becoming more vocal than ever. But faster and more vocal has developed the war spirit and the appropriate action.

The recent years have brought a sifting of conviction. The years ahead are going to bring a harder sifting. Plans for universal conscription are ready to be presented to congress in 1937. In the name of American ideals the tactics of Mussolini are being used in American cities and countrysides. Pressures are brought to stifle the messages of prophets—even those of the church. The prophetic souls may be sifted to small groups who will pay for their testimony if need be with their property, their freedom, and their lives.

For centuries the Church of the Brethren has professed that faith. For longer yet have the Friends and

### The New Patriotism

BY H. H. HELMAN

THE chief function of patriotism is to express love and regard for one's country and to dispose one to enlist actively in the pursuit of her highest ideals. As an expression of love and a purpose to be loyal to the nation in its attempt to realize its great ideals of justice, freedom and brotherhood, patriotism is a virtue to be desired. If it is an expression, however, of hatred, suspicion and fear, it is not a virtue but a dangerous evil. Those who foster the war psychology can no longer be listed as patriotic in the highest sense of the term. The new patriotism is expressed in harmony with the purpose of the Kellogg Pact.

The professional pacifist may not, however, be the best type of patriot. To say that one will not fight is not a full expression of loyalty. There is more to be done for our nation than that, or than keeping her out of war, much as that needs to be done. We must not feel that we are full-fledged patriots when we become pacifists. This may be an honest expression of idealism, but it may not fully express patriotic citizenship. Our country is laboring for the purification of democracy, for economic stability, for social justice, for intellectual power and for the moral advancement and security of all its people. Our patriotism must comprehend and embrace these ideals and purposes before it can be labeled pure. The new patriotism has a broadened scope. It transcends the old patriotism of narrow selfishness.

*New Carlisle, Ohio.*



the Mennonites held to a similar faith. There are others but these have been the larger groups of historic peace churches.

In the struggle of light with darkness will we keep that faith? "Of course," is too easy an answer. Some Mennonites in Germany salute Hitler and march in his army. Also in Russia they have forsaken their peace principles. But so have some Quakers and Dunkers in America. Our baptismal vows are not adequate guarantees of our faith. Only actions in keeping with those vows have any real value.

If these groups fail who will carry the message? Maybe some others—their number is growing—but with an unmeasured sadness at our failure. We have a perspective of centuries which others lack.

I think we shall not fail. But time is short. Before 1940 war in Europe is possible and probable. We can not do much about that right now. But we can work hard in America.

The Brethren Peace Action Program was launched more than six months ago. In some places it is going well. In others a few persons are just becoming awake. In many the leaders and led are still sleeping. How is it in your church?

Maybe you are not labelled a leader. Do you care enough for the peace cause right now, and for the coming of the kingdom, to rouse those who are labeled leaders if they are not already up and doing? "Who knoweth but that thou art come to the kingdom for such a time as this?"

And who knows but that the Church of the Brethren is come to the kingdom for such a time as this?

*Carlisle, Pa.*

---

## Emergency Peace Campaign Experiences

### YOU ARE FOR PEACE—SO WHAT?

BY JEANETTE JACKSON

You have heard time and again of the tragedies war brings. You have known the joy of living and would like to continue it. You are intelligent enough to observe that war has brought nothing but ruin, destruction, starvation. You have observed the degradation of a nation that fights. You have read concerning the cost of war, the League's effect on world peace, what neutrality really means, tariff's part in the whole world situation. You have read this, you know what is causing war, but what have you done about it? Most of you will do like the rest of the people in the United States who want peace, you will sit back in your chair and say, "My, I wish we didn't have any more wars."

That is like saying when the family is dying of hunger, "My, wouldn't food help relieve the tension?" The only difference being if you and your family were starving, you would try to get a job and earn money to buy food or seek relief as a last resort. Your motto would be, maybe not vocally, but mentally: "Food at any cost." You would say: "My pleasures can be sacrificed to the good of the cause. The car bill can wait."

You claim you want peace but you are still saying, "My, I wish we wouldn't have any more wars." The peace of the world means the difference between life or death to you. Peace means the difference between starvation and plenty. Peace means the difference between health or a maimed body, friends or enemies. Yet you value such things as a new car above peace. Ice cream socials get your attention while the peace of the world that means everything dear to you waits in the offing without so much as a kindly glance or a concentrated thought.

You are for peace. All right; say so, do something.

North Manchester, Ind.

---

## VOLUNTEER WORK CAMP

BY HELEN R. WOLFE

The past summer it was my privilege to attend a Volunteer Work Camp under the auspices of the American Friends Service Committee at Dillonvale, Ohio. There were twenty young people in camp, which consisted of college students and teachers, each of whom paid his own way. In the group seven states were represented.

The purpose of the Work Camp is to learn by practical experience how to change a chaotic world into a co-operative community by nonviolent methods. We studied and discussed the problems of the miners and the co-operative movement.

As a work project we built a playground for the children of the town which had not been able to provide adequate places for the recreation of the children. The boys in the camp worked a full eight-hour-day at hard physical labor. Vacation Bible schools in the near-by mining towns were taught by the girls of the camp. These contacts brought the campers in touch with different groups of the foreign population who were eager to learn a better way of living.

The racial element was also present in the camp group itself. Among the campers were two Jews and one negro, all of whom represented the finest type of persons. When the Negro who had come from Louisiana was asked how he had liked the camp, he replied, "This is the first time in my life that I was made to feel like a human being and that I really had a place in life. I shall go back with a warmer feeling toward the white folk."

The experience of the summer has given me a deep sense of my responsibility as a Christian by developing within me more of that feeling of brotherliness toward our Jewish and Negro friends.

Chicago, Ill.

---

## A TEAM IN THE EMERGENCY PEACE CAMPAIGN

BY MARTHA SWANK

One of the most interesting and the most profitable experiences of my life was my work this summer with the Emergency Peace Campaign. I went into the work feeling that I should spend my three months' vacation from school doing something profitable rather than merely having a good time. As I learned of the Emergency Peace Campaign my interest in that great work grew and I became eager to do my share in helping to find the "road to peace."

I had one of the most interesting teams sent out from Grinnell, Iowa, but perhaps most of the leaders felt that way. However, the interracial element in our team was in itself a step toward world peace and international brotherhood. In our team were representatives of three races, five



denominations in church membership, and equally varying home backgrounds. One of our group had "plenty of money" and one had "no money." We lived together, pooled our \$25 per week, and with it we had many interesting experiences that helped us to love one another.

It was intensely interesting to me to learn the reason that the girls of our team had for going into the work for the summer. One, a Quaker girl from a well-to-do family, a graduate of an exclusive women's college, gave up a trip to Europe as well as a chance to prepare to teach school this fall in order to help in the Emergency Peace Campaign. Her reason was that if we are in danger of being drawn into a war within the next few years of what value would these other things be?

Another very young college girl from Boston thought that it would be a most interesting adventure, which it did prove to be, but her whole attitude toward values was changed through the experience of the summer.

The colored girl in our team was a revelation to me. In the far northwest, where I lived as a child, I had not met any colored people. After we moved to Florida I took the attitude toward the whole colored race as the "natural thing." In fact I had not given the idea of race prejudice much thought. But when I was told at Grinnell that a colored girl was on my team many conflicting questions came to my mind. The idea of eating and sleeping, living and working with a colored girl! I learned afterward she had as many conflicting ideas come to her since she had never had to meet these questions before either. But now I can say honestly it has been a real experience to me. During the summer we sat down together many times and discussed the whole problem of race prejudice. Several times when she was barred from eating houses and swimming pools she would say, "These incidents often help my race because thinking people's attention is called to the social discrimination." She always showed the most Christlike spirit and was pleasant and cheerful.

The fourth member of the team was a Chinese-Hawaiian girl. Many interesting and instructive experiences came from knowing her. Her parents are Chinese, born in China and followers of Confucius. She was born in Hawaii and at an early age was taught Christianity through the churches and schools. She says many times in her girlhood the question came to her—Confucius or Christ? Finally she decided in favor of accepting Christ! What did this mean to her? Her parents were wealthy and were helping her older brothers and sisters to go to high school and college. When she declared her intentions of accepting Christ, determining to make religious education and social welfare her life work, also refusing to marry the young man chosen for her by her own family, she was disinherited. All of her allowance was cut off and she was sent away. The minister took her in and helped her through high school by letting her work for her board and room. Last September he arranged for her to have a Fellowship in the States, where she is today in college. Many times it was uphill and lonely for her, but she is fully convinced that her course is right. Her Christianity is real! It is vital to her! She lives it truly!

Perhaps we need more opposition in our Christian life to make it live more truly for us. She was just as courageous in her stand for peace. One time when she was asked by a group to give her personal experience and reasons for entering the Emergency Peace Campaign, she said, "I didn't go out to talk about myself but I think that now I

should talk about peace." Her talks always stirred and held her audiences. Another time a minister in Hawaii, who knew how limited her money was, sent her a check for personal use. She studied about it for several days before the acceptance was decided upon. The weather was very warm making it a time when cool drinks and ice cream were especially tempting. Finally, she endorsed the check, gave it to the Emergency Peace Campaign, and remarked, "I think that the Campaign really needs it worse than I do."

Together our group tried to tell everybody in Henry County, Iowa, about the Emergency Peace Campaign. Considering the present situation in Europe, and the vast amount of money being spent and appropriated for armaments and the startling truths about poison gas, disease bacteria, and liquid fire, it is imperative that something positive be done. If the Christian people of the world would take seriously their task of peace and goodwill in the world, our task would then become one of great action against the great evil—war.

Sebring, Fla.

## AS FROM YOUNG WOMEN TO YOUNG MEN

BY HELEN RAE AND MARGARET PARKER

Europe is at war. The United States has entered the conflict. You are drafted—and you have refused to go. They call you "little."

You are unwilling to fight to protect your country, home, mother, sweetheart. You are not willing to make use of the wonderful defensive weapons the master mind of man has invented to destroy your enemy and save your country and its national honor.

We call you "big."

You have seen the ideal of love personified in the Christ. You have caught something of his spirit and the vision he had of a world of sympathy and understanding. Deep in your heart he has planted a love that forbids the killing of another innocent mother and another mother's innocent son. They call you "coward."

And they point a scornful finger at you and curl their lips into a sneer. "Afraid—afraid to fight. Afraid you'll get hurt!" You say "conscientious objector" and they will regard it merely as a shield for your cowardice. They will call you "yellow" and brand you "slacker" and you will carry those scars burned deeply into your soul forever.

We call you "brave."

We see in you a courage and character which enables you to stand, head high, in the face of the scoffing, the taunting and the rebuff of a war-crazed world, even of your erstwhile friends. Brave, too, because you will accept the physical torture and death awaiting you because you are firm and true. We see in you a superior will power, a dynamic idealism which holds you true to a deep-founded conviction. And the scars on your soul and body will be as the scars in the hands of Christ. "Coward," they call you; but God will reward you for bravery!

They call you "unpatriotic."

Just when your country needs you, needs your life, you refuse. Oh, yes, as long as all goes well, you are proud to be a citizen of the glorious union, but when her dark days come, you are unwilling to support her and defend her.

The striving countries have disregarded our neutral rights. They have sunk our ships, killed our travelers abroad, have



destroyed our foreign territory. We must protect our rights and citizens and property. We must fight this war "to end all war." It is your patriotic duty, young man, to give your life for your country's needs. And you are refusing!

We call you "patriotic."

For you are turning a deaf ear to the false cry of your country. It isn't your country calling; it is the mighty few who are willing to buy wealth—enormous wealth—for themselves with human lives—any but their own. It is they who are speaking to you through the name of your country.

And don't forget that in war time there are no "neutral rights." There never can be. When a country begins by force to demand her rights, she is no longer neutral.

We declare freedom of the seas, but alas, a forewarned ship is sunk and two hundred lives are lost. Is it profitable, then, or in any way wise and sensible to demand millions of splendid lives to avenge those few already taken? Is it good management to spend the people's billions to protect a few men's millions? Shall our presumably intelligent nation invest in a business which yields no returns but destroys the principle and the investment?

You are patriotic because you refuse to support such measures and madness, because you would save your country by saving for her the most perfect of her young manhood instead of slaying it.

Crafty minds will always flaunt their daring slogans: "A war to end war"—"Make the world safe for democracy." They were false, and those to come will be as false as those past. And you have learned that.

They call you little, coward, unpatriotic. We call you big, brave, and truly a patriot.

Etna Green, Ind.

## PEACE AND THE CHURCH

BY CHALMER FAW

The summer's work gave us an opportunity to look at the church, not through its own eyes, but through the eyes of the larger task of the church, the establishment of the kingdom of God on earth. We could view the church, as God must often do, from the standpoint of the great cause of peace.

Some of the fruits of this new perspective were encouraging. For example, some of our most faithful and effective supporters came from the ranks of the church. The young people, and, for the most part, the pastors were very responsive to the challenges we tried to bring.

Other aspects of the situation, however, were discouraging. Some of our most severe opposition came from church members. The school and school men, as well as various civic organizations, responded well, but many church members, they who should have the clearest message of all on the question of peace, opposed us, either actively or by their apathy and indifference.

Perhaps the foremost cause for opposition lay in the narrow interpretation of the task of the church entertained by some. Those who would limit the church to the simple task of saving individual souls, and who carry that philosophy to its logical conclusion, are sure to resist any effective effort to bring peace and economic justice. In their zeal for a narrow type of evangelism they forget that "saved souls" in great numbers made possible the World War of bloody and unhallowed memory, and that the kingdom of God will not come on earth until society itself has been set running along the lines of the spirit of Jesus.

Another so-called "Christian" tenet which has bemuddled the issue is the tendency to take Old Testament standards as on a par with New Testament principles of right. To do this is to forget that the peak of revelation came in Christ. People who find sanction for war by recourse to the Old Testament should be consistent and advocate slavery, polygamy and concubinage, for they too are endorsed there.

Overliteralism in Biblical interpretation is a third factor contributing to false views on the gospel of peace. Sincere Christians sometimes find excuse for war in the letter of the New Testament, but they do so only as they ignore the great loving and sacrificial spirit of Jesus. "The letter killeth but the spirit giveth life," said one who was dealing with this kind of folk.

Close on the heels of this literalism follows a deadly form of fatalism which says that what is predicted has to be and there is nothing which can or should be done. To this type of Biblical fatalists any attempt to eradicate the basic evils of society is to fly in the face of God.

Illustrations of all these types might be multiplied. The reader can supply his own well-known examples. The tragic fact is that in each case the reader need not go outside our own church to make this research.

Is it possible that heirs of the Dunker peace tradition are resisting the very purpose of the kingdom of God on earth by their opposition to efforts for peace?

Chicago, Ill.

## SOME PEOPLE WE MET

BY GALEN HOFFMAN

"You mean to tell me that you fellows are not getting paid for doing this Emergency Peace Campaign work?" said the city editor of the Dayton newspaper, to whom we (EPH Team No. 109) were telling our story. He paused a moment as he examined us further, a bewildered look on his face. "You get your expenses paid, of course," he added with an air of finality. His consternation was complete when we explained that we were going to carry on our ambitious program with an allowance of \$5 a week per person. "I can't quite understand it," he said honestly, as he started off to other duties.

That was a typical reaction to our work when we explained ourselves to the people of southern Ohio, among whom our Emergency Peace Campaign team was working during the past summer. We talked with many different kinds of people. The tomato canner said: "War is bound to come and there isn't anything we can do about it. And besides, why shouldn't I want a war? Every soldier has to carry a can of tomatoes in his pack—more soldiers, more tomatoes; more tomatoes, more money. Money is the thing we are all after anyway and it doesn't matter much whose toes we step on to get it." "Those Japanese are sly fellows," said the exmarine who had spent two years in the Orient, "They are taking China now and it won't be long until they'll be over here. We've got to keep our army and navy bigger than theirs so that they will be afraid to attack us." And in the same vein ran many other words like these: "Yes, we made a mistake by going over to France to fight their war for them and we shouldn't do it again. But, we've got to be prepared to take care of ourselves in case any country tries to 'pull anything over on us.'" When questioned a little further about the implications of such an attitude, the typical man became confused in his

(Continued on Page 21)



---



---

## HOME AND FAMILY

---



---

### Your Neighbor

BY VERA EMMERT JOHANSEN

You say he is tired of everything,  
Why should you try some joy to bring?  
Well, after all,  
He is your neighbor!

You say he has had the worst of luck—  
Why should you urge a little pluck?  
Well, after all,  
He is your neighbor!

You say he has lost his oldest son—  
Just let him grieve, there's another one!  
Well, after all,  
He is your neighbor!

You say he stooped to taste of sin—  
Just let him go, drink deep within!  
Well, after all,  
He is your neighbor!

Why worry for the other man?  
Just let him go the best he can!  
But, after all,  
He is your neighbor!

*Freeport, Ill.*

### Tests of Peace Patriotism

BY OLIVE A. SMITH

It has been aptly said that the stars and stripes can be wrapped about almost anything connected with American history or existing institutions and be made to speak, ostensibly as an expression of patriotism. One of the most pathetic sights is that of the national emblem waving its message of "life, liberty, and the pursuit of happiness" above a federal penitentiary. Equally incongruous is the present-day spectacle of the beer garden which is, in many cases, a worse institution than the old-time saloon, introducing musical programs featuring our national anthems and patriotic songs.

On Armistice Day our congressmen reviewed the "glorious records" of the boys who sleep in Flanders fields. If these references were to the brave endurance of hardships, the heroism of facing death and enduring all the horrors which our so-called civilization imposed upon them, such references were commendable. But such is not the impression created, oftentimes, by these orators. Rather, it reminds us of a fond parent, patting a child on the back for the performance of a noble deed. And the deed—in this case—is legal murder. And for those women bereft of husbands and sons, we still hear much of the sentiment which was recently expressed in a satirical poem entitled "She Has Her Pension."

All unconsciously, perhaps, those organizations

which perpetuate the active achievements of war are fostering the spirit which still glorifies it. It seems difficult to get away from this traditional conception of patriotism. It requires a high order of courage, sometimes, to break with observance of the forms and ceremonies which are based on this tradition.

Not so long ago an incident occurred in the University of Southern California which illustrates just what the young people of today are meeting in their school and social life, particularly in those sections where government aviation centers and army camps are located. Celeste Strack, a girl graduate of the San Diego high school, with four other students, was expelled from the university because of a conscientious failure to observe some of the festivities incident to Armistice Day. Pledged opponents of enforced military training, this group asked to be excused from participation in some of the ceremonies. On the charge of having engaged in "red" activities, the young people were expelled from the university. Later, the four who were followers were requested to return for reinstatement, but the conditions imposed were such that they refused. Their leader put up so brave and persistent a protest that the case was referred to a referee who decided in favor of the insurgent.

Southern California happens to be one of those sections where the young people of the churches are exceptionally well organized against militarism in all forms; otherwise this courageous young girl would have lost out in her protest.

One of the traditional reactions to this question of patriotism is the linking of the names of our great statesmen with militarism. Because George Washington, the father of our country, was once commander-in-chief of the American army, must we conceive of the spirit of Washington as permeating the deadly traffic of the modern munitions international? Because Abraham Lincoln was president when America blundered into the Civil War through the necessity of abolishing human slavery and preserving the Union, does the spirit voice of that Great Emancipator bid us go out today and stir up murder for the enrichment of war barons?

Because of his historical setting, the great American, Theodore Roosevelt, is catalogued as a warlike president. But can we imagine him, in the midst of our modern conditions, finding no way out of difficulties save the resort to the system which has grown, like the liquor traffic, merely in the interests of profits for those who cunningly stir up strife between nations? It is absurd to mention, in the same breath, war as it exists today with those wars which had some reasonable basis, even if it were not absurd to expect that we of today



had not mastered some civilized way of adjusting difficulties.

"We are the revolutionary children of revolutionary parents," said one of the middle west's outstanding leaders of the youth movement. "We adopt resolutions and fondly imagine that we are thus controlling the forces that make for peace and righteousness."

It is one thing for an organization to go on record as favoring, or opposing certain policies, or extending special commendation to some other person or organization. It is quite another thing to act, as this young woman acted, in opposition to persons who are in authority. It is far from pleasant, in any circumstances, to be accused of insubordination, and to be expelled from an educational institution was once considered a disgrace which no young person could hope to outlive.

All over our land, today, this matter of militarism in schools is being agitated and discussed. It is far from being settled in favor of the advocates of peace patriotism. For that reason, any young person who, when brought to the test, acts as this young woman acted is entitled to the heartiest support which can be given by his or her elders. Nothing but a full consciousness of the possession of that brand of patriotism taught and practiced by our only real Leader, Jesus of Nazareth, can sustain those who espouse the cause of peace patriotism.

*Topeka, Kans.*

## A True Picture

BY P. F. ECKERLE

MORE than forty years ago I knew a young wife who came to this community with bright prospects of a happy, prosperous home. She and her husband lived in a beautiful country home on fertile soil.

By and by they built for themselves a comfortable home near a charming little city. Every one who looked upon it thought it a beautiful home with bright prospects. To add to the joys they now possessed, children came to bless the home.

It is well we do not know all that lies ahead of us in this life.

Finally, reverses that could not be met were faced and the beautiful country site was lost.

With what they could muster after this calamity, they purchased a comfortable home in the city where they still live happily. Their children are married and have happy homes.

They have weathered the storms and depressions that came with the years. They have endured enough jibes and hardships to cause some to lose faith. In spite of all these things they maintain a beautiful Christian spirit by going out into homes where there is sickness, carrying flowers and doing many menial tasks

with no thought of pay except the joy they find in the performance of these things in the spirit of the Master.

"Inasmuch as ye did it unto one of these least, ye did it unto me" (Matt. 25: 40).

*Lanark, Ill.*

## His Secret of Success

BY GRACE HILEMAN MILLER

HE is a World War veteran who a few years after returning from France was faced with the fact that he was losing his hearing in addition to developing other effects of shell shock in overseas service. He was just a little fellow, but with a gleam of enthusiasm in his eyes.

"I am not going to sit around," he said. "I'll find something to do to help some one else."

Accordingly he had a conference with his pastor, asking for a Sunday-school class to teach. "The only class we have without a teacher now is that one of adolescent boys whom no one will stay with, have had to teach it myself the past few Sundays," confided the pastor.

"That sounds interesting. How many are there in the group?" the veteran asked eagerly.

"Only about a half dozen now, but there used to be a dozen."

"That's my job exactly," he exclaimed.

"Do you suppose your being hard of hearing might be a handicap?" wondered the pastor.

"Not as long as I can face them, for I am concentrating on lip reading. However, my first job will be to win the confidence of the boys, then I do not need to worry."

And win their confidence he did, as well as the delinquent members of the class and a group who had never been in Sunday-school. The boys soon learned to frequent his home during the week to have him tell stories of his experiences as a soldier. He lost no opportunity to tell character building stories; in short, he lost himself in service to the adolescent boyhood of his church and forgot about his physical handicaps.

When asked for a definition of a successful life this man's answer was: "Success lies in a man's attitude toward life and is achieved when he loses himself inspiring others to better living."

"But has money nothing to do with success?" asked a business man in astonishment.

"No, money is only incidental and is likely to be a curse unless the individual's attitude toward life is right. Unless you put service to God and your fellow man first, your life is a failure," he replied with a quiet enthusiasm which defied contradiction.

*La Verne, Calif.*



## KINGDOM GLEANINGS

### Calendar for Sunday, November 8

**Sunday-school Lesson**, The Christian Warfare.—Acts 19: 8-12, 18-20; Eph. 6: 13-20.

**Christian Workers**, What Can We Do to Stop Wars?

**B. Y. P. D.**, Is Our Community Peace Minded?

**Intermediate**, What Intermediates Can Do for Peace.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in Conestoga church, Pa.

**Three** baptisms in Somerset church, Pa.

**One** baptism in the Stonelick church, Ohio.

**One** baptism in the Newton City church, Kans.

**Eight** more baptisms in First church, Wichita, Kans.

**Thirteen** baptized at Capon Chapel, Bro. Olonzo P. Fike of Oakland, Md., evangelist.

**Six** baptisms in the Andrews church, Ind., Bro. Ray Shank of Gettysburg, Ohio, evangelist.

**Seventeen** baptized in Elk Run church, Va., Bro. H. D. Jones of Aurora, N. Y., evangelist.

**Eight** baptisms in the Walnut church, Ind., Bro. Chas. Oberlin of Peru, Ind., evangelist.

**Two** baptisms in Arcadia church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

**Six** baptisms in Limestone church, Tenn., Brethren J. R. Jackson and A. M. Laughrun, evangelists.

**Seven** baptisms in the Pymont church, Ind., Brother and Sister Ben Hirt of Winamac, Ind., evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. E. O. Norris**, the pastor, Nov. 15-22 in the Richmond church, Ind.

**Bro. L. A. Walker** of Adel, Iowa, Nov. 8 in the Ottawa church, Kans.

**Bro. Jos. H. Clapper** of Curryville, Pa., Nov. 9-21 in Coventry church, Pa.

**Bro. Jos. Clapper** of Yellow Creek, Nov. 23 in the Clover Creek church, Pa.

**Bro. Norman K. Musser** of Columbia, Pa., Dec. 6 in the Bareville church, Pa.

**Bro. C. H. Deardorff** of Ashland, Ohio, Nov. 8, in the Lansing church, Mich.

**Bro. H. L. Ruthrauff** of Hutchinson, Kans., Nov. 29 in the Navarre church, Kans.

**Bro. J. S. Rittenhouse** of Easton, Md., Nov. 9 in Mechanicsburg church, Pa.

**Bro. M. J. Brougher** of Greensburg, Pa., Nov. 23 in the West Goshen church, Ind.

**Bro. H. M. Coppock** of Tippecanoe City, Ohio, Nov. 2-15 at Middletown church, Ohio.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., Nov. 11 at the Wakenda church, Mo.

**Bro. Graybill Hershey** of Manheim, Pa., Nov. 15 at the Browns Mill house; **Bro. Albert Niswander** of Greencastle, Pa., Dec. 6 at Hade house, both in Falling Spring congregation, Pa.

**Bro. W. H. Hanawalt**, the pastor, Nov. 30 to Dec. 13 in the Sugar Run church of the Aughwick congregation, Pa.

\* \* \* \*

### Personal Mention

**Bro. James H. Elrod**, pastor at Wichita, Kans., has changed his street address. The new number is 1141 N. St. Francis Avenue.

**Southeastern Kansas** has chosen Eld. R. E. Loshbaugh as Standing Committee delegate to the 1937 Conference, with Eld. Raymond C. Peters as alternate.

**Bro. F. F. Holsopple** of Washington, D. C., has had a severe illness recently but is "now happily convalescent" for which he is grateful. And so are all the rest of us.

**Western Pennsylvania** has chosen as Standing Committee delegates to the Conference of 1937 Elders W. K. Kulp and H. Q. Rhodes, with Elders T. R. Coffman and N. M. Shideler as alternates.

**Bro. G. G. Canfield**, pastor at Plymouth, Ind., writes of a preaching mission program enjoyed by the county ministerial association to which every pastor was urged to bring at least three representatives of his church to share in the spirit and blessing of the meeting.

**Bro. Edgar Rothrock** caught most of us unawares when he dropped into the semiannual union meeting of Chicago, Naperville, Batavia and Elgin churches in Elgin last Sunday evening. But under the influence of his genial smile we recovered easily. He had been engaged in evangelistic work in Virginia and was headed for his Southern California home.

**Eld. Geo. S. Arnold** of Burlington, W. Va., has passed on into the reward of his earthly labors, which were indeed numerous and both faithfully and efficiently performed. The date was Oct. 21. He was uncle to General Manager R. E. Arnold of the Brethren Publishing House. We are to have more later concerning the long and useful life of this West Virginia leader in church activities.

**Bro. Edward Stump and daughter**, returning to their Indiana home from evangelistic meetings at Dixon, Ill., decided to pay a call to the Publishing House. It was a mutually enjoyable hour, one that leads us to say again that Messenger readers are always welcome and urged to visit the House when it is convenient to do so. Bro. Stump is pastor of the Second Church of the Brethren, South Bend, Ind.

**Bro. Henry C. Eller** who has lately taken up pastoral work at Brownsville, Md., says, "Sister Eller and I are having the time of our lives with these good people." They are having a week of evangelistic meetings in each of the three churches under their care. Of course there are some difficult problems and they want the prayers of the church, not that these may be less but that they themselves "may be equal to the task."

**Bro. Galen B. Royer and wife** have "seven knobs of mountains with a higher mountain back of them" fringing their eastern view. The colors now are "yellow, brown and red richly interspersed with the green." They don't get tired "looking over the beautiful landscape" but picking nearly 200 bushels of apples all by themselves must involve some measure of physical weariness. Since retiring from pastoral activity their address is Hillside, R. 4, Huntingdon, Pa.



### Miscellaneous Items

**The homecoming** and fiftieth anniversary of the Quinter church, Kaus., will be held Nov. 14 and 15. Basket dinner will be served both days.

**Did you lose** a pair of spectacles at the District Meeting of Northeastern Ohio, Oct. 6-8? If you write Bro. Samuel Orr, Spencer, Ohio, about it telling him what kind of rims they had, if any, he may help you to recover them.

**Muncie church**, Southern Indiana, invites former members and friends to attend its homecoming on Nov. 8. There will be special services at 10:30 A. M. and in the afternoon, with a basket dinner at noon.—Mrs. L. S. Shively, Muncie, Ind.

**All Brethren** in the vicinity of Roanoke, Va., should tune in on WDBJ (930), 7 P. M., Nov. 7, for special broadcast boosting the great peace rally, for the opening night of the regional conference. At least that is what Pastor Russell G. West's night letter has to say about it.

**One faithful pastor**, having been only two weeks in his new field, says: "With the two churches . . . with a widely scattered and poorly recorded membership . . . one year without a pastor . . . many splendid people here . . . we do appreciate the Messenger and depend much upon its contents."

**The La Verne church** of Southern California will observe homecoming day Sunday, Nov. 29, with an all-day program. Basket lunch in fellowship hall at 12:30. Former members and friends are cordially invited. This church will also co-operate with the National Preaching Mission by having evangelistic meetings from Nov. 15 to Nov. 22, with Bro. J. F. Baldwin of Modesto doing the preaching.

**On Nov. 8** Bro. M. R. Zigler, executive secretary for work in the homeland, with Brethren H. Stover Kulp and Albert D. Helser, missionaries, will be with the West Goshen church in an all-day meeting. This is in the interest of the entire district of Northern Indiana. Bro. Zigler is to speak in the forenoon, Brethren Kulp and Helser in the afternoon and evening.—Mrs. Clayton Ganger, Goshen, Ind.

\* \* \* \*

### With Our Schools

#### Juniata College

**More than two hundred and forty parents** of Juniata students were guests of the college on Saturday, Oct. 17, at the first annual Parents' Day.

**Alumni Homecoming on Saturday, October 31**, will feature a football game between Juniata and Allegheny and a con-

cert by a trio of the Curtis Institute of Music, Philadelphia.

**The deputation of the General Education Board** visited Juniata on Wednesday and Thursday, Oct. 21 and 22. The committee, consisting of Brethren J. I. Baugher, Paul H. Bowman and M. R. Zigler, addressed the student body and faculty and met with the trustees.

**Dr. Gaius M. Brumbaugh of Washington, D. C.**, was elected president of the board of trustees at their meeting on Thursday, Oct. 22. Dr. Brumbaugh is a son of the late Dr. A. B. Brumbaugh, one of the founders of Juniata, and was one of three students when the institution began on April 17, 1876.

**New trustees elected** at the meeting of the board on Oct. 22 are Dr. J. S. Noffsinger, Washington, D. C.; W. S. Price, treasurer of the Public Ledger Company, Philadelphia; Philip Markley, grain broker, Philadelphia; and Prof. J. Calvin Bowman, Johnstown, Pa.

**The Rev. Dr. C. A. Owens**, pastor of Memorial Baptist church, Johnstown, Pa., spoke to the student body in chapel on Wednesday, Oct. 28. He gave a number of southern dialect stories.

\* \* \* \*

### Peace Action News

**Peace committees** in local churches should remember to plan for the collection of the peace banks by Armistice time. The contents of the banks will be sent by the local committee to the Board of Christian Education, 22 South State St., Elgin, Illinois.

**The Bethany church** of Eastern Maryland again sent a contribution of \$30 for peace as the offering for September and October.

**The South Loup church** of Nebraska, where the drouth hit hard, sent a significant contribution of \$17.30 for the peace program. The correspondent in writing on Oct. 9 said that although there has been but an inch of rain since June 7—and that in a rural community is a calamity—the church at that place feels the need for working for peace.

**A money order** for \$5.28 was received from Mr. and Mrs. Chris Welty of Vinton, Iowa.

**Milo Huffman** of Peru, Ind., sent \$2 as the offering from his peace bank.

**Remember** that if the banks in the local church have been out sufficient time that collection of them should be made at Armistice time.

\* \* \* \*

### In the Messenger Twenty Years Ago

**Bro. M. S. Frantz** of Nickerson, Kans., is to take pastoral charge of the East Side church, Wichita, Oct. 1. His correspondents will note his new address, 934 N. Market St., Wichita, Kans.

**The new church** at Long Beach, Calif., is to be dedicated next Sunday, Aug. 27, this service to be followed by a week of "United Conventions" including the District Conference and other meetings.

**The church at Hanover, Pa.**, has been remodeled, and rededication services have been arranged for Sept. 10, at which time Bro. C. D. Bonsack of New Windsor, Md., will deliver the address for the occasion.

**Bro. J. A. Smeltzer** of 1605 S. California Ave., Chicago, finds it possible to accept an engagement for evangelistic work during the month of October. Any church desiring his services should address him as above.

### CHRISTIAN WORKERS

This Christian Workers' Topic was received too late for insertion in the regular place.—Ed.

### Christian Hospitality

Sunday, November 15

**I. It is an important element in Christian character** (1 Tim. 3: 2; 5: 10).

**II. It should be shown especially to—**

1. Strangers (Heb. 13: 2; see Gen. 18: 1-8).
2. Enemies (Rom. 12: 20).
3. The poor (Luke 14: 12-14).
4. To workers in the kingdom (Neh. 5: 17).

**III. Hospitality is a means to—**

1. Conversion of souls (John 4: 40-42; Luke 19: 1-10).
2. Enlisting people for service (1 Sam. 9: 22 ff).



---



---

**OUR MISSION WORK**


---



---

**What to Pray For**

BY SARA SHISLER

*Week of November**7-14*

Clarence Heckman



Lucile Heckman



Irene Bittinger



Desmond Bittinger

OUR prayer program for this week covers the work of the Garkida Mission Station and Leper Colony. The missionaries representing us there are Mr. and Mrs. Desmond Bittinger, Mr. and Mrs. Clarence Heckman, Dr. and Mrs. Howard Bosler, Dr. and Mrs. Lloyd Studebaker, and Miss Faye Moyer. For all of them as a group, let us pray: (1) That they may have power in life and service. (2) That they may have guidance in problems. (3) That they may have strength and wisdom for every task. (4) That they may have poise in the midst of a multiplicity of duties, interruptions, and problems. (5) That they may have a faith that conquers. (6) That the peace of God which passeth understanding may keep their hearts.

We have been rejoicing in the harvest of souls that is being reaped at Garkida. The leaven of the gospel has been at work during the past fourteen years. Hearts have been opened to understand the Way and to seek it. The time seems ripe for an intensive evangelistic program. Pray for Brother and Sister Bittinger, and for Brother and Sister Heckman as they attempt to reach the people in the many villages of their territory. Let us remember Mrs. Heckman and Mrs. Bittinger in a special way in their work with the women. This is the most difficult phase of the work. Pray that as these workers teach the women the shackles of ignorance, superstition and fear may fall off and they may enter the abundant life in Christ. Pray that every

service and class conducted in all of these villages, and every interview between evangelist and seeker, may be guided by the Eternal Spirit and be blest with the fruits of salvation.

These workers also have station duties and offices which require a part of their time. Pray for them in their daily routine.

Dr. Bosler has full control of the Leper Colony. The work of the colony covers every phase of mission work: medical, educational, evangelistic, agricultural and administrative. Surely no other group of people is more needy. Pray for Dr. Bosler in his ministry to these unfortunate people that he may be used by God to bring life and hope to the lepers.

Mrs. Bosler teaches the school for missionaries' children. This is a necessary work and one which she is so well fitted and prepared to do. Pray for her.

Dr. and Mrs. Studebaker are carrying on the work of the Ruth Royer Kulp Memorial hospital. Pray for our representatives in the medical work at Garkida, for their helpers, and for the many patients who come for healing. Pray that the sick people may feel the touch of the Great Physician in the ministry they receive and that they may respond to the evangelistic message which is daily presented to them.

Miss Faye Moyer is devoting most of her time and energy to the youth of Nigeria. She has charge of training the teachers for our mission schools and also



Dr. Howard A. Bosler



Edith Bosler



Faye Moyer



Modena Studebaker



Dr. Lloyd Studebaker



of supervising those who teach in the Garkida school. Her service also extends beyond our mission for other young men come to the training school and go out to teach at other places. Miss Moyer also directs the boarding school girls in their compound life. This gives her a vital touch with the homes of tomorrow. Pray for her in her guidance and training of the youth of Nigeria.

*Vernfield, Pa.*

## News From the Field

### AFRICA

#### Garkida

BY MODENA STUDEBAKER

#### Church Attendance

The regular Sunday-school and church attendance has been so good of late, that we have the church house filled each Sunday. We do thank God for this visible sign of the interest in God's work. As the black people stream into the little mud church and seat themselves quietly on the mud benches, an atmosphere of reverent worship seems to fill the place. Mothers with their babies on their backs, and rows and rows of men in white robes, sing the hymns and join in the prayers. A few Sundays ago our elder said that if the people kept coming thus, soon we would have to have a larger church building.

#### Hoeing

Our rains have had such a hard time coming this year, that each rain is a cause for rejoicing. When the rain is finished the country is dotted everywhere with black bowed forms, hoeing, hoeing, hoeing in their farms. They often sing as they hoe. They are so close in spirit to mother earth as they work, that they almost seem a part of her. If some painter were to paint a picture of the Bura people, which would be symbolic of their primitive, rural life, I think he would paint a group of men and women, hoeing happily in the soil.

#### Ball Game

Perhaps the favorite sport among the schoolboys, as well as among the village spectators, is the type of soccer (football) which is played on the commodious school football field. The soccer ball can either be kicked or bounced on one's head, but not touched with one's hands. A few days ago a pick-up team from Biu came to Garkida and played

with a mixed team from here. The onlookers who lined the field, enjoyed the game immensely, as well as the players. Especially was this true on this occasion as we "ate them up" (as the Buras say) to a 4-0 score.

#### Occupational Therapy

Some cases which come into the hospital may stay from two to six months, bedfast. This is such a long dreary prospect that we have tried to think of something to occupy the unfortunate patient's time. Recently we hit upon the idea of teaching knitting to this type of patient. So one lad who has already served three weary months in the hospital is learning to knit with thin, eager fingers. He is going to knit a cap and his eyes shine as he speaks of it.

#### Village Visitation

The old adage that "what is everyone's business is no one's business," had proved somewhat true in our visitation of outlying village dispensaries, school and churches. In order to remedy this, a definite schedule of dates and staff assignment has been made out. So now we hope to have even the more distant villages visited regularly each month by representatives of the evangelistic, educational and medical departments. A log book is to be kept at each village for the writing down of observations and suggested improvements.

#### New Wards

The two Garkida hospital wards are completed. The twin buildings stand, well built, clean and inviting. They are constructed of mud bricks, and the walls inside and out are covered with cement. The windows are screened and the cement floors sloped for drainage in cleaning purposes. The inside doorways are arched. Little bedside tables made of petrol boxes stand between each two beds. Now the grounds have been cleaned off and a flower bed of hardy zinnias and marigolds planted. Better and more sanitary service to our black friends should be the result.

#### Missionary Project

We try to instill the missionary spirit among our people here also. For after all, when Christians anywhere have found the joy of Christian living they should pass it on. So we now have a church missionary committee, made up of four natives and two white members, whose business it is to plan for workers and funds for the spread of the "good tidings" to the villages farther out. So the missionary spirit may beget more missionary spirit we pray.

*The picture shows 1936 Easter morning baptismal scenes at Garkida. Seventy were baptized that day.*





## THE CHURCH AT WORK

## ADMINISTRATION

### Statistics of the Sunday Schools of the World

Released at the Twelfth World's Sunday School Convention in Oslo, Norway, 1936

CONTINENT	Population	Protestant Christians	Number Sunday Schools	Number of Teachers	Number of Scholars	Total Membership	1932-36 Increase Scholars
AFRICA .....	145,337,216	7,904,514	31,197	81,522	1,587,989	1,669,511	581,721
ASIA .....	1,135,222,608	6,971,124	34,353	107,611	1,778,908	1,886,519	40,199
AUSTRALIA .....	10,317,252	7,147,118	12,833	91,013	884,972	975,985	64,534
EUROPE .....	487,165,814	110,217,875	105,915	794,427	8,636,809	9,431,236	*13,888
LATIN AMERICA—							
Central America and Mexico .....	23,941,012	257,874	1,222	3,479	78,662	82,141	} 193,566
South America .....	90,113,721	1,515,817	5,512	21,956	287,558	309,514	
West Indies, etc. ....	11,746,401	1,873,216	3,067	19,150	277,680	296,830	
NORTH AMERICA .....	138,263,968	95,599,302	175,411	2,026,737	20,607,046	22,633,783	28,447
TOTALS—1936 .....	2,042,107,992	231,486,840	369,510	3,145,895	34,139,624	37,285,519	894,579
1932 .....			361,145	3,301,784	33,245,045	36,546,829	(2.75%)
1913 .....			301,057	2,669,630	27,345,407	30,015,037	

NOTE—There are at least 60,000,000 Protestant children under 14 years; probably one-third of the scholars recorded are over 14 years.

\* Decrease.

## INTERMEDIATES

### Give Intermediate Boys Something to Do

Recently I sent a letter to all the members of my church. Rather than distributing those letters through the regular channel of the mail, I called three intermediate boys and asked them to do the job. I made up the letters into three routes. Each boy took a route.

It would have been less work to have mailed the letters. But by a little extra effort several things happened:

1. Three boys were made to feel they were serving the church by helping the pastor.
2. The parents of these boys were glad to have their sons help in this enterprise.
3. A definite contact between boys, home and pastor was made.
4. The money which would have been required for postage was saved. Pastors, keep thinking in terms of jobs for your boys and girls.—Raymond R. Peters.

## YOUNG PEOPLE

### Shifts

The same person should not always keep the same position of leadership. Every leader ought to have a fair chance to give his best and most. If he can't fill the bill, there should be a shift to one who is likely more able. If he is needed elsewhere, the old task should not hold him indefinitely.

Making shifts in leadership often involves feelings. Then our religion gets a testing. If everybody is honest and kind, there should be no loss of brotherhood in any shift, but a conviction that the more important matter, the cause, is being better served. If that is our controlling motive, the feelings will care for themselves after a while. This should be true in local groups, in districts, and in brotherhood plans.

Recently there has been a shift in the Elgin part of young people's work. Leland S. Brubaker will be responsible now for that task, including these write-ups.

One of the finest statements he made during the recent shift was this: "I am determined to carry on the essen-

tial values you have built up in young people's work." That provides against sudden changes of policy and it helps to build brotherhood in building the church.

It ought to be so in every shift in district and local work. We must demonstrate our brotherhood more than we talk about it to youth. Then they will believe us.—Dan West.

## MEN'S WORK

### Programs and Service Suggestions

Monthly Programs and Service Suggestions for the year 1936-37 have been prepared in response to a number of requests from leaders of Men's Work in various parts of the brotherhood. They have already been sent out to many leaders and other copies are available to any leaders who may have been missed.

Suggestions are offered for some eighteen programs. It may be that you will not want to use any of them as they are drawn up. We want you to change them to suit your needs.

You will note that it is being suggested that each Men's Work group give at least two public programs during the year in connection with the national projects. The first has to do with Home Missions and should be given on the 22nd of November. It is not too early to assign the topics so that the speakers may master the Home Missions material which has been sent out with the monthly programs. The offering envelopes should be handed out at least two weeks before that day and returned at that meeting.

The second public program is in connection with the Messenger Subscription Campaign. It should precede the solicitation of the church. It may be called "Messenger Night." Such a program will not only aid in the subscription campaign but should encourage the subscribers to read the paper regularly.

Every Men's Work group will do well to have a Father and Son banquet or meeting of some sort at which time fathers and sons may be led to a deeper appreciation and a more intelligent understanding of each other.

In these suggested programs no attempt has been made to outline the good fellowship and social hour. However,



this phase of the program is very important and should not be neglected. We believe that good fellowship will draw more men than the program. But good fellowship is something that must be real or it is nothing. The warm hand clasp, heart to heart conversation, and group singing all have power to draw and lift men.

The national office of Men's Work, 22 South State Street, Elgin, Ill., will always be happy to have you send us a copy of your most successful programs. We will hand them on to others.

#### CHILDREN'S DEPARTMENT

### American Education Week

One of the important "weeks" in the year is that one called **American Education week**, November 9-15 this year.

In our Ten Year Goals for children, there is one point that says, "**A public school system, adequately supported by the public, that is making guidance in living its supreme goal, rather than solely the teaching of reading, writing, and arithmetic. The church in each community working to make these things come true.**"

What can the church do to help the public school:

1. Give it intelligent criticism and support.
2. Create a demand for the highest kind of teacher leadership.
3. Be intelligent about the school's program and needs.
4. Help elect a school board that knows how to guide the educational program.
5. Create enthusiasm to help raise needed budgets.
6. And other things!

The theme for American Education this year is "Our American Schools at Work." There is a Handbook on this subject; also other materials:

American Education Week Handbook. A guide for planning the observance, 32 pages. Single copy, 10c.

American Education Week Announcement Poster. In three colors, size 11 x 17 inches. For advertising purposes in the community. 10, 35c.

Our American Schools at Work. 1936 message to the home. 100, 25c.

The School and Democracy. Message to the home. 100, 25c.

These may be secured from the National Education Association, 1201 Sixteenth Street, N. W., Washington, D. C.

### Emergency Peace Campaign Experiences

(Continued From Page 13)

thinking and, in mild desperation, said suspiciously, "You wouldn't let a bunch of Japs come in here and kill us off without putting up a fight, would you?"

As we worked and talked with those people of all walks of life and attitudes of mind last summer I got a clearer understanding of the problem that is before us if we want to build a warless world. Some aspects of it are as follows:

1. The average man is primarily concerned about his own well-being in terms of money.
2. The average man does not have a consistent philosophy of life.
3. Pacifism is an integral part of a truly Christian philosophy of life.
4. Christian pacifism is the only practical way out of this present confusion.

5. Christian pacifism is not a fad that one voluntarily subscribes to for a period and then gives up and forgets all about. It is the result of a sincere effort to put the teachings of Christ into practice in the situations one meets daily. Ofttimes to do so seems contrary to human reason, but the final outcome is the proof. The analogy follows through with an automobile skidding on an icy road. The inexperienced driver will apply the brakes because, to him, that is the only reasonable thing to do. He is usually dismayed to find that this procedure only makes matters worse. The experienced driver will do the "unreasonable" thing and carefully speed up the car which will then right itself. The Christian pacifist is like the experienced driver.

Scalp Level, Pa.

### BUILDING FOR PEACE

BY GRACE HOLLINGER

Peace, like charity, begins at home. The Quakers have for some time come to realize that simply refusing to take part in war is not enough. Pacifism to be consistent must seek to alleviate tension in conflict situations at home as well as in international relations. For these reasons summer work camps have been established in communities where there are conflicts between social groups. These camps give opportunities to students and others interested to observe and study situations where violence often occurs.

Perhaps the most valuable experiences of a work camp are the contacts with people of widely differing backgrounds and philosophies. A miner, a coal operator, and a union organizer each brings different solutions for industrial problems. Even campers will differ! However, differences are minimized when all parties come to understand each other and to respect one another as persons. What a different world this would be if everyone sought to understand his neighbor as an individual instead of classifying him in some category or other and blaming him for things in which he differs from ourselves. We need to follow the example of Jesus in learning to understand and love the individual all the while we hate the system in which the individual is involved.

It is a great thing to realize that the Church of the Brethren is founded upon principles which others are just beginning to appreciate. In theory at least, we can not be accused of being bound to ritual and dogma. If our youth could be inspired by the values which our church holds high, we would find ourselves leading out in the building of the kingdom of God in the hearts of men.

Lititz, Pa.

### PRESENT CHALLENGE TO LOVERS OF PEACE

BY DONALD ROYER

This summer's work in Ohio with E. P. C. has shown me that any young fellow can live on five dollars a week and get thrown in jail for it; that pacifism (a principle Christ practiced and taught, and which Gandhi, non-Christian, is showing the world to be workable today) draws as much suspicion and disrepute as the well-known demonstrator waving the red flag of the scythe and crescent; that the rank and file, Brethren included, are pitifully unaware of the tenseness of the European situation, and our danger with our present foreign policy of becoming involved in it; that unless the Brethren, as a body reinterpret the word peace, as a word inseparable with action, action both in personal



living and practical emergency work in helping build a warless world, we might as well drop the word peace from our doctrine and relegate it to the list of terms that tingle as sounding brass and tinkling cymbals. To any Brethren youth who has longed for something to live for, the present struggle for a warless world calls for his greatest mental and spiritual resources. It gives him not only something to live for, but to die for, just as Christ lived and died for a way of life which we uphold as the supreme way of life.

Retracing my words to my first observation, we find that the N. Y. A. or a DuPont for that matter, extends no aid to a peace worker. You usually have to pay your own way, eat beans and drink milk, sleep where you can and suffer the consequences—which in one case found three members of our team singing, "I wish I had wings like an angel."

Pacifism, or nonviolence, a part of the doctrine of our church, tends to make those of us who uphold that truth decidedly wishy-washy and unpopular in the eyes of those who stand for the status quo. In other words, a worker for peace can not expect to be featured in the news with a Lindbergh, Barrymore, Cunningham, or Grange. The only time you make the news is when you become too active and a "Hearst" hears about you.

The third observation leads us to think of the youth killed in the war, who, made alive in a post-war poem, said: "Because you would not think we had to die." The tenseness of the international situation gave birth to the Emergency Peace Campaign. It was one of the incentives for our former young people's director to give up that work and concentrate all his efforts on the struggle for peace.

To be a peace-loving member of the Brethren, and yet to be ignorant of the international situation is, if the World War teaches us anything, inconsistent. Propaganda takes its toll and practical peace action does not exist where knowledge of world affairs is lacking.

The fourth observation obtains directly from the preceding statement. In our new interpretation of peace, a knowledge of the current unstable world condition, linked with our historical peace stand, serves as an incentive for present peace action.

The peace statement of the Church of the Brethren drawn up at the Annual Conference of 1935 states: "We believe that war is not inevitable." On that basis, if we hope to contribute to that cherished state which we pray for when we sincerely pray, "Thy kingdom come," we Brethren youth must start acting today.

Love is not love which alters when it alterations finds; peace is not peace which is thought desirable but not worth struggling for.

It seems to me to be up to Brethren youth

The picture shows twenty-five of those listed as attending one or more sessions of the conference of representatives of the historic peace churches held at Bethany Biblical Seminary, Chicago, Ill. Beginning at the top of the steps and reading down to the man in the light suit (Merle L. Davis) standing beside the post those shown are: Orie O. Miller, Alberta Yoder, Ruth Sollenberger, Clarence E. Pickett, M. R. Zigler, C. Ray Keim, E. Raymond Wilson, W. J. Swigart, H. A. Brandt, Wm. Harvey, E. L. Harshberger, Homer J. Coppock, E. G. Hoff, Guy F. Hershberger, Merle L. Davis; continuing to the right: Fred Winslow, L. W. Shultz; bottom row to the left of Merle L. Davis: Walter C. Woodward, Carl J. Landis, man not identified, Dan West, D. D. Funderburg, Alfred H. Cope, Robert W. Balderson.

to transform peace from the realm of the complacent white dove into a vivid ideal made real only through sacrifice, action and devotion for a truth with which Jesus of Nazareth challenges us.

Denver, Pa.

## CORRESPONDENCE

### CONFERENCE OF REPRESENTATIVES OF PEACE CHURCHES

Some thirty persons met in Chicago at Bethany Biblical Seminary on Sept. 18 and 19 as representatives of the Mennonite church, the Society of Friends, and the Church of the Brethren. Unofficial representatives of these historic peace churches had met on former occasions and the following paragraphs make clear the background of this and similar conferences:

"The World War brought together in concentration camp, alternative service and relief effort those whose conception of discipleship included the conviction that the Christian can have no part in war or its support. This common experience is remembered by many, and is well known to all in the three historic peace churches—the Mennonites, Brethren, and Friends.

"Since the war it has become the growing conviction within these several groups that a more faithful testimony to the ways of peace, love and goodwill as exemplified and taught by our Lord is essential when our country is at peace, if we would have respect for our position in times of war crisis.

"The feeling that such testimony would result in a better understanding of our position by those in official life, and have more influence with other Christian groups if it could be made unitedly, has led to a number of informal gatherings for the purpose of studying such possibilities. Such a meeting was held at Newton, Kans., November 1 and 2, 1935. About eighty attended and took part in these discussions—most of whom were Friends, Brethren, or Mennonites. The Newton meeting suggested a somewhat unofficial Continuation Committee of three—one each to be appointed by the Friends Service Committee, the Board of Christian Education of the Church of the Brethren, and the Mennonite Central Committee—who would arrange for the continuation of this common study by representatives of the various groups in the three denominations, and call to each group's attention ways in which our common testimony could be strengthened by united witness.





"The committee has met several times and is at present particularly concerned about the body of available Christian peace literature, its further production when deemed necessary, and its better distribution within our groups and to the outside world. The committee is also studying the fields of service in war time compatible with our common peace testimony through present-day, peace-time relief and reconstruction service projects. To its meetings are invited individuals from the several groups whose experience and connections qualify them to aid the meeting. The Continuation Committee plans to meet about once each quarter. The results of these studies and contacts are to be made available to the organizations within each group charged with the group's peace program. A subcommittee on peace literature is being set up to aid the committee in this particular field."

The above statement was made by the previously mentioned Continuation Committee—Robert W. Balderston, chairman, representing the Friends; C. Ray Keim, secretary, representing the Church of the Brethren; and Orie O. Miller, representing the Mennonites.

The personnel of the Literature Committee is as follows: Friends, E. Raymond Wilson and Walter C. Woodard; Mennonites, Guy Herschberger and E. L. Harshbarger; and Church of the Brethren, H. A. Brandt and E. G. Hoff. This committee was in session prior to the meeting of the larger group and outlined plans for the preparation of certain pamphlets bearing upon the spiritual basis of peace and how to maintain our peace position adequately.

Preliminary to a consideration of present and future procedure in case of war, a review was given of what happened to our young men in 1917 and 1918. Among our own number W. J. Swigart of Huntingdon, Pa., gave illuminating accounts of what happened in the camps to our young men. Although eighty-six years of age his mind is keenly alert and his sharing of his many experiences in war time in visiting our conscientious objectors in camp was very illuminating. His responsive personality and eagerness for peace and goodwill in the world was an inspiration to all who attended the meeting. Particularly impressive was the deep feeling that he expressed in a fervent prayer that he offered during the conference.

The early session of the conference developed into something of an experience meeting. Several present spoke quite frankly of the position they had taken in 1917 and 1918, saying just how far they had gone in maintaining their peace testimony. The only regrets expressed were that the stand taken had not been more nearly absolute. While there was considerable variance in the group on specific detail of procedure in the event of a war crisis, there was substantial unity in favor of maintaining without compromise the historic position of the three peace churches. It was also commonly agreed that the next ordeal of war, if it comes, will be more serious for the conscientious objector than was the last one. The group was concerned with the status of the conscientious objector of all religious faiths.

Dan West outlined graphically the situation which seems more or less imminent, if the present condition continues unabated. Together with Clarence Pickett, Friends, a broad educational program for meeting an emergency was discussed.

The inter-group fellowship among the three bodies represented in the conference was most pleasant. The acquaintance and association together undoubtedly strengthens the common understanding and loyalty of friendship to meet any future crises that may arise. Although unofficial as re-

lated to the respective churches of which those attending the conference are members, it is a definite means of furthering the common interests of the three groups through informal discussions.

It is planned to hold a two-day meeting next March at North Manchester, Indiana, particularly to discuss adequate methods of peace education. This conference will be for all leaders of the three churches who are interested in fostering the peace ideal in the world and it is hoped that this will be a great rally of the peace forces.

The Brethren attending the Chicago meeting were C. Ray Keim and L. W. Shultz of North Manchester, Indiana; W. J. Swigart of Huntingdon, Pennsylvania; Dan West of Carlisle, Pennsylvania; J. W. Lear and M. Clyde Horst of Chicago; and H. A. Brandt, Leland S. Brubaker, D. D. Funderburg, E. G. Hoff, Ruth C. Sollenberger, Alberta Yoder and M. R. Zigler of Elgin.

Elgin, Ill.

Alberta Yoder.

### NORTHEASTERN DISTRICT OF OHIO

The seventy-third district conference of Northeastern Ohio convened in the Black River church, Oct. 6, 7 and 8. Thirty-four churches were represented by sixty delegates. Bro. G. S. Strausbaugh was chosen moderator with Bro. J. C. Inman assistant. The conference was not only spiritual to a high degree but practical in planning the future work of the kingdom.

That the district may have a permanent place for holding its various gatherings and also a location for a young people's camp, provision was made for the purchase of the Tuscarawas church building, located near Canton. After hearing the work of the National Preaching Mission fully explained and strongly approved by Pastor Miller of the Cleveland church, it was the sense of the conference that the churches of the district co-operate in every way possible in this great movement.

Bro. Albert Helser was given a splendid ovation as he returned to his old home district for the conference. His splendid addresses were highly appreciated, and his fine fellowship as he mingled with lifelong friends and co-workers added greatly to the value of the meetings. The Northeastern District of Ohio is proud of the work Albert Helser is doing in the field of world evangelism.

Brethren Bagwell, G. A. Snider and Finnell were valued guests during part of the meetings.

Bro. Ora DeLauter continues as adult adviser for the young people. Bro. Chas. Zunkel is a new member of the Board of Christian Education and Bro. Inman of the Ministerial Board. Brethren G. S. Strausbaugh and C. H. Dear-dorff are delegates to Annual Conference with Brethren D. R. McFadden and J. C. Inman as alternates. The 1937 conference will be held in the Springfield church, near Mogadore, Ohio.

Ashland, Ohio.

C. A. Helm, Clerk.

### MIDDLE INDIANA DISTRICT CONFERENCE

Oct. 9-11 the District Meeting of Middle Indiana was cared for by the Flora congregation. The pastor, Eld. D. Warren Shock, and his loyal co-workers provided well for every need of the numerous sessions. On Friday afternoon the Women's Work group heard a very fine message from Sister Minnie Bright, while Bro. Leland Brubaker challenged the men in a similar meeting. The B. Y. P. D. was unusually active during this conference—its officers taking an inter-



est in the general sessions as well as those of their own department; thus age and youth blended commendably in the programs. The Manchester College male quartet added much to our meeting by rendering quite a number of choice selections. The chief outside speaker was Bro. Leland Brubaker, newly appointed director of young people's work, who gave six interesting, instructive and stirring messages emphasizing missions, young people's work and the Christian's place in his community. Other speakers from a distance were Miss Nellie C. Young, state children's worker, Virgil Stinebaugh, assistant superintendent of the Indianapolis schools, and Alvin T. Coate, Indianapolis business man, who as a representative of the Friends' church, brought us an appealing message on the real meaning of peace.

At the Saturday business session fifty-five delegates represented thirty-three of our thirty-seven congregations. Eld. J. O. Winger was chosen moderator and Eld. T. A. Shively reading clerk. Good reports were made by the various boards. All of the treasurers indicated an unusually good response, very few churches failing to pay their dues in full. From Sister Mabel Moomaw of India, whom our district supports, there came a very interesting letter giving glimpses of the work in which the Moomaws are engaged. Our district decided to assist the Marion congregation in the task of erecting a new church house to replace the one which was destroyed by fire last winter. The delegates elected to serve on the 1937 Standing Committee are Elders W. C. Stinebaugh and T. A. Shively, with Elders Edward Kintner and Roy B. Teach, alternates. Next year this conference will convene at the Huntington City church with the five other Huntington County churches assisting in entertaining the meeting.

Huntington, Ind.

W. C. Stinebaugh,  
Writing Clerk.

### PROGRAM OF SOUTHEASTERN REGIONAL CONFERENCE

The Southeastern Regional Conference will be held in the Central church, Roanoke, Va., Nov. 11-13. Theme: Christ in the Life of the Community. The program in outline is as follows:

#### Wednesday Afternoon, November 11

Minor C. Miller, Presiding

- 3:30 Service of Worship—McKinley Coffman
- 4:00 Interpretation of Purpose
- 4:20 Address: "Christ in Community Life"—M. R. Zigler
- 5:30 Fellowship Supper—Paul H. Bowman, Speaker
- 7:30 Peace Rally—Speakers: Dr. W. S. Abernathy and Rufus D. Bowman

#### Thursday Morning, November 12

Minor C. Miller, Presiding

- 9:30 Service of Worship—Marshall Wolfe
- 10:00 Address: "Children Call to Their Parents."—Ruth Shriver
- 10:30 Sectional Conferences (Age Groups)
  - 1. Children's Division—Ruth Shriver, Leader
  - 2. Young People's Division—Leland S. Brubaker, Leader
  - 3. Adult Division—Rufus D. Bowman, Leader
  - 4. Administration—M. R. Zigler, Leader
- 11:30 Address: "Building the Church in America"—M. R. Zigler

#### Thursday Afternoon, November 12

1:30 to 3:00 Sectional Conferences:

- 1. Children's Division—Ruth Shriver, Leader
- 2. Young People's Division—Leland S. Brubaker, Leader
- 3. Adult Division
  - a. Men—R. E. Mohler, Leader
  - b. Women—Leader to be supplied
- 4. Administration—M. R. Zigler, Leader

3:10 Address: "Serving With Youth in the Church of the Brethren"—Leland S. Brubaker

#### Thursday Evening, November 12

7:30 Service of Worship

8:00 Address: "The Laity in Action"—R. E. Mohler

8:40 Address: "Christ the Hope of the World"—C. C. Ellis

#### Friday Morning, November 13

Minor C. Miller, Presiding

9:30 Service of Worship—Merlin Shull

10:00 Address: H. Stover Kulp

10:30 Sectional Conferences:

- 1. Men's Work—R. E. Mohler, Leader
- 2. Women's Work—Ruth Shriver, Leader
- 3. Leadership Education—M. R. Zigler and Leland S. Brubaker, Leaders

11:30 Address: "Dare the High Road"—C. C. Ellis

#### Friday Afternoon, November 13

1:30 to 2:30 Sectional Conferences:

- 1. Men's Work—R. E. Mohler, Leader
- 2. Women's Work—Ruth Shriver, Leader
- 3. Leadership Education—M. R. Zigler and Leland S. Brubaker, Leaders

2:30 Business Session

3:00 Address—A. D. Helser

5:30 Youth Banquet—H. Stover Kulp, Speaker

#### Friday Evening, November 13

7:00 Sacred Music Worship Service

7:30 Youth Recognition Service—W. M. Kahle

8:15 Address: "Christian Youth Building a New World"—Leland S. Brubaker

Daleville, Va.

C. S. Ikenberry.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Cox-Michael.**—By the undersigned, in the Bridgewater church, Oct. 18, 1936, Horace Vernon Cox of Bridgewater, Va., and Mary Catherine Michael, Bridgewater, Va.—C. G. Hesse, Bridgewater, Va.

**Hartman-Wood.**—By the writer at his home, Sept. 22, 1936, Mr. Athelone Wood and Miss Marie Hartman, both of Hickman, Calif.—J. R. Wine, Empire, Calif.

**Strickler-Huffman.**—By the undersigned, in the Bridgewater church, Aug. 6, 1936, Stanley Stover Strickler and Bessie Mae Huffman, both of Bridgewater, Va.—C. G. Hesse, Bridgewater, Va.

### FALLEN ASLEEP

**Baker, Bro. Jacob L.,** son of Bro. John and Sister Elizabeth (Linginfelter) Baker, was born March 23, 1868, in Snake Spring Valley where he spent most of his life. About five months before his death he and his family moved to Everett, Pa. He died Aug. 27, 1936, after a brief illness from an injury received by falling. He was a member of the Church of the Brethren and remained faithful until death. Jan. 16,



1894, he married Sister Sophia Hershberger and to them were born four sons and three daughters. He is survived by his wife, three sons, two daughters, a brother and eight grandchildren. Funeral services at the church in Everett by Bro. E. M. Detwiler, assisted by Bro. Adam A. Snyder. Interment in the Everett cemetery.—Fannie E. Snyder, Everett, Pa.

**Bowman, Daniel A.**, the son of Joel and Frene Layman Bowman, born Feb. 18, 1849, died Sept. 14, 1936. He was a member of the Church of the Brethren for a number of years. Feb. 23, 1871, he married Jane Wray. To this union were born five sons and four daughters; one son died in infancy. There are also thirty-six grandchildren and thirty-nine great-grandchildren. Services at the home and at Pig River church by Brethren Frank Layman and D. A. Montgomery, assisted by J. A. Naff and J. T. Rutrough.—Eunice Naff, Boone Mill, Va.

**Brumbaugh, Carolyn Anne**, little daughter of Bro. Russell and Sister Miriam (Replogle) Brumbaugh, was born Feb. 11, 1936, died Oct. 3, 1936, at New Enterprise, Pa. She is survived by her parents. Funeral services were conducted at the New Enterprise church by the pastor, Bro. Wilfred N. Stauter, assisted by Brethren D. T. Detwiler and D. P. Hoover.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

**Brumbaugh, Ellen Caroline**, daughter of Daniel Zumbrun and Sarah Ott Zumbrun, was born April 21, 1879, and died Sept. 23, 1936. She married Wm. Brumbaugh in October, 1898. She with her husband was called to the deacon's office in 1930 in which they served efficiently. She leaves her husband, two sons, three daughters and three sisters. She will be missed in the church as one who was always ready to help. As a Christian she had great faith in the anointing from which she received great consolation. Funeral services in the Blue River church by the writer with interment in the Christian Chapel cemetery.—L. U. Kreider, Columbia City, Ind.

**Chere, Ira L.**, son of Belle and Geo. Chere, was born March 21, 1887, in Pleasant Plains, Ill., where he spent his childhood and early manhood. He then came to Girard, Ill., and on Oct. 25, 1904, was married to Ada Blocker. To this union were born a son and two daughters. He was a member of the Girard Church of the Brethren and took an active interest in the church and Sunday school during recent years. Besides his wife and children he is survived by his mother, two brothers, two sisters and two grandchildren. He passed away at the hospital in Springfield, Ill., Oct. 15, 1936, death resulting from an appendicitis operation. Funeral services in the Girard church by the pastor, Kenneth C. Bechtel. Interment in the Girard cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Clouse, Philip**, son of Henry and Barbara Clouse, was born Feb. 14, 1852, in Bedford County, Pa. He died at his home in Yale, Iowa, Oct. 8, 1936. July 14, 1872, he married Martha Brawley, who died Oct. 30, 1884. To this union seven children were born. Sept. 23, 1885, he married Cecelia Roberts of Hopewell, Pa. The family came to Iowa in 1881, locating on a farm in Cedar County. A year later they came to Guthrie County where he spent the remainder of his life. He was a faithful member of the Coon River congregation of the Church of the Brethren for fifty-four years. He leaves his wife, four brothers, eight daughters, five sons, forty-six grandchildren and forty-five great-grandchildren. Funeral services at the Brethren church near Panora by the writer.—Irving Haughtelin, Panora, Iowa.

**Coberly, Vana Darlen**, daughter of Brother Archie J. and Sister Leona May (Dean) Coberly, died at her home in Bowden, Oct. 6, 1936, aged four years. She leaves her parents, four brothers and one sister. Funeral service in the home by Bro. V. L. Bennett. Interment in the Taylor cemetery near Bowden.—Edith M. Scrogum, Elkins, W. Va.

**Dague, Mrs. A. A.**, died Oct. 4, 1936; she was born in Pennsylvania, Aug. 4, 1878. When she was five years old, with her parents she moved to Kansas where she grew to womanhood. In 1903 she married Arthur A. Dague. Soon thereafter she united with the Church of the Brethren, of which she and her husband have been faithful members ever since. Six years ago the family moved into this community from Colorado and since their coming have been vitally interested in the community welfare. Her special interest was in little children and her activity in the church led her to take an active part in the primary department. She is survived by her husband, one son, three daughters and two brothers. A son died four years ago. Funeral at the Baptist church in Falfurrias.—Emma T. Whisler, Falfurrias, Tex.

**Fager, Mrs. Loma**, daughter of John and Suzanne Cripe, was born July 24, 1857, at Liberty Mills, Ind. She died Oct. 11, 1936, at the home of her daughter at Oakland, Iowa, following a stroke of paralysis. Feb. 13, 1875, she married John H. Fager at North Manchester, Ind. To this union were born nine children, three of whom with the father preceded her. Early in life she united with the Church of the Brethren. She was always a devoted Christian and a faithful servant to her Master. She leaves her children, twenty-three grandchildren and thirty-two great-grandchildren. Funeral services at the church at Lincoln, Nebr., by the pastor, Bro. Smith.—Augusta Wattenberger, Oakland, Iowa.

**Foura, David**, aged 80 years, died Oct. 7, 1936. He was not a member of the Church of the Brethren but was a faithful attendant. Services at the home by Jesse W. Whitacre, pastor of the Shamokin Church of the Brethren. Interment in the Odd Fellows cemetery.—Jesse W. Whitacre, Shamokin, Pa.

**Long, Fannie**, nee Kettering, born Jan. 12, 1872, and died Sept. 26, 1936. Nov. 2, 1889, she married John H. Long. To this union were born nine children, one of whom preceded her. In 1890 she united with the Church of the Brethren. She was a faithful member of the church. She is survived by her husband, eight children and a number of grandchildren. Services at Annville by W. W. Hartman and P. S. Carper,

with interment in South Annville cemetery.—Esther G. Bucher, Annville, Pa.

**Manecke, Mrs. Elizabeth**, died at the hospital in Decatur, July 21, 1936, at the age of 84 years. Funeral services from the Church of the Brethren in Cerro Gordo by Bro. W. T. Heckman. She was born in Dayton, Ohio, Nov. 22, 1851. She married Thos. J. Manecke in 1876. Soon afterward they established their home in the vicinity of Oakley and lived in this community for forty-one years, until Mr. Manecke's death in 1917. Four years ago she moved to Cerro Gordo where she had since made her home. She leaves five children, and six grandchildren. Early in life she became identified with the Church of the Brethren and retained her membership until the time of her death.—Hazel A. Turney, Cerro Gordo, Ill.

**Martin, Edna**, daughter of Amos and Sallie Heinaman, died Oct. 9, 1936, at her home, Ephrata, Pa., aged 47 years. When eleven years old she became a member of the Brethren church. Dec. 24, 1908, she married Ira Martin; to this union were born five children. Services in the church by the pastor, A. P. Wenger, with interment at Cedar Hill cemetery. She was born in the home in which she passed away and lived a most beautiful and consistent Christian life. She was a teacher in the Sunday school and her consecrated life has been a blessing not only to her family but has inspired and blessed her neighbors and members of the church. She leaves her mother, the last of her family, the father having died over a year ago.—Mrs. Allen Mohler, Ephrata, Pa.

**Maus, Mrs. Phebe (Fisher)**, was born March 1, 1861, near Mexico, Ind. She was formerly a resident of this city, but died Sept. 21, at the home of her daughter, Mrs. Mary Brown, of South Bend, Ind. Deceased was the widow of Aaron Maus who preceded her in 1922. She is survived by six daughters: Mrs. Mary Brown of South Bend, Mrs. Ruth Landgrave and Mrs. Stella Turnipseed of Mexico, Mrs. Hazel Bruhaker of Perrysburg, Mrs. Maude Turnipseed of South Bend, and Mrs. Edna Trent of Elgin, Ill. Other surviving relatives are two sisters, one brother, eight grandchildren and one great-grandchild. Services in the home and at Mexico were in charge of Bro. Edward Stump, pastor of the Second Church of the Brethren, South Bend. Interment at Mexico in the Green Lawn cemetery.—Mrs. Edna Trent, Elgin, Ill.

**McKinley, Mrs. Millie Jane**, daughter of Brother and Sister John H. Rarick, born Feb. 3, 1872, in Delaware County, Ind., where she spent her entire life. She united with the Union Grove Church of the Brethren March 20, 1887, and had been a faithful Christian all these years. She married Bro. Thos. M. McKinley Feb. 6, 1892. She is survived by her husband, two daughters, three sons, fourteen grandchildren, one half brother and one half sister. Two children died in infancy. Funeral services at the Union Grove church by the undersigned, assisted by her pastor, Bro. Russel K. Showalter. Interment in the Union cemetery near Eaton, Ind.—Geo. L. Studebaker, Muncie, Ind.

**Mills, Stanley**, the son of B. P. and Tahitha Mills, was born in Roanoke County, near Bent Mountain, Va., July 23, 1892, and died March 2, 1936. He was married to Miss Folsom Wood May 21, 1912. To this union were born nine children. Those who miss his going most are his wife, his children, three grandchildren, one brother and four sisters. At the age of fourteen he united with the Church of the Brethren. In 1928 he united with the Missionary Baptist church to unite his family in the cause for Christ. He was serving the church as Sunday-school superintendent and as deacon at the time of his death. He was a sincere Christian business man, serving the Lord with his time, talents and money, according to the scriptural plan. Funeral services were conducted at the Copper Hill Church of the Brethren by Rev. Haborer, pastor of the Mount Olivet Missionary Baptist church, and assisted by the writer. He was laid to rest in the Wood's cemetery.—A. R. Showalter, Bent Mountain, Va.

**Myers, John H.**, son of Sister Maggie (Sollenberger) Myers, died at his home in Harrisburg, Sept. 26, 1936, aged 38 years. Death was due to heart trouble. He is survived by his aged mother, one sister and three brothers. Funeral services were held in the Upton church by Bro. Welty Smith, assisted by Bro. Emmert Stouffer. Burial in the Upton cemetery.—Grace E. Smith, Waynesboro, Pa.

**Peiffer, Bro. Woodrow Wilson**, son of Sister Bertha Peiffer, of Shady Grove, Pa., died in the Chambersburg hospital on Aug. 31, 1936, aged 17 years. Death followed a long illness of cancer in the abdomen. His widowed mother and eleven brothers and sisters survive. On Feb. 8, Woodrow with six of his Sunday-school mates was baptized. Aug. 13, he called for the anointing. His absence is felt keenly in the services at the Shady Grove church. Funeral services were held in the Prices church by Bro. Emmert Stouffer, assisted by Brethren Smith and Hollinger. Burial in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

**Ream, Sister Amanda**, daughter of Geo. and Mary Keim, was born Jan. 6, 1855, near Goshen, Ind. She died in Allen County, Ind., Oct. 14, 1936. She was one of a family of thirteen children. She married Samuel Ream in February, 1892. She and her husband lived on her parents' farm for many years. She was a faithful member of the Church of the Brethren, attending services at the English Prairie congregation. Her husband preceded her. Surviving are the son, six grandchildren and one brother. Funeral services from the M. E. church on Pretty Prairie by the undersigned, assisted by Chas. Light.—Carl B. Yoder, Howe, Ind.

**Reedy, Anna Maria**, aged 79 years, died Oct. 7, 1936. She was a faithful member of the Church of the Brethren, Shamokin. She is survived by one son, one sister and several grandchildren. Funeral services by her pastor, Jesse W. Whitacre, with interment in the Odd Fellows cemetery, Shamokin.—Jesse W. Whitacre, Shamokin, Pa.



**Ross, Mrs. Tamzin Jane**, widow of Solomon Ross, was born in Knox County, Ohio, March 13, 1860, and died Sept. 16, 1936. She died at the home of her son-in-law and daughter, Mr. and Mrs. J. H. Awiller, Ashland, Ohio, with whom she had lived the past nine years. She was a daughter of Ephraim and Mary Rice. She was a member of the Church of the Brethren in Ashland City and attended services regularly until her last illness. One daughter, two grandchildren and four great-grandchildren survive; one son preceded her. Funeral services in the Danville church by Bro. Quincy Leckrone and Bro. C. H. Deardorff with interment in North Bend cemetery.—Mrs. Fern Keefer, Ashland, Ohio.

**Shellabarger, Bro. John J.**, son of John and Elizabeth Shellabarger, was born near Covington, Ohio, Nov. 4, 1853, and died Sept. 30, 1936. Jan. 21, 1883, he married Libby Hays who preceded him in 1897. To this union were born five children, two of whom are dead. He married Katie Burger Dec. 27, 1900; five children were born to this union, one dying in infancy. In 1917 the family moved to a farm in Montgomery County and in 1930 they moved north of West Milton in which vicinity he lived until his death. Surviving are his wife, seven children, one brother, a sister, twelve grandchildren and one great-grandchild. In the early nineties he united with the Ross Church of the Brethren and in October, 1900, he was elected to the deacon's office. He was a firm believer in the anointing which service he requested three times during his life. To the last his service and faith were a beautiful evidence of his close walk with the One he had trusted so long.—Mrs. Katie Shellabarger, West Milton, Ohio.

**Stull, James Llewellyn**, died at the home of his parents, Friend Jacob and Sister Mary (Harty) Stull, Aug. 2, 1936, aged 38 years. Death followed a heart attack. Funeral services were held in the Grindstone Hill Reformed church in charge of his pastor, Rev. John Sanders, assisted by Bro. Emmert Stouffer. Burial in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

**Vance, Bro. Harley McKenley**, son of Isaac and Ellen (Arbogast) Vance, was born near Cumberland, Md., and died at his home near Bowden, Sept. 22, 1936, aged 40 years. Death was due to anemia. He is survived by his widow, Mrs. Merle Sites Vance, three sons, father and mother, seven brothers and four sisters. Funeral service at Onego by Bro. V. L. Bennett with interment in the Onego cemetery.—Edith M. Scrogum, Elkins, W. Va.

**White, Elizabeth Irene**, second daughter of Mr. and Mrs. Harvey White of Patapso, Md., died Oct. 15, 1936, aged two months. Funeral services in the home of the grandparents near Westminster by the undersigned. Interment in the Meadow Branch church cemetery.—Wm. E. Roop, Westminster, Md.

**Wine, Julia Bruhaker**, was born April 24, 1866, and died Aug. 15, 1936. After the death of her first husband, E. L. Carter, she later married Eld. Wm. Wine who preceded her eleven months ago. She professed faith early in life and united with the Church of the Brethren at Mountain Valley, Tenn. In this church she lived a faithful Christian life; she loved the church and gave of her time and means to promote the work of the kingdom. Funeral services at Mountain Valley church by Eld. S. H. Garst, assisted by Rev. G. C. Brown. Interment in near-by cemetery.—Mrs. J. A. Wine, Baileytown, Tenn.

**Yeagley, John E.**, was born in Wayne County, Ohio, Nov. 8, 1865, and died Sept. 8, 1936. His skull was fractured when he fell from a building on which he was working. He was a member of the Ashland City Church of the Brethren with which he united about eighteen years ago. He is survived by an invalid wife, two brothers and two stepsons. Funeral services at the Ashland City church by Bro. W. L. Desenberg and burial in the Maple Grove cemetery.—Mrs. Fern Keefer, Ashland, Ohio.

**Zigler, Mrs. Gertie**, daughter of S. L. and Mary Craun Huffman, was born in Augusta County, Va., Feb. 3, 1883, where she spent most of her life. She united with the Church of the Brethren in early teens at Barren Ridge. Sept. 30, 1903, she married W. H. Zigler. Besides her husband three children survive, also a foster daughter, father, a brother and four sisters. She died at the hospital, Harrisonburg, Va., Oct. 8, 1936, following a brief illness of influenza. Funeral services at Elk Run church by Elders J. T. Glick and J. M. Foster and Rev. T. A. Guiton. She always had the welfare of the church at heart and sacrificed much for it.—Anna Lee Smith, Mt. Solon, Va.

## CHURCH NEWS

### IDAHO

**Nampa.**—The love feast will be on Oct. 28 and the father and son banquet Nov. 6. The church is enjoying twelve lectures on Teacher and Pupil by Prof. Anderson and twelve lectures on New Testament by Dr. Millar of College of Idaho. One lecture follows the other each Sunday evening. Attendance is good.—H. H. Keim, Nampa, Idaho, Oct. 17.

### ILLINOIS

**Cerro Gordo.**—Our two weeks' revival meeting has just closed, being conducted by our pastor, Bro. Walter Coffman. While there were no additions to the church, the members were strengthened and encouraged to press onward with the work. The music was in charge of Mrs. Coffman and added much to the inspiration of the meetings. The love feast was held on Saturday evening at the close of the meetings. Two weeks ago the B. Y. P. D. of the Cerro Gordo church gave a missionary play entitled Perfect Peace, which was enjoyed by all present. The B. Y. P. D. sectional meeting will be held at La Place Oct. 23. These

meetings are well attended and very profitable. On Nov. 8 the Armistice Day address will be given by Bro. Geo. Fulk of Bethany.—Hazel A. Turney, Cerro Gordo, Ill., Oct. 21.

**Girard.**—On Aug. 28 Bro. Chalmer Shull, on furlough from the India mission field, gave an interesting and worth-while lecture on India, beautifully illustrated with stereopticon views. Sept. 27 Bro. C. Walter Warstler of Bellefontaine, Ohio, came to assist in a series of revival and evangelistic meetings. For two weeks he worked untiringly and in each message very forcibly held up Jesus Christ, the world's Savior, to a large and attentive audience. We feel much good has been done both in the church and the community by these efforts. As an immediate result the Christian people were greatly encouraged and reconsecrated their lives to the cause. Ten were received into the church by baptism, five adults and five Sunday-school girls. Oct. 11 we enjoyed a basket dinner and a pleasant hour of fellowship. In the afternoon Bro. Warstler gave one of his inspiring messages to a large crowd. Afterward a baptismal service was held. Oct. 12 Bro. Warstler officiated at our love feast in an impressive and instructive service.—Mrs. H. V. Stutsman, Girard, Ill., Oct. 18.

### INDIANA

**Bachelor Run.**—We held our annual homecoming and harvest festival Sept. 27. At Sunday school 200 were present. We were unusually favored in being able to secure as speaker Bro. D. W. Kurtz, president of Bethany Biblical Seminary of Chicago, who gave three good sermons. The subject in the morning was The Philosophy of Fellowship, which was much enjoyed by every one. The subject in the afternoon was Choosing a Hero, and in the evening, The Foursquare Man. We also enjoyed several special numbers in song, and the basket dinner and social hour at noon.—Mrs. Glen Booth, Flora, Ind., Oct. 17.

**Camp Creek church** held its annual harvest meeting on Aug. 16 with Bro. Moyné Landis of Piercetown, Ind., as the guest speaker. The Ladies' Aid has brightened the interior of our church by repapering the ceiling and cleaning the side walls. Our Sunday school continues under the direction of Bro. Truman Nifong. The church decided to continue its present pastoral arrangement of sharing the services of Bro. N. H. Miller with Mt. Pleasant for another year. During the recent absence of Bro. Miller in a revival Brethren Russel Stout, David Metzler and the undersigned brought the messages.—Glenn I. Rummel, Nappanee, Ind., Oct. 19.

**Flora.**—The late summer rains in our vicinity have been a great blessing to every one and gardens and fields have produced well. The church work moved along remarkably well during the year. There was much sickness, and also a number of deaths in our group. Although last winter was so cold and the summer so hot and dry, yet the Sunday-school secretary reported the average attendance for the year but fifteen less than the previous year, and twelve of the number from the primary department. During a special effort after a sermon on stewardship by the pastor last month the church raised sufficient money to pay all current expenses for the year and all previous accumulated debts. The district dues were met in full and a goodly sum was presented the General Mission Board for missions. It was proposed that all who had not presented their birthday money during the past year to the church for missions, do so the first Sunday in October. This was so well responded to that over \$41 was presented in envelopes. This was given to Bethany Biblical Seminary and the General Mission Board. During the regular quarterly business meeting in September, the officers for the church and Sunday school were elected for the ensuing year. The pastor, D. W. Shock, was re-elected elder; treasurer, O. P. Clingeneel; Messenger correspondent, Mrs. D. W. Shock; general Sunday-school superintendent, Charles Stouse. Delegates to district meeting, D. W. Shock, Mrs. Shock and Simon Irick. The church had the honor of being hostess to the district meeting of Middle Indiana Oct. 9-11. The attendance was large and an overflow service was held in the Christian church on Sunday morning. The work of the local church was well organized and carried out so well that every one feels happy though it was hard work. Our church received a great blessing in doing it. Evangelist J. H. Cassidy of King Ferry, N. Y., is to be here Oct. 22 to begin our revival meeting. The meeting is well advertised. Prayer meetings have been held in behalf of the meeting. Two were received by letter into our fellowship recently. The revival meeting will be followed by a love feast.—Mrs. D. W. Shock, Flora, Ind., Oct. 19.

**Logansport.**—On Sept. 16 we had our business session and elected officers for the coming year: Sunday-school superintendent, Bro. Jesse Klepenger; clerk, Sister Guyneth Paul; treasurer, Bro. John Wolf. We also chose Bro. J. J. Johnson, our pastor, to represent us as delegate to district meeting. We united with the other Protestant churches of the city in a series of union services from Sept. 29 to Oct. 11. These services consist of a group of Biblical recitals and archaeological pictures by Dr. Halley, a very interesting speaker. A two weeks' revival meeting in our church will begin Nov. 1 with Bro. L. L. Paul, evangelist. These meetings will be followed by our annual love feast.—Hildreth Paul, Logansport, Ind., Oct. 17.

**Pymont church** has just closed a very successful revival meeting conducted by Brother and Sister Ben Hirt who came into our midst Oct. 5 and labored earnestly with us for two weeks. On Sunday morning and evening prior to the coming of Bro. Hirt, Bro. Frank Replogle from the Rossville church gave us two most interesting and worth-while messages. The membership was much strengthened and revived by these efforts. The last Sunday morning of the meeting the evangelist and membership made a special effort to reach a goal of 150 attendance at Sunday school. This was more than realized when 168 greeted the superintendent and teachers. After the morning service seven who had accepted Christ during the meeting were received into



## MEN'S WORK BACKS THE MESSENGER



R. E. MOHLER  
Executive Secretary

In his October letter to local directors of Men's Work, R. E. Mohler, Executive Secretary, has this to say about Men's Work and the Messenger:

*"The Messenger Subscription Campaign will be on in December. Let us try to get 500 churches to take advantage of the club price of \$1.25 per year's subscription. The Messenger now goes to more than 20,000 homes. This is more than double the number before the club plan was instituted. Men's Work has helped in this enormous and satisfactory growth. Watch for literature and suggestions concerning this project."*



L. M. DAVENPORT  
President



G. A. CASSEL  
First Vice-President



CHAS. E. RESSER  
Second Vice-President



C. M. CULP  
Recording Secretary



ALLEN WELDY  
Third Vice-President

P. S. The editors of The Gospel Messenger, your church paper, appreciate the wholehearted help of Men's Work and pledge their best efforts to make the Messenger worthy of the great church we all serve. Although December has been designated as the month for the subscription campaign, a local church may select another time if such is more convenient. But be sure to give the members of your church a chance to organize a Messenger club. The Gospel Messenger is the official organ of the Church of the Brethren and as such should be in every Brethren home. For information about the club plan write: **Brethren Publishing House, Elgin, Illinois.**

the church by baptism; two more await the rite.—Uda Wagoner, Delphi, Ind., Oct. 21.

**Richmond** church held their monthly social at the home of Bro. E. O. Norris on Oct. 9. There was a good attendance and a short program was given. Bro. Norris, pastor of the church, will hold a series of revival meetings Nov. 15-22. On the closing Sunday night, Nov. 22, the church will hold a love feast. A called council meeting was held on Oct. 7 to discuss special business of the church.—Mrs. Walter Lephart, Richmond, Ind., Oct. 21.

**Yellow Creek** congregation met in council Aug. 28. The Sunday school was reorganized by electing Sister Chloe Herr and Edith Huher, superintendents. Bro. Chalmer Shull was with us in our harvest meeting and gave two fine addresses. Oct. 10 and 11 Sister Mary Morris of Mishawaka gave us three lectures on prophecy. Bro. Wm. Bruhaker officiated at our love feast Oct. 16. Our revival meeting is to begin Dec. 6 with Bro. Rufus Bucher of Quarryville, Pa., evangelist.—Amanda Miller, Goshen, Ind., Oct. 19.

### KANSAS

**Holland.**—During the past year the Sunday school has enjoyed the special numbers given at the close of Sunday school by different classes or individuals. June 21 a Children's Day program was given. While visiting here this summer, Bro. Harvey C. Lehman of Salem, Ohio, gave several talks following Sunday school that were much enjoyed and appreciated. Recently church and Sunday-school officers were elected for the year: Bro. C. A. Shank, elder; Harry R. Lehman, Sunday-school superintendent. The Ladies' Aid continues its work with Mrs. Geo. Weher, president.—Mrs. Harry R. Lehman, Ahilene, Kans., Oct. 21.

**Morrill.**—Our church is looking forward to another growing year under the leadership of Bro. Harvey Hostetler. The four-day preaching mission in Kansas City began Sept. 20. Our pastor and wife attended and received great spiritual blessings which radiate through the congregation and through other activities of the church. Our pastor is preaching sermons during the month of October concerning this forward and upward march. From Oct. 2 to 5 the district conference was held here and it was one of the best the district has had for many

years. Almost every church in the district was represented. In view of the determination to accomplish more next year, the delegates voted a change in the system of district government. Instead of one large district board there are now three, composed of three members each whose duty it is to promote the program of the church. The missionary message was brought Sunday morning by Bro. J. J. Yoder of McPherson. This was a great missionary address, as Bro. Yoder has spent much time in the study and work of missions. An offering of \$124 was taken at the close of the service. Bro. V. F. Schwalm, president of McPherson College, delivered several sermons and lectures. His sermon Sunday evening on Our Need of God was a very stirring message. We feel that much good has come to the church through this conference.—Mrs. W. H. Argo, Morrill, Kans., Oct. 20.

**Newton City** church held a harvest meeting Sept. 27, an all-day meeting with a basket dinner. Two most helpful sermons were given by Bro. Schwalm of McPherson College. Sister Schwalm's presence also was much appreciated. An offering was lifted for district mission work. The church convened in council Sept. 24 at which time all church and Sunday-school officers were elected for the ensuing year. H. F. Crist was re-elected elder; Murl Miller, Sunday-school superintendent; Mrs. Glenn Johnson, Messenger agent; the writer, correspondent. One was received into the church by baptism since our last report. It was our privilege to attend the district meeting at Darlow, Kans., Oct. 16-19. The meeting was not only inspirational but challenging. The need of a greater God-consciousness ran as a scarlet thread through a number of the great messages. Our love feast will be held on Nov. 1.—Mrs. H. F. Crist, Newton, Kans., Oct. 21.

### MARYLAND

**Meadow Branch** congregation held its semiannual love feast Oct. 17. More were present for the preparatory service in the afternoon than for years past. Eld. J. M. Prigel delivered the first sermon, after which Eld. A. C. Baugher climaxed the thought for serious need of being fully prepared for the communion. In the evening Elders Ezra Wenger, Stouffer Curry, J. M. Prigel, Birnie Bowers and John D. Roop, Jr., ably assisted in the services. Eld. A. C. Baugher officiated. He and Eld. Wenger each delivered a forceful sermon on Sunday morning fol-



lowing, after which a very liberal offering was given for our district budget church work. At the close of the morning service about 300 were given lunch by the congregation. Bible land views will be given here Nov. 1 by Bro. Royer Bish of Colorado.—Wm. E. Roop, Westminster, Md., Oct. 21.

### MICHIGAN

**Pontiac.**—Last August Brethren M. B. Williams and Walter Gordon of Detroit organized the Men's Work here with Bro. Floyd Durnbaugh, president. A great deal of enthusiasm has been shown since that time and a number of meetings have been held. The men have been able to complete several important undertakings. An offering was sent to district meeting in appreciation of the work done by Bro. Chas. Forror. The group also made arrangements to finance and have purchased the vacant lot adjoining our church for parking and other uses (the amount was \$275). They held a community supper with the assistance of the Aid Society and are planning a chicken supper in the near future. A number of people from the civic association have helped with the work undertaken. At present they are studying ways of increasing the usefulness of the church basement. The men have pledged themselves to stand together and we look forward to an encouraging year of activities. Allen K. Ebey, Pontiac, Mich., Oct. 21.

### MISSOURI

**Shelby County** church met in council Aug. 27. From the report made by our summer worker, Mrs. Grace Miles, a number of interesting things were learned: the average attendance at morning worship during the summer was 33; for evening service, 75. Women's Work was organized Aug. 6 with a membership of fifteen. Three of our young people attended camp at Pertle Springs near Warrensburg, Mo. Officers for the coming year were elected as follows: Elder, Bro. J. H. Mathis; Sunday-school superintendent, Mrs. Esta Folger; correspondent, the writer; Messenger agent, Mrs. Grace Miles. Mrs. Esta Folger and Mrs. Grace Miles were chosen delegates to district meeting. A staff composed of representatives from the various departments of the church met Sept. 17 to discuss plans for the coming year's work. Our love feast was Oct. 4 with Bro. J. W. Gish officiating, assisted by Bro. Hahn of Marceline, Mo. The former has been with us through the summer and begins as pastor Oct. 1. We have been much encouraged in our work by the coming of Brother and Sister Gish.—Mrs. Iva Carney, Novelty, Mo., Oct. 19.

**Spring Branch** church met in council Oct. 10 and elected officers. Bro. Jas. Mohler was re-elected elder for another year; Sister Oleta Brehears, church clerk; the writer, Messenger agent. Bro. Mohler brought us a very forceful message on Saturday night and on Sunday. Sunday night we held our communion service. Seven members from Fristoe church were present. We expect in the near future to make arrangements for pastoral work.—Iva Bird, Fairfield, Mo., Oct. 17.

### NORTH CAROLINA

**Bailey.**—Our series of meetings began Sept. 20 and continued for two weeks. Bro. Fred Dancy, the evangelist, preached the word with great power. His series of sermons on the Prodigal Son was very impressive. The attendance each night was splendid. Three young ladies united with the church. We held our love feast at the close of the meeting. The Sunday school has been reorganized with Bro. Carl Welch, superintendent. Bro. Welch and family have recently moved here to promote the church work. The men have set an early date to meet and do some needed repair work on our church building.—Mrs. Gladys E. Welch, Relief, N. C., Oct. 21.

**Spray.**—On Mother's Day a program was given by the children, also on Children's Day, June 7. In July a missionary program was given, at which time an offering was taken for missions. A two weeks' Vacation Bible School was conducted by Miss Mozelle Boone of Boone Mill, Va., in July with an average attendance of 127. A two weeks' revival was conducted by Bro. Hinegardner of Lynchburg, Va. The number of converts has previously been reported; since that time two have been added to the church by baptism. Oct. 10 we held our annual love feast with an attendance of about 200. Our elder, Bro. J. A. Naff, officiated. A pioneer minister of this church, Bro. Sam Ikenberry, of Boone Mill, Va., was present, also Bro. Sam Flora of Bassett, Va. At our quarterly church council Sunday-school officers and teachers were elected. Bro. J. R. Perdue who has so faithfully served as superintendent for more than twenty years asked to be relieved because of failing health. The church granted his request by giving him a rising vote of thanks for his faithful service. Bro. Luther Shockley was chosen superintendent with Bro. Perdue, assistant. During the past year our church has used the sharing plan. We entered upon this plan with a promise to our people that all above church expenses would go into the building fund to be used for better church equipment. The church treasurer reported \$452.52 over other expenses, which amount will go into the building fund. We as a church feel this is the best plan we have ever used. Our birthday offerings each Sunday also go to this fund. In eleven months' time we have totaled \$936. The laymen are at present planning to sell Brunswick stew, the funds to be placed in the building fund. A Thanksgiving program will be given with a special offering for this fund. Our church has recently been painted, also new curtains for the stand have been bought by the ladies. Our field director, Bro. M. E. Clingenpeel, gave an impressive talk Oct. 14 on the peace movement.—Mrs. C. W. Agee, Spray, N. C., Oct. 15.

### NORTH DAKOTA

**James River** church elected Sunday-school officers with Bro. G. C.

Stedman, superintendent. We held our annual harvest meeting Sept. 27 with regular Sunday school and the morning message by Bro. Sylvan Steman. The Carrington people worshiped with us. We had a joint program by Carrington and James River in the afternoon. We were glad to have Bro. Otto Richter and family of Brantford with us; they also gave several numbers on the program.—Mrs. J. W. Schlotman, Carrington, N. Dak., Oct. 17.

### OHIO

**Eagle Creek.**—Communion service will be held at our church Nov. 8. Oct. 11 Bro. Albert Helser gave us three splendid talks on his work in Africa. A splendid offering was taken for mission work. We are thankful for men like Bro. Helser whose work in Africa is so wonderfully blessed of God. Our pastor, Bro. J. J. Anglemeyer, is at Pleasant View, holding a meeting. A delegation from our church attended Sunday evening. There was a splendid crowd and a wonderful sermon. One accepted Christ.—Mrs. Mabel Bibler, Arlington, Ohio, Oct. 19.

**Greenville** church met in council Oct. 7. It was decided to begin our Sunday-school year Oct. 1, the same as the church year. After the reports of the different committees were given, a budget for the coming year was presented through the finance board. The chairman of each board and committee presented their different needs, the church being informed and passing on each item and on the budget as a whole. One of the young men working on the Emergency Peace Campaign was with us Aug. 12. Bro. John Robinson was with us Aug. 16. Aug. 9 the union services at the park were in charge of our pastor. From Aug. 25 to Sept. 2 Bro. Brightbill held a music institute in our church under the direction of the county ministerial association of the Church of the Brethren. It was very helpful and much appreciated. With Bro. Stutsman as president of the Greenville ministerial association, our church is co-operating with the churches of the city in carrying out the plan for the Preaching Mission. A union service is to be held in the Reform church on Nov. 12. Bro. H. H. Helman who is to hold a two weeks' meeting for us from Nov. 8-22 will also have a part in the union service. Churches of this section are invited to attend both the union service and our revival meetings. Bro. David Hollinger who was so long pastor of our church and who has been confined to his home most of the past year, has been able to attend public services occasionally during the last month.—Grace Rhoades, Greenville, Ohio, Oct. 20.

**Richland** church is just now in the midst of a two weeks' revival effort with Bro. Wilmer Petry of the Eastwood church of Akron conducting the services. Bro. Petry's message is one of rich truths based upon the sound doctrine of God's Word, and the membership is being built up and greatly strengthened in their Christian faith. Our new pastor, Bro. Blake Million, with his wife is busily engaged in getting acquainted with our membership and the folks of the community at large since taking up their pastoral duties here on Sept. 1. At our recent church council, church and Sunday-school officers were elected for the ensuing year with W. S. Cocanour, superintendent; Edna Pifer, assistant. Election of church officials resulted in the following being chosen: C. E. Copeland, clerk; W. S. Cocanour, treasurer; Harold Copeland, Messenger agent and correspondent. A most delightful homecoming and harvest meeting was held on Sunday, Oct. 11, in an all-day service. Speakers from other churches were Brethren J. W. Fyock, W. L. Desenberg, S. V. Snavelly and our elder, Ira E. Long.—W. Harold Copeland, Mansfield, Ohio, Oct. 20.

### OKLAHOMA

**Thomas.**—In our September council it was decided that in the future our church year shall begin Oct. 1. At his request, R. E. Cripe, who has served faithfully as Sunday-school superintendent for a number of years was relieved, and Haven Hutchison elected to that office. Mrs. A. L. Williams is superintendent of the Cradle Roll, B. F. Stutzman, general president of the C. W. hour, and Carl Halle B. Y. P. D. president. The Thomas B. Y. P. D. had the largest delegation in camp again this summer, also a large number were in attendance at district conference. A young woman was baptized at the close of the pre-Easter meeting held for us by Bro. Lester Fike of Clovis, N. M., last spring. Our Sunday school is planning an all-member birthday picnic to be held this autumn. The new Brethren Hymnals are to be ordered soon for the church. A class for instruction in singing is being organized at this time, the teacher to be Rev. Steckley, of the Jabbok Bible School faculty. Our love feast will be held the evening of Nov. 27.—Haven Hutchison, Thomas, Okla., Oct. 15.

### OREGON

**Ashland.**—Bro. Studebaker and wife and two students from La Verne College stopped in Ashland Aug. 27 and gave a program. Bro. Sam Ellenberger, our young minister, has gone to La Verne for the school year. Bro. A. J. Ellenberger assisted in a union evangelistic meeting at Lake Creek where he had been preaching once a month. As a result of the meetings two young ladies came into our church. Much interest was shown and many good impressions were made. Several isolated members came to our love feast which was held in the Ashland church Sept. 13. Sister Blanche Lininger was retained as Sunday-school superintendent for another year. We plan to have an evangelistic meeting, arrangements to be made by the Board of Administration of Oregon. The Lord has blessed this valley with good crops this year. We have a good climate, not extremely hot nor cold.—Mrs. M. C. Lininger, Ashland, Ore., Oct. 14.

**Grants Pass.**—Bro. George was elected delegate to the 1937 Annual Conference at district meeting held in Myrtle Point. Sept. 6 the Grants Pass and Ashland churches met with the Williams church for their



annual joint Sunday-school convention. There was a large attendance, splendid interest and good song service. We were all much pleased to have Brother and Sister Barr and their two sons with us. Bro. Barr brought us an inspiring gospel message in the morning which was much enjoyed, especially by the members at Williams as they have no resident minister. However they have preaching services twice a month by Geo. Shade and M. C. Lininger. Bro. Barr preached to us in the Grants Pass City church in the evening. Oct. 11 Bro. Geo. C. Carl of Hermosa Beach, Calif., gave us a wonderful address from Rom. 1:16.—Mrs. J. S. Christlieb, Grants Pass, Ore., Oct. 21.

Myrtle Point church met Sept. 4 in council when church officers were elected for the year. Bro. C. E. Wolff was re-elected elder and director of the adults; Bro. Lewis Root, church clerk; the writer, Messenger agent and correspondent; Sister Alma Lett, director of B. Y. P. D. and Sister Wilma Reed for the children. Our love feast was held Sept. 26 with the pastor, Bro. Barr, officiating. One was baptized that day. All of the churches in Myrtle Point are co-operating in the adoption of the unified program which began Oct. 4. The harvest meeting was held Oct. 9 with a good attendance. A potluck supper and short program were enjoyed by all. Oct. 11 Bro. Geo. Carl of Hermosa Beach, Calif., delivered an inspiring message on the subject of Co-operation. The work has been progressing nicely under the leadership of Brother and Sister Barr.—Editb Wolff, Myrtle Point, Ore., Oct. 18.

## PENNSYLVANIA

Conestoga.—Aug. 2 about seventy of our congregation visited the church at Shamokin, where a program was given by our young people. The young men's and young ladies' choruses furnished music and Bro. Paul D. Wenger gave an interesting talk. Brother and Sister Leon Kreider were our delegates to the Sunday-school meeting held in the Lancaster church Sept. 7. An interesting report of the meeting was published in our church paper, The Beacon. Our church met in council Sept. 12. Bro. D. S. Myer was again chosen supervising elder for one year. All the Sunday-school officers were re-elected. Sister Anna R. Good was re-elected president of the Ladies' Aid Society. We were glad to have Eld. D. K. Kilhefner with us at the morning service Sept. 13. Bro. Ira Gible preached a missionary sermon at Monterey Sept. 20. Bro. Earl Keeney assisted in the services. We appreciated the visits of Bro. W. E. Glasmire, his helpfulness in the services and his inspiring sermons. Oct. 18 the young ladies' chorus gave a musical program, after which Bro. Clayton Gehman delivered a helpful sermon—all based on The Life of Christ. Our love feast was held at Bareville Oct. 24. Visiting ministers present were Brethren R. P. Bucher, Graybill Hershey and W. E. Glasmire. Bro. Bucher officiated. On the following morning Bro. Graybill Hershey preached an interesting sermon and Bro. Paul B. Myer assisted in the service. In the evening we enjoyed the visit of a group from Mountville and the program rendered by their young people. Since our last report two have been baptized, one has been received by letter and seven letters were granted. Our evangelistic meetings will begin at Bareville Dec. 7 with Bro. Norman K. Musser, evangelist.—Addie A. Myer, Leola, Pa., Oct. 27.

Falling Spring.—The Shady Grove Sunday school elected its officers Sept. 27. Bro. Samuel Plum is the superintendent. The Brown's Mill Sunday school elected its officers on Sept. 20. Bro. Edgar Wolfkill is the superintendent. Bro. Benjamin Stouffer was with us in services at Brown's Mill on Oct. 18 and gave us a most helpful and inspiring message. On Nov. 15 we purpose starting a revival meeting at the Brown's Mill house with Bro. Graybill Hershey, of Manheim, Pa., as the evangelist. Dec. 6 we purpose starting a revival meeting at the Hade house with Bro. Albert Neiswander of Greencastle, Pa., as the evangelist. Our love feast is Nov. 7 and 8 and services will be held on Thanksgiving forenoon, both at the Hade house.—Grace E. Smith, Waynesboro, Pa., Oct. 21.

Mechanicsburg church held rally day services Sept. 27 with Bro. Schlosser of Elizabethtown as guest speaker. The children of our Sunday school gave a very nice program Oct. 4 concerning their missionary-project. At our council meeting Oct. 6 we decided to send delegates to district meeting. Our revival meeting will begin Nov. 9, continuing for two weeks and concluding with the love feast Nov. 22 at 6:30. Bro. J. S. Rittenhouse of Easton, Md., a former pastor, will be the evangelist.—Jessie Steerman, Lemoyne, Pa.

Mountville.—Our revival services at Manor conducted by Bro. Howard Merkey of Manheim, Pa., began April 26 and closed May 10. One young girl was converted and baptized prior to our love feast May 16. Bro. Merkey gave us soul-searching sermons and visited in all the homes while with us. Hershey Conference brought us Brethren Royal Glick of California, and D. W. Kurtz of Chicago. Bro. Glick gave us a splendid lesson on Motives and Loyalty and Bro. Kurtz gave us his lecture of the Portraits of Christ as given by the four gospels. Our Children's Day exercises were held at Manor July 5 with Bro. Clyde Weaver as speaker; and at Mountville Bro. John Hershman was the speaker. Both of these brethren gave splendid messages to the children which were equally applicable to older folks. The young people's group showed slides of the China field and conducted a missionary rally during August. Bro. M. J. Weaver of Lancaster was the guest speaker. Bro. W. K. Kulp of Mount Pleasant, Pa., dropped in on his way home from a ministers' conference in Virginia and at Manor gave a very forceful message from the Book of Revelations. Oct. 6 Bro. Vernon Heckman of Chicago gave us a splendid message at Mountville. Our love feast will be observed at Mountville Nov. 14 and 15. Evangelistic meetings will also begin Nov. 15 to be conducted by Bro. Wilmer Petry of Mogadore, Ohio. Our regular Bible institute conducted by Bro. Ralph Schlosser of Elizabethtown will be held Dec. 19 and 20.—Florence K. Herr, Millersville, Pa., Oct. 8.

Mt. Joy.—We feel greatly blessed in having had Bro. Geo. Detwiler with us in our evangelistic services Sept. 21 to Oct. 3. He gave inspirational messages each evening as well as special numbers in song. Nine souls were born into the kingdom. We appreciate Bro. Detwiler's earnest efforts while in our midst and hope he can be with us again. We had our harvest home service on Sept. 20. Many beautiful flowers, fruits and vegetables were brought in; most of these being donated to the hospital. Our pastor, Bro. W. K. Kulp, held a two weeks' evangelistic meeting Oct. 4-18 in the Rummel congregation.—Elma Neiderbiser, Mt. Pleasant, Pa., Oct. 19.

Philadelphia (First).—Rally day service Sept. 27 was well attended. Each department responded and pledged its loyalty to the Sunday school. Sunday evening, Oct. 4, a Sunday-school teachers' recognition service was held. The speakers were: the pastor, My Best Teacher; The Teacher's Responsibility to Win Souls, Geo. Hummel; What Shall the Teacher Teach? Philip R. Markley. Devotions were by Sister Ross D. Murphy. Oct. 11 we held our annual harvest meeting. The platform and church were decorated with autumn foliage, fruit, vegetables and flowers. The display was beautiful—a touch of nature and God's bountiful blessings. The love feast and communion will be held Sunday evening, Nov. 1, at 6:30.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Oct. 15.

Pittsburgh.—Since the last report one has been received by baptism by our pastor, Eld. N. M. Shideler. At a special council in September an election of officers for the year beginning Oct. 1 was held, which resulted in the re-election of nearly all the last year's officers. A few minor changes were made in Sunday school and various boards. At the regular council Oct. 7 all the reports showed a satisfactory interest in the work. Our love feast will be held Sunday, Nov. 8, at 7:30 P. M. The last week in November the follow up meetings of the Preaching Mission in Pittsburgh will be held in churches of the community. Our pastor and wife will represent us at district meeting. A teacher-training class will be taught by the pastor during the winter. The united Bible class of the Sunday school will hold some benefit suppers during the next few weeks. Our Aid which meets each Wednesday earned \$125 in the year just closed and continues to have plenty of work.—M. Elizabeth Barnett, Pittsburgh, Pa., Oct. 10.

## ANNOUNCEMENTS

### LOVE FEASTS

#### California

Nov. 7, 7:30 pm, Laton.  
Nov. 8, Covina.  
Nov. 15, Reedley.  
Nov. 15, 4 pm, Los Angeles, East side.

#### Colorado

Nov. 15, 7 pm, Denver.

#### Florida

Nov. 8, 7 pm, Tampa.

#### Illinois

Nov. 14, 6:30 pm, Okaw.  
Nov. 22, Betbel (Naperville).  
Nov. 29, Mt. Morris.

#### Indiana

Nov. 7, 7:30 pm, Santa Fe.  
Nov. 7, Markle.  
Nov. 9, Flora.  
Nov. 14, Wawaka.  
Nov. 14, Bethany.  
Nov. 15, Syracuse.  
Nov. 21, Center.  
Nov. 22, Richmond.

#### Kansas

Nov. 16, Parsons.  
Nov. 16, Belleville.  
Nov. 23, Galesburg.

#### Louisiana

Nov. 13, Roanoke.

#### Maryland

Nov. 7, 2:30 pm, Monocacy.  
Nov. 8, 6 pm, Westminster.  
Nov. 14, 3 pm, Welty.  
Nov. 14, 6 pm, Thurmont.  
Nov. 14, 2:30 pm, Longmeadow.  
Nov. 15, 6 pm, Sharpsburg.

#### Michigan

Nov. 8, Buchanan.  
Nov. 8, Battle Creek.  
Nov. 22, Woodland.  
Dec. 6, Lansing.

#### Missouri

Nov. 22, Nevada.  
Nov. 23, Cabool.

### Ohio

Nov. 7, 10 am, Poplar Grove.  
Nov. 7, 7 pm, Stonelick.  
Nov. 7, 7 pm, Lower Stillwater.  
Nov. 8, Center.  
Nov. 8, Eagle Creek.  
Nov. 14, 7 pm, Beaver Creek.  
Nov. 14, Salem.  
Nov. 15, Ft. McKinley.  
Nov. 16, 7:30 pm, Middletown.  
Nov. 16, Kent.

### Oklahoma

Nov. 27, Thomas.

### Pennsylvania

Nov. 7, 8, 1:30 pm, Richland.  
Nov. 7, 8, 2 pm, East Petersburg.  
Nov. 7, 7 pm, Sugar Run (Aughwick).  
Nov. 7, Mechanic Grove.  
Nov. 7, 1:30 pm, Welsh Run.  
Nov. 7, 10 am, Falling Spring at Hade.  
Nov. 8, Lititz.  
Nov. 8, York, First.  
Nov. 8, 7 pm, Norristown.  
Nov. 8, 7:30 pm, Pittsburgh.  
Nov. 8, 6:30 pm, Everett.  
Nov. 8, 6:30 pm, Huntingdon.  
Nov. 11, 6 pm, Waynesboro.  
Nov. 14, 15, 1:30 pm, Annville.  
Nov. 14, 15, Mountville.  
Nov. 14, 2 pm, Hatfield.  
Nov. 14, 15, 1:30 pm, Myerstown.  
Nov. 14, 15, 1:30 pm, Midway.  
Nov. 15, Chambersburg.  
Nov. 15, 6 pm, Elizabethtown.  
Nov. 15, 6:30 pm, Pike (Brothers Valley).  
Nov. 22, 3 pm, Ephrata.  
Nov. 22, 6:30 pm, Mechanicsburg.  
Nov. 22, Altoona (Twenty-eighth Street).

### Tennessee

Nov. 7, 7 pm, Jackson Park.

### Virginia

Nov. 8, Elk Run.  
Nov. 14, 3 pm, Branch.  
Nov. 14, 5 pm, Lebanon.  
Nov. 15, 6 pm, Summit.



**Snake Spring Valley.**—July 18 our church enjoyed sacred music by the Bethany male quartet of Bethany Biblical Seminary. It was a rare treat for the folks of this vicinity to hear this splendid quartet. Bro. Isaac Wareham delivered the harvest sermon on Sunday morning, Aug. 9. Bro. H. H. Nye of Juniata College began a two weeks' series of meetings Aug. 23 which closed Sept. 6. Bro. Nye brought inspiring messages each evening. Three were baptized into the kingdom. On Monday evening our church met in council and elected the following officers: Alva Shuss, re-elected elder; Bro. Albert Ritchey, clerk; Bro. Jacob Hershberger, treasurer. The Sunday-school officers were also chosen, the superintendent being Marshall Van Horn.—Fannie E. Snyder, Everett, Pa., Oct. 17.

**Waynesboro.**—Church rally week was held at the Waynesboro church from Sept. 27 to Oct. 4. This week of events was opened Sunday, Sept. 27, with promotion exercises in the various departments of the Sunday school. In these services sixty-one persons received recognition for regular attendance during the year. The pastor, Bro. L. K. Ziegler, conducted a consecration service and an installation of Sunday-school officers and teachers in the morning worship. He used as his sermon theme, "Marked Men." "Life's Greatest Things" was the pastor's sermon in the evening. Both sermons were very impressive and beneficial. A delightful evening of fellowship was enjoyed together, when on Sept. 28 the Sunday-school workers met in the social room of the church at a luncheon. The program was in charge of Stoler B. Good, who was toastmaster. Features of the program were selections of music by a ladies' quartet, an able address by Miss Eleanor Rohrhaug, of Hanover, Pa., a graduate of Juniata College, and at present a teacher in the junior high school of Hanover, entitled "Guideposts to Good Teaching," brief addresses by Stoler Good, the outgoing superintendent of the Sunday school, and W. C. Wertz, the superintendent for the new Sunday-school year, and spirited group singing. Mrs. J. Walter Thomas of Westminster, Md., gave an address on Sept. 30 at the Women's Work Meeting—a meeting for all the women and girls of the church. She told of her short experience in the Women's Work. As her scriptural reference she used 1 Cor. 3:9-17 and 2 Chron. 15:7—"Be strong therefore and let not your hands be weak; for your work shall be rewarded." A missionary playlet, "The Lost Sheep," was presented by two of our young people. The father and son banquet held Oct. 2 in the social room of the church with J. I. Baugher, supervising principal of Derry Township Schools, Hershey, Pa., as the speaker, was a delightful affair. Bro. Baugher spoke on "Fathers and Sons Understanding Each Other." Oct. 4 was rally day in church, Sunday school, and Christian Endeavor with large attendances. The sermon in the morning was "Go Forward," by the pastor. "The church is measured by the growth and progress she makes. She can not stand still; she goes or dies." His theme in the evening was "Stand Still and See." "We often push ahead of God's plans; sometimes we should stand still and see."—Frances Pauline Good, Waynesboro, Pa., Oct. 10.

**Woodbury** congregation met in business meeting at the Curry house July 11. Our pastor, Bro. J. H. Clapper, was re-elected elder for another year. An impressive installation service was held at the Curry house July 19 when two young brethren, Clyde Bush and Emmert Frederick, were installed into the ministry. Eld. S. P. Early, member of the District Ministerial Board, preached the sermon and conducted the service. Steadfastness was the theme of his discourse. A union Vacation Bible School was conducted at Woodbury in July with Sister Pauline Keiper, director. Two inspiring revivals were held in our congregation: Aug. 2-16 Eld. C. H. Deardorff of Ashland, Ohio, conducted a revival at the Replogle house. Twelve accepted Christ during the meetings; eleven were baptized and one reclaimed. Sept. 6 Eld. D. I. Pepple of Woodbury began a similar meeting at the Holsinger house, closing with the love feast Sept. 21. At this meeting seven confessed Christ and were baptized.—Barbara S. Frederick, Woodbury, Pa., Oct. 10.

## TENNESSEE

**Johnson City.**—First church held its annual election for officers at the regular council Sept. 25. Elder in charge is Bro. W. H. Swadley; clerk, Miss Christina Allison; treasurer, Miss Mary R. Allison; Sunday-school superintendent, John A. Sherfy; Messenger correspondent, the writer. Oct. 3 our pastor, Bro. M. C. Shull, held an impressive dedicatory service for the new church officers and Sunday-school teachers. The work of the past year was very successful and encouraging in all of the church departments.—Mrs. Tenna E. Leighton, Johnson City, Tenn., Oct. 10.

## TEXAS

**Pampa** church met in business meeting Oct. 10. All church and Sunday-school officers were re-elected. It was decided that the pastor conduct a series of meetings to begin Nov. 1, closing with a love feast. Changing our present church location and the building of a new church is making progress. Two lots have been purchased on the corner of Frost and Montague Streets, two blocks north of the high school. We have received money and pledges to the amount of over \$2,000, toward the new building. Pampa is a city of fifteen to twenty thousand population. The church has a large territory to draw from and is in the heart of the oil and gas district as well as in the midst of the great wheat belt of Texas. Pampa is fifty miles east of Amarillo on the main line of the Santa Fe. There is no other Church of the Brethren in a 100-mile radius of the Pampa church.—Mrs. S. E. Thompson, Pampa, Tex., Oct. 15.

**Waka** church met in council Oct. 1. Bro. Thompson's talk on Man's Responsibility, preceding the business meeting, was much appreciated. Church and Sunday-school officers were elected for the coming year: superintendent, Bro. Ray G. Burger; church clerk, Bro. J. V. Stump;

the writer, church correspondent. A committee was chosen to prepare programs or a service of some kind on the Sundays we do not have preaching. Sisters Oliver Stump and Melvin Hummer were installed as deaconesses. The Women's Work group is planning a food sale this month.—Mrs. Ray G. Burger, Waka, Tex., Oct. 11.

## VIRGINIA

**Bassett-Mt. Hermon.**—When Bro. P. E. Bowman came to us about eleven years ago, there were about twenty members worshipping at Mt. Hermon. We had a very poor building at that time which was later remodeled; last year it was destroyed by fire. In December, 1935, services were started at Bassett with P. E. Bowman as pastor at both places. We now have a membership of about 200. Bro. Bowman who has labored with us during these years, has worked at the post office for his support six days each week. Owing to his health, he felt unable to carry on and asked that we secure pastoral help. By the aid of the Home Mission Board we secured Bro. S. H. Flora as pastor, who came to us Sept. 6. A short installation service was held at that time with Bro. J. A. Naff officiating. Bro. Flora began a series of meetings Sept. 6 and closed Sept. 23. Eleven were received by baptism and one is coming by letter. Oct. 4 dedicatory services were held for our new church. Bro. P. E. Bowman, our former pastor, preached the morning sermon and different business men of the town spoke a few words on what they thought of the Brethren church and its progress here. Bro. Guy West of Roanoke, Va., brought the message of the afternoon. The offerings for the day amounted to more than \$700. J. B. Peters, P. L. Nolen and M. E. Clingenpeel also had a part in the program. The church was filled to capacity at both services. The building is almost completed except the basement. New furniture has been installed; different individuals and groups donated all but five of the pews. Our Sunday-school attendance has about doubled since we moved into our new building about a year ago.—Laura Stone, Bassett, Va., Oct. 13.

**Boone Mill.**—Our Sunday-school attendance has been good during the summer months. The B. Y. P. D. and Junior League have contributed to the Sunday-school worship period with their programs. We are starting the new year with renewed effort. Bro. David B. Wampler was chosen Sunday-school superintendent with Bro. M. A. Bowman, assistant; Mrs. M. A. Bowman, adult adviser for B. Y. P. D.; Mrs. David B. Wampler, director of children's division; Mrs. I. D. Hoy, Junior League leader and president of the Ladies' Aid. The Aid with the assistance of the B. Y. P. D. has made a great improvement in the church basement. Bro. S. L. Cover from Marion, Ohio, will conduct our revival services beginning Nov. 15. The church has arranged with Bro. G. W. Bowman, Jr., to serve as pastor for the coming year.—Mrs. T. Edwin Greene, Boone Mill, Va., Oct. 15.

**Griffin.**—The work here is moving along very nicely. On July 20 our meeting began with Bro. Guy E. Wampler in charge, closing Aug. 2. Bro. Wampler gave some very impressive sermons. Our council met on Sept. 12. Bro. J. L. Driver was elected pastor for another year. On the following Sunday we had our love feast with thirty-five members present. We have four new additions in our church. We enjoyed very much having Brother and Sister O. S. Miller with us.—Sylvie Bright, Deerfield, Va., Oct. 15.

## WASHINGTON

**Seattle** church met in council Sept. 2. The report of the Sunday-school superintendent, Bro. Harry Pobst, showed an encouraging increase both in the enrollment and attendance. The church treasurer, Bro. Henry Sheets, also gave a good report. The pastor's cabinet recommended that the church be painted and such a motion was passed. Sunday-school officers were re-elected with the exception of assistant superintendent. Bro. Metzger who has recently moved here, is serving in that capacity. Bro. Earl Roop will continue to serve as elder. Bro. Paul Longenecker, our district field man, just finished two weeks of meetings; these have been very good and have been a revival for us all.—Olive E. Pohst, Seattle, Wash., Oct. 6.

**Yakima.**—Bro. Wilbur Liskey and wife, pastors at Live Oak, Calif., stopped here to visit the latter's mother. Bro. Liskey preached for us July 26. Bro. B. J. Fike of Sunnyside had charge of the services both morning and evening, Aug. 16. Since then in the absence of our pastor, Bro. Paul Longenecker, the Good Will Caravan gave us a peace program. Bro. Chalmer Faw of Chicago and Volney Faw of California each filled the pulpit, also Eddie Noland. We were glad for the presence of all these young ministers and appreciate them. Sept. 3 was our regular business meeting. Sunday-school officers were elected, Bro. Eddie Noland being general superintendent and Sister Lucy Ardinger, assistant. By unanimous vote we retained Bro. Faw as elder another year. We had no thought that his work was so nearly done here on earth, but on Sept. 25 he dropped dead in his yard while mowing the lawn. Our love feast is to be held Oct. 28 at 7:30 P. M. Our men's group has made it possible to have several ear phones installed in the church for the benefit of those hard of hearing. Sept. 20 dedication services were held. One brother who has not heard a sermon for fourteen years was able to hear. Bro. Longenecker left Sept. 20 for Seattle to hold a two weeks' meeting. Sept. 27 we had a short promotion day program after which Bro. W. Worthington from Seattle girls' home spoke and an offering was taken for that institution. In the evening Bro. Eddie Noland gave us a good talk. Bro. O. B. Gregory of Wenatchee preached for us both morning and evening.—Katie Baldwin, Yakima, Wash., Oct. 7.

## WEST VIRGINIA

**Salem-Sandy Creek** congregation met in council Aug. 9. Brother



and Sister Harper S. Will of Wenatchee, Wash., spent two weeks in our midst in a revival effort Aug. 10-23. Sister Will taught the children several songs and told them stories which will long be remembered by both old and young. Bro. Will preached fifteen stirring sermons and as a direct result eleven were baptized. The meeting closed with a communion. Aug. 24 we were happy to have with us D. W. Kurtz. His theme was The Ideals of the Church of the Brethren. Six of our young people spent a week at Camp Bethel. The peace literature was distributed throughout the congregation and an offering taken. Sept. 13 Bro. S. Paul Daugherty of Augusta, W. Va., gave us a splendid sermon on the subject of Love. We were represented at district conference by Wm. Wolfe and Asa Wright. We held our annual Sunday-school picnic on Sept. 27 at Deep Hollow. Oct. 4 we reorganized our Sunday school for the coming year with Bro. Wm. Wolfe, superintendent. Plans are being made to organize a class for the young married people.—Ida Early, Brandonville, W. Va., Oct. 12.

**Smith Chapel** held a business meeting in September to discuss the completion of the baptistry, funds for songbooks, etc. We appointed Bro. Allen Hoover elder and Mrs. S. B. Broughman were unanimously voted for pastor for the coming year. The church was much pleased as Sister Broughman has been coming to Smith Chapel as pastor for eleven years and is loved by the whole community. When she first came to Smith Chapel the work had been neglected until the church was in a rundown condition with no Sunday school. We now have over 100 enrolled in our school; also many new active members have united with the church. The Sunday school elected Bro. J. B. Harmon superintendent. Bro. Dave Wimmer filled his regular appointment Saturday night, Sunday morning and evening. Two were added to the church at this time.—Mrs. Otis Lusk, Princeton, W. Va., Oct. 10.

**Spruce Run.**—On Sept. 5 Bro. Alonzo Carter of Selma, Va., began a revival meeting at Spruce Run church, continuing for two weeks. Bro. Carter preached some fine gospel sermons and the church was built up and sinners warned. Three were baptized during the revival. The members met in church council at which time we elected Bro. Kahle pastor and Bro. J. S. Showalter elder. On Oct. 10 our love feast was well attended. Our elder and pastor both were there. Bro. Showalter preached a very able sermon to a large congregation on Sunday.—Glenna Fleshman, Lindside, W. Va., Oct. 11.

**Tearcoat** congregation met on Sept. 19 for the annual council. Bro. P. Stein Hockman was elected to the eldership. Bro. B. W. Smith was re-elected elder for the coming year. The church sent Brethren Chester Saville and Roy Grape to the district meeting which was held at Maple Springs this year. Bro. Alonzo Carter of Bridgewater College served the church as pastor during the three summer months. The church accepted his offer and secured him for a year. Bro. Carter held the revival in August; three were baptized into the church and one was received by letter. The love feast was held Oct. 25.—Mrs. Howard Shingleton, Hanging Rock, W. Va., Oct. 21.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

## Exploring the Bible

By E. G. Hoff

This series of studies is being heartily endorsed by leaders in Christian Education. Suitable for group study or individual reading. Timely, scholarly yet sufficiently simple to be grasped by all.

### What Others Say

"Eager to have it circulated throughout our constituency."—J. Quinter Miller, Secretary Connecticut Council of Churches.

"It is a pleasure to find how many of our former students are still fundamentally holding to the position which Princeton Seminary has made the basis of its treatment of the Bible."—W. B. Shedden, Librarian, Princeton Theological Seminary.

"We trust it will have a good reception."—Adult Bible Class Monthly, Methodist Episcopal Church.

"You have done an excellent piece of work."—Geo. W. Little, United Church Publishing House, Canada.

"We think you have done a good job."—E. P. Westphal, Director of Adult Education, Presbyterian Church in U. S. A.

"There is material in it that I can likely use in my local Bible Institute work."—R. W. Schlosser, President Elizabethtown College.

What these men have said about "Exploring the Bible" you too will say as you come to know it. You certainly have in your midst a group of young people and adults who can study these lessons with profit. **Paper bound, 25c.**

**Brethren Publishing House, Elgin, Ill.**

## For Lovers of Good Poetry

### The World's Best Poetry, \$1.00

More than 350 of the world's best loved and most helpful short poems, old time favorites and the most popular of the newer poetry. You will never tire turning to its pages. 477 pages.

### The World's Great Religious Poetry, \$2.50

A well balanced collection of religious poems including both ancient and modern. Its many indexes enable one to find desired poems readily. A marvelous anthology. 876 pages.

### Heart Throbs, 75c

Such a wise selection that yearly this book finds a ready sale. These poems do touch the heart. Those who care little for poetry will wake up as they read these selections.

### More Heart Throbs, 75c

The popularity of "Heart Throbs" simply made it necessary to bring out this second book of great poems.

### Quotable Poems, \$2.50

Poems that are quotable, have a modern tone and spiritual qualities, touch common human needs, and possess fine poetic qualities. Abounds in poems for great days. 366 pages.

### Quotable Poems, Volume II, \$2.50

A new collection of superior poems by known and unknown authors. Poems that strike at the heart of things and urge you to the best. 370 pages.

### The Golden Book of Faith, \$2.00

Not the least helpful selection of poems is "The Golden Book of Faith" in which the reader finds those soul-stirring messages that one so often needs in these days of doubt and depression.

**Brethren Publishing House, Elgin, Ill.**



## These Will Appeal to You

Here are a few outstanding books that are making a deep impression on those who are leading and training others.

### **The Gospel in Art**, by Albert Edward Bailey

A book in which religion and art are companions walking with the Lord. Rich in knowledge, alluring in treatment it opens to the reader a broad field. A book that will enrich the home and enlarge the vision of teacher and preacher. Many full-page halftones of famous pictures. 493 pages. \$3.50.

### **Sources of Power in Famous Lives**, by Walter C. Erdman

Fresh and timed to present needs, these 26 studies in the spiritual resources of great men in secular and religious history are rich in character motivation material and provide many illustrations for talks, lectures, sermons and the classroom. 160 pages. \$1.00.

### **The Art of Ministering to the Sick**, by Richard C. Cabot and Russell L. Dicks

A physician and a minister, both well qualified for the task, join in presenting common sense suggestions for those who are frequently called to minister to the sick. Speaking from personal experience they know both what to do and what to say. Especially helpful to pastors and nurses, but at the same time of great value even to you and me. 392 large pages. \$3.00.

### **The Religious Faith of Great Men**, by Archer Wallace

Remarkable how religion held a great place in the lives of men who count. A book that shows that religion is for all and that it is especially outstanding with the noted. You need the message of this book. \$2.00.

We can supply you with any good book at publisher's price. When you send in your order tell us what other books you desire.

Brethren Publishing House, Elgin, Ill.

Here are 8  
"OUGHT TO  
KNOW"  
BOOKS that  
you ought to  
know. That is,  
you ought to  
know the book  
that applies to  
your age and  
sex.

Sane Books  
for

Sane People



THESE BOOKS ARE POPULAR  
BECAUSE HELPFUL

Brethren Publishing House, Elgin, Ill.



No. 7676X, \$6.50

## OUR SPECIAL TEACHERS' BIBLE

Bound in Genuine Morocco

King James Version

### LARGE CLEAR PRONOUNCING TYPE

To make the system of pronunciation as thorough as possible, every syllable of the Proper Names is indicated and every vowel is diacritically marked. Note specimen of type.

### 60,000 CENTER COLUMN REFERENCES

Which point out parallel passages throughout the Bible, making it possible to locate other passages on the same subject for comparison.

came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 <sup>1</sup>And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And <sup>2</sup>by the hands of the

Rom. 15. 19.  
2 Cor. 12. 12.  
Heb. 2. 4.  
ch. 3. 11.  
& 4. 32.  
ch. 4. 18.  
John 9. 22.  
& 12. 42.  
& 19. 38.  
ch. 2. 47.

### 250 PAGES OF COMBINED CONCORDANCE

In one alphabetical list the complete Concordance, Subject-Index, Scripture Proper Names, Obsolete and Ambiguous words. Names, Titles and Offices of Christ. Life and work of Christ from Scripture texts.

Carefully revised and beautifully colored Maps picture the Land before the reader's eyes.

Genuine Morocco, leather lined to edge, overlapping covers, red under gold edges. Size of page 5 $\frac{3}{8}$  x 8 $\frac{1}{8}$  inches.

Brethren Publishing House, Elgin, Ill.



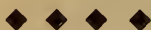
# GOSPEL MESSENGER

Vol. 85

Elgin, Ill., November 14, 1936

No. 46

## In This Number



### EDITORIAL—

Spots and Inner Disciplines (E. F.) .....	3
What People Have Money For (H. A. B.) .....	3
After the Election (E. F.) .....	3
For Positive Individual Action (E. F.) .....	4
Daily Devotions (C. N. E.) .....	15
Kingdom Gleanings .....	16, 17

### THE GENERAL FORUM—

Song for Autumn (Verse). By Lucile Long .....	5
Where Logic Fails. By DeWitt L. Miller .....	5
Live Centers in Creative Church Service. By Walter McDonald Kahle .....	6
Grandfather's Land and Little Brother. By Geraldine Eller .....	7
Autumn Riches (Verse). By Cora Fisher Adams .....	8
A Renaissance in Worship. By M. Clyde Horst .....	9
The Silence of Scripture. By Ezra Flory .....	10

### HOME AND FAMILY—

His Blessed Ones (Verse). By Millie B. Rumley .....	11
The Roamer Looks at Fathers. By Joseph Van Dyke .....	11
Gaspé Peninsula. By Florence Wieand Noffsinger .....	12

### OUR MISSION WORK—

What to Pray For .....	13
Junior Worship Program. By Elizabeth Weigle .....	13
News From India .....	14

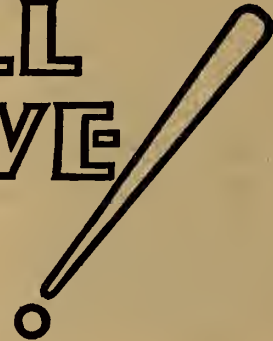
### THE CHURCH AT WORK—

A Minister Makes Out His 1936-37 Magazine Reading List; Report of the Women's Work Meeting of the District of Oregon; Aids to Worship; Pioneer Girls' Banquet; Book Week, 1936, in America; I Am Thankful .....	18, 19
---	--------





**SURE  
I'LL  
GIVE**



**... at *least*  
a day's pay**

## HOME MISSIONS

A day's pay would be a good investment if it would insure a Christian America. We know our country is far from being Christian and yet how appreciative we should be for the Christian elements in our great land. We can thank our forefathers for the more than many days they spent for the building up of churches in needy places. We know no better remedy for the ills of our land than to strengthen the church in her soul saving work throughout the whole nation.

Our general Home Mission program calls for \$26,000 for home missions. Let us make the total Thanksgiving Offering reach this figure. Help your congregation do its share. Special gifts from individuals are needed to make up the sum needed. A special remittance blank will appear in the Messenger for Nov. 21. Send your contributions to

**GENERAL MISSION BOARD**

22 South State Street  
Elgin, Illinois



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., November 14, 1936

No. 46

## EDITORIAL

### Spots and Inner Disciplines

TELLING in brief the life story of an influential citizen and churchman, the writer said he "kept himself unspotted from the world by just such inner disciplines as these." That interested me at once. The world is such a spotted thing that living in it without getting spots all over oneself is quite a problem. This man had solved it. He used "inner disciplines."

What do you guess they were? For one thing he cultivated the habit of thinking of himself as a "son of a loving heavenly Father." He would not allow himself to forget that. He kept it in solution in his mind, always there, always ready to leap into the foreground of his thought. But can you imagine how that would keep the spots off?

He carried this matter further. He not only thought about his Father but it is said that he held a "daily dialogue" with him. It is not said what they talked about. Was it spots, probably? Or just something clean and white, something that kept the mind, and therefore the life, free from stain?

This "inner disciplines" idea is attractive. It seems more promising of results than anything else yet suggested. It deserves trial on a broader scale. And deeper.

E. F.

### What People Have Money For

WHAT do people have money for, granting that they have funds or can borrow or beg the needed cash? This thought came to the writer some days ago when he passed a WPA crew at work. One man was puffing at a cigar as he pecked mortar from the brick.

The same question popped into the writer's head a few days later when he read of "one of the greatest migrations in midwest football history." Fourteen thousand Minnesota fans engaged twenty-seven special trains to come to Chicago to see an important game in the western conference. If the reader is good with figures it might be interesting to estimate how much

14,000 football fans must have laid out for their trip to Chicago. The round trip would be a little short of 1,000 miles.

Somewhere the Good Book says that where a man's treasure is, there will be his heart also. We assume that this also means: where a man's heart is, there will his money go. Perhaps this is the answer to the question: What do people have money for?

H. A. B.

### After the Election

THE tumult and the shouting of the political battle-front have died away. The captains and the kings of national, state, county and precinct regiments have departed, or are packing up their bags, to go back to more quiet and, let us hope, more useful activities. But the day's work is still with us, waiting to get done. And with what terrible urgency its cries ring in our ears.

Some of that urgency is reflected in the mail. One correspondent writes of the let-down in moral standards in his community. The facts he cites are saddening, almost beyond belief. Anybody who knows what kind of a city Corinth was and what the pagan life of that day was like is not surprised to find such things in First Corinthians, though Paul thought church members should learn to be ashamed of them. What would he say on finding twentieth century church members indulging freely and unashamed? If pastors and church leaders and laymen have the idea that the late election settled everything, it would be well for them to make a fresh survey of community problems and opportunities for service.

Two correspondents in one week tell of flagrant cases of injustice thrust upon their attention. A successful business man gave liberally of his earnings to church activities and other splendid humanitarian services, but our correspondent was troubled by the fact that those earnings had come from the sweat of laborers inadequately paid. This philanthropic citizen and churchman had not been moved by the need so close to him and so



directly involved in his own success. This did not seem right. It seemed too much like the case of those laborers nearly nineteen hundred years ago whose hire was kept back by fraud. That wrong cried out for redress (Jas. 5: 4), and this correspondent's letter indicates that similar ones are crying out right now to the church leadership and laymanship.

The other correspondent cites several situations that need correcting. He tells how the wrong man got fired and why. It isn't a pretty story. Referring to the well known parable he thinks Dives took a very optimistic view of life but doubts that Lazarus did. His feeling on this point has been reinforced by some very personal experience. He thinks the Church of the Brethren should not have allowed the Mormons to be first in taking its membership off the relief rolls, but since it is too late for that honor he would like to see it in second place, with other churches following in complete and quick succession. You may find some good reasons for questioning the practicability of this particular proposal, but you can not question this man's soundness on the main issue. The church has not been taking seriously enough, as Bro. Schwalm has been showing us so forcefully, its responsibility for "the physical needs of men."

But don't you see as clearly as the noonday sun where all this points us? Don't you see what our supreme post-election problem is? The bottom question is one of conscience and character. Mixed in with this there may be lack of insight, mental dullness, just plain stupidity, if you please. But the real issue is a moral one, spiritual rather. Our job is the sharpening of the spiritual sensitiveness of the membership.

That is precisely the purpose of the National Preaching Mission. Nothing could be more timely. And it is good to hear that this is its effect. From everywhere come reports of spiritual awakening induced by this nation-wide presentation of the gospel of Christ as the true and only remedy for all our ills. But this is only a beginning. It must be followed up by vigorous and continuous effort. That is the biggest item in the day's work from now on, for you and me.

We are likely to hear a good deal this winter about social security and taxes and relief and civil service reform and balancing the budget. These things are worthy of attention. But they can be given profitable attention only by men who understand that conscience and character are the basic needs. It is for the lack of these that social, political and economic questions are bungled so badly. Intelligence is very useful too but that commodity is not as scarce as a true appreciation of moral and spiritual values. Unless we regard such appreciation as itself the highest form of intelligence. Which it is.

So then let's get down to work. The trees are pretty

well stripped of leaves and the long winter evenings are before us. There is not as much daylight as in the summertime but there are still twenty-four hours in every complete rotation of the earth. And the hours of physical darkness, besides being good for sleep, are useful for prayer and meditation, for straight thinking and for new purpose forming.

The election didn't settle much. Life must be lived in the midst of the same forces for good and evil. And the nation's welfare depends mostly on how many of its citizens love righteousness and pursue it. And the usefulness of the church in promoting that welfare depends mostly on how many of its members are interested in being and in making that kind of citizens.

There is encouragement as well as warning in this fact. Warning, because evils so serious and threatening as those mentioned above, actually exist. Encouragement, because there are so many fine Christians who see these evils and hate them and love the people ensnared by them. The unworthy church members alluded to in the second paragraph are not typical. They invite conspicuous attention because they are exceptional. Thank heaven, the rank and file are in the main of a higher type. They are farther along on the road to Christian maturity.

To the day's work then, with faith and courage. To the day's work and the year's work and the lifetime's work, which is to become, and to help others to become, men and women of conscience and character. E. F.

### For Positive Individual Action

It is not in the field of political campaigning only that denunciation of what is wrong is easier than setting up a program of constructive action. We all take to it readily. Pointing out the injustices in the present social order, for example, is a fascinating pastime, and almost as much can be said for the luxury of criticising this or that church policy. But to go about doing something useful, something really helpful toward bringing in the better day—that is different.

The recognition of this peril, we are told, was the strong note of the Adult Conference at Lake Geneva. "It gave itself to the ideas of growing, cultivating, guiding, developing a positive Christian experience and a definite Christian purpose in the adult membership of the church."

Can we not all help at that? While we are seeking the right answer to the questions which the presidential candidates were arguing, and are wondering what new measures would make the church ministry more effective, let each one look carefully for chances he is missing now, chances to make of his very own personal self a better, more devoted follower of Jesus Christ.

E. F.



---



---

## THE GENERAL FORUM

---



---

### Song for Autumn

BY LUCILE LONG

The golden Indian summer days are here,  
And mountains through a dreamy purple haze  
Look peacefully on fields, now brown and still;  
Maples and oaks with color are ablaze.

The earth no longer strives, remembering  
In utter quietness her first faint dreams  
Of the ecstatic, glad-eyed Spring who danced  
One day along her meadows and her streams.

Summer, too, is only a memory,  
Her fruits ripening through long afternoons.  
Now there is only sunlight, tranquil, warm,  
And sober magic of late harvest moons.

O lovely days of color and soft light,  
Give me your peacefulness ere you depart,  
And let me face the stormy winter days,  
Your warm and golden sunshine in my heart.

*Bridgewater, Va.*

---

### Where Logic Fails

BY DEWITT L. MILLER

THE apostle Paul was a well educated man. Besides the ordinary rabbinical schools he studied at the chief school in Jerusalem under the famous teacher, Gamaliel. In all probability he attended the university located in his home town of Tarsus. From the Scriptures we know that he taught for some time in one of the philosophical schools of the day. Besides being an apostle, Paul was a scholar and a philosopher.

After the Holy Spirit had led him into Macedonia and the country of the Greek peninsula, Paul must have looked forward with a great deal of anticipation to the time when he could preach in Athens, little dreaming that here in this seat of culture, education and refinement, he would come the nearest to failure and have an experience that would change his whole approach to the work of his ministry.

When Paul came to Athens he preached everywhere and every time he had the opportunity. We can not help but believe he was desirous of an opportunity to speak at the Areopagus, where the scholars and philosophers said the last word of approval or disapproval regarding the merits of any new philosophy. At any rate, the Areopagites invited Paul to speak before them and he accepted the invitation.

His sermon on Mars Hill, before the critical scholars of Athens, is considered perhaps the finest and most concise statement of Christian philosophy ever formulated. In this sermon we find Christianity presented logically and philosophically. Here is Christian

philosophy at its best—and it proved to be a miserable failure.

Some of the Areopagites made fun of him. Others just put the matter aside much as a business man ignores the advances of an undesirable salesman. The only ones who believed were Dionysius and a few of the motley crowd who were always hanging around to see what was going on.

The Scriptures then tells us: "And so he [Paul] left Athens and came to Corinth." What a letdown that must have been! Athens was the city of scholarship and refinement. Corinth was a city of immorality and commerce. And yet at Corinth he founded a great church. Professor Souter of Oxford says: "Christianity grew fast in Corinth."

In First Corinthians Paul tells the folk at Corinth that it was not his intention to make Corinth a religious center, but that a special revelation changed his plans. It may have been the revelation provided by his Athenian failure. At least men have received very special revelations about themselves and their plans from their failures. And he also comments in a very interesting way upon his attitude and frame of mind as he came from Athens to Corinth.

"Christ sent me to preach the gospel: not in words of wisdom, lest the cross of Christ be made empty. For the word of the cross is foolishness to them that perish; but unto us who are being saved it is the power of God. . . . Hath not God made foolish the wisdom of this world? . . . Brethren, when I came unto you, I came not with excellency of speech or of wisdom, proclaiming unto you the testimony of God. For I determined to know nothing among you save Jesus Christ and him crucified."

The lesson for us in Paul's changed attitude is simply this: Philosophical reasoning and formal logic have a place in the scheme of things, but there is a place where logic fails. Paul had been logically and philosophically sound at Athens but he got no converts. And the reason is simply because there is a difficult transfer from logic to life. Sound logic does not necessarily make our lives logical. Because we know what is right is no assurance that we will do what is right.

A young minister picked a drunken man off the streets one afternoon, waited until he had become sober, and then talked to him about the evils of alcoholic drinks. The man sobbed, requested prayer, confessed his wrong, declared his intention of doing what he knew to be right, and yet less than forty-eight hours later was so drunk he could not talk coherently.



It is not true that just because we know what is right we will do what is right.

The same thing is true with the cause of world peace. We can logically and philosophically show that beyond the reasonable shadow of a doubt war is wrong and insane. But it is still hard to get folk to work for peace. Should war be declared, the bugle and the waving flag would attract the masses.

Likewise there are folks who know they should join the church and live a Christian life. They know it, but they do not do it. When we look into our own lives we can find many instances of unchristian conduct that we are all willing to say is wrong; yet we continue in the same old ways. Why?

A Methodist minister once said: "We give lip praise to the intellect, but we follow the heart." Is not this the reason why logic fails to make our lives logical? We admire the man who is intelligent. We revere the man who wins the Phi Beta Kappa key and other similar honors of scholarship. But when all is said and done we live, rightly or wrongly, in keeping with our likes and dislikes, our prejudices and our feelings.

It is very likely that John Wesley was a greater preacher than his brother Charles. But it is unlikely that his influence was or continues to be nearly so great. Charles Wesley wrote hymns like *Come, Thou Almighty King, O for a Thousand Tongues to Sing, Jesus, Lover of My Soul, A Charge to Keep I Have*, and we will no doubt readily admit that they appeal more to our feelings than to our intellects.

This is not an indictment against philosophy and logic. We must not discard these. Paul did not, even after his failure at Athens. But, like Paul, we must add to them that which will bring men and women into a vital relationship with Jesus Christ; and perhaps nothing is so much needed today as this very thing.

A generation or two ago a great Christian leader spoke of "the transforming power of a new affection." You know what this means if you have ever noticed the radiant face of a mother with her baby, or the change that comes into the life of a young man whose heart is bursting with love for the lady of his dreams, and he goes out to do or die for the object of his affection. And this is what Paul meant when he said, "Abhor that which is evil, cleave to that which is good," and what the Master had in mind when he said that love for God was the first and greatest commandment.

In other words, if you and I could become so in love with Jesus Christ and his way of life that everything else in our lives and experiences would take a secondary place, we would be well on the way to realizing the transforming power of a new affection.

A logical approach will not do. We can not say, "According to all we know the life of Christ is the best the world has seen and his teachings are the most sensible there are; therefore I love him and his teachings." It doesn't work that way.

There is only one way. We must become acquainted with Christ: historically through the Gospels, and personally through the mystic influences of the life of prayer. We must give ourselves to the attractiveness of his life. We must cultivate his friendship and intimate knowledge by sharing his life and purposes. This process must continue along with the elimination of all other interests and desires until our spirits are fused with his spirit and our lives are hid "with God in Christ."

The things that keep us from being the radiant, happy, strong spiritual persons we ought to be is the lack of this transforming affection that is centered upon Christ. Our affections are centered upon our own selfish ambitions and desires; consequently the horizons of our lives are limited to the narrow radii of our own interests. The human eye of this generation has not seen what would happen if even a small group of people should suddenly be transformed by a renewed devotion and love for the person and teachings of Jesus Christ.

Your imagination and mine are limited by our utter ignorance of spiritual matters, but I assure you that my faith is great enough to believe that just at the point where human reason dictates failure and impossibility for the church and for our own lives, the transforming effect of an unselfish love for Christ can change collective and personal failure into triumph and victory.

We linger too long at Athens, the place of human wisdom and also of failure. Corinth represents the triumph of faith in the redemptive quality of the gospel of Jesus Christ. Let us go to Corinth.

*Cleveland Heights, Ohio.*

## Live Centers in Creative Church Service

BY WALTER McDONALD KAHLE

CHANGES in living relations and life experience have been so rapid and revolutionary over the past twenty-five years that we find ourselves uncertain and seriously disturbed as we attempt to face the life outlook of our day. Our anxiety is heightened with the realization that the Christian church is seemingly unequal to the emergency facing us. Economic, social and political relations are growing more and more tense. Creative living seems difficult. Explanations are plentiful but certainly we must recognize that our moral and spiritual progress across the recent years has not kept pace with our industrial expansion. We must admit that our



program of church service has been seriously neglected. We may as well face plain facts.

For years we were a rural people living a simple and secluded life in a very simple fashion. Our church program was correspondingly simple. We were suddenly engulfed in a mad rush for industrial advantages. Our young men were rapidly shoved into the stream of competitive struggle for a share of the alluring returns of a daring scientific age that thought largely of things. Our older men continued to carry on the old program but with decreasing efficiency for they were growing older. The world moved on but we suddenly began to move in a circle. The Christ pattern of life had not been vitally and effectively sold to the leaders of our rapidly expanding world. We had become morally and spiritually impoverished. The church stands guilty of neglect as we face our modern life predicament.

The picture is not all dark for the Christian church, and certainly not for the Church of the Brethren. No church in our land has made more progress over the recent years than ours. We are increasingly facing the great life purposes of God. We are giving more and more attention to the disturbing needs of humanity. We are becoming very sensitive to the suggestions of the Christ pattern of life as we buy and sell and share with our fellow men. Our whole church program is being rapidly revised and vitalized. First things are receiving more and more attention. A new day of promise is dawning in the Church of the Brethren. We are beginning to measure our whole church life in terms of creative life service for the uplift of humanity.

One of the greatest sources of inspiration in our whole church program is the present home mission project of the brotherhood. I am particularly thrilled with the program in the Southeastern Region where I constantly contact this work. We have scattered over five or six states a dozen young and active ministers who with their faithful wives are busy on the job for seven days out of each week across the year. Each is a key man in his community because his preparation, his character, his interest in creative living, his service efficiency, and his actual time for church work give him a strategic placement. He is well acquainted with our new church objectives, methods and spirit. He is a constant builder as he contacts homes and ideals with individuals. His vital palship with our youth is working wonders. His grasp of possibilities for our men and women gives him a new grip on our membership resources. He is actually helping us to escape from the curse of our concepts of money and is gradually helping us to give God a vital place in every dime and dollar that we handle. These men through the co-operative efforts of our general boards in our home mission program are all placed in strategic positions. In many cases they are the only live and active church workers in a

large circle of our church responsibility. As a rule the service influence of their churches is the best in their district. Furthermore they are usually outstanding in the growth and progress of the church work of their respective districts. Without exception they have the respect and support of the outstanding church leaders of their district. It is particularly challenging to observe how the influence of our denomination is growing where these faithful men are working.

I have only one serious regret as I view home mission efforts of our brotherhood. The financial support of these men and their families is so meager in many cases that they actually want for the common necessities of life. Our indifference and selfishness is the price of long years of unfortunate influence. We have not taught our people to co-operate with God and his church servants. We overlooked the values of sharing our time, and influence, and money with God. Our very neglect has dwarfed and impoverished our moral and spiritual life. It will require much patience and courage to help our people to accept the life teachings of the New Testament, but we are making progress. We are increasingly becoming as much concerned about giving a fair deal in our money matters as we were supposed to be in paying our honest debts. These live centers in creative church service are playing a wonderful part in giving our people a broader vision and a greater passion for the realization of the abundant life. God bless the home mission program of the Church of the Brethren.

*Troutville, Va.*

### **Grandfather's Land and Little Brother**

BY GERALDINE ELLER

THE notes of the two grandsons gleaned from their rambles round the cradle of the church in the east have had many interested readers in the far northwest. The things that interested them interest us, for we've a common heritage. Our grandfathers came from Pennsylvania too. Perhaps westerners are a bit more homesick than those who live nearer and get to visit their forefather's homestead once in awhile.

Any notion that this grandson's life is fraught with danger from Indian raids, cowboy sprees, cataclysmic earthquake shocks, tornadoes, isolation and starvation is the figment of imagination of some wild west fiction writer or movie director. Grandson oils and paves his roads with WPA aid, drives Detroit and Flint cars, buys Grand Rapids furniture, Massachusetts shoes and New York originated clothes. In other words, he is beset by the same advertising and makes contacts with the same world commerce that others make. He has electricity and telephones even on his farm. Although he does not live in caves or hollow logs, nevertheless, he is still on the frontier and he has pioneer problems to face and solve that are particularly western.



Grandfather's acres have been tilled and cultivated through generations of toilers. Grandfather's house is of stone and hard timbers, built up and added to through the years of living until now it fills its purpose with a gracious sense of repose and adequacy. Grandfather's tools have been used and have accumulated through years of care, until now his needs are only those of repair and occasional replacement. Not so, his grandson, who is hewing out a new empire.

Grandson's land is new, perhaps entirely raw, or at best, only one generation removed from its primeval state. That means—either cutting and clearing timber with the expense of dynamite or water. Water does not run without ditches, and ditches are not made without labor and expense. Grandson's house must be bought and built, so with a fine co-operating granddaughter he figures the very least that will serve them. They erect a frame dwelling, which will need adding to and rebuilding as the family grows in size and number. The home, wonderful blessing that it is, is going to be a financial drain for some years yet. Grandson's farm has built up no accumulating values. He has no tools, no machinery, no adequate farm buildings. These will have to be purchased and they are major items, not to be gotten at the ten-cent store.

Still grandfather's western son believes in peace, temperance, economic justice and world brotherhood. These things are right; the world is in messy chaos, lost for the need of these teachings. He believes there is one agency all ready with the only message that will save it, and that is the church. But the world needs the teaching *now*. Even a grandson can not wait until his years of toil accumulate more than the demands of his brood. His children must have Sunday schools and church from their youth up if they are to develop into Christian workmen. His neighbors' children, too, who do not have their roots in the good black loam of spiritual western Brethren homes, need it now. Little Mormon boys and girls, who are adrift because their church is losing her generations farther removed from the personality of Brigham Young, children of families who left the old eastern home sites in an earlier western trek and have now had two or three generations of non-church, nonreligious living, little children of fruit tramps, who come from, their good guiding Father only knows where, children of our next-door neighbors, Japanese, Chinese and Filipinos who have come to our shore are about him to be garnered into a Church of the Brethren home. These he sees all about him every day, needy *now*. They tear at his heartstrings and are his prayer burden continually.

So mother goes with her old clothes one year more, father puts off the very needful things for the farm until a better year, sons and daughters give up the thoughts of college and life preparation once more, that

there may be even a little cash to help in the great first work. Although grandfather's son preaches for nothing, or for a mere pittance, and mother and children work in the Sunday school and Aid, still Christian work does take some money.

Grandfather's son knows that work as he may he can touch only the very few in the circle immediately around him. He knows that his circle is multiplied many, many times in the mighty sweep of river valleys, forested mountain and sage brush plains, that make up the thousand and thousand of miles of his beloved northwest. He knows only too well that at many places the circle has not been formed, for there is no grandson there to be the nucleus. He does know of young people who would be willing to go there to start if they could be given a little help for their necessities.

He gathers what few fellow grandsons there are here together, and they discuss their problems, pray and try to solve their burdens together—thus forming a district. Though lighter this way, still the need is not yet met. They talk of all the other grandsons nurtured in the same religious cradle, brothers, sisters, cousins, uncles, aunts, nephews and nieces. They too must surely be interested in these babes needing religious feeding at grandson's western door. Bro. M. R. Zigler at Elgin represents this family, so they appeal to him for just a little aid. Bro. Zigler must handle his affairs with care and consideration for it is given by others to his trust. He comes to see, he asks the very least that can be done with, how will each dollar be spent, if any is given? The need being apparent and being assured that these western men are still true sons of grandfather, he recommends some home mission money be given.

With this assistance comes not only the money, but a renewed hope and vigor to the grandson himself. He

### Autumn Riches

BY CORA FISHER ADAMS

Autumn gently draws a curtain  
Over summer's smiling face,  
She deftly folds her emerald gown,  
And slips another in its place—

A gown of radiant beauty,  
Naturally, lovingly designed.  
The fabric, multicolored,  
Of gossamer thread entwined.

Embroidered in high relief,  
Artistically, divinely planned,  
Eternally old, ever new,  
Etched by an unseen hand.

How gracious the Master Artist!  
His riches so generously given;  
To us, the fruits of his wisdom,  
To us, the art treasures of heaven.

Chambersburg, Pa.



manages to scratch out a few more dozen eggs, a few more bushels of grain, he exerts himself to kill a few more moths to make extra fancy apples, and he over-subscribes his own budget. But lo, this very summer, the Lord has given him a new challenge, a new problem and added to his responsibility. Almost anything that will turn its wheels is bringing in people from the drouth-stricken states.

Grandson welcomes them for he knows how deep is the need of more consecrated hearts, minds and hands. He needs teammates in his harness. He knows his western land will furnish many happy homes for those willing to work and sacrifice, for those not too shiftless to turn their hands to any lowly job. But such a sudden coming of so many, who have suffered so much loss before pulling up their stakes, creates a unique problem, with many and varied ramifications. Grandson knows he can not solve it alone. He needs divine help and he needs your aid. Will you give your kid brother a helping hand? Come to see him, encourage him and advise him when you attend Conference next year.

*Wenatchee, Wash.*

## A Renaissance in Worship

BY M. CLYDE HORST

Sermon at District Conference, Northern Illinois and Wisconsin

SEVERAL reasons might be given for the choice and discussion of this subject. One is the common irreverence in Protestant churches. Another is disregard for the Lord's Day. How can one who really believes that Jesus is the Christ play golf while the saints gather in memory of Christ's resurrection? And how can one to whom Jesus is all the world be at the motion picture show on Sunday evening while Jesus reveals himself to his disciples as he did on the first Lord's Day evening? Moreover, would persons to whom Christ has been transfigured be negligent with reference to evangelism and missions? Deficits and indifference in general indicate that worship tends to be a lost art, and that the desired revival of the church awaits a renaissance in worship.

What is worship? Worshiping God is more than philosophizing about God. Worship is worth-ship; it involves value judgments and appreciation of the glory and goodness of God. The psalmist worshiped when he exclaimed: "The heavens declare the glory of God, and the firmament showeth his handiwork." Also when he declared: "O Lord, our Lord, how excellent is thy name in all the earth," and again when he confessed: "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." We worship when we follow the psalmist's guidance in prayer and in praise, especially in the sincere use of such hymns as: *O Worship the King, Holy, Holy, Holy, Lord God Al-*

*mighty, and Holy and Reverent Is the Name of Our Eternal King.*

But worship involves gratitude for the mercies of God as well as adoration of his majesty. The psalmist expressed this phase of worship when he exclaimed: "Bless the Lord, O my soul, and all that is within me, bless his holy name." And again when he continued: "Who redeemeth thy life from destruction, who crowneth thee with lovingkindness," and "As far as the east is from the west, so far hath he removed our transgressions from us." Paul thus worshiped when he declared: "Christ died for our sins according to the scriptures." We follow his sentiments in the use of such hymns as: *We Are Saved by the Grace of Our God, I Will Sing of My Redeemer, and Jesus Paid It All.*

But worship is expressed in life commitment and service as well as in praise and adoration. Peter worshiped when he confessed: "Thou art the Christ, the Son of the Living God," and "To whom shall we go? Thou hast the words of eternal life." And his long life of sacrificial service was one act of the worship of the Christ who had been transfigured before him. Paul worshiped when he inquired: "What wilt thou have me to do, Lord?" And when he declared, "I am debtor both to Greek and barbarian," and "As much as in me is, I am ready to preach the gospel to you at Rome also, for I am not ashamed of the gospel of Christ," he was expressing a worship that had its basis in heroic service. We need a renaissance of such worship.

In our endeavor to have a recovery of worship, however, we may be disappointed. In the first place, the symbol might become the end, instead of a mere means to a higher end. Thus symbolism may result in a real idolatry. Sanctuary, sacrament and ritual may thus be abused. Unless character be transformed, moreover, there is no real worship. In such a case the divine voice declares: "I hate, I despise your feasts. Bring no more vain oblations." In real worship the soul is transformed from glory to glory. Finally, if no service results, there has been no real worship. When Isaiah saw the Lord, he wanted to do something about it. Likewise, mountaintop experiences that are real lead to lowly service in the valley.

There are many conditions of such renaissance of worship. While reverence for the house of worship as a sanctuary might degenerate into a mere formalism, yet the words, "Holiness becometh thine house, O Lord, forever," have their application to Christian places of worship. We shall be hindered greatly in a genuinely renaissance of worship if commercialism and mere entertainment are allowed to invade the sacred precincts where prayer is wont to be made. In many places Christ needs to cleanse the temple reminding us of the words of inspired prophecy: "My house shall be called a house of prayer."



While ritual is futile and idolatrous in the absence of the power of godliness, yet the recovery of worship depends somewhat upon a careful arrangement of the order of public worship. When Paul said to the Corinthians, "Let all things be done decently, and in order," he enunciated a principle that still obtains. More needs to be made of our noble hymns.

A revival of interest in the sacraments would help greatly in the proposed renaissance of worship. Baptism and the communion service, for example, should be occasions for real worship. These forms should be real means of grace, as well as merely symbols of grace. Such can hardly be the result if speed is the goal in performing baptism, as it often has been, and the instruction of spectators the purpose in communion preaching, as it used to be. Why not make these occasions beautiful and impressive, both for participant and spectator? If this is not done, they largely lose their value.

Preaching is not to be disparaged in this renaissance of worship; indeed its importance should be re-emphasized. The proposed moratorium is not to apply to preaching as such; just some kinds of preaching. There must be more real preaching on real religious values if a renaissance of worship is to come. God must be made real, and Christ must be exalted. How can the finite God of certain current philosophies inspire worship? Or a Christ who is less than the fullness of the godhead and the express image of his Person? The climax of Biblical worship language occurs in the book of Revelation in which the sublimest convictions concerning the majesty and glory of God, and the Deity and redemption of Christ are assumed.

A revival of conviction is an absolute necessity in the proposed recovery of worship. "He that cometh to God must believe that he is, and that he is a rewarder of them that seek him," is the message to those who seek a renaissance in worship experience. There must be a revival of confidence in the historic and basic tenets of the Christian faith. If men have doubts, let them not doubt their beliefs, nor believe their doubts; but rather doubt their doubts and believe their beliefs. One indispensable means of reaching this ideal is a back to the Bible movement in our preaching. If God and Christ are presented to the people as the Scriptures present them, real worship will result. If the atonement, for example, is faithfully preached again, the saints will worship again in such hymns as—

There is a fountain filled with blood,  
Drawn from Emmanuel's veins;  
And sinners plunged beneath that flood  
Lose all their guilty stains.

Such a worship, of course, involves more than a mere intellectual assent to certain articles of belief. A genuine experience of grace is presupposed. Such must have been the experience of the psalmists who ex-

claimed: "Bless the Lord, O my soul, and all that is within me bless his holy name," and "Blessed is he whose transgression is forgiven, whose sin is covered." Such an experience enabled Paul to declare: "If any man be in Christ, he is a new creature; old things have passed away, behold all things are become new." A renaissance of worship will lead to a revival of sane and humble testimony concerning the grace of God.

It is evident, as it has often been confessed, that, "We can not go much farther until we go deeper." Going deeper involves a renaissance of worship. Shall there be such a renaissance? Who can measure what such a recovery would mean to the church? It would certainly mean a real extension of Pentecost into the twentieth century; not the speaking with tongues, necessarily, but rather the exuberance of spirit that experiences ecstasy in worship and then serves in the spirit of such worship in the program of the kingdom. Then the gospel would be effectively proclaimed, souls would be transformed in reality, deficits would vanish, and the whole church would be revived.

*Chicago, Ill.*

### The Silence of Scripture

BY EZRA FLORY

THE silence of the Scriptures is sublime. For instance, truth which belongs to the department of pure science is not announced. We are not told what Paul's thorn in the flesh was. There are no petty rules for daily conduct, no tedious manual for little details of life. We are left to great principles and expected to make personal application of them so as to learn independence by using reason and science. We are not told when the age of moral responsibility begins in children. What absolute silence reigns in regard to the future body of the wicked in the resurrection!

Nothing is said about the personal features of our Lord, the color of his hair, his eyes, his height, his form. The exact time of the Lord's coming is not told, nor the end of the age. What are the different kinds of worldly amusements? Nothing is said about the limits of property, except in terms of great principles. We are not told whether any of the heathen, who live up to the light they have, shall be saved without the knowledge of Christ. We have the barest hints about church polity in original form.

Some men have written more than the Old and New Testament. They tell who are in heaven and who are in hell. They are certain they have found or deduced a form of church that will adapt itself with amazing flexibility to all time. Their rules of conduct and clear-cut outline of worldliness are sufficient to supply all the silence spots of the Bible. Ridiculous! Can't we learn to be silent too?

*New Paris, Ind.*



---



---

## HOME AND FAMILY

---



---

**His Blessed Ones**

BY MILLIE B. RUMLEY

Ah, Sabbath morning calm and still  
 I wend my way to God's cathedral  
 To worship him who giveth all things good,  
 To worship him according to his will.  
 His day, the holy Sabbath, we should keep,  
 Always revere those aged, constant ones,  
 Those who have toiled so ardently and long  
 That we might worship too as God's true sons  
 And daughters, as we also wend our way  
 Through this amazing and bewildering world.  
 For they should be our guides, our beacon lights,  
 Should I e'er cause heartbreak for one of these,  
 His truly blessed ones, may that great God,  
 Who does all things so fittingly and well,  
 Rebuke and let me understand 'tis not  
 His holy will, nor would he have it so.  
 Oh, may I labor arduously and long  
 For God's great kingdom here, nor grieve the hearts  
 Of those who labored in this church so long;  
 And may I be encouraged on my way  
 As I, on Sabbath mornings worship here.  
 And may I be inspired to fuller life  
 At sight of these dear silvered heads bowed low,  
 In fervent, earnest prayer. They are his own  
 His blessed ones, and he would have it so.

*Payette, Idaho.***The Roamer Looks at Fathers**

BY JOSEPH VAN DYKE

HIS face is a dark tortured mask with a few discolored teeth showing when he laughs. Hair straggles about his ears and a mangy beard stubbles his chin and neck. His clothes are dirty and greasy as clothes are that have been lived in constantly. Smells eddy from him: dried sweat, unwashed feet, foul mouth; a decent person can not bear to stand beside him more than a few minutes. But his boy loves him.

I can not understand it. His tastes are execrable. They run to perversions of appetite: chewing tobacco, drinking beer, and visiting houses on the edge of town. He promises fine things: a leather helmet for winter, a trip to the city, a new bike—and then borrows a quarter the boy earned and buys beer with it. There is nothing likeable about him to my eyes, nor to any eyes as far as I know except his boy's. The boy believes in his father.

One day he told me about some of the things they were going to do sometime together, like going deer hunting to the Upper Peninsula, or traveling all over the United States. Faith shone in his eyes, an absolute faith, uncritical and naive, that I knew was doomed to a tragic end. I wanted to tell him the truth, but I could not. I did not have the courage to kill that light, to

make him see his father as I, and the whole community, saw him. I sent him away with his unreal and impossible dreams still alive.

It is a terrific responsibility to be a father; to create life in one's own image, to hold that sensitive life like putty in one's fingers, to inspire such loyalty and such faith. A man might think twice before he accepted such an obligation—he might even refuse it. In his acceptance lies the seeds of tragedy and suffering as well as the seeds of something like heaven.

Before any man begets a son he should have accomplished something in himself worthy of duplication. I don't mean that he must be a model in a moral sense, or a success in a financial sense. But I do mean he should know there is something good in him which a boy might copy, some excellencies that continue to exist no matter how many failures he makes. It is this honest pride in himself, founded on real accomplishment, which is, I think, the first essential of a prospective father.

But he must be humble, too. He must know his faults and his weaknesses, have intimate and painful knowledge of his lacks, and sufficient courage to admit them if necessary. The boy he sires should look up to his father, should want to be like him, but the father must know when to call a halt on hero worship. Before it has become a matter which can result in bitter disillusionment, he must exhibit his feet of clay, but do it so skillfully that the boy will continue to admire the good points while recognizing the bad.

My own father was not a paragon. He was a human being who inherited biologically and from environment some characteristics which were not worth repeating. But he inherited and achieved others which were valuable, and as long as I can remember he fed the good ones and starved the others. And, just as important, he never posed as a saint. It was never necessary for me to be disillusioned. I grew up admiring my father for the things which were truly admirable instead of blindly idolizing him for qualities he did not possess.

My schoolboy whose father has cheated him has suffered an irreparable loss. When he finally faces the truth, it will probably make him bitter and cynical. If he copies the many vices as well as the few virtues of his father, it is likely that he will continue the unholy practice and bring up a boy exactly as he was brought up. The sins of the father may be visited upon the third and fourth generations and even beyond.

It may be too late for this particular father to regain his self-respect; he has gone so far. But I know of hundreds of other parents who, to a casual eye, are perfect fathers, yet are actually the same kind of cheat only



in lesser degree. This word about fathers is really for them. It is a word spoken by one who does not have a son, but who has known many sons of other men. It is a word just as true as the fact that you need it.

There is nothing, I think, quite like the light in a boy's eyes, and the lift in his voice, when he talks about his dad. You should be more proud of it than of anything else. I hope that you deserve it.

*Beaverton, Mich.*

### Gaspé Peninsula

BY FLORENCE WIEAND NOFFSINGER

IN 1534, two small ships from St. Malo, France, commanded by Jacques Cartier, driven by storm, sought refuge in a friendly bay and when the storm subsided went ashore on what is now called Gaspé Peninsula. Here they erected a thirty-foot cross upon which they placed a shield bearing the fleur de lys of France and the inscription, "Vive le Roy."

As a gateway to Canada the Gaspé Peninsula might be compared to the picturesque entrance north of the Scottish Highlands (the scene of Macbeth), the mountainous shores of Norway, or the romantic Sound to Copenhagen (the city of beautiful towers and one of the few European capitals that has maintained its pre-war charm undisturbed).

The word Gaspé is of Indian origin, meaning "the end," a name first used by Jean Alfonse, founder of Quebec in 1542. Just as Brittany has her "Finistere," the British coastline its "Land's End," so Canada also has its "Extremity," the Gaspé Peninsula, which is that part of romantic Quebec situated between the St. Lawrence and the Baie des Chaleurs, extending into the Gulf of St. Lawrence for a distance of one hundred and seventy miles.

Gaspé was discovered by the tourist in recent years, or since the highway around the Peninsula was completed, but its fame has already become world wide. It is a land of unique charm, rugged beauty and frowning crags, where one can see the water a thousand feet below. It is a land of glamour, fascination, glorious sunsets, quaint, unspoiled people, unlike any others on the continent, with old-time habits and customs, weird stories and legends of goblins, sprites and ghosts.

Gaspé has been appropriately called the "land of the cod," since cod fishing is the main industry engaged in by most of the people, and cod has ever been the chief commercial asset, in fact the real factor which made settlement and development possible. In addition to cod, large quantities of salmon, mackerel, herring, and lobsters are taken from the coast to the extent of one million dollars' worth a year, plus one million five hundred thousand dollars' worth of by-products. With the exception of fisheries and some farming the immense Gas-

pesian riches and wealth remain dormant and unexploited.

Moose, bear, deer and feathered game thrive in the great wealth of timber and in the bays and marshes.

These simple fisher folk who inhabit Gaspé, with little knowledge of forces of nature and physical laws, attribute strange happenings to supernatural powers or sometimes even to diabolical interventions. The howling of the stormy winds and tempest lashed waves along the rocky shores of the St. Lawrence and the Baie des Chaleurs, the moaning of the crushed, smothered mountains of water on the wide, sandy beaches, the creaking of the timbers in the homes as they are beaten by snow-laden gales, the screams and plaintive cry of the lost cormorant as it escapes the frost-tipped billows of an angry sea, all lend material for fertile minds to fabricate strange tales on long winter nights. In most towns and villages around the Gaspé country one may be shown the scene of some thrilling event of past history, such as Ile au Massacre, where a band of Indians was massacred; Pointe Fregate where a frigate was wrecked; and Anse Pleureuse, where a "ghost" was laid low by a missionary.

The present inhabitants are descendants of Channel Islanders, Loyalists who came from the United States, Acadians who were exiled, French Canadians from other parts of Quebec and of English, Scotch and Irish emigrants. While French and English are spoken along the Baie des Chaleurs, French is the exclusive language along the north shore.

Due to lack of means of communication these people have been isolated for many years, living among themselves, and so have remained unspoiled by the evils of modern civilization, preserving the blood and customs of their Norman stock. One feels that spirit of hospitality, warm friendliness, generosity, wholesome simplicity, kindheartedness and Christian spirit so typical of those who live at Oberammergau, on the Swiss mountains, in Finland, Scandinavia and certain provincial spots here and there on the continent of Europe. Contented and happy in their faith, revering the good, they live as their hardy ancestors of Dieppe, St. Malo, the Channel Islands and the exiled farmers of Acadia.

We felt as we traveled around Gaspé, where towns are built around the cathedrals after which they are named, where nothing including gasoline is sold on Sunday, where one sees no evidence of drinking liquor and almost as little smoking, where food savors of Scandinavian preparation, where lovely children and young people seem to flourish in all their wholesome glory, that one can learn much from the simple naturalness, substantial faith and stable character of a people whose calm convictions have the flavor of ancestral power, and who live unafraid for what they think the right.

*Washington, D. C.*



## OUR MISSION WORK

### What to Pray For

*Week of November 14-21*

ON Oct. 5, 1916, Sister Goldie Swartz, along with four other new missionaries, sailed from Vancouver for India. That was twenty years ago. During those twenty years Sister Swartz has worked in the Marathi field of our India mission and she has served at three of the Marathi stations: Dahanu, Vada and Palghar.



Goldie Swartz

The years have given her rich experience in almost every line of mission work. She has been in charge of boarding schools, has encouraged and strengthened the village schools, been superintendent of the Babys' Home, has supervised the district evangelistic work, and has often assisted with medical cases. Her life has been a busy one and her responsibilities have been heavy. Although there have been days and even weeks when she has been laid low with physical pain, nevertheless her work has gone steadily forward. From a letter the following items are gleaned and they will help us to pray for Sister Swartz and her work:

"Along with the responsibility of carrying for the Dahanu district work, I have been assigned the supervision of the Palghar school and also the Palghar evangelistic work. My time is spent as much as possible out in camp, but I must make frequent trips to Dahanu and Palghar. Mr. Gorde has been freed from teaching this past year, but he is still the headmaster of the school, and duty requires a share of his time, but he is out in the evangelistic work of the district with me as much as possible.

"We have just moved from Mundavli to Gundali. The teachers in both of these village schools are boys who studied in the Palghar school last year. One is an orphan; the other has parents, and I think they are hindering him from being baptized. He is a believer and has shown considerable teaching ability. He teaches songs, scripture and prayer to his pupils.

"Although the people are kept in fear by their landlords, yet I feel that ere long there will be a move toward the kingdom and that it will be from all sides. Much seed has been sown among these aboriginal people in these areas during the last quarter of a century. We need to pray and to witness much.

"The selling of Gospels has been especially encouraging to me for I have never before experienced such a desire to read them, as the people now show. In one village where the Christian message had not been taken,

we went three different times. They bought eighteen songbooks and a number of the Gospels."

As Miss Swartz closes her letter, she says: "I am sitting under a large tamarind tree. My camping place is very nice here. But to get to this place was terrible. Going through the mountains, it was bumpy, bumpy, bump. It was too rough to use my bicycle, and it was not easy to push it. I was tired after the ten-mile journey and after directing the erection of the tent."

Pray for the work and for all the Indian workers who work with Sister Swartz, and pray that she be granted strength and courage to carry on her heavy program.

### Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With Junior Missionary Project)

Theme: For Our Friends—Thanksgiving and Thanksgiving

#### Opening Thought:

"Thanks Be to God"

I do not thank thee, Lord, that I have bread to eat while others starve;

Nor yet for work to do while empty hands solicit heaven;  
Nor for a body strong while other bodies flatten beds of pain.

No, not for these do I give thanks.

But I am grateful, Lord, because my meager loaf I may divide;

And that my busy hands may move to meet another's need;

Because my doubled strength I may expend to steady one who faints.—Janie Alford.

#### Call to Praise:

Leader: Psa. 116: 12.

Juniors: Psa. 86: 9-12.

All: Psa. 150: 1, 2, 6.

#### Doxology.

Scripture: Psalm 100.

Hymns: "For the Beauty of the Earth"; "My God, I Thank Thee, Who Hast Made" (Stanzas 1 and 2); "We Plow the Fields and Scatter."

#### Prayer:

Give thanks for our friends around the world and for the gifts which they have brought to us; for the many blessings which we enjoy—health, food, shelter.

#### Poem: "All Things Lovely"

The quiet glory of the dawn, creating the earth anew,  
The dark splendor of the starlit night, space beyond glittering space,

The mist on the river, the shadow of clouds on the mountain, the gleam of the sun-kissed lake,

The song of the birds, the murmur of wind in the treetops, the sound of the streams in the night,

All these are his own.

In all things lovely he lives and speaks to our soul:

Yet more than in any of these is his glory set forth

In the sweet human love, tender and dear beyond word,



Which so richly he scatters abroad in our life.  
Thanks be to thee, O Father and King;  
May we faithfully serve thee this day.

#### To the Leader:

America is a land of one people gathered from many countries. Some of these have come here that they might worship God in their own way; some have come because they love freedom; some, for opportunity which this country offers. Laws, freedom, truth, faith in God came with these people across the sea; it is these things which have helped to make America a great nation among the nations of the world. From whatever country the people came, each has brought a gift to the new country—art, music, beauty, fruits, flowers, trees, literature.

It is well at this time of national thanksgiving for the blessings which God has given us this year to have the juniors consider these gifts from around the world. Besides the gifts which these peoples have contributed to our national life each day we enjoy some thing which our friends in other lands have made possible for us.

In return for these gifts help the juniors to realize that they have gifts to give which should be shared willingly and gladly.

Were thanks with every gift expressed,  
Each day would be Thanksgiving;  
Were gratitude its very best  
Each life would be thanksgiving.

—Chauncey R. Piety.

#### Offering Service:

Leader: We may show our gratitude through our gifts for our friends in India. From whom do all good gifts come?

Response: Every good and every perfect gift is from above, coming down from the Father.

Leader: What may we do in return?

Response: Freely ye have received, freely give.

Leader: In what spirit should our gifts be given?

Response: Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver.

Prayer: All things come of thee, O Lord,  
And of thine own have we given thee. Amen.

#### Benediction:

Father, bless us as we part,  
Grant us peace that makes us free.  
Strengthen every trusting heart  
With the love that comes from thee. Amen.

—Z. B. E.

### News From the Field INDIA

#### Rain or Shine

Sister Ida Shumaker says that it is a touching scene to see how faithfully the Christians of the Khergam community attend morning prayers during the rainy season. Most of them must wade through deep water and mud in order to reach the church. One Christian man and his wife feel so concerned that a non-Christian family comes to morning prayers, that they make a special effort to be present every morning regardless of the weather. They have six children and each child is brought to church. One morning when the first bell was ringing, this family set out from home. There was a narrow, but treacherous stream between them and the church. When the older children came to the rush-

ing water, they took off their scanty supply of garments and carried them on their heads in order to keep them dry. Although they bravely started in, they lost their footing and were carried down the stream. The little bundles of clothes which they had tried to keep from getting wet were thoroughly soaked; nevertheless, they all continued on their way and sat in their accustomed place during morning prayers.

#### New Hospitals

It is a bit of interesting news that the Seventh Day Adventists have built a fine, big, new hospital in Surat, India. Surat is about halfway between Bulsar and Anklesvar. It is reported that a surgeon with outstanding ability is in charge of the hospital. And of like interest is the fact that an Indian surgeon of no little fame and reputation has recently settled in the city of Navsari, which is located halfway between Bulsar and Surat.

#### An Earthen Vessel Breaks

Miss Lillian Grisso of Vyara, India, writes that the program of one day was suddenly changed when a little girl from a near-by village was brought in badly scalded. She was the daughter of Hiralal, one of the leading Christians of the village of Champavada. As is so often the custom, the little girl was sitting near the open fireplace, while her mother was preparing the morning meal. On the fire was an earthen vessel filled with boiling water. Suddenly the vessel broke and the water flowed down over the child. More than half of the body's surface was scalded. The father rushed to the mission and for several hours Miss Grisso worked hard to save the life of the suffering child, but she died about the middle of the afternoon. Shortly afterwards the relatives came and the funeral service was held. In times of such sudden and distracting grief, it is indeed a great comfort to the village Christians to have the tender care of sympathizing missionaries.

#### A Young Minister Stirs the Young People

There is a young man in north India who has had a real spiritual quickening, and it radiates from his face. His name is Oscar Tobit. When Mrs. Mow told our Bulsar prayer group of young people about him, they asked to have him brought here. But said we, "He speaks only Hindustani and English, so would be much hampered in getting his message across to Gujarati speaking people." They said they would understand him all right, and would be faithful in attendance. So we sent for him to come during his school vacation. He came to us and held many meetings, some at the church for larger crowds, and some for small groups in houses. He told his story simply, and his theology was simple and unadorned. His prayer life was real and effective. Presently several youths began to let the Holy Spirit have his way with them, confessions of sin were made, pardons asked, and tears shed. Then old and young began to admit that the Spirit of the Lord works in hearts. No one has remained untouched, in a measure at least. They learned Hindustani songs and they went in public processions; they confessed past sins, and they gave public witness, and the fire is still burning. Such has been the fruitage through one spirit-filled life.

#### Cultivating Friendly Feeling

Baxter M. Mow of Bulsar writes as follows: "It will be remembered that many times the Arya Samaj adherents have caused much persecution of the Christians in India, and so it seems rather an outstanding event when they show a friendly attitude. One evening David, who is our

(Continued on Page 19)



## DAILY DEVOTIONS

BY CALVERT N. ELLIS

### The Home at Bethany

"A certain man was sick, Lazarus of Bethany"

**Read John 11: 1-16**

Monday

This home at Bethany was greatly favored. The family seems to have been prominent in the community and to have had some wealth. We know also that it was an affectionate household. The brother and sisters were bound by close and tender ties.

Yet, although highly favored, sickness and death came to this house. No walls or friendships can keep these out. The presence of sickness, however, is no proof that Christ does not love us. Perhaps we can not understand, but we can trust him that "all things work together for good to them that love God."

*"Jesus dwell in my house and go from it nevermore. Amen."*

(A house motto found in many Pennsylvania Dutch homes.)

### Life in Christ

"Jesus said unto her, I am the resurrection and the life"

**Read John 11: 17-30**

Tuesday

Martha believed in the resurrection at the last day but this was not much comfort in her present sorrow. Doubtless many of us can understand how Martha felt. And to us, as well as Martha, our Lord spoke these words.

Because he is the resurrection, they who are asleep in Jesus are not dead, indeed they can never die! He took all the blackness and gloom of death unto himself, and now his own walk out into the streets of light. We are now, in this moment, in the company of the Lord, fellow heirs with those on the other side. Ours is an endless life.

*O Lord, help us to realize that with thee we are in eternity now. Amen.*

### Divided Opinion

"Many of the Jews . . . believed, but some went away to the Pharisees"

**Read John 11: 31-46**

Wednesday

The raising of Lazarus, like so many miracles of Jesus, produced a sharp division. When Jesus left the seclusion of Perea to come to Bethany he knew that he was risking his life. Such a miracle naturally separated those who yielded to him and those who were determined to put him to death.

Our actions today, like this miracle of Jesus, produce divided opinion. Some understand and others do not. Anything worth while is bound to produce opposition. What attitude do we take toward those who oppose us? Can we try once more to make them understand? And then are we strong enough to go on in the face of their criticism, because we know that we are right?

*Lord, help us to forgive and forget our enemies. Amen.*

### Jesus, the Scapegoat

"He prophesied that Jesus should die for the nation"

**Read John 11: 47-57**

Thursday

Caiaphas, the unscrupulous politician who supposed that he was using Jesus, the Jews and even the Roman legions as so many pawns, was himself used as God's mouthpiece to predict the event which brought to an end all human priesthoods. "It is expedient for you that one man should die for the people." Little did proud Caiaphas understand what he was saying! Not to appease the Romans but as the propitiation for our sins did Christ die. He was the scapegoat not for one nation only but for all the world. We may not fully understand how, but his death removed our sins.

*O Father, make us deeply appreciate what thy Son has done for us. Amen.*

## WEEKLY QUIET HOUR

### The Providence of God

The care and preservation of his creation (Psa. 36: 8; 145: 9).

God provides for his creatures (Psa. 104: 27, 28; Matt. 6: 26); whether they acknowledge him or not (Matt. 10: 30; Matt. 5: 45).

God may overrule evil intentions for good (Gen. 50: 20); even the wicked may be used for God's purposes (Acts 3: 17, 18).

What evidence of God's providence have you seen?

Can you prove God's providential care to one who is not a Christian?

Has evil ever caused you to doubt God's love and care?

We can be assured that although it may not always be visible, God's providence is sure (Rom. 8: 28).

### Household Duties

"So they made him a supper there; and Martha served"

**Read John 12: 1-11**

Friday

Today I want to think about Martha. Mary is usually the one who is commended because she was found at Jesus' feet, and Martha because of the incident recorded by Luke when she was "cumbered about much serving" is often criticised. However, today let us look at Martha, the one who was always busy serving, because our world needs Martha's type of piety. There are a multitude of little things in the home that must be done—things that strain the nerves and weaken the body—but the Marthas do them without complaint. Here is practical piety. Jesus understood Martha, and she was not afraid to confess her faith in him, a faith which lived in a life of service amid common household duties. Will the light of Christ glow in our labor today?

*O Lord, bless today the toiled hands and careworn hearts in all our homes. Amen.*

### Palm-Waving

"A great multitude . . . took the branches of the palm trees and went forth to meet him"

**Read John 12: 12-19**

Saturday

There is nothing easier than palm-waving, particularly when surrounded by shouting and singing crowds. This first Palm Sunday was a festal occasion. But where were these crowds on Friday morning, five days later? On this Sunday morning the Jewish authorities seemed far away, the company which lined the road around the Mount of Olives seemed large, and they were hailing their King. But crowds are fickle. When the winds of adversity blow they quickly desert. On Friday morning the palm-wavers were hiding behind bolted shutters. It is easy to sing in church on Sunday among your friends, but where are you on Friday morning when tempers are taunt and the Lord needs a friend? Can you be honest even when it is not the best policy? Palm-waving without crossbearing is futile.

*O Eternal King, give us grace and strength to enthrone thee in our lives. Amen.*



## KINGDOM GLEANINGS

### Calendar for Sunday, November 15

**Sunday-school Lesson,** The Heroism of Christian Faith.—Acts 21: 12, 13, 27-34; Rom. 9: 1-5.

**Christian Workers,** Christian Hospitality.

**B. Y. P. D.,** Growing Points for Peace.

**Intermediate,** Deciding for Ourselves.

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Decatur church, Ill.

**Five** baptisms in New Enterprise church, Pa.

**Eight** baptisms in the La Verne church, Calif.

**Five** added to the Bethesda church (Cloverdale), Va.

**Five** accessions to the Springfield church, N. E. Ohio, Bro. J. O. Winger, evangelist.

**Seven** baptisms in Eversole church, Ohio, Bro. Chas. Flory of Union, Ohio, evangelist.

**Twelve** baptisms in Woodland church, Ill., Bro. Esbensen of Freeport, Ill., evangelist.

**Fourteen** baptisms in Scalp Level church, Pa., Bro. Chas. Cox of Claysburg, Pa., evangelist.

**Six** baptisms in New Paris church, Ind., Bro. J. E. Whitacre of Harrisburg, Pa., evangelist.

**Nine** baptized in the Prices Creek church, Ohio, Bro. L. A. Walker of Adel, Iowa, evangelist.

**Ten** baptisms in the Rileyville church, Va., Bro. A. J. Caricofe and Bro. J. T. Glick, evangelists.

**Five** baptisms in Piney Creek congregation, Md., Bro. H. M. Snavelly of Carlisle, Pa., evangelist.

**Six** accessions in North Poplar Ridge congregation, Ohio, Bro. Clyde Mulligan of Hartville, Ohio, evangelist.

**Twelve** baptisms in West Alexandria church, Ohio, Bro. J. O. Winger of North Manchester, Ind., evangelist.

**Two** baptisms in Clovis church, N. Mex., Brother and Sister X. L. Coppock of Rocky Ford, Colo., evangelists.

**Fourteen** baptisms at Mt. Grove church, Mo., Brother and Sister D. C. Gnagy of Warrensburg, Mo., evangelists.

**Ten** baptized and one reclaimed in Newville church, Pa., Bro. Robert Cocklin of Mechanicsburg, Pa., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. John Wieand** of Decatur, Ill., the pastor, Nov. 15 in the home church.

**Bro. J. F. Baldwin** of Modesto, Calif., Nov. 22 in the Pasadena church, Calif.

**Bro. Niels Esbensen** of Freeport, Ill., Nov. 29 in the Cherry Grove church, Ill.

**Bro. H. K. Ober** of Elizabethtown, Pa., Nov. 23 in the Canton church, Ohio.

**Bro. C. W. Warstler** of Bellefontaine, Ohio, Nov. 16-23 in the Detroit church, Mich.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., Nov. 18 at South St. Joseph, Mo.

**Bro. J. W. Fidler** of Brookville, Ohio, Nov. 29 in the New Salem church, Milford, Ind.

### Personal Mention

**Nebraska** names Eld. Paul K. Brandt to represent the district on the Nampa Standing Committee, with Eld. I. C. Snavelly as alternate.

**The Standing Committee** at the Nampa Conference will have Eld. D. B. Spaid as member from the First District of West Virginia, with Eld. C. A. Thomas as an alternate delegate.

**Bro. A. P. Blough**, pastor of the city church at Waterloo, Iowa, writes us that Editor Edward Frantz of The Gospel Messenger is scheduled to be with them in an all-day "Thanksgiving Festival Sunday," Nov. 22.

**Bro. Raymond R. Peters** writes from Independence, Kans.: "The people of Independence and in the district are responding to our program in a splendid way. They seem to be in earnest about building the kingdom."

**Brethren Ben Hepner and Dean B. Fesler** of Covina, Calif., Detroit bound, were overnight visitors in Elgin recently. Friends in one case, and friends and relatives in the other, contributed to a decision to make the Elgin stop.

**Bro. Alva Harsh**, writing from Peiping, China, Oct. 10, says: "One week of our stay in China has passed and we can already begin to speak Chinese—about fifty words." His interesting account of a visit to the Great Wall will appear as soon as our crowded columns will permit.

**Brother Winger's** call was a complete surprise to those of us who had not known about the executive committee meeting. He said he was feeling fine and that Sister Winger, who has been under the physician's care for many weeks, is making improvement. He also said that two other Manchester men, Brethren Hartsough and Shultz, had come with him.

"We are greatly rejoiced to know that after nearly four years of blindness wife is now able to see with the eye that was operated on. She sat in a rocker today, bandages are off and before many days we shall be on our way again." That was the good word from Bro. E. H. Eby, a little too late for mention last week. Their address for a time will be 3515 Congress St., Chicago.

**Sister Maude C. Jones** of Syracuse, Ind., is better known to Messenger readers than Brother Jones but they were both here. When we tried to say something nice about Sister Jones' contributions she made us wince a little by saying she wasn't going to write any more until we publish her articles already on hand, some of them for not mere months but years. Couldn't blame her much, could you?

**Pastor Homer Caskey** sent us a clipping from the Council Bluffs (Iowa) Nonpareil containing a lengthy and able editorial on A Call to Prayer. It directed attention to the National Preaching Mission services to be held in Omaha and stressed the importance of religion in the solution of national and world problems. It is refreshing to find so strong a note of religious emphasis in a secular newspaper.

**Bro. George L. Studebaker** of Muncie, Ind., needs your sympathy. A post card from the son, Mark E., says: "Mother has slept her last earthly sleep. We cherish the thought of the smile that came over her face as she took her last breath. . . . Father will surely miss her as everybody knows that they have lived each other's life for over fifty years. She was ill only twelve hours. More details later."



**Sister Christena Jordan** of Blountville, Tenn., was a member of the Church of the Brethren for nearly seventy-five years, three quarters of a century! All of her twelve children became members of the church. Her home was known far and wide as a center of Christian hospitality. We have just now learned of her passing, which occurred last April, at the age of ninety-two years, four months and eleven days.

**Sister Ellen Heckman Wagoner** knows well the sorrow of bereavement. The body of her husband sleeps in India, where they lived and labored together for many years. A brother was the first of our China missionaries to sanctify the soil of that land with his returning dust. In more recent years the pale messenger has made frequent inroads into the family circle. Her newest grief—and such a bitter one—came last Saturday night when pneumonia claimed her daughter Josephine, familiarly known as “Jo,” after only a few days’ illness. In training for a nurse, so fine and full of promise, she was just twenty-two. The last rites and burial were set for Wednesday afternoon at Elgin, with Brother Bonsack officiating. Sister Wagoner and the surviving daughter Elizabeth—“Beth”—have great need of your sustaining prayers.

✱ ✱ ✱ ✱

### Miscellaneous Items

**Bethel church**, Carleton, Nebr., will hold their preaching mission Nov. 15 to 22 inclusive. The pastor, Bro. I. C. Snively, is to do the preaching and Bro. Dallas G. Wine of Enders, Nebr., is to direct the song service.

**The Southern Ohio Herald** is a newsy eight-page journal of district activities, edited by Pastor H. H. Helman of New Carlisle. The October issue appropriately features “an armistice day call to the churches to rally against war in a time of crisis.”

**The Brethren Messenger** of Brooklyn, N. Y., tells of a plan for increasing the attendance at church on Sunday evening. One family came out because the head of the household neglected to take his hat home with him after the morning service. So Pastor Reber suggests that “you leave your hat behind you on Sunday mornings whenever you can remember to forget it. Then you will have to come back in the evening to get it.”

✱ ✱ ✱ ✱

### Meet Some Messenger Contributors

**Joseph Van Dyke** as essayist and poet has looked at a good many things to the profit of Messenger readers. On page 11 he tells about looking at fathers. All such should read: *The Roamer Looks at Fathers*.

**Lucile Long** is Assistant Professor of English and Dean of Women at Bridgewater College. Readers will remember her recent articles on: *The Bible Can Be Taught*. For another interest see, *Song for Autumn*, page 5.

**DeWitt L. Miller** is pastor of the Cleveland, Ohio, Church of the Brethren. He thinks: “Philosophical reasoning and formal logic have a place in the scheme of things, but there is a place where logic fails.” See page 5 for details.

**Walter McDonald Kahle** writes of Live Centers in Creative Church Service. He is director for the Southeastern region, a responsibility which suggests something of the height and the depth of his interest in such a subject.

**Florence Wieand Noffsinger** lives in Washington, D. C. She is the wife of Dr. John S. Noffsinger. On page 12 she shares with Messenger readers some recent experiences gained on a tour of the Gaspé Peninsula, gateway to Canada.

**Geraldine Eller** is the wife of Jay V. Eller, elder of the Wenatchee church, Washington. In her article entitled *Grandfather's Land and Little Brother*, she writes most interestingly of the life of grandfather's sons and grandsons in the great northwest.

**M. Clyde Horst's** *A Renaissance in Worship* was the Sunday morning sermon at the recent District Conference of Northern Illinois and Wisconsin. Those who heard it wished they might see the sermon in print. And now it is yours to read, if you turn to page 9.

**Jerome E. Blough**, whose specialty is Pennsylvania history, tells the challenging story of the Shade Creek congregation on page 21 of this Messenger. Do not fail to read his closing paragraph a second time. Here he summarizes why Shade Creek has had such a marvelous history.

✱ ✱ ✱ ✱

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Miracle of Preaching**, by J. Edgar Park. The Macmillan Company. 184 pages. \$1.75.

“Dean Swift in one of his letters of 1736 writes: ‘I have long given up all hopes for church or Christianity.’ This seems to be the opinion of the intelligentsia of all generations.

“The fundamentalists of every age . . . are over-anxious passengers, half realizing that the train has stopped at a terminus, looking around in a serious manner among the gayly disembarking passengers to make sure that they have not left in their haste any articles of value in the car.

“The bane of liberalism is the preacher who is always the creature of the last book or more frequently the last magazine article he has read.

“The bane of conservatism is the preacher who is hopelessly imprisoned in a system of phrases, the logical counters which he is afraid to lose because they are all he has to play with.”

These statements are taken from the first four pages of “*The Miracle of Preaching*.” If you can stand them you will read right on to the end. If, however, their frankness and their boldness shock you you will not care to read the stimulating pages that follow. You must be your own judge.

“All true preaching begins with a lump in the throat, a catch in the breath, a sudden flash of insight, a new vision.” And what is the preacher's aim, or rather one aim? “To be able to speak what the preacher feels about God and immortality, not abstractly or even theologically, but with the same power of elevating the spirit in grandeur and magnificence, that should be the far distant aim of every preacher.” On what is preaching built? “True preaching is founded on that strange unity in which the whole world of experience is bound together.” I also read: “Fewer bad sermons would be preached if more went on in the minister's mind while they were being composed.”

One might go on to quote many other passages equally challenging. But why? These will give you a taste of the book. To be sure no one could write a book, all of which would be as striking as these quotations. This book does, however, abound in many pages that challenge the minister to look into his own pulpit and other ministrations to see where and how he fails.



## THE CHURCH AT WORK

### LEADERSHIP TRAINING

#### A Minister Makes Out His 1936-37 Magazine Reading List

A certain pastor in the Church of the Brethren, who believes that the minister more than anyone else in the community needs to be seeing life steadily and seeing it whole, has just completed his 1936-37 magazine list. What do you think of it?

World Events	Information Service
Gospel Messenger	International Journal of Religious Education
Christian Herald	Parents' Magazine
New York Times	Etude
Church Management	McCall's
Reader's Digest	

As the leader in the church and community to whom all other leaders must look for help and inspiration, this minister does not plan to fail in his insight into affairs of individuals or of nations.

Through club rates, he hopes that his magazine bill for this year will not be more than thirty dollars; he plans to buy a few books in addition.

The minister in the community today does not tower intellectually as he did 150 years ago. Recent surveys bring a note of criticism on this point. Friends of the ministry hasten to say—and fairly too—that the minister no longer towers head and shoulders because the general intellectual level in the community has been raised; everyone is becoming educated. However that may be—the minister can not lead his people unless he sees farther than they do. And seeing far is a pretty exacting job these days. It calls for intelligence and common sense both—but intelligence first, and there's where the reading comes in!

If the minister doesn't have money for his own tools of growth, then his church isn't helping him enough. If he doesn't have time perhaps that's his own problem of better management.

### WOMEN'S WORK

#### Report of the Women's Work Meeting of the District of Oregon, Held in the Myrtle Point Church, July 27, 1936

The meeting was opened by singing "Praise Him" and "In the Garden." Sister Lydia Morton read the scripture lesson from Luke 13: 11-18, then led us in prayer. Sister Barr then took charge and had the minutes of last year's meeting read; also the treasurer's report. Sister Cheney, our Aid Director, sent a letter concerning work which our Aids might do. We enjoyed a piano solo by Gladys Linger.

Officers were then elected as follows: Mrs. F. H. Barr of Myrtle Point, Oregon, is our Director of Women's Work. Mrs. Jennie E. Drake, Grants Pass, Oregon, was elected Secretary-Treasurer; Mrs. Dwight Cheney, Portland, Oregon, Director of Ladies' Aid; Mrs. Alice Shade of Grants Pass, Oregon, Director of Mothers and Daughters'; and Mrs. Chelsea Barnett of Arago, Oregon, Director of Missions.

We again decided to support the National Women's Work program by a unanimous vote.

Two letters were read in answer to the protest our wom-

en sent to publishers in regard to their advertising liquor and tobacco. These were from the Curtis Publishing Co., and the Foster-Kleiser Co.

We then enjoyed the following program:

Poems by Gladys Flory.

Talk on Women's Part in Abolishing the Divorce Evil by Sister Shank.

Poem by Elaine Harader.

An offering of \$4.10 was taken.

Our meeting closed and all went away feeling better for having been present, and with new resolves to do more and better work for our Master during the coming year.—Mrs. Jennie E. Drake, Secretary-Treasurer, Grants Pass, Oregon.

### YOUNG PEOPLE

#### Aids to Worship

##### 1. Facing Reality

Young people's groups can be classified into three types for the purpose of describing their worship. There is, first of all, the group in which piety prevails. Worship with them is conventional. They sing hymns, read a passage of scripture, some one gives a talk following the well-known patterns, and there are prayers in which about the same things are said and asked. The service is orderly, quiet, and frequently does little more for the participants than add one more worship service to their list.

The second type is called worship. That is as close as it ever comes to being the real thing. The more devout youth bear the brunt of responsibility. They go through with the motions of worship in spite of the noise, confusion, indifference, and sometimes opposition of the majority of the group. Such an experience educates against worship.

There is another group who makes adventures in a creative type of worship. Those responsible take into account that young people, by and large, find it more normal to chatter when they get into a meeting of their own than they do to approach the place in reverence. And they are fully aware that one noisy so-called worship service makes succeeding services tend to be that way. So they plan a program which will take youth as they are, and from where they are, to something further toward an experience with God through worship.—C. H. Shamberger.

### INTERMEDIATES

#### Pioneer Girls' Banquet

The Pioneer Girls' club of Independence Church of the Brethren recently held a banquet in honor of their mothers. The girls along with their leader planned for some time for the banquet. They were enthusiastic for such an occasion.

Seventeen girls and their mothers, with the pastor and his wife, met in the social room of the church, which was beautifully decorated. After being served a most delicious dinner, a program was rendered. One of the girls acted as master of ceremonies, and the other girls gave talks, readings, and musical numbers. The mothers were given an opportunity to express their appreciation for the club and several responded. The pastor then gave a talk.

The banquet was helpful in that mothers and daughters had an opportunity to eat together and discuss some common problems. They left feeling that they understood each other better.



Such an occasion could take place in any of our churches. It might be arranged by the Mothers and Daughters' Association instead of the club. It might be arranged by the intermediate department of the church school for the intermediate girls. Pastors, keep your intermediates in mind as you plan your program.—Raymond R. Peters.

## CHILDREN'S DEPARTMENT

**Book Week, 1936, in America**

"Book Week has been observed annually in America since 1919. Schools and public libraries throughout the country arrange special exhibits and programs the third week in November, and book-shop windows are gay with the fall crop of books for the younger generation."

The above words are quoted from the October School Board Journal. The theme for Book Week this year is "Books to Grow on—The Modern World for Young Readers."

"Exhibits planned for Book Week should be seen by parents as well as the children, for the 'week' is the logical time to interest them in the rôle books play in modern education and the broadened scope of the reading done in connection with classroom work today, as compared with the restricted use of books in their own school days."

There is a Book Week Bulletin of suggestions for programs available from the National Association of Book Publishers, 347 Fifth Avenue, New York City, for 25c. One of the best things in this bulletin is "Interesting Lists of Books for Boys and Girls," twenty-three sources of book lists for boys and girls. An attractive colored wall poster comes with this bulletin.

Ought the church observe Book Week? Perhaps in some way or other. "Books are next to personalities in influence on character"; and the church is the handmaiden of all cultural values.

The date—November 15-22, 1936.

## CHRISTIAN WORKERS' TOPIC

**I Am Thankful**

Sunday, November 22

**I. To whom?**

1. "To God, even the Father, in the name of the Lord Jesus Christ" (Eph. 5: 20). He is the Source and Fountain of life (Act. 17: 28; Jer. 2: 13).
2. To good people: parents, teachers, governmental officials, Christian brethren, good neighbors.

**II. For what?**

- "For all things" (Eph. 5: 20; 1 Thess. 5: 18).
1. Physical blessings.
  2. Mental blessings.
  3. Social blessings.
  4. Spiritual blessings.
- (Name some of each.)

**III. When?**

- "Always" (Eph. 5: 20).
1. Very deeply on Thanksgiving Day.
  2. Every day of the year.
  3. In times of sorrow as well as joy.
  4. In times of suffering as well as health.
  5. In times of poverty as well as plenty.
  6. In times of great loss as well as gain.

**News From the Field**

(Continued From Page 14)

helper in the Moslem work, went with me to the new Arya Samaj mandir (temple) which is located near the Khergam road. Apparently they welcomed us in a friendly way, and we were glad to encourage such expressions of goodwill. They were having special lectures by an outstanding leader. He seemed to be a veritable 'Ganges of sacred knowledge.' That night the lecture was on the creation, in all its aspects and corollaries. I discerned a grain or two amid all the chaff.

"The next Monday was a special time of observing their Gokul Ashtami holiday, and so David and I went again. First was the Hom (burning of ghi and wood), along with the recitation of long Veda verses. Following this a number of their leaders made speeches on the glories of Krishna. According to their interpretation Krishna is not a god, but rather the most wonderful of the sons of men. All the things which have been written about him, concerning his youthful frolics and unseemly pranks, are misinterpretation.

"On the following Sunday morning two of their people came to the mission to call on me. Upon my invitation, they attended the services of our church that morning and heard the sermon preached by Bro. D. J. Lichty. One can not help but hope and pray that all such contacts may help to build up the spirit of understanding and friendship."

**CORRESPONDENCE****UNION MEETING AT ASHLAND, OHIO**

A union meeting of the Church of the Brethren and the Brethren churches was held Oct. 4 at the Brethren church in Ashland, Ohio. This was a fellowship group meeting, thirteen congregations of the two groups being represented. The meeting was presided over by Dr. Martin Shively of Ashland College.

The address of welcome was given by Bro. W. E. Ronk, pastor of the Ashland Brethren church. He made us all feel welcome, because as he stated, we are brethren and have always been holding to the same principles throughout our history, and to the Bible as our creed. We have the same common heritage from the beginning.

The first address was given by Bro. Ira E. Long, pastor of the Owl Creek Church of the Brethren. His subject was Christ's Unanswered Prayer. He said when Christ prayed that we might be one, he meant it. But that prayer had not yet been answered. He felt it was up to the Church of the Brethren and the Brethren churches to answer that prayer in as far as these two denominations are concerned. He stated that the time was coming, he believed, when we would be one in spirit, principle, organization and program. He also said the tragic thing is not the division which had been made, but the prejudices which keep us divided. Bro. Long was followed by Dr. C. L. Anspach, president of Ashland College, on the subject, The Royal Call. His text was, "Why stand ye here complaining; tell my people Israel to press forward and they shall see the salvation of the Lord." And the challenge he said still rings on down to us. Our excuse for not pressing forward was that we are a small people; but this is not true, even though we may not be so large in numbers. Our stand for the Bible and nothing but the Bible has made us able to do great things, and through our combined effort we can do still greater things, thereby helping to answer Christ's unanswered prayer. He gave us some important information on what these two organiza-



tions have done and what there is still to do. Special music was furnished by the Ashland Brethren church.

At the roll call of the different congregations those present from each one stood. Most of the congregations furnished some special music. The count showed 250 present.

Bro. C. H. Deardorff, pastor of the Ashland Church of the Brethren, was chosen moderator for a similar meeting to be held next year, with Bro. P. A. Bailey, secretary-treasurer.

It was indeed a fellowship meeting and we were all spiritually uplifted and drawn closer together by having been to the meeting. The service closed by singing Blest Be the Tie That Binds, with the benediction pronounced by Bro. McFadden of Lincoln Heights.

Ashland, Ohio.

Mrs. Fern Keefer.

#### DISTRICT MEETING OF FLORIDA AND GEORGIA

The elders met in the building provided for them and the sisters met in the church at four o'clock for the initial meetings of the district gatherings and as usual the time was too short.

It was good to see so many on the ground in time for the young people's meeting at 7:35. The speakers seemed to be fully aware of the importance of each topic and part in that discussion. Our young people as usual showed their willingness to work shoulder to shoulder with the older ones in this great needy field. Since two of the officers of the B. Y. P. D. have moved from the district, the young people were called together to elect two to fill the vacancies. Elizabeth Morris and Florida Dawn Trump were chosen to act till Dec. 31, when the regular election will be held.

Bro. John W. Myer opened the day on Saturday by his helpful talk at the morning worship. Group meetings and conferences could be found almost everywhere before the ministerial meeting time. Most of the speakers showed that the topic had been a part of their thinking for some time.

The business session was not quite as full as usual; hence more time could be given to the topics and reports. The next meeting will be held in Tampa in October. In the regular elections several were re-elected, among them being J. D. Reish on the Ministerial Board, J. H. Morris on the Mission Board and Mrs. D. E. Miller on the Board of Christian Education. The new members are Mrs. V. D. Domer on the Program Committee; Philip Lauver on the Resolutions Committee; S. W. Bail as District Auditor. Eld. C. E. Bower was chosen on Standing Committee with Elders S. W. Bail and J. D. Reish as alternates.

Saturday evening was given over to the missionary interests. Bro. Crist gave an excellent address. Besides the helpful remarks by the president of the board, the large audience listened to a good reading by Rachel Bail.

Sunday brought new privileges, beauties, duties and responsibilities. After the morning devotions and breakfast and a few group meetings, we began getting ready for the Sunday-school topics, after which the lesson was taught. At about eleven o'clock the house filled up to listen to a masterful address from Mrs. LaMamce of Lake Wales on the subject of temperance. Her subject was: The Church's Part in Solving the Liquor Problem. Her array of comparisons of prohibition days with present days showed the downward step through repeal.

Another district meeting is past and we noted the result of efforts made and we also heard of some plans for the future. The women have an interest in two lines of work in

the district besides their relation to the work abroad. The young people's cabinet is using some gray matter in planning the conference program and we hope it will be a good one. The Miami church through its elder and the Mission Board is trying to get a permanent place of worship. The Ministerial Board is continuing its efforts to get the best for the district out of the present ministerial help.

Earlton, Florida.

J. H. Morris,  
District Clerk.

#### THE CONNELLSVILLE CHURCH REDEDICATION

On July 27 an electrical windstorm passed over parts of Conneltsville, Pa., and did much damage. Among the buildings suffering greatly was the Conneltsville place of worship. The complete repairs cost nearly \$2,200. Insurance against lightning and fire was carried. While people in the immediate vicinity said there was a hard crash near by, no one could be found who saw the church struck by lightning. The insurance company took the position that the wind alone could not have done the damage that was sustained without the building first being weakened by lightning, settling for their share of damage without any spirit of avoiding obligation. This of course was greatly appreciated. Then the city ministerium (seventeen churches represented), entirely on their own initiative, voted \$200 to help bear the loss. Individuals and business firms voluntarily made up a purse of \$396.75. Two baby-grand pianos, far better than the ones destroyed, were given by outside friends. And on Sunday, Oct. 18, at the rededication, the members cheerfully gave enough to more than pay all bills made by repairing and re-furnishing the church.

Over ten years ago Bro. and Mrs. R. E. Shober began their first pastoral work there. The above gifts and particularly the willing cheerful spirit, all without any appeal for help whatever, speak volumes in behalf of the congregation. This is especially true of the residential section where the church is located. Dedication day programs, morning presided over by the pastor, Bro. Shober, and evening by Prof. Carman Seese, were more than full by groups who desired to help make the occasion not only one of thankfulness, but one long to be remembered.

During the months the church could not be used, the congregation worshiped in the Trinity Reformed church having Sunday school and church from 8 to 9:30. So well did the members like the early hour during the summer that it may be adopted for next summer.

Huntingdon, Pa.

Galen B. Royer.

#### GOD IN THE MOUNTAINS

This article is written in response to that of Mrs. D. W. Kurtz in the Sept. 26 Messenger, entitled "A Week in the Hills." I hope that I shall be able to pen a few lines that will be of interest to folks everywhere, even to those who know so little of the mountains of West Virginia. And, too, I trust that God may so lead my hand and heart that I shall be able to write some things that will help to bring the truth to those who in many parts of our country think of West Virginia as a place where snakes, moonshiners, and hillbillies abide, and but few of the class that are civilized.

Indeed, it was a real joy to escort Dr. Kurtz, wife and son Bob over the district. Our journey was very lovely in every respect. God had so clothed the hills and mountains with heather green as only the Infinite can, and this helped to make our trip all the more joyful. The great Fa-



ther above added extra joys to our travels by smiling upon so many folks here in the mountains; thus they were hospitable, courteous, kind and friendly to us at all times. They, too, had learned to know him and love him. Thank God, even the mountains in all their splendor, have helped to reveal him to these friendly and sturdy people.

Now permit us to change the scene, from that of a green heather to a thousand hills, to a blaze of harmonious colors—not only a blend of three or four of the major colors, but a blend of all seven major colors plus a million tints here and there, that only the heart and hand of an artist poet could picture. All this has been brought about by the same God who cares and watches over all. Again, he smiled and old jack frost came and covered our beautiful hills and mountains. Ah! would you call frost a smile? Yes, for then it is that God is informing his creation—the birds, the animals, the trees and us, that soon old man winter is to pay us an extended visit. So comes the rest period for those beautiful trees that have helped to cheer the folks who live on the mountain sides, in and around the ravines of this grand and glorious Switzerland of America.

May the same God who created us in his own image and likeness bless his creation, whether they be in California, Washington, West Virginia or beyond the seas. May we be as responsive to his love and goodness as are the mighty oaks and the singing pines, that seemingly praise him constantly.

The following lines of Wendte are expressive of many lives, wherever they may be.

"The secret of a happy life  
Is a believing soul  
Serenely trusting in the Power  
Which animates the whole,  
On earnest, upright, loving lives,  
Heaven's choicest blessings fall  
The thought of God within the soul  
The crowning joy of all."

Lord, help us to realize that the earth and they that dwell therein are thine and thine alone.

Augusta, W. Va.

S. Paul Daugherty.

#### A BRIEF HISTORY OF THE SHADE CREEK CONGREGATION

Having recently had the pleasure of attending a fine, large and deeply spiritual love feast in this old historic place I could not refrain from musing over its past excellent history. While we frequently are saddened by reading of churches being disorganized and meetinghouses being torn down, we should be encouraged by reading of churches that have gone victoriously forward for a century or more. So by the permission of our kind editor I will endeavor to give a condensed history of this church.

This church is a child of the old Conemaugh church, which is also the mother of all the churches in and around Johnstown, Cambria County. As originally organized in approximately 1851 it embraced a large area in southeastern Cambria County and a larger area in northeastern Somerset County. Many years previous to the organization members had moved into this region from east of the Alleghany in the vicinity of the present towns of Scalp Level and Windber, and their spiritual interests were looked after by ministers from the Conemaugh church, among these being Elders Jacob Stutzman, Levi Roberts, John Mineely and Samuel Lidy.

From among its membership the church called men to the ministry who faithfully preached a free gospel with gratifying results. About a score and a half have thus been called and at no time has there been a dearth in the ministerial force. Of these a number have gone to other state districts and to other states and at least five are serving as pastors at the present time. At different times ministers from other churches have also moved into this church.

Beginning with the Berkey church in 1858, meetinghouses were dotted over this vast area until there were eight regular points of worship, but still there was only the one love feast house, until the Scalp Level house was fitted for that purpose about 1910.

By this time the membership had grown to over five hundred and it was deemed advisable to divide the congregation into two churches. This was done on Feb. 10, 1912, and the new congregation was named Scalp Level. The new congregation had the Scalp Level and Windber houses of worship, and a membership of about 230. This new congregation grew until it, too, was divided and Windber was made a separate organization.

Shade Creek was thus left with 275 members, five meetinghouses and an adequate official body. Four more years passed by and another division was made when the Rummel district was organized as a separate congregation, with two meetinghouses, Rummel and Highland, and a membership of over two hundred.

This left the original Shade Creek church with 211 resident members, three church houses—Berkey, Ridge and Hagevo, and one minister and elder: W. H. Fry, and seven deacons. But undaunted they went forward, calling Bro. S. P. Early as their pastor in 1917. He continued till 1922, when he was followed by Bro. F. R. Zook, who in turn was succeeded by the present pastor, Brother John F. Graham in 1927, who has now served nine and a half years. It is needful to say that prior to any divisions of territory Brethren J. J. Shaffer and D. M. Adams had served as pastors, and after the first division, S. C. Thompson and A. G. Faust.

Hagevo was discontinued for the reason that the members from that point found it preferable to come to Berkey. The Sugar Grove church at Blough just across the Stony Creek from the Shade Creek territory so far as territory is concerned belongs to Hooversville congregation, but they not working it and a number of Shade's members having located there, they called upon Shade to help them. Already under Bro. Zook's pastorate some work was done there, especially in the Sunday school. Recognition is due to Brother and Sister Charles Shaffer, a young minister of Shade, for sacrificial service freely rendered at Sugar Grove, and in 1930 the work was taken over entirely by Shade. Another point was also opened at Gahagan, a mining town, in 1933, and so there are now four regular preaching points with Sunday schools at each, and regular revivals once a year or every other year. During the present pastorate 248 have been received into the church by baptism, making the present membership 541.

Before Deacon Daniel Berkey died he requested that he be buried near the Berkey church which was erected on his farm. Ever since then the cemetery thus begun in 1868 has been the main burying place for the four congregations, and hundreds sleep their last sleep there, including at least seven ministers and elders. The total membership of these four congregations is now over 1,650. Each church has a fine love feast house, with a complete organization with pastors as follows: Shade Creek, J. F. Graham; Scalp Level, G. E. Yoder; Rummel, G. R. Blough and Windber, E. M.



Hertzler. In rather recent years Shade lost two of its churches by fire, Berkey and Ridge. At Berkey the third church stands on the original site. Now, do you wonder that I was thrilled as I mused over the past as I enjoyed the last feast? Personally I have known this congregation for almost threescore years and labored in it nine and a half years, beginning in 1884. We placed our membership here again. Here is where I got my good wife and where faithful old Joseph Berkey married us almost fifty-five years ago.

Now, in conclusion permit me to name a few things that I feel had to do with this marvelous growth of the Shade Creek congregation. First, it had a faithful ministry, well grounded in the doctrines of the New Testament as believed and practiced by the Church of the Brethren. A number of them were outstanding evangelists. It kept a good supply of ministers selected from its own number. It built churches as the members scattered over a larger territory. It took care of its youth by providing Sunday schools, singing schools, Christian Workers and B. Y. P. D's. It was the first church in these parts to have a Sunday school. It was never torn to pieces by factions—neither by the Old Order nor the Progressives. It was the first church in the district to undertake the support of a worker on the foreign mission field—Sister Anna Z. Blough in 1903. When it saw the time was ripe for a paid pastor, it got one. It was a believer in revivals, and many of the best evangelists of the day have been called to its aid. It has fostered missionary teaching and giving. It constantly kept in touch both with the work of the district and the brotherhood by being represented by delegates. It has encouraged education and has furnished scores if not hundreds of teachers; there being twenty of its members in the teaching profession this present term. The geographical area covered by the Shade Creek congregation, at present, after all its children had been given a liberal portion, is eight miles by twelve miles. The ministers who assist the pastor in filling these four pulpits are J. L. Weaver, Charles Shaffer, Boyd N. Lehman and David Shaffer. Elder W. H. Fry and the writer are measurably retired. The reason for omitting names and dates of election of ministers and deacons and elders, is that the article would have gotten entirely too lengthy, and some one might have been missed. Many, indeed, are the men and women to who honor belongs.

Hollsopple, Pa.

Jerome E. Blough.

#### MORE REMINISCENCES

It is, in a degree, a pleasure to recall past scenes and remember some of the many blessings of life. The writer and wife had the most happy privilege of attending the annual homecoming of the Killbuck church, Delaware County, Ind., Oct. 11. This church was organized in 1860, and has had some faithful servants in the intervening years, though not a large membership at any time.

It was in this church that we enjoyed a communion service in the fall of 1881 in Elder Hiram Branson's barn, and at this meeting we had the pleasure of engaging in the ministry of the Word. During the few years following a union house was built ten miles west of Muncie, known as Pleasant Run. It was in this house that Eld. Robert H. Miller of sacred memory and the Rev. Walker of the Disciple church held a debate.

In 1890 the church erected a house six miles northwest of Muncie known as the Antioch church, and eventually all the services of the church were held at this place. Here the homecoming was enjoyed by a large number of members

and friends. The undersigned having the pleasure of addressing both the forenoon and afternoon services. Several short talks were made in the afternoon. The congregation was favored by several quartet numbers rendered by the Reed brothers of the Muncie M. E. Church.

In March, 1888, we preached the funeral sermon of a young wife and mother of 19 in the Pleasant Run house. The deceased was interred in the cemetery just across the road from the church. It being a very inclement day the congregation returned to the house. A sister of the deceased said: "I want to go where my sister has gone. I want to join the church." An invitation was given and eight came forward for membership, the sister and her husband being of the number. They, Brother and Sister Lewis Childs, were present at this homecoming and favored the audience by relating some of the past scenes of life connected with this church.

While the membership of the Killbuck church is not large, there is a splendid body of working members, much interested in the services of the church. Bro. M. L. Brinson of Muncie, an active young minister, and Bro. V. B. Browning, with the assistance of other called in ministers, present the sacred words of truth to those who worship here.

Muncie, Ind.

Geo. L. Studebaker.

#### EIGHTY YEARS OF RECOLLECTIONS

I was born on the 21st day of October in the year of 1851. My birthplace was on a little farm which lay between Dillsburg and Franklinton. I think I was four years old when we moved to another farm some larger. This place was two miles to Dillsburg, in York County, our nearest place to buy things needed. From this place I first started to school. Brother and I had one mile to a little schoolhouse. There is where I received my first whipping. We carried our dinner, and as we were not to cross the aisle in study period, I was thinking that brother Dan might be getting hungry. I took a little lunch from the box across the aisle. I would not tell the teacher what I had done, neither would brother tell on me. So we both had to get a little switching. The teacher always had a little bunch of switches laid up somewhere. This was the only whipping I got at school. He told me afterward that if I would have hold him what I did, I would not have had that one. He was a very good teacher, but he was very strict. Where we lived at this time there was a little church close by our home, which is still there. It has been remodeled twice that I know of. The name of it is Wolgamuth Church of the Brethren. This was the only church we had to go to. Services were held, as I remember, once every six or eight weeks. We were always glad when we could go there to meeting. There were four little girls of us to go then. The dear old brethren would come over from Adams and York Counties to preach there. I shall never forget Brethren Jacob Longanecker, Adam Brown and Adam Hollinger. The last named was the grandfather of our Elder Jacob Hollinger of the Washington City Church of the Brethren. At that time the only hymnbooks we had were the little books with no notes in them. The brethren would read off two lines and sing them, then give out two more and sing them. The deacons would read the chapter from which the text was taken. Then one would speak awhile, and then another on the same scripture, and then one prayed. Another concluded with the Lord's Prayer. I love to think of these dear old brethren with their nice long white beards and their hair parted in the middle.



We had no Sunday school of the Church of the Brethren at that time in the country. This was before 1864, but there was a Union Sunday school held in the same schoolhouse where we first started to school. I went there a few years. We were taught from question books and the Bible. We also learned verses. For two verses we received a blue ticket, for five blue ones a red one, for so many red ones a prize; the prize for 100 was a Bible. I wanted a Bible and studied very hard for the one hundred tickets. I got one—my first Bible. It was my best prize. Another scholar received one. The other scholar and I were the only two of us to win it. By this time there was much talk of war. I did not know what it meant at that time, but I knew before it was over. My father had been drafted and would have had to go to war, but mother would have been left with a little family. So father bought a substitute, paying a man three hundred dollars to take his place. We were all glad that when the war was over the man returned to his home safe again. The day before the battle of Gettysburg we saw soldiers on horseback going from morning until eve. They would come to our house for bread. Mother gave them all she had and had to fry eggs for them. She gave them all they asked for. The day of the battle was next at Gettysburg. We could hear the roar of the cannons all day. Cruel war! After the war, father sold that place, and we lived in different places; we chose Mechanicsburg for our last place. At this time we were all members of the church. Sister Leah and I were both baptized on the same day in a creek. This was the year of 1867. We were baptized by our Elder Moses Miller into the Lower Cumberland church. Our love feasts were at that time held always at the Mohler church, on account of its convenience. We had a small union church in town in which our services were held until a church was built. A few years later I went to Sunday school in our own church in Mechanicsburg. A few years later I married Clarence E. Long, son of Emanuel Long and Barbara Long of Hagerstown. We were married in Mechanicsburg by Bro. Scott Reichard of Hagerstown. After my marriage I went to Hagerstown to live. We lived there twelve or thirteen years. We were living there at the time of Conference at that place. My husband died there at the age of 56. My son Condry was now a young man. He was born while we lived in Hagerstown. I worked in Sisters' Aid Society in Hagerstown church and also in Mechanicsburg as long as I was able to sew. The church papers were always welcome at our home from the time of the Pilgrim. I welcome the Messenger every week. I feel lonely without it. I attended Conference quite often. This year I attended only one day, as I can not get around as a young person. I have now passed my 84th birthday and will be 85 on the 21st day of October this year and sometimes I feel a homesickness for all those dear ones gone from this world to a better home beyond. At this writing I have been a member of the Church of the Brethren for 68 years. My first membership was in Mechanicsburg, then to Hagerstown, back to Mechanicsburg, and from there to the Washington City Church of the Brethren. I suppose this will be my last place. I have been spending the most of my time now with my son, his wife, and granddaughter, Mabel. My church and home is now at this place. The pastor of this church is Bro. Rufus D. Bowman, and the Elder Jacob H. Hollinger. And now I am:

"Waiting for a brighter dwelling  
Than I ever yet have seen,  
Where the tree of Life is blooming  
And the fields are ever green.

Waiting for my full redemption,  
When my Savior shall restore,  
All that sin has caused to wither,  
Age and sorrow come no more."

Washington, D. C.

Mary J. Long.

#### PASSING OF SISTER SARAH MOLL

The passing of Sister Sarah Moll to her heavenly home on July 30, 1936, brings many recollections of her life, and that of her husband, who had passed on some years ago, as these two lives were lived in and around the mission at Constance, Ky. Especially have I reviewed the beginnings of this mission through the efforts of Brother and Sister Moll. Almost forty years ago Sister Moll began this work with a little prayer meeting in her humble home. She was an active member of the Ninth Street Baptist church, Cincinnati, and always was especially interested in missionary work and felt the people of Constance needed a church and its influences.

At that time Bro. Moll was not a member of any church. But in a few weeks after this first prayer meeting, at which time his conversion was prayed for, he became converted in a Salvation Army meeting, being interested and led into this meeting by the singing as he was loitering about the street. He at once began reading his Bible and reading at the City Public Library in Cincinnati of the beliefs and practices of the Protestant churches. He found that of the Dunker church, which he felt was most nearly in accord with Christ's teachings, but he could find no one who knew of the Dunker church or its people. After some months he read in the daily paper an account of a funeral in Dayton, Ohio, where W. I. T. Hoover, a minister of this church, preached the sermon. He immediately wrote to Bro. Hoover, who sent the letter to D. M. Garver then at Farmersville, Ohio, who was secretary of the Southern Ohio Mission Board. The Board later authorized Bro. Garver to take the matter up with him, and by mail a meeting was planned in Bro. Moll's home. Bro. Moll wrote that he would meet him at the Union Station in Cincinnati wearing a soft brown felt hat and a certain identification for Bro. Garver in his overcoat buttonhole. As Bro. Garver stepped into the waiting room at the station, Bro. Moll came to him and said, "Is this Bro. Garver?" accenting the last syllable. They rode out of the city about ten miles on the car, then left the car and started walking. Bro. Moll said, "Follow me," started down the riverbank on a little towpath. It took some faith to follow a stranger then. At the river's edge was a little canoe and Garver was quietly told to step in, and soon was paddled across the river. They climbed the bank and were at the humble home where much genuine hospitality and sincerity was shown. A service was held. Inquirers stayed and discussions lasted until after 2 A. M. Brother and Sister Moll were received into the church by baptism a few months later. A Sunday school was organized and grew, Brother and Sister Moll being at the head of the work. Ministers were sent down occasionally. About three years after the beginning here a church 20 x 30 feet was built, much work being donated. I remember Bro. Garver worked on the church in daytime and preached at night. At the close of this series of meetings, while waiting for the train in the Cincinnati station, his valise was taken, by mistake or otherwise. In order to ever claim it the contents had to be described. After some months he received it. It contained a hatchet, overalls, blue jacket, straw hat, some other cloth-



ing, and his Bible which he valued so highly because of so many years' use and memoranda it contained.

Brother and Sister Moll's first great interest was the church and her work. He was a very quiet little man, rather droll and witty, while she was more enthusiastic and worked more rapidly in her early days. Their hospitality and efforts to care for the ministers who came there were greatly admired and appreciated. Their only income at this time was from solder melted from old tin cans dug from the "dump" near Cincinnati and brought home in the canoe. Sister Moll became totally blind about five years ago and most of this time was confined to her bed. She had many friends in her community.

She in many ways was a unique character possessing a strong personality and a will power to stand for the things she thought were right.

The greater part of this information was furnished by Sister Elizabeth Garver Flora, for which we are grateful.

Trotwood, Ohio.

Orion Erbaugh,  
Secretary-Treasurer  
Mission Board.

### THREE FAITHFUL MEN

Last December Bro. J. H. Moore departed this life to be with the Lord; a few months later he was followed by Bro. John Zuck; and a little later again, Bro. B. F. Masterson followed. Having known them and corresponded with them for a long time, I feel like giving my testimony as to their lives and their influence upon those who associated with them. Of them, it seems to me, it can be said with all earnestness that they rest from their labors and their works do follow them. Each and all of them helped me much, though for many years we have spent little time together. It was their spirits as revealed through their letters that worked effectively for good. And there must have been many others who experienced the same benefit from letters from these men.

It would not be unfitting if each one of them had said at the last, "I have fought a good fight, I have finished my course, I have kept the faith." They rest from their labors, and their works do follow them. Each of them had lived well beyond the usual length of a man's days upon the earth, the average being right at ninety years. I wrote before of Bro. Moore and Bro. Zuck, and now want to give a little from Bro. Masterson's last letter to me; it was written in July of this year. He began: "The grace of God, the Father of our Lord Jesus Christ, be with you. . . . The 20th of next February I will be 89 years old. I am well and attending to my own business affairs. Live by myself. Surely the Lord is good to me. My hope rests on Jesus Christ and his righteousness, the High Priest who has entered into the sanctuary above, interceding for his children." One can not read such letters written by valiant old soldiers of the cross without being very greatly moved and saying with Peter, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." What manner of men ought we to be, seeing that these things are so, knowing that our time is short and very uncertain? We know not what the morrow may bring forth for anyone of us. "Let me die the death of the righteous, and let my last end be like his."

Bro. Moore was looking forward to his ninetieth birthday, Bro. Zuck to his ninety-second, and Bro. Masterson to his eighty-ninth. But they all came short of those birth-

days; the Lord came in before and said, "It is enough; come up higher." Can we say with Paul, that "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day"?

The years as they pass should make us the more earnest in our daily work, the more zealous in our service for him who died that we might live. It is no good excuse to say that we do not have the opportunities that these men had. That is no excuse, and it is likely more in accordance with the facts to say that we have had better opportunities, and that we have failed to improve them. To rely wholly on the Lord, to live as he commanded, and to teach all his commandments is all that we need do.

I should like to feel as the end of life draws near, that I have influenced some younger persons for good, that my life and my words and my letters have left an inspiration for better things with those who saw and heard and read. There is no other way by which we can be as profitable servants of our Lord. Each one of us has opportunities to do all these things; and doing them makes life more worth while.

Sometimes we are inclined to feel that the best men are the ones who are gone, that they were more consecrated than the men of our day. One thing sure is that we did not formerly have so many who were wanting to discard so much of the Lord's Word and put in its place the words of men. And that is not wise: it is positively forbidden and it can bring only separation from the Lord. But we have good men yet, many of them; and let us thank the Lord that we have them: and at the same time let us pray him to send us more, for we have nothing like as many as we should have among us, nothing like as many as the work requires.

Departures from the faith are many. It was foretold that it would be so as the end draws nigh. But, thank the Lord, not one of us has to be among the unfaithful of the latter days; it is our high privilege to draw near to our Savior and to have his protection, to feel that underneath are the everlasting arms. We choose here and now. We have as inspiring examples the Lord Jesus, the holy apostles, and many others of the past ages who kept the faith, and we still have faithful men and women in these days. For all these examples past and present there is great reason to be thankful. Lord, make our lives like thine and make us to follow in the steps of thy Son, our Lord.

Grant Mahan.

Homestead, Fla.

### AN ALABAMA CHURCH

Bro. E. M. Culler and his good wife, who was Sister Bertha Hoover, were Bethany folks years ago. He is pastor and elder and she is the singer; both are faithful in a good and needy field of Alabama. The Oneonta church is blessed by them and the Bro. Harry Hoovers more remotely there and a number of other good folks moved in and numerous natives who have accepted the fuller gospel and like it.

Tennessee District is blessed with enormous territory. It has two churches in Kentucky, three in Alabama, four in Virginia, thirty-one in all. The Hoovers know well how to care for the prophet. Bro. Culler is a good baptizer. It was nice to see him baptize twelve in the Little Warrior River and then to see all at the divine festal board. It was the busiest time ever for a revival. Yet the folks wrought well and feel the time now is to give the full gospel plain and strong. The evangelist had gone to meeting in a two-ox outfit at Boneytown but this was the first chance he ever



had to be transported to the sanctuary of the Lord in a one-ox wagon. Alabama corn and cotton are quite good with prices up. At a glance more than half the cotton is picked by women. The bare foot is the comfort and the go. Everybody seems to work in Alabama. Long live and prosper the Oneonta church.

I. N. H. Beahm.

Nokesville, Va.

### —◆— HOMECOMING AT VICTOR

A large crowd attended homecoming day at the Victor church on Sunday, Oct. 11, in honor of Mrs. A. C. Daggett, daughter Mary Brandt, and little daughter Lois of Elgin, Ill. The crowd consisted of the many friends of Eld. A. C. Daggett and family. The day was perfect and a bountiful dinner had been prepared.

Friends were present from Waldo, Natoma, Portis, Covert, Alton, Laton, Fairport, Salina, Wilson, Osborne and Hill City. After the noon hour they were called together by singing. Speakers of the afternoon were: Mrs. Naylor of Portis, Mrs. Corwin of Covert, Mrs. Ira Wineland of Enterprise, George Balm, Mrs. Frank Wagner and Mrs. Price Winder of Victor. Mrs. Mary Brandt was also a welcome speaker.

Thirty-five years ago this fall Bro. Daggett and family came into our midst. He and his family labored long and faithfully for twenty years, after which they moved away. But their memories still live in our minds and hearts.

Waldo, Kans.

Mrs. Price Winder.

### —◆— IN MEMORIAM—JOHN SMITH DICKEY

John Smith Dickey, son of Jonathan and Hannah Dickey, was born in Perry County, Ohio, Aug. 30, 1853, and died at the home of his son in South Bend, Ind., Oct. 4, 1936. When but a small boy he came with his parents to North Manchester, Ind., and settled on a farm. He lived in this vicinity until young manhood.

In 1881 he married Josephine Brower who died about three years ago. To them were born seven sons and two daughters, who survive with fourteen grandchildren and two great-grandchildren.

Soon after their marriage he and mother established their home in the bounds of the Walnut congregation near Argos, Ind., where he spent a great part of his life. It was in this congregation that he was elected to the office of deacon and later on, because of loyalty and faith to the trust, he was elected to the ministry. Several years of this ministry were in the eldership, serving the Walnut church as its elder for some time. He was always interested in all phases of church work and gave liberally of his time and means for the promotion of the kingdom.

He was also much interested in the cause of education and spent much time in reading and study for self-development. Feeling very keenly the lack of education in his own life, he put forth much effort that his children might have this advantage. To this end he and mother freely sacrificed. In order that he might give his children this advantage he located on a farm near North Manchester so the children might have access to the college. Later on he located in North Manchester. During his residence there he enjoyed very much the service and fellowship of the church.

As life always had much in store for him, and as he had a great interest in others, he desired to live long, and he gave much thought to the care and preservation of physical health. However, he became afflicted and suffered much

during the last year from a complication of ailments, the most serious of which was asthma and heart trouble. While he bore his suffering with Christian fortitude, yet he many times expressed his desire to be relieved and to be at home.

During a brief stay with his son in Omaha last spring he called for the anointing service which was administered on Easter Day. This service brought him much peace of mind, thus attesting to his faith and resignation to the Father's will.

Funeral services were conducted at the Walnut Street church in North Manchester by Bro. R. H. Miller assisted by Bro. H. L. Hartsough. Burial was in the Pleasant Hill cemetery.

H. B. Dickey.

North Manchester, Ind.

### —◆— MY PAL—J. CLARENCE KEEVER

Life and death are mysterious. Why a great soul is cut down by disease before his best work is done is a puzzling question. But none of the good of life is wasted. It always appears in some other form. In death it is left in the hearts of loved ones and friends.

J. Clarence Keever was my best college pal. I knew him first in 1915 at Manchester, Ind. He had come up from Monticello, Ind., to finish his college course after some teaching experience. We roomed together for two years and in that time we became more than roommates. The friendship lasted through the years.

He was a son of John and Adaline Keever, born Nov. 14, 1891, at Idaville, Ind. He grew up in Indiana, took his schooling at Monticello high school, Manchester College, Purdue University, University of Chicago and Colorado State Teachers' College.

His life was spent in teaching chiefly at Monticello, Ind., Manchester College, Lakeville, Ind., Spirit Lake, Iowa, and the eight years before 1935-36 at Greeley, Colo. After a winning, then a losing fight for eleven years against tuberculosis, he slept away, at home on Sunday morning, Oct. 4, 1936. He was buried in the Lime Grove cemetery, Greeley, Colo. He leaves a wife, Orpha Workman, two sons, Dale and Gordon. Also one brother and three sisters survive him.

During the war he was a conscientious objector because he could not become any part of a machine intended to kill men. He was one of four Dunker boys who worked with the American Friends Service Committee in France, helping to build homes for refugees driven out of the war zone.

He was an honest man. He trusted other people, including students, and they trusted him. As a cabinetmaker and teacher he did an honest piece of work and expected others to do likewise.

He had a scientific mind. It was hard to play tricks on him. He sought for truth in unusual ways and places and found it. In 1925 he went to fourteen doctors to inquire about his physical condition and then studied it himself, coming to understand why they disagreed and learning how to help the cure. Up to the last day he analyzed his own mental processes, without being morbid about it.

He joined the Brethren church when eleven years of age. After moving to Colorado he transferred his membership to the Park Congregational church of Greeley, taking an active part in its work as long as health permitted, at times serving as teacher and Sunday-school superintendent.

He was deeply religious but never paraded the fact. He saw through sham, but his heart was sensitive. Frequently I have found the mind of Christ in him. His pastor re-



marked that he often came to the bedside to minister but found himself ministered unto instead. One of Keever's notes written less than two days before his death reads: "I have heard of people who couldn't lie still, but I have never heard of any one too still."

"Jimmy," as I liked to call him, cared for people—little children, young people, old folks and saints and sinners. I think he liked the sinners most, because he loved to help. In trying to help people he did not always let his left hand know what his right hand was doing.

He was a fluent conversationalist, and often the center of discussion, he quietly guided the thought into more constructive channels. His ready wit and droll humor were like light waves on deep waters. Souls like his can not cease to be.

Dan West.

Carlisle, Pa.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Benham-Reid.**—On Sept. 27, at the home of the groom's parents, Mayor and Mrs. Edward E. Benham, Yuba City, Calif., Boyd Benham and Hazel Reid were united in marriage by the writer.—W. R. Brubaker, Live Oak, Calif.

**Holland-Beigh.**—By the undersigned, in the Church of the Brethren at Olympia, Wash., Oct. 22, 1936, Bro. Frank L. Holland of Wenatchee, Wash., and Sister Mildred Beigh of Tumwater, Wash.—Sherman Stookey, Olympia, Wash.

**Johnson-Deardorff.**—By the undersigned, on Oct. 18 at the Woodland Church of the Brethren, Astoria, Ill., Ralph W. Johnson and Frances K. Deardorff.—Merlin E. Garber, Champaign, Ill.

**Kell-Fahrney.**—By the undersigned, Oct. 21, 1936, at the home of the bride's parents, Waynesboro, Pa., James H. Kell and Ruth E. Fahrney.—W. H. Hollinger, Shady Grove, Pa.

**Miller-Simmons.**—By the undersigned at his home, Sept. 23, 1936, Bro. Otho D. Miller and Mary V. Simmons, both of Bridgewater, Va.—A. Joseph Caricofe, Luray, Va.

## FALLEN ASLEEP

**Curtis,** Loren Chester, youngest son of Brother and Sister A. K. Curtis, was born near Garden City, Kans., Oct. 19, 1903. He was fatally injured in an automobile accident just north of McPherson, and passed away Sept. 26, 1936. He spent most of his life near this place, graduating from the high school, and attending McPherson College. He also spent some time at Northwestern University, and completed the pre-medical course at Vanderbilt University, but for health reasons was unable to continue his studies. In 1917 he became a member of the Church of the Brethren. Surviving are his mother, one sister and four brothers, his father having preceded him in 1933. Funeral services at the McPherson church by the undersigned.—Ray E. Zook, McPherson, Kans.

**Delauter,** Sister Lillie C., aged 40 years, died in the Waynesboro hospital on Oct. 10, 1936. She was born near Wolfsville, Md., the daughter of Brother and Sister T. C. Pryor. Twenty-one years ago she united with the Church of the Brethren. She lived a quiet, unassuming Christian life. She was recently married to Silas Delauter who survives with her parents, seven sisters and four brothers. Funeral services in the Grossnickle church by her pastor, Bro. Levi K. Ziegler, assisted by Elders C. R. Oellig and Robert Sherfy. Interment in the cemetery adjoining the church.—Sudie M. Wingert, Waynesboro, Pa.

**Flory,** Sister Lydia, was born June 23, 1857, near Mt. Sidney, and died at her home near Dayton. She had been in failing health for some time. She was a daughter of Eld. Levi and Barbara Garber. In 1880 she was married to Jacob Flory who preceded her nine years ago. She was a faithful and active member of the Church of the Brethren since girlhood. She was also an active member of the Aid Society. She is survived by three daughters, three sons, two sisters and eleven grandchildren. Funeral services in the Dayton church by H. C. Early, assisted by B. S. Landes and J. H. Bowman. Interment in Bridgewater cemetery.—Ruth C. Bowman, Harrisonburg, Va.

**Fultz,** Charley, was born Dec. 13, 1877. He peacefully fell asleep at his home in North Manchester, Oct. 23, 1936. He was the son of John and Polly Fultz and was born in Wabash County. Oct. 19, 1899, he was married to Alice Metzger. To this union was born a son, Herman. They spent their entire life in this community with the exception of one year which was spent in California. They have lived in North Man-

chester for the last fifteen years. In December of 1917, during an evangelistic meeting held at Eel River church by L. U. Kreider, he accepted Christ and became a member of the Church of the Brethren, in which he remained faithful until death. He had been confined to his bed for sixteen months. During this long and severe illness he was a patient and uncomplaining sufferer. He greatly appreciated all the acts of kindness shown him by his many friends. Bro. Fultz was a quiet unassuming man, a friend to all who knew him. During his sixteen months of sickness 440 different people called to see him. This is an eloquent testimony of the high esteem in which he was held. Funeral services were held at his home in North Manchester with H. L. Hartsough in charge.—H. L. Hartsough, North Manchester, Ind.

**Gahagen,** William Harrison, was born June 16, 1865, in Shade Township, Somerset County, Pa., and died suddenly while going to his work on Oct. 3, 1936. He was united in marriage to Elizabeth Penrod in 1884. They lived in Paint Township where he was engaged in lumbering. For the last thirty-two years Mr. Gahagen was a coal operator. He united with the Shade Creek congregation in 1887 and was a member of the Windber church at the time of his death. He was also a trustee of the Windber church and of Juniata College. He is survived by his widow, four sons, two daughters, fourteen grandchildren, and five great-grandchildren. Funeral services were held in the Windber church by his pastor, E. M. Hertzler, assisted by Charles W. Blough, J. H. Casady, and I. Harvey Brumbaugh of Juniata College. Interment in Richland cemetery.—Ruth V. Berkey, Windber, Pa.

**Holmes,** Eva Kessler, died at her Carthage home on Oct. 15, 1936, aged 77 years. Her early life was spent near West Salem, Ohio, where in 1880 she married Oliver Holmes. Two years later they located on a farm near Carthage, Mo. The family circle was broken five years later in the death of her husband. Her Christian service to the church began in Ohio; she was an active charter member of the Spring River church from which the Carthage church developed. Her years of faithful effort in the church school and in music made her a prominent leader in the church program. Two sons and two daughters survive with one brother, nine grandchildren and two great-grandchildren. Funeral services by the writer with burial in Somerset cemetery.—G. E. Barkdoll, Carthage, Mo.

**Koontz,** Mary Figgys, was born Feb. 25, 1852, and fell asleep Oct. 15, 1936, aged 84 years. She leaves five sons and two daughters. She had been a member of the church for a number of years. Services in the Somerset church by the pastor; interment in Saint John's cemetery.—Mrs. T. R. Coffman, Somerset, Pa.

**Morlock,** Daniel R., son of Geo. A. and Elizabeth Morlock, was born Dec. 11, 1858, and died in the hospital, Plymouth, Ind., Oct. 26, 1936. He was married to Fannie Ellis in 1882; she preceded him in 1926. Since 1932 he had been in very poor health. He was a member of the Church of the Brethren in Plymouth, from which church services were held by G. G. Canfield, the pastor, assisted by the pastor of the United Brethren church. Interment was made in the New Oak Hill cemetery. He leaves one daughter, one son, a grandson, and two sisters.—G. G. Canfield, Plymouth, Ind.

**Naugle,** Sister Edith L., aged 16 years, died Oct. 4, 1936, in the Waynesboro hospital, from the effects of typhoid pneumonia. She was the daughter of Edw. and Florence Zimmerman Naugle. Two and a half years ago she united with the Church of the Brethren and was also a regular attendant at Sunday school. She is survived by her parents, seven brothers and one sister. Funeral services by her pastor, Levi K. Ziegler, with interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Schrock,** Ivan H., son of Brother and Sister Meyers Schrock, died on Sept. 5, 1936, at the age of 31 years, 9 months and 13 days. He was struck by an automobile while servicing another car and was killed instantly. He was a faithful member of the church and a regular attendant of the Sunday school. He is survived by his father and mother, six brothers and four sisters. Funeral services at the Somerset church by the pastor, T. R. Coffman, with burial in the Husband cemetery.—Mrs. T. R. Coffman, Somerset, Pa.

**Stoner,** Bro. Samuel Isaac, son of Daniel and Sara (Long) Stoner, was born Nov. 17, 1857, and died at New Hope, Va., July 23, 1936. His first wife was Elizabeth Sniteman. After her death he married Sara Brower; she passed away April 18, 1936. He is survived by two sisters. He served willingly in the church he joined and loved for many years. Funeral services in the Middle River church by Elders B. B. Garber and J. W. Wright with interment in cemetery near by.—Mrs. F. Y. Garber, Waynesboro, Va.

**Trimble,** Rosa, daughter of Bernhard and Alice Albrecht, was born at Wellsville, Kans., Nov. 12, 1887, and died in an automobile accident at Kansas City, Kans., Oct. 5, 1936. She grew to womanhood in the Wellsville vicinity and was married to James B. D. Trimble Jan. 12, 1931. She was received into church fellowship in an evangelistic meeting held in the Olathe church by W. W. Blough and wife in 1931; she lived a Christian life since to the best of her opportunities. She leaves her husband, one sister, one brother and a half brother. Services at Wellsville by the writer with burial in Wellsville cemetery.—W. W. Blough, Olathe, Kans.

**Wolfe,** Prudence E., was born May 13, 1856, and died Oct. 14, 1936. She was the youngest of a family of eight children, and a daughter of John and Amanda Wolfe, also the youngest grandchild of Eld. Geo. Wolfe. In 1882 she united with the Church of the Brethren and lived faithful until death. She was a sufferer from asthma for about seventeen years. Funeral services in the Brethren church in Liberty.—Anna Wolfe, Liberty, Ill.



## CHURCH NEWS

### ARIZONA

**Glendale.**—An extensive Peace Action program was held by members of the church on the lawn of the home of Sister Flora Statler the evening of June 26. A large crowd attended, showing much interest in our peace activities. Miss Muir of California spoke at the church the following Sunday evening on the history of the Church of the Brethren. On July 9 moving pictures were shown of missions, contributed by Bro. Leland Brubaker. A new type of program was presented on the evening of July 13 by the Women's Work department, every member of this department having some part in the program. Two plays were given, besides devotional exercises and other interesting missionary contributions. July 26 Bro. Paul Mohler of Pasadena gave an interesting message. Our pastor, Bro. E. E. Barnhart, and his family left on their vacation in August, spending a few weeks in Kansas and some time in California. During their absence, Bro. H. M. Fields and Bro. Arthur Arnold of Phoenix, and Bro. Harold Kurtz, Ola Gillett and Israel Young of our congregation brought the messages. The evening of Sept. 17 a reception was held for the pastor and family at the home of Bro. Frank Heatwole, where a social time was enjoyed. At our council meeting held Sept. 25 church and Sunday-school officers for the year were elected: Rachael Young, peace director; Adelaide Truman, clerk; and Frank Heatwole, treasurer. Bro. Harold Kurtz was re-elected Sunday-school superintendent. Ralph Hayes and Don Heatwole were elected to head the adult and young people's Christian Workers.—Thelma Heatwole, Glendale, Ariz., Oct. 21.

### FLORIDA

**Bassenger** church met in council Oct. 18. Bro. Bail, our elder, conducted the meeting. Church officers were elected for the following year: clerk, Marguerite Bass; ministerial board, Zeb Durrence, Murrel Daniels, Ruby Bass; financial board, John Storman; missionary, Nondas Parker; Messenger correspondent, Eula Storman.—Mrs. Eula Storman, Bassenger, Fla., Oct. 24.

**Okeechobee** and Bassenger congregations met in joint council Sept. 13. Church and Sunday-school officers were elected: Bro. S. W. Bail, elder; Elmer Pierce, re-elected Sunday-school superintendent. Bro. Jos. Reish, representing the District Ministerial Board, was with us for the purpose of licensing Bro. Horace Hill and installing Bro. Ray E. Lantz into the ministry. Bro. I. R. Pletcher held installation services for church and Sunday-school officers on Sunday, the 18th, for Okeechobee church. The churches again met in joint council Oct. 4, and discussed plans for buying a lot and building a new church. Bro. Pletcher's time as pastor has expired and we will use the two ministers in our congregation, Brethren Bail and Lantz, for the present. Letters were granted to four members who have moved to other congregations. Mrs. Victor Domer and Mrs. Lillian Chandler served as church delegates to district meeting. Mrs. Elmer Pierce and Mrs. Chandler were Sunday-school delegates. Mrs. Domer and Mrs. Nondas Parker represented the Aid Society at the Women's Work meeting. Our Aid Society continues to have interesting and helpful meetings though the attendance is small; Mrs. Parker was re-elected president. Miss Katherine Rinehart of Sebring presented the church with all the dishes for communion service, a gift which was much appreciated by every one but particularly by the Aid which had undertaken to buy the love feast equipment.—Della Worth, Okeechobee, Fla., Oct. 26.

### IDAHO

**Boise Valley.**—Our thirtieth anniversary and homecoming day proved to be a real season of refreshing. Many of those who worshiped here during the days past were present, while many others had written letters of greeting to be read to the assembly. After the dinner hour, a program of readings, reminiscent talks, interspersed with music by various groups of singers, was enjoyed by all who could crowd into the house. At our last council, Eld. David Betts' was re-elected elder in charge; Sister Stella Brockus, Messenger agent and correspondent; Bro. C. W. Carlson, Sunday-school superintendent. Attendance has been slowly increasing at Sunday school. The coming Thanksgiving district rally, to convene with us, is being looked forward to with interest and great anticipation. The pastors of our group of churches have prepared special messages on selected subjects, and are giving the other congregations the benefit of this preparation in special visitations, in plan similar to a "round robin."—Chas. Noble Stutsman, Meridian, Idaho, Oct. 27.

### ILLINOIS

**Oak Grove.**—Sept. 27 we held our council meeting. The morning services were held as usual and a basket lunch was enjoyed at noon. The afternoon was devoted to the business meeting. Sunday-school officers were elected, the superintendent being John Raney and assistant, Arthur Byerly. A new system of choosing our Sunday-school teachers was inaugurated: a cabinet was formed for this purpose, consisting of the superintendent, assistant and the pastor—these to choose the teachers. Our Sunday school is moving forward and increasing in attendance. B. Y. P. D. officers were chosen, Sister Pearl Hare being president. Our communion service was held Oct. 4 with a good attendance and Bro. J. E. Small of Roanoke officiating.—Mrs. M. A. Whisler, Lowpoint, Ill., Oct. 27.

### INDIANA

**Anderson.**—The Christian Workers will begin activities next Sunday evening with Bro. Russell Walker, president. The fine programs in the

Messenger will be used in the meetings. Five of our ministers, on different nights, delivered the messages at the Middletown revival which closed last evening with four additions as an immediate result of the services.—Callie Spearman, Anderson, Ind., Oct. 26.

**Andrews.**—We recently enjoyed a wonderful meeting which was very successful. Bro. Ray Shank of Gettysburg, Ohio, had charge of the meeting. Six were baptized on Sunday and one more is to be baptized later. Six rededicated their lives anew to fuller service for the Master. Words can not express how much good was done by Bro. Shank's messages. Our meeting closed with a communion well attended by the members. Bro. Shank remained for the service. Brethren Elmer Gilbert and Walter Stinebaugh also were present. We lost our pastor, Bro. Goodmiller, by death; he was also our elder. Even though we lost a faithful shepherd, our work has gone on. We have not missed a morning service and very few evening services. Bro. Snider of North Manchester has been very good in coming Sunday after Sunday to fill our pulpit. So far we do not have a pastor in view. The election of officers at the last council resulted as follows: superintendent, Walter Gressley; assistant, Chas. Eckman; church clerk, Lucille Prillman; treasurer, Sarah Howes; Messenger agent and correspondent, Garnett Keel. The election of an elder was deferred to the December council.—Garnett Keel, Andrews, Ind., Oct. 28.

**Arcadia** church met in council on Oct. 15. Preceding the business meeting two young sisters were baptized, the result of the series of meetings conducted by Bro. J. O. Winger Oct. 1-11. Bro. Winger made many good impressions and his sermons were forceful; interest increased each night. Musical talent from the Anderson church gave some very good selections several nights; also numbers were furnished by home talent. On the last night the men's quartet from Manchester College gave an interesting program of songs. We re-elected Russell Showalter pastor and elder for next year. Other church officers are: clerk, Dallas Barnhizer; treasurer, Clarence Mosbaugh; the writer, correspondent and Messenger agent. We held our communion services Oct. 17. Several ministers were present, among them Bro. J. S. Alldredge who officiated.—Sarah Kinder, Arcadia, Ind., Oct. 24.

**Elkhart City** church held its regular quarterly council meeting Oct. 15. Reports on attendance and finances showed that both had held up very well during the past quarter. The pastor's annual report showed the following: average Sunday-school attendance, 281; church services, morning, 217; evening, 135; baptisms, 26; letters of church membership received, 43; 6 letters granted, 7 lost by death; 17 babies consecrated; 24 enrolled in the various camps at Camp Mack during the summer. The church building has been improved by the construction of a choir loft and rear stairway. Both adult and junior choirs have devoted much time to their work. The B. Y. P. D. is functioning splendidly with large attendance at meetings. Various units of the church program are moving forward. All district financial obligations have been met. Our revival services with Bro. Leo H. Miller of Ft. Wayne as evangelist end on Nov. 15. Our communion service will be held the following Sunday evening on Nov. 22. The adult choir will give a Thanksgiving cantata on Sunday evening, Nov. 29, entitled Praise and Thanksgiving. Bro. Burton Metzler was re-elected elder for the coming year. Mrs. Florence Miller will be the new church clerk. Brother and Sister Geo. Phillip's pastoral work during their first year has been a great help to the church and is very much appreciated by the membership.—Theodore Fish, Elkhart, Ind., Oct. 27.

**Loon Creek.**—Our pastor, Bro. Roy Teach, who had been ill for about six weeks, is able again to perform his regular duties in the church. Our church has been improved by redecorating the interior walls. The young people's division sponsored the redecoration of the windows. Our harvest meeting was held Aug. 23. Bro. Ralph Rarick of the Mexico Old Folks' Home gave both the forenoon and afternoon addresses. The Manchester male quartet furnished several good numbers during the day. At the council meeting Sept. 22 we elected Bro. Ora Kitt Sunday-school superintendent, this being his third term. Our revival services extended from Sept. 30 to Oct. 18 and were in charge of Brother and Sister O. H. Austin. The latter had charge of the music which was very good. A junior and a senior choir were organized and several special numbers were rendered during the meeting. A story was told each evening to the children by Mrs. Austin. The evangelists labored earnestly for the saving of souls. The attendance was splendid; delegations from neighboring churches also came. There were seven applicants for baptism; one was received by letter; three of these were mothers. On rally day, Oct. 4, there were 168 at Sunday school.—Pearl E. Goslee, Huntington, Ind., Oct. 25.

**Middlebury.**—Our new pastor, Bro. T. G. Weaver, and family came to us in September. There seems to be a growing interest in all departments of the Sunday school and church. Our evening Bible class is studying War and Peace, a very interesting study. Bro. Weaver is the teacher. Officers for the coming year are as follows: Bro. Galen Bowman, elder; Bro. Ray Ulrich, Sunday-school superintendent, with Bro. Ernest Bowman, assistant. Brother and Sister Arlo Gump have charge of the B. Y. P. D. in the evening. The teachers of these classes are making the meetings interesting and we have a very good attendance both morning and evening. Oct. 4 the Sunday school had promotion day. Oct. 16 our church met in council. Our young married people's class gave a play, The Lost Church, at the Florence church near Centerville, Mich. Oct. 11 several girls from the Florence church gave us an interesting missionary play. Communion services were held Sept. 24 with Bro. Galen Bowman in charge.—Mrs. Harry Eby, Middlebury, Ind., Oct. 26.

**New Paris.**—On Sunday, Sept. 27, we dedicated the new addition to our church by holding an all-day meeting. Bro. Otho Winger of North



Manchester gave us two fine messages. On Monday evening Bro. J. E. Whitacre of Harrisburg, Pa., began a two weeks' evangelistic meeting. He delivered fifteen strong gospel sermons and six were added to the church by baptism. We held our communion at the close of the meeting on Oct. 11.—Mrs. Ernest Mauzy, New Paris, Ind., Oct. 29.

Peru church has given its regular programs this year, consisting of Welfare, Women's Work, and Children's Day programs. May 24 the joint Sunday-school convention was held in the Peru church. The mothers and daughters held a banquet May 5 and the young people on June 23. A missionary party from North Manchester was with us May 31 for morning and evening meetings. June 24 the directors of music sponsored a musical concert in the evening. During the months of July and August we co-operated with the other Protestant churches in union Sunday evening services held at the city park. These meetings were well attended. Bro. J. O. Winger of Manchester preached one evening, and the sacred quartet of Manchester College offered special music for the program. The same quartet gave a full evening's program at our own church earlier in the summer. Two visiting ministers who preached for us were Brethren (both in church and flesh) Frank B. Layman of Rocky Mount, Va., and Henry B. Layman of Doctor's Inlet, Fla., who were called to the city by the serious illness of the writer. At our September council we held election of Sunday-school officers. Sept. 20 we elected Sunday-school teachers for the new year and Sept. 27 they were duly installed. This was also the date of Sunday-school promotion. Our delegates to district meeting which was held in the Flora church Oct. 9-11 were Brother and Sister Oberlin and Sister Glee Orpurt. Oct. 4 we had all-day services, rally day exercises and homecoming with a basket lunch. Former pastor, H. H. Helman, was the main speaker of the afternoon session. Our pastor is away at present holding revival services in the Walnut church. Our men are excavating preparatory to building a 16 x 40 addition to the south of our present church building, which when completed will be sufficient to accommodate our number. The Ladies' Aid, after resting during the extreme hot weather, is again holding weekly food sales. Our missionary society is studying foreign missions at present, under the able leadership of Sister Nellie Hines. The fall joint Sunday-school convention is being held in the Logansport church Oct. 25. Our love feast, which will be Nov. 6, will be followed by a series of evangelistic meetings. Our church, under the faithful guidance of Bro. Chas. Oberlin, has had many spiritual blessings since our last report. It is to be hoped none of us are so absorbed in the so-called practical and material things that we fail to enjoy the more valuable treasures of life.—Mrs. H. F. Peters, Peru, Ind., Oct. 24.

Santa Fe church met in council Sept. 17 when Sunday-school officers were elected. Oct. 18 the Munn brothers gave a musical program which was very much appreciated.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., Oct. 27.

Union Grove.—Since our last report the church has secured a mimeograph and the pastor is printing Sunday bulletins for the church services. Our pastor exchanged pulpits one Sunday evening in July with the pastor of the Eden Congregational Christian church. We have lately installed modern lighting equipment and an unusual but splendid service of dedication was held for the new lights on Aug. 30. The Sunday school was reorganized on Sept. 13 with Ferrell Deweese as superintendent. The church was reorganized on Sept. 27 with I. E. Weaver, elder; Dwight Cox, treasurer; Russell K. Showalter, pastor. Our rally day on Oct. 4 was an all-day service and included the installation of the new officers and teachers. At our quarterly business meeting Oct. 7 the yearly reports were given, plans were made for a father and son banquet and a special committee was authorized to investigate the possibilities of securing a parsonage.—Mrs. W. Carl Rarick, Muncie, Ind., Oct. 25.

Walnut church just closed a two weeks' revival meeting. Bro. Chas. Oberlin of Peru was the evangelist and preached the word with power. He with our pastor, Bro. C. C. Cripe, did much personal work and as an immediate result eight were received into the church by baptism and one was reclaimed. Our communion, held at the close of the revival, was well attended. Bro. J. O. Kessler from the Salem church officiated.—Martha Johnsonbaugh, Argos, Ind., Oct. 27.

West Goshen church met in council Sept. 8 for election of officers for the coming year. Bro. Foster Berkey was re-elected elder; Bro. Ira Shidler, clerk; the writer, Messenger agent; Bro. Paul Kurtz, Sunday-school superintendent; Bro. Glen Cripe, Christian Workers' president; Sister Elsie Cripe, president of women's missionary society; the writer, president of Ladies' Aid. Sunday evening, Oct. 25, Bro. T. G. Weaver delivered a splendid temperance message. Bro. M. J. Brougher of Greensburg, Pa., is to assist in a revival beginning Nov. 23.—Mrs. Clayton Ganger, Goshen, Ind., Oct. 26.

## IOWA

Dallas Center church met in business session on Sept. 17. The reorganization of the Sunday school was effected with Sister Ione Wise, superintendent. Oct. 8 Brother and Sister Fleishman entertained the members of the church in the church parlors, thus celebrating their crystal wedding anniversary. They are starting their new year with a well-planned and full program which is enlisting the help and co-operation of the entire membership. We were very fortunate in having one of the National Preaching Missions in Des Moines. Many availed themselves of the opportunity to attend the various conferences and mass meetings. From Nov. 15-22 our church will hold the eight-day meeting which the Preaching Mission recommended. In preparation for these meetings which our pastor, Bro. Fleishman, will conduct, we will observe the communion service on Nov. 8.—Mrs. W. H. Royer, Dallas Center, Iowa, Oct. 29.

South Keokuk church met in council Sept. 18. Sunday-school officers were elected, the superintendent being Mrs. Arthur Wallerich. Leo Powers was re-elected church clerk and Bro. D. F. Shelly, presiding elder for the coming year. Our church is sponsoring a series of church and community meetings in an endeavor to increase our regular church school and worship services, both in numbers and spiritual interest. The first was a harvest meeting held Sept. 25. Displays of home-grown products were presented by the various classes; then following a program refreshments were served. The second meeting was held Sunday, Oct. 18. After a fellowship supper two of our young people played beautiful violin duets and the play, It Can Happen to Us, was presented. Following this Bro. W. H. Brower of the English River church gave an interesting and helpful talk using for his subject, Building. The music and play were again given before a large audience at the Ollie school community night. Our members were called for a special council Sept. 29 in order to elect some new deacons. Brother and Sister Leo Powers and Brother and Sister Arthur Wallerich were installed. A letter from Bro. J. E. Smith was read, requesting that he be relieved of active service for a time. The church is greatly appreciative of the organ which Sisters Ida and Grace Brown recently presented to us; this will be particularly enjoyed by the primary department. Our next church and community service is to be on Thanksgiving Day. After an 11 o'clock worship service, with Eld. D. F. Shelly in charge, we will have a basket dinner. The afternoon entertainment will be in charge of a social committee.—Enid Wonderlich, Richland, Iowa, Oct. 26.

## KANSAS

Navarre church met in council Sept. 9 for election of officers for Sunday school and church. Bro. W. A. Kinzie was elected elder; Bro. Ralph Himes, general superintendent. W. A. Kinzie was chosen delegate to district meeting. Oct. 11 and 12 Bro. V. F. Schwalm and Bro. C. E. Davis of McPherson gave three inspiring sermons; they were working for the interest of McPherson College. On Sunday evening they showed pictures of life at the college. Sept. 27 Brother and Sister E. H. Eby, Summerfield, Kans., gave some echoes of the National Preaching Mission held in Kansas City. Oct. 22 our Aid Society held their annual supper and bazaar. Our birthday anniversary will be held Nov. 29 with Prof. Kenneth Rock giving the address. Bro. H. L. Ruthrauff of Hutchinson, Kans., will conduct our evangelistic services beginning Sunday evening, Nov. 29.—Mrs. Ivan Herr, Hope, Kans., Oct. 27.

Olathe.—Church interest and attendance dropped off considerably during the summer months. However, we united with the other churches of the city in union Sunday night services which were fairly well attended. Since the drought has been broken, attendance at the morning services has been steadily increasing. Oct. 6 Brother and Sister Rollins of Keyser, W. Va., began a series of evangelistic meetings and continued till the 18th. As an immediate result four have been added to the church by baptism and the church has been refreshed and made more church conscious. At the feast held on the 18th about sixty surrounded the tables of the Lord and rededicated their lives to his service. Bro. Rollins officiated at the service. Beginning Nov. 2 our pastor and wife will be in an evangelistic effort in the Belleville church to continue for two weeks. Our Ladies' Aid and the Junior Aid are still doing aggressive and financially helpful work.—Mrs. Lucy A. Blough, Olathe, Kans., Oct. 27.

## ANNOUNCEMENTS

### LOVE FEASTS

	Missouri
<b>California</b>	Nov. 22, Nevada.
Nov. 15, Reedley.	Nov. 23, Cabool.
Nov. 15, 4 pm, Los Angeles, East side.	<b>Ohio</b>
<b>Colorado</b>	Nov. 14, 7 pm, Beaver Creek.
Nov. 15, 7 pm, Denver.	Nov. 14, Salem.
<b>Illinois</b>	Nov. 15, Ft. McKinley.
Nov. 14, 6:30 pm, Okaw.	Nov. 16, 7:30 pm, Middletown.
Nov. 22, Bethel (Naperville).	Nov. 16, Kent.
Nov. 29, Mt. Morris.	<b>Oklahoma</b>
<b>Indiana</b>	Nov. 27, Thomas.
Nov. 14, Wawaka.	<b>Pennsylvania</b>
Nov. 14, Bethany.	Nov. 14, 15, 1:30 pm, Annville.
Nov. 15, Syracuse.	Nov. 14, 15, Mountville.
Nov. 21, Center.	Nov. 14, 2 pm, Hatfield.
Nov. 22, Richmond.	Nov. 14, 15, 1:30 pm, Myerstown.
<b>Kansas</b>	Nov. 14, 15, 1:30 pm, Midway.
Nov. 16, Parsons.	Nov. 15, Chambersburg.
Nov. 16, Belleville.	Nov. 15, 6 pm, Elizabethtown.
Nov. 23, Galesburg.	Nov. 15, 6:30 pm, Pike (Brothers Valley)
Nov. 23, 7 pm, Ottawa.	Nov. 22, 3 pm, Ephrata.
<b>Maryland</b>	Nov. 22, 6:30 pm, Mechanicsburg.
Nov. 14, 3 pm, Welty.	Nov. 22, Altoona (Twenty-eighth Street).
Nov. 14, 6 pm, Thurmont.	Nov. 22, 7 pm, Coventry.
Nov. 14, 2:30 pm, Longmeadow.	Nov. 22, 7:15 pm, Royersford.
Nov. 15, 6 pm, Sharpsburg.	<b>Virginia</b>
<b>Michigan</b>	Nov. 14, 3 pm, Branch.
Nov. 22, Woodland.	Nov. 14, 5 pm, Lebanon.
Dec. 6, Lansing.	Nov. 15, 6 pm, Summit.



**Ottawa.**—We had a good report of our district conference from our delegate and others who attended. It will be the privilege of the Ottawa church to entertain the conference next fall. Our Women's Work was reorganized at the close of the fiscal year and the work is being carried on in a splendid manner by the officers, the president being Mrs. E. E. Watkins. Our Sunday evening services are being sponsored by various church groups. The young people, intermediates and juniors are contributing much to the success of these services. Brethren Schwalm and Davis of McPherson College labored in the Ottawa church Oct. 22 and 23 in the interest of the college. Their lectures were forceful and convincing and the pictures of the campus and student activities were much appreciated. Our love feast will be held at the close of our evangelistic meetings, on Nov. 23.—Mrs. H. B. Wheeler, Ottawa, Kans., Oct. 29.

### MARYLAND

Piney Creek congregation closed a very interesting series of meetings. Bro. H. M. Snavelly preached the word with power for two weeks. As a result of the meetings five have been baptized and received by the church. We had our love feast at the close of the meeting with good attendance. Ministering brethren present were H. M. Snavelly, Leonard Flohr, Wm. E. Roop.—Mrs. Vergie A. Bowers, Taneytown, Md., Oct. 27.

### MICHIGAN

**Lansing.**—Sept. 6 Bro. C. L. Wilkins of Freeport, Mich., preached for us in the absence of Eld. H. W. Peters. Oct. 4 we elected Sunday-

school officers, with Earl Cheal, superintendent and Chas. Tombaugh, assistant. Oct. 10 we held our business meeting when church officers were elected for the coming year: Elder, H. W. Peters; church clerk, Sister H. W. Peters; secretary-treasurer, Gerald Munn; Messenger agent and church correspondent, Chas. Tombaugh. We decided to hold our love feast Dec. 6. We expect to begin our series of meetings Nov. 8 with Chas. H. Deardorff of Ashland, Ohio, evangelist. Oct. 8 the Ladies' Aid elected officers for the coming year with Sister H. W. Peters, president. We appreciate much the sermons and singing of Bro. Claude Leslie of Ohio, who is staying here.—Chas. S. Tombaugh, Lansing, Mich., Oct. 27.

**Pontiac.**—The Men's Work is progressing rapidly with Mr. Floyd Durnbaugh as president. They purchased the lot next to the church to be used as a parking place. The men have fixed the basement of the church so that it will be warmer this winter for the primary department to hold classes there. A supper was given by the men of the church to help raise the money to pay for the lot. The women of the church have also been working hard; the Aid gave a supper Oct. 23 and plan a bake sale and bazaar to be held soon. The quarterly council meeting was held Sept. 5 and the election of officers took place at that time.—Mrs. Paul Shafer, Pontiac, Mich., Oct. 29.

### NEBRASKA

**Kearney.**—Saturday before Easter our Aid had a sale of baked things, also quilts, pillow slips, etc. We cleared \$27. Aug. 26 a number of our Aid members went to the county fair and served meals and lunches; we

## YOUR MESSENGER at a BARGAIN

This year's surprise for you is a new book by D. W. Kurtz, *The Gospel of Jesus*, offered with a year's subscription to the Messenger. The book contains the gist of ten sermon-lectures on truth, freedom, love, peace, grace, suffering, victory, joy, service and life. It is an interpretation of the teachings of Jesus in terms of these fundamentals. The Gospel of Jesus is a handsomely bound book of more than 170 pages that will bring a whole series of great messages to whoever reads it. See below our special price offer with the Messenger—



**OFFER NO. 1.** The regular price of *The Gospel Messenger* is \$2.00 per year. The list price of the book, *The Gospel of Jesus*, is \$1.50. By special arrangement we are able to offer this new book at half price to Messenger readers. Ordered together, the Messenger and *The Gospel of Jesus* can be had for \$2.75, or at a saving of 75c.

**OFFER NO. 2.** If your church puts the Messenger in at least 75% of the resident Brethren homes the club rate of \$1.25 per annum applies. Here also the Kurtz book is but 75c extra with a year's subscription to the Messenger. By the second plan you get a \$2 paper and a \$1.50 book for \$2.00, or at a saving of \$1.50!

### ORDER THROUGH YOUR MESSENGER AGENT OR SEND DIRECT

The Brethren Publishing House, Elgin, Illinois—

Please find enclosed \$..... for a year's subscription to *The Gospel Messenger*. I understand that by adding but 75c, I can have a copy of *The Gospel of Jesus*, by Dr. D. W. Kurtz.

Name ..... Street or R. F. D. ....

City ..... State .....

☐ If interested in details about our special club rate on the Messenger where at least 75% of the resident Brethren families subscribe, please check here. Address: Brethren Publishing House, 16-24 S. State St., Elgin, Ill.



cleared \$114. We decided to buy a steel ceiling for our church which we did, also paper for the walls. We purchased new songbooks and also did some work in the basement of the church. Oct. 9 to 12 the district meeting was held here. We had a wonderful meeting and all enjoyed it greatly. Our Sunday-school superintendent, Mary Clark, who was in an auto accident, is now able to be out again.—Lydia F. Evans, Kearney, Nebr., Oct. 25.

**South Loup** church met in council and elected church officers. The Sunday school also elected officers to take up the work at the beginning of the church year, Oct. 4. The young people sponsored a rally beginning Aug. 19 and closing Sunday evening with a large attendance. The B. Y. P. D. won the district trophy which is a beautiful picture of Christ in Gethsemane. Bro. James W. Ward acted as delegate to district conference. Quite a large number of members also attended. Brethren John P. Kelley and Jas. W. Ward attended the council of churches in Omaha.—Ruby E. Cherry, Litchfield, Nebr., Oct. 27.

## OHIO

**Center.**—We have decided to co-operate with the Preaching Mission program by having an eight-day meeting beginning Nov. 1, with a harvest meeting Sunday afternoon and a love feast on Sunday evening, Nov. 8. Also decided to help support Bro. Moomaw's work budget. Elders D. F. Stuckey and E. E. Frick were present when Bro. M. M. Taylor was re-elected elder for two years. The finance committee presented a budget of \$1,630 for the year which was approved. Sunday morning at the close of Sunday school the peace movement was presented and 125 peace banks were passed out.—Mrs. Milton Taylor, Louisville, Ohio, Oct. 24.

**Olivet.**—The church boards and organizations reported the completion of work for the past quarter. Bro. Bantz preached twenty-three sermons, taught young people one week at Camp Wahilo, conducted the second annual conference, attended young people's conference at Alliance, addressed the young people at Canton, held a community meeting and several boys' club meetings. On July 12 U. S. Kreider conducted services during the pastor's absence. Two of our young people attended camp at Gatons Rock, four the youth's conference at Alliance, two of whom served as delegates. The B. Y. P. D. also sponsored a lawn social on the evening of July 30. Vesper services were well attended. July 26 at which time Bro. Bantz gave an inspiring message on the theme, What God Can Do for Man. The men worked on the church exterior and lawn and the women quilted at an all-day meeting July 29. The women had one called and three regular Aid meetings; the average attendance was fifteen. Four offerings were taken by the missionary committee amounting to \$135.41. The painting of the church and parsonage and some other repair work was taken care of by the trustees. Plans for church budget canvass were made by the finance board. Quite a large crowd attended the community meeting Aug. 6 and participated in the games, program and wiener roast. Aug. 16 to 30 the Olivet church held its second annual conference which was planned by our pastor. The theme for the first week was Evangelism. On Sunday evening, Aug. 16, S. Ira Arnold and family gave an interesting program in music, reading and art. We were favored on Wednesday and Thursday evenings with a musical program rendered by the Bethany male quartet. The theme for the second week was The Church Serving the Community. Mr. Johnson, the county agent, and Bro. Chas. D. Bonsack spoke during the week. Aug. 30 the meetings closed with a homecoming. Speakers for the day were Brethren Clyde Mulligan, E. B. Bagwell and John Good. Bro. A. D. Helser delivered the morning and evening addresses on Sept. 13. Our annual promotion day services were conducted Sept. 27. For the quarter our Sunday-school enrollment was 165 with an average attendance of 130.—Mrs. Chloe De Rolph, Thornville, Ohio, Oct. 28.

**Prices Creek.**—Aug. 12 we had the pleasure of entertaining the district Aid meeting. At our regular members' meeting Sept. 11 Bro. Don Weimer was chosen adult Sunday-school superintendent and Sister Elizabeth Weaver was retained as our primary director. We had secured Bro. R. H. Nicodemus to assist us in our revival, but owing to the fact that he was injured in an auto accident, he could not be with us. We were fortunate to secure Bro. L. A. Walker of Adel, Iowa, who came to us Sept. 28. He gave us eighteen very timely and practical sermons. During his stay he made 136 calls. In the two weeks there were eighteen who attended every service. Bro. Walker made many friends while in this community. As a direct result of the meeting nine were baptized and one received on former baptism. Oct. 24 Brethren J. O. Winger and F. E. McCune of the Four Mile church each gave a very spiritual message. An impressive love feast was held in the evening with Bro. McCune officiating. On Sunday morning breakfast was served to about 400 after which Sister Minnie Bright gave a wonderful talk to the children concerning their work in China. This was followed by a sermon by Bro. Bright. We greatly appreciated having these returned missionaries with us.—Mrs. Verna Lee, El Dorado, Ohio, Oct. 29.

**Stonelick.**—A girl who came forward at our revival in August was baptized Sept. 12. Sept. 27 was the all-day meeting at the old Lexington church. Several of us were in attendance. Bro. R. C. Davidson, Hillsboro, Ohio, gave the opening message, asking, Why are we not more like Jesus? Bro. W. R. Swinger, Peebles, Ohio, gave a stirring message. The quartet from Adams County gave us hymns of praise and a choir of young people sang several songs. Bro. John M. Garst had the closing prayer and so ended another service in the dear old Lexington church where once Sister Sarah Major and Eld. Jas. Quinter and many of sacred memory preached.—Anna Lesh, Goshen, Ohio, Oct. 26.

**White Cottage.**—Our pastor, Bro. J. D. Zigler, represented us at Annual Conference and brought us a partial report the morning of June 21. Bro. Paul Shrider reported in the evening on the young people's work of the Conference. Both reports were greatly enjoyed by all present. Northeastern Ohio ministerial meeting met with us Aug. 12. Aug. 16 Bro. Paul Shrider brought the message both morning and evening in the absence of the pastor. Bro. S. I. Arnold brought the message in the afternoon in the form of an illustrated lecture on the subject, Music in Art, which was greatly enjoyed. At our regular members' meeting Oct. 5 Bro. Zigler was chosen delegate to district conference. Our Sunday-school report shows an average of eighty-five for the past year. The intermediate department has grown under the leadership of Sister Goldie Slack until it was necessary to divide it, putting the boys and girls in separate classes. Our B. Y. P. D. has been sadly affected this summer by so many of the older ones dropping out, but we are hoping for a revival of interest among our younger set until we have a rousing group. Three of our young people attended Wahilo camp in July. Bro. Zigler was called to Churchville, Va., Oct. 9 by the death of his sister-in-law. In his absence Bro. Paul Shrider had charge of all the services, bringing us two inspiring messages on Oct. 11. He will also fill the pulpit while the pastor is in a meeting in the Pleasant Chapel, Ind., congregation. We are slowly but surely cutting down our church debt; the five per cent income brought each month is counting up. The Ladies' Aid is doing its part by selling fancy work, serving suppers, etc. The young people donated a load of coal to the pastor. The congregation met Oct. 13 for a social time, and brought donations for the pastor's family. An impromptu program was given by the young people and adults.—Mrs. J. F. Shrider, South Zanesville, Ohio, Oct. 27.

## PENNSYLVANIA

**Lebanon.**—Since our last report the following served on our Christian Workers' program: Sept. 13 Dr. Chas. Weaver of Manheim spoke on Religion and Medicine. Sept. 20 Bro. Chester Ebersole of Hershey spoke on Religion and Mankind. These talks have been very interesting. Sept. 13 Bro. Wilbur Martin of Ephrata, Pa., was our guest speaker; his topic, Why I Know Christ Is Coming Again. Our pastor, Bro. Zuck, filled the pulpit of the Morrellville church, Johnstown, Sept. 13. Sept. 20 A. P. Wenger from the Ephrata church was our guest speaker both morning and evening. Our young people's rally day was observed Sept. 27. Bro. Galen Kilhefner of Witmer, Pa., was the speaker for the day. Bro. Paul Weaver from the Lancaster church had charge of the vesper services. Sept. 27 the Sunday-school officers and teachers for the ensuing year were installed by the pastor. The pastor began his school work at the Eastern Baptist Theological Seminary, Philadelphia, Sept. 21. The mothers and daughters met on Sept. 29 at the church. Mrs. B. F. Waltz of Hershey spoke very interestingly to the group. The mothers and daughters' organization held a bake sale Oct. 10, the proceeds amounting to \$26. Rally day was observed in the Sunday school on Oct. 4 with an attendance of 220 and an offering of \$481 which was added to the church building fund. Bro. Carl Zeigler was our rally day speaker. The state W. C. T. U. convention was held in Lebanon and on Oct. 4 one of their representatives spoke during the C. W. period. Bro. Carl Zeigler brought us the evening message. Oct. 11 Bro. Frank S. Carper of Palmyra preached our examination sermon and also officiated at the love feast.—Mrs. P. G. Edris, Lebanon, Pa., Oct. 21.

**Lower Conewago.**—Besides the regular business at our last business meeting on Sept. 13, were many things to consider relative to the district meeting. Some repairing was decided upon, and committees appointed for lodging, boarding, etc. We held our love feast at the Bermudian house on Oct. 4. Eld. J. E. Myers of Hanover preached the preparatory sermon in the forenoon and officiated during the evening services. Eld. Joseph Baugher of York addressed the Sunday school and preached the afternoon sermon. Eld. William Murphy of Carlisle had charge of the opening devotions for the afternoon services. One of our elders passed away recently, O. W. Cook. Further details of his death will appear later.—Irene Mummert, Dover, Pa., Oct. 26.

**Sipesville** church met in council Oct. 6 at which time church officers were elected: Elder, J. Lloyd Nedrow; clerk, A. G. Maust; correspondent, O. P. Thomas. On Sept. 13 we elected the Sunday-school officers, superintendent being O. P. Thomas. An installation service for the Sunday-school officers was conducted by the pastor on Sunday morning, Sept. 27. October is rally month, with a special feature each Sunday. Our revival will begin Oct. 18 and close with the love feast and communion service Sunday evening, Oct. 25. The pastor has arranged for a different minister each evening and our music director has planned special music for each service. Our revival which was held in May proved to be very successful, nine being baptized. Bro. G. E. Yoder of Scalp Level was our evangelist. In July the ladies of the church served a chicken and noodle dinner at which time they took in almost \$60. We will be represented at district meeting by O. P. Thomas and Parker Darr; with Mildred Nedrow and Margaret Darr representing the young people. The district Sunday-school rally will be held in our church on Nov. 2.—Mrs. J. Lloyd Nedrow, Sipesville, Pa., Oct. 12.

**Somerset.**—On Sunday evening, Aug. 23, we held a vesper service after which three were received into the church by baptism. This was the first baptismal service since the scene was painted in our pool by Mrs. Ernest Statler, one of our members. Aug. 26 and 27 the Sunday-school convention of the Western District of Pennsylvania was held in our church. Two of the missionaries home on furlough, Bro. Stover Kulp and Sister Olive Widdowson, spoke at the convention. Sister Mary Gauntz, recently appointed missionary to China, spoke at the



missionary meeting and at the close Sister Olive Statler volunteered for mission service. July 29 Sister Ellen Yinkey donated a Hammond electric organ to the church and on Sept. 24 the organ was dedicated and an organ recital given. During the summer the exterior of our church building was repainted and the interior was redecorated. Sept. 27 the newly elected Sunday-school officers were installed at a special service conducted by the pastor. Oct. 5 we held our regular quarterly church council, at which time the officers of the church were elected for the coming year. Mr. and Mrs. T. R. Coffman were elected delegates to the district meeting. Sister Olive Widdowson, returned missionary from China, will be with us Sunday evening, Nov. 22. She will give an illustrated talk telling of the work among the India people.—Mrs. T. R. Coffman, Somerset, Pa., Oct. 26.

**Windber.**—Our church met in council Oct. 15. The treasurer's reports for the year just closed were very satisfactory and show progress. Within the last month we have granted seven certificates and received one. Our love feast and communion service was held Oct. 25. This week our church is host to the "preaching mission" and the Inter-denominational Sunday School Convention for Somerset County. With the new year our B. Y. P. D. and Junior League have been reorganized. Both of these groups have reported much interest and a large attendance. Our midweek meeting has also increased in attendance. During November our pastor, E. M. Hertzler, has two revivals, the Mt. Pleasant church and the Uniontown church.—Ruth V. Berkey, Windber, Pa., Oct. 26.

### SOUTH DAKOTA

**Willow Creek** church met in council Sept. 6. After dinner the business meeting was called to order and new officers were elected for the coming year. This was the last Sunday Bro. Tooker and family were with us; they left for California Sept. 8 to make their home at Empire. They have been with our church since 1902, except for about two years when they were in California. On account of Mrs. Tooker's health it was decided best for them to make their home in the west; already we have heard that she is improved. Our new Sunday-school superintendent, Mrs. Davis, has done well in getting some one to take part every once in a while. Mrs. Arms, the minister's wife from Leola, S. Dak., gave a talk on Prayer Oct. 11 which every one appreciated. We also have the promise of Rev. Harris of Ipswich to give us a sermon sometime soon. Young folks and older ones in the church have also helped by furnishing readings and music. Even though we have no minister, we are doing our best to keep the church doors open. We miss the Tooker family not only in the church hut in many other places.—Carolyn Miller, Wetunka, S. Dak., Oct. 26.

### VIRGINIA

**Elk Run.**—Our congregation met in council Sept. 12. We were glad

to have with us Brethren J. M. Foster and Abram Thomas who conducted the devotions. Short talks were given by the ministers and also kindly admonitions on the wearing of jewelry. Special emphasis was put on the wearing of the prayer veil while engaged in worship. Our love feast will be held Nov. 8. Two deacons were elected at this meeting: W. F. Masincup and J. A. Moneymaker. Officers for the coming year were also chosen: Elder, W. H. Zigler; secretary, D. H. Smith; treasurer, W. F. Masincup; Messenger correspondent, Anna Lee Smith; Messenger agent, Aid Society; adult adviser, W. H. Zigler. The evangelistic meeting which was held in August by Bro. H. D. Jones of Aurora, N. Y., was very successful. Seventeen were baptized and brought into the church.—Anna Lee Smith, Mt. Solon, Va., Oct. 21.

### WASHINGTON

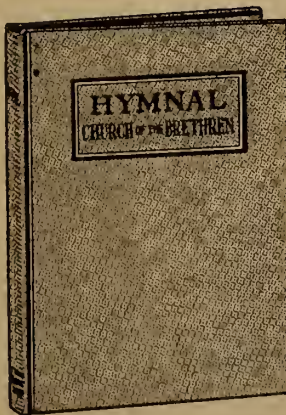
**Spokane** church held the annual election of officers at the council meeting Sept. 29. Bro. J. O. Streeter will be our elder for the coming year. Thirty-three of our group attended the Sunday-school convention at Forest Center Oct. 3. Several interesting and uplifting talks were given on the themes of Peace and Following in His Train. Plans are being made for a fellowship dinner in honor of Bro. Harry Hanson of the First Brethren church who will preach for us in the coming year. The Ladies' Aid and Men's Work have reorganized for the new year. Cottage prayer meetings are well attended and the spirit of God is truly present.—Mary Force, Spokane, Wash., Oct. 19.

### WEST VIRGINIA

**Cheat River.**—Bro. V. L. Bennett held a two weeks' meeting at Lee Bell in August. The sermons were good and inspiring. One was baptized. One was baptized at Elkins mission on Sept. 18 and one at Glady on Sept. 22. Eld. J. J. Scrogum, Edith M. Scrogum, Eld. Boyd Phares and wife were delegates to the district meeting. At this meeting the Cheat River church was divided into two separate organizations to be known as Glady and Bowden churches. J. J. Scrogum remains as elder and pastor at both places. The name Cheat River has been discontinued; hereafter church news will appear under the names Glady or Bowden.—Edith M. Scrogum, Elkins, W. Va., Oct. 17.

### WISCONSIN

**Stanley** church held their yearly love feast Sept. 21 with Bro. Lewis Hyde, our pastor, officiating. Sept. 22 the regular quarterly business meeting was held with Bro. Hyde in charge in the absence of Eld. D. D. Funderhurg. Sunday-school officers were elected for the year: Bro. Austin Tyson, superintendent and Sister L. E. Edwards, assistant. We are looking forward to a visit from our elder, Bro. Funderhurg, of Elgin, Ill., and Bro. John Heckman of Polo. The Aid Society meets every two weeks and is doing some worth-while things. At our last meeting we decided to purchase storm windows for the parsonage which has since been done.—Mrs. Jacob Winkler, Stanley, Wis., Oct. 21.



## The HYMNS and MUSIC of Your Church and School

are a most vital part in building the spiritual life of your community. That your church and school may have the very best we recommend The Brethren Hymnal, and Worship and Praise.

Both of these books have been tried and have won their way into the hearts of thousands as they meet to sing praises to their Lord and Master.

The Hymns are uplifting, the Music is stately, the Responsive Readings are well chosen. All this helps to make these two books outstanding. And they are priced right too.

But more than this. We are happy to announce that we can furnish you any good Songbook for your worship services at regular publisher's price.

Our many years of service, in which we print annually carloads of Songbooks, have put us in touch with the best in Christian Hymns and Songs. We know a good book when we see it for we have made millions of them.

If you are in need of a Church Hymnal or a Sunday-school Songbook write us. We'll gladly discuss the matter with you. And remember we can get you any book you desire at the publisher's regular price.

To provide worshipful music for your congregation is a part of our daily business. Write us.

**Brethren Publishing House, Elgin, Illinois**





## The Modern Encyclopedia

An outline of everything from A to Z. Over 1,300 pages, 22,000 articles, 1,250,000 words, 1,160 illustrations—all a miracle of completeness. Brief but pointed in every way.

A book for the home, the school, the office. A book for men, women and children. **Yes, the book for you.** Prepared for busy people who want accurate and ready information on many subjects.

Biography, history, literature, science, invention, religion, fine arts, government, geography, flowers and animals.

Five pages explaining the federal "Alphabetical Agencies." These pages alone clarify the many recovery agencies inaugurated in recent years.

Here's a one-volume encyclopedia that will answer many of the questions that daily arise in home, school and office. **The price is \$1.95.**

**Brethren Publishing House, Elgin, Ill.**

## Nothing Better

than the Books by Riley and Guest. Here's the list from which to select:

In the **RILEY-CHRISTY SERIES** you have **CHRISTY'S** illustrations which adds much to the poems. The border decorations in subdued colors are highly praised. Cloth bound.

Titles are—

When She Was About Sixteen  
An Old Sweetheart of Mine  
Out to Old Aunt Mary's  
Home Again With Me  
The Girl I Loved  
Good Bye Jim  
Riley Roses



Riley books may be had at 60c each

In **EDGAR GUEST** you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. We offer you—

Harbor Lights of Home  
Rhymes of Childhood  
The Passing Throng  
Poems of Patriotism  
When Day Is Done  
The Light of Faith  
The Path at Home  
A Heap o' Livin'  
Just Folks



Price each, \$1.25

### Other Books by Guest

You Can't Live Your Life Alone  
What My Religion Means to Me  
Why I Go to Church  
My Job as a Father  
Making the House a Home

These prose writings of Guest are equally as popular as his poetry. **Price of each, 50 cents.**

**Brethren Publishing House, Elgin, Ill.**



## 1937 Scripture Calendar

Thoroughly Religious, yet truly practical—you have only to show this nationally known and approved Calendar among your friends and neighbors to sell it—to earn extra dollars—to do a real Christian Service.

**Your Class Can Serve Your Community by Selling These Scripture Text Calendars.**

**A Worth-while Service That Brings Worth-while Profits.**

Now is the time to order your sample, to get full information for selling the Scripture Text Calendars, and to take orders for future delivery. Some one will sell these Calendars in your community. Why not you? You can do it. Do it now. **Sample copy, 30 cents. \$1.00 for four.**

## The Miracle of Preaching

By J. Edgar Park

We have here the 1936 Lyman Beecher Lectures, six in number, delivered at Yale. However much ministers have read and thought and written on the subject of preaching they find here much to stir them to renewed diligence in their great work. One could wish nothing better to our earnest, busy pastors than that they have access to this new book so full of old truths, forcefully stated. 190 pages, \$1.75.

## The Voice of Thy Brother's Blood

By Florence S. Studebaker

A short and thrilling story full of action and sound teaching. A temperance story that paints drink as it is and acts. A picture of the home where the best ideals are cast overboard. A plea for clean thinking and right living. The kind of story that will be read by all because it stirs the soul to its depths. Place this little but forceful story in your home and it will help you build the kind of home you are eager to have. Heavy paper cover, 25 cents.

**Brethren Publishing House, Elgin, Ill.**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., November 21, 1936

No. 47



Photo by E. G. Hoff

## THINGS TO BE THANKFUL FOR IN PENNSYLVANIA

### IN THIS NUMBER

#### Editorial—

Daily Devotions (C. N. E.) .....	2
Youth and the Good Life (H. A. B.) .....	3
One of Life's Great Realities (E. F.) .....	3
Like as a Shoek of Corn (E. F.) .....	3
After All, It's Up to You (H. A. B.) .....	4
A Very Interesting Card (E. F.) .....	4
Kingdom Gleanings .....	16, 17

#### The General Forum—

Thanksgiving Prayer (Verse). By Ruth B. Statler .....	5
Our Changing America. By Chas. E. Resser .....	5
Praying Hands (Verse). By Alice N. Kulp .....	5
Thanksgiving's Call to Personal Religion. By Olive A. Smith .....	6
We Must Put God Back in Our Generation. By Leander Smith .....	7
A Thought for Thanksgiving. By Wilbur M. Bantz .....	8
Ye Are the Light of the World. By Effie Roop .....	8
The Perfect Prayer. By J. G. Meyer .....	9

#### Home and Family—

Thanksgiving (Verse). By A. J. Spaecht .....	10
When Bob Gave God a Chance. By Eleanor R. Freese .....	10
The Increasing Power of Giving Thanks. By Mabel Scull .....	11
Taxes Now Due—Forty-seven Dollars and Fifty Cents. By Elizabeth R. Blough .....	11
Mother's Honey Dish. By Leo Lillian Wise .....	12

#### Our Mission Work—

What to Pray For. By I. S. Long .....	14
News From the Field (Africa).—By Modena M. Studebaker .....	14
Village Schools of India. By Anna M. Warstler .....	15
Monthly Financial Statement .....	15

#### The Church at Work—

"Songs Without Words"; These Tongues of Ours; "Was Down, Now Up"; Women and Stewardship; An Excellent Pamphlet on the Practice of Discipleship—Why Give? Share Your Experiences; Aids to Worship .....	18, 19
--	--------



---



---

## DAILY DEVOTIONS

---



---

BY CALVERT N. ELLIS

### Seed Wheat

"Except a grain of wheat fall into the earth and die, it abideth by itself alone"

Read John 12: 20-26

Monday

The harvested grain is usually divided into two lots—that which will be sold and consumed and that which will be kept for seed. The wheat which is sold and eaten will bring momentary gratification, but a grain of wheat reaches its fullest development and fulfills its real purpose only when it is put back into the ground and apparently lost. Only when it dies does it bring forth much fruit.

So it is with our lives; only one of two things can we do with them. We can use them up in personal pleasure and enjoyment or we can lose them in devotion to God and our brothers. The man who freely gives of himself not only has the most enduring influence but he has already entered into eternity. Are we eating our lives or sowing them?

*O Father, may our lives this day be a living sacrifice which is acceptable unto thee. Amen.*

### The Attraction of the Cross

"I, if I be lifted up from the earth, will draw all men unto myself"

Read John 12: 27-36

Tuesday

Only a very few persons were drawn to Christ during his lifetime. The number around the cross could easily be counted. During his life he had expended great power in teaching and healing, he had given a great body of truth, but there was very little understanding of his real mission. Only after he had made the great sacrifice, did men begin to be drawn to him.

And why are we attracted by the cross? Because it is love supreme, and love always draws. But there is even more here—the very heart of God is laid bare. We see the God and Father of all revealed in the death of his Son.

*O Lord, we praise thee for thy love. Amen.*

### Praise of Men

"They loved the glory that is of men"

Read John 12: 37-50

Wednesday

The mass of Jewish people did not respond to Jesus, but a few did. Even

some of the rulers believed, but they were afraid to have anyone know that they were followers of this Galilean. They feared the Pharisees but even more they enjoyed the praise of men. One thing they simply could not stand, and that was to be slighted by their friends. Their associates were more real to them than God.

However we are in no position to condemn these Jewish men of influence. Have I ever denied my Lord in order to keep in with a certain social set? Have you ever conveniently dismissed God when you thought that something dishonest was required?

*O Lord, give us courage to stand for our convictions whatever the cost. Amen.*

### Mysterious Providences

"What I do thou knowest not now; but thou shalt understand hereafter"

Read John 13: 1-11

Thursday

"Just wait," says the Lord to Peter, "when I am finished I will explain it all." But nervous Peter can't wait. He must know immediately or "Lord, thou shalt never wash my feet." There is so much in our lives that we do not understand and can not explain—much that seems evil and much that does not appear to be any blessing at all. And we nervously insist that our small minds must grasp the whole meaning. How can we expect to completely understand the thoughts of the Master of this vast universe?

But this is not the end. The mystery one day will be explained, we will un-

---

## WEEKLY QUIET HOUR

---

### Suffering

**Comes to Christians** as well as to those who reject Christ. Even Christ suffered in Gethsemane (Matt. 26: 36-46).

**May be caused by** our sin or by forces outside ourselves, such as earthquakes and floods (See Luke 21: 8-19).

**May be used to** develop character. Faith will not save us from trouble but will give us strength to meet trouble (2 Cor. 12: 9).

**The Lord** conquered sin, suffering and death (1 Cor. 15: 57).

**The Christian's** happiness is not dependent upon happenings, but is often in spite of happenings.

derstand hereafter. We can trust him now, because he sees the end from the beginning, and when we look back on the way we have come we will praise him for his ceaseless care.

*Lord, give us faith to trust where we can not see and courage to follow where thou leadest. Amen.*

### Divine Humility

"For I have given you an example"

Read John 13: 12-20

Friday

Can you imagine the scene? The Son of God washing the filth of Jerusalem's streets from the feet of his quarreling disciples, each too proud to be seen doing this work of a servant? And Jesus did it because he was the Son of God, revealing all the humility and loveliness that was in his heart, as an example for us.

Have you ever chosen where you sat at the love feast tables in order to be sure with whom you would wash feet? Has the feet-washing service made us more humble, more self-forgetting in our daily lives? Our Lord gave us this service for one purpose, as an example of his lowliness of spirit and the care and concern of our Father.

*Deliver us, O Lord, from selfish egoism and unworthy ambition. Amen.*

### Judas

Read John 13: 21-30

Saturday

There are many questions about Judas that I can not answer, and it will always be a mystery to me that one could have lived so close to Jesus and then betrayed him. But one thing is clear: the sin seems so enormous simply because under the circumstances we would not expect it. It shocks us to find the wickedest of men, not among the heathen, not among the dissolute and the outcastes, but within the very circle of the apostles. Judas followed Christ, but he took his sin with him.

We who read this are doubtless among the inner circle of the church, but temptation is always with us, and our failure or sin is so much greater because it is a sin against light. Our temptation will be greater because others expect us to be upright.

*O Lord, may we not betray thee this day by either word or deed. Amen.*



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., November 21, 1936

No. 47

## EDITORIAL

### Youth and the Good Life

PERHAPS you are one of those who read: "The kind of television that seems destined to reach your home soon was largely given to the world by a nineteen-year-old farm boy, working almost without money or equipment." Here is another youthful inventor making an amazing contribution to the machinery of civilization.

Of course not many from amongst our young people can hope to be another Farnsworth. Such minds may not happen more often than one in a million. But if they should occur no oftener than one in ten million, we can still have continuous and tremendous advancement in the facilities for better living.

But if not many of our young people can be Farnsworths, what then? Well, it should be some comfort to know that the world's greatest need is not more inventors. We already have a good supply of things. The real need is for high-minded persons able and willing to use all they possess for the common good. Right where you are, and with the facilities and powers you possess, you too can make a great contribution to the good life.

H. A. B.

### One of Life's Great Realities

JUST back from a funeral. The deceased was in his early fifties. Only a few days ago he cut my hair, as he had done many times before in these last twenty years. He seemed strong and in the pink of health, in the very prime of middle manhood. It wasn't in his next week's plans to lie down and die.

Too much thinking about dying is not good. There are too many other things to do. It is better to go on living gloriously, working faithfully at the task in hand. But that kind of living takes account of all of life's contingencies, makes whatever adjustments are necessary, and goes right on.

One of these contingencies is death. To ignore its stark reality and utter finality is very foolish. Better

give it the attention which its importance deserves, make proper provision for it, then forget it. What comes next doesn't matter much. Plunge in, and live, or die, as need may require.

E. F.

### Like as a Shock of Corn

To a man in the depths of despair there came a friend. The man had known prosperity. He had been well used to health and wealth, devoted sons and daughters fair. Now all were gone. Only life was left and that was wretched and could not possibly last long. But the friend said: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." And he was right.

It is the season of shocks of corn. I like it, not solely nor chiefly for its variety of color, but because it is the season of maturity. After the seed had been hidden in the ground, there came first the blade, then the ear, then the full corn in the ear. And then the shock, and more shocks, a field full of them.

Folks who have them should be thankful. This year they should be very thankful. How can they be, unless they think of those who have few shocks, or poor ones, or none at all? How can they be really, practically thankful, unless out of their more plentiful shocks, they give for those who too would like the joy of giving, but can not have it because they have no shocks to give?

Autumn, with its shocks of corn and other ripened things is the golden season of the year. It ought to make us extra glad. The joy of spring can not surpass it, nor quite equal it, for that is the joy of expectation while this is the joy of realization. That is the joy of starting on a venturesome journey, this is the joy of safely arriving.

And so we see why Thanksgiving comes in autumn. It belongs there. And this is why a human life ripening into something, of which a shock of corn is the most fitting symbol, a ripened life all ready for the picking, is special cause for giving thanks. We are thankful for



childhood and youth and early manhood, but most of all we are thankful for life full-grown, matured and mel-  
lowed. What a thrill to see it harvested, gathered into  
God's garner.

The other day we laid away the well-worn husk of a  
life like that. Eighty and two years the man had lived,  
a simple, quiet, unassuming soul, not known to fame  
but faithful in little things and full of gentle goodness.  
If it's good to see corn and apples get ripe and to be  
thankful for them, is it not infinitely better to see hu-  
man personalities get ripe and to be thankful for them?

This is a Thanksgiving plea for thankfulness for  
things of greatest worth. For shocks of corn indeed  
and all the material goods of which corn shocks are a  
type. But some folks in this year of almost un-  
precedented drouth have little or none of these. And  
for those who do have them in abundance the danger  
is all the greater that they may lack in appreciation of  
their greatest blessings. For these are always spiritual.

Not that they are vague and visionary. They are in-  
tensely practical. They may be seen and felt by sharing  
physical things with those who need them, and by using  
these things to provide the spiritually impoverished  
with the Bread of Life. They may be seen and felt by  
keeping an eye out for the saints of God who have  
grown old gracefully and thus have become, as it were,  
shocks of corn about to be called for and taken to God's  
barn.

And what if you were to become like such a shock of  
corn yourself? That *would* be something to be thankful  
for.

E. F.

### After All, It's Up to You!

AFTER all, it's up to you! Of course we are well  
aware of the fact that this is not a popular doctrine.  
But due to our limited experience, education, or pure  
contrariness, we can not escape the conviction that after  
all the gaining of the abundant life is a proposition that  
is up to you. For in the long run the better life can  
hardly be extracted from the other fellow's toil or  
pocketbook. Indeed, it is said on pretty good authority  
that people get out of life about what they put into it.

Some years ago the writer worked under a white-  
haired gentleman who was fond of saying that "you  
can't get something for nothing from nobody." And  
as far as we can tell, with this agrees what used to be  
considered the quintessence of the wisdom of the race.  
For it would be easy to go on quoting axioms and  
maxims in support of the old-fashioned doctrine that  
after all life is pretty much what you make it.

If our memory serves us right that used to be good  
Brethren doctrine. In the hard days when America  
was new it was the proper thing to stand on one's own  
feet, and even help the needy in a pinch. Look up the  
stories of pioneers or talk with old settlers. But that

was all before the something for nothing craze struck  
America and gave so many a bad attack of itching  
palms.

Wouldn't it be a topsy-turvy world if mother should  
suddenly set out to see how little she could do and how  
much she could get out of the rest of us? And if the  
rest of us should try to see how much we could get out  
of each other? And if all the good and substantial  
neighbors should decide to take a vacation at communi-  
ty expense? Well, your up-and-coming American spir-  
it—1936 model—is not so far from all that. And speak-  
ing of good times, it will probably be a good party as  
long as the sugar lasts.

The broad and easy way has its attractions. It has  
always had, and always will have. Even editors have  
imagination enough to sense the lure of such things.  
Easier ways—but at what a price! Does not even na-  
ture teach that strength of muscle and power of mind  
are the hard won results of training and discipline?  
Who ever heard of character being produced in a hot-  
house? The voice of all the past supports the general  
thesis that the things really worth while must be bought  
and paid for. You just can't get something for nothing  
from nobody!

Life is real and life is earnest. It is what you make  
it with heavy emphasis on *make*. Sons of pioneers, af-  
ter all, it is up to you. There was once an ancient  
worthy who said: "As for me and my house, we will  
serve Jehovah." With Caleb he had stood against the  
crowd. When the soft livers were dead he led a  
sturdier generation into the promised land. And so far  
as we can see, it is such a spirit, rather than that of the  
lotus-eaters, which will bring the individual the more  
abundant life and the confused nations to the better  
land.

H. A. B.

### A Very Interesting Card

AN eastern elder who loves the church and the cause  
of missions sends us a card which he found in his mail.  
From it we quote:

"Some one has been stirred with the great need for  
mission funds. We feel we can have no rest or feel hap-  
py until we give a hundred dollars, but like to give it in  
the name of the — church. We are wondering  
whether a special offering will be taken soon. Oh, we  
pray that other hearts would be touched who could give.  
We do not have much in this world but have decided to  
do without a few *things*. We would rather not tell our  
name so that *he* may have all the glory."

And he did not tell his name but we think the re-  
cording angel will find it somehow and set it down  
where it belongs. The eastern elder who sends us this  
card thought that you might possibly be one of those  
for whom the card writer prayed. That's why we pass  
it on to you.

E. F.



---



---

## THE GENERAL FORUM

---



---

**Thanksgiving Prayer**

BY RUTH B. STATLER

Dear God, for fellowship with thee,  
For wholesome, simple fare,  
For health and strength, for all things good,  
We make this humble prayer.

Tho' turkey plump and cranberry sauce  
May grace the board of another,  
This year we're thankful for thy love  
And that we have each other.

We're thankful for pine logs to burn  
When chilly grows the weather;  
We're thankful for a neighborhood  
In friendship knit together.

**Our Changing America**

BY CHAS. E. RESSER

IN days gone by young people were in direct contact with the environment in which they later had to live and make a living. For the most part it was a farming world with a purely local economy. The economic, social and political life was simple. Then a child took part in the social events of the community such as barn-raising, "bees" of various sorts, and town and church business meetings. By the time he reached the adult stage he was prepared to assume his place in public affairs without the necessity of specific training or of passing through a further stage of preparation.

Because power had not yet been applied to transportation the area of an individual's environment was restricted. For example, twenty-five miles constituted a major journey, and the round trip could seldom be made in one day. Now this is merely an hour's travel, hence a business or social trip of that distance becomes a matter of routine. Consequently the youth's world is a much bigger affair physically than it used to be, and besides now takes in both rural and urban space. But in the same measure the youth becomes spread out over a wider area, so to speak, which makes him pretty "thin" in most cases, rendering his effect on his fellows about him much less.

Today not only transportation but production, manufacture, and communication are machine performed. While this results in greatly increased leisure to satisfy the higher needs of man, it severs the child from contact with more than a fraction of affairs, and automatically makes it more difficult for the boy or girl to develop the higher elements of their life. For aside from this, it must be kept in mind that whenever human beings are brought together in large masses the lower elements of their nature try to take precedence over the higher. In consequence counterforces, former-

ly unnecessary, must be set up, so that modern youth can maintain the fundamentals of civilization won by their forefathers. Perfection of the human race is evidently far in the future and is not to be expected in this or the next generation, but without struggle advancement is impossible. For this reason all of us set a higher standard of achievement for our children than we ourselves could attain.

Present day America has little local economy left. All people must have money to buy many necessities, which in turn, explains why the depression is so acutely felt. Also, the necessity for greater amounts of money in the daily transactions of more people creates a situation made to order for the unethical. When each family produced its food, shelter, and clothing, manipulation of credits and the urge to gamble therewith, now so common in the business world, were of no effect on the average person. Further, manufacturers could not amass large amounts of money by exploitation of their fellow men.

Even if it were possible, it is doubtful that anyone would care to go back to the conditions of those days. Unquestionably our present regime gives each of us more material things we desire than the old system. Therefore, it is not a matter of trying to put society back into the colonial era of local economy in order to make the upbringing of children easier, and the grounding of youth in desirable fundamentals less difficult. Rather the church and other factors of the youth's education must so shape their programs that they may be effective in the new environment. It would seem that the public schools and colleges have directed their efforts too much toward making the youth capable of striving more successfully in the realm of material things which we crave so much. This course of action neglects the training in spiritual or nonmaterial values, to which alone mankind owes its progress upward. Without doubt Dr. Fosdick was right when he said re-

**Praying Hands**

BY ALICE N. KULP

Praying hands—clasped reverently!  
Hands from every walk of life:  
Some lithe and lean with lifting heavy loads;  
Some gentle with soothing human needs.  
Hands of every age:  
Those gnarled like sturdy oaks;  
Those wee and winsome;  
Some slender with the strength of youth;  
Some needle-pricked and pinched from tedious task.  
All hands of those who look to God and ask.  
What stories there for him who reads!  
Praying hands—clasped reverently.

Pottstown, Pa.



cently that, "Physically we already are a world neighborhood, but psychologically we are not neighborly. Society has crowded us together before individually we are fit to live together."

In several instances the Old Testament prophets urged their people to return to the nomadic mode of life in order to cure the moral ills afflicting them. That course proved impossible then and is not possible now. We must therefore set our course of action with this fact in mind. To illustrate, we may take the constant efforts being made to re-establish the family altar in city homes. The family no longer exists among true city dwellers, for which reason we can not expect the re-establishment of the family altar in that environment, much as we regret to see it pass away. On the other hand we must give thought to supplying an effective substitute. Sometimes, even when we are fully awake to the needs of the hour, we mistake the lesser for the greater. For example, several generations ago local economy of clothing production began to give way to factory-made products—for power was first applied to coal mining after it was used for transportation and then to textiles. Immediately styles were introduced so that the merchant could sell several suits instead of one. Our forefathers chose to meet the issue thereby raised by freezing the then existing clothing style of dress, rather than offset the undesirable effects of style following by a vigorous teaching program, stressing fundamental principles. In the course of time, by the operation of the ordinary processes of the human mind, this choice led to results not the most helpful to the church.

We are still confronted by situations to be met, not the least of which is our tendency to stray step by step without being conscious of it. Within the last few weeks the authorities of Washington had to stop certain money raising practices in the churches which had degenerated into straight gambling without the good people realizing what had happened. Leisure and the abundance of material things with which we are blessed give us unparalleled opportunities to cultivate the higher things of life. Instead we desire unnecessary luxuries, put emphasis on the satisfaction of appetite and strain every nerve to get those things which are not conducive to advancement of civilization or salvation.

If the foregoing statements are a true picture of our changed America, what should the Church of the Brethren do for its people? So often when confronted with such problems the temptation arises to retreat from the world and live apart from it. That is fine for the good souls thus protected from degrading forces. But such behavior hardly seems consistent with the Scriptures. If we withdraw to ourselves how can we help others? It seems logical in the light of the New Testament to attempt to live unspotted from the world,

but at the same time go and teach. If the Church of the Brethren has any doctrine or principle the world needs, it becomes its duty to teach that valuable thing with all the force God grants it. Youth must be shown the opportunity for uplift in practical service to others, and thereby acquire the stability of character which makes them good Christian Americans.

*Washington, D. C.*

## Thanksgiving's Call to Personal Religion

BY OLIVE A. SMITH

THE first Thanksgiving celebration was based on the Pilgrims' gratitude for an abundant harvest and protection from their enemies. In modern parlance it might be called a "turkey and pumpkin pie" Thanksgiving. It was intensely personal in its nature.

Today, after 300 years of Thanksgiving observances, the personal element for the Thanksgiving foundation seems vague and uncertain. Collectivism influences our thought more than we realize. So intent upon our quest for the results of a "social gospel" are we becoming that we are in danger of overlooking the demands and privileges of the gospel for the individual, as it was taught and lived by Jesus.

Thanksgiving Day reminds us once more that we are persons, human souls, each one so priceless in the Father's eyes that he can never view us as mere masses of humanity. This calls us to a better basis for gratitude than that which inspired the Pilgrims. They were conquering a wilderness. They needed—and used—material tools of conquest, needed—and used—material blessings as proof of the righteousness of their cause. We inherit the fruits of their conquest, plus hordes of enemies more deadly than theirs, because our enemies assail the foundations of spiritual life. Thus we need, as they needed, the personal consciousness of God in every day and hour of life.

"Render unto Cæsar the things that are Cæsar's," said Jesus. And would it be irreverent to imagine that he might have said, and the saying not been recorded: "I do not advise you to keep your Cæsars. But, if you get rid of them, you must do it in the Christian way, else your effort will be in vain. Do no evil in the effort to accomplish good." Jesus taught the possibility of living a blessed Christian life in spite of all Cæsars, in spite of, even because of, so-called "trouble," adversity, calamity and misfortune. Nothing is more foolish and futile than the dream that the world would be Christian if it had a different social or economic system. Christians must be Christian, regardless of systems or the Cæsars which control systems. Christians must work for better systems; but, while working, they must never cease to be grateful for every seemingly adverse circumstance and condition as an avenue of spiritual growth or development.



Paul never based his continuous celebration of Thanksgiving Day on the matter of a full or empty larder, or a smooth or rough daily pathway. His slogan was always in evidence. "In everything give thanks." Not as masses, but as individuals, each one mindful of the God who notes the loss of the sparrow. Paul harped continually on the theme of trial and tribulation as actual bases for personal thanksgiving.

Our modern leaders of religious thought are almost equally zealous for the preservation of the personal element in religious life and the function of personal gratitude. Kagawa's favorite theme is, "What Christ Means to Me." And who can accuse him of indifference to the cause of a socialized gospel? Christ has come into his life through the medium of a deep personal experience and personal consecration. He is a living monument to the spirit of thanksgiving and the blessings of so-called adversity. And, because he belongs, personally, to Christ, he is called to the work of establishing a better social and economic order.

In all his personal messages and writings, E. Stanley Jones upholds, with equal emphasis, both the individual and the social gospel. Not for a moment does he minimize those personal experiences centering about conversion, consecration, gratitude for daily and hourly guidance through every contingency which arises. Continually he warns us against a substitution of the aims of a social gospel for the actual personal relationship of the Christian with Christ. For the scores of such leaders who hold us to the personal element in the Christian life, we should, at this time, be particularly grateful.

A less eminent preacher characterizes the emphasis on personal salvation as looking at the cross, and the modern emphasis on social and economic reform as looking from the cross. It is vital that we do both, and, as all human beings are prone to ill balance, it is difficult for any person, or any age, to avoid overemphasis on certain phases of any question. Now, as in Jesus' time, multitudes of persons have an intellectual appreciation of religion. They quote its poetry, philosophize concerning its beauty and utility, indulge in its emotional healing, yet they never come to that intimate, personal relationship with the Father and the Son which enables them to say, with Paul, "Being thankful for all things."

Eugene Ware, writing of the washerwoman's faith, admitted that he could not share it, but there is a beautiful finality, and a note of wistfulness, in the closing lines of his poem:

"For the woman has a Friend  
Who will keep her to the end."

Thanksgiving Day calls us back, sweetly, but firmly, to that inner shrine of life wherein we know that, de-

spite the cruel illness of modern society, God cares for, watches over, and leads to spiritual victory, those who put themselves in his keeping. To select our selfish reasons for thanksgiving is childish. To say, with Paul, "being thankful for all things," is childlike, perhaps, but there is no better test of the possession of the Spirit of Christ than the ability to echo, in earnestness and sincerity, that saying which strikes the keynote for national Thanksgiving song.

*El Cajon, Calif.*

## We Must Put God Back in Our Generation

BY LEANDER SMITH

"God is in the generation of the righteous" (Psa. 14: 5)

TAKE God out of any generation, and that generation will soon become destitute of righteousness. In this psalm, describing a godless generation, David says: "They are corrupt, they have done abominable works, and there is none that doeth good. The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek the Lord. They are all gone aside, they are all together become filthy. . . . Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. . . . Ye have shamed the counsel of the poor, because the Lord is his refuge."

Have we not seen much that is quite like this in our generation? What is the matter with America today? Smart men use many words to explain America's misfortune, but the basic cause of every trouble that afflicts the nation is godlessness. The looting of banks, the selling of worthless stocks and bonds, cheating stockholders, racketeering, corrupting officials, stealing elections, misruling cities—every evil you can mention, from fake advertising to banditry, has its root in godlessness. There has been an anti-God movement in America, as well as in Russia. Multitudes of the American people who would not subscribe to such a movement have nevertheless forgotten their Maker. We have seen the result in the dishonesty, immorality, scandal and crime which have characterized our generation. It is generally agreed that the economic collapse was due to a breakdown of our moral and spiritual ideals.

How can the nation be saved? Not by means of laws. People are not made righteous by statute. Not by means of teaching righteousness merely. It is not enough to teach men the principles of righteousness; they must be taught to know the "God of righteousness," and yield themselves in loving obedience to his holy will. What a man is in the dark, however, depends on whether he has something inside his life whose right to command him he acknowledges, and whose commands he obeys. Whenever you find a man who can be trusted absolutely, you will find that the secret of



his reliability is an inward sense of honor, of duty, and of God.

"God is in the generation of the righteous." Only where God is revered and obeyed is it possible to secure and maintain personal, social, commercial and political integrity. If we would restore law and order in America, economic stability and social peace, we must put God back in our generation.

If we recognize God in all our business, we have the promise of "the life which now is, and that which is to come." This is the only thing that will restore the principles of the Golden Rule to our American civilization. May God hasten the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9).

The gospel has the power to subdue the fiercest hearts, and tame the most savage. When all nations shall have submitted themselves to its power, violence of every kind will come to an end, and the whole human family live together in harmony and blessedness.

*North Manchester, Ind.*

## A Thought for Thanksgiving

BY WILBUR M. BANTZ

"Thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

THANKSGIVING is an attitude toward certain experiences of life. One day each year is set aside as a festival day, in order that the universal experience of joy over the harvest may be properly expressed.

Harvest is evidence of success. After we have sown, cultivated and won over the hindrances to a crop, we stand victorious, blessed with the fruits of the harvest. Indeed it would hardly be human not to rejoice.

Life will do one of two things to us. It will either defeat us, or crown us with victory. One individual may say life is not worth the living; another may meet the hardships and say: "Thanks be to God for the victory." One is an attitude of defeat; the other refuses to be overcome.

A defeatist attitude destroys our song of thanksgiving. A few years ago, I preached the funeral of a young man who thought life had nothing for him, that it was not worth the living. He ended it by disconnecting the gas stove. The children of Israel, when in captivity, hanged their harps upon the willows and said: "How shall we sing the Lord a song in a foreign land?" They were crushed by life, and their songs of thanksgiving silenced.

The victorious attitude of life makes thanksgiving possible regardless of the hardships of living. "Thanks be to God for the victory," was Paul's attitude toward hardship. Thrice beaten with rods, stoned, imprisoned,

thrice shipwrecked, in perils of rivers, in perils of robbers, in perils of his countrymen, in perils of the gentiles, hungry and thirsty, cold and naked, or whatever, he could say: "I have learned in whatsoever state I am, therein to be content." Such an attitude leads to victory.

The Pilgrims, after the first year in the new country, having met hardships that had never before been faced, and with about one-half of their company dead, came to their first harvest, meager as it was, with thanksgiving.

The prophet, Habakkuk, declared:

"For though the fig tree shall not flourish,  
Neither shall fruit be in the vines;  
The labor of the olive shall fail,  
And the fields shall yield no food;  
The flock shall be cut off from the fold,  
And there shall be no herd in the stalls:  
Yet I will rejoice in Jehovah,  
I will joy in the God of my salvation.  
Jehovah, the Lord, is my strength;  
And he maketh my feet like hinds' feet,  
And will make me to walk upon my high places."

Paul, the Pilgrims and a prophet all looked upon life with: "Thanks be to God for the victory." These all refused to be ruled by their experience of life; but rather ruled over the experiences of life. They stand as victors.

This victorious attitude is developed through religious faith. Paul's victory, he declares, is due to Christ through God, for Christ had become his sustaining power through every trial. William James, an outstanding philosopher of the last century, lived for months at a time in tragic periods of melancholia. One whole winter he was on the verge of suicide. But there came a change. Life became happy and full of meaning. He wrote an essay on "Is Life Worth Living?" in which he attributes his changed attitude of heart and mind to religious faith.

If life is void of meaning, has no hope or seems not worth the effort, let us try deepening religious faith. Let us say: "Thanks be to God who giveth us the victory."

*Thornville, Ohio.*

## Ye Are the Light of the World

BY EFFIE ROOP

GOD, our Father, has much work for us to do. Jesus came to make it possible for us to do this work and to teach us how to do it.

Consider the church a light plant, God the powerhouse or source of power, Jesus the switch and transformer, the Christians the light bulbs. The duty of all Christians is to light the world. How can this be done? Certainly a light bulb is useless without the powerhouse, switch, transformer and current back of it.



There are other requirements too. We can not give forth good light if thickly coated with sin, and highly colored with worldliness. We must be pure, clear and clean so the light can reach far and wide. For one's candle must not be hidden under a bushel, but as a city set on a hill, that can not be hid.

When we accept Christ as our Savior, we receive the light. Here our duty begins; namely, to keep it burning and work for greater volume and brilliancy. Through Jesus we pray to God our Father for guidance, power, cleanliness, ability and endurance (Eph. 5: 8-10). For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, for the fruit of the Spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord.

It is possible for one to receive the light and then become so smudged with the world he can see no light. Let us have a complete renovating, then a recharging of the Spirit and get busy shining brightly for our Lord. Not as a signal light, but as a searchlight, chasing the darkness from the earth.

Seattle, Wash.

### The Perfect Prayer

BY J. G. MEYER

THE Lord's Prayer is often called the Perfect Prayer. There is likely more truth in the fact that the Lord's Prayer is a perfect prayer than we usually real-

ize. The prayer is simple, short, unselfish, logical, meaningful, universal and inclusive.

There are seven petitions in the prayer. The first three petitions refer to God's concerns: God's name, God's kingdom, and God's will. And is it not true that all Christians are interested first of all in hallowing God's name, in helping to bring in his kingdom, and in doing his will?

The four petitions referring to *us* should naturally come second. We want strength and guidance in order that we may do better that which is of first interest to us. In order to do our best we must not be hampered with debts and pitfalls. "Seek ye *first* the kingdom of God and his righteousness, and all these things shall be added unto you" is, therefore, fully in harmony with the Christians' philosophy of life.

The introductory phrase—"Our Father who art in heaven"—implies the doctrine of the Fatherhood of God. The petitions following respectively include the doctrines of *reverence, allegiance, obedience, sustenance, forgiveness, guidance and protection or deliverance*. In the accompanying outline, *God* is referred to as Father, King, Master, Benefactor, Savior, Guide and Deliverer. *We* are referred to as children, worshipers, subjects, servants, beggars, sinners, pilgrims and captives. And then in the majestic conclusion we acknowledge that the kingdom, and the power, and the glory belong to him.

North Manchester, Ind.

### The Lord's Prayer Analyzed (See Article Above by J. G. Meyer)

Parts of the Prayer	He	We	Doctrine
<b>Our Father</b> who art in heaven	Father	Children	Fatherhood
<b>Thy name</b> be hallowed	God	Worshipers	Reverence
<b>Thy Kingdom</b> come	King	Subjects	Allegiance
<b>Thy Will</b> be done	Master	Servants	Obedience
<b>Us</b> + bread	Benefactor	Beggars	Sustenance
<b>Us</b> — debts	Savior	Sinners	Forgiveness
<b>Us</b> + guidance	Guide	Pilgrims	Guidance
<b>Us</b> — pitfalls	Deliverer	Captives	Deliverance

For thine is the kingdom,  
and the power,  
and the glory,  
forever. Amen.



---



---

## HOME AND FAMILY

---



---

### Thanksgiving

BY A. J. SPACHT

Thanksgiving, joyful, cherished, festal day  
 We gather round this homely harvest feast  
 To render thanks to thee, our great High Priest,  
 Whose careful guidance on our earthly way  
 We crave in future days; help us to pay  
 True thanks to thee, not counting as the least  
 This meeting here of loved ones round this feast;  
 And always in our lives, dear Lord, hold sway.

Help us to know thy care; keep those we love;  
 Help us to do thy will, to strive to make  
 Life happier now for those we cherish.  
 Let faith abide and from thy home above  
 May grace divine direct us, as we take  
 Our way from earth to thee, lest we perish.

*North Manchester, Ind.*

---

### When Bob Gave God a Chance

BY ELEANOR R. FREESE

#### 1. Thanksgiving at Home

"ROBERT, come down to the bathroom and dress. Its too cold up there," called Mary Rohwer from the foot of the stairs to her son that memorable morning. "The thermometer registers four degrees below and I don't want you to catch cold during your vacation."

"You're calling to thin air, moms," answered Robert as he hurried into the kitchen. "I got up when I heard dad shake the furnace. I thought I'd see if I'd forgotten how to milk cows." Pulling off his leather jacket and sweat shirt, he walked over to the kitchen range, where the fire crackled merrily. "It is cold," he continued, "and there is a little wind. It stirs up the snow just enough to make it unpleasant. Does this weather give one an appetite! What have you got to eat? Surely smells good."

"You are not supposed to ask," Robert's mother retorted, smiling, "but I would like to have you see if Anne has awakened yet. Daddy is coming in from the milkhouse, so we will eat just as soon as she is ready. You'll have time to wash and comb your hair while she is mustering courage to make the run down to the bathroom."

"All right, mother, I'll call the infant and be ready in a jiffy."

Mrs. Rohwer was putting beautifully browned sausages on a warm, yellow platter when Robert and Anne, his seventeen-year-old sister, came running back into the cheerful kitchen. John Rohwer was already at the table for he had washed at the kitchen sink, rather than wait for an empty bathroom. His eyes smiled as he watched his youngest son and youngest daughter. The

two young people were great pals in spite of the fact that they were constantly teasing each other whenever Robert came home for his vacations. Robert, who was a college senior, almost twenty-two, found that Anne, who was a high-school senior and proud of the fact, was fertile ground for his teasing, which made it all the more fun.

"Goody, Bob, mother has waffles and sausages for breakfast. Now I know why I am so glad you can come home for a day now and then! Usually mother insists that I have a dish of hot cereal. She says it's so much better for schoolgirls. And, of course, she's right. But I do enjoy my waffles. Say, mother, please, may we have them every morning while Bob is home?"

Mrs. Rohwer smiled indulgently at her youngest, and then answered in the tone of one solving a grave problem: "Well, let me see. He will be home until Monday. That's three more days." She laughed and rumpled Anne's auburn head. "Yes, I'll make them for you, if that's what you crave so much. But please don't start worrying about getting fat."

Presently Bob gave a deep, satisfied sigh. "Mother, this is the best breakfast I've eaten since the last one I had under your roof. No kidding, you are some cook."

Mrs. Mary Rohwer's face flushed with pleasure. "I hoped you would like it."

John Rohwer got up from the table saying, "Now that the sun has broken through the clouds, the wind seems to have died down. I thought for a while this morning that we were going to have an old-time blizzard. I am going to town this morning, son; do you want to come along? It is too cold to do any pruning, and I would rather wait until the weather moderates a little before I start sawing up those logs."

"I thought I would like to go hunting today, dad," Bob replied. "Paul Mason said that he saw some mallards out around Hidden Lake. I greased my boots yesterday so I think I'd like to tramp over there and try my luck."

"If you get any pleasure out of hunting on a day like this," answered John, tolerant amusement in his voice, "go ahead, and good luck. You will have a cold day at best. The snow crackles so underfoot that you will probably not see a duck all day. But you boys go ahead. Three miles is a nice tramp, at least, and the air will do your spirits good."

Good-naturedly Bob complained: "You would put a wet blanket on it. You and Paul would make a good team. He says that I would tire him out tramping and then freeze him while I waited for a duck to appear."

Mrs. Rohwer looked troubled. "Isn't Paul going with you? Do be careful, then, son. I wish you weren't



going alone. I'm so afraid of guns. They seem like tricky things to me."

"That's just because you have never learned to shoot them," soothed her son. "Don't you go to worrying now. There's no danger, really. I promise not to do any damage to any farmer's pet cow. I'll look very carefully before I fire at anything. That's it, smile; that's the old spirit. You look more like yourself now. I'll bring you a duck and we will have it for Sunday dinner."

"Well," answered his mother, "there was so much turkey left over from our Thanksgiving dinner that I fear that we will be almost a week in eating it. If you do get one, though, we can hang it up. It would keep for weeks in this weather. I'll fix you a lunch to take along, but come home early. I'll have a good, hot, dinner waiting for you."

An hour later Robert whistled gaily as he strode through the crisp, white snow. The sky was clear, the sun was bright, and the air was sharp and exhilarating. Before him the snow sparkled like a sea of crystals and diamonds.

"It is a good thing that mother thought to give me my colored glasses," Bob thought as he fished around in his pocket for them. "I'd be seeing double before I had gone a mile. Then I couldn't see to hit a barn wall, much less a flying bird."

Several times Robert Rohwer stopped to swing his arms and stamp his feet to keep from getting too cold. He ran down one slope shattering the cold silence around him with several college yells. He was young and life was a thrilling adventure. Yelling was a good way to let off pentup "steam." Furthermore, it helped to express his exhilaration, his pure joy of being alive, young, blessed with good health, and surrounded by a host of appreciative friends.

"Just one more year and then I will be on my way

to medical school! The time will go fast," he exulted aloud, "and before I know it, almost, I will have served my internship. Joy! It won't be long until I hang out my shingle. I can even see it, *Robert Peter Rohwer, M. D.* It would be fun to come back here and practice. This community needs a new doctor, too. Dr. Greenfield has been here thirty-five years now. He's a rusty old fellow."

"Oh, of course, I think you were a spanking good doctor in your time," Bob soliloquized, as he walked briskly up the hill beyond which lay the lake. "You are a little old-fashioned now, however. Another thing, you let people get the best of you simply because you are too kindhearted and listen to all their tales of hard luck when your bill falls due. Still, I'll bet there are a lot of honest folks who wouldn't have anyone else but you for love or money. I know mother wouldn't. She thinks that no one could have done such a good job of bringing her flock into the world. Just the same, there have been a lot of changes in the medical field since you started to practice."

*Brewster, Wash.*

## Taxes Now Due—Forty-Seven Dollars and Fifty Cents

BY ELIZABETH R. BLOUGH

"LET'S ask her; Aunt Deborah knows, if anybody does, what to prepare for a good picnic supper."

Jennie Brandt made this suggestion and immediately she and Arlene and Annie bent their steps towards Aunt Deborah's house. They were the committee on refreshments, but they went for help where most committees went for counsel and assistance. Aunt Deborah, like the "lady with a lamp in her hand," was always being called on. She was the one woman who gave glory to the quiet tenderness with which she always shielded another. The new bride always came to her for a recipe, then Aunt Debbie went with the bride to her home, to make sure that the piecrust was short enough, and the oven hot enough to bake the pie. The minister confided his troubles to her and gained courage from her soul. The doctor took her with him to see Liza Sperry, who had no desire to get well. She began improving and was out of bed soon after Aunt Debbie went to see her regularly.

Girls not yet in high school came to Aunt Deborah to share with her their knowledge and experience; she listened and advised, when their mothers were too busy to become interested. Evelyn Conover, the leader of the gay set, stopped often to talk over the social affairs of Pine Run. Jake Carter, the toughest man in town, revered her. He was sure that their Gerald would have died if Aunt Debbie had not watched over him when he had diphtheria. She always stood by them through sickness. Perhaps it was strange that Jake, and not the

## The Increasing Power of Giving Thanks

BY MABEL SCULL

REMEMBER that Jesus gave thanks before he raised Lazarus and before he fed the five thousand. The average person saves his thanks until after he has received a favor and sometimes forgets to say thank you even then.

Giving thanks is a form of asking a blessing. It is said that "faith apart from works is barren." All good things that we can possibly desire have been prepared for us from the beginning of time. God in his love for his children created thought of everything needful for their good.

Truly we have much to be thankful for that we are aware of, but there is much more to be thankful for that we shall discover as we become more thankful.

*Pittsburgh, Pa.*



minister, nor her close friends, was the first to observe that Aunt Deborah was troubled. Of course it must be something about money and Jake asked her whether there was something he could do for her, but she replied: "It is so kind of you, Jake, but I can only thank you; there is nothing you can do." The very look of pain convinced him that he was right, if he only could help her.

She had the beauty which age brings to some faces, her eyes looked into yours with a loving regard. She had that peace which passeth all understanding as she ministered to those about her. She and her daughter, Emmaline, were in their living room, where the wood-fire crackled and sang and brought out warm colors in the rugs and pillows. But, now Aunt Deborah's eyes were as bleak as the storm outside.

"Perhaps we'll not even have a home when Thanksgiving comes," she murmured softly. Her husband had always said: "Keep your home, whatever you do; have your own home—"

Emmaline was dark and slender, she had had to give up her position as stenographer on account of a nervous breakdown. They had some stocks and bonds, but the checks had become smaller, then most of them had ceased altogether. They had kept some boarders, but recently there were no boarders. The forty-seven dollars and fifty cents were overdue; how could they raise the money? Aunt Deborah shivered as if from cold. She was entering her life's November. The winter had come.

"Mother, oh, do not be so discouraged," pleaded Emmaline. "Surely we'll have some boarders; I put your Rose-of-Sharon quilt on the bed. The room is lovely, some one will want it."

The gray pallor which comes to old faces made her look pitiable as she mused on the past. "We had close times when you were a child. Once when your father was laid up with a broken leg, I tried to make some money, raising chickens and turkeys. I used to feel so bad to leave you crying while I hurried out to feed them, yet they were well tended. We were going to sell them at Thanksgiving time. Then one morning I came to the barn and there was not one to be seen. All gone, stolen. Yes, that was the time that your grandfather came and paid those taxes for us, that was the hand of the Lord."

"Mother dear, He will provide; come with me now." And Emmaline led the way to her mother's bedroom. Emmaline prayed earnestly, "Our Father who art in heaven, we have never doubted thy power. But now we are afraid; the shadow of the poorhouse falls upon us. Do thou help us. We ask it in the name of Jesus."

The next morning Emmaline was working in the yard, she was attending to the bulbs and raking leaves; her lawn was as sightly in winter as in summertime.

She glanced up to see Jake's battered flier at their gate; Jake and a gentleman were coming to the house. What Emmaline had not seen was Jake's interest in their taxes, forty-seven dollars and fifty cents overdue. Well, he understood that they were distressed and some one should come to the rescue. He had been looking for prospective boarders and this morning had come across the right man. He knew that the quiet restfulness of the house would make its own appeal. Trust Emmaline to do the rest; she took him into the room. He liked the plain good furniture, chairs built for comfort, an innerspring mattress, new and substantial.

He turned with a smile, "My wife needs a country place like this. We usually pay thirty-five dollars apiece for a month's room and board."

This was like manna direct from heaven. Emmaline was almost breathless as she replied, "Yes, oh, yes, that will be satisfactory." Seeing the relief which his coming had brought, he added, "I'll pay you fifty dollars now, to hold the room for us; it will go towards the first month's payment." Jake had urged this upon him, saying: "You'll be all right and they need the money."

Emmaline laid the tax money into her mother's hands. Aunt Deborah's sweet old voice faltered as she said, "Lord, thou hast been our dwelling place from generation to generation; once again thou hast delivered us. Oh, Emmaline, what a precious Thanksgiving Day we are going to have!"

*Hatfield, Pa.*

## Mother's Honey Dish

BY LEO LILLIAN WISE

MA was putting the breakfast on the table. According to a long standing custom, the Ferris family still eat a hearty meal at the beginning of the day. Jud Ferris sat in his chair, one work scarred hand resting upon the edge of the table. That hand spoke in eloquent terms of strength, kindness and nobility of character.

But although it was early day, Jud Ferris felt utterly weary. He could not recall the time when his spirit had been so depressed. It was as if the harrowing experiences of the summer still crushed him, early floods that gave way to drought which could only be spelled with capital letters. The pressing demands of creditors for money. All had taken such a heavy toll of his courage.

Ma sat across the table from him; Ann, their youngest child and the only one within the home circle anymore, sat at her father's left. Jud asked the simple blessing and fell to eating in silence, a thing so unlike him. Ma smothered a sigh, she was recalling the eager young man he had been. It was Ann who broke the silence.



"Seems funny that Thanksgiving is here," she began. "All week I've had to pinch myself to realize it. But the second graders, bless their jolly hearts, pinned up turkeys—fat and lean, some fearfully cut from red paper. And they chanted their Thanksgiving pieces until the most hardened creature would surely know what day the nation is celebrating!"

"Kids have short memories," Jud Ferris mumbled. He was discouraged truly.

"And what a blessing it is, pa!" It was so unlike ma to speak up that way that both pa and Ann looked up in surprise.

"And we should pattern after them a bit," there was an unusual flush to ma's withered cheeks. "Jud Ferris, you know as well as I do that seasons come and go. I wouldn't be afraid to bet on it that when you were a little tad your mother told you that folks have to take the bitter with the sweet!"

She looked at him a bit defiantly, as if challenging him to deny her. Passing the bread to him she spoke up again.

"This is Thanksgiving Day! Don't you dare forget it for one single minute today! When the grandchildren come in today you help them to name over the things we have to be thankful for. Time enough after they are gone to be gloomy."

And with that she hastily left the table and went out to the kitchen. For to tell the truth, ma was on the very edge of crying. Hadn't she been discouraged? She had made garden, and had it dry up. She had tried to raise chickens and ducks, and then the foxes sneaked up and riddled the flock. Her hopes for fruit were in vain. Yes, if any one had a reason to be gloomy, she thought, it was ma.

Jud and Ann looked at each other a bit dismayed. Jud had never dreamed that his wife could be quite so stirred. He moved uneasily in his chair. But as old Grandma Felkner used to say, "There's no time to set," so they had to stir about doing up the chores and preparing for the dinner.

It seemed no time at all until the children and their families were coming. The first of course was Len and his rollicking brood. Then it wasn't long until Dave and his family came in.

"Hello, everybody," said Kate, who always comes with a smile upon her face. "And pa," her dark eyes sparkled, "I've a surprise for you!"

"A surprise for me?" said pa rather amused. But as she passed over a bulky package to him somehow the smile faded, a mystified look came upon his countenance.

The others crowded round him watching as he untied the string and carefully removed it. His hands trembled as he slowly took off the papers. Then he stared. The others were silent.

Finally he gasped: "My mother's honey dish!" "It was a large dish made after the Staffordshire pattern, six-sided with a lid topped by a knob. Pictures of Biblical scenes in a dainty soft blue decorated the dish both inside and out, along the edges and even around the bottom edge.

"Kate, tell me," the man pleaded, "how did you come by this?"

"Well, pa," Kate said the words thoughtfully, "it was the queerest thing. I had been having a girl help me for a few days. Then yesterday when I took her home her old grandmother asked me who I was before I was married. When I told her it seemed to give her a start.

"Then she asked if I was a granddaughter of Mary Ferris. I told her, yes. Then the next thing I knew she was bringing me this dish. Said it had belonged to grandma. And that she was a sister-in-law to Kent Carr. After his wife had died he had asked her to take care of this dish. She didn't know how to get it to him, thought you should have it."

The smallest grandchild leaned against pa's knee. The others crowded round about him. He lifted his face in reverence.

"I haven't laid my eyes on this dish for more than fifty years," his eyes were moist. "A few months before I was born my mother purchased two deep dishes, this one and the old flowered one that she always called 'Jud's dish.' And you've seen that one many and many a time." His children nodded.

"This one she used for honey," his tone was soft. "When Lydia, my only sister, was married my mother gave her the honey dish. Lydia was only twenty years old when she died. Her husband sent home quite a few things, but he didn't send this. I suppose he gave it to his sister-in-law for safekeeping and then forgot about it."

He patted the dish much as if he might have been touching the hands of his mother and the little sister who had died so young. It was Ann who said softly:

"Isn't it queer how the animate things perish and the inanimate remain! Grandma bought the dishes, her daughter had this one a little while and she was gone. But after all these many, many years the two dishes have survived."

"Queer?" said Jud Ferris. Then he began telling of a Thanksgiving Day when he was small. At noon the dish sat in the place of honor with honey in it! And ma rejoiced within her heart, for somehow the coming of the dish had been like a tonic restoring faith, hope and love to pa's soul. He could now send his family away girded with strength for the battles of the coming days. And peace reigned within the four walls of the home.

*Bellefontaine, Ohio.*



---



---

## OUR MISSION WORK

---



---

### What to Pray For

BY I. S. LONG

*Week of Nov. 21 to 28*

ANKLESVAR is the third oldest station of our India work.

Bro. D. J. Lichty has been in India for about thirty-four years. He has been a builder of bungalows, village houses, and church houses. Moreover, he has been an evangelist and an overseer of churches. Besides this,



Brother and Sister D. J. Lichty

he spends much of his time trying to arouse the churches of our entire field to rise up to their opportunity both in self-support and in self-propagation. We all appreciate his work and faithfulness.

Sister Lichty is his worthy helpmeet in every good work. Her face aglow with the love of God and souls, wins and draws many of her Indian sisters to Christ.

Bro. P. G. Bhagat is minister and elder of the local church, and a most inspiring leader and teacher of others. His influence throughout the mission and church is felt for good.

Brethren Mithalal Umthabhai, Laxman Kevaldas, Timothy Lalsing, and Amratlal Mohanlal are ministers. The latter three are village pastors, and the first is an elder and also has charge of a gospel depot in the market place at Anklesvar.

In this district is a population of upwards of 100,000 to be evangelized. The people are mostly the hill tribes. Moreover, there is a small population of untouchables near by who are looking wistfully toward the Light of the world. May they find him!

I suggest that you pray for:

1. Brother and Sister Lichty, that they together may succeed in awakening the church to her great opportunity today. Pray that the church may be a witness with power both to high castes and low, that she may "put no difference between us and them," as the apostle says, but may be ready gracefully to receive into her fold both high and low. For a church made of hill

tribes mainly, to rise up to receive high castes, and yet be humble enough to receive into her fold outcastes, "All one in Christ," is an achievement of the first magnitude, you should remember.

2. Pray for the gospel depot elder and the village pastors, that the eyes of their understanding may be enlightened, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward. What a prayer of Paul's! Pray for these useful men. Do it earnestly, for his sake.

3. Pray for P. G. Bhagat, who is a godsend to the India church, that he may continue well in body, and so go on and on in his forceful way guiding others and influencing many for good.

4. Pray for Sister Lichty having such a large field of labor as she has. Pray that her labors of love may be abundantly blessed of high heaven. We all need to remember the saying, "The hand that rocks the cradle is the hand that rules the world." This is a proverb as true out east as it is here at home. The women of the east need Christ far, far more than they do in the west, if that be possible. Pray that eastern women may be led to Jesus, the Friend of women and children, as no other prophet ever was or is.

*Baltimore, Md.*

---

### News From the Field

AFRICA

Garkida

BY MODENA M. STUDEBAKER

#### Missionary Sunday

The true harvest from new Christians' lives comes when these same Christians wish to reach out and tell others of the joy they have found. The little mud church was packed on Missionary Sunday. The black schoolboys in front, with the men behind them, crowded one side of the church. The girls, women and babies filled the other side. They listened attentively to the earnest missionary sermon by Bro. Bittinger. After the message, a blackboard was brought out, showing a map of the villages surrounding Garkida. Several of these villages already have Christian workers in them, but many still do not. One village has been calling for a teacher for several years, but no one was ready to go. Now the call came again and the church was asked if they would like to take on the support of two new village workers. It means digging deeper into Bura pockets (and Bura pockets really contain very few coins) to pay the new workers. But when Thlama, a young Christian, appealed to the church members, quite a number of the men raised their hands that they would help support more workers. Thlama felt that surely everyone had not understood, or all would have responded. So he made the plea again for support. Then more did respond. The tithing envelope system is



just now being revived here, and we pray for increased and joyful giving among the church members.

### Injectons

Sixty of the schoolboys are in the group which is now being injected every third day for the next month, for schistosomiasis. This is a disease which is caused by a parasite which inhabits the small veins. It often causes severe dysentery, and may even cause death. This extra work makes a very heavy program for the doctor at present. It is rather disheartening work, too, for the chances are that the same school children will become reinfected and have to be treated next year for the very same disease. Of course the star of hope to which we are hitching our wagon is, that after several years of having to go through the same treatment, for the same disease, and receiving the same instruction on how to avoid reinfection, the black lads may finally heed the advice: "Boil every drop of your drinking water." Simple? It sounds so, but actually boiling all their drinking water proves to be quite a Herculean task for the natives. Few of them as yet have followed the advice literally. So schistosomiasis still runs rampant. But we shall continue to work for the future years.

### Women's Work

The women's health clinic recently started by Mrs. Bittinger is already proving an attractive and helpful feature to the Bura women. About twenty of the Bura mothers gather each Tuesday afternoon in one of the new ward buildings at the hospital. They have had a practical demonstration of two contrasting compounds—the one dirty and littered, and one neatly cleaned. Practical native filters for filtering drinking water have been demonstrated and discussed. All the pregnant women have been visited and urged to come for prenatal care. The women are responding in a splendid fashion, and are incidentally getting the "hospital habit" by coming weekly to the hospital for the meetings. Mrs. Bittinger plans to put on an intensive drive to get the mothers to put clothing on their babes during the coming cool season. This is to avoid as much as possible the heartbreaking list of Bura babies who die from pneumonia. Already one tiny baby has died this season. We pray that these meetings may arouse the Bura mothers to more intelligent care of their wee black babies.

Garkida, Africa.

## Village Schools of India

BY ANNA M. WARSTLER

### Part I

A Supposed Conversation Between a Missionary and a Church Member in America

**Mr. Young**—I have just read again the statement which I have often read, that literally thousands and thousands of children in India are not in school, and that the masses of people are illiterate. What is the reason for such a condition? Does not the government support schools as it does in our country? Just what is the reason for this illiteracy?

**Missionary**—Yes, the government does support schools in many villages but not in nearly all. Some of the reasons why so many villages are without adequate educational facilities, are these:

1. Although the control of affairs in India is in the hands of the English, nevertheless the British government has turned over the educational department to the Indians and they are at liberty to carry on this program as they like. Now it so happens that most of the officials in this phase of

the work are Hindus or Mohammedans. There is a reason for that. Most of the educated men in India are from these classes. The lower castes and aboriginal tribes in India have not yet produced the intelligentsia of India. Since the Hindus and Mohammedans are most highly educated it is only natural that they should be in control.

And so, being in charge of the educational program they are usually more interested in their own castes and families than they are in the low castes and aboriginal tribes who are unclean to them. Naturally they provide schools for those in whom they are most interested. Sometimes it is most difficult for such officers to consider an educational program for a section where their own caste or kin do not live.

2. Then there is a feeling in India that the lower castes of India are destined of the gods to be servants and the slaves of this land. The higher castes, so to speak, are the chosen people, and the others are of no account. With such a heritage in thinking, it is most difficult to get interest aroused

(Continued on Page 20)

## Monthly Financial Statement

During the month of October contributions for the Conference Budget and all general Boards and agencies included in the budget totalled \$10,914.57. The total received for the year beginning March 1, 1936 was \$99,680.03, detail as follows:

	Receipts for October	Total receipts since 3-1-36
World Wide Missions .....	\$ 1,736.33	\$ 14,816.29
Student Fellowship Fund .....		460.39
Women's Work Project .....	996.83	4,671.79
Home Missions .....	55.60	449.14
Foreign Missions .....	369.63	2,195.72
Junior League Project .....	149.20	582.88
Intermediate Project .....	31.60	67.25
India Mission .....	82.19	836.69
India Native Worker .....		123.62
India Boarding School .....	43.20	295.58
India Share Plan .....	199.65	1,038.93
India Missionary Supports .....	403.38	8,932.61
China Mission .....	46.75	682.77
China Native Worker .....		70.83
China Boys' School .....		7.50
China Girls' School .....		49.83
China Share Plan .....	53.75	293.50
China Missionary Supports .....	849.11	6,311.01
South China Mission .....		75.00
Africa Missionary Supports .....	1,872.49	6,199.25
Africa Mission .....	291.42	2,408.83
Africa Share Plan .....	37.75	380.11
Ministerial and Missionary Relief Donations..		100.00
Africa Leper .....	50.00	93.00
Conference Budget Undesignated .....	1,721.07	40,559.98
Conference Budget Designated for—		
Board of Christian Education .....	30.03	3,021.09
Bethany Biblical Seminary (at Elgin) .....	1,117.78	2,510.21
Bethany Biblical Seminary (at Chicago)....	618.31	1,547.49
General Education Board .....		73.46
American Bible Society .....		22.00
Conference Budget Share Plan .....	65.00	199.35
Youth Services .....	93.50	603.93
Total Budget items .....	\$10,914.57	\$ 99,680.03
Non-Budget items—		
China Famine Relief .....		18.20
General Flood Relief .....		193.05
Special Peace Fund .....	143.11	2,527.07
	\$11,057.68	\$102,418.35

The following shows the condition of General Mission Board foreign and home mission finances on October 31, 1936:

Income since March 1, 1936 .....	\$ 86,596.70
Income same period last year .....	64,703.54
Expense since March 1, 1936 .....	99,465.98
Expense same period last year .....	108,686.55
Mission deficit October 31, 1936 .....	23,300.46
Mission deficit September 30, 1936 .....	20,723.28
Increase in deficit during October, 1936 .....	2,577.18



## KINGDOM GLEANINGS

### Calendar for Sunday, November 22

**Sunday-school Lesson**, An Ambassador in Chains.—Acts 28: 16-24, 30, 31; Rom. 5: 6-11.

**Christian Workers**, I Am Thankful.

**B. Y. P. D.**, Christ in the Life of the Community.

**Intermediate**, Deciding for Ourselves.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in the Stonerstown church, Pa.

**Thirteen** baptisms in Ambler congregation, Pa.

**One** baptism in West Conestoga congregation, Pa.

**Thirty** confessions in Troutville church, Va., Bro. Coffman, evangelist.

**Five** baptisms in Richardson Park church, Del., the result of personal evangelism.

**Four** baptisms in the Ross church, Ohio, Bro. John Good of Springfield, Ohio, evangelist.

**Sixteen** baptisms in Astoria church, Ill., Bro. I. D. Leatherman of Lanark, Ill., evangelist.

**Ten** came into the First church, Roanoke, Va., Bro. E. S. Coffman of Elgin, Ill., evangelist.

**Four** baptisms in Schuylkill church, Pa., Bro. Jesse Whitacre of Shamokin, Pa., evangelist.

**Thirteen** baptisms in Pleasant Hill church, Ohio, Bro. Es-sick of Circleville, Ohio, evangelist.

**Eight** baptisms in Green Hill church, Md., Bro. J. S. Rit-tenhouse of Easton, Md., evangelist.

**Two** baptisms in Central Plains congregation, Va., Bro. H. H. Moyer of Reading, Pa., evangelist.

**Eighteen** added to the Skippack house, Mingo congrega-tion, Pa., during recent special efforts.

**Thirty-five** baptisms in the Dixon church, Ill., Bro. Edw. Stump of South Bend, Ind., evangelist.

**Thirty-five** baptized in South Beatrice church, Nebr., Bro. L. A. Walker of Adel, Iowa, evangelist.

**Five** baptisms in Boone Chapel church, Va., Brethren J. A. Naff and Frank Layman, evangelists.

**Ten** baptisms in Dry Creek church, Iowa, Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Five** baptisms in Mountain Dale church, W. Va., Bro. Henry H. Glover of Clifton Mills, W. Va., evangelist.

**Six** baptisms in Co-operative Brethren church, Columbus, Ohio, Bro. Grant McDonald of Canton, Ohio, evangelist.

**Eight** baptisms in Oakton church, Fairfax congregation, Va., Bro. Edgar Rothrock of Pomona, Calif., evangelist.

**Five** baptisms in the Spring Creek church, Iowa; one bap-tism during meetings held by the elder, Bro. J. A. Eddy.

**Nine** confessions in the Bradley house, Manassas congrega-tion, Va., Bro. O. R. Hersch of Manassas, Va., evangelist.

**Three** baptisms at Diamondville and one at Purchase Line, Manor congregation, Pa., Bro. Dorsey Rotruck, pastor-evan-gelist.

**Eighteen** baptized and one received on former baptism in Madison Avenue church, York, Pa., Bro. M. A. Jacobs, pas-tor- evangelist.

**Three** added to the Belmont church, Va., Bro. G. A. Mau-pin of Free Union, Va., evangelist; one baptism, the result of a former meeting.

**Seventeen** baptized and four reclaimed in Little River church, Elk Run congregation, Va., Bro. E. A. Lambert of Cherry Grove, W. Va., evangelist; two baptisms previous.

**Nine** united with the Blue River church, Ind., Bro. C. H. Deardorff of Ashland, Ohio, evangelist; two others previous.

**Thirteen** baptized and four reclaimed in Knobley church, W. Va.; five baptized in White Pine church, W. Va.; three baptized in Harness Run schoolhouse, Knobley congrega-tion, Bro. B. B. Ludwick of Quakertown, Pa., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. H. C. Eller**, the pastor, Nov. 15 at Brownsville, Md.

**Bro. B. F. Waltz** of Hershey, Pa., Nov. 15-29 at Reading, Pa.

**Bro. B. N. King**, the pastor, Nov. 26 in the church at Sterling, Ill.

**Bro. Chas. Oberlin** of Peru, Ind., Nov. 30 in Wabash coun-try church, Ind.

**Bro. J. Edwin Jarboe** of Syracuse, Ind., Nov. 22 in the Mexico church, Ind.

**Brother and Sister E. S. Coffman** of Elgin, Ill., Nov. 16-29 at Winter Park, Fla.

**Bro. D. D. Fleishman**, the pastor, Nov. 15-22 in the Dallas Center church, Iowa.

**Bro. B. W. S. Ebersole** of Hershey, Pa., Nov. 22 at Fred-ericksburg house, Pa.

**Bro. S. M. Lehigh** of Hanover, Pa., Nov. 29 at Prices church, Antietam congregation, Pa.

**Bro. D. W. Kurtz** of Bethany Biblical Seminary, Chicago, Ill., Nov. 12 at Ozark church, Ozark, Mich.

\* \* \* \*

### Personal Mention

**Bro. Frank E. Hess and wife** of Goshen, Ind., did some-thing last week which we wish more Messenger readers would do when they come to Chicago. They came on out to the Publishing House to see the place and people.

**To Eld. P. R. Keltner and wife** of Freeport, Ill., we dare to extend our readers' congratulations as well as our own. Oct. 31 was the fifty-eighth anniversary of their marriage. Sister Keltner is in her seventy-seventh year and Bro. Keltner in his eighty-fourth.

**Sister June Yearout**, "the twenty-year-old Rocky Moun-tain evangelist," granddaughter of the late Eld. Charles M. Yearout, is now actively at work in the evangelistic field. She has an open date in January and also one in February. Address her at Ajlune, Wash.

**Sister Amanda Fahnestock**, though now within two mile-stones of her fourscore, still teaches her class in the Mc-Pherson Sunday school. She has been at it for nearly half a century and they don't want her to quit. Do you know any good reason why she should?

**No, Bro. Geo. L. Studebaker** of Muncie, Ind., does **not** need your sympathy, as our good intentions led us to say last week. We were wrong, for before you could read those words, he had been reunited with his loved and lost com-panion of more than half a century. They were separated only thirteen days. Tuesday night, Nov. 10, following a meeting at the church, he was about to cross the street on his homeward way. He was hard of hearing and in the darkness stepped into the path of a passing car. He was ap-parently killed instantly, as the neck was broken. Was this God's way of answering his earnest prayer that he might



not need to linger long alone? Here is a tragedy strangely mingled with beauty and loveliness. We are to have soon a suitable account of the long and useful lives of this noble pair of God's faithful servants and their home-going almost together.

**Bro. E. M. Fasnacht**, pastor of the Bethel church of Eastern Colorado, was one of a group of visitors brought to us by the Wagoner bereavement, being himself fiancé of the departed one. Also in the party were Bro. Paul H. Heckman, now a Bethany student, and his sister, Mrs. Grace H. Gottman of Center, Mo.

**Sister J. Hugh Heckman**—by that designation you'll understand at once just who she is—was a welcome visitor at the Messenger offices, but we could not be glad for the occasion of her coming. She had come from her McPherson home to share and lighten a little the burden of grief which had fallen upon her kindred in the passing of Sister Wagoner's "Jo," as mentioned in last issue. She knows how for she has tasted of the bitter cup herself.

\* \* \* \*

### Miscellaneous Items

**The First Church of the Brethren** at San Bernardino, Calif., will hold a love feast on Nov. 22 at 7:30 P. M.

**The Danville church** of Northeastern Ohio is celebrating the twenty-fifth anniversary of the remodeling of the present building on Dec. 6. Bro. J. Oscar Winger will be present to bring two messages for the occasion. The anniversary sermon will be given in the morning, followed by a basket dinner, and an afternoon program beginning at 2:00 P. M. Former members, friends and members of neighboring churches are invited to be present.

**A Pennsylvania pastor** writes that his church "desires to make a canvass to get 75% of our homes to take the Messenger. Our young people who are undertaking the project desire to have some copies of the Messenger for publicity."

### With Our Schools

#### Bethany Biblical Seminary

**Professor Forrest L. Weller**, instructor in sociology, spent Oct. 19 with the church at Lanark, Ill., as speaker at their Bethany Day services.

**Professor H. H. Nininger**, formerly a member of the McPherson College faculty, and a widely-recognized authority on meteorites, gave a very interesting lecture, Oct. 22, on "Our Stone-Pelted Planet."

**The students and friends** of Bethany were privileged to hear, on Oct. 20, in the Bethany chapel, a masterly address by Dr. Brauer of Germany. His address on "Religious Conditions in Germany Today" was very enlightening and challenging.

**The Faith Players**, a dramatic organization of the First church and the seminary, presented a gripping and realistic one act peace play, "The Pawns," Nov. 11, in John Naas Hall. The production was a part of the Armistice Day program.

**Bro. Chalmer E. Faw**, of the Seminary class of '36, who has remained with us as instructor in New Testament Greek, has filled several speaking engagements among the churches in the interests of the Seminary and of peace. These engagements included the Rossville (Ind.) church; the Second South Bend (Ind.) church; and a Young People's Peace Rally at Rice Lake, Wisc.

We pass this request along to say that sample copies of the Messenger and the free literature describing our club subscription plan will be most cheerfully sent to any church preparing for a Messenger canvass.

**The Department of Commerce** at Washington is now gathering information from religious bodies for the forthcoming census. Officers of state districts are now receiving blanks to be filled and returned to Washington. It will expedite matters if each one receiving such blanks will report promptly. By doing so the officers will aid the government, save expense in taking the census and show themselves worth citizens of a good government.

\* \* \* \*

### In the Messenger Twenty Years Ago

**Bro. Omer B. Maphis**, whose former address was Brookville, Ohio, should now be addressed at 3435 W. Van Buren St., Chicago, Ill.

**Bro. J. E. Miller**, Sunday-school Editor, is attending Sunday-school and other sessions of the Winona Assembly this week at Winona Lake, Ind., securing some needed recreation and gathering fresh inspiration for his work.

**Bro. E. L. Craik** of the faculty of McPherson College, on leave of absence for graduate study in the University of Kansas, will, after a brief vacation this month, resume his work in the University. He may be addressed at 1320 Vermont St., Lawrence, Kans.

**We regret to learn** that Bro. Lafayette Steele of Walkerton, Ind., vice-chairman of Sunday-school Board, is at this writing in the hospital, under treatment. We are sure that the prayers of the entire Messenger family will be offered in his behalf that ere long he may be restored to health.

**Bro. J. Hugh Heckman** of the faculty of Bethany Bible School was a welcome Messenger office visitor last Monday. He had spent the week end with friends in Elgin, accompanied by his wife and little daughter, incidentally favoring the Elgin congregation with two much appreciated sermons.

**Bro. I. E. Oberholtzer** and wife, and Sister Laura Shock, our missionaries en route to China, each participated in the service at the Elgin church last Sunday morning, much to the edifying of the congregation. As previously announced, they are to sail from San Francisco this Saturday, Aug. 26.

**A recent number** of "The Sebring White Way," published at Sebring, Fla., refers to "Elder J. H. Moore who has been with us for the past three or four months, and who has completed and is now enjoying the comforts of a lovely bungalow on Ridgewood Drive, where he is making a mark as a gardener."

**Some one** from the Ellison church, N. Dak., sends us a well written report from that congregation, which we would be pleased to publish, had the name of the writer been attached to it. In this connection we again call attention to the importance of correspondents signing their names to each separate item of church news or business sent us.

**Bridgewater College** has issued an attractive Book of Views, the receipt of a copy of which is hereby acknowledged. In addition to illustrations of the college buildings and various student activities, the booklet shows some of the beautiful scenery around Bridgewater and altogether carries the conviction that the environment of a Bridgewater College student is highly favorable.



---



---

## THE CHURCH AT WORK

---



---

### WORSHIP

#### VI. "Songs Without Words"

There must be some good reason for having instrumental music in worship or churches would not have maintained it at great cost for hundreds of years. The practical value of vocal music is more evident, for there is the message of the spoken word. The man in the pew gets a scriptural message from the anthem even though he may be no lover of music.

But let us see what wordless music, made by instruments, has to offer. First, be it said that from a purely musical standpoint there is no such classification as sacred and secular. Those common terms arise out of the accompanying text. However, there are many kinds of music. There is serious music, gay music, dreamy, austere, frivolous, sensuous, dignified, and many other kinds of pure music. The practical question is, can this wordless music be useful in worship? The answer is a vigorous "Yea and amen." Its power comes to us chiefly through this channel. It stirs up the imagination and emotion. In fact, music is often called the language of the emotions. Instrumental music does not direct the mind into a definite line of thought as does vocal music, but leaves the spiritual imagination unshattered to soar to any heights it pleases. The music furnishes the inspiration, and the worshiper chooses his own trend of thought.

It has been shown by tests that some people get the most good from having their minds definitely directed while others gain most when left to their own resources. But this fact is cardinal; we average church worshipers benefit most from having both kinds.

Many of the classics in music, though not written specifically for worship, are very useful for that purpose. And there are many piano and organ compositions written for the purpose of church worship. When we listen to the instrumental music let us relinquish our cares and enter into the realm of beauty and worship. When the music is well selected and well played we can not help but be impressed with its beauty. This is all right. The fact that we enjoy its musical beauty does not mean it was a "show." It simply means that we are enjoying two phases of God's personality at once; beauty and goodness. And when you compliment the player after the service it need not mean you admired the performance. It means you appreciated his assistance in giving you real religious experience.

Thus far I have referred only to music that has no relation to text. But in many churches the instrumentalists prefer to include in their work the playing of well known hymns. This brings pleasure to many, for they can think the text of the hymn while under the inspiration of its music. This is unquestionably a good thing to some extent, but just how much is not the point under discussion here. Suffice it to say that when our organists and pianists play hymns for a purpose—fine. But if it is done simply as an easy way out they are like lazy cooks that would rather eat things raw to save the trouble of cooking.

There be some that consider the prelude simply a means of calling the service to order. We all admit that it does it, but when it is that only it is not worthy of the name of worship. That is the same unfortunate thing as singing a song for no other reason than to get the crowd assembled. Again, the offertory has a far nobler purpose than to merely

help cover up the confusion of walking ushers and jingling coins.

Just as hymn singing has its particular place in worship, and as the choir has its own duties in the service, so does the instrumental music have its contribution to make. Let us not think that because it is wordless it is just a filler. Let us remember that the very absence of words gives it its unique position. It can stir the religious emotions of the man in the pew to any extent and in any direction he wishes. The music is his areoplane, but he is his own pilot.—Paul Halladay.

### CHRISTIAN WORKERS TOPIC

#### These Tongues of Ours

Sunday, Nov. 29

- I. **The tongue is a little member, but powerful** (James 3: 5, 6).
  1. Compare to fire (James 3: 6).
  2. It may defile the whole body (James 3: 6).
  3. Its words will either justify or condemn (Matt. 12: 36, 37).
- II. **It is an untamed enemy but must be tamed** (Prov. 4: 23, 24; Prov. 10: 19, 20).
  1. God's part, taming—giving us a new heart.
  2. Our part is the secret of perfect self-control (James 3: 2).
- III. **Jesus, an example in controlling the tongue** (John 7: 46).
  1. Used it to teach God's will.
  2. He blessed little children.
  3. Last words were directed to the Father while on the cross.

### MEN'S WORK

#### "Was Down, Now Up"

"Last year was my first year as pastor, and I found that Men's Work had decreased quite a little," writes a pastor in the east.

The first and chief need was program. A committee of three men was appointed to formulate this. This committee took the Men's Fellowship Programs published by the Central Office as a basis for the meetings between October and May. A speaker was selected and the suggested program was turned over to him to be worked out as he desired. Tickets were sold beforehand. A supper was prepared by a committee of men. Thirty-five to fifty men came from a church membership of three hundred. Following the speaker's address, there was enlivened discussion. A trip to the Canadian woods by motion picture, a father-and-son banquet in co-operation with the Boy Scout troop, a general church supper in charge of the brotherhood, a men's Sunday at church, and a picnic were projects of the men's group. A Sunday morning Bible class is one of its expressions.

The pastor concludes: "I should like to say that the men as a whole constitute one of the most active sections of our church work. They contribute freely to any emergency cause in church and community. Twenty-five men participated in the every-member canvass with gratifying results. We are planning to base our programs for the year on the topics discussed in the men's meetings and the subjects of discussion on Sunday morning in the men's class.



## WOMEN'S WORK

**Women and Stewardship**

How do we account for the finer qualities noted in women? Is it not true that the more riches shared the richer becomes the sharer? Have not Christian women entered into the sharing experience and thereby produced in themselves and in others the finest elements of life?

Here is a task, a stewardship task in our own church. At the October meeting of the General Boards of the church there was an agreement that our members need a deeper education and experience of stewardship. It was voted to diligently emphasize stewardship education during the coming years. This will involve plans of procedure, literature, classes, sermons, discussions and experience in sharing. A new prospectus called STEWARDSHIP EDUCATION SUGGESTIONS is available free by writing the General Boards, Elgin, Ill. It was reprinted in the Messenger of October 31. It offers pamphlets, books, plays and suggests ways of procedure.

In this pamphlet of suggestions is listed a four-lesson manual entitled WHY GIVE? It is suitable for use in either women's or men's groups. The price is 25 cents.

The women can help the stewardship education movement by reading stewardship leaflets. For fifteen cents in stamps you can get a packet containing over a dozen leaflets. You could form a reading circle in which leaflets would be passed around for all in the circle to read. Plan now for a systematic reading of these leaflets. Interesting discussions by members of the circle could well follow the reading of the leaflets.—H. Spenser Minnich, Elgin, Ill.

---

**An Excellent Pamphlet on the Practice of Discipleship—Why Give?**

The booklet, "Why Give," furnishes some very interesting material for programs on stewardship which might be used for midweek services or for Sunday evening discussion groups. It is of such a nature as to stimulate giving in the life of any true Christian. A brief digest of the contents of the booklet is given in the following paragraphs.

The educational process in a child's life is continuous. So is religious education in all lives continuous. Sacrificial giving is one of the experiences which stimulates religious growth. In all of Jesus' teachings he emphasized the use of money and all forms of property in helpfulness for others. We are only stewards and not the sole possessors of that which we have. Our use of it is only temporary. The real use of property in the sight of God is that it is an agent to help all men enter the kingdom of God.

We are living to help others and if the child is taught to give in its early years it will be saved from many hard lessons in its later experiences. When we have accustomed ourselves to thinking that all belongs to God, our adjustment to generous giving is easy. We provide for the church as readily as we do for our families; neither do we forget to provide for the unfortunate. We will think of life as a unified whole. We want to be members of the community, of the church, and of the kingdom of God. We will accept and share responsibilities in all of them.

The Hebrew people were taught to give one-tenth of what they had. Many times we justify ourselves and think we have given a great deal when we give a tenth. Perhaps we would be a bit happier and more successful if we would

"give as the Lord has prospered us." That might be more than a tenth.

Living and giving are closely related. We admire the man or woman who, in even the daily routine, has a system to follow. We likewise admire those who have a system of giving. Their purses are never empty. They always have something to give. Life for all of us will be much richer when we have a system for determining how much we can give, instead of having to figure out every time how little our portion is.

When we make sacrifices to help others, we are happier ourselves and so are they. We have shared our life substance with them. It is not what we give, but what we share that makes life meaningful. Jesus shared. He said, "I came that they might have life, and have it abundantly." Can we not also make those words the motto and purpose of our lives?

"He is dead whose hand is not open wide  
To help the need of a human brother;  
He doubles the length of his life-long ride  
Who gives his fortunate place to another;  
And a thousand million lives are his  
Who carries the world in his sympathies—  
To give is to live."

Not only will the booklet be useful for program material and discussion groups, but will prove helpful in self-education as well by those who use it prayerfully.—Mrs. W. O. Beckner, Elgin, Ill.

---

**INTERMEDIATES**
**Share Your Experiences**

Every pastor should have some phase of church work as a specialty. This being true, he will have an opportunity to share with leaders of his own church as well as other denominations. Because of my interest in intermediate boys and girls, I had the opportunity to speak to our local Ministerial Alliance on this subject. Two things happened. Some of the ministers who were not conscious of the opportunities with this age group, became interested. Second, others who were working with this age group came for help in solving some of their problems.—Raymond R. Peters.

---

**YOUNG PEOPLE**
**Aids to Worship****2. The Talk**

It is not essential that every worship service have a talk. Some would omit it almost altogether. Others make it one of the major features. If it is included, care should be taken not to let it become the mere repetition of more or less meaningless pious sentiments. Putting it positively, the talk must be interesting. And interesting talks do not come spontaneously to the lips of most people. After dinner speakers often give the impression of getting to their feet without any preparation, but those who do it that way very often cease to be called upon.

But the talk must be more than interesting. It must be upon a theme that has value to him who gives it and to those who listen. It is not enough for the leader to assume that because the service is in the church and he is talking about some of the great realities, the group should listen to him. Three things will help to gain attention and hold it. First, bring the theme which is being presented into the range of experience common to the group. Second, prepare



what you are going to say with the same thoroughness that you would a talk you were to give to what might be considered a more important group. If you have done those things, the third will ordinarily follow, viz., deliver it with the conviction that what you say is really worth saying.—C. H. Shamberger.

### Village Schools of India

(Continued From Page 15)

for the welfare of these thousands and thousands of depressed and down-trodden people.

3. But in spite of these above reasons, I think I should be safe in saying that the people's own indifference to education is their greatest enemy.

**Mr. Young**—Really, don't such people care for an education?

**Missionary**—It is partly that and partly not. From what I have already said you could easily surmise that most of the higher caste children would want an education. And that is true. In most villages where there are large settlements of high caste children, one will find a school. And if there is no school, these parents send their children to another near-by village where there are educational facilities. But the low castes and aboriginal peoples, in many cases, are not sufficiently interested. Or maybe it should be said that they do not see the need of an education and so do not send their children to school. And sometimes, even though they are within walking distance or even a stone's throw of a government school they will not go.

**Mr. Young**—Indeed that seems strange. I do not understand it.

**Missionary**—Perhaps if I tell you more about the depressed peoples and some of the existing conditions in school you shall be better able to see the situation. These people are very near to us because we work mostly among them.

1. The great bulk of these people are farmers. Some of them own their own land but many do not. If they own their own land, it usually is a very small place. They are not able to earn more than a bare living on it, with the hardest work and closest management. They do not have any money to hire extra help in the rainy season for weeding when the weeds grow faster than the crops it seems, or in the cotton picking season when there is need for extra help. So the children are kept out of school to help make a livelihood for the family. Often an older child must care for the smaller children so the mother can go into the fields. Then sometimes the parents and also the children must work for other people, along with caring for their own land, in order to add to their meager income.

Thus you see for any number of reasons caused by pressing economic circumstances, the children in these homes do not go to school. And let me tell you it is not easy to convince parents who barely can make ends meet, to volunteer to send their children to school. When there is no compulsion they do not feel it necessary to send them. In some cases sending a child to school means taking bread from the mouths of others in the family.

**Mr. Young**—Yes, I suppose when it is a matter of bread and butter it would hardly be likely that such people would volunteer to send their children to school.

**Missionary**—Then many times this condition exists: the parents own no land at all. They must work by the day for other people. Sometimes they can find work and sometimes

not. During seasons when there is more work the whole family usually goes to work. They must bring in as much as possible while there is an opportunity for earning. Usually the wage is shamefully small and so it is necessary that every member of the family must work. Even then they can not make a decent living for there are usually several small ones who can not work, and they need to be clothed and fed also.

**Mr. Young**—My, what a hopeless task you have to deal with!

**Missionary**—Do you really think that, after hearing so little? Let me tell you some more.

(To Be Continued)

Anklesvar, India.

## CORRESPONDENCE

### GREENE CHURCH OBSERVES ANNIVERSARY

The church at Greene, Iowa, observed its sixty-third anniversary and homecoming on Sunday, Oct. 18, with Brother and Sister Harlan W. Smith, missionaries on furlough from China, as guest speakers. Union Ridge church at Hampton dismissed their services and enjoyed the day with us. It was an ideal day for the occasion.

The old stone church is probably the oldest in the community, still being used. The building is well preserved, however. It is built of native rock and stands as a monument to early pioneer spirit. Recently some repair work has been done on the interior. The most outstanding improvement is a new floor in the auditorium and the rebuilding and enlarging of the rostrum.

In the Sunday service, church school was divided into three groups, namely: primary, young people and adults. Mrs. Smith spoke to the children on China, and the regular teacher, Mrs. Leslie Smith, had charge of the young people's group. Bro. E. E. Jarboe, pastor of Union Ridge church, conducted the discussion with the adults.

Bro. Smith brought the morning message on The Universality of the Gospel. Basket dinner was served at noon. At 1:30 there was an address on China by Bro. Smith. There was special music at both morning and afternoon services. Bro. C. E. Schrock is the pastor.

Greene, Iowa.

Mrs. Beulah McRoberts.

### DISTRICT MEETING OF NEBRASKA

The District Conference of Nebraska convened at Kearney church on Friday afternoon, Oct. 9, and adjourned at the close of the business session the following Monday afternoon. A common expression heard among the folks described it as "an exceptionally good meeting."

To most Brethren folks the experience of going to district meeting is not new, but is ever accompanied by the same refreshing and uplifting quality. Service brightens the eye and exalts the spirit, and makes folks extremely fascinating. The sessions were full of spirituality and radiated growth of vision and a quickened consecration.

Many faces often seen at conference were there—those who for years have borne upon their hearts a concern for the work. Some new faces were to become familiar to us as the conference unfolded. Bro. R. R. Hatton and wife, who have lately assumed the pastorate at Omaha, were on the program, and much appreciated. Bro. D. D. Funderburg from headquarters at Elgin became known to some of us for the first time. Unavoidable conditions prevented the



presence at conference of another of our new pastors, Bro. L. W. Smith of Lincoln and of the McPherson College representative.

In everyone's mind, and reiterated from time to time, was a sense of the tremendous significance of the times, and of the Christian's approach to current crises. "Christ in the Life of the Church" was the theme of the program.

The business session Monday, with Paul K. Brandt in charge, cared for current business. The 1937 meeting goes to Lincoln and Bro. David G. Wine is moderator-elect. Paul K. Brandt is 1937 delegate to Standing Committee, with I. C. Snively as alternate.

The conference offerings were designated for use in assisting our district ministers to attend the National Preaching Mission in Omaha, Oct. 22-25.

With words of appreciation for some of our isolated members, and greetings to others kept away by illness and other unavoidable cause, the meeting adjourned.

Octavia, Nebr.

Warren Sisler, Writing Clerk.

### PETERS CREEK CHURCH

The front page picture of Oct. 24 Messenger and the history by Sister Kathryn Garst, whose great-grandfather I knew, and the poem by Sister Ruth Webster Plunket—all went straight to my heart, as Woodward in his "Old Oaken Bucket" writes:

"How dear to this heart, are the scenes of my childhood,  
When fond recollection presents them to view."

I feel the urge to add my bit about the dear old church and trust it to be stored with other historic treasures.

When this old church was just twenty-four years of age, she entertained the Annual Meeting. The multitude was fed free in a large tent adjacent to the "L" of the church. The conference proper was held in a near-by oak grove. Christian Swartz was the chief butcher and slaughtered seven big fat beeves a day. He was a real Nimrod in the forest. He was the expert marksman and butcher of all the countryside. His true and tried rifle felled many a porker and many a steer, like the famous "Davy Crockett" who "shot himself to Congress." This may be slightly aside from the point, but such in those days tickled the fancy of a boy and made a common man outstanding at an Annual Meeting.

This historic church house witnessed two divisions—the first about 1873, when Bro. C. Nininger and Bro. Simmons set up a separate organization; and the second in 1882 when the Old Brethren separated at this place.

It was here in the stormy days of "the irrepressible conflict" that one day while Bro. B. F. Moomaw was preaching against the horrors of war, urging the Brethren to stand true as disciples of the Prince of Peace, the state militia of Virginia was marching to and fro before the summertime open church door with guns and bayonets glittering in the sunlight. But none of such things deterred or perturbed our great peace hero of those trying days. Bro. Moomaw was variously spotted as an enemy to the commonwealth and was a prospective martyr to our cause. God spared and mightily used Bro. Moomaw on behalf of the Brethren in the southland. He related this story personally to me of the Peters Creek war episode.

My two elder brothers were baptized at Peters Creek church. Let me also add to the ministerial history: First, to the list of men elected at this sacred place there were and are John Eller, Sr., Elias Brubaker, Christian Nininger, Wm. Lemon, Henry M. Garst and Wm. Price Moomaw.

Second, of those who lived and wrought here there were and are Simmons of Salem, Henry A. Beahm, Benj. Byerly and Daniel C. Moomaw. Christian Wertz was the Aaron of those days. He was blessed with the longest beard.

One day as a bashful stammering lad, I was at the fireplace at the creek end of the church and I was excited at the mystery of the hour. I was greatly puzzled. I noticed a house full of people and a full deacon's bench in front of the long official table and not one preacher "behind the table." How I wondered about this awful situation and of how it would turn out! Just how and why as a mere freckled boy I should become so amazed, I seem unable to explain. But anyhow two tall senior deacons arose and slowly walked around back of the table. Bro. Wm. Lemon opened the meeting in the usual way by lining a hymn and exhorting to prayer, and then prayed. Then Bro. John Naff got up and read the parable of the rich man and Lazarus. He spoke very impressively. So greatly so, that I have never been more seriously wrought upon since by this scripture. I then picked these sons of Anak-like brethren as future preachers. Sure enough and later on one day my parents returned from council and I heard them talking about Bro. Naff's and Bro. Lemon's having been made preachers. How wonderful it all seemed then to the little Beahm boy!

I. N. H. Beahm.

Nokesville, Va.

### MORE ABOUT THE MILLENNIUM

In a former article I asked the question: Will there be a millennium? and expressed some reasons for a doubt. In Messenger No. 42, page 22, Sister Estie S. Kahl says there will be a millennium and expressed the hope that no one who reads my article will be moved from the hope of the return of our Savior, and further says that his second coming is mentioned 300 times in the New Testament.

Now his coming does not enter into this dispute. He said that he will come and that settles it. But in the 300 times that his coming is spoken of, in not one single instance is it said that he will take up his abode here for one thousand years. The doctrine of the millennium is dependent entirely on Rev. 20. By giving that chapter a literal interpretation and accommodating a number of other references, this wonderful dispensation can be made seemingly very plausible. It may be true and it may not be. To express a doubt about the correctness of certain interpretations of the scriptures is no evidence of a bad heart. It is the truth we want.

Our sister says that "to the Spirit-filled Christian there is no book of symbols or mysteries in the Bible." True, there is no book that is wholly composed of symbols, but to deny that there are any in the Bible, especially in the Revelation, is astonishing.

It will be interesting to have our good sister explain literally and apply the following citations from Revelation: the sword coming out of the Savior's mouth Rev. 19: 5; the woman standing on the moon clothed with the sun, Rev. 12: 1; John eating the book, Rev. 10: 8, 10. In chapter 17 we read of angels with vials, a lewd woman sitting upon the waters. At another time she is sitting upon a scarlet colored beast that had seven heads and ten horns and became drunk by drinking blood. And on her head was written mystery. The angel then proceeded to explain the mystery and it was very far from being literal. And the explanation is a mystery.

Many other texts could be cited in this book of a like nature that are obviously symbolic and very frequently be-



yond our comprehension. And right in the midst of these symbols and mysteries to set up a doctrine that is mentioned nowhere else in the Christian scriptures is enough to cause one to stop and wonder—and doubt.

I believe that the Savior has a kingdom in the world now. We have his own words for it. "My kingdom is not of this world." We may call it by other names, a church, bride, or gospel of salvation, which is only another way of saying the same thing.

I do not know if Christ did, or did not sit upon the throne of his father David at his first coming, but I do know that all the power in heaven and in earth was given to him, and in the strength and authority he commissioned his apostles to go and proclaim the glory of his kingdom to all the world.

His command is: "Teach them to observe all things whatsoever I have commanded."

Jas. A. Sell.

Hollidaysburg, Pa.

### THE DES MOINES PREACHING MISSION

The Preaching Mission in Des Moines has come and gone. Or perhaps, more strictly speaking, the mission has come but the missionaries have gone on. A great Christian impetus remains in the churches and individuals which it contacted, and should be an ever-increasing blessing instead of just another conference, or one more shot in the arm.

In the four days the mission was with us we were taken to the mountaintops, but never permitted to forget the valley of human needs, and our responsibility thereto. We were made aware of the graveness of the hour in which we live, but saw always our Lord "keeping watch above his own." We became poignantly conscious that we must meet the present crisis together, or fall separately before it, so far as organized churches are concerned.

Instead of local congregations, or district conferences, or national denominations, we saw the universal need to be met by the universal church in the power of the universal Christ.

And when five hundred ministers of the gospel from over the state went to the altar in token of their reconsecration to their high calling, the depth of the spirit of the meeting became openly apparent.

The four days were truly a time of waiting before God until we saw ourselves as God sees us, and were made ready to say once more, "Here am I, send me."

In keeping with the denominational recognition, our own group met at the First church in Des Moines for dinner and conference. Under the chairmanship of Bro. W. H. Yoder, the group discussed plans for carrying the mission into every local congregation. Dr. D. W. Kurtz took time from his very full schedule to give us a message of inspiration and direction for the continuing task.

Des Moines, Iowa.

Stacy L. Shenton.

### SOUTHWESTERN KANSAS COUNCIL OF WOMEN'S WORK

The women of Southwestern Kansas held their annual meeting in the Pleasant View church, Saturday, Oct. 17. Our president, Mrs. Esther Ruthrauff, led the group, creating in each one present a spirit of loyalty and devotion to the cause for which we as women of the church are working. After the regular routine of business was taken care of our leader inspired in us a need for enlarging our work. If we are not to slip behind in our Christian endeavors, we must ever forge ahead and use new opportunities for service.

Thus with this as a background the women voted to have an additional project for the following year besides that of the girls' schools. It was the wish of the group to raise \$150 and with the \$50 already in the treasury, present this amount to McPherson College next spring when she celebrates her fiftieth anniversary. In this way we felt that we might have a small part in helping with the financial burden of the college.

On Sunday afternoon Miss Linette Andrews of the Associated Charities of Hutchinson, Kans., gave a splendid address, painting a vivid word picture of how one's Christianity can be made practical by helping those who are less fortunate than are we. Some of the glimpses of her work were indeed interesting.

All but two churches in the district were represented and an offering of \$136.22 was raised for the girls' schools and the district expenses.

The meeting was a source of inspiration to those who were present and there was a feeling of the urgency for carrying forward the work of the kingdom on an ever-expanding scale.

Mrs. Lois Whiteneck,

Nickerson, Kans.

District Secretary-Treasurer.

### BOISE VALLEY HOMECOMING

A homecoming service was held Sunday, Sept. 21, at the Boise Valley Church of the Brethren to commemorate the thirtieth anniversary of the building and dedication of the church. The morning sermon by the pastor, Bro. C. N. Stutsman, was a tribute to the charter members and elderly people present.

A bountiful dinner was served in the church basement to about 150 people. Places were laid at the tables for seventy-five of the older guests and the remainder were served cafeteria.

The afternoon program began at 2 o'clock when Mrs. J. H. Graybill and S. A. Rhodes, former choristers of the church, led the congregation in the singing of some of the old hymns of the church.

Mrs. C. E. Sandy, a charter member, gave a brief history. Amongst other things she stated that prior to 1906 union services were held in the Lower Fairview school. Poor roads, horse and buggy transportation and the lack of a church home stressed the need of a new building. The land was donated by W. F. Hollenberg, now deceased. With willing hands the work went on and the walls were builded. In early June of 1906 the new church house was dedicated to the Lord with rejoicing. It was practically free from debt. Bro. Keltner of Boise officiated. There were sixty-five charter members, only six of whom now hold membership here. They are David Betts, Mr. and Mrs. G. W. Flory, Mr. and Mrs. C. E. Sandy, Mrs. Russell Brockus.

After the organization, services were held each Sunday morning and evening. There was union Sunday school for some time with B. C. Cline, superintendent; Bible institute each winter, usually during holiday time.

These were the days of the free ministry. Some who served in this capacity were: S. F. Brower, David Betts, Jacob Betts, J. F. Ullery, J. Troxel. The first paid pastor was D. R. Beard, 1916. Others following: H. H. Keim, H. M. Brubaker, H. G. Shank, E. E. Barnhart and the present pastor, C. N. Stutsman. J. H. Graybill and C. A. Williams have served the church as elders at different times. There are now eighty-three members on the roll.

In planning the homecoming the pastor sent out thirteen



letters to former members and pastors who live at a distance, and in response received eleven letters and one telegram. The reading of these created keen interest. The letters were from: David and Elsie Gray, Eugene, Ore.; D. R. Beard, Kathryn, Alta., Canada; E. E. and Agnes Shaver, Azusa, Calif.; Roy and Chlora Rhodes, Didsburg, Alta.; E. E. Joyce, Rolling Hill, Va.; L. C. Blickenstaff, Knox, Ind.; Marie Olsen Pence, Medford, Ore.; Olga Olsen Johnson, Grants Pass, Ore.; H. M. Brubaker, Covina, Calif.; E. E. Barnhart, Glendale, Ariz.; H. G. Shank, Portland, Ore.; Walter Miller, North Manchester, Ind.

Our first real homecoming was complete when Brethren J. H. Graybill (79 years old) and H. H. Keim (76 years old), who have been intensely interested in the church since its beginning, urged those present to "keep the faith and press forward to victory."

Mrs. Robert J. Brown.

Meridian, Idaho.

### WILL CHRIST REIGN ON THE EARTH?

We will first hear the Word coming to us from the great council at Jerusalem. Here James declares, saying, "Sim-eon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets: as it is written, After this I will return, and I will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world" (Acts 15: 14-18).

What are the words of the prophets concerning Christ's earthly reign? Isaiah, the great evangelical prophet, gives us a wonderful portrait of the Suffering Messiah. He also gives us as vivid a picture of his earthly reign. Chapter 2: 1-4 plainly tells us the Lord's kingdom shall be established, and the nations shall seek the Lord and his laws. He shall judge the nations and then they will beat their swords into plowshares and their spears into pruninghooks, there shall be universal peace, and they shall learn war no more. In Isa. 11: 1-16 we are told a Root of Jesse shall be an Ensign for the gentile nations, and that he will gather Israel from the four corners of the earth. In Jer. 23: 1-8 we learn that a remnant of Israel shall be gathered from all countries, to which they have been scattered, back to their own land; after this David's Righteous Branch shall execute judgment and justice in the earth; then shall the divided kingdom of Israel be united under one Ruler whose name is The Lord Our Righteousness. Jer. 33: 1-26 says the Lord in mercy will restore Israel to their land and pardon them. And David's Righteous Branch shall execute judgment and righteousness in the land. In verses 23-26 God says the restoration of Israel is as sure as the appointment of the ordinances of the universe, as sure as day and night.

We pass on to the word by Ezekiel. Here we are told the divided kingdom of Israel shall be restored to their own land and united under one king (Ezek. 37: 1-28).

Hear the word by the prophet Daniel. In chapter two we have the explanation of Nebuchadnezzar's dream of the colossal image; it represented four great world empires. In verses 44 and 45 we have a wonderful revelation given us: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand

forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure." In Dan. 7: 1-28 we learn that one like the Son of man came with the clouds of heaven and was given a kingdom, an everlasting kingdom, and all peoples and nations as his subjects. This great kingdom under the whole heaven shall be shared by the saints.

Micah 4: 1-4 also tells of the establishment of a universal kingdom of peace and prosperity.

Hear the word of Zechariah, chapter 14: 4-21. The Lord's feet shall stand upon the Mount of Olives; he shall come with all the saints and be King over all the earth.

We will now hear the great messenger of God, Gabriel, speak to Mary (Luke 1: 31-33). He says that Jesus shall be given the throne of his father David, and he shall reign over the house of David forever.

Next let us consider the word by Matthew: "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matt. 1: 1). Why is David mentioned first? The purpose is clear; Matthew gives us the kingship of Jesus, his is pre-eminently the gospel of the kingdom. Jesus was born King of the Jews.

Matthew gives three aspects of the kingdom: First, it is "at hand," from the beginning of the ministry of John the Baptist (Matt. 3: 2) to the virtual rejection of the King, and the announcement of the new brotherhood (Matt. 12: 46-50). The kingdom is "at hand" was the theme of John the Baptist, Jesus, the twelve and the seventy. Secondly, we have the mysteries of the kingdom given us in the parables in Matt. 13 and others which follow. This aspect is being fulfilled during this present age. This has to do with the sphere of Christian profession. Third, this aspect of the kingdom as given by Matthew is prophetic of the kingdom to be set up, after the return of the King in glory (Matt. 24: 29-26: 46. See also Acts 15: 14-17).

Matt. 19: 27 and 28 is the word by the Lord Jesus, while he was here in his humiliation. When Peter asked as to their reward, Jesus plainly said, that they should be associated with him in his reign.

There are a number of scriptures to verify this fact. Acts 1: 6, 7 is the word by our risen Lord, which he spoke shortly before he went to be at the right hand of the Father. When he was asked concerning the kingdom, he did not say there will be no kingdom set up, but he said: "It is not for you to know the times or the seasons which the Father hath put in his own power."

Now we hasten on to the book of Revelation. This is the revelation of Jesus Christ; it is the glorious climax of the revelation of the Lord Jesus Christ; it is not a mystery, but an unveiling of the Man Jesus in the glory. It is a prophecy telling us things every believer should rejoice to know. "Blessed is he that readeth and they that hear the words of this prophecy" (Rev. 1: 3).

John was permitted to have a vision of the glorified Christ, who commanded him, saying: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Rev. 1: 19). In chapter four the scene is in heaven, where all the hosts of heaven are worshiping and praising the Lord. In chapter five, the Lamb that has been slain is proclaimed to be the Lion of the tribe of Judah, the Root of David, and that he had prevailed to open the seven sealed book, which no man could



open. In Rev. 5: 9, 10 the redeemed are worshipping the slain Lamb. Their song is: "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation. And hast made us unto our God kings and priests: and we shall reign on the earth." Here is the word proclaimed by the redeemed hosts of heaven, and they say they shall reign on the earth.

Rev. 20: 4-6 reveals the fact that there will be two resurrections, the time that intervenes between them, who will take part in each, and also what the participants of the first resurrection will be doing during the thousand years, what intervenes between the two resurrections.

We will now hear the word by Jude. He tells us that Enoch, the man who walked with God, prophesied, saying: "Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all the ungodly (Jude 14, 15).

There are many, many more prophecies telling of Christ's glorious reign on earth, than we find concerning his life of humiliation on earth.

Why do men accept his life of humiliation literally and at the same time take the liberty to spiritualize his glorious reign on earth? Who has given man the liberty or authority to do so?

In the beginning the man, Adam, was given dominion over all created things on the earth. He was to rule the earth for God, but he forfeited his reign to Satan. Christ himself said three different times that Satan is the prince of this world (John 12: 31; 14: 30; 16: 11). In 2 Cor. 4: 4 we are told that he is the god of this world. All that was lost by the fall of the first Adam is regained by the last Adam, even to a man to rule the earth for God.

Some object to the word millennium, saying that it is not in the Bible. True, it is not. Words are only vehicles by which we convey our thoughts to one another. So the word millennium is only a word used to express a thought which means one thousand years.

There are several different views of the millennium. Some say it is now. Others are nonmillennists, believing there will be no millennium. While some believe man will accomplish the task of bringing in universal peace and righteousness. And some believe, as Christ taught, that the world will grow more and more wicked and corrupt during this age, and that the reign of righteousness and peace shall come to the earth when the Prince of Peace returns in glory and power to sit upon the throne of his father David.

Christ tells us in Matt. 24: 37-39, that as it was in the days of Noah, so shall it be when he returns to the earth. How was it in the days of Noah? We only need to turn to Gen. 6 to learn of the terrible wickedness of those days. In verses five and eleven we are told, the earth was corrupt before God, and it was filled with violence. Christ also refers to how it was in the days of Lot (see Gen. 18: 20-19: 15). In Luke 21: 25-28 Christ plainly tells what the condition of this world will be when he returns to earth.

Paul tells us what shall be at the end of this age (2 Tim. 3: 1-8). Nor should we forget the word in 2 Peter 3: 3, 4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

I know of no group of people who are so intensely interested in carrying out the great commission of our risen Lord, as they who believe that Christ will return to earth and reign and rule in righteousness and peace. Their whole

aim and purpose is to evangelize the nations of the earth. But they are not working to establish a reign of righteousness, for Christ nowhere taught his followers to expect a reign of peace and righteousness during his absence. We need not expect universal peace apart from the Prince of Peace.

Christ's commission, which he left to all who believe and receive him as Savior and Lord, was to preach the Good News of Salvation to all peoples, that all who will believe are born into the body of Christ, and thus have that peace which passeth understanding, that peace which the world can not give neither can it take it away.

Ephrata, Pa.

Mr. and Mrs. H. H. Keller.

### BIBLE INSTITUTE AT ELIZABETHTOWN

The thirty-seventh annual Bible Institute at Elizabethtown College will be held this year from Sunday, Nov. 29 to Dec. 6. The program is interesting and varied so as to bring a message to all who may attend. It is hoped that churches and Sunday schools will make it possible for some representatives to attend this institute and to carry back rich inspiration to each local church. Since the expense of sending representatives is very small, a large number of churches should avail themselves of this feast of good things prepared for both young and old. There is no charge for tuition, but a free-will offering will be appreciated to meet necessary expenses. Meals will be served in the college dining hall at thirty-five cents each.

The visiting instructors will be: M. Clyde Horst, H. L. Hartsough, H. Stover Kulp and wife, Christina. The complete program follows:

#### Program for Sunday, Nov. 29

Church of the Brethren, Washington Street

- 9:00 A. M.—Sunday-school Hour
- 10:00 A. M.—Sermon—The Cross—Our Redemption—H. Stover Kulp
- 7:00 P. M.—Y. P. D. Service (College Group)
- 7:30 P. M.—Sermon—The Cross—Our Way of Life—H. Stover Kulp

#### Monday to Saturday—Auditorium-Gymnasium

- 8:40 A. M.—Worship Period
- 9:00 A. M.—The Christian Home—H. L. Hartsough
  - Monday—Laying the Foundation
  - Tuesday—Building the Framework
  - Wednesday—Enemies of Home Building
  - Thursday—Our Allies in Home Building
  - Friday—The Old Home in a New World
  - Saturday—Rebuilding the Holy Temple
- 10:00 A. M.—Studies in the Book of James—M. Clyde Horst
- 11:00 A. M.—Christianity and Non-Christian Religions—H. Stover Kulp
  - Monday—Hinduism and the Caste System
  - Tuesday—Religion and Nationalism in Japan and China
  - Wednesday—Mohammedanism and the Carnal Life
  - Thursday—Animism and Witchcraft in Africa
  - Friday—The Strength of Non-Christian Religions
  - Saturday—The Uniqueness of Christianity
- 12:00 A. M.—1:30 P. M.—Lunch
- 1:30-2:30 P. M.—Improving the Church School—M. Clyde Horst



Monday—Administration  
 Tuesday—Finances and Records  
 Wednesday—Organized Class Activity  
 Thursday—Teaching  
 Friday—Curriculum

2:45-3:45 P. M.—Group Conferences

#### Missions

Monday—Work Among Primitive Women—  
 Mrs. H. Stover Kulp  
 Tuesday—Girls' Schools in Africa—Mrs. H.  
 Stover Kulp  
 Wednesday—Building Christian Homes—Mrs.  
 H. Stover Kulp  
 Thursday—Mission Accomplishments in Africa—  
 H. Stover Kulp  
 Friday—Building the African Church—H.  
 Stover Kulp  
 Saturday—Missions and the Home Church—  
 H. Stover Kulp

#### Women's Work

Thursday—Miss Martha Martin  
 Friday—Mrs. Florence Gibbel  
 The Rural Church—H. L. Hartsough  
 Monday—Leadership in the Rural Church  
 Tuesday—The Teaching Ministry  
 Wednesday—Building a Brotherhood  
 Thursday—Evangelism and Christian Nurture  
 Friday—Organizing for Service  
 Saturday—The Objective

#### Evening Sessions—Auditorium-Gymnasium

7:00-7:45 P. M.—Evangelism

Monday—Evangelism Through Worship—H.  
 Stover Kulp  
 Tuesday—Evangelistic Work with Women—  
 Mrs. H. Stover Kulp  
 Wednesday—Group Evangelism—H. Stover  
 Kulp  
 Thursday—Evangelism in the Gospels—M.  
 Clyde Horst  
 Friday—Evangelism in the Acts and Epistles  
 —M. Clyde Horst  
 Saturday—Evangelism Today—H. Stover Kulp

7:45-8:30 P. M.—Sermons

Monday—Sin—H. L. Hartsough  
 Tuesday—Why Be Good?—H. Stover Kulp  
 Wednesday—The Forgiveness of God—H. L.  
 Hartsough  
 Thursday—A Renaissance of Worship—M.  
 Clyde Horst  
 Friday—Come Unto Me—H. L. Hartsough  
 Saturday—The Victorious Life—H. L. Hart-  
 sough

#### Special Programs—Sunday, Dec. 6

Church of the Brethren, Washington Street

9:00 A. M.—Sunday-school Hour

10:00 A. M.—Sermon, The Triumph of Jesus—H. Stover  
 Kulp

Educational Program—2:00 P. M.

Address—The Bible in the College Curriculum—H. L. Hart-  
 sough

Address—The Need for the Christian College—Clyde A.  
 Lynch, President, Lebanon Valley College

Missionary Program—7:00 P. M.

Address—Are Missions Outgrown?—H. L. Hartsough

Address—Africa's Challenge to America—H. Stover Kulp  
 Elizabethtown, Pa. R. W. Schlosser.

#### IN MEMORIAM—W. H. PYLE

William Harrison Pyle was born Sept. 1, 1855 near Lewis-  
 town, Pa., and died at his home in Greene, Iowa, on Nov. 5,  
 1936. Nov. 6, 1879, he married Sarah Jane Steely. He is  
 survived by his wife, six children, ten grandchildren, one  
 brother and one sister.

At the age of eighteen he accepted Christ and united with  
 the Spring Run Church of the Brethren. He was zealous  
 for Christ and the church, serving as minister and elder for  
 twenty-five years. He was elder in charge of the Curlew  
 church, Iowa, fourteen years; he also conducted revival  
 meetings there and at other places. He served faithfully in  
 the Franklin County (now Union Ridge) church for many  
 years and had charge of the Greene church one year before  
 retiring from the active ministry. He often served the  
 church as delegate at district and general conferences. He  
 remained faithful and approached his passing triumphant  
 in the Christian faith.

In the spring of 1880 he came to Iowa, purchasing a farm  
 in Franklin County near Hansell, where he lived until 1910.  
 Desiring to retire from active life, he moved to Greene and  
 purchased a home where he lived until his death. His health  
 gradually failed during the past two years, but he was seri-  
 ously ill only about two weeks. During his last illness he  
 called for the anointing service, desiring to put himself in  
 the hands of the Great Physician.

Funeral services in the Old Stone church in Greene by his  
 pastor, the undersigned, assisted by E. E. Jarboe. Inter-  
 ment in Rose Hill cemetery.

C. E. Schrock.

Greene, Iowa.

#### PASSING OF ELDER ENOCH FAW

Enoch Faw was born Jan. 14, 1860, to Norman and Anna  
 Sides Faw near Winston-Salem, N. C. He was a descendant  
 of Michael Pfautz later known as Michael Pfau who came  
 to America from Germany in 1727 to gain religious freedom  
 as recorded in the history of the Church of the Brethren.  
 Each succeeding generation  
 has been ardent in the work  
 of the Church of the Brethren  
 and many have served in the  
 ministry.



Enoch Faw was united in  
 marriage, Nov. 23, 1884, to  
 Sarena A. Faw at Winston-  
 Salem, N. C. To this union  
 were born a daughter, Cara  
 E., and a son, Robert, who  
 have grown to adulthood and

have families of their own.

The family came to Pomeroy, Washington Territory, in  
 the fall of 1887. They moved to a pre-emption claim, eight  
 miles east of Kendrick, Idaho Territory, 1889, and placed  
 their church letters in the Moscow, Idaho Territory, church  
 about thirty-eight miles distant. They were not only pio-  
 neers in settlement of the west, but in church work also.

He was a talented, vocal music instructor and taught  
 many classes throughout the settlements. He came into the  
 Church of the Brethren, July 13, 1885, and was active in re-  
 ligious activities and taught, almost continuously, Sunday-  
 school classes in the primitive schoolhouses. He was  
 elected to the first degree of the ministry, along with J. U.  
 G. Stiverson, June 1, 1895, and advanced to the second de-



gree, Oct. 20, 1895. He began active work in the ministry at once and established regular places to preach throughout the country round about, preaching every Sunday and often two different places, the same day, miles apart. If possible he took his family along, often traveling rough mountain roads, crossing deep canyons and fording swift streams. Oftentimes he would leave home before daylight to fill these appointments. He made many trips through mud, rain and snow and seldom, if ever, missed an appointment. At one time he was our only minister in the territories of Washington and Idaho. He was ordained as elder Jan. 6, 1900. He immediately organized the Grafton church at Southwick, Idaho, which now is known as the Clearwater congregation. During the winter months he held many evangelistic meetings in Idaho and Washington. In the fall of 1902 he, with his family, moved to Yakima, Wash. He followed closely after the example of Paul and supported himself and family during all his church work.

He was very active in the Sunday school and church work at Yakima. He taught the Bible class and was elder in charge of the Yakima church. He had been elected unanimously for elder for 1937. We found him to be very cooperative and kind, a wise counselor and loyal Christian brother.

His promotion came suddenly, Sept. 25, 1936, while mowing his lawn. Surviving are his companion of almost fifty-two years, a daughter, a son, eight grandchildren (two of whom, Chalmer and Volney Faw of Bethany, are ministers in the Church of the Brethren) and seven great-grandchildren.

His co-worker of these many years, Elder J. U. G. Stivers, preached the funeral sermon, assisted in the service by his pastor. The mortal body was quietly laid away in the Tahoma cemetery, Sept. 28, 1936.

"Servant of God, well done!  
Thy glorious warfare's past,  
The battle's fought, the race is won,  
And thou art crowned at last."

Yakima, Wash.

Paul S. Longenecker.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Berkhimer-Stayer.**—By the undersigned, at the home of the bride, Sept. 18, 1936, Ross Berkhimer and Esther Stayer.—S. P. Early, Roaring Spring, Pa.

**Blackburn-Helsel.**—By the undersigned, at the parsonage, Oct. 31, 1936, Leslie Blackburn of Claysburg, Pa., and La Rue Helsel of Roaring Spring, Pa.—S. P. Early, Roaring Spring, Pa.

**Coffman-Poague.**—By the undersigned, in the Pleasant Dale Church of the Brethren, June 4, 1936, Russell Joseph Coffman and Grace Catherine Poague, both of Fincastle, Va.—Guy E. Wampler, Daleville, Va.

**Frantz-Spencer.**—By the undersigned at his home near Shepherd, Mich., C. Delmond Frantz and Bessie M. Spencer, on Oct. 16, 1936.—Chas. A. Spencer, Shepherd, Mich.

**Gaerte-Ohmart.**—Mr. Herbert Gaerte of Laketon and Miss Alice Ohmart of North Manchester, at the parsonage, by the undersigned, on Oct. 11, 1936.—Moyne Landis, Piercetown, Ind.

**Hoffman-Gebert.**—Mr. Wilson Hoffman of Columbia City and Miss Marie Gebert of Piercetown, June 27, 1936, at the home of the bride, by the undersigned.—Moyne Landis, Piercetown, Ind.

**Metzger-Cole.**—Mr. Gale Metzger of North Manchester and Miss Kathryn Cole of Sidney, June 1, 1936, at the Spring Creek church, by the undersigned.—Moyne Landis, Piercetown, Ind.

**Nichols-Cone.**—Mr. John Nichols of Valparaiso and Miss Margaret Cone of Piercetown, at the Spring Creek church, by the undersigned, on Sept. 26, 1936.—Moyne Landis, Piercetown, Ind.

**Walter-Johnson.**—By the undersigned, at the parsonage, Oct. 26, 1936, Melvin E. Walter of Claysburg, Pa., and Olive R. Johnson of Roaring Spring, Pa.—S. P. Early, Roaring Spring, Pa.

**Wood-Peters.**—By the undersigned, Oct. 31, 1936, at the home of the bride's parents, Elder and Sister N. C. Peters, Bro. James W. Wood and Sister Hilda Pearl Peters, both of Boone Mill, Va.—M. E. Clingenpeel, Boone Mill, Va.

## FALLEN ASLEEP

**Bruere, Lydia,** born near Fredric, Iowa, Jan. 8, 1864, the daughter of Daniel and Sarah Miller. She spent her entire life in this community. She died Sept. 8, 1936. She married John B. Bruere in 1888. Three children preceded her; surviving are her husband, two sons, one daughter, one foster daughter, two brothers, two sisters, eleven grandchildren and one great-grandchild. In early womanhood she united with the Church of the Brethren and had been one of the faithful mothers in Israel. For many years she faithfully and efficiently assisted her husband in the deacon's office. Services at the Monroe County church by John Brown, assisted by the writer.—E. S. Fouts, Albia, Iowa.

**Christian, Anna Katherman,** thirteenth child of Eld. Jeremiah and Anna Christian Katherman, was born near Gettysburg, Ohio, March 9, 1871, and died at the home of her daughter, Oct. 29, 1936. At the age of sixteen she united with the Church of the Brethren and remained faithful to the close of her life. Feb. 19, 1899, she was married to Lewis Christian. Two children were born to this union. Her husband preceded her in death June 29, 1915. She is survived by the son and daughter, two stepsons, seven grandchildren, two sisters and one brother. Funeral services in the Woodland (Country) church by the writer, assisted by Rev. Burgess of the Kalamazoo Evangelical church. Burial in Woodland cemetery.—Harley V. Townsend, Woodland, Mich.

**De Puy, Sister Wilma, nee Bowen,** born Oct. 25, 1914, and died at the hospital, Peru, Ind., Oct. 4, 1936. She married Kenneth De Puy in 1932 and to this union one son was born. She is survived by the husband and son, father and mother and two brothers. She was a member of the Pipe Creek church from which place the funeral was held by Bro. T. A. Shively, assisted by Bro. Chas. Oberlin. Burial in Metzger cemetery.—Martha O. Hessong, Peru, Ind.

**Garber, Ruth Catherine,** daughter of Aaron and Eva Kinsey, was born in Preble County, Ohio, Nov. 11, 1892; she lived in that county until she grew to womanhood. She united with the Sugar Hill congregation, Church of the Brethren, in 1902. June 8, 1922, she married Welty B. Garber; to this union were born two children. The first seven years of their married life was spent in Dayton, Ohio, after which they moved into the Bear Creek congregation, where they lived the past seven years. She was a loyal and devoted member of the Bear Creek congregation. For about two years she had been superintendent of the beginners' department which office she held at the time of her death. She was active in the Ladies' Aid Society and other phases of church work. Her illness was of very brief duration; she died Oct. 19, 1936, at the hospital in Dayton. She leaves her husband, two children, mother, two brothers and one sister. Funeral services at the Bear Creek church by the undersigned, assisted by Eld. P. M. Filbrun. Interment in Bear Creek cemetery.—Norman B. Wine, Dayton, Ohio.

**Kantner, Levi K.,** born in Burks County, Pa., on Aug. 20, 1860, and died Oct. 1, 1936. At an early age he studied the catechism and was confirmed in the Lutheran church. About forty-five years ago he united with the Church of the Brethren and remained faithful to the end. On Dec. 29, 1887, he was married to Maggie Holsopple and to them five children were born. Surviving are the faithful wife, four sons, six grandchildren and one great-grandchild. Funeral service by the writer, assisted by Rev. Moxam of the U. B. church. Burial in the Woodland cemetery.—Harley V. Townsend, Woodland, Mich.

**Keim, Bro. Mahlon,** born in Jenner Township, Somerset County, Pa., Aug. 31, 1862, youngest son of Christian and Nancy (Lehman) Keim, and died at Benscreek, Pa., Oct. 19, 1936. On Aug. 2 he suffered a paralytic stroke which was followed by pneumonia several weeks before his death. He was a great sufferer. He was anointed. Sixty years were spent on the farm on which he was born, when he moved to his present residence near Johnstown. He was married to Miss Alameda Rummel who passed away eighteen years ago. To this union were born five sons and six daughters, all of whom are living. His second wife, Mrs. Ida (Walter) Shull, survives him, with the eleven children mentioned above, twenty-eight grandchildren, five great-grandchildren, five stepchildren and one brother and one sister. An older brother, Noah, aged 85 years, died just twelve hours after his death and both funerals were held on the same day but at different churches. He was reared in the Mennonite faith and for a number of years was a member of that church. Twenty-two years ago he united with the Church of the Brethren at Maple Spring. Upon removing to the Roxbury church he placed his membership in it, and he was a member of the Helping Hand Bible class and a regular attendant. Funeral services were conducted in the Maple Spring church by his pastor, T. F. Henry, assisted by Elders H. C. Hess and C. W. Blough. Interment in the adjoining cemetery.—Jerome E. Blough, Holsopple, Pa.

**Kimmel, Amos,** son of Daniel and Rebecca Kimmel, was born July 6, 1858, in Montgomery County, Ohio, and died Oct. 30, 1936, at the home of his son, near Woodbury, Mich. March 25, 1880, he married Rosa Furlong. Soon after his marriage he united with the Church of the Brethren. Surviving are his wife, two sons and their families and one sister. Funeral services in the Woodland (Country) church by the writer. Burial in Woodland cemetery.—Harley V. Townsend, Woodland, Mich.

**King, Bro. Herman W.,** born June 5, 1877, and died Oct. 17, 1936. He



was the son of Wm. and Catherine (Thorpe) King. For the last twenty years he was caretaker of Prices church and cemetery. He was a member of the Church of the Brethren. Surviving are his wife, mother, four daughters, five sons, one sister and two brothers. Funeral services in Prices church by Eld. M. C. Valentine, assisted by Rev. Harry Muck. Interment in adjoining cemetery.—Mrs. Pearl Beeler, Waynesboro, Pa.

**Kurtz**, Sister Sarah, daughter of Elias and Kathrine Kurtz, was born near Uniontown, Ohio, June 19, 1856, and died at her home in Mogadore, Ohio, Oct. 27, 1936. She united with the Church of the Brethren at the age of eighteen and lived a consistent life until the end. She was a member of our Aid Society since its organization. She leaves four brothers and three sisters. Funeral services in the Springfield church by Bro. L. R. Holsinger with burial in Maple Hill cemetery.—Mrs. Fred Young, Mogadore, Ohio.

**Metsker**, Mary Elizabeth (Shoup), died Oct. 26, 1936, at the home of her son-in-law and daughter, Mr. and Mrs. C. O. Hoover, of Quinter, Kans. She was born in Darke County, Ohio, Dec. 7, 1851. She came to Kansas in 1867 and married Martin W. Metsker on Jan. 2, 1873. To this union were born seven children; one died in infancy and her companion preceded her fourteen years ago. She is survived by three sons, three daughters, twenty-five grandchildren and twenty-two great-grandchildren. Funeral by Bro. Floyd Crist at Quinter, after which the body was taken to her old home church at Washington Creek, where a second service was held by the writer, assisted by Bro. L. H. Griffith. She was an unusual Christian woman; she possessed a beautiful spirit, was optimistic and cheerful to the close of life. Her ability and disposition as a leader in song is seldom equaled. Her fifty years of leadership in church music was a contribution of untold value to the community and to Washington Creek church.—W. A. Kinzie, Navarre, Kans.

**Mullett**, Elizabeth (nee Infield), was born Nov. 17, 1849, at Baltic, Ohio, and died at the home of her daughter, Mrs. Fred Burtoft, in Akron, Ohio, Oct. 30, 1936. She became a member of the Church of the Brethren at the age of eighteen and lived a consistent life until her passing. In 1880 she married David Mullett and to them were born five sons and two daughters. Her husband died about forty-four years ago which left her with the care and raising of seven small children. She is survived by five sons, two daughters, thirty-four grandchildren and twenty-two great-grandchildren. Funeral services in the Springfield church by Bro. L. R. Holsinger, assisted by Brethren A. H. Miller and C. H. Petry with burial in Maple Hill cemetery.—Mrs. Fred Young, Mogadore, Ohio.

**Puterbaugh**, Sister Catherine, daughter of David and Elizabeth Shively, was born March 25, 1855, and died at her home in Onward, Oct. 26, 1936. She married Aaron Puterbaugh in 1875 and to them were born four children, two of whom survive. Her husband died in 1912. She is also survived by two sisters and nine grandchildren. At an early age she united with the Pipe Creek Church of the Brethren. Funeral services in the Onward Christian church by Bro. Moyné Landis.—Martha O. Hessong, Peru, Ind.

**Rhoades**, James C., son of Marguerete and Peter Rhoades, was born Jan. 1, 1868, passed away July 14, 1936, at the home of his daughter, Mrs. Fern Pottenger, in Astoria, at the age of 68 years, 6 months and 14 days, after a lingering illness in the hospital. His entire life was spent in this locality excepting ten years which were spent in Nebraska. He was united in marriage to Mary E. Crawford in Holdridge, Nebr., the year of 1886. He united with the Church of the Brethren about forty-five years ago and to this faith had ever lived faithful. Two years ago last March he took sick and had been in ill health ever since. He had great faith in the anointing service according to the teaching of the Apostle James, giving this service in the power of God credit for his healing from several serious attacks. He was a faithful attendant at services at Woodland and we miss him.—Mabel Stambaugh, Ipava, Ill.

**Root**, Jacob Andrew, son of Joel and Catherine Root, was born in Marion, Ohio, Feb. 28, 1835. He passed from this life Oct. 30, 1936, at the age of 101 years, 8 months and 2 days. Mr. Root's father was German and his mother was French. Sept. 8, 1861, he was united in marriage to Elizabeth Bertwell, and to this union five children were born two of whom, with his wife, preceded him in death. April 12, 1874, he was married to Fanny Bausman, who died in September, 1899. July 20, 1900, he was married to Rachel Fisher who died Sept. 28, 1913. Mr. Root united with the church when he was twenty-seven and had been a faithful member for nearly seventy-five years. He leaves three children, six grandchildren, thirty great-grandchildren, and nine great-great-grandchildren. He also leaves many nieces, nephews, acquaintances and friends. He was the oldest resident in Sabetha, and many groups honored his birthdays at different times, for he was esteemed highly in this community in which he had resided so long. Services were held in the First Church of the Brethren by his pastor, Leroy Sell, assisted by Bro. Roy Kistner. Interment was made in the Sabetha cemetery.—Leroy Sell, Sabetha, Kans.

## CHURCH NEWS

### CALIFORNIA

**Hermosa Beach**.—Our pastors, Brother and Sister Carl, recently made a trip to Oregon in the interest of the church and for a visit with their children. In their absence the pulpit was filled on Sept. 27 by Bro. H. M. Brubaker, bringing us two very helpful messages. Oct. 4 Sister Della Lehmer was with us morning and evening, bringing us messages which took us in thought with her for a trip around the world. It was enjoyed by all. Oct. 11 Bro. J. Z. Gilbert was a welcome visitor in our pulpit in the morning. In the evening a local man was present in

the interest of the Brotherhood, bringing with him two young men from the Bible Institute of Los Angeles, who interested us in their music, songs, drawing and talks. On Oct. 18 we had a fellowship basket dinner at the church in honor of Brother and Sister Carl, it also being the latter's birthday. Two of our young men are in Bethany this year.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Oct. 27.

**La Verne** church will co-operate with the National Preaching Mission by having a series of evangelistic meetings from Nov. 15 to Nov. 22 with Bro. J. F. Baldwin of Modesto doing the preaching. A lookout committee of thirty-one members was recently appointed for the purpose of evangelism, extra calling, reporting of new families moving in and the visiting of the sick. Eight have been baptized since our last report, five of them at Camp La Verne during the boys' and girls' sessions. The Ladies' Aid Society put on a La Verne college benefit dinner last Friday evening. The missionary society of the Women's Work, headed by Mrs. D. L. Forney, sponsored a missionary rally last evening with Bro. Chalmers Shull, India missionary, as speaker. His children, Lorita and Gordon, sang in the Marathi dialect and Lorita gave the story of the Prodigal Son in that tongue.—Grace Hileman Miller, La Verne, Calif., Oct. 29.

**Pasadena**.—Our new Sunday-school year has started off with enthusiasm under the direction of Bro. C. H. Harshberger. We had an attendance of 210 on rally day. The program consisted of a number from each of the children's divisions and two good talks by Sister J. Z. Gilbert and Bro. G. N. Boone. The presentation of perfect attendance seals and diplomas proved interesting. Six families carried away perfect attendance seals and diplomas for the year 1935-36. One family of five members was awarded perfect attendance. Two students were awarded 14th year seals; one was awarded a 16th year seal. Oct. 11 Bro. D. Warner gave the examination sermon preceding our love feast. Our pastor, Bro. F. S. Eisenbise, officiated at the inspirational communion service that evening. Oct. 12 the church was saddened by the passing of Bro. Fred Flory who had been our Sunday-school treasurer for years. Our evening service has had inspiration from the good old hymns, led by Sister Eisenbise. Nov. 22 we are to begin evangelistic services with Bro. Baldwin, evangelist.—Mrs. Ida B. Gibbel, Pasadena, Calif., Oct. 31.

### FLORIDA

**Lakeland** church had a business meeting and elected officers for the coming year: Elder, C. E. Bower; clerk, T. M. Michael; Messenger agent, Mrs. Lydia Bowman; correspondent, the writer; Sunday-school superintendent, W. D. Fisher; assistant, Mrs. L. A. Timmons. We are looking forward to having Brother and Sister E. S. Coffman, evangelists, with us in the near future. We miss Bro. Arnold and family who have moved to Maryland. Our group at Lakeland is not large. We invite any coming to Florida to spend the winter in our beautiful city and worship with us.—Mrs. S. G. Fahnestock, Lakeland, Fla., Nov. 3.

### ILLINOIS

**Astoria** church closed a very successful revival meeting Oct. 26, conducted by Bro. I. D. Leatherman, Lanark, Ill. As a result sixteen accepted Christ and were baptized. Baptismal services were held at the Woodland baptistry in the afternoon, preceding the communion in the evening. Much interest was manifested and good attendance continued throughout the meeting. Quite a number were present at the communion service.—Mrs. Rosella Sullivan, Astoria, Ill., Nov. 5.

**Cherry Grove** church has reorganized her Sunday school for another year's work, with Bro. Paul Law, superintendent. Brother and Sister W. E. West of Mt. Morris are serving as pastors since Aug. 9. We are planning a series of evangelistic meetings to begin Nov. 29 with Bro. Esbensen of Freeport preaching for us. We have received seventeen letters of membership since our last writing, most of which came from the disorganized church at Shannan. We are pleased to have these good people with us and hope it may be profitable to all and to the Lord's work. Oct. 11 we had a basket dinner at church and a program was given in the afternoon by the Hope Circle class, including a play, The Little Miracle. Our Aid Society has been quite busy quilting and is also making preparation to serve sale lunches.—Mrs. Vinnie Brunner, Lanark, Ill., Nov. 5.

**Dixon**.—The evangelistic meetings held at this church by Bro. Edw. Stump of South Bend, Ind., have ended very successfully. Thirty-five new members were received into the church by baptism and two by letter. A communion service followed the meetings.—Mrs. Roy V. Glessner, Dixon, Ill., Nov. 4.

**Woodland**.—Aug. 23 was a special Sunday set aside for an old people's service. Many enjoyed dinner and an afternoon visit in the pastor's home. On Sept. 6 the Astoria B. Y. P. D. gave the play, "Brothers," to a large audience. A revival in charge of Bro. Esbensen began on Sept. 8. Love feast was an all-day meeting on Sept. 19. Approximately 125 partook of the communion in the evening. Sept. 27 was the closing Sunday of the revival. There were twelve applicants for baptism which took place at twelve o'clock. We extend thanks to Bro. Esbensen for his visit in our midst has been highly appreciated and an inspiration to many. On Oct. 26 at the close of Bro. Leatherman's series of meetings in Astoria two more new members were added to our group. An installation service was held Oct. 4 for all the Sunday-school officers. The regular quarterly business meeting under the eldership of Bro. Gibson was held on Oct. 28. Nine letters were received and two granted. The church has received a gift of \$50 from the late Mrs. Wilson estate for which they are grateful. The yearly balance from the Sunday-school offerings after purchasing supplies and deducting the offering of the first Sunday of each month for district funds amounted to \$48.58.



This amount was divided into three parts, one going to foreign missions, one to district missions and the third for local funds, church and pastor. The church appreciated Bro. Deardorff's work on the painting of the church and is raising the amount of \$20 for his time. On Nov. 1 a large delegation from the Liberty church were with us. They gave the play, *Wake Up, Dad*, along with musical numbers and Bro. Cave, pastor of the Liberty church, gave a very inspiring message to a large audience. The Astoria group worshiped with us on that evening. We are planning for a Thanksgiving program Nov. 22. Also the B. Y. P. D. is expecting a fine group of young people at the sectional meeting at Woodland on Dec. 11. Sunday-school and church attendance has been fine.—Mabel Stambaugh, Ipava, Ill., Nov. 2.

### IOWA

**Prairie View.**—A number of our members attended the district conference held at Worthington, Minn., Aug. 28-31. Our Aid Society prepared the church and decided to paint the exterior in the near future. At a supper given by our Aid recently, we realized \$18.40; we also sold a quilt at auction for \$7.50. Sadie J. Miller recently gave us some inspiring messages. Our offering to the Mission Board, while she was here, amounted to \$16. Our Aid Society presented Miss Miller with a gift of \$10.—Helen Grossnickle, Curlew, Iowa, Nov. 3.

**Spring Creek church** met in council Sept. 10. Sunday-school and church officers were elected: Bro. T. E. Wiebly, Sunday-school superintendent; Martha Dutcher, church clerk; Raymond Elliott, treasurer; the writer, church correspondent and Messenger agent; Bro. Eddy, elder. Sunday, Sept. 20, Sister Sadie Miller of India brought us interesting messages at both morning and afternoon sessions. Oct. 4 at the close of the morning service, five accepted Christ and were baptized that afternoon. Oct. 11 our young people's class had charge of the morning service and rendered a program in song, *The Christian Life*. Oct. 12 Eld. J. A. Eddy began a week's meeting here. The attendance was good and we feel the church was greatly strengthened by his messages. One Sunday-school girl accepted Christ and was baptized Sunday afternoon, Oct. 18, previous to our love feast in the evening. A number from here attended the district conference at Worthington, Minn., this fall. Bro. Edwin Klotz was our delegate. A group of our young people attended B. Y. P. D. conference at Lewiston, Minn., in June. The Sunday school purchased new songbooks this year. Our Ladies' Aid meets every two weeks. In June we had our annual picnic with Sister Carl Petersen near Nashua. The Aid recently purchased stoves for the church.—Mrs. Roy E. Stern, Fredericksburg, Iowa, Nov. 2.

### KANSAS

**Washington.**—The attendance held up well during the hot summer months. Several of our young people attended summer camps. Sept. 4 we met in council and elected Sunday-school officers for the year beginning Oct. 1. The superintendent is Bro. Lloyd Ditmars; assistant, Bro. Calvin Gauby. Delegates to district conference were Brethren J. S. Merkey and Lloyd Ditmars. The Aid Society re-elected Sister Julia Gauby as president. Since our last report three have been received into the church by letter. On account of the district meeting we decided to have our love feast Oct. 24 instead of Oct. 31. Eld. E. D. Steward officiated. We also had the pleasure of having him preach for us on Sunday morning. We are planning a series of meetings to be conducted by Bro. Oliver H. Austin in December.—Mrs. Chas. Bell, Washington, Kans., Nov. 2.

### MARYLAND

**Accident.**—An inspiring meeting was held the last part of June in charge of Bro. Detweiler of Meyersdale, Pa., and Bro. Ezra Fike of Eggleston, W. Va. As a result there was one baptism. We were very glad to have the Bridgewater male quartet with us June 6. Six of our young people attended Camp Peniel and one attended young people's conference at Eggleston, W. Va. Our council meeting was held Oct. 4. Bro. Arthur Scrogum was re-elected elder. In our reorganization of Sunday school, Bro. H. M. Speicher was re-elected superintendent. The B. Y. P. D. is progressing nicely under the splendid leadership of Bro. Scrogum. They reached the sixteen point standard and are now working for the twenty-two point. The children of our Sunday school receive fine training in Junior League with Mrs. Arthur Scrogum in charge.—Mabel Schlosnagle, Accident, Md., Oct. 27.

**Locust Grove church** held its love feast on Oct. 31 with a large number present. Visiting brethren were G. L. Baker, E. C. Bixler, J. M. Burrall. Bro. Baker remained with us and preached a splendid sermon on Sunday morning to a large congregation. Our Sunday school has been reorganized with Bro. Russell Shoemaker, superintendent and Bro. Alton Williar, assistant.—Mrs. Wm. W. Purdum, Mt. Airy, Md., Nov. 2.

### MISSOURI

**Leeton.**—Our church was fortunate in having Bro. Paul Miller of Waterloo, Iowa, as our summer pastor. Several of our boys and girls attended intermediate camp at the Osceola church. We were also represented at the young people's camp at Pertle Springs. At a recent business meeting officers for the coming year were elected. Bro. James M. Mohler was re-elected elder. Ira Saxton was chosen Sunday-school superintendent. The Men's Work organization dug enough coal to supply the church this winter. Delegates to district meeting were C. A. Lentz and Ira Saxton. We plan to hold our love feast on Sunday evening, Nov. 1.—Mrs. Ira Saxton, Leeton, Mo., Oct. 25.

### NEW MEXICO

**Clovis.**—The church at this place has been blessed with an uplift and

greater courage through the efforts of Brother and Sister X. L. Coppock of Rocky Ford, Colo., who held a revival meeting Oct. 11 to 25. Besides the eighteen earnest sermons by Bro. Coppock, Sister Coppock did excellent work as music director and in song and story work with the children. The interest grew throughout the meeting. Two have been added by baptism besides a number who rededicated themselves publicly and otherwise. Bro. Geo. Hallett, wife and daughter of Roswell were present for the love feast services. This service was truly an inspiration to deeper consecration.—Minnie B. Rodes, Clovis, N. Mex., Oct. 29.

### OHIO

**Alliance.**—The church work here is going nicely, with Bro. J. W. Fyock as pastor. Oct. 26 was the tenth anniversary of the church. An all-day meeting was held with a basket dinner served in the basement of the church. The sermon in the morning was delivered by the pastor, Bro. Fyock. In the afternoon John R. Hoffman, one of the older members, gave a talk on "The Early History of the Church"; Mr. E. C. Garman of Cleveland gave a short talk, and Mr. Robert Antram spoke on "The Young People of the Church," all being very interesting. Special music was rendered by the Stoffer quartet of Reading and the Hallelujah quartet of Alliance and Sebring. In the evening a splendid musical program was given. Pre-Easter services were held with two baptisms, concluding with communion on Sunday evening. The Alliance church entertained the fourteenth annual young people's conference Sept. 5, 6, 7, with 400 or more present on Sunday. Bro. Paul Bowman gave the main address in the morning, "The Liquor Problem." In the afternoon he spoke on "Cost of Moral Neutrality," and in the evening, "Home and Family Marriages Which Do Not Fail." On Monday, "The Outlook for Modern Youth." Bro. A. W. Cordier, who was to be a speaker, was prevented from being present. The Ladies' Aid has reorganized, with the following officers: Mrs. J. W. Fyock, president; Mrs. Mary Antram, vice-president; and Mrs. Florence Antram, secretary and treasurer. The Aid has increased in membership. They meet the first Wednesday of each month. The church has planned to engage in a week's preaching mission. Our pastor attended the Cleveland Preaching Mission and is bringing us many spirit-filled messages. We are now working on a three month rally program. Last Sunday being the first Sunday, we went over the top in the goal set. We are also planning an evangelistic campaign to begin Jan. 4 with Bro. G. G. Canfield of Plymouth, Ind., as evangelist.—Ida A. Gwynne, Alliance, Ohio, Oct. 30.

**Black Swamp church** held their love feast Oct. 24, services beginning at 10:30 A. M. Bro. G. A. Snider of North Manchester gave us a fine sermon. In the afternoon Bro. Snider again filled the pulpit and in the evening officiated at the love feast assisted by our pastor, Bro. Geo. Garner, Bro. Uriah Garner and Bro. L. S. Shafer of Durand, Mich. Bro. Claud Leslie directed the singing. Sunday morning following worship breakfast was served at the church. Nearly 150 were present at Sunday school. Bro. Snider gave us another sermon and led the services in the afternoon. In the evening Bro. Chester Herrington, one of our Sunday-school boys, gave his first sermon during the B. Y. P. D. hour. He is attending classes at Bethany Biblical Seminary, planning to devote his life to the work of the church.—Mrs. A. Baker, Lemoyne, Ohio, Nov. 4.

**Canton church** enjoyed rally day Oct. 4 with most of our members present. Mr. Plasto of the Federated Men's Bible class of our city gave a very impressive missionary talk on the Sunday-school lesson to the adult department of our school. He was followed by Bro. Edward Frantz of Elgin, Ill., who gave a very inspiring sermon both morning and evening. He also addressed the Stark County ministers' association on Monday morning. Friday evening, Oct. 9, we held our regular quarterly business meeting. The budget for the coming year was adopted. Sunday evening, Oct. 18, we united with the other churches of the city in a Preaching Mission service, Rev. Duncan of Cleveland being the speaker. We are now looking forward to our evangelistic meetings, which will start Nov. 23 with Bro. H. K. Ober of Pennsylvania as the evangelist.—Cora B. Masters, Canton, Ohio, Oct. 30.

**Eversole church** was fortunate to have Brother and Sister J. Homer Bright, returned missionaries from China, with us for the annual harvest service. Mrs. Bright gave the message in the morning and Bro. Bright

## ANNOUNCEMENTS

Illinois	Missouri
Nov. 22, Bethel (Naperville).	Nov. 22, Nevada.
Nov. 29, Mt. Morris.	Nov. 23, Cabool.
Indiana	Ohio
Nov. 21, Center.	Nov. 28, 10 am, New Carlisle.
Nov. 22, Richmond.	Nov. 29, 7 pm, Hartville.
Nov. 29, Wabash City.	
Iowa	Oklahoma
Nov. 23, 7 pm, Cedar Rapids.	Nov. 27, Thomas.
Kansas	Pennsylvania
Nov. 23, Galesburg.	Nov. 22, 3 pm, Ephrata.
Nov. 23, 7 pm, Ottawa.	Nov. 22, 6:30 pm, Mechanicsburg.
Michigan	Nov. 22, Altoona (Twenty-eighth Street).
Nov. 22, Woodland.	Nov. 22, 7 pm, Coventry.
Nov. 22, 7:30 pm, Flint.	Nov. 22, 7:15 pm, Royersford.
Dec. 6, Lansing.	



spoke in the afternoon. A basket dinner was served at noon. Many friends from neighboring churches spent the day with us. During the month of October Bro. Chas. Flory conducted a two weeks' revival service. He brought many uplifting sermons to our congregation. At the close of these services seven members were taken into the church by baptism. At the installation service for the Sunday-school officers and teachers, Bro. Paul Noffsinger gave an inspiring message. A Bible study class has been organized in connection with the weekly prayer meeting with C. G. Erbaugh, teacher. The Worker and His Bible is being used as a text, taken from Bethany Biblical Seminary as a correspondence course.—Naomi Erbaugh, New Lebanon, Ohio, Nov. 1.

**Pleasant Hill.**—Our revival began Oct. 11 on rally day and continued until Oct. 25, with Bro. Chas. Essick of Circleville, evangelist. His spirit-filled messages were practical to church members and sinners. There was good attendance and several delegations from other churches were present. Special songs were given throughout the meeting. Thirteen young people confessed Christ and received baptism after the revival closed. On rally day Eld. Wm. Minnich was present; it was twenty-five years ago that he conducted the ordination of our pastor, Oliver Royer, and wife into the ministry. A communion was held on Sunday evening, Nov. 1, with our pastor officiating. At present our

pastor is helping in a revival in Ross County. During his absence the deacons and their wives have charge of the midweek meeting. Our Aid Society is planning to send a box to some mission at Christmas. Seven letters of membership were received since our last report.—Mary West, Pleasant Hill, Ohio, Nov. 5.

**Springfield (N. E.).**—Bro. J. O. Winger of North Manchester, Ind., conducted a series of meetings at our church Sept. 10-20 with five accessions. Sept. 23 Bro. H. S. Kulp, missionary to Africa, gave us an inspiring talk on missions. Our pastor, Bro. L. R. Holsinger, held a series of meetings recently at the Ashland Dickey church. During his absence Brethren Stanley Noffsinger and M. S. Young filled the Sunday morning appointments. Oct. 18 the B. Y. P. D. rendered a program in the evening. The following Sunday evening the men's group gave an interesting program on Peace. The Men's Work is just newly organized and we expect some good things from them as time goes on. Nov. 1 we held our communion with 117 surrounding the tables. A fine spirit of Christian fellowship prevailed and we received much spiritual benefit. Oct. 4 installation services were held for all Sunday-school officers and teachers. Mrs. M. S. Young was re-elected Sunday-school superintendent with Donald Cordier, assistant; the writer, church correspondent.—Mrs. Fred Young, Mogadore, Ohio, Nov. 2.

## GOSPEL MESSENGER FOR EVERYONE . . .

### OR HOW TO START A MESSENGER CLUB

The pastor and elder are logical persons to lead out. They should announce the special offer and urge action on this economical plan to get our church paper in more Brethren homes. Here are some of the interesting ways that Messenger clubs have been started—

1. "*It was decided again to send the Messenger to every home, the church, Sunday school and Aid Society sharing the expense.*"—Mrs. Warren Slater of the Spring Creek church, Indiana.

2. "*It was decided to send The Gospel Messenger into every Brethren home in the congregation, the cost of the same to be included in the budget.*"—Mrs. E. L. Crumpacker, writing from the Monitor church, Kansas.

3. "*Through the faithfulness and efforts of our Messenger agent, Bro. W. H. Rummel, the Messenger goes in the homes of three-fourths, or more, of the members' homes for the second year.*"—Mrs. J. W. Head, Johnstown, Pa., reporting for the Westmont congregation.

4. "*I was not satisfied with 75% but wanted 100%. We asked for donations and visited every family, traveling over 200 miles to get in their homes. This took a lot of work and patience but I am sure we will see great benefits.*"—S. E. Thompson, the pastor, Pampa, Texas.

5. "*Our church decided to see that The Gospel Messenger was sent to the head of the home of every resident family. A committee was appointed to collect from as many families as can pay for their own subscriptions, the church to assume the deficit.*"—Helen Longanecker of the Roanoke church, Louisiana.

6. "*Our pastor asked the women of the church to divide up evenly. Two captains were appointed. The side handing in their subscriptions first, and all paid, was to win, the losing side to entertain the winners with an ice cream social at the parsonage. Both sides enjoyed the contest immensely and in less than two weeks 90 subscriptions were in and paid for.*"—Mrs. Edward McKelvey, Glade Run church, Pennsylvania.

Permit us to make a few friendly suggestions. Appoint a responsible committee to plan the work. If you have an active Messenger agent he should be on the committee. Decide on a time in which to get the Messenger canvass done. Some have used the Messenger week idea. In case of any special problem, write for suggestions. Free literature and sample copies of the Messenger are available as you can use them. Hundreds of congregations have taken advantage of our economical club rate plan—why not you?

#### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please send me details of your special club rate offer on The Gospel Messenger. I am interested in your economical plan for getting our church paper read in at least 75% of the resident Brethren families of our congregation.

Name . . . . .  
Street or Route . . . . .  
City . . . . .  
State . . . . .  
Congregation . . . . .



**Stony Creek.**—Sunday, Oct. 11, was a day long to be remembered in this church. At 7:30 the brethren and sisters with a few visiting friends filed quietly around the Lord's table. There followed a spiritual feast in which we worshiped God as we fellowshiped together. At the close of the love feast service our pastor, who is also our elder, conducted an election for two deacons. Five nominees had been previously decided upon by the official board. The votes cast stood very close together, and it was unanimously decided that because of this, four out of five should be installed into office. Accordingly followed a most solemn and impressive service as four men (three of them with their wives) took their places at the front of the room. Eld. J. I. Kaylor assisted the pastor, Eld. C. W. Warstler, in the ordination service. Those called to office were: Clyde Roby, Paul Early, Wilber Yoder, Luther Keenen. Nov. 16-23 our pastor will conduct an evangelistic meeting in the Detroit congregation.—Mrs. Ina M. Kaylor, De Graff, Ohio, Oct. 29.

**West Alexandria.**—Oct. 4 an appropriate service was held in keeping with rally and promotion day. Sunday evening, Nov. 1, our pastor, Bro. Groff, received in full membership the thirteen new members, baptizing twelve of them; one was admitted from the United Brethren church. The new members were the result of our revival under the evangelism of Bro. J. O. Winger. During the meetings we were favored by visitors from various churches who rendered special musical numbers. Also visiting pastors helped in the devotional exercises. Attendance at all meetings was good. The community as well as the church was benefited and received spiritual blessings from Bro. Winger's sermons. Nov. 22 Bro. J. Homer Bright and wife will be with us to bring a missionary message.—Mrs. Howard Cunningham, West Alexandria, Ohio, Nov. 2.

### OKLAHOMA

**Bartlesville** church met in council Sept. 20 and elected officers for church and Sunday school. Bro. Edwin Groff was re-elected elder; Sister Stella Hurst, church clerk; Bro. Victor Baughman, treasurer; Messenger agent and correspondent, Sister Harry Boltz; Bro. Harry Holt, Sunday-school superintendent with Bro. E. W. Burchfield, assistant. Our Women's Work also elected officers, Sister Washburn being president. Bro. Harry Boltz is president of the Men's Work. Oct. 25 some splendid talks were given by Bro. Joe Campbell, Victor Baughman and Harry Boltz in the absence of our pastor who was ill.—Mrs. Harry Boltz, Bartlesville, Okla., Oct. 31.

### PENNSYLVANIA

**Ambler.**—On Sept. 20 our Hammond electric organ was dedicated in loving memory of our former pastor, Bro. Henry K. Garman. After a brief dedicatory service, a recital was given by Mr. Kenneth A. Hallett, organist at the Baptist Temple, Philadelphia. The organ has added much to the effectiveness of our morning service. At a special service Sunday afternoon, Oct. 11, the Ministerial Board formally installed Bro. Paul M. Robinson as pastor of our church. Our elder, Bro. Trostle Dick of Coventry church, was in charge of the service and Bro. H. S. Replogle of Oaks delivered the charge. Bro. M. C. Swigart of Germantown preached the sermon. Others assisting were T. L. Fretz of Germantown, and Bro. W. G. Nyce of Harmonyville. On the evening of the same day, special baptismal services were held, at which time thirteen applicants were baptized by our pastor. Our love feast was held Oct. 18. The service was conducted by our pastor, assisted by Clarence Holsope, Telford, Silas Shoemaker and Irvin Hoffer of our own congregation. We had a very impressive service and it was well attended. On Sept. 19 the Aid Society gave a covered dish supper which was enjoyed by a large group. After supper we sang hymns. On Sept. 12 the men's Bible class held their annual outing at the farm of Bro. Harold Weir, Richboro. As usual, we all had a good time. The inter-church orchestra sponsored by our church played at the Baptist church in Ambler on Oct. 14 and 15. The B. Y. P. D. has been organized among our young people. In the absence of our pastor Nov. 1, Bro. Silas Shoemaker had charge of the morning service.—Mrs. John K. Snyder, Ambler, Pa., Nov. 5.

**Clover Creek.**—The question of division of the Clover Creek congregation had been under consideration for the past six months. Due to the large membership of the Martinsburg church, they felt strong enough to support their own pastor. Bro. A. R. Coffman has been pastor of the Clover Creek congregation for the past three years. A special business meeting was held at Clover Creek July 24 with Bro. Coffman, moderator. A motion was passed to ask Martinsburg to delay their request for further study. Sept. 11 a council meeting was called in the Martinsburg church for the purpose of deciding this question. Two members of the District Ministerial Board—Brethren E. M. Detwiler and S. P. Early—were present, the former acting as moderator. By a majority vote it was decided that Martinsburg shall be a separate organization. The other churches—Clover Creek and Diehl's Cross Roads—

# Thanksgiving Home Mission Offering

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars.  
Unless designated on the blank line this  
money is to be used for General Home Mis-  
sion Work.

.....  
Please place this money to the credit of

..... Individual  
..... Class  
..... Sunday school  
..... Congregation  
..... District

Name of sender .....

Street or R. F. D. ....

Post Office .....State .....



Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	\$.....



now comprise the Clover Creek congregation. The regular quarterly council convened in the Clover Creek church Oct. 2 with Bro. S. P. Early, moderator. The following officers were elected: Elder, I. B. Kensinger; trustees, Geo. Dilling, Geo. Corle, L. B. Hoover; ministerial board, Jesse Beach, D. E. Shriver; church clerk, Pearl Snowberger; treasurer, Arch Brumbaugh. By the request of the ministerial board it was decided to call Bro. Samuel Weyant of Claysburg to act as part-time pastor and he began his work Oct. 25. We are looking forward to an evangelistic meeting to begin Nov. 23, with Bro. Jos. Clapper of Yellow Creek, evangelist. Bro. E. K. Sollenberger was re-elected general Sunday-school superintendent with Chas. Clapper, assistant. An installation service in charge of Eld. I. B. Kensinger was held Oct. 11 for all Sunday-school officers and teachers. Oct. 25 was rally day at our Sunday school. Bro. I. Harvey Brumbaugh from Juniata College brought the message. Our B. Y. P. D. elected officers for the coming year on Oct. 4, with Landis Shriver, president.—Pearl Snowberger, Martinsburg, Pa., Oct. 29.

Newville church has not reported for sometime, though we are still active with Bro. C. B. Sollenberger as our elder and pastor. We have both morning and evening services each Sunday and midweek prayer meeting is held in the homes. At our quarterly council Sept. 21 Sunday-school officers for the year were elected, Bro. Roy Shultz being superintendent and Sister Nannie Cohick, assistant. Bro. Edgar Lehman and Bro. E. E. Scott were elected delegates to district meeting. Installation services for the new officers were held Sept. 27 with an all-day meeting. Harvest home services were observed also, both services being conducted by Bro. Sellers. Oct. 4-18 Bro. Robert Cocklin from Mechanicsburg conducted evangelistic services and brought an inspiring message each evening. As a direct result thirteen stood for Christ; ten of them were received by baptism and one was reclaimed. The meeting closed with our love feast on Sunday evening with a large number present. At an earlier council meeting we decided to tear down the present church building because it is too small. We will build a new church on the same lot as soon as we have sufficient funds to proceed. We already have a building fund.—Lulu Shultz, Newville, Pa., Nov. 2.

**Scalp Level.**—Our fall evangelistic meetings were conducted by Bro. Chas. Cox of Claysburg, Pa., Oct. 18 to Nov. 1. His messages were delivered with force and simplicity; he presented the word in such a way that all could understand. The spirit of the meeting was fine. The pastor, Bro. G. E. Yoder, and Bro. Cox visited in all the homes. Fourteen were baptized at the close of the meetings. Our love feast was held at the close of the revival with a large attendance. Officiating at our love feast were Brethren S. B. Hoffman, G. E. Yoder, Chas. Cox, A. S. Hoffman.—Mrs. Ethel Livingston Weller, Scalp Level, Pa., Nov. 3.

**Stonerstown.**—A few weeks ago the church voted to have Bro. A. J. Beeghly of Somerset hold a week's meeting previous to our love feast. That week has passed; we called it rally week. And a very profitable week it was for those who attended the services with a mind to learn and a heart to co-operate in the work of the church. Nov. 1 was observed as rally Sunday with 130 present at Sunday school. Approximately 120 of that number remained to hear the sermon. Two were baptized. The love feast and communion service was held in the evening. Our people were happy to have Brethren H. H. Nye and Paul Yoder, our present co-pastors, with their wives, come up from Huntingdon to assist Bro. Beeghly in the service. The membership has for sometime been seeking a man to serve as a resident pastor; so far no decision has been made.—Mrs. C. C. Stapleton, Saxton, Pa., Nov. 3.

## TENNESSEE

**Limestone.**—Our pastor, J. R. Jackson, and A. M. Laughrun of New Hope held a revival for us Sept. 9-23. Six Sunday-school children confessed Christ and three renewed their membership with us. The baptismal service was held before our love feast Sept. 23. On Oct. 13 the deputation of five members sent out by the district gave us an inspirational meeting. They gave helpful suggestions to all the departments of our work. Bro. Guy Presley preached for us Oct. 25.—Honorio Pence, Limestone, Tenn., Oct. 27.

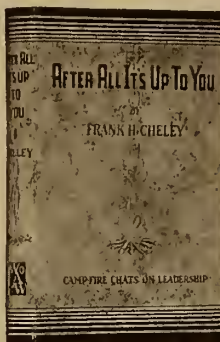
## VIRGINIA

**Cooks Creek.**—Our communion service was held Sunday evening, Oct. 18, with 100 members communing. This was the largest attendance for some years. Eld. O. F. Bowman preached the preparatory sermon in the morning on the theme, Remembrance, and officiated at the evening service. We appreciated the visiting members from our neighboring churches. The Garber Aid Society, with Mrs. J. W. S. Myers as president, has been having large attendance at each meeting, especially during the summer months when the young folks were not in school. The sisters met at the church Oct. 14 in their regular meeting; they cleaned the church and packed a box for the Orphans' Home at Timberville. Sept. 13 our B. Y. P. D. met at Dayton, reorganized and elected Robert Garber as president. The last program of the B. Y. P. D. was given at Pleasant Run at which time the new officers were installed. The service was conducted by the outgoing president, Catherine Wampler.—Ruth C. Bowman, Harrisonburg, Va., Oct. 26.

**Rileyville.**—On Oct. 10 we had our love feast with good attendance. On Oct. 11 our pastor, Bro. A. J. Caricofe, assisted by Bro. John T. Glick, began a two weeks' series of meetings. As a result of the meeting thirteen came forward, ten of whom were baptized and united with our church. Oct. 26 Bro. Ernest M. Wampler, one of our missionaries on furlough from China, gave us an illustrated lecture which was enjoyed by all.—Mrs. J. W. Huffman, Rileyville, Va., Oct. 27.

## After All It's Up to You

A great book for leaders. Abounds in wholesome illustrative material. Talks that say much are found in this volume.



### Some Chapter Headings

*The Art of Leadership  
Babies That Never Grow Up  
Understanding Ourselves  
The Larger Health  
With Eyes That See  
Hearing the Truth  
Our Friendships  
Where Do We Hang Our Hats?*

and 14 others fully as good. 256 pages. \$1.50.  
*The book you as a leader have been looking for*

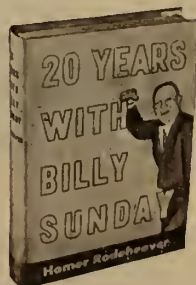
Brethren Publishing House, Elgin, Ill.

## Wonderful, Counsellor

By Hugh H. Frame

A stimulating volume for ministers and students who read wisely and think and judge as they read. The author's approach forces the reader to question and study further. 320 pages. \$2.50.

## 20 Years With Billy Sunday



Remarkable man was Billy Sunday. Ball player, evangelist, outstanding in both fields. Never went beyond the ninth grade in school. But how he thundered forth his startling messages from the pulpit. Homer Rodebeaver who campaigned with him for 20 years takes you behind the curtains and shows you the real Billy Sunday—earnest, sincere, humble, trusting, ever praying, striving to lead sinners to their Savior. You'll get rich returns for your time and money if you read this thrilling story of the man who moved millions. Price, \$1.00.

story of the man who moved millions. Price, \$1.00.

## Stories of the Great Hymns of the Church

By Silas H. Paine

Over 800 pages telling the story of 805 great hymns. You'll never know too well how our great hymns came to be. Each new author brings you additional information. Even if you have other books dealing with the history of our great hymns you'll be richly rewarded by adding this one to your list. Choristers, ministers, superintendents, teachers—all these will do their work better as they familiarize themselves with our church music. Price, \$1.95.

Brethren Publishing House, Elgin, Ill.





## Scripture Text

### CHRISTMAS BOX

No. 56

21 Folders with  
Envelopes

Bible Verse and Fitting  
Sentiment

All in Beautiful Gift Box

A Popular Assortment of  
Christmas Scripture  
Text Folders

Here's a gorgeous new assortment of Christmas folders. Not a small or "cheap" folder in this entire box. Each of the 21 folders is of liberal size and fine value.

You will be thrilled with the variety of new papers, novel effects, ribbon, die-cuts, and metallic inserts. Deft embellishments of gold and silver on most folders. Envelopes included. Each design is in full-color "offset" process which alone brings the best of rich, harmonizing colors.

The sentiments have been prepared with care. All carry a depth of meaning and friendly cheer. Scripture text designs and sentiments are for the Christmas season. The

box top is in beautiful colors. It is valuable to use on some gift. Satisfaction guaranteed. **Price \$1.00.**

**Box No. 46.** We also offer the 21 lovely folders shown above without Scripture verses. **Price, \$1.00.**

**Box No. 36** contains 21 Scripture text folders with envelopes in a lovely gift box. Lack of space hinders us from showing these. **Price, \$1.00.**

**Our Special Offer to You:** If you will sell these Christmas folders in your community we will send a **Sample Box** of your own selection for only **75 cents**. At the same time we will give you full particulars about selling these choice folders. Order your sample (or samples if you mean to handle more than one) today. Now is the time to take your orders for future delivery. Do it before others occupy your field.

**Box No. 3125** is another special group of 21 Christmas greeting cards, each in envelope. Many of them are large. All are choice. Pictures, literary selections and Bible verses that fit the occasion. You have often paid a dollar and more for 21 cards of less value than these. **Our special price, 25 cents a box.**

**Box No. 136** contains 21 beautiful cards and folders with greeting, sentiment and Bible verse. This is a wonderful selection of our own choosing. You will be pleased with everyone. Each comes in an individual envelope. You would naturally expect to pay \$1.00 for this box but we will let you have it for 50 cents.

Individuals and classes can make good money by selling these folders and cards. Sell them in your community and you will succeed.

**BRETHREN PUBLISHING HOUSE, Elgin, Illinois**



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., November 28, 1936

No. 48



Photo by Ralph G. Rarick

FARMHOUSE BIRTHPLACE OF THE DIONNE QUINTUPLETS

## IN THIS NUMBER

### Editorial—

Daily Devotions (C. N. E.) .....	2
The Church Is Still Alive (E. F.) .....	3
Showing the Cedar Crest Girls (E. F.) .....	3
Whether to Die or to Suffer (H. A. B.) .....	3
When Straw Votes Fail (H. A. B.) .....	4
On Grasping a Great Idea (E. F.) .....	4
Kingdom Gleanings .....	16, 17

### The General Forum—

I Want a Window (Verse). By Myra Brooks Welch .....	5
Some of the Evangelist's Qualifications. By H. C. Early..	5
Some Things the New Birth Means. By Walter S. Coffman .....	6
Does God Matter? By Lorell Weiss .....	6
Working for Peace—A Method. By Florence Wieand Noffsinger .....	7
Read Your Bible. By Mrs. Harvey Frederick .....	8
Lessons From Spain for American Christians. By Kermit Eby .....	9

### Home and Family—

Thanksgiving (Verse). By May Allread Baker .....	10
The World's Most Famous Children.—Part 1. By Ralph G. Rarick .....	10
When Bob Gave God a Chance.—No. 2. By Eleanor R. Freese .....	11
A Mother Saddened. By Julia Graydon .....	12
The Twin Brother. By J. C. Beahm .....	13

### Our Mission Work—

Evangelize—Teach and Preach. By Faye Moyer .....	14
Christmas Material .....	14
What to Pray For. By Anna M. Hutchinson .....	15
Village Schools in India. By Anna M. Warstler .....	20

### The Church at Work—

Liquor Sales Parallel Increasing Traffic Deaths; Programs for the Junior League; Paul's Reasons for Giving; Men's Work in Northeastern Ohio; We Do Not Have Any Intermediates; Aids to Worship; Are You Prepared? ..	18, 19
--	--------



## DAILY DEVOTIONS

BY CALVERT N. ELLIS

### Love for the Brethren

"Ye are my disciples if ye have love one to another"

Read John 13: 31-38

Monday

Under the shadow of the cross Jesus urged his disciples to love each other, even as he loved them. He came to establish a new institution, the Christian church, founded upon a new principle, love. We love the brethren because Christ loved us, and together we love and obey him. Here is the closest knit company on earth—the true church.

Do we love the brethren? On what is our love based? Do we love this brother because he belongs to our group or social class, or perhaps because he shares our political views? Or do we love him because we share his love for the Lord, regardless of his place in the community? If we do he and we are true Christians.

*O Christ, strengthen the bonds of love among thy people. Amen.*

### Pilgrims

"In my Father's house are many mansions"

Read John 14: 1-14

Tuesday

To our forefathers struggling to wrest a living from the wilderness the Father's house was very real, but to many of us with the comforts of our life today it is dim and hazy. We are more loath to part from this world. And yet it is still true that we are pilgrims journeying toward the celestial city. We rarely sing it but

"I'm a pilgrim and I'm a stranger:  
I can tarry, I can tarry but a night."

The race of life is swiftly run, but how happy we should be in the assurance that at the end is the Father's house! There is a "city that hath foundations, whose builder and maker is God" in which I will be at home.

*O Lord, lead us until our traveling days are done and we are at home with thee forever more. Amen.*

### The Spirit of Truth

"The Father shall give you another Comforter"

Read John 14: 15-24

Wednesday

Jesus' words about leaving depressed the disciples. Even Peter could not understand why he could not immediately follow Jesus. However Jesus tries

to reassure them by telling them that the Father will send another Comforter, the Spirit of Truth who will abide with them and be in them. This is the third person of the Trinity, our source of guidance and knowledge.

What did you do when you were uncertain of your next action? Have you asked the Spirit for guidance? We could be in much closer contact with him than we are.

*O Spirit of Truth, guide us in the decisions of this day. Amen.*

### The Request of Peace

"Peace I leave with you; my peace I give unto you"

Read John 14: 25-31

Thursday

The parting bequest of Jesus is unique. He wished to leave his disciples free from care and anxiety, but he had none of the things which men usually lay up for their children. He had no money, no lands, no titles to distribute. He could not even guarantee that they would escape persecution. But he could and did leave them that which alone can produce the untroubled state which all men desire for those whom they love.

"My peace I give unto you." In these words Jesus hands over to his disciples the peace which he himself had enjoyed—a treasure which he had tested, which had carried him quietly and serenely through the most difficult of all human lives. Have you found this peace? Can you keep it today?

*May the peace which passeth understanding keep our hearts and minds this day through Jesus Christ our Lord. Amen.*

## WEEKLY QUIET HOUR

### Thanksgiving Day

A special holy day set aside by the early New England settlers and observed nowhere except in our country.

What causes of thanksgiving do we as a nation have?

For what should I give thanks at this time?

What causes of thanksgiving does a Christian have? See Psa. 106: 1; 2 Cor. 9: 15; Rom. 7: 23-25; 1 Tim. 4: 4.

Did I observe the day in a manner appropriate to its meaning?

### Withered Christians

"If a man abide not in me, he is cast forth as a branch and is withered"

Read John 15: 1-14

Friday

As the disciples prepare to leave the upper room, Jesus seeing how dependent they are on him, continues his farewell. He remembers the many pleasant walks they had had together over country roads between fragrant vineyards, and he says, "I am the vine, ye are the branches. My Father is the husbandman." But he also remembers the dead branches which they saw, branches which had been cut off from the vine, and had withered and shrunk, and then were gathered and burned.

The church has many withered members who have lost contact with Christ. They are unwilling to pay the price of discipleship. To bear fruit the branch must live in the vine. Am I willing to deny the desires of myself in order to obey Christ?

*O Father, give us power to refuse anything that would separate us from Christ. Amen.*

### Hated by the World

"I chose you out of the world, therefore the world hateth you"

Read John 15: 15-27

Saturday

The world and Christ are at enmity, and therefore Christians and those who worship the world can have no intimate fellowship. The prospect which Jesus painted for his disciples was filled with persecution and misunderstanding. However the life of the Christian today has little persecution and the line between the church and the world is often very dim. Have I valued the esteem of men of the world more than the approval of Christ?

On the other hand there are Christians who actually glory in their differences from the world, who actually hate the world. I do not believe Christ meant for us to glory in our peculiarity and he surely meant for us to love sinners, as he did. No faithful followers of Christ can escape persecution, but his glory is not in persecution but in Christ.

*O Father, give strength to thy weak children and humility to thy strong defenders. Amen.*



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., November 28, 1936

No. 48

## EDITORIAL

### The Church Is Still Alive

A BOOK reviewer quotes a remark of Dean Swift about the Christian church, made exactly two hundred years ago: "I have long given up all hopes for church or Christianity."

What a multitude of the knowing ones have done that same thing since then! There must be something very strong in anything that holds on to life so tenaciously, a thing that can outlast so many hopes.

Forms of government are changing, democracies are crumbling, civilization itself is threatened seriously. Institutions, even Christian institutions as we have known them, may give place to other types. But Christianity itself will never cease to be.

Nor will some organized form of it, some structure of things believed and people who believe them which we shall call the church. And that not only because Jesus said so, but because something deep in human need can not let it die.

E. F.

### Showing the Cedar Crest Girls

EIGHTY per cent of the new girl students in Cedar Crest College, Allentown, Pa., said yes in answer to the question: "Do you consider religion a vital factor in your life?" So Prof. Samuel H. Ziegler of that institution writes us. Aren't you glad there are that many?

Perhaps you wonder, though, what the matter was with the other twenty per cent. Well, here it is: "(1) Today's religion fosters prejudices through the criticisms of one sect for the other, and therefore it is not sincere. (2) Religion is too much a thing forced, rather than voluntary. (3) Religion has too much ceremony and not enough worship."

Sounds pretty thin, doesn't it? These things are all true but what sense is there in charging them up against all religion? They are an indictment of the wrong kind of religion but nobody's religion has to be like that. It is possible to have a better brand. I am afraid those

girls were looking for a convenient cover to hide something that would not look very well out in the open.

But it occurred to me nevertheless that it would be a good thing for you and me to take extra care that our religion is not forced and insincere but free and genuine. It would be very good indeed for you and me and besides that, it would go a long way toward cutting the ground from under the likes of these Cedar Crest girls. I mean it would cut away the shaky ground they are standing on and bid them plant their feet on the solid rock of a satisfying faith.

We owe it to them to do this. We ought to show them how beautiful and enriching religion can be. It isn't enough to tell them. They have been fooled too often by that easy method. We must do the harder thing. We must show them.

E. F.

### Whether to Die or to Suffer

WHAT should the pacifist do in case of war? A recent news item from London states that Dr. C. D. Broad, professor of moral philosophy at Cambridge University, recommends suicide for the pacifist in the event of war. "He believes too," says the item, "that any conscription law should impose a death penalty for refusal to undertake war service. Really conscientious objectors should welcome it."

The eleven line paragraph purporting to summarize Dr. Broad's views represents all that we know of him. But it is enough to raise in our minds the question of whether or not he lives up to the implications of his name. For it seems to us that all the learned professor has to offer is the pagan way out when the going gets heavy. At least there is nothing in his suggestion reminiscent of Christian martyrs or the noble company of prophets who in every age have opposed regimentation in the interest of the release of personality.

In its larger aspects Dr. Broad is raising and giving his answer to the age old question of whether it is better to die or to suffer. Answers to this question have



varied and will continue to vary, but the one that never fails to appeal is the choice of suffering as against the so-called easy way out. The world admires those men who stand for their convictions, come what may.

But the chief function of suffering is not to stimulate admiration for one's hardihood. It lies rather in the power of suffering to burn out the dross of character. And this it does not only in the one who suffers, but in many who see or who hear of the moral courage of the faithful. Since this is the usual effect of suffering, it is not even to the long run advantage of a social group to destroy conscientious recalcitrants. It is true they are often extremely annoying, but they are more likely to be right than the unthinking majority. In any case, such objectors are stimulating and challenging, and as such one of the chief guarantees of progress.

And so we do not stand with Dr. Broad on whether it is better to die or suffer. In the hour of special trial may God give us grace to follow in the train of those noble men and women listed in the eleventh chapter of Hebrews. It is better to suffer than to destroy one's self because even when things are darkest dawn may be near. By faith Rahab perished not. For Daniel the mouths of lions were stopped. By faith many have quenched the violence of fire, escaped the edge of the sword, received their loved ones as from the dead.

But where the faithful were not spared by the swift turn of the wheel of fate, but were stoned, rendered destitute, sawn asunder or slain by the sword, they yet saved their souls and confounded their enemies. How many Pauls have resulted from the faithfulness of some Stephen we do not know, but there have been many. New life and the new age comes not without blood and tears. And thus the Christian chooses not to die, but to suffer until released, knowing that only thus can the generality of men gather the peaceable fruit of righteousness.

H. A. B.

### When Straw Votes Fail

SINCE the recent election the straw vote people have had an embarrassing time of it trying to explain why none of the straw votes got exactly the right answer. We are not planning to enter the field of futile explanation, but do desire to say it was probably that unpredictable variable known as the human factor which messed up things for the tabulators.

For some years the writer has had a growing feeling that something ought to be done to curb the fun of the statistical hound. If men could take their statistics with a grain of salt it would not be so bad. But when interpreters insist on stepping in and robbing us of the last delectable uncertainties that keep life from growing stale—well, that is quite too much!

Nor is this all. It is time that the truth about statistics should be known. At best they show trends;

they can not absolutely bind and hold the human spirit. We were first stirred up on this matter some years ago when a good brother wrote an article interpreting some Yearbook figures. Sad to say, he did not think to check his figures with those of the year before. If he had, he would have discovered a typographical error which just about reversed his findings!

So when the investigators, tabulators and statisticians get to bearing down too hard, just remember that statistics are made for man, not man for statistics. On the whole we are rather glad the straw vote business has turned out to be just another bag of straw—how about you?

H. A. B.

### On Grasping a Great Idea

HERE'S how the last paragraph of a new book begins: "Once we grasp the actualistic conception of God as the whole integrated course of all events," etc.

Well, it's going to take a long time yet for some of us to grasp it. Not that we have any trouble with the idea that God is in the whole course of events. We grasped that several weeks ago. A man named Paul grasped it nearly nineteen hundred years ago. So also about the same time the same idea was grasped by a man whose name was John. Indeed they both taught that God was so active in this integration business that all things were made by him and held together by him. There is nothing new or strange about that.

But this notion that God is himself the "process of integration" rather than the Integrator, "the stream of events" as the book cited says so often, this studied effort to exclude all thought of force, energy, mind, purpose, intelligence, will—we confess to being quite unable to make any sense of that. We can not see how it eases up in any way the problem of "ultimate reality." We are too stupid to get it.

And we surmise that some things must have been hidden from the "wise and prudent." Else they would not labor so hard to make simple things difficult. Our author never tires of telling how certain conservative doctrines of the Christian faith contain no "realizable" idea. That is a favorite word of his. And then he identifies God with the whole "stream of events" and invites us to "realize" that!

We find the God and Father of our Lord Jesus Christ, Creator and Sustainer of all things, not only infinitely more satisfactory to faith but about that much easier to grasp. Oh, no, we do not mean that we can comprehend the fullness of an infinite God. But we have something definite and meaningful to think about. The idea makes sense. Within the compass of our little capacities, it's "realizable."

And the Reality which we thus feebly picture and firmly trust can flood the whole life with light and peace.

E. F.



---



---

## THE GENERAL FORUM

---



---

### I Want a Window

BY MYRA BROOKS WELCH

I want a window to the lee—  
A wide window and a far view,  
When I put out to sea.

I want no shade of intervening bars  
To cloud the silver sheen that marks  
A pathway to the stars.

I want to leave the shore-born undertow  
Of shallow tides, and steer my craft  
Beyond where deep seas flow.

I want the pulseless beat of star-hung space  
And surge of shoreless seas to make  
My soul their trysting place.

I want a window open to the lee  
And a far view, O soul of mine,  
When I put out to sea.

*LaVerne, Calif.*

---

### Some of the Evangelist's Qualifications

BY H. C. EARLY

FIRST, there is character. Character is always first. Character good and bad, is back of everything human. Character, the highest character, is pre-eminently essential to the evangelist. Nothing could be more out of harmony and absurd than an ungodly man calling sinners to repentance. And since the need of high character to the evangelist is so obvious, and the lack of it so alien to him, it would seem scarcely necessary to stress character in this connection. It goes without saying.

There is what is commonly called the passion for men, passion for souls. It is born of God, of brotherhood, of the value of a soul, of the responsibility of one for another. Jesus is its highest example. It is the very call of God in the soul. It is the urge that sends men out, growing more and more insistent, until it becomes a compulsion, when something must be done. And the man, so possessed, surrenders all and consecrates all to the task of finding the lost.

In the parable of the lost sheep, Jesus calls this same compelling power the sense of loss. When the Pharisees and scribes murmured because he showed himself the friend of sinners, he turned to them and said, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" Not one of them made answer, for none of those aristocratic grumblers ever suffered because a soul was lost. If he *l-o-s-e one of them*, that's the point. There is no rest for the shepherd-evangelist so long as there is a lost sheep.

The agony of the sense of loss, that is the point exactly. It must not be overlooked. Jesus suffered immeasurably when the race went the lost way, for he loved us immeasurably. He suffers so still. It was this situation that brought him from heaven to save sinners. The suffering of the saved brother for the lost brother must be the evangelist's supreme qualification. There is little use for one to go out into the evangelistic field without such a compulsion. Love, born of suffering, must send men out. Only then can he love people into the kingdom. People must be compelled at the point of love.

The man of the parable seeks until he finds. Until he finds is the bound of his effort. Here are purpose and perseverance. There are many things in this world hard to do, but not many of them belong to the impossible kind in the face of deep-rooted purpose and perseverance. There are many people hard to win to Christ, but the number grows small, very small, when the person seeking them has agonized for them and wants badly enough to win them. The man of the parable was willing to pay the cost, and he won. This is so still.

Ability to teach is of great importance. Teaching that enlightens and carries convictions to the heart is of the utmost value. It has always been so. It is so still. It is doubly important in the work of evangelism, for evangelism has to do chiefly with the regeneration stage of life, the building of foundations and getting people started off well. It must, therefore, deal with the intellect and understanding as much as with the feelings, or more. It is not the work of a weakling. Preaching and teaching in the field of evangelism or out of it, to commend itself to the best minds and tastes, must maintain standards above the general level of intelligence. This fact has been too much overlooked by congregations and boards in selecting evangelists.

Then there is what may be called adaptation. Paul is a fine example of what I have in mind. He adapted himself to the people whom he taught. To the Jew he became as a Jew; to those under the law, as under the law; to those without law, as without law; to the weak, as weak. He then added, "I am made all things to all men, that I might by all means save some." This is adaptation.

In matters not involving doctrines of salvation, Paul was flexible. He identified himself with the convictions of those he sought as far as he could go without sacrificing truth. The sympathetic attitude paid big dividends. It does still. The wise evangelist is not blind to this policy.

In matters of custom and tradition, adaptation has a



wide application. In many of such questions, in the most of them in fact, it matters little what one thinks or does about them. Let me give an example. Two Brethren once got into a hot discussion whether the congregation should sing or keep silent while the communion bread is broken and eaten, and it really led to a most serious condition. What difference does it make whether the congregation sings or keeps silent during this period? Why not be a little flexible in such matters? Peace and harmony mean something. Many hard battles have been fought over such questions, and it would seem that the time has come when they should cease.

Dayton, Va.

### Some Things the New Birth Means

BY WALTER S. COFFMAN

Except a man be born anew, he can not see the kingdom of God (John 3: 3).

As a rule people do not like to be commanded, not even for the sake of their own souls. But he who takes this statement of Jesus merely as a command to be obeyed certainly misses the point. It is the statement of a principle of life. Nicodemus was impressed and wanted to know how it was possible to be born again.

To be born is to begin to live. It is the most important event in anyone's life. All information blanks about ourselves ask as the first question, What is your name? And as the second, Where and when were you born? This is significant. At birth, we first accepted the responsibility of the business of living. We drew our first breath, ate our first meal, and performed the other bodily functions. Before birth, some one else did all those things for us. But we are glad we were born. We would not have it otherwise under any consideration.

Nicodemus had not been doing his own religious living. All the responsibility of it he had delegated to his forefathers. They had stated that at certain times he should feast, fast, pray, wash. Jesus suggested that he come out from the womb of irresponsibility and become responsible for his own life; that he be a slave to institutionalism no longer. As illustrative of the new freedom which would be his for the mere living of it, Jesus gave the delightful example of the wind which is bound by nothing which happened in the past, but which blows where it pleases and does the work which it is called upon to do in the present.

Jesus advises us that the only way to have life is to live. And the beginning of life is birth, in the sense of accepting the responsibility of living our own lives. But accepting responsibility carries with it the acceptance of blame for the evil in our lives as well as for the good that is in them. If only the latter were concerned, there would be no difficulty; but to accept blame is something

which very few people are willing to do. The very first man blamed the first woman for the evil in his life. And he blamed God for having dared to give him such a woman. The first woman blamed the serpent for the evil in her life. The process would have gone on, except that the serpent could find no one to blame. The explanation is that people just do not like to accept blame. But who ever heard of anyone giving Adam the credit for the few good things in his own life?

In Jeremiah's day, people were still blaming their sin on their fathers. It was said that the fathers have eaten sour grapes, and the children's teeth are set on edge (31: 29). But Jeremiah assured them that: "Every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge (31: 30).

We still find people depending upon institutionalism to save their souls, rather than accepting for themselves the responsibilities of living saved lives. They would like to feel that the mere act of joining the church gives them a passport into heaven. They would delegate to the church the responsibility of securing for themselves an eternity of unmitigated bliss after they have *spent* (not saved) their lives here. It is the same old trouble that Jesus found in Nicodemus.

The life that is to be saved in the hereafter is the life that is saved here and now. How can a life that has already been spent be saved? Those terms are contradictory. How can a religiously dead person live? Jesus told Nicodemus that if he wanted to have life he ought to begin living. It is as simple as that. Accept your responsibilities in a world where your services are needed. The only way to have life is to live. The only way to have the abundant life is to live abundantly. And the only way to have eternal life is to live eternally. The present is a part of eternity.

Cerro Gordo, Ill.

### Does God Matter?

BY LORELL WEISS

Does God matter? Three answers are given. First, some say that there is no God; therefore, he does not matter. The Russian communists, for example, teach that man must work out by his own unaided efforts whatever salvation he desires. Appalling as this particular brand of rugged independence may seem, it has one virtue which more pious societies often lack. It does not blame God for man-made injustice and suffering.

In the second class are those who admit that God exists but consider him too remote to be concerned about man. Various scientists and philosophers regard God as an impersonal force behind the universe. To them, man is just a unique accident, a passing rash



on one little planet of a lesser star. Neither the universe nor its Maker pays any attention to him.

This class also includes many common people—and not a few church members—who accept the conventional idea that God is up in heaven somewhere but do not feel that he matters greatly in human affairs. Man must do what he can for himself. If this means a bit of selfishness or unfairness toward his fellow, it makes no difference to God.

Those in the third class believe that God is a person, akin to ourselves in spirit, interested in us, controlling our destinies. But what kind of a person is he?

Some think he is a policeman looking for people to punish. Therefore, it is a good idea to know what annoys him and to avoid it so that he will leave us in peace.

Some think he is a Santa Claus searching for people who deserve rewards. Therefore, it is profitable to find out what things please him. If we succeed, he will do us endless favors.

Jesus taught that God is a father. A father's principal interest is fellowship with his children—companionship, friendship, interchange of affection, interests and responsibilities. He desires the best for his children, and works hard to help them secure it. But he wants his children to work with him. He wants them to grow up, to become like himself, to share his efforts. He wants them to recognize their brotherhood to all his other children.

In Jesus' story of the prodigal son, the older brother objected to the younger's return to the family, on the ground that he had had his chance and spoiled it. But the father said, "Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad, for this thy brother was dead and is alive again, and was lost and is found."

God is. God matters. God is a father.

*Pomona, Calif.*

### Working for Peace—A Method

BY FLORENCE WIEAND NOFFSINGER

As the wife of a man who is director of national organizations, I was invited by the Committee for Western Hemisphere and Far East People's Mandate to Governments to End War, to be present along with about fifty others representing national organizations at a reception given by the Secretary of State at his office in the State Department, Nov. 6, the day before he and others sailed for Buenos Aires, as members of the United States delegation to the Peace Conference.

The purpose of this reception was to express to Secretary Hull a desire for concrete results from the Inter-American Peace Conference opening in Buenos Aires on Dec. 1.

Dr. Meta Glass of Sweet Briar College, national president of the American Association of University Women, presided, and Mrs. Gerard Swope of New York was the spokesman for the delegation. The interview was broadcast by the National Broadcasting Company.

Mrs. Burton W. Musser, the only woman member of the United States delegation to the Peace Conference, is a member of the Utah State Senate and an officer of the Utah Mandate Committee.

Sentiments and movements for peace are commendable and effective when carried on wisely, with caution and with more than a superficial understanding of peoples, national and international affairs. On the other hand, war talk or continual talk about war, as seems to be the trend of church leaders today, probably can not help but bring about the very thing which is feared. Along with the sweep of radicalism over our country, expressed in various forms, seems to be a very definite radicalism within our own church, which has been in the process of development for some time, though perhaps not recognized as such, expressing itself in direct defiance to government—a defiance which bespeaks hostility and possibly a desire to experience martyrdom. This very trend could lead to disastrous results were the group a larger minority within the country.

At the present time what small church groups do in fighting the trend of governments may affect national and international affairs little. We are not as a church influencing the trend of affairs strongly, no matter how much we would like to think so. War talk may give something new to talk about, as we become enlightened on world affairs; it may even give a certain feeling of self-importance to some who discuss certain phases of affairs of state which they have just discovered. But that is dangerous business. Such subjects should be handled by those having a more mature background.

We should realize that we usually get what we fear. This is the stuff that war is made of. To tamper with natural law without caution is dangerous business.

During the last war (sorry even to mention war) there was a man in affairs of state, a great benefactor now among men, a personal friend of the family, who said conscientious peoples should have the right to follow the driving power of conscience, as long as they showed their willingness to be good citizens. This privilege was granted because among the peace promoting peoples there were great and wise leaders who made the right governmental approach at the psychological moment. Had the churches functioned in everyday affairs before the World War, it might have changed our national and international psychology so the annals of our history would not be blackened by that awful smudge which we remember so vividly.

Perhaps no one remembers the heartaches of war bet-



ter than the writer, for her husband was president of a college then. And it was a time when college boys were passing out of the picture of everyday living, into a world of uncertainty. Later, located in Brooklyn and overlooking New York harbor, where ships of the nation pass in and out, we gave youths from over our great country a haven for a day, a night, or perhaps gave them a last farewell. The troops, including our own church boys, were mobilized and marched from in front of our very dwelling place. Fond parents wrote during those days asking that we see to this young son stationed on Bedloe Island, under the very shadow of the Statue of Liberty, and that one in another camp. Later, we saw the boatloads of dead and wounded as they returned, those who were left bodily whole, but mentally stunned, those who appeared unharmed by the fray, but were sick of it all.

Then my good husband had charge of the rehabilitation of the disabled soldiers of New York City as well as those throughout the states of New Jersey, New York and Connecticut. Words could not or should not rehearse any of the tales of those thousands and thousands of broken ones who regarded anyone who lent them a hand as an angel from heaven.

Germany has *always* spoken openly of *Der Tag*. One of these she gave the world in 1914, her fourth in a century. In 1932 during Easter vacation in Berlin, when all political meetings were forbidden because of religious reasons, while passing the war department building our guide-friend said, "There isn't much in there now, but give us time and we'll make a little war."

Many of us have come from German stock and hold to German traditions. Germans make good American citizens, it seems. Or are the descendants of the Germans inclined to use the same tactics to get what they want? A war with words? A war that brings us not what we want but what we fear! This is what Germany got. She got what she feared.

A group of church young folks, who did not remember the World War (how fortunate) put on a war play. After seeing this play I did not sleep a wink that night, because of the terrible memories it called forth which lay slumbering in my subconscious mind—memories of those terrible days, not only during the war but of the after effects; those ruined lives; those broken families; those mutilated European, near-human beings; those war orphans in Europe I learned to love; those rows and rows of marble crosses, painted wooden crosses and unpainted ones, marking the tens of thousands of graves on Flander's Field and elsewhere.

The world fights to live. It fights to survive. It fights for economic reasons. The church in its clannishness, in living to itself, has failed suffering civilized humanity when it needed help. It has failed to supply food to the hungry, clothes and shelter to those in need.

The church talks its theology, its beliefs, its brotherliness, but confines its good deeds largely to the intimate friends or clans in the church or the needy heathen, thousands of miles away, beside whom they probably would not wish to sit at home. The church has failed humanity in the civilized world when in direst need. It works for numbers, for friendship, for good fellowship, for money—for what?

If the church is at low ebb now—if it is lacking in influence and effectiveness in national and international affairs, what is the reason? In business, in professional life, in any line where things move rapidly, are people of vision, of consuming purpose, of motivating power, with plans and programs of procedure, of things that need to be done. Competition is such in everyday life that the spur to better and bigger action usually sifts to the top the people of greatest worth.

The church has been put in the crucible and found wanting during the critical years, when the civilized world has been suffering, when the psychological attitudes in the world have been forming for another war. The church can rebuild her policies now, but she may be too late to stop the thing she fears. To be respected in world affairs, she must prove herself to be a powerful agency in constructively helping to remove the economic distress which drives people to desperation and war. Let's stop war talk and work constructively.

Washington, D. C.

## Read Your Bible

BY MRS. HARVEY FREDERICK

DURING the past year we have been made more Bible conscious, perhaps, than usual, because of the celebration of the 400th anniversary of the printing of the English Bible. Will we lay the Book aside for another long period?

Many of our best educators, not to mention religious leaders, are much concerned about our woeful ignorance of the Bible and its principles of living. Questionnaires are being conducted among students of higher learning and answers to questions concerning Bible topics are pathetic. Some time ago on the floor of the house of representatives at Washington an allusion was made to the phrase, "a tinkling cymbal and sounding brass." Later, comment was made about the speaker's "amusing and unique phraseology."

While the Bible is still the best seller does it mean that it is also the most widely read book, or has it become, as it is given a conspicuous place on the library table, something with which to impress the people who call on us?

We are much concerned about the accurate editing of the Bible and are ready to call down holy wrath on those who are so sacrilegious as to alter its precepts be-



fore the people. I wonder if our neglect in reading the Book is not an offense equally great in the sight of God. Have you ever noticed how the loved old mother in Israel "edits" her Bible? Look at the pages bearing evidence of frequent thumbing! Corinthians 13, John 16, Isaiah 54, and many others. All of us are wont to choose from the pages of Holy Writ that which means more to us than any other part of the Bible.

In our Bible reading let us read in an attitude of discovery, letting it reveal visions of higher planes of living than we have ever known. Too many of us read merely to find support for that theory which may be only a product of our own thinking. The Bible should be a "well of water" bringing refreshing to the overburdened traveler. Let it speak to us if we would have it be a lamp unto our feet.

We may have different interests in pursuing our Bible study. But whether it be for the sake of obtaining consolation, or literary education, or even, might I say, to support theories of agnosticism, read it. Christ said, "If I be lifted up, I will draw all men unto me." So it is with the Bible; only let it have its chance.

*Nappanee, Ind.*

## Lessons From Spain for American Christians

BY KERMIT EBY

### I

SPAIN has been for many years a solidly Catholic country. The church extended its influence into all avenues of life. The Jesuits and other monastic groups controlled as much as 20% of the land. As landowners, the monastic orders were employers of labor. Many of the Spanish laborers employed by the church earned as little as 26c a day. Naturally, the priests began to symbolize wealth and oppression. Consequently the toiling masses developed a violent hatred for the priesthood. The peasants and workers rarely attended church services. Under these circumstances, the communists had a demonstrable example of the church supporting the vested property interests of the community. Today the religious leaders of Spain are supporting the Fascists: the reactionary groups of industrialists, nobility, monarchists and soldiers. The Fascists may win; the church may be re-established by bayonets, but more than ever it will be the symbol of oppression.

Can the church in America, Catholic and Protestant, break the bonds which tie it to exploitative capitalism soon enough to escape the fate of the church in Spain? If it can not, it may also find itself accursed by those who toil!

### II

Recently, the Pope at Rome blessed the priests who were driven from Spain, reminding them that they were being persecuted for Christ's sake, like the martyrs of old. At the same time, he reminded the world

of the menaces of communism. To many it sounded like an invitation to a holy war. The forces of light were invited to array themselves against the forces of darkness. There was no reference to the historical causes which made the Spanish revolution inevitable. Present trends point to a concordat between Hitler and the Vatican. Communism must be crushed! The church has allied itself with reaction.

Time has an annoying habit of reversing the dictates of the elect! There is often no greater arrogance, than the arrogance of the chosen mouthpiece of God.

### III

Modern Spain is Europe's laboratory. The left is fighting the right. Republicans, socialists, communists and anarchists control the government. Monarchists, industrialists, militarists and rich churchmen are fighting to drive the popular front from power. Germany, Italy and Portugal favor the right. Russia, France and British labor favor the left. During the religious wars in Europe Catholics fought Protestants. Today the ideological cleavage is as great. The hatreds as intense. War between the nations of Europe would undoubtedly end in class war.

Recently I attended a Farmer-Labor political convention which split into two groups. The group which split off from the labor element were one hundred per cent Americans, members of the N. U. S. J. (National Union for Social Justice) and followers of Townsend, anti-communists, and as one remarked, "against those dirty Jews who would run America from Moscow." Of course, there were no Jews or Negroes in the Rump convention. They remained with the communists.

Shocked by the passions of the reactionaries, I wondered if the doctrinaire absolutisms of Europe were forming here?

The Christian church is still America's greatest force for good. We still have time to act for the formation of a democratic, co-operative Christian social order. If we fail, one of the other forms of collectivism may be our destiny!

### IV

The American press, particularly the Hearst press, is pro-Fascist. Its sympathies are extended to the rebels. The defenders of the liberal Spanish constitution are communists, murderers of nuns and priests, destroyers of churches! They want us to sympathize with the noble rebels who would protect civilization, womanhood and religion. Many Christians are falling into the reactionary trap. They are forgetting the basic historical lessons of Christianity; that Christ challenged every institution that crushed the human spirit; and that it was the religious leaders of his day who plotted his death!

*Ann Arbor, Mich.*



---



---

## HOME AND FAMILY

---



---

### Thanksgiving

BY MAY ALLREAD BAKER

We watched beside our child the whole night through,  
While nurse came softly in and out at will;  
The kindly doctor gave his utmost skill;  
And all was done that loving hands could do.  
So still she lay, it seemed she scarcely drew  
Her feeble breath. I felt my tired eyes fill. . . .  
John held me close, and whispered, "Dearest, you  
Must not despair. There's hope for baby still."

And so in watching passed the anxious night.  
The fire burned low; frost gathered on the pane;  
But with the coming of the glad daylight  
Our darling roused and knew us both again.

"The danger's past. She'll live," the doctor said.  
We knelt and thanked God by her little bed.

Lewisburg, Ohio.

---

### The World's Most Famous Children

BY RALPH G. RARICK

Superintendent of the Mexico Welfare Home (Mexico, Ind.)

*An article that has to do mainly with the simultaneous little sisters of outstanding fame and fortune, known around the world as the Dionne Quintuplets. The presentation of this is in four parts, in order labeled—"In Quest of the Quintuplets," "Seeing and Featuring the Five," "The Parents and Their Problem," and "The Forgotten Other Children."*

*In Four Parts—Part I*

**In Quest of the Quintuplets**

DID you see the Quintuplets? This proved true to expectation—the principal inquiry on every hand upon our return home from touring in Canada. But it was not only with a desire to be able to give this question an affirmative answer that we set ourselves to a quest of the "Quins." It was really more a matter of the personal interest of our family party in this near-miraculous output of the north country, being ourselves in a business with children as we are in our Welfare Home.

Our approach was down from the north, remaining overnight in North Bay, northeast of Lake Huron and in the province of Ontario. Next morning we extended our location south to the very much smaller, but nine miles nearer, point of Callander. The brisk business and scurrying traffic was altogether out of proportion to what the place of itself called for. It contrasted sharply with the tameness that had characterized it until so recently, when it was only like unto the rather ultra-ordinary small trading centers so much serving this rock-infested and scrub-treed region. This its heyday was inaugurated, and a train of momentous events was started, May 28, 1934. That was when the five babies featured in one birth. It was news, and of high order, that was released from the humble wildwood home, two

and a half miles out, and which has since seemed to be so easily and surprisingly reachable from all points of the compass, and especially from throughout the Dominion and the United States.

Interviewing the officer who was directing vehicular traffic in Callander, he had much of interest to say about how far some people travel, and how many they are that come, to get within seeing proximity to the Dionne Quintuplets. Before us as we talked was a moving picture of license plates, and here and there were those plates that bore mute evidence of autos in from far-away provinces and states. There was a car from Texas. The occupants had just been out to see with their own eyes the precious little "Quins." They declared that it was the sole reason for their making the long trip, and that it was well worth it; and now that they had seen them, they were bound for an immediate return to Texas. It figures that ninety-five per cent of the visitors hail from the United States.

Just as there are reported to be people living very near Niagara Falls who have never seen the Falls, I wondered if there might not be some living at this place who have not yet seen these tiny tots who are receiving world attention. "Yes, that is true," said the officer, smiling. "You may take me for just such an example. I have lived right here a long time, and I have been in the midst of this intense interest in the "Quins" since they were born. It certainly seems as if I have seen them, but I really never have. I must arrange, though, to do it one of these days." Later, when we were back in town, we found and photographed the substantial but rather unpretentious house which serves as the combined residence and office of the celebrated physician in the quintuplet story, who is Dr. Allan R. Defoe.

But to see these miniature, yet magnetic, maidens ourselves, we needed to traverse two and a half more miles. It was a winding way in part and extended mostly east from Callander. A narrow, bumpy and lightly used road had been converted into a fairly good graded highway to accommodate the tourist traffic. This highway, however, was perceptibly worn down, and our approach was over a veritable "beaten path" to the family of the Dionnes.

Had the phenomenon of the quintuplet birth taken place in New York, Berlin or some similarly populous and medically renowned city, it would likely have been at least a bit less surprising. But why did it happen here? This is the question that revolves itself in one's mind as he traverses, and casts his eyes over, the sparsely settled and rather drab cut-over country that stretches between the lumbering towns of Callander and Corbeil. But what we do know is that it really happened there. And it may be that this is the Creator's way of



averaging and dividing up the attractions of his world.

The rocky farm of the Dionnes is a typical one in that erstwhile rather remote region. About the only crop that can be depended upon for a cash income is wheat, netting a yearly average of no more than about one hundred dollars. Some cows have been kept to graze on the nontillable acreage, and this has been helpful in providing milk for the household use. But to subsist almost altogether on just what the farm provided, as was necessary, permitted only the barest necessities in the lives of the Dionnes, consisting of the parents and five children, previous to the advent of the next five in a bunch. The farmhouse is unpainted, old and rudely built, and without beauty that one would much desire it. But to the Dionne parents and the older children, who continue their residence there, it is "home, sweet home," and there is no place quite like it, "be it ever so humble." And withal, it now has the distinction of being the abode where occurred, what has been termed, "one of the most astounding events of modern times."

Subsequent to arrival, we had plenty of time to get our bearings, as the next showing of the little girls themselves would not be until several hours more at midday. Our car was one of about one hundred parked on the grounds, while five hundred would be a conservative estimate of the number of us as human beings assembled on the common ground of human interest. While there was a good side line of interest in studying one another in our unique make-up of widely varying visitors, our major human interest was pronouncedly that which we all had in the infant quintuplets.

There were a couple of supply places for refreshments and souvenirs, plus a small house as headquarters for the patrolling police. But these were only incidental to the chief buildings of interest numbering two. One of these of course was the already portrayed Dionne home. It was on the south side of the east and west highway there, and it was in first position upon entrance to the grounds. Then about two hundred yards on east and down grade a bit, and on the opposite and north side of the road, and set back from the road farther than the home, was the building of transcending attraction. The "Quins" were at home and making good at growing in this—the Dafoe hospital.

The Canadian government, and especially the provincial government of Ontario, took over the custody of the babies soon after they were born. They were declared special wards of His Majesty, then King George. A guardianship was set up to see that the children were properly cared for and that such money as accrued to them would be conserved. The personnel of this board is made up of Hon. David Crowell, minister of welfare for Ontario; Judge J. A. Valin, an elderly and respected French-Canadian of Callander; Doctor Defoe;

and the father of the quintuplets, Oliva Dionne.

The new hospital-home of bungalow type, completely outfitted with the latest in medical and nursery equipment, was answer to the problem of suitable provision for their very best welfare. Like a schooner at sea, with flags afloat in the breeze along the line of its rigging as an insignia of the kind of craft it is, so here was a conspicuous clothesline extending from the rear to a good distance one side, with immaculately clean and singularly same in size little garments, a whole line full, pinned close, that labeled the building quite as well to the milling visitors as the sign attached to the front, reading—"Dafoe Hospital for Dionne Quintuplets."

High and special lawn fencing made an inner enclosure and an outer, with entrance gates carefully guarded. While we were waiting at the outer line, the side door of the hospital opened and out came the famed physician, having concluded his forenoon visit and checkup on the cherubs within. He briskly boarded his waiting car in the drive while policemen made ready to open the gates. The crowd out in front surged forward. A lane was cleared and the doctor made it through to the highway for home. En route to the road he smiled and threw out copious friendly gestures, while there was a general satisfaction experienced by the reciprocating bystanders at having seen in person Doctor Defoe.

While practicing among a people who are to quite an extent Catholic, the doctor himself is a Protestant. Fame has come quite aside from any attempt of his to attain it. With humanitarian service foremost, and not fame, finance or a choice field, he has well earned the right to be called, in the finest meaning of the name—country doctor. Because of his genius, patience and skill, he is undeniably deserving of much credit for the survival and present well-being of the quintuplet daughters of the Dionnes.

*Mexico, Ind.*

## When Bob Gave God a Chance

BY ELEANOR R. FREESE

### 2. One Hunter's Luck

WHEN Robert Rohwer reached the top of the hill he stood out in bold relief against the clear, blue sky. As he stood there for a few moments, looking down on the lake, he presented a picture of splendid manhood. His well-proportioned body, towering a scant six feet, was very attractive in spite of features that were somewhat irregular. His face was alert, clean and open. It portrayed determination and strength of character. His eyes matched the sky in depth and colorfully compensated for the nose with a trace of a hump. As for Bob's hair, it was but a shade darker than clean, new straw.

He had not become the most popular man on the



campus because of his looks. He held that distinction on account of his prowess on the football field, his high scholastic standing, his splendid voice, his high ideals and generous sportsmanship. It was understood by all that he would always take the part of the under dog where fair play was in question. When he and pretty, spoiled Georgia Gleason announced their engagement, everyone was delighted and thought that they made a splendid couple; that is, everyone except Bob's mother, and she kept her doubts to herself.

Mrs. Rohwer often prayed that her boy might become more interested in spiritual things. He was a member of their local church, it was true, having been baptized when only twelve years old. But he did not seem much interested in attending services except when he was asked to sing or play his violin. Mary prayed that he might be as enthusiastic about God and his salvation as he was about college and Georgia. She felt that he was drifting farther and farther away from first things. She knew that Georgia cared little or nothing about these things. Mary rejoiced over her son's successes, but was afraid that they were making him too self-assured. She wanted her boy to have just the amount of success that would show him life could not be run by his hand alone, but with the help and the guidance of a supreme, perfect Power.

Bob stood thinking and dreaming of the future until he suddenly shivered. A grin broke the quiet of his face. "Can you tie that! When the mercury is huddled down around zero, I stand here peacefully day-dreaming!" He loaded his double-barrel shotgun and started down towards the lake. He had not gone more than fifty feet when six or eight birds flew up out of the brush that bordered the water. Instantly Bob raised his gun to his shoulder, and taking quick aim, he fired at a beautiful mallard trailing the rest.

"Got you," he shouted excitedly as the bird dropped toward the ground. "You will make a rich dinner, old fellow," he exclaimed gleefully. "Only I hope you are a young bird."

He ran down the bank over the path he had so frequently trodden as a boy when this same lake had served as the old swimming hole. "Shucks," he queried aloud, "I wonder if I only wounded it. No, there it is!" The mallard lay out on the ice just out of reach. "Oh, you beauty, you," he cried, exultingly. "Talk about luck! There I stood, in plain sight of the lake dreaming about a little of everything, not even watching for ducks, and presto there flew up a whole flock! If I had come down here early, and gotten into a good place in the bushes, I couldn't have had better success."

Taking a firm hold of the gun barrel, Bob used the stock as a rake to pull the bird within reach of the shore. "It is a good thing I'm having such good luck. But dad is right," he agreed. "It is too cold to hunt."

So intent was he on getting the bird over a small log, that he failed to see that the trigger had caught on a twig. "Hey, there, birdy," he continued, "slip over that log. I can't reach you yet."

He wiggled the gun around a little so that the end of the stock was under the duck. Thereupon he gave the gun a quick jerk, hoping to throw the mallard over the log. There was a blinding flash and a deafening report. He felt a sharp stinging pain in his arm just above the elbow. Something had struck him a terrific blow. Attempting to rise, he staggered and almost fell onto the ice, but he caught hold of a bush with his left hand. Regaining his balance, he stared in growing horror at the spot in the loose snow where his right arm and hand lay buried. Numbly he made his way higher upon the bank and sat weakly down. He felt faint, not so much from loss of blood as from shock.

"Well, that's that," he said in a low strained tone. His tortured thoughts kept returning to that one spot in the snow. "It just couldn't be! Things like that just couldn't happen to me. But they have and you'd better get busy or you will not live to tell the tale," he brought out grimly. He tried to make a tourniquet, but without success, so he made an improvised bandage out of the two handkerchiefs his mother had given him that morning. The frigid air helped some, so the bleeding was not as profuse as it had been at first. Warily Robert stood up and began his agonizing trek through the snow to Paul Mason's home, more than a mile away.

The first shock and numbness passed, leaving in its wake a stabbing pain. The bleeding, although not pro-

---

## A Mother Saddened

BY JULIA GRAYDON

ON Mother's Day, celebrated some time ago, many mothers were made happy, but some were forgotten, although perhaps not intentionally.

A reminder from a friend that Mother's Day was near prompted some to send messages they would probably have forgotten.

Not long ago the daily papers told of a woman who was sent to the penitentiary for life for her part in a murder. As she was led away she cried out, "This will kill my mother!"

She must have had a good mother, and we are glad she did realize the trouble she had caused that mother. Had she listened to the mother's counsel and entreaties years ago life might have been different.

She will have time to think, and no doubt the forgiving mother will do all she can to help her. That's where the true mother love comes in. We can all grieve our mothers at times by things we do, but let us listen to their advice before it is too late.

Harrisburg, Pa.



fuse, continued its steady flow. His clothing, on the right side to his waist, was soaked and frozen. Faint from loss of blood and pain, he stumbled blindly on. Part of the time, he succeeded in keeping to the trail, but more often, due to increasing blackness, he fell over the rocks and low brush that lined the path. At last he decided that he could make faster progress on his knees. "At least," he reasoned grimly, "I'll not have so far to fall, and it won't take me so long to get going again." The minutes dragged on, but he kept moving by repeating over and over again, "I've got to get help. I've got to, I've just got to." Often he sagged to the snow. He felt drowsy, yet dared not yield for even an instant. Each stumbling step was a knife thrust of agony. In the far distance he thought he heard the barking of a dog and the shouts of children; but he had been hearing strange sounds for hours, it seemed to him, and he could not see because of that gray wall in front of his eyes. It seemed as though the hills and trees and brush and rocks were endlessly crawling by, closing in behind and pressing down from above in a slowly smothering wave.

He spoke despairingly, his voice scarcely louder than a whisper. "I dare not pass out now. I must be nearly there. But if no one comes along I might as well be back by the lake." Desperately he shook his head to clear his mind and steady his pain drenched senses, but at this sudden movement came blackness and merciful oblivion.

As Bob stumbled and fell, the shrill barking, two hundred yards away, ceased for an instant. Bimbo, Paul Mason's pup, had been watching and barking at that queer, halting, stumbling figure for several minutes, trying to attract the attention of his master in the house. Now that the thing was no longer moving, Bim looked back uncertainly at the house, but Paul was nowhere in sight. Overcome with curiosity, Bim ventured with short, bouncing jumps a little ways down the path, barking in his shrill, puppy voice to keep up his courage.

Inside the house, Paul noticed the change in the dog's bark. He laid aside his book and leisurely got up. "I wonder what is bothering the little scamp," he said. "I'll have to go and investigate. I thought he was barking to get in, but he seems to be going away from the house. I'll bet he sees a jack rabbit." Paul went to the door and called after Bim, "What do you see, a jack? Go get him!" The words had scarcely left Paul's lips when he saw the crumpled heap on the snow. Dashing back into the house, he grabbed his mackinaw, pulling it on as he ran. A startled, horrified exclamation burst from his lips, when he gently turned Bob's body over. "Bob!" What in the world! . . . How did it ever happen?" But his friend did not hear.

"Run quickly, Howard," he shouted to his younger

brother. "Tell mother to phone Dr. Greenfield to bring his ambulance out to Ryan's Corner. Ask dad to get the sleigh ready." While calling these directions, Paul had run back into the yard and had seized Howard's sled. Although Bob's legs dragged in the snow, Paul managed to pull his friend up to the road where his father would come with the sleigh. Mrs. Mason came hurrying out with an armload of blankets. Tears streamed down her cheeks while she did what little she could to make the sleigh as comfortable as possible. Then she went slowly back into the house and called the Rohwers. She broke the dreadful news as gently as possible, so they could go to the hospital, where they might be needed.

*Brewster, Wash.*

## The Twin Brother

BY J. C. BEAHM

YES, it's a twin brother or a twin sister. It's just your other self—the real ego. The dual nature of man makes each individual a sort of pair or twins.

When God made Adam's body, it was just his body, but when this body received the breath of God, Adam was spirit and body. When we nourish one we would nourish the other.

If the body grows the soul should develop with it. "Jesus increased in wisdom and stature and in favor with God and man." His body and spirit were comparably developed and preserved a beautiful equilibrium.

If we neglect the spiritual twin, or fail in any way to feed the soul the proper vitamins, note what happens. This dwarfed spirit or soul, one's real character, antagonizes the welfare of the body, and may say, "Go and get a gun and shoot yourself," or "Jump out of a third story window." The lack of proper spiritual development is the cause of suicide and many other ills.

A nation which neglects to develop properly its other self, is creating conditions for internal strife.

A striking example of this very thing is the recent outburst of terror in Japan. A similar explosion awaits every nation who forgets God.

Listen, dear reader, the depression in the United States is not wholly economic. The moral character, the spiritual culture of our country has been neglected, and to my mind the most imminent danger is not the possibility of other nations attacking us, but lies within our own borders.

Universal civilization would not leave us with war if spiritual culture were comparable with civil progress.

The individual, the home, the school, the church, the nation, and the world would do well to face about to produce an equilibrium by sufficiently feeding the undernourished and neglected twin.

*Greencastle, Pa.*



---



---

## OUR MISSION WORK

---



---

### Evangelize—Teach and Preach

BY FAYE MOYER

IN a recent number of the MESSENGER I read the title of an article like this: "Evangelism, the Great First Work of the Church." Farther down in the article was the statement, "The method of evangelism is teaching, preaching, worship and service. . . . Jesus healed and fed the people out of compassion; but he taught and preached as his main business or calling." My mind immediately went back to the words of one of the teachers as he offered a prayer in the chapel service at school that morning. The part of his prayer that impressed me was to this effect: "Lord, we thank you for a school where we can learn your way. Bring to our school the boys and girls who should come so that they can learn things. But let them know that the most important thing is to learn and know your way. Even though they learn many, many things, but do not learn about and follow your way, it is all in vain. Because the things of God are the things of most value."

Then I began to reflect upon the importance of the school as an evangelistic agency. And once more I thought, as I have thought many times since I came to Africa, how really futile our leaving our homes and coming to this land is if people are not drawn toward Christ. Then I thought more specifically of my own job of helping to teach and guide children and youths of Buraland. I found myself in my mind searching among our teachers and friends for evidences of Christian growth and consecration, looking for examples of Christian teachers and preachers such as an evangelistic program needs: men full of love and tolerance; men with understanding hearts; men of simple faith in God and in humanity.

And I thought of the eleven teachers now engaged in teaching in our local elementary school at Garkida, and of the twelve teacher-preachers and dispensers now doing their part toward evangelism in the three community centers and the five near-by villages where there are schools. And as I thought I hoped that each one of these teachers was going about his work in the spirit of this one teacher's morning prayer.

Then I agreed more heartily than ever with the statement in that MESSENGER article, "The method of evangelism is teaching, preaching, worship and service." And then, too, I believed stronger than ever in our ideals and plans for our teacher-training school at Garkida. I felt a new assurance that God will continue to bless us in our feeble efforts to inspire and guide Bura youths who come to our school to learn so that they may know and teach others to know. But above all that they may know Jesus and help others to know him

as their Savior. This, and this alone, is our aim for our training school. And I was glad that I could be privileged to do my bit in helping to teach young teachers for a life of service among their own people. Just the thought of all the possibilities for us as their helpers gladdens me. I felt a new joy in being here.

The work of the school this year has been very encouraging. This in spite of the shortage of European help. Due to Bro. Bittinger's illness since school began, he has not been able to be there very much. We have

### Christmas Material—1936

#### Program

#### Christmas Program Material (1936), Free

Several mimeographed pages of poems, exercises, playlet, stories: Getting and Giving, The Wind and the Christmas Gifts, She Hastened to Sing the Story, The Little White Dove, Christmas in Bura Land.

#### Readings

#### The Mansion, 10c

An eleven-page reading with music accompaniment. A solid, correct, letter-perfect, but unloving man learns that there are far greater values in life as he comes to realize the meaning of "saved by grace." Mansions of the soul are built of material sent on before.

#### Where the Young Child Lay, Free

This story reveals the marvelous truth that the Christ Child is truly found when suspicion and hatred are replaced by love and kindness. Race prejudice has no place in the heart of a follower of the Christ.

#### Plays

#### The Holy Grail, by Mabel Winger Moomaw, 10c

Calls for 12 men, 5 women, 2 children. This play shows the blessing of love and service to others. 35 minutes.

#### Peace I Give Unto You, 35c

A splendid Christmas peace play. The scene takes place in the cottage of Joseph and Marta; Peter and Alec are the sons. The peace of Christmas comes to their hearts even in the midst of turmoil and sorrow. One act, 5 characters, 4 men, 1 woman. 30 minutes. Enough copies for production must be purchased for permission to give the play—5 copies being needed.

#### The Other Jesus, 15c

The play portrays the story of Barabbas and Jesus. It brings a strong Christmas message, also a deep appeal for peace in the hearts of all men. Three acts, 23 characters: 1 boy, 5 women, 5 men and a band of zealots. Time, 1 hour. The right to produce the play is given if sufficient copies are secured to produce the play—8 copies being needed.

#### Dime Cards and Envelopes

#### Dime Cards, Free

#### Offering Envelopes, Free

Name .....  
 Address .....  
 Congregation .....  
 District .....



keenly felt the loss of his help. His wife has taken his place in many ways and helped out greatly. However, Bro. Bittinger gave much helpful advice and assistance from his bedside. We are so glad that he is improving and becoming strong enough to be in the school.

Perhaps one of the most interesting and encouraging features of our school this year is the enlarging of the training department. This training school is composed of the most advanced schoolboys, some of whom have taught and others who are looking forward to teaching. There are three phases of their training course—dispensing, teaching methods, and evangelism. Doctors Studebaker and Bosler, Miss Moyer and Bro. Bittinger have charge of the teaching of these three phases respectively. There are some thirty-five lads in this school and they come with good school spirit and interest. It is a joy to be in the work. Especially when we hope and believe that from our school there will go out into many parts of Buraland Christian young men who will teach and preach the good news.

The elementary school is likewise progressing nicely. This is composed of both boarding and local children. Stress is being laid on religious instruction and the course of religious teaching is being more carefully planned. Their school is not confined to the school-house, but in the garden and about the boarding compounds their school continues.

We were made happy a few days ago when a letter was brought in person by representatives from the Whonas, a neighboring tribe. Some of them have learned incidentally to read and write a wee bit, and see that it is good. So they come asking that we send them a teacher in order that they can have a school in one of their villages some seven or eight miles from Garkida. The fact that several of the Whona boys are coming and asking to stay here among the people of another tribe and attend school is evidence that they are in earnest in seeking for knowledge. Since we have no teacher to send for the present, we are encouraging those who can speak some Bura to remain. It is the seekers of truth who really profit by it.

Eleven new pupils have been added to the training school for pagans this year, making a total of twenty. This department is receiving quite generous government financial help, for which we are grateful. The assistance from the government for the elementary school is likewise greatly appreciated.

And so the work goes on—teach and preach to spread the good news. Day by day we do what we can, hoping that many young Buras will likewise be inspired to teach and preach and serve their people. And will you pray along with us the prayer of the young teacher who would put God's things first into the hearts of the children in his school.

*Garkida, Africa.*

## What to Pray For

BY ANNA M. HUTCHISON

*Week of Nov. 28 to Dec. 5*

PRAY for the women and girls of Liao Chow both in the city and in the near villages, and for those who are faithfully carrying on in our absence, especially for Sister Oberholtzer who has the main responsibility and serves so truly and lovingly.



Pray for our women's and girls' schools, and don't forget the kindergarten where the real beginning of moulding life and character for God takes place. Pray that the influence of our sainted Sister Cripe who so deeply loved and gave her heart's blood for

these children and girls may continue to bear fruit in their lives. And praise God for the recent new recruits to our China field, among whom we hope to have one who will take up this work which we have been able to only partially carry forward since Sister Cripe's leaving us.

Pray for the women pupils in our Bible school who are so eager now to get some of the school privileges of which they are denied in their youth, and for which they are willing to make so many and such great sacrifices.

Praise God for the several true, consecrated Christian teachers who are so faithfully assisting Sister Oberholtzer in leading these women and girls out of heathen darkness into the light, life, love and peace of our Lord and Savior Jesus Christ.

Pray for all the teachers of both schools—for physical health and for an ever deepening of their spiritual lives, that they may consecrate their talents in behalf of their own people in the wonderful opportunities that are theirs in moulding intelligent Christian character.

Pray for our Christian women and girls in their volunteer work as they go out each Sabbath afternoon to teach and tell the gospel message.

Pray for our women graduates as they go out to build up Christian homes, and especially for those who are out holding village classes teaching the women and girls of the villages not only to read and sing, but instructing them in Christian principles, and training for better home life. Pray definitely for Mrs. Yang Chun Yu and her husband who are out in village evangelistic work.

And will you not remember the writer in prayer while having the splendid privilege of being in the homeland these months? Pray that we may be blessed and be a

(Continued on Page 20)



## KINGDOM GLEANINGS

### Calendar for Sunday, November 29

**Sunday-school Lesson**, Christian Brotherhood.—Phil. 4: 20.

**Christian Workers**, These Tongues of Ours.

**B. Y. P. D.**, What Have We to Give?

**Intermediate**, Alcohol, the Cheater.

\* \* \* \*

### Gains for the Kingdom

Nine baptisms in Ligonier church, Pa.

Five baptisms in Albany church, Ore.

One baptism in Buck Creek church, Ind.

Three baptisms in Springfield church, Pa.

One baptism in West Conestoga church, Pa.

Three baptisms in Long Beach church, Calif.

Eight baptisms in the Osceola church, Ind., Bro. Flora of South Bend, Ind., evangelist.

Six baptisms in Marion church, Ohio, Bro. Wilbur Bantz of Thornville, Ohio, evangelist.

One baptism in English River church, Ind., Bro. Moyne Landis of Sidney, Ind., evangelist.

Two baptisms in Chimney Run church, Va., Bro. N. J. Miller of Nokesville, Va., evangelist.

Six baptisms in Pleasant Hill church, Ind., Bro. John Fidler of Brookville, Ohio, evangelist.

Eleven baptisms in Hamilton church, Ohio, Bro. J. W. Fidler of Brookville, Ohio, evangelist.

Seven baptisms in Detroit church, Mich., the result of a home visitation evangelism campaign.

Three baptisms in Leetown church, W. Va., Bro. F. D. Anthony of Baltimore, Md., evangelist.

Two baptisms in Lower Miami church, Ohio, Bro. I. R. Beery of Pleasant Hill, Ohio, evangelist.

Seventeen baptisms in Williamsburg church, Pa., Bro. J. A. Robinson of Johnstown, Pa., evangelist.

Seven baptisms in Evergreen church, Va., Bro. E. S. Coffman and wife of Elgin, Ill., evangelists.

Three baptisms in Pleasant Chapel congregation, Ind., Bro. J. D. Zigler of White Cottage, Ohio, evangelist.

Two baptized and two reclaimed in Summitville church, Ind., Bro. Carnie Carpenter of Anderson, pastor-evangelist.

Eleven received into the Springfield church, Ohio, Brother and Sister G. G. Canfield of Plymouth, Ind., evangelists.

Twenty-six baptisms in Huntington church, Ind., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

Fourteen baptisms in Mountain Grove church, Mo., Brother and Sister D. C. Gnagy of Warrensburg, Mo., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. W. C. Sell** of West Kittanning, Pa., Nov. 29 in Buck Creek church, Ind.

**Bro. S. G. Meyer** of Fredericksburg, Pa., Dec. 6 in the Heidelberg church, Pa.

**Bro. Oliver Royer** of Pleasant Hill, Ohio, Nov. 29 in Buck Creek church, Ind.

**Bro. H. A. Claybaugh** of Pine Creek congregation, Nov. 29 in Turkey Creek church, Ind.

**Bro. Walter Hartman** of Annville, Pa., Nov. 30 at the Denver house, Springville congregation, Pa.

**Bro. Reuel B. Pritchett** of White Pine, Tenn., Nov. 22 to Dec. 6 in Oak Grove church, Ohio.

**Bro. Emra T. Fike** of Oakland, Md., Dec. 6 in the Mannheim house, White Oak congregation, Pa.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., Dec. 2 at the Washington church, Kans.

**Bro. C. B. Sollenberger** of Carlisle, Pa., Nov. 29 to Dec. 13 instead of Dec. 6 to 20 in Boiling Springs congregation, Pa.

\* \* \* \*

### Personal Mention

**Pastor Paul B. Studebaker** directing, the choir of the Franklin Grove church of Northern Illinois, will broadcast a short program over WROK (1400), Rockford, Sunday, Nov. 29, 5:15 P. M.

**Dr. Albert Edward Wiggam**, well-known scientist, author and lecturer, said to a group of ministers in Newark, N. J.: "One of the more remarkable things about the youth of today is its great new interest in religion."

**Evangelist Oliver H. Austin** writes from Hardin, Mo.: "We had the privilege of hearing Kulp, Helser and Funderburg at North Manchester last Monday and all of these men brought unto us challenging messages. . . . It was a real tonic to us."

**Pastor DeWitt L. Miller**, Cleveland, Ohio, is following up the National Preaching Mission with an aggressive local program for the week Nov. 29 to Dec. 6. Here are some of its features: Monday, a mass meeting for all women and girls of the church; Tuesday, a similar meeting for the men and boys; Friday, an all-church meeting; Sunday, Dec. 6, an all-day service with basket lunch at noon. Bro. A. D. Helser of Africa is listed as the guest speaker for the day.

**Bro. D. E. Cripe** of Wichita, Kans., thinks that in singing the doxology we ought to use for the third and fourth lines the less familiar couplet: "Praise him above ye heavenly throngs, praise him to whom all praise belongs." It is not the trinitarian formula that he objects to, but he observes that a good many twentieth century ears do not like the sound of the word Ghost, and Spirit doesn't fit either the rhyme or the meter. It would not be surprising if some of you would agree with him and some not. People are that way.

**Bro. H. Spenser Minnich** will lead one of the Interdenominational Conferences on the World Outreach of Christianity being set up by the Foreign Missions Conference of North America. The time of this one is Sunday, Monday, Tuesday, Nov. 29 to Dec. 1, and the place is Fort Wayne, Ind. Sunday afternoon there will be mass meetings for men and for women and a young people's meeting in which Bro. David Blickenstaff and other Manchester students will conduct a jury panel discussion on How Missions Contribute to World Peace. The last named meeting is set for 3 P. M. in the Trinity English Lutheran church. Monday forenoon and afternoon Bro. Minnich will preside at a ministers' conference at which Doctors Alden Clark, A. V. Casselman and James E. Detwiler will introduce live missionary questions about India, China and Japan. He will conclude the conference with an address Tuesday afternoon on Missionary Giving. The three days provide an opportunity both informational and inspirational for our ministers and other leaders within reach of Fort Wayne. Further details as to place, hours, subjects, etc., may be had by inquiry on arrival.



**Sister Fanny Wolgamuth**, resident of the Home at Marshalltown, Iowa, has entered the State hospital at Iowa City for surgical treatment. She has always been in a crippled condition and has suffered much. She earnestly requests the prayers of the church for a permanent cure.

**Bro. G. W. Keedy**, elder-in-charge of the Iowa River church of Middle Iowa writes us that the congregation was highly favored on a recent Sunday by the presence of Sister Sadie J. Miller, India missionary on furlough, who spoke both morning and evening. This church is co-operating with the National Preaching Mission in a two weeks' revival beginning Nov. 30, conducted by Brother and Sister B. M. Rollins of Keyser, W. Va.

**Sister Ellen H. Wagoner** asks us to say to the many friends who have written her their assurances of sympathy in her great sorrow that she hopes some time to make personal acknowledgment to every one, but she can not do that now. We have told her that you would understand, that her burdens are heavy enough without adding this unnecessary one. But she wants you to know how welcome and strengthening your thoughtful messages have been. Can we not all say with her that there is nothing like friends in a time like this?



### Miscellaneous Items

**Love feast notices:** First South Bend church, Ind., Dec. 9 at 7:30 P. M.; Pomona church, Calif., Sunday evening, Dec. 6; Trotwood church, Southern Ohio, Saturday, Nov. 28, 7:00 P. M.

**The new church home** location of the Minneapolis church is now 3558 Emerson Ave., N. Take any Emerson car going north, get off at 36th St. N., and walk one block east. We will be glad for any one passing through the twin cities to stop over and worship with us.—W. S. Sink, 4021 Perry Ave., Robbinsdale, Minn.

**To members in Washington:** If you know of any one in your congregation or community by the name of Laura Josie Howard will you notify Eld. Jay Eller, R. 5, Wenatchee, at once. Or ask her to write to her sister, Mrs. Hiram W. Call, 101 Whitmore Ave., Dayton, Ohio. Sister Call is very feeble and she is very anxious to locate her sister, who she believes is somewhere in Washington, and has recently come back to our people. There was a very tragic experience in Sister Call's family at just the time the last letter came. In caring for it and making adjustments the letter was lost. Will you help her get in touch with Mrs. Howard if you know anything about her? —Geraldine Eller, Wenatchee, Wash.

**To all ministers**, missionary committees, ministerial committees and Christian education boards of all the churches in the District of Northern Indiana. An important meeting at the Elkhart Valley church, Dec. 5, will have as its subject for the day, "The Promotional Work of the District." The above-mentioned boards of the district will present their work for the coming year and discussion will follow. The climax of the day's work will be an address by Bro. J. W. Lear. We are especially anxious to have all elders and ministers there and to have them bring as many members of these boards from the local churches as possible. This is the regular quarterly meeting of the Northern Indiana Ministerial Association and will convene at the regular time, 10:00 o'clock, with dinner served by the host church.—The Program Committee and Joint Boards of the District.

### To Ministers and Superintendents of Church Schools:

To Nov. 20 the Ministerial Board had not received reports from these churches, listed by state districts:

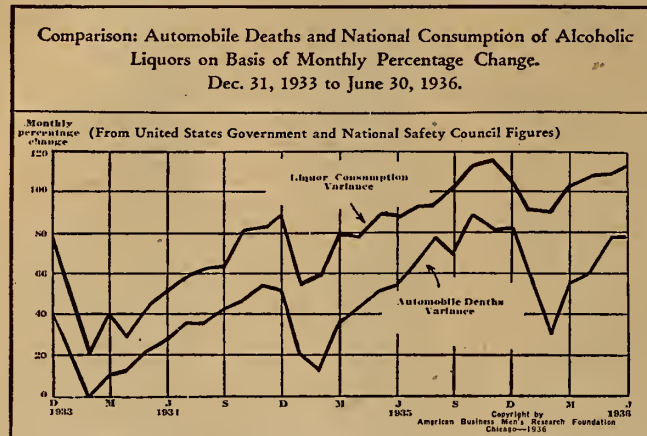
Chowchilla	Paint Creek	Shamokin
Elk Creek	Scott Valley	Springville
Patterson	Prairie View	Albright
Glendale, First	Hagerstown	Dry Valley
Hemet	Johnstown	Glendale
Los Angeles, Belvedere and Calvary	Leetown and St. Margarets	Juniata Park
First Irricana	Longmeadow	Koontz
Merrington	Welsh Run	Leamersville
Second Irricana	Battle Creek	Lower Claar
Antioch	Harlan	Queen
Fruita	Hart	Spring Mount
Glade Park	Homestead	Antietam
Grand Junction	Lake View	Back Creek
Bassenger-Okeechobee	Lansing	Boiling Springs
Bowmont	Long Lake	Lower Conewago
Nampa	Marilla	Lower Cumberland
Whitefish	Midland	Newville
Hurricane Creek	Fairview	Perry
Kaskaskia	Farrenburg	Pleasant Hill
Oakley	Arcadia	Upper Conewago
Pleasant Grove	Falls City	York
Romine	Silver Lake	Brothersvalley
Bethel Center	South Red Cloud	Cumberland
Burnettsville	Golden	Elbethel
Cart Creek	Mountain View	Geiger
Hickory Grove	Mt. Carmel	Glade Run
Manchester	New Bethel	Hostetler
Pleasant View	Petersons Chapel	Hyndman
Portland	Pigeon River	Johnstown, Morrellville
Roann	Pleasant Grove	Montgomery
Santa Fe	Rowland Creek	Oakdale
South Whitley	Upper Brummetts Creek	Penn Run
Auburn	James River	Plum Creek
Blue River	Milk River Valley	Quemahoning
Florence	Poplar Valley	Beaver Creek
Fort Wayne	Baltic	Cedar Creek
Middlebury	Chippewa	Central Point
New Salem	Cleveland	Mountain Valley
Oak Grove	Eastwood	Niota
Pleasant Valley	Freeburg	Piney Flats
Salem	Reading	Walnut Grove
Wawaka	White Cottage	Wolf Creek
Killbuck	Woodworth	Falfurrias
Kokomo	Deshler	Manvel
Maple Grove	Green Spring	Nocona
Mt. Pleasant	Hicksville	Fairfax
Nettle Creek	Poplar Ridge	Manassas
New Hope	Sand Ridge	Midland
Richmond	Silver Creek	Mine Run
Sampson Hill	Bear Creek	Rappahannock
Summitville	Beaver Creek	Antioch
White	Beech Grove	Crab Orchard
Windfall	Brookville	Greenbrier
Upper Fall Creek	Castine	Johnsville
Barnum	Donnels Creek	Monroe
Hancock	Ft. McKinley	Mt. Joy
Kingsley	Hamilton	Otter River
Monticello	Middletown	Poages Mill
Sheldon	Pleasant Hill	Roanoke, First
Slifer	West Milton	Selma
Union Ridge	Pleasant Valley	Troutville
Libertyville	Big Creek	Brock Gap
Mt. Etna	Paradise Prairie	Greenmount
North English	Albany	Crummett Run
Salem	Elizabethtown	Sangerville
Abilene	Ephrata	Elk Run
Holland	Fredericksburg	Boone Mill
Kansas City, First	Hatfield	Smith River
Central	Lake Ridge	Spray
Lone Star	Maiden Creek	Tacoma
Ozawkie	Mechanic Grove	Wenatchee
Wade Branch	Palmyra	Beaver Run
Washington	Peach Blossom	Harman
White Rock	Ridgely	White Pine

If you have received your blank, please fill it in and send it at once. If for any reason you have not received a blank, please request one immediately, and when you request the blank, please give us the following information: the name and address of your pastor and elder, the church membership, the number of baptisms during the year, the enrollment of your Sunday school, and whether your church has a full-time or part-time pastor. We must have this material for the Yearbook, but we also need a complete report of every church.



## THE CHURCH AT WORK

### TEMPERANCE



### Liquor Sales Parallel Increasing Traffic Deaths

Chicago, (Special)—That retail liquor sales in the United States since repeal bear direct relation to the mounting record of traffic deaths, is indicated in a comparison of automobile fatalities and the national consumption of alcoholic beverages, based on a study of monthly percentage changes from December, 1933, to July, 1936, just compiled and made public by the American Business Men's Research Foundation, Chicago.

This carefully compiled twin tabulation of liquor consumption, as reported by the United States Bureau of Internal Revenue, and of automobile deaths, recorded by authentic figures of the National Safety Council for the thirty-one months since repeal, affords an arresting basis for the conclusion that, whatever other factors enter into the picture, the startlingly similar month-by-month variance in liquor consumption as compared with traffic fatalities, calls for serious consideration by all thoughtful students of the problem.

The accompanying graph, charting this parallel record of the expanding use of liquor with the general upward trend in automobile deaths, becomes its own commentator and manifestly makes it difficult for the liquor makers and distributors in the United States to successfully challenge the conclusion that an increased consumption of alcoholic beverages must be regarded as a definite factor in the endlessly growing record of automobile tragedy.

### CHILDREN'S DEPARTMENT

#### Programs for the Junior League

Dated program units for junior leagues are published monthly in the Elementary Magazine and the Children's Leader. Here is a list of the units and the months when they will appear.

#### The Junior League Program—Elementary Magazine

October—We Meet an Enemy  
November—Negro Heroes of Service  
December—Messengers of Peace  
January—Learning to Talk to God  
February and March—The Junior Citizen and His Community  
April—Easter in Art  
May—Learning About Chinese Heroes

June and July—Boys and Girls of the Bible  
August—Stewards of Health  
September—Juniors Serving Around the World

#### Junior Society Units—Children's Leader

Unit I. Our Group at Work  
October 4 Our Own Group of Juniors  
October 11 How to Work Together  
Unit II. Our Church at Work Among the Negroes  
October 18 Our Church Family  
October 25 What Negroes Have Done  
November 1 Hard Things Negroes Face  
November 8 Our Church at Work for Negroes  
November 15 Negroes Who Are Working for Their Own People  
November 22 What Can We Do?  
Unit III. Crusading for Peace  
November 29 Causes of Quarrels and of Wars  
December 6 What Do Wars Accomplish?  
December 13 Ways of Avoiding War  
December 20 Jesus, the Prince of Peace  
December 27 Living Together as a World Family  
Unit IV. Discovering Africa  
January 3 Livingstone, the Discoverer  
January 10 Establishing a Mission  
January 17 Heroes of the Forest  
January 24 Heroes of the Forest  
January 31 Moving Forward in Africa  
Unit V. Worshiping God  
February 7 Worshiping God Out-of-Doors  
February 14 Worshiping God in a Tent Church  
February 21 Solomon's Temple  
February 28 The Synagogue of Jesus' Day  
March 7 The Cathedrals  
March 14 The Churches in Our Town  
March 21 Preparing a Worship Service  
March 28 Our Worship Service  
Unit VI. Men of Courage  
April 4 A School for Prophets  
April 11 Prophets as Men of Courage  
April 18 Getting Acquainted with Men of Courage  
April 25 More Discoveries  
May 2 Sharing Our Discoveries  
Unit VII. Growing in Stewardship  
May 9 Stewards of Money  
May 16 Stewards of Time  
May 23 Stewards of Health  
May 30 Stewards of Talents  
Unit VIII. Picture Treasures  
June 6 Pictures We Like  
June 13 Pictures About God's World  
June 20 Pictures That Tell Stories  
June 27 Pictures That Tell Stories  
Unit IX. Palestine Is a Real Place  
July 4 Planning Our Trip  
July 11 From Joppa to Jerusalem  
July 18 A Feast Day in Jerusalem  
July 25 On the Hills of Bethlehem  
August 1 A Day and Night with a Shepherd  
August 8 On the Road to Jericho  
August 15 Aboard a Fishing-Boat on Galilee  
August 22 On a Nazareth Hilltop  
August 29 Telling of Our Trip



**Unit X. Working Together**

September 5 Our Group

September 12 How to Work Together

September 19 Planning the Work Ahead

September 26 Workers Together with God

Descriptions of the units and sample copies of the magazines may be secured by writing to the Board of Christian Education, 22 South State Street, Elgin, Ill.

The mission study book for juniors is "In the African Bush," by Schwab. The price is 75c.

Write to the Elgin office for additional helps on any of these materials if you wish. You may order either of the above magazines through the Brethren Publishing House at \$1.00 a year.

**CHRISTIAN WORKERS****Paul's Reasons for Giving**

Sunday, December 6

2 Cor. 8-9

- I. Giving is a Christian grace (2 Cor. 8: 7).
- II. The liberality of others (2 Cor. 8: 1-5).
- III. They should pay their pledges (2 Cor. 8: 6, 10; 9: 1-5).
- IV. Giving is a test of their love for Christ (2 Cor. 8: 8).
- V. Jesus was a giver (2 Cor. 8: 9; 9: 15).
- VI. Blessing comes on the basis of proportion (2 Cor. 8: 11, 12).
- VII. Honesty of those in charge (2 Cor. 8: 16-24).
- VIII. The Law of sowing and reaping (2 Cor. 9: 6-10).
- IX. The joy and blessing of it (2 Cor. 9: 11-15).

**MEN'S WORK****Men's Work in Northeastern Ohio**

Men's Work is making progress in Northeastern Ohio. Sunday, Nov. 8, the first of a series of seven group meetings was held. Each meeting is to be held at some central point with special songs and a speaker. All of the men are urged to take part in the program. There is a period for business at each meeting during which time matters of interest to the district are discussed. Following these group meetings there will be one central meeting for the entire district. The chairman writes that they are putting extra effort into the planning of the entire church program and at the same time their goal is to have a Men's Work organization in every church.

Another goal toward which they are striving is a state organization of Men's Work, combining the three districts of Ohio.

The national office appreciates receiving reports of progress from local and district groups.

**INTERMEDIATES****We Do Not Have Any Intermediates**

In too many churches the above statement is heard. It is true in a few churches, but it does not represent the truth in every case with reference to the potential constituency from which the churches can draw. O. E. Baker, United States Department of Agriculture, writing in the New York Times of October 25, 1936, makes the following statement: "The number of births reached its peak in 1921, when about 3,000,000 babies were born, and held to nearly the same level until 1924. Our most numerous age group, therefore, is now between twelve and fifteen years of age, and will be at the

height of its productive powers, economically, in from fifteen to twenty-five years." Taking this statement as representing the facts as they now exist, it would seem to say to church leaders that now is the most strategic time in fifty years in which to promote a strong church program for intermediates. If within the next fifteen to twenty-five years these boys and girls are going to reach the peak in their economic productivity, the same might logically be true in their leadership in the church (provided they are in the church at that time). Every pastor, elder, Sunday-school superintendent and intermediate teacher should make definite plans to enrich the program for the intermediate boys and girls. Write to the Board of Christian Education, 22 S. State St., Elgin, Ill., for helps and suggestions.—Raymond R. Peters.

**YOUNG PEOPLE****Aids to Worship****3. Music**

A recent conference for young people bolstered its appeal for attendance by the announcement that there would be "peppy" singing. If one is generous enough to allow that there is any place for such music it is difficult to see how it can possibly be included in worship. It excites and tends to disorganize rather than to introduce control into the attitude of the participant.

Order is an integral part of worship. Music helps to make worship both orderly and progressive. One of the greatest assets of an orchestra leader is his ability to sense the moods of his audience. By interpreting their attitudes he moves from where they are to where it seems desirable to have them be. Much the same is true of a recreational leader. He can ordinarily anticipate what his group will respond to, but he always has more than one suggestion to make.

Two things will help make a worship program worshipful as far as music is concerned. First of all, there needs to be care in selecting beforehand the kind of hymns that will give unity to the program. Second, whatever instrumental music there is must be selected because of its worship quality and he who plays must sense the needs of his group and do more than just play. He must give positive direction to the emotions of those who worship.—C. H. Shamberger.

**WOMEN'S WORK****Are You Prepared?**

Although the needs for parent education are obvious, it is well to review them:

1. There are homes and homes. Home is the basic institution around which all others function.
2. Parents have first chance at life and first years are the most important.
3. Parents are teachers. No teacher succeeds today without adequate preparation.
4. The child is a changing individual. Understanding these changes helps parents tremendously.
5. It makes adjustment to family life and life outside easier for the child.
6. It makes for harmonious living.
7. Parents need authoritative, scientific help.
8. It gives perspective and balance so necessary to wise discipline and guidance.
9. It fosters mutual understanding between parents and children. Experience and maturity of judgment are a check



to impulsiveness and adventuresomeness of youth. Youth's ambition saves age from stagnation and overconservatism.

10. In a changing world. Methods of rearing children change with the times.

Mothers' study groups, or better still, parent groups, are measures toward preparedness. "Paths for Growing Parents," ordered from Women's Work at Elgin, is a free leaflet on how to take first steps in organizing. Group Study for Parents is a sixteen-page pamphlet put out by Parents' Magazine. It is a free service bulletin and contains suggestions on best methods for organizing groups and outlines the procedure necessary to carry them through successfully.

Informal group meetings may be adequate without much organization. Two or three meetings may be sufficient for a small group for a beginning. Speakers are always available. There are professional men and women in a community who are glad to talk—a doctor, a nurse, a teacher, a butcher, an interior decorator, a pastor, a librarian.

A very splendid course, ready prepared, is offered by the National Parent-Teacher Magazine. The theme, The Family and the Community, harmonizes well with the church's emphasis on community life. The course is based on a series of articles appearing monthly from September, 1936, to April, 1937. Here are a few subtopics: What the Modern Family Can Contribute to the Community, The Family's Part in Community Recreation, Family Safety and the Community, The Place of Art in Family and Community Life. The International Journal of Religious Education carries monthly articles on this theme as well. Give at least one program on community interests. The Parents' Magazine furnishes two courses, Wise Guidance for the Preschool Child and Growing Up From Five to Fifteen.

Begin on a small scale. One or two successful attempts during the year will give experience and confidence to build more another year. It is comforting to know other parents have problems. Learn to share them.—Mrs. E. G. Hoff.

### What to Pray For

(Continued From Page 15)

blessing in the constant opportunities and calls that come to witness for our Master and his work. And that on return to the field we may be used fully to help his kingdom come.

*On Furlough, Easton, Md.*

### Village Schools in India

BY ANNA M. WARSTLER

Part I (Continued)

**Missionary**—There is still another economic condition of which I would like to speak.

**Mr. Young**—Yes, what could that be?

**Missionary**—Many of these people, and there are literally thousands of them who do not own any land, are servants of rich landowners. In fact, these poor people are slaves to their masters. Many times the whole family is pledged to do the work of the landlord with only the promise of their daily food. And that food is a very poor grade, and it is not an abundant supply. Sometimes they are given their clothes. This usually means but one outfit for the year. It is a sad fact that the taskmaster often requires the help of the children in order that they can not go to school. He

discourages them in every possible way. He does not want them to get more training. He will not allow them to have equal training with his children. In such a condition the parents are helpless.

**Mr. Young**—More than helpless, I would say. Surely they and their children are doomed to illiteracy.

**Missionary**—There is still another reason why many children do not go to school. And personally this condition draws more pity and sympathy from me than do all the others, if that is possible.

**Mr. Young**—What can that be?

**Missionary**—Can you imagine here in America a group of children being assigned to a certain corner of the school-room or removed to the porch, or placed in the hall, away from the other children because their fathers and mothers do not belong to a certain social class? I shall never forget the first experience I had in seeing such a sight in a village school in India. There were little kindergarten and first and second grade children separated from their respective classes, as if defiled. But why should I say "as if," when actually the teacher believes this to be absolutely true? And the poor children who are thus abused just accept this treatment as part of their fate. In fact, they would not think of being asked to sit beside another group.

**Mr. Young**—I should not think that the children would want to go to school under such circumstances!

**Missionary**—Many times the teacher pays absolutely no attention to these low caste children. He gives no care to the aboriginal children. He allows them to sit all day long getting along the best they can. He does not always speak to them in a kind tone, either.

So these little ones, of whom Jesus said the kingdom is made, are not receiving half a chance even though they may have a mind to learn. How would you like to go to such a school?

**Mr. Young**—Now I see why so many, many children in the land you love, are not in school.

**Missionary**—I have painted a dark picture but I am glad to say there is a brighter side. On another occasion I would like to tell you something about the village schools which the mission supports. I wish to show you just where your money goes. I would like to tell you how we are trying to help these people. In their helplessness we love them and feel all the more compassionate toward them. I have a brighter picture for you the next time.

**Mr. Young**—Fine! Somehow I feel as if I would like to go over there and see what I could do to give these people half a chance.

**Missionary**—That day might come!

Anklesvar, India.

## CORRESPONDENCE

### A MOST PLEASANT SURPRISE

December 1 will mark the beginning of the eighth year of our pastoral service with the Walnut Grove congregation, Johnstown, Pa. That, together with a recent decision of the church that the pastor hold our annual revival, beginning Nov. 8, due to the fact that the evangelist secured could not be with us at that time, was responsible for an occasion long to be remembered. On Thursday evening, Nov. 5, when the pastor, who had been asked to address a class meeting in the basement auditorium of the church, arrived, with his good wife, he found the auditorium filled with familiar and smiling faces awaiting their coming. Yes! it was a complete surprise, and it was marvelous how the word



had been passed out to hundreds of people of the community, the city, and members in adjoining towns; and yet not a whisper had come to the parsonage. It was well planned.

They had come in large numbers to remind us of the seven most pleasant years spent in the fellowship and service with this congenial group of people, and to pledge their loyal support to the coming revival and the years ahead.

The purse, a most generous gift, the flowers, the program and the luncheon were all evidences of sincere appreciation. But back of all these was the fine loyal-hearted service and Christian fellowship which marked the whole affair, and which means so much to a pastor and his wife.

The past seven years have been most enjoyable ones spent with the Walnut Grove congregation. We have had the joy of receiving more than 350 persons into the church.

The occasion has caused us to feel our unworthiness for the great task, but has served to inspire us to resolve anew to give the church the best of our humble service.

That expression of appreciation on the part of the membership, and that pledge of loyalty was enough to inspire any pastor and wife to greater service. If you do not believe it, try it in your own church. J. A. Robinson.

Johnstown, Pa.

### DISTRICT MEETING OF SOUTHEASTERN KANSAS

Our district conference this year was held at the Mont Ida church in the northeastern part of the district. The theme of the sermon given Friday evening by Prof. C. Ernest Davis of McPherson was Christ in the Life of the Community.

Saturday forenoon was held the Ministerial Meeting in which Brethren Raymond R. Peters of Independence, Leonard Lowe of Parsons and C. Ernest Davis were the principal speakers. Other home talent in this meeting included Brethren J. L. Amos and John Mohler. Saturday afternoon the report from the Old Folks' Home was given by Bro. G. E. Shirkey. Vernon Gilbert of Emporia described his impressions of the Home and its equipment. In this meeting our aged Bro. S. E. Lantz of Madison talked on The Art of Growing Old. The remainder of the afternoon was fathers and sons' and mothers and daughters' meetings, both of which were reported as being interesting and helpful. The young people had their outing in the evening.

The Saturday evening service was very interesting, with special music and a splendid play presented by the Gravel Hill young people, entitled The Lost Church.

Bro. C. Ernest Davis gave one reel of college life pictures, showing views of almost every phase of college life and activities. The explanation of the pictures and the talk about the college made the needs and opportunities of the school seem more real to a very attentive audience.

Sunday morning the worship was in charge of the Mont Ida young people and those present seemed to agree that this was the most interesting morning worship service of the meeting. The Sunday-school hour was used in class groups. At 11 o'clock Prof. Davis spoke on the subject, Peace and Missions. Regardless of the rain, several car loads from the northeastern district were present.

Sunday afternoon was B. Y. P. D. time. Most of the printed program had to be rearranged and speakers substituted but the young people demonstrated their ability to carry on. In the evening Sister Peters took charge of the music in a very efficient way and Bro. Peters brought us a message on The Mind of Christ.

Monday morning the delegate body chose Brethren Leonard Lowe, reading clerk; Raymond R. Peters, moderator (for next year) and J. A. Strohm, writing clerk. Bro. D. P. Neher was moderator at this meeting. We adopted the unified board method for our district. Bro. R. E. Loshbaugh is Annual Meeting delegate and Raymond R. Peters, alternate. Our next conference goes to Independence.

A vote of appreciation was given to the Mont Ida brethren for their splendid service in caring for this conference in such an efficient way.

J. A. Strohm.

Redfield, Kans.

### A VISIT TO THE BRETHREN HOME

The other evening we were called to the Brethren Home at Darlow on account of the illness of my grandfather, who is living at the Home. We were so impressed with the general conditions of the institution that I want others to know something of the work that is carried on there.

We arrived at the Home just before bedtime, and having visited my grandfather, we were taken to a beautiful and cozy little room that was to be ours for the night. We had a very excellent bed on which to sleep, and this room as well as every other room was certainly "spic and span." We were very much impressed with the entire institution. Every room and hall were very clean. Beautifully clean curtains, pictures, flowering plants, good beds, dressers, etc., made every room very comfortable and cozy. Several of the different Home members each said that they had the best room in the Home. We had a wonderful breakfast, and it was very appetizing. Every member of the Home is taken care of in the best possible way. Mr. and Mrs. John Newton, who are the superintendent and matron, are capable of catering to the whims and fancies of each old person better than I realized any one could be. They take special care of the ones that need it. Meals are carried to the most feeble ones. Of course the members of the Home who are capable of working do quite a bit of work, and they all seem to enjoy their Home so much. Sometimes some of them become discouraged or discontented, and then Mr. and Mrs. Newton share their love and kindness and soon cheer up the ones who need it. Each member seems to look after all the rest, and help whenever they can.

We had visited the Home many times before, but this was the first overnight visit. One can not help but be impressed with the management of the Home. I do not see how the Home can be managed on such a little income. The superintendent and matron seem to make everything go as far as it can be stretched; yet they make every one comfortable and happy.

I wish that every member of the Southwestern District of Kansas would write Mr. and Mrs. John Newton a letter of thanks and appreciation for what they are doing for the aged in our church. They get practically no thanks and little pay for what they are doing. I am sure that they would appreciate such recognition beyond words.

I want to say this about all of our Brethren institutions. I am sure if our members would visit our Homes, Colleges, Publishing House, etc., that they would see the need of financing them better than they have been doing. We do not visit our institutions enough. We do not know much about them. I suggest that our members visit our institutions more, because I am sure that it would be a great incentive to back them better, not only financially, but in helping in any way we can.

Conway Springs, Kans.

Paul Thompson.



### THE GREAT WALL OF CHINA

Recently it was our privilege to do what seemed like more than a dream coming true. With a party of twenty-eight American, English and Scotch people, we left Peiping at seven o'clock one morning and went by train until we could see the Great Wall of China and then rode donkeys up into the mountains until we stood on the side of a mountain by the wall. After dismounting from our donkeys we climbed to the top, and finally up to a high tower on the wall, and looked out over approximately a mile of the wall on either side. Thus we saw what had always seemed so very far away from us that we had never dreamed or hoped to see it.

Now for a few facts about the wall which we learned both by seeing and reading the history of the wall. It is probable that no existing monument of human intellect and skill has so captured the imagination of people of all nations as has the Great Wall of China.

The construction of the wall began about 220 years before Christ. Its original purpose was to keep out foreign invaders who might molest the peace of the people of China. It took at least ten years to complete it and probably longer. At least a million men are said to have been employed in its building. They were driven by cruel taskmasters and it is believed that as the men died from the hardship their bodies were covered over in the embankment. What does the wall look like? The part we saw was all through mountains much steeper and rougher than any in West Virginia. The wall runs, where possible, along the ridge of a mountain. Its height averages about twenty feet, although it sometimes rises as high as thirty feet.

The width is twenty-five feet at the base and fifteen feet on the level pavement above. The top of the wall is well paved either with brick or stone well set in mortar, and where it is steep there are steps. The mass of the wall consists chiefly of a heavily stamped earth-core, faced on the inner and outer sides by stone and brick work. Much of the stone foundation is of good quality granite. The granite blocks are well hewn as though they were intended for some city wall instead of out here in the rough mountain. On each side of the level pavement on the top of the wall are thin walls about eighteen inches thick and five feet high built of brick. These are to prevent those who walk or ride on top of the wall from going over the edge. At many high points on the wall, towers are used as lookout stations. A foreign engineer has estimated that if the wall were to be built today it would cost no less than \$100,000 per mile and would largely have to be built by human labor now as it was then, due to its mountainous location. The distance in a straight line between the two cities at either end of the wall is about 1,145 miles but when the turns and angles of the wall are considered, the wall itself is estimated to be 1,700 miles in length!

Twenty centuries have passed since the wall was completed as a national defense. Just 280 years ago it made its last stand against invaders from the north. Today grass grows where the feet of hard pressed archers kept the surface smooth. China can no longer maintain her ancient isolation from foreigners who have entered and have come to stay. Barriers of every kind that nations once set up to keep foreign peoples out are crumbling. No longer can a nation live unto itself. Each is a member of a universal family and each must bear its burden for the group. It is not easy to learn how to live when walls will no longer separate, but that is one of the great problems modern minds must solve. The Great Wall of China serves no useful end today, but it serves as a monument to a master mind



and an age when men wrought in terms that still cause our age to pause and look and marvel at their accomplishment.

Peiping, China.

Alva Harsh.

### IN MEMORY OF A GOOD MAN

After some months of illness, our friend and brother, Benjamin D. Angle, passed to his reward. He was the son of Lee and Elizabeth Angle, of Wirtz, Va. He was born Dec. 28, 1875, and died Nov. 3, 1936, in his home, Baltimore, Md.

Bro. Angle grew up on a farm, passed through public school, and went further to Mountain View and Redwood normal schools. After teaching for three years, and doing some farming, he attended and graduated from business college, Roanoke, Va. In 1902 he came to Baltimore and for twenty-six years was an employee of the Chesapeake and Potomac Telephone Company, in the accounting department, and for the last several years was assistant supervisor.

At the age of nineteen, giving his heart to the Lord, he united with the Church of the Brethren, and from the first was an active member. In 1907 he graduated from the Christian Temple Seminary under the leadership of Dr. Peter Ainslie, Baltimore, Md. About this time he was called to the ministry, some eight or nine years later to the eldership. He served as associate minister all the years since, in the Fulton Avenue and Liberty Heights Avenue churches. He was a man of high moral character, one held in good esteem, a profound thinker, a good Bible instructor who in his teaching was a blessing to many, and an able minister of the Word. Above all, he was a devoted husband and father in his home.

During the last several years, though often not well, he was nevertheless a regular attendant at the house of God, was active in class discussion, was a fine listener to the preached Word and most appreciative of all worth-while effort in building the kingdom. None will miss him more than his pastor.

Funeral services conducted by the undersigned, and interment in Western cemetery, Baltimore, Md. He is survived by his devoted wife and daughter, and also by four brothers and three sisters, all being most estimable Christian citizens.

His loved ones have a life of real inspiration to look back to, a memory that will always be a blessing, and may join him in his full assurance of "life that shall endless be," beyond. May the King eternal lead them on! I. S. Long.

Baltimore, Md.



### PASSING OF EMMA JOSEPHINE WAGONER

Emma Josephine Wagoner was born at Mt. Morris, Ill., on March 6, 1914 and passed away at the Presbyterian hospital in Chicago on Nov. 7, 1936.



Jo Wagoner's days are "as a tale that is told," and a beautiful story it has been. She was the second daughter of J. Elmer Wagoner and Ellen Heckman Wagoner. There were four members in the home. Elizabeth was the older sister. These sisters, Beth and Jo, were so near to each other, so tenderly affectioned one to another, so devoted to the same ideals and purposes that they grow up together as if twins.

Friends have never thought of one without thinking of the other.

The day Jo was six years old she celebrated the occasion in Hongkong, China, for her parents were then on their way to India to serve as missionaries. A new life of interest and service lay before the little girls as well as ahead of their parents. Very shortly after they landed in Bombay, Beth and Jo said good-by to father and mother and went the thousand miles north to Woodstock school in the Himalaya Mountains. For nine years they attended school at this place and completed the high school course in 1931. During vacation months each year the sisters enjoyed to the full their home on the plains. Sometimes the home was the evangelist tent touring from village to village, sometimes it was at the station bungalow. To them home was not a matter of location; it was home to them because the deep understanding companionship of a father and the loving tender concern of a mother was all about them. Few homes have ever known a finer fellowship or enjoyed a lovelier comradeship than did the Wagoners.

Almost a year to the day after returning to India for a second term of missionary service, the father of the family was called to higher service. How keenly the loss was felt was only known by the mother and her two dependable daughters who had determined to be brave for her sake. One year more was spent in India, and then they returned to America in order that the girls should continue their preparation for lives of useful service.

Because their beloved uncle, J. Hugh Heckman, was instructor at McPherson College, the decision was made to take their college work at McPherson. Their campus life was filled with study, extra curriculum activities, office hours and home duties. Music and song added richly to those who sang in the a cappella choir, and to all who heard it. Jo loved music. Her sunny disposition was one of her charming assets. Friends were made, and friendships deep and constant. Among them was Everett Fasnacht, a young man from Colorado. Their friendship grew into love and they promised their troth, looking forward into the future to lives of service for their church and their God. In June, 1935 Jo and her sister were graduated from McPherson College.

The following September Jo and Beth entered the Presbyterian Nursing School of Chicago. The set of the heart

was to prepare for the largest possible service throughout life. Already more than one-third of the training period was past. Days on duty and hours in study had made the time speed by. Suddenly on Nov. 2 Jo was taken ill with pneumonia and six days later she slipped away. Every known medical attention had been given. Doctors and nurses had given unstintingly of their time and had shown every care. Those last hours when she smiled up into the faces of her loved ones and gave them reassurance of her love, of her faith, her willingness to go, her eagerness to join her father, are hours resplendent with sacred memories.

She leaves behind a long list of friends—friends on both sides of the world, for there were many in India who had hoped for her return to live among them. Many uncles, aunts and cousins also mourn for her. Her aged Grandfather Wagoner grieves because of her sudden going. Grandfather Heckman had passed away a few days less than one year ago. The burial took place in Elgin on Wednesday afternoon. Eld. C. D. Bonsack had charge of the service. He based the message of the hour on Paul's own testimony given in Philpp. 1: 23. Pastor J. Clyde Forney assisted in the reading of poems and hymns and in the prayer of consolation.

Just twenty-two years and a few days! They were all too short, but not too short for Jo to live radiantly. Just three years after reaching India she testified openly that she would live the Jesus Way of Life. She was baptized at Bulsar when nine years of age. That same early confession of faith was hers to the end, the only change being that it grew in strength and meaning with the years.

Classmates, teachers, nurses and doctors testify that Jo was lovely, which being interpreted, means she lived a wholesome, fragrant, Christian life.

Elgin, Ill.

Anetta Mow.

### ELDER DAVID CHARLES CAMPBELL

Eld. David Charles Campbell was born in Buchanan County, Iowa, June 4, 1855, the eldest of eight children of Martin and Emeline Campbell, and departed this life July 17, 1936, aged 81 years, one month and 14 days. On Feb. 14, 1876, he was married to Margaret Alice Oglesbay, of Tippecanoe County, Ind., who preceded him in death just three months previous to his own passing, and with whom he enjoyed companionship for a bit over sixty years, celebrating their sixtieth wedding anniversary last February. To this union eleven children were born, nine of whom survive.



He with his wife united with the Church of the Brethren in 1880, and one year thereafter he was called to the ministry, and thus served as minister of the gospel for a period of fifty-five years. June 4, 1890, he was ordained to the eldership, and from then until 1903, and then again from 1911 until 1923, making twenty-five years in all, he served as elder in charge of the congregation of the White church of Southern Indiana, in which congregation he spent the greater part of his life and ministry.

As an elder in the district Bro. Campbell was of the front rank and often was appointed to special and difficult tasks and always accomplished them well.



For many years he was colonization agent for the Union Pacific Railroad, traveling extensively throughout the country. He also traveled in foreign countries, especially the Holy Land of which he often loved to lecture.

Elder Campbell was not a man of the school, but he was a man well schooled in ever learning as he traveled and observed and read widely. Long into the night, often after a day of hard work on the farm, he would by the lamplight read and study and store in his mind for giving out to others. His was a keen mind and exceptionally able in retaining. Many marveled at his preaching, little knowing of the toil it took to be so able. His was not a flowery bed of ease. His hands, his mind, his whole being were well acquainted with hard and honest toil. His brow was veritably and continuously wet with the hot sweat of hard labor.

He was of Scotch-Irish descent, and thus inherited a ready wit, which with his beaming smile never left him. No one was with Bro. Campbell long until he was smiling.

Elder Campbell was a liver of righteousness as well as a preacher of righteousness. He was known, respected and loved by many both near and far. When he preached folks listened. In his prime he was a preacher of exceptional ability, having a good voice, a keen and able intellect, a warm heart, and of strong conviction. He was a man of power and will long be remembered by those who knew him. He was in demand for the preaching of funerals over a wide radius of territory, and had many requests after he was unable. Now he sleeps with those over whose bier he stood and with those of his friends who have gone on before. Though being dead his life still speaks.

Funeral services were held at the White church, where he so long had lived and labored, being conducted by the pastor, B. F. Summer. The texts were Isa. 3: 10 and Prov. 10: 7.

B. F. Summer.

Colfax, Ind.

### THE NATIONAL PREACHING MISSION IN CLEVELAND

For some days in the city of Cleveland ministers were being made new; church members were being reconsecrated and rededicated in a fuller way to the service of the Lord; men, women and young people were giving their hearts to Jesus Christ for the first time; and the whole life of a metropolitan area was being shot through with a rising tide of spiritual power. The National Preaching Mission has been in Cleveland. It was a heavenly visitant.

It is estimated very conservatively that over fifty thousand different people came under the direct influence of the mission in the four days of its stay here. It is very soberly and wisely adjudged that the influence of these meetings will be felt for days to come, and that the evidence of its spiritual power was the greatest ever manifest in this area.

The National Preaching Mission offers the greatest opportunity of this generation to all who, in the spirit of the humble seeker, will avail themselves of the opportunities it affords. For the first time in history, Protestantism is united in voice, message and program with a spiritual unity and a spiritual drive that testifies to what God can do when men will surrender their wills to his.

The Cleveland church co-operated fully in the program of the Preaching Mission and was greatly blessed thereby. Furthermore, it offered entertainment to all our ministers who came to the city from the Northeastern Ohio area. It is the prayer of all who attended from the local church and from the district that all our brethren in and near the cities

yet to be visited will avail themselves of the glorious opportunity afforded by the National Preaching Mission so that "What the Lord hath done for us, he might surely do for you."

DeWitt L. Miller.

Cleveland, Ohio.

### BACK TO THE MOTHER CHURCH

By the passing of the Church of the Brethren Industrial School into the hands of the government, many of our people were left unsettled, looking here and there for a place to worship. Conveyance was the greatest consideration with many of them. A few of us inclined to the idea of concentrating forces with the few scattered members of the mother church, Evergreen; they were trying to hold the membership together with only one service a month.

May 3 thirty-five folks met and organized a Sunday school with Bro. Arthur Allen, superintendent. It was decided to put on a sort of home mission project for the summer, providing transportation for the school community. A school bus was rented and has proven a great success. The attendance has been more than doubled and a most excellent spirit prevails as the result.

Bro. E. S. Coffman and wife came to us on Aug. 31 and remained until Sept. 13. They labored faithfully with the church. Seven persons accepted Christ and were baptized. There were a large number of reconsecrations and several await baptism. Oct. 24 a love feast was held with forty-four surrounding the table of the Lord. Eld. G. A. Maupin assisted Pastor H. S. Knight in the services.

On Sunday, Oct. 24, our Sunday school joined in a rally day program with the various schools of the county. Sixty-nine young people took part in a pageant, The Word of God, representing each book of the Bible. It was given with much interest and enthusiasm. Eld. C. M. Driver, a former pastor of the Greene County work, delivered a powerful address to the young people. Brother and Sister Driver were welcomed and a large audience greeted them.

The Coffmans spent a most profitable and helpful summer in the county, assisting Bro. Knight in the various churches in the congregation. We feel that much good was accomplished and a spirit of revival existed everywhere.

We take this opportunity to answer the many inquiries concerning our own whereabouts since leaving the Industrial School. We have settled in a little home two miles east of the school site and are happily struggling to finance the same. One girl and one boy make up my family. I feel quite fortunate to have had work under the government, serving the people whom I have learned to love and aspired to live for. For two years I supervised the garden program and food preservation for the relief folks. At present I am supervising the Women's Work of the county. In my spare time I am still working with the community and Sunday-school work. It is marvelous how the Lord uses lives wholly surrendered to his will. We are happy to keep well and to be able to serve in the Master's name.

Geer, Va.

Nelie Wampler.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cleveland-Click.—Mr. Kenneth S. Cleveland and Miss Bertie C. Click, both of Augusta County, Va., Oct. 3, at the Valley Church of the Brethren, by the undersigned, great-uncle of the bride.—H. C. Early, Dayton, Va.



**East-Vanderbie.**—By the undersigned, at the home of the bride in Greenleafston, Minn., Oct. 24, 1936, Ray W. East, Harmony, Minn., and Nora M. Vanderbie.—Mark Burner, Preston, Minn.

**Follis-Heaston.**—By the undersigned, at the Modesto church, Nov. 8, 1936, J. Melvin Follis of Sacramento, Calif., and Lola E. Heaston of Modesto, Calif.—D. F. Sink, Reedley, Calif.

**Litsey-Shock.**—On Nov. 15, 1936, at the parsonage in Cando, N. Dak., Bro. Guy Litsey and Sister Evelyn Shock, both of Cando, N. Dak.—Ralph Petry, Cando, N. Dak.

**Orem-Garrett.**—By the writer, at his home, Oct. 11, 1936, Kenneth Orem of Indianapolis, Ind., and Eva Garrett of Kokomo, Ind.—Robert L. Sink, Bringham, Ind.

**Sink-Brown.**—By the undersigned, at his home, March 7, 1936, Donald Sink and Hazel Brown, both of Terre Haute, Ind.—Robert L. Sink, Bringham, Ind.

**Sink-Hite.**—By the undersigned, in a home near Bunker Hill, Ind., May 17, 1936, Fred LeRoy Sink and Jeanette Hite, both of Kokomo, Ind.—Robert L. Sink, Bringham, Ind.

**Spenker-Kauffman.**—By the undersigned at the Modesto church, Nov. 8, 1936, Charles Spenker and Ruth Kauffman, both of Modesto, Calif.—D. F. Sink, Reedley, Calif.

## FALLEN ASLEEP

**Bross,** Sister Katie, daughter of Joseph and Elizabeth Gibble, born March 10, 1868, and died Oct. 4, 1916. She married Levi Bross who preceded her nine months ago. She is survived by five sons, several grandchildren, two great-grandchildren and one sister. Funeral by Elias Edris and Irwin Heisey with burial in the adjoining cemetery.—Annie L. Weaver, Jonestown, Pa.

**Bruckart,** Abram H., was born near Ashland, Ohio, Aug. 30, 1850. He came with his parents to Indiana and settled near Plymouth. He married Margaret Beiler March 11, 1875. To them were born two sons and three daughters. He retired from the farm and moved to North Manchester eighteen years ago. Surviving are the widow, three daughters, several grandchildren and one great-grandchild. He died Oct. 24, 1936, after only a few hours' illness of heart trouble. Funeral at the West Manchester church by A. M. Stine and J. H. Wright with burial in the cemetery by the church. He was a lifelong member of the Church of the Brethren.—Mrs. Metta Kreider, North Manchester, Ind.

**Cosner,** Bro. Daniel F., son of Solomon Cosner, born Aug. 15, 1849, and died Nov. 2, 1936. Jan. 27, 1874, he married Margaret E. Cosner who preceded him May 28, 1933. To this union were born four sons and four daughters, all of whom are living. There are also twenty-five grandchildren and twenty-one great-grandchildren. Bro. Cosner joined the Church of the Brethren soon after his marriage. Later he was elected deacon in which office he had served faithfully ever since. Funeral services by Eld. Emra T. Fike in the Locust Grove church.—Flora Harsh, Egton, W. Va.

**Coyner,** Sister Clara India, was born Aug. 26, 1882, and died Sept. 10, 1936. She was the youngest child of a family of eight children born to Simon C. and Angeline Wall, and was born in the home in which she died. On Dec. 20, 1905, she was married to Roy Coyner. In October, 1907, she accepted Christ as her Savior and united with the White congregation of the Church of the Brethren, and from thence lived a faithful and consistent Christian life until the day of her death. As a sufferer in her last affliction, which kept her quite confined for more than a year, she was patient and trustful, and while longing to recover and to stay with her husband was also fully resigned to the Lord's will. Funeral services by the pastor, B. F. Summer.—B. F. Summer, Colfax, Ind.

**Dunlap,** Arta M., born in New Troy, Mich., Feb. 22, 1880, the fifth child of John and Martha Dunlap. In 1890 the family moved to Glendora, Calif., where they resided for seven years; later they settled in the Willamette Valley, Ore. In 1902 he married Mary Stanton of Salem, Ore., to which union were born three children. He united with the Church of the Brethren at Newberg, Ore., in 1909. Since 1920 the family had resided in Glendora, Calif. Aug. 30, 1936, he met his death in an automobile accident while returning from his son's home in New Paris, Ind., where the family spent the summer months. Besides his wife, he is survived by one son, two daughters, two grandchildren, two brothers and four sisters. He was active in the work of the church, having been a Sunday-school teacher for a number of years and was serving as superintendent at the time of his death. Funeral services by Bro. Arthur Durr and Bro. W. H. Wertenhaker in the Glendora Independent Church of the Brethren.—Arta R. Dunlap, New Paris, Ind.

**Garrett,** Bro. Wm., born at Williams Grove, Pa., and died suddenly at his home in Waynesboro, Nov. 2, 1936, aged 68 years. He was the son of John A. and Mary Ott Garrett. In February, 1891, he united with the Church of the Brethren. He lived a quiet, unassuming Christian life and was constant in attendance at divine worship. In 1892 he married Elizabeth Riddleberger who survives with a daughter, four sons, two sisters and a brother. Funeral services at his home by the pastor, Eld. Levi K. Ziegler, Wingert, Waynesboro, Pa.

**Jacobs,** Helen Virginia, died at Hamburg, Pa., Nov. 6, 1936, aged 22 years. Death came after an illness of nine months. She was an applicant for church membership and longed to be sufficiently strong for baptism. She is survived by her parents, Wm. R. and Carrie Chronlister Jacobs, three sisters and three brothers. Funeral services in the

United Brethren church in Manchester, Pa., by Rev. Geo. W. Strine, assisted by the writer, with interment in Union cemetery, Manchester.—M. A. Jacobs, York, Pa.

**Kline,** Wallace G., was born March 27, 1890, and died Sept. 26, 1936. March 23, 1912, he was baptized. He was married Dec. 25, 1909, to Lizzy Bross who preceded him. This union was blessed with four children. He married Verna Blouch Oct. 2, 1926. Two children were born to them. There survive one brother and five grandchildren. Funeral service at the Meyer church by Samuel Meyer and Irwin Heisey with burial at the Frystown cemetery.—Annie L. Weaver, Jonestown, Pa.

**Martin,** Sister Marian, daughter of Wm. George, was born June 25, 1857, near Martin, Grant County, W. Va. (then Hardy County, Va.). March 3, 1874, she married Columbus Martin who preceded her forty years ago. To this union were born eleven children, three of whom preceded her. There are also twenty-five grandchildren and nineteen great-grandchildren. She was a member of the Church of the Brethren for fifty years. Her husband died when the youngest child was but nine months old, but she kept the family together until they could provide for themselves. All but two of the children united with their mother's church. She suffered a stroke of paralysis which caused her much pain, but not for long. She died Aug. 26, 1935.—B. B. Ludwick, Quakertown, Pa.

**Michael,** Rebecca Jane, was born July 5, 1861, at Veedersburg, Ind., the daughter of Alfred and Elizabeth Watts Shoaf. She moved with her parents to Danville, Ill., when a child. About 1876 they moved to Kansas in a covered wagon. She married Samuel Michael Aug. 5, 1880, living fifty-six years of married life on the same farm. She passed away Aug. 25, 1936, having been ill three months with cancer. She called for the rite of baptism eight days before her death which was administered by Bro. Sam Heckman of the Brethren church. She leaves one son and five daughters, three sisters, nineteen grandchildren and fifteen great-grandchildren. Services by Sam Heckman at the Appanoose church with burial in Appanoose cemetery.—S. J. Heckman, McPherson, Kans.

**Michael,** Samuel, born Aug. 13, 1853, in Lawrence County, Ill., the son of John and Mary Knepper Michael. When a child he moved with his parents to Kansas. He married Rebecca Jane Shoaf Aug. 5, 1880, who preceded him Aug. 25, 1936. He passed away Oct. 18, 1936; he was seriously ill for four days and was a sufferer from heart trouble for years. He called for the rite of baptism on Sept. 7 which was administered by Eld. Dan Flory of the Old German Baptist church. Funeral services at the Appanoose church by Eld. Dan Flory and Ed Miller. Besides the children, grandchildren and great-grandchildren, he leaves one sister.—S. J. Heckman, McPherson, Kans.

**Minnich,** Sister Bertha R., wife of Bro. Grayhill G. Minnich, died at her home, near Lititz, Pa., Sept. 22, 1936. She joined the Evangelical church in her youth, but united with the Church of the Brethren in 1902. She is survived by her husband, one son, five daughters, seven grandchildren and two sisters. Services at the Lititz church by Eld. James M. Moore and Bro. John G. Hershey. Interment in the Longenecker cemetery.—Florence B. Gibbel, Lititz, Pa.

**Root,** William Henry, was born in Willis, Kans., Oct. 7, 1864, and died Nov. 5, 1936. He married Mary Emmaline Shannon, and to this union three children were born. Frank H. preceded him in death, and also this wife. Dec. 25, 1915, he was married to Jennie Murray. He united with the Church of the Brethren during his youth and had been a faithful member until his death. He leaves his wife, two children and three grandchildren. Services were held in the church by the writer, assisted by Bro. Roy Kistner. Interment was made in the Sabetha cemetery.—Leroy Sell, Sabetha, Kans.

**Rosenberger,** Bro. Chas. L., died Oct. 20, 1936. He was the son of Dr. A. S. and Sabina Workman Rosenberger. For many years he was the manufacturer of Elgin Symonds furniture in Syracuse, N. Y. When he retired he moved to Beverly Hills, Calif. His wife, Christine (Kriegbaum), one son and a sister survive. Funeral services in his summer home at La Habra Heights, Calif.—Elizabeth R. Blough, Hatfield, Pa.

**Shaeffer,** Bro. Edw. C., died at the home of his daughter in York, Nov. 4, 1936, aged 73 years. He became a member of the Church of the Brethren April 8, 1928. He is survived by his widow, Sister Maggie Yohe Shaeffer, one son and one daughter. Funeral services by the writer, assisted by Bro. Paul K. Newcomer, with interment in Greenmount cemetery.—M. A. Jacobs, York, Pa.

**Studebaker,** Samuel F., son of Samuel S. and Nancy Frantz Studebaker, was born in Bethel Township, Miami County, Ohio, on Nov. 1, 1859, and departed this life at his country home in the same township on Nov. 3, 1936. The deceased had resided his entire lifetime in Bethel Township, where he was born and reared, and thirty-five years at his present home. He was united in marriage to Anna Harnish on March 30, 1882. To this union were born three children; one died in infancy. The companion passed into the beyond on Dec. 22, 1889. He was united in marriage to Anna Shroyer, on Feb. 18, 1891, who survives. To this union were born two sons. Besides the companion, four children, and twelve grandchildren, the deceased is survived by one brother and two sisters. Mr. Studebaker was recognized as an outstanding farmer and business man of Miami County and this community. He served for a number of years as a director of the New Carlisle National Bank, and was vice president at the time of his death. In the year 1883, at the age of twenty-four, he united with the Church of the Brethren. His Christian life was marked by a deep interest in the church and unceasing activity, having served faithfully in the offices of deacon, as trustee, member of the pastoral board, Sunday-school superintendent,



teacher and church treasurer. Moreover, he was generous in the support of the church finances and loyal in attendance at the services. He taught his class last Sunday, it being his 77th birthday. He not only served the local church, but also the state district, having been trustee of the Brethren Home and Orphanage at Greenville for the last twenty years. The loved ones, the church, the community and the host of friends will feel keenly their loss of one whose life was full of years, and the years full of goodness. Services conducted by the pastor, assisted by John Gump.—H. H. Helman, New Carlisle, Ohio.

**Trimmer**, Sister Fanny V., wife of Bro. Noah Trimmer, died at her home at Kissel Hill, Sept. 17, 1936, aged 59 years. She served with her husband in the deacon's office in the Lititz church. She is survived by her husband, two sons, daughter, six grandchildren and one sister. Services at her home by Elders Jas. M. Moore, Harvey M. Eberly, John W. Hevener. Interment in Green Mount cemetery, York.—Florence B. Gibbel, Lititz, Pa.

**Wall**, Bro. William E., son of Simon and Angeline Wall, was born Oct. 19, 1866, and departed this life Oct. 24, 1936. On March 4, 1889, he was married to Mary Ellen Goff, and to this union four children were born, two of whom survive. He was a member of the White congregation, Church of the Brethren, having united with the church in December, 1892, and from thence lived a faithful and consistent Christian life until death ended his last and very sore affliction. One day in earlier life while living in Mobile, Alabama, he with an English sailor stood in the rain for several hours on a street corner. He told the seafarer of his great peace and joy of heart in the Christian life through faith in Christ. The latter replied that he had sailed in and out of most every port in the world and had never before heard such a fine thing as that. Some time later he received a letter from the English sailor that he too had come into the enjoyment of such peace and joy. No finer thing can be said of any life than that he enjoyed Christ and led others to him. Funeral services were conducted at the White church by the elder, B. F. Summer.—B. F. Summer, Colfax, Ind.

**Wenger**, John H., son of Joseph and Elizabeth McAfferty Wenger, was born near South English, Iowa, Feb. 15, 1869, and died Oct. 11, 1936, at his home in South English. He married Cora Blaylock in 1892. After his marriage he became a member of the Church of the Brethren. He is survived by his wife, a daughter, one sister and one brother. Services by Bro. John D. Brower with burial in the Brethren cemetery.—Virgil S. Coffman, South English, Iowa.

## CHURCH NEWS

### CALIFORNIA

**Chico** church held a called council Oct. 26 for the purpose of hearing reports from the ministerial board and the board of trustees. Plans were made to remodel and redecorate our church building. On Nov. 5 the men's organization had a meeting and planned definitely to start the remodeling. A great interest has been taken in this work. Eld. Chas. D. Fager has been secured as pastor. Since the drought in the central states, there has been an influx of people to California. If any one knows of members living in or about Chico, please confer with the pastor. Our cottage prayer meetings and Bible studies are well attended; some of the homes are hardly large enough to accommodate the crowd. Our love feast is to be Nov. 20.—Mrs. Helen Wright, Chico, Calif., Nov. 7.

**San Diego** church met in business session Aug. 30. Church and Sunday-school officers were elected for the year. The Board of Christian Education met and made substantial changes in the Sunday-school department which we believe will help us in the work the coming year. Mrs. J. M. Boaz is general superintendent, Lois Masterson, assistant. During the month of August Bro. Leland Brubaker was with us, showing pictures of our China field. Gladdys Muir, professor of history at La Verne College, gave a talk on the growth and trend of our church on the Pacific coast. Bro. A. O. Brubaker, of temporary residence among us, filled the pulpit. Sept. 13 our three Christian Endeavor groups united in a joint meeting with county C. E. workers present to begin their work for the year. Sept. 28 Bro. Fred Butterbaugh and wife were with us; Bro. Butterbaugh gave the morning message and Sister Butterbaugh gave a message in song. Our rally day program was given Oct. 4. The program was enjoyed by a large attendance. Oct. 25 Pastor Boaz and wife attended homecoming day at Long Beach church; in our pastor's absence Bro. A. O. Brubaker gave us the morning message. We appreciate greatly the helpful messages brought us by the visiting brethren mentioned. Our work is again fully organized for the year. We are few in number but we have some splendid workers and we pray that the Lord will bless our labors. The church is located at Swift and Polk streets. We welcome heartily any and all of the brethren who visit our city to attend the services if possible. If your son is in the navy and located in San Diego, give us his address and we will be glad to get in touch with him.—Mrs. Susie Michael, San Diego, Calif., Nov. 11.

### COLORADO

**First Grand Valley**.—We began our church year with a rally day program on Sunday, Oct. 4. A covered dish dinner was served at noon in the church dining hall followed by an appropriate program made up of special numbers and short talks of interest to those concerned with the advancement of the church. On Oct. 18 Rev. O. P. Bishop, who is conducting an extensive religious survey throughout our district, delivered the morning sermon, after which several families drove to Mesa, Colo., to join the congregation there in dinner and rally day services.

On Sunday evening, Oct. 25, Glen Custer, who is representing the Colorado Anti-Saloon League on the Western Slope, presented a very effective temperance drama. As last Sunday was our pastor's birthday we celebrated with a covered dish dinner in the church dining hall. A large and beautiful birthday cake was cut and served by Bro. Feiler. We decided to have the district meeting, which is to be held at our church this year with Fruita and Grand Junction as our guests, one week earlier than usual so that we might have President Schwalm and Bro. C. E. Davis of McPherson as our guest speakers. Brethren Schwalm and Davis find that the four days beginning Nov. 18 are the only days that they can conveniently arrange to spend with us. Although several of our young people have gone away to school and others to work, we still have an active young people's organization that we can be proud of. One of the most enjoyable social events of the year was a venison dinner made possible by Bro. Feiler's marksmanship in the deer hunt.—Edna Widegren, Grand Junction, Colo., Nov. 6.

**Haxtun**.—On Sept. 27 our Sunday-school officers and teachers were elected for the ensuing year. The Platte Valley district C. E. convention convened at this church on Sept. 27. Helpful and interesting programs were rendered at both afternoon and evening sessions. Their theme was Colorado Youth for Christ. The principal speaker of the evening was Rev. V. H. Schroeder who gave the closing address on The Challenge of Youth. Our regular evening services were dismissed in order to enable all to attend. The closing devotionals were very impressive and were in charge of Miss Harriet Robertson. Brother and Sister Weaver entertained the newly elected Sunday-school officers and teachers at the parsonage on Oct. 2 and at this time presented plans whereby they hope to build up our Sunday-school attendance and revise the enrollment. The banner department is to be the one having the largest per cent of their enrollment present each Sunday on time. There was a consecration service for the newly elected Sunday-school officers and teachers on Sunday morning, Oct. 4, and prior to this, those entering the junior department were presented with Bibles from the Sunday school. Bro. Weaver was in charge of these services. Brother and Sister Lloyd Montieth recently presented the church with a picture of The Church in the Wildwood, after having visited it. Our mothers and daughters' organization held their regular monthly meeting at the church in the form of a Halloween social on Oct. 16. On Sunday, Oct. 25, rally day was observed with a very pleasing program at the morning service which was in charge of Sister Weaver. Our peace secretary, Sister Catharine Kinzie, arranged a program on Peace which was given at the close of Sunday school on Nov. 8. It consisted of two readings and music by a quartet.—Mrs. Warren D. C. Wood, Haxtun, Colo., Nov. 7.

### FLORIDA

**Arcadia**.—We held our business meeting the last Sunday in August. The following officers were elected: Elder, Bro. S. W. Bail; pastor, Chas. L. Trump; clerk, Jennie Westheffer; treasurer, Sister Matilda Harker; Messenger agent and correspondent, Sister C. A. Lamb; Sunday-school superintendent, Matilda Harker; assistant, Jennie Westheffer. Oct. 9-11 the district meeting was held at Arcadia which was well attended and much enjoyed by all.—Mrs. C. A. Lamb, Arcadia, Fla., Nov. 7.

**Clay County** church met in council Sept. 19 to elect officers for the coming year. Bro. A. D. Crist was chosen elder; Bro. Boxley, superintendent; Sister Ruby Wiggins, secretary-treasurer; Sister Maude Green, clerk. Our love feast was held Nov. 7. We were very glad to have with us Brother and Sister Morris and family of Melrose, Brother and Sister Geo. Swank of Gainesville and Bro. Weasel who has just returned from Lakeland. Our church is located about twenty-five miles south of Jacksonville, near Doctors Inlet. We have church services every Sunday morning and evening and extend a cordial invitation to all passing through Jacksonville to come and worship with us.—Loree Motes, Jacksonville, Fla., Nov. 11.

**Miami**.—Our regular meeting was held at the hall, Second Avenue and Fourth St., N. W., on Oct. 25. Bro. Wagoner had charge of the Sunday-school hour and Bro. Pletcher followed with the sermon. Both services were very good. After dinner and the social hour, there was a short business session in which we arranged to have a Sunday school in the northwest section of the city. Forty-four were present on the first Sunday, Nov. 1, and fifty-eight the second. Bro. Wagoner is our superintendent; he follows the Sunday school with a short sermon which seems to be appreciated. We are pleased with both interest and attendance. We have secured permission to hold our services in the park with a tent for shelter and donated planks for benches—a humble beginning, but with the Lord leading those loyal workers, we feel the work will prosper. Again we invite all members and friends coming to Miami to worship with us.—Mrs. Enos Overholser, Miami, Fla., Nov. 11.

### IDAHO

**Moscow** church met in council Sept. 23 and elected church and Sunday-school officers. Our pastor, A. R. Fike, was chosen elder for the coming year; Arrie Hill, church clerk; Emma Estes, treasurer; Albert Keinholtz, Sunday-school superintendent; Preston Moody, assistant; the writer, Messenger agent and correspondent. We are looking forward to a revival sometime this fall and the ministerial board was asked to arrange for the meeting, to close with a communion service. The church for a number of years had received help from the district and general boards. They have now decided to take care of the church program without this support; this is a step forward and we feel it will help to create a greater interest in the work. The university has reopened for the new year and we are anxious to help the students who



come to our school, and with the encouragement of the parents keep them attending church services. We are looking for the next year to show an increased interest in the work. The church has retained the pastor for another year; he will begin his eighth year Jan. 1.—Mrs. Otha Lyon, Moscow, Idaho, Nov. 7.

**Payette Valley** church held their love feast on Oct. 23 with Eld. Clement Bontrager officiating. Nov. 1 we had an all-day meeting at the church with basket dinner in the basement. Bro. V. F. Schwalm of McPherson College gave us an excellent sermon both morning and afternoon. On Wednesday evening Bro. C. E. Davis brought the message and showed pictures which were enjoyed by all. We appreciate having these brethren with us. Our Sisters' Aid Society is enjoying the new trailer house kitchen from which they serve lunches at public sales in this community. The sisters furnished the material and the men did the work for which all are grateful. Death recently claimed one of our oldest members, Bro. A. L. Gorham, who was a minister for many years at this place.—Marvel Bowers, Payette, Idaho, Nov. 6.

## ILLINOIS

**Rock Creek** church held a love feast on Oct. 24 with Bro. King of Sterling officiating. All members, our pastor, Bro. John Miller, Sister Miller and several visitors were present. Following the opening song and prayer by Bro. King, Bro. Galen Gerdes was elected to the ministry and Bro. Ralph Gerdes was elected deacon to fill the vacancy made by the passing of Bro. Jos. Longenecker. The installation service was in charge of Eld. O. D. Buck of Franklin Grove, Ill. Elder and Sister C. A. Bryan of Dixon also were with us. The former has filled the pulpit on several occasions this fall.—Mae Hecker, Morrison, Ill., Nov. 9.

## INDIANA

**Blue River** church met in council Sept. 17. Our Sunday school is progressing under the leadership of our new organization. Ralph Miller and Hugh Frank are superintendents of the adult department. Our revival services under the capable leadership of our evangelist, Bro. C. H. Deardorff of Asbland, Ohio, were inspirational and instructive. He and our pastor, Bro. L. U. Kreider, visited in many of the members' homes as well as in other homes of the community. The meetings were well attended. Nine united with the church through our revival which makes eleven who have been received into the church within two months. Our communion was held on Oct. 26 at the close of our meeting. The young married people's class is sponsoring a building program, namely, that of adding a library and study to the parsonage. The young people's class is planning to finance the buying of new songbooks for the church. Bro. John Winger and family presented a delightful program of sacred music on Sunday evening, Nov. 8. Three members have been received into fellowship by letter.—Amy Frank, Columbia City, Ind., Nov. 10.

**Cedar Creek** church held their love feast on Sunday evening, Nov. 1, with a good attendance and a very impressive service. Our pastor, Bro. Morris, was assisted by Bro. Hoover of Wawaka. On Oct. 9 we held our annual fellowship supper which was enjoyed by a large number of members and friends of the church. After the supper pledges were made to take care of the budget for the coming year.—Mrs. Gloria Smith, Garrett, Ind., Nov. 10.

**Flora.**—Since our last report the Flora church held a revival meeting with Evangelist J. H. Cassidy assisting us. The pastor and wife took him in as many homes as possible. He spoke each evening and three times on Sunday. With much earnestness he presented timely themes that concerned every saint and sinner. He forcefully brought to us the need of every professing person to live a dedicated and consecrated life for Christ, and presented the gospel truth concerning the result to every one that continues in the practice of sin. Christians were strengthened and those who made no profession found no comfort in living without Christ. There were thirteen received into the church by baptism at the close of the meetings, Nov. 8. On Monday evening we held our communion with a large attendance. Bro. Cassidy officiated and Brethren Robert Sink, Walter Replogle, Clarence Sink and Wm. Angle, visiting ministers, assisted in the meeting. We also received four by letter recently. They are Bro. Wm. Burns, a minister, and wife, and Bro. Wm. Eikenberry, a deacon, and wife. The Women's Work organization held their missionary meeting in the home of the president, Mrs. Cora Brubaker, Nov. 12, and conducted a money market offering and received \$27. The churches of Flora will conduct the union Thanksgiving services in our church Nov. 22 with the pastor of the Baptist church speaking.—Mrs. D. W. Shock, Flora, Ind., Nov. 11.

**Wabash** city church met in council in September and elected officers for the new year, Bro. Wilford Crumrine being re-elected superintendent and N. Blair, assistant. Our homecoming Oct. 26 was well attended. Bro. A. T. Ronk gave both the morning and afternoon addresses. Our revival meeting will begin Nov. 30 with Bro. Chas. Oberlin in charge. Our communion service will be held at the beginning of the meeting.—Mrs. Enoch Lawson, Wabash, Ind., Nov. 7.

## IOWA

**Dry Creek.**—Oct. 21 Brother and Sister B. M. Rollins of Keyser, W. Va., began a series of meetings with the church here and continued until Nov. 1. Bro. Rollins preached fifteen spirit-filled sermons and Sister Rollins gave a number of readings and stories to the children which they enjoyed very much. On Sunday, the 25th, we had an all-day meeting with dinner in the church basement. We were very glad to have them in our home during their stay with us. Ten came to Christ during the meetings and were baptized on Sunday afternoon by the

pastor, Bro. O. A. Myer. The attendance at most of the meetings was good considering the weather. Forty-one surrounded the Lord's table on Monday evening, Nov. 2, with Bro. Rollins officiating. We feel the meetings have been a great blessing to both the membership and community at large. Nov. 9 Brother and Sister D. W. Miller start on their annual trip to Sebring, Fla., to spend the winter.—Mrs. O. A. Myer, Robins, Iowa, Nov. 9.

## KANSAS

**Eden Valley** church elected Sunday-school officers Sept. 27. Bryce Miller was chosen superintendent with Miss Pauline Cooper, assistant. Practically all young people were elected to office. At the council Oct. 5 church officers were elected for the ensuing year. Bro. E. S. Fox was retained as elder. Our pastor, Bro. M. G. Blickenstaff, and wife were chosen to represent us at district meeting. We decided to have a series of meetings this fall and close with a love feast. Our harvest meeting was held Oct. 11. Bro. J. D. Bright of McPherson gave us two inspiring messages. Prof. Nevin Fisher, also of McPherson, favored us with music which was appreciated very much. The high school music class of St. John also rendered a number of selections.—W. H. Beaver, St. John, Kans., Nov. 7.

**Hutchinson.**—Church and Sunday-school officers were elected for the ensuing year at our September business meeting. Our pastor, Bro. Ruthrauff, was chosen elder. Sisters Josie McMullen and Vivienne Moyer were chosen to represent us at district meeting. Our general Sunday-school superintendent is Sister Josie McMullen. During the early part of the summer one of our young men asked to be licensed to preach. Bro. Zook of McPherson was in charge of the service; the request was granted by the church. As has been our custom for several summers, we held union Sunday evening services on our church lawn. We had splendid interest and good attendance all through the hottest weather. These same churches are looking forward to a union revival in January. Brother and Sister Ruthrauff with eight of our young people attended camp near Junction City in August. Bro. Ruthrauff was camp director and was chosen for the same place next year. We were very happy to have Bro. Zook of McPherson with us on Sept. 21 to give our harvest day address. A play, The Lost Church, was given on a recent Sunday evening. Bro. Galen Ogden of Monitor gave our morning address on Oct. 25, as Bro. Ruthrauff was engaged in a revival in the Monitor church. Our men's organization was very faithful in keeping up the church lawn all through the summer. Recently this organization with the leadership of Bro. Chas. Smith, a plumber, installed a new gas furnace, all work being done free. The parsonage hasment also has been improved, and the house is yet to be painted on the outside. Sister Newmeyer is president of Women's Work; already the women are planning to raise the quota for the regular project as well as the additional one, that of helping to raise \$300 for McPherson College as approved at district meeting. Sister Ruthrauff is in charge of the junior church services Sunday mornings. Our Ladies' Aid, under the capable leadership of Sister Emma Finrock, has done a splendid piece of work in the past year. Needlework, quilting and penny suppers, which have proved very popular and profitable, have provided funds. We are now getting ready for a bazaar. Brother and Sister Ruthrauff have completed their first year of service with us and the work has progressed very nicely under their leadership.—M. Vivienne Moyer, Hutchinson, Kans., Nov. 6.

**Richland Center** church met in council Sept. 20. Church and Sunday-school officers were elected for the coming year. Our pastor, J. H. Snell, was unable to fill the pulpit for several weeks, but we are glad to report he is much improved in health and able to continue his pastoral work. A number from here attended district conference held at Morrill Oct. 2-5. Bro. Snell was delegate with H. R. Tice, alternate. Our Aid Society is getting ready for a bazaar to be held Nov. 12.—Mrs. H. R. Tice, Summerfield, Kans., Nov. 7.

## MARYLAND

**Glendale** church held a week of evangelistic meetings, ending Sunday, Oct. 25, followed by the love feast and communion service. The Sunday evening service was attended by an interested crowd. The meetings were conducted by Bro. E. A. Edwards, the pastor.—Elsie L. Teeter, Flintstone, Md., Nov. 11.

**Green Hill.**—We are glad to report a good attendance at our B. Y. P. D. rally on Sept. 7 at Green Hill. The church met in semiannual council on Oct. 4, re-electing Bro. W. K. Mahan as elder; Bro. E. T. Johnson, treasurer. Bro. J. Rittenhouse was with us in a two weeks' revival meeting beginning Oct. 11, continuing to the 25th, with our communion on Sunday, Nov. 8. We had an all-day meeting with basket lunch at our church on Sunday, Aug. 16. We expect to be represented at Farmington on Nov. 1, also at Roanoke the middle of November. Eight were received into the church by baptism. Bro. Rittenhouse gave us good and inspiring sermons. Sister Rittenhouse was with us for the two last services in which she took part. The church was much strengthened by our brother's helpful sermons.—E. T. Johnson, Westover, Md., Nov. 7.

## MICHIGAN

**Detroit.**—On Sept. 20 our church celebrated its tenth anniversary at our present location, and we again had for our speaker D. W. Kurtz, who preached our dedicatory service ten years previous. On Friday night, Sept. 18, we had our anniversary supper which is an annual affair and concluded our celebrating with two services on Sunday, Sept. 20. Our laymen's club by personal solicitation of our members secured a gift of \$1,000 for our church. During the week of Oct. 25 to 30 our church co-operated with twelve other East Side churches in a home visitation campaign with Dr. Guy H. Black as director. Our church



was greatly benefited by this campaign. On Tuesday of that same week we had Bro. Leland Brubaker, Bro. D. D. Funderburg, Mrs. Ross Murphy, and Josephine Wise with us at a young people's supper. We also had delegates from our Pontiac and Flint churches attend this supper. And at eight o'clock we had group meetings for the men and women. Mrs. Ross Murphy spoke to the women on "The Women's Work of Our Church" and Bro. Funderburg addressed the men. This team held five of these meetings in the state of Michigan. From Nov. 15-22 we are planning a Preaching Mission with Bro. C. Walter Warstler of Bellefontaine, Ohio, as our speaker. We will conclude our week of meetings with communion on Sunday night, Nov. 22. Sunday, Nov. 29, Prof. L. W. Shultz of North Manchester will give us two addresses on "Peace" and help get the peace movement in our church under way.—Mrs. Thelma Campbell, Detroit, Mich., Nov. 11.

### MISSOURI

**Kansas City.**—Thirty-four of our members attended district meeting at Adrian, Mo. Bro. W. W. Keltner, who has been with us for several years, has gone to Willard, Wis. We are planning to remodel our church, which will give us more room and permit us to have a more adequate program. We are making plans for co-operating with the Preaching Mission program. Our Sunday-school attendance the past year, while not reaching as high a mark as in some previous years, has been more regular. Our Ladies' Aid Society has been serving dinners to a business men's club making a nice profit. Mrs. Bernice Wyatt, our director of children's work, has been appointed as one of the instructors in the Kansas City leadership training school. We held our installation services for all church and Sunday-school officers, Sunday, Oct. 3. Oct. 3 we held a leaders' conference with twenty members present representing all the committees and organizations of our church. We considered this a very profitable meeting, which we believe brought about a better understanding of our church's program; the result will be a more united effort to carry out our objectives. Our young people's organization is meeting every Sunday night with good attendance, and making plans for sponsoring a basketball team this winter. A chili supper was given by the class Sept. 24, the proceeds to be used for a basketball fund. A profit of \$14 was made from this supper. All the organizations in the church are making plans for a heavy program for the next few months, which will give all our members the opportunity for more fellowship, for service, and we hope, a closer relationship with God.—R. J. Gibbs, Kansas City, Mo., Nov. 9.

**Osceola.**—We held our communion services on the evening of Nov. 9 with Eld. Jas. Mohler and our pastor, Bro. D. C. Gnagy, in charge. Forty-six members surrounded the tables and it was truly an evening of worship. We were especially happy to have some of our new members commune; also several homes have been united religiously the past year. Three visitors from the Leeton church were present. The Men's Work has reorganized and is working with new spirit. The first task planned is to reroof the church building. The women have been working faithfully the past summer also. They oiled the church floor, got new window shades and several other needed articles. We are keeping our pledge of \$1 a month to the church budget and are ready to help with any expenses. A class is being held one evening a week to discuss how we can improve our Sunday school. Elsie Osborn is conducting the class. An offering was taken Nov. 8 to help promote world peace. A group of members visited our sister church at Oak Grove one evening during their recent revival. Sunday morning, Nov. 8, Bro. E. O. Earnhart gave us an inspiring message on Child of Mine, Where Art Thou? On Sunday evening Bro. D. C. Gnagy brought us another inspiring message. Our Sunday school is progressing and all seem to be ready and willing to help carry on the Lord's work.—Mrs. Barnett Walker, Osceola, Mo., Nov. 11.

### OHIO

**Co-operative Brethren church of Columbus, Ohio,** benefited spiritually by a two weeks' revival held from Oct. 11 to 25. Our evangelist was Rev. Grant McDonald, pastor of the Brethren church of Canton, Ohio. Mrs. Orpha Murray was the song leader. Bro. McDonald preached the Word of God, earnestly contending for the faith which was once for all delivered unto the saints. Not only was Bro. McDonald an excellent preacher but he was also a tireless personal worker. He visited in a large number of the homes of the church community, taking the message of Christ's salvation to many who did not attend the services. The members of the church enjoyed his visits and religious chats in their homes as they entertained him at meals. As an immediate result of our revival six souls were added to the church by baptism. Only eternity will be able to measure the full results of Bro. McDonald's labors for the Master among us. May the Lord bless him in his pastoral work at Canton and give the Columbus church strength to carry on in the ways of the Lord as our evangelist so faithfully pointed out to us.—D. R. Murray, Columbus, Ohio, Nov. 9.

**Hamilton church** recently closed a very spiritual revival meeting, conducted by Eld. J. W. Fidler of Brookville, Ohio. As a result eleven accepted Christ and were baptized; eight of this number were adults. We feel the church has been helped in a wonderful way. We are looking forward to a new building. We still worship in a tabernacle that was built eleven years ago and we find it very hard to keep comfortable during cold weather. Our average attendance for the past year was 105.—Mrs. E. S. Petry, Hamilton, Ohio, Nov. 11.

**Lower Miami.**—On Sept. 27 Bro. I. R. Beery began a series of meetings in our church, closing Oct. 11. He preached seventeen inspiring sermons. He and Sister Beery visited in a number of homes in the community, bringing comfort and encouragement to many. Two were

received into the church by baptism. Oct. 21 our church met in council preparatory to our love feast. At this meeting Bro. Lawrence Garst was ordained to the office of elder. Bro. Hugh Cloppert, member of the District Ministerial Board, and Bro. W. M. Hollinger of Trotwood had charge of this work. Our love feast held Oct. 24 was a very spiritual meeting. Bro. I. R. Beery officiated, assisted by Brethren Wm. E. Hamilton and Harvey Priser. Our mothers and daughters' society held a meeting Oct. 28. They are doing much to interest the women and girls of our own church and others in the community. Sister West, who has been our president for the past year, is proving to be an excellent leader.—Mrs. Wm. Furrey, Dayton, Ohio, Nov. 11.

**Stonelick.**—Bro. John M. Garst of Carlisle, Ohio, gave us an inspiring message Oct. 24. He also was with us Nov. 7 for our love feast. We enjoyed having Brother and Sister Frank Hochstetler of Danville, Ohio, present; it was ten years since they were here. Bro. Hochstetler officiated at our feast, ably assisted by Elders R. C. Davidson and John M. Garst. Sunday we had morning service and breakfast at the church, followed by Sunday school and preaching. After dinner the closing message was given by our former elder, Jesse Noffsinger.—Anna Lesh, Goshen, Ohio, Nov. 9.

### OKLAHOMA

**Pleasant Plains.**—The Homebuilders' class sponsored the play, What Shall It Profit? nine performances of which were given at schoolhouses and churches from Oct. 25 to Nov. 2. Our purpose in presenting the play the day before election was to influence people to vote against a bill to legalize liquor in this state. The play was enthusiastically received wherever we went. The bill was defeated, for which we are very thankful. We are looking forward to having a revival meeting soon.—Cecil Ford, Aline, Okla., Nov. 7.

### OREGON

**Albany.**—Recently three brethren with their wives were installed as deacons. Following this service our pastor, Bro. Miller, gave the consecration address to the newly elected officers. Since the last report five have been added to the church by baptism, three intermediates and two young men. The Sunday-school enrollment has increased from thirty to fifty-six in the last few months. Our love feast, held on Oct. 10, was well attended, fifty-five members being present, also a number of visiting brethren. Bro. Barnett from Newberg officiated. The Sunday-school convention was held on Oct. 11 at this place. There was a large representation from the churches of northern Oregon. Bro. Barr from Myrtle Point discussed the unified program. He stayed over for the evening service and delivered an inspiring message. Brother and Sister Miller and daughter were delegates to the mission meeting Nov. 5-7 at Portland.—Mrs. E. C. Bowman, Corvallis, Ore., Nov. 11.

### PENNSYLVANIA

**Manor.**—Our pastor, Bro. Dorsey Rotruck, held successful revival meetings at Purchase Line and at Diamondville. As a result three boys from the Sunday school were baptized at Diamondville and one adult awaits the rite. One adult was baptized at Purchase Line. Sister Mildred Rotruck, a talented singer and children's story teller, ably assisted the pastor in the meetings. Vacation Bible Schools were held at both places. The homecoming at Purchase Line on Sept. 20 was a big event. Bro. H. Q. Rhodes of Berlin was the guest speaker. Bro. Bob Tully and wife were the main speakers at the young people's rally at Penn Run and Bro. M. J. Brougher at the Montgomery rally. They were both well attended by the Diamondville and Purchase Line young people. These groups have been interested and active in the work the past year. Sister Olive Widdowson gave a splendid talk at both places; she also explained the moving pictures of our India missions. The China pictures were also shown. Eld. W. N. Myers, who has served us faithfully for so many years, was seriously ill at the time of our council meeting in October (but is much better now) and Eld. Oran Fyock presided instead. Eld. Galen Blongh of Rummel was elected elder in charge for the coming year. He officiated at our love feast held in the Purchase Line house on Nov. 1.—Corra B. Fyock, Clymer, Pa., Nov. 9.

**Schuylkill.**—The regular church council was held Aug. 17. Officers for the following year were elected: Bro. Geo. Lehman and Harold Binkley, superintendents at the Big Dam house; Bro. Arthur Wolfe and Bro. Walter Wolf at the Swope's Valley house. Sept. 6 at the harvest meeting Bro. Ammon Meyer gave us a sermon. Delegates to the Labor Day meeting were Brethren Harold Binkley and Geo. Lehman. Sept. 21 Bro. Jesse Whitacre of Shamokin began our evangelistic meeting. He preached strong doctrinal sermons and labored earnestly for the saving of souls. As a result of his earnest efforts four were baptized one week later. Our Sunday-school meeting was held Oct. 18. A number of topics were discussed by members of the school. Oct. 24 and 25 the love feast was held at the Big Dam house with Eld. Ben Stauffer officiating. Other guest ministers were Brethren S. G. Meyer, Ammon Merkey, Harry G. Fahnestock and Lester Royer. They brought us wonderful messages. Nov. 1 the Volunteer group of Elizabethtown College rendered a splendid program for us. Our young people's meeting was held Nov. 8. Bro. Ammon Merkey gave an interesting address.—Carrie Zechman, Pine Grove, Pa., Nov. 8.

**Springfield.**—On May 10 we observed the seventieth anniversary of the building of the church. At the morning service Bro. H. H. Moyer of Reading, Pa., a former member, spoke on the subject of an Instructive Memorial. In the afternoon Bro. A. A. Price of Indian Creek church, the mother church of our congregation, spoke on The Three A's of God. In the evening Bro. Geo. Landis, our pastor, began a two weeks' revival, closing with the love feast on May 24. Bro. Q. A. Holsoapple offici-



ated. Two confessed Christ during these meetings. June 21 the Sunday school rendered a Children's Day program. On July 19 Bro. Ross Murphy gave us a talk on Peace. Aug. 22 we had our annual harvest home meeting. An offering was lifted for the Quakertown community hospital. Sept. 12 at the fall council meeting, church and Sunday-school officers for the coming year were elected. Brethren H. S. Replogle and Trostle Dick of the District Ministerial Board ordained Bro. Geo. Landis into the ministry. Since that time three were added to the church by baptism. Sept. 27 the B. Y. P. D. gave a missionary program; the offering received was sent to China. Sept. 20 the Sunday school rendered a missionary program, taking an offering for India. Oct. 17 Bro. Trostle Dick officiated at our love feast. Nov. 19 the Plus Ultra class will give their annual missionary program with Bro. H. Stover Kulp as guest speaker. The offering will be sent to Africa. We are having a series of meetings during the Thanksgiving season on Wednesday to Saturday inclusive. Nov. 29 the B. Y. P. D. has engaged Henry Gottschall and his choir to give a program. We will have

our annual watch night service Dec. 31.—Kathryn Knechel, Allentown, Pa., Nov. 11.

### VIRGINIA

Belmont church enjoyed the services of Bro. G. A. Maupin in a revival beginning Aug. 15 and continuing to the 22nd. As an immediate result three were added to the church. One sister who could not be baptized at a former meeting came at this time also. Aug. 22 the church met in council at Brooks Mission with Eld. Zigler presiding. Sunday-school superintendents were chosen: Bro. J. M. Mason for Belmont and Bro. W. R. Brooks for Brooks Mission. Oct. 2 Bro. W. M. Kahle, director of the Southeastern Region, met with our B. Y. P. D. He discussed many topics of interest with the young people. The love feast was observed on the night of Oct. 17 with Bro. L. L. Mason officiating.—Mrs. I. N. Zigler, Holladay, Va., Nov. 7.

Bethesda (Cloverdale).—The "friendly church," as it has often been

## FOUR THINGS TO REMEMBER . . .

**Remember** subscribers do not have to wait until their Messenger subscriptions expire to renew. They can save themselves last minute worry and the annoyance of missing issues if they will renew early.

\* \* \* \*

**Remember** that any business house can give better service if not under the handicap of special rush orders. There is less danger of mistakes resulting from confusion, or from some one failing to properly check an order.

\* \* \* \*

**Remember** that today, when you have time, it would be fine to attend to that renewal. Or if you are planning to organize a Messenger club, why not get that under way? If you want information about our club rate it will be gladly supplied.

\* \* \* \*

**Remember** it is just as businesslike to renew early, as it is to order your groceries some time before you plan to sit down to dinner. The order blank below is for your convenience. If you want the Kurtz book, just add seventy-five cents.

### ORDER THROUGH YOUR MESSENGER AGENT OR SEND DIRECT

Brethren Publishing House, Elgin, Illinois—

Please find enclosed .....dollars for a year's subscription to The Gospel Messenger. (See special offers on The Gospel of Jesus by Dr. D. W. Kurtz below.)\*

Name ..... Street or R. F. D. ....

City ..... State .....

\*Offer No. 1. The regular price of The Gospel Messenger is \$2 per year, and the list price of The Gospel of Jesus by Dr. D. W. Kurtz, this year's new premium book, is \$1.50. Ordered together, the Messenger and The Gospel of Jesus can be had for \$2.75, or at a saving of 75c.

Offer No. 2. If your church puts the Messenger in at least 75% of the resident Brethren homes the club rate of \$1.25 per annum applies. Here also the Kurtz book is but 75c extra with a year's subscription to the Messenger. By the second plan you get a \$2 paper and a \$1.50 book for \$2.00, or at a saving of \$1.50!



spoken of, has enjoyed a close fellowship in many respects for the past few months. The Sunday school was in need of a record board, since the increase of our attendance made our old method inadequate. The young people's class sponsored a fellowship supper in order to meet this need. The program after the supper included two short talks by Bro. McKinley Coffman and Bro. M. G. Wilson. Their talks led us to think of our responsibilities and opportunity in helping our pastor in the revival which was held the first two weeks in October. The services were well attended. Five were added to the church and many Christians planted their faith a little deeper in the teaching of Christ our Savior. Communion services were held Oct. 29. A special effort was made to have all the members attend. The Sunday school enjoyed a social recently given by the men's Bible class.—Ruby Eller Foster, Blue Ridge, Va., Oct. 30.

**Burks Fork.**—In June Bro. Robert Strickler of Bridgewater, Va., came to serve as summer pastor here and at Stuart church. He labored earnestly and we appreciate the work he did in both communities. Bro. Strickler held two series of meetings, as a result of which five new members were added to our church. During the summer we had two Vacation Bible Schools. Bro. Strickler was assisted in this work by Miss Ruby Vest of Stonewall, Va., and by local workers. Three of our young people and one intermediate girl attended Camp Bethel near Nace, Va. In August we were favored with three inspiring sermons by Bro. Hylton Harman, pastor of the First Church of the Brethren of Kansas City. Our B. Y. P. D. presented a program at Stuart and in return their group brought us a splendid program. During the past year four of our older members have been taken by death, and we have granted three letters of membership. In our council Sept. 19 Sunday-school officers were elected, the superintendent being Frank Hylton; assistant, Vera Thompson. The love feast at Stuart was held Aug. 22 and at Burks Fork on Oct. 17.—Vera E. Thompson, Floyd, Va., Oct. 31.

**Ewing church** held their regular meeting and love feast in October. We had a good meeting with Bro. J. H. Peterson in charge. We also had with us on Oct. 20 Bro. R. B. Pritchett, Bro. M. C. Shull, Ona Ruth Barlow and Martha Diehl who are making a tour of churches in the Tennessee district. They gave some interesting lectures which were greatly appreciated by the congregation. Bro. Peterson will fill his regular appointment in November. Our Sunday school and young people's meeting are progressing nicely with a good attendance.—Mrs. Elbert Jones, Ewing, Va., Oct. 31.

### WEST VIRGINIA

**Glady.**—Since our last report the Cheat River congregation ceases to exist, by reason of division. This congregation was divided into two separate organizations to be known as the Bowden congregation and the Glady congregation. These new congregations were accepted by the conference of Second District of West Virginia at Beans Chapel on Sept. 11, 1936. We have a good Sunday school with Boyd H. Phares as superintendent. The preaching services are cared for by Eld. B. H. Phares, Bro. V. L. Bennett, and Pastor J. J. Scrogum. Our representatives to district conference were Sula Phares and Boyd Phares. We had a love feast on Oct. 10, with Eld. J. J. Scrogum officiating. Bro. Scrogum is retained as pastor and elder of the Glady congregation. Let us hope and trust and pray for a continued growth in this congregation since we are now thrown on our own responsibility.—Edith M. Scrogum, Elkins, W. Va., Nov. 1.

**Main Mountain.**—The Vacation Bible School was conducted from Aug. 17 to 26 under the splendid supervision of Miss Effie Wampler of Harrisonburg, Va. She was assisted by Leota Bergdall. The school was quite a success; twenty children were enrolled. On July 26 the Sunday school attended the all-day singing which was held at South Mill Creek church, led by Bro. Olen Lantz. On Sunday night, July 26, Bro. Lantz came to Mitchell Mt. and started a week's revival and five were received into the church. Our business council was held at Main Mt. on Aug. 31 with good reports. They elected Bro. Alfred Shaffer to the ministry and also elected Bro. J. Luther Dove to the eldership. Three Ministerial Board members were with us at the time: P. I. Garber, J. Galen Wampler, J. W. Wampler, who also gave us a fine sermon on Monday night. Our revival meeting was conducted by Bro. J. S. Stephens Sept. 7-11; he preached us some very fine sermons. The revival meeting at South Mill Creek was held from Sept. 1-10 conducted by Bro. J. L. Dove. Four were received into the church. Oct. 3 the communion service was held at this place. The Mitchell Mt. and Main Mt. Sunday schools attended the communion at this place.—Leota May Bergdall, Kline, W. Va., Oct. 28.

**Manassas.**—Oct. 4 Bro. O. R. Hersch, one of our home ministers, began a revival at the Bradley house in the Manassas congregation. The attendance and interest were very encouraging. Bro. Hersch preached ten sound gospel sermons. Nine young people confessed Christ. The community was interested to such an extent that a B. Y. P. D. was organized. The Sunday school was very much strengthened. Mrs. Frieze, one of the converts, was elected superintendent. A woman's missionary program was given the last Sunday night at which \$5.50 was given for Women's Work. A similar program was given at Cannon Branch Nov. 1 when the book, Congo Crosses, was reviewed by six women. An offering of \$20 was lifted.—Anna E. Blough, Manassas, Va., Nov. 9.

**Mountain Dale.**—Bro. Henry H. Glover of Clifton Mills, W. Va., evangelist, began a two weeks' meeting at this church Sept. 5, closing with a love feast Sept. 19. Bro. Glover preached with power and spirit. Five stood for Christ and were baptized; two await the rite. About 150 attended the communion services. There was good interest and attendance throughout the meeting.—Grace Sisler, Hazelton, W. Va., Nov. 4.

## The Son of God

By Albert Payson Terhune

You have read some of Terhune's books. You enjoyed them. This one is different. You will enjoy it even more than the others. Here is a simple life of Jesus—not complete—but pen pictures by Terhune as he conceives Jesus as taken from the Gospel narratives and as Terhune conceived them from tramping through Palestine and retracing the journeys of our Lord. Without drawing upon others' lives of Jesus, without theological terms and interpretations the author tries to show Jesus just as the Gospels portray him. Delightful reading for young and old. More than 200 pages. \$1.00.

## The World's Best Humorous Anecdotes

Edited by J. Gilchrist Lawson

Here you have 1,500 of the world's best humorous anecdotes dealing with every occasion. With this book at hand you'll never be at a loss for a good story. Striking incidents as told by all kinds of people. You'll laugh as you read them. Others will laugh as you tell them. A mighty handy book for after-dinner speakers. 275 pages. \$1.00.

## The Inevitable Christ

By J. D. Jones of Bournemouth

A brilliant volume of sermons on Christ's message for the world today. Vivid description; text adroitly selected and developed; clear thought; points clinched by telling narratives. The author burns his message into the hearts of his readers through his sermons charged with more than ordinary power. You'll understand better and appreciate more fully the Christ who saves as you read these addresses. 316 pages. \$1.00.

## Brotherhood Economics

By Toyohiko Kagawa

A discussion of Christian Co-operatives and Christian Economics as viewed by this great Oriental. This is Kagawa's challenge to remake our present economic order within the capitalistic system by applying Christian ethical principles. Whether you agree with Kagawa is not so vital as that you think through and discover the course we should take in readjusting our present social and economic order so that it may conform more fully to the teachings of our Lord and Master. Over 200 pages. \$1.50.

Brethren Publishing House, Elgin, Ill.

## Discovering God in the Beautiful

By Nathana L. Clyde

As a leader of the younger generation you have sought to help them find God. This book leads the way. Shows you how to find God in nature, in music, in pictures, in sculpture, in architecture and in Christian personality. Starts with Biblical material and associates it with material things at hand. 205 large pages, all helpful. Prepared for Vacation Church School Curriculum it is suitable for other purposes as well. Price, \$1.00.

Brethren Publishing House, Elgin, Ill.



## OFFICIAL DIRECTORY

## GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.  
 J. J. Yoder, Vice-Chairman, McPherson, Kans.  
 H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.  
 Leland S. Brubaker, Elgin, Ill.  
 Rufus D. Bowman, 337 N. Carolina Ave., S. E., Washington, D. C.  
 J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa.  
 B. F. Studebaker, Union, Ohio.  
 General Secretary, C. D. Bonsack, Elgin, Ill.  
 Assistant Secretary, H. Spenser Minnich, Elgin, Ill.  
 Home Mission Secretary, M. R. Zigler, Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.  
 Manager and Treasurer, R. E. Arnold, Elgin, Ill.  
 Secretary, L. T. Miller, Elgin, Ill.

## BOARD OF CHRISTIAN EDUCATION

R. E. Mohler, Chairman, McPherson, Kans.  
 C. S. Ikenberry, Vice-Chairman, Daleville, Va.  
 L. W. Shultz, N. Manchester, Ind.  
 H. K. Ober, Elizabethtown, Pa.  
 C. Ernest Davis, McPherson, Kans.  
 J. M. Henry, Bridgewater, Va.  
 Mrs. L. S. Shively, 2110 W. Jackson, Muncie, Ind.  
 Mrs. Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.  
 L. M. Davenport, Los Angeles, Calif.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.  
 Eastern Representative, Rufus D. Bowman, Washington, D. C.  
 Peace Representative, Dan West, Elgin, Ill.  
 Director of Adult Work, D. D. Funderburg, Elgin, Ill.  
 Director of Young People's Work, Leland S. Brubaker, Elgin, Ill.  
 Director of Children's Work, Ruth Shriver, Elgin, Ill.  
 Editor, E. G. Hoff, Elgin, Ill.  
 Assistant Editor, Edith Barnes, Elgin, Ill.  
 Assistant Editor, Ruth Shriver, Elgin, Ill.

## GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.  
 V. F. Schwalm, Vice-President, McPherson, Kans.  
 J. I. Baugher, Secretary-Treasurer, Hershey, Pa.  
 H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.  
 W. W. Peters, 1248 Washington Ave., Springfield, Mo.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 E. C. Bixler, New Windsor, Md.  
 Paul H. Bowman, Bridgewater, Va.  
 R. W. Schlosser, Elizabethtown, Pa.  
 E. M. Studebaker, La Verne, Calif.  
 Otho Winger, North Manchester, Ind.

## GENERAL MINISTERIAL BOARD

H. L. Hartsough, Chairman, N. Manchester, Ind.  
 Paul H. Bowman, Vice-Chairman, Bridgewater, Va.  
 W. H. Yoder, Treasurer, R. 1, Waterloo, Iowa.  
 M. J. Brougher, 554 Stanton St., Greensburg, Pa.  
 S. J. Miller, 2017 5th St., La Verne, Calif.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.

## CONFERENCE PROGRAM COMMITTEE

H. L. Hartsough, Chairman, N. Manchester, Ind.  
 H. Spenser Minnich, Secretary, Elgin, Ill.  
 R. E. Mohler, McPherson, Kans.  
 W. W. Peters, 1248 Washington Ave., Springfield, Mo.  
 Paul H. Bowman, Moderator Elect, Bridgewater, Va.  
 J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

## RESOLUTIONS COMMITTEE

V. F. Schwalm, McPherson, Kans.  
 W. W. Slabaugh, Chicago, Ill.  
 I. Harvey Brumbaugh, Huntingdon, Pa.

## COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.  
 Vice-Chairman, Paul H. Bowman, Bridgewater, Va.  
 Recording Secretary, Ruth Shriver, 22 S. State St., Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## NATIONAL COUNCIL OF WOMEN'S WORK

Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.  
 Mrs. H. L. Hartsough, Aid Societies, N. Manchester, Ind.  
 Mrs. E. G. Hoff, Mothers and Daughters, 1073 W. Chicago St., Elgin, Ill.  
 Miss Nora M. Rhodes, Missions, Dallas Center, Iowa.  
 Anetta Mow, Secretary-Treasurer, 22 S. State St., Elgin, Ill.

## NATIONAL COUNCIL OF MEN'S WORK

L. M. Davenport, President, Los Angeles, Calif.  
 G. A. Cassel, First Vice-President, Ashland, Ohio.  
 C. E. Resser, Second Vice-President, Washington, D. C.  
 Allen Weldy, Third Vice-President, Elkhart, Ind.  
 C. M. Culp, Recording Secretary-Treasurer, Elgin, Ill.  
 R. E. Mohler, Executive Secretary, McPherson, Kans.  
 Ross Heminger, Wenatchee, Wash.  
 C. H. Drescher, McPherson, Kans.  
 J. N. Via, Roanoke, Va.  
 B. F. Stauffer, Rocky Ford, Colo.  
 E. G. Bowman, Greensburg, Pa.  
 P. G. Stahly, Sontb Bend, Ind.  
 Lewis H. Brumbaugh, Westminster, Md.  
 James Breitigan, Lititz, Pa.  
 Elmer Hersch, Elgin, Ill.  
 Elmer Leckrone, Revenna, Mich.  
 Stanley Keim, Nampa, Idaho.  
 Harl Russell, Marshalltown, Iowa.

## PASTORS' ASSOCIATION

D. D. Funderburg, President, 22 N. Aldine, Elgin, Ill.  
 Ross D. Murphy, Vice-President, 2260 N. Park Ave., Philadelphia, Pa.  
 Galen T. Lehman, Secretary-Treasurer, 1219 Fifth Ave., S. E., Cedar Rapids, Iowa.

## AUDITING COMMITTEE

E. M. Butterbaugh, 525 E. Indiana Ave., South Bend, Ind.  
 C. J. Kistler, Elkhart, Ind.

## ANNUAL MEETING TREASURER

E. J. Stauffer, Paris, Mo.

## MEMBER ADVISORY BOARD, A. B. S.

M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.

## RAILWAY TRANSPORTATION AGENT

J. W. Lear, 3435 Van Buren St., Chicago, Ill.

## OUR MISSIONARIES

Supported by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for the first ounce and 3c for each additional ounce or fraction.

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

Liao Chow, Shansi, China  
 Oberholtzer, I. E., and Elizabeth, 1916.  
 Sollenberger, O. C., and Hazel, 1919.

## Ping Ting Chow, Shansi, China

Crumppacker, F. H., and Anna, 1908.  
 Horning, Emma, 1908.  
 Ikenberry, E. L., and Olivia, 1922.  
 Metzger, Minerva, 1910.  
 Parker, Dr. D. M., and Martha, R. N., 1933.  
 Schaeffer, Mary, 1917.  
 Wertz, Corda L., R. N., 1932.

## Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
 Neher, Minneva J., 1924.  
 Pollock, Myrtle, R. N., 1917.

## Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.  
 Shock, Laura, 1916.

## Tsinchou, Shansi, China

Senger, Nettie M., 1916.

## College of Chinese Studies, Peiping, China

Gauntz, Mary E., 1936.  
 Harsb, Alva C., and Mary Hykes, 1936.  
 Ober, Mary Velma, 1936.

## On Furlough

Bright, J. Homer and Minnie, Union, Ohio, Rt. 1, 1911.  
 Hutchison, Anna, Easton, Md., 1911.  
 Smith, W. Harlan, and Frances, 1604—15th St., Eldora, Iowa, 1919.  
 Wampler, Ernest M., and Elizabeth, R. N., Bridgewater, Va., 1918 and 1922.

## AFRICA

## Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.  
 Bosler, Dr. Howard A., and Editb, 1931.  
 Heckman, Clarence C., and Lucile, 1924.  
 Moyer, Edna Faye, 1931.  
 Studebaker, Dr. Lloyd R., and Modena, 1934.

## Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.  
 Horn, Evelyn J., R. N., 1930.  
 Royer, Harold A., and Gladys S., 1930.

## Marama, via Damatura, Nigeria, W. Africa

Beahm, Wm. M., and Esther, 1924.  
 Harper, Clara, 1926.  
 Utz, Ruth, R. N., 1930.

## On Furlough

Helser, Albert D., and Lola, R. N., N. Manchester, Ind., 1922 and 1923.  
 Kulp, H. Stover, and Christina, R. 1, Pottstown, Pa., 1922 and 1927.

## INDIA

## Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.  
 Ebbert, Ella, 1917.

## Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.  
 Moomaw, I. W., and Mabel, 1923.  
 Shickel, Elsie N., 1921.  
 Warstler, Anna M., 1931.

## Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.  
 Cottrell, Drs. A. R. and Laura, 1913.  
 Mow, Baxter M., and Anna B., 1923.  
 Shumaker, Ida C., 1910.

## Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.

## Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

## Palghar, Thana Dist., India

Shull, Chalmer, 1919.  
 Swartz, Goldie E., 1916.

## Umalla, Broach Dist., India

Miller, Eliza B., 1900.  
 Ziegler, Emma K., 1930.

## Vyara via Surat, India

Blough, J. M., and Anna, 1903.  
 Grisso, Lillian, 1917.  
 Ziegler, Edward K., and Ilda, 1931.

## Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Blickenstaff, Lynn A., and Mary, N. Manchester, Ind., 1920.  
 Glessner, Ruth L., R. N., 236 7th Ave., So., Carrington, N. Dak., 1931.  
 Miller, Arthur S. B.; Mae W., R. N., Apt. 1, 2711 Lincoln Way, Ames, Iowa, 1919 and 1922.  
 Miller, Sadie J., 723 Denver St., Waterloo, Iowa, 1903.  
 Nickey, Dr. Barbara M., N. Manchester, Ind., 1915.  
 Royer, B. Mary, Richland, Pa., 1913.  
 Widdowson, Olive, 1434 Second Ave., York, Pa., 1912.



FOR SALE: An improved 40 acres, 1½ miles from town, and also some choice 80, 100 up to 160 acres. Some real city property worth the money.

John Isenbarger & Co., North Manchester, Ind.

### Two Choice Christmas Books

Of the many Christmas storybooks, here are two that are outstanding—

**The Littlest Orphan and Other Christmas Stories**, by Margaret E. Sangster, \$1.50.

**Why the Chimes Rang and Other Stories**, by Raymond Macdonald Alden, \$1.50.

### Standard Bible Story Readers

By Lillie A. Faris

An excellent series of books, full-page colored pictures, large print.

Book One, 128 pages, 80c.

Book Two, 144 pages, 90c.

Book Three, 160 pages, 90c.

Book Four, 176 pages, 95c.

Book Five, 192 pages, \$1.00.

Book Six, 208 pages, \$1.00.

### Books for Girls

A few books that have helped girls to grow into noble womanhood—

**Marked Trails for Girls**, by Grace Sloan Overton, 75c.

**Eighteen—The Art of Being a Woman**, by Catherine Atkinson Miller, \$1.50.

**What Every Girl Ought to Know**, by Wood-Allen and Drake, \$1.00.

**The Girl's Every Day Book**, \$1.25.

### Farm Animals

Two superior books dealing with farm animals. Children from city and farm alike revel in these books so well written by Hamer and Hamer. The titles are—

**Our Farm Babies**, 80c.

**Other Farm Babies**, 80c.

### For Leaders in Religion

Every leader feels the need of the best of helps that he may lead with power. These will help—

**75 Stories for the Worship Hour**, by Margaret White Eggleston, \$1.50.

**Worship in the Church School Through Music, Pageantry and Pictures**, by Augustine Smith, 50c.

**Four-Minute Talks for Superintendents**, by K. L. Webb, \$1.00.

**Worship for Youth**, by Gussie Brown Stacy, \$1.50.

### Books for Parents

A few choice books that mean much to parents who would build ideal homes—

**The Fine Art of Motherhood**, by Ella Broadus Roberston, \$1.50.

**The Modern Parent**, by Garry Cleveland Myers, \$1.00.

**Making the House a Home**, by Edgar Guest, 50c.

**The Business of Being a Mother**, by Maude Wilde, 50c.

Brethren Publishing House, Elgin, Ill.

### Two Books

for  
Your  
Hour  
of  
Devotion



### GOD'S MINUTE

A book of 365 short prayers, with a Bible verse on Prayer.

### GOD'S MESSAGE

A companion of "God's Minute." Contains 365 Bible verses with devotional comments.

Price of each book: Cloth, 60c; karatol, \$1.00; limp art leather, \$1.50.

Brethren Publishing House, Elgin, Ill.

### Matthew Henry's

### "Commentary on the Bible"

Six volumes, cloth, carriage extra, .....\$15.00



Two features of this edition call for special attention: First, the moderate size of the volumes; second, the large type (larger than in any previous edition). Other features are the excellent printing and substantial binding.

A new large type edition. Size of page approximately 5½x8½. Six volumes in a box.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

### The Re-Discovery of the Spirit

By William Owen Carver

The author is a professor in the Southern Baptist Theological Seminary. In four lectures he aims to show how modern thought in the past few years is turning back to God and finding anew him whom men had largely lost. The subjects of these lectures are: Return of the Spirit, Finding the Self in a Scientific World, Gaining Truth and Reality, and Finding God. Price, \$1.50.

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., December 5, 1936

No. 49



OUR PREACHING MISSION IN AFRICA

## ANNUAL AFRICA NUMBER

### Editorial—

Daily Devotions (C. N. E.) .....	2
A World Preaching Mission (E. F.) .....	3
All Right for the Purpose (E. F.) .....	3
Interesting Jobs in Africa (H. A. B.) .....	3
As to Great Expectations (E. F.) .....	4
Surplus in Relation to Culture (H. A. B.) .....	4
Kingdom Gleanings .....	16, 17

### Annual Africa Number—

Trekking Out With Messenger Copy .....	5
The Work of Translation. By William M. Beahm .....	6
Graduates. By Marguerite Burke .....	6
Village Schools. By Faye Moyer .....	7
Why Teach Preventive Medicine in Africa? By Lloyd R. Stuebaker .....	8
Agricultural Conditions in Our Mission Area. By Harold A. Royer .....	10
Give a Thought to Africa. By Nora M. Rhodes .....	11
The Challenge of Village Work. By Clara Harper .....	11

Mutu. By Homer L. Burke .....	12
Christmas in Bura Land. By Modena M. Stuebaker .....	13
What to Pray For. By Mrs. Christina Kulp .....	14
Marama News Notes. By Wm. M. Beahm .....	15
Lassa Station News Notes. By Gladys H. Royer .....	15
Congo Crosses .....	23

### Home and Family—

For a Friend (Verse). By Lucile Long .....	18
The World's Most Famous Children.—Part 2. By R. G. Rarick .....	18
When Bob Gave God a Chance.—No. 3. By Eleanor R. Freese .....	20
Hyenas. By H. L. Burke .....	21
Mission Outlines by H. Stover Kulp. By Anetta C. Mow .....	21

### The Church at Work—

A Clarion Call to Mission Study; Michigan Conferences; The Christian and His Money; Aids to Worship; Pictures on Intermediate Work; Christmas Music and Children; Why Mission Study? .....	22, 23
--	--------



## DAILY DEVOTIONS

BY CALVERT N. ELLIS

### The Gains of Absence

"It is expedient for you that I go away"

Read John 16: 1-15

Monday

The departure of a friend often seems an irreparable loss. We do not know how we can get along without him. The disciples were bewildered at the prospect of Jesus leaving them; all their hopes were centered in him. But Jesus assured them that his going would be their gain—and how much has been the blessing!

When our friends and parents are called away, we can not see any gain, only loss and loneliness. We can not understand, but if we belong to the Lord, we can be assured that for them there is eternal joy and for us sustaining strength and grace.

*O Lord, we thank thee for the Comforter who guides us in ways of truth. Amen.*

### In That Day

"In that day ye shall ask me no question"

Read John 16: 16-24

Tuesday

"In that day," in the long and blessed day of the New Covenant, inaugurated by Christ's death and resurrection, in the day in which it is our joyous privilege to live, "In that day ye shall ask me no question," says the Lord. My revelation then will be complete, your problems will be solved and your minds satisfied.

Yet in that day "if ye shall ask anything of the Father he will give it you." Our minds may be satisfied but hearts' needs remain. Prayer is our necessity, and it alone opens the storehouses of heaven. The Father is waiting to hear us and heed our petitions. Are we using this high privilege?

*Father, we thank thee for this day, this time of grace. Amen.*

### Good Cheer

"Be of good cheer; I have overcome the world"

Read John 16: 25-33

Wednesday

Have you ever noticed to whom Jesus said, "Be of good cheer"? Once he said it to a sinner (Matt. 9: 2), again to his disciples afraid on the sea (Matt. 14: 27) and here to his disciples in tribulation, weighed down by

sorrow. How much human need is encompassed by sin, death and sorrow! And it is these that Jesus promised to remove. To the sinner he says, "Thy sins are forgiven"; to the fearful, "It is I; be not afraid"; and to the distressed, "I have overcome the world." The world is too much with us and only in Christ can we overcome it. His strength alone is sufficient to resist the world and all its allurements. He is our peace!

*May the abiding joy of Christ be ours this day. Amen.*

### A Completed Life

"Having accomplished the work which thou hast given me to do"

Read John 17: 1-11

Thursday

To many people this chapter from the beloved apostle is the most precious in the entire Bible. It is Christ's great intercessory prayer for his disciples, but in the opening verses he prays for himself. Looking back over his short life he realizes that the work his Father gave him to do has been accomplished and he is ready to return to his former glory.

Who of us can stand in the clear air on that high point which separates this life from the beyond and say, "Father, I have finished the work which thou gavest me to do"? For many of us life has been frustrated, fruitless and unfinished, filled with wasted energy, neglected promises and even that which is positively evil. We do not realize that God has a plan and purpose for us, and even if we do, we are unwilling to serious-

ly fit our lives into this divine purpose.

*May we find, O Lord, thy plan for us. Grant us strength to persevere in it. Amen.*

### Unity in Christ

"That they may be one, even as we are one"

Read John 17: 12-26

Friday

Dying requests usually center around the things nearest to the heart. Christ had no children and no estate to leave but he had loved ones for whom he cherished a great desire. That they might be perfected into one was his petition to the Father. This has often been quoted as an argument for church union, but I believe that our Lord was referring to something deeper. All Christians, his own, in whatever organization or church must be united to Christ, one in spirit and one in service. It is this inward unity of the spirit, I believe, Jesus is speaking of here. "Even as thou, Father, art in me, and I in thee, that they also may be in us." Am I seeking unity and fellowship with other Christians or do I emphasize our differences?

*Grant us, Lord, the spirit of fellowship and unite us in the bond of peace. Amen.*

### A Place of Prayer

"Jesus oftentimes resorted thither with his disciples"

Read John 18: 1-11

Saturday

This gives us a glimpse of Jesus' devotional habits. The deep quiet of the olive garden was his closet. Here he went for prayer and meditation. Entire nights were spent in communion with his Father. And many of us would consider ten minutes sufficient! Our Lord's example should teach us to spend much time in regular devotion. Stated times and places will help to maintain the habit of prayer, and without its becoming a habit we are very likely to neglect it entirely. Must prayer be audible and in sentence form in order to be real prayer? How much time do I actually spend in prayer? Have I ever tried listening to God? Have I an accustomed place of prayer?

*Lord, teach us to pray. Amen.*

## WEEKLY QUIET HOUR

### Faithfulness

**A Characteristic of God** (Isa. 49: 7; 1 Cor. 1: 9).

Revealed in the fulfillment of his promises (1 Kings 8: 20; Micah 7: 20).  
Revealed in keeping his covenant (Psa. 111: 5).

Revealed in the forgiveness of sin (1 John 1: 9).

**A Characteristic of the Saints** (Eph. 1: 1; Col. 1: 2).

In declaring the Word of God (2 Cor. 2: 17).

In helping the brethren (3 John 5).

**Especially required in ministers** (1 Cor 4: 2; 2 Tim. 2: 2).



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., December 5, 1936

No. 49

## EDITORIAL

### A World Preaching Mission

THE most significant thing about the National Preaching Mission is the new proof it has given of universal spiritual hunger. Everywhere people do want light on life's hard realities. They want bread that satisfies starving souls. They want the gospel of Christ.

The popular response to the mission has been tremendous. The nation has needed terribly this spiritual quickening. But the test of its permanent value is yet to come. That will be found in the way it is followed up in the local communities. Will our churches everywhere be fired with new zeal and inspired with new purpose to carry on? The trust committed to them is very precious. It is the world's only hope.

This number of the MESSENGER reminds us that the preaching mission of the church is not local merely, nor national, but world wide. And preaching is by no means the only business of the church. But since "it pleased God by the foolishness of preaching to save them that believe," preaching the gospel of Jesus Christ must ever maintain its high place in the church program. And the urgency of the present hour should re-enforce the conviction that the whole world needs nothing else so much as it needs this gospel.

E. F.

### All Right for the Purpose

TEMPTATION is useful. Sinning is not. Sin is good for nothing. Sin is only and altogether harmful. It has not one single redeeming feature. There is nothing to say in its behalf. It is always to be hated and shunned. The challenge to turn away from its ugly presence and seek righteousness instead—that is very, very useful. It makes possible growth in grace and in the knowledge of the truth.

Growth, not ease, is the supreme good in human life. Isn't that the answer to this age-old mystery of pain

and evil? The world was made for man and man was made to grow. He was not made for undisturbed, half-conscious, sleepy insensibility. That is some people's idea of happiness. It wasn't God's. He made man to see and know and love the true, the beautiful, the good. And to go on forever increasing in capacity to do these things. That requires conflict and struggle and victory.

And that requires something to fight against. Not something to surrender to, but something to oppose and to conquer. Man was made for growth in power to achieve and in capacity to enjoy. This is a very good kind of a world for the great purpose which the Creator had in view.

E. F.

### Interesting Jobs in Africa

NEW lands have ever called for willing hands, for in such lands there is always much work to do. In this respect Africa is no exception. For though the Nile Valley and the Mediterranean littoral are the sites of ancient civilizations, the Africa of today is a new land so far as our western culture is concerned. It is therefore a land that calls for help even while its own sons and daughters try desperately to catch up with the procession of the nations.

As proof that Africa offers interesting jobs we quote the following from a recent letter by Bro. Paul W. Rupel, principal of the Booker Washington Agricultural and Industrial Institute of Liberia. Bro. Rupel says: "If your job gets monotonous, you ought to be a missionary. . . . Here is a list of the occupations I have had to work at in Africa: Doctor, nurse, veterinary, judge, preacher, Sunday-school teacher, carpenter, cabinet maker, stone mason, brick and tile maker, blacksmith, plumber, electrician, auto-mechanic, road and bridge builder, schoolteacher of every subject in the curriculum, principal, supervisor, business manager, architect, tropical agriculturist, farmer, millwright, lumberman, steel constructing engineer, bookkeeper, shoe cobbler, barber, etc. Now I



am not boasting, for I am not expert in anything, but jack of all trades and master of none. It just seems that we are called on to do everything that human hands find to do, from assisting at the birth of a baby to preaching the funeral."

The foregoing suggests also that the sort of job which calls most loudly for recruits is that which only the missionary can fill. In support of this we take another paragraph from Bro. Rupel's letter. "The tragedy is that so many think that to become civilized, is to wear clothes and speak English, and that when they can do this they have arrived. So much of what is called civilizing influences is only veneer, and put on for an effect. When missions try to evangelize only the results are disastrous. On the other hand, to try to civilize without Christianity is just as fatal. The human spirit must be set free, and the Christian gospel is the only thing I know of that will do it, but the whole personality must be developed. The African must be taught to earn his living and be self-supporting and not dependent upon European employment for his living. 'This ought ye to have done and not to have left the other undone.'" And so we repeat: There are interesting jobs in Africa, and especially for those who can minister to the spiritual needs of man.

H. A. B.

### As to Great Expectations

THE childlike innocence with which the disciples said *yes* when Jesus asked them whether they had "understood all these things," should remind us how much like them we are. They meant it well. They thought they knew. So do we. And then as the horizon widens we see how circumscribed our earlier vision was.

Jesus had been explaining the nature of his kingdom. He had spoken of the hidden treasure, the pearl of great price, the mustard seed, the leaven in the meal, and the secretly growing seed becoming blade and ear and full corn in the ear. If they had really "understood all these things," they would not have been disappointed at the receding prospect of the kingdom's triumph, nor have imagined that it concerned one nation only.

Nor would we. Our repeated disillusionments teach us little. Something, but not much. We go on building great expectations out of our own narrow prejudices and limited knowledge. We ought to build them out of experience and faith, out of the experience of the ages and faith in the reality of the world-wide and eternal kingdom which Christ came to found.

That requires patience, always more patience. That requires time, all the time that God has at his disposal, which is probably more than any mere man has ever dreamed of. That requires love, love great enough to include all degrees of culture or barbarism and enduring enough to outlast all hatreds and indifference. That

requires light, always more light, the light which illumines men's minds increasingly as they are able to take it in.

Shall we cease to build great expectations for the kingdom of God? By no means. Nay, rather, we should build them greater and greater. But we should lay their foundations broader and deeper. Broader, that they may match God's love for a whole lost world. Deeper, that they may go on down through material symbols to the finer realities of the spirit.

"Have ye understood all these things?" No, Lord, we have not. But we'd like to. Now we see through a glass darkly. Forgive our blundering shortsightedness. Help us to hold on—to thee—until we see and serve better.

E. F.

### Surplus in Relation to Culture

THE Mayas of Yucatan have been called the Greeks of the New World. Their claim to such distinction is based upon recent appraisals of their amazing culture, already in decline when the Spanish reached Mexico. The Mayas had a chronology as exact as our own, but anticipating our Gregorian Calendar by many hundreds of years. They anticipated by at least five hundred years the basic principles of our modern arithmetic which we gained from the Arabs and Hindus.

But how came such splendid intellectual achievements? "Growing wealth meant more time off from the imperative routine of keeping body and soul together, so that an increasing number of people were able to turn their leisure time to other pursuits, such as architecture, art, sculpture, painting, ceramics, jade engraving, weaving and feather-working, all of which crafts were highly esteemed by the ancient Maya."

Looking at the modern Maya, content to dwell in his windowless hut and live on corncakes, one can but wonder how such a splendid past could be. And yet, closer inspection shows the Maya has a broad head, black eyes, well-informed aquiline nose, expressive mouth, small and beautifully formed hands and feet. Though small of stature, the Maya is one of the handsomest of the native races of America. Thus it appears that the Maya is a man of possibilities and doubtless able to achieve again when a surplus and incentive form a happy conjunction.

Now the Maya is but a symbol of what the loving parent sees in his child, the missionary in the so-called backward races, and the Master in the distressed and lost amongst all peoples. The great need is opportunity, and the first step toward that vista is the surplus that makes one free to cultivate the higher interests. And so the Master fed the hungry, the missionary teaches better farming methods, and every man the world around should have his chance to make something of himself.

H. A. B.



---



---

## ANNUAL AFRICA NUMBER

---



---

### Trekking Out With Messenger Copy

But for an interesting letter from Dr. H. L. Burke, which accompanied the Lassa and Marama articles for this Africa number, even the editors would not have known what heroic efforts were necessary to get the materials assembled and on their way. What follows is Dr. Burke's own story of the first hundred miles—a five-day journey over washed out roads, through wet jungle grass and flooded river bottoms. Arriving at Maiduguri, Dr. Burke found he was just in time to send his articles by air mail for London. The mail plane had come from Khartoum, Egypt, 1,200 miles to the east, that very day! Dr. Burke's 100-mile trip, that had taken five days of the doctor's time, was made by the mail plane in something like half an hour! But we must let the doctor tell his story.—Ed.

I WAS requested to go to Maiduguri. It is now the wet season and so the only way to do it was to trek. Now some people say they trek when they travel with a car. But I maintain trekking is a more strenuous process. If one is lucky he will be able to ride a horse.

On the trip of which I write the first three days went quite uneventfully. We arose at daylight and were off as quickly as possible. At nine or ten o'clock we would stop for breakfast, and at midday take a rest. After that we usually went along until we arrived at a town where we would spend the night. Mud and water, mud and water were all along. Hot sun at midday, wet cold grass in the morning, feet never dry, such was the usual order of things, yet with a horse one does not mind. One rides awhile, and then walks awhile, and after traveling from seven to eight hours he may have done from twenty to twenty-four miles. But on the fourth day out my horse went lame. So from then on to the rest camp it was tramp, tramp through mud and water for twenty miles or more.

One glories in the pleasures of walking for awhile. He tries to remember the names of all the different kinds of trees that he sees. But after several hours of such tedious progress one is glad to see a group of women sitting under a tree by the wayside selling food to travelers. Also, under a tree is a good place to fry some eggs and have a cup of coffee. Ah, that is better! There is nothing like "chop" and a cup of coffee to buck one up. This walking is not so bad. Wonder how long this stretch of water is going to last? It is very tiresome walking in water and mud for miles at a time.

But the sun is getting quite hot. The same kinds of trees line the road. The water runs along in the road. "The road is the drain," some one said of African roads. The worst thing about wading water is the sand and gravel that gets into one's shoes. I am glad, however, I have good soft rubber soles. Imagine shoe soles of leather with nails pushing through into the feet! This is a good shade to rest under and let one's feet



*Here is another reason why travel is difficult in Nigeria. Count the horse's ribs! Most of their stock look like this at the end of the dry season. See Harold A. Royer's article on page 10.*

dry off. It is also a good place to get the sand out of one's shoes. The shoes are on again. It is the wet season now and so it does not take much drinking water, but imagine going along here in March and April! No water to wade, just dust and thirst! This looks like a lake. That was a hard half mile there, with water to the waist. Ah, there is another group of women with food by the roadside! It is good to rest. A cup of hot tea—yes, there is nothing like a cup of hot tea on trek.

We shall sleep here. Wonder if I could rent a horse? No, there are none in the village, and it is eleven miles to the next one. Feet ache quite a bit, but there are no blisters. What a blessing this horse is that I have finally gotten! Yes, his hoofs are badly in need of trimming, but he will take me the remaining fifteen miles to Maiduguri. The world looks different from the back of a horse. Nigeria is a great country!

Yes, I would like to go with you to the aerodrome to see the mail plane. It is due in five minutes. There she is, coming from right over the town. She circles once and then half again, and then she alights. Two of her four motors are switched off and she taxis to where we are standing. Nonchalantly three men step out of the cabin, necktied and prim. "We came from Khartoum today."

Twelve hundred miles from morning until evening, and no wet feet, and all the other things—while I spent five hard days in traveling 100 miles. They could drive me back home in half an hour or such a matter. Well, I hope the horse's foot will be better in a few days before I need to start home.

The horse was better, and I rode almost all the way home. The last day he made forty miles. Of course, that was about a sixteen-hour day. But to think, air



mail from Lassa to Elgin—and I am sending this that way. Five days to Maiduguri (100 miles) five days from Maiduguri to London by plane—five to seven days to New York, and then one or two days to Elgin.

### The Work of Translation

BY WILLIAM M. BEAHM

\* IN speaking to Wasinda, a Bura village head, it was first pointed out to him that the Gospel of Mark in Bura which I held in my hand was peculiarly his own. It was a book in his own language, and although he could not read, still it was for him and his people. For if it was not his, whose was it? Even the printers in Jos would have no use for it. It would do no good to anyone outside of this part of Africa. All the friends in America who sent us out here would be unable to use it. It was, therefore, irrevocably his. For it would be useless for me to go anywhere else in the world and read to them, "Mdir-bucha libila kamyar bucha: an hara sakati tsa ata bucha, whulfu laga tiri ata mya laku, anti dikayiri si ka ra simya da." So it is clear that nothing more fundamentally indigenous can be done for a people than to give them the Scriptures in their birth-tongue. If their religion is to be rooted in their inmost lives and to meet their most intimate needs, it must be interpreted for them as nearly as possible in the language they learned at their mother's knee.

Another observation made, as one brings the message of the Bible to primitive folk, is how surprisingly much of it is understandable to them. It is often emphasized how abstract the truths of Christianity are, and therefore how absurd it is to try teaching them to simple minds. How this disregards the whole tenor of Jesus' teaching, who rejoiced that, while his truths were hidden from the wise, they were revealed unto babes! And surely it was while teaching the truths recorded in the Gospels that the common people heard him gladly. As for the era covered by Acts and the Epistles, it was not of the sophisticated city of Athens that Paul was told, "Be not afraid, but speak and hold not thy peace, . . . for I have much people in this city." And Paul himself pointed out that not many wise after the flesh, not many mighty, not many noble, are called. Just so the tempo, the point of view, the approach, and the form of most of the Biblical teaching is of such a nature that even primitives can grasp it and be convinced of the possibilities of redemption. As one attempts to translate the more metaphysical formulations into the vernacular one is impressed, it is true, with how abstruse it must all seem to them. But then even the English form is not always too clearly understood. And even Peter observes that in Paul's epistles there are some things hard to be understood. But a rural primitive folk have no difficulty with the understanding of lions, wolves, sheep, goats, sparrows, flowers, fishing, slavery and re-

demption. In many ways they are closer to the imagery of the Bible than are the children of the modern age. And beyond what they can understand they are blessed with the well known gift of trust and belief, which is exemplified in the colored man who said he believed the whole Bible, even Selah.

In the third place, translation work reminds one of the great need for both literacy and training in Bible study. Nothing would be more natural than for the African to look upon this sacred book just being put into his own tongue, as one more fetish or amulet of infinitely more power than any he has yet been able to secure. They are accustomed so to look upon the Koran whose language is not widely understood. And accordingly they are easily led to purchase a verse of the Koran written on a small board. This is then washed off and the inky sacred water is drunk with enthusiasm and high hope! It will not benefit the African any more than the American to wear his Bible in his pocket to ward off bullets, or to keep it hidden in the gloomy dust-covered silence of an unused room. So the actual preparation of literature is not a complete contribution in itself. It calls for long and patient years of teaching and interpretation, of encouragement and trust before this Word will again be incarnate, in however small a portion, in the lives of those into whose hands the Book is placed. But as this work of teaching goes on, the existence of the Book is an additional guarantee that what our church is doing among the Bura folk will be a work of abiding value. It is no accident that the Ethiopians and the Armenians are outstanding examples of Christian peoples who have not been drawn into the century-old vortex of surrounding Islam, since they are also the people who have had the Scriptures in their own vernacular for many centuries. It is our hope that we may be able to give this same solid foundation to the Christian church now growing up among these Bura people.

*Marama, Africa.*

### Graduates

BY MARGUERITE BURKE

ADMISSION to this school depends entirely on your age. One must be at least one day old and should not have more than two years to his credit. Another very sad requirement is that one's mother must have died, be very sick, or absolutely unable to care for one for some other cause. The first thing that one learns to do in this school is to drink milk from a bottle. After that there is a whole routine of things that the pupil has to learn about living. One day, it all goes well, one learns to sit. Some time later he or she learns to walk, and finally learns to eat ordinary food. One has passed his final examination when he is able to eat regular food.





*These are the graduates mentioned by Mrs. Marguerite Burke*

But yet he is not pushed out into the cold world until an opening is found for him, either in the home of his father, some other relative, or in the home of some one else that has no child.

Here are a group of graduates of the mission nursery that have not been fortunate enough to return to their own people, but have found other parents. From left to right, Topsy, whose mother died a leper. She is clean. John, whom many of you have heard about. He was the first orphan baby received. George, now Hamandiko, the first orphan baby brought to the late Dr. Robertson and Mrs. Robertson. Yola now named Asta (Esther). Ardo in the background, with Kwarm-baw whom we call Eno, has found a home with Mr. and Mrs. Minso the Calabar teachers at Lassa. Kwadda, known as A'i, stands at the extreme right. These are all residing in Lassa at present.

*Lassa, Africa.*

### Village Schools

BY FAYE MOYER

To have village schools is not a new idea with us, but the idea is being worked with a new emphasis. It is not the idea so much, nor the working of the idea that pleases us. But the beginning of the results of the idea in actual practice brings us joy.

For some time boys and girls from surrounding villages have been coming into the Garkida Elementary School. This meant that they must leave their homes and come as boarders. We have been happy to have them come, but felt that it would be so much better if the younger children especially could remain at home, but still have the privilege of being in school. Another item of importance is the fact that by their being educated at home it would cut down our mission expense of keeping boarders.

At the present we have seven village schools for

lower elementary work. Two villages are rather far away and the teachers have moved to these towns for the school year and thus are becoming a part of the community. The other five are close enough that the teachers attend morning school for teachers at Garkida and walk all the way from two to eight miles round trip each day to teach afternoon school in their respective villages. These schools give at present only the beginning elementary work, preparatory for more advanced work at the Garkida school. This affords an opportunity for selecting the most promising children, who when they have completed the work given in the village school are encouraged to come to Garkida where they can continue their work. This means more children in school, less mission expense and a closer linking of home and school and church.

The facts of this last statement figure largely in our planning for and carrying on the village schools. Believing as we do that education should be preparing for better living, it seems best to have this education take place in home environment rather than have children separated so much from the home and family. This separation tends to cause a cleavage between children and parents, a thing we do not desire. We hope rather for a closer relationship between home and school and church. The village schools give the children the opportunity to attend school and at the same time be at home and help their parents, also attend church services held in their own community with their own people. It brings school to the people, instead of bringing the children into the school of another village. The parents begin to know what it is all about and become interested and more co-operative. They say that this is a good idea, to have school right at their doors and at the same time have their boys at home to watch the sheep and goats, and to have their girls at home to grind corn and carry water. Church, home and school—working together for better living—that is the idea.

The village schools are under the supervision of Garkida school staff, much the same as are the classes in the Garkida school. Bro. Bittinger and the writer go out to these schools to help the teachers, and to tie up their work with the central school at Garkida.

In the rainy season it is not so easy to get to some of the villages. To reach Pelachiroma, one of the nearest schools, one must cross the river. Each day Anjikwi, the enthusiastic teacher of that school, had to swim the river to his school. Some days the water was high and very swift. One day the hollow gourd which he used to help him swim across was washed out of his hold by the swift current. He came back the next day with the tale of how he nearly drowned in his attempt to reach his school. Anjikwi felt rather proud of some of his youngsters and begged me to



visit his school as soon as the water went down a bit.

So the day came for which he had waited so many days. The water was down some and I was to visit his school. Some of his older schoolboys came to help me across the water. For I, too, must swim, or float somehow across the river. I rode my horse to the river, tied him there to await my return trip a few hours later, and crossed the river in the barge. Now the barge is a galvanized bath tub which the boys guided across the water. On the other side we walked a short distance until we came to a nice big spreading tree. "Here," said Anjikwi, "is the schoolhouse!"

"What," I said, "you have a nice schoolhouse, don't you? Why do you have your school out under the tree?"

But Anjikwi went on to tell me that when he had school in the house very few children came, because they must herd the sheep and goats or cattle. But if he held his school out here under the tree the boys and girls could bring their herds and leave them near by where they could watch them and attend school at the same time. I thought that was a good idea. In fact, I was more than pleased that he had thought it all out for himself. I had been doing the same thing with my Sunday-school class for the kiddies at Garkida for the same reason. When the bell rang, in came the children from all directions driving sheep and goats and cattle until one would think that even the animals were coming at the call of the bell. What a natural situation! Nothing foreign, really, about it. As the children sat on the little stones they had brought for seats and listened to the Bible story or tried to read the simple reading lesson, each kept an eye on his flock to the right or the left or in front as it happened to be. For sure enough there to the right was a herd of cattle, to the left a flock of sheep or goats, and so forth. What if now and then a child had to jump up and run to head off his sheep from straying! It did not disturb the school; the rest sat and did their sums. They were having school out under a big tree, learning new stories and being happy.

School over, and big clouds coming up threatening a heavy rain, we hastened back to the river. But this time I sent the barge across the river empty with only my hat in it. With the aid of an inflated inner tube, I swam across the river—of course with the boys close by in case the current became too much for me. For I am a mere child at swimming, and do not care to take great risks. Across the river, I mounted my horse and galloped home.

What I have described is but one of the interesting visits I have had to the village schools. Some days we go by car, if there is a road. Some days by horse, some days by bicycle. Sometimes we find the teachers sadly needing help; sometimes they are doing fine

pieces of work. Almost invariably when we meet the parents we find them expressing their appreciation at having a school so near at home.

We are hoping to increase the number of village schools and reach more of the near-by children. By this method of selecting the best and most interested pupils for the Garkida school, we hope to improve the quality of this school. The village schools serve a secondary purpose—places for observation and practice teaching for teachers in training. We feel that this means of extension is a worth-while venture.

*Garkida, Nigeria.*

## Why Teach Preventive Medicine in Africa?

BY LLOYD R. STUDEBAKER

DURING the few years that our mission has been in existence in Africa thousands of patients have passed through the Garkida hospital, and thousands have gone home well and happy. An examination of the number of treatments from year to year is indeed gratifying and one might be led to feel that enough is being done for the people in offering them so adequate a means of obtaining relief from suffering. But let us turn to another page, to a less encouraging view of the situation.

In this vast area are thousands of persons, more than 90% of whom suffer from one or another type of chronic disease. Many have been treated but due to a total ignorance of methods of prevention they have again succumbed to infection. Our efforts at treatment seem but a feeble gesture in stemming the great tide of disease.

Our greatest hope lies not in the realm of treating cases, but in the realm of educating the masses to prevent disease. Preventive medicine and not improved methods of treatment have been the greatest single agent in bringing about the happy state enjoyed by civilized countries today. Great plagues and deadly epidemics are almost unknown because of the efforts of public health departments. Education has played a large part in making the public willing to accept health measures in our more civilized countries, yet even there force has often played a more prominent rôle than has the education of the masses. The public health department, aided by the strong arm of the government, has taught the public the value of prevention, a thing which could never have been done had not laws been passed compelling the ignorant or unwilling to regard the health of others. How many today would shudder at the thought of consequences should sewage disposal systems throughout the United States be suddenly closed to public use. Yet when such systems were first introduced, not so many years ago, many scoffed at the apparent waste of public funds,



and would have refused to co-operate had not the law compelled them to do so.

Such conditions do exist today in all Bura land and in a good part of Africa, even more primitive than once existed in the United States. For absolutely not even the most simple type of latrine exists, let alone any underground system. The only reason that great epidemics of typhoid fever and dysentery do not occur is because the people are rural, are not thickly populated, and do not collect into very large villages. No one great drinking water system supplies a whole village, so that it is impossible for the drinking water of an entire village to be contaminated all at one time. Water is obtained from the nearest water hole or stream. The streams serve as washtubs and their banks as latrines.

Parasites come first, even above malaria, in causing disability and ill health among the Bura tribe. The chief offenders are the schistosome (blood flukes which inhabit small veins near the bladder and intestines), tapeworm, hookworm and roundworm. Everyone of these could be completely and entirely eradicated by a perfect disposal of human excreta, for it is only through eggs laid by these parasites into human excreta that their life cycles may be continued.

The process of educating the people to the importance of such control seems almost hopeless, yet it has been done in other places and we hope that in time our efforts will also bear fruit. This can very likely never be accomplished through education of the masses alone, any more than was it accomplished in America by this medium. The law must again step in to bring the ignorant and unwilling into line, but this country will not be ready for such measures for a long time. Even though such could be hoped for at present, only the most simple and inexpensive latrine system could be supported, as these people are practically penniless and could never pay the taxes needed for an elaborate system. More is needed than education and laws. Trade and industry are necessary to bring money into the country. At present the country produces very little which can be used in trade. Part of our program, then, as missionaries should consist in introducing trades, and agricultural products which will make these things possible.

• At present the door lies open chiefly through the school. Classes in hygiene are being held. This year the work has been carried to a more advanced stage than ever before. A few have become believers and followers of the health program and are carrying out hygienic measures as best they can in their homes. Needless to say this is a most difficult task since the whole family, and sometimes the relatives, live together in one compound, and for a young lad from school to bring about any very radical changes among

his elders is unheard of. Some, therefore, who believe what we tell them can do very little, even though they know what is best. Others consider the effort too great and would rather have the disease—which they have always had, so naturally do not realize the advantage of being without. Others fear persecution, so do nothing.

This year we have injected over one hundred school children for schistosomiasis, a larger number than ever before. A series of twelve injections is given to each pupil, three times a week for four weeks. The treatment is unpleasant, which in a way is a good thing, since the pupils are more inclined to listen to talks on prevention when the thought of going through the whole thing again next year is brought forcibly to their minds. We have offered free medicine to all school pupils for the entire year, who will submit to treatment for the various parasites. We have had some very amusing cases of hysteria when the needle was seen ready for action. One boy bolted out the door in spite of efforts to hold him, and ran yelling and screaming into a near-by cornfield and was only coaxed back the next day by tactful persuasion.

The number treated for hookworm, tapeworm, and roundworm combined will outnumber those treated for schistosomiasis. Some pupils have a mixture of all of them. As the average attendance at the school is about 185 students daily, one will realize the degree of infection with these parasites.

In a refresher institute, an institute for teachers and community center workers, we plan to take a fairly well kept Bura compound and rebuild it as an ideal compound should be built from the sanitary point of view. A simple but effective latrine will be built in the compound. The entire group at the institute, including wives, will be taken to the compound to see it. It is hoped that the leaders can thus be persuaded to build such compounds and will directly or indirectly influence others to do likewise. This is only the first of a series of demonstrations which will no doubt be shown from time to time.

The day may come when we can persuade the people to co-operate in digging properly made village wells from which they may obtain drinking water, thus abandoning the dangerous open streams and pools. But first must be taught a spirit of co-operation and a type of citizenship which is now entirely foreign to them. A man will only help the members of his own compound or his relatives, and would seldom turn his hand to help the community as a whole. It is difficult to teach them to believe that all will gain by helping one another. We are seeing encouraging evidence of this type of development among the Christian group and in the school and hospital.

In this manner we hope to push forward. Through



the efforts of the church, the school, the hospital, and by the help of God our efforts will surely bear fruit. A healthy man can certainly be of greater service. Many who have been restored to health have wanted to hear more of the religion which has brought them life and have accepted Christianity. By bringing health and happiness to scores of others we hope to open the door into the hearts of many more who will follow the road of Christ.

*Garkida, Nigeria.*

## Agricultural Conditions in Our Mission Area

BY HAROLD A. ROYER

IN some parts of Nigeria the government is spending considerable effort and money in improving the agricultural conditions of the people, while in other parts practically nothing is being done. Our mission territory happens to be in the latter area. A superintendent of agriculture toured this region last dry season studying the agricultural conditions. He said the government might locate an agricultural station fifty miles south of Garkida sometime in the future, perhaps in five years.

What type of work does the government do in these other places? In general their efforts are devoted to improving and aiding the people in the production of a cash crop, something that can be exported. This benefits the government in two ways: revenue is received from the products which are exported, and cash in the hands of the people makes taxes much easier to collect. However, I am not sure that the African farmer benefits to an equal extent.

Educationally and socially the African has not yet reached the point in life where he knows how to make a wise use of money. When a pagan acquires a few extra shillings, either from the sale of farm products, trading, or working for the white man, what does he do with the money? Does he buy a little garment for his baby to keep it from chilling in the cool season? Does he use it to secure modern medical treatment for himself and family? Does he use it for digging and curbing a well so as to provide a pure supply of water? (Many of their diseases are the result of using polluted water for bathing and drinking.) Does he use it to provide proper disposal of sewage or drainage of low places where malaria carrying mosquitoes breed? *No!*

His first thought of use for the money is to buy another wife and more clothes for himself. After that he may buy a horse or cattle or still more wives. We have seen this happen dozens of times in our mission area.

In other words, we must educate the men to better uses of their money before or while they acquire it. If we are not in accord with the policy mentioned, what then has the mission been doing to help the farmer in an agricultural way?



*This is one large family's crop of grain—sorghum. It will be left in a pile like this for a couple of months and then thrashed out by flailing.*

First, we have urged diversified farming. They used to depend almost entirely on a single food crop, grain sorghum. Now in the villages where our mission stations are located we find acres of rice, sweet potatoes and cassava where there was scarcely any of these plants when we started work fourteen years ago. The acreage of peanuts has increased considerably too. These last three crops are scarcely ever attacked by locusts.

Second, we have introduced many kinds of tropical fruits. There are wild fruits growing in the bush, but most of them are small, many are quite sour and nearly all have large seeds. The average person probably doesn't have fruit more than two or three times a month throughout the year.

We are raising some tropical fruits in our mission gardens, but are the Africans raising them too? We must be frank and admit that up until the last few years very few of them have shown any interest in our suggestions along this line. Don't they like the taste of our fruit? Just give a boy or his father a ripe banana or a mango and see what happens to it! Surely they like them, even to the extent of stealing many from our orchard. But to plant a tree that will not bear fruit for three, five or perhaps eight years!—well, one may die in that length of time. Too, they do not consider fruit to be a food, but only a knickknack.

This past rainy season, however, I have had quite a number of people from Lassa village ask me for fruit trees to plant around their houses. Fortunately I was ready for this sign of advancement, having started a nursery last year.

Third, we have practiced seed selection. In the early years a series of experiments was carried out to find what varieties of sorghum were adapted to the different soil types. Now you do not find farmers planting on



river bottom land varieties which have been definitely proven to produce larger yields on upland soil.

Fourth, we have been able to successfully demonstrate that manuring the farms will produce better crops. In outlying villages we still see great manure and trash heaps which have been accumulating for years. But in the towns close at hand most of these have been scattered upon their farms. Of all the villages up and down the Yedseram Valley, Lassa had the largest sorghum crop last year.

What can the mission do in addition to continuing along the lines already mentioned? There is plenty of room for improvement in their live stock and methods of raising them. Horses, cattle, donkeys, goats and sheep are on a semistarvation ration the last few months of the dry season. No hay or grain is provided for

them. The stock is turned loose to roam the fields and woods in search of feed. But you can imagine that this would be rather scarce after six months without any rain. The native custom of burning off the grass beyond their farms when the dry season comes does not help the feed situation any. An easily grown hay crop of some kind is needed.

The native chicken is about half the size of a good Leghorn hen in America and the eggs are nearly as small in proportion.

There is need for a milk goat that will thrive in this region. The pagan tribes do not raise cattle, but every family keeps from one to ten goats. However, these goats are small and do not produce more than enough milk for their kids.

Fruit, milk and meat are the three outstanding things which these people need to balance their diet. Many of the diseases and ulcers which yield so slowly to treatment at the hospital would be prevented or mitigated by proper diet.

Why haven't we done more in an agricultural way for these people? No one has ever been assigned to that work because there were more than enough other tasks to go around. We have made only a small start. There is need for some one to give full time to the program.

This morning I showed a man how and where he should be shoveling dirt out of a foundation trench. He was throwing the dirt only about half as far as I thought proper. After I returned the shovel to him he said, "Well, you can do it that way because you eat better food than we do."

*Lassa, Nigeria.*

---

## Give a Thought to Africa

BY NORA M. RHODES

MORE than seventy years ago David Livingstone challenged Great Britain and America with what he had seen in the Africa of his day. Using his own now classic sentence, I too, in a brief way, "Beg to direct your attention to Africa." Africa with its mighty rivers, its great desert, its dense jungles and its great material wealth! The richest copper deposits of the world, the largest diamond mines, the world's largest supply of gold and radium are all to be found there. This fact ties us up in a very definite way with that great land. But America's most intimate tie with Africa is the twelve million negro fellow citizens who are direct descendants of that continent.

We are not so much interested in its material wealth as we are in its millions of dark skinned people. The majority of us will never have the opportunity of going to Africa, but this year, beginning in January, all of us will have the privilege of taking an imaginary trip to the south central part of the continent to the Belgian Congo. This trip will be taken through the delightfully written book, *Congo Crosses*, which was reviewed in two October issues. As you enter the land, you will be charmed with the beautiful word pictures in the first chapter, and as you come in contact with its people in the succeeding chapters the urgent need of winning Africa for Christ will be felt.

We have only a month for completing our preparations for this journey. Our plans should be well laid. Our equipment, which will consist of the mission book, *Congo Crosses* (50c) and *Program Outline* helps (10c) should be purchased from the General Mission Board office. Should not all Church of the Brethren women embark for Africa and be ready to enter the land in January, 1937?

*Dallas Center, Iowa.*

---

## The Challenge of Village Work

BY CLARA HARPER

I WOULD say, first of all, there is the challenge to give these people Jesus Christ. They know there is a God from whom they can ask favors, or whom they have to appease with noises and sacrifices when he is angry and withholds rain, or sends sickness into their midst. They do not know him as a loving Father, the Giver of all good and perfect gifts; nor do they know his Son, the Savior of the World. We want them to know Jesus who can give them eternal life and who can bring peace, love and joy into their homes.

We find the influence of Mohammedanism secretly spreading. Here is an illustration. A group of young boys in a village called in a "malam" to circumcise them. Several of the boys were Christians. I asked them why they did not come to the hospital. They said, "We do not have to work this way, and we can play and do as we please for six weeks. We wanted to do as the other boys did." We find many keeping the



month of fast just because some one told them to. They do not say prayers. You can see why all these things, although done in ignorance, make it harder for us to bring Jesus Christ to them.

Then there is the challenge of enlightenment. There are so many things they do through ignorance which could be helped by some teaching. For instance, the small round dark houses where the mother, children, chickens and goats all sleep at night tend to bring on disease. So we try to teach the advantage of light and fresh air in the houses and the possibility of the goats and chickens sleeping outside. Dirt and filth are everywhere. We show them how this brings disease and is a breeding place for flies and mosquitoes. So we help them to see they should clean it away. Another thing is the narrow paths. The paths are very narrow; they plant their corn right next to the paths, and the grass grows sometimes in the paths. After a rain or when the dew is on they go out from their homes and get wet. They come home with no clothes to change to, and soon they have a cold, then pneumonia, and are gone. The babies on the mothers' backs get chilled and soon they have fever and colds. We try to teach them a few simple things of sanitation, and other things that they can do to bring joy and happiness into the home, in place of sickness. They believe that an evil spirit brings on sickness, rather than any of the things that I have mentioned here. But after a while they see that we are right.

Just the other week I went to a village to spend ten days. Soon I was called to see two boys about three years old, who had pneumonia. I did what I could for them, besides what the native doctors and grandmothers did. Then during the night an owl hooted in a tree close by. This is considered a sure sign of death. The little boys were not allowed to lie down and rest, but had to be held all the time, for fear they would die lying down. But they both died. At the grave of the one a big argument took place. The body must be placed just so, because three other children of the same mother had died and their spirits would haunt this one if he was not buried right. The older women were the final authority and got their way.

There are other ways we can help them. I found a man tying up heads of his early guinea corn. I said, "What is this." He said, "This is my seed for next year." "Yes, but this is not enough." He said, "If it isn't I will just go to my neighbor and beg some more." I said, "Wouldn't it be better to save more now so you would not have to beg?"

Some are thrifty, some are shiftless and some are in between. Sometimes they have enough and sometimes not. We are trying to get them to see the value of saving food over till the planting time next year, when food is scarce, so they will not have to go hungry.

In this way they could have food and strength to work on their farms. Some have tried it and are happy that they learned this.

One man begged me for money to buy another wife. He said: "I have three. Two of them cook food and work turn about, but the third one has no one to trade with." I said: "Why didn't you think of this when you got the third one?" I also tried to show him the advantage of only one wife.

It is a challenge to have the older people and younger ones learn to read. We want them to learn so that they can read the Bible. Holding the Book in their hands and seeing the words with their eyes means much to them. We are trying to have schools in the villages and after two years of teaching in the villages several have come to the station schools. Here they get better training and then they go back home and teach their people.

Great are the opportunities for teaching. We are happy to say that many are receiving the teaching and many are trying to have things better. Far more homes are happier now than they were before. Pray that we may be able to help more and more to have better homes and happiness.

*Marama, Africa.*

---

## Mutu

BY HOMER L. BURKE, M. D.

A LITTLE girl living with her married sister in Lassa became suddenly ill one evening a short time ago. The next day she was unconscious in spite of anything that could be done for her. The second night she died. Her mother, with her brothers, had come from their home in a neighboring village and so at the moment that she passed away there was considerable crying and wailing.

Isa, a neighbor man and a Christian, was awakened and went over to console the people, which is after their custom. The mother of the little girl was flinging herself about and was quite beside herself with grief. So that she would not injure herself, Isa caught hold of her to restrain her. Her sons and son-in-law then caught sight of him and in great anger drew their spears and knives and rushed towards Isa threatening to kill him. Other neighbors restrained them. "He is the one that ate our sister! We must revenge her death. He is a *mutu*! He must die!"

Isa escaped during the melee, but the palaver did not finish then nor has it finished yet. The news has spread far and wide that Isa is a *mutu*. The little Margi boys and girls pass him on the road and as they pass they bite their fingers in order to ward off any spell that he might cast upon them. The wife of one of the Christians living next door to Isa has made a great fuss that she was going to leave the country if Isa and his wife



and little girl did not leave at once. He says everybody looks at him in fear whenever they meet him.

*Mutu* is the Margi and Bura term for a sorcerer. He is supposed to have power to dissociate his spirit from his body, and to be able to send his spirit out anywhere to attack anybody and "eat" the person. Anyone becoming suddenly and acutely ill, and then dying, may be said to have been eaten by a *mutu*. Now and then the villagers see an unexplained light out in the bush and this is supposed to be a wandering *mutu*. They say it looks like a fire that flares and burns, but still is not like a fire. I asked the local church committee what they thought of *mutus* and they appeared to think that they are realities.

What is to be done about it? I appealed to the church people with the following arguments: God is stronger than a *mutu* or evil spirit. If one believes in them and wants to be a Christian he must believe that they can do him no harm since the power of Jesus is greater than any *mutu*. I said that personally I did not believe in *mutus* and hoped that all Christians could arrive in faith at the same place. I also challenged them that the next time they saw a light in the bush that they thought was a *mutu*, they were to call me and we would go and investigate.

Now what would you do? Isa is looked down upon more than a murderer would be. It has only been something like three hundred years ago since our forefathers burned witches at the stake. What would you do in this matter? Let me hear from you.

*Lassa, Africa.*

## Christmas in Bura Land

BY MODENA M. STUDEBAKER

THE Buras' Christmas program was so interesting to us, I thought you might enjoy hearing about it too. The Buras worked out in scenes their own interpretation of the old, old Christmas story. Some of it was very similar to our own pageants, while some parts were unique and had a quaint African flavor.

We arrived at the church early and watched the natives come filing in. Christmas time seems to be the time of a "fashion parade" in Bura land, instead of at Easter, as in America. How scrubbed and shiny each black face was. Even the babies had evidently been scrubbed to within an inch of their lives, for never before had they glistened so. And nearly every mamma and every daddy in Bura land had on a new robe or garment of some kind. The women's clothes were bright and generally patterned in stripes. The men's "luptus" or "bulls" were usually white, and they were the loose flowing type of garment. These loose robes are very well adapted, and very becoming to the black man. It gives them a dignity and character quite distinctly their own.

The young men looked taller and handsomer as they marched down the aisle that day, and the babies looked adorable, with their clean-wiped noses.

The church also looked quite festive, with its arched windows draped in bougainvillea blossoms. On either side of the pulpit stood a beautiful green banana tree, placed there for the occasion. Presently the program began. An angel appeared to Mary. A black angel it was, who had vainly striven to make himself a white angel instead. He had on a white robe, and his face was streaked with white powder or clay. Why is it that we always think of an angel as being white? Queer, isn't it? Even the Buras seem to agree with us on that, although they can easily conceive of the Bible characters as being black people.

One typically Bura scene was that of the taxgathering at Bethlehem. The gathering of taxes in Bura land is a high adventure for all concerned. The Buras have many and varied schemes for outwitting the taxgatherer. If all these fail, they then resort to prolonged and weighty arguments. The taxgatherer on the other hand is usually a very determined person. The result is a long and loud series of palavers. All this was put realistically into the scene at Bethlehem.

One incident that was just funny I'll have to tell too. The Buras decided that Mary should ride into the church on a real live donkey. All went along peacefully until the attendants outside started to put the blankets on Mary's donkey. I was suspicious of that donkey from the first—just the way he had of turning around and cocking up his ears. As the saddling went on, nearly everyone's attention was attracted, and most of us were peering out the windows, smiling. The climax came when Mary, one of our dearest Christian Bura women, mounted the donkey and neared the church for her entrance.

The donkey took a few reluctant steps, and then stopped, just outside the door. We could no longer see, but we could hear—slaps, dire murmurings and threats. Then silence. Next, came Joseph down the aisle leading the donkey, with poor Mary walking along behind. The situation was dramatic, and the Buras who love drama, enjoyed it volubly. It was just one of those things which happen, even in our well regulated programs at home. (The disgraced donkey was led on outside through another doorway).

The Buras are very naïve and primitive, and in their way are often unexpectedly clever. They are fresh in their expressions, as is a child. One other original scene was added when King Herod commanded the learned men of his kingdom to find out the truth concerning the prophecy of the star in the east and the new king. A row of young men came marching in, single file, each bearing a huge volume under his arm. At a word from the king, they all began looking



through their books frantically, until one young man finally located the passage.

There were some sweet singing by a group of boys, Bible reading and the like; then the scenes were over. A touching service of bringing their gifts to the altar followed. Some brought food—such as guinea corn, peanuts, or beans, in their gourds. Some brought money. But I am sure this simple service of love, from a primitive people just talking their first steps toward God, must have been very pleasing in his sight. We pray that this Christmas season may have deepened the Buras' love and appreciation for the holy truths of Christ's birth.

*Garkida, Nigeria.*

### What to Pray For

BY MRS. CHRISTINA KULP

*Week of December 5-12*

If we can get a picture in our minds of the place and the people for whom we are praying, we will be able to pray more intelligently and earnestly; therefore our prayers will be more interesting for ourselves, and our intercession will be more real and effective.

The Ruth Royer Memorial hospital is built on a hill. There are two long shaped buildings containing the wards, and these wards are occupied not only by patients, but also by those who have come to cook and help care for these patients.

At quite a distance from these wards stands the operating room, with its wonderful large, light, airy building and its good equipment for surgical work. Then in that building there is also an obstetrical room, and a nursery for the care of babies whose mothers have died. Owing to the lack of nurses at Garkida at the present time, these babies are being cared for at Lassa by Sister Burke.



Dr. Lloyd Studebaker



Modena Studebaker

Dr. Studebaker is in charge of this good hospital, and his tasks and interests therein are many and varied. Caring for the many and different diseases that come to the hospital is a full time task in itself. Let us pray for him as he fights against the many tropical diseases that afflict the African.



Dr. Howard A. Bosler



Edith Bosler

There are a number of young Bura men who are interested in hospital work; they assist in the operating room, and act as nurses to the sick. These need constant supervision and training in their work. In the absence of a nurse, this task is also in the doctor's hands. Then some of these young men go out to serve in the small village dispensaries, caring for the more simple diseases which afflict the people. Dr. Studebaker visits these dispensaries as often as possible, overseeing the work and attending to the more severe cases brought for his care, and taking some into the mission hospital for further treatment. These young men also need our prayers.

In his prayers the Bura says, "We may buy soap to wash our bodies clean, and we may get medicine from the doctor for our diseases, but only God has the soap to wash our souls clean from sin, and the medicine to keep us from sin." These hospital assistants attend school in order to further their education, but they also receive Bible instruction, and training in good manhood from Sister Studebaker. Always before beginning to treat the patients in the hospital or in the village dispensaries, those young men have a prayer service with the patients and those who come with them. Sister Studebaker also has services and classes for the patients. Herein is our great opportunity, for if we gain hospital patients for Christ we may gain many villages for him, for when they return to their villages healed in body, they also have a happy forward look in their eyes, and their new life as well as their words appeal to their people, who also become interested in their story of a Redeemer who came to save men from their sin. Therefore, let us pray for Sister Studebaker in this great work of teaching the sick and those who care for the sick. Let us pray intelligently and often. With the strenuous program at the hospital, the missionaries are praying very definitely that a trained nurse shall be sent out to help in this work. Let us add our prayers to theirs that this hope shall be fulfilled in the near future.

Two miles distant from the Garkida hospital is located the large leper compound and the leper dispensary. Although Dr. and Mrs. Bosler live at Garkida, they make daily trips to the leper colony and have



full charge of the work there. Turn to the Aug. 8 GOSPEL MESSENGER and read again concerning the lepers and the work of Dr. Bosler.

*Lassa, Africa, Now on Furlough.*

## Marama News Notes

BY WILLIAM M. BEAHM

### The Promising Buras

The gift of speech is surely a snare and a delusion. For if all those who have promised to send their children to school would have actually sent them, we should have to tear down our school buildings and build larger ones. Indeed there could be no more promising a people than the Buras! How they promise! When one becomes accustomed to discounting remarks by 98% it is extremely difficult to feel any sense of certainty about the other 2%. And will they come to the dispensary for medicine? Oh, yes. If the night finishes up well and God so decrees, this little girl will be taken right over tomorrow morning. But that tomorrow has not yet arrived. And will they come to church services on Sunday morning when the sun is high enough for taking the horses to water? Oh, yes, they are not able to turn down so delectable a prospect. There must be at least 99 days in their week. For they have not yet showed up at Sunday services. Words, words, words. One takes some comfort from two observations. The first is that "Well done" is said to the "good and faithful servant," not to the successful servant. The other is the well known African article of faith: "Softly, softly, catch monkey." After long and sustained effort the 2% does begin to show up, and once the seed finds some good ground it brings forth thirtyfold, and sixtyfold, and a hundredfold.

### Interest at Fuma

The village of Fuma is one of those just lately showing some interest in our work. On a recent visit there were some eighty gathered under the monkey bread tree for a service. Of this number fifty were wanting medicine as well. It was interesting to see the epidemics spread over the group. When scabie medicine was produced there was a scabie epidemic. When the eye dropper was produced the group was seized with conjunctivitis. One woman was told that she surely did not have all the afflictions that she complained of. "Oh, no, I don't. But it all seems to be good medicine and you are giving it out without stint. And I don't wish to turn any of it down!" At an earlier visit a midget of a lad showed keen interest in the songs, psalms and prayers. In the responsive readings he would wait until all others had made the response after which he followed with his own. He wanted to see how one would write "God" and so it was carved in the brash bark of the monkey bread tree. On the next visit one could see God's name carved all over the bulging side of the tree! That would seem to be a good piece of education. For in one week's time there had been given (and taken) a course in writing, reading, theology and woodcarving and even the older members of the village became interested so that there seems to have been a big step taken in "mass education"!

### Community Welfare Work

Miss Harper has spent much time in recent weeks in the villages where our community welfare centers are established. The activities are so varied and necessarily in-

formal that the best formula one can apply is that she "went about doing good." She is not dealing out the gospel like an apple on the end of a long pole but is walking among the lowly and showing the Christian spirit in terms they can understand. It would be hard to make a statistical report of it, but when the tumult and the shouting dies, there will be many to rise up and call her blessed.

### A Nurse Kept Busy

Miss Utz is kept busy combining the task of the regular and organized management of a dispensary with the irregular and emergency tasks of meeting calls far and wide. After nearly a month on a case at Garkida, she was just getting the local work here at Marama whipped into shape when she was called for by the resident from Yola. He reported that they had just buried a man who had died from blackwater fever. And now he had come for Miss Utz because they had a lady ill with typhoid fever. So while the resident and his comrade had lunch with us, Miss Utz tied up the ends of her local work and prepared to go to Yola for a month or so. Yola is 140 miles away.

The Marama church is made up largely of very young members but their growth in the Christian life continues, and please God, their children will grow up in the light of truth.

## Lassa Station News Notes

BY GLADYS H. ROYER

### School Reopens

School began at Lassa, Aug. 3. Not all of the work on the farms was finished at that time but about half of the pupils arrived. Many are at home yet and likely will not come until Christmas time. Just now more and more are coming in each week. We are especially pleased to see the girls coming back again. We are anxious to have the girls in school as long as possible because as soon as they marry which is quite young, they do not come much.

### Making Brown Sugar

The headmaster of the school comes from southern Nigeria and is interested just now in making sugar cane sirup and brown sugar. The difficulty is in extracting the juice. Up until the present time we have found no better way than pounding it out in a mortar, but that is rather a slow process. Many of the people here have a few stalks of sweet sorghum on their farms but they just suck out the juice, never thinking that they could get "honey" from it. The only sugar they have in their diet is from the bit of wild honey that they find in the woods. Of course they have very little fruit, and what they do have is mostly quite tart. We would like to know where we can get an inexpensive hand power sugar cane or sorghum mill for this purpose, so if any of our readers know where this can be obtained we shall appreciate hearing from you.

### The Mail Bag Was Stolen

Often we forget about outgoing mail until the evening before it should be sent, and then it is all we can do to get the necessary letters written, and the others must wait until the next mail, which is two weeks later. But a few weeks ago all of us had written quite a few letters, although most of us could not recall exactly how many. The usual procedure is for carriers to take our mail to Maiduguri, 100 miles away, in a locked bag. There it is received by the branch postmaster. Then it travels 350 miles by truck to the railroad. The week in question, however, we were a bit

(Continued on Page 23)



## KINGDOM GLEANINGS

### Calendar for Sunday, December 6

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

**Sunday-school Lesson, Paul's Parting Counsels.**—1 Tim. 6:6-16; 2 Tim. 4:16-18.

**Christian Workers,** Paul's Reasons for Giving.

**B. Y. P. D.,** Sect or "Church."

**Intermediate,** Alcohol the Cheater.



### Gains for the Kingdom

**Twelve** accessions to the Bethany church, Mo.

**Five** baptisms in Keyser church, W. Va., Bro. Showalter, pastor-evangelist.

**Six** baptisms in Chambersburg church, Pa., Bro. C. E. Grapes, pastor-evangelist.

**Four** additions to Rock Run church, Ind., Bro. B. D. Hirt of Winamac, Ind., evangelist.

**Two** baptisms in Zion Hill church, Ohio, Bro. Adam Miller of Kent, Ohio, evangelist.

**Three** baptisms in Lititz church, Pa., Bro. H. K. Ober of Elizabethtown, Pa., evangelist.

**Eight** additions to Middletown church, Ohio, Bro. H. M. Coppock, the elder, as evangelist.

**One** baptism in East Fairview church, Pa., Bro. W. W. Hartman of Annville, Pa., evangelist.

**Eleven** baptisms in Valley church, Va., Bro. John T. Glick of Bridgewater, Va., evangelist.

**Thirteen** baptisms in Flora church, Ind., Bro. J. H. Casady of King Ferry, N. Y., evangelist.

**Two** baptisms in Rock Creek church, Kans., Sister June Yearout of Boulder, Colo., evangelist.

**Thirteen** added to the Newport church, Va., Bro. Luther Miller of Harrisonburg, Va., evangelist.

**Nine** baptisms in Pleasant View church, Ohio, Bro. J. J. Anglemyer of Williamstown, Ohio, evangelist.

**Twenty-three** baptized in Pine Creek church, Ind., Bro. J. E. Whitacre of Harrisburg, Pa., evangelist.

**Fifteen** baptized in the Battle Creek church, Mich., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

**Fifty-two** baptisms in Mt. Carmel congregation, Va., Brother and Sister E. S. Coffman of Elgin, Ill., evangelists.



### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Edw. Stump** of North Liberty, Ind., Dec. 6 at Pleasant Dale church, Decatur, Ind.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., Dec. 2 in the Iowa River church, Iowa.

**Bro. Oliver Royer** of Pleasant Hill, Ohio, Nov. 29 in West Milton church, Ohio, instead of Buck Creek church, Ind.



### Personal Mention

**Bro. Leroy Sell**, pastor of the Sabetha church of Northeastern Kansas, is available for two evangelistic engagements per year. Churches interested in this information may address Bro. Sell at Sabetha, Kans.

The program of Brother and Sister E. S. Coffman, evangelists, includes the following dates and places: Lakeland, Fla., Nov. 30 to Dec. 13; Chosen, Fla., Dec. 14 to 20; Seneca young people's conference, Dec. 29 to 31; Tampa, Jan. 3 to 7.

**Bro. Edward Bowser and wife** of Fresno, Calif., had been all the way back to Pennsylvania visiting relatives and friends when they called at the Publishing House. Not only did they find "old acquaintance" here which could not "be forgot" but points farther westward, notably in Kansas, were destined for a place in their itinerary.

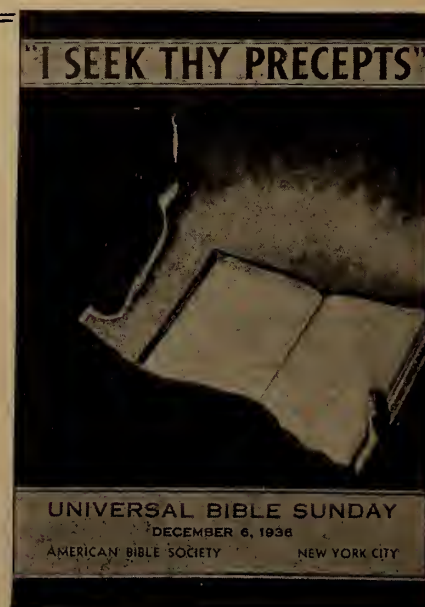
Since 1929 the Extension Service of Iowa State College at Ames has co-operated with church organizations in awarding certificates directing attention to church achievements in developing rural community life. This year such recognition has come to three of our Iowa churches: Ivester, Earl M. Frantz, pastor; Panther Creek, L. A. Walker, pastor; South Waterloo, W. H. Yoder, pastor.

**Pastor M. Clyde Horst** of the First church, Chicago, will have for his subject, 11 A. M., Dec. 6, The Bible and Christianity. It's Bible Sunday and the first day of the eight-day mission pursuant to the plans of the National Preaching Mission. At 7:30 P. M. Dr. Slabaugh will preach. His subject is The Gospel. The rest of the week's schedule is as follows: Monday night, Edward Frantz, Is the Gospel for Men?; Tuesday night, Dr. Kurtz, Winning the World Through Childhood; Wednesday night, B. Y. P. D. Director L. S. Brubaker, The Christian Challenge to Youth; Thursday night, Pastor Horst, The Unbroken Circle (celebration of all birthdays and wedding anniversaries); Friday night, Pastor Horst, Reconciliation to God; Sunday, Dec. 13, 11 A. M., Pastor Horst, Assurance of Salvation; 7:30 P. M., Handel's "The Messiah" by the choir.



### Miscellaneous Items

You may secure "The Road to Bethlehem," a guide to the observance of Christmas in children's groups, from the Board of Christian Education, 22 South State Street, El-





gin, Ill. This booklet is prepared by Ione V. Sikes of the Pennsylvania Council of Religious Education. It will help parents as well as children's workers to give children a deeper appreciation of the real meaning of Christmas. The price is ten cents.

It is not too late to mention one thing the editors were especially thankful for in recent weeks. The Annual India Number of the Messenger is not due until the last issue in January, but most of the matter for this paper is now in hand. The early arrival of special matter always saves wonder, worry and gray hairs.

**To the Men of Northeastern Ohio:** A special meeting for all of the men of the district will be held at the First church, Canton, Sunday afternoon, Dec. 13, at 2:15 o'clock. Dr. D. W. Kurtz of Chicago will deliver the message of the hour. This is a very important meeting and we urge every man to attend.—U. S. Kreider, Chairman, Ashland, Ohio.

**"All but one deacon."** A Messenger agent writes: "We are succeeding to get the Messenger into more homes than ever before. Although it seems to look almost impossible to get it into 100 per cent of the homes, I believe we'll be glad to get it into 90 per cent before the drive is over. I have the promise of well over 75 per cent now, only they didn't have their money just when I called but in every case their word is good and I'll soon be sending their subscriptions in. An interesting note is that every one of the ministers and elders in our congregation and all but one deacon are taking the Messenger. Our pastor co-operates 100 per cent in helping to get the Messenger into all the homes. He is doing all in his power to help in our drive." Isn't it too bad that one deacon should spoil an otherwise one hundred per cent official record?

\*\*\*

### With Our Schools Juniata College

**Dr. Robert C. McQuilkin**, president of Columbia Bible College, Columbia, S. C., was the principal speaker for the annual student religious conference Dec. 1-6.

**Juanita Bauer**, famed monodramatist, presented a number of her solo sketches on Nov. 11. Most of them portrayed the part played by pioneer women in the building of America.

**Dr. Isaac Fisher**, once a pupil of Booker T. Washington, now editor of Hampton Institute, Virginia, and one of the country's leading Negroes, spoke in chapel on Nov. 12, on race relationships.

**Thanksgiving baskets** for the poor of Huntingdon were provisioned with twenty-five dollars worth of groceries by the members of the Y. W. C. A. Fifteen dollars of the amount was raised by the general student body; the other ten by the sponsoring organization.

**Thanksgiving vespers**, sponsored by the two campus Christian associations, were held on Sunday afternoon, Nov. 22. Rev. C. Gail Norris, an alumnus of Juniata and of Drew Theological Seminary and now Methodist Episcopal student pastor at the Pennsylvania State College, was the guest preacher.

**Mrs. Induk Pak**, Korean Christian, who is touring this country under the auspices of the Student Christian Movement, spoke to the student body on Monday, Nov. 23. Mrs. Pak, who was one of the principal speakers at the International Student Volunteer convention in Indianapolis last year, told of her native country.

### Book Review

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**How I Know God Answers Prayer**, by Rosalind Goforth. Harper and Brothers. 152 pages. Price, \$1.00.

Not a new book but a reprint. Its contents, however, will prove new to many Christians who have never discovered the power in prayer and the definite ways in which God answers the prayers of those who really take him at his Word. A missionary for many years in China, the author records her own experience as well as the testimony of many others who have tried and found that Jesus meant what he said when he spoke of the power of faith and prayer in the lives of his followers.

Those who find prayer something artificial, rather unreal, or a thing hard to grasp will be thrilled as they follow this mother and her family through the awful Boxer period. And there are many other occasions when God became so real that his presence was felt under most trying as well as common times. Especially in these days when prayer is explained by many as a sort of psychological "something" is it refreshing to hear from those who, knowing little about psychology, but much about God, admits us into the secrets of their own unusual life.

To be sure, there will be many who will not see the answer to prayer as the author sees it, because they have never lived on intimate terms with the Master and have never expected him to share in their personal problems. The Moody Monthly says of this book, "This is a book of spiritual tonic." If you feel the need of such a tonic read "How I Know God Answers Prayer." And if you do not feel the need of the tonic it may be all the more necessary for you to read it from cover to cover.

**Brotherhood Economics**, by Toyohiko Kagawa. Harper and Brothers. 221 pages. \$1.50.

Some read all that Kagawa writes; some will have none of his books. Some accept all he says; others accept very little. When one writes as much as this great Oriental Christian writes it would be unusual for him always to be free from bias and error. But this much is true: Kagawa has set the world athinking and his messages come from a heart that feels deeply the needs of the world, that understands as few understand the suffering of the submerged under crowd, and that speaks from a heart of love that has been touched by the teachings of Jesus Christ. Little wonder that men sit up and listen when he gives us a new book.

In *Brotherhood Economics* the author sets forth his conception of Christian co-operatives in their many aspects and stresses his call for social action today. He pleads for a revamping of our economic order within the capitalistic system through the application of Christian ethical principles. Here you discover how Christian co-operatives have worked when honestly tried and get a glimpse of their possibilities for the future. You behold Kagawa as the social and economic prophet.

Those who find themselves concerned about the changes that are taking place—and others that are being proposed—will find not a little help towards clear thinking as they try to discover just what is one of the ways advocated by some of the great Christians of today who seriously try to fit the teachings of Jesus into a personal and world economic order. The book ranks well with the other books penned by this author.



---



---

## HOME AND FAMILY

---



---

### For a Friend

BY LUCILE LONG

The day of miracles is never past  
 While God reveals himself through you. I've seen  
 No angels going to and fro serene  
 Between our common earth and heaven vast.  
 No fire from heaven has charmed my eyes. I leave  
 To Patmos seers the sword, the seals, the scroll.  
 No Sinai thunders shake my startled soul,  
 And yet in miracles I still believe.

No miracles? When you walk all the while  
 Along my path on busy, tripping feet,  
 Smiling your gay, unconquerable smile?  
 I ask no revelations high and sweet  
 In dreams, no mighty magic of the skies,  
 Knowing the quiet courage of your eyes.

*Bridgewater, Va.*

---

### The World's Most Famous Children

BY RALPH G. RARICK

*In Four Parts—Part II*

**Seeing and Featuring the Five**

As an assemblage of five hundred or more tourists, waiting at the gathering place out in front of the Dafoe hospital, to be accorded admittance farther in and so have an unobstructed and close-up view of the Dionne Quintuplets, we were made the more eager by reason that we could frequently glimpse their bobbing silhouettes through the windows. And there were audible sound effects with these "moving pictures," too, making evidence a plenty that the youngsters were wide awake. There were sounds even for surmising that they were having a bit of a tussle in their beginning lessons of individually learning the fine art of understanding and getting along with others. And it may be said on the side here that the five, associated as they are together, and as others who grow up in groups, have a distinct advantage in learning this art before being released to make their own way in the world, which now, more than ever, demands it.

Then came noon and the time of the midday showing. The uniformed men of the law again opened wide the outer gate, and this time it was for us. Concertedly we moved in to the nearest allowable vantage point. Cameras a great many had been snapping up everything of interest that could be brought within focus up to now. But now it was to be different. No pictures whatever were to be taken of the little girls themselves, and that was official. The reason for this will be explained later. And to make it less likely for any of us yielding to this temptation, the officers kept their trained and scrutinizing eyes to a large extent riveted on us while we saw,

and needed to be satisfied with just seeing, this north woods attraction Number One.

Yes, indeed, we saw the Quintuplets! And our findings were that they are quite as darling as they have been pictured to the public—through the press, over the radio and on the screen. The exhibit was in charge of one of the nurses. At the beginning, the appearance of the children was made one at a time, with a rather surprising good period allowed us to feast our eyes. In each case a large placard gave identification of the child with her name. About twenty-five feet was our nearness to the mammoth and colorful sun umbrella, under which each "Quin" was held to wiggle and coo and carry on her performance with the greatest of freedom and originality. They were charming and captivating to an extent that elicited a rhapsody in utterances of appreciation from the down-in-front host of admirers, who also gave outbursts of animated applause. It was appreciation for spontaneous and wholesome expression from little innocents, unspoiled by not acting something they did not mean and just to create effect, which is done so much today to our tiresomeness in the adult world.

The appearance of the entire cast in the closing scene of a play may be termed the ensemble. So there was in this instance an ensemble with the final appearance of the winsome wee maidens together. What was striking before was even more so now, in that the five so closely adhered to one pattern. So much do they resemble each other that the casual observer can not tell them apart. It was learned that, when they had been exhibited separately and not together, many people insisted they were being shown the same baby five times.

How wonderful, that from the terribly handicapped start these little ones had at their birth, they could now be these bonny specimens, with bushy black hair, sparkling eyes, expressive lips, ruddy cheeks, round faces and pleasantly plump bodies, and imbued with a spirit so effervescent! For psychological reasons, and so that no one of them will have any occasion to feel that she is being discriminated against, an established and undeviating order for giving them their baths, showing them to visitors and all the like of that, is carefully avoided. They can not be named in the order of their appearance at birth, as those in charge failed to take note of that in the considerable confusion that attended the event. So just who is the first-born and what is their consecutive relation will never be known. It seems, however, that they are named more often in the order of their slight distinguishing difference which shows up alongside the yardstick and upon the scales. Considered this way, they are, from the largest to the smallest—Yvonne, Annette, Cecile, Emelie and Marie.



*Dafoe Hospital,  
Home for the  
Dionne Quint-  
uplets.*

Photo by  
Ralph G. Rarick



Yes, they appear impressively alike, outwardly, and especially to the public. But those who are next to them and have the happy privilege of studying them day after day, as do the nurses, the doctor and the parents, perceive with much interest that there are varying tendencies within, and that in their behavior they are showing up increasingly as little individualists. They are five months better than two years old at this writing, in the autumn of 1936. It is of course to be expected that their inborn traits will come more and more to the front as time bears them on, as the photographer's negative comes out increasingly defined and clear under development in his dark room. Those responsible for their welfare are going far in providing ways and means for unfolding and promoting their distinctive personalities.

It is not to be supposed of course that these romping, vigorous little ladies are allowed to give themselves unrestrained in initiative to the point of ruling out discipline and order. As a rule, they are never spanked or punished physically. Whether there have ever been exceptions to the rule has not been divulged. But in times of need, as there seem to be such times even with these lovely little misses, their caretakers have ways of correction. A way they have found especially effective is to remove from the group of others the one who is "naughty." As they are otherwise always together, she senses this as being very unusual; and, if everything works as intended, she interprets this in her little mind as meaning that she has been "out of order." The mental punishment, more than the other, is considered better to bring back in line and to "hold that line." Clouds are dispelled and others kept from forming within the confines of the hospital home by prodigious smiles and laughter. The doctor gives himself freely to it when he comes on his daily visit; the nurses weave it in with all their ministrations; and the little girls themselves, and no wonder, fall in line usually and carry their parts in a big way. The whole scheme of

training is supposed to be much in accord with the most advanced and best procurable knowledge touching the problems of child rearing. The hospital staff and the guardians have much help in this through keeping in touch with the ablest experts of the University of Toronto.

Pictures featuring the Quintuplets together are inclined to give the impression that the little girls are kept uniformly attired. This is only true sometimes, and especially on occasions of photographing, as likeness in dress lends itself better as a rule to pictures which are of children representing a multiple birth. But as little folks at home, they are often dressed differently, in outfits varying widely in color and pattern, as we found true on the day we called. It is in keeping with the hospital's catering to variety. Of the multitudinous pictures taken of the "Quins," their appearance in the moving picture made up there last winter, is to be reckoned of course the most unusual and outstanding. Never have they appeared so realistically, yet not actually in person, all over the land as in this screen production—"The Country Doctor." Their next appearance in this manner will be in "Reunion."

The Quintuplets are reported to be making creditable attempts now to talk. They word their thoughts, as they are taught, in the family's prevailing language of French. But the French-Canadian make-up of their section of the Dominion will later call for a bi-lingual line, which will mean their ability to also know and use English. But now and for awhile they will quite exclusively study and use the language which is native to them as little mademoiselles. The father is hopeful that an aptitude for music will show up with these five of his family. In harmony with this, music is being given an increasing place in the nursery program, the simplest form of which is the nursery songs which the nurses sing, with encouragement to the children to join in.

And now it is especially noteworthy that with all the



adequacy of provision made for these little ones in so many ways, the matter of their religious welfare has not been overlooked. They are of religious parentage, which connects them in their instance with the Catholic faith. This means that in the way of that faith they have a religious atmosphere vouchsafed them throughout childhood and beyond, beginning the very day they were born. In the way of religious education, the teaching of their church is already being instilled, and the measure of it will increase with the increase of their experience and capacity to receive it. Already they are learning to make the gesture of grace before partaking of their meals. Their first memory work, along with songs, will be prayers. Stewardship bids fair to have its rightful recognition in their lives. Because even now, from the many thousands of dollars which have been made payable to them, there is regular contributing for them to their parish, which has its centering in the near lumbering town of Corbeil.

*Mexico, Ind.*

## When Bob Gave God a Chance

BY ELEANOR R. FREESE

### 3. The Weeks in a Hospital

THE four weeks that followed were a nightmare. For the doctors and nurses it was a battle against death. Bob's lungs were badly congested, due to exposure, and in spite of all they could do, he contracted double pneumonia. It would have been a losing fight had Robert once realized just how ill he was, for he did not wish to live. His brother, Harold, was with him constantly. He had always been able to soothe his younger brother, and so it was now.

Finally the day came when Dr. Greenfield pronounced Bob out of danger. He was talking to Mr. Rohwer about Bob one day and trying to explain why the young man was not getting strong faster. "Physically he is as perfect as we can make him, but his waking moments are spent in mental torment. All his bright dreams and plans seem impossible, now. He almost hates us for saving his life. His future, as far as he can see, is worse than no future at all. There is nothing more that we can do for the present. His mental condition blocks all further progress in his climb to readjustment and normal living. He has suffered far more than any of us can realize. . . . If we could just get him to forget himself. But he doesn't want visitors. In a few days he will be allowed to sit up. Just as soon as he is strong enough we will put him in a wheel chair and let him go out to the sun porch."

"I just can't understand the boy," responded his father with a sigh; "it's not like him to let anything get him down. He is ordinarily as carefree as the wind."

"Ordinarily, yes," continued the doctor, "and he will snap out of this; just give him time and be patient. No

matter what he does, don't let it annoy you. There is sound material in the boy. You will have to admit that until now life has presented no real problem for him. He has had perfect health and everything that he has ever attempted has turned out to be a success. This will either make or break the lad, yet I feel sure that it will bring out the very best that is in him. Above all else, I feel that he should not know just how concerned you are about him. Leave him on his own when he comes home. If he suggests doing something that in your estimation is too difficult, don't let him know it. You and he will find that there are a lot of things that he can do. And it will be good for him to find out what those things are."

Dr. Greenfield drove the twenty-seven miles every day to the city hospital to see Bob. A strange sort of friendship sprang up between the two men. At first Bob acted as though he detested the elderly man, but one day he blurted out how he had felt about this man who had saved his life. There was contempt of self in his voice and words as he said, "And now I'm glad to admit that you are as good as I had ever hoped to be. But why you saved me is more than I can fathom." Then since the doctor had not seemed the least bit angered or hurt, Bob went on to tell him all that he had ever hoped to be, and about Georgia. "She was here the other day," he said slowly; "I understand how she feels. At first I didn't. I thought that she would want to be near to help. She could help, you know, sir. But I am conspicuous. I—I would be selfish to expect a girl like Georgia to go through life with a cripple."

The good doctor almost snorted as Bob continued, but he wisely held his real feelings. The girl had told Bob that people shrank from cripples. "Well, maybe some of them do," thought the doctor in disgust, "but I would not give the snap of my little finger for them." It was after this long confidence that the doctor talked to John Rohwer. He could not help taking sides with the young man.

Robert made his first trip out to the sun porch the fifteenth day of February. It was a glorious, bright day. Miss Bennett, his day nurse, was in early to tell him the good news. "You go out to the porch this morning. It's such a beautiful day. Just look at the sun! It is so mild outside. One can almost imagine that this is April instead of February. I am so glad it is a nice day, especially since it's your first day on the porch."

Robert moved wearily and listlessly in the chair. "The day is all right, I suppose," he replied. "Don't look so pained. I will grant that it is grand, then. But what I want to know is: How much longer do I have to stay cooped up in this wheel chair? Honest, I detest the old thing."

"Oh, you are getting along as well as can be expected," she said encouragingly, "you were a very sick



man. You don't have double pneumonia, and get well overnight. Now for our sunshine. See if you can't manage a smile. Every well-dressed man wears one, you know."

To this Bob made mental answer: "I'll have to put on a smile or the ice around my heart will freeze the rest of the patients out. I wish I didn't have to go out there. But you've got to do things around this place or they think you aren't well enough to leave. I know I will hear sob stories on all sides. Just as if I didn't have a few of my own! Why should I have to sit and listen to their tales and be expected to make them feel that their troubles are the worst that could ever have happened to a fellow? Wow! You don't see me peddling mine to every Tom, Dick and Harry that comes along." His thoughts raced on bitterly as the smiling nurse wheeled his chair out into the porch into the sunshine. He shrank back from the frank stare of those already on the porch.

"Where to, Mr. Rohwer?" asked Miss Bennett, ignoring the stiffening of his face. "Let me take you over there with Philip. See that little boy over there? You will like him, I am sure."

"No! No, please, Miss Bennett," in his sudden panic his voice sank to a whisper. "Just let me sit over near that pillar," he said, pointing to a fairly secluded spot. "I am an awful sap, but I just can't visit today."

In a few minutes the rapid beating of his heart slowed and he began to enjoy himself, especially since the others paid no attention to him. He was sitting where he could see the main entrance to the hospital. He saw the visitors as they came and went. As he watched he found himself wondering what was each one's connection with the hospital. Once he saw a lady and her new baby leaving in an ambulance. The excited young man must have been the daddy.

All morning Bob sat in the sunshine and observed the drama and the humdrum of the big hospital. So interesting and absorbing was it that he even forgot, for a time, that he had planned to be a part of the throbbing life around just such a place at this.

*Brewster, Wash.*

## Hyenas

BY H. L. BURKE, M. D.

"WHERE is the doctor?" asked a youth of about fifteen years. He was standing at the front entrance to the doctor's house. He was a Mbororo Fulani boy with his hair done up in braided pigtails sticking out from his head.

"What do you want with the doctor?" he was asked.

"I want to tell you that I have come to take Aisatu home." Aisatu was a middle-aged lady patient at the

hospital. "I want to take her home and I want some medicine, too."

"What kind of medicine do you want?"

"A hyena came and carried off Aisatu's little boy last night and I want medicine to kill the hyena."

"Well, I do not dare to give you any of that medicine; but I shall come to your village sometime yet this week with the medicine," said the doctor.

It was just three or four days before that a little boy called Baumi was carried in from one of their neighboring villages. He had been practically scalped by a hyena the night before. A large flap of scalp was hanging loose and in places large areas of bare bone were exposed. He is getting better we think, but still one can not tell even after ten days.

Yes, I think I must go over and kill some of those brutes with strychnine.

*Lassa, Africa.*

## Mission Outlines by H. Stover Kulp

BY ANETTA C. MOW

### *Program Outlines on Consider Africa*

ADULT groups taking up mission study have at their disposal some fine helps prepared by Bro. H. Stover Kulp. He has provided six complete outlines based on the study book entitled *Consider Africa*. He has also woven into these outlines much of our own Africa mission history. No one taking up the study of this most interesting book written by Basil Mathews through the use of Bro. Kulp's Outlines can fail to learn a lot about our own mission work in northern Nigeria.

*Consider Africa* by Basil Mathews is an illuminating study of the tribal life in Africa and of the effects of industrialism in all parts of the vast continent. Many changing conditions are revealed and the results which these changes bring are shown in a most vivid manner. The tremendous part which Christian education and evangelism are playing in the regeneration of African life is clearly portrayed. The book sells for 60 cents.

*Program Outlines*, 10 cents, contain plenty of material for six sessions of one hour in length. If all suggestions were fully carried out there would be sufficient help for a much longer period of study. Much splendid source material is brought to our attention in these *Outlines*.

Let each adult group order the study book and the *Program Outlines* and determine to have a splendid season of mission study.

*Elgin, Ill.*



## THE CHURCH AT WORK

### ADMINISTRATION

#### A Clarion Call to Mission Study

It is a fervent hope that all churches over the brotherhood will plan to have a period of intensive mission study in the month of January, or at least in the near future. Surely every church should make this a vital part of its program. Every age group in each local church should be challenged to take up very definite study of the excellent mission books which are now ready for use. Adults, men and women, young people, intermediates, juniors and primaries need to enter into the study of the black race during the coming months.

The study books for 1936-1937 all deal with the colored race. The foreign books are based on Africa and the home mission books are based on the Negro in America. There is no doubt but that we as a church need to be more informed, more intelligent and more sympathetic on this great question which faces us, not only in Africa but here in the United States.

Watch *The Gospel Messenger* during the month of December for many suggestions on mission study.

#### Michigan Conferences

You have read elsewhere in the *Messenger* about the co-operative conferences held throughout the state of Michigan during the last week of October. This was a lay-membership movement presenting the program of the church to the entire membership of all of the churches throughout the state district and was sponsored by the men, the women and the young people.

When the call came that I should take part in these conferences I was in the midst of a very heavy and exacting program of my own and my first reaction was to say that it would be impossible to respond. Then the thought bore in upon me that what the churches of Michigan were asking gave promise of being just what I had contended and prayed for during the past six years. In that light there was nothing else to do but give the Michigan request first place.

I think the Lord blessed the efforts of all who made the various conferences possible. The three groups worked together with a fine spirit of co-operation. The women prepared the supper for the young people with one or two exceptions, when the young people prepared it themselves, yet in every instance all of the women including the girls were present at the women's conference which followed. They remained alert and interested to the end of the meeting, which was usually ten o'clock. Dishwashing was no hindrance—I do not know when it was accomplished, but most likely the next day. The men and boys carried forward their own meeting simultaneously with that of the women. The high calling of the church of Jesus Christ and its place in the kingdom of God, with emphasis upon the special mission of the Church of the Brethren, was perhaps the keynote which gave tone to the entire conference.

I wish to express my appreciation of the fine spirit manifested throughout the entire circuit of conferences and for the friendly hospitality extended to those of us who directed the various meetings. May I also say, "Thank you," to the kind Father who carried me safely over a distance of about twenty-five hundred miles in a little less than eight days.—Mrs. Ross D. Murphy.

### CHRISTIAN WORKERS' TOPIC

#### The Christian and His Money

Sunday, December 13

##### I. God Is the Owner of All

Gen. 1: 1; John 1: 1-3; John 1: 10; Col. 1: 16, 17; Acts 17: 24, 25; Ps. 24: 1; Haggai 2: 8; Ps. 50: 10-12; James 1: 17; Acts 4: 32.

##### II. The Old Testament Idea

In the Old Testament times man was considered as God's tenant. He rented on the share plan. He gave God one-tenth of all he produced (Lev. 27: 30-32; Deut. 14: 22; Neh. 10: 35-38; Mal. 3: 8-10).

##### III. The New Testament Idea

In the New Testament man is considered as a steward. That is a slave in the highest sense. He works for God, the Owner. In Christ he is a free man and must be intelligent, resourceful, alert, painstaking, dependable, faithful. He himself and all that he handles belongs to the Master. Self-interest and self-seeking must be left behind. God, the Owner, turns his property over to man to be managed and controlled by him. A Christian can not free himself from obligation by paying a part with the feeling that all the rest is his own. He can purchase for his own needs, but these purchases must make him more efficient to do the work of God (Matt. 25: 14-30; Luke 19: 11-27; Luke 16: 1-9; Luke 12: 42-48; Matt. 18: 23-35; Matt. 19: 16-22; Matt. 20: 1-16; Matt. 21: 28-32; Matt. 21: 33-41).

##### IV. The Pagan Accumulates for Himself

He considers himself as the owner of all that he possesses. It is for his enjoyment alone (Luke 12: 16-21; Luke 16: 19-31).

##### V. The Christian Gives as He Is Able

Luke 21: 1-4; Luke 19: 8, 9; John 3: 17; Titus 1: 7; Luke 6: 38.

### YOUNG PEOPLE

#### Aids to Worship

##### 4. Imagination

Too many worship services are merely planned because there is supposed to be such a part in the meeting. The planners go no further than that. And the service itself does no more—and often less—for the participants. Worship ought to stir people out of the routine rather than sink them deeper into it.

For that reason we employ the arts in worship. The value of a painting or a poem is not nearly so much in what we see as in what is suggested. The worth of a symphony orchestra is not in the many different instruments but in what all of them playing together cause us to feel. A scripture is read in worship not alone for the lesson it teaches but because of what it stimulates within our minds.

Worship should inspire. One who worships should be religiously thrilled. Life with youth becomes bare enough. It is complex, baffling. Worship should help to make clear the best things of life and should awaken a sense of both the desirability of pursuing the noblest ends and being able to achieve them. Those who plan worship programs must keep those things in mind. If they do not, those who should worship will never realize them.—C. H. Shamberger.



## INTERMEDIATES

**Pictures on Intermediate Work**

A set of stereopticon pictures on intermediate work is now ready for use in district meetings or at the services of the local church. These pictures show something of the need in intermediate work, and then through pictures of actual activities, almost all of which are photographs of Brethren groups, show how some of these needs have been met by the church, and how they can be met in other places.

The lecture and slide showing will not take long, as the set consists of thirty-eight slides. It would be splendid for use at district gatherings of various sorts—parents' groups, district board meetings, young people's conferences, and others. The pictures of the various camps and other activities will be of interest to the intermediates themselves, though the lecture is addressed to their leaders.

This slide set is available for use in any of our churches, under the regular rules for the use of stereopticon lectures. No rental charge is made, but the user is expected to pay transportation charges both ways. If you would like to use this set of pictures, write to the General Boards, Church of the Brethren, 22 S. State St., Elgin, Ill., at least several weeks before the date preferred.

## CHILDREN'S WORK

**Christmas Music and Children**

Christmas without music is like a cake without sugar. Everybody misses it when it is absent for it is an important ingredient. Since children thoroughly enjoy singing, Christmas should be a time when there is ample opportunity for self-expression through singing in the children's departments of the church school.

Of course, if the children's departments do not meet separately, children's singing is absorbed in the singing of the congregation. The songs are usually selected by adults, such as the superintendent, the song leader, or the pastor, and seldom are children's wishes consulted. Children must "catch on" to the music and interpret the words as best they can. Fortunately, the Christmas carols with their narrative elements tell a story familiar to boys and girls, and they learn to sing them readily even if they do not understand such phrases as "Veiled in flesh the God-head see," "Beneath life's crushing road," or "Vainly we offer each ample oblation." It must be remembered that the majority of popular Christmas carols are expressions of adults, and are not understood by primary children. Selected verses however may be full of meaning even for young children, and appreciation for the carol grows with the growing years. Appreciation for these carols may grow with the use of pictures and stories related to the writing or use of the carols. Some church schools aim to add one new carol or song to the singing repertoire of children each year. The following suggestions may guide you in selecting the Christmas songs your children will sing.

**For Beginners:**

O Come and Let Us Worship (Refrain of *Adeste Fideles*).  
Little Baby in a Manger (Songs for the Pre-School Age).

**For Primaries:**

Silent Night.  
Away in a Manger.  
A Christmas Prayer (Primary Music and Worship).  
Why Do Bells for Christmas Ring? (Songs for Little People).

**For Juniors:**

O Little Town of Bethlehem.  
As With Gladness Men of Old.  
O Come, All Ye Faithful.  
Joy to the World.  
It Came Upon the Midnight Clear.  
There's a Song in the Air (New Hymnal for American Youth).

The First Noel (New Hymnal for American Youth).

(Songs not otherwise noted may be found in the Brethren Hymnal.)

There are many other lovely Christmas songs the music of which may be used for quieting effects or meditative worship. Music of other familiar carols and the following can be used in this way in the children's departments when there is no time to learn the words of these new songs.

Little Christmas Baby (Primary Music and Worship).

Baby Jesus, Fast Asleep (Primary Music and Worship).

Every Christmas Night (Primary Music and Worship).

Christmas Night—Polish Carol (Primary Music and Worship).

The Maker of the Sun and Moon (New Hymnal for American Youth).—Mary Grace Martin.

## WOMEN'S WORK

**Why Mission Study?**

The missionary force of today is divided into two companies—those who are interested in the study of missions and those who are not. Each year sees larger numbers joining the first group, yet there are too many who do not see the value of it. The two main objectives of mission study are: (1) to gain information; (2) to stir lives to action. The aim of all Christian education is the development of the individual for effective Christian service. While the state takes care of secular education, and it does much for the sake of efficiency, the responsibility for religious education falls upon the church. The obligation to make disciples of all nations can not be discharged without widespread and intelligent sympathy. To have a clear vision of present-day needs and opportunities, we need mission study to the extent that every member of the church be a student of the progress of Christ's kingdom throughout the world. May the spirit of mission study which is permeating the women's groups overflow upon the whole church.

During the four fall months programs were used based on our own denominational work. If you do not yet have these programs, order them as long as the supply lasts. They are only five cents apiece. The foreign theme this year is Africa and the book, **Congo Crosses**, is being studied by a large number of our women's groups. If you are not yet familiar with the crosses of the Congo women and children order the book for 50c and the program helps at 10c and let us all go forward unitedly in this Christian service.—Nora M. Rhodes.

**Lassa Station News Notes**

(Continued From Page 15)

unfortunate. As the carrier was sleeping in a hut with a number of other travelers, some one came in and snatched the mail bag from under his head and ran. It being a dark night the robber could not be traced, so next day the carrier came home.

A week or two later the district officer from Maiduguri wrote to us saying that part of our letters were found and



given to him to be mailed. However about six shillings (\$1.50) that was in the bag to pay customs had been taken, also some of the letters opened in the search for more money. The bag was not found; it is probably being used for a donkey bag by this time. If some of you have not heard from Lassa station lately perhaps this is the reason.

### Congo Crosses

For the six months from January until June, the study book entitled Congo Crosses is to be studied by the women of our church. This is a very interesting book and all adult study groups should find it most helpful. Sister Nora Rhodes has prepared a mimeographed booklet of six lessons based on this book. Every group will find it especially helpful for it weaves in our own Africa mission history. To make your study more helpful get the book, Congo Crosses, 50c; Program Outlines, 10c; and How to Use, 15c. Order from the General Mission Board, Elgin, Ill.

#### Program 1

CHAPTER 1. The Cross in the Sky.

WORSHIP THEME: Finding New Trails.

"We thank thee, Lord, thy trails of service lead,  
To blazoned heights, and down the slopes of need;  
They reach thy throne, encompass land and sea,  
And he who journeys in them, walks with thee."

HYMN: Lead on, O King Eternal.

SCRIPTURE: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me" (Isa. 6: 8). Livingstone said, "I will go at once to Africa." He returned to his home in Scotland for a farewell, and, as the family gathered for their last moments together, David took the Book and read the 121st Psalm. Read Psalm 121.

PRAYER: Pray that as we begin this new book our hearts may become more sympathetic for the unfortunate people of Africa who do not know of God's love. Pray that when we hear a call to any service, we will say, "I will go at once." May we be worthy to follow in the trails of the pioneers.

HYMN: Hark! The Voice of Jesus Calling.

POEM:

"Day by day the ship goes onward,  
And the Congo now is nigh.  
Hot and fierce the sun is glowing,  
While at night the cross is showing  
Brightly in the southern sky.

"When the mighty storm is raging,  
And the angry billows toss,  
Far above the stormy ocean  
With its restless, ceaseless motion,  
Calmly beams the Southern Cross.

"Long I stand and gaze upon it  
Gleaming o'er the darkened sea.  
Shining there in all its glory,  
To my heart it beats the story  
Of the One who died for me.

"He it is who draws me to him,  
Meets my need and sets me free,  
Now I hear his voice from heaven,  
"I for thee my life have given,  
Take thy cross and follow me."  
—By a young missionary on way to Africa.

CHAPTER OUTLINE: Since this chapter describes the beauty of the mountains, rivers, flowers and trees of Africa, pictures would be very helpful. Have the enlarged maps of Africa before the group. Locate the Belgian Congo, also Nigeria and Lagos where our missionaries land. Locate Cairo, Addis Ababa, Cape Town, Stanleyville and Livingstonia. Give a few facts concerning the author of the book as found in the foreward. The author's husband, Dr. E. R. Kellersberger, is considered the greatest authority on sleeping sickness in the Congo. He is also the head of a large leper colony. In all of the references use only the essentials.

1. The boat trip to Africa, pp. 23, 24, 27.

2. Geographical background, p. 28—middle 31. See notes at close of this chapter outline on Livingstone and Stanley and James E. K. Aggrey.

3. Discovery of the Congo and Congo Rapids, pp. 33, 34, 37, 38. Use map.

4. Congo, a country of contrasts, pp. 40-42. Many sounds. Many odors. Utility of nature.

5. Sauntering through the Congo, pp. 43-50. Point out some of the very beautiful descriptions in these passages. Through the forests. Over hills and plains. Through old and new Africa.

In both Program Outlines and How to Use, many suggestions concerning maps, posters, stories, readings, plays and methods of presenting the facts of the book are given. Be sure to order these helps. It is suggested that upon finishing the books, the slides or the reels of pictures of mission work of the Church of the Brethren in Nigeria be shown in your church.

May God add his blessing to the study of Congo Crosses. "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

## CORRESPONDENCE

### IMPRESSIONS OF THE PREACHING MISSION

I. THE PLAN. Had the Federal Council of Churches never done anything else, its existence and influence for a united Christendom would be justified by its planning and carrying through the nation-wide Preaching Mission—an evangelistic campaign undertaken not by a professional evangelist, but by a large group of trained and experienced men and women drawn from among busy pastors and seminary teachers in this and other countries and of different races—of the latter Dr. Koo of the colored race. Dr. E. Stanley Jones was called from India to help in the mission.

Twenty-eight large centers of population were chosen in which the mission is being executed. The extension work reaches other cities in the form of one- and two-day missions. Ultimately the Preaching Mission is to be carried to every local church by each local pastor in a week's special preaching mission. Here, in the local communities, the real and lasting fruits should be borne and the kingdom of heaven realized.

Each day's program consisted (in Kansas City, where the writer attended) of (1) sectional meetings—one for ministers and one for women; (2) luncheons where groups with common interests (as ministers, laymen, women) assembled to eat together and to hear a special speaker; (3) seminars of which there were six each afternoon (to study various phases of church activity); (4) a session for young



people at 4:30; (5) a mass meeting in the evening. This last drew crowds as high as 15,000.

II. THE DYNAMIC. In preparation for this Preaching Mission E. Stanley Jones spent several months in solitude in the Himalayas. There in deep heart searching and prayer a message was given to him for the American Christians. He wrote as the message came. The result is a book entitled "Living Victoriously." The manuscript was read to members of his Ashram in Sat Tal, India on his exit from the mountain solitude. The spiritual power of the message was there tested, for its reading resulted in the conversion of Hindus and in the deepening of the spiritual lives of professing Christians, among them—missionaries.

Of the heart searchings of the other missionaries in preparation for this mission we may never know, but glimpses of their daily experiences along the way were gotten. The group breakfasted together, discussed and prayed over the work of the previous day and in preparation for the ensuing day.

Each session was opened with appropriate devotional exercises. An attitude of expectancy was evident. Ministers and lay workers came with eager, waiting hearts.

III. THE MESSAGE. Probably for the first time in church history a balanced gospel was presented in its completeness and power. Through the centuries the evangelistic emphasis was individualistic, subjective, wholly personal. Men and women were called to a personal relation to Christ irrespective of environment. It is but a few decades ago that the social gospel began to be emphasized. For a time the emphasis swung heavily to this aspect of the message. This in itself proved ineffective, inadequate as had the purely individual gospel before it. This Preaching Mission is teaching that there is no conflict between the individual and the social gospel—they are the two essential aspects of the one gospel. Both are needed, for the new social order, the kingdom of heaven, is a part of Christ's message and must be made a part of today's evangel. In recent years, it was pointed out, the social implications of the gospel have been presented to converts after they had accepted Christ in the traditionally personal manner. It has come to them with a shock—too severe for many. This is not fair. Prospective converts should be given the gospel with its social implications as well as its personal appeal. It was asserted in one of the public addresses that it is time to quit talking about "saving souls"—Jesus never spoke of "saving souls"; he saved men and women. His gospel is for the whole personality in all its relationships. That means we must save the social order—the environment in which Christians must live. Social salvation is the natural sequence of individual salvation.

As to the church in relation to social problems, it was taught that the local church is a group in which Christ's vision of the kingdom of heaven is to be worked out and realized, as an example of what Christ wants the entire social order to be. It is a miniature kingdom of heaven—ministering to all in the community and serving the economic needs of men as well as the social and spiritual.

IV. THE RESULTS. These were immediate and visible as well as invisible. Literally hundreds responded to E. Stanley Jones' public appeals to make a personal acceptance of Christ and his program. Christ was fearlessly and confidently presented as the adequate solution of every personal and social problem. Youth in large numbers accepted the challenge and took Christ into their lives. Of

the deep inner responses in the hearts of pastors and others, the future life and influence of the churches will tell. I heard a Kansas City pastor say that the city had not been so stirred spiritually in the thirteen years of his ministry there.

E. H. Eby.

Summerfield, Kans.

### MEETING OF EASTERN SHORE CHURCHES

Deeper spiritual inspiration, greater Christian fellowship and a closer unity in co-operation marked the eighth annual conference of the Church of the Brethren on the Eastern Shore, which was held Nov. 1 at the Bethany church, Farmington, Del. A program of unifying church work was conceived, through the vision of some of the church leaders, knowing that this group of churches—Bethany in Delaware, and Denton, Ridgely, Green Hill and Peach Blossom (Easton and Fairview) in Maryland, representing two church districts, is isolated from the main group of churches, struggling along more or less alone. The first meeting was held in Denton in 1929. This step marked a new era in the shore churches.

Truly, in unity there is strength. Stronger local church programs have been established; programs by the Women's Work organization and young people have been exchanged. Ministers exchanged pulpits. A Mar-Dela B. Y. P. D. was organized and is functioning under good leadership, meeting several times a year. Those knowing the churches, their history and growth, realize what this means. And the work has only begun!

Following the theme for the whole brotherhood, the recent program centered on Christ in the Life of the Community. The morning program, with Eld. Walter Mahan of Rehobeth presiding, was divided into three parts: (1) Social Problems—(a) Constructive Contacts, discussed by Franklin A. Stayer of Ridgely; (b) Eliminating Destructive Factors, Eld. Harry H. Ziegler of Easton. (2) Recreational Problems—(a) Individual Initiative, Mary Hutchinson, Cordova; (b) Teamwork, Marie Pentz, Denton. (3) Christian Service Problems—(a) Standard of Neighborliness, J. W. Krabill, Denton; (b) Useful Citizenship, Eld. W. M. Wine, Woodside. Christ Changes Things was the subject of the address given by Sister Anna Hutchison, returned missionary from China. This was at the missionary program in the afternoon, when Mrs. Norman Seese presided.

Other features on the program were: special music by eight young men from Easton, a duet from Bethany, a reading by Mrs. Amos Crouse from Denton. An offering of \$32.54 was given for world-wide missions. A permanent date for this annual meeting was set for the last Sunday in September. The 1937 meeting will be held at Ridgely, Md.

Esther King Crouse.

Queen Anne, Md.

### A PIONEER PASSES ON

About thirty-five years ago a few Brethren families settled in the foothills, six miles north of Chewelah, Wash. Among the number were Bro. J. H. Metcalf and family, consisting of his wife, one son and four daughters. The Brethren soon organized a Sunday school, selecting Bro. Metcalf as their superintendent.

In a short time Bro. Sherman Clapper also settled there and he preached for them in the little schoolhouse near by. Bro. Metcalf was a pioneer settler in the densely ever-



green covered hills, but after years of labor many nice mountain homes have been established, and Bro. Metcalf's was among that number.

Bro. Metcalf and wife were among the charter members of the Mt. Hope church organized thirty years ago. He was elected deacon and was always active in Christian work. He attended more church services than any other member of the church.

He had rented his place and had his sale advertised, expecting to go to California for the winter. He was stricken quite suddenly and in a few days passed on. His age was seventy-eight years.

He will be missed in the community by many that held him in high esteem; but especially will he be missed by the church and his neighbors, who knew him as Uncle Jake.

His funeral was conducted by Sherman Clapper and the undersigned, his ministers in the Mt. Hope church for the past thirty years. His body was placed beside that of his wife in the Chewelah cemetery, Sister Metcalf having departed this life twenty-four years ago.

Chewelah, Wash.

John O. Streeter.

#### SISTER ALLIE MOHLER MURRAY

Autumn was the season most loved by mother. It was fitting that she should be called from our midst in autumn, to be with the Savior—and on the Sabbath day at eventide, for she was so very tired and longed for rest. There, at home with God, her Sabbath will not end.

Allie Mohler was born to John M. and Maryann Miller Mohler Aug. 30, 1867, at Covington, Ohio, the oldest daughter of a large family. She inherited the Pennsylvania Dutch qualities of her parents in good measure. When six years old she moved with her parents to Leeton, Mo., where she lived with the exception of a few years spent at McPherson College and in North Dakota. Feb. 20, 1902, she married Ezra Shank Murray; that same year she and her husband went to Chesaw, Wash., where they settled on a claim near the Canadian border and lived in real pioneer fashion.

In the spring of 1910 the family moved to Omak with the hope of securing better living conditions and advantages on the new Okanogan irrigation project, being among the early settlers there. Here she lived until her death on Oct. 11, 1936, following several years of failing health. The immediate cause of death was Bright's disease and double leakage of the heart. Five weeks previous she had fallen and sprained her hip.

Mother was baptized into the church June 27, 1883, in the Mineral Creek church, Mo. She was a faithful and earnest worker in the church from the time of her baptism until the end of life, having a deep missionary vision and zeal. In 1899 she had applied to the General Mission Board to go as a missionary; she was accepted but definite appointment was never made.

After coming west she helped to organize two Sunday schools, one at Kipling, Wash., the other at Omak, which finally dissolved with the organization of different churches in town. Her last contribution to the church was that of helping to get plans under way for a church owned cemetery. This plan did not work out definitely until she left us; she was the first to be laid to rest in this place secured by a gift from her husband.

She was a member of the W. C. T. U. and had been active in that work until failing health prevented. Active interest in all enterprises for the good of the community was characteristic. She loved to read all types of literature, but the Bible was always her most precious source of study and her guide in every relation of life.

Besides her husband, five children remain with four grandchildren, three brothers and three sisters. She will be greatly missed from our midst as a wise counselor and friend to all.

Omak, Wash.

Miriam E. Murray.

#### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Callis-Andes.**—By the undersigned, assisted by Eld. W. N. Zobler, in the Richmond Church of the Brethren, Oct. 15, 1936, Mr. Louis Allan Callis of Petersburg, Va., and Sister Lovenia Lenore Andes of Richmond, Va.—L. A. Bowman, Penhook, Va.

**Cornell-Murray.**—By the undersigned, Oct. 17, 1936, at the home of the bride's parents, Mr. and Mrs. Frank Morris, Ottumwa, Iowa, Harold Cornell and Helen Murray.—Charles Albin, Ottumwa, Iowa.

**Naff-Flora.**—By the undersigned, in the Church of the Brethren, Richmond, Va., Bro. George William Naff, Jr., and Sister Melva Gladys Flora, both of Richmond, Va.—L. A. Bowman, Penhook, Va.

**Ward-Whisler.**—On Nov. 15, 1936, by the undersigned, at the home of the bride's parents, Pittsboro, Ind., Bro. Henry Ward and Sister Nora Whisler.—Walter J. Heisey, Ladoga, Ind.

#### FALLEN ASLEEP

**Beeghley, Noah,** son of the late Daniel and Mary (Schrock) Beeghley, was born near Listie, Pa., Oct. 28, 1867, died of apoplexy at his home at Geiger, Pa., Oct. 25, 1936. He united with the Church of the Brethren early in life, and had been an active member of that denomination until his death. Bro. Beeghley was elected deacon in the Walnut Grove congregation in 1906. He lived in the vicinity of his birthplace until April 1, 1901, when he moved to Johnstown. He was united in marriage Dec. 25, 1907, to Fannie Eash. On April 1, 1915, the Beeghley family moved to Geiger, Pa., where the family resides at the present time. Two sisters and three brothers preceded him. He is survived by his widow, Fannie (Eash) Beeghley, two sons and three daughters, one brother and two sisters. Funeral services were held at the Geiger Church of the Brethren by H. Q. Rhoads. Interment was in the Richland cemetery near Scalp Level, Pa.—Robert Hottle, Somerset, Pa.

**Beeghly, Sarah Ann,** born Oct. 26, 1851, near Clayton, Ohio; she died Oct. 28, 1936, near Vandalia. She was the daughter of Emanuel and Elizabeth Flory. She married Abraham A. Beeghly Oct. 6, 1872, who preceded her in death, also three sons and two daughters. She is survived by two sons and five daughters, thirty-one grandchildren and thirty great-grandchildren. Her devotion to her Savior and her church, her kind disposition and readiness to help in time of need made many friends for her. Services by C. V. Coppock and J. W. Beeghly.—J. W. Beeghly, Dayton, Ohio.

**Broadwater, John Wm.,** son of Robert and Rebecca Broadwater, was born May 23, 1853, at Grantsville, Md. Although he had been in failing health for some time, his death Oct. 17, 1936, came as a shock to the family and community. At the age of three he came with his parents to Fillmore County, Minn., and had resided here his entire life. His marriage to Elizabeth Drury occurred Jan. 14, 1879. To this union nine children were born; one died in infancy and the oldest daughter in 1899. They spent a greater part of their married life on the farm in Bristol Township; in 1915 they moved to Preston and built a new home. In February, 1928, his wife died. Nov. 22, 1929, he married Mrs. Abbie Thomas, who survives with the seven children. He was a promoter of all that was for the good of the community and was a faithful member of the Church of the Brethren for forty-seven years. Funeral services at the home and at the Root River church.—Mark Burner, Preston, Minn.

**Huston.**—Sept. 23, 1936, the death messenger entered the home of Mr. Will and Mrs. Minnie Huston, calling the mother. One month and nine days later he called again for the father. Will Huston was born in Ohio in 1871. He came to Thomas in 1901, where he had lived since. He leaves two brothers and two children. Minnie (Thomas) Huston was born in Kansas in 1872, coming to Oklahoma with her husband where she too resided until her death. Besides the two children she leaves two brothers and two sisters. Funeral services for both were held in the Church of the Brethren by the undersigned, assisted by Rev. Burkhardt, pastor of the Christian church.—Albert Williams, Thomas, Okla.

**Knight, Mrs. Leeanna Alice,** was born March 14, 1866, and died Sept. 20, 1936. Besides her husband, J. Mitchell Knight, she leaves five sons, four daughters, five sisters, fifty-one grandchildren and thirteen great-grandchildren. She was a devoted member of the Church of the Brethren for fifty-six years. She was the daughter of Frank Jolliott who was the first person ever baptized by the Brethren in Greene County. Her life was one of devotion and love. She was active and faithful to the church's need as long as health permitted. She was a long time sufferer from heart trouble and other complications but through it all manifested a spirit of patience and hope to the end. She was anointed and often expressed a desire to go home. Funeral at the Evergreen church by Rev. Caves and Dr. Geo. P. Mayo. Burial in Evergreen cemetery.—Nellie Wampler, Geer, Va.

**Pratt, Sewell Sylvester,** son of Mr. and Mrs. Leonard B. Pratt, was born in Payette, Idaho, Nov. 12, 1905, and died Nov. 9, 1936, at the Lanesboro hospital, Minn. July 8, 1928, he married Miss Fern Vanderhoef of Burchnell, Iowa, and to them were born three children; one son died in infancy. Besides his wife and children, he is survived by his father and two sisters. His mother died Sept. 10, 1932. At an early age he united with the Church of the Brethren. Funeral services at the home and at the Root River church.—Mark Burner, Preston, Minn.

**Robertson, Mrs. Annie L.,** widow of Albert C. Robertson, was born Dec. 29, 1875, and died Nov. 10, 1936. She had been a member of the Church of the Brethren at Chimney Run since young womanhood, having been one of the first members in this congregation. She was a faithful and loyal Christian worker. She had been ill about one week, but death came instantly due to heart trouble. She leaves nine children and twenty grandchildren. Funeral services in the Chimney Run church by P. E. Ginger, assisted by E. A. Lambert. Burial in family cemetery.—Zella C. Kniceley, Warm Springs, Va.

**Walker, Sister Marion Grace,** 27 years old, wife of Roy Walker of



Somerset, died in the hospital, Nov. 1, 1936, following an operation. Her husband survives with three daughters, one son, father and mother, nine brothers and two sisters. Funeral services by the writer, her pastor, assisted by Rev. Wagner, Lutheran, in the Spiesville church. Interment in the church cemetery near by.—J. Lloyd Nedrow, Spiesville, Pa.

## CHURCH NEWS

### CALIFORNIA

**Glendale (First).**—The activities of our church have been many this fall. Among these are installation of officers and promotion day. The installation services were for all this year, even those who faithfully attend and encourage by their presence. Council meeting was held Oct. 15. Our love feast will be held Dec. 6 at 6 P. M. New song-books have been purchased from the Publishing House by the Ladies' Aid Society and individual subscription. The Ladies' Aid Society, of which Mrs. Emma Deeter is president, held their seventh anniversary Oct. 29. A review of the past work was given. Mrs. Florence Stutsman, the treasurer, gave a financial report. The total receipts as given were \$1,581.11. Sister Frantz then gave a talk entitled "The Forward Look." Brother and Sister Carl of Hermosa Beach were among the visitors. The mothers and daughters' and the fathers and sons' banquet was held jointly this year and J. Z. Gilbert showed pictures of Alaska. H. R. Taylor was chosen teacher for the young people at their last election. The C. E. has chosen E. R. Waas sponsor. Oct. 25 was Christian Endeavor day for California and was observed by the young people here. Our pastor, Bro. Harrison Frantz, has returned from a trip to the northern states in the interest of the Annual Conference. Bro. Frantz has been chosen vice president of the ministers' union of Glendale. Gladys Muir of La Verne gave some of her interesting sketches of the History of the Brethren of the Pacific Coast recently.—Mrs. Lulu Terford, Glendale, Calif.

**Long Beach** church held a homecoming day on Nov. 1 which was largely attended and enjoyed, not only by our resident members, but by many former members who participated. Brother and Sister Boaz of San Diego gave interesting talks in the forenoon. The basket dinner was followed by a well-planned program. Several letters from former members and pastors were read. Nov. 8 we received three new members by baptism into the church. Our pastor, Bro. Luckett, is at present holding a series of meetings in the Empire church. Our love feast will be held in December. The brotherhood at their November meeting pledged themselves to raise \$500 to be applied to the church debt before the first of the year.—Mrs. Frank Hoover, Long Beach, Calif., Nov. 14.

### DISTRICT OF COLUMBIA

**Washington City.**—During the month of August while our pastor was in Europe the pulpit appointments were filled by his brother, Warren D. Bowman, of Juniata College. Brother and Sister Bowman made many friends during their short stay among us. His helpful sermons and their pleasant visitations among us will always be remembered. During the summer months the subject for discussion at our midweek prayer meeting was "Personal Problems of Christians." Sept. 2 our adult choir rendered a fine program under the direction of Mrs. Iola Hollinger Bucher. Sept. 13 our pastor and wife were with us in our services after an absence of over two months. A fine attendance at these services greeted them as an expression of welcome. They reported an interesting and most profitable journey to Europe, during which time they attended the World's Sunday School Convention at Oslo, Norway. Sept. 15 the men of the church held their annual fellowship supper with the pastor as the principal speaker. Oct. 4 was rally day for our Sunday school at which time our guest speaker was C. C. Ellis, president of Juniata College. In the evening of the same day our pastor gave us a message on "Our Missions in Denmark." Oct. 11 we had the pleasure of having with us Brother and Sister C. D. Bonsack of Elgin, Ill. They have many friends in the Washington City church and their visit among us was a pleasure indeed. At the morning service Bro. Bonsack gave us one of his interesting messages. Oct. 18 four members were received by letter. Oct. 20 we held our semiannual council with Eld. J. H. Hollinger presiding. The following officers were re-elected for the ensuing year: Elder in charge, J. H. Hollinger; Sunday-school superintendent, W. O. Grapes; first and second assistant, C. E. Resser and S. C. Cabbage, respectively, and the writer, church correspondent. Oct. 25 our pastor gave an illustrated lecture on his trip abroad. Oct. 22 a social was held at the church. At the recent annual convention of the District of Columbia Sunday School Association Bro. C. E. Resser, one of our local ministers, was elected president of the association. All activities of our church are rallying in a splendid manner for the fall work and we are looking forward to a year of rich spiritual blessing.—Mrs. Jacob H. Hollinger, Washington, D. C., Nov. 14.

### IDAHO

**Fruitland** church has been the scene of many activities. The fall communion service was held in October. Bro. Harry Thomas and wife of La Verne, Calif., took up the pastoral work here Sept. 1. The work is progressing and renewed interest is being shown under their leadership. A successful father and sons' banquet was given. Bro. Schwalm of McPherson, Kans., was the principal speaker. Bro. Schwalm and Bro. Davis spent Nov. 1, 2, and 3 in the Fruitland community in the interest of McPherson college and gave a series of inspiring lectures.

The young people of the church will present "The Lost Church" at the Thanksgiving rally at Boise Valley. Bro. Thomas attended the National Preaching Mission held at Portland Nov. 5 to 8. He gained much inspiration and shared with the congregation some of the high points of the convention. Plans are being made for a Christmas program.—Lucille Schubert, Fruitland, Idaho, Nov. 17.

**Nampa.**—Under the direction of Bro. Clement Bontrager we held a peace seminar in our church Nov. 11 and 12. Bro. Schwalm, president of McPherson College, and Bro. Davis, field man for the college, gave very helpful addresses. Bro. Davis preached for us Sunday morning. Pastor Mark Schrock returned Sunday from the preachers' meeting at Portland where E. Stanley Jones was principal speaker. The Sunday evening classes by Pastor Schrock and the professors from College of Idaho are well attended and very helpful. McPherson College pictures were shown Monday night.—H. H. Keim, Nampa, Idaho, Nov. 14.

### INDIANA

**Anderson.**—The Berean class in our Sunday school had a well patronized supper last Friday evening. The proceeds were applied on the purchase price of new carpets. Bro. Carpenter held a successful revival at Summitville, closing with communion on Sunday evening. Two were received by baptism and two reclaimed. The board of trustees of the Aged Persons' Home was reorganized with Bro. J. S. Alldredge, president; Bro. I. R. Weaver, vice president; Bro. F. E. Hay, secretary-treasurer.—Callie Spearman, Anderson, Ind., Nov. 16.

**English River.**—The B. Y. P. D. sponsored a mother and a daughter banquet May 15 with ninety-nine present. As this was the first of its kind to be held in the community, it was considered a great success. The love feast was held May 23 with Bro. Geo. Sherck of the Florence church officiating. The church met in council June 5. At the annual harvest meeting July 26 Bro. E. C. Swihart of Elkhart gave us two very interesting sermons. The Vacation Bible School was held July 6-17. The enrollment and attendance were larger than last year. The annual revival meeting was Aug. 17-27 with Bro. Moyne Landis of Sidney, Ind., evangelist. One was baptized. Bro. Frank Kreider officiated at the fall love feast Oct. 24. Oct. 25 the church had a birthday surprise for Brethren Carl Yoder and Chas. Light and their families. The day marked their twenty-second year in ministerial work. Bro. Frank Kreider gave us the sermon in the morning and also in the afternoon. There were also special numbers in music and in readings in the afternoon. All enjoyed a potluck dinner at noon. Sunday evening, Nov. 1, a group from the Florence church gave us a home mission play. Nov. 8 Brother and Sister John Winger and family of North Manchester gave a musical program. The Munn brothers also sang four numbers at the close of the service.—Myrtle Smith, Howe, Ind., Nov. 16.

**Huntington** church has just closed a two and one-half weeks' meeting with Brother and Sister Oliver Austin, evangelists. We had good attendance and splendid interest. Bro. Austin delivered strong gospel sermons and he and his wife with our pastor, Bro. Howard H. Keim, Jr., made over 200 calls. Sister Austin also contributed to the meeting by her leadership in music. Her stories for the children each evening added interest and were helpful. As a result of the meeting twenty-six were added to the church by baptism and many were strengthened in their Christian faith.—Mrs. E. E. Hoon, Huntington, Ind., Nov. 14.

**Oseola.**—Our church just closed a two weeks' revival meeting which began Oct. 4 with Bro. Flora of South Bend as our evangelist. Bro. Flora gave us some wonderful sermons and we know much good seed has been sown. Sister Ruth Bowers was our song leader; her singing was much enjoyed. Oct. 24 we held our communion, followed by breakfast on Sunday morning. After Sunday school Bro. Weaver preached a sermon. Two gave their hearts to the Lord. Nov. 1 eight Sunday-school scholars were baptized.—Eva Pontius, Elkhart, Ind., Nov. 14.

**Pleasant Chapel.**—Our revival meetings conducted by Bro. J. D. Zigler of White Cottage, Ohio, from Oct. 22 to Nov. 1 were followed by communion services on Nov. 2. Three were added to the church by baptism. Bro. Zigler's sermons were a great inspiration to us all, challenging us to a greater work for the cause of Christ and his kingdom. Several weeks ago our Sunday-school secretary gave the yearly report; the average attendance was seventy-one and four of our number had perfect attendance. Six others missed but one Sunday during the year. Our young people hold their class meetings once each month and during the past year have had an average attendance of thirty-five to forty.—Mrs. Alvada Ober, Garrett, Ind., Nov. 16.

**Pleasant Hill** church just completed a two weeks' revival meeting which proved to be a splendid success. Bro. John Fidler of Brookville, Ohio, held the meeting; his sermons were very constructive. Six souls were brought to Christ including our missionary's daughter, Esther Jean Bosler. Baptismal services were at Blue Lake with Eld. Jesse Gump in charge. Communion services were held after the meeting on Sunday evening.—Mrs. Clifford Runion, Churubusco, Ind., Nov. 14.

**Summitville** church has just closed a successful revival held by our pastor, Bro. Carrie Carpenter of Anderson. Two young men were baptized and two reclaimed. We had a spiritual meeting, the membership has been built up and we believe much lasting good was done. Bro. Carpenter preached the Word with power and delivered strong spirit-filled messages. The meeting closed with a love feast on Sunday evening, Nov. 1. Bro. Carpenter has agreed to come to us the first and third Sundays of the month. Our Sunday school is increasing and we have a good young people's meeting on Sunday evening.—Mrs. Bertha McBride, Summitville, Ind., Nov. 16.



**Turkey Creek.**—On Sunday morning, Sept. 27, Bro. David Metzler of Nappanee conducted the installation services for the Sunday-school officers and teachers. The school is keeping up a good interest with Bro. Henry Pletcher as superintendent. Bro. Wm. Brubaker from New Paris preached our harvest meeting sermon in August. We held our communion services Sept. 10. On Sept. 6 Bro. Henry Wysong, who is now past eighty-four years, delivered the morning message. This was especially appreciated since he has not been able to preach for some time because of ill health. Since last spring death has taken seven of our members, all of them past seventy years except one. Nov. 29 we are expecting Bro. H. A. Claybaugh from the Pine Creek congregation to begin a two weeks' series of meetings. Sister Cora Stahly from Nappanee will direct the music. The church is having a new furnace installed.—Mrs. Leroy Fisher, Milford, Ind., Nov. 17.

## IOWA

**Cedar Rapids church** met for their first regular quarterly council meeting for the new church year Oct. 7, with more than fifty members present. Afterward we were shown stereopticon pictures of various church building plans, and Mr. Zalesky, an architect, talked to us about possible plans for a new house of worship for Cedar Rapids. Bro. Harvey Hostetler is now holding evangelistic meetings for us, which seem to be very inspiring.—Marion Glessner, Cedar Rapids, Iowa, Nov. 16.

## KANSAS

**Fredonia church** met in council Sept. 28 at which time our pastor, R. E. Loshbaugh, was elected delegate to district meeting. We elected a board of Christian education for the coming year. Bro. Will Sell was chosen superintendent, with Helen Sell, assistant. One new member has been added to our church by baptism. We are glad to have with us Bro. Waas, who has spent the summer in California with his son. The Ladies' Aid held their yearly election at which time Kathryn Loshbaugh was elected president. We meet every two weeks and piece and quilt. Each month we choose a friend to help, by giving them some useful gift. Nov. 15 we started a week of services with our pastor in charge. We are having some inspiring sermons and hope for a great revival. We will close the services Sunday with an all-day meeting.—Ruth Fiscus, Fredonia, Kans., Nov. 17.

**Mont Ida.**—Our love feast and communion service was held at the church Oct. 17 with Bro. Oscar Fike of Gridley officiating. We enjoyed having the district conference meet here Oct. 23-26. The conference theme was Christ in the Life of the Community. The delegates, at the business session, voted to reorganize our district boards. By this plan the work of the Mission Board, Board of Education, Ministerial Board will be in the hands of one board, this to be known hereafter as the Board of Administration. This will consist of officers and departmental directors. We feel that by this plan a closer touch with the local church will be maintained. It was an inspiration to hear outstanding leaders, also to listen to the young people tell of life in the summer camps. The play, *The Lost Church*, given by the Gravel Hill young people, was well rendered. Our next district conference will be held in the Independence church.—Mrs. May G. Shaefer, Garnett, Kans., Nov. 17.

**Rock Creek.**—Our revival meeting of almost three weeks closed Oct. 30 with Sister June Yearout of Boulder, Colo., evangelist. Two were received into the church by baptism. The attendance and interest during the revival were most gratifying. Sister Yearout's messages were inspirational and uplifting to all. A basket dinner was served at noon on Sunday, Oct. 25. Some from neighboring churches enjoyed the day with us. Mrs. Rose Heikes was re-elected Sunday-school superintendent for the coming year. Our pastor, Bro. Leroy Sell, who preaches at Rock Creek at 10 o'clock and at the Sabetha church at 11 o'clock, has been giving us some very helpful and practical sermons. Henry Bailey was our delegate to district meeting which met at the Morrill church. The Ladies' Aid is doing splendid work in various ways.—Mrs. Ethel Schmitt, Sabetha, Kans., Nov. 17.

## MISSOURI

**Mountain Grove congregation** closed a successful two weeks' meeting Oct. 20. We were ably assisted by Brother and Sister D. C. Gnagy of Warrensburg, Mo. Each evening Bro. Gnagy brought us inspiring sermons. Sister Gnagy conducted the song services which added much to the success of the meetings. Brother and Sister Gnagy did much personal work and as a result fourteen were received into the church by baptism. Sixty communed at the love feast which was held at the close of the meeting.—Mrs. Maurice E. Rhodes, Mountain Grove, Mo., Nov. 16.

## NORTH DAKOTA

**Ellison.**—The interest and attendance have been very good during the past months. Bro. John Deal who is eighty-two years old, Sister Ruth Glessner, our returned missionary from India, and Bro. John Wells of Trout Lake, Mich., brought helpful messages during the summer. The pastor, Bro. Ralph Petry, although living at Cando, has filled his appointments nearly every Sunday. Miss Esther Brown is our new Sunday-school superintendent, succeeding Mrs. Roy Santman who for ten years has held that position. The young people's class met each week during the summer and was directed in singing by Mrs. Reid. Nov. 15 an all-day harvest meeting was held. An offering was taken for district missions. Services will soon close for the winter.—Mrs. Ralph Petry, Cando, N. Dak., Nov. 17.

## OHIO

**Marion.**—At our revival meeting which closed Nov. 8, six were received into the church by baptism and three rededicated their lives. All who attended the meeting were helped by the inspiring messages which Bro. Wilbur Bantz gave us each evening. The meetings were well attended. Bro. Bantz had a special meeting for the young people each night, in which much interest was shown. We had our communion on Nov. 7 with Bretbren Cover and Bantz in charge. Brother and Sister Cover have gone to Boone Mill, Va., to hold a meeting; they will also attend the Roanoke regional conference. During their absence the church service will be in charge of different classes and the ministerial committee.—Grace Blessing, Marion, Ohio, Nov. 14.

**Springfield.**—Our average Sunday-school attendance for the first six weeks of this year shows a splendid increase. Bro. and Sister G. G. Canfield recently conducted our revival. Their work was very much appreciated by the congregation. Eleven were taken into the church. Our pastor, J. H. Good, spent two weeks at the Ross church near Spencerville, Ohio, in an evangelistic meeting. Bretbren W. H. Williamson and J. H. Riley conducted the regular services during the pastor's absence. Bro. Good delivered a forceful Armistice Day address on Sunday, Nov. 8. Repair work on the church and sidewalk has just been completed.—G. W. Young, Springfield, Ohio, Nov. 15.

## OREGON

**Newberg.**—The church met in council Sept. 24. Our elder, Bro. Ritter, was with us. We decided to have a love feast on Oct. 24. A number of visiting brethren were present. All enjoyed the feast which was spiritual and uplifting. Bro. J. D. Miller officiated.—Mary Crumrine, Newberg, Ore., Nov. 14.

## PENNSYLVANIA

**Chambersburg.**—The Sunday school had rally day Sept. 27 with 263 present. A special program was rendered, and officers and teachers for the coming year were installed. Classes and individuals brought their offerings for the building fund which amounted to over \$640. We are hoping to purchase a parsonage in the near future. Our congregation has recently acquired ownership and control of the Salem church and burying ground which was formerly a part of the Ridge congregation. This property is near town. The pastor and wife represented the congregation at district meeting. The pastor conducted a revival meeting Nov. 1-15 with good interest and attendance. The music was in charge of Brethren Blain Bear and Raymond Adams and Sister Hazel Angle. Prayer and music were emphasized in the meeting. As a direct result six were baptized on Sunday afternoon, Nov. 15, preceding the love feast in the evening. The meeting was the most largely attended of any since our pastorate here.—C. E. Grapes, Chambersburg, Pa., Nov. 17.

**Ligonier.**—Since our report nine have been received by baptism and three have been granted letters. Our Sunday school is doing well under the direction of Brethren J. Daniel Wolford and Roy Wolford. During the summer months a number of the near-by ministers came to preach for us. Bro. T. F. Henry of Roxbury, Pa., has been chosen elder for another year.—Mrs. W. E. Wolford, Ligonier, Pa., Nov. 16.

**Lititz.**—Evangelistic services conducted by Eld. H. K. Ober of Elizabethtown closed Nov. 1. These meetings proved a great blessing to the church. Three from the Sunday school accepted Jesus and were received into the church by baptism. Oct. 26 Elders M. R. Zigler, H. Stover Kulp and A. D. Helser held a conference here with the ministers of Eastern Pennsylvania. In the evening there was a general meeting which was very inspiring. Nov. 8 Bro. J. M. Moore, our pastor, gave a strong sermon on Peace. In the afternoon and evening we held our love feast with Eld. Henry L. Hess of Neffsville officiating. Nov. 15 the Men's Work held their annual father and son meeting. Bro. G. G. Minnick served as toastmaster and talks were given by Bro. Madison Deitrich, H. M. Reidenbaugh and Lowell Reidenbaugh. Music was furnished by a number of father and son groups. Nov. 29 will be the tenth anniversary of the dedication of our present church home. Special services will be held morning and evening. Our men's chorus sang at the state W. C. T. U. convention held at Lebanon Oct. 4. A local Brethren group also repeated the play, *What Shall It Profit?* to a most appreciative audience.—Florence B. Gibbel, Lititz, Pa., Nov. 17.

**Lower Cumberland (Mohler house).**—We met in council Sept. 30. Brethren H. L. Miller and Walter Cocklin were chosen delegates to district meeting; Bro. Harold Kettering and Sister Verna Miller, alternates. The following church officers were elected: Elder, J. E. Trimmer; Sister Sara Mohler, secretary; Bro. Chas. Ditmer, treasurer; the undersigned, Messenger agent and church correspondent. Three deacons were installed: Brethren Frank Brinton, Chas. Ditmer, Ervin Holtry. Bro. Harold Kettering was elected to the ministry.—Mrs. Ethel Snyder, Mechanicsburg, Pa., Nov. 17.

**Quakertown.**—Our church observed Sunday-school rally and homecoming day Oct. 11. At the close of the program our newly elected pastor, Bro. Herbert Miller, was presented with a basket of flowers and was welcomed into our congregation. In the evening following the B. Y. P. D. we began a series of evangelistic meetings with a visiting minister in charge each night of the week. Following are the pastors who served: Brethren Herbert Miller, H. S. Replogle, Norman Frederick, Roland Pierce, Geo. Landis, Clarence Holsopple, Ralph Jones. We closed the meetings the following Sunday evening with the communion service which was very well attended. Our pastor and elder, H. S. Replogle, officiated at the communion. Our pastor, Bro.



Miller, has been giving brief illustrated talks to the children between Sunday school and church services. These talks have created a great interest among the children. We have found Bro. Miller to be an efficient and enthusiastic worker and leader. During the short time he has been with us, he has made a number of visits among the members. Nov. 4 an interesting missionary program was presented by the Willing Workers class, which included a play, Standing By, followed by an address by Bro. Quincy Holsoapple, former missionary to India.—Mrs. Raymond Bleam, Coopersburg, Pa., Nov. 14.

Springville church held their love feast Oct. 17 and 18 at Mohler house, with Bro. Godfrey from York, officiating. We expect to open a series of revival meetings Nov. 30 at the Denver house with Bro. Walter Hartman from Annville, evangelist. We expect to hold a Bible institute in the near future.—Mrs. Aham G. Zug, Lincoln, Pa., Nov. 17.

West Conestoga.—Sept. 13 Bro. David Snader preached at Middle Creek. Bro. Nathan Eshleman assisted in the service. Bro. Harvey Eberly was with us in the morning service Sept. 20. Since our last report one has been baptized. Bro. Harry Yoder talked to the Sunday school and Bro. Roy Forney preached a missionary sermon at Middle Creek Oct. 11. Bro. Henry Hess preached an examination sermon preceding our love feast. We held our love feast at Middle Creek Oct. 28 and 29. Visiting ministers were Brethren Michael Kurtz, H. K. Oher, Jas. Moore, John Myer, Herbert Wolgemuth, Harry Fahnestock, Henry Ziegler. Bro. Michael Kurtz officiated. Sunday evening, Nov. 7, our young people rendered a program at Middle Creek on Peace. The speakers were Donald Royer, Edw. Landes, Elwood Lentz of Eliza-

bethtown College. We expect to hold a Bible institute at Middle Creek Dec. 12 and 13.—Amanda Weaver, Lititz, Pa., Nov. 14.

Williamsburg church just closed a successful revival meeting conducted by Bro. J. A. Robinson from Johnstown, Pa. He preached strong gospel sermons and with our pastor, Bro. Beery, visited in many of our homes. As a result of the meetings seventeen accepted Christ and were baptized. Oct. 5 our church met in business meeting at which time church officers were elected for the coming year. Bro. Beery was re-elected elder. Oct. 25 Sister Madeline Taylor from Alum Bank gave an interesting talk to the young people. Nov. 1 we held our communion services with a good attendance and with Bro. Beery officiating. On Sunday morning, Nov. 8, four members of the Juniata College Volunteer Band gave an interesting program in our church. In the evening the juniors gave a program.—Mrs. Sarah Shelly, Williamsburg, Pa., Nov. 12.

## VIRGINIA

Boone Chapel.—Since our last report the work at this place has been moving along nicely. Our Sunday-school attendance through the summer months was unusually good. Our revival in July was conducted by the pastor, assisted by Bro. Frank Layman. Five were received into the church by baptism. On July 21 our church met in council. The main topic discussed was the matter of a pastor for another year. It was with much reluctance and many regrets that we accepted Bro. Flora's resignation, but he received the call to another field and felt it was best for all concerned that he make the change. However, we have

# Take Thought for Your Home . . .

It does make a difference what comes into your home . . . what food, what radio programs, what pictures, what papers and magazines. What mother would set poisoned food before her little ones? What father would let evil come upon his children?

Certainly no sane father or mother would knowingly let such things happen. Yet, something like this does happen in the best of homes today! How often the printed lie slips through the closely guarded door! How often the brightly colored advertising page calls our children to the ways that lead down to death.

Parents, a good paper belongs in every good home. The Messenger, your church paper, is such a publication. It is set for the defense of the Christian home. You can have it for the utterly trifling weekly cost of less than a spool of thread, or big red apple.



## KEEP THE GOSPEL MESSENGER COMING!

IT IS A GOOD PAPER FOR GOOD HOMES

The Brethren Publishing House, Elgin, Illinois—

Please find enclosed \$..... for a year's subscription to The Gospel Messenger. I understand that by adding but 75c, I can have a copy of The Gospel of Jesus, by Dr. D. W. Kurtz.

Name ..... Street or R. F. D. ....

City ..... State .....

☐ If interested in details about our special club rate on the Messenger where at least 75% of the resident Brethren families subscribe, please check here. Address: Brethren Publishing House, 16-24 S. State St., Elgin, Ill.



been most fortunate in securing Bro. L. A. Bowman as our pastor. On Sept. 6 Bro. Frank Layman conducted installation services and Brother and Sister Bowman officially took charge of the work. On Oct. 4 we reorganized the Sunday school. Most of the officers and teachers remain as last year. Sneed and Allen Adams served as delegates to district meeting. At a called meeting Bro. Naff was unanimously re-elected elder for another year. We held our love feast Oct. 17, with a good attendance. We were glad to have our elder and wife with us at this meeting and Bro. Naff on Sunday morning brought us one of his characteristically inspiring and encouraging messages.—Mrs. Ada C. Adams, Callands, Va., Nov. 7.

**Chimney Run.**—Our series of meetings began Oct. 3 and continued for two weeks with Bro. N. J. Miller of Nokesville, Va., evangelist. His messages were based upon the sound doctrine of God's word. We feel our church has been greatly built up in Christian faith. Each evening Bro. Miller entertained the children with Bible stories, teaching them the books of the Bible and singing those of the New Testament. Two were added to the church by baptism and others await the rite. Our love feast was held on Oct. 17. We have completed the painting of our church which was badly needed.—Zella C. Kniceley, Warm Springs, Va., Nov. 16.

**Flat Rock church** met in council Nov. 7 with Eld. M. L. Huffman presiding. Vacancies on boards and committees were filled. The various officers, boards and trustees made their annual report. The local mission board in charge of the general and district budget reported our quotas almost raised. During the year one was baptized, two received by letter, three letters granted, four lost by death and three withdrew from the church, leaving the present membership 273. Bro. Wilbur Miller was elected superintendent of the Flat Rock Sunday school and Sister Julia Myers, primary superintendent. Bro. Medford Shaver is the new president of B. Y. P. D. Our love feast was held Oct. 25 with Bro. M. L. Huffman officiating. We purchased individual communion cups for the Flat Rock house. One from Flat Rock attended the intermediate session at Camp Bethel. Aug. 16 Flat Rock school held its annual outing at Endless Caverns. Bro. J. S. Stephens held a revival at Stony church in October with one addition to the church.—Mrs. J. D. Wine, Forestville, Va., Nov. 16.

**Little River.**—On Oct. 11 Bro. E. A. Lambert of Cherry Grove, W. Va., began a series of meetings at Little River church, a mission of Elk Run congregation, preaching seventeen spirit-filled sermons. Seventeen were made willing to put on Christ in baptism and four were reclaimed. We believe this was one of the best meetings ever held here, due to the co-operation of other churches. The song service, conducted by James Fraser of Craigsville, Va., gave great inspiration. Three weeks prior to our meeting two were received by baptism, our local pastor, E. P. Carper, officiating. Oct. 30 we met in council. Visiting brethren—D. H. Smith, Wm. Varner, James Gordon, DeWitt Farrish—gave a very encouraging report. Oct. 31 we met for communion with Bro. J. M. Foster of Bridgewater, Va., officiating. He stayed over Sunday and preached twice for us which was greatly appreciated.—Birdie C. Carper, Fordwick, Va., Nov. 7.

**Mt. Horeb.**—We held our love feast on Oct. 17. Bro. J. S. Showalter, our elder, officiated. Nov. 1 we had our fourth annual homecoming day. Our theme was "Christ in the Life of the Community." Bro. H. H. Moyer of Reading, Pa., preached in the morning and afternoon using as his subject, "Christ in the Life of the Home" and "Christ in the Life of the Church." Bro. Moyer's messages were filled with power and truth and were well received. About 100 people from York County, Pa., representing the New Fairview, and York churches motored 250 miles to enjoy the services and bring messages in song to us. Eld. Michael Markey and Bro. J. L. Miller of the New Fairview church gave short messages. Special groups who sang included a men's quartet, a mixed quartet, and a ladies' chorus. These special numbers and the presence of the visiting members made the day a most delightful one. Eld. I. N. H. Beahm of Nokesville, Va., spoke on the history of the Mt. Horeb church and its place in our community. Sister Florida Etter Green, the only charter member living, came from Middletown, Ind., and read a beautiful history of our church and the workers here long ago. She also sang "The Beautiful Virginia Hills." Other ministers present were Brethren E. E. Joyce, J. W. Via, J. S. Cobb and W. C. Sweitzer, our pastor.—Edna Elgin, Columbus, Va., Nov. 6.

**Newport.**—Sunday night, Aug. 30, Bro. Luther Miller of near Harrisonburg began a series of evangelistic services. He preached seventeen inspiring sermons. Thirteen were added to the church. We feel that the church has been spiritually benefited by his untiring efforts in presenting Bible truths. On the fourth Sunday morning Bro. H. C. Early preached an inspiring sermon on The Lord's Prayer. Oct. 19 Bro. Ernest Wampler, missionary from China, gave us an interesting lecture with slides. Oct. 25 Bro. C. E. Long preached for us; we are always glad to have him in our midst. These brethren have strengthened the church spiritually. On Friday night, Oct. 30, we met in council. Bro. Ivan Wilson was elected Sunday-school superintendent for 1937. On Nov. 7 the love feast was held with nearly 100 present, the largest attendance we have ever had. We have the promise of a music class in the near future.—Mrs. Anna Frazier, Shenandoah, Va., Nov. 14.

**Oakton church** enjoyed a very spiritual love feast on Sunday evening, Oct. 4, with our pastor, Bro. Flory, officiating. We enjoyed a most successful revival meeting conducted by Bro. Edgar Rothrock of Pomona, Calif. He came into our midst Oct. 18 and labored earnestly with us for two weeks. As a result of the meetings eight were received into the church by baptism and the membership was greatly strengthened and revived. Bro. Rothrock with Bro. Flory visited in

100 homes during these two weeks. Our church chorister, Bro. Ira Miller, had charge of the music during the revival and we greatly appreciated his efforts in providing special music at each service. Nov. 3 we held our regular council and elected church officers for the coming year. Our pastor and a number of young people from our church are planning to attend the regional conference at Roanoke Nov. 11-13. The father and son banquet will be held Nov. 17.—Mrs. B. M. Flory, Vienna, Va., Nov. 9.

**Roanoke (First church).**—On Wednesday evening, July 29, the Men's Work presented a play entitled, "Wake Up Dad." Our pastor, Russell G. West, was dean of the young people's camp at Alexander Mack, Milford, Ind., from Aug. 2 to 14; Mrs. West and Miss Deane Rumburg were counselors. The young people at this camp had a wonderful experience and some of the inspiration they received was passed on to the young people of our church through the splendid reports received. On Aug. 9 we had two outstanding services, Bro. O. S. Garber brought our morning message, and in the evening the Bethany male quartet rendered an hour program of sacred music. Prof. Nelson T. Huffman of Bridgewater was in Roanoke from Aug. 3 to 16 and gave special music training. He not only gave private voice lessons, but formed a choir, which rendered a special sacred concert in our church at the 8:00 o'clock service on Aug. 16 as a wonderful climax to the two weeks of training. The first of September our pastor selected one hundred people, to work in groups of two, to aid him during the next three months. With the help of this group, and Miss Maude Cundiff who is now serving as his full-time secretary, much is being accomplished—the whole record system of the church is being revised and brought up to date and a very intensive program of consecration and evangelism is being sponsored. The Women's Work organization had a pot luck supper on Sept. 17. Each department in the Sunday school put on an active campaign to get everyone connected with the Sunday school present on Sept. 20, and in that way made it a real rally day. In an effort to keep all those who were present on rally day and also to bring others into the Sunday school, we are having a three months' attendance contest which started Oct. 1. This contest is between the three divisions of the Sunday school—children youth and adults—for attendance and enrollment, and is in the form of an aeroplane race on a three months' journey. Our church met in council on Sept. 28. On Oct. 3 Mrs. Russell G. West organized a chorus for girls from 12 to 17 years of age. Miss Dorothy Miller of Bridgewater, teacher of music in the Vinton schools, will work with Mrs. West in training and directing this chorus. Effective the first of October, there were quite a few changes in the organization of our adult Sunday-school classes, in the forming of a young married people's class and the reorganization of several other classes. A marvelous spirit of co-operation has been shown in this change, proving beyond a doubt that each member's first loyalty is to his church. Bro. E. S. Coffman conducted a series of evangelistic services in our church from October 4 to 18. Ten came into the church during the revival. We feel that our church received a great spiritual blessing from these services. The Women's Work had a very interesting meeting on Oct. 22. Our love feast was held on Nov. 1 when 276 communed.—Mrs. Lillian Martin, Nov. 6.

**Troutville church** elected Sunday-school officers on Sept. 20. Bro. Bennett Firestone was chosen superintendent. Attendance at both Sunday school and preaching is increasing somewhat. The annual church visit was paid to all the members about Oct. 1. Our homecoming on Oct. 18 was most enjoyable. Many friends and relatives came back to their home church to worship. This added much to the inspiration of the day. Bro. Coffman has just completed two weeks of evangelistic services, the first week at Troutville, continuing his messages at Trinity the second. Interest was fine throughout the meeting. As visible results thirty confessed Christ. Nov. 2 Bro. C. O. Showalter of Keyser, W. Va., gave an illustrated lecture on A New Approach to Alcohol Education.—Edna H. Rader, Troutville, Va., Nov. 7.

**Valley.**—The Aid Society under the leadership of Sister Annie Miller pays \$25 as their quota to Women's Work of the brotherhood. At home they help with repairs around the church, donate comforters and money to the needy, flowers and fruit to sick and shut-ins. Bro. Walter Flory is leader of the young people with Bro. F. H. May as adult adviser. They support the regional project to the amount of \$10. They have two programs each month at the home church and one in the lower part of the congregation where we do not have regular services. They also gave a program in exchange from Midland. Bro. May served as delegate to Annual Conference. Bro. John T. Glick of Bridgewater, Va., began a series of meetings Aug. 29, continuing two weeks. He did much personal work; eleven were baptized. Brethren D. B. Showalter and N. E. Garber served as delegates to district meeting. Brethren N. E. Garber and Ira Runion are Sunday-school superintendents. Four letters have been received at regular preaching services recently and eight at our November council. We meet on Tuesday night of each week in the homes for Bible study.—Vernie F. Diehl, Nokesville, Va., Nov. 14.

## WEST VIRGINIA

**Keyser.**—Since our last report in May, the Keyser church has had many happy experiences in the Master's service. Eight of our young people went to Camp Bethel, and four went to Camp Egdon during the summer. Our men, still looking for work that ought to be done, got busy and painted the church and the garage at the parsonage, the Women's Work buying the paint. Our fall council came on Sept. 24, with Eld. C. O. Showalter in charge. We had a fine report from both the Ladies' Aid and the Sunshine Club. Words of appreciation were expressed for the fine work of our good women. We had a good



report also from the Sunday-school treasurer, Mr. James Rotruck. Bro. Albert Burgess was licensed to preach. Bro. Charles Bobo was elected Sunday-school superintendent for 1936-37, with Mr. Harry Ludwick, assistant. Following the pastor's quarterly report, Bro. Bobo made a fine talk of appreciation for what our pastor has done for the Keyser church; sacrificing and working in ways that many pastors do not. A vote of appreciation by the congregation was given Bro. Showalter for his splendid work. It was further voted that our pastor hold our revival again this year. Our pastor agreed to give his service for the meeting if the church would take offerings and finish paying the parsonage debt. The revival began on Oct. 11, and when the two weeks were over five came to us by letter and five for baptism; and the parsonage debt of \$469 was all paid. The following Sunday night at a special service, our church treasurer, Mr. J. W. Ebert, burned the parsonage note. Following the burning of the old note, five were baptized into church fellowship and the Master's service.—Otis W. Johnson, Keyser, W. Va., Nov. 21.

**Maple Springs.**—We have organized our Sunday school for the year which began Oct. 1. On Oct. 2 and 3 the district meeting convened in our church. Eld. D. B. Spaid was chosen delegate to the Annual Meeting for 1937. The B. Y. P. D. has also organized for the coming year. This year we are planning for preaching services once each month in connection with our B. Y. P. D. Nov. 4 the church enjoyed the rare privilege of having Bro. Funderburg of Elgin and Brethren H. Stover Kulp and A. D. Helser, returned missionaries from Africa, with us for an afternoon and evening service. We feel that the church gained valuable help from these two meetings. The church is planning to have several delegates to represent us at the regional conference in Roanoke, Va.—Flora Harsh, Eglen, W. Va., Nov. 11.

**Morgantown.**—The church was reorganized and officers elected for the year beginning Oct. 1. Bro. Hamstead was re-elected elder and pastor; church treasurer, M. W. Reed; clerk, Robert Sterner; Messenger agent, Allie Fike; correspondent, the writer; Sunday-school superintendent, S. F. Guthrie. Because no evangelist was available, it was decided to have the series of meetings before Easter, to close with a love feast. Bro. Hamstead is conducting a series of meetings at Auburn, W. Va. Rev. C. Fox has been filling the pulpit here. Sister Olive Widdowson, a missionary, gave an illustrated lecture on India, which was both interesting and instructive. This congregation has united with the First District of West Virginia. This change was effected by our delegates at the district meeting of Western Pennsylvania. The church gave a program Sunday night at Bakers Ridge, a community mission point. Bro. Hamstead preaches there once each month. Bro. Henry Fike and family have moved here from Delaware. The choir will meet for practice each Tuesday evening. Preparations are being made for a Christmas program to be given by the Sunday school. An offering of \$9 was given to Sister Widdowson.—Mrs. Samuel Hayes, Morgantown, W. Va., Nov. 11.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

## Second Printing Necessary

So popular is President Winger's *The Lost Sister Among the Miamis* that a new edition was necessary. There's a reason. *Frances Slocum's* life from the day when a mere child she was carried away by the Indians until her death is a most thrilling story. The author not only knows that story, but has told it most charmingly. At this Christmas season the entire family will enjoy reading it. You get not only the story of Frances but ever so much concerning Indian life. The pages of pictures make the book a veritable movie. In this book the Indian and the early white settlers—their friendships and hostilities—appear at their best and their worst. Those who know President Winger's forceful style will want this his latest book. Price, \$1.00.

*The Lost Sister Among the Miamis* will prove a timely Christmas gift.

Brethren Publishing House, Elgin, Ill.

FOR SALE: An improved 40 acres, 1½ mile from town, and also some choice 80, 100 up to 160 acres. Some real city property worth the money.

John Isenbarger & Co., North Manchester, Ind.

## Two Choice Christmas Books

Of the many Christmas storybooks, here are two that are outstanding—

*The Littlest Orphan and Other Christmas Stories*, by Margaret E. Sangster, \$1.50.

## Standard Bible Story Readers

By Lillie A. Faris

An excellent series of books, full-page colored pictures, large print.

Book One, 128 pages, 80c.

Book Two, 144 pages, 90c.

Book Three, 160 pages, 90c.

Book Four, 176 pages, 95c.

Book Five, 192 pages, \$1.00.

Book Six, 208 pages, \$1.00.

## Why the Chimes Rang, and Other Stories

In this book you have not only that unforgettable story, *Why the Chimes Rang*, but ten others each a jewel. Illustrated in black and in full-page colored pictures. A book you'll be proud to own—a book your friend will treasure this Christmas season. This beautiful volume with its matchless stories may now be had for \$1.50.

## They Want It for the Blind

And now they expect to have *When Christmas Came to the World in the Braille system* so that at this Christmas season the blind may read that most beautiful story as told by J. W. Wayland. When a book is printed in Braille it must have a strong appeal. You are not blind but can read ordinary print so you can have this story, bound in artistic paper for only 25 cents. Read it and Christmas will mean more than ever.

Brethren Publishing House, Elgin, Ill.



**DOLLAR  
BOOKS**

# Books for Your Pastor

## Timely for the CHRISTMAS Season

DOLLAR  
BOOKS

## A Few Dollars Will Go Far Towards Helping to Solve "What Shall I Give My Pastor for Christmas?"

The Son of God, by Albert Payson Terhune  
The Modern Parent, by Garry Cleveland Myers  
The Life of D. L. Miller, by Bess Bates  
The Business of Being a Mother, by Maud Wilde  
The Gospel of Luke, by Charles Erdman  
The World's Best Poems  
How I Know God Answers Prayer,  
by Rosalind Goforth  
The Bible Story, by William Canton  
Life of Christ, by Giovanni Papini  
Church Finance, by William H. Leach  
The Parables of Jesus, by George A. Butterick  
Paul of Tarsus, by T. R. Glover  
Jesus or Christianity, by Kirby Page  
A Guide to Preachers, by A. E. Garvie  
Personal Power, by William L. Stidger  
Constructive Citizenship, by L. P. Jacks  
Fast Hold on Faith, by Henry Howard  
The Mind of the Master, by Ian Maclaren  
Cyclopedia of Evangelism, by Charles L. Godell  
The Wicket Gate, by G. A. Studdert Kennedy  
Not Slothful in Business, by Herbert A. Bosch  
The Parallel New Testament, by James Moffatt  
The Public Worship of God, by J. R. P. Sclater  
New Tabernacle Sermons, by T. DeWitt Talmage  
The Cross in Christian Experience, by W. M. Clow  
The World's Best Humorous Anecdotes,  
by J. G. Lawson  
Putting the Church on a Full-Time Basis,  
by A. W. Beaven  
My Message to Sunday-school Workers,  
by Marion Lorraine  
Leaves From the Notebook of a Tamed Cynic,  
by Reinold Niebhur  
Greatest Thoughts About Jesus Christ,  
by J. Gilchrist Lawson  
Illustrative Incidents for Public Speakers,  
Poems of Pep and Point for Public Speaking,  
by Will H. Brown  
Funeral Sermons and Outline Addresses,  
by William E. Ketcham  
Many Mansions (Sermons on Immortality)  
by John MacNeill  
The Making of the Christian Mind,  
by Gaius Glenn Atkins  
Apostolic Optimism,  
The Preacher—His Life and Work, by J. H. Jowett  
The Pastor His Own Evangelist,  
The Twelve, by Charles R. Brown  
Preaching in the New Era,  
edited by Elmore McNeill McKee  
The Road to Faith, by Winifred Kirkland  
Kagawa, by William Axling  
Mothers and Their Sons, edited by J. Harold Gwynne  
The Impatience of a Parson, by H. R. L. Shepard  
Great Themes of the Christian Faith,  
arranged by Charles W. Ferguson

The Changing Family, by George W. Fiske  
 The Inevitable Christ,  
 The Lord of Life and Death, by J. D. Jones  
 Christ and Human Suffering,  
 The Christ of the Indian Road, by E. Stanley Jones  
 Our Bible—What's In It? by Arthur W. Kelly  
 Bible Cross-Word Puzzle Book, by S. K. Davis  
 My Life and Story of the Gospel Hymns,  
 by Ira D. Sankey  
 With Mercy and With Judgment,  
 by Alexander Whyte  
 Lord, Teach Us to Pray,  
 Men Whom Jesus Made,  
 Bible Types of Modern Women, First Series,  
 by W. Mackintosh Mackay  
 The Training of the Twelve,  
 The Miraculous Element in the Gospels,  
 The Humiliation of Christ, by Alexander B. Bruce  
 Follow Thou Me,  
 A Quest for Souls, by George W. Truett  
 The Ten Commandments,  
 What to Preach, by Henry Sloane Coffin  
 Representative Men of the Bible, Vol. I,  
 Representative Men of the Bible, Vol. II,  
 Representative Men of the Bible, Vol. III,  
 by George Matheson  
 Know Your Bible,  
 Bible Sayings,  
 Go Till You Guess, by Amos R. Wells  
 Ever Open Door,  
 Gateways of the Stars,  
 Highways to the Heart, by G. H. Morrison  
 Men That Count,  
 Sermons on Biblical Characters,  
 More Sermons on Biblical Characters,  
 Sermons on Old and New Testament Characters,  
 by Clovis G. Chappell  
 100 Prayer Meeting Talks and Plans,  
 100 Revival Sermons and Outlines,  
 100 Great Texts and Their Treatment,  
 1,000 Thoughts for Funeral Occasions,  
 by Frederick Barton  
 1,000 Evangelistic Illustrations,  
 300 Evangelist Sermon Outlines,  
 Cyclopedia of Sermon Outlines,  
 1,001 Illustrations for Pulpits and Platforms,  
 by Aquilla Webb  
 Contrary Winds,  
 David, King of Israel,  
 Paul, the Missionary,  
 The Miracles of Our Savior,  
 Bible Biographies, by W. M. Taylor  
 The Evangelistic Encyclopedia,  
 100 Choice Sermons for Children,  
 300 Five Minute Sermons for Children,  
 100 Best Sermons for Special Days and Occasions,  
 Cyclopedia of Sermon Outlines for Special Days and  
 Occasions,  
 by G. B. F. Hallock

Use this sheet as your order blank. Make your own selection. Many of these books have been sold at a much higher price in the past. They cover a wide field which accounts in part for their popularity.

**Brethren Publishing House, Elgin, Illinois**

DOLLAR  
BOOKSDOLLAR  
BOOKS



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., December 12, 1936

No. 50

## In This Number



### EDITORIAL—

Daily Devotions (C. N. E.) .....	2
Great Women (E. F.) .....	3
The First Law of Life (E. F.) .....	3
Poetry and Modern Life (H. A. B.) .....	3
Sounds Almost Like Good Religion (E. F.) .....	4
Kingdom Gleanings .....	16, 17

### THE GENERAL FORUM—

Friend (Verse). By Alice N. Kulp .....	5
The Recovery of Sincerity. By Forest S. Eisenbise .....	5
Soup Making. By Roy Honeyman .....	6
The Church and the Drama. By W. H. Yoder .....	7
Facts and Fears. By Robert Henry Miller .....	8
The Drama. By Rebecca Foutz .....	8
The Point of Emphasis in Preaching. By D. D. Fleishman .....	10
A Question (Verse). By Pauline P. Rowland .....	10

### HOME AND FAMILY—

I Haven't Time (Verse). By Myra Brooks Welch .....	12
When Bob Gave God a Chance.—No. 4. By Eleanor R. Freese .....	12
The World's Most Famous Children.—No. 3. By Ralph G. Rarick .....	13
Girls Who Are Winners. By George W. Tuttle .....	15
Who Killed the Man? By Nettie C. Weybright .....	15

### OUR MISSION WORK—

The Christmas World Wide Mission Call. By Chas. D. Bonsack .....	18
What to Pray For. By Mary E. Stover .....	18
The More Urgent Needs in Our Mission Program .....	19
The Service Our Village Schools of India Are Rendering.—No. 2. By Anna M. Warstler .....	19
Junior Worship Program. By Elizabeth Weigle .....	20

### THE CHURCH AT WORK—

Mission Study for 1937; Christmas; Celebrating Christmas With Children of the Church School; Can You Remember? Men's Work in Virginia; Our Offering for World Wide Missions; Developing Healthy Christian Attitudes .....	21-23
---	-------



---



---

**DAILY DEVOTIONS**


---



---

BY CALVERT N. ELLIS

**Peter's Denial**

"Art thou also one of this man's disciples?  
Peter saith, I am not"

**Read John 18: 12-24**

Monday

Peter came to trial on the same night as his Lord. He appeared, however, not before proud Caiaphas but before a slave girl. No one was taking down his answers in shorthand, and the trial was over before he realized it. So come most of our real trials. Not on a set stage when we have time to prepare, not when we are with friends and careful of our conduct, but in an off moment, in a careless remark, a small business deal, in a sudden turn of circumstance. In such a moment where is our confidence? If it is in ourselves, we will deny our Lord as Peter did, but if we know our weakness and have found his strength no time will find us unprepared.

*O Lord, in our hour of weakness give us the penitence of Peter. Amen.*

**Evading Responsibility**

"Pilate therefore said unto them, Take him yourselves and judge him according to your law"

**Read John 18: 25-32**

Tuesday

The Roman trial of Jesus is a terrible story of a man trying to evade responsibility. If you compare the Gospels you will see the many ways Pilate used in his effort to escape. He wanted first to turn the prisoner back to the Jews, then he sent him to Herod, and finally tried to release him as the Pass-over prisoner. But in the end he condemned the Lord of Glory.

Have we ever considered the ways we use to escape responsibility? We act a lie, we blame someone else for things we have done, we claim that we are too busy—and in a multitude of ways try to escape the consequences. We, too, have condemned our Lord.

*O Lord, help us this day to be straightforward and honest. Amen.*

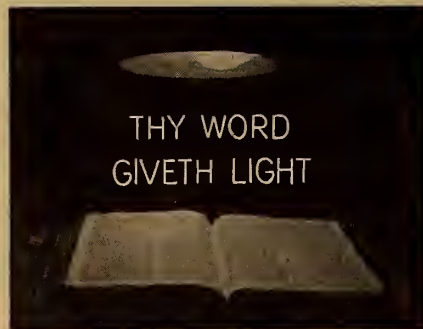
**What Is Truth?**

"Pilate saith unto him, What is truth?"

**Read John 18: 33-40**

Wednesday

Jesus spoke of truth and Pilate asked the question which troubled men's minds before and since. Little did Pilate realize that he was standing in the presence of the only real Truth this



world will ever know. All else is relative and changing; he alone is eternal and changeless. Opinions may differ and customs may change, but he remains. The Galilean minister seemed very frail beside the tremendous power of the Roman empire, but it has gone while the principles Christ proclaimed still rule in the hearts of men. In that long ago Jesus stood before Pilate, but one day we and Pilate will stand before him because he is truth.

*O spirit of truth, take of the things of God and reveal them unto us. Amen.*

**Calm in the Face of Danger**

"But Jesus gave him no answer"

**Read John 19: 1-16**

Thursday

Two things stand out in the trial of Jesus. The first is the illegality of it. The witnesses disagreed and no charge against Jesus was proven. The second is Jesus' great calm under severe punishment and death. Never did he answer back to his accusers, not once did he attempt to flee from their taunts and strokes. He who could have called a host of angels to deliver him, bared his back to his weapons. What do we who are his do in the face of misunderstanding and persecution? Do

---

**WEEKLY QUIET HOUR**


---

**The Advent**

**Weeks before Christmas** we are busy preparing food and gifts. Have we thought of a spiritual preparation for the celebration of his advent?

**We might read** from the prophet Isa. 9: 1-7; 11: 1-9; 40: 1-31.

**Prepare our hearts,** O God, that we may celebrate in spirit and in truth the coming of Jesus Christ, thy Son.

we use the weapons of this world? How far should a Christian bear and forbear without retaliating?

*O God, give us strength to be quiet in the face of danger and in the presence of our enemies. Amen.*

**The Finished Work**

"He said, It is finished"

**Read John 19: 17-30**

Friday

Here is the simple narrative of the crucifixion, the event that sealed our redemption. We may not understand all about it, but we know that in some way he died for us. He bore our sins and carried our sorrows. The cry, "It is finished" was not the mere gasp of a worn-out life; it was the deliberate utterance of God's appointed Revealer that now all had been done that could be done to make God known to men. The work of redemption was complete. Forgiveness and deliverance from sin were provided for. The way back to the heart of God was again open. We can never praise him sufficiently for his great sacrifice for us. He was true unto death, even the death of the cross. Do you realize it was for you he died and suffered?

*O Father, may we again this day see thy great love. Amen.*

**Unexpected Disciples**

"There came also Nicodemus . . . bringing a mixture of myrrh and aloes, about a hundred pounds"

**Read John 19: 31-42**

Saturday

From the gospel narrative we had no reason to expect that Nicodemus would be among those who risked their lives to bury Jesus. He had met Jesus only once, three years before, and at that time had shown no evidence of faith and understanding. But now out of the shadows he comes with spices for his Lord's burial and with his own hands laid Jesus in the garden tomb.

We do not know what a chance conversation may bring forth. We witness for our Lord but only eternity will reveal the results. To very few is it given to see the results of their testimony, but there are enough unexpected disciples to make us believe that there is more fruit than we are aware of.

*O Lord, give us faith to trust thee for the results. Amen.*



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., December 12, 1936

No. 50

## EDITORIAL

### Great Women

MANY readers of this paper remember Andrew Hutchison and heard him preach. One of his sermons was about "A Great Woman." His text was that verse in the Elisha stories in which this phrase occurs. Could you find it? I do not recall much of the sermon but the impression it left on me was one of increased respect for the strength of the sometimes denominated "weaker vessel."

This impression has been revived by a recent experience. A good woman of slender figure, almost frail, was all at once confronted with a great domestic tragedy. The shock of it was so sudden and so terrible that she collapsed completely. But she soon rallied. She began to think and to remember and to take stock of the divine resources at her command. And the way she is standing up under her grief, a grief so great that few are called upon to bear the like of it, is the marvel of her friends.

I am not going to be much impressed hereafter by talk of woman's weakness as against a man's superior strength. Of course a man *can* be just as strong if he understands where the strength is to be had. E. F.

### The First Law of Life

"THE adage that self-preservation is the first law of life was long ago revealed to be without foundation by innumerable doctors, nurses, firemen, policemen, life-guards, explorers, scientists, missionaries, prophets and martyrs."

And mothers! The instinct of self-preservation is powerful. There's no denying that. But it isn't the most powerful thing in human nature. It may be the first impulse to show itself, for it lies nearest the surface. But there's something deeper down, and because it is deeper down, it is more fundamental and more determinative of human destiny.

The possibility of regeneration itself rests on this.

For if there were nothing in the human soul capable of responding to the appeal of love, the Spirit of God could find no soil in which to plant the seed of the new life. The man must answer to the call of God. He can, and does, because an infinitely wise Creator made him that way.

The first law of life, first in the basic structure of personality, is not self-preservation but the preservation of values more precious than one's own life. Discovering and nurturing that first law of life is our job. It is the task of evangelization and education. It is the supreme business of the church.

This deeper first law of life is the basis of our faith in a brighter future. Because of it we can still believe in the coming of the kingdom of God. E. F.

### Poetry and Modern Life

SOME years ago Bro. William Beery listed the poets whose poems appeared in the MESSENGER from 1901 to 1925. It was found that approximately three hundred of our people had one or more poems in the MESSENGER for this twenty-five-year period. Large as is the list of those who had poems to appear, one must remember there are some who write who submit nothing, and a good many who write but fail to get their offerings printed. Perhaps these two classes would serve to double the number of poets amongst us. For certain it is, there are more known and potential poets among the Brethren than most of us have suspected.

Quite as interesting as the size of this group is the personnel of our poets. One glancing over the list would be surprised to see how many of the supposedly staid and unemotional types are also on occasion found amongst the poets! Indeed, it seems that under the stimulus of some unique or soul-stirring occasion almost any one is apt to turn poet. What we are coming to is that there seems to be a strain of the poetic in most people, a strain frequently brought to the light



by some trying or inspiring situation. And this is not to be wondered at when one stops to consider what poetry is.

Of course, poetry has been variously defined. But for the present purpose it may be described as the metrical expression of exalted thought usually induced by some strong surge of emotions. It is inclined to be rich in imagery and characterized by lucid insight; and yet this is not always true. In spring there is naturally an epidemic of poetizing; due to a seasonal stirring of emotions precipitated by the revival of life and beauty in the world about us. These emotions tend to run to expression in rhythmical language. But spring is just a convenient sample of the kind of experiences which eventuate in poetry.

Thus it will be seen that poetry has its place in life, even in the every day of modern life. It furnishes the sensitive person an appropriate and satisfying kind of reaction to the stimulating and even trying experiences of everyday life. It is manna also to many who are burdened with nascent thoughts they strain to utter. It is quite natural that the beautiful things of life should account for a large per cent of the flow of poetic offerings. But as has been pointed out, any profoundly moving experience can and often does lead to the production of great poetry. Many centuries ago a shepherd lad marveled at the wonder of the heavens above. We have his poetic reaction in the Eighth Psalm. At another time he lay dreaming about a great Shepherd, a Shepherd of men's souls, and so we have the Twenty-third Psalm.

What poetry was in David's life, it has been to the sensitive throughout all ages—and is still today. It is a natural and beautiful response to life, often as helpful to the groping soul as to the creative mind that gives it expression. Then why should not the teacher, the housewife, the worker in field and shop, the deeply stirred in every area of experience, strive to give beautiful expression to the moods that transcend the ordinary? Frankly this is a plea for the benefits of free enterprise for the poets. There are so many things of lesser value in this humdrum world to which men are obliged to apply themselves.

But while we argue for poets to enjoy themselves we would add a word of caution on behalf of the general public and editors in particular. Poets have a perfect right and should find relaxation in playing with poet's fire. But let the poet be absolutely sure he has something extra good before he insists that others listen, or even tries to get it printed. Of course this applies to all writing, but perhaps even more so to poetry, for the reason that it is so easy to be trite, artificial, even maudlin. So far as possible the MESSENGER seeks to keep the poetic flood under some control by insisting upon four tests—brevity, significance,

wholesomeness and regard for technique. In other words, the MESSENGER does not have space for long or tedious offerings. Acceptable verse must be brief, worth while, furnish encouragement for noble living, and be as beautifully and appropriately expressed as possible.

H. A. B.

### Sounds Almost Like Good Religion

VERY likely you have heard about the I. Q. that some people get, notably children, as the result of taking an intelligence test, but the experts are not satisfied with this and they are out now getting people's P. Q. also. For the personality quotient is undoubtedly the more important, the reason being that personality is more vital than intelligence in the determination of character.

A good definition of personality is hard to find but "the extent to which one is able to interest and influence other people" will do for our present purpose. That purpose is to note what the Director of the Psychological Service Center of New York and his fellow researchers have learned since they set out on this inquiry. Here is an interesting part of it:

"The children who did what they pleased, when they pleased, and as they pleased, tended to have a lower P. Q. Those who did many things they did not like to do, and did them because they had been taught that these were the right and necessary things to do, ranked higher. For example, they made friendly overtures even to people they disliked. They served on committees even though it was difficult. They kept on trying to play certain games even though they were awkward and embarrassed. They did chores even when it interfered with their fun. Such children naturally developed a wider range of skills and abilities. In the end they were able to have more fun, and with a greater variety of people, than those who had done as they pleased."

Isn't that interesting? And so the educators of today are coming back to such old and conservative notions as had almost been laughed out of court. For instance, the idea that children should be compelled to obey, and that in the end they can have more fun if they do. Let's hear a little more of the same sort.

"The discipline principle emerges as the underlying factor in developing a good personality, and the strategic time to teach children to subordinate their impulses to higher values is when they are too young to understand, but not too old to accept."

Could it really be true that "it is good for a man that he bear the yoke in his youth"? Are impulses after all not a safe guide? Are there greater dangers than that of repression in the fine art of character building? Does one find life by losing, even crucifying, life falsely so-called?

E. F.



---



---

## THE GENERAL FORUM

---



---

### Friend

BY ALICE N. KULP

Friend—what majesty of meaning  
Lies hidden in the precious word!  
The one who's laughed  
And wept and sighed with you!  
The one who's clasped your hand  
And with you climbed the heights  
And sounded all the depths!  
Friend—the one who's kept communion  
With your very soul!

Friend—the ever patient, sincere.  
Whose words have swept  
The chords of feeling in your heart—  
Now in jest or merriment; now in love or joy;  
Now in deepest grief or wildest fear.  
Friend—the one whose life was caught  
In common rhythm with your own,  
The one whose soul was  
Linked in choicest harmony with yours.  
What majesty of meaning lies within the word!

Pottstown, Pa.

---

### The Recovery of Sincerity

BY FOREST S. EISENBISE

AGAIN and again it has been brought to the attention of the people that there are divine laws operative in life, which if carefully applied would eradicate practically all the ills which now afflict society. But, with few exceptions, man-made experiments continue to claim the lion's share of attention.

There is that splendidly stated criterion of action which we call the Golden Rule. Conscientiously accepted and applied by *all men* it would easily remedy the world's difficulties and effectually eliminate the necessity for any further codification of the rules of recovery.

Or, take the great First Commandment of the Law, and the second, which "is like unto it." Who can doubt that here we have a code of living, which if universally adopted and practiced would not only recover, but maintain, everything in life which is truly worth the having? Look up Matt. 22: 34-40 if you have forgotten what they are.

Again, we need but go back to the Ten Commandments to find a code, given by God himself, which has never been annulled, which is as sound in principle for the achievement of human well-being as when Moses first brought the tablets of stone from Sinai's smoking summit. Indeed, any one of the ten, if carried out to the limit of its implications, would prove far superior to any political, social or economic proposal yet made for recovery.

Consider the third commandment: "Thou shalt

not take the name of the Lord, thy God, in vain." You may not have thought of this as more than a prohibition of profanity and false swearing, but essentially it is intended to inculcate a profound sincerity, not only in relation to God, but also in every human relationship. The lack of sincerity today makes it imperative that Christian folk deal generously in this rare commodity. Confidence and sincerity go hand in hand, and it is the obligation of God's children to point the way to the recovery of sincerity among men by evidencing a convincing sincerity in religion. The recovery of a thoroughgoing sincerity in our relationships with God will fructify in genuine honesty and integrity in dealing with men. This is the road to confidence.

The prevailing mood of insincerity which has enveloped life like a cloud of poison gas must be dispersed before there can be any permanent recovery of right relationships, fair dealings and general prosperity. Ever since the close of the World War there has been an epidemic of camouflage and smoke-screen tactics in business and social dealings the country over. The great American habit of bluff, of putting up a front, has become more prevalent, more ingrained and more pernicious. The order of the day seems to be to "do" the other fellow, and to suspect him of similar intentions toward yourself. We must inaugurate a new order of honesty and fair dealing, of confidence and sincerity if we are ever to have genuine recovery.

Now again we affirm that much of the responsibility for the establishment of the new order of things rests squarely upon the Christian citizens of the land. We are called Christian, yes. But may not this be a taking of the name of Christ in vain? We *call* God our Father, yes. But may not this also be taking his name in vain? "Thou shalt not take the name of the Lord thy God in vain." What does this mean to us? It certainly means that unless we are thoroughly sincere in our religious life we are guilty of taking in vain the great name by which we are called.

It means that we must be godly, Christian in our social and business relationships, to be sure. That should go without saying. But it means more. It means that we must also be in harmony with the will of God in our pleasures. Many a professing Christian today, who is regular in attendance upon public worship and scrupulously honest in business, takes the name of God in vain when he frequents certain places of questionable amusement. Too often the pleasures of church members bring reproach upon the name we love. Then, of course, all evil, profane speaking is ruled out by this commandment. But this means a



great deal more than the mere elimination of what we term profanity. A child of God ought not talk like a pagan, but many do. This also is taking the name of God in vain. And, finally, if we are to be blameless in regard to this great command, we must be sincerely loyal to God in our thoughts. See Christ's condemnation of hypocrisy in Matt. 15: 8. See also 2 Cor. 10: 5 for the Christian standard of loyal thought life. Truly, "As a man thinketh in his heart, so is he."

Brethren, let us give ourselves anew to God, with a genuine sincerity of heart and mind, which will consecrate our lives in thought and word, in business and pleasure, so effectively that "men seeing our good works may glorify our Father who is in heaven." This is one path to permanent recovery.

*Pasadena, Calif.*

### Soup Making

BY ROY HONEYMAN

(An Object Lesson for All Ages)

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4: 23).

**MATERIALS needed:** A small carrot, half a weather-beaten corn cob, a tomato, a piece of an old shoe, an onion, a half cup of builder's cement, a potato, an old bone, some sweet corn, a few chicken feathers, part of a head of cabbage and a small bottle of liniment. Also you will need a kettle, a quart of water, a paring knife and a large spoon. After picking up each object and telling about it, drop it into the kettle. The whole vegetables should be cut into 3 or 4 pieces while mentioning them. The soup maker should then explain somewhat as follows:

This morning as I strolled in my garden gathering material for a pot of soup, I must have been thoughtless or careless or both, because just look what I've collected! We are going to cook it all in this kettle that I might have something to eat and perhaps some to share with my friends. This carrot will be good in the soup, so I'll cut it up and in it goes. And here is a cob I found on the ground. We might as well put that in, too. Here is a totmato. In it goes. And this piece of an old shoe. I found that, too. I don't know what effect it will have on the soup, but I'll try anything once. In goes this onion. We'll probably be able to taste that. Maybe it will overbalance the bad flavor from the old shoe. Here is some cement. The soup should be thickened, so in its goes. Here's an old bone. I've seen bones in soup, so we'll drop it in. It doesn't look good but we'll trust to luck. Ah! here's some sweet corn. We'll surely put that in. And these chicken feathers. I'm ashamed of them. But in they go. The soup should have a chicken flavor. Now we put in the cabbage and to give zest and life to the soup, we will pour

in some of this hot, horse liniment. Now we'll put this water in the kettle and stir it up with a spoon. Shall we cook it? How many want a dish of it after it is finished? Not a hand up? Well, why not? Your answer is right, Mary. No one wants any of this soup. We didn't choose the materials at all wisely. No need to look for a place to cook it, I guess. What if we had to cook it and eat it, though? That would be too bad, wouldn't it?

But listen. We are all making soup, and we must eat it. And our friends must eat with us. So, be very careful what you put in. People, old and young, go out into the garden of life and deliberately or unknowingly stroll about for material to build character or to stow away in their hearts and minds for future use. My, what a motley array from which to select! And sometimes one is a bit puzzled, I'll admit. One attends Sunday evening church service. That's fine. Good material for soup. Carrots and tomatoes. But after services there is a movie to be seen. And ten to one there will be a drinking scene or two in the picture and the main actress will puff at a cigarette. Probably, reflections will be cast, too, at the fellow who stands for the right. And there you are. Putting cobs and old shoes in the soup.

We are told we are a part of all we meet. Now there's a lot of truth in that statement. Our finished soup is the result of all we put in the kettle. These influences work slowly but surely in our lives. You and I might examine a door knob—just a plain door knob to us. But to the scientist with his microscope and intelligence, he sees where perhaps a dozen or more people have come in close contact with that knob and have left telltale fingerprints.

Maybe the influence in our homes is just what it should be. Fine. That's the onions and potatoes in our soup. But suppose the companions we choose and associate with, in spite of home influences, smoke, drink, dance and tell stories that are far from clean. Look out! That is when we're putting cement and old bones in the soup.

We read our Bibles. Good. Corn and cabbage for the kettle. Then after while we finger around on the library table and finally pick up some trashy magazine of the "confessions" type, or some other undesirable stuff. Terrible, for in go chicken feathers and liniment.

The Bible tells us we reap what we sow. In other words, we eat what we cook. We have to eat it not only in this life but in the life to come. And in our associations together down here, our friends have to eat of our concoction, too. They make wry faces sometimes, poor folks, but I don't blame them a bit, do you? Let us pray God to help us select with infinite and painstaking care the materials that go into the make-up of our lives, so that there will be a pleasant and satisfy-



ing taste to our product. We will then be workmen who need not be ashamed and our friends will delight in our presence and the fine odor of our "simmering soup" will be wafted far and wide. It will be a great influence for good in a sinful world. "Keep thy heart with all diligence; for out of it are the issues of life."

Note: This object lesson was used as a part of the morning preaching service. About fifteen minutes more were devoted to a discussion of 1 Sam. 16: 7. A new text had been selected, it's true, but the theme was practically the same and the object lesson had given us an admirable introduction to the text from First Samuel.

*Greenville, Ohio.*

## The Church and the Drama

BY W. H. YODER

NOTHING gives me quite so much joy as to see young people develop and be called to places of responsibility in Christian leadership. Such things do not just happen, but rather are the continuous result of guidance and growth. There are a great many avenues through which the church can help train and guide its youth, but at this time we will consider the development of Christian character through drama and pageantry.

Strange as it may seem, the drama was born in the church, but later it became ignored and despised by the church itself. But that ignoring and despising ought not to continue. There is too much good to be found and utilized from the drama for the church to despise it so heartily.

But the drama is returning to the church. It has a contribution to make to the church and the church can contribute to it. The greatest reason why the drama should be church centered is because the dramatic impulse is a religious impulse. Emotion and its expression in human experience are the foundation of religion. Man relates himself to God in love, anger, joy, fear, yearning or some other psychological quality. These are the psychological reactions of man to life situations. The drama expresses these reactions in visible form. And out of the visible perception of them we learn to develop or check desirable or undesirable reactions. The Bible is full of dramatic situations. What better way is there to present Bible teaching about wealth, brotherhood, social justice, the home and all of the other life concerns recorded in the Bible than through drama?

Dramatization is as natural as sleep. The instinct to act never leaves the soul of man. Why should not the church use this instinct as a mighty force in teaching great truth? The church can thwart the dramatic impulse of its youth, but it can not kill the impulse for action. This will find its expression in

some channel, and if it be a misdirected channel, the church will lose a valuable asset for the future. If we do not save our youth for the church now, we will spend the rest of our lives chasing them.

There is no medium for bringing people closer together than through the drama. The technique of good drama is co-operation. Good will is essential in play production. To be a part of a dramatic production gives the individual a sense of belonging. Many more people can take part in a play than the actual cast of characters that appear on the night of the performance. What play, be it ever so great or small, does not need some good committees? And it does take good people to make good committees. What fun it is to be a member of the publicity, costuming, staging, lighting, property communities, or whatever group is needed to make the production a success. It is just as true as life itself that there must be some one back stage who is helping to make the great drama of life move harmoniously. So every producing cast of characters must have a co-operative supporting cast of characters.

If the church is eager about its task of finding and developing leaders, the church will find that many leaders have been actually discovered through playing some part in a drama. Before they shrank at the sound of their own voices, but by acting, naturalness and poise are acquired. It is indeed worth while when a young soul has acquired the ability to speak intelligently in public.

Then, too, there may be some really creative people who have not been discovered simply because they have not been asked to do things for the church along the lines of their ability and interest. Original skits and playlets should be heartily encouraged. The thought that must go into the reproducing of a situation, the character parts played, the information given and the attitudes expressed contribute greatly to the ultimate goal of character development.

The person who is a dramatic leader in the local church occupies a significant position. Usually this person is an amateur worker with a great desire to serve. If a leader could begin in a vacuum and build therein an ideal structure, the problem at hand would be easy. But such vacuums do not exist and we must start from where we are and use the material that is at hand to produce a play. But growth will come through studying the drama when only those plays are chosen for presentation that are definitely wholesome and true to life and which would strengthen our Christian ideals. Church centered drama should throb with life and should possess the psychology of worship.

A young man after participating in a play with a great social and religious significance remarked: "This



is the way that we ought to be trying to live all the time. It's our real business."

As the drama returns to the church may its acceptance be real and may it fit into the total program of the church as one method of building Christian character. With wise and judicious use the drama can be a significant way of accomplishing our "real business" of building Christian character.

*Waterloo, Iowa.*

## Facts and Fears

BY ROBERT HENRY MILLER

THE depression would have been less severe and sooner ended if fear had been displaced by a spirit of confidence. The following facts show the folly of our fears.

1. Anthropologists tell us that man has been on the earth 500,000 years. Historical knowledge reaches back 10,000 years. If you think of that 500,000 years as twelve hours on the clock, 720 minutes, the light of history falls upon one-fiftieth of it, a little less than fifteen minutes. In that brief span there has been unmistakable progress.

We look back on the day when language was crude and simple, there was no writing, caves were the houses of men, robbery was legitimate business, and kidnapping was good form in courtship. Our evident progress beyond that state should allay our fears. Fear thrives on the short view. Look far—and you will look up with confidence. This world is no mad-house. It moves in a direction that confirms our highest hopes.

2. Another fact that says, Fear not, is our progressive conquest of disease.

A devout old lady once observed that "It is just like the Bible says, Men are growing weaker and wiser." When I asked her where the words were found, she said that she did not know, but that "They are there all right." I told her that until she found them I would not believe them.

It has been observed that cancer and heart disease, which used to rank low as causes of death, now stand at the top of the list. This fact must not be misunderstood. Their rise is due chiefly to the fact that certain scourges that used to slay people by the thousands have been eliminated by preventive medicine and sanitation.

If you are young your chances to live to be old are very much better than those of your grandparents at your age.

3. Superstition is another cause of fear that has fled before the light of understanding. One thinks of the Salem witchcraft and the twenty-two wretched victims of that delusion. The European picture is

more ghastly. Not less than one-half million persons were put to death during a two-century reign of witch terror. The less horrible forms of superstition have surpassed all calculation.

This hell-full of night is almost wholly banished. The fears of the mind are numerous enough yet, but nothing compared with what they once were. Is not this reason for gratitude and confidence?

4. When God asked Cain where Abel was, Cain seemed astonished that God should expect this information from him. "Am I my brother's keeper?" He repudiated all responsibility for Abel's welfare. That was the heyday of rugged individualism.

It is different now. Men are thinking of each other's welfare and conduct more than they ever did before. When Japan went into Manchuria the rightness and wrongness of that act was debated at Geneva, in pulpits, parliaments, barber shops, and firesides all around the world. Millions of men everywhere pronounced judgment upon Mussolini's invasion of Ethiopia.

That we were not able to keep Japan out of China, that world opinion may not be able to tame a Roman megalomaniac must not be accounted too seriously. The fact that the world can render a moral judgment is a thing of vast importance. That judgment will in time find means to make itself effective.

Moreover, men have more concern for each other's welfare than formerly. The social legislation enacted by the seventy-fourth congress is evidence of this. The relief program of the present administration is a better response than Cain's to the inescapable challenge to brotherhood.

When this increase of social sensitivity is viewed along with the fact that men have never had such abundant facilities for human welfare—housing, education, transportation, health, pleasure—one can scarcely restrain his enthusiasm. In the face of this hopeful promise fear seems to be a species of treason.

*North Manchester, Ind.*

## The Drama

BY REBECCA FOUTZ

IN a cycle that seems to be history repeating itself, there has been a decided revival of the drama, especially among church people who at one time did not permit this form of activity. In the light of past experience it behooves us honestly to consider the matter and look into its use.

From the very beginning the church had to meet the problem, not only of having plays within its fold, but of attendance on the outside by its members, for from earliest times drama was a popular pastime. This being the case, it is not difficult to learn the reasons therefor and from this we should profit.



The early church fathers, Chrysostom, Tertullian and Augustine, unanimously condemned plays. There were rules against holding them in churches, for it was considered a desecration of the place of worship. And members were forbidden to attend plays even of a harmless kind. Even after the church drifted in this respect, actors were denied communion.

Then during the period known as the Dark Ages, when the Bible was a closed book to the people in general, and the church succumbed to superstition, legend, worship of saints and was so permeated by paganism that its light almost went out, all kinds of plays, drama and minstrelsy flourished. Religious performances to depict miracles, martyrdom and what is now known as the passion play, were held both in and out of churches.

The Reformation brought about a decided change. All such were almost wholly cleaned out of the churches and for a long period it was forbidden to have plays even in chapels or churchyards.

We find that all phases of the question existed in the past as they do today. There were laws that forbade dramatic presentations on Sunday, but in time this opposition was overcome. There were such laws in our country until in recent years the Sunday closing laws for amusements have been repealed nearly everywhere. One can not help but wonder how much the rising tide of dramatics in the churches has had to do with this letdown in Lord's day observance.

Also during all times there have had to be laws for the purpose of suppressing objectionable plays. In the Puritans' day, when they could not clean them up, they tried to close the theaters. Today the law tries to meet this same problem. Sixteenth century historians record the moral looseness and mockery of sacred ties of the plays of that day. Does that sound modern? How about the recent effort to clean up the motion pictures?

History repeatedly tells that no matter how noble the aim or purpose in the beginning, plays soon degenerated into evil, that the trivial, base, even profane, crept in. This held true with religious dramatics and pantomime as well as with those outside, for the principle is the same. There must be a reason for this result. A little thought should disclose it.

A historian writing of drama says that its function was to give pleasure by imitation or representation. It is acting or pretending a part, assuming a character or traits that the performer is not. When used for religious purposes the claim is that it is a form of teaching. But it is indeed a question if this feature predominates over that of entertainment. In times past plays were given to increase attendance and generally people respond to entertainment rather than teaching.

Christianity is life—the actual living by the individual of traits, graces and the character of the gospel. It always helps the one practicing them and influences others for good. Play acting is a pretense, no matter how lofty the purpose, and is generally viewed as such by the spectator. So we see that they are the opposite of each other. This being the case, can the latter ever truly promote the former? As an illustration, we know that even teaching by speaking lacks force unless the thing taught is exemplified in the life of the speaker.

In the whole history of drama when used in connection with religion, we find that it flourished in periods of spiritual decline and was rejected when there was a spiritual revival.

Some try to justify its use by citing the ordinances as drama. But there are several important differences. One is that all ordinances are practiced by each individual for his spiritual advancement. They are not done by a few for the entertainment of others. And even in them we know that unless their meaning is incorporated into the inner life and then expressed in daily life, they largely fail of their purpose.

Finally we want to consider the passion play. Its origin and history throw much light on it. Such plays came into being during the afore-mentioned period of spiritual darkness. As in the case of the history of dramatics already told, they degenerated to such an extent and became so irreverent that both the law and the Catholic church forbade them. The Reformation strongly opposed them. The Bavarian government had prohibited them and when the one at Oberammergau was started, they had to secure exemption in order to have it. It is performed by those who venerate images and statues in their churches, but it is now made popular by Protestant patronage.

There is considerable propaganda concerning the performers living their parts, although some reporters tell a different story. Even if measurably true, who would want to live like Judas and who could live as Christ did? It is this impersonation of Deity that should make Christians pause and consider their support, even lauding, of it, and respect the convictions of those who for this reason could not view it. For there is no more repeated warning given in Scriptures than that of using any means to represent Deity and this certainly holds the same for the One who dwelt in the flesh once.

May we profit by the lessons of the past and be divinely guided in all our efforts for the promotion of the kingdom of God among men.

*Philadelphia, Pa.*



## The Point of Emphasis in Preaching

BY D. D. FLEISHMAN

Said to the Preachers at the District Meeting of Middle Iowa

"WE must proclaim the gospel, of course." That is, admitted, but what does it mean? When we say with St. Paul: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth," what precisely do we mean by "the gospel of Christ," by "the power of God," by "salvation," and by "believeth"? If we would evangelize we must get a living grasp of these great words; we must seek to enter into their eternal meaning and at the same time try to understand something of the souls of our contemporaries. Unless we are prepared to make the effort of entering deeply into St. Paul's experience, we may talk as we please about proclaiming the gospel, but shall we evangelize? We may in these ways win people to a sentimental regard for Christianity, and succeed in making ethical disciples, but, in the true sense of the word, will men and women be "saved"?

What is evangelism for today? How are we to set about winning those who are without?

We who profess and call ourselves Christians must honestly and fearlessly confront ourselves. What does our religion mean to us? Why do we devote time and energy to the work of the church? Why do we take part in public worship? What is our thought regarding God and Christ and sin in salvation? What difference does our religion make? What do we more than others? It is, I feel sure, initially, our imperative duty to overhaul our conceptions, analyze our motives and seek, energetically, to gain, personally, a deeper sense of reality, a closer and more intimate contact with the Unseen.

If a sermon is to be a growth it must come from one root. In a few cases it may be textual. Generally speaking the sermon grows out of a single idea in a verse. Thus one may preach a series of sermons from one text. One must keep his eyes and ears open for the greater part of the week to get a germ-thought suitable for the audience and adapted to the times. It may come as a flashlight from an old text, but it should be new enough to be interesting to everybody.

First we state the exact thought, as applied to our times and our own circumstances; so that it at once touches the heart of the hearers. It is no longer a petrified fact of ancient history, but something that may become a part of our life. It should be explicit enough to be understood by all, but not long enough to be tedious.

Sermons must grow out of the Bible. The basis of the structure is the impregnable rock of the Scriptures. The seed-thought is taken from the Bible granary.

This method gives ample scope for illustration and

personal witness bearings. The purpose of the sermon should be always to commend Christ to immortal souls, but also to encourage and admonish people for a half hour. The sermon should grow in the mind and heart of the preacher first, so that he can get it to grow in similar manner in the minds and hearts of those to whom he speaks, and then in their lives.

Hence the question: How can we make sermons interesting? What are the secrets by which we may not only win interest, but at the same time hold it? We shall seek to furnish them as we consider them vital to this end.

We place originality and freshness as among the foremost of these qualities. If, say, they answer to every homiletical rule but have no grip about them, no arresting power, do you become satisfied and let them go? Or, on the other hand, do you take pains to make them unlike every other sermon on that text you know, with a delightful, freshening breeze blowing through them. It is just the bit of extra the preacher has to give that makes all the difference. For, after all, people do like something off the beaten track; they do long for the uncommon, the fresh and striking.

Then, the element of surprise is a valuable secret in sustaining interest in the sermon. What a helpful asset this is to the writer, especially the novelist, we all know; but it is an asset to the preacher also. We want to prevent, if we can, the flagging spirit that says: "Oh, I'll listen no further. I know exactly what's coming. I have heard it all before." We need to put the hearer off the scent, to give the unexpected turn and unaccustomed application, in order that we may give the gospel a better chance of entry into the hearts and lives of those we wish to have hear and be influenced.

Then illustration, observation, quotation, the telling of some live incident will all help to brighten the sermon and sustain the hearer's attention. If variety is the spice of life, what variety there is here!

And we should study all these things that the one alternating with the other shall make just that happy blend whereby we first win the ear that we may reach the heart.

---

## A Question

BY PAULINE P. ROWLAND

It's a little late to think about Christmas,  
With troops in Madrid  
And strikes and starvation and armaments.  
If we had done more than think,  
I wonder . . .  
Would fascist clasp hand with loyalist . . .  
Would nazi with Jew . . .  
Would the world be a place to live in, not to die in,  
If we had done more than think?

*Hagerstown, Md.*



The eternal gospel is the central theme and claims to give to all men at all times the fullest and truest answer: "Believe on the Lord Jesus Christ and thou shalt be saved." What is it that men thus desire to be saved from? It is, I think, fundamentally from the burden of lonely self. It may be the dark mysteries of life; it may be the haunting sense of moral guilt or the weariness of moral conflict. It may be the weight of all this unintelligible world—the oppressing doubt as to its final meaning and purpose. In different ages and in different men the solitary "heart knoweth its own bitterness" and cries for deliverance.

Jesus is still living in the heart of humanity. He gives men power to enter into fellowship with himself and with one another and by these kindred fellowships to work with him in the fulfillment of his purpose for this world. Plainly, then, it is a great moment for the preaching of this gospel. For men have come to yearn for religion not from motives of fear or superstition, but because they need the highest truth and power which it can give them. It is to one with a true spiritual desire that the gospel can hold out the strength of its hand. "What must I do to be saved?" cries the heart of this generation. The eternal gospel gives the answer: "Believe on the Lord Jesus Christ and thou shalt be saved."

It is precisely this kind of evidence—the evidence of a living experience—which Christ commissioned his church to give to the world. Its members were to be his witnesses. The church was to be the body in which a new life of union with God and man raised to the level of love was to be both realized and made visible.

Our church has always been loyal to Jesus Christ. It is the definite purpose of the church that "in all things he might have the pre-eminence."

If we have anything to bring in the name of God to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought nor our own human help. What the church has to give in its mission is the good news of a divine act in history, of the Word made flesh. Apart from this there is no Christian mission. In face of the powerful anti-Christian forces operating in the world today we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind.

While there is much that is useful and good, one thing is needful. Yet, while the task is one, the forms in which it has to be fulfilled are many. A living faith must show its effects and fruits in every department of human life. We must not shrink from protest against all that is unchristian in modern thought and living.

All most heartily indorse these statements which are a part of the findings of a conference:

"The message of the church to the world is and must always remain the gospel of Jesus Christ.

"The gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ.

"Men are made for Christ and can not really live apart from him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

"Herein lies the Christian motive; it is simple. We can not live without Christ and we can not bear to think of men living without him. We can not be content to live in a world that is un-Christlike. We can not be idle while the yearning of his heart for his brethren is unsatisfied.

"We and all Christian people must seek a more heroic practice of the gospel. It can not be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of his cross and resurrection in the midst of the wrong and want and sin of our modern world!"

The message, or provision of evangelism is precisely what will meet the need. As a message, it is "good news." As a provision, it is "the bread of life," "the water of life."

As for the message, or provision, of evangelism, there is nothing new to be offered. The "old story," which is ever new, may be summed up by saying that the true evangelism has to offer to men the drawing love of the sovereign God, the atoning love of the sacrificing Son of God, and the quickening and sanctifying love of the Holy Spirit of God.

Nothing new is needed. There is plenty of the "new," and "new theology," the "new religion"; but to the hungry soul it has no appeal. It is a happy thing that, simultaneous with the exploitation of the "new" there arises a voice placing a fresh emphasis upon the old theology and old religion which does appeal and does satisfy.

The true evangelism looks up into the face of the sovereign God, the God of authority, the God of might, whose mighty love can not suffer defeat; and whose ultimate will shall prevail, "in the armies of heaven and among the inhabitants of the earth." He is not a God who is placed under necessity, or confronted with a situation which is a surprise to him, and with which he has nothing whatever to do, which is utterly foreign to his plan and certain to issue in a measure of defeat for God. By no means.

Proper emphasis ignores the negatives to point out the manifest advantages of religion and religious practices based on a proper interpretation of the fundamentals of the Christian faith.

*Dallas Center, Iowa.*



---



---

## HOME AND FAMILY

---



---

### I Haven't Time

BY MYRA BROOKS WELCH

The swiftly passing hours flow on  
 Into eternity;  
 And so to write a useless rhyme—  
 To do a hurtful deed or fail a heart  
 That trusts in me,  
 I haven't time.

The needy folks are with us still  
 Who live with scant supply;  
 And so to idly spend a dime  
 For less than bread—to live unmindful of  
 A hungry cry,  
 I haven't time.

Fear is rampant and paths obscure  
 Where shadows darkly lie;  
 And so to scorn a truth sublime—  
 To cast a cloud of unbelief, across  
 Faith's sunny sky,  
 I haven't time.

*LaVerne, Calif.*

---

### When Bob Gave God a Chance

BY ELEANOR R. FREESE

#### 4. Bob Finds a Friend

ABOUT eleven o'clock, he was decidedly annoyed to hear one of the older boys from the Rotary ward hectoring a small chap in a chair near by. His old disgust of bullying came to the surface. "Pick on some one your size, why don't you? Cut it out or I'll—" Bob's blue eyes took a deeper hue, and held a dangerous glint. His whole face was like a thundercloud. The tease, knowing by Bob's manner that he meant business, left the porch immediately. The little fellow he had annoyed looked up at Bob with a grin, "He doesn't mean anything by it; I didn't really mind. You see," wheeling his chair close to his new-found friend, "he wasn't born just smart." Friendly, happy, brown eyes heavily fringed with black, smiled up at Bob. "My name is Philip; what is yours?"

Bob tried to crawl back into his shell, but shucks, a fellow had to be civil, didn't he? And thus began the friendship that was to mean so much in Bob's struggle to find himself.

The next morning he waited impatiently until ten o'clock and still Philip did not come out. Presently one of the nurses from the Rotary ward came out and he asked her what had happened to his little friend.

She told him that Philip would not be able to come out that day or the next. The newspaper boy who came in each evening to deliver papers and play with Phil had accidentally overturned the little fellow's wheel chair and Philip's cast had cracked. "So Philip

went to the surgery and was wound into a new cast," she continued. "It will have to dry thoroughly before he can come out again. However, he is as merry as a lark. Would you like to go in and visit him? You may if you like. It would give him a thrill; he has so few things, and never a visitor."

"I don't think I would be a very good visitor," Bob replied. "I am not a very cheerful person, but I think I can manage to be agreeable, at least, don't you?"

The nurse knew about Bob's accident and thought he was a very poor sport, and had intended to set him right if the opportunity ever presented itself. She spoke slowly: "Some folks have everything, and don't know it, while others like Phil, have nothing and still make a success of their lives. Phil has never walked and never will. He may lose one leg. The bone was injured two years ago and infection set in. He had infantile paralysis when less than a year old."

"I didn't know that," answered Bob. "He didn't say a word about that yesterday; he seemed so happy and carefree. He said he was going to go to school when he got out of here." Bob went on, speaking wonderingly: "Why, he even said he was going to work his way through college! Surely he doesn't know that he will never have to accomplish the things he dreams about. He thinks he's going to do things."

"And he will, too," answered Miss Miller, almost tartly. "There is a Chinese maxim, 'A great man is one who can carry out here five things: Earnestness, consideration for others, trustworthiness, diligence and generosity.' Philip can teach every one of us a lot along that line. I—I guess you think—I mean—I'm not meaning you."

"I guess I deserve it," Bob smiled wanly, and shook his head, "but I am afraid your efforts are in vain. My case is a very peculiar one."

"Now I've hurt your feelings. Honest, Mr. Rohwer—"

"Don't hurt your conscience," he cut in icily, his eyes bright and contemptuous. "I understood you perfectly. Here we are at Phil's room. Enter the hero and all that rot. Thanks for introducing me to myself. The pleasure is all yours, I'm sure; but, of course, losing one's right arm is an everyday occurrence!" A bitter smile touched his lips.

"If you only knew it—you should know it," she said acidly, "that much more serious than a physical injury is the loss of will power and vision that brings stagnation and, finally, failure." With lips angrily compressed she went on with her speech. "Philip is a great boy; he can do so little, apparently. Yet it doesn't take much to make life easier for others about us. He



never admits defeat, even when he is in intense misery. He always manages a smile and says, 'I am getting along just fine.' And he is perfectly honest; for he knows that he must go through a certain amount of pain and waiting. We would do anything in our power to aid Philip and he does every bit he can to make our days smoother and that's all you can ask from any one."

"You're right, I guess; that's all that's required of us, but there are some things that you couldn't understand." Bob's voice was weary and sick. "You might as well take me back out to the porch." But just at that moment Philip caught sight of them and called shyly, "Please, could Mr. Rohwer come in and visit me?"

"Sure, that's what I was on my way to do," Bob was surprised to hear himself say. "I missed you out there on the porch; so when Miss Miller came out I asked her to show me your room, which she has done."

At Philip's look of joy and pride, something broke loose inside of Bob. For the first time since his accident, the gloom in his face was scattered as his sunny smile came forth in all its glory. "What are you doing? Arithmetic? Good kid! I'll bet you are keeping up with your lessons."

"Yes, I'm doing my problems; I don't like these, though. They are fractions, and they just don't seem to come right. I have an answer book. Miss Miller bought my books for me. But I can't get these fractions straightened out. My answers are never the same as those in the book."

"Well, let me see, fractions used to be fun for me; maybe I can give you a pointer or two that will help to straighten things out." He brushed aside Phil's words of protest with, "Sure, I came to visit you. It will be a lark to help. Please let me."

In the hour and a half that followed, Bob discovered that Philip had a keen, active mind. Several times he stopped Bob's explanation with, "Wait, I think I see now." And he was an appreciative little chap, saying with that half shy smile and look of boyish admiration on his face, "This is fun, I like to work fractions when I have some one like you to help. Why, you make it a game."

*Brewster, Wash.*

## The World's Most Famous Children

BY RALPH G. RARICK

*In Four Parts—Part III*

**The Parents and Their Problem**

IN the words of Shakespeare—"Some are born great, some achieve greatness, and some have greatness thrust upon them." By reason of their marvelous multiple birth, the Quintuplets were born great. But Oliva and Elzire Dionne, who are respectively the father and mother, were not at all born great. Outside of what these babies did for them up along the line of

their married years, they likely never would have been announced or known outside of their immediate neighborhood. But that they have some greatness now is to be conceded. And it is to be explained in that they have either "achieved greatness" or have had "greatness thrust upon them." Which is the more probable hinges mostly on how you look at it. Reasons might be given for including both. In their biological fitness for reproduction they have achieved distinction. A few old-time friends of the family, but who now seem not very warming with enthusiasm, even make the allegation that Oliva Dionne lauds himself upon his achievement as a father. But what seems to better represent him, and especially the attitude of the mother, favors greatness thrust upon them, as they devoutly vest their good fortune in the Almighty.

Quintuplets born! And it was, as the march of time has disclosed, the beginning of a decidedly new day in the household and affairs generally of the Dionnes. Ushered into the world in the early hours of a frosty morning of spring, they were five mites of humanity, pitifully helpless. So tiny they were that their composite weight was said to have been under ten pounds. This sounds almost incredible. In fairness to facts, however, it is also stated that their exact weight at birth is not known; and that, when they were weighed a few days later, the scale reading was a trifle better than thirteen pounds. This is indeed in considerable contrast to what the newspapers told us this summer of the Finemore case of a new baby boy, born in the province of New Brunswick, also in Canada. Tipping the scales alone at seventeen pounds and twelve ounces at birth, he took rank among the world's heaviest babies; and he is within a trifle less than three pounds of the weight of the largest newborn baby so far recorded.

As for the Dionne infants, the chances were slim indeed that they would survive. There was not much encouragement even to expect that they could. Medical statistics indicate the rarity of this multiple of birth, in that its occurrence is but once in 57,000,000 births; and in the thirty-two cases on record in the past five hundred years, none of the babies made a go of it beyond a few hours or days. The new babies at the Dionnes were cared for the best they could be under the circumstances, certainly. But it required several days to bring order out of the disorder and confusion that prevailed in the humble rural home, so unprepared for this unexpected "bigness of little things." The condition of Mrs. Dionne was critical at the first to the extent that her life was despaired of. But a nurse was present to render service from the time of the second day, while the pleasant-faced country doctor continued to give the utmost of his medical skill. The mother rallied and continued convalescent until she was soon returned to normalcy in health and strength.



Because the little sisters remained alive, there was increasing indication of chance to save them. The interest was not only special with those in immediate charge, but even widespread, not to be sparing of anything that would in any way be in favor of preserving this set of quintuplets. So from various places, sundry items of helpfulness poured in. A small old-fashioned incubator arrived on the third day, and that was much more fitting for the three smaller babies placed in it than any old-fashioned cradle could have been. Within a week there was a good incubator for each of the five, where they were kept cozy and warm, with just the proper temperature and humidity, and where they were hid away from menacing drafts and germs. In this manner they lived their beginning days. But it was a very critical situation that had to be reckoned with, especially for the first month. With their birthday May 28, wee Marie, the most delicate one, did not weigh two pounds until June 22.

Among the many problematic situations that had to be met was the one of not having suitable quarters. While the Dionne farmhouse was screened on all doors and windows, and vigilance was exercised to keep it hygienic and sanitary, it was unthinkable to use it for this big and important business very long. And consider how uncomfortably cramped everything must have been, with one side of the small dwelling converted into the hospital ward, and with the remaining space housing the others of the family, consisting of the parents and the five older children. If "it takes a heap of living in a house to make it home," as Edgar Guest poetically affirms, then there was undoubtedly a "heap" of it those eventful days at Dionnes. It was out of the five-room farmhouse that the "Quins" were moved, along with the set-up in connection with them, to the already described twelve-room new and special-for-them hospital-nursery. The date of transfer was September 2.

Oliva and Elzire Dionne, as the parents of these at first frail, but now most famous children, and parents as well of other children, including sons as well as daughters, have problems in the plural number, naturally. But as the caption to this installment of our treatise indicates, they have one problem which is rather outstanding, and one which may not be to our readers so very generally known. They are not able to be reconciled to the way the five little daughters have been taken from them. They are deeply grieved that their parental rights have been eclipsed and superseded by the guardianship set up by the government. And they feel called to exercise a special resentment against the various advertising and picture rights which have been awarded under the guardianship.

The holders of the exclusive picture rights are just two in number. In the main it is the NEA, or News-

paper Enterprise Association, which supplies newspapers with feature material, operating in the United States. And in arrangement with them is the Toronto Star, controlling the matter in Canada. What is considered one of the largest sums ever paid for exclusive rights was the \$25,000 paid on the Quintuplets by NEA. It was reasoned that by selling picture rights and endorsement privileges it would go far in meeting the expense of caring for the children, with extra for their bank account. That it has been helpful to this end can not be gainsaid.

But the Dionnes, along with those on their side of the question, consider that the "high-powered news agencies," in their amassing of such a huge profit, have too much made the little daughters "pawns of big business." These agencies, it is felt, in enforcing their contractual rights, exercise virtual dictatorial power in the whole scheme of things relating to these most famous children, with officers of the provincial government present to guarantee enforcement. With the picture privileges "sewed up" as they are, no one else can so much as take a snapshot of the little "Quins." So we did find this type of "prohibition" operating in Canada, and being enforced a strict one hundred per cent. Even the father himself, according to the opposition, indignant at a situation that kept him virtually at arm's length from his infant daughters, once tried to take a picture of them through a window, and was rebuked and told never to try such a thing again. It was for a sufficient reason, therefore, that we did not try such a thing the first time. We did do some other photographing, however, as the pictures appearing with this article are proof.

Mr. Dionne, although listed a guardian, opines that it really doesn't mean much the way it works out, so has ceased trying to function much on the board. Furthermore, while the parents are permitted access to the hospital and the children, the mother who bore them is not with them much. Her heart yearns for them and she loves them dearly. But being timid and unassertive, she feels as if she is an intruder where others are so completely in charge. It is painful to her to be told what she can and can not do in relation to her own darlings. The parental lamentation is that they are being raised so much as "children of the state." Their pleading is to have them back, which is not to be for the present time.

But there is another side to the question. Granting that parents have an inalienable right to their own offspring, as a rule, it fails in being true where they are not in position to rear them. The children's right to live takes precedence. Evidence in the case points to some unfitness on the part of the Dionnes. For one thing, they were desperately poor and not able to care for even one more baby, much less five and born two



months prematurely. The quintuplets would undoubtedly have died much as all other sets of record but for the splendid action in public welfare. Today they are alive and in the pink of health. But to handle this complicated and problematic situation to the satisfaction of all concerned would require, as somebody declares, "a modern Solomon."

*Mexico, Ind.*

### Girls Who Are Winners

BY GEORGE W. TUTTLE

FIRST of all the girl who appreciates purity, be it purity of chum, stream or book, is one of the sure winners of life. Purity of heart makes a girl pleasant, companionable, helpful. Pure thoughts make fine grist for the mill of the mind. Pure words give you invaluable influence for the right.

If you can be neat and attractive without being extravagant you will find this an essential aid to success. Note that the lavish use of money fails to make some girls attractive simply because they lack neatness and taste. It is not what you spend, but how you spend it; not what you wear, but how you wear it, that contributes to success.

Note that some girls are winners because they have an unquenchable liking for folks in the Indian summer of life. Friendliness with, and helpfulness to the aged pays. Be eyes for some dear old lady and your own eyes are opened more widely to the beauties of nature all about you; be ears for her and your own ears hear sweeter music—our Father's law of recompense.

Again, to give the Devil of Prevarication and the Devil of Procrastination the cold shoulder will likely be of untold help in bringing you in a winner. Why enlarge incidents in the telling as a photographer enlarges a photo? Also why not line up on time even as we lined up to a crack in the floor at recitation hour in the old country district school?

Only the girl who can smile and try again when she has lost out is likely to be a winner. What is a defeat but a splendid reason for another try at the same target? If everything was dead easy would not a girl grow soft, easy, wishy-washy?

The girl who can concentrate when her mates are dilly-dallying is on the way to be a winner. Is she not willing to work for what she gets? Here are words, spoken by Theodore Roosevelt, which apply equally as well to girls as to boys: "Boys, play when you play, but when you work, don't play at all."

The girl who is never too weary to be kind, or too proud to be helpful, can be selected as a sure winner. As the homely old saying goes, "Put your pride in your pocket," then it will not interfere with helpfulness. As

you remember need weariness may vanish. Tell me, was our Master ever too weary to listen to the call of need?

*Pasadena, Calif.*

### Who Killed the Man?

BY NETTIE C. WEYBRIGHT

WE were visiting a state prison, housing 1,400 inmates, men and women, boys and girls, black and white. Oh! the tragedy of it all! All were there because of some crime or another. What a sad history it would be that contained all their records.

A "trusty" had been assigned by the manager to guide our party over the grounds and explain the various phases of the whole institution. We could not help wondering who he was, how long he had been there and why he had come, but we did not ask him any such questions. He was a fine looking, clear-eyed, wholesome person, courteous and cordial as we could ever expect of any stranger.

When we had nearly completed our rounds, he looked at us straight and unflinching as he said: "It was bad liquor that brought me here. I hadn't tasted drink for nine years. It happened on a New Year's Eve. I was deputy sheriff. I killed the chief of police. He was the best friend I ever had. We had worked together for twelve years. Oh! it was terrible. It was all my own fault. I never put the blame on any one but myself. I never even made a plea for myself. I would never have done it in all the world for any money, but I didn't know what I was doing. Drink ruined my mind and all my senses. My mind being a blank was all that saved me from the electric chair yonder [motioning toward the death house]. I'm a "trusty" here—have been from the first. If I'm here as long as I live, I'll be getting only what I deserve. I'm hoping for a pardon. I visited my daughter and family in — on Christmas Day. I went unattended." "No," in answer to our question, "I'll never touch a drop of that awful stuff again as long as I live. I've learned my lesson for life."

I ask you as we asked ourselves and each other, "Why is that man in stripes for the rest of his life? Is it entirely his fault? Or is it the fault of the man who sold him the liquor for money? Or are those to blame who cried for personal freedom to be meted out to all? Or is it the taxpayers who want legitimate taxes reduced by liquor revenue? Might it be the fault of those who voted for repeal of prohibition? Or was that man killed because you and too many others just stayed at home on election day and did not bother to vote against repeal? At whose door is the fault of that murder laid in the annals of God? Who killed the man?"

*Syracuse, Ind.*



## KINGDOM GLEANINGS

### Calendar for Sunday, December 13

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

**Sunday-school Lesson**, John's Vision on Patmos.—Rev. 1:4-18.

**Christian Workers**, The Christian and His Money.

**B. Y. P. D.**, How Do We Want to Differ?

**Intermediate**, Earning Our Own Money.

\* \* \* \*

### Gains for the Kingdom

**One** baptism in Richmond church, Ind.

**One** baptism in Rockwood church, Pa.

**Four** baptisms in Harmonyville church, Pa.

**Six** baptisms in the Brothersvalley congregation, Pa.

**Twenty-two** baptisms in South Waterloo church, Iowa.

**Four** baptisms in the church at Farmington, Del., W. M. Wine, pastor.

**Four** baptisms in Frostburg church, Md., Bro. Newton D. Cosner, pastor.

**Seven** baptisms in Wenatchee church, Wash., one day mission service.

**Six** baptisms in Monocacy church, Md., Bro. Wm. Zobler of Lancaster, Pa., evangelist.

**Four** baptisms in Shoal Creek church, Mo., Bro. Oscar Fike of Gridley, Kans., evangelist.

**Thirteen** baptized in Maple Spring church, Pa., Bro. J. M. Geary of Champion, Pa., evangelist.

**Eight** baptisms in Elkhart Valley church, Ind., Bro. Edw. Stump of South Bend, Ind., evangelist.

**Two** baptisms in Carleton church, Nebr., preaching mission services by the pastor, Bro. Snavelly.

**One** baptism in Cherry Grove church, Bro. Newton D. Cosner of Westernport, Md., evangelist.

**Seven** baptisms in Beaver Creek church, Md., Bro. John T. Glick of Bridgewater, Va., evangelist.

**Eight** baptisms in Cedar Rapids, church, Iowa, Bro. Harvey Hostetler of Morrill, Kans., evangelist.

**Five** added to the Sunnyside church, Wash., Bro. Paul Longenecker of Yakima, Wash., evangelist.

**Thirteen** baptisms in Monitor church, Kans., Bro. H. L. Ruthrauff of Hutchinson, Kans., evangelist.

**Thirty-six** accessions in Walnut Grove church, Johnstown, Pa., Bro. J. A. Robinson, pastor-evangelist.

**Eight** baptized and two reinstated in Ottawa church, Kans., Bro. L. A. Walker of Adel, Iowa, evangelist.

**Nine** baptisms in West Wichita church, Kans., union meetings by Rev. and Mrs. Rose of Muskogee, Okla.

**Seven** accepted into fellowship, Hatfield congregation, Pa., Bro. Jesse Whitacre of Shamokin, Pa., evangelist.

**Three** baptisms in Washington Creek church, Kans., preaching mission by the pastor, Bro. W. A. Argabright.

**Four** added to the North English church, Iowa, Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Five** added to the Plattsburg church, Mo., through preaching mission services by the pastor, Bro. J. H. Mathis.

**Seven** baptisms in Wakenda church, Mo., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

**Fifteen** baptisms in New Freedom house, Codorus congregation, Pa., Bro. David Snader of Akron, Pa., evangelist.

**Thirteen** baptisms in Westernport church, Md., Bro. Ralph E. Shober of Connellsville, Pa., evangelist; three baptisms since the meeting.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. W. K. Kulp** of Mt. Pleasant, Pa., Dec. 14 in the church at Robinson, Pa., followed on Dec. 20 by the love feast.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., Dec. 2-20 in the church at Navarre, Kans., instead of Washington, Kans.

\* \* \* \*

### Personal Mention

**Bro. Irwin R. Pletcher**, recently of Okeechobee, Fla., has changed his address to 1430 Twenty-fourth St., N. W., Miami, Fla.

**A good sister** in Northern Iowa writes as follows: "I have read The Gospel Messenger for a number of years, and enjoy reading the good news. I think it builds one up in the Christian life. I think every member of the church should read the Messenger."

**Bro. Parker M. Filbrun**, R. 4, Dayton, Ohio, is planning to go with the Christian Herald party around the world, sailing from New York Feb. 3, 1937. If there are other Church of the Brethren folk taking this tour Bro. Filbrun would be glad to hear from them.

**Bro. Harold Snider**, pastor at Martinsburg, W. Va., says "Martinsburg will build a new church in the spring and summer of 1937, the Lord willing. To this end the congregation turned in just about \$400 for the month of November, as compared with approximately \$50 five years ago."

**Bro. Henry C. Eller**, pastor at Brownsville, Md., says: "The Washington Preaching Mission was indeed a glorious meeting for Christ. He has come a little nearer to our hearts. Our pulpit fires will surely burn brighter from now on. . . . Our Thanksgiving service . . . the sight of tables laden from garden and field, we could not but be glad and thank God. Our offering for home missions was \$65."

**Bro. C. Noble Stutsman**, pastor of the Boise Valley church, writes us of "a glorious day for Idaho, and especially for the host congregation, Boise Valley. The largest assemblage of people ever at this church in its thirty years, such that not nearly all could even stand inside the building." It was Idaho's annual Thanksgiving rally. Bro. Van B. Wright, pastor of the Twin Falls church, gave such a stirring address on The Responsibility of the Church that you are to have a chance at it as soon as space is available.

**Dr. Charles F. Taylor**, one of the country's younger but widely experienced evangelists, was a last week's visitor at the Messenger offices. After being shown through the Publishing House and learning to his astonishment that twenty-six car loads of songbooks were made by the House last year, the employees were called together to hear him give them an inspiring fifteen-minute talk. Assisted by his musical brother Laurence he is just concluding a three weeks' union preaching mission in our city. Plans at this writing are that Dr. Taylor will preach at our church Sunday morning, Dec. 13.



### Miscellaneous Items

**Martinsburg** church, W. Va., will hold the love feast and communion on Dec. 13.

"When I came here we had 167 members. By next Sept. 1 we plan to have a membership of 200. I believe we can do it." Isn't that the spirit?

Here's a pastor with a fine idea: "We are suggesting the Messenger as an appropriate Christmas gift." They are starting the Messenger campaign at his place right now, Dec. 13, because this is the beginning of "Good Literature Week." And they are using the Christmas gift idea to help it along.

**Doran's Ministers' Manual for 1937**, Gish Book No. 217. The Gish Committee has decided to place Doran's Ministers' Manual for 1937 on the regular Gish list at 85c. Because of the fact that we can not place this book on the list at the regular reduction heretofore possible, this book will be sent only when ordered, and will not be sent out to those ministers who have been receiving these books on a standing order.—M. R. Zigler, Secretary of Gish Committee.

❖ ❖ ❖ ❖

### In the Messenger Shop

If your Christmas shopping presents a problem, why not turn to page twenty-nine of this issue and help yourself to bargains that will make your friends happy for a whole year?

A Maryland elder writes to know if the special club rate on the Messenger applies only to a whole congregation, or whether it would apply to a preaching point, his congregation having seven church houses at which preaching is regularly held. Our reply to this good brother is that the special rate would apply in such a case since the group attending such a preaching point would really constitute a congregation except in the detail of actual separate organization.

A most interesting picture came to hand recently for use in connection with the life story of a Pennsylvania sister. Seated in a comfortable chair, and enjoying the mailman's latest offering, was the good sister of whom we write. On the back of the picture was this brief notation: "Reading, Aug. 11, 1932." More careful examination of the picture convinced us that what was holding this gentle reader's attention was a copy of The Gospel Messenger for July 30, 1932.

A Men's Work group in Idaho recently ordered a quantity of free literature to be used in connection with their Messenger campaign. May we repeat for all interested that we have such literature and will be glad to furnish same or sample copies of the Messenger, or both, where they can be used to advantage? More than 400 churches are using the club rate plan this year. Many more should be using it next year. Write Brethren Publishing House, Elgin, Ill., for information.

Some days ago a new paper appeared on the editor's desk. At least the paper was new to the writer. In the same mail was a card explaining why the paper was being sent. It seems that a friend of the publication was doing it "in the belief that, through the reading of our columns, your natural impulse for a better understanding of our people and their problems will be quickened." This was not said of the Brethren or of a Brethren publication. However, the principle involved holds here quite as well. There is one convenient and friendly way to help others understand us better. Share your church paper with friends and neighbors.

### In the Messenger Twenty Years Ago

**Bro. W. J. Swigart** of Huntingdon, Pa., was an appreciated caller at the Messenger office last Monday, this being his first visit to the Publishing House.

**Bro. Merlin Miller**, secretary of the Student Volunteers, was a caller at the Mission Rooms last week, preparatory to his work of visiting the schools in the interests of the mission work.

**Bro. H. P. Garner and wife** called at the Messenger office on Friday of last week to say good-bye, preparatory to leaving for India. The missionary party is to sail from Vancouver Oct. 5.

**Bro. A. C. Wieand** was at the Publishing House last Saturday, looking after the publication of his graded Sunday-school lessons. The Messenger office was allowed about five minutes of his time.

**Bro. C. G. Hesse** of Bridgewater, Va., who was compelled to close his meetings at Cedar Grove, Flat Rock congregation, because of having contracted typhoid fever, is at latest reports recovering nicely.

**Bro. H. C. Early** has been doing some preaching in West Virginia. Last week he was with the members of the Beaver Run church, one of the oldest congregations in the state. Within about a mile of the church is the old homestead in which Bro. Robert E. Arnold, our business manager, was born.

Word has reached us of the death of Sister Mary S. Geiger of Philadelphia, on last Thursday, Sept. 7. Our departed sister was for many years widely known throughout the brotherhood, both for her amiable personal qualities and her numerous benefactions to the cause of education and other church activities.

**Sunday, Sept. 20**, Bro. Galen B. Royer received a message announcing the death of Eld. Joseph Holsopple of Clymer, Pa. The sad intelligence was at once cabled to his son, Bro. Quincy Holsopple in India, who now has another burden added to that of his recent separation from his wife, who is now on her way to America for surgical treatment.

❖ ❖ ❖ ❖

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Lord of Life and Death**, by J. D. Jones of Bournemouth. Harper and Brothers. 224 pages. \$1.00.

We have here fifteen sermons dealing with Mary, Martha and Lazarus, the general theme centering in the death and resurrection of Lazarus, but bringing in much that many of us have never seen as we read the narrative of their contact with Jesus.

These sermons are worthy of close study by ministers as they attempt to grow in their preaching and Bible interpretation. It is well known that expository preaching is a most forceful way of discovering Bible teachings. It is equally well known that too many ministers seldom preach expository sermons. Here we have a man who takes the simplest and the most involved texts and from them draws material that stirs the soul and brings it into close fellowship with the Infinite.

The British Weekly says, "The book bears throughout the stamp of fresh thinking and its fifteen chapters leave few aspects of the great theme unexplored. It holds a unique place among modern expositions."



---



---

**OUR MISSION WORK**


---



---

**The CHRISTMAS WORLD WIDE MISSION CALL . . .**

(See Statement Concerning Urgent Needs on Opposite Page)

*Dear Fellow-Workers:*

Perhaps the world was never more disturbed and confused than now. Fear and criticism prevail. People are disconcerted amid plenty and progress. Political parties blamed each other and promised to improve things. But we fear the trouble lies deeper. There can be no peace or certainty except in divine comradeship. What a need and opportunity for the Christian gospel! Jesus lived above hate and fear. He lived above selfish pursuits and personal comforts. True, he was God; but we are his disciples and "the disciple is not above his Lord." Let us take our religion seriously and rediscover Christ and we shall find a new meaning of Christmas indeed.

The General Mission Board has taken a cautious attitude in the years of depression. It believes the time has come to take a step forward. On the opposite page are indicated the urgent additional needs to our present program that ought to be provided within a year. We must make a larger place for our faith and Christian work. It will cure our fear and pessimism. We are spending too much time and money for the things that do more harm than good. Let us

prayerfully and in faith get back of this program and we believe with all our hearts that it will revive our spiritual vigor everywhere.

Let us first dedicate ourselves afresh to the Lord. Then plan to share a bit more sacrificially for the Christian cause, at home and abroad. The Lord has been so good to us that we have worshiped his gifts and comforts more than him. True, some have faced drought and depression; but A. Maude Royden said after returning to England from six weeks in Canada this summer: "The drought and depression of America are much more easy than the suffering and war fear of Europe." Selfishness with its hate and war brings infinitely more disaster, both real and potential, than a few less bushels of wheat and corn. The whole world looks for light and hope from somewhere. Let us reincarnate the Christmas blessing of two thousand years ago and make Christ known afresh to this troubled world. It will not happen unless we plan to do it! May the church arise to her opportunity and duty.

**GENERAL MISSION BOARD.**

*Chas. D. Bonsack.*

**What to Pray For**

*Week of December 12-19*

BY MARY E. STOVER

THIS week our attention is called to Bulsar, India. We are to pray for the work and workers there.

It is forty-two years since the first missionaries were sent by our church to India. We were three, Sister Bertha Ryan Shirk, my husband and myself. We prayed to be led to the place the Lord would choose for us to open up the work, and others were also praying.

Bulsar was selected as our first location. We have never doubted that the Lord opened the way before us, and led us there.

Forty years can record many events. Some have been joyous and victorious, others have brought heartaches and disappointments. Other workers have taken the places of the first ones who came. Some have given their lives in service. The way of the Lord has been faithfully taught. Children have become men and women, a new generation now lives in Bulsar.

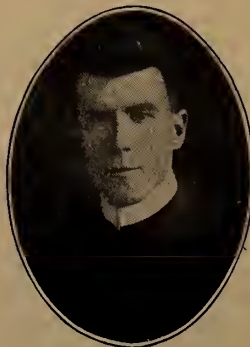
Could we visit Bulsar we would find a congrega-



Dr. A. R. Cottrell



Dr. Laura Cottrell



B. M. Mow



Anna Mow



Verna Blickenstaff, R. N.



tion of earnest believers, worshipping the true God where formerly idols were worshiped. We would see schools in session, workshops humming with industry, gardens of fruits and vegetables. The hospital cares for hundreds of sufferers. These are told the story of Jesus, as their ills are treated.

Here is the church where all unite in worship, singing many of the hymns we sing, translated into their own language. Here are homes of the missionaries, and of India's people. We would receive a hearty welcome, and true eastern hospitality. We could see much for which our hearts would swell with gratitude, and we would say, "Praise God for what has been wrought in Bulsar."

Let us see who directs all these activities. Doctors A. Raymond Cottrell, and Laura M. Cottrell, with Verna Blickenstaff, R. N., direct the medical work. Pray for them. B. M. Mow and wife direct the evangelistic and other work. Pray for them. Govindji and Kankubai, his wife, and many others work faithfully.

Pray for them. The church members are poor, and though they do all they can, it is impossible to bear financial burdens alone.

Pray for all these brethren and sisters of ours. They do not think of any thrill at being in such work, as some may suppose, but work busily at each day's task.

Pray that they may be given grace for every trial, sufficiency for each need, courage and health. Let us pray mightily for them.

*La Verne, Calif.*

### The More Urgent Needs in Our Mission Program

THE General Mission Board at their last meeting felt that the cause of Christian missions needed a renewed faith in Christ and that we should plan some forward step in the work. This was urged upon us because of the indifference expressed in materialism and a growing selfishness in our home churches, because of the crying hunger in the oriental countries and the failing of the ethnic missions to meet this human need, and because of overworked and aging missionaries in the face of this great hunger and opportunity.

The following program was approved for each field, provided suitable persons would respond to the call and the church provide the means for going forward. The families are needed mostly for evangelistic and general mission work except as otherwise noted. Many in the older fields are reaching the age when younger folks *must* take their place. The work budgets are

necessary to restore some of the many reductions, but more to attack new places and situations.

### INCREASED NEEDS APPROVED AS MOST URGENT

	Support	To Field Expense & Equipment	Total
<b>India</b>			
Two families (new) .....	\$2,400	\$1,900	\$4,300
Additional Work budget .....			1,800
<b>China</b>			
Increased expense those sent .....	2,000	1,400	3,400
One more family (new) .....	1,200	500	1,700
Additional work budget .....			1,600
<b>Africa</b>			
Two families (new) .....	2,400	1,900	4,300
Two nurses .....	1,000	1,000	2,000
Work budget .....			1,600
Buildings for new station .....			1,700
<b>Denmark</b>			
Urgent request for one family, preferably a native Dane .....	1,200	400	1,600
Rent for a period .....			200
<b>Miscellaneous Needs</b>			
These items not approved, but agreed they are urgently needed.			
Helping strategic point at home .....			3,000
Missionary and Ministerial Relief .....			3,000
Repairs, for economy, of buildings .....			1,800
			<b>\$32,000</b>

These items do not represent all the needs, but the most urgent so far as we can see them now. Unless a reasonable effort is made to provide these needs, the work is sure to suffer, and may do so far more a few years hence than even now. Let us make a bit of sacrifice that the work may not be hindered by our neglect at this time.

The above figures are estimated in some cases; but usually they are higher rather than lower. They indicate the call for funds needed over and beyond the program at present which cost last year: India, \$57,024; China, \$34,308; Africa, \$31,645; Denmark-Sweden, \$5,591; Home Missions, \$23,635.

### The Service Our Village Schools of India Are Rendering

BY ANNA M. WARSTLER

#### Part II

**Missionary**—Let me see, I left you the other day with a rather gloomy picture in your mind. So today we shall look at the silver side of this dark cloud.

**Mr. Young**—Yes, the situation did not look too encouraging. So I am rather anxious to hear about the other side of this story.

**Missionary**—In our mission in India there are about eighty village schools, including night schools. In these there are around 2,000 children and young people who have not had an opportunity to study and who have a desire to learn. Those who wish to study are enrolled in the night schools. However, in many places where the children can not come



to school in the daytime on account of work they come to the night school. In one village in the Anklesvar district there is an enrollment of 40 in the day school and 30 in the night school. One teacher cares for all of these children and young people. They are a happy group studying together.

**Mr. Young:** Last week you spoke of the different castes and their interest in education. What castes come to these schools?

**Missionary:**—As I said before, our mission in India works mostly among the low castes and aboriginal tribes. However, in some of the schools there are some higher caste children. The truth is, that sometimes more of the high caste children would be enrolled in our schools but they do not like sitting with the children of lower castes. Just recently Bro. Lichty opened a new school in a section where there are aboriginal people, low castes, and a high caste community. The aboriginal people are the Bhils, the low castes are the Dheds, and the high caste are the Kolis. It so happened that the Bhils and one Dhed came to the mission school, but not one of the Kolis came. Then one day one of the Kolis told Bro. Lichty that they would send the Koli children to school if the Dhed would be removed from the school. What do you suppose Bro. Lichty said?

**Mr. Young:**—I imagine that he refused that request.

**Missionary:**—Yes, that he did. Our desire is to give all classes an equal chance, and to show no partiality. Each child is given the same attention and shown the same love. And the children are quick to sense such treatment and appreciate the kindnesses shown toward all. One little out-caste child said to Miss Swartz one day: "In this school [meaning the Christian school] we are better treated and loved more."

**Mr. Young:**—Just what all did that involve? Do not these people sometimes come to the Christian school for the loaves and fishes?

**Missionary:**—Yes, they do sometimes; but in these days they do not get very much of that because of reduced budgets. But I really think that this child appreciated the genuine Christian love shown to him. He saw that he wasn't pushed aside or slighted because he was of another class. Perhaps he didn't even analyze the situation that far. He may have recognized only the different atmosphere in the Christian school. But perhaps I should say a word on this problem of distinction. Sometimes it so happens that the Christian message is not fully understood in a village where work is just being started. The people can not understand the close mingling of classes as practiced by Christians. And so in such a school the attempt is not made to break down all caste walls immediately. Attitudes of tolerance and understanding and friendship are built up in time, and then later on there is no difficulty about the seating in school.

**Mr. Young:**—I can see how it would be wise to use discretion in presenting the Christian principles and practices among a people who have no conception of their significance. It would be wiser to go a little slow, I should think.

**Missionary:**—It is for that reason that we are cautious at first. Besides this equalization of castes in our schools, there is another point for which the Christian school is significant. That is in its interesting and attractive teaching. It is the aim of the mission schools to create within the child a love for his school. So much of the teaching in the government schools is mere memorizing of facts and the drill and repetition of these. In our Christian schools we

attempt to help the child to think and to enjoy his study. As far as possible the latest methods are used to create a happy atmosphere in the schoolroom so that the children will like to come and will make an effort to attend regularly. Of course, we would not have you think that we consider our schools perfect in these matters, for they are not. You would need only to visit one day to find that we lack much. It is hard to get our teachers to see the need of some of these things when they have been reared with a different background. But they are in many villages having real, happy, interesting schoolrooms.

**Mr. Young:**—For that matter, our schools in America may not be so perfect with all the background that they have. There is another matter about which I have been wondering.

Anklesvar, India.

(To Be Continued)

## Junior Worship Program

(To Be Used With Junior Missionary Project)

BY ELIZABETH WEIGLE

Theme: Sharing Christmas

**To the Leader:** Around the world the birth of the Christ Child is being celebrated in various ways. The Christian world is one at this season, sharing each with the other the joy of Christ's coming. The juniors have been sharing their gifts with their friends in India; now in addition they may also be sharing the spirit of Christmas with some who are old or sick or less fortunate than they by singing carols or through gifts.

Let the worship service center about those carols and pictures other nations have shared with us. Tell the origin of the carols as they are sung. Have the pictures on the walls of the room with one on an easel as the center of interest; talk briefly about them. Some carols are Silent Night, Holy Night and Away in a Manger (German); O Come, All Ye Faithful (from the seventeenth century and written originally in Latin); Hark, the Herald Angels Sing (words by Charles Wesley, an English minister; music adapted from Mendelssohn, a German Jew); O Little Town of Bethlehem (American). Pictures that may be used are The Star of Bethlehem, by Margaret Tarrant (English); Holy Night, by Correggio and one of the Madonnas by Raphael (Italian); The Arrival of the Shepherds, by Le-rolle (French).

You may not wish to use all of the pictures or carols suggested. The service may be built around one picture with appropriate carols. For example, The Arrival of the Shepherds may be the picture chosen. It Came Upon a Midnight Clear, Hark, the Herald Angels Sing, O Little Town of Bethlehem, There's a Song in the Air may be the carols used.

Climax the idea of the juniors sharing Christmas with the thought that God shared with us that first Christmas in the gift of his Son.

A suggested program follows, but do not follow to the last detail. Build your program to appeal to your own particular group of juniors and make it a real worship service for them, not just some more songs, scripture reading, story.

**Call to Worship:** Isa. 6:3b; Rev. 19:17a.

**Response:** O Come, All Ye Faithful (first stanza and refrain).

(Continued on Page 23)



## THE CHURCH AT WORK

### ADMINISTRATION

#### Mission Study for 1937

##### Mission Study Courses for Adults

##### Men and Women

In the Oct. 17 issue of The Gospel Messenger the names of the mission study books for 1937 were given, not only for adults, but for all age groups. The list in itself is a challenge to every church to plan for a school of missions or to decide on a time for definite mission study. In 1937 all study will center about the Negro—in Africa and in America.

The Story of the American Negro (60c), Consider Africa (60c), and Congo Crosses (50c) are three books recommended for adult group study.

As a help in the study of the home mission book, The Story of the American Negro, the 25c pamphlet based on this book and giving a wealth of suggestions, is offered.

Along with the foreign mission book, Consider Africa, two very fine series of outlines are presented: the Program Outlines on Consider Africa, prepared by H. Stover Kulp (10c) and also a pamphlet selling for 25c written by Miss Tuck. Bro. Kulp's Program Outlines are especially helpful because they not only clarify the study book, but also bring out many facts about our own mission history.

Congo Crosses, being a book especially recommended to women, will be described under the Women's column. Many other supplementary source materials are made available for both the home and foreign study.

**Home field:** A Preface to Racial Understanding (60c), Brown America (\$1.25), Blind Spots—Experiments in the Self-Cure of Race Prejudice (25c), A Portrayal of Negro Life—27 portraits in picture and word (\$1.00).

Several books written by Negro authors may be found in your public library. Up From Slavery by Booker T. Washington is still a book with a thrilling story.

Anyone desiring a bibliography of books on the Negro, may receive it by writing to the General Mission Board.

**Story:** Where the Young Child Lay (or The Black Madonna). Free.

**Spirituals:** Steal Away to Jesus, Standing in the Need of Prayer, Lord, I Want to Be a Christian, I Want to Be Ready, Swing Low, Going to Shout All Over God's Heaven. These are 5c each.

**Foreign field:** The Land and Life of Africa (75c), Christ in the Great Forest (60c), Africa issue of The Gospel Messenger (Dec. 5), The Dawning, a play written by Clarence Heckman (10c), Persecution of the African Christians, play by Paul Rupel (10c).

The Leadership of Adult Mission Study Groups by T. H. P. Sailer is a seventy-three-page manual which will direct the leaders and teachers of any group. It is 25c.

##### Women

Although many women will study in the adult group, yet some will also have mission study in a women's group. The book for the women is Congo Crosses (50c). How to Use (15c), and Program Outlines (10c), are two splendid sources of help in the study and presentation of this fascinating book. In the Program Outlines, Sister Nora Rhodes has

made many references to source materials dealing with the Church of the Brethren in Africa.

The Prayer Calendar, the Mission Department in The Gospel Messenger, the special Africa number of The Gospel Messenger and Missiongrams are regular sources of help.

##### Young People

##### Planning a Mission Study Class for Young People

Seldom have two more interesting books been available for young people's groups than this year: The Story of the American Negro, by Ina Corinne Brown; and Consider Africa, by Basil Mathews. Each of these is 60c, and the study outlines to accompany them are 25c each. There is need for young people to study Africa of today if they are to understand our work on that continent; and yet racial goodwill and justice in America must be learned as a part of our Christian life. Each group will have to choose between these two good things. There are supplementary helps for both, to be used for reference and reading.

Suggestions for carrying on mission study in young people's groups will be found in the Sunday-school paper, Our Young People, for Dec. 19. The Gospel Messenger for Dec. 5, the special number on Africa, will also be of help.

Some books for reference follow: Brown America, Embree (\$1.25); The Land and Life of Africa, Wrong (50c); Preface to Racial Understanding, Johnson (60c).

Young people will also find most helpful the Program Outlines on Consider Africa, by Stover Kulp, 10c. These outlines are based on the study book, but bring in our own work in Africa in a very fine way. Two plays, The Dawning, and Persecution of African Christians, 10c each, are published by the General Mission Board. Other missionary plays relating to Africa are: Robert and Mary (25c), Ordered South (15c) and Kanjundu (25c). All of the materials suggested may be ordered through the General Mission Board.

##### Intermediates

##### For Intermediates' Appreciation of Other Peoples

It is suggested in the regular program outlines for intermediates that six weeks be given to the study of Africa. This may be done either at the Sunday evening meeting or in connection with the entire church school of missions. The two intermediate study books are: Twelve Negro Americans by Jenness and African Bridge Builders by Bell. These are 60c each, and the accompanying study courses are 25c each. Suggestions for the use of African Bridge Builders are given in Our Young People, beginning with the issue of Dec. 19. Of the plays mentioned above, Kanjundu might be given by intermediates.

##### Juniors

##### Juniors Making Friends Around the World

In the African Bush (75c) and The Call Drum (75c) are again selected as study books for the junior groups in 1937.

Visiting in Buraland Villages is a free leaflet explaining in detail the Junior Missionary project.

The Junior Opening Program is free; also The Junior Closing Program. Both of these programs are filled with facts and interesting suggestions.



Many supplementary helps are available to make the study of Africa entrancing to the children.

Books: If I Lived in Africa (40c), Children of the Chief (25c), Livingstone Hero Stories (15c).

Plays: Livingstone Hero Plays (4 plays, 15c), Kanjundu (25c), Robert and Mary (25c).

Maps: Picture Map of Africa, 36 x 48 inches (50c), Map of Our Field in Africa, 4 x 7 inches (free).

Pictures: Africa Picture Sheet (25c), Africa Picture Stories (5 pictures and 5 stories, 25c), Boys and Girls of Africa (6 pictures to color, 15c), Directions for Making an African Village (25c).

All listed materials may be obtained from the General Mission Board, Elgin, Ill.

#### CHRISTIAN WORKERS' TOPIC

### Christmas

Sunday, December 20

#### I. The Origin of Christmas (Luke 2: 8-20).

1. The wondering shepherds.
2. Their journey to find the newborn King.
3. Their joy at finding him.
4. Praising God.

#### II. The Christmas Message

1. "Glory to God."
2. "Peace on earth."
3. "Good will toward men."

#### III. Making the Message Live

1. Keep the song of the angels ringing—"Glory to God."
2. Give self to Christ.
3. Bring Christ to some one.
4. Bring some one to Christ.

#### IV. What Does Christmas Mean to Me?

1. How shall I spend Christmas?
2. Who needs me most this Christmas?

#### CHILDREN'S WORK

### Celebrating Christmas With Children of the Church School

Is there a child in the church school who does not anticipate the coming of Christmas? But what does he anticipate in the church school? Is it the noisy confusion and freedom that surrounds "rehearsals" for a special program? Is it the box of candy or striped candy cane he will carry home from the church school? Or is it a real joy of sharing and practicing goodwill that will come to him through the activities which accompany the Christmas season? If it is not the latter, how can the church school help him to acquire such joy? What responsibility have you as his teacher and leader?

Unfortunately too many teachers of children of the church school are so absorbed with "preparing for programs" that they miss some of the greatest opportunities of the year for teaching Christian living. They spend hours searching for suitable recitations and exercises to fit in a program of Christmas entertainment, and more hours in rehearsing and drilling upon the required memory work which will be displayed at the special program. They give sighs of relief when the program is over, and so do some of the children. Christmas comes and goes and all it means to the children is drilling, reciting at the program, and a box of candy, since very often the valuable

time of class periods during previous weeks is used for rehearsals. Of course there is a place for memory work in the church school, but very often this special memory work is not related to class study or the Bible, and it is forgotten soon after Christmas. Sometimes it is even about Santa Claus. Is there not something of more value we can give our children at Christmas time? Can we give them experiences in which they may practice goodwill instead of singing or reciting about it? Here are a few suggestions if you wish to make this Christmas more meaningful to the children.

1. Sharing Christmas songs and carols in the homes of shut-ins, elderly folks, hospitals, or other institutions.

2. Trimming a Christmas tree for children of another department, a sick child, a family who would have no Christmas tree, or a child of another color or race, as an expression of friendliness. Actually taking the tree to its destination makes this expression of friendliness even more meaningful.

3. Creating Christmas songs, stories, or poems and sending them to far-away friends as Christmas greetings. Children of our missionaries would enjoy receiving such.

4. Dramatizing the Christmas story informally in the class. Offering gifts of money or food may easily become part of this dramatic play as wise men and shepherds bring gifts to show their love for Jesus. The children should know what becomes of their gifts after they are received in the class.

5. Making and sending simple gifts or greetings for parents, ill folks, the pastor, the janitor, foreign children, or other friends.

6. Planning for and having a Christmas party some afternoon in the home of the teacher, or in the church if equipped. If there can be guests of the same age from other nations or races, the fellowship experience may do more to bring about peace on earth in future years than dozens of stories and recitations about peace.—Mary Grace Martin.

#### INTERMEDIATES

### Can You Remember?

Recently I was in a group of people who were vividly recalling some of the escapades and attitudes of their intermediate days. If you will think back to the heartaches, the doubts, the desires, the poor judgment and the ambitions of your own life during those early adolescent years, you will likely realize that only the understanding friendship of some older person brought you safely through. And you will also, if you are honest, realize that you were no better, perhaps not so good, as these youngsters today who sometimes appear so impossible.

If you can remember your own intermediate days, try to be to your boys and girls a wise, understanding, loving friend. More than information, more than self-expression, they need some one who believes in them, some one who loves them, some one who will help them, sometimes in spite of themselves, to become the person they can become. Parents, club leaders, pastors and Sunday-school teachers will find their greatest opportunity here.

#### MEN'S WORK

### Men's Work in Virginia

The men of the First and Southern Districts of Virginia had a real treat over the week end of Nov. 14 and 15, in having in our midst Bro. R. E. Mohler of McPherson, Kans., our general secretary. We have been looking for-



ward to such a treat for the past five years. Some of our men had the pleasure of sitting in on some of the meetings he had charge of during our Regional Conference. They enjoyed his lectures and were anxious for their fellow brothers to hear him. So, a large men's gathering greeted Bro. Mohler at the Antioch church in Franklin County.

On Bro. Mohler's arrival he was greeted by eleven men who had traveled sixty-odd miles to hear him at this mass meeting. Bro. Mohler occupied the pulpit for Sunday morning service. Bro. Mohler was then brought to the First church in Roanoke, where another large group of men of the First District had gathered to greet him and hear his wonderful message. This message will be remembered a long time by our men, and his coming will be of great help. The men of the First District showed their appreciation as usual with a liberal offering to help pay expense of travel. Bro. Mohler's messages have encouraged our men, and they are ready to do more and better work in promoting the program of the church. Our prayers are with him in the work he is doing, and we appreciate the college's kindness in letting Bro. Mohler come to us at this time.—J. N. Via, Roanoke, Va.

#### WOMEN'S WORK

### Our Offering for World Wide Missions

The Christmas season is almost here and we are again reminded that this is the time when the church gives its gratitude offerings to World Wide Missions. It is most fitting that the Christ should thus be shared with the whole world. Although our women have their definite project in behalf of the women and girls of our foreign fields, nevertheless at Christmas time the desire comes to every woman to do something more and thus have a part in all phases of mission work. By responding to the World Wide Mission Offering, the women can know that they have touched a vital part of our entire mission program. Through the encouragement and assistance which the women can give to the other departments and other age groups, in helping with programs, in explaining the use of dime folders and offering envelopes in the Christmas offering, the world wide mission gifts will become the finest and most outstanding offering of the year.

As we women give our own gifts and help others to give more freely, shall we not be able to pray this prayer: We thank thee, O our Father, that thou didst so love the world that thou didst send this, thine only begotten Son, into the world, and didst give us Christmas and all that Christmas means. And that thou didst identify thyself with us in our need, that thou, the Word, didst become flesh and dwell among us. We rejoice in thee as our Savior from sin. May this message soon come to all people, and may thy kingdom come and thy will be done on earth as it is done in heaven. Amen.—A. C. M.

#### YOUNG PEOPLE

### Developing Healthy Christian Attitudes

#### I. A Philosophy of Living Which Creates a Hunger for Simple Living

In the midst of a complex social order, the average individual at some time in his life feels a bit confused. This feeling of uncertainty is a result of many factors clamoring for attention in the mind of the individual.

Life in the rural districts is no longer free from this

manifold array of voices which clamor for the center of attention. In recent years we have been harrassed with speeches, articles and songs which tell us of the evils of noise, speed, and bright lights. In the meantime faster automobiles, brighter lights, and more numerous noises are permeating into the farthest corner of American civilization.

Before long we must become more fully aware that these modern devices and the noises and distraction which accompany them are not only here to stay, but that they will in all probability increase. As a matter of fact, these oft-referred-to disturbances are not in themselves necessarily hindering factors which defy adjustment on the part of the individual. Perhaps the most disturbing of all the noises are those which come from the ill-informed and maladjusted speaker, writer, or musician, who has not learned how to adjust to the recent trends in modern society. There are those who go about preaching a doctrine of maladjustment. After you have listened to what they have to say about the evils of modern methods of communication, transportation and recreation, you must conclude that the radio, the auto, and in fact most of our modern conveniences are bad and that we will have to destroy them and go back to the horse and buggy and the kerosene lamp or the tallow candle.

Any serious-minded person knows that we will not take such a step. Modern science is going onward to produce yet more inventions. The individual of the next ten years will very likely look upon many of our present gadgets as being slow indeed.

Now we are facing the necessity of learning to live in a somewhat increasingly mechanical world, with more and more items clamoring for attention, and yet learning to find a greater reality of life because of these very factors.

This will involve the necessity of developing a firm belief in and practice of the simple life. There never has been a time when the old Dunker teaching of the "simple life" was more needed than right now. In its broadest sense it holds the answer to one of our most perplexing problems—namely, that of attaining an attitude of living creatively in an increasingly complex and mechanical society. This also involves the achievement of assuming a friendly attitude to the environment.—Perry L. Rohrer.

(To Be Continued)

### Junior Worship Program

(Continued From Page 20)

**Carol Appreciation:** O Little Town of Bethlehem.

**Leader:**

"It isn't far to Bethlehem town!  
It's anywhere that Christ comes down  
And finds in people's friendly face  
A welcome and abiding place.  
The road to Bethlehem runs right through  
The homes of folks like me and you."

**Scripture** (read in unison): Luke 2:8-20.

**Picture Study:** The Arrival of the Shepherds.

**Song:** We Would See Jesus (first stanza as given in the Hymnal for American Youth; the tune, Felix or Consolation, is suggested).

**Prayer:** Pray that we may be grateful for God's gift of his Son; that we may have the spirit of Christmas; that we may share Jesus and so truly keep his birthday.



**Story:** Why the Chimes Rang, by Alden. This is the story of the little boy who gave all he had to the Christ and gave up his hope of seeing the great gift service to help one in need.

Christmas Carol, by Dickens. Scrooge had a happy Christmas when he shared himself and his wealth with others.

The Other Wise Man, by van Dyke. How the fourth wise man found the King after years of service.

**Prayer Song:** As With Gladness Men of Old.

**Offering Service:**

What can I give him, poor as I am?  
If I were a shepherd, I would bring a lamb,  
If I were a Wise man, I would do my part—  
Yet what can I give him?  
Give him my heart.—Christina Rosetti.

"We'll bring the little duties  
We have to do each day;  
We'll try to do our best to please him,  
At home, at school, at play;  
And better are these treasures  
To offer to our King,  
Than richest gifts without them!  
Yet these a child may bring."

**Benediction:** Last stanza of O Little Town of Bethlehem.

## CORRESPONDENCE

### SOUTHEASTERN REGIONAL CONFERENCE FINDINGS

We, the undersigned Committee on Findings for the Southeastern Regional Conference, held at Central church, Roanoke, Va., Nov. 11-13, 1936, believe the following challenges deserve promotion and continued emphasis through the coming year in all our local congregations:

**First**, that the pastors and leaders of the local congregations interpret the total program of the church and appeal to all members that they work and pray for the program as a whole rather than separate units.

**Second**, that the churches lay claim on the best talented and approved young men for the Christian ministry and that the local congregations encourage them by assisting in their preparation and providing openings for this leadership.

**Third**, we urge the wholehearted support of our church colleges; that through them we may impart to our young people a way of life that will enable them to build a social order founded upon the Christian virtues; and that we strive for a better understanding between the colleges and regions concerning the problems involved.

**Fourth**, that we keep in mind the building of a greater brotherhood, placing a premium upon the Christlike qualities of service, goodwill, sacrifice and self-denial thus extending the kingdom of the Lord and Savior Jesus Christ through our mission program into all the world. And that we assure the General Boards we will do our part in helping to achieve the general mission program.

**Fifth**, we believe that there is a necessity for us to become disillusioned in thinking that the United States is a Christian nation, and initiate decisive action to stop the downward trend of moral standards. We recommend a vigorous opposition on the part of local churches to gam-

bling on races, the operation of lotteries, and other gambling devices; and to the passage of legislation making legal such practices. We strenuously oppose the systematized degradation of the youth of the country through obscene literature on the newsstands, and through the presentation on the screen of movies which display the lower levels of action. We urge among our own people a return to the Puritan ideal of the keeping of the Sabbath, rejecting the appeal of commercialized amusements on this day.

**Sixth**, with the legalization of alcoholic beverages, the increased drunkenness apparent in our midst, numerous automobile accidents due to intoxication, and a general demoralizing effect of beer and liquor, roadhouses luring our youth, we believe the problem of alcoholism more critical than at any other period of our history, and that the problem can not be solved by political parties. We therefore plead for total abstinence on the part of our entire membership; and for a teaching program of scientific and vital facts, and the education of our generation concerning the moral issues herein involved.

**Seventh**, the sullen suspicions and sinister hatreds between nations, the feverish armament race for military preparedness are precipitating conditions threatening the peace of the world. This is a time of emergency and we feel the need of a vigorous teaching program that will inculcate the principles of non-violence in our whole constituency to the extent that we will sacrifice our own lives if necessary to serve our country in Christian achievements, but will not give one drop of blood to fight our brother man. This statement to be in harmony with former decisions.

**Lastly**, we recognize the fine quality of work being done for the adults of many of our churches, but are convinced that the kingdom of God must come in a large measure on the shoulders of children. The Conference therefore urges the local congregations to give their best thought and effort to the building of a children's program which will insure the presence within the coming generation of a greater appreciation of God, a proper sense of values, a set of high moral standards, and a feeling of integration with the church. We urge more adequate equipment and materials, better trained and carefully selected children's workers; a more complete co-operation with the home, the school and the community enterprises in the development of wholesome ideals.

Committee:

McKinley Coffman. Jesse Ziegler.  
Mrs. C. G. Hesse. Orville Flory.  
Earl Fike.

### A PERSONAL EXPERIENCE

After reading the article entitled "A Personal Testimony," in Messenger of Oct. 10, I felt constrained to give my personal experience.

Some years ago when we moved to northern Alabama, we located in a community where soon afterward some holiness people began to conduct worship at the home of their minister. This minister attended our Sunday-school regularly for one winter and was a member of my Bible class.

The following spring when he conducted a revival at his home, he invited my husband and me to attend. One night after our teacher-training class, a number of us went to the holiness meeting. While on the way, one of our num-



ber—a little nervous woman, whose life was one of much physical suffering—remarked: "Maybe we ought not to go, for the holiness people are saying that the people of the community are afraid of them because they are holy; that people with the devil are afraid of holy people and of God."

On arrival we were shown to one of the three front seats, facing a large open space in front. By the demonstration of the holiness people they must have considered they were experiencing a great outpouring of the Holy Spirit; for the preacher prayed earnestly. Louder and faster came the words of his prayer, continuing until his spoken words became less and less distinct. Finally they could not be comprehended and he was praying in an unknown tongue.

During the testimonial part of the meeting one of their most prominent holy women testified. In the midst of her testimony, she must have thought herself under the influence of the Holy Spirit, for she "demonstrated" as they would term it, in a holy dance. She began by dancing around in a small circle. As she went around and around in an ever widening circle, she came nearer to us each time. On the last circle, this large masculine looking woman came with outstretched hands to the little nervous woman who sprang from her seat with a startled exclamation and hurriedly went to occupy a seat in the rear. Next she came to my sister-in-law, another of our teachers. In the demonstration about her, she knocked from her head the little Dunker bonnet. My sister-in-law caught it and replaced it on her head.

Then the holiness woman turned to our minister. She very deftly passed her hands back and forth before his face and over his head. The minister of the Church of the Brethren smilingly used his hat in warding off her hands from his face.

My turn was coming. I had asked the Lord to show me what to do in this trying circumstance. So far in this encounter with the holiness woman, we had made use of a shoe sole, a hat and a "Training for Service" book. After trying to show that people were afraid of holy people and of God, the woman stepped to the center of the floor, raised her eyes and prayed for the Lord to help these sinful people. After a few more songs, accompanied by peculiar movements of the body to give evidence, as they thought, of the presence of the Holy Spirit within, the sermon followed and the meeting closed.

On the next night when we returned, the minister with friendliness met us, apologized for the happenings of the previous meeting, and thanked us for the help he felt we had been to him. He said to us: "The woman who danced the holy dance last night will not appear tonight, for she is in a back room and she is angry because of some good advice I gave her about how to treat other people in worship."

Mrs. Edw. M. Culler.

Cleveland, Ala.

### OLD TIME BARN MEETING

A good many years ago my parents' home was the place where barn meetings were held once every year around harvest time. The barn was thoroughly cleaned beforehand, and clean benches set in order, as well as a small table for Bibles and songbooks. After the morning services at the church on a Sunday morning, usually a number of brethren and sisters and others would go on to the place of the barn meeting and take dinner, which was al-

ways a warm meal. The barn meeting was held in the afternoon with not only members of the Church of the Brethren, but neighbors from near and far attending. The preaching was usually in German and some of the singing was in German. After the services there was a social hour and lunch for everybody who wanted to remain.

We children always looked forward to these meetings with pleasure, and I think my parents were never happier than on these occasions. These meetings were kept up until mother went to her reward and father was in his declining years. May we share in the happiness which we believe is theirs.

Lizzie Zug Royer.

Annville, Pa.

### CONCERNING THE TITLE "REVEREND"

During the last year I have asked a number of ministers when the word was first applied to a man elected to preach the gospel. No one could tell me. A man who is a great student of God's Word said it was used for the same reason that the rabbis loved to be called master. I thought it might have come from the Church of England.

The word reverend is used but once in the Bible; it is applied to God: "Holy and reverend is his name" (Psa. 111: 9). What right has mortal man in his body of humility and weakness to want or allow others to call him reverend?

In my mail order poultry business I have received many inquiries and sold to ministers. I never address them as "Reverend" unless the address is hard to find by postal clerks. I have been fifty-two years selling to all classes—priests, ministers, ex-president of the United States, rich and poor. I am glad The Gospel Messenger has not used the name.

Humility belongs to all servants of our blessed Lord. Let us all with Abraham, Moses, Stephen, Philip and Paul rejoice in our blessed salvation, that our Lord has prepared for those who love and obey him.

Pottstown, Pa.

W. W. Kulp.

### RIGHTEOUSNESS BRINGS PEACE

We read in Isa. 32: 17, 18, that the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

When Christ our Savior was born here on earth, "there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest and on earth peace, goodwill toward men" (Luke 2: 13, 14).

Paul says, "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ" (Rom. 1: 7). He says further, "Being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5: 1). And, "To be spiritually minded is life and peace" (Rom. 8: 6).

We read, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. . . . So then let us follow after the things which make for peace" (Rom. 14: 17, 19). "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12: 18).

If we expect peace here on earth, we must live more peaceably in our homes, in our neighborhoods, and in the



church. We must keep praying for peace and have faith in our heavenly Father, for he has all power, and rules the world; he rules the whole universe and we are in his hands. We have the assurance of quietness and peace if we live righteous lives. And the only way to have perfect peace is to have our mind stayed on the Lord and trust him.

Staunton, Va.

Mrs. J. W. Driver.

#### IN MEMORY OF MY DEVOTED PARENTS

George L., son of Samuel and Elizabeth Losh Studebaker, was born in Richland County, Illinois, July 17, 1861. His parents moved to Delaware County, Indiana, when he was two years old. It was at this place that he spent the most of his life. He united with the Church of the Brethren at the age of seventeen, and at once evinced a lively interest in the Christian faith and became deeply consecrated to the church to which he was to give the major interest of his life.

In early manhood he taught in the public schools, where he was very successful, and in which he developed an interest in children and young people which he retained throughout his life. He was called to the Christian ministry on June 11, 1881, when he was yet under twenty years of age. He was advanced the following year and ordained to the full ministry on June 11, 1893.

Mary E., daughter of David and Minerva Simonton, was born in Delaware County, Indiana, Nov. 12, 1863, where she spent the most of her life. She united with the Christian church in 1880.

It was on June 10, 1882, that my parents were united in marriage and thus formed a companionship that was destined to carry them through over fifty-four years of happy and inseparable lives. To them were born two children, a daughter, Maud Anetta, who died at the age of one year, and a son, the writer, now a member of the faculty of Ball State Teachers' College, Muncie, Ind.

Soon after their marriage, mother realized that she could not be of the greatest help to father in his ministerial work unless she was of the same faith. Accordingly, on Nov. 19, 1882, she transferred her membership to the Church of the Brethren, being baptized by Elder L. W. Teeter.

The lives of my parents were full of good works and varied interests. Their implicit faith in Christian life was well exemplified by their daily living, and its influence on those around them was manifested by the testimony of unnumbered people in all walks of life. Father kept a diary since 1887. For almost forty-nine years, he recorded daily the activities of their lives. As one now looks back over the pages of these books and sees the number of evangelistic services held in various parts of the country, the weddings, the funerals, the pastoral calls and ministrations, he realizes very well the extent of their service to Christian living.

Up until the fall of 1897, the most of their time was spent in evangelistic services. A mission church was established at Muncie, Ind., in 1897, and father and mother assumed charge. They labored faithfully and successfully in the Lord's cause here until 1906 when they moved to North Manchester, Ind., in order that I might have the advantages of the educational offerings of Manchester College.

Here, as well as everywhere, they gained the interest and respect of the young folks and were known by them as Uncle George and Aunt Mollie. Father continued with

evangelistic meetings and for some time served as business manager and field manager of Manchester College. Mother became superintendent of the college dining hall and matron of the Ladies' Dormitory. They were associated with Manchester College during the early period of trying times. Their devotion to the college and their interest in its success never faltered.

In 1915 they moved back to Muncie and in 1916 reassumed charge of the Muncie church. In 1925 they accepted a call



to the Indianapolis (Indiana) church, where they served as its pastors for six years. They gave up this work because mother had suffered a paralytic stroke in 1929 and was thereby unable to serve with father as was her custom and desire. They announced their retirement from active ministry and returned to their home in Muncie.

But their active lives did not adjust themselves to retirement. Father continued to preach at various places, conduct funerals, officiate at weddings, and, only in August, held a two-weeks' evangelistic service at Montpelier. They were unhappy in retirement. They enjoyed most those times when they were about their Father's business.

Their devotion to each other was unlimited. Father would assist in the housework and mother would assist in pastoral calls. As time passed, they realized that their days on earth were to come to an end. They prayed earnestly that when the time came for one of them to go, the other one would follow soon afterwards.

At noon, Oct. 25, mother suffered a second stroke. The doctor was called and said the only thing we could do was to make her comfortable. Later in the day, he said that she was sinking fast. Without any apparent recognition of what was going on around her and without suffering, the heart action became weaker. At 1:15 A. M. she opened and closed her eyes, a smile came on her face, and her breathing stopped. Mother was gone. Without a doubt, she was smiling because the gates of heaven were opening to her. It is a treasured memory of mother.

But poor father realized that he was at last alone. Bravely, he said it was better for her to go first, as he was in stronger health. However, his loneliness was heartbreaking. His diary reveals a persistent faith in God and an undying love for the companion of over fifty-four years. However, his loneliness was of comparatively short duration. Tuesday afternoon, Nov. 10, he attended a missionary meeting at the local church, which was addressed by



Brethren Helser, Kulp and others. Supper had been served at the church. Shortly before time for the evening service, father left the church to go to a near-by grocery. In crossing the street he must have misjudged the speed of an approaching car for he was struck and killed instantly. His neck was broken.

Tragic as the accident was, we can not help but feel that the heavenly Father used this means of making it possible for my father and mother to be united again. They had prayed for it and the Lord answered their prayers.

Both funerals were held at the Union Grove church and burial was made in the family plot of Union cemetery. There were large floral offerings and a crowded church at each funeral. Both sermons were preached by Elder Otho Winger, who was assisted by Dr. L. S. Shively. Every effort was made to duplicate the arrangements made by father for mother's funeral at his own funeral. Mother was buried Nov. 1 and father Nov. 12.

The loss of both parents in so short a time is trying. However, we cherish the memory of parents whose lives have meant so much to so many people. Hard as it has been to give them up, we console ourselves with the thought that it is as they wished it to be. Then, the influence of such Christian parents will remain with us forever. Father was to have given a history of the Muncie church at home-coming services on Sunday before his death. He was too broken up over mother's death to talk, but prepared a paper which was read for him. In closing, he paid a tribute to mother and then said, "While we sadly mourn her departure, we submissively bow to our Father's will." I sadly inherit those words as they now apply to my father and mother. We know that, as Paul says, for them to die is gain.

Muncie, Ind.

Mark E. Studebaker.

### ELD. LEVI ZIEGLER

Levi C. Ziegler was born Sept. 2, 1865, near Zeigler's Mill, Berks County, Pa., and died at the home of his son, Charles, near Richland, on Oct. 16, 1936. He united with the Church of the Brethren at an early age.

He was united in marriage to Sara Hoffman on Jan. 2, 1886, and this union was blessed with nine sons and four daughters. His wife and one son preceded him in death.

The family moved to Montgomery County and were active in the Mingo church. He was elected to the office of deacon and served from May 5, 1900, to Nov. 29, 1902, when he was called to the ministry. On Sept. 7, 1907, he was advanced to the second degree. On Aug. 12, 1916, he was ordained to the eldership. He was elder in charge of the Mingo church for a number of years which he served faithfully and later lived a retired elder's life. He lived a devoted Christian life and was held in high esteem by the church which he served and the community in which he lived for the quiet Christian character he possessed.

Surviving are eight sons, four daughters, seventy-four grandchildren, six great-grandchildren, three sisters and two brothers. Services were conducted at the Richland Brethren church by Eld. Michael Kurtz, assisted by Bro. Iram Lentz and Alton Bucher. Interment in Heidelberg cemetery.

Richland, Pa.

Eva A. Bollinger.

### SISTER EMMA SUSAN MILLER

By the homegoing of Sister Emma Susan Miller on Oct. 14, 1936, the Waynesboro congregation has lost another veteran of the cross. Sister Miller, the eighth and youngest child of Eld. Daniel and Sarah Keller Miller, was born near Mercersburg, Pa., Dec. 19, 1876. She died in the Waynesboro hospital, having suffered for several weeks from a malignant growth.

After uniting with the Church of the Brethren in November, 1896, she became very eager to further pursue her education as a preparation for greater Christian service. In the fall of 1903 the opportunity was given her to enter the Maryland Collegiate Institute at Union Bridge. A few weeks later she was called home because of the illness of her father. She remained at home until after the death of both parents and in September, 1908, she entered Elizabethtown Academy, from whence she was graduated in the Bible English course in 1911. In 1913 she was graduated in the three-year Bible course of Bethany Bible School. The following year she spent in home mission work at Winona, Minn. She returned to Chicago and assisted in the work at the Douglas Park Mission. After another period at Bethany she worked for the Home Mission Board of Northeastern Ohio at Kent. The years 1918 to 1925 were spent at Chanute, Kans., in home mission work.

While awaiting another appointment she came home in the fall of 1925. Soon thereafter she located in Waynesboro as assistant house-keeper in the home of a friend who was ill. She remained there for more than two years, during which time she was active in local church work. In June, 1928, she went to Annual Meeting at Los Angeles and secured a position in California.

In the fall of that year the Waynesboro church felt the need of easing the work of the pastor, Eld. J. M. Moore, by securing some one to serve as church visitor. The call was extended to Sister Miller; she accepted and served in that capacity for four years. Then as a means of economizing, the church dispensed with the office. The last few years she served as a companion to an aged widow.

Soon after entering the hospital she requested to be anointed. From that service she experienced a great blessing and much comfort. She was a consecrated Christian woman—ever zealous for Christ and the church. She was faithful in her work, doing to the best of her ability whatever work was assigned to her. Humility, persistence and courage were strong characteristics of her life.

She is survived by one sister and one brother. Funeral services were held in the Waynesboro church by her pastor, Eld. Levi K. Ziegler. Interment was made near the place of her birth, in the graveyard at the Upton church.

Waynesboro, Pa.

Sadie M. Wingert.

### FALLEN ASLEEP

Berkley, Sister Lizzie, was born Jan. 29, 1876, near Summit Mills, and died at her home in Meyersdale, Oct. 22, 1936. She was the daughter of Jacob and Susan Lichty. She had been in failing health for the past two years but was able to be about and attend church services. She was the wife of Eld. Samuel J. Berkley who survives with one daughter, two grandsons, two brothers and four sisters. She united with the church in girlhood and was a faithful, active worker. Funeral services in the Meyersdale church by Bro. Geo. Detweiler with interment in Meyersdale union cemetery.—Carrie Weller, Meyersdale, Pa.

Bollinger, Oliver, died Nov. 16, 1936, at the home of his daughter and son-in-law, Mr. and Mrs. Harry Lucking, in York, Pa., aged 88 years. He is survived by three daughters and two sons. Funeral services in the Black Rock church, Upper Codorus congregation, Pa., by the writer, assisted by Bro. N. S. Sellers. Interment in cemetery adjoining the church.—M. A. Jacobs, York, Pa.

Felix, Richard Lee, son of Melvin and Ruth Mary Cripe Felix, was born March 31, 1936, and met his death Nov. 16 in the following tragic manner. His mother had placed him on the bed to sleep and went about her duties preparing the evening meal. A little later finding that he was sound asleep she left the house and went across the street. Presently the father went in to see if all was well; he found that the babe had crawled to the foot of the bed and slipped under the rail. His body was hanging down with the chin caught over the rail. Evidently the life had been choked out of him without his making a sound. Though but seven and a half months in age, he was a very active child. He leaves besides his parents his four grandparents and a host of friends. Funeral services at Fairview church by Bro. John Root. Interment in Rossville cemetery.—Mrs. Nora Cripe, Rossville, Ind.

Gard, Holly B., born in Tippecanoe County, Ind., Dec. 7, 1852, and died at the home of his daughter in Rossville, Ind., Oct. 8, 1936. On March 2, 1896, he married Susana Cripe and to this union were born six children. His wife preceded him Dec. 5, 1928. About twenty-five years ago he united with the Church of the Brethren and lived faithful to the end. He was blind for sixteen years. He leaves two sons, two daughters, one sister and two brothers. Funeral services in Rossville by Waller Replogle with interment in Pyrmont cemetery.—Nora Cripe, Rossville, Ind.

Hufford, Mary A., daughter of Cyril and Margaret Drown, was born in Michigan, June 1, 1857, and died Oct. 28, 1936. She married Andrew Love who died in 1909. In 1922 she married D. D. Hufford who survives. She leaves two daughters, three grandchildren and two broth-



ers. She united with the Church of the Brethren about ten years ago and remained faithful. Funeral services in Frankfort, Ind., by Walter Replogle with interment in Pleasant View cemetery.—Nora Cripe, Rossville, Ind.

**Jamison**, Sister Eliza John Boone, aged 57 years, died suddenly at her home Nov. 1. She had been in failing health for some time. She was the daughter of George Boone and Thebe Heckman Boone. In 1895 she was married to Josephas E. Jamison. To this union were born four daughters and three sons. She was baptized into the church at the age of seventeen, and lived a quiet, faithful Christian life, being a friend to every one that knew her. She is survived by her husband, four daughters, three sons, fifteen grandchildren, one brother and two sisters. Funeral services were conducted by J. A. Naff, assisted by Brethren C. A. Flora and F. B. Layman. Interment in the church cemetery.—Eunice Naff, Boone Mill, Va.

**Keeney**, Sister Marietta, nee Wenger, died at her home, Oct. 6, 1936, following an illness of several weeks aged 57 years. She was a member of the Church of the Brethren for many years. She is survived by her husband, one daughter, four sons and two foster daughters. Services at Frystown meetinghouse by Brethren Geo. Snyder and Elias Frantz, with interment in adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

**Long**, Ephraim E., son of John and Sarah Basore Long, was born March 30, 1862, near Brookville, Ohio. He died Nov. 3, 1936, at his home in Trotwood. His entire life was spent in farming until his health broke and he was compelled to retire from active work eighteen years ago. He was married to Harriet Garber, Dec. 22, 1896. During middle life he became a member of the Trotwood Church of the Brethren. He lived a quiet life. The long period of affliction deepened his trust and faith in God as it added to his patience. He is survived by his wife, Mrs. Harriet Long, and one sister, Mrs. Mary Zumbum, of Brookville. Funeral services in the Trotwood Church of the Brethren, conducted by Bro. E. R. Fisher.—E. R. Fisher, Trotwood, Ohio.

**Mankey**, Charles Herbert, was born in Zaleski, Ohio, on Oct. 14, 1872, and died in the Middletown hospital, Nov. 17, 1936. His death was due to pneumonia which took him within ten days. July 3, 1898, he was married to Annie Brochway. To this union there were born seven children. He is survived by his wife, two sons and eight grandchildren. He united with the Church of the Brethren in 1920 and lived to see his children and grandchildren unite with the church of his choice. He had planned to spend the winter in Florida, but God had other plans. The funeral services were conducted by W. E. Hamilton and C. G. Erbaugh in the church where he had made his church home. Burial in the Poast Town cemetery.—Mildred Hamilton, Middletown, Ohio.

**Miller**, Anna Ruth, 33 years old, wife of Paul G. Miller, died at the Lancaster hospital, following an operation. She was a faithful member of the Church of the Brethren at Fairview. She is survived by her husband and one son. Services at the Fairview church by the home ministers.—H. A. Merkey, Manheim, Pa.

**Mummert**, Cornelius, born in York County, Pa., on May 8, 1852, and died Nov. 5 1936. He married Sarah Cassell on Oct. 22, 1876. To this union four children were born. His wife preceded him Sept. 26, 1935. Soon after his marriage he united with the Church of the Brethren. He was a faithful deacon in the church for many years, serving on committees and in other official capacities. He was confined to his bed for over sixteen months. He is survived by his children, one brother, two sisters, eleven grandchildren, fourteen great-grandchildren. Funeral services at the church by E. F. Caslow with interment in Astoria Memorial mausoleum.—Mrs. Rosella Sullivan, Astoria, Ill.

**Pfautz**, Sister Fianna, died Oct. 26, 1936, aged 82 years. She was the widow of Eld. Jacob P. Pfautz who died about twelve years ago. She is survived by one daughter and two grandchildren. Services at Frystown meetinghouse by Elders Ira D. Gible and Henry C. Ziegler with interment in adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

**Saul**, George, son of Alfred and Mary Saul, born in Lebanon County, Pa., Feb. 6, 1894, died at his home near Richland on Oct. 30, 1936. He united with the Church of the Brethren at fifteen years of age and was a faithful and devoted member. He married Ida Dohner on Dec. 26, 1914, and to this union one daughter was born. He was stricken ill on the evening of Oct. 30 and died that night. Surviving are his wife and daughter, his father, two brothers and one sister. Funeral services at Richland church by Eld. Michael Kurtz, assisted by Iram Lentz. Interment in the Richland cemetery.—Eva A. Bollinger, Richland, Pa.

**Shank**, Sister Helen M. (Miller), was born May 23, 1853, in Waynesboro, Pa. She died at the age of 83 years and 5 days. She came with her parents to Polo, Ill., in 1860. Dec. 31, 1874, she married John F. Shank, formerly of Waynesboro, Pa. Three children were born to them, two dying in infancy; her husband died nearly two years ago. She was baptized and became a member of the Church of the Brethren in June, 1876, remaining steadfast in the Brethren faith. She lived an exemplary life, consistent in every way with her Lord's example and commandments. She is survived by a daughter, granddaughter and two brothers. Funeral services in the Glendora church by Bro. Wm. Wertenbaker, assisted by Bro. M. Alva Long. Interment in Oakdale cemetery.—W. H. Wertenbaker, La Verne, Calif.

**Smith**, David Allen, son of Joseph and Mary Smith, was born in Iowa, June 12, 1855; he died Nov. 1, 1936. He came to Elkhart County, Ind., with his parents when twelve years old. June 10, 1884, he mar-

ried Matilda Hoover. Surviving are his widow, two sons, one daughter and nine grandchildren. One daughter preceded him. Funeral services by the pastor, Bro. J. Edwin Jarboe, at the Syracuse Church of the Brethren of which he was a devoted member. Burial in Hoover cemetery.—Mrs. Lillian Middleton, Goshen, Ind.

**Stealy**, Ruby Josephine, daughter of Brother and Sister Fred Stusman, was born Oct. 6, 1911, in Elkhart County, Ind., and died Oct. 29, 1936. April 26, 1930, she married Bro. Arthur Stealy and to them were born three daughters. Also her parents survive with three brothers and one sister. At the age of fourteen she united with the West Side Church of the Brethren and remained a faithful and devoted member until her death. Funeral services at the West Side church by Elders Samuel E. Miller and Frank Kreider. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

**Taylor**, Mollie, departed this life on or about Aug. 23, 1936. At the time of her death she was living in Long Beach, Calif., although she had retained her membership in the Sebring congregation. Sister Taylor was a faithful and devoted member of the church up to the time of her death. She is survived by three sisters and one brother, Dr. C. V. Taylor, of Stanford University. Her sister, Lydia Taylor, well known throughout the brotherhood for her welfare work, died a number of years ago, also her mother, Christiana Bashor Taylor. Sister Mollie had been in failing health for several years. Before coming to Sebring, the family resided at Mt. Morris, Ill. The above is written by her former pastor.—D. E. Miller, Sebring, Fla.

**White**, Lizzie Buch, 63 years old, widow of Jacob C. White, died after an illness of several years. She is survived by two stepdaughters. Services at the Kreider church by Elders Chas. Cassel, Allen G. Becker and the writer.—H. A. Merkey, Manheim, Pa.

**Young**, Bro. Reuben, the sixth child of Brother Frederick and Sister Elizabeth Young, was born near Mogadore, Ohio, Jan. 23, 1859, and died at his home near Glendale, Ariz., Nov. 19, 1936. Although the passing years showed that he was gradually becoming weaker, most of the time he was able to do considerable work about the home. Just recently he was seized with a severe heart attack and other disorders which caused his death. If he had lived until Feb. 17 he and his wife, Sister Clara Kurtz, would have reached their fiftieth anniversary. Two sons survive with one grandson, one sister and two brothers. He came with his family to Arizona and this vicinity twenty years ago and had resided here since. Soon after his marriage he united with the Church of the Brethren and remained a faithful and consistent member. He was called to serve in the deacon's office about thirty-six years ago. His service was given in a quiet, unassuming way and much of it was never known to the public. Services by the writer in the church at Glendale and burial in the cemetery near by.—E. E. Barnhart, Glendale, Ariz.

## CHURCH NEWS

### CALIFORNIA

**Waterford**.—At our quarterly council Aug. 27, it was decided to retain Bro. J. R. Peters as our pastor for another year. Our church officers were also elected as follows: Elder, Bro. Whitmer; church clerk, Bro. Cecil Smith; treasurer, Bro. Ira Martin; Sunday-school superintendent, Bro. Roy Moss; president of Women's Work, Sister Ina Martin; the writer, church correspondent and Messenger agent. Sister Ina Martin was also chosen district president of Women's Work at the district meeting, and Bro. Cecil Smith, president of Men's Work of the district. The men are improving our church grounds and building cupboards in the basement, the material being furnished by the Ladies' Aid. On Dec. 11 our Women's Work is having a banquet at which time we reveal our mystery friend for the past year and choose a new one for the coming year. The women met two days and canned 240 quarts of peaches and made forty quarts of peach butter for La Verne College. Dec. 13 an evening glow service will be held in honor of our older brothers and sisters. Our pastor and wife recently made a trip through Oregon and Washington, visiting friends and relatives and also meeting with several churches. The home pulpit was filled by local talent and by Brethren Price and Tucker from Empire. The attendance at both church and Sunday school is well above that of last year and we are very thankful for the progress shown and for the spirit of fellowship and co-operation manifested among the members.—Mrs. J. R. Peters, Waterford, Calif., Nov. 27.

### INDIANA

**Elkhart Valley**.—From Nov. 8 to 22 the church held its annual revival conducted by Eld. Edw. Stump, pastor of the Second South Bend church. The immediate result was eight baptisms and one re-consecration. We are thankful not only for the ingathering, but for the forceful preaching of the gospel which is characteristic of Bro. Stump as an evangelist. Since our last report Eld. Geo. Stull was made presiding elder for the year with Dayton Kreider and Chester Myers, superintendent and assistant in the Sunday school. Sister Mable Martin is chairman of religious education.—Mary Kreider, Goshen, Ind., Nov. 27.

**Lower Deer Creek**.—We held our love feast the first Saturday in October, with a good attendance. We were happy to have eleven pastors help with our communion service. Our young people entertained the district Christian Workers' group the second week in October. These meetings are always worth while and fairly well attended. At our November council meeting we elected new church officers with



Wm. Angle of the Bachelor Run church as elder for the coming year. Our Sunday-school superintendent is Chester Peterson.—Mrs. Ralph Replogle, Camden, Ind., Nov. 21.

Maple Grove church observed the Preaching Mission Nov. 8-15, a sermon being preached each evening by one of the home ministers. Nov. 9 we had for our slogan, "Every member present." Nov. 10 was father and son night; Nov. 11, mother and daughter; Nov. 12, young people; Nov. 13, the aged folks; Nov. 14, family night. On this evening Bro. Chas. D. Bonsack, secretary of the General Mission Board, gave a most inspiring message on Family Life, comparing our family life with that of the families on the mission field, both Christian and non-Christian. On Sunday, Nov. 15, Bro. Bonsack gave another good message. At noon a basket dinner was served and Bro. Bonsack talked to the children while dinner was being prepared. Afterward he gave another talk and answered questions concerning the mission fields. In the evening Bro. Bonsack gave another fine message, closing the Preaching Mission. The interest was very good all during these meetings and we have been much encouraged over the increase in both attendance and interest in regular services this fall. We are looking forward to having the Manchester College quartet with us for a program at an early date. The Women's Work and missionary society have been having good attendance at their regular monthly meetings.—Mrs. Alfred Campbell, Center Point, Ind., Nov. 23.

Rock Run church has just completed a two weeks' revival with Bro. B. D. Hirt as evangelist. The church received new strength with the addition of four converts, as well as spiritual help from Bro. Hirt's soul-reaching sermons. One activity that all members enjoyed in

August was our Sunday-school picnic held at Camp Mack. On Sept. 6 the girls' chorus gave the cantata, Ruth. Sept. 13 the Clinton-Benton young people sponsored a program by a Negro quartet from South Bend. On Sunday evening, Oct. 4, Bro. Zigler gave us an illustrated lecture on missions. The young women of the church are practicing music each week.—Violet Strycker, Goshen, Ind., Nov. 19.

Rossville church met in council Sept. 25. Church and Sunday-school officers have been elected as follows: Elder, C. C. Hylton; trustee, Russell Cripe; clerk, Harry Metzger; treasurer, Floyd Gochenour; correspondent, Nora Cripe; Sunday-school superintendent, Ferris Hylton. Sept. 13 Bro. Faw of Bethany Biblical Seminary gave us three uplifting sermons. Oct. 18 we held our love feast with Bro. John Root officiating. Five of our members have been called beyond this year. Nov. 1 the Women's Work gave a play from the book, Under the Southern Cross. As they studied this book they put the most important points together and gave a very impressive play. Beginning Nov. 16 the churches of the town held a preaching mission which was well attended.—Nora Cripe, Rossville, Ind., Nov. 25.

Syracuse.—During the absence of our pastor, Bro. J. Edwin Jarboe, who has been conducting several revival meetings, our pulpit was filled Sept. 20 by Bro. Frank Kreider of Elkhart Valley and Sept. 27 by Bro. E. C. Swihart of Elkhart, Ind. Oct. 4 special services were conducted by Bro. Jarboe. There was installation for new officers and diplomas were awarded to three for perfect year attendance. Oct. 18 and 25 Bro. Swihart preached both morning and evening; Nov. 1, Bro. Geo. Stull of Elkhart Valley. Our Aid Society has been quite busy this fall; they canned ninety-one quarts of vegetables for a brother,

## MESSENGER BOOK BARGAINS...

Will Christmas come this year? Yes, and with book bargains such as you have rarely seen! Dear Messenger Reader, you are invited to help yourself to good books that anyone can now afford to own. The books listed here should be in every Brethren home.

The Gospel of Jesus by Dr. D. W. Kurtz is the new premium book for this year. It contains able treatments of such fundamental subjects as truth, freedom, love, peace, grace, suffering, victory, joy, service and life. The Gospel of Jesus is an attractively printed book of one hundred and seventy-odd pages. The list price is \$1.50. With a year's subscription to the Messenger this fine new book may be had for but 75c additional.

As additional proof that Christmas is on the way we are offering Messenger subscribers their choice of one or all the following books at 50c per copy. Titles and original prices as follows: Brethren Pathfinders (\$1.50); Some Who Led (\$1.25); Life of D. L. Miller (\$1.00); Teacher's Testament (\$1.50). Why not fill out your library at these bargain prices? Or here are splendid Christmas presents at 50c each, while they last.

ORDER THROUGH YOUR MESSENGER AGENT OR SEND DIRECT

Brethren Publishing House, Elgin, Illinois—

Please find enclosed.....dollars  
for a year's subscription to The Gospel Messenger  
(\$2.00) and the books checked below.

- ☐ The Gospel of Jesus, 75c.
- ☐ Brethren Pathfinders, 50c.
- ☐ Some Who Led, 50c.
- ☐ Life of D. L. Miller, 50c.
- ☐ Teacher's Testament, 50c.

Name .....

City .....

Street or R. F. D. ....

State .....



also quilted and knotted comforts besides other needlework. Our communion service held Nov. 15 was very well attended.—Mrs. Lillian Middleton, Goshen, Ind., Nov. 21.

### MARYLAND

**Baltimore (First).**—We are glad to report progress in all phases of our church work. In September a social was held by our B. Y. P. D. in honor of our seven young people who were leaving for college. Sept. 29 eighty-two men of the district met at our church in the interest of the Men's Work. At our fall council Bro. Chas. Resser of Washington, D. C., was chosen elder. Out of a total membership of 262, 143 members attended our love feast on Nov. 1. We will hold an eight-day Preaching Mission Nov. 29 to Dec. 6 under the leadership of our pastor.—Amy F. Long, Baltimore, Md., Nov. 21.

**Beaver Creek.**—As a result of personal work nine were baptized the latter part of June. Our congregation met in council Sept. 19. Two deacons were elected then and installed into office on Sept. 27. Installation services were held at the San Mar chapel Oct. 4 by our pastor, Bro. E. C. Woodie, for officers of the Sunday school and for the teachers of both Beaver Creek and San Mar. Oct. 18 Bro. S. Ira Arnold and family rendered a program in art and song at the San Mar chapel. Bro. Perry L. Huffaker, minister of music in Hagerstown church, has started a singing class here for both young and old and we feel it will benefit our singing immensely. During the summer the young people held a festival on the church lawn, clearing \$22. Our young people gave \$25 toward the purchase of new songbooks. The young people of Manor rendered a musical program at the San Mar chapel Sunday evening, Sept. 6, and Bro. Jas. Moy, a former Chinese student at Bethany, sang a solo and gave a few Chinese customs. The young people have recently organized and are planning to put on some interesting and worth-while programs throughout the winter. The B. Y. P. D. and the young people's class have combined monthly socials. A number of young people attended the South Mountain leadership training conference held in Hagerstown Oct. 9 and 10. On Sunday evening, Oct. 25, the young people had charge of the harvest home service with Bro. John Middlekauf of Hagerstown giving the address. Recently the young people took a program to Bro. Victor Long in Boonsboro who is afflicted and is unable to attend church services. The young people are assisting Bro. Woodie in his services at Pondsboro by rendering programs. Our young people recently collected \$14.40 from the peace banks and earlier in the fall \$33.50 was received for the peace movement. The young people are selling scripture text calendars and scripture verse lead pencils. The mothers and daughters' organization gave \$25 toward the payment of a new heating system in our church. This organization recently held a supper and cleared approximately \$36. They also are selling Christmas cards and other products and are continuing with their monthly meetings. Our semiannual love feast was held Oct. 17 with Bro. Henry C. Eller, pastor of the Brownsville congregation, officiating. Our church just closed a very successful revival conducted by Bro. John T. Glick of Bridgewater, Va., who came into our midst Oct. 26 and labored earnestly with us for two weeks, giving inspirational messages each night. Seven accepted Christ during the meeting and were received into the church by baptism. We appreciated very much the special messages in song by neighboring congregations, also ministers who assisted in the devotional part of the services. We were represented at the regional conference at Roanoke by our pastor and wife and H. D. Grossnickle and family. Our pastor and wife have been laboring untiringly in carrying out the church program which is much for the church to be thankful for.—Carrie Moser, Boonsboro, Md., Nov. 24.

**Monocacy** church began a series of meetings on Sunday morning, Oct. 25, with Eld. Wm. Zabler of Lancaster, Pa., evangelist. Good crowds attended these meetings. On Nov. 3 the Piney Creek chorus gave us a message in song which was much appreciated. On Nov. 5 the chorus from Meadow Branch, also the men's chorus from Madison Avenue church, York, Pa., were here. Each group sang a number of selections; they also united their voices in one large chorus, thus giving us a wonderful inspiration in song. The church was filled to overflowing. There were forty-six in all from York and a goodly number from Meadow Branch. A number enjoyed this service with us who had worshiped here in years gone by. On Saturday morning, Nov. 7, we met on the banks of old Monocacy when six young people were baptized. In the afternoon and evening of the same day we held our love feast and communion, with Bro. Zabler officiating. Other visiting ministers were Brethren G. L. Baker, Bernie Bowers, Wm. E. Roop, T. S. Fike, John D. Roop. The following Sunday morning Bro. Zabler preached his last sermon to a full house, after which nearly all present enjoyed a fellowship meal in the basement. On Sunday afternoon and evening of Nov. 15 a joint Sunday-school meeting was held in this church. Bro. S. R. Weybright presided. A number of subjects on Sunday-school work were discussed by the superintendent and other representatives from Union Bridge, Piney Creek, Thurmont, Beaverdam and our own schools. We also had special singing by these various schools.—Elsie A. Eigenbrode, Rocky Ridge, Md., Nov. 24.

**Thurmont** church held their love feast Nov. 14—a quiet and impressive feast. A number from surrounding churches attended which was appreciated. Five ministers were present and assisted in the meeting with Bro. M. R. Wolfe officiating. We are in need of a minister who is in a position to make a sacrifice to serve a little church.—T. S. Fike, Thurmont, Md., Nov. 21.

**Woodberry.**—Oct. 4 Prof. Brumbaugh of Western Maryland College preached for us morning and evening and spoke to the B. Y. P. D. at 7 P. M. The B. Y. P. D. opened their fall work with a splendid group

of young people desiring to be of service to the church. Since we are without a pastor they have promised to take charge of the November Sunday evening services and have planned some good programs. Oct. 11 was rally day. Our elder, Bro. Jacob Hollinger, preached for us in the morning and had charge of our business meeting in the afternoon. Bro. Emory Smith was elected Sunday-school superintendent for the coming year; other officers were chosen for the church work. Oct. 18 Bro. Middlekauf from Hagerstown preached both morning and evening and talked at the B. Y. P. D. meeting. Oct. 25 Bro. Chas. Resser of Washington, D. C., favored us with a splendid service both morning and evening. He also spoke on missions at the young people's meeting. Nov. 1 we enjoyed our love feast with Bro. Marshall Wolfe officiating. Bro. Carroll Yingling preached the preparatory sermon in the morning. Nov. 8 Bro. Bowman of New Windsor College gave us a splendid talk on Peace. Nov. 15 a brother from Washington, D. C., preached. Nov. 20 in the evening a men's meeting was held to organize for more effective participation in the life of the church. At this meeting they elected officers, the president being Geo. Horn. Nov. 22 Bro. C. H. Hinegardner of Lynchburg, Va., preached for us in the morning. We have enjoyed so much the spiritual blessings and messages from our good brethren and are looking forward to the upbuilding of our church. We owe many thanks to our Washington brethren. We also feel that Bro. S. F. Rairigh and Bro. Carroll Yingling are giving untiringly of their services to the upbuilding of the church and in bringing us good messages.—Mrs. Wm. T. Horn, Baltimore, Md., Nov. 25.

### MISSOURI

**Bethany.**—Eld. Claude E. Trombley who served as pastor for fifteen months left with his family in September for a visit in Grand Rapids, Mich., and was later given a leave of absence for the winter. A union revival meeting, sponsored by the pastors of Bethany and the two neighboring M. E. churches, resulted in twelve accessions to our church. A WPA project recently completed provides a hard surface roadway by the church grounds. Mrs. Myrtle Boyer and the writer were delegates to district conference in St. Joseph in October. Floyd Mason is Sunday-school superintendent and Mrs. Nellie Parks is president of the Ladies' Aid. Our communion service was held Nov. 8. Bro. Rodabaugh officiated, assisted by Bro. Mathis of Plattsburg. Quite a number from neighboring churches were present.—Walter Mason, Norborne, Mo., Nov. 22.

### OHIO

**Middletown** church began an evangelistic campaign on Nov. 2 and closed Nov. 15, with the elder, H. M. Coppock, as evangelist. His helpful messages inspired the membership to live more devoted lives and eight were added to the church. During the meetings we were favored with delegations from the Gratis church, Cincinnati, Ebersole, Lower Miami, Happy Corner, and Hamilton. A group of River Brethren came to us and gave a forty-five-minute music program on Sunday night, Nov. 8, prior to the sermon. Our love feast on Nov. 16 was well attended. The ministering brethren present were Walter Hawke of New Carlisle, Ohio, Jesse Noffsinger, elder of the Lower Miami church, Eld. C. G. Erbaugh and our elder, H. M. Coppock, who officiated. The interest and attendance of our church have shown an increase the last year.—Mildred Hamilton, Middletown, Ohio, Nov. 21.

**Pleasant View.**—Since the more seasonable fall weather our attendance has come back to normal, the interest has increased and we are looking forward to a full and helpful program throughout the fall and winter months. In June Bro. S. I. Arnold and family brought us a program through the medium of gospel hymns and chalk pictures. We were represented at Camp Mack by eight from our B. Y. P. D. group and three intermediate boys. Russel McDorman, one of our Sunday-school teachers, was at the intermediate camp as an instructor. Our homecoming in September was a full day. Bro. H. Stover Kulp spoke at the morning and evening services and Sister Ellen Wagoner in the afternoon. The day was enriched by the renewal of friendships with many who have worshiped here in times past. Recently we enjoyed having the Manchester male quartet bring us a message of beautiful hymns. On Oct. 12 Bro. J. J. Anglemyer of Williamstown came to be with us for a two weeks' revival. The messages brought to us anew the love and compassion of our Savior and as a result we as members renewed our covenant with our Lord and nine souls were born into the kingdom. The climax of these two weeks came when a large number surrounded the Lord's table to observe the love feast, with Bro. Anglemyer officiating.—Mrs. I. Clifford Paul, Lima, Ohio, Nov. 23.

**Springfield (N. E.).**—Our pastor, Bro. L. R. Holsinger, and wife represented the church at district meeting held at the Black River church in October. Nov. 5 Brethren A. D. Helsner and H. Stover Kulp, missionaries from Africa, and Bro. D. D. Funderburg from Elgin, Ill., held a district missionary meeting at our church. The meeting was well attended, especially in the evening. The brethren gave us some stirring messages and much good seed was sown. The offering was about \$750. A group of our Sunday-school teachers and others attended the institute at the Akron church Nov. 7. Our young people are rendering interesting programs on Sunday evenings; they are also active in other lines of church work. In co-operation with the nationwide effort, our church also held meetings from Nov. 15-21, conducted by the pastor.—Mrs. Fred Young, Mogadore, Ohio, Nov. 23.

**Zion Hill.**—Aug. 23 S. Ira Arnold and family gave us an interesting program of words, picture and song. This closed the Sunday evening union services at our church for that month. The remainder of the



summer we worshiped with three Columbiana churches; they also worshiped with us during October. A two weeks' evangelistic meeting began Oct. 11 with Bro. Adam Miller of Kent, Ohio, evangelist. He brought inspiring messages each evening. As a result a young man and wife received baptism. Our meetings closed with the communion services. Nov. 1 the church gave our pastor, Bro. G. S. Strausbaugh, the privilege to take a message to our sister church, Bethel, every other Sunday. The sub-district B. Y. P. D. meeting was held here Nov. 22. The Manchester male quartet will be with us Dec. 5. —Kathryn Rohrer, North Lima, Ohio, Nov. 23.

### PENNSYLVANIA

**Codorus.**—Oct. 5 Brother and Sister H. Stover Kulp, returned missionaries from Africa, each gave an interesting talk at the Codorus house of conditions in Africa. Oct. 6 Bro. David Snader of Akron, Pa., began a revival meeting at New Freedom house. He delivered fifteen strong gospel sermons and as a result fifteen have been baptized. Oct. 26 our quarterly council meeting was held at the Codorus house. Delegates to district meeting were Brethren S. B. Myers, M. M. Hartman and Obed Frey; alternates, Brethren Roy Myers, Wm. Bailey, Harry Sellers. Nov. 1 our love feast was held at the Shrewsbury house. Bro. W. G. Group delivered the preparatory sermon and with Bro. Mark A. Wildasin officiated at the communion. Nov. 15 the love feast was held at the Codorus house, preceded by a sermon on Saturday by Bro. Jos. Baugher. Sunday morning Bro. Jacob Trimmer delivered the preparatory sermon; he and Bro. Jacob Miller officiated at the communion.—Esther B. Hartman, York, Pa., Nov. 24.

### VIRGINIA

**Roanoke.**—In August Bro. Fike held a revival at Brick church with large crowds and interest. There were eleven conversions. The latter part of August Mrs. Fike fell from a porch and fractured her back. Bro. Fike asked for two additional weeks' vacation while she was in a hospital at Harrisonburg, after which he returned and resumed work. She returned a few weeks later and is confined to her bed with a cast covering her body. She is recovering nicely and all are anxious that she may soon be with us again. The church officers for the new year have been selected. Bro. H. Allen Hoover was chosen elder; E. E. Harper, superintendent. Bro. Fike was unanimously re-elected pastor for an indefinite number of years. Also the music program was discussed and the choir work was given hearty approval. A committee was appointed to make plans for enlargement of our Sunday-school department and future addition to the auditorium; they are pushing ahead with the work. Recently Bro. M. G. West of Central church held our revival. The church was challenged and strengthened, six were added by baptism and two by letter. Bro. Fike will in turn hold a revival at Central church. Large numbers from our church attended the regional conference and appreciated the great messages and spiritual uplift of the meeting. Communion services were held Nov. 17 and 19 here. Larger crowds are in attendance at each service on Sunday and with the excellent leaders selected for the new year, an enlarged building program facing us, wonderful interest and spirit are manifested by the church as a whole.—Mrs. W. J. Miller, Roanoke, Va., Nov. 25.

## On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

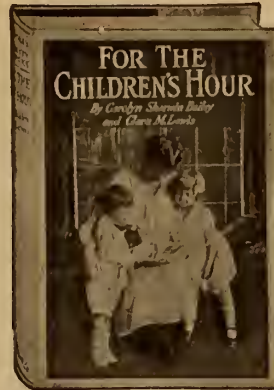
"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of ..... dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
Elgin, Illinois

## The Children's Own Column

Parents are ever looking for stories, good stories, stories of all kinds and from all countries for their children. Especially at this season of the year is this a live question. This column suggests that kind of material. Read it carefully.



**FOR THE CHILDREN'S HOUR, ..\$1.75**  
Carolyn S. Bailey and Clara M. Lewis.

Should be in the library of every mother, and all who tell stories to small children. Covers the entire field of childhood literature, containing stories on every conceivable subject and for all occasions—five distinct departments, seventeen title divisions, 135 stories—compiled from various sources, myths, fables, folk tales, and latter day children's books. Illustrated. 336 pages.

**HERO STORIES, .....\$1.25**  
Carolyn Sherwin Bailey.

Stories of the great heroes and heroines of history. Especially adapted for the child's reading during the age of hero worship. Unique in biography in that it presents as the theme of each story those qualities in connection with the hero's greatness which may be emulated by a child. Furnishes material that can not be excelled for teaching ethics and general character building. Illustrated. 184 pages.

**KINDERGARTEN STORY BOOK, A, .....\$1.00**

Jane L. Hoxie, with Introductory Note by Susan E. Blow. 119 pages. A book of stories for the "Story Hour." They are all short, simple in form, and familiar in subject.

**MERRY TALES FOR CHILDREN, .....\$1.75**  
Carolyn S. Bailey.

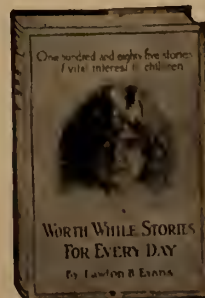
Every child loves to laugh, and the good "funny" story is the child's right and need. This collection of numerous stories supplies, not only entertainment for boys and girls, but each of its pages carries a hidden lesson made permanent in the child's heart through the fine, sure philosophy of laughter.

**MOTHER STORIES, .....\$1.50**  
Maud Lindsay.

These stories are models of simplicity and purity in purpose and expression. Written with a knowledge of the likes and ways of children in a frequent repetition of verse and phrase. Illustrated with seventeen full-page pictures and daintily bound in blue and gold. Not only kindergartners but mothers and first year primary teachers will find this volume stimulating and helpful in its suggestions for ingenious ethical story-telling.

**OLD TIME TALES, .....\$2.50**  
Lawton B. Evans.

Stories and legends from all countries and times retold for young folks. Many of these are a necessary part of an education, if they are to understand what they read for frequent reference is made to Charlemagne and Roland and others.



**WORTH WHILE STORIES FOR EVERY DAY, ..\$1.75**  
Lawton B. Evans.

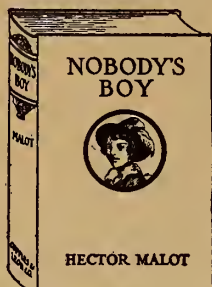
One of the largest volumes of this kind published (424 pages), 185 complete stories of miscellaneous character, choice selections from mythology, nursery rhymes retold in prose (Mother Goose tales, natural history stories, stories of birds and animals, biographical sketches of the great in history and stories of realism, each chosen for its ethical value). The purpose of each story is printed beneath its title.

Brethren Publishing House, Elgin, Ill.



## Books for the Home

**NOBODY'S BOY (Sans Famille), .....\$1.50**  
Hector Malot.



Vitalis, once a renowned singer, but now a strolling street performer, with monkey and dogs, buys the lost boy Remi from his brutal father, and makes him a part of the wandering show by which the old man secures his precarious living. In the course of many desperate hardships, the kind old master and the trained animals perish, leaving Remi and one dog to continue the struggle of living. Meanwhile the boy gets a clue to his parentage and finds his real mother.

**PILGRIM'S PROGRESS, .....\$1.00**  
John Bunyan.

An edition of this immortal allegory that will please the reader by the clear type, the illustrations and notes.



**PILOT'S VOICE, THE, ....50c**  
Isabel C. Byrum.

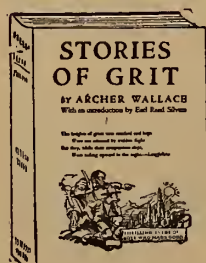
A story illustrating the power of a good home. Byron, a lad of sixteen, determines to have his own way. At last the patience of a widowed mother triumphs. A handsome cloth bound book of 224 pages. Illustrated.

**REAR ADMIRAL BYRD, .75c**  
Coram Foster.

A great story of the stuhhorn persistence of the boy and man who forged ahead and became the noted explorer and scientist. Appeals especially to boys and girls.

## Archer Wallace Books

One of the popular writers for boys and girls is Archer Wallace whose stories are as fascinating as fiction, but record the life of boys and girls, men and women who have made life count. Some of his characters are well known; others have seldom been heard of. Always, however, there is a challenge in the story told. Each book deals with about fifteen characters. Price per volume, \$1.00, except the last one.



The titles are as follows:

Stories of Grit.  
More Stories of Grit.  
Overcoming Handicaps.  
Boys Who Made Good.  
Hands Around the World.  
Blazing New Trails.  
Heroes of Peace.  
Mothers of Famous Men.  
Men Who Played the Game.  
Poor Men Who Made Good.

The Religious Faith of Great Men, \$2.00.

**SMOKY, .....\$1.00**  
Will James.

Does for the horse today what Black Beauty did in days gone by. A horse story full of horse sense. Dwellers in the city will enjoy it fully as well as those of the country.

**SOMETHING TO DO—BOYS, .....\$1.00**  
Edna A. Foster.

A great hook for live boys, telling them how to use tools and how to make many useful things. Includes a wide range of sports. Contains 252 pages and formerly sold for \$2.00. Our special price, only \$1.00.

**SOMETHING TO DO—GIRLS, .....\$1.00**  
Edna A. Foster.

A book every girl should have. Tells of things to make and things to do, and how to make and do them. Covers a wide range of activities. Contains 256 pages and formerly sold at \$2.00. Our price to you, only \$1.00.

Brethren Publishing House, Elgin, Ill.



## 1937 Scripture Calendar

Thoroughly Religious, yet truly practical—you have only to show this nationally known and approved Calendar among your friends and neighbors to sell it—to earn extra dollars—to do a real Christian Service.

**Your Class Can Serve Your Community by Selling These Scripture Text Calendars.**

**A Worth-while Service That Brings Worth-while Profits.**

Sample Copy, 30c. \$1.00 for 4. Special Price in large quantities.

Brethren Publishing House, Elgin, Ill.

## Christmas Folders and Cards

We offer you 5 boxes of Christmas Folders and Cards, 21 in each box. The box itself is worth a dime as a gift box. The colors, the printing and the stock are of excellent quality. Individual envelopes for each greeting. Nothing cheap in any of these five boxes. Satisfaction guaranteed in every case.

**Box No. 36** contains 21 folders with greeting and sentiment. **Price, \$1.00.**

**Box No. 56** contains folders with a Bible verse and fitting sentiment. **Price, \$1.00.**

**Box No. 46** is the same as Box No. 56 but does not have the Bible verse. **Price, \$1.00.**

**Box No. 136** contains 21 choice folders and cards with Scripture text and sentiment. This box is of our own choosing. Excellent in quality and specially priced for those who do not wish to pay a dollar. **Special price, 50 cents.**

**Box No. 3125** is another offering of 21 superior Christmas cards. They will please you. Not a single cheap card in this selection. You have often paid a full dollar for cards not as good as these. **Special price, 50 cents.**

Liberal prices to agents using any of the above in quantities. Ask for particulars.

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., December 19, 1936

No. 51



ARRIVAL OF THE SHEPHERDS

## IN THIS NUMBER

### Editorial—

Wearing Out the Brakes (E. F.) .....	3
How Better Things Come (H. A. B.) .....	3
The Great Annual Fact (E. F.) .....	3
With Apologies to Whom Due (E. F.) .....	4
As Inflation Comes (H. A. B.) .....	4
Daily Devotions (C. N. E.) .....	15
Kingdom Gleanings .....	16, 17

### The General Forum—

My Heart Like an Inn (Verse). By Myra Brooks Welch..	5
The Universal Christ. By I. S. Long .....	5
A Christmas Message. Selected by F. F. Holsopple .....	6
What Does Christmas Mean to You? By Mattie A. Miller .....	6
The Star (Verse). By Julia Graydon .....	7
Joy in the Christian Life. By Lester E. Fike .....	7
Whose Birthday Do We Celebrate? By Nettie C. Weybright .....	8
I Can't Tell a Story. By Ezra Flory .....	8

### Home and Family—

The Star (Verse). By Alda Bicknell .....	9
Christmas Eve. By Ada Sell .....	9
Christmas Cheer. By Leo Lillian Wise .....	10
The World's Most Famous Children.—No. 4. By Ralph G. Rarick .....	11
Grandfather's Christmas Grace (Verse). By May Allread Baker .....	13
When Bob Gave God a Chance.—No. 5. By Eleanor R. Freese .....	13
Christmas (Verse). By Ada C. Sell .....	14

### Our Mission Work—

The Angel Song. By Mabel Winger Moomaw .....	18
What to Pray For. By Ruth Glessner .....	19
"A Dunker's Word as Good as His Note" .....	20
Village Schools of India.—Part 2. By Anna M. Warstler..	20
Monthly Financial Statement .....	20

### The Church at Work—

Week of Prayer for the Churches; A Mailing Room Speaks; Records in the Book of Life; Men's Work Mass Meeting; The Christmas Light; World Wide Mission Offering; Take Time to Plan; Developing Healthy Christian Attitudes .....	21-23
---	-------



# Our World Wide Christmas Offering



Courtesy Presbyterian Church, U. S.

*"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4: 10).*

When Jesus condemned people, he condemned them not because they had done wrong, but because they had not done right. Many of his marvelous discourses end with a practical command to *do* something: "Go thou and do likewise"; "Give ye them to eat"; "Go sell . . . and give," He is saying to you today, "Be a neighbor to those in your community, state and nation; feed the hungry, clothe the poor; sell your possessions and give the gospel to the discouraged and downhearted at home and abroad."

The church through Annual Conference has opened mission fields and appointed a Board to promote the interests of missions throughout the church. We suggest that in every Sunday-school and church the story of our missions be made clear to all and a call be made for a generous offering.

**GENERAL MISSION BOARD**

**Elgin, Illinois**



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., December 19, 1936

No. 51

## EDITORIAL

### Wearing Out the Brakes

It was hard going. The man at the wheel wondered what was the matter—until he bethought himself that he had not released the brakes. Whereupon a thoughtful occupant of the back seat observed: "And still we wonder why the brakes wear out so fast."

So it is not only the obstruction of progress that is to be deplored when the brakes are applied at the wrong time. It is the needless wear and tear on the brakes themselves.

For brakes are useful. They are needed in the mad rush of living today, in the intemperate tendency to experiment with human potencies and in the craze for adventure regardless of the peril to precious heritages from the past. It is a pity to wear them out needlessly. We ought to take good care of them. E. F.

### How Better Things Come

HAVE you ever stopped to think how better things come? For example, is it possible to get a better peach? Well, we have eaten some that seemed good enough, but we also understand that cling peach growers think there is still something to be desired in that field. Indeed, for some years now the federal department of agriculture, and at least one state agricultural department, have been at work on the problem. Next spring eleven new canning varieties are to be tried out under orchard conditions in one western state.

But in the same paper in which we were reading of these experiments, we also read of the chance discovery of a new cling peach that seems the answer to what is desired. But even so the human element is not to be overlooked, for the grower who located the prize tree was in the peach business and eager to find just such a specimen. The variety is patented now and will be offered for commercial planting next spring.

But the point of these paragraphs is not to make

your mouth water for peaches, but to illustrate how better things come. They are the result of vigilance and patience upon the part of many. Think of the hundreds of good things you enjoy all because somebody took thought, sacrificed, even gave his life that better things might be. Even Christmas is no exception to the rule governing the advent of good things.

H. A. B.

### The Great Annual Fact

Two present facts for profitable contemplation are: Christmas is almost here and spring will be as soon as the winter is past. They are both so regular, so sure. No untoward circumstance of any sort can prevent their coming. Not even war can stop them.

Such mighty facts have mighty meaning. Taking a first glance at the second, the apparent desolation and deadness of everything in nature is only apparent. It is just nature's way of getting ready for new life. It never fails. We all have perfect confidence that it never will. A second glance at the first fact is even more reassuring. Not that the certainty of Christmas is greater than the certainty of spring, but because it is more significant. It makes spring worth having back.

For, while the eternal going and coming of the seasons is eloquent of the orderliness and dependableness of the universe, it takes Christmas to put the note of quality into the universal order. What of it if life does go on forever, if that's all it does? What of it if looking forward to the reawakening life of spring is only to look forward to disappointment and defeat? What of it if continued existence is but an endless round of war and preparing for more war? Is life worth living? It is Christmas that justifies an affirmative answer.

Once a year is none too often, surely, to hear the story of the startled shepherds and the "good tidings of great joy" which came to them. In such a world as ours it isn't easy to keep on believing that God's plan



for it is peace and goodwill and that "the zeal of the Lord of hosts will perform this." Christmas makes it possible.

It does more. It will make the contrary view impossible, if you let it. Open wide the sluice gates of the soul on the side toward Christmas and it will flood your whole being with light, light made of faith and hope and love. There is no magic about this, just plain common sense. In this operation of letting in the Christmas spirit, you do not throw away your intelligence. You take command of it and put it to thoroughgoing use. You do not allow it to be deceived by first impressions. You go on through.

It does not need to be argued that the Christmas spirit is nothing else than the Spirit of Christ. Nor that the Spirit of Christ must be the dominating force in all life relationships to give life its highest value. Nor that Spirit of this quality must be the "Ultimate Reality," to give meaning to the universe, to justify the fact of its existence. If some can not concede this, we can only say of them, as Prof. Olney used to say of those who will not grant the truth of a mathematical axiom, we are sorry but we can not reason with them and shall have to go our way without them. We shall just have to insist, without their permission if we must, that normal intelligence demands the Christmas explanation of all things.

And here we have the finest thing about Christmas. It satisfies both mind and heart. It gives an interpretation of human life that one can both respect and rejoice in. One does not have to feel ashamed that he was born. One can face life without fear. One can both think and love.

This is our Father's world and we can never get done exploring it and reveling in the wonder of it. We are his children and we can love him because we know that he first loved us. All his other children are our brothers and we can get acquainted with them and understand them and love them. And we can help them to know our common Father better and then they will love him too. If some of them have not known him at all we can introduce them to him and so set them on the way to abundant life.

All this we can know and do and enjoy because Christmas is a fact. It's coming again. It's almost here.

E. F.

### With Apologies to Whom Due

WHO was it that said you can do a lot of good in the world if you are not too particular who gets the credit for it? Doesn't matter, but reminders of its wisdom keep drifting in occasionally.

The latest is the case of a large and well known organization in the religious field, for the credit bug bites institutions as well as individuals. This organi-

zation provides topics for Sunday morning class use, and requests that hereafter recognition of this fact be given in connection with the printing of the topics.

We are very happy to comply with this request, for it gives us something different to write about, that is, an up-to-the-minute illustration of a very old truth. The sense of authority, despite the modern tendency to discount the idea, is still very sweet. The high privilege of granting somebody permission to do some perfectly harmless thing must be very, very precious.

But suppose one does have right to the tree of life and enters in through the gates into the city. Can he sing the song of Moses and the Lamb without risk of infringement upon somebody's copyright? E. F.

### As Inflation Comes

IT was only the other day that a good brother was telling how he might have made forty thousand dollars in the last year or so if he had just known what he knows now. We suspect there are a good many people the country over who are beginning to think in terms of what might have been, perhaps toying with the idea of whether or not there is still time to make a killing.

The writer comes of a rather adventurous strain and has taken some chances in his time, although none of which he is ashamed on the basis of present light. For they have all been of the general type where hard work and further investment were required as conditions for realizing on the original chances taken. But like any man of imagination, he finds it hard to keep his mind from playing with the possibilities suggested by the story he heard.

Now the story was about the stock of a certain nationally known concern which once sold for more than ninety dollars per share, then sank to but five dollars per share, but has since recovered to more than forty dollars. Recently there was a dividend of two and a half dollars per share, and other dividends will be coming along in due time. Consider what a thousand shares bought at the low of five dollars would now be worth! Well, there is the forty thousand dollars that the good brother could have made, but did not make.

In so far as inflation comes there will be a good many backward glances and some regrets. And yet, out of what we have experienced and observed, the wise man is he who has stayed off the broad way that leads to speculation. For the one who succeeds in such ventures there are usually many who must pay and pay. On the whole, men live longer and more happily if they do so by honest labor than by the way that seems to offer the pleasures of easy dollars for a season. In days of extra hazard one should have a care, that having begun a tower, he has the wherewithal to finish it.

H. A. B.



---



---

## THE GENERAL FORUM

---



---

### My Heart Like an Inn

BY MYRA BROOKS WELCH

The travelers were dusty, tired and with naught  
About their poor equipage to suggest  
That a royal Child 'neath the woman's breast  
Awaited his hour, with glory fraught.  
That happened when Joseph of old had been  
Down Bethlehem way and with him had brought  
Mary, his wife, for whom lodging he sought—  
But there was no room for them at the inn.

My heart like an inn by life's highway stands  
With lodging to let. The struggle to win  
Pleasure and profit, attention demands,  
With all of such traffic's bustle and din.  
Be wary, O heart, lest you err one day  
Like the innkeeper did, down Bethlehem way!

*La Verne, Calif.*

---

### The Universal Christ

BY I. S. LONG

"That in the dispensation of the fullness of times, he might gather together in one all things in Christ" (Eph. 1: 10).

THERE is a legend of the wise men to the effect that one was an old man, another in the prime of life, while the third was a small boy. They made their long journey, worshiped, gave gifts and were starting on their return when the following conversation took place.

*First Wise Man:* "How strange! We thought the King was a babe, but we find him an old man like myself."

*Second Wise Man:* "He whom I saw was no old man, but a man in his strength and vigor, like me."

*Third Wise Man:* "You're both mistaken. The one before whom I knelt and worshiped was just a little boy like me."

They then agreed to go back to see, which when they did, and worshiping, saw a babe in his mother's lap.

The above is but a legend, but the historic visit is true, and also prophetic of the homage of every age of mankind, and of every part of the world. It is supposed the wise men came from different countries.

(1) Jesus is the Ideal of all ages of people. Yesterday he was a Child, and represents the experiences of beautiful childhood. Christmas is a commemoration of an event in time. It is also the festival of the worship of eternal childhood, of all that makes perfect childhood: innocence, purity, trust, faith, obedience, surrender and forgiveness—and "a little child shall lead them."

(a) The philosophers say a child can not know God. John (1 John 2: 13) says: "I write unto you, little

children, because you have known the Father." John saw in every child the Child who best of all knew the Father. To this, Jesus himself agrees. "Except ye . . . become as little children, ye shall not enter the kingdom of heaven." And "I thank thee . . . that thou has hid these things from the wise and prudent and hast revealed them unto babes." Sodom and Gomorrah and Sidon and Capernaum did not know him, hence his woes upon them. A child believes the Jesus story implicitly. He has no doubts, hence he loves and worships. He continues in Sunday school and church and grows in grace, becoming a future leader in the kingdom.

(b) Many tell us that the young are going bad these days. John did not think so. "I write unto you, young men, because you are strong, and the Word of God abideth in you, and you have overcome the evil one." John saw youth not as sensual, the victim of passion and of sin, but as man at the top of his strength overcoming. He believed in youth. David slaying Goliath was a youth. Samson and Timothy and Stephen were young men. Jesus died a youth. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word."

A preacher said: "Bob, be clean; love God and pray." The son said: "Dad, you never swear, get drunk or become immoral. Neither shall I. Tell this to mother, please."

(c) Above all, Jesus meets the needs of the aged, it seems to me. John says: "I write unto you fathers, because ye have known him that is from the beginning." Christ was the Word from the beginning . . . and was God, and they knew him. This is eternal life! (John 17: 3). How the aged delight in the God of the Book! The following verses suit them well: Psalms 90: 1, 2; 46: 1; 34: 4-8; Deuteronomy 33: 27.

Recently a very old man thought his time to go had come. He said: "I am ready to go. My time is here. I have no fears. My business is arranged for. Jesus will receive me into the everlasting arms. 'To depart . . . and to be with Christ . . . is very far better'" (Philippians 1: 23).

(2) Jesus gathers into himself all the experience of both sexes. Had one of the magi been a woman she would have said: "I looked for a babe, but found a woman like myself." Jesus took human nature into himself. It has been noticed that no one adjective truly describes him.

When one hears of Socrates, he thinks of a teacher; of Columbus, and he thinks of a daring navigator; of Lincoln, and he thinks of an honest man; of Moody,



and he thinks of consecration; of Paul, and he thinks of triumph. But no one thing strikes you supremely as you think of Jesus. He sums up all human perfections, manly or womanly—as tenderness, love, compassion, reason, intuition, strength, pity, etc. Jesus thinks as a man does and sees even more intuitively than a woman.

(3) But humanity consists of more than age and sex. There is nationality. Perverted nationality causes many of our ills and wars. Nationality has never been Christened, some one says. Each little people is proud of its language and heritage. But the New Testament ignores nationality. Jesus was not a Hebrew, for nationality is not derived from the mother, but from the father. God was his Father. Mahomed was an Arab and Confucius a Chinese citizen. Jesus was not a man, but Man, the Son of Man, and hence cosmopolitan. He was not an European, nor Asiatic, but is next of kin to the white man, to the Negro and to the Hindu.

Of little children playing in Paris or Calcutta or Shanghai he says: "Whoso shall receive one such little child in my name, receiveth me." Or, "Suffer the little children to come unto me . . . for of such is the kingdom of God."

Of earnest seekers for God everywhere he says: "He that doeth the will of my Father in heaven, the same is my brother, and my sister, and my mother."

The text is true therefore. Our Father means to gather together in one all things in Christ, both which are in heaven and which are on earth, even in him. To this agrees the angel message. Luke 2: 10, 11, 13 and Paul, Philpp. 2: 11, and also the Seer of Patmos, Rev. 5: 11-13.

Sad it will be for the soul that refuses the Jesus way of life! The text is true.

*Baltimore, Md.*

### A Christmas Message

SELECTED BY F. F. HOLSOPPLE

"AND it came to pass in those days, that there went out a decree from Augustus Cæsar, that all the world should be taxed."

So it came to pass that a man and a woman traveled wearily along the road which led from Jerusalem, to the little town of Bethlehem.

The man, Joseph, entered the town as the sun was setting, inquiring for a place to rest for the night. He was met with the constant reply, "No room." Driven by dire necessity, they took shelter in a stable, the lowliest shelter in the world.

Jesus was entered on the census from this place. To the Roman officials it meant "just another little

Jew." Everything was against him, and yet the chief glory of the world is that stable! He lived in it!

Centuries have passed since that night. Thrones have crumbled but an ever increasing glory gathers around that stable. Augustus of the tax decree has crumbled to dust, and his is only a recollection. The murderous Herod is only a villainous figure of a forgotten past.

But the Child of that manger holds sway over millions of lives, and the band of shepherds has become a vast multitude of peoples and nations and tongues, who hail him as "King of kings and Lord of lords." The Star of Bethlehem has become the Light of the world.

Christ is here. It is well for us to rethink the mighty meaning of Christmas and prepare our hearts to "keep the feast." He steadily taught, his one divine purpose: "The Son of man has come to seek and to save that which was lost." "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"Of the increase of his government there shall be no end." He recognizes no race as alien, no man or woman as outcaste. He gathers all within the folds of his healing love.

"We keep Christmas and Christmas will keep us."  
*Washington, D. C.*

### What Does Christmas Mean to You?

BY MATTIE A. MILLER

CHRISTMAS! One word, yet what a variety of images that one word has the power to recall! A sparkling tinsel tree—happy laughter of children—gay shopping throngs—cheery greetings—a turkey enthroned table—softly falling snow—clear pealing chimes—an infectious spirit prevading the air! Christmas!

Christmas! To many it means the exchange of gifts, the season of good cheer, merrymaking and fun. Few of us stop to analyze the true meaning of the word, and some of us forget the reason for the holiday. Having been reared in a Christian family, I naturally took it for granted that everyone, at least everyone in America, knew the true meaning of Christmas. I was suddenly jolted out of my complacency one winter when I was teaching music in a small mining town. When introducing a new song I made a point of trying to create an interest in the subject. Every one who loves music knows that Christmas songs are especially appealing, and can understand why I was thrilled at the prospect of teaching *Away In a Manger*.

I shall never forget the setting to the little incident which I am about to relate. The snow was softly fall-



ing, almost obscuring the mountains just outside the window. Twenty-five little second graders were sitting in their desks with their eager faces turned toward their music teacher—twenty-five faces representing seven different nationalities, some whose parents could not even speak English. By way of introduction, I asked why we celebrated Christmas. One little boy answered, "To have a holiday"; another, "To receive gifts." I seemed to be unable to get closer to the subject, so I asked them whose birthday came at Christmas. Now their eyes shone, and little hands were quickly raised. Choosing a bright-eyed little fellow, I asked him to tell the class.

"Santa Claus' birthday," and he fairly beamed.

Christmas! Christmas in America, and not a child in that twenty-five could tell me of any one else whose birthday was celebrated at this our most festive season.

Christmas! There were no rules in my music training to tell me how to continue with my introduction of that certain song, so I took the rest of the class period to tell them the story of the Christ Child's birth. Not a sound was made in the room until I had finished. Every child was leaning forward and drinking in the Christmas story. Though I have had many interesting experiences as a teacher, I can still close my eyes and see that indelible picture—brown eyes, blue eyes, light faces, dark faces, chins in hands, mouths open—expressions of wonder and delight! And then I can feel again the thrill that came when they chorused, "Tell us again."

Christmas! One word! It still brings to my mind the glittering tinsel—the gaily decked shop windows—the holiday spirit. But when I hear the chimes ring out, a great choir singing, or children's voices lifted in a lullaby to the Christ Child, in memory I see again that little classroom with the softly falling snow touching the windowpanes. I can see again the shining faces of those twenty-five children as they chorused, "Tell us again." Yes, it is only one word, but what does it mean to you? Christmas!

### The Star

BY JULIA GRAYDON

There shone in the east a Star,  
Its radiance streaming afar—  
There came from a lowly stall  
The faintest kind of a call—  
The Babe had come to its own,  
But not by way of a throne—

There shines in each heart a star  
With a light that can travel afar  
And shed o'er the world its rays  
On the common as well as on Christmas days.

Harrisburg, Pa.

### Joy in the Christian Life

BY LESTER E. FIKE

*John 15: 11*

"THESE things have I spoken unto you that my joy may be in you and that your joy may be made full." These are the words of Jesus speaking to his disciples about the close abiding in him which produces fruitful lives. He desires that his followers be happy.

The happiest person living is the truest Christian; the saddest and most miserable is the ungodly. Joy has its place in human life. Happiness even promotes health. Many have even so completely forgotten their pet aches and pains in the joy of Christian service that the aches and pains disappeared. One need only to look at the face of an aged Christian, and compare it with the face of an aged sinner, to discover what brings real joy.

Joy is a feeling of gladness, happiness or delight, and is an increasing element (John 16: 24). It is one of the fruits of the spiritual life mentioned by Paul in Gal. 5: 22. The expectation of or the gaining of some good gives the emotion called joy. When David knew that the ark of God which represented God's presence brought blessing to the house of Obed-edom he brought it to Jerusalem with joy because he expected it to bring blessings to Jerusalem (2 Sam. 6: 12). Jesus' birth was accompanied by great joy because of what it would mean to the needy world (Luke 2: 10, 11). When the wise men again saw the star, their hope of finding the newborn King revived and they rejoiced with exceeding great joy.

The reason so many are not happy is because they are not in the proper relationship with God, and have lost his presence and the hope of eternal life. A sinful past and a hopeless future make life unhappy. Many live selfish lives and so are unhappy. One can not live selfishly and be happy. Paul found the secret of a happy life when he crucified self and let Christ live in him.

To attain real joy we must believe in God. The Philippian jailer decided life was not worth living and drew his sword to kill himself. Paul halted his action and led him to believe in and accept Christ as his Savior. As a result he "rejoiced greatly with all his house" (Acts 16: 34).

Joy increases as we grow in grace and become more fruitful in his service. Those who are always talking of the joy or happiness of their conversion experience, as if it were the greatest experience of their lives, have not made much development in their Christian lives. If we are not happier now than then we are not growing. That our joy may increase we must press on unto perfection and lose ourselves in his service. The



joy of finding Christ is great, but the joy of bringing others to him is greater.

Let the Holy Spirit use you in God's service and you will be happy. The Christian life is a serious life, but back of the seriousness is a deep-seated joy the world knows nothing of and can not understand. Even in the times of the most severe opposition the true Christian can rejoice and be exceedingly glad because of the hope of eternal reward.

Abide in him and your joy will be made full and your life fruitful. Put the kingdom of God first in your life. Give your self in service to Christ and others if you would be happy.

Jesus first,

Others next, and

Yourself last . . . will make you happy.

*Clovis, N. Mex.*

## Whose Birthday Do We Celebrate?

BY NETTIE C. WEYBRIGHT

THE story is told of an old mother whose birthday her children wished to celebrate. She still lived in the old home, but she was bedfast and helpless. Her children had always loved her greatly, for she was a good mother. They had decided to honor her by coming back to their old home for a happy reunion. All plans had been carefully made. The day dawned bright and beautiful. They all came, from far and near, bringing their children and well-filled baskets.

Merry laughter and chatter made the rooms ring. All were happy and gay. It was a day long to be remembered. Evening came and all returned to their homes. But one thing had been forgotten. No one had thought of the little old mother back in her bedroom. Disappointed, sad, discouraged, mother said, wearily, 'Why, are they all gone? None of them came in here to see me, no gift, no good wishes. I thought they were here to celebrate my birthday, but they forgot me.'

An impossible story, did you say? No children could so dreadfully neglect their mother? We hope not. But at this great holiday season, when thousands are celebrating Christmas, the birthday of our King, might it be possible we almost forget the Christ Child? Do we do him reverence? Do we praise him for his goodness to the children of men? Do we bring him gifts of money, love, service, devotion? Are our praises but empty words? Do we neglect those for whom he died? Thousands of dollars are being spent for gifts, some so fragile they will be useless in a few days. Are we, the disciples of the Holy One of Israel, doing much better than others? Have we taught our children to consider what they might do

for others, rather than the age-old question, "What will Santa bring us?"

Might it be that even Christian people are teaching and living selfish principles by money worse than wasted in the giving of extravagant, unnecessary gifts to their children, while others are dying without hope, never having seen the Light of the world? Is it not time that we stop and consider? It may mean changing our viewpoint. It may mean keen disappointment to some spoiled or misguided children. They may need to be taught a new lesson, a richer, more worthy lesson than they have yet learned. We ourselves may have forgotten the Christ whose birth we celebrate.

*Syracuse, Ind.*

## I Can't Tell a Story

BY EZRA FLORY

A TEACHER of another town said, "I can't tell a story." How then can she teach children? Jesus was a storyteller. Many righteous men were storytellers.

The teaching task is not one of learning a given Bible passage, or of reading how to teach it. Teaching is a far more intricate task than that. No one is ready to teach a lesson until he sees that particular lesson truth clearly and is able to know the pupils to whom the lesson is to be taught. Our greatest problem is in being able to find teachers who are willing to study the child until they know the child. Child study is fascinating, and continues to be so through life.

"What are you doing?" I asked a little boy.

"Oh, I am watching these butterflies to see them make butter," said he. Some boys of the city went home with me. It was wonderful to them to be in the country. One asked me: "Is that wheel to keep the pigs cool?" He was pointing at the windmill. A little girl asked her mother, when they went to the meat shop where sawdust was on the floor: "Is here where they butcher dolls?"

I might go on and give a hundred expressions just as interesting. Do you have a place to keep such things, that you may know your pupils better? Or do you know enough already? O teacher for God and of God, study the child! Help him. When I go to the post office a bunch of little girls run to stop me on the walk to get a story. They get one with a moral time and again. They ask me to come to their Sunday-school class to tell stories. They have had me come to public school for the same purpose. Children want to know. Can you help them? I would rather tell a good story to them than to preach a sermon. It means more. I tell Bible stories, too, for there are excellent ones to be had.

Many places in my Bible are marked "ped" in margin for pedagogy. The Bible contains some of the very best materials on pedagogy.

*New Paris, Ind.*



---



---

## HOME AND FAMILY

---



---

### The Star

BY ALDA BICKNELL

I wonder which of all the stars  
Gave Bethlehem its light—  
Perhaps, you think God made a star  
Just for that one glad night?

I think he chose the brightest star  
To shine that night for him  
And now throughout eternity  
His Star will never dim.

*Bridgewater, Va.*

---

### Christmas Eve

BY ADA SELL

"Did you get the cranberries, Helen?" asked Mrs. Young, as she sewed up the Christmas turkey.

"Yes, mother."

"Seems I always forget something we need for our Christmas dinner."

"Aren't you kinda glad you have me home Christmas Eve to run last minute errands?"

"Ye-e-s, of course, dear! Why, Helen, what makes you look so sour?"

"Oh, mother, sometimes I get so tired of it all!"

"Of what, darling! I never dreamed anything was spoiling your Christmas!"

"I'm ashamed to tell you, but I might as well! Here I am, so old-maidish, always at home! Nita's out with Paul, Sara's with Rick, and Anne with Peter! Why can't I have a nice date, Christmas Eve, mother?"

"Aren't you going caroling with Hal?" queried Mrs. Young soberly.

"Yes, but what's that? Here I am; he's at his office plugging away, and we won't even leave the house until eleven. Seems his work is forever so important. We have so little fun, compared with the rest in my set. And, anyway, I don't care for Hal, not in a special way, I'm sure. Why, mother, he's not a bit romantic!"

"I'd not decide in a hurry that I didn't like him, daughter. Certainly, you are the judge, but one of my professors used to say: 'Love me little, love me long.' Hal's steady as a rock."

"I like some romance too! There's Barry, I like his ways. I wish he'd call me up tonight. But then you've made me refuse him so often, he'll never call me again! I just know he's home from college!"

"I would still prefer to have you refuse him, Helen," said Mrs. Young quietly.

"Well, skip it, mother, please! Where do you want the poinsettia? On the piano?"

"Anywhere you like," answered her mother, her voice heavy with disappointment. Why did she bother to work all day and all evening to get things nice for Christmas, only to have Helen act so unseemly?

For a while Helen forced a cheerfulness. Let it be added that after a little practice no force was necessary. Mother and daughter were busily trimming the tree, with Father handing the balls and birds. He had put the strings of lights on earlier. Helen was filling little ten-year-old June's stocking as the telephone rang.

"Yes? Oh, yes! Wait a moment."

"Mother! Daddy! It's Barry! May I go, just this once? It's Christmas Eve, and everyone else is having a good time. Please! He'll soon go back to college!"

"You may, Helen," said her father, with a trace of disappointment and of resolution in his voice; disappointment that Helen should fail to appreciate the worth of a fine young man like Hal as compared with the Barry whose escapades were generally known; resolution that Helen should learn by experience! Pray God that experience might not prove too costly!

"What are we to tell Hal?" asked Mrs. Young as she glanced at the clock which said 10:30.

"Oh, anything!" called Helen carelessly as she went to dress, thrilled at the prospect of going out with Barry. No escapade of his had solicited more from her in comment than, "He's having some fun out of life."

Barry was gallantry itself as he called for Helen. How effusively he greeted the parents.

"Where to, beautiful?" he asked Helen softly as he turned the ignition key and put his expensive car into low gear.

"Aren't you going caroling?"

"Hardly!" said Barry with a grimace, swinging his car onto a country road, driving rapidly for a mile or two, then slowly enough, using only one arm to the wheel and encircling Helen's shoulders with his free arm. Helen knew she should protest, but for just that once she didn't. She told herself it was Christmas Eve and everyone else was having a good time.

"But it doesn't seem like Christmas Eve without going caroling, Barry!" Helen managed to protest.

"You little nun! You're everything that's adorable, and I'm crazy about you! Just as icy as ever, I'll declare," laughed Barry, almost colliding head-on with another car, because of his extremely careless driving.

Helen was beginning to feel queer. Perhaps! Yes, she was sure, Barry's breath told the tale. If only she were home with mother and dad! Or caroling with Hal! Oh! How she did pray that God would take



them home safely just this one time, and she would never go out with Barry again! What should she do?

Barry continued to try to drive with one hand and actually took both hands off the wheel to light a cigarette. While he puffed away at that, Helen prayed in desperation. She did some hard thinking too, and was not fooled when Barry drew up at a roadhouse advertising some marvelous brand of beer.

"Excuse me, darling. Must see a pal for a moment," said Barry as he walked heavily from the car, and into the inn.

Helen knew there was a streetcar stop near at hand. How glad she was she had brought her pocket-book, and that it had money in it! Yes! Her watch said ten to eleven; that meant she could get the last car to the city!

Oh! hurry, hurry! don't let him come out before I get on the trolley! Of course I don't mean let him drink that long, but I do want to get away! Oh! there it comes!

And Helen almost jumped up and down and waved her arms like she always had at an exciting football game. She composed her face as best she could as she boarded the streetcar and handed her seven cents to the conductor.

"Fine evening."

"Yes, sir!"

It was fine now! Such a sigh of relief as Helen breathed then, she had not in a long time. She saw Barry lurching out the door, holding to the porch railings, and crossing the yard crazily toward his car, at first trying some one else's in his stupid condition, before he at last fumbled the latch of his own car door. Helen saw his look of amazement as he saw the car was empty of her presence. That was all she saw. She was so glad she had escaped from the company of a drunk. She didn't care a rap what Barry would say to her later. He never said a thing, as a matter of fact, about her take-off.

Explanations might have been in order as Helen entered her own living room. But none were forthcoming. There sat mother at the radio, listening to the strains of—

"Joy to the World! the Lord has come:  
Let earth receive her King;  
Let every heart prepare him room,  
And heaven and nature sing . . ."

What kind of room had she almost prepared for her King? Thank God she had escaped!

Daddy had been out taking a Christmas basket to a poor family, and made no comment upon his daughter's return after so brief a stay, and unattended, too.

Then came Hal's rap. Helen made him happy, and made him hope, the way she greeted him that evening.

He could hardly tear her away from singing carols, over and over. The crowd from the church was the best to be with, after all, come Christmas Eve, and her own mother and daddy. Hoarse with singing, Helen drew up the fur collar of her coat and watched the big, big, beautiful snowflakes drift down on the pavement. The roofs were white. A deep Christmas peace seemed to descend with the snow.

*Altoona, Pa.*

## Christmas Cheer

BY LEO LILLIAN WISE

FOLKS always smile tenderly as they speak of the Gabriel girls. For Ella and Lizzie Gabriel, despite the fact that they are nearing the seventy-year-old mark in age, are delightful personages to know. They are sociable, have a goodly sense of the humorous, see the good in life and deplore the evil tendencies that trip you and me.

Their small home is just around the corner from the business section of town. And they haven't a large income at all; somehow it is sufficient for their modest needs and they give more than a tenth to the Master's cause. Their hearts seem to be overflowing with a desire to help folks; there is no mawkish sentimentalism about it either, for they put their desires into practice.

It was about the first of December when one evening Ella read aloud in her clear tones the ever new, ever old Bible story of the Nativity. After she had finished the reading the two sisters sat in silence, finally broken by Lizzie sighing as she said: "Seems to me, Ella, the older I get I fairly hunger to have more of the Christmas joy in my heart."

"Me too," said Ella fervently, "how can we have more?"

"Well, you know without my telling you," said Lizzie, "that we can't increase the number of gifts. I'm glad to think of the glasses of jellies, the dried corn, and all the other things we've been putting away these many weeks. But aren't there other ways?"

"Oh, I can see," Ella's hands fluttered happily, "that you've some notion or other in your head!"

"We-el," admitted Lizzie, "I've been sitting here thinking that gifts of things are not all we might do. We can give ourselves!"

Lizzie's eyes just shone, and Ella leaned forward eagerly, almost whispering as she demanded, "Hurry up, Lizzie!"

"Why couldn't we offer to help folks with their Christmas shopping?" asked Lizzie.

"Oh, Lizzie!" wailed Ella, "you know I couldn't go shopping for folks."

"Silly, no one asked you to," Lizzie smiled affectionately at the younger woman. "Neither could I as



far as that goes. And furthermore, folks want to do their own shopping."

"Come to the point then or I perish!" Ella waxed dramatic.

"Suppose you offer to take care of the Tucker twins," suggested Lizzie not without a twinkle in her eye, "and let their mother go shopping without them. I fancy she'd shed tears of joy."

"Oh, Lizzie!" cried Ella in consternation, "me take care of them! Why they tease the cat so, that he sulks for hours!" Then a slow smile overspread her face, "I begin to see what you mean. We'll take the hard jobs and really get more joy out of it. But if I begin with the Tucker twins whom will you begin with?"

"I'll offer to stay with Granny Dublin while her daughter-in-law goes shopping," then Lizzie sat back to observe the look upon her sister's face.

"Oh, my dear," Ella did whisper now, "that would be worse than the Tucker twins!" For poor afflicted Granny Dublin is known far and near as a most complaining person, as the saying is: The more you do for her the more you have to do.

Straightway the Gabriel sisters sat down beside the table and made out memorandum lists of the folks to whom they would offer their loving services. Ella looked over the box wherein she kept toys and books for small visitors; she read again the favorite Christmas stories that she loved to tell. And Lizzie made preparations for her stays with shut-ins. It was a joyous time just to get ready to do these things.

Any doubt they might have had about folks being willing to accept their services was quickly dispelled. For Katie Dublin just cried when she returned from her shopping trip, not the only one she was to take. And then she said: "Lizzie, if ever there was an angel you're one! I am shut at home so close that it is a treat to get out like this. Poor Granny, I can look over her scolding with better grace after I've taken in a big breath of outdoor air and remember that she isn't rational."

"Don't you call me an angel," warned Lizzie, "I can't feel any wings sprouting!"

And Ella found that the three-year-old Tucker twins sat as if spellbound while she told them her lovely Christmas stories. And other children were affected the same way. Mothers and fathers smiled tenderly as they came for their children after peaceful shopping trips, for any mother or any father can tell you that sometimes it is trying to decide what you can purchase when little folks are pulling to see this or handle that!

Christmas morning found the Gabriel sisters reading their many cards, opening many small packages labeled, "From a grateful friend," or some similar in-

scription. Their faces glowed warmly as they read the greetings. With little exclamations first one then the other would give vent to her joy.

"I don't know as we have had a nicer Christmas than this for years," sighed Ella as she looked at a snapshot of the live-wire Tucker twins.

"That's just what I was thinking," responded Lizzie. She held in her hand a gift from Katie Dublin, a gift that said more than its giver had been able to say. Suddenly Lizzie looked up, "Ella, let's keep this up all year round. Folks need thoughtful attentions far more than they need to have some one condoling with them about their burdens!"

"Oh, let's," Ella was alight with enthusiasm, "we'll keep the Christmas cheer in our hearts the year round."

*Bellefontaine, Ohio.*

## The World's Most Famous Children

BY RALPH G. RARICK

*In Four Parts—Part IV*

### The Forgotten Other Children

DESPITE the almost appalling poverty that stalked in and about the Dionne home at the advent of the Quintuplets, it is likely that no children in all the world, no matter how wealthy their parents, have had better provision for their welfare. They have been the favored and fortunate recipients of expert medical attention, and of the best in food and feeding that is in the fitness of things for beginners. Through the zealous safeguarding by the government and agencies of public welfare, they are impressive in their appearance today as exuberant exponents of health and happiness. They are sparkling jewels in the spotlight of the world's attention. They are humanity's children.

But the Dionnes have other children. What about them? The fact that they have been so eclipsed and generally forgotten is the more reason why they should be brought into the picture here. No popularity or lack of it can in the least change one particular and important verity in their lives—they are and ever will be brothers and sisters in the flesh to the five matched, near-miracle maidens about which there has been so much ado. These others of the household, of course, have not actually been impoverished or hidden from view more than before by reason of the Quintuplets. It only seems so in comparison. As the "Quins" have so captivated and monopolized our interest at the front, it has tended to make the group at home appear as receding into the background.

But the truth is that, though this secondary group's position in the same part of the human firmament is a great distance removed from that of the brilliant five-



star constellation, they have a resultant reflected light from them which, added to their own, makes them shine brighter and more liable to be charted. Their relation to their famous sisters seems now to be not a liability but an asset. What it will be in the afterwhile will depend upon their reaction to the whole matter. A very interesting and profitable study it will be to check on them through the oncoming years, to see what they make of their lives, along with seeing what the Quintuplet sisters make of theirs. The full-fledged story of each and every one—time will tell.

Until the summer of this year of 1936, the so-called "forgotten children" could be referred to as "the other five Dionnes." But July 9 increased the home number one in the birth of another child—the Dionne eleventh. To the Quintuplets, he is their younger brother, Robert. Leaving the infant with this mere mention, our thinking turns mainly to the children older than the "Quins." Of these there is Ernest, the eldest boy, whose age is now around ten. Next is Rose; and another girl, about seven, is Therese. Daniel and Pauline follow, with their respective ages about four and three. Ernest has a pal in his wolfhound Rover. Therese and Daniel have their pets in some cats and kittens. And Rose it is who exercises a little-mother relation to little Pauline, who was born in the same room and in the same bed a little less than a year before the multiple birth of Yvonne, Annette, Cecile, Emelie and Marie.

The older children have experienced a decidedly different day, and one undeniably for the better, since their family circle enlarged so fortuitously as to include the world's most famous children. And yet, while they are profiting, and their lot is better, there is one thing about it all that pulls some on our pity. The bulk of betterment which has come to them was not intended primarily for them. They have received it indirectly, in a handed down, secondary fashion. They seem fated to receive what is first meant for their silver-spooned sisters.

Take as an instance the rebuilt road to Callander. The little, old passage way has been converted into a modern highway. The secondary group have the advantage of it, and particularly the two older children, who walk their way over it, to and from school at the village—a daily distance of five miles. But it was not for any need of theirs that it was built, but to facilitate transportation at all times to the hospital-nursery, or castle, where guarded in their growing are the innocent princesses of providence.

The family at home have their own transportation now, when they wish it, in a modest automobile, made possible by the boost to the family budget which has come indirectly as a result of the magic earnings of the fairy-like five. The power line was put in for the modernizing of the hospital; but the little, humble farm

house near by gets in on it too, so that now the dim light that was shed by nothing other than an oil lamp is transcended by electric illumination. There is even electric refrigeration. If the children at home are ever able to sit in on moving pictures shown in their vicinity, it will likely be such as will be provided mainly for the Quintuplets.

Every now and then there are gala celebrations in the cheery Dafoe hospital, and sundry beautiful and valuable gifts are always piling up, sent in by well-wishers everywhere, to the "Quins." But the older children of the family, at home, have no celebrations at all comparable with those. And as for gifts, they can not count on much outside the remembrance of their parents.

Symptoms of envy are not much in evidence, contrary to what we might expect under the circumstances. But they are plainly puzzled. They wonder, it seems, why everyone is so extraordinarily interested in, and talks so much about, their five little sisters; why a hospital-nursery had to be built exclusively for them; why in that nursery there have to be nurses in white uniforms to take care of them, instead of mother doing it; and why so many strangers pour in from everywhere just to see their sisters, and not show more interest in themselves who are Dionne children too.

The slight, of course, has not been intentional. All the same, it leaves them with an unsolved mystery, since they are not in position to understand the circumstances which make the Quintuplets the object of universal amazement. In the wording of another: "It is undoubtedly a fact that there are periods in the life of every family during which the older children are, consciously or not, made to feel neglected through excessive attention to the current occupant of the cradle. But probably no modern instance exists where five normal children have been made to stand by and witness the whole world acclaim the birth and development of the five simultaneous baby sisters while they themselves were unnoticed."

Along with the Dionne children's consciousness of unequal sharing with the Quintuplet tots, it is safe to surmise that they may experience a wee bit of hurt. Yet they are not unhappy. In the school of hard knocks, in which they have had their being since born, they are learning to just make the best of things, no matter how hard the contrary winds may blow. But up against this unequal distinction by the public at large, they are exposed to the danger of developing inferiority complexes, which would weaken their later lives and annul to a lamentable extent the courage of their own personalities. On the other hand, the fact that they are less favored may quicken them and incite them to make good and live their lives to the full. It is not an impossibility even that these might surpass the "Quins"



some day, if the latter should fail to achieve success in their own right. Out on the open sea ahead the outcome of cruising for each one will depend, in the final analysis, upon "the set of the sail."

A juvenile and circuit court judge, who likewise has been up in the Canadian northland to see the Quintuplets, remarked to the writer that when he saw what already had been done in behalf of the little girls, he felt like taking off his hat to the king. There is much, indeed, to make one feel so disposed. For the government has undeniably done a magnificent job, against almost insuperable odds, in keeping these prematurely born five babies in a bunch alive and enabling them so outstandingly to thrive. This welfare procedure of high order continues, and will until the perilous period of their childhood is passed. And then, if present plans materialize, there is to be a new and modern home built for the Dionne family where in complete ensemble, they are to live together in a new and more normal way. And for the children there will be a school in what is now, under label—the "Dafoe Hospital for Dionne Quintuplets."

As the only quintuplets alive in the world, they are incomparable little girls receiving unprecedented ovation. They have occasioned the exchange of an incalculable sum of money. Even what far-away people pay in transportation to see them is no small item. Venture therefore some to ask—"Why all this ado over any five babies, born simultaneously or otherwise; and why all this waste?" Perish the thought of such a question in this day when in so many instances there is "much ado over nothing" of real and abiding value, when gambling is rampant and actual waste is wanton. But be it understood that in relation to these representing so royally the realm of childhood, the money is not wasted

and the emphasis is well placed. For the growing of children is the biggest and best paying business. And so today when "forests are protected, livestock is inspected, while children are neglected," it is urgent that we place a new and greater emphasis upon the welfare of children everywhere. We are wholesomely helped to do this through the benign influence shed abroad by the Dionne Quintuplets, who are the world's most famous children.

*Mexico, Ind.*

## When Bob Gave God a Chance

BY ELEANOR R. FREESE

### 5. A Search for Happiness

WHILE Philip mastered his fractions, Bob studied a problem not in the arithmetic. More than once his troubled eyes rested on Philip's dark, busy head. What did the child have that he, Bob, did not have? What made him go on studying every day, when he knew that more than likely he would never walk? And if he would always be a cripple, what would he do? He couldn't remain under the care of the Rotary Club all his life. How could that chap keep smiling if he did know that he must depend upon the kindness of others for even the barest necessities of life? Surely he couldn't realize what was in store for him. Bob did not realize that he was agreeing with the boy's nurse when he admired and sympathized with Philip. "Miss Miller's ideas are all very beautiful," he thought at last. "I suppose there is some truth in them. But they are impracticable. They won't work for me, so what!"

"What are you thinking about, Bob?" Philip looked up suddenly and encountered Bob's sober, half-angry eyes. "Have I done something I shouldn't?"

"No, I was just wondering." Bob leaned forward in his chair. "Phil, how do you feel when you find that you will have to go back to the surgery again and go through still another operation? I wish I could always smile as you do." Bob's voice was wistful, yet hopeless.

"Do you mean, am I scared, or what? You must not tell, but I do get scared. I—I always cry the night before it's my turn to go again. You won't tell, will you?" he begged as he turned a flushed, confident face toward Bob. It was good to have some one to talk to. Always before, Philip had kept his woes to himself. But this nice young man would not think he was a baby, of that he felt sure.

"Of course I won't tell." Bob was suddenly relieved, too, for some unexplainable reason. "Don't tell if you don't want to. But I can't help wondering what keeps your chin up, even when you find out that you may always . . . I mean, when you have to stay in that chair of yours day after day. You are a pal, old

## Grandfather's Christmas Grace

BY MAY ALLREAD BAKER

Bless thou our Christmas feast.  
And children, first to least,  
When in their childish glee  
With presents from the tree,  
When old friends come to greet,  
When young folks blissful meet  
Beneath the mistletoe:  
Take thought, He loved you so  
He gave his life. And last:  
He chose the narrow path,  
And humble folks. He blessed  
The little ones. Caressed  
With tender hands. And said:  
"Forbid them not." He fed  
The hungry by the sea.  
So let us joyful be  
This Day of days. Again,  
I thank thee, Lord. Amen.

*Lewisburg, Ohio.*



scout. I wouldn't tell anyone else for anything, but I just hate this world. I was going to be a big doctor some day, and a number of other things. Now I—I am—like this. I can't do a thing that I so wanted to do. Tell me, how do you manage to grin?"

"I think you are swell," said Phil loyally. "I think you are the nicest person here. Honest I do." The boy saw that his friend was unhappy, and discouraged. His world was not right when something was wrong with Bob. He hesitated, then, "I know that maybe I can never walk. I am almost twelve now. Lots of times I lie here and pretend that I am playing football; and that I am the captain of the basketball team. But pretty quick I know that if I come through all right, but still can't walk, why, I can come back and try again."

"I see, you hope for the best; but you think that maybe things won't work out just that way, and then you are able to take what comes."

"I guess so, but still, I think that I shall walk some day, don't you? I want to be a doctor, too."

"A doctor!" Bob saw the boy fifteen years older. Saw him walking and writing M. D. after his name. "Yes, and you will be a jim-dandy, too." A new hope came to him; for here was the doctor that he had hoped to be. Philip jerked him back to reality, back to the fact that the boy could not walk and that this was only another daydream. "Sure, I guess that's the biggest reason that keeps me smiling. You see, I have just got to walk so I can be a good doctor."

An embarrassed flush spread over Philip's face. "I—I don't have money to pay the doctors and the nurses and the kind men in the Rotary Club for everything that they are doing for me. I want to show them that I am grateful and appreciate all this by doing my best to get well. Then I am going to work hard and study a whole lot, until I can help other little boys and girls, too, see?"

"Yes," was all that Bob could trust himself to reply. Poor little chap, let him have his dream! That's about all that he would ever get out of life.

Presently Miss Bennett came looking for her patient. "They told me out on the porch that you had gone with Miss Miller, so I supposed I would find you here. Your tray is in your room. I will bring you back again and let you two visit some more."

Bob breathed a sigh of relief for it would have been hard to have continued the conversation with his small admirer and not discouraged him.

"Bob, why aren't you glad to go home?" Philip put the question abruptly several weeks later, just after Bob told him that he would be leaving in a day or two.

"What makes you think that I am not glad?" asked the young man absent-mindedly, as he stood restlessly tapping on the windowsill.

"Well, I don't know. It's . . . well . . . when you aren't talking your face looks cross—er—I mean, sorta screwed up like you were eating a sour pickle—er—aw shucks! I don't mean that, I mean—"

Philip's distress was so evident that Bob had to laugh to relieve the situation. "I don't know but what you have hit it pretty close, at that. I've been given a pretty bitter pill to swallow, and I can't seem to get the taste out of my mouth."

"I know how that is. I have to take some terrible tasting stuff, sometimes. I guess the worse it tastes, the more good it does."

"Your kind of medicine, maybe, old pal; but I am not so sure about mine. I am glad I am going home. It's been nearly four months since I was there."

"Just the same you don't act glad. It's funny, but I think I would be singing and laughing and—and," wistfully, "well, so jolly if I had a real home and would be going home so soon."

"Oh, well, just forget it, son. It takes all sorts of people to make the world, you'll find that out as you grow older. Old pal," he said, remorsefully, when he saw the hurt in Phil's brown eyes, "just as soon as you are able I want you to come and visit at my home. We will find lots of interesting things to do. How will that be?"

"I—I'd love to," Phil's eyes were shining pools of joy. "I think your mother is a peach. I think my mother would have been like that." The look of joyful anticipation faded, "But I am going to miss you. I—I think you are the swellest—the kindest brother anybody ever had." He tried manfully to keep the tears back, but they just would spill over.

"Thank you, old fellow," replied Robert huskily. "You are a good old scout yourself. Here, take my hanky, and get that chin up. Here comes Miss Miller. I guess it's about time for you to eat. I will come in and see you every chance I get, truly, and I'll bring mother whenever she can get away, too."

*Brewster, Wash.*

## Christmas

BY ADA C. SELL

C is for Christmas and carols and come,  
H is for holly and happy and home,  
R is for radiance from Star of the East,  
I is for incense to burn at the feast,  
S is for seasoned and savory and soon,  
T is for turkey and toys and tune,  
M is for merry and Mary and morn  
A is for angels who said he was born,  
S is for Savior and serve and sing,

As onward we journey to meet our king.

*Altoona, Pa.*



## DAILY DEVOTIONS

BY CALVERT N. ELLIS

### The Lord's Day

"Now on the first day of the week cometh Mary Magdalene early"

Read John 20: 1-18

Monday

Sunday, the first day of the week, is the Christian day of worship because it is the Lord's Day—the day on which our Lord rose from the dead. The early Christians, remembering that Christ rose on this day, always met for worship on the first day of the week. The death and resurrection of the Lord Jesus is the foundation of our faith, and because he arose he lives now. Every time we meet to worship on the Lord's Day we are testifying to his resurrection.

The resurrection is a fact but to us who are his it is more than a fact. Because he lives we have fellowship with him. Because he is at the Father's right hand making intercession for us we have boldness to come into the very presence of God. We have a Friend who gives us his love in every hour of our lives.

*O Lord, when thou seemest far away, may we search for thee as Mary did. Amen.*

### Joy in the Lord

"The disciples therefore were glad when they saw the Lord"

Read John 20: 19-23

Tuesday

The death of Jesus had shattered the disciples' dreams; they could not understand it and their hearts were heavy. We see them huddled in that upper room, behind bolted doors, fearing for their very lives. And then Jesus came and their sorrow and fear were turned into gladness.

The coming of the Lord always should bring joy—not necessarily a wild emotional disturbance, but a confident peace and assurance. Real joy is a continuing satisfaction, and Christ alone can bring this. The conflicts are finally resolved and we hear the Lord say, "Peace be unto you: as the Father hath sent me, even so send I you." Do we have the joy of the Lord? Can we smile and be calm when our dearest plans are broken? Would our friends and associates know that a great peace dwelt in our hearts?

*May our lives this day, O Lord, be filled with joy and gladness. Amen.*



### Doubting Thomas

"Except I shall see in his hands the print of the nails, . . . I shall not believe"

Read John 20: 24-31

Wednesday

Doubt is very common, and many Christians at one time or other have been overcome with doubt. However, perhaps we should call Thomas hard-headed rather than doubting. He was one of those who had to be shown, but did you notice that when he had the evidence, before he even placed his finger in those sacred wounds, he cried out, "My Lord and my God"? Thomas was willing to be shown and when he saw the truth, he immediately accepted it.

Are we as honest as Thomas? When someone brings us the evidence are we willing to accept it? Have we ever examined the evidence about Christ and actually accepted him as Lord? John says that this gospel was written that we might "believe that Jesus is the Christ, the Son of God," and that believing we might have life in his name.

*My Lord and my God, may all my thoughts reflect thy thoughts and my ways thy ways. Amen.*

### The Last Breakfast

"When they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread"

Read John 21: 1-14

Thursday

The last breakfast of Jesus with his disciples certainly would make as beautiful an artistic subject as the last supper. Back to Galilee and their fishing nets went the disciples to contemplate all that had happened in the previous weeks. Their fishing was not very successful, but when day-

## WEEKLY QUIET HOUR

### Christmas

"It isn't far to Bethlehem town,  
It's anywhere that Christ comes down  
And finds in people's friendly face  
A welcome and abiding place.  
The road to Bethlehem runs right through  
The home of folks like me and you."

break came Jesus stood on the shore, and had breakfast prepared. It was a solemn occasion—this last meal of the risen Lord with those he loved.

Is the Lord present at our meals? Is our brief word of thanks at the beginning a real word of thanksgiving or simply a habit? Does bitterness or strife enter our conversation, or is the meal a time of real fellowship?

*Be present at our table, Lord, as thou wast in Galilee. Amen.*

### The Nativity

"Jesus was born in Bethlehem of Judea in the days of Herod the king"

Read Matthew 2: 1-23

Friday

What a difference in the world this simple fact has made! The little Babe of Bethlehem has not only changed individual lives but has altered the entire course of human history. Everyone who is celebrating Christmas today is benefiting, whether he knows it or not, because Jesus came. The sick in the hospitals, the poor and outcasts in the cities, the orphan children, the prisoners in the penitentiaries, and everyone who receives a gift this day—all should praise him. If you take time to read this column, it means that you are anxious to acknowledge the Lord on this his natal day. Among our many gifts or few may we thank our Father for the greatest gift of all—this Babe of Bethlehem's manger!

*Impress upon us, dear Father, the spiritual significance of this day of great joy. Amen.*

### "Lovest Thou Me?"

"Jesus saith unto him, Feed my sheep . . . Follow me"

Read John 21: 15-25

Saturday

Jesus had to see Peter again, and what a meeting it was! He had to show Peter that loyalty means more than mere profession. It was a tense moment as Jesus and Peter walked beside that beautiful lake after breakfast. No one likes to have his loyalty questioned, but the Lord gently led Peter till he saw that his Lord asked everything. Only when we have given our all to him are we ready to feed his lambs and lead his sheep.

"Come, Holy Spirit, heavenly dove,  
With all thy quickening powers;  
Kindle a flame of sacred love  
In these cold hearts of ours." Amen.



## KINGDOM GLEANINGS

### Calendar for Sunday, December 20

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

**Sunday-school Lesson**, The Supreme Gift of Love.—1 John 4: 7-19.

**Christian Workers**, Christmas.

**B. Y. P. D.**, Where Do We Need to Co-operate?

**Intermediate**, Giving Our Own Money.

\* \* \* \*

### Gains for the Kingdom

**Four** baptisms in Flora church, Ind.

**Two** baptized in Pine Creek church, Ind.

**Four** baptisms in Norristown church, Pa.

**Two** baptisms in Bakersfield church, Calif.

**One** baptism in Conway Springs church, Kans.

**Two** baptized at New Paris, Ind., Bro. Ezra Flory, administrator.

**Seven** baptisms in Oakland church, Ohio, with the pastor in charge.

**Twenty-eight** baptized and two reclaimed in Martinsburg church, W. Va.

**Six** joined the Independence church, Kans., result of eight-day preaching mission.

**Two** baptisms in Buckeye church, Kans., Bro. Chas. A. Miller of Darlow, Kans., evangelist.

**Two** baptisms in Lost Creek congregation, Free Spring house, Pa., the pastor as evangelist.

**Sixteen** baptisms in Ephrata church, Pa., Bro. Perry Prather of Dayton, Ohio, evangelist.

**Fifteen** baptisms in Peters Creek church, Va., Bro. J. H. Wimmer of Shelocta, Pa., evangelist.

**Six** baptisms in Parsons church, Kans., Sister June Yearout of Boulder, Colo., evangelist.

**Thirteen** baptisms in Pasadena church, Calif., Bro. J. F. Baldwin of Modesto, Calif., evangelist.

**Eight** baptisms in South St. Joseph church, Mo., Brother and Sister B. M. Rollins, evangelists.

**Seventeen** baptisms in Mexico church, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

**Four** baptized at Thorn Run, W. Va., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Nine** baptisms at Spring Run house, Pine Glen church, Pa., Bro. Chas. L. Cox of Claysburg, Pa., evangelist.

**Six** baptized and one received on former baptism in Brooklyn church, Iowa, Brother and Sister P. B. Studebaker of Franklin Grove, Ill., evangelists.

**Thirty-one** baptized and five received on former baptism in Empire church, Calif., Bro. W. T. Luckett of Long Beach, Calif., evangelist; three baptisms previous.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Brother and Sister B. M. Rollins** of Keyser, W. Va., Dec. 14-27 in Panther Creek church, Ill.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., Dec. 30 to Jan. 17 in Glendale church, Ariz.

### Personal Mention

**Southwestern Kansas** is to be represented on the Nampa Standing Committee by Eld. James H. Elrod, with Eld. H. L. Ruthrauff as alternate.

**Bro. A. J. Beehly**, 303 N. Edgewood Ave., Somerset, Pa., is available for several series of meetings during the coming year. He will appreciate early correspondence concerning engagements.

**Sister Ellen H. Wagoner** was at Elmdale, Mich., over last week end. Beginning Saturday night and extending up to Monday she had five speaking engagements, including one Sunday afternoon in the Thornapple church. Thus she buries her sorrow and finds life by losing it in busy ministry.

**Mrs. S. L. Cover** of Marion, Ohio, District Board of Christian Education member responsible for missionary education in Northwestern Ohio, recently mailed out to pastors of her district a fine outline for a school of missions organization. Incidentally this was a useful reminder of the district wide movement planned to begin Jan. 1.

**Bro. B. M. Rollins**, evangelist, writes us that at the recent meeting at Olathe, Kans., two brothers, Clarence and Leon Harris, received special recognition and seals for their twentieth year of faithful attendance at Sunday-school. The point of unusual interest in this case is that the first named has been afflicted with infantile paralysis from his youth and yet made this fine record.

**Bro. Jerome E. Blough and wife** of Hollsopple, Pa., are entitled to the hearty congratulations of the Messenger family. No, it isn't their golden wedding. They attended to that five years ago. And so next Tuesday, Dec. 22, makes it fifty-five years since they began life together. Fifty-five years of conjugal, parental and many other kinds of Christian faithfulness are a good many. But we wish them still many more.

**Bro. Ralph Townsend** will be sailing from Seattle, Wash., on Jan. 12. He will teach in the Woodstock School at Landour, where the children of all our India missionaries attend. He will take the place of our Miss Susan Stoner who becomes the wife of Bro. Chalmer G. Shull after January 1. They will be located at Palghar after that date. Any one wishing to write Bro. Townsend can do so at Seattle, care of S. S. Hikawa Maru, sailing Jan. 12.

**Bro. B. A. Hadsell's** name was scarcely known to the younger generation of our readers but a good many of the olders ones will remember him as a frequent Messenger correspondent, especially interested in colonization projects in the far west. According to word which has just reached us, he passed over into the world beyond on Nov. 28, at the age of eighty-four, at Buckeye, Arizona. It has been said of him that he "helped to put Glendale, Arizona, on the map."

**Bro. A. B. Miller** came to the peaceful end of the long struggle with his affliction at his Bridgewater home Wednesday, Dec. 9. That was the brief word from Dr. Paul H. Bowman which reached the Publishing House next morning. The news was not unexpected to those familiar with his condition. This is not the time and place to attempt an appraisal of his distinguished service to the church and the rare quality of the man. Others will do that later. But as well as we can we would like to share the sorrow of the bereaved ones. And something too of that strange gladness which tempers grief when a finished life has done its work so well.



### In the Messenger Shop

**Two special numbers** of the Messenger are planned for January. The first number in the new year will be a Women's Number. The last issue of the month will be the Annual India Number. We are happy to say that most of the matter for the India issue is already in hand.

**We have left** a few score copies of Bro. Charles D. Bonsack's *Sharing Observations* which was the Messenger premium book of last year. While these copies last they may be had on the same terms as last year, or for seventy-five cents additional with a year's subscription to The Gospel Messenger.

**At the present time** more than four hundred churches are using the Messenger club rate plan. But the time is approaching when many will have to begin to think about renewals. Now is a good time to get all set for 1937. Why not renew early? Then, too, we should add another hundred to the congregations using our economical club rate plan. Will you help us do it?

**We well remember** the days when our people did more visiting than now, yet the best of those experiences need not be gone forever. You can still have company for Sunday dinner and at a minimum of work and expense. Take this copy of the Messenger, find yourself a convenient chair, and see how many of like precious faith you can meet by way of the printed page!

**Attention is called** to The Gospel of Jesus, the new book by Dr. D. W. Kurtz, which is reviewed in the book department on this page. This is the premium book being offered with the Messenger this year. We are happy indeed to be able to offer such a timely and ably written volume. With a year's subscription to the Messenger the book is available at half price, or for but 75 cents additional.

**The constant aim** is to make our church paper indispensable to our people. It is now about six years since the Missionary Visitor was merged with the Messenger in order to provide both home and foreign church news under one convenient cover. More recently the Church at Work department was added to meet the needs of those eager for the latest in methods and work suggestions. Many have also spoken highly of the Daily Devotions page, a feature now in its second year. Suggestions for the improvement of the paper are always very welcome.



### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Gospel of Jesus**, by D. W. Kurtz. The Elgin Press. 173 pages. \$1.50.

This latest book by Dr. Kurtz contains the substance of eleven of his strongest sermons or addresses whichever you choose to call them. I have heard some of these sermons as the author has delivered them. I have had occasion to read the book several times in the course of my work. Each time I see more of the beauty and the force and the truth which the author presents so forcefully.

Dealing with the profoundest subjects one is impressed with the simplicity of the message. Here one sees the "gospel" as "good news." Yes, news that the world needs and that Jesus stressed in all his teaching. Not in terms of theology, but in the language of the common people the message is unfolded in such a way that it is readily grasped and long retained.

There are many striking passages, passages such as are characteristic of the author when he wishes to make a truth stick. Let this one suffice as an example:

"Into a world of darkness and ignorance, Jesus brought truth; into a world of bondage, he brought the gospel of freedom; into a world of hate, he brought love; into a world of conflict and war, he brought the gospel of peace; into a world of suffering, he revealed its meaning and use, thus taking the sting out of suffering; into a world of defeat, he brought victory; into a world of sorrow, he brought joy; in a world of death, he brought life and immortality to light through the gospel."

Preachers, teachers of religion, and general readers as well, will find their faith in the Lord Jesus Christ strengthened and their regard for his Word deepened as they read and reread these pages. The chapters are each independent of the others, but all stress the good news to a troubled and lost world.

The titles of the several chapters are: The Gospel of Truth, The Gospel of Freedom, The Gospel of Love, The Gospel of Peace, The Gospel of Grace, The Gospel of Suffering, The Gospel of Victory, The Gospel of Joy, The Gospel of Service, The Gospel of Life, and The Gospel According to Paul.

The regular price of the book is \$1.50, but it may be secured for 75 cents as a premium with The Gospel Messenger. Not only every Brethren home but thousands of other homes should have a copy of The Gospel of Jesus.



### With Our Colleges

#### Bridgewater College

The college was happy to be host to the Student Volunteer Convention of the Eastern Colleges of the Church of the Brethren recently. About fifty faculty and student delegates from Juniata, Elizabethtown and Blue Ridge Colleges were present. The visiting leaders were Eld. C. D. Bonsack and Prof. H. H. Nye.

The students and faculty of the college, with alumni and friends far and near, are greatly enthused over the three manual Moller pipe organ now being installed in Cole Hall. It is an instrument of rare tone quality and several unusual features. The dedicatory recital is expected to be held on December 18 with Mr. Carl Weinrich of New York City, as the organist.

The college community has been favored with addresses and messages from many guests this semester—Rev. A. M. Dixon, pastor of the Hagerstown church; M. R. Zigler of Elgin, Illinois; President C. C. Ellis of Juniata College; Superintendent J. I. Baugher of Hershey, Pa.; Prof. Robert E. Mohler of McPherson College; Dr. Warren D. Bowman of Juniata College; Miss Frances Rankin, former congresswoman of Montana, and a number of local speakers.

The Annual Spiritual Life Institute has just been announced for January 4-8, 1937. The program is designed especially for ministers and pastors of the Southeastern Region. Among the speakers and leaders are: E. M. Wampler, H. Stover Kulp, Rufus D. Bowman, I. S. Long, M. Guy and Russel G. West, Cecil O. Showalter, F. E. Williar, W. R. Kensinger, Paul H. Bowman, M. C. Miller, C. G. Hesse, W. M. Kahle and others who will contribute to the worship programs of the institute. Mrs. C. G. Hesse, Mrs. I. S. Long, Mrs. Stover Kulp, and Mrs. Rufus D. Bowman with other local speakers will supply able leadership to the Women's Work program. The institute will conclude with an address by Senator Gerald P. Nye of North Dakota.



---



---

## OUR MISSION WORK

---



---

### The Angel Song

BY MABEL WINGER MOOMAW

IN the good old Hoosier state it would have been considered a brisk autumn morning when the golden-rod stood in full bloom; in Hindustan, however, it was considered a very cold winter morning.

It was a few days before Christmas. Rahimji, the principal dairyman of the community, carrying his pail of milk and measuring cup, detoured a little from his regular milk route to deliver a message at my door. Around his head and shoulders was wrapped a new saffron colored woolen scarf which marked him as a well-to-do man, able to afford that one article of clothing which gives distinction to any Indian gentleman during the cold winter months. This good Mohammedan neighbor came to give us the following word: "Ermina was brought to Nidapur last night. She is very ill and she would like for you to come to see her at once. She is indeed very ill!"

A small cotton field, a wire fence and the public highway lay between my place and the near-by Mohammedan village, so it was only a few minutes until I was making my way through the crowded main street to the home where my good friend Ermina had been taken.

It was quite an adventure to go the distance of one hundred and twenty-five feet down the main avenue at this early morning hour. A countless number of goats, bullocks and buffaloes were munching their morning feed and the small lad caretakers were rounding them up to take them to the grazing fields. Those long protruding horns on the heads of the water buffaloes made one consider for a few minutes what their spirit of friendliness might be before venturing too close.

The two small windows and one door of my friend's home were tightly closed. When I was admitted the door was again closed with the remark, "Ermina is very ill, we must keep the cold air from her." It took a few minutes for my eyes to become accustomed to the darkness of the room and smoky atmosphere. Several of the household were squatting about the crackling fire, which was a genuine luxury on that cold December morning. There was little thought of the stream of smoke that continued to fill the room. More and more dense it became, although some of it did manage to find its way out through crevices in the plastered walls.

In the darkest corner of the room I saw the form of my friend on the bed. After a pause of a few moments she began to speak using well enunciated English words. However, she spoke in a faint tone.

"You have come. I have much fever for my days. I had wanted to come here but only last night they brought me. I am very weak." After a pause she added, "I do not think I can get well and what do you think can be done for my children, my husband being so far away?" The conversation was soon changed from the seriousness of the illness to what might be done to make her more comfortable. She readily agreed to the suggestion of accepting some clean white sheets and a mosquito net which would add much to her comfort in this room where there were so many mosquitoes. I was off home to bring these few articles and to prepare some eggnog which she thought she could drink. "I have often thought I would like this, but no one understood how to prepare it. Please bring me just a little," she added.

Perhaps you are wondering who my friend might be, this beautiful and cultured young woman who speaks very good English, yet was here in this village where not one woman was to be found who can read or write her name.

The scene of Ermina's childhood days would take us to Johannesburg, South Africa. She inherited from her mother of Malay descent her very fair complexion and her keen desire for the cultural things of life. The education she received in an English school until she was fifteen years of age was due to the high ideals of her mother. Ermina's mother was a Christian until she married at the age of sixteen; then she adopted the religion of her Mohammedan husband. Although Ermina had become a Mohammedan, yet some of the most cherished experiences of her life happened in a Christian school. During the years of our close friendship she has had much pleasure in counting and recounting the blessings that were hers during those early school days. She was married at the age of fifteen to a young Mohammedan of western India who went to South Africa to become rich in business. She had been told about her father-in-law's broad acres of land in India and she was led to believe that her husband was the only heir to this large estate. She dreaded leaving her native land, South Africa. However, after a few years of married life she came with her husband to her father-in-law's home on the western coast of India. Her husband continued his work in Africa but continued to come back to India every five years. But the time had come when Ermina was to remain in India and become a regular member of the homestead, looking after the aging parents and interests of the land. In contrast to the semi-European style of living in South Africa she found herself in a Mohammedan peasant village on the plains of western India among women who spent their time



laboring over the fireplace and in their husband's fields. For leisure time activity they chewed *pan*, betel leaf and nut.

Ermina accepted these circumstances and submitted to her life here with a devoted loyalty and obedience so characteristic of Mohammedan women. The years had passed and she had maintained, in spite of hard labor, much illness, and an intense longing for her native home, her loving and gentle disposition which endeared her to all. She had been ill with malaria fever for sometime, but not until her condition became very serious did her father-in-law consent to bring her where medical help was available.

Although Ermina was very weak, she found much joy in telling me of some of the longing of her heart. The conversation was changed when she asked, "Isn't this your Christmas time? This is the season when you sing so many Christmas songs. I well recall some we used to sing when I was in school. How I would love to hear them again!" Then her face brightened as a thought came into her mind. "Your son is home now. Could he bring his violin and play for me some of the Christmas songs?"

A brief note delivered by one of the village boys brought David quite soon. As he passed through the village a number of lads followed him wondering what the queer shaped case contained. In the humble home by the bedside of our friend, David played very softly, *Silent Night, Holy Night*. A large audience gathered. Many crowded into the small room and many stood in the doorway. After the song was played twice, Ermina smilingly said, "Thank you for coming and playing for me this beautiful Christmas carol. I remember another song—I can not recall the words but I believe it was called the *Angel Song*. Please, play it and sing it for me." As we tried to think of the song she had in mind she repeatedly said, "I am sure you know the *Angel Song*. It is the song which gives the words the angels sang when your Christ was born." With this clue David began to play the melody arranged by Mendelssohn to the words John Wesley wrote two hundred years ago, *Hark, the Herald Angels Sing*. "Yes, that is the *Angel Song*, I mean!" She exclaimed. At the close of the third stanza our friend again added, "Thank you for this beautiful music. It brings pleasant memories into my mind. This is the happiest hour I have had for a long time! Thank you for coming!"

It was Ermina's wish to be taken to the mission hospital where she felt she might recover from this serious attack of fever with its several complications. After two days the relatives and friends gave their consent for her wish to be granted.

It was a pleasant surprise four weeks later when Ermina walked into our home announcing that she

was on her way to her village home. We chatted for some time across the tea table concerning her experiences in the hospital and of the many new friends whom she had met. She remarked: "I am so happy for the association with Christian friends."

As she turned toward the dusty highway which led to paths that wind across the fields to her father-in-law's home the radiance of her face seemed to express some of the joy and peace of the *Angel Song*.

*Anklesvar, India.*

---

## What to Pray For

BY RUTH GLESSNER

*Week of December 19-26*

DR. E. STANLEY JONES said: "Every picture must have its dark background to set off the foreground." Thus it is in life and death. It is true in the noble lives of our departed missionaries that something glorious was added when death came. Their deeds, their ideals, the lessons they taught stand out more clearly when we see them in relation to the eternal. Twenty-eight who served in our foreign lands have passed on.

Some days seem cloudy and dreary. The sun does now show its smiling face. But in the evening hour suddenly there comes the splendor of the western sky as the clouds are lighted with glorious red and gold. So it is in life, when a beautiful character is suddenly snatched from our sight; all seems shadowy, and then there comes the radiant afterglow which shines into the soul. And some such experience seems to have surrounded the lives of our missionaries who served in India, China and Africa and are now at rest.

Let us pray for the friends and neighbors of our departed missionaries and for those who lived and worked with them in foreign lands. May we pray for the Christians in other countries as they walk the way where these loved ones worked and were laid to rest. Let us pray that they may renew their faith in him. Let us pray for those of other religions who witnessed the lives of our faithful ones and learned anew the beautiful resurrection story at the time of their death. Shall we not pray that they, too, may seek the Way of Life at this Christmas season.

*Carrington, N. D.*

---

## "A Dunker's Word as Good as His Note"

THIS fine sounding statement is one we love to quote. Sometimes though it is given with a note of sadness, because it is not always true. But there are shining examples, and we want to mention three of them.

A man in West Virginia gave a mission pledge of \$25 in 1927. Soon thereafter he had paid \$10, but financial reverses came and he could not pay the balance. Now,



in July, 1936, he makes full payment, even though no one was urging him to do so.

A sister also in West Virginia made a pledge some years ago and now in July, she completes the payment, although no one had seen or written her about it.

A brother in Indiana pledged \$100 in 1932. He suffered reverses and was able to make payment of only \$10 then. Since that date, he has been making payments of five and ten dollars and with two more payments he will have the entire amount cleared.

The old-time virtue of making our word as good as our note still stands in the Church of the Brethren.

## Village Schools of India

BY ANNA M. WARSTLER

### Part II (Continued)

**Missionary**—You said there was another matter about which you had been wondering. What is that?

**Mr. Young**—Is there any duplication of effort on the part of government and the mission church in the maintenance of schools?

**Missionary**—For the most part there is little or no duplication. The mission follows the policy that a mission school will not be opened where there is a government school. In the eighty villages where we have Christian schools there is no other facility for education. Sometimes there may be an exception or so, but not often.

**Mr. Young**—That is a fine testimony for the work of a Christian school.

**Missionary**—Yes, we humbly accept that as a credit to our schools and native teachers. The Lord is blessing the work and through our educational program, Christian influence is being shed which could not be otherwise given.

**Mr. Young**—I believe that. What do you teach in these schools? The regular school subjects?

**Missionary**—Yes, but really that is not our chief purpose in maintaining them. Our schools are great evangelizing agencies. They play a large part in our evangelistic program. The boys and girls go out to other villages to hold services. They bear witness to the Christian message in their homes. But greater than all of these goals (upon it all the others depend) is the purpose of building Christian character. That is our highest aim in maintaining these schools. To aid in this, a daily period of religious instruction is given. The boys and girls study the Bible, they learn songs and Bible verses. They learn how to pray and tell stories. Stress is put upon honesty, fair play, truthfulness.

Most of our strong leaders are the products of these schools. Many of them have received a challenge there for the better things of life. They have gone on with their training and are now back in their home communities living and serving in a marvelous way.

**Mr. Young**—What a fine piece of Christian work this is! How much does it cost to support one of these schools?

**Missionary**—You will be surprised if I tell you. It takes just about \$125 a year to run one properly. That is an average. Some cost more and some less. That provides for everything which the mission supplies. The children furnish what supplies they can. I did not tell you that the village people in most places build the schoolhouses and are responsible for their repair. Sometimes the mission helps some but the people of the village bear most of the cost.

**Mr. Young**—I think that such a village school would be a fine project for my Sunday-school class. And surely, our Young People's Society would enjoy helping one of these schools to continue its work. This makes me want to support one such school myself. I know I can do it if I set myself to the task.

**Missionary**—That would be fine for them to do. If you would like more detailed information on individual schools, write to the General Mission Board, Elgin, Illinois. They can give you some very interesting facts about particular schools.

**Mr. Young**—I am going to put the proposition before my group and see what they say. I know they will like to take the support of one or more schools.

**Missionary**—Fine, God bless you in this and in your other work. The Lord will be able to do much in India through you. If you can not go over there to give them half a chance, you may be able to help some one else to do it.

Anklesvar, India.

## Monthly Financial Statement

During the month of November contributions for the Conference Budget and all general Boards and agencies included in the budget totalled \$9,210.16. The total received for the year beginning March 1, 1936 was \$108,890.19, detail as follows:

	Receipts for November	Total receipts since 3-1-36
World Wide Missions .....	\$ 1,213.53	\$ 16,029.82
Student Fellowship Fund .....		460.39
Women's Work Project .....	507.50	5,179.29
Home Missions .....	681.39	1,130.53
Foreign Missions .....	295.46	2,491.18
Junior League Project .....	153.38	736.26
Intermediate Project .....	9.82	77.07
India Missions .....	101.02	937.71
India Native Worker .....		123.62
India Boarding School .....	5.90	301.48
India Share Plan .....	200.00	1,238.93
India Missionary Supports .....	887.45	9,820.06
China Missions .....	52.20	734.97
China Native Worker .....	8.72	79.55
China Boys' School .....		7.50
China Girls' School .....		49.83
China Share Plan .....	25.00	318.50
China Missionary Supports .....	210.04	6,521.05
South China Mission .....		75.00
Sweden Missionary Supports .....	366.14	366.14
Africa Missionary Supports .....	214.62	6,413.87
Africa Mission .....	878.54	3,287.37
Africa Share Plan .....	56.25	436.36
Ministerial and Missionary Relief Donations..		100.00
Africa Leper .....	30.00	123.00
Conference Budget Undesignated .....	2,361.92	42,921.90
Conference Budget Designated for—		
Board of Christian Education .....	12.62	3,033.71
Bethany Biblical Seminary (at Elgin) .....	364.81	2,875.02
Bethany Biblical Seminary (at Chicago) ...	189.95	1,737.44
General Education Board .....	8.90	82.36
American Bible Society .....		22.00
Conference Budget Share Plan .....	65.00	264.35
Youth Serves .....	310.00	913.93
Total Budget items .....	\$ 9,210.16	\$108,890.19
Non Budget items—		
China Famine Relief .....		18.20
General Flood Relief .....		193.05
Special Peace Fund .....	865.66	3,392.73
	\$10,075.82	\$112,494.17

The following shows the condition of General Mission Board foreign and home mission finances on November 30, 1936:

Income since March 1, 1936 .....	\$ 93,763.20
Income same period last year .....	73,650.30
Expense since March 1, 1936 .....	107,981.32
Expense same period last year .....	119,694.29
Mission deficit November 30, 1936 .....	23,918.84
Mission deficit October 31, 1936 .....	23,300.46
Increase in deficit during November, 1936 .....	618.38



---



---

## THE CHURCH AT WORK

---



---

**WORSHIP****Week of Prayer for the Churches**

The Week of Prayer for the churches is scheduled for Jan. 4-10. This Week of Prayer is to be observed simultaneously with other lands throughout the world. The Federal Council of Churches of Christ in America, through its Department of Evangelism, invites Christians everywhere to begin the new year in united prayer.

Copies of the complete program for the week may be had as follows: Single copy 3c; 50 copies 2c per copy; 100 copies or more, \$1.50 per 100; \$7.00 per 500, postpaid. Send cash with order to Department of Evangelism, Room 625, 105 East 22nd St., New York, N. Y.

The program for the first day is given complete. For the remaining days subjects only are given.

**FIRST DAY—THE REALITY OF GOD**

"This is the bugle call of courage and good cheer which religion brings to men in this present hour: There is a God! And he is here—a living, inescapable, contemporary reality."—Albert W. Palmer.

"If we can not find God, it is perhaps because he is at home, and we are abroad; he is ready for us, while we are too busy to attend to him."—W. R. Inge.

**Music****Scripture Sentences**

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

Hath in these last days spoken unto us by his Son.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast to our profession.

For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

**Hymn**

**Prayer** (To be offered by the leader for the people, or to be repeated by the people in unison)

"O Eternal God, though thou art not such as we can see with our eyes or touch with our hands, yet grant us this day a clear conviction of thy reality and power. Let us not go forth to our work believing only in the world of sense and time, but give us grace to understand that the world we can not see or touch is the most real world of all. Our life is lived in time, but eternal issues are concerned in it. The needs of our bodies are clamant, but it is for the needs of our souls that we must care most. Our business is with things material, but behind them let us be aware of things spiritual. Let us keep steadily in mind that the things that matter are not money or possessions, not houses or land, not bodily comfort or bodily pleasure; but truth and honor and meekness and helpfulness and a pure love of thyself.

For the power thou hast given us to lay hold of things unseen;

For the strong sense we have that this is not our home;

For our restless hearts which nothing finite can satisfy;

We give thee thanks, O God.

For the invasion of our souls by thy Holy Spirit;  
For all human love and goodness that speak to us of thee;  
For the fullness of thy glory outpoured in Jesus Christ;  
We give thee thanks, O God. Amen."

John Baillie (Adapted)

**Scripture Reading** (To be read responsively or in unison)  
Psalm 42

**Hymn**

**Scripture Reading** John 14 or Colossians 1

**Prayer** (To be offered by leader or selected persons)

**Hymn**

**Address** (Or brief addresses by several selected persons)

Suggested themes for consideration:

How may a man know God?

Why do our difficulties so often loom larger than the reality of God?

Dare we expect great things from God in civic and international affairs?

How can one man make God real to another?

**A Period of Prayer** (Silent or spoken)

Let us pray:

That all men may learn to know God as the central Reality of their life;

That God may teach us to value the things of the soul above all riches;

That things temporal may not blind us to the things that are eternal;

That receiving God's gifts to us, we may never forget the Giver;

For all youth, that discovering the fascination of the world visible they may find the Way to him who is invisible;

For all who are without hope, that they may build their future on him who is the one sure foundation;

For all who wrong themselves or others, that they may live in him who is Judge, Savior, and Friend;

For all the world, that nations, races, and hostile groups of men may find in his will their peace;

For the Church of Christ, that busy about many things, she may not neglect the one thing needful.

**Hymn**

**Benediction** God the Father, God the Son, and God the Holy Spirit, bless, preserve, and keep you, this day and evermore. Amen.

**Silent Prayer**

SECOND DAY—THE WISDOM OF GOD

THIRD DAY—THE LOVE OF GOD

FOURTH DAY—THE SUFFICIENCY OF GOD

FIFTH DAY—THE SAVIORHOOD OF GOD

SIXTH DAY—THE COMRADESHIP OF GOD

SEVENTH DAY—THE KINGDOM OF GOD

**ADMINISTRATION****A Mailing Room Speaks**

If shelves of books could talk and if order cards could speak there would be many interesting facts revealed. It is a pleasure to go into a stock room and find the shelves filled with rows of books, stories, plays, programs, pamphlets and tracts. They are really beautiful in all their



fresh colors. But the greatest joy of all comes when these shelves of literature are gradually and regularly being emptied.

A book lover once said that moving books are living books, but books forever on the shelf are in the cemetery. To be of value, books must keep moving along, and that is why it is a joy to see the shelves in the mailing rooms slowly grow empty and constantly need replenishing.

If the shelves here in the Board rooms could tell their story, they would have quite a lot to say about mission study in the Church of the Brethren. Figures do talk. Let us listen. In April, 300 copies of the women's mission study book, Congo Crosses, were ordered from New York and placed on our shelves. Today as these lines are written 85 copies still remain in stock. This means that 215 Congo Crosses have been ordered by various groups of women over the brotherhood. And since the regular study of Congo Crosses does not begin until January of the new year, it becomes imperative that more Congo Crosses will need to be ordered from New York very soon. Our supply shelves tell us the story that the women of our church are becoming more and more interested in mission study. We pray that the shelves shall continue to get empty, and we would that adult and young people's groups would order the splendid book, Consider Africa, in the same manner. African Bridge Builders is such an unusual book filled with inspiring life sketches of Christian heroes in Africa that intermediate groups would do well to keep these books moving rapidly off the shelves. Many leaders of juniors have been ordering In the African Bush and The Call Drum which goes to prove that the 400 or more groups of our boys and girls are finding these books intensely interesting.

Along with the study books are Program Outlines and How to Use all filled with helpful suggestions, and there are also many other available helps such as maps and pictures, stories and readings. These are mailed out from the stock room in the same proportion as are the books. Many are the orders received every day for missionary material, and yet we would that every church in the entire brotherhood would make full use of the available literature.

It is well to remember that the apostles wrote the first missionary books. Missionary books have always revealed the growth of the Christian church. And the study of missionary books indicates the degree of health of the church today. Let us keep the mission study books on our shelves moving.

#### CHRISTIAN WORKERS' TOPIC

### Records in the Book of Life

Rev. 20: 12

Sunday, December 27

#### I. God's Impartial Record of Our Lives

1. God is no respecter of persons (Acts 10: 34).
2. Our lives are judged by the record of our deeds (Rev. 20: 12; Matt. 16: 27).

#### II. Our Nation's Record for the Past Year

1. Record of sin and righteousness (Prov. 14: 34).
2. The final reckoning (Matt. 25: 31, 32).

#### III. The Record of Our Church, as a Whole, and Locally

1. As to purity (Rom. 12: 1, 2).
2. As to carrying out the great commission (Matt. 28: 19, 20).

#### IV. My Record for the Past Year

1. Have I been honest? Luke 8: 15.
2. Have I been pure? Matt. 5: 8.

3. Have I been unselfish? Philpp. 2: 4-8.

4. Have I loved? John 13: 34.

5. Is my name in the "Book of Life"? Philpp. 4: 3.

#### MEN'S WORK

### Men's Work Mass Meeting

For many years efforts were made to have R. E. Mohler, the Executive Secretary of Men's Work, appear before men's groups in the east. When it became known that he planned to attend the Regional Conference at Roanoke, Va., steps were at once taken to have him speak to as many men as possible. Accordingly several mass meetings were arranged, one at the Washington City church for the men of Maryland and Northern Virginia on the afternoon of Nov. 8.

In spite of rain nearly 100 people assembled, representing widely separated congregations. Hagerstown sent the largest contingent, which included their men's chorus. This chorus sang three songs and was most enthusiastically enjoyed, both because of the excellence of the music as well as the wise and suitable selection of the songs. Men's groups can call for this chorus with the assurance of getting something fine. Both Baltimore churches also had fine groups present, and Malcolm Long of the First church led the congregational singing. The Washington City Men's Chorus made its first public appearance.

Bro. Mohler spoke on "The Value of Men's Work to the Local Church." The address was timely, scholarly and spiritual, consequently was greatly appreciated by all present, and gave those who had not known Bro. Mohler a better appreciation of his unselfish work.

It is apparent that interest in Men's Work is growing. Gradually organizations are being effected in more and more congregations. Usually the folks are surprised at the things accomplished, and not least the men themselves.—Charles E. Resser.

#### WOMEN'S WORK

### The Christmas Light

"Light came to the world at Christmas  
When the Christ Child came to earth;  
It's been shining down the ages  
Since the day of Jesus' birth."

Ever since the shepherds saw the heavenly light on the night of Christ's birth, light has been a symbol of Christmas. As Christmas approaches we will be thinking more definitely of this light. May the glad light of that first Christmas radiate to all the dark corners of the earth.

The following is a suggested program on "The Christmas Light"—

Quiet Music—O Little Town of Bethlehem.

Hymn—Joy to the World.

Devotional Service—Scripture, Luke 2: 8-20; prayer.

Poem—Lights of Christmas (Found in Doran's Ministers' Manual, page 600—1931).

Hymn—Silent Night.

Story—The Christmas Candle (Found in Doran's Ministers' Manual, page 580—1934).

Special Music—The Silver Star (Found in the old Brethren Hymnal, page 124).

Inspirational Talk—

#### Some Things the Christmas Light Has Given

##### 1. Home was hallowed

Home and family life in Rome before Christ.



Made childhood sacred.  
Glorified motherhood.  
Higher ideals for fatherhood.

## 2. Gifts of Goodwill

Christmas gifts were inspired by a feeling of goodwill.  
Samaritan gifts to the hungry, the needy, the sick.  
Missionary gifts.

At Christmas season the token of goodwill surpasses all other seasons because Bethlehem's Child was a Gift and received gifts.

## 3. Hymns for Worship

If the birth of Christ had not been recorded public worship would not be so enriched.  
No other event has so inspired singers.

## 4. Gifts of Hospitals

Suffering relieved since the Christmas Light.

## 5. Education a Gift

People were kept ignorant so they could be used as slaves.

Education is for all since Christ came.

## 6. Salvation

Before the first Christmas Light the Jews were God's chosen people, but now we can all have salvation.

## The World Wide Missions Offering

"Love ever gives—  
Forgives—outlives—  
And ever stands  
With open hands.  
And while it lives,  
It gives.  
For this is love's prerogative—  
To give, and give—and give."—John Oxenham.

It has become an established practice in the Church of the Brethren to give to World Wide Missions at Christmas time. Every church in the brotherhood is given the opportunity to give to all the mission work for which the church has made itself responsible. This mission work includes all the work in India, China and Africa as well as the mission work done in our own beloved land. The missions of the church are most worthy recipients of the church's expression of love. The church's love for Christ is clearly reflected in her gifts made with the special purpose of making the Savior known throughout the world.

Although the women of the church give very definitely to the women and girls of our foreign lands as they respond to the Women's Project, nevertheless at the Christmas season every woman will want to give a special gift in behalf of the world wide offering. It is also the rare privilege of the women to encourage all other age groups and classes as well as individuals to give their love offerings to make our Christ known to all peoples. Shall not the women help to make the Christmas Offering a generous, cheerful expression of love to him who came to seek and save the lost?

## INTERMEDIATES

### Take Time to Plan

Work with intermediate boys and girls, either in church school or in club, takes time. The choice is not whether you will spend time on your work, but whether you will spend it worrying, or in planning constructively. An hour a week spent in thinking of the needs of the boys and girls, and in planning activities that will reach their interests and guide their growth in Christian life, will work wonders. Do you spend that much time? Check on yourself

and see. Remember, it must be planning time, not worrying time. Then increase the amount of time. The boys and girls are worth it; the job is worth it.

Just this one factor oftenest marks the difference between a real leader of boys and girls, and a failure. You may be well qualified in every other respect, but it will not bring the results you want, without spending time and thought on the work.

## YOUNG PEOPLE

### Developing Healthy Christian Attitudes

#### 1. A Philosophy of Living Which Creates a Hunger for Simple Living

(Continued From Last Week)

Here is a young man who worked in a large city. As a boy he had been reared on the farm. Now he found himself working in a large city where life moved swiftly. He purchased tickets for the local series of lectures. Among them was a very popular lecture which held the audience spellbound, while the orator reminded them of the evils of the modern city with its speed, bright lights and noises. Until that time the young man was adjusting fairly well to his new environment. He went away from the lecture feeling that he was a hopeless victim of an environment which he could do nothing about. Soon the young man began noticing more noises, bright and glaring lights, and speeding cars than he had ever realized existed. The lecturer had made him and hundreds of others conscious of certain factors in their new environment which called for an adjustment. Unfortunately he had left them in the position where they eventually came to feel unfriendly toward their environment. Those who come into new environment are always helped in the adjustive process when they approach it in a friendly attitude.

It is not necessarily the above-mentioned disturbances which cause trouble for the average person. More likely it is the lack of a singleness of purpose which is the disrupting factor.

Our modern civilization is rapidly becoming an instrument which will provoke us to a more Christian way of life. To the individual who is at peace with himself and God, and who has a great worth-while goal, these distractions are only minor problems. Once the individual becomes lost in a maze of conflicting goals, he is easily disturbed by every noise and object which flits by.

The human ear admits many noises and sounds to impinge upon the sensitive areas of the brain. Actually, only those are attended to that have meaning for the individual at a given time, providing the individual is dominated by a strong purpose at the time. If there is no particular purpose, there is a tendency to admit any and every sound and idea which flits across consciousness. It is natural that the average individual should place the cause of his disturbance upon the particular noises which crowd in upon his bemuddled brain. But in reality the causative agent lies in the lack of a simple philosophy which gives a strong central purpose to life.

Confusion of life is more likely to result from complex desires than from multiplicity of possessions. There are perhaps many people who are poor in terms of material possessions, but who hunger and thirst after riches. They are more injured in many instances than others who actually are rich in material possessions but who are quite simple in their wants. It is the complex desires which create the problem.—Perry L. Rohrer.



## CORRESPONDENCE

### PREACHING MISSION AT PORTLAND, OREGON

In a letter accompanying this story of the Preaching Mission in Portland Bro. F. H. Barr, field man for Oregon, relates how the laity of our Oregon churches made it possible for nine of our ministers to attend the meetings. He writes that "the ministers were very appreciative of this favor they received from their congregations, and I think it did the laity good, too."—Ed.

While attending the four-day Preaching Mission in Portland, Oregon, the writer was impressed more than ever before that it is "God's good pleasure through the foolishness of preaching to save them that believe." Portland's large civic auditorium, with a seating capacity of 8,000, fell far short each night of being equal to accommodate the pressing throngs which sought audience with the world's greatest preachers. No area of human life escaped the cleansing sweep and power of the gospel of Christ as it was proclaimed by these mighty prophets of God. Heart altars upon which the fires of godly devotion had long since grown cold were reverently rekindled. Hearts which never before had been made "strangely warm" were set aflame with a passion of love and servitude to the Lord Jesus Christ. I came away feeling more than ever before that preaching the gospel is the greatest business in all the world.

The unity of believers was another outstanding thing that characterized the Preaching Mission. I have a definite Brethren turn-of-mind and am usually quite aware of "a difference" when I am out of my element. But no time did I sense a lack of that spirit that makes all people brethren in the Lord. I came away with the conviction that when Christ becomes the common experience of every professing Christian he becomes the common denominator of every denomination; and that the things that hold Christian people together are of infinitely more worth than the things that might hold them apart.

I was again impressed, tremendously, with the practical demonstration of the gospel in social life. Dr. E. Stanley Jones one noon hour preached Jesus Christ to a large gathering of men representing various labor groups. Before leaving for the appointment Dr. Jones was warned by an apprehensive friend that he would meet trouble with a certain labor leader who was one of the "most radical and fightenest man in the country." But it so proved that after Dr. Jones had completed his address on how Jesus Christ operates in social relationships that this "fightenest man" stood up and declared before his fellows that the Jesus way sounded good to him and that he believed it would be a good thing to have a committee of ministers meet with their labor committee. This, he believed, would be the means of taking the bitterness out of their negotiations with capital. Soon the suggestion was turned to a passed motion calling for the help and advice of a ministerial committee in their labor problems, and with the expressed hope that capital would adopt the same policy. Before the close of the Preaching Mission a committee of five Protestant ministers was appointed, with the right given to a Catholic Father to sit in as an additional member. These appointments were made by Dr. E. C. Farnham, executive secretary of the Portland council of churches to answer this most significant call of labor.

On Saturday evening the last full day of sessions of the Preaching Mission a room was engaged at the Central Y. M. C. A. where twenty of our Brethren people representing several of our churches in Oregon met for supper. After supper we engaged in a period of discussion on ways

and means of putting into practice the Preaching Mission in our own local churches and communities. The meeting closed with chairs pushed back from the table and on our knees we rededicated our lives anew to Christ and to the work of his kingdom.

F. H. Barr.

Myrtle Point, Oregon.

### WOMEN'S MEETING

The women of Eastern Pennsylvania met in their district conference in the Lancaster church Oct. 22. The theme of the conference was Christ's Call to the Women of the Church of the Brethren. The morning service was in charge of Sister Ella Moore. Sister Elva Kilhefner led the praise service and Sister Elizabeth Martin the worship service. Christ's Call to Serve was the first topic for discussion. Translating Christianity Into Life Today in Our Girls' Schools was ably discussed by Sister B. Mary Royer of India, Sister Anna Hutchison of China and Sister Sara Shisler, former missionary to Africa. The Ephrata church furnished special music. Sister Leah Glasmire recited The Cup of Loving Service. Sister Lizzie Hershey led the closing meditations. The afternoon session was in charge of Sister Anna Cassel. Sister Mary Forney led the praise service and Sister Mabel Wenger the worship hour.

The address of the afternoon on Christ's Call to Serve in the Community was given by Sister Kathryn Holsopple of Royersford. My Keepsake Quilt, a reading with living pictures, was given by Sister Anna Shutt. The Unfinished Task, an open forum in charge of Sister B. Mary Royer, was responded to very ably by a large number and was very interesting. The two questions under consideration were: How interest the young sisters in the Aid Society? and How regain our mission fervor?

The offering amounted to \$49.53. Sister Roxy Weaver led the closing meditations. Two special Women's Work conferences will be held in connection with the Elizabethtown College Bible institute Dec. 3 and 4.

Florence B. Gibbel,  
District Secretary.

Lititz, Pa.

### MINISTERS' CONFERENCE OF SOUTHERN OHIO

The Ministers' Conference of Southern Ohio, held the day following Thanksgiving in the active, growing church at Troy, was full of spiritual blessing even though the attendance was small. In the forenoon Bro. Everett Fisher, pastor of the Trotwood church, gave a resume on "My Observations of the Preaching Mission." He showed how and why it came to be; and, from his own rich spiritual experience, his interpretation of present-day trends together with a vision of the call and challenge to the church to meet the new opportunities for new thinking and fresh consecration and service made us feel it is a time "to shake men's souls." Unless we prove the power of the gospel and its place in life we are in danger of falling as Russia and Germany have. It is the task of church leaders to bring to every member their personal responsibility to undergird Christianity with a fresh devotion to the new challenge, not leaving the task for the ministers and pastors to assume so much alone. A revival of evangelism, a new call to prayer, to family worship, a consciousness of the ideals of Christ, a desire to answer the "Go ye" from all Christians—these were some of the gems gleaned from his deep spiritual message.

Following this stirring address Rev. Chas. Brewbaker of



the United Brethren church, Dayton, Ohio, gave an equally stirring message on "Major Qualifications of the Ministry." "If you want a 'feathered nest,'" he said, "get out of the ministry, for the Christian ministry today is not an easy place in spite of the great opportunities challenging it."

There is no question but that the world is changing rapidly—views, philosophy, habits, standards and governments, and the church is "jittering" and getting scared because it wasn't on the job in '14; and, not being on the job then, is "floundering" about now to meet the crises upon it. Economics too are changing and so is politics. The church has many Christians into whose hands some of the five and ten billion dollars of wages and profits will be released between now and the end of the year. Will the church receive any of it?

Radio and public press are brought to the common people, a new age has been ushered in, in which to preach the gospel. We see religion changing and the church must change its old program of procedure. Religion must embrace the whole of life and of human society. We must think of redemption in its relation to society. The church must orientate itself to the needs of a suffering world.

"Some churches are too highly organized," he said. Then he told of one he knew with seventy-two different organizations. A friend answered an inquiry from the pastor of that church, saying, "It was not a church, but an insane asylum." The pastor must be master of the situation and understand every need of his congregation and constituency.

The requisites of a qualified pastor were stressed—preparation, clean habits and character, control of his own household, sincerity, experience with Christ, etc. He must also study the moral and spiritual needs of the community in relation to children and youth, and how to care for and nurture them. The movies in one small section of Dayton where Rev. Brewbaker lived obtained an average of \$23.35 per pupil of the 1,300 high school pupils for last year. No doubt many of these children were from Christian homes. The pastors and ministers need to teach Christian stewardship and fill the Lord's treasury to combat the evils of the day and meet the great rising emergencies. And these were some of the heart warming messages which came to us.

Business and discussion of the needs of the Southern Ohio field were entered into in the afternoon session. It was a profitable day and one long to be remembered.

Union, Ohio.

Mrs. Minnie F. Bright.

#### PASSING OF CATHERINE MOYER ANGLEMYER

Catherine Moyer Anglemyer, daughter of Mary Engle Moyer and George Moyer, was born in Harrison Township, Sept. 4, 1864. She quietly fell asleep on the evening of Nov. 28, 1936 at the age of 72 years, 2 months and 24 days.

At the age of seventeen years she accepted Christ as her Savior and united with the church at Union Center, remaining faithful to the last. She was always trying to adjust her life to changing conditions, enjoying a better understanding of the different religious beliefs, and saying that we will all live in union when we reach that better home so we must love our brethren more while here.

On June 8, 1884 she was united in marriage with David H. Anglemyer, and though no children were born to this union, she was always ready to supply a home and a mother's care to those in need. A niece, Lucy Moyer Mishler,

lived in their home till her marriage. Soon after that event they took into their home the motherless, small son of her cousin, Anna Nusbaum Culp. Later on George was legally adopted. Her only concern during the long illness was the provision for his future. A few hours before death she urged there should be no mourning for her going, for she would soon be with her many friends over there, and then her pain would be ended.

Early in their married life she with her husband was elected to the deacon's office. In 1898 her companion was elected as a minister, serving many years as presiding elder.

Surviving her beside the son, are two other boys who shared their home—Robert Dean of New Paris and Herbert Glotzbeck, who is sharing the home duties now. Also surviving are: one brother, Abe Moyer of Leesburg; four sisters, Mrs. Angeline Peters and Mrs. Nanny Sheets of Nappanee and community; Mrs. Susan Kleitz and Mrs. May Hoke of Goshen. A small brother, David, died early in life. Two years ago occurred the death of her brother, Daniel Moyer, of near Wakarusa.

Just a little over a month ago fifty members of her church met in her home and shared a beautiful communion service with her. Less than a week before death she called for the elders and enjoyed the healing comfort of an anointing service—even then showing her concern for "her boys," by interrupting the prayer of blessing to remind the ones in charge that they must not forget to pray for Herbert, too. Early in the autumn she invited in a neighboring church for special prayer which she so much enjoyed. She appreciated every little kindness often shown her by neighbors and friends.

The funeral service was held in the old "Brick" church (Union Center) just across the road from the late home. Rev. Vernon Stump of the River Brethren faith preached the funeral sermon as requested by the departed. He was an old neighbor boy who had brought so much spiritual comfort during the last weeks of illness. Elders David Miller and L. U. Kreider assisted in the services as well as the choir under the leadership of Cora Miller Stahly. "Aunt Cass" was laid to rest in the adjoining cemetery.

Nappanee, Ind.

David Miller.

---

### MATRIMONIAL

---

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bollinger-Lininger.**—By the undersigned, father of the bride, assisted by the pastor, D. E. Miller, Oct. 18, 1936, in the Church of the Brethren, Sebring, Fla., Bro. John W. Bollinger of Ephrata, Pa., and Sister Elsie M. Lininger of Sebring, Fla.—L. L. Lininger, Sebring, Fla.

**Boyer-Sebring.**—By the undersigned, at the Shade Creek parsonage, Sept. 27, 1936, Edward Boyer and Ethel Sebring, both of Hooversville, Pa.—John F. Graham, Windber, Pa.

**Dobbins-Wain.**—By the undersigned, at the Berkey church, on Oct. 11, 1936, George Dobbins of Scalp Level, Pa., and Margaret Wain of Hooversville, Pa.—John F. Graham, Windber, Pa.

**Keelin-Bales.**—By the undersigned, at his home, Nov. 21, 1936, Mr. T. K. Keelin and Miss Irene Emma Bales, both of Ottawa.—W. B. DeVilbiss, Ottawa, Kans.

**Metzger-Helm.**—By the undersigned, at the home of the bride, Oct. 18, 1936, Mr. Paul Metzger of New Lebanon, Ohio, and Sister Viola Helm of Lancaster.—W. C. Stinebaugh, Huntington, Ind.

---

### FALLEN ASLEEP

---

**Baker,** Bessie A., daughter of E. S. and Jennie Piatt, was born in New Lebanon, Ohio, Jan. 30, 1899; she died at the hospital, Dayton, Nov. 8, 1936. She married Clarence R. Baker on Jan. 14, 1928. She is



survived by her husband, three sons and an infant daughter. Funeral services at Bear Creek church by the undersigned with interment in Trisler cemetery.—Parker M. Filbrun, Dayton, Ohio.

**Barkley, Wm. Forest**, son of Harman and Elizabeth Barkley, born Sept. 23, 1903, died Nov. 9, 1936. He was killed by a train. He leaves his mother, three brothers and five sisters. Service in Bowden church by Bro. V. L. Bennett. Burial in Taylor cemetery.—Edith M. Scrogum, Elkins, W. Va.

**Benson, Jennie**, youngest daughter of Lewis and Elizabeth Wiegand, was born near Cove Springs, Ohio, Feb. 12, 1859, and died Nov. 14, 1936. She married John W. Benson Aug. 17, 1882; to this union were born two sons; the younger son and the husband preceded her a few years ago. She spent most of her life in Miami County and the vicinity of New Carlisle. In early life she was a member of the Christian church; later she and her husband united with the Church of the Brethren in New Carlisle. She enjoyed the Sunday-school and church services and was usually in attendance. She is survived by one son, a granddaughter and one sister. Services by J. B. Gump, assisted by Howard J. Eidemiller at New Carlisle church. Burial in New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

**Chaffin, Emmet E.**, second son of a family of four sons of Mr. and Mrs. Norman Chaffin, was born Jan. 23, 1875, in Wayne County, Ohio; he died Nov. 11, 1936. He married Mellie Weimer June 11, 1903. To this union were born three children. He accepted Christ as his Savior about twenty-two years ago and united with the Church of the Brethren. In this faith he lived a consistent, devoted Christian life, suffering affliction for eighteen years; during this time he was helpless for ten years. Yet he never was heard to complain; he bore his affliction with great patience and Christian fortitude. It was an inspiration for any one to visit at his bedside and note his optimistic attitude. There remain his wife, two daughters, his mother (eighty-eight years of age) and three brothers.—Sarah Blough, Sterling, Ohio.

**Driver, Marlin Robert**, infant son of Mr. and Mrs. Robert Driver, died Oct. 13, 1936, from complications due to influenza. Burial in Pleasant View cemetery; service in Pleasant View church by the undersigned, assisted by J. J. Anglemeyer.—I. C. Paul, Lima, Ohio.

**Essig, Jacob**, son of John and Eliza Essig, was born in Ohio, Feb. 13, 1851, and died Nov. 24, 1936. He came to Indiana when six years old. He united with the Church of the Brethren forty-eight years ago and lived faithful until death. He called for the anointing service which gave him much comfort. Dec. 29, 1872, he married Lovina Hoover who preceded him twenty years ago. To this union were born three daughters and one son. Surviving are his second wife, Sarah, three daughters, six grandchildren, seven great-grandchildren and two sisters. Funeral services at West Side church by Elders M. D. Stutsman and Wm. Hess. Burial in Yellow Creek cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

**Eyler, Frank, Sr.**, son of Daniel and Sofia Eyler, was born in Frederick County, Md., Nov. 8, 1859, and died at his home, Dayton, Ohio, Nov. 23, 1936. He came to Ohio at the age of fifteen and located near Dayton. He married Almada Hunter Nov. 1, 1883. To this union were born six daughters and five sons. Surviving are the widow and ten children. Funeral services in the Bear Creek church by Rev. Barnard, assisted by the undersigned. Interment in Bear Creek cemetery.—Parker M. Filbrun, Dayton, Ohio.

**Gates, Bro. John A.**, died Sept. 18, 1936, in York, Pa., aged 74 years. He was a member of the First Church of the Brethren for a number of years. Services in the Aughenbaugh meetinghouse by Eld. Daniel Bowser, assisted by Bro. Arthur Hess. Burial in adjoining cemetery.—Florence L. Keeney, York, Pa.

**Hahn, Ralph Jacob**, was born April 14, 1906, near Wakarusa, Ind., and died Oct. 30, 1936. He was the son of Bro. Frank and Sister Laura (Birk) Hahn. In September he contracted, from an unknown source, a disease known as Malta fever from which he suffered for eight weeks. Aug. 13, 1927, he married Hazel N. Horein. He is survived by his wife, parents, three brothers and two sisters. At the age of fourteen he united with the Church of the Brethren and was a faithful member of the Baugo congregation until his death. Services at Olive Mennonite church by Eld. David Miller and the writer. Interment in adjoining cemetery.—H. S. Bowers; Wakarusa, Ind.

**Halterman, Frank**, aged 44 years, died at University hospital, Charlottesville, Va., Nov. 20, 1936, of peritonitis following an operation. He had been a member of the Brethren church for a number of years and was a faithful attendant at Sunday school and church services. Surviving are his wife, a patient at Blue Ridge sanatorium, and two young daughters. Funeral and burial at Bridgewater by Bro. C. G. Hesse and Rev. A. A. McNeer, Methodist.—Mrs. O. F. Foley, Bridgewater, Va.

**Harley, Sister Anna**, daughter of Edwin and Hannah Harley, died as the result of an automobile accident July 11, 1936. She is survived by one brother and one sister. The Harley family for generations gave to the Church of the Brethren many loyal supporters and able leaders. Sister Harley did not unite with the church until late in life but her one ambition was to persuade Christians to take their salvation seriously and to spare no effort in the winning of souls. She was an apt teacher of children. The Lord blessed her life in a marvelous way and through the open door of her own home each Sunday afternoon she taught the Word of God to as many as thirty-two children. Her life proved the words of the text used by her former pastor, "Behold I set before thee an open door and no man can shut it." Bro. Wadsworth was assisted in the service by Rev. P. Vains Slawter, pastor of the First Baptist church. Burial in Riverside cemetery.—Mrs. Wm. J. Wadsworth, Jr., Norristown, Pa.

**Harter, Gerald**, was born Nov. 1, 1913, and died Sept. 16, 1936. He met with an accident, sustaining crushing injuries to his head and face from a burst emery wheel. He died without regaining consciousness. He is survived by his parents, Vern and Elsie (Stickel) Harter, one sister and four brothers. He was a member of the Baugo Church of the Brethren. Funeral services at Olive Mennonite church by Bro. Burton Metzler and Bro. Earl Nusbaum. Interment in Olive cemetery.—Earl Nusbaum, Wakarusa, Ind.

**Himes, Mary Elizabeth (Frame)**, was born Nov. 15, 1858, near Ladoga, Ind., and died of cerebral hemorrhage Nov. 23, 1936. Her entire life was spent in this community. In 1888 she was married to John F. Himes who preceded her in death in 1933. She was a lifelong member of the Church of the Brethren. She and her husband were installed into the office of deacon Jan. 13, 1891, and served faithfully and efficiently until their death. She is survived by one son and one grandson. Funeral services in the Ladoga Church of the Brethren by the pastor, Walter J. Heisey. Burial in the Bethel cemetery.—Mrs. Sue R. Heisey, Ladoga, Ind.

**Knotts, Carrie Alma**, daughter of Harman and Elizabeth Barkley, born April 24, 1894, died Nov. 27, 1936. She spent her entire life near Bowden. She leaves a son and daughter, her mother, three brothers and four sisters. Service in Bowden church by Bro. V. L. Bennett, assisted by J. J. Scrogum with burial in Taylor cemetery.—Edith M. Scrogum, Elkins, W. Va.

**Miller, Alice Craun**, wife of Bro. J. Wm. Miller, born Aug. 24, 1866, and died at her home near Bridgewater, Oct. 29, 1936, of complications following an operation six months ago. She was a daughter of Daniel and Caroline Craun. Hers was a life of faithful service in her home and church. Besides her husband she is survived by two sons, three sisters and three brothers. One son preceded her several years ago. Funeral and burial at the Bridgewater church by C. G. Hesse and C. B. Smith.—Mrs. O. F. Foley, Bridgewater, Va.

**Pickering, Samuel H.**, a lifelong resident of this vicinity, passed away at his home Nov. 4, 1936. He was a member of the Bridgeport Baptist church. He is survived by his wife, Ida Kepler Pickering, a daughter and two sisters. Being a friend of the Brethren church here it was the privilege of Bro. Wm. J. Wadsworth, Jr., a former pastor, to visit him frequently during his illness. Though aged and afflicted he eagerly testified to the Lord's goodness and his saving power. Burial in Norris City cemetery, services by Bro. Wm. J. Wadsworth, Jr., assisted by Bro. Harold Row.—Mrs. Wm. J. Wadsworth, Jr., Norristown, Pa.

**Reiff, Benj. R.**, died Sept. 17, 1936, aged 66 years. He is survived by his wife, Alice Krantz Reiff, two sons and three sisters. He was born and reared in a Brethren and Mennonite community. After his decision for Christ late in life, his chief regret was that he did not yield many years sooner. He was a faithful member of the church here and a sincere inquirer of the Word. He also asked for the anointing service. He was laid to rest in the Lower Skippack Mennonite cemetery. Services by his former pastor, Bro. Wm. J. Wadsworth, Jr., assisted by Rev. Johnson and Bro. Joe Cassel.—Mrs. Wm. J. Wadsworth, Jr., Norristown, Pa.

**Sharp, Wm. Edward**, born Sept. 26, 1878, at Farragut, Iowa, and died July 21, 1936, at Neppel, Wash. At the age of eighteen he united with the Church of the Brethren and remained faithful until death. His early life was spent in Iowa, Nebraska and North Dakota where he improved a homestead. In 1903 he with a group of Brethren came to the Wenatchee Valley. He had resided in or near Wenatchee Valley until his death, except for an interval of about nine years spent in California. In 1906 he was married to Leatha Dinsmore; to them were born six children. He leaves his wife, three sons, two daughters, six grandchildren, one brother and two sisters. Funeral services at the Sunnyslope church by Noble E. Deardorff, assisted by L. E. Ulrich.—Noble E. Deardorff, Wenatchee, Wash.

**Sowers, Bro. Samuel K.**, died Sept. 22, 1936, at the home of his daughter in York, Pa., aged 90 years. His death was caused by a heart condition. He was a member of the First Church of the Brethren for seventy-two years and the oldest member of our congregation. He was faithful to his God and loyal to the church. He was regular in attendance in Sunday school and church despite his age. Surviving are two daughters. Services at Mummert meetinghouse by Eld. Daniel Bowser, assisted by Bro. S. S. Blough. Interment in adjoining cemetery.—Florence L. Keeney, York, Pa.

**Stutz, Elizabeth**, oldest daughter of John and Mary Spittler Snyder, was born in Clayton, Montgomery County, Ohio Nov. 30, 1849; she died at her home in New Carlisle, Ohio, Nov. 9, 1936. She married Henry J. Stutz May 6, 1869; to this union were born three sons and two daughters. In 1883 she united with the Church of the Brethren, Donnels Creek congregation, and lived a devoted Christian life. As long as health permitted she was faithful in attendance at church services. She leaves her companion, two daughters, ten grandchildren and thirteen great-grandchildren. Services in New Carlisle church by her pastor, H. H. Helman, assisted by the writer. Interment in New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

**Wise, Julia**, fifteen-year-old daughter of Roscoe and Clara Wise, died at her home in Elkhart, Oct. 27. She became ill with appendicitis in July and had not regained her health since that time. She was a member of the church and loved by everyone for her sweet disposition. She was very active in a girls' quartet, singing often at the church services and elsewhere. Besides her parents she leaves a sister two years younger. Funeral services in the Elkhart City church conducted by the writer with interment in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.



## CHURCH NEWS

### CALIFORNIA

**Bakersfield.**—In June we conducted our Bible School which we felt was successful, although not quite as largely attended as in former years. The Green Horn assembly was attended by Bro. Leonard Birkin and a number of members. The conference was reported to be very inspiring and well attended by those from every part of the district. During the last week in August the annual meeting was held to elect Sunday-school officers for the new church year. There is a monthly meeting of superintendent, officers and teachers which we have found very beneficial. We have added something to our church missionary program. Each quarter we have an offering for the evangelization of the Jews. We also take an offering each two or three months for the Minneva Neher fund. We conduct this in the form of an altar service: a representative from each class brings their offering and follows with a prayer of dedication. We find we are able to send larger amounts since we have used this method. September was rally month. Each teacher made an effort to call at the home of each member of the class, endeavoring to become acquainted with the parents, to encourage them to attend Sunday school with the children. We closed the campaign with promotion exercises on Oct. 4. A play, *The Challenge of the Cross*, was given in the afternoon and in the evening a program by the McFarland men's chorus. Oct. 18 our pastor, Bro. Leonard Birkin, assisted by Mrs. Birkin, began a series of meetings which lasted two weeks. Nov. 1 there was a special sermon in the morning by the pastor. In the afternoon Dr. A. U. Michelson of Los Angeles, founder of the First Christian Hebrew Synagogue, was with us. The church was crowded with people who eagerly listened as he told of his own marvelous conversion and of the great change that comes into the life of a Jew when he finds Jesus Christ. He is reaching thousands of Jews through radio. Nov. 13 we held our communion. We are glad to report some improvements being made around the church building, which add to the appearance of the property, and also give us more room for Sunday-school classes. Two members have been added by baptism during this first quarter of the new year.—Edna Roberson, Myrtle E. Fox, Bakersfield, Calif., Nov. 30.

**Rio Linda** church met in council Sept. 1 for election of Sunday-school and church officers for the coming year. Celese Johnson is Sunday-school superintendent; Bro. A. M. Whipple, church treasurer; Sister Dicia J. Lehman, Messenger agent and correspondent. A. M. Whipple and R. Goddard were delegates to district meeting at Empire, with L. P. Robertson and John J. Ernst, alternates. On account of not being in good health Eld. Ernst asked to be relieved from the oversight of the church, also from preaching for a year. The church then asked the District Board for some help to get a new minister. The church asked for Bro. Jas. Swallow from Gridley, Calif., and consent was given. The church elected Bro. J. F. Baldwin of Modesto as elder for the coming year.—Viola K. Ernst, Rio Linda, Calif., Dec. 3.

### COLORADO

**Antioch** church has reopened after being closed for two months, due to lack of interest. The Mission Board has kindly offered us assistance in securing a minister every two weeks. Bro. Nickey of Colorado Springs took charge of a short business meeting and delivered a sermon Nov. 15. Several church letters were granted to those now living in Colorado Springs and Rocky Ford. The ladies are planning to meet soon to reorganize the Aid.—Mrs. Don Hylton, Yoder, Colo., Nov. 28.

### FLORIDA

**Sebring.**—The church work is taking on new interest with the return of many of our members who went north for the summer. Quite a number of winter sojourners have also returned. Several new families have moved in and have purchased homes in Sebring. Eld. Fred Hollenberg and family are among the permanent additions to our church family, and their assistance in the church work here is much appreciated. Our evangelistic meetings conducted by Bro. E. C. Coffman closed on Nov. 15. Bro. Coffman preached eighteen sermons and visited in a number of homes. His messages were well received and the membership has been greatly benefited. The regular quarterly council was held on Nov. 16 at which time our pastor, D. E. Miller, was retained as elder in charge for another year. The following church officers were selected: Clerk, Mrs. Elsie (Lininger) Bollinger; treasurer, Henry Boyd; trustee, Wm. E. Swank; the writer, prayer meeting director; Messenger agent, Mrs. L. L. Lininger; church correspondent, Fred Hollenberg. On Oct. 18 Bro. I. W. Fletcher preached for us and on Oct. 11 Bro. Hollenberg filled our pulpit. Other ministers now wintering in Sebring are Eld. D. W. Miller of Cedar Rapids, Iowa, and Eld. J. H. Murray of Boone Mill, Va. Beginning the first Sunday of February, 1937, and continuing for two weeks we expect to have a Bible conference with Eld. Otho Winger of North Manchester as speaker.—Mrs. D. E. Miller, Sebring, Fla., Nov. 28.

**Seneca** congregation met in business meeting and re-elected Bro. C. E. Bower for elder and Mrs. Ira W. Miller, superintendent. Several attended district meeting and brought back a good report. One of our visiting members has recently been taken by death, Bro. Zigler, and we miss him much. But we are glad to have his wife and granddaughter still worshiping with us. Brother and Sister Stutsman are again here to spend the winter. Our number remains about the same, but we are working along. Just now we are planning for our regular Christmas program and then comes the annual Life Conference held

each year at this church. We would be glad to welcome any visitors that will be in Florida at that time.—Mrs. I. W. Miller, Eustis, Fla., Dec. 2.

### IDAHO

**Payette Valley** church met in business session Nov. 19. Four letters were granted at this time. Reports from different committees were brought in showing that all bills were paid with money in the bank. Some new officers were elected to fill vacancies. Delegates to our Thanksgiving meeting are Eld. S. J. Kenepp and Sister Violet Grimes. C. W. officers were elected with Bro. Will Sumner, president. Several from our church attended the love feast at Weiser and also their harvest and homecoming on Sunday. We enjoyed the program very much, also the dinner at the church.—Marvel Bowers, Payette, Idaho, Nov. 28.

### ILLINOIS

**Virden.**—Installation services for the Sunday-school officers were held Oct. 4. The new officers are showing much interest in the work. Our love feast was held Oct. 29 with Bro. Kenneth Bechtel of the Girard church officiating. We enjoyed a very spiritual and uplifting meeting. Regular council was held Nov. 3. Instead of dividing groups at the C. W. hour, all ages meet together and a short program is given before the preaching hour. A committee in charge tries to get all to take part. The union preaching mission services were held in the Christian church with good attendance with the local ministers in charge. The union Thanksgiving service was held in our church. Through our annual missionary supper and offerings, our Thanksgiving offering was \$106.96.—Lola T. Brubaker, Virden, Ill., Nov. 29.

### INDIANA

**Richmond** church held a campfire service and wiener roast at Bro. John Olt's country home on Oct. 29. Bro. Norris, pastor of the church, gave a talk on Meditation, and several special songs and readings were given by different members. Bro. Norris held revival meetings Nov. 15 to 22. Nov. 19 Bro. Replogle of the Rossville church gave an illustrated talk on *The Church*. There has been one baptism this month. The Aid Society will meet with Sister Norris this month. The monthly church social will be held at Bro. Everett Runyan's home; a Christmas program and grab bag will be among features of the evening's entertainment. The church donated food for the needy for Thanksgiving Day.—Mrs. Walter Lephart, Richmond, Ind., Nov. 30.

### IOWA

**Cedar Rapids** church has just completed a two weeks' evangelistic meeting, from Nov. 9 to Nov. 22, which Bro. Harvey Hostetler conducted. The last Thursday evening of the meetings was set aside as youth night. There was a good representation of young people present at that meeting, and the sermon was especially for them. Eight persons received the rite of baptism Sunday evening, Nov. 22, as a result of the meetings, and one came into the church by letter. Church letters were presented to Brother and Sister Martin, who will now make their church home in the Franklin Grove, Illinois, church. Communion was held Nov. 23.—Marion Glessner, Cedar Rapids, Iowa, Dec. 2.

**North English.**—Bro. B. M. Rollins and wife gave this church the best revival held in the town in the last three years. His sermons were true to the Word of God. Their messages in stories, pictures and readings were inspiring to old and young. The attendance was a continual growth from Nov. 3 to 15, which was too short a time for the meeting to be successful. This is the fact, that the Brethren church has the gospel that stands true to the teachings of God the Father, Jesus Christ and the Holy Spirit. Bro. Rollins was taken sick with the gripe and was under the doctor's care the last three days, but preached every night. The results were a revived church, four reclaimed and two converted. The meetings closed with communion services with thirty-seven surrounding the Lord's table.—H. W. Anderson, North English, Iowa, Nov. 28.

**South Waterloo.**—Our regular church activities have been supplemented by a goodly number of special features during the autumn months. Miss Anetta Mow of the Women's Council staff, was a guest at the two Waterloo churches on Oct. 18. She was guest speaker at the tea given by the ladies of the South Waterloo church Sunday afternoon and gave a splendid presentation of the aims of the Women's Council. Mrs. Yoder was re-elected chairman of the Women's Council for the coming year. Miss Mow shared the evening services with the Shull family who gave their farewell message to us during the preaching hour. The Shulls left for California, en route to the India mission field, on the following Tuesday evening. A number of friends were at the depot to make cheerful the hour of departure and to wish them Godspeed on their journey. We have enjoyed the two installments of the India pictures in a special way, since Miss Sadie Miller presided at the showing of both sets and could add so many personal touches and bits of interest to these fine pictures. On Oct. 25 the Harlan Smith family, missionaries from China, spent the day with former friends, with dinner and an afternoon of fellowship in the church parlors. A number of the men of this congregation changed from the occupation of farming to that of carpentering on Nov. 6 when two carloads went to Marshalltown and helped complete the work of reroofing the Old Folks' Home. While local circumstances affected the method in which our church had its share in the preaching mission, nevertheless we have enjoyed our share in this great movement. For six consecutive Sundays, our Sunday morning sermons have been evangelistic in nature, climaxing with a baptismal service on the afternoon of Nov. 15 when twenty-two were added to the church by baptism and one



by letter. The Sunday preceding Thanksgiving was of special interest in many ways. Dr. Ray Petry of McPherson College was present and gave both morning and evening addresses. A fellowship dinner was enjoyed at noon, with 350 present. It was a combination of Thanksgiving, harvest, college and birthday dinners. The dining room was arranged with appropriately decorated tables for each month of the year, and the people were seated accordingly. The birthday offering, amounting to \$175, was given to McPherson College. A number of guests were present at the regular services on Nov. 29, among them being teachers, college students and neighboring friends. The evening services were in charge of the national director of young people's work, Bro. Leland Brubaker of Elgin, who had spent the week end at

Waterloo in state young people's conference work.—Mrs. E. H. Snively, Waterloo, Iowa, Dec. 1.

### KANSAS

Conway Springs church met in business session Sept. 27 to elect Sunday-school officers for another year. Kenneth Beal is superintendent and Gail Stauffer, assistant. Delegates to district meeting: Brethren Quakenbush and Paul Thompson. Oct. 11 Sister Mildred Rohrer and Geo. Everhart were united in marriage at the church by our pastor, Bro. Paul Thompson. Our revival meetings began Nov. 8 and continued for two weeks with our pastor in charge. Interest was good during the meetings. One was baptized on Monday evening at which

## An Open Letter to Subscribers or Four Questions and their Answers

*First Question: Why was The Gospel Messenger started?*

*Answer:* Let us go back to the very beginning and see why Elder Henry Kurtz began his Gospel Visitor in 1851: "Thousands of presses are daily working in our country . . . issuing a multitude of publications, some good, some indifferent . . . and some absolutely bad and hurtful." Henry Kurtz saw popular errors brought to every village and cabin, and he proposed to use every power he possessed to counteract the evils of his time. A dream of twenty years' standing was realized when he began the Visitor.

*Second Question: Why have a church paper today?*

*Answer:* A little reflection will show that every reason Elder Henry Kurtz advanced in 1851 is not only valid, but seemingly more pertinent today. We have multiplied thousands of presses and from many of them comes propaganda in favor of the ways of life that lead down to death. Thus when every movement has its official organ it is doubly necessary that the church speak out. THE GOSPEL MESSENGER is the voice of our people in behalf of the ideals we love.

*Third Question: Why should every member read the Messenger?*

*Answer:* Let a good sister from Iowa answer in her own way: "I have read THE GOSPEL MESSENGER for a number of years, and enjoy reading the good news. I think it builds one up in the Christian life. I think every member of the church should read the MESSENGER." Here are two good reasons why one should read his church paper—in order to get the good news and in order to be built up in the Christian life. Surely one can afford a matter of four cents per week for such benefits!

*Fourth Question: Why start a Messenger club?*

*Answer:* Well, mainly because starting a club makes it easier to get at least seventy-five per cent of the members of a congregation to reading their church paper. And of course that is what church members should do if they take their church connection seriously. Then there is a good second reason. Club orders save office expense and increase the MESSENGER list. And these savings we pass along in a reduced rate to the congregations that make them possible. Write the Brethren Publishing House, Elgin, Ill., for particulars.

BRETHREN PUBLISHING  
HOUSE, ELGIN, ILLINOIS—

Please send me details of your special club rate offer on The Gospel Messenger. I am interested in your economical plan for getting our church paper read in at least 75% of the resident Brethren families of our congregation.

Name .....

Street or Route .....

City .....

State .....

Congregation .....



time we held our love feast. We had our harvest meeting Nov. 29. Bro. Quakenbush gave the morning address. An offering was taken for the Crumpacker fund.—Amos O. Brubaker, Conway Springs, Kans., Nov. 30.

**Ottawa church** has just closed a two weeks' revival effort with Bro. L. A. Walker of Adel, Iowa, evangelist. Bro. Walker preached the Word with sincerity and conviction to interested but not always large audiences. Each evening the children were given a talk or story by Bro. Walker or one of our Sunday-school teachers. Many special musical numbers were helpful. A father and mother were reinstated into church fellowship and eight were received by baptism, one a mother and the others from the intermediate and junior departments. We feel that the membership in general was encouraged and spiritually refreshed by Bro. Walker's sermons and his friendly calls in the homes. Our love feast was held on Monday evening following our revival, with Bro. L. A. Walker and our elder, Bro. W. B. DeVilbiss, in charge.—Mrs. H. B. Wheeler, Ottawa, Kans., Nov. 30.

**Washington Creek church** was greatly blessed during the week of Nov. 15-22 when they observed the preaching mission conducted by the pastor, Bro. W. R. Argabright. He gave inspiring messages each evening. Sister Argabright conducted the song service and gave a story to the children each evening. As a direct result three were added to the church by baptism. The church was encouraged to do greater work for the Master. We appreciated a visit from V. F. Schwalm and Bro. C. Ernest Davis of McPherson College in October, who were here in the interest of the college.—Mrs. W. R. Argabright, Richland, Kans., Dec. 1.

## MARYLAND

**Brownsville.**—Working in co-operation with the National Preaching Mission, our pastor, Bro. H. C. Eller, held a week of revival meeting at each of our churches in October and November. We feel that our church has been strengthened and inspired to greater service through these meetings. Bro. Eller also did much visiting during the meetings and accomplished much good in this way. Four have united with the church since our last report. At the close of the meetings at Brownsville the entire audience committed themselves to a renewal of their baptismal vows and a greater consecration to service. Our love feast was held the evening of Oct. 24. We greatly appreciated having with us Prof. Perry Huffaker of Hagerstown who led the singing. Eld. J. L. Bowlus officiated. Our pastor and his wife, with five other delegates from the congregation, attended the regional conference at Roanoke. During our meetings here each of these delegates gave an interesting report of the conference. A committee from all three churches gave an interesting program of songs, exercises, recitations, a talk by Bro. Eller and an interesting pageant creating a spirit of thanksgiving. An offering of about \$72 was taken for general home mission work. Plans are being made for Christmas services at all three churches: Brownsville, Dec. 23 in the evening; West Brownsville, Dec. 25; South Brownsville, Dec. 26. At all three an offering for world-wide missions will be taken. On Sunday evening, Dec. 27, we are planning a combined service here when an offering for the poor will be taken. We also have a committee appointed to prepare a watch social and devotional service for New Year. Our executive board has suggested that all three Sunday schools have a missionary worship program once each month and use the missiongrams and take an offering. A building committee was nominated recently to look after improvements of our church, making better Sunday-school facilities and accommodations.—Mrs. Ira L. Kaetzel, Brownsville, Md., Dec. 2.

**Cherry Grove.**—We enjoyed having regular services every Sunday during the summer months while Bro. William Rodeffer was with us. He served as summer pastor of the Cherry Grove and Georges Creek churches from July 10 to Sept. 6. He was liked by every one and his services were much appreciated. Since he returned to school our elder, Bro. Arthur Scrogum, preaches for us every two weeks. Mrs. Pearl Boor, from the Westernport church, gave us an interesting Thanksgiving sermon Nov. 22. Bro. Newton D. Cosner, pastor of the Westernport church, held a revival for us the first week in October. There was one baptism as a result of the meeting. The communion service was held Oct. 11. After the service at the church the communion was taken to the aged who could not come to the church. We have an evergreen Sunday school with Bro. Jesse Merrill as superintendent. At present we are trying to make suitable plans to rebuild our church house.—Mrs. D. M. Merrill, Lonaconing, Md., Dec. 1.

**University Park (Md.) church** met in business session Aug. 30. The church and Sunday-school officers were elected for the coming year. Bro. Rufus Bowman was elected elder; S. L. Brumbaugh, clerk-treasurer; Grace Geiser, Messenger correspondent; Ethel Crabill, president of Women's Work; Edith Swigart, president of missions. Carl Seidler's license to preach was renewed for another year. Carl Seidler was elected Sunday-school superintendent; Leo Corbin, assistant. A finance board and music commission of five members each were appointed. The official board was asked to study the whole church organization with a view of making more understandable the duties and services of the various officers of church and Sunday school. The choir is preparing to give the cantata, *The Messiah Is King*, on Dec. 20. A Christmas program is planned for the Sunday school. Members of the intermediate class of the school read 13,354 chapters from the Bible during the past year. Our B. Y. P. D. was well represented at the summer camp and our pastor, Jesse Ziegler, was one of the helpers. From Dec. 6-13 our pastor will conduct evangelistic services in connection with the preaching mission of Washington, D. C. The board of Christian education has revised the Sunday-school program and the at-

tendence and interest of both Sunday school and church have been greatly increased. If your son or daughter is attending Maryland University our pastor will gladly contact them for church services if given their names.—Mrs. Delia L. Brumbaugh, Washington, D. C., Nov. 28.

**Westernport.**—We had a revival from Nov. 3 to Nov. 15, inclusive, with Bro. Ralph E. Shober, of Connellsville, Pa., evangelist. His messages were inspiring. We had a fairly good attendance throughout the meetings. Thirteen accepted Christ as a result of the revival and three more accepted Christ and were baptized since the meetings, making a total of sixteen recently baptized by our pastor, Bro. Newton D. Cosner. Our love feast was held Sunday, Nov. 22. Eighty surrounded the Lord's table and three who were unable to attend the services at the church were given communion in their homes by the pastor. We are now planning three Christmas programs: a children's program, Sunday morning before Christmas, "The King's Birthday," a Christmas cantata in the evening by the adult choir with Bro. Russell DeVore as the director. The Sunday following Christmas the young people's organization is planning a pageant, "Enmanuel."—Mrs. Dorsey Rogers, Westernport, Md., Nov. 27.

## MICHIGAN

**Battle Creek congregation** enjoyed a season of refreshing from the Lord in our fall revival the last two weeks of October. Bro. J. E. Jarboe was our leader and gave us live messages that brought conviction. Fifteen united with the church and one was received on former baptism. Most of this group were adults and two husbands of sisters for whom the church had prayed for years. Our love feast was held one week later. Bro. Leckrone and Bro. McRoberts were visitors, the former officiating. Our men's club furnished the Thanksgiving program with Bro. Arnett as main speaker and Bro. Porter in charge. An offering of \$8 was raised. Our Women's Work is taking on new life with winter months at hand. Our young people plan a farewell service for Bro. Ralph Townsend of Woodland before he sails for India. Bro. Mallott, our pastor, recently gave two wonderful sermons on the subject, *Thorns*.—Mrs. D. P. Schechter, Battle Creek, Mich., Dec. 3.

## MISSOURI

**Shoal Creek.**—Bro. Oscar Fike, Gridley, Kans., began a series of meetings on Nov. 3 and preached fifteen gospel sermons. As an immediate result four were baptized and we feel much good seed was sown which may bring forth fruit later. The church feels much spiritual uplift. We closed with a love feast Nov. 16 at which twenty-nine members surrounded the Lord's table. Some communed for the first time and received a wonderful blessing. Bro. Fike had a program for the children each evening which they greatly enjoyed.—Mrs. Wilbert Erisman, Fairview, Mo., Nov. 28.

**Wakenda church** from Nov. 11 to 29 enjoyed a spiritual refreshing under the leadership of Brother and Sister Oliver H. Austin of McPherson, Kans. It was the Austins' fifth meeting in this community, so they did not come to us as strangers. The weather and roads were ideal so there was a wonderful attendance throughout the meeting. Our sister churches, Rockingham and Bethany, worked with us loyally from first to last and this spiritual impact bound us closer together than ever before. Bro. Austin's messages were timely, clear, forceful, and spirit-filled. He impressed upon us the necessity of keeping the morning watch and we feel that there is a greater spirit of prayer and devotion among our members as a result. His sympathetic understanding of young people and their problems was both helpful and appreciated. We used our new Brethren Hymnal during the meeting and Sister Austin taught us a large number of the hymns and instilled in our hearts a deeper appreciation of the book. Her worship program consisting of hymns, stories and special numbers of music were deeply worshipful and enjoyed by every one. The adults listened to her stories as eagerly as the children. Our field for evangelism was very limited at this time but we were made to rejoice that seven were baptized. We can not determine the good that has been done in this meeting but we know impressions have been made and resolutions formed that shall be lasting.—Mrs. Roy E. Bowman, Wakenda, Mo., Dec. 1.

**Warrensburg.**—A number of our members attended the district conference held at Adrian, Mo., Sept. 25-27. We co-operated with the National Preaching Mission program in having a week's meeting, our pastor, Bro. D. C. Gnagy, doing the preaching. The attendance was good and we feel the church was greatly strengthened by his messages; at the close of the meetings Nov. 23 we held our love feast with a good attendance. The young people of the Warrensburg church are entertaining the young people from the other churches in the district with a rally program Dec. 13.—Mrs. J. J. Wampler, Warrensburg, Mo., Dec. 1.

## NEBRASKA

**Carleton.**—Sunday evening, Sept. 27, we had our promotion exercises. Seven girls were promoted into the young people's class; this class was too large and later was divided into a senior and junior group. In connection with the promotion, the play entitled *Ilalo of the Cross* was given by the Sunday school, which was very inspiring and uplifting. Our district conference at Kearney, Nebr., was well attended by both adults and young people. Our pastor conducted a singing class through October, teaching the rudiments for beginners and all classes were combined; a great interest was taken and fifty-three were enrolled. Brother and Sister Snively and son and several others attended the preaching mission in Omaha Oct. 22-26 and reported a wonderful meeting. Our week's meeting conducted by the pastor, Bro.



Snavely, closed Sunday evening, the 22nd. Two accepted Christ and were baptized. We feel the church has been much strengthened by the efforts put forth. The meetings were well attended and a good spirit prevailed; twenty-five rededicated their lives the first Sunday. Our efficient song leader, Dallas G. Wine, added much to the meeting. On Sunday, Nov. 29, we held our annual birthday anniversary with an all-day meeting and a basket dinner. Bro. Paul K. Brandt of Holmesville, Nebr., guest speaker, brought us a fine message in the morning and in the afternoon his address was on I May, I Will, I Can, and I Have, which was very interesting and appreciated by all present. In the evening the play, Eleventh Mayor, was given which was most interesting. —Mrs. Ella Saylor, Carleton, Nebr., Nov. 30.

### NEW YORK

**King Ferry.**—The first of September the pastor asked the young people to sponsor a drive for the building fund of the church. Using the red and blue dime cards, the congregation was divided into two sides, each side getting a star for each dime card filled (they held \$1.70 each). It created quite an interest and the captains with their secretaries did some good work, with the help of most of the congregation. The contest closed on Nov. 18 with the blue side quite a number ahead. On Nov. 24 the losers entertained the winners. A good spirit was shown all the way through and approximately \$325 was raised for our building fund, with a few cards to come in later. —Mrs. Gertrude F. Roller, King Ferry, N. Y., Nov. 30.

**Cando-Zion.**—Throughout the long, dry summer, the spirit of loyalty in both attendance and interest was maintained by the members. On Oct. 11 a young people's rally was held in the Cando church. Fine support was given by young folk present from other points in the district. Rev. Thompson, Presbyterian pastor of Egeland, gave the afternoon address. Oct. 18 the Zion church held its annual harvest service, an all-day meeting with basket dinner. Bro. Will Shively of Starkweather gave the harvest sermon. He is one of the pioneers of the church in this part of the state. Oct. 23 the Ladies' Aid held their annual chicken supper. Oct. 30 both Sunday schools were represented at the county supper conference for teachers and officers held at Egeland. Our Sunday school at Zion has some very active classes. Nov. 10 the church convened in council at which time all church officers were re-elected for the ensuing year. Nov. 11 a father and son banquet was sponsored at Zion. The theme carried out was Peace. At our Sunday evening meetings we have been studying the Bible, part of the time in some contest form and part in the study of the letters written by Paul. The outlines in the Messenger are used. Our

CUT HERE

## World Wide Christmas Missions Offering

Blank for Sending Mission Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find ..... dollars  
as an offering for World Wide Missions,  
which please place to the credit of

..... Individual  
..... Class  
..... Sunday-school  
..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. ....

Post Office .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	\$.....

pastor has been visiting the churches over the district. Through all endeavors we hope to attain more spiritual growth.—Mrs. Lloyd R. Maust, Cando, N. Dak., Nov. 28.

### OHIO

**Oakland.**—Since our last report we have reorganized our church, electing Bro. Theodore Eley as elder; C. J. George, general superintendent of our Sunday school, and Mrs. J. Q. Neher, primary superintendent for the year. Among the activities of the summer months was the sponsoring of an ice cream social and amateur hour in the Gettysburg Park by the young people. The proceeds were used in the young people's missionary project. Our high school group of young people with their teacher, superintendent and pastor spent a very pleasant evening at Camp Sugar Grove. After a treasure hunt and some games, lunch was served; then we all gathered in a circle around a campfire and were addressed by Bro. Paul Kinsel and the pastor, R. O. Shank. This same group of young people is sponsoring a four-page weekly church bulletin which is proving helpful in keeping our church program before our people. Later in the summer our whole church had her annual picnic in the Greenville Park. Games were played, a hounteous meal served and a fine period of Christian fellowship characterized the meeting. On Aug. 16 the Manchester College male quartet was with us for our morning service and gave us a fine program of sacred music. Our church had a number of intermediates and young people in Camp Sugar Grove. They greatly enjoyed their stay, and are looking forward to a similar opportunity next year. The last two weeks of August, which was the pastor's vacation, he assisted the Donnel's Creek church of our district in a revival effort. In October he preached in the Andrews church of Middle Indiana for two weeks. During his absence the pulpit was supplied by Rev. Ora Overholser of the Evangelical church, and Bro. Paul Kinsel of Brookville and our young people. On Oct. 4 we had our rally day and homecoming. Bro. N. B. Wine was the afternoon speaker. The pastor brought the morning message after which we had a basket dinner. This proved to be a rally of more than temporary results. Since that time our Sunday school has enjoyed an average attendance of approximately 200, which is twenty per cent higher than our average for last year. Our women's organization has also taken on new life under the leadership of Sister R. T. Waggoner. They meet the first Wednesday of each month for worship, work and fellowship. On Oct. 11 they sponsored a chicken supper after which Mr. and Mrs. J. Homer Bright of China showed mission pictures and lectured to a large crowd concerning their work. Thus the women provided for both the physical and spiritual appetites; they were able to raise \$54 toward their mission project and also make payment in full on their assessment which was \$70 for the year. On Nov. 12 we began a ten-day revival with the pastor in charge. We observed "school night" and "factory night" and had fine delegations from both groups, also special music. We were happy to welcome into our church seven by baptism and eight by letter; one was baptized previous to our meeting. Recently a new Sunday-school class was organized taking the name, "Good Samaritan class." It is a class of young married folks and their average attendance so far has been eighteen. We are now working on our Christmas program which will be the presentation of the cantata, "Chimes of the Holy Night," and a miscellaneous program by the younger children. Our missionary committee has planned for an offering for foreign missions during the Christmas season.—Mrs. Ray O. Shank, Gettysburg, Ohio, Dec. 3.

### PENNSYLVANIA

**Brothersvalley** congregation held their semiannual love feast Nov. 15. Prior to the love feast we had five nights of preaching by three ministers. Six were added to the church by baptism. The Sunday school is progressing very nicely and a cantata is in progress under the direction of S. Boyd Dickey, to be rendered Christmas.—B. B. Dickey, Berlin, Pa., Nov. 28.

**Carlisle** church enjoyed a season of refreshing from the Lord Nov. 8 to 22 when Bro. J. A. Buffenmyer of Bunkertown, Pa., was with us in an evangelistic effort. He preached with great power and we believe his efforts under the direction of the Holy Spirit will bear still more fruit. Six were added to the kingdom. Thanksgiving Day we decided to give our pastor a surprise offering which was collected and presented to him.—J. E. Faulkner, Carlisle, Pa., Nov. 30.

**East Fairview.**—At our September council Bro. H. A. Merkey was re-elected for a term of three years. Bro. J. Norman Weaver was also re-elected Sunday-school superintendent. Our love feast was held Oct. 10. Brethren J. M. Moore, Abram Eshleman, Hiram Eshleman, B. G. Stauffer, Henry L. Hess, Paul Myer, Harry Neff, M. G. Forney and A. A. Price were present, the last named officiating. Bro. W. W. Hartman closed an interesting revival in our church on Nov. 8. He preached seventeen sermons and through his helpful messages the church was strengthened. One stood for Christ and was baptized.—Mrs. H. A. Merkey, Manheim, Pa., Nov. 23.

**Hatfield** congregation closed a spirit-filled revival of two weeks' duration which was conducted by Bro. Jesse Whitacre of Shamokin, Pa. The timely sermons were well received and seven were accepted into church fellowship as the result of these services on Nov. 14. On this date we celebrated our love feast and communion. Eleven ministers were present with Geo. Falkenstein of Elizabethtown, Pa., officiating.—J. Herman Rosenberger, Souderton, Pa., Nov. 30.

**Pine Glen.**—Bro. Chas. L. Cox of Claysburg held evangelistic services in Pine Glen church from Nov. 9-22 with good interest and attendance. Nine were baptized on Tuesday evening, Nov. 24, at the Spring Run house.—Ida Kauffman, Lewistown, Pa., Dec. 3.

CUT HERE



**Quemahoning.**—Maple Spring church met in council Sept. 30 for election of church officers. Bro. Arthur Rummel was elected elder; Sister Ferne Speicher, clerk; Sister Hattie Thomas, Messenger agent; the writer, corresponding secretary. Our Sunday-school superintendent is Harold Seese; we have an enrollment of 381. Sister Olive Widowson gave a missionary address Nov. 20. The Sisters' Aid Society was reorganized for another year beginning Oct. 1. Sister J. W. Rummel is president. Bro. J. M. Geary of Champion, Pa., conducted evangelistic services Sept. 13 to 27 closing with a love feast. Thirteen were baptized. Brother and Sister Geary were called to serve our church and will take up their new duties Dec. 1; their address will be Davidsville, Pa.—Nora A. Stutzman, Hollsopple, Pa., Nov. 30.

**Rockwood church** held their council meeting Sept. 23 with their elder, W. J. Hamilton, in charge. Officers were elected for the coming year. The church extended a call to Bro. M. J. Brougner to hold an evangelistic campaign in 1943, which was the first available date. Our communion service was held Sunday evening, Oct. 18. The director of religious education for our church is our pastor, Bro. W. F. Berkebile; special assistant, M. F. Heckler; assistant directors—adult, Mrs. M. A. Saylor; young people, Alice Hamilton; children, Mrs. Viola Walker. Two of our Sunday-school classes presented a play recently and about \$50 was taken in. The young people of our church sponsored mission hanks and \$23.33 was received for the support of Sister Burke. The young people's rally for circuit No. 4 was held in the Rockwood church Sunday evening, Nov. 15. Bro. J. Lloyd Nedrow held our revival services from Nov. 16 to 29. The messages were inspiring and helpful and the meetings were well attended. The music was in charge of Sister Mildred Nedrow. One has been received into the church by baptism since our last report.—Beatrice Hamilton, Rockwood, Pa., Nov. 30.

**Royersford.**—On Oct. 14 we had promotion day in our school. The boys and girls in the various departments were happy to receive their promotion certificates. On this day we also had the installation of officers and teachers which is an impressive service. Nov. 15 was our semiannual missionary day. We had Bro. Stover Kulp and family with us. Sister Kulp spoke to the junior and intermediate departments during the Sunday-school hour. They were deeply interested in hearing about the African people and their customs, also the animals of Africa. Little Naomi passed the basket among the boys and girls to receive their missionary offering. The total offering for these departments was \$66.07. Our entire offering for the day totaled \$366.91. Bro. Kulp preached a helpful sermon in the morning and in the evening we saw his pictures of the African work. By this means we were brought into closer contact with the greatest of all enterprises, "Our Missionary Work." During the following week we had helpful services as a part of the preaching mission. Bro. Ralph Jones delivered the messages in an appealing and helpful manner. These services were preceded by cottage prayer meetings which were held the week before. Our love feast service was held the following Sunday. This service holds for us a high spiritual value.—Ollive Flemings, Royersford, Pa., Nov. 30.

**Shippensburg.**—As our old church year closes with the end of the month of September, our new church officers were installed by the pastor on the last Sunday of September and the Sunday-school officers and teachers on the first Sunday of October. The work for the new year has started out very promising. The Ladies' Aid Society has reorganized, elected new officers and planned work for the future under the leadership of their new president, Lydia Wonders. On Oct. 12 Brother and Sister Stover Kulp, missionaries home on furlough from Africa, were with us. They each gave an interesting talk on the great work being done in Africa to help those folks to live a Christian life. Mrs. Kulp spoke especially on her work among the women and girls. The Southern District of Pennsylvania, to which our Shippensburg congregation belongs, supports Sister Kulp on the mission field. On Nov. 2 our fall council was held with our elder, L. K. Ziegler, presiding. All reports were very good. Two elected delegates, our pastor, Bro. Mitchell, and a number of others were very glad to have the opportunity of attending our district meeting held in Lower Cone-wago congregation. Our communion services were held on Nov. 15. The many present enjoyed a quiet and reverent service. Our elder officiated.—Mrs. A. C. Harmon, Shippensburg, Pa., Nov. 30.

### WEST VIRGINIA

**Bowden.**—Delegates to our last district meeting were Eld. J. J. Scrogum and Sister Edith M. Scrogum. Oct. 4 Bro. T. J. Coberly was unanimously licensed as a minister for one year. Eld. W. J. Row of Junior, chairman of District Ministerial Board, with Eld. J. J. Scrogum and V. L. Bennett, were present for the occasion. Nov. 15 we had our love feast with Pastor J. J. Scrogum officiating. Our two Sunday schools, one at Bowden with Bro. Ira Vance as superintendent, and the other in Elkins with Sister Ada Scrogum directing the work, are taking on new interest. Several new pupils have been enrolled; two await baptism.—Edith M. Scrogum, Elkins, W. Va., Nov. 30.

**Pleasant Valley.**—On Nov. 5 Bro. Obed Hamstead of Morgantown, W. Va., began a Bible institute which closed Nov. 15. He taught a period each day in the forenoon and one at night. First John was the book used and many practical truths were brought us. The church was strengthened and built up and encouraged to go on in the Lord's work. Bro. Hamstead is a wise and able leader. Bro. M. C. Czigan of Weston, W. Va., former pastor, also was with us. He is now past ninety years old and took an active part in our meeting. The Sunday school and B. Y. P. D. are progressing nicely. We are looking forward to a meeting in June, if we can secure some one to conduct it.—Mrs. Stacy Spurgeon, Auburn, W. Va., Nov. 30.

## Another Column of Books for Children

Last week we suggested a number of books for your children. This week we come with a second list. From these two lists you will be able to select what your own home needs. Make your own choice.



**TELL ME ANOTHER STORY, .....**\$1.75

**Carolyn Sherwin Bailey.**

"An answer to the universal plea of childhood"—providing for children of three to eight years new stories of intense interest, based on a carefully considered plan to train the child to think. The same theme may run through a group of stories. "Another Story"—and still another—can be told to entertain and interest without diverting the train of thought. The first story appeals to the child's knowledge founded on experience, the second to his reasoning powers, while the third is fanciful and especially designed to stimulate the imagination. 335 pages.

**AMERICA FIRST—One Hundred Stories From Our Own History, .....**\$2.50

**Lawton B. Evans.**

Illustrated in Color and Gravure by Milo K. Winter. "America First" is to a complete history of America what Lamb's "Tales From Shakespeare" is to the unabridged edition. Emphasizes interesting details. For every period of United States history, it supplies a human interest story.

**"BROAD STRIPES AND BRIGHT STARS," .....**75c

**Carolyn S. Bailey.**

Colored frontispiece and six full page pictures by Power O'Malley. Presents the developments of our nation as one of the most vivid panoramas the world has ever known, its first scene laid on Plymouth Rock.

**FIRELIGHT STORIES, .....**\$1.50

**Carolyn Sherwin Bailey.**

A collection of nearly fifty adapted folk tales taken from the folk lore of the Norwegians, Celts, English, American Indians, southern Negroes, and from New England. The stories have been selected with a view to their accumulative, rhymed character, as appealing to the child's interest in jingle and ditty. Illustrated with full-page pictures. 192 pages.

**MORE MOTHER STORIES, .....**\$1.50

**Maud Lindsay.**

This volume by Miss Lindsay is the peer of her earlier work. The stories are such as teachers and mothers may well study. Every child who hears one will exclaim, "Tell it again!"

**POEMS FOR THE CHILDREN'S HOUR, .....**\$1.75

**Josephine Banton and Carolyn Sherwin Bailey.**

Poems the children will appreciate, understand and memorize. They are short and deal with childhood.

**STORIES CHILDREN NEED, .....**\$1.75

**Carolyn Sherwin Bailey.**

Contains over fifty best stories for children, each adapted for the immediate use, without change, of the story teller. A graded collection, offering to children and parents a course in stories that will result in mental and moral training. The best writing for children in stories by such authors as Tolstoi, Hawthorne, Dickens, Bjornson, George MacDonald, Lewis Carroll, Raymond Alden and many others. 364 pages.

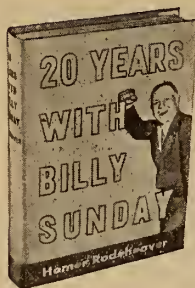


**Brethren Publishing House, Elgin, Ill.**

Your Sunday-school will do its best work when it uses Brethren Lesson Helps and Brethren Sunday-school papers because they meet your needs.



## 20 Years With Billy Sunday



Remarkable man was Billy Sunday. Ball player, evangelist, outstanding in both fields. Never went beyond the ninth grade in school. But how he thundered forth his startling messages from the pulpit. Homer Rodeheaver who campaigned with him for 20 years takes you behind the curtains and shows you the real Billy Sunday—earnest, sincere, humble, trusting, ever praying, striving to lead sinners to their Savior. You'll get rich returns for your time and money if you read this thrilling story of the man who moved millions. Price, \$1.00.

## Stories of the Great Hymns of the Church

By Silas H. Paine

Over 800 pages telling the story of 805 great hymns. You'll never know too well how our great hymns came to be. Each new author brings you additional information. Even if you have other books dealing with the history of our great hymns you'll be richly rewarded by adding this one to your list. Choristers, ministers, superintendents, teachers—all these will do their work better as they familiarize themselves with our church music. Price, \$1.95.

Brethren Publishing House, Elgin, Ill.

## Exploring the Bible

By E. G. Hoff

This series of studies is being heartily endorsed by leaders in Christian Education. Suitable for group study or individual reading. Timely, scholarly yet sufficiently simple to be grasped by all.

### What Others Say

"Eager to have it circulated throughout our constituency."  
—J. Quinter Miller, Secretary Connecticut Council of Churches.

"It is a pleasure to find how many of our former students are still fundamentally holding to the position which Princeton Seminary has made the basis of its treatment of the Bible."  
—W. B. Shedden, Librarian, Princeton Theological Seminary.

"We trust it will have a good reception."—Adult Bible Class Monthly, Methodist Episcopal Church.

"You have done an excellent piece of work."—Geo. W. Little, United Church Publishing House, Canada.

"We think you have done a good job."—E. P. Westphal, Director of Adult Education, Presbyterian Church in U. S. A.

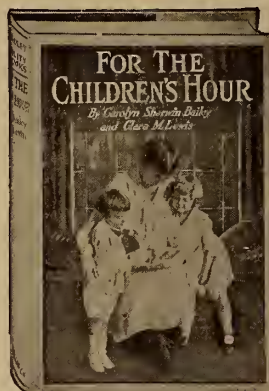
"There is material in it that I can likely use in my local Bible Institute work."—R. W. Schlosser, President Elizabethtown College.

What these men have said about "Exploring the Bible" you too will say as you come to know it. You certainly have in your midst a group of young people and adults who can study these lessons with profit. Paper bound, 25c.

Brethren Publishing House, Elgin, Ill.

## The Children's Own Column

Parents are ever looking for stories, good stories, stories of all kinds and from all countries for their children. Especially at this season of the year is this a live question. This column suggests that kind of material. Read it carefully.



FOR THE CHILDREN'S HOUR, ...\$1.75

Carolyn S. Bailey and Clara M. Lewis.

Should be in the library of every mother, and all who tell stories to small children. Covers the entire field of childhood literature, containing stories on every conceivable subject and for all occasions—five distinct departments, seventeen title divisions, 135 stories—compiled from various sources, myths, fables, folk tales, and latter day children's books. Illustrated. 336 pages.

HERO STORIES, .....\$1.25

Carolyn Sherwin Bailey.

Stories of the great heroes and heroines of history. Especially adapted for the child's reading during the age of hero worship. Unique in biography in that it presents as the theme of each story those qualities in connection with the hero's greatness which may be emulated by a child. Furnishes material that can not be excelled for teaching ethics and general character building. Illustrated. 184 pages.

KINDERGARTEN STORY BOOK, A, .....\$1.00

Jane L. Hoxie, with Introductory Note by Susan E. Blow. 119 pages. A book of stories for the "Story Hour." They are all short, simple in form, and familiar in subject.

MERRY TALES FOR CHILDREN, .....\$1.75

Carolyn S. Bailey.

Every child loves to laugh, and the good "funny" story is the child's right and need. This collection of numerous stories supplies, not only entertainment for boys and girls, but each of its pages carries a hidden lesson made permanent in the child's heart through the fine, sure philosophy of laughter.

MOTHER STORIES, .....\$1.50

Maud Lindsay.

These stories are models of simplicity and purity in purpose and expression. Written with a knowledge of the likes and ways of children in a frequent repetition of verse and phrase. Illustrated with seventeen full-page pictures and daintily bound in blue and gold. Not only kindergartners but mothers and first year primary teachers will find this volume stimulating and helpful in its suggestions for ingenious ethical story-telling.

OLD TIME TALES, .....\$2.50

Lawton B. Evans.

Stories and legends from all countries and times retold for young folks. Many of these are a necessary part of an education, if they are to understand what they read for frequent reference is made to Charlemagne and Roland and others.



WORTH WHILE STORIES FOR EVERY DAY, ...\$1.75

Lawton B. Evans.

One of the largest volumes of this kind published (424 pages), 185 complete stories of miscellaneous character, choice selections from mythology, nursery rhymes retold in prose (Mother Goose tales, natural history stories, stories of birds and animals, biographical sketches of the great in history and stories of realism, each chosen for its ethical value). The purpose of each story is printed beneath its title.

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Vol. 85

Elgin, Ill., December 26, 1936

No. 52

## In This Number



### EDITORIAL—

Daily Devotions (C. N. E.) .....	2
New Years and Old (E. F.) .....	3
Good Leaders Follow First (E. F.) .....	3
Helping the Small Churches to Grow (C. D. B.) .....	3
The Twilight of the Kings (H. A. B.) .....	4
Kingdom Gleanings .....	16, 17

### THE GENERAL FORUM—

A Prayer (Verse). By Mae B. Graybill .....	5
How to Be Happy in 1937. By Ada Scrogum .....	5
Life Values. By Howard H. Keim, Jr. ....	6
Memories of the Passing Year (Verse). By Evelyn E. Saathoff .....	7
The Rejoicing Life. By S. C. Godfrey .....	8
The Land of Beginning Again. By O. D. Eller .....	8
"Build Thee More Stately Mansions." By Rosa M. Bennett .....	9
The Revival. By Oliver H. Austin .....	9
Impressions of a Peace Worker. By Royal Glick .....	10
I Creded Him (Verse). By William Byron Charles .....	10
Christian Tolerance. By Sadie I. Schnell .....	11

### HOME AND FAMILY—

Laughter (Verse). By Alice N. Kulp .....	13
When Bob Gave God a Chance.—No. 6. By Eleanor R. Freese .....	13
Amusements and Recreation. By Mrs. Bessie Albright .....	14
The Roamer Looks Into the Future. By Joseph Van Dyke .....	14
"Long Live the King." By Arlo Gump .....	15

### OUR MISSION WORK—

Announcement to Those Who Have Not Had a Serious Operation .....	18
As Others See Us .....	18
What to Pray For. By Sara G. Replogle .....	18
Did You Miss the Christmas Meeting? .....	19
An Open Letter .....	19
China News Items. By Martha N. Parker .....	20

### THE CHURCH AT WORK—

Confronting Your Church With Its World Mission; When the Leaders Fail; Beginning With God; The World's Day of Prayer; Women's Nnumber of The Gospel Messenger; Men's Work in Osceola, Ind.; Child Labor in Your State; An Intermediate Newspaper; Developing Healthy Christian Attitudes .....	21, 22
--	--------



## DAILY DEVOTIONS

BY CALVERT N. ELLIS

### Christian Anxiety

"I asked them concerning the Jews that had escaped"

**Read Nehemiah 1: 1-4**

Monday

Nehemiah was living in comfort at the court of Artaxerxes of Persia but he was anxious for news of his countrymen in Jerusalem. He could have forgotten, and enjoyed his security and comfort. No, not Nehemiah, whose heart went out in anguish for his distressed brethren.

What is our attitude in our place of shelter? Do our hearts go out to those who do not have shelter? Have we considered the innocent sufferers in Madrid? Have we considered the lonely souls we passed this day? We have a Christian duty of sympathy and the obligation to share with our less fortunate brethren.

*Our Father, give us a concern for our fellow men and a spirit sympathetic with their difficulties. Amen.*

### Confession of Sin

"I confess the sins of the children of Israel which we have sinned against thee"

**Read Nehemiah 1: 5-11**

Tuesday

Nehemiah was grieved over the state of Jerusalem. He unashamedly wept over the distress of his own people and gave himself to fasting and prayer. His prayer is introduced by a confession of sin—confession for the sins of his people in which he frankly assumes a share.

Are our prayers founded on confession? Do we always come to the Lord in petition or are we willing to admit our own shortcomings? Confession is meant for the ears of the Lord alone and should be a sacred transaction between an individual soul and God. Restitution belongs to all we have harmed or offended but the confession is to the Lord. Because we have first approached the Lord in humility and contrition we can petition fervently knowing that he hears and will answer.

*O Father, forgive our sins this day through Jesus Christ our Lord. Amen.*

### Prayer Darts

"So I prayed to the God of heaven"

**Read Nehemiah 2: 1-8**

Wednesday

Nehemiah stood before the great king, Artaxerxes, and faced a great

**Note:** During the past three months we have heard our Father speak through the apostle John, and now we turn to hear him in the voice of Nehemiah, the builder.

crisis. Should he dare to make the one request which filled his soul? In that moment he sent a prayer to his God—a prayer dart—that demanded an immediate reply and Nehemiah got it. This sudden, often spontaneous, prayer from the midst of a crisis brings great comfort. Folks who pray at no other time use this direct method in a crisis.

Must one be in a particular place or have a special posture in order to pray? Must one use only certain accepted words in prayer? Only those who have the habit of prayer, who are on intimate terms with the Lord, however, have the right to expect their prayer darts to be answered.

*O God, in the midst of the difficulties of today remind us to pray and expect to hear thy answer. Amen.*

### Reconnoitering

"I went out by night . . . and viewed the walls"

**Read Nehemiah 2: 9-16**

Thursday

As soon as Nehemiah arrived in Jerusalem he went out to investigate the walls. He deliberately refrained from talking about what he was going to do, but set out immediately to learn the facts about the condition of the city.

We talk too much about what we are going to do and often plan too little. Nehemiah went all around the walls, knew exactly what was necessary, and only then did he talk. He knew what great effort would be required to restore the city, but on the other hand no one could discourage him because he knew exactly what the task demanded. No preparation is too

### WEEKLY QUIET HOUR

#### A Prayer for the New Year

"Eternal God, who maketh all things new, and abideth forever the same, grant us to commence this year in thy faith, and to continue it in thy favor; that, being guided in all our doings, and guarded all our days, we may spend our lives in thy service, and finally, by thy grace, attain the glory of everlasting life; through Jesus Christ our Lord. Amen."

Read Psalm 103.

great if the Lord's work is to be done effectively.

*O Lord, give us patience to discover all that we need to know as thy servants carrying out thy plans. Amen.*

### The New Year

"I press on toward the goal"

**Read Philpp. 3: 7-16**

Friday

New Year's resolutions are not very practical because rarely do they really mean anything. However, at the opening of a new year it is well to consider what our goal is. What is the great purpose of my life? Toward what am I directing my energies? Why do I strive and struggle? The apostle had one ambition: to know the Lord and be found in him. His eyes were fixed on eternity. Is our goal as worthy as his?

On such a day one should look forward and not back. If one contemplates the past, he either becomes discouraged at his failures or elated at his successes and forgetful that he has not yet attained. Face forward in confident hope! He knows the way we will take and is anxious to have us as friends!

*O Lord, give us grace this year to acknowledge more completely thy purposes and accept thy will. Amen.*

### A Sense of Mission

"The God of heaven, he will prosper us; therefore we his servants will arise and build"

**Read Nehemiah 2: 17-20**

Saturday

To be certain of the Lord's will gives life a dynamic. Nehemiah was convinced he was doing the will of his God and knew he could not fail. Others might laugh, but nothing could turn him aside. The way lay straight before him and Nehemiah was confident the God of heaven would prosper him.

Are we certain of the will of God for us? Can we have the same assurance as Nehemiah? Assurance of a divine mission brings power to life—the power to accomplish what otherwise would be impossible. It is a terrible thing to feel that one is the instrument of God to carry out divine purposes, but each child of his should have that consciousness.

*May we arise and build this day, O Lord, in thy strength and for thy glory. Amen.*



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 85

Elgin, Ill., December 26, 1936

No. 52

## EDITORIAL

### New Years and Old

THE commonest things are hardest to define. There's time, for instance, making another challenge at us as we slip over into 1937. We live in it and every day is full of it, yet nobody knows what time is. Everybody knows, though, the difference between getting behind time and taking it by the forelock. That bald place on the back of its head makes it about impossible to catch.

Such idle fancies may occupy the curious minded at watch night parties, but what happens at the midnight which starts all the whistles blowing can have no interest for those whose heart hunger has broken through all the confines of time and space. For them time neither flies nor hangs heavy on their hands. They simply live in an eternal now.

Because their treasures are timeless. Can one get tired of trust in God? Or of the companionship of a noble personality? Or of making unexpected finds—choice spirits—in his daily mingling with his fellows? Or of the joy of helping another to a richer life? How can one in such business tell whether years are old or new?

E. F.

### Good Leaders Follow First

"WE have leadership schools, leadership conventions, leadership problems, leadership emphasis, and all to the good. But I wonder is there nothing to be said about the responsibilities of being a follower? Christ said, 'Come, follow me.' There had to be those who would leave all and follow or his leadership would have failed. Aren't some of our problems, at least, problems of 'followership'?"

The problems of leadership and those of "followership" can not be separated, for the one kind involves the other. They are only two sides of the one great problem, that of finding the way of Christ and walking in it and leading others to do likewise. But our cor-

respondent's point is well taken, and the more so since good following is the first requisite for making a good leader.

Was James thinking of that when he said, "Be not many of you teachers"? That text always has been a little troublesome when one wished to encourage others to cherish aspirations for the highest usefulness. Perhaps it can remind us that the first concern of all of us should be to understand what it means to follow Christ, what the demands of membership and service in his kingdom are, leaving for later consideration the question of the proper rank and title for each of us.

Some of our greatest leaders became such without thinking much about it. They just served well their day and opportunity. They may not even have found out that they were leaders. Well, what of it? E. F.

### Helping the Small Churches to Grow

*Some Worth-while Work for 1937*

RECENT efforts in church organization and administration have provided no place for small congregations. Some have gone so far as to say that congregations with less than 200 members must die! If the pioneers in church work in America had taken this position we would never have had any churches. It would be useless to think of organizing any churches on the mission field. The problem is a difficult one in our modern life. We worship big things. Competition has driven us into multiplied combinations. We love to invent, build and operate machinery. Life and personality are sure to suffer in an age like ours. But since it is the duty of the church to save life for righteousness and service in the world, we dare not become the victims of a machine age that crucifies personality and neglects the fruits of the Spirit.

Some congregations are like small children; they can not remunerate for their care immediately, but they are a necessary stage in the growth that can do



so. We were a long time in discovering the value in lives of children. Now we protect them by law, provide every care for their health and give them the best teachers for their development and growth. Should we not do as much for our small churches? All of our larger congregations were once small. Either by evangelism, migration or separation from the larger congregations a group with a common faith desired fellowship in a common cause, and thus they began. Those that succeeded were inspired and led by sacrificial lives that loved, lived and labored as a mother for her children. The beginning days of life and growth require *that*, as found in a good mother or intelligent nurse. Perhaps we need a new kind and special training for *that task*!

Some of our smaller congregations might be profitably combined with others. Those with no leadership and no field for further growth might do so. Those with too much irritation and controversy might be helped in a larger fellowship. But where there is a field for service and where there is potential leadership—and usually there is some one, but not those who seek it ardently—it is a mistake to tie them up with larger groups, where no sense of responsibility is felt and where initiative may be lost. Experience proves that life develops best in groups. Small groups lose their sense of mission and initiative in the complex machinery and organization necessary in the larger groups.

Of course there is no easy way to solve such a difficult problem. Neither can it be done by any particular method or organization, as each place has its own needs and conditions. We only offer these impressions concerning its importance and a few suggestions for our pastors and ministers to give further thought in their conferences during the coming year.

*First*, let us remind ourselves that size is not necessary to growth and good fellowship. In fact the reverse is usually true. Enthusiasm, faith and co-operation in service are greater stimulants to progress than size.

*Second*, let us change the emphasis in our worship from program to fellowship. As long as we emphasize over much skill and technique in program, we place the smaller groups at a disadvantage. They do not have the equipment, leaders or training that the larger churches do. But friendship in small groups can be as warm, sincere and stimulating, and usually more so, than in the larger churches. More friendship and sympathy in the place of formality and display will make us all more Christian and vital. This will be sure to attract others to our worship and fellowship.

*Third*, local leadership that can inspire the group is the key to progress. Practically all congregations that have grown have done so around persons or families

that are stable, dependable, useful and happy. Find the leaders of your group and place responsibility on them. Then support and co-operate with them in every good work. Local leaders of less training and ability have the advantage over imported ones often when they have the goodwill of their neighbors.

*Fourth*, the larger parish idea would fit admirably into many communities. But the pastor in charge must observe the above values of local leaders. If such pastor does all the preaching, assumes all responsibilities, he will wear himself out and the results are likely to be disappointing. Growth comes from sharing responsibility. The chief task of a minister in charge of a larger parish is to encourage local voluntary leaders in their work, and secure the co-operative support for these leaders of their constituencies.

*Fifth*, smaller congregations might be helped by another method of selecting pastors. As long as each congregation selects its own, independent of other needs and conditions, then the weak must suffer from lack of stronger leadership. A more thoughtful regard to the counsel of our District and General Ministerial Board might help at this point. The Church of Scotland goes so far as to pay all pastors more or less the same support, each congregation paying into a common fund as they are able for this purpose. That there is something Christian about such a plan is evident; and certainly it would give a fairer chance to the smaller congregations to equal leadership and growth.

C. D. B.

## The Twilight of the Kings

By the time this can see the light other things will doubtless occupy the headlines. Even so a few belated comments on the most astounding petticoat crisis in history may not be entirely out of place.

Perhaps most obvious of all is the fact that kings will never again be what they once were in the estimation of common people. That a king is mortal, a man of like passions with his humblest subject, is now most amply proved.

Never was a prince born to greater opportunity than he who ruled so briefly as Edward VIII. Considering the promise of his life as prince, and all that he might have done both to enhance the kingship and improve the status of common people, he surely had one of the supreme opportunities of history.

But the late king was evidently tired of the king business. Contemplating what was in store for him, he decided to chuck it all and live as a commoner. But by so doing he exploded the myth a king is a superman. He may lack the insight and fortitude of thousands in humbler walks of life. At least here is another choice that reminds one of Esau and his mess of pottage.

H. A. B.



---



---

## THE GENERAL FORUM

---



---

### A Prayer

BY MAE B. GRAYBILL

O God! Help me to be  
 Forgiving of all others,  
 As I would have them forgive me.  
 And help me to see  
 How others suffer too,  
 That I may have more to do,  
 Then think of me.  
 Oh, help me to feel and be  
 Understanding, and full of sympathy.  
 If within my heart I should conceive  
 Pride, I plead of thee, change it to humility;  
 A little more tolerance I would possess  
 For those who know not happiness,  
 And that my love may reach no end,  
 That my tongue, no one offend.  
 O God, this day I pray of thee  
 For faith to walk uprightously.

Manheim, Pa.

---

### How to Be Happy in 1937

BY ADA SCROGUM

"Rejoice in the Lord always; again I will say, Rejoice"  
 (Philpp. 4: 4).

IF there is any one in this world who has a right to be happy it is a Christian. And by happiness I mean more than pleasure. Pleasure is some enjoyment that lasts only for a time, but the happiness of a Christian is real true joy down deep in the soul. Paul said: "Rejoice in the Lord always." Jesus said: "Rejoice and be exceedingly glad." Yet so many times we find gloom and sadness in the hearts of Christian people. Some have asked me what happiness is and how it may be obtained. Some one made this remark not long ago: "If I am not happier next year than I have been this year, I don't want to live." Suppose as you approach the year 1937 you find two doors. On one is written the word *happiness*, on the other *sadness*. Of course you will want to enter the door of happiness, but you find it locked. What are the keys that will open it?

1. *The first key is prayer.* Real joy comes from God and is gained by fellowship with him in prayer. Happiness can not come from without. Things will not make you happy. Money can not buy it. Nobody can give it to you. Happiness can only come from within as we let God dwell in our lives. Jesus said: "I came that ye might have life and have it more abundantly." That is the life of joy. We get this abundant life by abiding in Christ as a branch abides in the vine, and that is by a life of prayer. Paul said that joy is one of the fruits of the Spirit. If the Holy Spirit is living within us we will have joy. And the Spirit

comes to us as we have fellowship with God in prayer. Prayer is the key to happiness.

2. *The second key is faith.* There is no happiness without faith. Faith and worry are opposites, and you can't be happy if you worry. Jesus tells us not to worry. If God takes care of the birds and flowers, he will also take care of us. Faith destroys worry and therefore brings happiness. Let us take a lesson from the flying squirrel. It does not need to go down into the mud to get from one tree to another, for it can sail for a long distance through the air. So we do not need to go down into the mud of discouragement; we can go for a long distance on wings of faith. When an insect comes to the river to bathe, it will plunge its body into the water, but will keep its wings up out of the water. If the wings get wet it can not fly again until they are dry. So we may be immersed in the cares and troubles of this world, but if we keep our wings of faith up we may still have true joy and happiness in our souls. Faith is the key.

3. *The third key is forgiveness.* That surely is a key to happiness, for you can not be happy if you are mad at some one. Jesus said that we must forgive seventy times seven, which means indefinitely. And he also said that if we bring our gift to the altar and have anything against our brother, we must first go and make it right before we can offer our gift. If we do not forgive we can not worship God as we ought. A grudge will hinder our worship and that will make us unhappy. We must forgive if we expect to have happiness. And it must be real forgiveness. Two sisters were angry at each other for years. The younger sister became very ill and thought she might not get well. She sent for her sister and asked her forgiveness. They forgave each other. When the older sister was ready to leave, she said: "Now, remember, if you get well, we're still mad." That kind of forgiveness will not bring happiness. Our greatest joys in this life come through friendship and fellowship with other people. When we are mad, this fellowship is closed and we destroy the very thing that ought to bring us the most joy. When we forgive, the channel of friendship is opened again, and therefore we have happiness.

4. *The next key is gratitude.* This includes praise and thanksgiving first of all to God. God has done many things for us, and are we thanking him as we should? A man came home one evening, sat down to supper, bowed his head and thanked the Lord for his food. Then he turned to his wife and said scoldingly, "Can't we have anything to eat anymore but dry biscuits?" Was he thankful for his food? No, he was not. A little girl prayed one evening soon after Christmas, "Lord, I thank you for my doll I got for Christ-



mas, but why didn't you give me one that the arms wouldn't come off?" So it is with us. We say we are thankful and yet we wish the Lord would do things differently. No wonder we are unhappy!

This key of gratitude includes also our thanksgiving to men. Other people do many things for us and we should appreciate these kindnesses. I have observed that the happiest people are the ones who are most appreciative of what others do for them. I once knew a woman who, at the time I met her, had been in bed for sixteen years. She was always happy and everyone loved her. Her happiness was due to the fact that she was always glad for any little thing that was done for her. If I do something for you and you appreciate it, it will make you happy. If I do the same thing for some one else and they do not appreciate it, it will not make them happy. It is not what I do, but the gratitude within your own heart, that brings you happiness.

5. *The fifth key is service.* This includes kindness and helpfulness to others. I verily believe that the happiest people in the world are the ones who serve most. I know a woman who makes it a rule in her life to help somebody every day, and she will not retire at night until she has done something for at least one person. She is one of the happiest persons I have ever known and her life is a benediction to all whom she meets. If you want to be miserable, just live for yourself and do not help others. A selfish person can never be really happy. But if you want to be happy, then forget yourself and do something for some one else. I heard of a person who, for a few years, was very miserable. She tried in vain to be happy. Finally she gave up and said, "Well, if I can't be happy myself, maybe I can do something that will make somebody else happy." She started to do that and suddenly found that happiness had come to her. The blessing of service had come back into her own life. Service is the key to happiness.

If you want to be happy in 1937, here are the keys: prayer, faith, forgiveness, gratitude, service. Every Christian should have these keys in use at all times. The result will be twofold: First, our lives will be blessed not only spiritually but physically for "a merry heart doeth good like a medicine." Second, our influence upon others will make them happy. A little girl going through a meadow one day unconsciously let some poppy seeds fall from a hole in her pocket. Soon the poppies grew and you could see just where she had gone. She left a trace of flowers behind her. So we are leaving a trace behind us as we go through the world. It is a trace of happiness or sadness according to what our lives have been. If we "rejoice in the Lord always," I'm sure it will be a trace of happiness for 1937.

*Elkins, W. Va.*

## Life Values

BY HOWARD H. KEIM, JR.

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth lovingkindness, justice, and righteousness in the earth" (Jer. 9: 23, 24).

ONE of the serious troubles with the world today is the fact that so many people have an erroneous scale of values. They have made gods of those things which, however good, are no gods. They have given first place to that which should hold second, third, fourth, or tenth place in their devotion. The good is the enemy of the best. The prophet summed up the situation concisely in the above text.

One of the items for which we moderns have gone in strong is *education*. Modern nations pride themselves on their systems of public instruction, their high literacy, and their institutions of higher learning. It is nothing less than astounding the way our modern colleges and universities have extended our fields of knowledge in almost every conceivable direction.

Historians have delved into musty archives and dug deep into innumerable heaps of debris left by preceding civilizations, hoping to discover some new truth, or trinket that will bridge the gap of silent centuries.

Chemists have spent weary tireless years in their laboratory search for new elements, compounds, or solutions that will add to man's health or happiness.

Biologists have discovered, identified and classified for us the myriad parts of the plant and animal kingdoms. By patient skill they have produced many valuable hybrids and improved species. The activities in other areas of research have been equally remarkable.

More young people are going to college now than ever before. The wise man of Proverbs wrote, "Happy is the man that findeth wisdom" (Prov. 3: 13). Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8: 32). It is regrettable that truth and education are not always synonymous. Paul who was one of the best educated men of his day testified, "Knowledge puffeth up but love edifieth" (1 Cor. 8: 1). He also said, "I am determined to know nothing among you save Jesus Christ and him crucified" (1 Cor. 2: 2). Education is fine and should stand well up in our scale of values, but it should not be at the top of the list. As a Messenger editorial recently stated, "It's what you think and feel," that matters more than what you know. An educated man without religion, frequently becomes a menace to society. "Let not the wise man glory in his wisdom."

A second value which has too often been deified by this age is *strength*, not spiritual but physical strength. Most nations have exerted themselves more to build big



armies, navies and fighting machines than they have to plant goodwill in the hearts of their people. Some of our great educational institutions have seemingly valued the strength of their athletic teams above the moral and ethical strength of their students and faculty. Some individuals have more fondly cared for their teeth, muscles and stomach than for their hearts and souls. Samson was of this type, a strong man who gloried in his might. He killed a lion barehanded, carried off at night the gates of an enemy city, and finally pushed over the supporting pillars of a huge building. King Saul was another mighty man physically. He stood head and shoulders above the people. Spiritually these men were weaklings and consequently accomplished little for God. If their spiritual power had equalled their physical, what powers of God they might have been!

Physical strength and might are fine and important, but spiritual strength is even more important. Some of the greatest achievements have come from those who were physically weak. Look at the little saint of India, Gandhi. He calls this power in his life, "Soul-force." By that power he is moving all India and gaining recognition by the great British empire. The prophet has truthfully said, "They that wait on the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" (Isa. 40: 31). "Let not the mighty man glory in his might."

A third matter which has been glorified by our modern individualism with its ruthless competition and its profit motive is *riches*, material riches. The Bible does not condemn riches in themselves but it points clearly to the disastrous consequences which so often accompany riches or even the desire for them. God's Word classes the worship of Mammon along with the worship of Bacchus and Venus. Covetousness is as gross a sin as murder or adultery according to the Scriptures. In fact covetousness is often at the bottom of the other sins. Its attack on character is much more subtle than the others and therefore more dangerous in some respects.

Dives was not condemned because he was rich but because he was selfish and blind to human need at his very

doorstep (Luke 16: 19 ff.). The rich fool was not condemned because his lands were productive and his barns full but because of his miserly and sensual nature which thought only of hoarding the good things God had given him, that he might gratify his personal fleshly lusts and desires (Luke 12: 16 ff.). We need to recognize with the early Hebrews that it is God who gives the power to gain wealth (Deut. 8: 18). Moses warned the Israelites that, when prosperity came to them in the promised land and their pockets, their stomachs and their barns were full, they should not forget Jehovah who brought them up from slavery to the land of milk and honey (Deut. 8: 11-14). The prophet Hosea likened Israel to his harlot wife because neither recognized the true source of their blessings. The unfaithful wife went after her lovers; Israel after the Baalim. Jesus said, "A rich man shall hardly enter the kingdom of heaven" (Matt. 19: 23). The deceitfulness of riches often chokes out the word (Mark 4: 19). The rich fall into temptation and often into many foolish and hurtful lusts (1 Tim. 6: 9).

The rich man whose wealth as well as his life is consecrated to God's service can do many wonderful things for the advancement of the kingdom, but wealth must never have first place in one's life or affections. "Let not the rich man glory in his riches."

If neither wisdom nor might nor riches are to be gloried in, what then? Why a knowledge and understanding of God! This must top our scale of values. This is the supreme value of life. Jesus said, "This is life eternal that they should know thee the only true God, and him whom thou didst send, even Jesus Christ (John 17: 3).

We need a knowledge of God's *loving-kindness*; a love which was dramatized in the life, teachings, death and resurrection of Jesus; a love which follows the least of his children into the deepest hell and into the highest heaven; a love which showers us with present blessings and instills within us a trustful hope for the future.

We need a knowledge of the *justice* of God. We need a justice which rules the universe and all within it according to beneficent laws, many of which we have not discovered, but all of which are for our good. We need a justice which decrees that grapes will be produced on grape vines, not thorn bushes, and that figs will grow on fig trees rather than on thistles. We need a justice which is made for the protection of the righteous rather than for the destruction of the wicked but which necessarily works both ways.

We need to understand the *righteousness* and goodness of God. We need to know that our heavenly Father was not only powerful enough to create this wonderful universe but that he is also good enough to di-

## Memories of the Passing Year

BY EVELYN E. SAATHOFF

The passing year draws close its silvery garments,  
Within its folds lie stars of glistening brilliance;  
But marring all the beauty of the proud year's raiment  
Are blotches, dark and ugly—screaming in their silence.

I turn my face; the rustle of those garments is like a sigh—  
A pang of sorrow, of expectation lost in unfulfillment;  
The blotches mock me in their diabolic gladness—  
The stars shine brighter to hide the dark defacement.

Guthrie, Minn.



rect it toward loving ends. We should realize that he has made every possible preparation for our salvation, that he could make without taking away our right of free moral choice. "Let him that glorieth glory in this, that he hath understanding and knoweth me, that I am Jehovah who exerciseth lovingkindness, justice, and righteousness in the earth (Jer. 9: 24).

*Huntington, Ind.*

## The Rejoicing Life

BY S. C. GODFREY

"He went on his way rejoicing" (Acts 8: 39)

THERE was a man who possessed health and strength and all the good things of this life, but he declared he had never known one happy day. But in the Word of God we read of one who "went on his way rejoicing."

What made the difference in the lives of these two men—why the one never happy and the other rejoicing all the way? The answer to us seems plain, because the one had learned to know and love the Lord Jesus Christ as his Savior; the other had not so learned Christ.

Of all secrets, the best to discover is that of the rejoicing life. Some may think that the secret of a happy life is having good health. Health is a priceless blessing, but it is not everything. With it all, man may be discontented.

Some have thought that to be happy means to hold a position of power and influence. But many are the anxieties and fears of such. Cromwell wore a coat of mail day and night next his skin, and constantly feared assassination. Many a ruler has found that "uneasy lies the head that wears the crown."

Others have fancied that happiness may be found in scenes of continual amusement and dissipation.

There was once a famous comic actor whose appearance always created laughter. Once he went to consult a doctor who did not know him, and told him of his low spirits and bad health. The physician advised him to go and see the famous clown, and the patient answered, "Alas! I am that unhappy man."

The secret of the rejoicing life is not to be found in any of these things; it is found in God. The Psalmist had discovered it when he said: "My soul shall be joyful in the Lord: it shall rejoice in his salvation" (Psa. 35: 9). Paul had found out the secret when he wrote: "Rejoice in the Lord alway, and again I say, rejoice" (Philpp. 4: 4). The Blessed Virgin Mary had learned the secret, when she sang, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior" (Luke 1: 46, 47).

If one's religion does not make him go on his way

rejoicing, he has not learned it aright. As we watch the actions of some it seems their religion does them very little good; they are not happy. Why is this? Is it because they have lost a healthy taste for good and holy things? Is it because some sin is spoiling their taste for religion?

Some have seen a child who has lost its way, wandering along, crying, frightened, miserable. And they know that when that child was put in the right road, all was changed. It recognized the familiar objects and went on its way rejoicing. Those who are not rejoicing in their religion are the children who have lost their way.

Also the rejoicing life sees much to be thankful for. The Christian's life ought to be one long thanksgiving. Is it possible that we take all the good things which God sends us and never feel thankful?

A woman who was too poor to cover her little boy with extra bedclothes to shelter him from the snow, used to shelter him with boards. One night the little fellow asked, "Mother, what do the poor boys do who have no boards?"

Of all secrets, the best to discover is the secret of a rejoicing life.

*Red Lion, Pa.*

## The Land of Beginning Again

BY O. D. ELLER

THERE is a story told of how we have January and how the month received its name. The Romans named it after one of their gods, Janus. This god had two faces; with one he could look backward; with the other he could look forward. In this way he could see both the past and future.

On New Year's Day we can look back over the past year. If we are sincere and want to grow, in the old year that has just closed there will be a great many things we would like to do all over again. For there were times when we were angry, times when we said things in such a piercing, cutting tone that we hurt our friends' feelings and those of our family. Then, too, we were disobedient and wanted to have our own way. As we look back over the year that has closed, we should be sorry for such unkind things.

These should be a warning not to repeat them. We should think of them as such. If we keep on looking back at our past, we will never win a victory over self. If we would win, we can not continue to live in the twilight of the old year. The past is 'past'. It will never come back again. It is our golden opportunity to face the morning sun of the new year. If you and I would begin life anew, we can begin the new year with Jesus. He will be our Guide and Helper through the coming days of the year.



I like to think of life as a book to write our diary in. There are as many pages in this book as there are years in our lives. On the first page we write our names; on each succeeding page we are to write how we spend the days of the year. As the years close we may find pages here and there with blots and smears. They should make us blush with shame. We should not blush too long. For there are also neat pages we like to read again and again.

We are each starting a new page for this year. These pages are white and neat. Our golden opportunity is a more careful penmanship. We stand at the border of the land of beginning again. We do not know the way and what is in store. Jesus will take us by the hand and lead us day by day.

Every day is fresh beginning,  
Listen! my soul, to the glad refrain.  
In spite of sorrow, and older  
Sinning, and troubles forecasted and possible pain,  
Take heart with the new year and begin again.  
*Salem, Va.*

### "Build Thee More Stately Mansions"

BY ROSA M. BENNETT

IN certain eastern seas there is found a little animal or cephalopod that has the curious habit of enlarging its house as it grows. When it gets too large for this year's dwelling it proceeds to build on to its present house a larger room, moves in and walls up the door to the old and now idle chamber.

On seeing one of these lovely shells, empty of life though it was—this "wrecked ship of pearl"—Oliver Wendell Holmes was inspired to write that beautiful poem, *The Chambered Nautilus*.

To him it was not merely an empty shell, but was indicative of the life that built it; how year after year it silently toiled to make those new rooms; and it seems to me this little nautilus brings a forceful new year's message to Christian people. It *constantly builds*, each room *larger* than the last. It can not go back because it seals, or walls up, the doors to the outgrown, empty, idle rooms.

We live in today, preparing for tomorrow. The yesterdays are closed rooms, empty rooms, rooms that are too small, rooms not to be re-entered—closed rooms regardless of whether they were used for good or for evil. If we only would seal the doors to these rooms of the past, these empty, idle rooms, we would not, could not know the meaning of the word *backslide*, we would know only the word *forward*. Can we not with the poet say,

"Thanks for the heavenly message brought by thee,  
Child of the wandering sea,"  
and

"... hear a voice that sings:

Build thee more stately mansions, oh, my soul!  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thin outgrown shell by life's unresting sea!"

*Copley, Ohio.*

### The Revival

BY OLIVER H. AUSTIN

THE word *revival* is unfortunately associated with unpleasant recollections in the minds of many people. They think of nothing but seasons of great excitement and emotional strain, when multitudes, many of whom were not converted, were hurried into the church, this followed by a reaction equally strong. Such a fiasco all reasonable people would deprecate; but it is foolish to condemn all revivals on the same grounds. It would not be wise to refuse all money because of a few counterfeit bills.

A revival is simply a renewal of spiritual life which has grown dormant. Strictly speaking, it applies to Christians only, for those who have no spiritual life can not have it renewed. Because the methods of some have been contrary to our way of thinking, we are talking against the very thing we need most desperately—a revival of spiritual life. Indeed there is nothing that the Christian world needs more today than a revitalizing of our spiritual fervor, a closer walk with God individually and a deepening of the spiritual life of the church.

One of the objections to the revival is that it awakens undue enthusiasm. What if it does? Enthusiasm is a good thing if the object be a worthy one and what could be more worthy than the conversion of lost men and women to the Christian way of life? I am not so sure but that in many of our churches it would do some people a little good to get excited over lost souls and the lack of spiritual life. About all some people do when they come to church is just sit, while others do not even sit; they stay home and play bridge. It is high time some of us were becoming excited and awakened to our sense of duty and responsibility.

Another objection to the revival is that it does not last long. That may be true in some cases. The Reformation lasted only a few years but all Europe was set on fire and the whole world feels its effect to this hour. Pentecost lasted but one day but in that day the face of the whole world was changed religiously.

When may a real revival be expected? When God's people desire a revival and are willing to comply with the conditions. God is always willing, but often his



people are in the way (see 2 Chron. 7: 14). It makes no difference to me how it comes, just so it comes, but we shall never get it through criticizing each other and the methods used: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Let it come through religious education, personal evangelism, pastoral work or revival meetings, just so it comes, we shall praise the Lord for it. We need to be crusaders, not drones; pioneers of the faith, not self-satisfied churchmen; living evangelists, not critics.

*McPherson, Kans.*

### Impressions of a Peace Worker

BY ROYAL GLICK

A NUMBER of weeks spent in the work of the Emergency Peace Campaign leaves me with several impressions which assume almost the magnitude of convictions. They have steadily grown upon me as I have worked in the interest of peace. They may be worth sharing.

If America is to remain at peace there is a tremendous task which must be accepted by its citizens. With results of an increasing armaments budget making us more and more formidable; with newspaper and big business propaganda constantly distorting important facts of the world situation; and with the status of European politics growing daily more desperate; we in America seem to be traveling a haphazard course without any particular international objective. If we are to remain at peace, we must soon define our position and follow a rigid course leading in that direction. That position is not likely to be defined by politicians or congressmen until an awakened citizenry demands a definite program for the protection of her people.

Following closely and inseparably the first belief comes an utter astonishment at the ignorance of the average man about the issues involved in war and peace. Opinions, everyone has opinions, but where is the person who knows the facts? It would seem fair that folks do not have a right to an opinion about war until they have studied rather carefully its causes and its consequences. Few people take time or trouble to do that. Now, if opinions are not based on facts they must be based on prejudice, and the more prejudice involved the less amenable are folks to reason. I am deeply impressed with the ignorance and stupidity manifest by people as they think and talk about war and peace.

I am confronted constantly with the conviction that if we are to solve this great world problem, we will do it through people who are actuated by Christian principles, who renounce war because it is unchristian and

wrong. Too long have we toyed with the idea of a holy war—men giving their blood and brawn to save some ideal. We now know that not for a hundred years has war saved anything, or even done what it set out to do. We must know that if murder, adultery and falsehood are wrong in times of peace they must also be wrong in times of war and, by the same token, if they are right in times of war they must also be right in times of peace. Because these are always a violation of Jesus' way of life, people who are Christians must forever renounce war. Peace will not be brought in by people who find war too costly or unpleasant, but by folks who, finding it a violation of their moral nature, renounce it completely, thus forcing the growth of pacific alternatives to war.

A further impression I have is that these objectives must find a champion in our youth. It is they who, though not planning for war, pay the supreme price

### I Creeded Him

BY WILLIAM BYRON CHARLES

No light shone in my domicile—  
A taste of dank saline—  
A darkness burdening and chill;  
No gleam to intervene.  
A knock as doves' feet when bereft—  
So deftly hesitant—  
Lest my self-centered silence cleft  
I was still solitant.  
Wide-flung for entrant was my door,  
Though a stranger, truly Savior,  
A lifelong search rewarded, a store  
Unspeakable of treasure.

Appeared a joy too deep for soundings,  
A flow of heart enraptured—  
A light in roseate surroundings—  
Released, relieved—though captured.  
I hated the light before. I caught  
And marked each passing sigh.  
The oceans some thought good were fraught  
With venom coursing by.  
Eddying years in a swirl of pain  
Beside the river's brim:  
How then this Nazarene retain?  
One taste—I creeded Him.

That my deed failed where others' failed  
Small comfort, this to me!  
I bear the guilt as they who nailed  
Him on the cross'd tree.  
They would silence all words truth-anoint,  
And I am in their class.  
Encased words, mottoes framed, these point  
Straight to ill and morass.  
Jesus, once free as winds that surround  
And sear the desert's rim!  
Why have I bound him whom I found?  
Why have I creeded him?

*New York, N. Y.*



for its fruitage. It is they who suffer and die without a voice as to their own destruction. And it is they who will destroy this worn-out convention if it is to be destroyed. The folks who are most seriously thinking in terms of peace in this country are, generally speaking, its intelligent youth. Unless war comes too soon for this growing conviction to mature, there will be in a few years a new force for militarists to reckon with—the moral convictions of young people.

The last conviction I have is that peace can not be achieved cheaply. If we are to have permanent world peace we will get it by paying the price of every great reform: sacrifice, misunderstanding, abuse. There is, in my way of thinking, no short road to peace. The convention of war and the forces which profit from its carnage are too strongly organized to make peace an easy won victory. But we who love peace can have it if we want it badly enough to pay the price. The last statement of John Emmon Williams before the International Relations Institute in Grinnell, Iowa, in June was this: "Hitler has come to power because he called his people to sacrifice." There may be a clue here for the peace loving peoples of America and the world.

*San Bernardino, Calif.*

## Christian Tolerance

BY SADIE I. SCHNELL

WE hear much talk of tolerance these days. It set me thinking. First of all, what is tolerance? Webster says: "Of a long suffering disposition, to concede as to the right of opinions; indulgent, to yield usually unduly or unwisely, liberal."

Who are the people who are pleading for tolerance? As I have meditated and analyzed, it usually comes from those who have broadened out and do not wish criticism from the more conservative group.

Is this cry for tolerance a plea for compromise? Are we denouncing sin the way we should, or are we compromising on the plea of tolerance? It is true Jesus says to let the wheat and tares grow up together (Matt. 13: 36-43). But he applied this to the world, and not to his body of believers, his church. Discipline of members by the pastor and officials of a church is definitely taught in the Word of God. "Because this is neglected, there is a low spiritual level in the life of the church. Worldlings are permitted to creep into the church by low standards of church membership. Many put their trust in church membership, rather than in the Lord Jesus Christ.

Are we living true to the vow (Matt. 18: 15-17) each one of us took before we were buried in baptism? Are we following it step by step? Are we ignoring and compromising with sin? Sin is like a cancer. Is the

surgeon unkind when he cuts out the cancer to save the life? Are the spiritual advisers unkind when they denounce sin and discipline the members to save the church? It is sad so many worldly things are sanctioned and encouraged by church members. Yet, when something is said in opposition, the plea is tolerance.

There is such a thing as wanting to be blind to things, and not open to soul searching of the Holy Spirit. We need a separated life. Bro. C. C. Ellis in a Messenger article emphasized as basic the separateness of the church and the world. He says: "It is possible to ignore it so completely that, as some one has facetiously said, you can not at times tell whether the church so called has become a social club, a restaurant, or a lodge." If Jesus were in the world today and would see the churches with their suppers, sales, etc., would he not say as in Jerusalem, "Make not mine house a place of merchandise"?

There needs to be more positive teaching these days. The Word of God is positive. We read, "Thou shalt." For instance, take salesmanship. Does the salesman present articles from other companies and passively ask you to choose? No, he is positive. He would not keep his position very long, if he did not urge all the benefits of his article. He believes in his goods. So, we should know the Word of God, and be active salesmen for Jesus Christ.

Can we be tolerant to religions that are anti-Christ? We have no right to condemn or criticize the methods of worship of any who believe in the Virgin Birth, Deity of Christ, the Blood Atonement, the Resurrection, the literal and personal return of our Lord Jesus Christ. But for those who deny these doctrines and are anti-Christ, we need to have intercessory prayer and witness all we can so that the Holy Spirit may open their eyes, and others may be spared from being led astray. There are many in the church today who lend their names to movements that insult the name of our Lord. Acts 4: 12 says: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

Do we really believe that those who climb up some other way are going to hell? That is what the Word of God says (Rev. 20: 14, 15). Jesus is the Way, the Truth and the Life. "He is the Lamb of God, which taketh away the sin of the world." Those who are parents and see a loved one go into sin or error, will they not do all they can to help that child? Will they say, "Well, if they are sincere in it, it is all right?" No, they will cry out to the Lord in anguish of soul in the secret closet. Should we not have the same love and warn them? Did not Christ shed his precious blood for them?

Let us consider some Bible characters. Saul was dead in earnest persecuting the Christians. Was he



tolerant? Still, God saw in him a wonderful Paul whom we love and admire. Would Saul have ever been Paul if he had been passive? God convicted him, and any one dead in earnest will be shown the light. Would John the Baptist have lost his head if he had been tolerant? Jesus calls him the greatest prophet born of women (Matt. 11: 11).

Did Daniel compromise? He might have prayed in secret, thinking: God knows my motive—just live right, appear good on the outside. God knows I love and trust him. God knows my heart. The king has honored and given me the highest position, so why shouldn't I honor him? From a human standpoint he would have been justified. The three young men as they stood before the image might have shuddered at the thought of fire and said: "We will bow outwardly with the others, but we will not worship the idol with our heart. God will see our hearts, and that will be all right." But would it have been all right?

The book of Acts is filled with wonderful instances of intolerance of no compromise. Was Peter tolerant? Did he and the other disciples compromise with the religious leaders, when they answered in Acts 5: 29: "We ought to obey God rather than men?" They rejoiced that they were counted worthy to suffer shame for his name, and ceased not to preach and teach Jesus Christ.

Was Stephen tolerant when he told them they murdered Christ in Acts 7? A great deal of the imprisonment was because of divine healing. Are we compromising today? If we pray in the name of Jesus, I believe we too will have miraculous healings. Nowhere in the Word of God are we told that healing was only for the apostolic days. It is hated and opposed today as then. Many people do not live up to their religious convictions. But if we have an active faith in the Great Physician, we'll take him at his word. "By his stripes we are healed." Then Mark's commission will be manifested. I have never met anyone who believed in the Bible who did not say that he believed Jesus has power and could heal if we had the faith.

Let us turn to the Word of God and look at our Lord and Savior, Jesus Christ. Was Jesus tolerant? When on earth, whom did he rebuke? Was it the sinner, the harlot? No, the scribes and Pharisees, the religious leaders of his day, the worldly wise. Read the 23rd chapter of Matthew. From verses 13-33 we see how Jesus reproved them. Woe unto you scribes and Pharisees, hypocrites, ye blind guides, ye fools, ye serpents, ye are like unto whited sepulchres, etc. Does this sound tolerant? "Woe unto them who are wise in their own eyes, and prudent in their own sight."

Jesus had no tolerance with sin. But, let us read on in the 23rd chapter of Matthew and complete the thought. Verse 37 reads: "O Jerusalem, Jerusalem,

thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Here we have the solution—an intolerance with sin (deadly, serpent, snare), but a tender compassion for the soul of the sinner. So, we must speak our convictions. We can not whitewash sin. But, then we must pray for the Holy Spirit to convict and show the sinner. Love the sinner, but hate his sin is what our Lord and Savior taught.

People talk one way and act another. We know what is right and wrong. But, how we do try to deceive ourselves by compromising. So many have come to me and said they did not believe this or that to be right. Still they are not strong enough to keep away or take a stand.

We need to pray. Let us not compromise and tell them they are all right. If one person tells me of a fault, and another tries to make me believe it is all right as others do it, who is my friend?

The Holy Spirit within me witnesses that playing cards, dancing, movies, and following other pleasures of the world is sin. The Word of God says in James 4: 4: "Know ye not that the friendship of the world, is the enemy of God." John 15: 19 tells us: "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We are told to come out from among them, to be separate, to touch not the unclean thing (2 Cor. 6: 19).

Why are we not persecuted today? It is because we compromise and are too tolerant. Matt. 5: 11, says: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake." Why do we not care for the blessing?

We need boldness in the Spirit. Not boldness to speak our opinion, but what the Word of God says. How we need to hide God's Word in our hearts, and then give it out! Saul was sincere in persecuting; Paul was sincere in witnessing. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world (John 16: 33).

God loves the sinner, but hates his sin. That is what we should do. We can not love the sinner except through Christ. What we lack today is a burden for souls. Intercessory prayer for the sinner is essential. Jesus loves the sinner. He came to die for them. He came to seek and save the lost. It is not his will that any should perish. We who have been cleansed by the precious blood, let us follow Christ's teaching; let us love the sinner, but hate his sin; let us have a tender compassion for the sinner, but intolerance with sin.

*Philadelphia, Pa.*



---



---

## HOME AND FAMILY

---



---

**Laughter**

BY ALICE N. KULP

If fame and fortune come not my way;  
 If dreams remain but dreams—  
 There's one thing I'll cling to,  
 One thing I'll never yield—laughter.

When I grow old and feeble,  
 When age creeps a choking vine around me,  
 There's one thing I want to hold to,  
 One thing—one sole possession keep—laughter.

Tho' youth must fade and sight must dim,  
 My life will never be a burden  
 For I'll have what most I cherish then,  
 What time or mortal hand can never steal—laughter.

*Pottstown, Pa.***When Bob Gave God a Chance**

BY ELEANOR R. FREESE

**6. Dreams Come True**

As his nurse wheeled him down the hall, Phil winked back tears of loneliness. He could not be his usual sunny self, no matter how hard he tried, not even to please his special nurse, Miss Miller. This was the first time in his life that he had had a pal like Bob. The days ahead looked very drab, indeed, without his hero. Miss Miller saw his sober, little face, but made no comment. The next morning after his bath, she took him down into the chapel. That was always a cure for the blues, for her Phil, at least. The following day Bob went home. Before going, he came in to say good-by to his little friend and to leave a substitute in his place.

The boy's eyes opened wide when Bob put a violin in his arms. "I heard that you liked to play, and so I told mother to bring this in for you. I used to play. This is my violin, or rather, it's yours." Phil continued to stare while his friend went on, "You are to have a lesson every week from now on." That is, as long as you can practice down in the recreation room. Your teacher will come this afternoon."

"Really! Do I get to have lessons? I just love this violin. I never did have a lesson. The nurses here taught me how to play some, and I get so happy when I play even that way. Is it really mine to keep?" It was hard for him to realize such good fortune was true. Bob felt amply repaid as he watched the boy's reverent and loving fingers touch the violin, and saw his radiant face and shining eyes.

Miss Miller was in the room when Bob brought in his gift. She wondered if she had after all been mistaken in her judgment of him. He had been a model patient ever since she had spoken to him the day that Phil was put in his new cast. Yet, she sometimes had

a twinge of remorse when remembering the hurt, angry look that had come into the young man's face that far-away day. Oh, well, some one had to arouse him!

It was true, that during the weary days following Miss Miller's speech, Bob had put his best foot foremost. The words of the nurse had burned deep into his heart and wounded him not a little. For, though he admitted that she was right, he thought she could not or did not understand his trouble. He had wanted so intensely to become a good surgeon, and build a happy home. He loved his violin. Now everything that he held dear had been taken from him. He did not know where to go for comfort. Early in life he had joined the church, but until now he had not felt the need of this Elder Brother it taught him about, and had not known what joys he was missing. Now he sorely needed help, but couldn't seem to find it. As it was, therefore, bitterness and rebellion grew; and despair settled down in his heart. He put on a mask of happiness, for he was ashamed to admit the state of his mind to anyone. Pride forbade that; for until now, he'd had the name of being able to "take it."

Now he looked in dismay at a curly, black head buried in the bed covers. Tears always made him feel so helpless. A lump rose in his own throat as he awkwardly patted his friend's heaving shoulders. He mumbled a good-by and bolted for the hall, running down the stairs into the welcoming arms of his family.

Spring came early that year, a blessing for Bob. He took charge of the tractor work. He plowed the home fields, disked the orchard, and set out to get work on the neighboring ranches. He cleaned the orchards of brush, raking it into piles and hauling it off to a central pile to be burned. Then he was asked to disk more places than he could handle. Everyone wanted to help him, often hiring when they had not intended to. When the work with the tractor began to run short, he found hauling jobs, using his father's truck. Mrs. Rohwer was afraid at first when Bob began to drive the tractor and the truck. Her fear soon turned to pride as she watched him skillfully work out of tight places.

He did not forget his promise to visit Philip, often going the twenty-odd miles twice a week to hear his "double" play the violin and to take in some dainty that his mother had fixed up. One day Phil said: "I am not scared this time, 'cause I know that you want me to come through all right, and I just know I will."

"Next one—what do you mean? Are you going to go down to the surgery soon?" A queer feeling gripped his heart when the boy nodded cheerfully. Suppose the little soldier would—he dared not finish.

"Say, you act as though I were going to be shot or



something," said Phil, "I am glad you feel that way. I mean it's a nice feeling to have some one worried, though, for you. No, I only mean its nice to have you. I don't want you to be worried, though. You see, they think I will be all right this time. My doctor said that this time would tell whether I will ever walk. I am just sure that I will because I am not afraid like I am sometimes."

"If you ever walk, I shall get down on my knees and thank God." Bob's voice shook, he cleared his throat and found it necessary to take a look out of the window before he could trust his voice. "And, sonny, we will start you out to be a doctor. I don't know just how we will do it, but, if you want to be a doctor, that's what you are going to be or I'll eat my hat. Don't you be scared, either; for I will go with you this time. Everything will come out as it should."

*Brewster, Wash.*

## Amusements and Recreation

BY MRS. BESSIE ALBRIGHT

*"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccles. 11:9).*

AMUSEMENTS and recreation rightfully are among God's best gifts to man. Play is the natural expression of life. It begins far down in the scale of life and extends to the highest forms. Then play is necessary in order that we may do our best work. Play is a natural reaction from the strain of work. Most recreation is in the form of games. These prepare young people for the work of life. The strength of the body and the powers of the mind, the better qualities of the soul are aided through play. In play we learn to do things together, to practice self-control, to sacrifice interests of personal glory for the good of the group and to act according to the rules of the game. People who never learn to play are usually misfits in social life.

Every one should avoid harmful amusements (Prov. 10: 27). Many of our best amusements have been spoiled by commercialism. Men whose aim in life is to make money draw the crowds regardless of its effect upon the crowd. Many are unable to distinguish between vulgarity and humor; so one should be careful to avoid anything that is doubtful. Many places of amusements are saturated with immoral suggestions. Christian young people should carefully avoid the influence of such. Jesus said, "Take heed what ye hear" (Mark 4: 24), and he warned men against looking at things that tempt them to evil. We must remember that moral health is as necessary for effective Christian living as physical health.

Thoughtful young people will choose their places of

amusement as carefully as they do their vocations. There are many forms of amusements which experience has shown to be harmful in their effects. No good ever comes from them, but always evil. Among these are: gambling, drinking, dancing, smoking, and others. These undermine the character by creating the desire to get without giving any equivalent value. They also undermine the health, mind and moral qualities. Habitual late hours rob the whole being of needed rest and destroy the foundations upon which health and efficiency must be built.

Young people who wish to make the best in life, which is done by making the best use of their leisure time, should be very careful to avoid questionable places of amusements.

We should choose our amusements in accordance with Christian principles. Each one must choose his own amusements. But always choose that which will produce the greatest good. Three questions may always be asked about any form of amusement: What will be its effect upon me in my Christian relationships? What will be its effect upon my witness in the world for Christ, and upon my efforts for his kingdom? What will be its effect upon others who may be influenced by what I do?

*Grundy Center, Iowa.*

## The Roamer Looks Into the Future

BY JOSEPH VAN DYKE

"You may call it a shrine, if you like, but you'll have to drop some of the connotations of the word. This is a sacred place, but not pseudo-sacred; holy, but not solemn. It is very close to the heart of our home, where we find much of our happiness, so if it must be called a shrine, name it the Shrine of the Happy Heart.

"Ours is not a new house, as you can see, but it is a young home. It has been in the making a long time, though. For thirty years and more I have lived in other people's homes. Some things about those borrowed homes I found good, others bad. In this home of my own I have tried to put all the virtues that I found, and leave uncopied the mistakes that I saw. As all homes are built, with much thought and hard work, with laughter and tears, so we are building our home.

"You have seen the other rooms: upstairs, the bedrooms with rooms for the boys and others for the girls when they are big enough to want rooms of their own, and the large room for play and hobbies or parties for their friends (of course it's the nursery now); downstairs, the housekeeping rooms, my workroom and the sewing room, and this room.

"I brought you here last, to the big room we call it, because it is the real home. It is a living room in the original sense of that term—we live here. Eating and



sleeping and bathing and working and playing are all necessary things, fine good things too, but without something else they would not be living. This room is for that 'something else.'

"Here are our books, not a great many but books that are worth owning; here are our pictures, only two originals but a number of prints that serve as windows to a beautiful world. Here is our piano and our phonograph for music; we can't afford a radio yet, and maybe some day there will be a violin or a lowly saxophone, whatever the children like. Here is the fireplace, a bit rough looking because I laid some of the stones myself, but serviceable for wood fires on winter evenings. And here is the Shrine.

"This setting apart of a corner of a room is not a new idea; the Orientals have long practised it and I have heard of its being done in America. You see, we have dedicated this part of our house to that power which, if it binds the universe together in beauty and perfectness, must surely hold the timbers of a home together, also. We believe our home is secure as long as this little place means something to us.

"We chose the most open and sunny part of the house in which to erect our Shrine of the Happy Heart. No shadowy spot with quavering candles trying to lift the gloom would do. We did not want an airless closet which we would quit with a sigh of relief. We wanted our Shrine to be beautiful, natural, used. That is why we picked this corner by the big window.

"It was I who chose the central object, and I hesitated a long time before deciding. I did not want a conventional altar with a crucifix for many reasons which you can guess. I did want an object that would catch the imagination and take the worshiper beyond and above himself. Not a cross, I thought at first—yet one day it came to me very clearly that what I wanted *was* a cross. Not a smooth shining cross of metal or one of polished wood with an image on it, but a rough wooden one that I could fashion with my own hands. . . . There it is—made from seasoned oak and carved with tools I borrowed from an old carpenter. Not an excellent piece of art, I know, but with it hanging there we can not forget. In a home like this with comforts aplenty and the chance to work and play all we like, it would be easy not to remember that there is always a world outside where there is little music and fun sometimes, and often no place to sleep and little to eat, where there is suffering and despair. That is why I made this crude cross and put it here to remind us that unless we suffer for some one or something, as Christ himself suffered, we live poorly and miss what is greatest of all.

"We wanted a picture, too, one showing a Christ who lived with people, and I found this etching, so unconventional that it shocks some of our friends.

"We always put flowers here, or a fern, something alive and green, bright and fragrant. The flowers help to make this corner the most lovely spot in the room, a place that draws you the moment you come into the room.

"Yes, it's a sort of a shrine. We say very few formal prayers in this house, but we pray in any room whenever we feel the need of it and that is often. I came onto the oldest boy in the playroom, one day, praying about Lad, the puppy, who was very ill, and I stopped and prayed with him. Lad mattered to us. And I think the thoughts that are in our hearts always when we stop here might be called—by the unorthodox at least—genuine prayer. You can't stay here long without feeling different: more poised, more at peace, more forgiving, more desirous of purity and integrity and simple goodness. I think that feeling must be close to prayer.

"Of course, the real Shrine is invisible. It is inside us. 'There are no cathedrals,' as the Quakers say, 'except the human heart.' We have made it visible just to help our finite minds. And it does help us. It is here because of our need—because without it our home would be merely a house."

*Beaverton, Mich.*

## "Long Live the King"

BY ARLO GUMP

THOSE words still ring in our ears as they were given by a departing monarch. They were the last words he gave to the empire before he moved quietly to an unknown destination in a foreign country. They were the words given to the new king, his brother. For centuries that same brief shout has echoed along the shores of island and continent wherever the souls of men have been in obedience to the royal head of an earthly kingdom.

We live in a land where there is no monarch, and yet, we have a King. Each year we celebrate the event of his humble birth. For a long time we have been preparing gifts as tribute to his name.

Our King is the King of Glory. He lives forever and ever! I have been wondering, then, why I should shout, "Long live my King."

Again the angels sing to the shepherds. Once more the wise men ask where he is to be found. Multitudes follow him. But there lie bleeding the nations that have forgotten the ways of "The Prince of Peace."

In the sense that he should live forever in our land—and beyond the seas—or in the lives of men, though I be an exile from my native home, though I be held in disregard by my fellow men, with my daily living I shall shout, "Long live the King."

*Middlebury, Ind.*



## KINGDOM GLEANINGS

### Calendar for Sunday, December 27

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

**Sunday-school Lesson, Review:** The Spread of Christianity in Southern Europe.

**Christian Workers,** Records in the Book of Life.

**B. Y. P. D.,** A Union Service.

**Intermediate,** Making Up Our Minds.

\* \* \* \*

### Gains for the Kingdom

**Seven** baptisms in Canton church, Ill.

**One** baptism in Dupont church, Ohio.

**One** baptism in Fredonia church, Kans.

**One** baptism in Liberty Mills church, Ind.

**Three** baptisms in La Verne church, Calif.

**Five** baptisms in Root River church, Minn.

**Four** baptized in Sterling church, Ill., Bro. B. N. King, pastor-evangelist.

**Two** baptisms in Fairview church, Ohio, Bro. A. P. Muselman of Lima, Ohio.

**Eight** baptisms in Bradford church, Ohio, Bro. G. E. Weaver, pastor-evangelist.

**Three** baptisms in Nevada church, Mo., Bro. L. M. Baldwin, pastor, in preaching mission.

**Three** baptisms in Logansport church, Ind., Bro. L. L. Paul of Mooreland, Ind., evangelist.

**Two** baptisms in Center church, Ind., Brother and Sister Fred Flora of Santa Ana, Calif., evangelists.

**Six** baptisms in Glendora church, Calif., Bro. Becker, pastor-evangelist, assisted by Bro. Edgar Rothrock.

**Eight** united with the Iowa River church, Iowa, Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Ten** baptized in Middle District church, Ohio, Bro. John Wieand of Decatur, Ill., evangelist; two more baptisms since.

\* \* \* \*

### Personal Mention

**Bro. E. S. Coffman** writes: "We have made a change in our program because the church at Lakeland is to be moved. The program is as follows: Tampa, Jan. 3-17; Arcadia, Jan. 18-31; Miami, Feb. 2-14."

**Bro. A. D. Helsner** gave an address over WMBI on the leper work in Africa Tuesday afternoon, Dec. 15. Sorry we did not know of this in time to give you the word, so you could have listened in as did a group at the Publishing House.

**Bro. C. M. Key,** pastor of the Tinker Creek church located on the northeast edge of Roanoke, Va., writes us of the destruction of the church by fire Sunday morning, Dec. 13, just before the time for services: "The fire was due to an overheated condition in the furnace room. The church had just been completely remodeled with a satisfactory educational department and the new furnace installed. The building was insured for \$2,500 which was scarcely half the value of the building. This comes as quite a shock to the congregation, since we have just completed our building program."

**Bro. R. H. Miller** called it "a mighty welcome Christmas gift" in his letter of Dec. 18. He was speaking of the expected return of Sister Miller to their North Manchester home from an Indianapolis hospital where she had gone for surgical treatment about three weeks ago.

**Sister Sadie J. Miller,** India missionary on furlough, after spending Christmas with the home folks at Waterloo, Iowa, is visiting her brother near Decatur, Ill. About Jan. 1 she will turn toward the southland. Her address until further notice will be 1034 E. Main St., Lakeland, Fla.

**Bro. R. H. Nicodemus,** Sidney, Ohio, wishes to tell his many friends who have inquired as well as those who have not, that his operation was a success and that he is rapidly recovering. He hopes to be back at his work by the first Sunday of the new year. He is grateful for the many greetings and prayers.

**Northern Missouri and Southeastern Kansas** took us by pleasant surprise the other day by dropping in on us in the persons of Pastors Jefferson Mathis and Raymond Peters. Manchester was in the offing too, we learned later, as represented by Prof. L. W. Shultz and Sister Gletha Mae Noffsinger. The meaning of all this was found in a conference about the work for intermediates.

**Four ministers** of eastern Pennsylvania passed on into the reward of their labors during the year 1936, according to the 1937 Official Directory. They were Samuel H. Hertzler of Elizabethtown, March 7, Samuel W. Kulp of Ephrata, July 8, Israel B. Graybill of White Oak, Aug. 4, and Levi C. Ziegler of Richland, October 16. The district has 112 elders, 58 other ministers and a total membership of 9,795.

**Elder James A. Sell,** anent a recent editorial writes: "The poets have given me more cheer in loneliness, more comfort in sorrow, greater inspiration in service and helped me to exercise charity and love to my fellow men more than any other class of men. I wish we had more poetry, or what is poetical in our preaching and church paper. Logic plans the sermon, intelligence constructs it, and poetry paints—makes it attractive and drawing—and awakens devotional feelings. Much of the Bible is poetry, and much that is not exactly poetry is poetical."

**Editors Sara Z. Myers and Minneva J. Neher** and the entire group of our China missionaries have our hearty thanks for their Christmas greetings, which they have joined in sending us in the form of a newsy, well printed and well illustrated booklet-magazine called The Star of Cathay. Very fittingly the star has five points, named respectively Ping Ting Chow, Liao Chow, Tai Yuan Fu, Show Yang, and Tsinchow. This is the fourth issue. We gladly forward herewith the subscription price: "A sympathetic interest in the work of your China mission and a few moments at the throne of grace in behalf of China."

\* \* \* \*

### Miscellaneous Items

**The Roann church,** Ind., will hold a love feast on Jan. 2 7:00 P. M.

**He "is not a preacher** but he filled the pulpit . . . in a creditable and challenging manner." This was said of one of our leading laymen, but it need not be confined to that one. There are many others who can and do speak ably. And they do not confine their testimony to words or to speaking from the pulpit.



From the drought-stricken northwest comes this message from a widow: "Here is my Messenger subscription. I can do without bread rather than without the Messenger." She has read the Messenger long enough to know its merit.

"Considering the great blessing of Jesus' love, with all that that means, and further, the great blessing of the divine corrections that have been mine . . . the offering I'm enclosing seems small, indeed. And of course it can not rightly be called an offering since our home congregation has paid for another year's subscription to the Messenger for us. Thanks so much to them and may God bless them." He will, and he will surely bless so fine a spirit as this.

One answer to why letters sometimes go astray, even disappear entirely, is even now suggested by a ragged envelope lying on the writer's desk. The journey this envelope and its bulky contents had to make was a long one. None too substantial for such a trip, examination shows the envelope was of a very poor grade manila. Small wonder then that the envelope is as frayed and torn as though mice had started to make a nest out of it. And the contents—well, the marvel is the insides ever arrived!



#### HERE AND THERE IN THIS MESSENGER

"If there is any one in this world who has a right to be happy it is a Christian. And by happiness I mean more than pleasure."—Page 5.

"We need boldness in the Spirit. Not boldness to speak our opinion, but what the Word of God says. How we need to hide God's Word in our hearts, and then give it out!"—Page 12.

"We live in today, preparing for tomorrow. The yesterdays are closed rooms, empty rooms, rooms that are too small, rooms not to be re-entered—closed rooms regardless of whether they were used for good or for evil."—Page 9.

"Physical strength and might are fine and important, but spiritual strength is even more important. Some of the greatest achievements have come from those who were physically weak. Look at the little saint of India, Gandhi."—Page 7.

"First, let us remind ourselves that size [of a congregation] is not necessary to growth and good fellowship. In fact the reverse is usually true. Enthusiasm, faith and co-operation in service are greater stimulants to progress than size."—Page 4.

"One of the objections to the revival is that it awakens undue enthusiasm. What if it does? Enthusiasm is a good thing if the object be a worthy one and what could be more worthy than the conversion of lost men and women to the Christian way of life?"—Page 9.

"What is the great purpose of my life? Toward what am I directing my energies? Why do I strive and struggle? The apostle had one ambition: to know the Lord and be found in him. His eyes were fixed on eternity. Is our goal as worthy as his?"—Page 2.

"The last conviction I have is that peace can not be achieved cheaply. If we are to have permanent world peace we will get it by paying the price of every great reform: sacrifice, misunderstanding, abuse. There is, in my way of thinking, no short road to peace."—Page 11.

"Three questions may always be asked about any form of amusement: What will be its effect upon me in my Christian relationships? What will be its effect upon my witness in the world for Christ, and upon my efforts for his kingdom? What will be its effect upon others who may be influenced by what I do?"—Page 14.

#### In the Messenger Twenty Years Ago

Bro. John Heckman of Polo, Ill., was an appreciated visitor at the Messenger office last week:

Bro. Ervin Weaver, a student in Manchester College, visited the Publishing House last Saturday for the first time.

Bro. D. B. Eby, late of Sunnyside, Wash., is to take up pastoral work in the Olympia church, same state, and should be addressed accordingly.

Bro. Frank N. Sargent of Bethany Bible School, visited the Publishing House last Friday for the first time, and secured a number of the Gish Fund books.

Bro. W. A. Kinzie of McPherson, Kans., is to deliver the dedicatory address of the new meetinghouse at Haxtun, Colo., and is to begin a revival immediately following.

Bro. D. L. Miller writes from the genial climes of Southern California that he is recovering from the severe cold he had contracted, and hopes to be in normal condition again soon.

Bro. Adam Ebey, returned missionary from India, and Bro. J. Hugh Heckman of Bethany Bible School, were at the House last week, attending in part the sessions of the Mission Board.

Brethren H. C. Early, J. W. Lear, T. T. Myers and Otho Winger are at the Publishing House as we go to press, to attend a meeting of the Committee on Election and Support of Pastors.

A local Bible institute will be held at Quinter, Kans., Dec. 24 to Jan. 5, in charge of Bro. R. H. Nicodemus of Bethany Bible School, Chicago, Ill. An interesting program has been prepared.

Bro. C. B. Smith and wife of Morrill, Kans., expect to spend the coming winter in California. They contemplate a short stop at Miami, N. Mex., and hope to reach the coast early in December. After Dec. 1 they should be addressed at Pasadena, Calif.

Please remember that our Book Department will give you prompt service—either by supplying books advertised in our catalogue, or by furnishing other books which you may desire to have. Concerning these, please give title, author and name of publisher.

At the close of Bro. F. H. Crumpacker's recent missionary address in the Parsons church, Kans., the very substantial collection of \$218 for the work in China was lifted. That congregation proves its interest in missions by a practical demonstration that tells its own story.

In passing on the merit of manuscript offered for publication, the editorial management freely admits the possibility of error in its judgment. But it makes no such admission in pronouncing strictly first-class the California ripe olives furnished through the kindness of Bro. O. L. Minnich of Hemet, Calif., and Bro. C. E. Drescher of Lordsburg, Calif.

Not long ago we heard of a brother eighty-one years old, engaged in the bee business, who last spring asked the Lord to bless his bees, promising him a tenth in return. At the close of the season the Lord's share of the honey amounted to over forty dollars. This same brother has also given a daughter to the missionary cause, who is now on her way to India.

The Sunday-school Editor has prepared a Home Department Edition of the "Advanced Quarterly" for the first quarter of 1917. In addition to the matter found in the regular edition, it contains eight extra pages, designed to be of special help to those who can not get the benefits of class attendance. It is a splendid idea. Schools should order this edition for use in the Home Department.



---



---

## OUR MISSION WORK

---



---

### Announcement to Those Who Have Not Had a Serious Operation

A GOOD member of the church wrote a letter to the Mission Board which is worth reading:

"General Mission Board of the Church of the Brethren: I have had a very serious operation and I feel that the Lord has wonderfully healed me and I am coming back to health and strength again. In gratitude for his goodness, I felt I would like to give something to missions. I am happy to be able to send this \$100."

Any one who has not had an operation, but who thoughtfully would read this letter, can not but feel a sense of gratitude for health. Is it really necessary that some of us need to have adversity to develop that keen appreciation which expresses itself in sacrificial stewardship? Have you ever made a sacrificial missionary gift on the basis of not having needed a serious operation?

### As Others See Us

HERE is another encouraging word from Gujarat. The Rev. D. J. Lichty writes:

"While Anklesvar is not the center of the social and religious upheaval reported in so many sections of India, it comes at least within the disturbed area. Within the past thirty years, both in western Rajpipla State and in Anklesvar Taluka of Broach District there has been a considerable flocking of Bhils to the Christian fold. After a period of comparative subsidence, there seems to be a revival of the movement Christward. During the touring season of 1935-36, village after village sent deputations to beg us to visit them and to send teachers. From what occurred in one village after a group of them were baptized it appears that the movement will be considerably modified by persecution from those who, up-to-date, have had almost a free hand in their exploitation. In the words of St. Paul 'a great door and effectual is opened to us and there are many adversaries.'

"In most of the villages of Anklesvar Taluka are to be found groups of untouchables known as Dheds. On the whole they are an industrious class of people and among them are some of the best farmers, while in their habits they often are cleaner than many who are counted touchable. In spite of this they continue to suffer many disabilities and continue among the despised of the land. There is a growing conviction in the minds of many of them that their present good and future destiny lies within the Christian fold. By various members of this community we have been informed that no less than ten villages of Dheds are considering

the advisability of taking the step Christward. Thus has come renewed responsibility to the local churches to evangelize these promising fields and to foster the Christian welfare and growth of those who join us in Christ."—Reprinted from *The National Christian Council Review of India*.

### What to Pray For

BY SARA G. REPLOGLE

*Week of Dec. 26 to Jan. 2*

JUST before Christ left his disciples he commissioned them to "Go and teach all nations." This is what our missionaries are doing today. They have gone out and are teaching those to whom they have been sent. One of the ways by which this teaching is done is through the schools which have been established.



In India we have several different types of schools. At Anklesvar we have the Vocational Training School where boys are fitted to go back to their villages and do effective work in the way of farming, as well as in doing evangelistic work. At the same station we have the Practical

Arts school which is training the girls to become efficient homemakers. At several of the stations we have the boarding schools for the boys and girls, and then there are many village schools scattered throughout the mission. The results of the work done in these schools are far-reaching. Much effort has been made to make these schools the very best.

At one time the missionary in charge at the station had the supervision of the religious education in the schools in his or her district, but during the past few years Sister Anna Warstler has been given the responsibility of supervising religious education in all the schools of the mission. This is no small task which has been assigned to her.

Pray that she may be given physical strength as she travels from station to station and then out into the villages around the stations. Pray, too, that she may be guided as she encourages the teachers and shows them better methods of teaching.

Pray for the teachers in these various schools that they may be true witnesses of the Lord Jesus Christ and that they may inspire their students to live the Jesus way.

Do not fail to read the series of articles which are



appearing in THE GOSPEL MESSENGER written by Sister Warstler. They give much detail concerning the work in all of our schools.

*New Enterprise, Pa.*

### Did You Miss the Christmas Meeting?

A MEMBER in Ohio writes to the General Mission Board: "I did not get to my church on Thanksgiving. So accept this check as my offering. Credit it to West Nimishillen church. In his name, ....."

The thoughtfulness and the interest of this member is so commendable that we print it here as suggestive to the hundreds of members who because of illness or distance or some other reason were prevented from attending the Christmas service at their local church when the world-wide mission Christmas offering was lifted. If the Lord puts it on your heart to do as this good woman did, you will find a remittance blank on page 30 of the MESSENGER for Dec. 19.

### Money From Maryland

A SISTER in Maryland sends \$10 for missions, but does not give her name. She says she has been reading the MESSENGER for over forty years and would be lost without it now. Without doubt there are thousands of our members who would feel something had gone from their life if they could not receive the church paper.

### An Open Letter

(To Our Countrymen Who Are Classified as Belonging to the Depressed Classes)

(The whole of India has been agitated by the declaration made by Dr. Ambedkar at Yeola in Western India in the month of October, 1935. He said that all who are known as depressed classes should give up Hinduism and seek to join some other religion that will give them the fullest opportunities of developing themselves. Dr. Ambedkar said at that conference that he was born a Hindu and he could not help it; but that he had determined he will not die a Hindu—because it was in his power to change.

Although Dr. Ambedkar did not choose to become a Christian and lead thousands of his caste men into Christianity, nevertheless hope is not lost that the inherent worth of Christ and his message shall continue to win men and women from the untouchable ranks into the higher and finer and abundant life, even as they have been won during the past fifty or one hundred years. This open letter of testimony from the Christians of Andhra Desa, who once were of the depressed classes, bears glowing witness to the steady, leavening work of Christ among these downtrodden peoples.

This open letter sent out by the Christians of "Andhra Desa" is signed by fifty or more representatives, among them being the Bishop of Dornakal. They address the depressed classes as "brethren" because they have a common heritage. The deep significance of this frank and Christian statement will be seen by any who takes the trouble to read it. Here is counsel the depressed classes may

well heed. In the very neighborhood of these Christians, thousands of their depressed classes "brethren" and others from among caste Hindus also, are annually becoming Christians. There is nothing new about this but the depressed classes throughout India may be glad to learn why they are becoming Christians. The reasons are certainly convincing.)

#### *Our Dear Fellow-Countrymen:*

It is not for us to say what religion you must join; and what religion will give you what you seek. We wish in this letter to place before you what the religion of Jesus Christ has done in the past for your brethren who have become Christian.

We have in the Andhra Desa about ten lakhs [thousands] of Christians. Of these nine and a half lakhs must be people who themselves or through their forefathers were in the so-called depressed classes groups before they became Christians. What has Christianity done for us who are converts and your brethren?

1. *It has lifted us socially.* We have had educational facilities given us by missions. Adults have learned to read. Our children live, study and eat alongside of any who may have come into our religion from any other caste. We have risen in the estimation of other castes because of our education and character. Some of our men are occupying trustworthy positions. Most of our pastors and teachers are from our own people; and these have under their care Christian converts from all castes. There are hundreds of Christian pastors and thousands of schoolmasters all over the country. These things are not unknown to you.

2. *It has raised our womanhood.* The Christian women stand higher than Hindus in education. In English education they stand highest among Indians. Among them are found many doctors and B. A.'s who are occupying responsible positions in the Andhra Desa. A few are in government service. These are respected by all who know them. Infant marriages are unknown among us; purdah is unknown, and this gives our women the opportunity of going on to higher education and making themselves useful in public life. Our home life is generally known to be pure and happy. Taken as a whole, our women and our girls enjoy life, full life and happiness, because of our religious injunction—one man—one wife and both equal before God.

3. *It has removed the customs and habits that have been the causes of our past degradation.*

- (a) As we have already said, Christian marriage law has given us happy homes.

- (b) The Christian religion has combated the curse of drink. There is no doubt that one reason for the poverty of the laboring classes is that half the earnings of men is usually wasted on drink. Drink has also led to quarrels, riots and court cases. Christianity has opposed this; and we can point out many whole villages



from which drink has altogether been driven out. This has in its turn brought prosperity. Decent houses have been built, and the general level of life raised, after the people became Christians.

(c) Christianity has made the people cleaner. The Christian religion requires us all to meet in our churches every day, and most of all on Sundays, together for the public worship of God. This regular worship of God has inculcated in us habits of cleanliness and self-respect.

(d) Christianity has also improved our intellectual powers. The Christian religion enjoins on all converts a certain amount of knowledge of divine things. As soon as we are enrolled as Christians, regular instruction begins. The light of Jesus Christ has shone into our hearts and minds and is illuminating us. This may be noticed in any village in the Andhra Desa.

(e) Christianity has brought us fellowship and brotherhood. It has treated us with respect, and it has given us self-respect. It has never despised us because of our lowly origin, but on the contrary has held us as individuals who are as valuable before God and man as any man of any origin. We, your blood and brethren, can witness to you what a blessing it has been to be "found" of him.

(f) Best of all, Christianity has given us happiness and joy that can only come by the knowledge that God has forgiven our sins and has made us his children in Christ. We consider this as the foundation cause of all that we have received through this religion. The fact that Jesus Christ died for us makes us hate sin, and live new lives. He lives now and enables us to give up our old bad habits and grow in newness of life. "If any man is in Christ there is a new creation," say our Scriptures.

All this has not been accomplished through any magic, or done in a day. It has been the result of years of service, patiently and with love poured out for us by thousand of consecrated men and women, both Indian and foreign, who have labored to improve our lot. It has been the result of constant teaching, care and instruction. It has been accomplished moreover, because we ourselves, freed by Christ from chains of ignorance and fear, have found within ourselves new courage, new hope, new strength to struggle upward. It is still a process going on; we are not a finished product (you may no doubt find many faults within us) but no man can deny that we are growing, moving toward the goal. If you, like us, should choose Christ in your momentous choice, you will find in him, not empty words, but an opportunity for an abundant life. "I am come that ye might have life, and that more abundantly."

All over India the depressed classes people are wistfully looking in every direction for a new religion. We repeat that the decision must be yours. We have placed

in the letter what we have tested and found that Christianity is doing today for millions of your brethren. It can do this for you also.

We pray that at this important moment of your history, you may be guided right. We are,

Your fellow-countrymen who have followed Christ.

(Signed, on their behalf, and in their name, V. S. Dornakal.)—*Abbreviated from The Indian Witness.*

## China News Items

BY MARTHA N. PARKER

### The Ping Ting Hospital

The hospital has been running full all summer until now at the harvest time, when no one has time to be sick! Everyone from the youngest child who can help just a little, to the old grandmother, must assist to gather in, thresh, and store away for the winter all the fruits of the summer's labor. This is all done by hand much as it was done in Bible times for in China we do not have the machinery, big mills and factories as you have at home.

However, we are busier than ever at the hospital, for this is the time when we take in new students for the Training School. This year there are four boys and two girls who are beginning the study of nursing and medicine as a means of helping their own people.

Miss Yen, who went home from the Liao hospital in the spring to rest after a serious illness, has now returned to the Ping Ting hospital to help in the teaching and to take over the supervision of the men's hospital. This is a new step and we hope it will make for more efficient nursing on the men's side of the hospital. Another step forward is the addition of a trained nurse as night supervisor.

Miss Corda Wertz is back from her interfurlough at Kuling and reports a real rest and spiritual uplift from her contacts there. We were very glad to welcome her back. I am especially happy for her return, for it is difficult to substitute for another person at any time. Dr. Tai, our hospital superintendent, is also back from a refresher course on obstetrics under Dr. Maxwell at the Peiping Union Medical School. We have also added to our staff a new interne from the Shansi Government Medical School, Dr. Hou; and a new affiliate student in obstetrical nursing from our neighbors, the Canadian Mission Hospital in Hwaiking, Honan.

Our hospital staff now consists of two doctors, one interne, one pharmacist, one laboratory technician, one business manager, two evangelists, two men nurses, three women nurses, four obstetrical students who are here to get practical experience in midwifery, seven second year students and six first-year students.

### The Ping Ting Schools

Miss Metzger writes that our schools had only five weeks vacation this year. The Chinese schools run long terms and six days a week; some also have classes on Sunday forenoon. Our normal school students who have been so faithful in attending Sunday school are now deprived of this privilege. The school has changed principals several times in the past few months, and the present one grants them only Sunday afternoons off.

During the short vacation our Y. P. D.'s conducted a D. V. B. S. in the city compound. The first ten days the attendance was over a hundred.

Ping Ting, Shansi, China.



## THE CHURCH AT WORK

### ADMINISTRATION

#### Confronting Your Church With Its World Mission (Mission Study)

1. Organize a church school of missions during the month of January, for different age groups in the church. Study the books selected for 1936-1937 which present the colored race both in Africa and in the United States. Study especially our own missions in Africa. Secure material from the General Mission Board.

2. If your church can not have a united school of missions, let the organized groups, such as the Women's Missionary Society and the adult classes, have specific mission study and invite others to attend.

3. Provide open forums on the world mission of Christianity, especially for the men of your church or for the young people. Invite missionaries, or if possible Christian nationals to take part in the discussion.

4. Devote an occasional Sunday evening to a graphic description of the progress of Christianity in areas of the world reached by our own missions, as well as places specially in the public mind at the time.

5. Devote one prayer service each month to intercession for Christian movements in other lands. Make use of the **Prayer for Missions Calendar** and **What to Pray For** in *The Gospel Messenger*.

6. Start a Missionary Reading Circle, using recent books. Have a table in the church where books bearing on world missions can be available to all.

7. Present mission news to your Sunday school in an interesting manner. Use **Missiongrams** and news items from *The Gospel Messenger*.

8. Dramatize the work of missions—the Mission Board will provide plays from the fields.

9. Give a strong missionary sermon from the pulpit at least four times in a year.

10. Commit the church to some definite foreign missionary project, around which a strong educational program can be built. For example, The Share Plan, Youth Serves, Women's Work Project and Junior Missionary Project.

11. Express your interest in missions by your attitude and testimony. Active interest and participation are essential to the spiritual health and growth of the church.

12. Stress the fact that when we gather around the communion table and rededicate ourselves to the spirit and teachings of Christ we commit ourselves to God's program of world redemption. We say, "I will," to the great commission, "Go ye."

### LEADERSHIP TRAINING

#### "When the Leaders Fail, All Things Fail"

The leaders of a church—those who carry responsibility for the ongoing program—are its most precious asset. Do we treat them as though they were? Let's analyze from two standpoints.

First, do the people who are responsible for choosing and guiding the leadership of the church spend their time as though they believe the above statement?

For instance, the Sunday-school superintendent. How does he spend the greatest bulk of his time—outside of the Sunday morning period? In preparation for the Sunday

morning worship period? Ordering supplies for class use? Thinking about his leaders and doing things to help them?

Or, the pastor. Which does he rate highest in his time budget, outside of Sunday? Preparing his sermons? Going calling? Working with "problem" members? Studying his leadership problem and doing something about it?

Perhaps in the answers of these questions lie our reasons for weak leadership.

Or—a last test—the financial budget of the church. What items appear, and in what proportion? Coal? Light? Heat? Sunday-school supplies? Janitor service? Better leaders?

Your finance budget will really tell the story as to whether better leaders rate high in your church program. If they do, there'll be money spent to show it!

### CHRISTIAN WORKERS' TOPIC

#### Beginning With God

Sunday, January 3

I. In the Beginning God (Gen. 1: 1; John 1: 1).

II. Beginning the Year With God.

Pagan versus Christian New Year's celebrations. Making New Year's resolutions effective.

III. Beginning the Week With God (Acts 20: 7; 1 Cor. 16: 2).

IV. Beginning the Day With God (Mark 1: 35).

V. Other Beginnings With God.

1. Grace before meals.

2. Dedication of the new home.

3. Consecration of the newborn child.

4. Prayer before difficult and hazardous undertakings.

### WOMEN'S WORK

#### The World's Day of Prayer

The World's Day of Prayer will be observed on Feb 12 in 1937. In the January Ninth Gospel Messenger an announcement of the available program material for that day will appear.

#### Women's Number of The Gospel Messenger

A special number by the women and for the women will appear on Jan. 2. There will be many helpful things in this issue along lines of particular interest to women. As last year, it is hoped that this number of the Messenger will be used very generally by the women in their Aid, Missionary Society and Mothers and Daughters (Home Builders) meetings.

### MEN'S WORK

#### Men's Work in Osceola, Northern Indiana

This year begins the third year of Men's Work for the men of Osceola and they have been doing a very fine piece of work. They have again sponsored the Thanksgiving Offering for Home Missions and the Messenger subscription campaign. During these several years of action they have not missed one meeting, which they hold the first Monday night of every month. Seventy-five were present at the Father and Son banquet which was held recently. They enjoyed a fine program and an evening of fellowship.—Allen Weldy, president.



## CHILDREN'S DEPARTMENT

**Child Labor in Your State**

A vote on the National Child Labor Amendment to the Constitution will come up during 1937 in the following states:

Connecticut	Kansas	Nebraska
Delaware	Maryland	South Dakota
Florida	North Carolina	Tennessee
Nevada	Rhode Island	Texas
New Mexico	South Carolina	Vermont
New York	Massachusetts	
Georgia	Missouri	

If you live in any of these states and feel that the program of religious education should take an active part in enlisting support for the ratification of this Amendment, it is suggested you get in touch with the National Child Labor Committee, 419 Fourth Avenue, New York City and ask for their material. This is a nonpartisan, inter-racial and inter-faith organization.

## INTERMEDIATES

**An Intermediate Newspaper**

The intermediate boys and girls of Royersford, Pa., are publishing a church newspaper, under the direction of their leader, Mrs. Kathren Holsopple. These boys and girls meet on Thursday evening, which is "church night" in their town, and work on this and other interests.

The paper is called "The Beacon," and is written and edited by the intermediates. News of the church and of the activities of the church members, reports of conferences interesting to the department, and short articles written by the boys and girls, are some of the contents. It is written so as to be of interest to the entire church, and is distributed free, although contributions for expenses are requested. It is very well put up, in a mimeographed form.

Other intermediate leaders might well consider some plan by which interest groups can be set up under good leadership for the boys and girls. Especially where there is no Sunday evening meeting or club, this plan may be used to good advantage. Think of the needs of the boys and girls, and make them feel that the church is not only interested in these needs, but will do something to help them.

## YOUNG PEOPLE

**Developing Healthy Christian Attitudes****II. The Development of a Feeling of Friendly Equality**

Everywhere we turn there are likely to be extremes. This is particularly true with regard to the attitudes which people take toward life. At one extreme we have the individual who is unusually timid and constantly assumes an attitude which we term "inferior." At the other extreme we find the person who is likely to be unusually aggressive and we often describe him as being always in an attitude of "superiority." These two terms have been technically labeled "inferiority complex" and "superiority complex." They indicate habitual tendencies toward these two extremes.

Anyone who studies these two extremes and the results of their functioning soon concludes that neither of them are Christian. This being true, we must then look for a more suitable attitude which can be sought by those who would be more Christian in their way of life. For this example we inquire into the teachings of the Master and find that he

had a very beautiful solution to the question. This solution might be stated in the expression of "a friendly equality." Said the Master: "They which are accounted to rule over the gentiles exercise lordship over them; and their great ones exercise authority upon them." "But I have called you friends." There is something fundamentally sound about the idea of friendly equality.

For purposes of clarity we will present in the next issue something of a summarized outline of the functioning of these three attitudes.—Perry L. Rohrer.

(To Be Continued)

**CORRESPONDENCE****FROM PLEASANT VIEW CHURCH**

The District Conference of Southwestern Kansas convened in the Pleasant View church Oct. 16-19. On Friday evening a welfare program was put on which included the play, The Eleventh Mayor, by the young people of the Monitor church.

Saturday morning after a breakfast for the ministers and their wives, a ministerial program was given. Bro. Schwalm gave an address on Where Shall the Pastor Place Emphasis? The subject of C. Ernest Davis' address was The Minister as Adviser to the Flock. Saturday at 4 P. M. our local young people with those of the visiting churches enjoyed a vesper service and wiener roast. Their theme was Youth Living Abundantly Through Appreciation. In the evening McPherson College sponsored an educational program. The address was by C. E. Davis on Relationship of Church and College.

The young people held a sunrise service on Sunday, under the leadership of Bro. James Elrod. Their theme for this service was Youth Living Abundantly Through Aspiration. About seventy-five young people were in attendance. Afterward they enjoyed breakfast together. The ministers, wives, teachers and superintendents also enjoyed a breakfast on Sunday morning. Sunday forenoon the capacity of our new church was not equal to the size of the crowd. The adult Sunday-school classes filled the auditorium under the leadership of Ray C. Petry speaking on Religion vs. Self-pity. The contrast was brought to us in a very vivid and heart-searching manner. The young people held an open-air meeting on the Brethren Home lawn; their theme was Youth Living Abundantly Through Preparation. The primary department or children's assembly convened in the parsonage with Miss Wilma Boyer in charge. Sunday afternoon the play, Ordered South, was rendered by the young people of First church, Wichita.

The speakers during the conference included Dr. Frank Richards of the Partridge community church, Miss Lynette Matthews of the Hutchinson associated charities, V. F. Schwalm, Ray C. Petry, C. Ernest Davis, R. E. Mohler and Nevin W. Fisher, all of McPherson College; and Ray C. Zook, Galen Ogden and H. L. Ruthrauff, pastors of McPherson, Monitor and Hutchinson churches respectively.

The business session of the conference opened Monday morning. Bro. J. J. Yoder was moderator; Bro. Galen Ogden, reading clerk; Bro. James Elrod, writing clerk. Reverence and harmony pervaded the meeting. The thought which seemed to be foremost during this session was the pushing forward and the expansion of the Lord's work in the district. Plans were made too for doing the best we can to help along the foreign work.



Bro. James Elrod of the First church, Wichita, was chosen to represent the district at the 1937 Annual Conference, with Bro. H. L. Ruthrauff, alternate. A motion was made and carried that our conference moderator be elected one year in advance. Bro. C. E. Davis was chosen moderator for our 1937 district conference to be held at McPherson, Kans., with Ray C. Zook, alternate. We feel this district conference was a very successful one in the spiritual values received from the very many splendid addresses given and also in the caring for the physical needs of those attending the meeting.

Since the conference our local young people have put on a play entitled *The Great Choice*. They have rendered it twice at Pleasant View and once each at Anthony, Castleton, McPherson, Hutchinson, North Reno schoolhouse near Hutchinson, and in the Darlow hall at a farm bureau meeting. The play was well received and was sponsored by Brother and Sister Glen Finfrock.

Our love feast was held Dec. 5. The aged father of our pastor, W. H. Miller of Independence who is spending the winter at the Brethren Home, and who is rather feeble, was able to be present and enjoy the feast with us.

Hutchinson, Kans.

Mrs. Barbara Showalter.

### THE PACIFIST VERSUS THE PATRIOT

Recently while listening to a program broadcast from WHO (Des Moines), I heard some very disparaging remarks made about the pacifist.

Being a member of a denomination which is pacifistic in the true sense of the word, I wish to make a few statements which I believe from the bottom of my heart are both reasonable and justifiable, and which I am willing to back with every possible resource within my power.

First, the pacifist who is truly a pacifist in the highest sense of the word is a loyal American citizen who will expend every energy for the welfare of his country.

Second, he will go even farther than that. He will give his life for his country, which life will be given in service that is wholesome, beneficial, and all for the betterment of social, civic, moral and spiritual standards of living.

Third, he will not bear arms under any circumstance in defense of his country, because he realizes the futility of all war. He knows that war never has accomplished anything beneficial to the nation as a whole, never does now and never will.

Fourth, he knows that every war that is fought is not fought to save him and his loved ones and to defend the honor of his country. He knows rather that wars are fought to protect the interest of the steel man, the powder-makers and the multimillionaires in general, whose sons and daughters if seen in the service of their country at all in time of war, are found in places of safety where they may watch, from a point of vantage, the slaughter of my son and yours, Mr. Average Citizen.

Fifth, he knows that the best blood of the land is spilled on the battlefield, while the maimed, the halt and the blind, the degenerate, the gangster and the corrupt politician are left at home to carry on. Then Mr. Stay-at-Home, who may be physically unfit, is left to be the parent of the children of tomorrow; meanwhile Mr. Loyalist in defending his country's honor may lose his life and leave his children fatherless, his widow in sorrow being dependent with his family on some one else for support, which she does not adequately get.

Sixth, the pacifist knows that the direct blame for a large part of the crime wave, both past and present, can be laid

at the door of the War God. Most anyone, who will reason, will concede that it is not likely that one who is taught to murder, pillage, destroy property, and allowed to forcibly outrage the sanctity of womanhood in whatsoever land he may be, will return to his homeland and be a model citizen.

In conclusion, I will say that I would rather face the shooting squad than to be guilty of committing every crime on the calendar which, if not sanctioned by our war leaders, is permitted and allowed to be.

Brooklyn, Iowa.

D. C. Snyder.

### A QUESTION

Will the laity conform to the preached Word of God, or the preacher of the gospel, to transform the ways of the world? Many pastors must move on, because they preach against the mingling of church members with the ungodly in dance halls and at bridge parties. The evangelist can score them, and they will sit like a duck in a rainstorm and say: "Oh, well, when he is gone we can go to it. The pastor is here to see my name in the paper. He must move on or keep his mouth shut about the company I keep." We need a revolving pastoral service and ministers who will not cease to preach: "Come out from among them and be ye separate, saith the Lord. Keep yourselves unspotted from the world. For ye are the light of the world, ye are the temple of the living God." Will you walk with God's people or seek the company of infidels?

W. W. Anderson.

North English, Iowa.

### WHERE DOES FAILURE BELONG?

"God is able." How often we say these words, and how often we fail to see more. We pray to God for some blessing which he has definitely promised upon conditions which we must meet. We pray and say, "God is able." But our requests are not answered and so we excuse ourselves by saying, "I see God did not see fit in my case to fulfill his promise."

But we must go farther in our realization of God. Surely he is able! But he is also "plenteous in mercy," "pitiful," "compassionate," "loving." He is more than "able." He is willing and anxious and ready to perform his promise. His loving nature is pained and grieved that we will not allow him to bestow his blessings because we have not met his conditions.

So when we fail to receive a promised blessing, let us take the failure upon ourselves and never offer the excuse that God did not see fit to do as he promises in his Holy Word.

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16: 9). Such willingness! "Behold the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59: 1, 2).

If we really want answered prayers, let us obey the words of Christ in John 15: 7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Praise to such a God who is even more than able; he is anxious to perform his deeds. He never fails!

Peru, Ind.

Mrs. W. H. Bittel.



### A MEN'S MEETING

On Nov. 10 in the church at Harrisonburg, Va., was held a men's fellowship supper. About 125 men attended the meeting, representing about fifteen congregations of the Northern and Second Districts. The executive secretary, R. E. Mohler, was present and gave a most inspiring and practical address. The music was in charge of Joseph Wine, the choir director of the Harrisonburg church. Several selections were given by the male quartet from the church. The spirit of the meeting could not have been better. A group of men came in a truck from the North Fork congregation, a distance of about sixty-five miles. The ladies of the church served a splendid supper at a nominal cost. We feel that the meeting will mean much in the organization of these two districts in the way of Men's Work. It should be said that quite a number of ministers from the two districts were in attendance, showing their interest in Men's Work. We feel that we were quite fortunate in having Bro. Mohler with us. His address was deeply spiritual and a challenge to all the men to get back of the total program of the church.

Bridgewater, Va.

C. G. Hesse.

### THE PREACHING MISSION IN THE CLEVELAND CHURCH

As a preparation for the coming of the National Preaching Mission to Cleveland the committee on recreation and social life of the Cleveland church planned and executed a guest night dinner on the evening of Oct. 13. To this dinner each member of the church was supposed to bring a guest. There were over a hundred gathered around the tables in the basement of the church to hear Dr. C. Jeffares McCombe of the Church of the Savior talk very intimately concerning his fellowship with Dr. E. Stanley Jones as he came to America on the Queen Mary to open the National Preaching Mission.

The Preaching Mission team was in Cleveland from Oct. 15-18. Many of the members and friends of the Cleveland church attended the public session. Representatives of the church attended the six seminars on: The Christian Message, Using the Bible, Personal Evangelism, The Christian Family, Christianity and Social Problems, and Christianity and World Problems.

After the four-day mission in Cleveland, our pastor, Bro. DeWitt L. Miller, was one of a group of forty-five ministers, laymen and women who went into county seat towns and various centers to conduct one day missions in order that the blessings of the mission in Cleveland might be shared with every minister and every congregation through this section of the state.

We set aside the week of Nov. 29 to Dec. 6 as the time for our observance of the Preaching Mission in the local church. On Monday night, Nov. 30, with a large group of the women of the church in attendance our pastor spoke on the subject, "The Meaning of the National Preaching Mission for the Local Church." The following evening the pastor spoke on the same subject before a large group of the men of the church.

It was our privilege on Friday evening, Dec. 4, to have as our guest speaker the Rev. Bininger of the Cleveland Heights Presbyterian church. Mr. Bininger is the pastor of our closest neighboring church. He brought a splendid message of inspiration and challenge.

Our program was brought to a splendid climax on Sunday, Dec. 6. The day began with a baptismal service in the Euclid Avenue Christian church. Five young men

were received into the church at this service, four of whom came as a result of the splendid efforts of their church school teacher. At the morning worship hour the pastor spoke on the subject, "Therefore Choose Life." At this service eleven were received by letter with one more to be baptized and still another to be received by letter of membership. The service was one of the largest regular services ever held in the Cleveland church.

After a basket dinner in the basement of the church and an hour of pleasant fellowship we had an afternoon service with the pastor speaking very intimately with reference to the future of the church on the subject, "Now, What?"

We feel that the National Preaching Mission has greatly benefited the Cleveland church and trust that its results will be evidenced in future growth and development.

Cleveland, Ohio.

Mrs. Clair O. Throne,  
Corresponding Secretary.

### WHEN MEN AND GOD CO-OPERATE

The men's organization of the Bachelor Run church rented thirty-four acres of ground last spring for corn. At planting season there were tractors, teams and planters, a wonderful demonstration of brotherhood. The same spirit prevailed throughout the cultivating season. There were weeks and months of drouth making the outlook for a crop indeed discouraging. The final results were far beyond the expectation of any. The day set for gathering the harvest of our labors was Dec. 1. There were thirty-eight men, seventeen teams and wagons that were busy in the fields, while a group of twenty-four women were also busy in the church basement preparing a bountiful meal for the noon hour. The number of bushels gathered were 1,345, which netted \$632.47 for the church. It was indeed a bountiful harvest for which the Bachelor Run church is grateful. God is still pleading, "Try me."

Bringhurst, Ind.

Robert L. Sink.

### WOMEN'S WORK MEETING

The women of the Northern District of Missouri met at the South St. Joseph church, Oct. 24, with Mrs. J. H. Mathis presiding. In the absence of our secretary, Mrs. O. P. Williams gave a report of the different organizations. All nine churches in the district now have Women's Work organizations.

Mrs. Mary Polk Ellenberger gave a splendid address on The Home. Mrs. Irl Newham gave us some suggestions on parent study and how it might be conducted. The Men's Work meeting was held in connection with the Women's Work and the men's chorus, under the direction of Mrs. Mathis, gave us two good numbers. Officers for the coming year are as follows: Mrs. J. H. Mathis of Plattsburg, director of Women's Work; Mrs. S. L. Hogan, Norborne, secretary-treasurer; Mrs. Irl Newham, Norborne, director of mothers and daughters; Mrs. O. P. Williams of Plattsburg, director of missions.

Norborne, Mo.

Mrs. S. L. Hogan.

### MEN'S WORK OF SOUTHERN VIRGINIA

The Men's Work of the Southern District of Virginia sponsored a mass meeting of the men of the district at the Antioch church on Saturday evening, Nov. 14. There were about 100 men present, representing nine churches of the district. The major feature of the meeting was an address



by R. E. Mohler, executive secretary of the National Council. Bro. Mohler discussed "The Value of Men's Work to the Local Church," emphasizing the fact that the men should get behind the total program of the church and suggesting practical ways of doing it. Our men felt it a real opportunity to have Bro. Mohler in our midst. His work was an inspiration and a challenge to all who heard him. Bro. Mohler is not a preacher but he filled the pulpit at Antioch on the following Sunday morning in a creditable and challenging manner. Any district desiring impetus and enthusiasm for Men's Work should lose no opportunity of having Bro. Mohler in their midst. Both his personality and message are winsome and appealing.

Boone Mill, Va.

M. E. Clingenpeel.

### ELDER EDWARD S. MILLER

Eld. Edward Sweitzer Miller, son of Joel B. and Lydia Sweitzer Miller, was born Sept. 1, 1858, in Carroll County, Md., at the Miller homestead, the birthplace of his father; he died Nov. 1, 1936. He is survived by his widow, Annie Geiman Miller, two sons, ten grandchildren, seven great-grandchildren, one brother and three sisters.

He was baptized at the age of fourteen years, at which time he was the only young member in the congregation. He was elected to the deacon's office in 1884, elected to the ministry the following year, advanced to second degree in 1894 and ordained to the eldership in 1900. He served in the ministry fifty-one years.

He was the fourth generation serving in the ministry in the Upper Codorus congregation. Eld. Andrew Miller served as elder early in the nineteenth century, followed by his son, Samuel Danner Miller, followed in the ministry by Joel B. Miller who passed away in 1882, at the age of 48 years.

Eld. Miller spent much of his life in the service of the church, having served seven times on Standing Committee, also on committee work for the district and Annual Conference.

He had been in failing health the last few years, but was able to walk to services at the Black Rock house three weeks prior to his death.

Funeral services at the Black Rock house by Bro. Jos. Baugher and Eld. Samuel Lehigh.

Geo. M. Resser.

Manchester, Md.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Fisher-Kirtley.**—Dec. 5, 1936, by the undersigned, at his home, Bro. Vaughn Fisher of Hartford City and Miss Alice Kirtley of near Gaston. —Wm. J. Tinkle, Upland, Ind.

**Joseph-Sandy.**—By the undersigned, at his residence, Nov. 26, 1936, Ralph Joseph and Mary Werna Sandy, both of Lima, Ohio.—Walter D. Landes, Lima, Ohio.

### FALLEN ASLEEP

**Allman,** Everett Wayne, infant son of Roger and Mary Susan Shank Allman, died Nov. 3, 1936. Short services at the house by Eld. J. M. Foster with burial in the Branch church cemetery.—Stella V. Wine, Bridgewater, Va.

**Bashore,** Isaac T., McAlisterville, Pa., departed this life Oct. 1, 1936, being aged 75 years, and 4 months. He is survived by his widow, Sister Minnie Bashore, and one son. One son, preceded him twenty-five years ago. Bro. Bashore confessed Christ while in his teens and united with the Church of the Brethren, remaining faithful until death.

The funeral service was conducted by his pastor in the Lost Creek Mennonite church; his remains were laid to rest in the adjoining cemetery.—J. A. Buffenmyer, Bunkertown, Pa.

**Beck,** Mrs. Lavina Oxley, was born May 31, 1862, in Wabash County, Ind., and died Nov. 15, 1936, in Springfield, Mo. She moved with her parents to Douglas County, Kans., when about five years old, and two years later to Texas County, Mo., where the remainder of her life was spent. Early in life she united with the Methodist church and about twenty years ago with the Brethren church of which she was a loyal member at the time of her death. She married Chris Beck who preceded her about ten years ago. She leaves one son, with whom she lived, seven grandchildren, three great-grandchildren, three sisters, one half sister and one half brother.—Mrs. L. R. Oxley, Mountain Grove, Mo.

**Boger,** Lydia A., nee Dohner, born Aug. 5, 1858, and died Oct. 8, 1936. Besides her husband, John D. Boger, she leaves two sons, one daughter, three brothers and three sisters. Three sons and ten grandchildren preceded her. Services at Cornwall by Perry H. Sanger, assisted by Allen E. Chamberlin, Lutheran. Interment in adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

**Burkhart,** John M., was born in Putnam County, Ohio, on July 17, 1871, and died Oct. 8, 1936, in a hospital in Los Angeles. On March 7, 1896, he was united in marriage to Nora McDowell. This union was of brief duration, only six years, and she was called home. Soon after, Bro. Burkhart moved to Texas and later to Miami, N. M. In 1919 he was married to Sister Carrie Lapp. Four years later they moved to Glendora, Calif., where they resided at time of his death. In early life he united with the Methodist church. In 1926 he became a member of the Church of the Brethren. Bro. Burkhart was a loyal Christian, possessed of deep evangelistic fervor. He taught the young married people's class eight consecutive years. He instilled enthusiasm into local church activities. He is greatly missed, yet fills a large place in the hearts of his friends. Those saddened by his departure are his wife, son Raymond, four brothers, one sister, a half brother and a half sister; the brothers and sisters all of Ohio. Funeral services in Glendora Church of the Brethren by Pastor A. P. Becker and Eld. A. D. Sollenberger. Interment in Oakdale cemetery, Glendora, Calif.—A. D. Sollenberger, Glendora, Calif.

**Curry,** infant son of Lestis and Phoebe Knicely Curry, was brought here from York, Pa., and buried Sept. 20, 1936, in the Branch church cemetery. A short service was conducted at the grave by C. A. Glick.—Stella V. Wine, Bridgewater, Va.

**Dafler,** Mrs. Elizabeth, nee Kilmer, wife of John E. Dafler, was born near Johnsville, Ohio, March 7, 1846, and died at the home of her daughter, Mrs. W. C. Baker, in Dayton, Ohio, Sept. 15, 1936. At an early age she was baptized into the Church of the Brethren in which she remained loyal during her long life. Four children came to bless the home; one son preceded her. There remain two daughters, one son, a stepdaughter, several grandchildren, great-grandchildren and great-great-grandchildren. Funeral at the Brookville church by Bro. C. F. McKee with burial in the Eversole cemetery.—Mrs. W. C. Baker, Dayton, Ohio.

**Fagley,** George Vanscoyoc, son of Dysart and Elverda (Vanscoyoc) Fagley, born near Tyrone, Pa., May 4, 1875, died Nov. 29, 1936, following a short illness. Death came to him in the Mercy hospital, Altoona. Dec. 31, 1896, he was united in marriage to Miss Laura Rupert, who with five children, two sons and three daughters, survives. He is also survived by four brothers and four sisters. Bro. Fagley was reared in the Methodist faith but many years ago he united with the Church of the Brethren and remained a faithful and loyal member up to the time of his death. For fifteen years he had been superintendent of the Sunday school and for approximately the same number of years he was church clerk. He was also a member of the board of deacons, serving faithfully in this office. He was also a member of other boards and committees of the church. Being a carpenter and general contractor, his services were often used by the church to its advantage. Several years ago when the church was enlarged and remodeled he was in charge of that work and gave liberally of his time and ability that the work might be accomplished. Within the last year when further improvements and remodeling of the church were being done, he again gave unstintedly of his time and ability. He loved the church of his choice. He sacrificed much for its welfare. He was a firm believer in the Word of God and took a stalwart position in having it taught in the Sunday school. The funeral services were held from the home with the writer and Eld. W. J. Swigart of Huntingdon in charge. Burial was made in East Lawn cemetery, Tyrone. His last thoughts and words were of the Sunday school which he loved so well. His death is a great loss to the church.—John R. Snyder, Tyrone, Pa.

**Garst,** Shirley Ann, daughter of Rufus M. and Caroline E. Garst, was born Aug. 11, 1934, in Wichita, Kans., and died at the home of her parents, Wichita, Dec. 3, 1936. Those remaining are the parents, two sisters and two half brothers.—James H. Elrod, Wichita, Kans.

**Gorham,** Adelbert Lawson, born in Kalamazoo, Mich., Nov. 5, 1857. After having graduated from the Kalamazoo college he went to Conway Springs, Kans., to make his home. He was married to Johanna S. Holloway July 17, 1879. Mr. and Mrs. Gorham were the first members to be baptized into the church at the Paradise Prairie, Oklahoma, congregation at its organization in 1889 by the evangelists Jacob Appleman and J. H. Neher. The following year Bro. Gorham was elected to the ministry and had since been an active, staunch supporter of the church and its mission. In 1908 Bro. Gorham brought his family to Payette, Idaho, where he conducted a mercantile business. Sister



Gorham was called home Sept. 29, 1925, leaving five of their seven children to share his grief. Later he married Mrs. Ella Pratt who with his children loved and cared for him until his passing Nov. 2, 1936. He will long be remembered as sparing no effort in building the church and community in which he lived.—Reporter, Payette, Idaho.

Hershey, Sister Leah Pfaltzgraff, widow of Jacob S. Hershey, died at the sanitarium in York, Pa., Nov. 24, 1936, aged 70 years. She had a serious operation a few days prior to her death. She was a member of the Church of the Brethren for more than forty years. Three daughters, three sons, one sister and two brothers survive. Funeral services by the writer at the home of her son-in-law and daughter, Mr. and Mrs. Wm. Kauffman, in York. Burial in Prospect Hill cemetery, York.—M. A. Jacobs, York, Pa.

Hoover, Sister Elizabeth, daughter of Mr. and Mrs. Christian Landis, was born in Darke County, Ohio, Feb. 4, 1854, and died Sept. 19, 1936. In 1875 she married Adam Hoover who preceded her fifteen years ago. Having no children in their home they took Chas. W. Nicodemus at the age of twelve. Later they gave a home to his motherless daughter. Twenty years of her married life were spent near Decatur, Ind., and the remainder in this county. When she was about seventeen years old she became a member of the Church of the Brethren and entered her Christian life with an intense devotion and sincerity. In her last eight weeks of illness, she was confined to her bed. She enjoyed greatly the anointing service a few days before her passing. She leaves her foster daughter and son-in-law, granddaughter, and two brothers. Services in Pittsburg church by Elders Chas. L. Flory and Roy K. Miller with interment in Motes cemetery.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

Knepper, Sister Anna Elizabeth, daughter of David J. and Elizabeth Buechley Knepper, was born near Berlin, Somerset County, Pa., and died in Waterloo, Iowa, Nov. 6, 1936, at the age of 74 years, 1 month and 23 days. When she was two years of age the family moved to Iowa and located on a farm near Dunkerton. This was the family home for many years. For the last several decades she made her home among relatives in Waterloo. She was a most faithful member of the Church of the Brethren for many years. She loved her church and contributed much in interest as well as material things for the furtherance of her program. She was a regular attendant at the services when not hindered by bodily infirmity. She will be greatly missed. Services in the Waterloo City church with interment in the family plot in the Gresham cemetery. Services conducted by the writer.—A. P. Blough, Waterloo, Iowa.

Knically, Henry, 31-year-old son of Anne and Geo. Knically, was instantly killed in an automobile accident on Sept. 26, 1936. His wife, who was Mabel Simmons, preceded him two years ago. He leaves one daughter, mother, five sisters and four brothers. Services at the Branch church by Rev. Snively Martin, Rev. Kite and Eld. J. M. Foster. Interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Lutz, Lemon H., born Nov. 8, 1865, died at his home in Rothsville, Nov. 24, 1936. He was a member of the Church of the Brethren. His first wife, who was Lizzie Kreider, died thirty-six years ago. He is survived by his second wife, Annie S. (Hummer), three sons, three daughters, eleven grandchildren, one great-grandchild and three sisters. Funeral services at Middle Creek church by the home ministers with interment in adjoining cemetery.—Amanda Weaver, Lititz, Pa.

Miller, Mrs. Minor, wife of W. Minor Miller, daughter of the late Daniel and Nancy Miller, died at the Harrisonburg hospital, Nov. 18, 1936. She was 64 years old. She was a member of the Church of the Brethren since early youth and served the church in various activities; she taught a Sunday-school class for a number of years, was president of the Aid Society, also Messenger correspondent for some time. She will be greatly missed in the community in which she spent her entire life. Besides her husband she is survived by seven stepchildren, one brother and one sister. Services by Bro. A. S. Thomas and A. M. Lambert at Beaver Creek church.—Mrs. S. E. Garber, Bridgewater, Va.

Miller, Bernice, daughter of Mr. and Mrs. John Bailey, was born at Jesup, Iowa, Aug. 9, 1910, and died Dec. 6, 1936, at her farm home in Orange Township. She came with her parents to Orange Township in November, 1927, where she attended high school, graduating in 1929. Aug. 9, 1936, she married Vernon Miller and the two moved to their new home on Dec. 1. She had become a member of the Church of the Brethren and took her vow of faith in baptism exactly three weeks before her death. Up to the time of the death of her mother nine months ago, she cared for her invalid mother and kept house in the parental home. Surviving are the husband, father, two brothers and two sisters. Funeral services by the undersigned at the South Waterloo church.—W. H. Yoder, Waterloo, Iowa.

Miller, Nora, the daughter of Owen and Angeline (Abshire) Flora, was born in Wabash County, May 20, 1880, and died Nov. 18, 1936, at her home near Denver, Ind. She married Marion E. Miller April 4, 1903. Besides the husband, she leaves three daughters, one son and three grandchildren. She united with the Church of the Brethren at an early age and lived a devoted Christian life. Funeral services at the Mexico church by Frank Fisher with burial in Green Lawn cemetery.—Effie E. Keyes, Mexico, Ind.

Miller, Dora Wolf, the fifth of eight children of Samuel and Louisa Wolf, was born near Lanark, Ill., on Feb. 22, 1869, and died as a result of a heart attack at her home near Franklin Grove, Ill., on Nov. 26, 1936. At the age of eighteen she united with the Church of the Brethren and lived a faithful, consistent Christian life. Jan. 28, 1892, she

married Orvil O. Miller. The home was blessed by two sons and one daughter by adoption. Funeral services in the church by O. D. Buck, assisted by Paul B. Studebaker.—Margaret Lehman Hicks, Franklin Grove, Ill.

Mohler, Mrs. Annie S., aged 73 years, died at her home, Ephrata. She was the widow of Elias K. Mohler. She is survived by two daughters, a son, sister, two brothers and nine grandchildren. Services at the church with interment in Mohler cemetery.—Mrs. Allen Mohler, Ephrata, Pa.

Mummert, Sister Ida Grove, died at her home in East Berlin, Pa., Sept. 22, 1936, aged 71 years. She was a lifelong member of the Church of the Brethren. Funeral from her late home by the writer, with burial in Mummert cemetery.—W. G. Group, East Berlin, Pa.

Nornhold, Bro. George, was born Jan. 15, 1899, and died suddenly while at work at Hershey on Sept. 22, 1936. The widow and one daughter survive. Funeral in the Palmyra church by Brethren F. S. Carper and W. F. Garber with interment in Hanoverdale cemetery.—Mrs. Moses Groy, Palmyra, Pa.

Petticord, Bro. Glenmore, son of John and Sarah Petticord, was born July 22, 1875, near Lexington, Ky., and died in the veterans' hospital at Des Moines, Iowa, Nov. 25, 1936, after a short illness. He grew to manhood in Illinois and came to Iowa in 1899. He married Elinor Elizabeth Duffield Jan. 1, 1902. To this union three children were born. He united with the Church of the Brethren in 1906 and had been an active and tireless worker as a faithful deacon. Besides his immediate family, he is survived by five brothers, one sister and four grandchildren. Funeral at Franklin church by Bro. A. L. Sears with interment in cemetery near by.—Jemima Kob, Leon, Iowa.

Provines, Sister Aura Anna, was born to James W. and Lucy Provines, on May 8, 1893, and died in the home where she was born, Nov. 22, 1936. She was the youngest of a family of three sons and three daughters and the second to be called by death, an older sister as well as her father and mother preceding her. At the age of seventeen she united with the Roann Church of the Brethren and she remained true to her convictions to the end. Funeral services at the home by Bro. Chas. R. Oberlin, assisted by the undersigned.—Edward Kintner, North Manchester, Ind.

Shirk, Simon P., aged 73 years, died in the hospital, Reading. He is survived by a brother. Services in the Ephrata church with interment in the Bergstrasse cemetery near Ephrata. He lived a quiet Christian life and was constant in attendance at divine worship.—Mrs. Allen Mohler, Ephrata, Pa.

Shock, John, son of Noah and Elizabeth Shock, was born in Ohio in 1859, and while a child moved with his parents to Madison County, Ind. He died while on a visit with his brother, Fred, near Hagerstown, Ind., Nov. 28, aged 77 years and 8 months. He was the seventh to die of a family of thirteen children. He united with the Church of the Brethren when a young man at Lower Fall Creek congregation, near Anderson, Ind. He leaves a companion, three sons, seven grandchildren, five great-grandchildren, four brothers and two sisters. Funeral services by Bro. John S. Alldredge, and interment in the Ovid cemetery.—Nila Alldredge, Anderson, Ind.

Simmons, Raymond Lee, son of John and Bryda Arion Simmons, was born July 19, 1936, and died Nov. 20, 1936. Besides his father and mother he is survived by three sisters and five brothers. Services at the Sangerville church by Eld. J. M. Foster with interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Thompson, Victoria Cathrine, born in Rockbridge County, within the bounds of the Mt. Joy congregation, June 22, 1858, and died Nov. 30, 1936. She is survived by six children, fifteen grandchildren and five great-grandchildren. She married Taylor Thompson in 1879 and spent the greater part of her life in the Daleville congregation. Baptized at the age of twelve, she spent more than a half century in the Christian life. Funeral services at the Daleville church by the undersigned, assisted by Bro. Guy E. Wampler.—C. S. Ikenberry, Daleville, Va.

Trimmer, Bro. John Calvin, died suddenly while at his daily work, Oct. 30, 1936, aged 59 years. He died in the bounds of the Upper Conewago congregation. Funeral from the Heidelberg Lutheran church by the writer, assisted by Rev. James. Burial in the cemetery near by.—W. G. Group, East Berlin, Pa.

Trostle, Ira J., the sixth of eight children of Levi and Isabella Trostle, was born in Ogle County, Ill., on July 9, 1866, and died at his home near Franklin Grove, Ill., Oct. 23, 1936. Dec. 20, 1892, he married Lulu Lahman of Franklin Grove, Ill. They resided for several years on the Trostle homestead after which they moved to the David Lahman homestead near Franklin Grove where they have resided since. Three children came to bless the home. He united with the Church of the Brethren in 1900 and was a regular attendant, a cheerful giver and a faithful worker, exercising in the capacity of deacon since the year 1906 and teaching a men's Bible class for several years. He was interested in Christian education, having served as trustee of Mt. Morris College for several years. He enjoyed the respect and confidence of a large circle of friends. He loved truth and righteousness and the memory of his noble life will be an inspiration to all who knew him. Surviving are his companion, two daughters, one sister, three grandchildren and two foster daughters. Funeral services in the church by Bro. Frantz of Elgin.—Margaret Lehman Hicks, Franklin Grove, Ill.

Wenger, Bro. John M., died at the home of his daughter and son-in-law, at York Springs, Pa., Nov. 18, 1936, aged 78 years. His wife preceded him thirteen years ago. He was a member of the Annville Church of the Brethren for many years. Services in the South Ann-



ville church by W. G. Group, Eld. Jacob H. Longanecker and Walter Hartman. Burial in adjoining cemetery.—W. G. Group, East Berlin, Pa.

**Williamson,** Bro. Henry Alvin, oldest son of Garrett and Caroline Williamson, was born near Huntington, Ind., Feb. 8, 1868, and died at his home near Pittsburgh, Ohio, at the age of 68 years, 7 months and 6 days. In his early years he moved with his parents to Montgomery County, Ohio, locating near Verona, where he spent all his life, except a few years when he lived near Pittsburgh. May 12, 1919, he married Sister Lydia Fettes. In 1924 he became a member of the Church of the Brethren. His Christian experiences seemed to bring him comfort and enjoyment. For the past year he had been ill with cancer. Besides his widow he leaves three brothers, two sisters, one half brother and one half sister. Services by his pastor, Roy K. Miller, at Pittsburgh church with interment in Motes cemetery.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

**Zug,** Bro. Benj. S., son of Benj. R. and Susie W. Zug, was born near Mastersonville, Pa., Oct. 5 1871, and died at the old homestead, Oct. 29, 1936. He united with the Brethren church Aug. 15, 1932. He married Emma Hershey who survives with three sons, five daughters and twenty-four grandchildren. Funeral services at the Chiques house by Brethren B. G. Stauffer and David G. Gible. Burial in adjoining cemetery.—Mrs. Fanny Zug Shearer, Manheim, Pa.

## CHURCH NEWS

### CALIFORNIA

**Empire.**—From Oct. 11-22 Bro. W. T. Luckett of Long Beach, Calif., labored with us in an evangelistic campaign. Bro. Luckett and our pastor, Bro. M. S. Frantz, visited in many homes in the community. Each evening Bro. Luckett conducted a thirty-minute story and song period for the children. Our church chorister, Bro. Cupp, led the music, assisted by a chorus. A large audience attended each night. Many reconsecrated their lives to the Lord. Thirty-one were baptized and five were received on former baptism. Previous to the meeting our pastor baptized three, bringing the total to thirty-four. Our communion was held on Nov. 29. During our pastor's vacation in September and October, Bro. John Price and Bro. Grant Tooker had charge of the preaching. Dr. Ethel Gwin has given us several talks about her work in Tennessee. Our church entertained the district meeting Oct. 9-12. Freda McCoy, Alvo Price and Ray Shively were our delegates. At our fall council meeting Bro. M. S. Frantz was re-elected elder; Bro. Norman Glick, Sunday-school superintendent; Bro. D. H. Fouts, president of the evening societies. The Men's Work was reorganized for the new year with Frank Showalter, president. A prayer meeting and study class is held each Tuesday evening under the supervision of the Men's Work with Bro. Tooker as leader. The women's organization elected Myrna Bashor president. A new heating plant and air conditioner has been installed in the church; each classroom is heated as well as the auditorium. We regret that Bro. John Eller and wife and Aunt Hattie Bushong have moved from our congregation recently, having resided here more than twenty years. Our church now has a membership of 402.—Mrs. Pearl Kappler, Empire, Calif., Dec. 3.

**Modesto** church has been enjoying some very interesting meetings. Cradle Roll day was held Oct. 18 and after the sermon fourteen babies were consecrated. Oct. 25 the class, Veterans of the Cross, were guests of honor at a basket dinner held at the church after services. Nov. 4 we held our love feast. Dec. 10 we are having a birthday dinner, the money received to be used in paying on the parsonage debt. The girls' club is giving a Christmas party for some poor children; the young people are making plans for a day in the snow in the mountains; and the church is giving a Christmas play and musical program.—Helen Warner, Modesto, Calif., Dec. 7.

**Pasadena.**—Our regular quarterly council was held recently. Church officers for 1937 were elected, representing practically every phase of our church work. Bro. J. H. Heckman was re-elected church clerk; Iva Brubaker, Messenger agent. Our Sunday-school attendance for Dec. 6 was 214. The Pasadena church has been experiencing a spiritual uplift with Bro. J. Frank Baldwin directing our thinking in soul reviving messages from Nov. 22 to Dec. 6. The young people and children enjoyed special projects planned for them by Bro. Baldwin. The question box answers were indeed helpful. Bro. Baldwin and Bro. F. S. Eisenbise, our pastor, did much calling and worked hard during these meetings. About three weeks ago a young man was baptized, thus uniting with his bride for a Christian home. The first Sunday of our meetings a young wife took the same step. Dec. 6 just before the last service eleven were baptized. In this group was another young married couple; the other nine were juniors and young people. Hence the Pasadena church has thirteen new members; three more await baptism. More than a score of members publicly rededicated their lives to the Master and the work of the church and their homes. Many others reconsecrated their lives in public and private statements. Bro. Baldwin gave the following six rules for spiritual growth: read God's Word every day; pray every day; attend services regularly; give systematically of time, talents and money; associate with Christian people; testify for Jesus.—Ida Brubaker Gibbel, Pasadena, Calif., Dec. 7.

### COLORADO

**Denver.**—Our love feast was held Sunday evening, Nov. 15. Our former pastor, Bro. Sollenberger, officiated. We were pleased to note an increase in the number who attended this service. The church gave

a reception Nov. 18 in the form of a pound social to our pastor and wife, Mr. and Mrs. Breon. There was a short program followed by games and refreshments. Nov. 23 a banquet was held in our church for all McPherson alumni in this vicinity. Twenty-seven were present. Brethren Schwalm and Davis were present from the college. Bro. Davis brought greetings from McPherson and showed slides of the college. Bro. Schwalm gave a talk on Our College Today. This is the first time the alumni of McPherson College in this vicinity have met together and each one expressed himself as having enjoyed the fellowship. The alumni organized with Ray C. Strohm of Colorado Springs, president; Foster Cline of Denver, vice president; Mrs. Wilson of Boulder, secretary-treasurer.—Hazel Hardman, Littleton, Colo., Dec. 5.

### FLORIDA

**Miami.**—The ladies of the Church of the Brethren at Pine Wood Park met at the home of Sister Wagner on Thanksgiving Day to organize and elect officers for the Women's Work. Sister Wagner was chosen president; Sister Amanda Snyder, superintendent of work. We decided to meet the last Thursday of each month. There are ten members enrolled. An offering of \$1 was lifted.—Sadie G. Fletcher, Miami, Fla., Dec. 10.

### ILLINOIS

**Sterling.**—Rally day was a special occasion this year with a large attendance and fine all-day meeting. The date was Oct. 4. Brother and Sister Samuel Harley of Chicago were guests, and assisted with the services of the day. Our love feast was held on Oct. 18. Bro. Arthur Baldwin, now at Bethany, assisted in the service. An enjoyable illustrated song service took place on Oct. 25. On Sunday evening, Nov. 1, a fine temperance program was given, with Miss Laura Willard of Chicago giving her temperance oration which had won a diamond medal for her in the state W. C. T. U. contest, and with a temperance play entitled "The Price of Liquor Revenue," which was presented by four young women. The play was repeated the following week in the Rock Falls Methodist church. On Nov. 22 Bro. John Heckman preached for us morning and evening. On Nov. 29 a memorable all-day Thanksgiving service marked the complete payment of debt on our church. At this service Bro. John Heckman burned the mortgage. It was a happy privilege to hear again our first pastor, Bro. P. R. Keltner, and his wife talk to us. In co-operation with the preaching mission, we held inspiring evangelistic services for ten days, beginning on Thanksgiving Day. Our pastor, Bro. B. N. King, preached timely and powerful sermons. Four were received into membership by baptism. Delegations from Milledgeville and Hickory Grove assisted in the evangelistic services.—Helen Hoak Eikenberry, Sterling, Ill., Dec. 9.

### INDIANA

**Anderson.**—In a business meeting last Wednesday the church elected the following officers for the year: Sunday-school superintendent, Bro. Wm. Rensforth; assistant, Bro. Wilbur Hoover; Messenger agent and correspondent, Sister Nila Alldredge; church clerk, Bro. Sharon Miller. We are closing a very successful Sunday-school year; attendance and interest have continued good. An official meeting was held last Thursday evening, including all church and Sunday-school officers and teachers and their wives and husbands. A general survey of the activities of the church was made and many helpful suggestions were presented. It is our custom to hold a similar meeting at or near the beginning of each year for the purpose of outlining the scope of the work and goals to be achieved in the new year. The Christian Workers are having fine meetings with fair attendance. The missionary workers and Men's Work organization jointly held a unique and interesting meeting last Tuesday night. Songs, scripture readings and short addresses were included in the program.—Nila Alldredge, Anderson, Ind., Dec. 7.

**Beech Grove** church held their quarterly council meeting Dec. 6. Officers for the church for the coming year were elected. It was put in the hands of the trustees to select the janitor for next year. It was decided the council meeting should be held the first Tuesday night in the month of each quarter. Bro. C. H. Hoover was chosen to take full charge of the preaching services for next year, services every first and third Sunday morning and each Sunday evening. Sunday-school superintendent is Bro. Ralph Hunt. There has been good interest in Sunday-school and church services the past year.—Iva Berry, Pendleton, Ind., Dec. 8.

**Center** church met in council Dec. 3 for election of officers for the coming year. Bro. Joseph is elder; Bro. Ernest Ross, treasurer; Bro. Eli Burger, secretary; Sister Bertha Gordon, Messenger agent and correspondent. We just closed a very interesting and helpful revival meeting held by Brother and Sister Fred Flora of Santa Ana, Calif. Two made the good choice and were received in the church by baptism. The meeting closed with a love feast on Nov. 21. In September three young people came to us from Manchester College and gave us a service in song which was much enjoyed by all.—Mrs. O. W. Gordon, Walkerton, Ind., Dec. 8.

**Mt. Pleasant** church met in council Dec. 4 at which time they elected the church officers. Bro. N. H. Miller, the pastor, was chosen elder for another year. In our September council Gilbert Dillingham was elected Sunday-school superintendent. Nov. 8 Bro. Burton Metzler from Nappanee began a two weeks' revival meeting and Neva Borden from Nappanee had charge of the song service. At the close of the revival the following Tuesday evening, a father and son banquet was held. Dec. 3 the Aid Society met in an all-day meeting at which time the officers were elected for the following year with Sister Allie Sellers, president. They had a program in the afternoon. Nov. 29 the primary



children gave a Thanksgiving program.—Mrs. Oreal Kitch, Bourbon, Ind., Dec. 5.

**West Manchester.**—Our Sunday school is progressing well with Edith Miller as superintendent. Our council was held Dec. 5 and all church officers and committees were chosen for the new year. Bro. A. M. Stine is retained as elder; treasurer, Bro. Frank Ulery. The church feels the need of several younger deacons and decided to have an ordination for same in the near future. We repainted and decorated the inside of our church this summer which adds much to the appearance. Our love feast, held Sept. 26, was a very spiritual one. Several ministers from adjoining churches were present. Bro. Howard Kreider from the New Salem church officiated. We had the privilege of having Bro. A. D. Helser with us Nov. 25; his soul-stirring message was a spiritual uplift to all. We decided to have a chart hung in the rear of the church with the names of the church officers, Sunday-school and Aid officers and committees. Our Aid Society gave a fine report of its work for the year; they are making up a box of clothing for the Mexico Welfare Home for Christmas. Our Thanksgiving offering was over \$70.—Mrs. Metta Kreider, North Manchester, Ind., Dec. 9.

## IOWA

**Brooklyn.**—We are in the midst of the preaching mission in our county. I believe we are going to realize greater benefits from these meetings than we had ever hoped could be. We are very glad to report that our revival in the early fall was successful in many ways. We received much spiritual encouragement from Brother and Sister P. B. Studebaker, who labored so earnestly with us. We received one member by former baptism and six were baptized. This is going to be a valuable addition to our little church here. This past week we met in a county-wide youth council which was attended by a record breaking crowd of eager young people. Several delegates are registered from churches outside the county—a conservative estimate would place the number at 400 to 500. We are happy over the splendid results.—Mrs. D. C. Snider, Brooklyn, Iowa, Dec. 4.

**Council Bluffs.**—The church met in business meeting Sept. 1 for election of Sunday-school and church officers. Sunday-school superintendent is Mrs. Homer Caskey; assistant, Mrs. Huffine; church clerk, Leah Sorenson; church treasurer, Mrs. Huffine. Council of Women's Work was reorganized with Mrs. Homer Caskey, president. Bro. W. Harlan Smith, missionary from China, spent Sept. 22 with us in an all-day meeting; he lectured and showed pictures of China. The finance committee sponsored a chicken dinner on Nov. 11 and cleared \$25 which was put into the church treasury. We held a preaching mission Nov. 15 to 21 in co-operation with the national movement. Bro. Hatton of Omaha, Nebr., conducted these meetings, assisted by his song leader, Herman Caskey. The Sunday-school attendance is keeping up and steadily increasing.—Leah Sorenson, Council Bluffs, Iowa, Dec. 7.

## KANSAS

**Buckeye** church engaged in a series of meetings with Bro. Chas. A. Miller of Darlow, Kans., as our evangelist. His two weeks' stay proved to be an inspiration to many. Two girls accepted Christ and were baptized. Bro. Miller remained for our love feast Nov. 9. On this occasion we were also grateful for the inspiration given by our elder, Bro. C. A. Shank, who was able to be with us, and for the fellowship of a group who attended from Abilene. Brethren Schwalm, Yoder and Davis of McPherson were with us in the interest of the golden anniversary campaign for McPherson College. Their coming was a blessing to us all and we believe their ministry greatly stimulated interest in the college. Bro. Davis was also with us for our birthday and homecoming service. The missionary committee sponsored the play, *In Perfect Peace*, which was given Nov. 29. It has a most beautiful and impressive appeal for consecration of life and possessions.—Mrs. Nellie V. Merkey, Abilene, Kans., Dec. 3.

**Lone Star.**—Wednesday evening before Thanksgiving was the regular time set for our love feast, but it was postponed on account of the funeral of Bro. Pearl Johnson (he met death in a tragic way, being struck by a large transport truck). Another date was set but a heavy rain interfered and the meeting has been postponed indefinitely. Bro. Holler of Topeka who has been filling our pulpit each Sunday since Sept. 1 is proving to be quite satisfactory; he is a young man of unusual ability and exceptional faith, not ashamed to declare himself. Our Sunday school is growing in interest and attendance under the leadership of Bro. John Daggett.—Mrs. J. W. Gorbitt, Lone Star, Kans., Dec. 7.

**Parsons.**—Our series of meetings began Nov. 1 and continued two and one-half weeks with Sister June Yearout of Boulder, Colo., evangelist. Six young people were received into the church by baptism. Our love feast was held on Thursday night at the close of the meeting. Sister Yearout gave us a message in song each evening. All who attended the meetings were helped by the inspiring message which she gave us. The attendance and interest were good from other churches. We feel we have been greatly built up in the Christian faith. Sister Yearout with our pastor, Bro. Lowe, and wife called on each member of the church. The Ladies' Aid held their yearly election at which time Mrs. Loyd Reece was chosen president. We meet all day every two weeks at the church and do quilting.—Mrs. J. A. Campbell, Parsons, Kans., Dec. 5.

## MINNESOTA

**Root River.**—Since our last report five have been received by baptism. Under the leadership of Brother and Sister Burner the work is moving along nicely and much interest is being shown. Oct. 30 we

held our communion services with a good attendance. Brother and Sister Burner conducted an evangelistic meeting Nov. 8-15 and all who attended were spiritually benefited by the fine messages. Mrs. Burner gave a chalk talk each evening and taught the audience several new songs. About eighty-five attended the father and son banquet given Nov. 27 by the ladies of the church. The young people have elected Roy East as president for the coming year. The Ladies' Aid has done splendid work all year. Mrs. J. E. Burkholder has been elected as the new president. Dec. 7 Brethren Schwalm, Davis and Williams were with us in the interest of McPherson College. We had our Thanksgiving service on Nov. 26 and at that time took an offering for home missions.—Dorothy Burkholder, Harmony, Minn., Dec. 8.

## MISSOURI

**Greenwood.**—Oct. 4 the quarterly council of the church was held. This date marks the beginning of the second year of the organization of this church since the division of the three groups last year. I. L. Harris was elected elder for the coming year. The fifth Sunday meeting in August, attended by Cabool and Mountain Grove groups, had for the program theme, *Looking Forward*. A basket dinner was served, followed by the program of music, a play by Mountain Grove and talks on problems concerning young people's groups. The women of the church served lunch on election day. A social was held at church the night before Thanksgiving for the people of the community.—Mrs. L. R. Oxley, Mountain Grove, Mo., Dec. 4.

**South St. Joseph** church has recently closed a revival meeting conducted by Brother and Sister B. M. Rollins of Keyser, W. Va. The attendance and interest were very good and as a result eight were added to the church by baptism. We liked their methods of work very much and can highly recommend them to other churches. On account of other meetings listed ahead, they were with us only about twelve days. We closed the meeting with a communion.—E. N. Huffman, St. Joseph, Mo., Dec. 5.

## NEBRASKA

**Lincoln.**—Beginning in October the last Friday of each month is what we call "All Church Night." Each member and his friends are invited. The evening is spent in playing games and visiting. Oct. 18 the young people and the young married people reorganized their Sunday night groups into one which will be called the B. Y. P. D. Mrs. Ross D. Jenkins was chosen president. We held our communion services on the evening of Nov. 29 with our pastor, Bro. Smith, in charge. The B. Y. P. D. sponsored a father and son banquet Dec. 3. After a very enjoyable oyster stew, a program was given, Judge Polk being the main speaker. Some of the interesting points were: If fathers had their lives to live over how much more time they would spend with their families; and also boys that are trained to be obedient very seldom get on the wrong path.—Bernice Schwartz, Lincoln, Nebr., Dec. 8.

## PENNSYLVANIA

**Chiques** church just closed a successful revival conducted from Nov. 15 to Dec. 2 by Bro. D. Emmert Stouffer from the Falling Spring congregation, Pa. As a result of the meeting nineteen young people stood for Christ. Nov. 28 was the date for our quarterly council. Bro. S. S. Eshelman was re-elected elder to serve for the next three years. Bro. Geo. Geib was reappointed Messenger agent. The Messenger is finding its way into about seventy-five homes of our congregation. We decided to hold a Bible institute in our congregation in the near future. Bro. Paul Webber was elected president of the C. W. board and Bro. Samuel B. Shearer is the new member on the board. The Aid Society held an election which resulted in Sister Barbara Stauffer being chosen president. During the last year we lost fifteen members and received nine by baptism and six by letter. Oct. 1 we had 283 members. Dec. 6 Sister B. Mary Royer from Richland, Pa., was with us in a missionary meeting at the Chiques house. Her talk was appreciated by both young and old. Dec. 20 the Aid Society will hold a meeting at the Chiques house in commemoration of the twenty-fifth anniversary of its organization in this church. Several charter members are on the program and Sister Moses Groy from Palmyra, Pa., will be guest speaker. We held our love feast at the Mt. Hope house Oct. 27 and 28. Visiting ministers were Brethren Diller S. Myer, who officiated, Michael Kurtz, J. H. Longanecker, Graybill Hershey, Chas. Cassel.—Mrs. Fanny Zug Shearer, Manheim, Pa., Dec. 7.

**Norristown.**—The women of the church arranged to have Mrs. Stover Kulp speak for us on Nov. 4; she gave a very interesting message. On Sunday morning, Nov. 8, four were received into the church by baptism. The love feast, held in the evening, was well attended. On Sunday, Nov. 22, Dan West was with us for three services. He met with some of the young people in the afternoon and in the evening led a discussion group on young people's work and later gave a talk on the subject of peace.—Mrs. J. S. Grater, Norristown, Pa., Dec. 6.

**Pottstown.**—On Sunday morning, Nov. 29, we had 101 at Sunday school. Following this we had a thanksgiving service with a goodly number present. At the evening service we had our fall communion with sixty-five present. On Sunday, Dec. 5, we had a sermon to young people on Youth. Dec. 20 the choir will give a program of music.—Ella I. Fry, Pottstown, Pa., Dec. 5.

**Welsh Run.**—On Sunday, Sept. 20, we held our Sunday-school meeting with a good attendance. Our speakers were Brethren D. E. Stouffer, Edw. Landis, David Lehigh. We feel we have been greatly benefited by these discussions for they were all agreed on one theme. Nov. 7 we held our love feast. Visiting brethren were Bro. Resser who officiated, Albert Nicewander, Edgar Landis, Edw. Winger, L. R. Dettra. On Sunday morning Brethren Resser and Landis preached.



On Thanksgiving Day services were conducted by home brethren. An offering of \$53 was lifted for general missions.—John D. Martin, Mercersburg, Pa., Dec. 7.

**West Green Tree.**—Sept. 27 the Green Tree church had a children's program in the evening. Bro. Michael Kurtz from Richland gave the talk to the children and also brought us the sermon in the morning. Oct. 15 Bro. John Heckman from Illinois gave us an interesting talk. Oct. 18 Bro. Harry G. Fahnestock brought us the message at the Florin house. Oct. 25 a children's program was rendered at the Florin house. Our elder, Bro. Samuel Shearer, gave a talk to the children. Nov. 1 and 2 we held our love feast at the Florin house. Bro. Henry L. Hess from the Neffsville Brethren Home officiated. Also other ministering brethren were present. We closed our two weeks' revival effort on Sunday, Nov. 29, with Bro. Jos. N. Cassel of Mingo as our evangelist; he brought us some spiritual food. There was one confession. On Nov. 22 A. A. Price gave us a talk after Bro. Cassel's sermon. We expect to have our children's program at the Rheems house on Sunday evening, Dec. 20.—Mrs. Henry E. Breneman, Elizabethtown, Pa., Dec. 5.

**York.**—Oct. 4 rally day was held in the First church in the morning which was only the start of a day filled with good things. We had the pleasure of having Bro. H. Stover Kulp and wife, missionaries to Africa, with us. Sister Kulp addressed the Sunday school and spoke at the missionary meeting in the afternoon. Bro. Kulp preached the morning sermon, spoke in the afternoon and addressed the young people's meeting in the evening. Oct. 11 an all-day meeting was held in the Second church with Bro. I. N. H. Beahm of Nokesville, Va., as the speaker. Oct. 26 a Women's Work program was rendered in First church. Readings were given and songs by various choruses were well rendered. Sister Mary Blough read the mission news from different foreign stations. Nov. 1 Bro. Geo. Falkenstein, Harrisburg, Pa., preached the morning sermon in First church to a large appreciative audience. The evening service was in charge of the Student Volunteers of Elizabethtown College under the direction of Bro. Paul Weaver. Nov. 8 our love feast was held in First church, with the preparatory service in the morning under the direction of our pastor, Bro. S. S. Blough. The sermon was preached by Bro. Ervin Thomas, Smithsburg, Md.; he also preached at the afternoon service and officiated in the evening. A Thanksgiving service was held in First church and our pastor brought us a fine sermon. In the evening the B. Y. P. D. sponsored a program entitled An Evening of Music. Our midweek prayer meeting has been very interesting for the past weeks. Attendance has increased and a fine spirit is manifested. We have been studying the Book of Philippians under the leadership of our pastor, Bro. S. S. Blough. The missionary society rendered a Thanksgiving program Nov. 27. Bro. Otho Hassinger, Carlisle, was the speaker. Fine remarks also were given by Bro. Robert Cocklin of Mechanicsburg who was visiting among us.—Florence L. Keeney, York, Pa., Nov. 28.

### TENNESSEE

**Meadow Branch** church held their love feast Sept. 26 with most of the members present, and a number of brethren and sisters from the Cumberland church, Va., and Pleasant Hill church, Tenn. Carl Hileman has been re-elected superintendent for the present Sunday-school year. Oct. 29 and 30 representatives of the various boards of the Tennessee district were with us. Two of our young people attended Camp Bethel this summer. Nov. 15-29 Bro. W. A. Reed of Melvin Hill, N. C., conducted a revival meeting. He preached eighteen inspiring gospel sermons. We feel that much good was done and that we were greatly helped by his coming. There were seven confessions. Bro. Reed had charge of the Thanksgiving service at which time an offering was

brought for the pastor, Bro. J. R. Jackson. The Thanksgiving offering for missions was \$14.—Mrs. Grace Winkels, Bean Station, Tenn., Dec. 7.

### VIRGINIA

**Beaver Creek.**—Regular council was held at the church on Nov. 5. Elders Simon Glick and Miller were appointed delegates to the regional conference at Roanoke. Letters were given to Bro. Chas. Cline and wife who have their home now in Waynesboro, Va. The church desires to make a special effort to get The Gospel Messenger in every home in the congregation. Bro. Minor Miller, our Messenger agent, was instructed to appoint helpers from all the church organizations to assist him in the canvass.—Mrs. S. E. Garber, Bridgewater, Va., Dec. 9.

**Branch.**—Our communion was held Nov. 14 with Eld. W. H. Zigler officiating. A joint meeting of the three arms of the congregations was held Thanksgiving morning at the Branch church. A short program was rendered and an address given by Bro. Simon Glick. Our B. Y. P. D. president is Sister Charlie Cook and not Chas. Cook as was printed in the last report. The Ladies' Aid held a white sale and sandwich sale at the schoolhouse on Dec. 5.—Stella V. Wine, Bridgewater, Va., Dec. 8.

**Bridgewater.**—Our Sunday school observed rally day Oct. 4. Four classes reported 100 per cent attendance. Promotions were made and teachers and officers installed at special services. Bro. Ernest Wampler was with us on Oct. 25 at both morning and evening services. An offering was taken for missions. Nov. 1 the morning service was preparatory to the love feast held at night. Bro. Hesse officiated. We met in council on Nov. 2 with Bro. Flory in charge. The church budget was approved as presented. The men of the church have recently organized with J. E. Seehorn as president. Nov. 7 about eighty of the fathers and sons spent a pleasant afternoon on the mountain with a barbecue and a ball game. Twenty-four of this group were young men from the college. Twenty-six letters of membership were received at a recent Sunday morning service. On Sunday evening, Nov. 15, the young people gave a peace play, The Unknown Soldier Speaks. Nov. 22 was budget day with an appropriate sermon by the pastor. In the afternoon the financial canvass was completed. On the preceding Wednesday evening Bro. Hesse was host to about forty men who made the canvass, at a bountiful dinner in the social room of the church. A union service was held in our church on Thanksgiving Day. We are co-operating in the National Preaching Mission and are looking forward to the coming of Bro. Warren Bowman of Huntingdon, Pa., who will preach each evening during the first week of December.—Mrs. O. F. Foley, Bridgewater, Va., Nov. 30.

**Daleville** church held its regular autumn love feast on Oct. 29 with Bro. Guy Wampler in charge. During the first part of November our pastor held a successful revival meeting at Pleasant Dale. As a result of this meeting fifteen applicants were baptized at the Daleville church baptistry. A large delegation of our members attended the Southeastern Regional Conference held in Roanoke, Nov. 11-13, and were benefited by the inspirational messages of the conference. Preceding Thanksgiving our pastor attended the National Preaching Mission at Washington, D. C., and reports a wonderful spiritual conference. Beginning Nov. 30 the men's organization of Daleville put on a layman's evangelistic campaign at Jones Chapel. Teams made up of different men participated in these nightly services. In all, about thirty men have contributed with their services to the success of this endeavor.—Mrs. C. C. Ikenberry, Daleville, Va., Dec. 7.

**Moscow** church met in council Nov. 24, with Eld. O. S. Miller in charge. The visiting brethren gave a good report of the annual visit.

## A NEW YEAR'S RESOLUTION

### Why Not Read the Gospel Messenger in 1937?

Brethren Publishing House, 16-24 S. State St., Elgin, Illinois.

I appreciate what you suggest about reading my church paper during 1937. I have resolved to read it more faithfully the coming year. And I expect to share the good things it brings with neighbors and friends. I am inclosing \$2 for a year's subscription to THE GOSPEL MESSENGER. I understand that for but 75c additional I can have a copy of the new book by Dr. D. W. Kurtz, The Gospel of Jesus.

Name ..... City .....

Route or Street ..... State .....



We lost two members by letter and received one. We also received a letter of recommendation from the First Baptist church of Staunton for two of their members who now live near our church and desire to make their church home with us, although they will not unite with us in membership. We decided to have a week of services in the near future as recommended by Annual Conference. Our Thanksgiving offering was \$25.66 and the Women's Work offering, \$9.34. We are preparing a Christmas pageant to be given Dec. 22, also a program to be given Dec. 20 at 11:00 A. M. by the younger folks. We were pleased to have with us Sept. 20 Bro. Robert Strickler of Bridgewater, Sept. 27 Bro. Edgar Crumpacker of Bridgewater College, Oct. 4 Bro. C. B. Smith of Bridgewater, Oct. 11 W. H. Sanger of Bridgewater, Oct. 18 Bro. J. M. Foster of Sangerville gave us a sermon on "Burden Bearing." Nov. 15 Bro. Ernest Wampler preached for us and at night gave us an illustrated lecture on China. Nov. 29 Sister Wampler gave us a very interesting message on "Women's Work in China." We were glad for all these messages. On Nov. 8 Bro. W. H. Sanger gave us a talk on "The Peace Program." Our Eld. O. S. Miller and his good wife are doing much toward helping our little band grow spiritually stronger.—Mrs. Verna Sheets, Mt. Solon, Va., Dec. 8.

Oak Grove church met in special council called by Eld. C. E. Eller on Oct. 19 to hear the report of the committee appointed to study plans and secure estimates for making some changes in the church building. Bro. H. C. Spangler and Bro. C. D. Spangler were granted the privilege to secure license to perform marriage ceremonies. The action of the deacon body to increase the pay of the sexton was approved. The church treasurer's report was accepted. It was decided to follow the same financial plan this year as last—the plain coin envelope system. We decided to give \$5 a year to the Bridgewater Bible Chair, for three years. The report of the committee on enlarging the church building was accepted and the committee continued with the power to solicit funds for the same. We had a service Thanksgiving evening when Bro. Ray Showalter preached for us. Afterward Bro. John Eller was installed into the ministry by Bro. John S. Showalter, chairman of the ministerial board. We had a fine representation at the regional conference held in Roanoke, Va., Nov. 11-13; this was a good meeting. The B. Y. P. D. sponsored donations for Sister Grim, a widow with a large family and almost no income. There was a fine response from the church as well as from the young men of the B. Y. P. D. The church is planning a program to be given Dec. 27. The Ladies' Aid has already begun a drive for a 75 per cent Messenger club.—Mrs. Ruth Spangler, Roanoke, Va., Dec. 7.

Peters Creek.—On Oct. 19 Bro. J. H. Wimmer of Pennsylvania began a series of services at this church, preaching two weeks. The services were well attended. As an immediate result fifteen were baptized, four received by letter, and two reconsecrations. Our Sunday school has increased in attendance. All phases of the church work are active. The Aid is assisting a number of the poor families, while some of the young men are using their cars in bringing those to church that have no way to come. The young people are

planning a Christmas program. We met in council meeting Dec. 2, with Eld. J. S. Showalter presiding. At the council meeting some plans were made to assist in some of the calls for the needy.—Mrs. J. S. Showalter, Roanoke, Va., Dec. 7.

Red Oak Grove.—We held our council meetings at Stonewall Oct. 3 and Dec. 5. Our love feast was held at Red Oak Grove Oct. 10, with Bro. Harvie Reed officiating. Bro. Herman Spangler had charge of the service on Sunday following. The home ministers conducted a series of meetings at Red Oak Grove the last two weeks in October, preaching some spirit-filled sermons. At our council meeting at Stonewall Dec. 5 a letter was read from Bro. Hesse of Bridgewater College asking for an offering to help pay a teacher of Bible; we decided to send \$5. Bro. W. F. Vest preached for us Dec. 6 and we took our Thanksgiving offering and our monthly offering combined. Our church house at Stonewall has been painted on the outside and also on the inside this fall; our plans are to paint the benches and floor next spring. Our Sunday school will remain closed from September until the first of April.—Mrs. O. R. Whitlock, Floyd, Va., Dec. 7.

## WASHINGTON

Sunnyside.—Our church closed a two weeks' evangelistic meeting last Sunday evening with Bro. Paul Longenecker of Yakima, district field man, as evangelist. Five were added to the church as a result. The attendance was not so large, but we feel the spiritual life has been wonderfully strengthened. Our intermediate department put on a Thanksgiving program Nov. 24; they deserve much credit for the interest they have taken although few in number. Our church council met Sept. 11. Our elder, Bro. B. J. Fike, was re-elected; Herb Reeves is general superintendent; Vern Swartz, secretary; the writer, Messenger agent and correspondent. Some of our number attended the National Preaching Mission held in Seattle a few weeks ago, where Stanley Jones was one of the main speakers. We were glad to have some people worship with us who were going through here from California.—Pearl N. Reeves, Sunnyside, Wash., Nov. 28.

Wenatchee.—Our pastor and family returned Sept. 11 following a three months' leave of absence. A fellowship dinner was held Sept. 13 in their honor. Rally day, promotion exercises and installation of church and church school officers and teachers was observed on Sept. 27. The Seattle preaching mission was held Oct. 29 to Nov. 1 with E. Stanley Jones as leader. Twenty-one of our members attended. Our pastor, Bro. H. S. Will, assisted in a one-day preaching mission in Spokane and Yakima, Wash., and Moscow, Idaho. A one-day mission was held in our church. Seven were baptized on Sunday evening, Nov. 8; one entire family, father, mother and three sons. The Ladies' Aid is very active; they canned fruit and vegetables for the pastor's wife while she was away. Fifty quarts of vegetables and fruit were donated to an invalid widow and mother. The houses of two deacons were burned in the last month. The church gave generously of bedding, food and a purse to each. The union Thanksgiving meeting was held in our church and the pastor of the Free Methodist church gave the address.—Mrs. O. A. Travis, Wenatchee, Wash., Nov. 28.



## OUR SPECIAL TEACHERS' BIBLE

Bound in Genuine Morocco

King James Version

### LARGE CLEAR PRONOUNCING TYPE

To make the system of pronunciation as thorough as possible, every syllable of the Proper Names is indicated and every vowel is diacritically marked. Note specimen of type.

### 60,000 CENTER COLUMN REFERENCES

Which point out parallel passages throughout the Bible, making it possible to locate other passages on the same subject for comparison.

### 250 PAGES OF COMBINED CONCORDANCE

In one alphabetical list the complete Concordance, Subject-Index, Scripture Proper Names, Obsolete and Ambiguous words. Names, Titles and Offices of Christ. Life and work of Christ from Scripture texts.

Carefully revised and beautifully colored Maps picture the Land before the reader's eyes.

Genuine Morocco, leather lined to edge, overlapping covers, red under gold edges. Size of page 5½ x 8½ inches.

No. 7676X, \$6.50

Brethren Publishing House, Elgin, Ill.

came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the

Roim. 16. 18.  
2 Cor. 12. 12.  
Heb. 2. 4.  
ch. 3. 11.  
4. 32.  
ch. 4. 18.  
John 9. 22.  
12. 42.  
19. 38.  
ch. 2. 47.



## OFFICIAL DIRECTORY

## GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.  
 J. J. Yoder, Vice-Chairman, McPherson, Kans.  
 H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.  
 Leland S. Brubaker, Elgin, Ill.  
 Rufus D. Bowman, 337 N. Carolina Ave., S. E., Washington, D. C.  
 J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa.  
 B. F. Studebaker, Union, Ohio.  
 General Secretary, C. D. Bonsack, Elgin, Ill.  
 Assistant Secretary, H. Spenser Minnich, Elgin, Ill.  
 Home Mission Secretary, M. R. Zigler, Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.  
 Manager and Treasurer, R. E. Arnold, Elgin, Ill.  
 Secretary, L. T. Miller, Elgin, Ill.

## BOARD OF CHRISTIAN EDUCATION

R. E. Mohler, Chairman, McPherson, Kans.  
 C. S. Ikenberry, Vice-Chairman, Daleville, Va.  
 L. W. Shultz, N. Manchester, Ind.  
 H. K. Ober, Elizabethtown, Pa.  
 C. Ernest Davis, McPherson, Kans.  
 J. M. Henry, Bridgewater, Va.  
 Mrs. L. S. Shively, 2110 W. Jackson, Muncie, Ind.  
 Mrs. Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.  
 L. M. Davenport, Los Angeles, Calif.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.  
 Eastern Representative, Rufus D. Bowman, Washington, D. C.  
 Peace Representative, Dan West, Elgin, Ill.  
 Director of Adult Work, D. D. Funderburg, Elgin, Ill.  
 Director of Young People's Work, Leland S. Brubaker, Elgin, Ill.  
 Director of Children's Work, Ruth Shriver, Elgin, Ill.  
 Editor, E. G. Hoff, Elgin, Ill.  
 Assistant Editor, Edith Barnes, Elgin, Ill.  
 Assistant Editor, Ruth Shriver, Elgin, Ill.

## GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.  
 V. F. Schwalm, Vice-President, McPherson, Kans.  
 J. I. Baugher, Secretary-Treasurer, Hershey, Pa.  
 H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.  
 W. W. Peters, 1248 Washington Ave., Springfield, Mo.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 E. C. Bixler, New Windsor, Md.  
 Paul H. Bowman, Bridgewater, Va.  
 R. W. Schlosser, Elizabethtown, Pa.  
 E. M. Studebaker, La Verne, Calif.  
 Otho Winger, North Manchester, Ind.

## GENERAL MINISTERIAL BOARD

H. L. Hartsough, Chairman, N. Manchester, Ind.  
 Paul H. Bowman, Vice-Chairman, Bridgewater, Va.  
 W. H. Yoder, Treasurer, R. 1, Waterloo, Iowa.  
 M. J. Brougher, 554 Stanton St., Greensburg, Pa.  
 J. J. Miller, 2017 5th St., La Verne, Calif.  
 D. W. Kurtz, 3446 Van Buren St., Chicago, Ill.  
 Executive Secretary, M. R. Zigler, Elgin, Ill.

## CONFERENCE PROGRAM COMMITTEE

H. L. Hartsough, Chairman, N. Manchester, Ind.  
 H. Spenser Minnich, Secretary, Elgin, Ill.  
 R. E. Mohler, McPherson, Kans.  
 W. W. Peters, 1248 Washington Ave., Springfield, Mo.  
 Paul H. Bowman, Moderator Elect, Bridgewater, Va.  
 J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

## RESOLUTIONS COMMITTEE

V. F. Schwalm, McPherson, Kans.  
 W. W. Slabaugh, Chicago, Ill.  
 I. Harvey Brumbaugh, Huntingdon, Pa.

## COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.  
 Vice-Chairman, Paul H. Bowman, Bridgewater, Va.  
 Recording Secretary, Ruth Sollenberger, 22 S. State St., Elgin, Ill.  
 Treasurer, Clyde M. Culp, Elgin, Ill.

## NATIONAL COUNCIL OF WOMEN'S WORK

Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.  
 Mrs. H. L. Hartsough, Aid Societies, N. Manchester, Ind.  
 Mrs. E. G. Hoff, Mothers and Daughters, 1073 W. Chicago St., Elgin, Ill.  
 Miss Nora M. Rhodes, Missions, Dallas Center, Iowa.  
 Anetta Mow, Secretary-Treasurer, 22 S. State St., Elgin, Ill.

## NATIONAL COUNCIL OF MEN'S WORK

L. M. Davenport, President, Los Angeles, Calif.  
 G. A. Cassel, First Vice-President, Ashland, Ohio.  
 C. E. Resser, Second Vice-President, Washington, D. C.  
 Allen Weldy, Third Vice-President, Elkhart, Ind.  
 C. M. Culp, Recording Secretary-Treasurer, Elgin, Ill.  
 R. E. Mohler, Executive Secretary, McPherson, Kans.  
 Ross Heminger, Wenatchee, Wash.  
 C. H. Drescher, McPherson, Kans.  
 J. N. Via, Roanoke, Va.  
 B. F. Stauffer, Rocky Ford, Colo.  
 E. G. Bowman, Greensburg, Pa.  
 P. G. Stahly, South Bend, Ind.  
 Lewis H. Brumbaugh, Westminster, Md.  
 James Breitigan, Lititz, Pa.  
 Elmer Hersch, Elgin, Ill.  
 Elmer Leckrone, Revenna, Mich.  
 Stanley Keim, Nampa, Idaho.  
 Harl Russell, Marshalltown, Iowa.

## PASTORS' ASSOCIATION

D. D. Funderburg, President, 22 N. Aldine, Elgin, Ill.  
 Ross D. Murphy, Vice-President, 2260 N. Park Ave., Philadelphia, Pa.  
 Galen T. Lehman, Secretary-Treasurer, 1219 Fifth Ave., S. E., Cedar Rapids, Iowa.

## AUDITING COMMITTEE

E. M. Butterbaugh, 525 E. Indiana Ave., South Bend, Ind.  
 C. J. Kistler, Elkhart, Ind.

## ANNUAL MEETING TREASURER

E. J. Stauffer, Paris, Mo.

## MEMBER ADVISORY BOARD, A. B. S.

M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.

## RAILWAY TRANSPORTATION AGENT

J. W. Lear, 3435 Van Buren St., Chicago, Ill.

## OUR MISSIONARIES

Supported by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for the first ounce and 3c for each additional ounce or fraction.

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

Liao Chow, Shansi, China  
 Oberholtzer, I. E., and Elizabeth, 1916.  
 Sollenberger, O. C., and Hazel, 1919.

## Ping Ting Chow, Shansi, China

Crumpacker, F. H., and Anna, 1908.  
 Horning, Emma, 1908.  
 Ikenberry, E. L., and Olivia, 1922.  
 Metzger, Minerva, 1910.  
 Parker, Dr. D. M., and Martha, R. N., 1933.  
 Schaeffer, Mary, 1917.  
 Wertz, Corda L., R. N., 1932.

## Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
 Neher, Minnieva J., 1924.  
 Pollock, Myrtle, R. N., 1917.

## Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.  
 Shock, Laura, 1916.

## Tsinchou, Shansi, China

Senger, Nettie M., 1916.

## College of Chinese Studies, Peiping, China

Gauntz, Mary E., 1936.  
 Harsh, Alva C., and Mary Hykes, 1936.  
 Ober, Mary Velma, 1936.

## On Furlough

Bright, J. Homer and Minnie, Union, Ohio, Rt. 1, 1911.  
 Hutchison, Anna, Easton, Md., 1911.  
 Smith, W. Harlan, and Frances, 1604—15th St., Eldora, Iowa, 1919.  
 Wampler, Ernest M., and Elizabeth, R. N., 506 Wayne Ave., Greenville, Ohio, 1918 and 1922.

## AFRICA

Garkida, Nigeria, West Africa, via Jos  
 Bittinger, Desmond, and Irene Frantz, 1930.  
 Bosler, Dr. Howard A., and Edith, 1931.  
 Heckman, Clarence C., and Lucile, 1924.  
 Moyer, Edna Faye, 1931.  
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa  
 Burke, Dr. Homer L., and Marguerite, R. N., 1923.  
 Horn, Evelyn J., R. N., 1930.  
 Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa  
 Beahm, Wm. M., and Esther, 1924.  
 Harper, Clara, 1926.  
 Utz, Ruth, R. N., 1930.

## On Furlough

Helser, Albert D., and Lola, R. N., N. Manchester, Ind., 1922 and 1923.  
 Kulp, H. Stover, and Christina, R. 1, Pottstown, Pa., 1922 and 1927.

## INDIA

Ahwa, Dangs, Surat Dist., India  
 Bollinger, Amsey, and Florence M., 1930.  
 Ebbert, Ella, 1917.

## Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.  
 Moomaw, I. W., and Mabel, 1923.  
 Shickel, Elsie N., 1921.  
 Warstler, Anna M., 1931.

## Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.  
 Cottrell, Drs. A. R. and Laura, 1913.  
 Mow, Baxter M., and Anna B., 1923.  
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India  
 Messer, Hazel E., R. N., 1931.

## Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

## Palghar, Thana Dist., India

Shull, Chalmer, 1919.  
 Stoner, Susan L., 1927.  
 Swartz, Goldie E., 1916.

## Umalla, Broach Dist., India

Miller, Eliza B., 1900.  
 Ziegler, Emma K., 1930.

## Vyara via Surat, India

Blough, J. M., and Anna, 1903.  
 Grisso, Lillian, 1917.  
 Ziegler, Edward K., and Ilda, 1931.

## On Furlough

Blickenstaff, Lynn A., and Mary, 306 W. Main St., N. Manchester, Ind., 1920.  
 Miller, Arthur S. B.; Mae W., R. N., Apt. 1, 2711 Lincoln Way, Ames, Iowa, 1919 and 1922.  
 Miller, Sadie J., 723 Denver St., Waterloo, Iowa, 1903.  
 Nickey, Dr. Barbara M., N. Manchester, Ind., 1915.  
 Royer, B. Mary, Richland, Pa., 1913.  
 Widdowson, Olive, 1434 Second Ave., York, Pa., 1912.



## You Should Know

### Victorious Living—\$2.00

By E. STANLEY JONES

A new book of devotion, its theme being the fullness of life and its daily cultivation. One full page for each day of the year.

### The Lost Sister Among the Miamis—\$1.00

By OTHO WINGER

The story of the girl who was kidnapped by the Indians, grew up among them and became one of them. So popular that a second printing was necessary.

### Exploring the Bible—25c

By E. G. HOFF

A study of the Bible, what it is, how it came to us and how to study it most profitably. Paper, 80 pages.

### The Use of the Story in Religious Education—\$1.00

By MARGARET W. EGGLESTON

After writing much about the story and after telling many stories the author now comes with a revised book in which she gives the best she has learned from her wide experience. A book that teachers need.

### Brotherhood Economics— \$1.50

By TOYOHICO KAGAWA

A full presentation of Kagawa's plan for Christian co-operatives and his theory of Christian economics. Whether you agree with him or not, you will be made to think seriously as you follow his reasoning.

### The Supreme Cause—\$1.25

By ESTELLE M. STERNBERGER

A practical book about peace that also tells the story of wars, why they came and how to avoid them.

### Gospel Light—\$2.75

By GEORGE M. LANESA

Comments on the teachings of Jesus from Aramaic and unchanged Eastern customs. As this Oriental ethnologist gives his explanations one sees how the Easterner interprets the Scriptures.

## Uniform Lesson Helps for 1937

### The Very Best Lesson Help

The first great help for these lessons is a Bible, a Bible with good print, good paper, good binding, good maps, and good helps. If you can have only one help, let it be your own Bible. We can furnish you the Bible you need. Write us.

### Brethren Quarterlies

Brethren Quarterlies have won a big place in our Sunday schools. They are well edited and abound in the materials you need. They are graded for the various age groups. Here they are: Primary Quarterly, Junior Quarterly, Intermediate and Senior Quarterly, Advanced Quarterly, and Home Department Quarterly. Ask for samples if you are not now using these Quarterlies.

### Especially for Teachers

The Brethren Teachers' Monthly, a 48-page magazine, is now in its thirty-first year. The lesson presentation by the editor, and by the five special contributors, along with the special articles by leading experts, makes this an outstanding help for teachers who demand the best. **75 cents. Special club rates.**

Tarbell's Teachers' Guide with its pages of information and its fine illustrative material continues to hold a big place with teachers. Its hundreds of pages will help every teacher. **\$2.00.**

Peloubet's Select Notes again comes with its lesson analysis, historical explanations and copious comments that have inspired teachers for many years. **\$2.00.**

Arnold's Practical Sunday-school Commentary has many friends who desire a briefer lesson help. It too contains what teachers seek and need. **\$1.00.**

Torrey's Gist of the Lesson is the friend of those teachers who desire a vest-pocket help, brief and usable both in the study and the class—one that contains much in little space and is ever at hand. **35 cents.**

The Life of Christ, a Harmony of the Four Gospels, by E. S. Young, will prove its worth as you study and teach the Gospel of John during the first quarter. **Special price, 75 cents.**

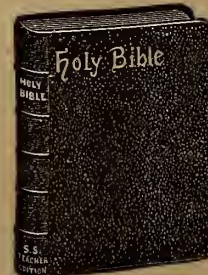
A good one-volume commentary of the entire Bible is Dummelow's. Get it and you have a lesson help to which you can turn any quarter for many years. **\$2.50.**

### Graded Lessons

You will find the Brethren Graded Lessons well written, ably edited and fully adapted to your needs. You'll find nothing better in Graded Lessons than the Brethren Series. Write us for sample lessons, prices, etc.



For many years we have supplied thousands with Bibles, songbooks, other good books, church and Sunday-school supplies. Our wide experience enables us to give you prompt and reliable service. Each week we tell you of some of our bargains. If we do not mention what you are seeking kindly write and make your wants known. To serve you is our delight.



**BRETHREN PUBLISHING HOUSE, Elgin, Illinois**



